HORASARA
होरासारः:

by
PRITHUYASAS
son of
Varaha Mihira

Translated in English (with commentary)

by
R. SANTHANAM

(Translator of Nashta Jatakam of Mukunda Daivajna, Saravali of Kalyana Varma, Garga Hora of Gargacharya and Brihat Parasara-Hora Sastra of Maharashi Parasara)

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**FOREWORD**

*Horasara* is a great classic on astrology. The author Prithu Yasas, as he acknowledges at the end of each chapter of this book, is no other than the son of the immortal *Varahamihira - Sri Varahamihira Sutha*.

The work, perhaps one of the best classics, as the name implies, gives the essence of Hora or Astrology. In fact Hora is generally equated with Mihira's *Brihat Jataka* and the implication is clear that the author gives the essence of *Brihat Jataka* in his own inimitable style.

The English translation presented by Mr. R. Santhanam, is not verbatim but it conveys the spirit of the original author in simple and easily understandable English language. I must say that in this arduous task of translating a technical work from a highly developed language like Sanskrit into a modern developing language like English Mr. Santhanam has acquitted himself well.

Clarity and brevity have been well preserved.

This is not just a translation. Copious notes have been given to elucidate doubtful or difficult stanzas so that the reader can understand the subject without much difficulty.

The late Mr. V. Subrahmanya Sastri, an esteemed friend of mine, has no doubt brought out a translation of *Horasara* as early as 1949. But the presentation of Mr. Santhanam is more appealing for two reasons viz, the translation is to the point and the English terms are nearer to the original. For instance the word *Kalala* (Ch. 4 St. 14) is translated by Mr. Sastry as foetus, whereas Mr. Santhanam has used the word embryo which is more appropriate.

The Pancha Mahapurusha yogas have also been explained elaborately.

*Horasara* is a classic of importance and more or less a complete text-book in itself meriting a place in all astrological libraries.

Mr. Santhanam is planning to bring out English translations of some other ancient classics. I wish him all success and increasing usefulness to the cause of astrology.

Bangalore
20-9-1982

B.V. RAMAN
Editor, The Astrological Magazine.
The blessings of Lord Ganesa have enabled us to place without any hindrance this monumental classic with my English translation before the intelligentzia.

The author, Prithuyasas, was born to the great and illustrious Varaha Mihira. The astrological world has sufficient acquaintance of Acharya Varaha Mihira and his yeomen service in the fields of astrology and astronomy. Prithuyasas who dates back to approximately 1400 years from now conceived that the BRIHAT JATAKA, though beautifully compiled with 409 slokas needed much more addition so that a fuller text was available to the students and the savants. He grasped the quintessence of the BRIHAT JATAKA and other works and device his own principles galore. He then compiled his present work in an enviably scientific manner. There are 1209 slokas in the text, which number, it seems to me, has a great inner meaning. There are 12 Rasis and 9 planets which form the basis of astrology. Without this '12' and without this '9', the light on Human Life is zero. Thus, these 1209 slokas throw adequate astrological splendour on the life of a native.

Prithuyasas justified his birth of Varaha Mihira's loins and disproved a witty, notorious and ill-formed adage that a scholar's son is a stupid. His work, HORASARA, is a brilliant enlightenment and intelligent development of the ideas of the famous BRIHAT JATAKA and is considered a constituent of Pustaka Panchaka in Jyotisha (Big Five), remaining in between Parasara Hora and Brihat Jataka on one side and Saravali and Jataka Parijata, on the other side, in terms of chronology. Of course there is no denial of equal supremacy of other famous works.

The Ashtaka Varga chapter in the present work is quite voluminous and deals with clues to time events and methods to work out the mechanism fully and ably. Various routes are shown to us to unfold the secrets of longevity: The nodes have been elaborately analysed and the use of Navamsa in
prognostication is well-taught. Raja Yogas, Nabhasa Yogas, longevity etc. are clearly expounded. The meanings of planetary conjunctions have been conveyed effectively. Dasa Bhukti effects are touched inimitably. In short, Prithuyasas has bejewelled the astrological sky with the Moon of Horasara (while Brihat Jataka is akin to the all-important and the light-imparting Sun).

On my part, I tried to make this English translation as true as the author's original text. And I have not spared any essay to give explanatory notes and examples. I have joined relevant views and aphorisms from a host of other authoritative works. The author observes that Kali days past should be known to accurately calculate various aspects of horoscopic requirements and the knowledge of the Moon's position in transit at the time of beginning of a dasa is essential to know the otherwise transformed good or bad effects thereof. The reader will find interesting and sumptuous additions made by me in this regard also. I have further added a comprehensive list of indications each Bhava holds in it, apart from a much less known, but authentic technique of Bhava evaluation.

My heartfelt thanks are due to Dr. B.V. Raman for his kind and encouraging Foreword for my present work.

Messrs Raiyan Publications deserve a high praise for their missionary enthusiasm and single-minded dexterity in the fruition of bringing out this rare and adorable classic, which, it is hoped, will add more riches to the extant astrological literature.

In the end, it is ardently believed that the astrological fraternity will kindly receive this work with the same spirit with which it received our earlier contributions. Howsoever carefully one attempts to be free from the grip of flaws, inborn ignorance is to some extent incurable. Possibly I may have unwittingly done some injustice to my mission which may kindly be forgiven by the erudite wise. Lapses, if any, may be brought to our notice which act will be gratefully acknowledged and such lapses will be rectified in the ensuing edition.

New Delhi,
November 15, 1982

R. SANTHANAM
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There flourishes the divine Sun, the lord of the day, who is the sole cause and the soul of the Universe, who illumines all the worlds and who daily brings Creation, Destruction and Protection.

Notes: This praise of the Sun indicates that the author was a staunch worshipper of the Sun God. That apart, the Sun is the most important body of the entire solar system.

The time measured from a second (required for winking the eye once) up to a year and the duration of each Rasi (zodiacal sign) have already been explained along with astronomical calculations and planetary characteristics.

Notes: A reference to works like Varaha Mihira's Brihat Jataka and Pañchasiddhantika is made by this sloka.
In the section of Horoscopy, the various Dasa divisions have (also) been dealt with. But those with lesser understanding capacity need more scientific explanation as they cannot grasp all (from Brihat Jataka).

**Notes:** This implies that the present work has simplified explanations based on Brihat Jataka. Further additions are made by the author. So an average student can grasp more.

In order that the effects which were declared by the old masters, who were able to predict the future accurately, are clarified lucidly, I shall state the gist of the ocean of the Science of Astrology.

The names of the twelve Rasis are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces in their order.

The sign Virgo is described thus: a virgin seated in a boat with fire and corn in her hands. Libra is represented by a man holding scales (Balance), while Pisces resembles a pair of fish. The sign Capricorn is a deer-faced crocodile, while Sagittarius looks like a man holding a bow and having a hip like that of a horse. The signs Aries, Taurus, Leo, Cancer and Scorpio respectively have the forms of a ram, ox, lion, crab and scorpion, true to their (Sanskrit) names. Gemini is imagined to be a combination of a male and a female (a couple) holding a staff and lute respectively.
Scorpio, Pisces, Capricorn and Cancer are watery signs. Libra, Aquarius, Taurus and Virgo are water ressorter signs. Remaining signs are land ressorters. Leo's abode is mountain's caves. The habitations for Aries, Libra, Gemini and Sagittarius are in their order: plateau, city, village and war-field. The signs Cancer, Scorpio and Pisces are reptile signs, especially Scorpio, the scorpion sign.

Quadruped signs are: the second half of Sagittarius, the first half of Capricorn, the whole portions of Aries, Taurus and Libra. Biped or human signs are: Aquarius, Gemini, Libra, Virgo and the first 15 degrees of Sagittarius.

The biped signs are strong when they house the Ascendant. Similarly strong are: the quadruped signs holding the 10th house, the reptile signs having the 7th house and the watery signs if resided by the 4th house.

Two and a quarter of stars make one Rasi. Each of the 12 signs is constituted by two and quarter of stars or nine quarters with Aswini in the start in Aries and Revati at the end in Pisces.
One ghatika each at the junctions of Revah-Aswini, Aslesha-Magha and Jyeshta-Moola is called Gandantha. This evil period rules for four years; some say for six years.

Notes: According to Kasinatha's Lagnachandrika the first three ghatis of Moola, Magha and Asvini are called Ganda Nadika. Similarly the ending five ghatis of each of Jyeshta, Aslesha and Revati. Donation of ghee filled bronze vessel, black cow, and gold are suggested to overcome the evil of this Gandanadika. (See slokas 89-92 of Ch. I of Lagnachandrika). Saravali simply says that the ending portions of Cancer, Pisces and Scorpio are called Gandantha. Also see Phala Deepika Ch. I, sloka 4, which calls such portion as Bhasandhi. For more information, please see Balabhadra's Hora Ratna, Ch. II. The effects of Gandantha may be seen in Ch. V. of the present work.

The first Navamasas of the 12 Rasis from Aries onwards are respectively Aries, Capricorn, Libra and Cancer, repeating again twice. The rulers of the Navamasas are the same as the Rasi lords. The dwadasamsas begin from the same Rasi. The lords of decanates for each Rasi are in their respective order: the lord of the same sign, the 5th thereof and the 9th lord thereof.

Notes: For detailed calculations of divisions, see my English translation of Saravali, unique classic of Predictive Astrology.

The Trimsas degrees allotted to Mars, Saturn, Jupiter, Mercury and Venus are 5, 5, 8, 7 and 5 respectively in odd signs. The reverse is true in even signs, (i.e. 5, 7, 8, 5 and 5 respectively).

Notes: The division of Trimsamsa will be more useful to assess the disposition of a female, her luck etc. These have been elaborately dealt with in Chapter 25.
CHAPTER 1

The signs Aries, Taurus, Sagittarius, Capricorn and Cancer ascend with hinder part and are known to be strong between Sun set and Sun rise. The sign Pisces rises with its face in opposite direction (in both ways) and is strong in twilight and the rest without Gemini rise with their heads and are strong during day. All the signs are strong if aspected by their own lords or Mercury or Jupiter.

Notes: Brihat Jataka says that Cancer is a day sign and Gemini is a night sign. Also see sloka 14 of Ch. I of Jataka Parijata, and sloka 13, Ch. 7 of Sanketa Nidhi for details of night signs and day signs.

Day signs and night signs can be profitably used in lost horoscopy, as per my English translation of Nasta Jataka.

The 12 signs are classified as male and female one after the other. These are also known as movable, fixed and dual signs in their respective order, thus repeated four times from Aries onward.

Notes: The signs Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are male. The rest are female. Aries, Cancer, Libra and Capricorn are movable signs. Taurus, Leo, Scorpio and Aquarius are fixed signs. The rest are dual signs.

The sign Aries and its trines are Kshatriyas. Brahmin signs are Cancer and its trines. Gemini and its trines are Vaisyas. Taurus and its trines are Sudras.

Notes: The 5th and the 9th form a sign are called its trines. The Kshatriya signs are: Aries, Leo and Sagittarius. Brahmin signs are: Cancer, Scorpio and Pisces. Vaisya signs are: Gemini,
Libra and Aquarius. Sudra signs are: Taurus, Virgo and Capricorn. These divisions can be used profitably in Prasna, also.

Face, neck, arms, heart, stomach, groins, private parts, thighs, knees shank and feet are respectively assigned to the twelve signs commencing from Aries.

For a native, the twelve limbs mentioned above are to be counted from Ascendant onwards.

Notes: For Kala Purusha, for example Aries is head, Pisces is feet etc. Similarly in a natal horoscope, the Ascendant is head, the 12th house is feet etc.

The following 12 colours are assigned to the 12 Rasis in their order: red, white, green, pink, brown, grey, variegated, black, golden yellow, variegated and thick brown.

Pisces and Aries are of short ascension. Crooked are Taurus and Aquarius. Long ascension signs are Capricorn, Gemini, Cancer and Sagittarius. The rest are of medium length.

Notes: These can be used particularly to assess the form of a person. If he has Capricorn on the second house, his face will be long. Suppose Pisces or Aries ascends, the person will be short statured.

The following are 12 different names given to the 12 Rasis
commencing from Aries: Kriya, Tavuru, Jituma, Kulira, Leya, Pathona, Juka, Kaurpi, Taukshika, Akokera, Hridroga and Cheththa.

Sanskrit: अन्तर्भाषणमवषेधारीन ओमेष निरधम्म।
अन्तर्भाषणमवषेधारीनिरधम्म मृणेक्ष्वस्म स्तवः। 11 26 11

Scholars have given various names to Aries etc. Among them, "Ali" indicates Scorpio while "Vanagiri" Leo.

तन्वरसहायत्ववषेधारीकलनिधनानि पुनः।
धर्मिन्द्रायत्विनवमा भावो होरवतिपृथभः। 11 27 11

The twelve Bhavas from the Lagna are respectively called as: Tanu, Artha, Sahaja, Bandhava, Putra, Ari, Kalatra, Nidhana, Dharma, Kriya, Aya, and Vigama.

Notes: The meanings of the 12 synonyms given above are: body wealth, co-born, relatives, children, enemies, wife, death, righteousness or good work (one of the four ends of human existence), action, income and loss. Vigama apart from meaning loss, also means death or departure. The 12th being the terminal house of the horoscope is related to one's departure from the world.

उदयपुथकामदस्यं केन्द्रं तस्मात्त्वं वणपारण्यं।
आपोकिलसं न परतत्स्मात्रितिभारं गच्छाः कल्यं। 11 28 11

Kendra, Panaphara and Apoklima divide the 12 houses in three groups. Kendras are the 1st, the 4th and the 10th houses. The 2nd, 5th, 8th and the 11th are called Panapharas. The Apoklimas are the 3rd, the 6th, the 9th and the 12th houses.

Notes: Panapharas are the next houses to Kendras while Apoklimas are the next ones to Panapharas.

केन्द्रस्य कण्टकमशो चतुर्थम चैति नामेष हे स्तः।
आपोकिलसं तू चरमं वणपारमां तू मथ्यकेन्द्रं च। 11 29 11

Kantaka and Chatushtaya are the other names given to Kendras (angles) while Charama means Apoklima. Madhya Kendra is Panaphara.
The 4th and the 8th houses are known as Chaturasra. The 6th and the 11th houses are otherwise called Shatkona. The 3rd, the 6th, the 10th, the 11th houses are known as Upachayas.

Alternative names given to the 7th house are: Jamitra, Asta Bhavana, Dyuna, Kama and Chitha. The 3rd house is called Duschikya, Sahaja and Vikrama.

Aspada (place), Ajna (command), Karma (livelihood), Meshurana and Kha-madhya (zenith point of the firmament) are all identical with the 10th house. The 4th house is called Hibuka, Sukha (happiness), Vesma (residence), Pathala (underworld), Vari (water) and Bandhu (relatives).

Trikona or trine notes the 5th and the 9th houses, while Tritrikona (trine of the trine) indicates the 9th only. The other names given to the 9th house are: Bhagya, Guru and Subha.

Notes: According to some astrologers, Lagna is also to be considered as a trine, apart from being an angle. However, Phala Deepika Ch I, sloka 17 and 18 list 1, 4, 7 and 10 as Kendras, and specifically mention that the 5th and the 9th are trines. Same view is found in Brihat Jatak (Ch. I), Saravali (Ch. I, sloka 27), Lagnachandika (Ch. I, sloka 6), Jataka Tatwa (Ch. I, Rule 27) and Jataka Parijata (Ch. I). Thus from these references, only the 5th and 9th are called trines and the 1st house is not.
The 12th house is called as Rippha, Lopa (void) and Vyaya (loss) while the 2nd house is termed as Vitta (wealth), Kutumba (family), Vak (speech) and Mangala (auspiciousness).

Randhra Nidhana (death), Vinasa (destruction) and Dukha (grief) are the other identifications of the 8th house. All the names--Riksha Bhava, Kshetra, Rasi--mean one and the same thing.

Notes: भा also means Rasi (Brihat Jataka, Ch. I, sloka 6).

Udaya (rising), Prag lagna (the point rising in the east), Lekha and Hora are the other names given to the Ascendant. The various names as enumerated for the Rasis are given by the ancient preceptors.

Hora means also half of a Rasi. Lalata Rekha. (the line on the forehead or Brahma Lipi) also indicates Hora. Some astrologers depend on the Hora for the knowledge of future.

Notes: The word काल indicates the present, past and future as known by Trikala.
CHAPTER 2

द्वितीयोष्णवयायः

The lords of the 12 Rasis and that of the 12 Navamasa with the same identity are: Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter.

The lords of the Horas in odd signs are the Sun and the Moon while the reverse is true in the case of even Rasis. The lords of the four directions viz East, South, West and North are Aries, Taurus, Gemini and Cancer respectively, with their trines repeating again in the same order.

Notes: Each Rasi is divided in two equal parts of 15 degrees. The first 15 degrees of odd Rasis are ruled by the Sun and called Solar half. The second 15 degrees are ruled by the Moon and called Lunar half. In the case of even sign, the arrangement is reversed.

As regards directions these are clear for Rasis. See planetary rulerships of the directions, as under:

- The Sun
  - East
- Saturn
  - West
- Venus
  - South East
CHAPTER 2

The Moon North West  
Mars South  
Mercury North  
Rahu South West  
Jupiter North East  

(as per Brihat Jatakam, Ch. II, sloka 6 and my English translation of Saravali.)

These can be profitably used in Horary Astrology also. In this context, our English Translation of *Brihat Parasara Hora* and *Prasna Marga*, slokas 7 to 9 in Ch. II have the following account:

Aries-Taurus East  
Cancer-Leo South  
Libra-Scorpio West  
Aquarius-Pisces North  
Gemini South East  
Virgo S. East  
Sagittarius N. West  
Pisces N. East

The exaltation houses for the (seven) planets from the Sun onwards are: Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra. In these houses, the respective planets have the highest exaltation points at 10th, 3rd, 28th, 15th, 5th, 27th, and the 20th degrees. The seventh sign from the exaltation sign is the sign of fall or depression for the respective planet and similar degree is the point of deepest fall.
Notes: These can be tabulated thus:

<table>
<thead>
<tr>
<th>Planet</th>
<th>Deep exaltation Rasi and degree</th>
<th>Deep fall Rasi and degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Aries 10°</td>
<td>Libra 10°</td>
</tr>
<tr>
<td>Moon</td>
<td>Taurus 3°</td>
<td>Scorpio 3°</td>
</tr>
<tr>
<td>Mars</td>
<td>Capricorn 28°</td>
<td>Cancer 28°</td>
</tr>
<tr>
<td>Mercury</td>
<td>Virgo 15°</td>
<td>Pisces 15°</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Cancer 5°</td>
<td>Capricorn 5°</td>
</tr>
<tr>
<td>Venus</td>
<td>Pisces 27°</td>
<td>Virgo 27°</td>
</tr>
<tr>
<td>Saturn</td>
<td>Libra 20°</td>
<td>Aries 20°</td>
</tr>
</tbody>
</table>

For Rahu and Ketu, please see notes sloka 8 of this chapter.

In Virgo, the portion of 5 degrees following the exaltation zone (i.e. from 15° 1' to 20°) is Moolatrikona for Mercury and from 20 degrees onwards it is to be treated as his Swakshetra.

Thus it has triple role for Mercury.

Notes: For Mercury the sign Virgo is as under:

- Upto 15 degrees: Exaltation
- 15° 1' to 20°: Moolatrikona
- 20° 1' to 30°: Swakshetra

The first three degrees of Taurus are the Moon's exaltation portion, while the rest is her Moolatrikona. For Venus upto 20 degrees in Libra are her Moolatrikona and the rest is her own house, (i.e. Swakshetra).

The first twenty degrees of Leo is the Sun's Moolatrikona. The remaining portion is his own house. Saturn has the same arrangement in the sign Aquarius, as the Sun has in Leo.
CHAPTER 2

It is Moolatrikona upto twelve degrees in Aries for Mars, while rest is his Swakshetra. For Jupiter, the first five degrees in Sagittarius are Moolatrikona and the rest is Swakshetra.

Notes: Readers are referred to Saravali (Ch. 3) for Moolatrikona, Swakshetra deep exaltation etc.

As Rahu, Ketu have not been dealt with, I give below some information in this regard: Vriddha Samhita and Jotishamrita state that Aquarius and Scorpio are owned by Rahu and Ketu in their order. Veemesaram, a Tamil work calls Aquarius as Rahu’s own house but nothing is allotted to Ketu. Both are exalted in Scorpio and are in fall in Taurus as per Jatakalankaram (Tamil) and Veemesaram. Jatakachintamani agrees with this, only for Rahu while it mentions that Ketu is exalted in Gemini and is in fall in Dhanus. Syama Sangraham says that Gemini and Sagittarius are exaltation and Neecha for Rahu and the reverse is true for Ketu. Sarvartha Chintamani gives Taurus-Scorpio as exaltation and debilitation for Rahu and Scorpio-Taurus as exaltation and debilitation for Ketu. Bhavartha Ratnakara states that Rahu is exalted in Taurus and Ketu in Scorpio, and Rahu has Gemini and Cancer as his Moolatrikonas while Ketu’s Moolatrikonas are Sagittarius and Capricorn. Also see Uttara Kalamrita, slokas 19-20 of Ch. IV, for more information. There are, thus, varied views in this regard.

Notes: For example, Mars has his Moolatrikona in Aries.

स्वस्वत्रिक्रोणभवनादुपचयाज्ञातिभवनानि।
स्वोच्च क्षेत्र हितजा तेषापीशास्त्र शत्रुजो ज्ञेयः। ॥ ९ ॥
अन्येनं राशिनामीशास्त्र सुहृतः प्रचन्दवेद्यभतिमान।
शत्रुसूक्तक्षेत्रेशा मध्यस्वतन्त्रक्षिष्ठा प्रहः प्रेक्षा: ॥ १० ॥

Take the Moolatrikona house of a planet. The lords of the 3rd, 6th, 7th, 10th and 11th from that house are inimical to that planet. This rule does not apply if the said house happens to be the exaltation house. The rulers of other houses than the ones mentioned above are friendly. There are three kinds of planetary relationships, viz. friendly, inimical and neutral.

Notes: For example, Mars has his Moolatrikona in Aries.
The 10th from there is his exaltation house. Hence Saturn is neutral to Mars.

Also see Phala Deepika, Ch. 2, sloka 21.

There is temporary friendship between planets if they are mutually in 3rd and 11th, or 12th and 2nd or 4th and 10th.

The eight quarters commencing from the East are serially lorded by the Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter. These quarters have strength at all times.

Notes: See note given under sloka 2 of Chapter II for details of directions with reference to Rasis.

The planets cast full aspect on the 7th from their position. The aspect is 3/4th on the 4th and the 8th houses. It is only half on the 5th and the 9th houses. A quarter glance is made on the 3rd and the 10th houses. From Sun onwards, the planets have rays thus: 20, 8, 10, 10, 12, 14 and 16. The 12 sign possess the same rays as their lords do.

Notes: Mars has special full aspect on the 4th and 8th Jupiter can effectively lend full aspect on the 5th and the 9th while Saturn can fully aspect the 3rd and the 10th houses. These are additional aspects allotted to these three planets. For more information, refer to Ch. II of Jataka Parijata, and shloka 14 of Ch. II Brihat Jataka.
The Sun, Jupiter and Mars are masculine planets while Rahu, Venus and the Moon belong to female group. Saturn and Mercury are eunuchs.

Notes: Ketu is also a eunuch, as per Phala Deepika, Ch. 2, sloka 27.

Brahmins are presided by Jupiter and Venus. The royal lot is ruled by Mars. The Moon is Vaisya. Mercury is of mixed breed. Saturn is considered to be a Sudra (i.e. the 4th caste) while Rahu is an outcaste (i.e. the 5th caste). Rahu, Saturn, Ketu, Sun, Mars and the dark fortnight Moon are malefics. Mercury, Jupiter, Venus and waxing Moon are said to be benefics. Mercury and Venus have Rajoguna while Jupiter, the Sun and the Moon are satvic planets. Mars, Saturn and Rahu possess Tamoguna. These qualities are reflected in their actions. The following humours are peculiar to the respective planets.

- **Bile**
- **Sun and Mars**
- **Wind**
- **Moon and Saturn**
- **Wind, Phlegm**
- **Venus and Moon**

Mercury has a mixture of the three humours.
The Sun is of dark red colour. The Moon is white. Deep red is the complexion of Mars while Mercury is of green grass colour. Jupiter is golden yellowish. Venus is whitish. Saturn's colour is blue mixed with black.

Mandi, the son of Saturn, has many colours. Rahu's colour is dark collyrium (blue mix). Although the Rasis have pleasing colours, these are changed according to the occupants.

Should a planet be alone in its own Rasi or Navamasa, the effects revealed are according to its nature. This is true when it is not aspected by or conjoined with others. If it be in other's house or be aspected by or conjoined with others, the results are influenced accordingly.

The Sun’s body is square; his eyes are pink in colour and he has sparse hair on his body and head. He does not live for a long time in one place. He is of lazy disposition. His knees are weak. He has pleasing face and delivers pleasing speech.

Note: He has stout legs (Saravali). Dasadhyayi suggests that these can be profitably used in regard to diseases in Prasna: The Sun causes damage to eyes, loss of hair, and thirst, fever etc. by bilious temperament. See Phala Deepika, Ch. II, sloka 8, for more information.

The Moon is tall, tender-natured, brilliant in mental disposition, kind, skilled in policy or politics, and has mixed humour of wind and bile. She wears white robes and ornaments. Her body resembles a well-drawn circle. (Imagine the full Moon which is a
perfect circle.)

Notes: According to Phala Deepika, she has a mix of both youth and old age. She is mainly phlegmatic. She does not have much hair. Vide Saravali, the Moon is fickle-minded, phlegmatic and rheumatic in constitution.

Mars is unsteady in mind. He is capable of wounding. He has blood-reddish eyes. He is bilious and depicted with fire and arms. His voice is rough. His belly is depressed. He is modest.

Notes: Mars is young. He has curly and shining hair. He is liberal. He rules marrow or the bones (P.D. Ch. II). According to Saravali, Mars is short in stature, has green eyes, ever ready for quarrels. Brihat Jataka has the words "कूटदुक्" for Mars in Ch. II, s. 9. Dasadhyayi interprets it is "Asubha Drishti" meaning "inauspicious in aspect".

Mercury’s eyes are dark. He is well-versed in politics (or in policy-making), is of medium height, sometimes firm and sometimes unsteady, jolly natured, in touch with all kinds of news, witty, scholarly and has the composition mixd with the three humours (i.e. bile, phlegm and wind)

Notes: See Phala Deepika, Ch. II: sloka 11. Mercury rules skin and is full of veins, arteries and nerves. He has an even body. According to Dasadhyayi, he is sweet spoken but stammering in speech.

Jupiter has stout and tall body; his eyes are neither big nor small, he is intelligent, well-versed in politics or policy making, has prominent billious composition, is a very eloquent speaker, wears yellow apparels and jewels and is of noble disposition.
Notes: Jupiter's voice resembles that of lion. He has broad green eyes. He is mentally steady. He has a fleshy body, (Saravali, Ch. 4). According to Dasadhyayi, he is of virtuous disposition.

The body of Venus is very bright. He is fortunate, windy and bilious in composition, broad-minded, stout bodied, has a tendency to submit to women, has crooked eyes and is of deceiving nature.

Notes: Venus has a lustrous body. He is intelligent, broad minded, broad eyed, passionate etc. (Saravali). According to Phala Deepik, Ch. II, sloka 13, Venus has stout body, broad eyes, wind and phlegm in constitution. He has achieved seminal growth.

Saturn has hard nails, teeth and hair. He is deceptive. He has long hands and feet. His constitution is bilious. He has prominent veins, is indolent and peaceless.

Notes: Saturn is lame, has deeply depressed eyes and is lazy. He rules muscles. He has an emaciated body. (Phala Deepika).

For description of planets, also refer to Jataka Parijata, Ch. II.

Mars resembles a boy in appearance while Mercury looks young. The age of Jupiter is 30, that of Venus is 16, that of the Sun is 50 and that of the Moon is 70. Rahu is 100.

Notes: Similar view is found in sloka 14, Ch. II of Jataka Parijata and in which it is additionally stated that Ketu is also
100. According to Phala Deepika, Mars is 16 while Mercury is 20.

The general rule is that a person acquires the nature and appearance of the strongest planet at the moment of birth.

Notes: The strongest planet is the one that has the highest rupas in Shadbala. It should be equally good in the 16—Varga Scheme.

Aditya, Arka, Ravi, Bhanu, Bhaskara, Divakara, Marthanda, Savita, Surya, Teekshnamsu and Ina are the other names denoting the Sun.

Notes: As Divakara, the Sun causes the day. He is Teekshnamsu as he has hot rays.

Chandra, Sasi, Sasanka, Vidhu, Soma, Nisakara, Seethamsu, Udunatha and Indu are synonyms of the planet Moon.

Notes: The Moon is Nisakara as she causes the night. She is Seetamsu as her rays are cool and pleasant. The name Udunatha is given to the Moon because the Moon married the 27 stars.

The planet Mars is otherwise called Aara, Vakra, Maheeja Rudhira, Rakta, Angaraka and Krudradrik.
Mercury's other names are: Saumya, Vid, Jna, Budha, Somaja, Bodhana, Kumara and Vidhusuta.

Notes: Mercury is the Moon's son and hence known as Somaja and Vidhusuta.

Jupiter's synonyms are: Jeeva, Angirasa, Suraguru, Mantri, Vachaspati, Arya, Brihaspati, Suri and Vageesa.

Venus is called Bhrigu, Bhrigusuta, Asphujit, Sita, Usana, Daitya Pujya, Kavya and Kavi.

Kano, Manda, Sani, Krishna, Suryaputra, Yama, Pangu, Sanaischara, Sauri, Kala and Chhayasuta: these are other names by which Saturn is called.

Rahu is indicated as Tamas, Asura, Swarbhanu, Vidhuntuda, Pata, Sainhikeya, Bhujanga and Ahi.

Ketu is called Sikhi, Dhvaja, Dhuma, Mrityuputra and Anala. These different names (as in the above slokas) have been given to various planets by the scholars of olden days.

Notes: Balbhadra in his Hora Ratna, quotes Suka Jataka in this context, giving various names (प्राचीन नाम) to planets as under:

The Sun—Surya, Bhanu, Aditya, Ravi, Prabhakara, Dinesa (lord of the day), Tamohanata (destroyer of darkness), Dinakarta
(cause of the day) and Dinamani.

The Moon—Seetagu, Chandrama, Soma, Rajanipathi, Seetarasmi, Ratrisa, Sasi and Kumudinipathi.

Mars—Aara, Vakra, Mahisunu, Rudhira, Rakta, Angaraka, Kruradhrik (inauspicious in aspect), and Krurakrit (evil doer).

Mercury—Saumya, Jna, Budha, Somaja (son of the Moon), Bodhana, Kumara and Prabhasuta.

Jupiter—Guru, Jiva, Devamantri, Devapurohita, Devejya, Angirasunu and Brihaspati.

Venus—Sukra, Bhrigu, Bhrigusuta, Asphujit, Sita, Usana, Daityapujya, Kaama and Kavi.

Saturn—Kana, Manda, Sani, Krishna, Suryaputra, Yama, Pangu, Sanaischara, Sauri and Chhayasuta.

Rahu—Tama, Asura, Agu, Svarbhanu, Vidhuntuda, Ghata, Sainhikeya, Bhujanga and Bhujaga.

Ketu—Similar names as given by Prithuyasas. Dhuma of course reads as Dhumra and Anala in Balabhadra's text.

Please also see Sarvartha Chintamani (Ch. I) and Jataka Parijata (Ch. II) for more such information in this regard.

This information is supposed to help one to easily interpret Sanskrit names given to different planets in different contexts by different texts.

Thus ends the 2nd Chapter entitled Grahalakshananas in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 3

तृतीयोद्धायः

The Sun has strength in his Uttarayana (northerly) course, when he occupies his own Rasi, exaltation Rasi, Navamsa, decanate, or Hora and on Sunday. In a friendly sign, he has medium strength. He is strong in the initial part of a Rasi; weak in the end and moderately strong in the middle. He is devoid of strength during twilights and eclipses.

Notes: The Shadbala of a planet should essentially be encouraging in order that good results are achieved.

The Sun is strong in his exaltation Rasi, Leo, own decanate, solar Hora, on Sunday, while in northern declination, while entering in a sign, in the middle portion of the day, friendly Amsas and the 10th from Lagna. (Jataka Parijata Ch. II.)

चन्द्रो वृषभ याने दक्षिणार्द्धे स्वेषे स्वहरैरायामु।
राष्ट्री स्वाषे स्वदिने स्वदेशकार्ये बलान्वित: प्रकटः ॥ ३ ॥

प्रतिपत्यूर्दशाहें मध्यवलं शीतमुः सिते धर्मे।
शृष्टो द्वितीयदशे स्वस्थवलश्रव्दुर्स्वतीये च ॥ ४ ॥

उत्तरपथ प्रवतः प्रदक्षिणं वा प्रहारं च।
सौम्यपुनः दृष्टे वा सर्वगृहैतस्विते बली चन्द्रः ॥ ५ ॥

अवलं: प्रवेशकाले मध्यवलं मध्यमाष्टश्चदः:।
राष्ट्रन्ते बलान्तुत: पूर्ण: स्थानेयु सदैवु ॥ ६ ॥
The Moon has strength in Taurus and when in her southerly course. She is strong in her Rasi, Hora, during night, in own Navamsa, on Monday and in her own decanate. She is said to possess medium strength in the first ten days of the bright half, exceedingly strong during the next ten days and weak during the remaining ten days. Should the Moon be in the north of the planets, in clockwise motion around the planets, in the company of or in aspect to benefics, she gets strength. She is weak in the initial portion of a Rasi, has medium strength in the middle portion and strong in the last part. The Full Moon is strong in all signs.

**Notes:** See Jataka Parijata, Ch. II. The Moon is strong in Cancer and Taurus, on Monday, in her own decanate, and Navamsa, at the end of a Rasi, when aspected by benefics, in the 4th house in the case of a night birth, and in her southerly course. The Full Moon, if not occupying any kind of Sandhis (i.e. Rasi Sandhi, Nakshatra Sandhi, Lagna Sandhi etc.), be strong and aspected by other planets, makes the native a king.

Mars is strong when he wins a planetary war, while in retrograde motion, when brilliant (i.e. not combust), when in Capricorn, Aquarius, Pisces, in his southerly course, during night, in his own Amsa, Rasi, on Tuesday, and in the decanate ruled by him. He has full strength when on the meridian or the 10th house. He is strong in the beginning of a Rasi, weak in the middle portion and moderately strong at the end.

**Notes:** Mars is strong on Tuesday, in his own Amsa, decanate Pisces, Scorpio, Aquarius, Capricorn and Aries, during nights, in the South (i.e. the 10th house), in his retrograde motion,
in the initial portion of a sign and in Cancer. (See *Jataka Parijata. Ch. II*)

Mars is strong even in his enemy’s house. See “Bhaumarige Va Bali” (*Uttar Kalamrita*).

Mercury regains strength as soon as he is past the combustion belt. He is strong in Dhanus, Virgo and Gemini as Rasi or Navamsa and by day and night. He is also strong in his retrograde motion except when eclipsed by the Sun. Mercury is moderately good, exceedingly strong and weak respectively in the first, second and third portions of a sign. He is strong in his own decanate and Gemini.

Notes: *Jatak Parijata* in its Chapter II says the following in this respect: Mercury is strong in Virgo, Gemini, on Wednesday, in Sagittarius but not joining the Sun; in day and night, in his own Vargas and in the Lagna coinciding with the middle of a sign.

Jupiter is exceedingly strong in Sagittarius, Pisces, Cancer, Scorpio and during the time preceding mid day, in his northerly course, in his own decanate, amsa and when he succeeds in planetary battle. He has medium strength in the initial part of a sign, quite strong in the middle and weak at the end. He is considered to be strong in retrograde motion in all signs except in the sign Capricorn where he is in fall.

Notes: Jupiter is strong in Pisces, Scorpio, Sagittarius, Cancer, own vargas, mid-day, his northerly declination, middle of a Rasi, and Aquarius and he is strong even in his fall. He gives
plenty of money if in the ascendant or in the 10th house. (Jatak Parijata, Ch. II).

Jupiter in Aquarius gives the same results as in Cancer (Brihat Jataka, Ch. XVII, sloka 13,) and hence is considered equally strong in Aquarius as in Cancer.

While some say that a debilitated planet in retrograde motion is equal to its being in exaltation, our author does not subscribe to such view as is evident from this sloka.

Venus has strength if he occupies the 3rd, the 6th or the 12th form the Ascendant. He is also strong when in retrograde motion, when ahead of the Sun, during the portion of the day that follows mid-day, when in exaltation sign and in the north of planets. Venus has no strength in the initial portion of a sign but has it in the middle while at the end of a sign he is only of medium strength. He is also strong in the company of the Moon or when victorious in planetary war.

Notes: Venus is strong in his exaltation Rasi, his own vargas, on Friday, in the middle of a Rasi, in the 6th, 12th, 3rd, the 4th, in the last third part of day time, when victorious in war, while in conjunction with the Moon, in retrograde motion and while ahead of the Sun. (Jatak Parijata Ch. II).

The planet Saturn is strong during the dark fortnight, and also from Sun-set to Sun-rise. He has strength when in retrograde motion, also when in Capricorn, Aquarius, Libra and in southerly course. Similar is the case with Saturn in the rising
sign, in his slow movement, and when successful in planetary war. He is weak in the initial portion of a Rasi, moderately strong in the middle portion and strong at the end. But, some say he is strong in all places.

Notes: According to Jataka Parijata Ch. II, Saturn is strong in Libra, his own Rasi, in the 7th house, in southerly course, in own decanate, on Saturday, in the end of a Rasi, in planetary war, in dark half and in retrograde motion.

Rahu is said to be strong when posited in Aries, Taurus, Cancer, Scorpio or Aquarius, or in the company of the Sun or the Moon, during Parivesha and at the end of a Rasi i.e. when he starts his journey in a sign).

Notes: Rahu is strong in Aries, Virgo, Taurus, Scorpio and Aquarius. He is also strong in the 10th house. (Jataka Parijata Ch. II).

Ketu has strength in the second portion of Sagittarius. He is also strong in Pisces, Virgo and Taurus and in night or when a rainbow or meteor is noticed.

Notes: Ketu is strong in Virgo, Pisces, and Taurus and Sagittarius and when a rainbow or a meteor is noticed (Jatak Parijata).

The signs Aries, Leo, Sagittarius and Pisces give strength to the Sun if they happen to rise or be on the meridian simultaneously. In other houses, he is weak.

Notes: Should the Sun be in the said houses which happen to be Lagna or the 10th, he is strong. In other houses as Lagna or the 10th, he is not so good.
Slokas 20 to 29 deal with the strength of the planets in the various Rasis, which should simultaneously be that particular Bhava in the chart.

The Moon is strong if she is in Gemini, Virgo or Sagittarius coinciding with ascendant. She is strong in the 7th, if it is Pisces, or the first half of Sagittarius. If she is in Taurus or in the latter half of Sagittarius as the 7th house or the 10th house as the case may be, she is strong. Similarly when in Cancer or in Gemini as the 4th house, she has strength.

Notes: For Virgo Lagna, the Moon in the 7th in Pisces, for Scorpio Lagna in Taurus in the 7th, for Gemini Lagna, in the 7th in the first half of Sagittarius, for Pisces in the 4th in Cancer, is said to possess strength.

Mars is strong in Lagna indential with Aquarius; or in the 7th house if it be Cancer or Scorpio. He is strong in the 10th house in the first half of Capricorn or in Gemini and in the 4th house if in the second half of Sagittarius. He is similarly strong when his brightness is not obscured or when he is in the 9th in his own/mulatrikona house.

Notes: Mars, though in fall in Cancer, is good in the 7th in the case of Capricorn natives. Should he in such a case join Saturn, he blesses the subject with a beautiful and chaste wife. Further, the 4th and the 7th house placement of Mars as per the above sloka shall not give rise to Kuja dosha. For Leo and Pisces Lagnas the planet is good in the 9th and will not cause bad effects for the father of the native.
Mercury is strong in Ascendant if in Capricorn, Leo or Cancer. He is also strong in his own divisions. Should Sagittarius hold Mercury in the 4th house, then too he is strong. Similarly in Taurus as the 7th or in Pisces as the 10th house.

Notes: Should Makara be the Lagna and be occupied by Mercury, his blemish of 6th lordship is mitigated, and similarly the 12th lordship if in Cancer Lagna. For Gemini ascendant, though he will be in fall in the 10th, he will prove auspicious.

Jupiter has strength in Leo, Taurus, Aries, Sagittarius, Scorpio and Pisces if one of these happens to be ascendant, or the 4th or the 10th houses of the horoscope. Otherwise he is weak.

Notes: Jupiter rules the 8th for Taurus Lagna. Hence, he is adverse for longevity if he is in Taurus when it rises in the horoscope. In such circumstances Saturn should be strong lest the native is short lived. Or otherwise, Venus should be stronger than Jupiter.

Dr. B.V. Raman, a powerful astrologer has Jupiter in 10th in Scorpio.

Venus possesses strength in Leo, Aries, Aquarius and Scorpio if these happen to be Lagna; similarly in the 7th house if at the end of Sagittarius or in (the whole of) Scorpio. He is strong in the first half of Sagittarius in the 10th house. The 10th house position in Pisces, Leo or Scorpio is also good. He is strong also in the 4th in the second half of Capricorn. He is strong if he wins in a planetary war.
Notes: Venus in Lagna in his own sign is exceedingly good. Additionally if he joins exalted Saturn, i.e. in Libra, it is greatly potential. See the horoscope of King George VI whose Venus dasa was momentous in his life, vide Dr. B.V. Raman’s Notable Horoscopes. Details of birth: 14th December, 1895 at 0305 hours, 52 N 51, O E 30

Planetary positions: Jupiter in Cancer, Ketu in Leo, Lagna, Venus and Saturn in Libra, the Moon, the Sun, Mercury and Mars in Scorpio, and Rahu in Aquarius. The native passed away in the early morning of 6th February, 1952.

Akbar, a great Moghul emperor too had his Venus and Saturn in Libra Lagna.

Saturn is strong in Aquarius or Libra if they happen to rise or be the 4th house. Similarly he is strong in the 10th in Leo or in the 7th house in a Rasi that does not rise with hind part.

Notes: The rising of Rasis have already been explained in the opening chapter. Now, I give below the details of Grahodaya or planetary risings:

(1) The Sun, Rahu, Mars and Saturn rise with hind part and hence called Prishtodaya Grahas.

(2) The Moon, Venus and Mercury rise with their heads and hence called Sirshodaya Grahas.

(3) Jupiter rises in both ways and hence Ubhayodaya Graha.

The dasa of a planet in that particular class of Rasi will be beneficial. Suppose a planet that rises with its head is in a Sirshodaya Rasi, then the dasa concerned will be auspicious.

Saturn is strong if he be in Libra Lagna; see notes under previous sloka.
Mercury and Jupiter in the Ascendant, the Moon and Venus in the 4th, the Sun and Mars in the 10th and Saturn in the 7th enjoy digbala or directional strength. According to Yavanas, all the planets are devoid of strength in Apoklima houses (3rd, 6th, 9th and 12th); have medium strength in Panaphara (2nd, 5th, 8th and 11th) and are strong in angles (1st, 4th 7th and 10th).

Notes: Directional strength makes a planet confer good results during its Dasa Bhukts. In the opposite house with reference to such Rasis, the planet has no digbala. For example, the Sun has digbala is nil. For full details on such calculations, please see Dr. B.V. Raman's Graha and Bhava Balas or Sripathi Paddhati, English translation by Shri V.S. Sastry.

The strength of Mars is double of Saturn's. Mercury is four times stronger than Mars. Jupiter is eight times stronger than Mercury. Venus has eight times more strength than that of Jupiter. The Moon is sixteen times stronger than Venus, the Sun twice of the Moon and Rahu's strength is twice of the Sun's and hence Rahu is the strongest of the planets.

Should the Sun and the Moon be exceedingly strong, all other planets, though weak, will yield good effects in their periods.

Notes: The strength of the Sun is the most important factor to lend strength to the entire chart. The Sun singly in deep
fall, even though other planets may be strong, can reduce the vitality of chart. Similarly the Moon’s potentiality is all-essential, as it has a notable bearing on the mind of the person. Should the Moon be in deep fall, all other yogas become ineffective (see Jataka Tatwa, Ch. III, Section IV). And of course, Lagna’s strength forms foundational support. Thus, these are tripod of the horoscope.

Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon: This is the order of the planets starting with the distant-most one as above (with reference to the earth). Rahu is at the top-most of earth’s orbit. Planets are strong (i.e. more influencing in nature) if they are on the lower position of zodiac. Rahu is strong in the South, i.e. when he is on the meridian of the horoscope.

Even if the planet derive strength in the ways mentioned earlier, they become weak if eclipsed by the Sun. Such weak planets do not give good results in respect of the bhavas, yogas and Dasas they are connected with.

Notes: Benefic planets, if combust, do lose their potence, while malefics become more mischievous. Saturn and Venus are said to retain their rays even in combustion as per sloka 15, Ch. IV of Uttara Kalamrita.

Strong benefics make a person fortunate, bright and beautiful. Malefics when stronger than benefics make a person sinful and a simpleton.

Notes: It is to be noted that benefic planets should be stronger than malefics for yoga purposes. In any case, the
strength of malefics is equally important as each has its own karakatwas; for example Saturn though a natural malefic should be strong for longevity. If he is weak, the subject cannot enjoy longevity and all Rajayogas then will be equal to a painting sans canvas.

इति श्रीवराहमिहिरसुत्रश्रीपृष्ठयोजितं होरासारे बलनिरूपणाध्यायस्तुतीयः।

Thus ends the 3rd Chapter entitled Evaluation of Planetary Strengths in Horasara of Prithuyasas son of Varaha Mihira.
CHAPTER 4

चतुर्थोध्यायः

Should the Moon in her transit pass through an Apachaya house (i.e. other than 3rd, 6th, 10th and 11th) in a female's chart and come in aspect to or conjunction with Mars, it leads to her menses and is congenial for conception.

Notes: A girl can attain puberty if the Moon transits the Lagna, 2nd, 4th, 5th, 7th, 8th, 9th or 12th from her natal ascendant and aspected by transit Mars. A sexual intercourse in appropriate time as above can also lead to conception. The Moon and Mars signify water and fire in order and also blood and bile respectively. Aries indicates pituitary glands and Scorpio rules ovum; both signs are of Mars. When the Moon is in 3, 6, 10 and 11, ovum cannot cause conception and hence its position in Anupachaya is indicated. A different condition for conception is that the same Moon should be in 3rd, 6th, 10th or 11th from the Lagna and aspected by a male benefic (i.e. only Guru). The female, should of course be in a suitable condition as laid down in the next sloka.

In respect of women, thirteen nights after (menstrual) bathing (from the 5th day of menses through the 17th day), they become fit to conceive. This does not apply to female children and old women (who have no menstrual course), sickly women and barren women.
Notes: Sixteen nights after the menses are declared fit for conception according to Ch. 3 of Jataka Parijata. First four days are of course unfit when there will be menstrual flow. But western medical researchers feel that the week preceding a menstrual course is more effective for purpose of conception.

Notes: As per sloka 1, the transit Moon should be in Anupachaya from natal Lagna and be in aspect to Mars, while as per this sloka the Moon during intercourse should be in upachaya and aspected by male benefic, Jupiter. The Sun and Venus in own Navamsas and in upachaya from Lagna/Moon in a male's chart and Moon and Mars in own Navamsa and in upachaya from Lagna for a female can lead to conception.

Notes: Whatever is being stated in this chapter is with reference to Nisheka lagna unless otherwise mentioned to the contrary.

Notes: In the above case, if Jupiter's Hora simultaneously
exists, then the intercourse will definitely yield conception.

(a) conjunction of Ascendant lord and the 5th lord; their mutual aspect or exchange between them.

(b) Strong Saturn in odd houses other than Ascendant.

(c) Mercury in the 5th without being in the company of or in aspect to others.

(d) All the male planets in the 6th house and or the 11th house while the 5th ord is strong.

(e) All planets in odd signs.

Notes: The involvement of an odd Rasi as they are male ones, so that a male issue is obtained, vide points (a) and (e) above. The conceptional ascendant, Jupiter, luminaries and Venus being strong and in odd Rasi can also lead to birth of a son. As the conception time is difficult to be obtained, one can safely depend upon Prasna kundali or janmakundali. Should the Moon and Venus be chiefly important, there will be birth of a female.

(a) The Moon and Venus be together in the 5th or the 10th.
(b) The Moon and Venus be in their own Rasis and or Navamsa.

c) Rahu rising and aspected by the Moon or vice versa.

d) Venus in Moon’s Hora or in angle from the Lagna.

Notes: Venus should preferably be in Taurus vargas, as it is his female sign. Libra is a male sign.

Should Mercury be in a dual Rasi coinciding with Lagna or when a dual sign be Lagna and in aspect to Mercury or Mercury be in the 10th house (at the time of intercourse), birth of twins is indicated. The sex of the children can be guessed by the Rasi and Navamsa involved.

Notes: Mercury is an important planet in the assessment of twin birth. And Gemini sign ascending can lead to twin birth. Further if the Sun and Jupiter be in Sagittarius or Gemini in any bhava, especially as the 5th, birth of twins is indicated. The Moon and Mars in Pisces or Virgo aspected by Mercury lead to the same effect. According to Ramadayalu’s Sanketa Nidhi, Ch. II, sloka 3, when the Sun is in a quandruped Rasi and other planets in common signs with strength it indicates twin birth.

The following positions (at the time of intercourse) doubtlessly lead to birth of twins. (a) Both the Moon and Venus in even Rasis or in dual Navamasas (in female Rasis like Taurus, Cancer etc. or in Gemini navamsa and its angles); (b) Mercury in Lagna while Mars and Jupiter are in odd Rasis.

Notes: The first combination can lead to birth of two female issues as the Moon and Venus are female planets. The later combination is capable of giving two male issues as Jupiter and Mars are masculine planets.

Should the Ascendant and the Moon be in even Rasis and be
aspected by a strong planet, then there are twins in the womb (one female and one male). Similar results follow if the Moon and Venus are in even Rasis while Jupiter, Mars, Mercury and Lagna be in odd Rasis or in dual Rasis and be with strength. (slokas 21 and 22, Ch. 8 of Saravali, my English translation). Incidentally, from the said chapter, we see below the planetary combinations for birth of triplets:

The following yogas prevailing at the time of Adhana lead to birth of triplets: (a) Mercury remaining in Gemini Navamsa aspecting a planet who also falls in common Navamsa, (b) Mercury remaining in Gemini Navamsa aspecting a common sign which ascends, (c) Mercury in Virgo Navamsa aspecting a planet falling in common Navamsa, (d) Mercury in Virgo Navamsa aspecting a common sign which ascends, (e) Mercury in Gemini Navamsa aspecting a planet in Gemini Amsa or Sagittarius Amsa, (f) Mercury in Gemini Navamsa aspecting the Lagna which falls in Gemini Navamsa or Sagittarius Navamsa, (g) Mercury in 7th aspecting a planet in Virgo/Pisces Navamsa or aspecting such Lagna Navamsa. Combinations (a) and (b) lead to birth of triplets—one female and two males. Combinations (c) and (d) cause birth of triplets consisting of two females and one male. Combinations at (e) and (f) cause three male children while the ones at (g) indicate birth of three female issues.

Jataka Parijata, Ch. III quotes more combinations for birth of triplets which the reader may consult.

For birth of more than three issues, here is a combination: Dhanurlagna in Vargothama while all planets with strength being in any Rasi but in Dhanurnavamsa. The said Lagna should, however, be aspected by Mercury and Saturn (see sloka 25, Ch. III. Jataka parijata).

From the above, we can take a clue that Mercury and Saturn are chief planets connected with birth of twins, triplets etc. If one of them is strong and auspiciously posited in 5th or 9th at birth, in exaltation, own house and the like, then twins etc. are to be expected. If Saturn is adverse, in the 5th, it is not good for issues.
Should the Sun and the Moon be in mutual aspect in day time or if Mercury and Saturn be so in the night (during the time of intercourse), the child born will be neither male nor female.

Notes: According to Sastras, intercourse in day time is not congenial for pregnancy. Saturn and Mercury both being neuters will only push such a child.

The (child-yielding) yogas mentioned will be futile for the couple without virility, just as the blind are devoid of many qualities (i.e. advantages).

Notes: The sloka is suggestive of the fact that irrespective of promising planetary combinations at the time of intercourse, one should have good 5th house/5th lord. Unless the promise for progeny is from the natal horoscope, such indications from Adhana are of no effect.

During the first month of conception the embryo will only be in the form of cogulated blood and (the development) is ruled by Venus. Mars presides the second month while it takes the
form of a seed (like Pingaka or Pingaksha seed). In the third month it transforms into a sprout and is ruled by Jupiter; marrow and bones are added in the 4th month ruled by the Sun; development of skin, and blood takes place in the fifth month under the rulership of the Moon; Saturn takes over the process of growth of limbs in the sixth month; senses occur to the child under the rulership of Mercury in the seventh month; hunger and thirst are felt in the 8th month which process is controlled by the Lagna lord of Nisheka (i.e. the planet ruling the moment of intercourse that led to conception) and the Moon rules the ninth month when the child develops excitement and moves in the womb of the mother. The 10th month is ruled by the Sun preceding the delivery.

Notes: Similar notes are found in Brihat Jataka, Saravali, Jataka parijata, etc. etc. where there is no difference of opinion on this issue.

The growth at various stages will depend upon the position of the concerned planet in transit. Also note the planet in the birth horoscope that is capable of affecting child birth adversely. Should that planet be in a state of affliction in transit, then also evil should be expected. The combinations regarding child birth should be weighed cautiously in preference to transits of planets with reference to natal Lagna. For example if the 5th lord in the natal chart is indicative of an issue being defective or loss by abortion etc., then the Gochara effects should be carefully analysed.

The foetus will progress according to the disposition of the months concerned (i.e. the respective lords as mentioned in 4-15 to 4-19) and the delivery of the child should be predicted after making a thorough study of all the conditions.

Notes: Should the planet concerned be afflicted in transit, when the foetus is undergoing various developments, the particular process is not safely taking place. For example, if Mercury
is combust, be eclipsed by Rahu etc. in the fifth month, then the child will not develop its intelligence well. Should the Sun be afflicted in the 10th month, for example, be caught in an eclipse, the delivery may be delayed beyond due date or it may be very difficult as against a normal one (See sloka 21)

यथा मासाधिक्यो रक्तो भनने वास्तवतोपि वा।
तत्सनू शासे क्षये याति प्रसवाये न भविष्यति ॥ 21 ॥

Should any particular month's lord be afflicted, or defeated in planetary war or combust in the Sun, the particular process will not progress and there may not be smooth delivery.

Notes: The Sun and Moon do not involve in war. So they cannot affect this process on this account. However, they are subject to other afflictions by which they can tell upon the growth of the foetus in their respective months.

गर्भपाने चचे राशी द्वारे मासि सूयसे।
सिथिे चैत्यादरे मासि हुष्ये द्वारे सब: ॥ 22 ॥

If the Nisheka Lagna lord be in a movable Rasi, the child will be born in the 10th month; if it be in a fixed Rasi, the delivery will be in the 11th month and a dual Rasi will delay the delivery to the 12th month.

Notes: The number of days in that particular month will depend on the degrees traversed by the said Lagna Lord. Suppose the Nisheka (Prasna) Lagna Lord is Cancer 15° (a movable Rasi), then delivery may take place around the 15th day in the tenth month. However, Suka, Jataka says that delivery shall be in 9th, 10th or 11th month as the आधान Lagna is movable, fixed or dual.

निषेककाले यत्रोक्तं फलं प्रसने तदादिशेऽध।
गर्भप्रसने च नामयामाहुदे विखमशिनि ॥ 23 ॥
पुष्पहेण युने दृष्टे गर्भस्य: पुष्पे भवेत् ।

Whatever have been described earlier in connection with Nisheka Lagna are equally applicable to the ascendant prevailing at the time of a query (i.e. Prasna Lagna) regarding the child in
the womb. If the Prasna Lagna falls in an odd Rasi and be in the company of or in aspect to male planet, the child in the womb is male.

Should the querist touch the right side of his body or touch another man or utter words of masculine gender, then it can be concluded that the child to be born is male. Should Prasna Lagna be aspected or occupied by female planets, it is a female child.

The following four principles may be noted:

1. Find out which is stronger between the Lagna and the Moon at time of a query, and the related Dwadasamsa. When the Moon (the month being appropriate for delivery) transists such a sign as indicated by the number of dwadasamsas counted from that particular Dwadasamsa position, delivery will take place.

2. Alternatively, note the Navamsa occupied by the Moon at the time of query. Should the Moon in transit reach the 7th house thereof, delivery may take place.

3. Delivery may also take place when she transits the house of such Navamsa lord.

4. Ascertain the fraction of the Prasna Lagna with reference to its total duration and note whether it is a day sign or night sign. If it is a night sign, delivery will take place in the day time after such a time of fraction (past Sunrise) and if it is day sign, delivery will take place after Sun-set after the lapse of such a fraction of time. Should the 4th lord be endowed with strength at the time of query and enjoy auspicious yogas, predict comfortable position
for the child in the womb.

Notes: Rule 1: Note which is stronger, whether Lagna or the Moon (in Nisheka or Prasna). Suppose the Lagna is stronger and in the 7th Dwadasamsa of Aries, i.e. between 15° 00'-17° 30'. It is in Libra Dwadasamsa. Note the possible month of delivery as mentioned in sloka 22 supra. When the Moon in transit reaches Libra Rasi, delivery can be expected.

Rule 2: This is simple and is applicable to Prasna.

Rule 3: Same as Rule 2.

Rule 4: Instead of proceeding with fraction of duration the Prasna Lagna has completed, we can easily proceed by the longitude the Prasna Lagna Sphuta has obtained. Suppose the Prasna Lagna is 3 degrees of a certain Rasi. That is, it has completed one tenth of the rasi. If it is a night sign, note the day duration on the possible day of birth and predict birth to be after one tenth of it has passed from Sunrise. The reverse should be true for day sign, i.e. birth will be after one tenth of the night following Sun-set. Aries, Taurus, Gemini, Cancer Sagittarius and Capricorn are night signs and the rest are day signs (Sanketa Nidhi, Ch. 7, sloka 13.) Also see my English translation of Saravali.

Thus ends "Nisheka-Janimadhyaya", the 4th Chapter in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 5

पंचमोदयाय

अष्टिरियोगाध्यायः

The evils to the parents and the characteristics of birth time along with circumstances leading to (infant) death are dealt in this chapter.

जातस्य पूर्वस्वस्थ्य ये ग्रहाण्ये शुभप्रदः।
ये ग्रहाः परश्वस्वस्थ्य परोपकाराध्यः। ॥ २ ॥

The planet in the first six houses yield good results (directly to the native) while those in the second half of the zodiac indirect results.

भानुः पिला च जन्तुनां चतुर्द्रो माता तथावेच च।
तवेश्यर्थाबलं सात्वा पितृभावण्यान्वेषेत् ॥ ३ ॥

The Sun and the Moon represent father and mother respectively of the living beings. After assessing the strength and weakness of these two planets, predictions should be made about parents.

Notes: According to Brihat Jataka, ch. IV, sloka 5, the Sun and Venus indicate father and mother of the native for day birth and Saturn and the Moon play these parts respectively for night birth. Same view is expressed in Phala Deepika (Ch. II, slok 22) and also in Saravali.

In this context, an important principle is to be noted from Sanketa Nidhi, Ch. II, sloka 25. Note the pair of the planets concerning the father and the mother in a day birth or night birth.
as the case may be. The effect will be full if the birth is in the beginning of day or night as the case may be; the effects will be medium if the birth is in middle portion and almost little in the concluding portion. For example, a person born in the beginning of night or day will enjoy full results in regard to parents while a person born at the end of day or night will have little results in the same respect. (This will also depend to an equal extent on the planets concerned).

Shoud the Sun be aspected by malefics and join them or remain in their clutches hemmed between them, then evil is portended to the father of the child thus born.

Notes: The Sun in general is Pitru Karaka and his connections with malefics yield bad results to the father of the native. In this context, due attention is to be given to the 9th house and its owner. The 5th house is also to be taken into account, as it is the 9th from the 9th.

If there are exclusively bad planets in the 6th and the 8th or the 4th and 8th from the Sun, without help from benefics, then evil is indicated to the father.

Notes: Malefics in the 12th from the Sun will also give adverse effects to the father of the native. Benefics in the Sun’s angle will improve the situation.

Should the Sun in Aries/Scorpio Navamsa be aspected by Saturn (in the Rasi Chart), the elder brother or elder sister or the father of the child is extinguished.

Notes: The Sun in Libra in Visakha first quarter (i.e. Aries Navamsa) and aspected by Saturn will cause special
effects in regard to father's death. Saturn or the Sun related to
the 11th house will have a telling effect on elder brother or
elder sister of the native, in the combination mentioned in the
verse.

The child will not see its father if Mars is in the 4th or in the
9th and falls in the Navamsa of Leo, (Capricorn or Aquarius),
without receiving the aspect of Jupiter or Venus.

On the same lines, through the Moon, the evils to mother can
be known. Also, if the Moon be waning and has only malefics in
the 5th or the 9th from her, but be without benefic's association,
the child will be deprived of its mother.

Saturn and Mars in angle of the Moon (either jointly or
separately) and in one Navamsa will give two mothers to the
child to live with.

Notes: "Two mothers" may be interpreted as one having a
step-mother. Alternatively, he may be brought up by another
lady who is equal to mother.

It is by the strength or weakness of Saturn and Mars that the
birth takes place in the house of the father or the mother
respectively. Should the Lagna Lord be strong, father's place
will be birth place.

Notes: It may further be noted that if Pitrukarak Graha is

* सौम्यशक is another reading.
strong, birth would have been in father’s place and if Matrukaraka is strong, birth is in the place of the mother. Jataka Tatwa (Vide II, B-21) says that delivery will take place in the house of the father, mother or other relatives as indicated by the strongest planet.

If the Sun occupies a movable sign in Rasi and Navamsa, the father of the child was away (at the time of birth). Should the Sun aspect the Lagna, it is not so. If the Moon is in a similar state, the father should be declared to have been away at the time of the birth of the child.

Notes: These combinations relate to the horoscope of the native. If the Lagna has aspect of the Sun or the Moon, the father was away at the birth of the child. Similar effects prevail, if (a) Saturn is in Lagna, or (b) 7th is occupied by Mars or (c) Mercury and Venus holding the Moon in their midst. The first two rules can also lead to rectification of Janma Lagna. The Sun in a movable Rasi or not occupying the 10th but be in the 9th or 11th etc. gives clue to the effect that the father was away at the child’s birth.

If Jupiter occupies his sign of fall, while the Moon is in a Rasi Sandhi or Amsa Sandhi and other benefics join malefics, the child born will be dumb and dullwitted.

Notes: Amsa Sandhi is the end of a quarter of Nakshatra. That is the Moon’s position should be at an area of 3°20’ (or close to it) or multiples thereof, in any Rasi. The combination cited will more aptly fit a Sagittarius native as Jupiter will fall in the 2nd, while the other one of them joining Rahu will cause dumbness. Should the 2nd lord in such a case be strong and well placed,
then the defect will not come to pass. Note that the second house rules one's speech.

भायवन्युगताः पापा लागनेशे बलवाजिते।
जयकाले पिता रोगी कुजुश्टेश्वरा युते ॥ १४ ॥

If the 9th and the 4th houses have malefic occupation while the ascendant lord is weak and joining Mars or aspected by him, the child's father was sick at the time of its birth.

अक्षयकरिष्ठे मर्देैम्यकृष्ठे निरीक्षिते।
सूतिकाले पिता दूःखी शिशोः रिःफाघ्मेमिः या ॥ १५ ॥

Should Saturn be in Leo Navamsa and be aspected by the Sun, the father was in a miserable state at the time of the birth of the child. Saturn in 8th or 12th and in Leo Navamsa simultaneously, gives the same results.

न पर्यवित गुरे चन्द्र लागन च परजातकः ॥ १६ ॥
सारकुशोषिते जीवे सूर्यनु वापासयुतः।
गुरुराशयाः चन्द्रे चन्द्रराशयाः गुरे ॥ १७ ॥
परस्परहाराशिथौ चन्द्रमां नैव जारः।
पूर्वोक्ष्योगसवृत्ते परोऽजात इतिथिः ॥ १८ ॥

The child should be declared to have been born of others' loins, if the Moon or Lagna is without Jupiter's aspect. Should the luminaries be in the company of malefics and aspect Jupiter, then also the same result prevails. Jupiter or Moon in mutual vargas or luminaries in exchange nullify these Yogas.

Notes: Apart from the above two combinations, indicating illegal birth (जारः योग) the following rules may be noted, as taken out from Parasara Hora (Tamil translation by C.G. Rajan), Saravali, Jataka Parijata and Jataka Tatwa:

(1) If the Moon is in the 4th house from Lagna and aspected by malefics or inimical planets. (2) Lords of 3, 6, 2 and 5 in Lagna (birth through servants). (3) Malefics in Lagna, benefics in the 7th and Saturn in the 10th. (4) Moon in Lagna, and Mars with Venus in the third. (5) Sun in Lagna and Rahu in 4th. (6) Sun and Moon in Lagna or Sun and Mars in 7th (7) Lagna with Mars and Rahu
while the Sun and the Moon are in 7th. (8) Angles without planets. (9) All planets in 2, 6, 8 and 12. (10) Lords of Lagna and 7th together. (11) Exchange between Lagna Lord and 4th lord (which should be considered otherwise a Rajyasabha.). (12) The Lagna or the Moon not falling in the Vargas, of Jupiter. (13) Anyone group of following prevailing simultaneously: (a) Sunday--2nd tithi--Swati Nakshatra (b) Wednesday--7th tithi--Revati, (c) Sunday--12th tithi--Dhanishta (14) The Sun, Moon and Jupiter in fall, one of them being in Lagna. (15) Karakamsa related to only malefic planets.

These yogas stand cancelled if kendra has a planet or benefics aspect Lagna or the Moon, or Lagna, Lord in Lagna, or Jupiter in the 4th or Mars aspecting Jupiter.

Notes: According to Jataka Muktavali, following combinations indicate moles, scars etc. on the body of the native: If the 7th from Lagna is occupied by Venus or Mars or Jupiter, there will be a scar on the head. Venus or Mars or Moon in Lagna leaves a mark through fire at the age of 12. Rahu in the 8th while Venus is in Lagna causes a scar on the left ear. Jupiter in Lagna and Rahu in the 7th leave a scar on the left hand. Venus in the 10th or 12th and Jupiter in Lagna indicate marks on both the hands. If Mars is in 3rd or 6th or 11th along with Venus, there will be a mark on the side close to left hand. Should Mercury or Saturn be in Lagna while the Sun is in the 10th, mark on the right side should be noted. If Mars or Mercury is in Lagna while Rahu is in the 5th, or 6th or 9th, mole on genital organ or anus may be found. Venus in the 5th or the 9th, while the 7th or 8th or 4th is occupied by either Jupiter or Mercury indicates a mark on stomach. Should there be Venus or the Sun in the 2nd or 8th while the 10th has Rahu and Saturn, declare a scar on the navel. A mark on the waist may be found if the 10th is occupied by Jupiter while the Moon is in 2nd and Rahu with Venus is in 3rd. On the anus will be found a mark
if the 12th has Jupiter while Mercury is in 3rd or 6th or 9th and Moon is in the 9th house. Should there be Venus and Rahu in 4th while Lagna is occupied by Saturn and Mars, there will be a symbol of fish in the palm or sole or ankles, (which according to Samudrika Sastra is a Rajalakshana—denoting a king). Hamsayoga is supposed to give fish symbols in the palm or sole, see notes under sloka 8, Ch. 16.

The limbs of human body are divided by 36 decanates. Any particular decanate occupied by a benefic indicates a mole and a malefic an ulcer on the particular part of the physique, see sloka 26, Ch. II of Sanketa Nidhi. The 3 decanates in each Bahava represent limbs respectively as under, vice Sanketa Nidhi:

(b) 2nd and 12th-1. Right and left eyes, 2. Right and left shoulders, 3. Genital organs.
(c) 3rd and 11th-1. Right and left ears, 2. Right and left arms, 3. Right and left testicles.
(d) 4th and 10th-1. Right and left nostrils, 2. Right and left sides (पाश्च), 3. Right and left thighs.
(e) 5th and 9th-1. Right and left cheeks, 2. Right and left side of the heart, 3. Right and left knees.
(f) 6th and 8th-1. Jaws, 2. Right and left sides of chest, 3. Right and left calves.
(g) 7th-1. Mouth, 2. Navel, 3. Feet (according to some 12th indicates feet).

The above is from Sanketa Nidhi, Ch. IV, slokas 124 and 125, in which it is stated that the limb corresponding to the decanate aspected by or conjoined with a benefic will have a mole or mark. And a malefic in such a case causes its deformity or ulcer on it. For example, if Rahu is in the house in first decanate, denoting right ear, he can cause either deafness or an ulcer of right ear. The reader is advantageously referred to slokas 24, 25 ad 26, Ch. V of Brihat Jataka and also my English translation of Saravali Ch. IV for relevant information.

Given below is a brief account regarding moles etc. from
Chapter IV of Mukunda Daviagna’s *Nashta Jataka* (my English translation): Note the Rasis occupied by the Sun and Moon. The particular limbs as represented with reference to Kalapurusha, i.e. Aries etc. will have mole and other marks. The limb represented by the Rasi occupied by the Sun or Mars will have reddish marks while Saturn and Rahu leave blue marks. Should Venus aspect Rahu, the limb indicated by Rahu’s sign will have moles etc. Assume Rahu is in Gemini opposed to Venus in Sagittarius. Gemini indicates arms of Kalapurusha and hence there will be mole (or scar etc.) on the arms. More such information may be obtained from Chapter IV of *Nashta Jataka*.

The information furnished above regarding moles etc. will be helpful in rectification of natal Lagna in case of doubts.

The Sastras listed various combinations causing instant or sudden death of the child. Now only important ones are explained (below).

There are three kinds of infant deaths. Firstly the afflictions due to parents; secondly due to Balagrahas and thirdly due to evil planetary combinations.

Notes: Balagrahas are evil spirits which affect only children. See sloka 130, Ch. 15 of Prasna Marga (J.N. Bhasin English rendering). It is also stated in Jataka Parijata, sloka 1, Ch 4, that till the child crosses 12, it is affected by the fate of his mother and father and by Balagrahas, i.e. evil spirits. This view is identical with the one mentioned in slokas 4-6, Ch. 10 of Sarvartha Chintamani. That is why all texts are unanimous that longevity cannot be definitely decided till the 12th year of age. Now see the following sloka of the present work.
It is only after a careful assessment of the above, the affliction to the child should be pronounced. It is (however) not possible to decide the longevity till it completes its 12th year of age. The child should be protected (till such age) through Japas and Homas.

Notes: According to C.G. Rajan’s Tamil translation of Parashara Hora, Ch. V, note that longevity cannot be decided till the native is 24. But Jyotisharnava Navaneetam (a Sanskrit work with Telugu translation) suggests that upto 12, nothing definite can be said about longevity. Phala Deepika (Ch. 13, sloka 3) and Jataka Parijata (Ch. 5, slokas 1 and 2) which have similar verses also say that upto 12, longevity cannot be decided. This is because, the child is covered by its mother’s fate in the first four years, by its father’s fate in the next four years and by its Poorva Karma thereafter upto 12 as per Mantreswara. Only after 12, will the child be governed by the effects of planets in its own horoscope as far as its longevity is concerned. Also, see slokas 4-6, Ch. X of Sarvartha Chintamani.

The child born when there is Lagna Sandhi is either born, dead or short lived (if born). Should such Lagna be aspected by malefics, the said results are sure to follow. Birth in Gandanta Nakshatra is destructive of the whole family. Should such a child, however, live, then it becomes a king with an army of elephants and horses.

Notes: For Gandanta Nakshatra, see sloka 14, Ch. I supra. Apart from Lagna Sandhi, there are other Sandhis, as explained in sloka 36, Ch. V, infra.
survives, he becomes a king with elephants, horses etc. forming his army. Given below is the horoscope of Shri Ramakrishna Dalmia, born on April 7th, 1893 at 9.31 A.M. (LMT) 20°N56, 75°E 55. Lahiri Ayanamsa:

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<th>Sun</th>
<th>Venus</th>
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<th>Rahu</th>
<th>Jupiter</th>
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The Moon's longitude as per Lahiri's Ayanamsa is 240°25', i.e. just in the very beginning of Moola nakshatra (in the junction of Jyeshta and Moola in Scorpio-Sagittarius). The Neechabhanga to Lagna Lord Mercury is also a strong reason that the native without any rich inheritance rose to dizzy heights one could ever dream. According to Jataka Marthanda, a popular Telugu work, the Neechabhanga to Lagna Lord is the only kind of Neechabhanga Rajayoga and not the ones caused to other lords. Now, coming to survival in spite of Gandanta, this is one of the two charts that we could pick from the ones in our possession. There are various other superior combinations in the chart, like Venus causing Malavya Yoga, both from the Moon and Lagna, the Moon aspected by Jupiter, the Sun in the 10th, Lords of the 2nd both from the Moon and Lagna receiving highly beneficial aspects, lord of the 11th Mars aspecting the 2nd lord Moon etc. etc. Gandanta Nakshatra, which survived the native, made him a big industrialist, who started the first Indian cement plant and also Bharat Bank. He also managed newspapers like The Times of India, and was connected with Indian National Airways, Swadeshi Cotton Mills etc.

The most highly respected international figure, Mahatma
Gandhi, was also born in Gandanta Nakshatra. The saintly ‘king’ also survived the Gandanta Nakshatra dosha and lived a long life and commanded great respect from his countrymen. We need not comment on his well-known achievements, but should feel content with giving the planetary positions at birth which are as under:

Born on 2nd October, 1869 at 0745 hours L.M.T., 21N37, 69E49.

Note the Moon at 29° of Cancer (as per Lahiri Ayanamsa), i.e. in the junction of Cancer-Leo and Aslesha-Makha.

Thus we can see the greatness and efficacy of Gandanta Nakshatra and if one survives he leads a famous life.

Luminaries in the 3rd house owned by a malefic and in the company of malefics, make the child sick and live upto 3 years only.

If the Moon joins the 8th lord in Kendra, while the 8th house is occupied by a planet, the child leaves this world soon after its birth.
Should the 7th from Moon be occupied by Mars and Sun while Rahu is in Lagna, death of the child may be expected within ten days of birth.

Notes: Should Rahu be in Aries, or Taurus or Cancer as Lagna, he contributes good longevity. Refer to Jatakadesa Marga (Ch. 4), Saravali (Ch. 12, s. 10), Jataka Parijata (Ch. 4, s. 90), Sarvartha Chintamani, (Ch. 11, s.16) and Jataka Marthanda, 11 Part, (Ayurdayadhyaya). The slokas of Saravali, Jataka Parijata and Sarvartha Chintamani are similar. So to say if Rahu is in Aries or Taurus or Cancer in Lagna, while the rest of the combination as per the sloka under comment is present, there is good longevity.

Malefics in the 4th, 8th, 2nd and 12th will cause sickness and death in 10 days. Should a malefic be in the seventh house from rising decanate (22nd decanate) while the waning Moon is in Lagna the child faces immediate death.

When all the planets are weak and positioned in the 3rd, the 6th, the 9th and the 12th, the child lives either for 2 months or 6 months. While the lord of Lagna is in the sign of his fall or in the 8th or is combust, the child's living becomes precarious and it is equal to a dead one.
A child born under malefic muhurtas, or when Ketu is rising followed by fall of meteors, thunders etc, it hardly lives.

The persons who are born with severe yoga indicating adverse results as explained by Yavanas and others will only bring harm to the family.

A person born under an eclipse is ominous. If the Lagna is connected with many strong malefics by conjunction or association, then also, it is adverse for longevity.

Should Lagna Lord, the lord of Moon-sign and the Navamsa lord of Moon-sign are all eclipsed, the longevity is only or a few days.

Notes: The combustion of three planets are indicated, namely that of Lagna Lord, dispositor of the Moon and Navamsa lord of the Moon. Such combustion will prove fatal to longevity and the child's life is only for a few days.

The four kinds of junctions or conjunction of the Moon with malefics will cause death (infant) and similar results follow if the Moon is in aspect to malefics without benefic's aspect or company.

Note: The four junctions or Sandhi chatushtayas are:

1. The twilight time,
2. The point where two Rasis meet,
3. The point where two stars meet,
4. The time where two thithis meet.
Should the Moon be in the company of malefics only, or if she is in the 1st, 5th, 7th, 8th, 9th or the 12th house and be with malefics without benefic's aspect or association death of the native will occur.

Notes: The sloka seems to suggest infant death. The Moon if connected with malefics should be helped by benefics so that infant death does not occur.

Should the Lagna Lord and the Moon's dispositor be in the 6th, 8th or the 12th, or be combust, the death of the native may be foretold in the year denoted by the Rasi occupied by the said planets.

Should the Moon be in the 6th or the 8th while the Lagna is occupied by its lord or when the decreasing Moon is subject to mixed influences of malefics and benefics, the native, if born in day time has short life.

If the lord of Lagna is in Marana Pada along with the decreasing Moon in the company of Rahu or aspected by Rahu, the native dies in his seventh year.

Notes: When the issue of Marana Pada (मरण पद) came in this sloka, we should see what a Pada is, as detailed in Jaimini Sutras (English translation by late Prof. B.S. Rao) and Uttarakalamrita.

Pada is also called Arudha. Take a Bhava and see where its lord is posited with reference to that particular Bhava. Count so many Rasis from that planet. The Rasi thus arrived is the Pada.
for that bhava. The Pada for the 7th house is specifically designated as Dara Pada or Dara Arudha. Again take the 12th house of a Bhava. See where this 12th lord is. Count so many Rasis from the house occupied by the said 12th lord. The Rasi thus arrived becomes the Upapada for the Bhava (for which the 12th house consideration is being made). Another simple clue is if a Bhava lord is in that Bhava itself, then the same Bhava becomes the Pada of that Bhava. In that case, the Bhava with two designations will have more influence.

Take the example as under:

Born 21st May, 1944, at 1800 hours IST at Tirupati (Andhra Pradesh), 79E25, 13N39.

<table>
<thead>
<tr>
<th>Moon</th>
<th>Mercury</th>
<th>Venus</th>
<th>Sun</th>
<th>Saturn</th>
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<td></td>
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<td>Rahu</td>
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<td>Mars</td>
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<td>RASI CHART</td>
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<td>Jupiter</td>
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<tr>
<td>Ketu</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Lagna</td>
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</tbody>
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Lagna is Vrischika. Its lord Mars is in the 9th. When we count nine Rasis from Cancer, we get Pisces. This should be called Pada Lagna or Arudha Lagna. (Arudha Lagna is Prasna Lagna in the case of horary chart.) The Upapada for the natal Lagna of the above horoscope is calculated thus: The 12th from Lagna is Libra, whose lord Venus is in the 7th therefrom in Aries. He is seven Rasis away from Libra. When seven Rasis are counted from Aries, we get Libra itself as Upapada for Lagna. This is otherwise called Upapada Lagna. The counting should always be done in terms of Rasis.

What is the use of these Padas? If benefics are connected with any Pada or its Upapada, that particular Bhava becomes poten-
tial while malefics diminish the value.

Now coming to our sloka in question, Marana Pada is arrived thus. Note how many Rasis away is the 8th lord from the 8th house. Count so many signs from the 8th lord’s position. The resultant Rasi is called Marana Pada. In the horoscope given above, the 8th lord Mercury is in the 11th from the 8th. So, from the 11th (Aries), we count 11 Rasis and get Aquarius as Marana Pada. Such calculations can give greater clues to longevity. (However, some translators simply have translated Marana Pada as 8th house).

If the Moon is weak and aspected by Rahu associated with malefics, or if the Lagna Lord (or the Moon sign lord) has set in (i.e. the 7th from Lagna) or occupies the 8th, the child lives up to its 6th or 8th year.

Notes: The Lagna Lord in the 7th (a Marakasthana) or in the 8th is adverse for longevity unless well aspected. But Phala Deepika says that the Bhava occupied by the Lord of Lagna stands to gain. However, the position of Lagna Lord in the 8th shakes the foundation of the horoscope.

The Lagna lord with Rahu in the 7th brings death in 21 years or 21 months or (even) in 21 days.

Notes: We may infer that the above maximum (21 years) longevity can be expected if other planets are considerably strong. Should they be also weak, death may occur in 21 months, and utterly weak ones bring death in 21 days. On the whole, the combination of Rahu and Lagna Lord in the 7th should be assessed in the context of the whole horoscope.
Add the Rasi sphutas of the Sun and the Moon. If the particular Rasi, or its angle or the 9th house thereof be occupied by a malefic, death comes to pass due to poison or water (i.e. drowning, rains, floods etc.).

Notes: Suppose the Sun’s longitude is 175° and that of the Moon is 292°. Then the sum equals to 467° and after expunging 360°, we get 107°, i.e. Cancer 17°. The angles of Cancer are: Cancer, Libra, Capricorn and Aries; and the 9th from Cancer is Pisces. So, any malefic in any of these five signs (around 17° in particular) will cause the said results.

If a malefic planet is in the 8th house, while the Ascendant lord is in angle in the company of a malefic, without benefic’s aspect, death in the 7th year may be predicted.

Notes: There is apparently something wrong in this sloka. We cannot understand why the Sun and Mercury when aspected by benefics should prove harmful to longevity. There are only two other benefics, i.e. Jupiter and Venus. Venus cannot aspect the combination of the Sun and Mercury. The only planet that can thus aspect is Jupiter. His aspect cannot be considered adverse to longevity.

From Aries onwards, the fateful degrees are: 8, 9, 22, 22, 25, 23, 20, 21 and 10. Births in these degrees invite death.
soon. The same for the Moon from Aries onwards are: 26, 12, 13, 25, 24, 4, 26, 14, 13, 25, 5 and 12 degrees.

Notes: Phala Deepiks, Ch. 13, slokas 10 and 11 quote the above degrees for Lagna and Moon. But it does not state that birth will accordingly inflict death. Jataka Tatwa, (B-108) states that the following degrees are respectively fateful for the Moon: 8, 9, 23, 22, 5, 1, 4, 23, 18, 20, 21 and 10 from Aries onwards and death will be caused in the year denoted by such degree. Saravali (Ch. 10, slokas 111 to 113) give the following fateful degrees for the Moon respectively from Aries onwards: 8, 9, 22, 22, 5, 1, 4, 23, 18, 20, 21 and 10.

Should the Moon be in her fateful degrees, mentioned above and be in the company of a malefic, without relief from benefics, or be in the 8th house or in angle (in such a fateful degree), the child not only dies itself but takes away its mother too.

Notes: The Moon should be in her fateful degrees along with a malefic without benefic aspect. Alternatively she can be in the 8th, Lagna, 4th, 7th, or 10th. Either combination can cause death of the child and the mother.

Should the Lagna Lord be strong and occupy an angle or trine, even the Arishtayogas, indicating infant death can be overcome.

Notes: Following are some of the combinations that nullify such evils: Jupiter not combust and in Lagna or Lagna Lord with strength and in good aspects or all planets in their own Rasis or the Moon in deep exaltation or own house or friendly Navamsa and in good aspect or the Moon in a friendly decanate along with a friendly planet or the Moon’s kendra occupied by Jupiter.
A benefic planet with strength in angle, not joining the 8th Lord, leads to nullification of Arishta yogas (causing death) in a nativity or prevailing at the time of a query.

Notes: The 8th Lord should not join the benefic, so that the evil yogas are cancelled.

If a strong planet is in Lagna, the 4th or the 10th and be not in the company of the Sun, the malefic yogas (for short life) will vanish.

Many evil yogas (अरिष्ट योग) make the sustaining of the child difficult. But if the Moon or the ascendant receives the aspect of all planets, these yogas disappear as darkness does before the Sun.

Notes: The single aspect of Jupiter is enough on the Moon which can act like a lion throwing away a thousand elephants (see Jatakadesa Marga.)

Thus ends the 5th Chapter Arishtas in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 6

The evils causing infant deaths have since been explained. Now, the Arishtas (causing deaths), arising out of planetary combinations are explained (i.e. for elders too) as below. During the period of a planet capable of inflicting evils, if Balarishtas simultaneously exist, then the evil is greater.

1. Should the Lagna Lord or the dispositor of the Moon join Sun, and be without benefic's aspect, while malefics are angular, the native dies in his 20th year.

2. The rising of Mars in Lagna while the Sun and Saturn in strength are angular, brings about the end of the native within 20 years. If, however, such death does not occur, there will be danger to his limbs or he will become sick.

Notes: In the above case, if the Sun and Saturn are in the 7th/4th in particular, Mars from Lagna can aspect the two. Saturn also can return his special 10th aspect to Mars. Thus, the yoga proves more fatal to the native.
Should Mars and the Sun be in the ascendant which is a movable sign, while Jupiter is in the 10th and the Moon in the 5th or the 9th, the native will die in his 20th year.

Notes: This combination can be exemplified thus: Lagna--Cancer with the Sun and Mars; the Moon in the 5th in Scorpio (incidentally in fall) and Jupiter in the 10th in Aries. Note Jupiter does not aspect the Lagna or the Moon. The 8th from the Moon or from Lagna is not also blessed by Jupiter, while the Lagna Lord and the Moon sign lord are both in fall.

If the decreasing Moon is in the 8th house and in Scorpio Navamsa the native's death will take place. (The longevity span is not mentioned here; but it is said to be short life yoga.) He will at the maximum live upto 25 years if the Moon is aspected by Saturn and Mars.

Notes: According to Bhattotpala, though the Moon may be in the 6th or the 8th, if she is unaspect by other planets, there is no Arishta.

Should malefics be in the 8th from the Moon, weak benefics in 3rd, 6th, 9th or 12th, while the Moon herself is in the 6th or the 8th, the life span is at the most 25.

If both the 8th lords from the Moon and Lagna occupy angles, while the 8th (either from the Moon or Lagna) is occupied by a planet, and the Moon and the ascendant be devoid of strength, the native will not cross thirty.
Should malefics occupy the 2nd and 12th along with Jupiter, and Rahu and Moon be in 7th or the 8th, the longevity of the person is not above thirty.

अक्षयास्तमयस्ततः: कूर्भे जीवोग्रस्त्युकः।
पदावस्तमाध्यन्तः जातस्यायुः: पर्या सिंहासः ॥ ९ ॥

Should a malefic set along with the Sun (i.e. being in the 7th from Lagna only and not from the Moon) and join Rahu and Jupiter while the Moon is in the 6th or the 8th, the life span is 30.

Notes: There should be the Sun, Rahu and Jupiter in the 7th along with another malefic and the Moon should be in the 6th or 8th.

गुरुणा युक्तः: शुक्लो लग्नमः। पञ्चमेण कुजाक्रियुक्ते।
बलसहितचतुर्भन्दः योगे जातोज्ञमात्रानि नियमम ॥ १० ॥

The yoga caused by the position of Venus and Jupiter in Lagna while Mars and Saturn are in the 5th and the Moon is waning produces a person with short life.

अक्षयस्तमाध्यन्तः मरण चन्द्रारहसः। सहितः।
कुण्डिनि तदा जन्तोज्ञि व्यये तत्त नियतम ॥ ११ ॥

The Sun and the Moon in the company of Rahu will cause death at the age of 28. It is more certain if Jupiter is also in the 12th.

Notes: The placement of Jupiter in the 12th at the time of solar eclipse is evil for longevity.

लग्नाष्टमाध्यन्तः केन्द्रकार्य्यथः। श्री: करितः।
द्वारिकः मरण स्थान शुभेणुक्तिकते केन्द्रेण ॥ १२ ॥

If the lord of the 8th from Lagna is in an angle along with the Moon, while the 8th is occupied by a planet and angles be devoid of benefic's aspect or occupation, the longevity is only 32.

श्रीकर्षणः: स्वर्ग निधनस्य केन्द्रोऽर्थयथे पाणे।
लग्नेषु चलिंद्रे जातस्यायुः: पर्या सिंहासः ॥ १३ ॥

Should the waning Moon be in Cancer, while the lord of the
8th is in a Kendra, the 8th in turn being occupied by a malefic and the ascendant lord is devoid of strength, the span of life is only 30.

Note the longitudes of the lords of the Ascendant and the 8th. When added, if it results in an angle or in the 8th, and a malefic occupy that resultant place, the end comes in 27th year.

Example: Assume that Lagna Lord is in Virgo 16° and the 8th lord is in Sagitarius 24°. The sum total of these two is: 166 + 264 = 430. Expunging of 360, we get 70° i.e. Gemini 10°. If this is identical with a Kendra or the 8th house and is simultaneously tenanted by malefic, then the native dies at 27.

Should the 8th lord be in a trine while the 8th is occupied by Lagna Lord who in turn be in aspect to or in conjunction with malefics, the person lives up to 24, even though there is benefic aspect on the Lagna Lord and 8th lord.

If Jupiter is aspected by Saturn or conjoined with Rahu and malefic is in Lagna, while the 8th is occupied, the life span is only 22.

Should the Lagna be occupied by its lord while the Sun and the Moon are in the 4th together with malefics, and the 8th lord is in a Kendra, the end of life is at 30.
If the 8th lord occupies an angle while the ascendant lord is devoid of strength, the subject lives only upto 30 or 32.

Should the Moon and Lagna Lord be weak, aspected by malefics and be in Apoklima houses (i.e. 3, 6, 9, or 12) the life span is just 40.

If Jupiter and Venus are in an angle while Lagna Lord is in conjunction with malefics in an Apoklima house, a person born before nightfall lives only upto 36.

Should the Sun be in Lagna which is an inimical Rasi to him and hemmed between malefics, the person will always be sick and his end comes at his 36th year.

Should the Sun and the Moon be in Lagna and benefics be in a house other than a Kendra or the 8th, one born in Gulika’s Muhurta will live upto 36.

If the Lagna falls in a fixed sign and the 8th lord is in Lagna while the 8th has a benefic in it, the life span is only forty.

When the Lord of Lagna is in the 8th Navamasa and the 8th lord is in Lagna Navamsa along with malefics, the life span is only 50.
Notes: Note the Lords of Lagna and the 8th in Rasi chart. If these two are respectively in 8th and Lagna in the Navamsa chart together with malefics, the person lives upto 50.

Should the angles be devoid of planets and the Lagna Lord be not associated with malefics while malefics are in the 5th house, a life span of 60 should be declared.

If the Lagnalord is weak and is in the 12th, the person lives for 60 years, provided Jupiter is not in Lagna.

Notes: Jupiter in Lagna always increases the longevity except in the case of Capricorn. We do not know why the author does not want Jupiter in Lagna in this particular case.

When the ruler of the 8th is in an angle, Mars is in the Ascendant and the Sun along with Saturn is in the 3rd or the 6th, the person will live upto 44.

Should the Moon be in Vargothamamsa, aspected by malefics and occupy Lagna while benefics are without strength, the person lives up to 48 years.

If benefics are in malefic Rasis and Navamasas other than Kendras while malefics are in Kendras, the longevity is only medium.
Saturn in a common sign which is rising while the Moon is in the 8th or the 12th, the life span is 52 years.

Should the Sun be in the Ascendant, identical with Cancer or Scorpio along with malefics while the Moon is in the 2nd and Jupiter is in any sign other than an angle, the person lives for 50 years.

If malefics are in the 4th and the 8th from Lagna or the Moon and be not aspected by or conjoined with benefics, the person has only medium span of life.

Should Jupiter and Venus be together while malefics are in the 4th and the 10th, and the Moon is in the 12th the life span is medium.

If the Ascendant lord is in a Navamsa of Saturn while the Moon along with the 8th Lord is in the 6th/ 8th/ 12th, the native so born will live 58 years of his life.

A Rajayoga is formed when all the planets are posited in the 6th, the 8th and the 12th houses. Such Rajayoga gives the native a life span of 58 years.
CHAPTER 6

Should malefics be in the 6th, 8th or the 12th with reference to the Ascendant lord while there are no benefics in the 8th the native lives for 60 years.

When the lords of Lagna and the Moon sign are combusted or are in the 7th and the 8th, and Jupiter in a house other than a Kendra (angle), the longevity of the person is 65 years.

The yoga of the Sun, Mars and Saturn in the Ascendant, while Jupiter is devoid of strength and the Moon is in the 5th or the 12th, gives a longevity of 70 years.

Notes: We do not know, how weak Jupiter can partake in long life combination.

Should there be a minimum of four planets in the first four houses commencing from the Lagna, the native is blessed with long life, wisdom and wealth. If there are four or more planets in the next four houses the longevity is sixty while a similar disposition from the 9th onwards in the last four houses makes the person short lived.

Notes: Planets should not, however, be in the end of Rasi; otherwise they contribute very little to longevity. See: अन्तिमभरण: खेटा अत्यक्ष्य: प्रदा मतः (Rama Dayalu's Sanketa Nidhi, 3rd Sanketa).

क्रूरसंयोगः क्रूरसः सौम्यः केत्राश्रितेऽशीवयवदमः।
जीविति तज्जीवितो मिश्रितोष परिपथः च || 41 ||
If malefics occupy houses owned by malefic planets, or houses considered evil while benefics are in kendras, the person's longevity will be 80 years. Should there be a mix, it is only 60.

Notes: Benefics should be in angles so that longevity is promoted and malefics may be relegated to 6th, 8th and 12th or houses owned by malefics. Such malefics should not preferably be in angles.

When Jupiter and the Moon are in the 4th, the Lagna Lord is in the 11th with strength and benefics (or Mercury) are in the 10th, the person lives upto 80.

Should the Sun, Mars and Saturn are in angles obtaining Sagittarius or Pisces Amsa while Jupiter is in the Ascendant and the rest are in any house other than the 8th, the native lives upto 85.

Notes: Saturn, Ayushkaraka, along with Mars and the Sun is required to be in angle and in a Navamsa of Jupiter, who is also Ayushkaraka, to boost longevity. Simultaneously, Mercury, Venus and Moon should not be in the 8th house from Lagna, while Jupiter is essential in Lagna, so that the said effects come to pass.

Should malefics be in malefic houses and benefics be in benefic houses while the lord of Ascendant has strength, long life may be predicted.

Notes: Malefics should be in the houses of malefics while benefics should be in the houses of benefics to give long life. Their positions with reference to Lagna also stand for consideration.
Mars in the 8th, the Sun in Lagna and Jupiter in an angle: this yoga gives a longevity of 100 years.

Should the angles, trines and the 8th be not occupied by malefics while the Ascendant lord and Jupiter are in angles, the native lives upto 100. Such a person is free from diseases, enjoys all kinds of happiness and strives for a common cause.

The Sun, Mars and Saturn be in movable Navamsas while Jupiter and Venus are in fixed Navamsas and the rest of the planets are in dual Navamsas: This yoga gives a long lease of life, weapons and kingdom.

A person lives for one hundred years remaining free from diseases if in his nativity benefics are in the 4th or the 9th and in odd Navamsas, malefics be in Lagna and in even Amsas and the Moon is in Lagna with full rays (i.e. the Full Moon in Lagna).

Notes: For this yoga, the Full Moon should be in Lagna in odd or even Navamsa, while simultaneously malefics should also join her in Lagna, but be only in even Navamsas. The third condition is that benefics should be in 4th/9th but in odd Amsas.
If the Lagna lord has great strength, unaspected by malefics but aspected by benefics only and be in an angle, the native has long lease of life, and is of virtuous and royal disposition.

Notes: The Lagna Lord should be stronger than the 8th lord to confer good longevity and should be in angles. Should the 8th lord be stronger than the Lagna lord, in normal circumstances, it is adverse as Lagna is the foundation.

Now, the combinations for extraordinary span of life.

Should Mercury, Jupiter and Venus be in same Rasi or Navamsa or occupy Lagna while Saturn is in the 9th, the native lives for a yuga (४) with the help of chemical tonics or boosters.

Notes: The effects of combinations like the one under discussion are quite impossible these days. However, such yogas can give a full lease of life.

Should Jupiter, Mercury and Saturn be disposed any where in the 4th, 6th, 8th and 12th, but be together in one Navamsa, the native lives for 2000 years.
Notes: These three planets should be in the same Navamsa, but be in any manner distributed in the 4th, 6th, 8th or 12th houses in Rasi.

All the planets in the Navamsas of Sagittarius and Pisces and in angles, 9th or the 2nd in Rasi make a person follow ascetic course in the very boyhood, live for a full yuga (युग) and write many sastraic works.

If the Sun, Mars and Jupiter be in a Navamsa owned by Saturn and are posited in angles or the 9th in Rasi, while the Moon is at the end of a sign in Lagna, the person lives for a yuga with wealth.

If the lord of the 9th is in the 9th in aspect to Mars while the Moon is in Scorpio Navamsa or Aries Navamsa there obtains a Muniyoga in the nativity and the person becomes a superior sage, writes many works relating to Sastras and lives for a yuga.

If the Moon is not decreasing (i.e. be waxing) and occupies a friendly Rasi and friendly Navamsa coinciding with the 11th or the 1st, while the 9th has Saturn in it, the person lives for uncountable years.

If Saturn and Jupiter are together in the 2nd, the 9th or the 10th and in one Navamsa while the Sun and Mercury rise in Lagna, the native is liked by the sages and has a long lease of life.
Notes: Saturn and Jupiter should be in the 2nd, 9th or the 10th, in the same quarter of constellation so that they are in one Navamsa.

Those born with the above-mentioned extraordinarily long life combinations will be able to control their senses, just as the sages, and chant religious hymns. They live in caves using divine medicines.

I have thus explained these yogas as explained by Yavanas with the help of my past deeds. The sum effects of these yogas be decided in various dasa bhuktis after a careful analysis.

Thus ends the Sixth Chapter, entitled Arishta Yoga in Horasara of Prithuyasa, son of Varaha Mihira.
CHAPTER 7

सप्तमोत्त्वाध्यायः
|| आयुर्दीपाध्यायः ||

अथ तेषां योगानामेकतपमस्मिनराशि ये जाताः।
तेषां दशानुनयनं स्पष्टं कश्चांभि वल्लक्ष्याचाहम् ॥ १ ॥

I shall now explain in a clear and careful way the method of knowing the dasa periods for those that are born under the yogas stated earlier.

मयावनसिद्धान्तोऽग्रोद्धार्मण्डव्यविधेयणुपाधोः।
आयुर्दीपाध्यायः नृणां सम्प्रयृत्य पुरातने: कथित: ॥ २ ॥

The numerous methods of assessing longevity have been clearly stipulated by old scholars Maya, Yavana, Siddhasena, Prabodha, Mandavya and Vishnu Gupta.

एकोनविशालितस्माभानोऽचन्द्रस्य पञ्चकृतितव्रतः।
भौतिकतु तिथिसंख्या जुगम्य मेंकुदयं विनिर्दिष्टम् ॥ ३ ॥
पञ्चादशान्तरच पुरोः शुष्क्यायुक्तविशालित: कथितः।
मन्दस्य विशालितस्मा: परम्परावस्था ग्रहः प्रयच्छिन्ति ॥ ४ ॥

Should the planets commencing from the Sun onwards remain in their highest exaltation points, they contribute 19, 25, 15, 12, 15, 21 and 20 years for the total longevity of the native.

स्योच्चार्थ नीचे तद्वस्तेयुपत्ति: कल्प्यम्।
विचनेचिब्बिकं खच्चाणं दशानुनयनं क्रमेण कर्तव्यम् ॥ ५ ॥

The planet that is at its deepest debilitation degree contributes half of the above mentioned years. Should it be anywhere in between, then the number of years will have to be found by proportional calculations.
Note the difference between a planet's actual position and deep debilitation point and multiply this figure by the figure of Pindayurdaya year (sloka 3 supra) and arrive at the planet's contribution to longevity.

\[ \text{Note the difference between a planet's actual position and deep debilitation point and multiply this figure by the figure of Pindayurdaya year (sloka 3 supra) and arrive at the planet's contribution to longevity.} \]

Deduction for planets in combustion, inimical houses, and the visible half, that are involved in planetary war or that are close to Rahu etc. should be made only after being suitably taught by a Guru.

Amsayurdaya calculations should be made as above and the deductions for planets posited in the 12th, 11th, 10th, 9th, 8th and 7th should be made as under: 1, 1/2, 1/3, 1/4, 1/5, 1/6th respectively. This is in the case of malefics. For benefics, only 50% of the reduction as above applies. Planets lose half of their contribution if in fall or in combustion. In the matter of Vyayadiharana (i.e position in 12th, 11th, 10th, 9th, 8th, and 7th) if both malefics and benefics are together in one house then no deduction applies to benefics. If there are two planets in the same house, then the deduction should be only through the strongest of the two.
The planets, leaving Mars, if occupy inimical houses, lose a third of contribution. The eclipsed planets lose half of their contribution except Venus and Saturn. Those that have lost in planetary war lose one third. The lumenaries lose 1/12th if they join the nodes.

Notes: There is no reduction for Mars even if he be in an enemy’s house. The Sun is the planet that combusts others. Hence, the half reduction does not apply to him apart from Venus and Saturn (as Venus and the Saturn do not lose their rays even if they are combust vide Uttarakalamrīta. Lastly, the Sun and Moon do not involve in planetary war; as such no reduction applies to them on this count. According to the saying “Mars is strong even in his enemy’s house.”

The contribution in number of years by ascendant equals to the number of Navamsas it has passed, when counted from Aries. If the Lagna is strong and occupied by benefic, the figure should be multiplied by one fourth and if it be weak and occupied by malefics, then the figure should be reduced by one fourth. Thus, the period contributed by Lagna should be computed.

Notes: Suppose the Lagna (be it in any Rasi) falls in Scorpio Navamsa, its contribution is 8 years, as the sign Scorpio is the 8th from Aries. Further, this figure has to be modified thus: if benefics are there or if the Lagna is strong (by way of Shadbala calculations), the contribution 8 becomes 10, when one fourth is increased. Should the Lagna be weak or malefic occupied, then one fourth is to be reduced, i.e. the said figure becomes 6 only.
The longevity will be exactly arrived at by assessing a planet's exact position from its exaltation and debilitation points, if the planet has benefic company, or when the Lagna is strong and falling in a benefic's house or when the 7th is occupied.

उच्चनीचदशामार्ग सामान्य सबदिहिनाम्।
द्वासांसंबंधप्रेतेन द्विप्रकार प्रचक्ष्ये॥ १४ ॥

While the system of calculating longevity by exaltation and debilitation process is common to all human beings, the difference between Dasa (i.e. periods) and Sanskara (i.e. process of rectification by proper deductions) should be considered carefully.

कूर्याःशासु संस्कारसंशकैवलवत्तः॥
तत्योदलाबलेन्ध्र कल्पयेमतिमानः॥ १५ ॥

The process of rectification or deduction from Dasa years contributed should be made with the help of the strongest Navamsa. A wise astrologer shall do so, after assessing the strength of the two.

राजसंशकला गुणिता द्वादसानसुभ्रह्मस्य भण्डेभयः॥
द्वादशावलिसत् वपोशुपलशितं यथानामयम्॥ १६ ॥

Note the longitudes of the planets in terms of sign, degrees and minutes. Multiply this by 108 and divide by 12 and the remainder will indicate the years contributed.

स्वान्तिनिभागनिजहवम्गौंततमसर्वस्वते हृद्य गुणकः॥
वोच्चमस्त्रकुणितं नीचेउर्थ श्रीयते विशेषणे॥ १७ ॥

The multiplier is two if the planet is in its own Navamsa, or decanate or Rasi or Vargothama Navamsa. It is to be trebled if it is retrograde motion or in exalted state. It should be halved if the planet is in fall.

पूर्वौक्तहरणमस्मां कुर्याद्वौमस्य शास्त्रहरण च।
उद्वलस्वाभि-दसानांसुभृतंस्य कल्पयेमतिमानः॥ १८ ॥

The reductions for Mars should be done here too as explained for Pindayurdya and while occupying inimical houses.
Lagna will contribute the same number of years as the Navamsas attained by it.

अशोद्वं विलागतान्धं भानोति संगंधं चन्द्रालु।
एतेऽयो पुलवास्तवमयुं कल्पयेहायम् ॥ 19 ॥
केत्रीच्यविविद्धों महीः समस्तेऽस्तदाश्रजनितराय।
अर्जु-सुल्मनरहितंहेतुसदशाह्यो दशामार्गः ॥ 20 ॥

Amsayurdaya shall be esorted to if the Lagna is the strongest. Should the Sun be the strongest, then Pindayurdaya is recommended. Naisargikayu is adopted if the Moon is the strongest. If all the planets be in own houses, exaltation houses or in such Navamsas, then also Amsayurdaya is recommended. Same applies if the planets are not conjunct Lagna, Sun and the Moon.

अपरं दशानुसन्त्यं स्वकोटामागं जीवशरीरंकम्।
तस्मात्तुद्वीर्यं बस्यं विययङ्कराः च ॥ 21 ॥

There is another method of Ayurdaya enumerated by Jeevasarma. I now detail the same in he following verses.

नीयोऽविविद्धकला विपण्य नन्तापेऽः समा लब्धाः॥
रम्य नला नाति गुणिता विपण्य तेनेत्र मासदिननाध्यः ॥ 22 ॥

Note the longitudinal distance between a planet's position and its deep fall degree. Convert this into minutes and divide by 21600. The quotient will reveal the years contributed. The remainder should be multiplied by 12 and divide again by 21600; the quotient is months. Again multiply the remainder by 30 and divide by 21600. The days are represented by the quotient. Multiply the remainder by 60 and divide by 21600 the quotient will yield ghaties.

Notes: If the planet is past its debilitation point and be towards its exaltation, then the longitudinal distance be calculated from deep fall to its position.

सयं (17?) ययं (1) स्यं (22) जयं (8) बल्वं (35) च्योन्यं
तुल्यलस्मीपं फिन्दम्।
सीचशमीपातेरं विवरं ययं तेत्यु संगोष्टम् ॥ 23 ॥

Reduce 17y 1m 22d 8gh and 34vi if the planet is close to its
exaltation. Should it be close to its debilitation, then add a similar figure.

\[ \text{Hrāṇa} \]\text{ यत्रूर्ज्ज्वलं प्रमेयेयमयोगः कार्येत्।।} \\
\[ \text{मन्दसिताद्वहरणं भौमस्य न शान्तहरणं च ः} \] \;11 \;24 \;।।

The deductions do not apply to Venus and Saturn if they are eclipsed, and also to Mars in his enemy's house.

\[ \text{हौपायमुदिततां प्रमुनामायुर्दशति लग्नं च।} \]
\[ \text{पापग्रहे} \; \text{तु} \; \text{लग्ने} \; \text{चतुरस्तत्योजन्येऽवया} \; \text{तु} \; \text{युतं}।। \;11 \;25 \;।।

Lagna's contribution is equal to the number of Navamsas it attained. A malefic therein reduces the figure by one fourth and a benefic therein increases the figure by one fourth.

\[ \text{अथवयस्य क्रियमुक्त लग्नाद्वयस्ये} \; \text{शासीतनारायणेऽ।} \]
\[ \text{प्रसीत युक्ति यदि जीवतां मयम] \; \text{पूर्ण स्वर्गातं} \; \text{त्र्यमलातु} \; \text{वा}।। \;11 \;26 \;।।

\[ \text{सर्वं ग्रहह नीचमेर्मसंस्थाभरहत्स्यां बलवज्जितस्तु।} \]
\[ \text{कश्चिदःघ्रहे} \; \text{लग्नातीतस्य} \; \text{वा} \; \text{तदा} \; \text{स्वर} (7) \; \text{वेत} \; \text{द्वा} \; \text{प्रकल्प्या ः} \] \;11 \;27 \;।।

According to Jeevasarma, planets in the 2nd and the 12th from Lagna/the Moon, all planets near their debilitation point, those that are devoid of strength and those in Lagna or in the 7th will reduce the contribution to one seventh of the total life.

\[ \text{राशिचक्रं यथायायं निश्चितयोपप्रतिहस्य च।} \]
\[ \text{त्रिकोणाशयं} \; \text{कुर्यादा} \; \text{सर्वं} \; \text{राशिशु}।। \;11 \;28 \;।।

Now about Trinal reduction (Trikona Sodhana) with reference to Ashtaka Vargas. First draw a chart of Rasis as usual, Mark benefic dots of Ashtaka Varga of the planet required and then Trikona reductions should be made.

Notes: The author now deals with the 4th system of assessing longevity. For detailed calculations of Ashtaka Varga system, refer to works like Brihat Jataka, Saravali, Prof. P.S. Sastri's Secrets of Ashtaka Varga etc. Simultaneously Ch. 17 infra may also be seen.

\[ \text{त्रिकोणास्तु} \; \text{कथं} \; \text{प्रोक्ता} \; \text{मैति}\text{तिद्यमा}।।} \]
\[ \text{वृष्णकन्तापूर्णाष्यस्यं} \; \text{तुलाक्रमेयस्यस्य}।। \;11 \;29 \;।।

For the purpose of deductions take the sets of Aries and its trines, Taurus and its trines, Gemini and its trines and Cancer and its trines. In each set, which ever is the least, put the same in the other two. If one of the three is vacant, no change should be made in the other two. If two Rasis are vacant, then the third one should also be made dotless. Lastly if all the three Rasis are equal with dots, vacate dots in all the three Rasis.

The above is the method of trinal reductions. Now the method of reduction to the pairs of Rasis which have common lords is explained below. This is called Ekadhipathyā Sodhana. This reduction is applicable when there are benefic dots in both the Rasis owned by a planet. Should there be less number of dots in a sign while the other Rasi (of the same planet) is not occupied, the smaller number of dots shall be used for both the Rasis. If the unoccupied sign has more dots, than the occupied sign, then make the dots nil in the unoccupied sign. (The occupation can be by any planet). Similar reduction applies when there are equal number of dots in both the Rasis owned by a planet, but one of them should be free from occupation. Should both the Rasis be occupied, no reduction shall be made. Should there be the same
number of dots in both the signs, which are not occupied, dots should be made nil in both the Rasis. If one of the Rasis be vacant in respect of dots, retain dots in the other Rasi. The rules for Ekadhipatya Sodhana do not apply to Cancer and Leo.

Notes: The suggestions given in slokas 32-37 are for reductions applicable to two Rasis owned by one planet and are called Ekadhipatya reductions which should be done after trinal reductions. Since the Moon and the Sun have each one sign only, there is no Ekadhipatya Sodhana for Cancer and Leo.

The final figures in each sign, after effecting trinal reduction as well as Ekadhipatya reduction as above be multiplied by the concerned Rasi multipliers, and if a particular Rasi be occupied the figure must be multiplied by the respective planet’s multiplier. The Rasi multipliers from Aries onwards are: 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12 respectively.

The figures of multiplication for Jupiter, Mars, Venus and Mercury are 10, 8, 7 and 5 respectively. The multiplier is 5 for other planets (i.e. for the Sun, the Moon and Saturn). the multipliers for Rasis and planets should be treated separately. The dots in the 12 Rasis, obtained after Trinal and Ekadhipatya reductions should be multiplied by Rasi multipliers individually. Should a Rasi be occupied by a planet, the dots should be multiplied by Graha Gunakara.
The Rasi figure and Graha figure (as obtained through process explained in slokas 38-40 1/2) should be added in respect of each planet, together. (This can be called Sodhya Pinda). This Pinda should be multiplied by 7 and divided by 27. The quotient is years of longevity by the planet concerned. [Multiply the remainder by 27 to get months] The next remainder is multiplied by 30 and divided by 27 to get days. The latest remainder is multiplied by 60 and divided by 27 to get ghatis. 27 years make one Mandala and so the years in excess of 27 (for each planet) should be rejected.

Notes: According to Sambhu Jyotira, if the contribution of years is in excess of 27 but less than 54, then subtract the quotient from 54. If the quotient is more than 54, subtract it from 81, and if above 81 subtract from 108.

The contribution of each planet should be worked out as explained in the slokas above.

The contribution of a planet should be halved if it is in the company of another planet. Similar halving should be done if a planet is debilitated or eclipsed. For a planet posited in enemy's house, the loss is one third. This applies also to those in the visible half of the Zodiac, those that have lost in planetary war and those that are in the Pata range of the luminaries. When a planet wants repeated deductions, then, only the highest should
be done. The figures for all the planets should be added together and multiplied by 324 and divided by 365. The net longevity is equal to the quotient in the process.

**Notes:** The above reductions are explained thus. Suppose Mercury has contributed 12 years, the reductions are as under:

(a) If he is along with another planet, in the Rasi chart, then his contribution is halved, i.e. only 6 years.

(b) If Mercury is combust or in Neecha, then also half is deducted. (Combustion need not necessarily occur when the Sun is in the same sign. Only the longitudinal distance counts. Suppose Mercury is in 28° of Leo while the Sun is in 2° of Virgo. Even then Mercury is combust).

(c) If Mercury in the example is in his enemy's house, then one third reduction should be made, i.e. 12 is reduced to 8.

(d) If it is in the visible half of zodiac, then also 1/3rd should be rejected. Visible half means the area from Lagna Bhavamadhya to 7th Bhavamadhya counted backwards. According to Prof. P.S. Sastri, the reduction for malefic planets in the visible half should be done as under:

12th house: Full, 11th--1/4th, 10th--1/3rd, 9th--1/4th, 8th--1/5th and 7th--1/6th. He continues to say that for benefics 50% of the above should be applicable for the 6 houses.

(e) One third reduction is made if a planet is involved in war. (War does not apply to the Sun and Moon).

(f) One third reduction should be made if a planet is involved in Rahugrasta Surya or Chandra Grahanas. Pata means Rahu's path. Hence Pata range of the Sun and the Moon is interpreted as above.

(g) Only the highest reduction should be enforced if a planet attracts more than one reduction as mentioned from the above. In such case, only half is reduced once. **But according to Prof. Sastri, there is full reduction in the case of a malefic in 12th from Lagna, which of course can be done only once.**
The contribution by each planet in years etc. should be found as above and total dasas should be known accordingly.

Among all the systems of Ayurdaya, Ashtakavarga is the best one. The longevity should be evaluated, through Ashtaka Varga system, when the Moon is angular and in the company of a planet while the 10th house has both benefics and malefics.

The benefic dots in the seven Ashtaka Vargas (i.e. considering the planets from the Sun to Saturn) should be added Rasiwise to get the Sarvashtaka Varga figures and then only trinal reductions and Ekadhipatyaa reductions should be made.

If any Rasi has more than 12 bindus, then retain only 12. All the Rasis should be reduced to such process.

Notes: When the Sarvashtaka Varga is subjected to what is called Mandala Sodhana as explained in this sloka, we get corrected Sarvashtaka Varga chart.

The said figure (after reductions) should be multiplied by the Rasi multipliers and Graha multipliers (as explained in 38 to 40 1/2 supra.) and the total should be multiplied by 7 and di-
vided by 27. The quotient will give longevity in years.

Should the quotient cross 100, expunge the multiples of 100 and if the native is of long life (as per the suggestions of the horoscope) then retain only 100. The figure should be then multiplied by 324 and divided by 365.

The rectified longevity of all the planets should be collected together. The contribution of each planet is arrived as under: The dasa periods worked out as per Bhinashtaka varga method should be added together and converted into ghaties. This figure is to be kept as divisor. The Ashtaka Varga ghatis should be multiplied by various Bhinashtaka Vargadasa figures and divided by the divisor referred to above. The quotient indicates the years contributed.

The days, months and years should be computed as above. Thus exact periods of longevity contributed by each planet should be calculated.
plained. When the Lagna is strong, the years contributed by Lagna is equal to the figures signified by Lagna Rasi.

उभयज्ञापिविन्यायलम्नायंज्ञिनिदिशितु।
अपवर्गदशामांगीरविषयंसम्पत्तविदुः। 11 62 11

The years contributed by Lagna should be known only after ascertaining by both the methods. The Ashtaka Varga Dasa system is found acceptable to all.

रौहैकर्मण्यसिद्धास्वच्छवर्णार्कवर्णां।
तदोपन्नीचमार्गणंदशंकरुपद्विधक्षण:। 11 63 11

Should there be any problem in working out Dasa periods due to conjunction of planets, then a different method may be adopted. The planet’s exaltation or depression should be made use of to find out the Dasa periods.

नीचारिभवनयतातुहि:समस्तेष्ठदशागृहयित्र।
वसवाभार्यमातेष्ठदशयक्षेत्रयमान:। 11 64 11

If the planets occupy inimical or depression signs, Yavana’s school of thought should be followed to calculate the planetary contribution.

प्रहसंहतेरेवनयेरवनेरेवनयावहि:सिप्तावेरेवव:।
समुदयाधकविभिन्नानानादयक्ष्येण्यमानन्तातु। 11 65 11

Should the Moon be in conjunction with another planet and be in a kendra while all other planets are out of Kendras, then according to Manitha, the Samudayashta Varga system is to be restored to.

एकत्रगत्वसर्व:केधदस्तत्तसस्तिथितैर्वं।
आयुर्दयविभागैरसपल्लज्ञेयतेैव। 11 66 11

Should all planets be in one house other than an angle, then the effects of Dasa arising out of Ayurdaya contributions cannot be estimated at all.

अत्ययुर्दयायङ्गरसायायोपायजातःये मनुजः।
तेषांदशाविभागायायुर्जातःनशक्यतेनृतम। 11 67 11
If a person born is of short life or long life (unduly long life?), the longevity cannot be determined through the method of planetary Dasa periods. Malefics in the 6th, 8th, and 12th will make one short lived. Benefics in the said houses will give long life. Middle life should be predicted if there is a mix of good and bad planets in these houses.

Thus ends the seventh chapter entitled Ayurdayadhyaya in Horasara, of Prithuyasas, son of Varaha Mihira
CHAPTER 8

अष्टमोभ्यायः

The dasa of the strongest comes first among the Lagna, the Sun and the Moon. Then comes the dasa of the planet that is angular while the third dasa is of that which is non-angular. Should all the three be of equal strength, then the order is based on larger number of years contributed. Should even the years be not different, then the one rises after next conjunction will be predominant. Finally if these risings are similar, then the dasa of the one that has risen first will lead the scheme.

Based on the strength of the above mentioned trinity, the three various stages of life will be effective in order. The strength or otherwise of these three will decide the effects of the three stages of life.

Should the dispositor of the Moon be exalted, in a friend's house, in his own Varga/Rasi and have no aspect of malefics then she will powerfully reveal the qualities of Lagna Lord and prove auspicious to the native from the very birth.
Should all the benefics be in 3rd, 6th and 11th houses, the subject will be happy in his early part of life. Malefics in these houses will give wife, money and issues in the second part of one’s life.

Should the dasa of the Lagna not open at birth, then some other dasa may occur. However, some do not subscribe to this viewpoint. The right way should be conceived per mercy of the preceptor.

The dasa of a planet leaving its exaltation sign is called Avarohi dasa and the (good) results gradually diminish. Similarly when a planet is approaching its exaltation sign, its dasa is called (Arohini) and it will give full effects.

As regards the dasa of a planet in exaltation, friend’s Rasi or own Rasi, such Amsa, its depression or inimical sign or is eclipsed, it will give mixed effects and prove auspicious in the second half.

The Sun gives vitality to the dasa effects, while the Moon regains the same. All other planets are known as starry planets and remain under the influence of the Sun and the Moon.

In the system of Naisargika dasa, the dasa of planets follows
as under: Moon, Mars, Mercury, Venus, Jupiter, Sun and Saturn and these prove auspicious in their turns.

Though a planet may be in evil Rasi or evil Amsa or eclipsed by the Sun, he will yield good results if he has potence to bestow. If he is in enemy's house or Amsa, he will under the circumstances, yield kingdom.

Notes: "Nisarga" means bestowing or granting and hence a liberal translation as above is made. It has also been translated as Naisargika dasa elsewhere. The reader is the best judge.

The planet placed in the Hora or Navamsa of the Sun will give full effects while the one in the Moon's Navamsa or Hora, it is only in a pipe dream that the results mature.

Notes: Refer to Brihat Jataka, Ch. XXI, slokas 4 and 5. Malefic in solar horas in odd Rasis make one famous, engaged in big undertaking; powerful, wealthy and bright. Similarly benefics in lunar horas in even Rasi make the person mild in disposition, brilliant in form, happy, lucky, intelligent and sweet spoken. If malefics are in lunar horas in odd signs or benefics in solar horas in even signs, the native is devoid of the respective effects.

The dasa of a planet in the lagna, exaltation house, own rasi or own drekkana will be fully beneficial. The effects of such a planet placed in any navamsa as above will only be mixed.

If at the start of a dasa, the Moon be in Cancer, the person will be harmed by a lady and kill cattle. In the house of Mars, he will kill the landlord.
Notes: The details to work out the starting movements of Dasa or Bhukti are elaborately dealt with in the notes under sloka 18 of this chapter.

Should the Moon (at the time of a commencement of dasa) be in a Rasi owned by Mercury, learning, proficiency in sastras and making new acquaintances are indicated. If it is Jupiter’s Rasi, one begets comforts, residence and respect.

And in the house of Venus, she gives enjoyment of food and drink galore, comforts and destruction too. Should Saturn be the owner of such a house, the person derives pleasures through the woman he married and does menial acts.

If the said Moon be in Leo, the native lives in impeccable forests, feels inclined to torture others and quarrel with wife and son.

At the commencement of a dasa, if the dasa lord be in a friendly house, or be exalted or in an upachaya house, trine or the 7th, there will be generally good results.

If the Moon is in adverse house (at the commencement of a dasa) the lord of the dasa, though placed in exaltation (in the natal horoscope) will not give good affects.

Notes: Authors like Manithha, Kesava Daivagna, Mahadeva
etc. suggest that the Moon's good position at the moment of the starting of a Dasa is necessary in order that the Dasa Lord, Bhukti Lord etc. bestow good results. This is inspite of the fact that the planet concerned in the nativity may not be that good. Conversely, if the Moon is not well placed at Dasa Prarambha Kala or Bhukti Prarambha Kala (i.e. commencement of Dasa or Bhukti), with well placed Dasa Lord/Bhukti Lord with reference to the nativity, only adverse results will be felt. Keeping this in mind, Prithu Yasas also suggests that the Moon should be well placed at the commencement of a planetary period. Unfortunately, direct and sufficient stress is not made in this work on Udu dasa or Vimshottari Dasa, as the chapter concerned has only a couple of slokas, and is placed at the end of the work. However, Mantreswara attaches more and due significance to Udu dasa and places the particular chapter at the head of the various dasas in his Phala Deepika. Does Prithu Yasas also feel otherwise that Udu Dasa is the most reliable, vide ch.31, sloka 11? As Udu Dasa is found more useful and is very popular, we ought to know the mechanism of dasa bhuktis and the method of finding out dasa/bhukti prarambha kala. After finding out the exact moment when a dasa or bhukti starts, a chart mapping the planets should be erected to get more informative clues. Hence, I explain the same in this chapter itself, so that the reader can couple it with instructions from all other sources. Without knowing commencing time of a period, one cannot arrive at exact results.

The total period of Vimshottari dasa is 120 years. But the details of bhuktis given in standard almanaces are only in Savana mana (i.e. based on lunar months) whereas Manitha and Kesava Daivajna suggest that Saura Mana (months and years based on solar scheme). This reference is of couse to Vimshottari Dasa's context. Sensibly, even though it is not mentioned, Sauramana year should be adhered to for all dasa schemes. Kesava Daivajna in his Kesava Paddhati gives an elaborate group of tables for various Dasas and Bhuktis for Udu dasa system. Mantreswara in his Phala Deepika, Ch. 19, sloka 4 unequivocally instructs that the year for Udu dasa equals to the Sun's full course to complete one round of the zodiac. Kesava's Saura Varsha as one year is equal to 365 days 15 ghatis 31 liptas and 5 viliptas or 365d 6h 12m
This is actually the time that the Sun requires to touch the same zodiacal degree again in his transit.

Coming now to Kesava Paddhati, we give in table I, the correction factors which should be applied to Savana Mana scheme of the Dasa Bhuktis and the resultant scheme is Saura Mana scheme of Vimshottari Dasa. In Table II, the actual Dasa Bhuktis in Vimshottari Dasa system in Sauramana are given. There are various stages to go through in order that the scheme is applied to a horoscope. The balance of opening Dasa should also be converted into Sauramana by applying the corrections shown in Table 1 to the Savana Mana balance usually obtained at birth. Then the Savana Mana dasas in order can be applied to know the beginning of a particular Dasa. For Bhuktis in any Dasa, similar system is adopted. The selection of Ayanamsa is left to the choice of the reader. The best one, however, is Chaitra Shukla Paksha which is followed by Lahiri's ephemeris.

In the process, we are concerned with the total duration of the birth star. The indication of time given here are in ghaties or hours from the zero hour of the day and not from Sun-rise. First draw the Dasa balance at birth in Savana Mana, as usual. After noting the same in Sauramana duration, we can apply it to Gregorian calendar conveniently in the way that is being explained herein.

Suppose a native is born on June 1, 1974 at 15h 45 m (i.e. 3.45 p.m.). Let us find out the beginning of Ketu Dasa in Saura Mana. The birth star is Chitra. The unexpired portion of Chitra at birth is 1 hour. Refer to Lahiri's Ephemeris 1974. It is advisable to use Savana mana at this stage as I mentioned earlier. Mars Dasa is for 2520 days. Thus we get a balance of 103d 23h 14m as per Savana measure. Convert this into Sauramana with the aid of conversion factors given in Table I and then add the Sauramana durations shown in Table II straightway for dasas of Rahu, Jupiter, Saturn and Mercury, to get the beginning moment of Ketu Dasa, which follows the ending moment of Mercury Dasa. Proceed with the corrections as per the steps given below, with the Savana Mana Mars balance at birth:
Mars balance in Savana mana | Correction to obtain Sauramana

<table>
<thead>
<tr>
<th>Days</th>
<th>Gh</th>
<th>Vigh</th>
<th>Lipta</th>
<th>Vili.</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 days</td>
<td>1</td>
<td>27</td>
<td>38</td>
<td>28</td>
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<td>3 days</td>
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<td>58 ghatis</td>
<td>0</td>
<td>0</td>
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<td>30</td>
</tr>
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<td>4 Vighaties</td>
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 Correction to Savana-mana to get Sauramana

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<th>58</th>
<th>4</th>
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<tbody>
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<td>10</td>
<td>47</td>
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</tr>
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<td>34</td>
<td>36</td>
<td>47</td>
<td>34</td>
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</table>

This is from the moment of birth, Ketu Dasa in Saura mana starts after a lapse of 25673 days, 34 ghatis, 36 vighaties, 47 Liptas and 34 Viliptas. One Lipta is made of 60 Viliptas; one Vighati is made of 60 Liptas; one ghati is made of 60 vighaties and one day consists of 60 ghatis. One ghati is equal to 24 minutes of modern time.

To apply Saura mana durations to Gregorian calender we ought to know the number of days elapsed from the beginning of Kali Yuga. In Table III, Kali elapsed days are given for easy reference as obtained from Lahiri's Advance Ephemeris (1951-2050 A.D.). As without this Table III, the reader may not be in a position to profitably use the present discussions, the same is given though it would consume luxurious and valuable space.

Taking the Kali Savana calender (Table III), see the corresponding figures for the zero date of June, 1974 (the last moment
of May 31, 1974 and the beginning of 1st June, 1974). We get 5149y 3m 4d. This, when converted into number of days, yields 18,53,734 days. To this add 15 hrs 45 minutes (the difference between midnight of 31.5.1974 to the time of birth, i.e. 37 gh 50 vi). Now apply as under:

<table>
<thead>
<tr>
<th>d</th>
<th>-gh</th>
<th>vigh</th>
<th>li</th>
<th>vili</th>
</tr>
</thead>
<tbody>
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<td>-37</td>
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</tr>
<tr>
<td>Kali days from birth to Ketu (Sauramana) beginning</td>
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<td>-34</td>
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</tbody>
</table>

| 18,79,408 | -12 | 26  | 47  | 34  |

This is to say, Ketu dasa (Saura mana) begins after 18,79,408d 12gh 26 vigh 47 liptas and 34 vilptas from the beginning of Kali Yuga.

With the help of 18,79,408 days (converted into years at the rate of 360 days) we can find out from the Kali Savana calendar that the period corresponding to Gregorian calendar is September 14, 2044 AD. The time of 12gh 26vigh 47 li and 34 vili is equal to 4h 38 m. That is Ketu dasa Saura mana begins at 4 h 38m (from the zero hour) of September 14, 2044. The planetary chart for this moment is called Dasa Prarambha Kala Kundali. A word on table of Kali Savana calendar. The year here is based on 360 days. So, multiplications or division in this context should be made on 360 day-per-year basis. Since the Gregorian calendar (NS) is appended simultaneously, Saura mana beginning/ending will not be faulty.

What is the difference between the ordinary way of working and this long exercise? Everything will go all right if round years are added for the whole dasa simply and the Vimshottari dasa of 120 years will end simultaneously. But, if months for Bhuktis are added one after the other, then it will mislead. And with our present working, we can locate the exact minute when a period begins or ends.

How this table of Saura mana is arrived? Manitha suggests that the Savana mana figures should be converted into days (360
days per year) and multiplied by 13 and divided by 890. The resultant figure is the correction to be applied to Savana mana to get Saura mana. For example, we take Moon bhukti Sun dasa as 6 months or 180 days whereas in Savana mana it is not so. An addition of 2d 37 gh 45 vigh 15 li is to be made as can be seen in Table II.

It is hoped that with so much of data before him, the reader will make further research to get more clues to the results of planetary combinations at birth with the help of a chart erected for the moment a dasa or bhukti commences.

Now the tables are given below:

**TABLE I**

SAURAMANA CORRECTION FACTORS FOR SAVANAMANA DAYS

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**TABLE II**

**SAURAMANA DURATIONS OF VIMSHOTTARI DASA**

1. Sun’s major period:

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<th>Vighatis</th>
<th>Liptas</th>
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### CHAPTER 8

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#### 2. Moon's major period

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#### 3. Mars major period

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8. *Ketu's major period*
(Same as Mars with suitable order)

9. *Venus major period*

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**SAVANA CALENDAR**

_Kiliyuga Savana years, months and days—contd._

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N.B.: 3102 B.O. Feb. 17-18, Thurs-Friday midnight (Ujjain) is the zero date of the series and Feb. 18 is the 1st day.
### TABLE-III

**SAVANA CALENDAR**

Kaliyuga Savana years, months and days.

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### SAVANA CALENDAR

Kaliyuga Savana years, months and days.

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**N.B.:** The months of this calendar are of 30 days each and the year is of 360 days. The days are the Kali elapsed days at 24A (midnight) of the date.

**एतैः प्रकारदित्वम् भिन्नताय विवेकिनः।**

**शुभाशुभपरिज्ञान पुरुषं प्रतिचित्तस्येत् ॥ ॥ ॥**

Only after analysis of the said rules, a wise person should predict good or bad results.

**इति श्रीकरामििमिििसुतपुष्पुष्याश् विचित्रते होरासारे दशाक्षदितनीरुपाग्नायायायोज्यः।**

Thus ends the 8th Chapter called Dasa Phala Nirupana in Horasara of Prithuyasas, son of Varaha Mihira.
During the period of the Sun, the person lives in foreign places, moves in forests and mountains and fortresses. Wealth will be obtained through the sources of Brahmins, gods, fire, kings, sastras and medicines.

The subject becomes proficient in pronouncing mantras, expert in obstruction, a king and heads an army. He will be intent upon doing famous deeds; remains intelligent, has clear speech and is undesirable. (अनित्) also means unlucky.

He becomes a killer of animals snakes etc. The dasa will deprive him of his wife, son and place of dwelling. He is fickle minded. Contracting of debts, being rash, eye disease, and disorders of abdomen, teeth and ears are indicated.

Danger from the king and thieves, enmity with relatives, destruction of people of one’s own sect, and of wealth are the results of the dasa of the Sun. The consequences out of the Sun occupying various Rasis are explained below in the context of his dasa.
Should the Sun be exalted, in such dasa, the person becomes very courageous, intent upon doing such deeds as attributed to his birth (i.e. suitable to his own religion), will be troubled by king’s men, inherits property from father and becomes popular in the country.

When the Sun has departed from his exaltation, in such dasa, he will cause abdominal disorders, diseases in head, enmity with one’s own people and danger from quadrupeds.

Notes: "Uchchatikranta" has been interpreted as above because the author has specifically covered all the signs. "Neechatikranta" has been interpreted as "departed from the sign of fall in sloka 13 of this chapter. We may take them as different from deep exaltation and deep fall respectively.

When the Sun is in Taurus, his dasa will deprive the native of agriculture, cattle, son and wife. It gives trouble to physical heart, genetive organs, and eyes. Terms with relatives will be strained. In any case, one’s prestige will not be affected in such dasa.

The Sun in Gemini in his dasa will confer deep interest in sastras, arts, poetry, and sculpture. The subject will be blessed with agriculture, cattle, money and grains and wealth through his cousins.

When the Sun occupies of Cancer, his dasa will bring about
fame and royal money. He will be defeated by women feeding himself on the wind, i.e. fasting, separated from father and relatives and sharp in speech.

**Notes:** स्त्रीविजित can straight away mean a person addicted to women. The Moon rules womanisers.

क्षेत्रदासाया भाषान्कवित्तालितो नृपसमो वा।
दुर्गापृण्ये कृष्णपार्तु सुलद्वासरमित्वोशिविवेद्यात्। 11 10

When the Sun is in Leo, his own sign, gives in his dasa all kinds of wealth and equals the subject to king. The subject lives in forts and forests, does agriculture, lives with children and wife and earns fame in abundance.

कन्यारूढ़दसायां मानोः पशुपार्तिः सिद्धः।
दिनदेवदन्त्र्यानि: स्त्रीजन्म लोकमान्यतः 11 11

The dasa of the Sun in Virgo gives income through cattle. Brahmins and gods. Female issues are indicated. The subject becomes world famous.

**Notes:** Female issues are specifically noted here, because the sign Kanya is feminine.

अतनीचंदसाया मानोः कृषिसूत्तित्वार्थदन्तनाशकी।
लघुस विदंदाणास्य चोराशलसध्यसच संकेतत्। 11 12

Should the Sun be in his extreme depression, his dasa will bring about destruction in agriculture, issues, friends, wealth and wife. The subject will go to foreign countries. Fear from thieves and fire are also indicated.

नीतिकान्तदासाया सूर्यस्य नृपादनं सुखं कुलं।
स्त्रीहृषिपृतं च जनसंति परवन्त्या धनप्राप्तिमृ । 11 13

The dasa of the Sun, that has departed from his fall, gives wealth from kings and comforts thereof. Grief caused out of woman's (wife's) enmity and acquisition of wealth of cheating others will also follow.

अतो रणप्राप्तिः चृतिचक्रराशिभाष्पकरदशायाः।
विषयदशास्त्रपीडा पितुर्जन्यार्थं दुर्गमं भवति। 11 14
If the Sun is in Scorpio, in such dasa, there will be listlessness (in all affairs), danger from poison, water and weapons and restriction (inaccessibility) to reach one's own parents.

Should the said planet be in Sagittarius, such dasa begets pleasure from one's children and wife and gives plenty of money. The subject is worshipped by Brahmins and kings and is happy through shastras, Vedas, music and musical instruments.

The dasa of the Sun in Capricorn will make the person engaged in other's work, deprive of one's money and children and cause misery through wife's fault (or bad luck). The person suffers from jaundice and loses a limb.

Notes: The loss of limb will correspond to the one indicated by Makara with reference to natal Lagna. For example, if the Lagna is Sagittarius, the second sign Makara indicates face, eyes etc.

Heart diseases and loss of children will be caused by Sun in Aquarius when his dasa operates. The native will also be a tale bearer, eater of other's food and be hated by his wife and relatives.

If the Sun be in Pisces, his dasa will give respect, money and comfort, through one's wife's affection. The native will suffer from remittent fever, will always think of children and live like a king.

The dasa of the Sun in the 8th for the Sun occurs only when
Virgo ascends. For Virgo, the Sun is lord of 12th and his exaltation will increase his malefic tendencies.

During the opening dasa for a man, the good or bad results should be predicted (as it is). If, however, there are combinations indicative of his death, the results for the dasa will not come to pass.

The results for the dasa are subject to variation because of the malefic deeds of parents. It is only after careful evaluation of all the yogas, should any predictions be given.

If the native’s Sun is unfavourable to the parents the dasa of Sun will cause paralysis to the native. Similarly with Lagna, when unfavourable to the parents, grief is caused to the native in Lagna dasa. Moon when unfavourable to the parents will obstruct the native’s learning in Moon’s dasa. This is true, only when any of the said dasas is the first one to the native.

Notes: Take the case of a Kumbha Lagna native who has his Sun in fall in 9th. This is unfavourable to the father. Such dasa of the Sun, according to this sloka, will cause paralysis to the native. Or a Leo native with Moon in 4th is adverse to his mother. Such Moon’s dasa will cause hindrance to the native’s education. Or one of the parents with Libra Lagna while the son has Scorpio ascending are mutually incompatible. And such Lagna dasa will cause grief. In any case, all the conditions in the chart should be taken into consideration before asserting any results.

Thus ends the 9th Chapter on "Sun’s Dasa" in Horasara of Prithuyasas, son of Varaha Mihira
CHAPTER 10

दशमोषध्यायः

अथ चन्द्रदशाफलम्

सामान्येन तु पंडा चन्द्रदश कथ्यते मणित्याहैः।
शुक्लस्य प्रयत्नशैरभ्यारोहिणी दशा शशिन: || 1 11
कृष्णा द्वितिय प्रभुतिकिर्दरार्ता चावरोहिणी सुदशा।
जलभित्तोत्तित्वाते नृषार्ण सूत्र दशा शशाहुस्य || 2 11
आरोहिणीति विदित विनेवता सावरोहिणी श्रयात।
नीचाच्युतस्य हि दशा हिमयोगरोहिणी कथिता || 3 11

Sage Manitha and others have normally classified the dasa of the Moon in six categories. It is called *(increasing)* when the Moon is proceeding from the first day of bright half. It is Avarohini (or decreasing) when the period of second day of dark half through New Moon prevails. Again it is Arohini when the birth takes place if the waves of the ocean are rising. Should the waves be depressed at the time of birth, such Moon's dasa is Avarohini. It is also called आरोहिणी when the Moon has left his sign of fall.

तुज्ञाच्युतस्य हूँ दशाउरोहिणी निगदित शशिन:।
रोहधरोहोपेद: सम्भवः त्रिविधः पुरस्ताते: कथित: || 4 11

Should the Moon be departing from exaltation sign, it is called अवरोहिणी dasa. The ancient people have shown three kinds of difference between आरोह and अवरोह.

Notes: The three kinds each of Avaroha are already explained, from slokas 1 to 4. Simultaneously the three kinds of Aroha dasas are also explained. Thus, six categories are made for Moon's dasa.
The three Aroha dasas will bring about all round success. The person will become famous in the entire world. The three kinds of Avaroha dasas will only cause destruction. When the Moon has minimum strength while all the planets are in Lunar half of the signs (though malefics in nature), good results should be predicted. The Sun in such a condition will prove auspicious. The Moon’s dasa will make one a king’s minister, and acceptable to the king. He will be highly respected, and will acquire money through Gods, Brahmins and Mantras. He will be modest and become expert in arts.

The native will acquire good and fragrant flowers, fruits and trees (or fruit yielding trees), become famous, be very valorous, will be on move at all times and acquire wife and children. He will be intelligent and wealthy.

He will worship gods and Brahmins, help others and have good mentality. He will be expert in dance and other arts. He will be phlegmatic and windly in constitution.

The subject will have physical strength, will be hated by his relatives, sleepy, lazy, intoxicated and without vigour. The foregoing are the results for the Moon’s position in various Rasis (in her dasa).
The dasa of Moon in Aries, will give gains of wife and children. The native is intent on serving in foreign countries. Loss of brother, acquisition of money through fair means and disorder of head are also indicated.

If the Moon is exalted, such Moon's dasa leads to acquiring kingdom. The subject will have sons, diamonds and be controlled by wife (or women). He will also possess elephants, horses and cows.

Should the Moon be in Moola Trikona portion, the native in such dasa lives in foreign countries, gets money through agriculture or sales, hates his relatives and suffers from diseases arising out of phlegmatic and windy defects.

If the Moon be in the middle area of Taurus, in such dasa highest happiness and lot of wealth will obtain. The native will be among Brahmins, gods and ministers and liked by his wife.

In the first half of the dasa, death of mother will take place and the native will indulge in sins. Should the Moon be in Vrishabha, in the second half of the dasa, death of father will take place.

In the dasa of Moon in Gemini, the person will be engaged in
pleasing Brahmins and gods, will be intelligent, will acquire money, clothes and enjoyments. He will move from one place to the other.

Should the Moon be in Cancer, in her dasa, the native will earn through lands, water, agriculture, cows and grains. He will become well versed in astrology, will suffer from diseases in rectum and will roam in forests hills and forts.

When the Moon is in Leo, in such dasa, the native will acquire knowledge and money. His desires will be fulfilled. He will be considered superior among his men, and be intelligent. He will have loss of limbs and will not acquire many children. He will be fortunate.

Notes: Leo being a dry sign, the progeny is limited, depending on other conditions.

In Moon’s dasa, when she is in Virgo the native goes to foreign countries. He acquires other women (or gains through other women) and will become expert in literature and arts. He will achieve his objects and have little money.

‘When the Moon is in Libra, her dasa will cause afflictions through wife or women and loss of self respect. There will be obstructions to his enthusiasm and he will become fickle minded. He will suffer from poverty and grief.

Note: A dry sign like Leo and Libra, the progeny is limited, depending on other conditions.
Should the Moon be in her depression sign, may cause death in her dasa, or various kinds of illness. The subject may also lose his wife. His enthusiasm will be broken and he will regret for his own thoughts.

When the Moon has just left her depression point, in such dasa, the native will lord a woman who has limited wealth. He will get money from sales and purchase. He will suffer from diseases related to private parts. He will be attacked by paralysis.

In the dasa of the Moon in Dhanus, the subject lords over elephants and horses and acquires many dwelling places. Destructions to ancestral property will come to pass. The subject will be happy in regard to his sons and become very rich.

The Moon’s dasa, when she is in Capricorn, will make the native jealous, poor, live in a dancer’s house, and will deprive of wife and land. The native will become learned in Vedas but he will not have money and children.

In the dasa of the Moon placed in Aquarius, one will resort to menial professions, incur lot of debts, be fickle-minded and contact a woman of bad character. He will suffer from diseases in anum and stomach.

When she is in Vargothamamsa, the Moon in her dasa will cause enmity with a mighty person and loss. The native will suffer from diseases relating to teeth, eyes and ears. He will be
Notes: In the above sloka, the Vargothamamsa refers to the Moon in Kumbha Rasi and Navamsa because after dealing with Meena Rasi, Vargothamamsa in Meena is referred to in slokas 27 and 28 infra.

Notes: जलार्धभोगी means the native will enjoy wealth through products from sea etc. i.e. fish, pearls, salt etc. The native will trade in such items.

Notes: The treasures may be specifically hidden under water as the sign Pisces is watery sign. Should the dasa occur in one’s childhood, he will lose his parents. Mina is a feminine sign and hence stress on female issues is made. For Scorpio Lagna natives, more daughters are possible depending upon the conditions in the chart.

Notes: In the dasa of the Moon who is in Vargothamamsa, the desires relating to the previous sign will duly come to mature. The subject will be chief of his men, intelligent, strong, virtuous and very learned.
Notes: Suppose the Moon is in Vargothamamsa in Scorpio, then the objects indicated by Libra, which is the previous Rasi, will mature. So, the subject will become a merchant, poet etc. as indicated by Libra. This is a very important clue and should be made best use of wisely.

Should the Moon be full and in 12th, in her dasa, money will be acquired in all ways. If, however, she be waning, inimically placed or depressed, the results mentioned will decrease every moment.

Notes: Even though in 12th house, if the Moon is full, the effects are good. Should she be in waning state or placed in inimical house or in fall, the results mentioned will mature in a little way. These two rules can be applied to not only Moon’s dasa, but to general predictive purpose.

Should the Moon be waning and in 8th house, in such dasa the native will be troubled with diseases etc. Due to the lapses of his wife (or women), he will face absolute penury.

In the period of the Moon in fall in the 8th house, the subject will die or frequently be sick. Should the Moon as above be in the company of malefics, the subject will die or be expelled from his caste.

Should the Moon be combust, (in such dasa) the subject is deprived of his kingdom (or expelled from his country), faces destruction and is subjected to grief. He suffers from diseases like jaundice and is subject to danger from water.
If the sixth dasa belongs to waning (weak) Moon, the subject destroys his own people. Should the said Moon be, however, full, the person will get wealth only.

**Notes:** As per this sloka, the sixth dasa lorded by Moon, who is full, will lead only to financial upliftment and nothing else. Note the word केवल in the text.

Should Moon occupy Lagna, in her dasa, the person acquires kingdom. In 10th, the person is blessed with daughters and wealth. These are the results of Moon’s dasa. Same effects will be revealed when she is in several Amsas.

Thus ends the 10th chapter entitled "Moon's Dasa and its effects" in Horasara of Prithuyasas, son of Varaha Mihira.
Planets placed in the first six Rasis, counted from the Sun, keep their faces downwards whilst those in the remaining six Rasis keep their faces upwards. The latter are capable of yielding good results.

The dasa of Mars will yield results in a medium way as though in exaltation, notwithstanding having his face downwards or upwards or his being in retrograde motion or progressive. Results should be predicted after knowing whether planet is Vakra or Anuvakra. For the five planets from Mars to Saturn (i.e. starry planets) such evaluations should be made.

Notes: We do not understand why Mars should reveal his uchcha effects always irrespective of the said placements. Perhaps, the author wants to say that when Mars is in his exaltation he will yield medium results in any of the above four states.
In the dasa of Mars, the earnings will be through fire, lands, conveyances, medicines, indulging in lies, cheating and carrying out various cruel activities. The person will suffer from billious diseases, bloody defects and fever. He will serve a mean lady and be deserted by his sons, wife, relatives and preceptors. He will have his eyes on the wealth of others.

**Notes:** Mars is essentially a criminal planet. Hence cheating, telling lies etc. are indicated as source of one's income.

If Mars be in his Moola Trikona house, in his dasa, the native will maintain to be in his caste (कृतार्थिन) has been best translated so) and will acquire wife, children and wealth, become valorous, fond of sexual acts and intelligent.

When Mars occupies Aries, in his dasa, the native will become famous and enthusiastic. He will suffer from troubles caused out of bile, will face risk of thefts and be subjected to much mental anguish.

In the dasa of Mars occupying Taurus, one will lose his position, will contract diseases, grief and be fond of talking. He will concentrate on other's money and will have scant regards for his preceptor and gods.

**Notes:** Planets in a sign of Venus may in their own way affect one's respect for gods, depending on the nativity. For Venus is the Guru of demons, who had been at logger-heads with Devas.
In the dasa of Mars in Gemini one will live in foreign countries or cities, will be very libidinous, will hate his own relatives, will be subjected to much mental strain and will have windy complaints.

In the dasa of Mars in Cancer, the person will gain from water, gardens and fire. He will be virtuous, deprived of wife, son and relatives, lose his limbs and will cheat the public.

When Mars emerges from his depression region (in Cancer), in such dasa, the person will become famous for his singular virtues. He will be strong and chief against his enemies. He will suffer from diseases in anus. He will enjoy the wealth of elephants and horses.

In the dasa of Mars posited in Leo, one will become leader of masses and be enthusiastic. He will be deprived of sons, wife and wealth and be troubled by weapons and fire.

In the dasa of Mars in Virgo, the native gets position, money and comforts. He will be an expert in organizing yaganas etc. He will be squint eyed, possess lands, wife and children.

When Mars is in Libra, in such dasa, the genetal organs will develop ulcer and the subject loses money through wife or women. He will have frequent tussles with his workers, will not have elephants and horses and will lose his limb.
When Mars is in Scorpio, in such dasa, one will become expert in knowing all facts and philosophies. He will get wealth and grains from agriculture and will hate his friends. He will be killed by poison, fire or weapons.

When the dasa of Mars posited in Dhanus starts, the person gets wealth through Brahmins, gods, kings etc. He does undo things, promotes quarrels and enjoys great respect.

In the dasa of Mars, occupying his deep exaltation area, the native commands comforts through vehicles, kingdom and diamonds etc. His combat is not controllable (i.e. his eager of purpose will be forceful like that of a warrior) and he will be chief of his folk.

If the dasa of Mars, who has departed his deep exaltation zone and be in Capricorn, progresses, the subject will make serious efforts to gather wealth, and he will have troubles from reptiles, animals and weapons. He will help the downtrodden and keep them happy.

When the dasa of Mars posited in Kumbha rules, the subject will forsake his religious conduct, be proud, be subjected to misery caused due to penury, take to bad ways and also lose his issues.
Should Mars be in Pisces, in such dasa, the native will be sick, lose children and be troubled by heavy expenditure. He will fall into debts, live in foreign places and be afflicted by wounds etc.

When Mars occupies the same Rasi and Navamsa, the native will become world famous. The results of the Bhava as occupied by Mars will be doubly felt. He will be a noted person in the army and become strong.

Notes: The idea of doubled results to the Bhava concerned should be applied cautiously. For example, Mars in 11th in Vargothamamsa may increase gains. If he be in 6th, it portends relief from sickness, but does not make one doubly sick.

Mars if in debilitation Amsa, makes the native in his dasa wander and unhappy. The good results that are likely to mature will be burnt. The person will give up good things and run after bad ones.

Notes: The goods that are likely to be delivered to the subject by other auspicious combinations in the horoscope will turn into bad, as per the sloka.

In the dasa of combust Mars one will be worried with all sorts of troubles and he will be intent on destruction. Should Mars be otherwise (i.e. not eclipsed, not fallen etc.) or be in houses relating to good yogas, the effects of the concerned sign will come to pass.

Notes: अस्त्र can mean 7th also (i.e. the house of setting).
Should Mars be in the 8th house, there will be misconception with one's enemies, death and litigations. All kinds of hindrances will occur and for the sake of relatives, one's prestige will be at stake.

In the dasa of Mars facing upwards, posited in exaltation or 10th or 11th house, the native acquires kingdom. He will gain over his enemies, have many conveyances, army (or followers) conquer neighbouring kingdoms and enjoy wealth.

Thus ends the 11th Chapter entitled "Effects of Mars Dasa" in Horasara, of Prithuyasas son of Varaha Mihira
CHAPTER 12

अथ बुधदशाफलम्

In the dasa of Mercury, one will distribute his knowledge (i.e. engaged in teaching etc.), will be with relatives, earn wealth through agriculture, yagna etc. and do his own profession (befitting his birth).

He will be an expert sculptor and master other allied arts, know music, enjoy vocal and instrumental music. He will acquire all domestic vessels (i.e. he will be well-equipped), conscientious and be an enthusiastic speaker.

He will love his partner, be modest, learned, acceptable to his preceptors and will suffer only to small extent from diseases. He will be amidst his relatives and friends and be prone to danger from weapons and the like.

He will be fortunate, not have wealth amassed, be troubled by wind, phlegm and bile and be distressed.
Note: Mercury has a mix of all the three humours.

CHAPTER 12

Following verses explain the results of Mercury dasa with specific reference to individual Rasi and Amsa as described by the masters of the yester years.

Should the dasa of Mercury who is in Aries be in progress, the native will have enthusiasm towards science, be intelligent, valorous, indulge in lies, have no wealth, but have an eye on other's money.

When Mercury is in Taurus, in such dasa, the person will prove unfavourable to his mother (or he will prove unlucky to his mother). He will enjoy wealth and fame. He will also incur debts, for his relatives, will have ill disposed wife and children and will suffer from throat diseases.

Notes: Mercury in the third house also can cause afflictions to one's throat, unless the planet is well disposed. Mercury dasa is particularly unfavourable to one's mother who has the planet in the 4th house. Debts will be severe if Mercury is in 6th and his dasa be in operation.

Should Mercury be in Gemini, in his dasa, the person acquires many kinds of wealth and enjoys various pleasures. He will have many children and wives. He will have two mothers, be dear to his cousins and intelligent.
The person will be troubled by his relatives, keen to live in distant countries and will have less comforts. He will acquire money through poetry and arts. These are the results for Mercury dasa when the planet is in Cancer.

When Mercury is in Leo and his dasa is in progress, the person will be deprived of wisdom and wealth, will have no pleasure through his brothers and relatives, will hate women (or wife) but be a celebrated person among the public.

During the dasa of Mercury who is in exaltation, one will acquire wisdom and wealth. He will become a writer and be interested in poetry. He will know politics and overcome his foes.

Notes: नीति also means policy and hence it can be interpreted as "the person will make policies" etc. That is to say he will be connected with policy making of an administration.

In the dasa of Mercury who is in Moolatrikona house, one will be famous and be interested in living in foreign countries and will acquire wealth by virtue and vigour.

When Mercury is in his own Rasi or Navamsa, the subject will become defective of a limb, have enmity with his men, and will be deprived of pleasures, cattle and wealth.

Notes: We do not know why evil results are attributed to a planet that is in his own house and simultaneously in exaltation. Sloka 11 of this chapter gives a different account when Mercury is exalted.
In the dasa of Mercury who is in Libra, the native will become a good speaker and will develop deformity of eyes. He will not be peaceful. He will become an expert in sculpture etc. His means of livelihood will be trading or marketing. He will be put to grief by elephants and horses.

Notes: The words सन्तान राशि have been interpreted as Libra to suit the order of the slokas, while it otherwise means the 7th house.

When Mercury is in Scorpio, in such dasa, the subject will be ready to accept whatever will be given (or donated). He will develop illicit relationship with a domestic servant. He will have troubles in his household and will suffer from penury.

In the dasa of Mercury in Sagittarius, the subject will become leader of a group and minister. He will acquire two names ie. titles etc. He will gather money through agriculture, cattle and grains.

Should Mercury be in Capricorn, the native will in such dasa incur debts, be inclined to do other’s work (i.e. at the disposal of others), live in other countries, be on the move, be in the company of mean people, be illusioned and have physical pains.

Notes: The worldly life itself is called Maya or Mithya and hence "Maya Mohen" can be interpreted as "the native will have lustre to the worldly life" also.
When Mercury is in Aquarius in such dasa, the brilliance of the native will be affected, and he will have limited food. He will be penniless and will be put to grief by his relatives. He will have a wicked wife (or he may head a band of mean women) and will live in distant places.

In the dasa of Mercury in Pisces the native will widely master the meanings of Vedas, be inclined to give donations and gifts, and will be chief of men and be dear to them.

When Mercury is in his Neecha Rasi, in such dasa, one will have mental agitation and will be deprived of his vitality and relatives. He will earn his bread by husbandry, will live a trifling life, be afflicted by diseases and will live in other’s abodes.

Notes: Since sloka 19 deals with Pisces which is Mercury’s sign of fall, the present sloka may be taken to be dealing with deep debilitation zone of Mercury in Pisces.

Should Mercury be in fall in the 8th sign, in such dasa, one will be troubled by poison, weapons and quadrupeds. He will be intent on causing harm to the public at all times and doing vicious deeds and will have little vitality.

Notes: The word सत्ता has several meanings like nature, essence, spirit, (one of the elementary substances among Earth, Air, Fire etc.), strength, courage etc.

This sloka obviously refers to birth in Leo ascendant, only when Mercury can be in fall in the 8th house. This position is particularly adverse for one’s longevity, unless Jupiter or Saturn is well disposed. Financial adversity will also be experienced as Mercury rules two important related houses, viz. money (2nd) and gains (11th) in the chart.
In the dasa of combust Mercury one will give up his landed property, be subjected to mental depression, suffer from jaundice, cough etc. and will destroy his wealth.

**Notes:** Combust Mercury is capable of giving Asthma, brain diseases etc.

Should the planet Mercury be in his Vargothama position there will be both auspicious and inauspicious events. These effects may become two or three folds. Always there will be a mixture of good and bad.

In the dasa of Mercury who is in the 10th, 11th or 4th, the results will be mixed nature. The native will get the leadership over his folkmen. He will possess knowledge, comforts, wealth etc. The dasa of Mercury (notwithstanding his placement) will produce mixed results.

**Notes:** In the last line of the sloka, सर्वत्र indicates no reference to particular position of Mercury, unlike in the first line of the sloka.

Thus ends the 12th Chapter entitled "The Effects of Mercury Dasa" in Horasara, the work of Prithuyasas, son of Varaha Mihira.
CHAPTER 13

त्रयोदशोध्यायः

अध गुरुदशाकलम्

जीवन्य दशां प्राप्त प्रशास्तवेदनार्थशास्त्रपाठाताः।
धर्मादिवर्गचित्ता प्रधाननन्दनलोभोवितवनासी। ॥ १ ॥

In the dasa of Jupiter, one will be engaged in widely knowing the meanings of the 4 Vedas, intent upon fulfilling the 4 Purusharthas (i.e. Dharma, Artha, Kama and Moksha), will be the chief of men and be extremely intelligent.

अध्ययनदेहकर्मविषयसाध्यादिविभवितम्।
जन्मप्रभावोत्पन्नू नृपसाधानं समाप्तिः ॥ २ ॥

During Jupiter's dasa, one will earn through education, worship of gods, medicines and performing yaganas. Due to the effect of his birth, he will be blessed with the mercy of the king.

अश्वातिवाहनार्तिः भूमिकाध्वसारपुन्त सम्पन्नः।
सत्संगसः कुलाद्यो चलायताः, भूयतिवच वा ॥ ३ ॥

He will acquire horses and other conveyances, lands, clothes, wife and children, will be in the company of good men, chief in his caste, and will get royal status.

कार्यस्य सूकमुद्रितस्त्रिकलाबिषु, जानकर्मकृष्णानाच।
विलहितमितिगुत्तावृक्षोपिस्वरोध्योपोरी स्वाति। ॥ ४ ॥

He will minutely think before acting, will be capable of knowing the past, present and future, will be apt in doing wise acts and will suffer from diseases of spleen, abscess etc. and also diseases relating to upper limbs of the body.

Noes: "Urdhva Roga" broadly means diseases relating to
upper portion of the body.

The foregoing results apply to Jupiter's dasa relating to his position in various signs. Over and above, one should predict the results after assessing individual Rasi positions of Jupiter.

When Jupiter is in Aries, in such dasa, one will lead a group of men, be wise, a king and be moneyed.

When Jupiter is in Taurus, in such dasa, the native will be troubled by his enemies and will suffer lot of grief. He will live in countries other than his own, and his earnings will be by means of little enthusiasm.

When Jupiter is in Gemini in his dasa, one will hate women, be wealthy and live through agriculture. He will hate his own relatives, and will prove an evil to his mother. He will also become disabled in regard to some limb.

In the dasa of exalted Jupiter, the native will undertake a profession suitable to his birth, will be endowed with kingdom, comforts, and pleasure in an increasing manner and will have a spotless name. He will also be wealthy.

In the dasa of Jupiter that has crossed his exaltation zone (i.e. in Cancer itself), the native will always roam, have a wicked
wife, he will be subject to parental grief, and the native will sell away all his ancestral properties.

Should the dasa of Jupiter who is in Leo be ruling, the native will become a religious head and acquire wealth through the sovereign. Due to his singular qualities, he will get cattle, sons, wife etc.

During the dasa of Jupiter in Virgo, there will be money through the king as well as one's own wife. He will have quarrels with Sudras (the 4th caste) etc. and will be displaced. He will earn through cattle and increase his wealth. He will have education, clothes and conveyances.

In the dasa of Jupiter in Libra, one's enthusiasm will be reduced, will destroy his own wife and children (i.e. he may not protect his wife and children), will have severe ulcer and day by day his eating will dwindle.

Notes: Libra is inimical sign of Jupiter. Hence in such dasa the person will give up his wife and children, will have internal ulcers particularly abdominal in nature and his days will be such that even a square meal is a rarity, depending on other conditions in the nativity.

During the dasa of Jupiter in Scorpio one will be engaged in divine work, be wandering, enthusiastic, indebted in several ways, interested in public and principled.

Notes: Aṣṭādhyāyī has been interpreted as Scorpio to suit the order
of the Rasis. This sloka means to say that the person may engage himself in work relating to temple etc.

Should the dasa of Jupiter placed in Moolatrikon sign be in progress, one will be important in the public, wise minister, ruler of an area, will acquire wealth through women and be happy.

Should the dasa of Jupiter posited in Sagittarius be ruling, one will get money through travels, be happy, be engaged in yagnas, possess cows and will gather money from husbandry.

**Notes:** This position of Jupiter is good for travel agents as Sagittarius is natural 9th house. Should he be aspected by Mercury from Gemini, then the yoga will be more effective.

In the dasa of Jupiter in his (deep) debilitation zone, one will be grieved because of his relatives, or Vice Versa, will do others’ job, suffer from poverty and diseases relating to belly, ears and private parts.

**Notes:** Jupiter rules the digestive system, particularly the digestive fire of the stomach, gastric fluid etc. It may be inferred that one will be subjected to digestive disorders in the dasa of Jupiter in Capricorn. Jupiter also rules ear and the troubles relate to internal ear.

When the dasa of Jupiter in Capricorn is in progress one will live in forests, and gain through hunters. He will also live by agriculture and cheat Brahmins.

**Notes:** निषार apart from meaning hunter, also means outcast, fisherman, mountaineer, degraded tribe etc.
During the dasa of Jupiter in Aquarius, the native will earn money by his own name and valour, will be a tale-teller, will live by mean professions, hate his people and incur loss of wealth.

During the dasa of Jupiter posited in Pisces, one will be principal among his men, will earn through education, and religious discourses, be liked by women and be humble.

During the dasa of Jupiter in Vargothama Navamsa, one will be worshipped by the public, acquire plenty of wealth and live in the company of his wife and sons. He will have an emaciated physique.

Notes: Jupiter being a big-bodied planet, his Vargothama should give a stout physique. We do not know why the author attributes an emaciated body in such a case.

In the dasa of combust Jupiter, grief and happiness will be equal. When the planet in question is in fall or is placed in inimical signs, one will, in such dasa, lose children, wife and wealth and suffer from many diseases.

Thus ends the 13th chapter entitled "The Effects of the Jupiter Dasa" in Horasara, of Prithuyasas, son of Varaha Mihira
CHAPTER 14

चतुर्दशोऽध्यायः

अथ शुक्रदशाफलम्

सामान्यसर्वशास्त्रस्य शुक्रस्य दशाफलं समाचारे।
श्लोकाणां विषमुखप्रेमोदुःखार्तमानञ्चलः।

Now, the results of Venus dasa when the planet is occupying anyone of the various Rasis. The person will in the dasa of Venus acquire wife, ornaments, clothes, happiness, pleasure, respect, honour and wealth.

नृत्तारिकोत्कृमान्तो दक्षिणायते नानाशीलशीलशर।

He will become expert in the science dealing with sex, many kinds of learning and be very intelligent. He will be adept in dancing and singing, courteous in nature and be disposed to poor feeding.

हेतु विभि अयुज्यो कुशलो भोमान भद्दरावान् सुलार्युत:।
पूवांतरितंभ्रोवतं पुण्यविध्यात: क्रियोहुष्टतः।

He will be capable of buying and selling and have cows. He will have many wives, sons and wealth, will enjoy ancestral property and become famous for his virtues. He will keep engaged in his work.

वातकफितैतर्थे ग्राहीशुतस्वेहलो महादुःखः।
नीचैवेद्यतंभुतां कर्मस्य धर्मशेषिनः प्रश्निष्ठ:।

He will be disposed to diseases arising out of windy, phlegmatic and bilious shortfalls. He will derive great worries out of his association with his brothers and son. He will have enmity
with mean people and be pitiable because of his departure from right path.

Now the effects of the dasa of Venus in each Rasi are described below. The auspicious results should be mentioned only after knowing whether the Rasis/Navamsas are inimical or fallen.

When the dasa of Venus posited in Aries is in progress, one will derive pleasure from his wife (or women). He will lose money and honour. He will be on the move, intolerant, live with little means, be of lordly nature, and a favourite of a princess.

The person, who has dasa of Venus posited in Taurus, will be engaged in husbandry, possess cattle and wife and be intelligent. He will be versed in many Sastras (or sciences), a donor to good causes, will get female issues and be favoured by the king.

In the dasa of Venus who is posited in Gemini, one will be busy with many activities and very enthusiastic. He will be interested in surprising tales and living abroad. He will be wealthy.

During the dasa of Venus in Cancer, the subject will be engaged in his work, will have two wives, be virtuous, and will have many kinds of living.
When Venus is in Leo, in such dasa, one will acquire wealth through a distinguished woman, and aim at others’ money. He will be intelligent, have limited issues and his cattle will be destroyed.

Should Venus be in Virgo, in such dasa, one will not have happiness in pursuing his ancestral professions, and his enthusiasm will diminish. He will be fickle-minded, intent on living abroad and will be given up by his wife.

During the dasa of Vargothama Venus, one will be troubled by kings and thieves. He will be unhealthy and weak. His food will be by begging and he will be roaming.

Notes: The placement of the sloka in this order seems to refer to the Vargothama of Venus in Virgo where he is in fall. This conclusion is supported by the nature of results given. Otherwise, Venus in Vargothama will yield good results. In this chapter, the Vargothama of Venus is referred to Pisces only at the end.

In the dasa of Venus in Libra, the native will acquire a name of high order. He will gain through agriculture, cattle, grains etc. and wealth from the wise.

In the dasa of Venus posited in Scorpio, the subject will be wandering, uttering too much, interested in others’ work, will promote disputes and incur debts in large scale.
When Venus is in Sagittarius, in such dasa, the native will eradicate his enemies, become the chief among his castemen and will be respected. He will be an adept poet, dear to the sovereign and will be happy with his wife and sons.

When the dasa of Venus posited in Capricorn opens, one will have the forbearance to face any grief, be happy and overcome his enemies. He will be disposed primarily to windy and phlegmatic bodily temperaments, have a wicked wife and will have a condemned family.

During the dasa of Venus posited in Aquarius, one will be excited, sick, addicted to other women, will break his religious discipline, will have mean habits and take to mean deeds.

During the dasa of Venus who is Vargothama in Pisces, one will possess self-respect, suffer from sickness and establish irrigation facilities for the public.

Notes: One may dig well, tanks etc. for the use of general public.
Should Venus be in his exaltation house, or 12th, 10th or 11th houses, and be not in his company of malefics, and be free from such aspects, in such dasa the native will beget various diamonds, be wise, have broad eyes and be chief of his dynasty.

Thus ends the 14th Chapter entitled "Effects of the Venus Dasa" in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 15

अध्यायः शनिदश्यायः

During the dasa of Saturn, the native will acquire fame, intelligence and knowledge of many Sastras. He will become leader of a group, village or city. He will be more famous than his father and will be versed with all religious commandments.

He will have elephants, horses, cows and wealth, and obtain the wealth of his cousins. He will have respect for Brahmins and gods and live in an old house. He can be pleased with an iota of things.

He will be drowsy in disposition and capable of hardwork. He will be hated by his men and interested in women who are older than him. He will like to be virtuous, be modest and be interested in he jobs of gods i.e. temples etc.

Notes: The person likes more sleep. He works more to get less. He will be disposed philosophically and become a priest. These are some highlights of Saturn's period.
The subject will have windy and phlegmatic deficits. He will incur defect in limbs and become weak. These results as aforesaid are only general in nature. For each Rasi and Amsa, the following details may be noted.

**Notes:** Saturn generally gives rheumatic pains, deaf ear, dental deficiency etc. He will make a person lame.

During the dasa of Saturn in Aries, one will be dispositioned of his residence, without a job, independent in nature, will suffer skin diseases in foot etc., be cunning in nature, and will be deprived of his coborn and relatives.

**Notes:** Saturn gives itch and such other skin diseases when in fall.

In the dasa of Saturn, who has just left his debilitation zone, one will get grains through agriculture, but will be grieved by fall (from high places), be equal to the least and not enthusiastic.

Should Saturn be in Taurus, in such dasa, one will get titles, be very intelligent, become a king or his equal, serve in a war and will show too much of interest in doing virtuous acts.

**Notes:** Saturn's position in Taurus is a suitable combination for warriors.

During the dasa of Saturn in Gemini, the native will be impatient, will enjoy children, wealth and happiness but will lose through women and thieves. He will be keen to do the jobs of others and will be troubled through battles.
During the dasa of Saturn in Cancer, one will be worried and dependent upon others, will be deprived of mother, children and relatives, will grow short of sight and hearing but be intelligent.

Should Saturn be in Leo Rasi or Navamsa, in such dasa, one will be subjected to various diseases, will develop misunderstandings with sons, wife and relatives and will command wealth through cows, buffaloes, horses etc.

During the dasa of Saturn posited in Virgo, the native will attain learning and will produce (money) by his labour. He will have fear from Brahmins and water. But he will be dear to preceptors, brahmins, yogis etc.

During the dasa of Saturn who is in his exaltation, one will gain wisdom and wealth. People will regard his learning. Naturally money will come to him and he will have happiness.

During the dasa of Saturn in Scorpio, one will kill or capture insects, will wander aimlessly, speak untruth, will not be kind (to others) and will remain at the mercy of mean people for his livelihood.

In the dasa of Saturn posited in Sagittarius, one will enjoy health, be respected by the sovereign or be a king himself, will
acquire money through profession or creatures, will be with sons
and wife and will be active as though in a warfront.

Notes: स्वस्थ also means independent, prosperous, comfort-
able, resolute etc.

When Saturn occupies Capricorn, in such dasa, one will have
money by putting abundant labour, will be fortunate dear to
barren or older ladies and lose money through the confidence he
reposes (in others).

Notes: Saturn related to the 5th house in female's horoscope
can cause barrenness. He can make them also look older. He
indicates barren or old ladies and hence the author mentioned
such ladies in the sloka.

Should Saturn be in his Moolatrikona house, in such dasa,
one will derive comforts. He will be chief among his castemen,
wise and wealthy through agriculture, cattle and grains. He will
have sons.

Should Saturn be in Pisces, in such dasa, one will acquire
money only with slight enthusiasm. He will head a group of
villages in the city, and he will be desirous of young women, at
the same time final emancipation.

Should the planet Saturn be combust, in such dasa, one's
income and expenditure will be in equal ratio, will be unhappy,
sometimes fraudulent, will be widely famous but be afflicted by
worries.
Notes: "Bhangura" apart from meaning fraudulent, also means crooked, crafty, perishable, variable etc.

Saturn rules Aquarius, which is natural 11th house or Labha Sthana. Hence his combustion, will deprive of gains.

The results for Rasi and Amsa positions have thus been said and the predictions should be based on whichever is stronger. Should they be equal in strength one should assume balanced results.

These are the results of various dasas of the planets. One should fully understand the native before predicting the events and predict accordingly.

Notes: The author hints at the fact that one's nature will play an important role in moulding his fate. And hence, the nature of person should also be understood. One's future depends on how best the planetary indications and influences could be used. We have the time old saying "Buddhih Karmanusarini" which means that mind follows one's own deeds.

Thus ends the 15th Chapter entitled "The Effects of Saturn's Dasa" in Horasara of Prithuyasas, son of Varaha Mihira
CHAPTER 16

बोड़शोध्यायः

अर्थ संक्षीर्णदशाकलम्

अर्थ संक्षीर्णदशाया स्थानसुखार्थ भवति बलहोनः।
परागहिनवासस्तो लोके मानोपतित्वादः। प। १।

If the planet be of a mixed nature, in such dasa, the results relating to one's house or abode, happiness and money will only be weak. He will have a tendency to live in other’s houses, be respected by the public and learned.

Notes: स्थान apart from meaning abode, also means condition (i.e. the overall status of the native in this context), office, rank, dignity, etc.

अनुव्रक्षस दशायां स्वमानशौभाविते धनी भवति।
शास्त्रेऽस्त शास्त्रशैरिवाष्ट्रमवर्जिते स्वराज्यापि:। प। २।

During the dasa of a planet that is in its retrograde motion, one will have prestige and valour and be wealthy. Should the planet be in a good Rasi or good Navamsa, avoiding 6th and 8th houses, one will acquire a kingdom of his own.

Notes: If the position of Jupiter, Venus and Mercury be in 6th or 8th, it constitutes Adhiyoga. Hence it is capable of giving good results.

नीचारिवचवस्यस्यतवक्रदशाया कुकर्मतः।
बन्धुजनगहिरतम्य विदेशनिर्गमस्यस्यत्रच। प। ३।

Should a planet be in debilitation or inimical houses, at the same time being in its retrograde motion, in such dasa, one will indulge in bad acts, will be reviled by his relatives, live in foreign
countries and be dependant upon others.

Notes: Bad results are attributed here to a planet in fall and at the same time in vakra. According to Phala Deepika, sloka 20, ch. 9, such a planet is considered to be equal to an exalted one. This view is further supported by sloka 6, ch. 3 of the Uttara Kalamrîita. It further adds that if a planet be in (R) motion while in exaltation, it is equal to a debilitated planet.

During the sub period of Rahu dasa, when Rahu is placed between (malefic) planets, there will be extreme grief for 2 years. Should a sub-period and an inter-sub-period be of two mutually inimical planets, one will be deprived of his relations and suffer from diseases.

Even though a planet by nature be auspicious, it yields only inauspicious results if it is in the company of Rahu. In the end of such dasa, one will be exposed to diseases, grief and displacement.

In the dasa of a planet that is inimical to Lagna lord or the lord of Moon sign, one will be wandering, banned from his country (or lose his kingdom) and will be insulted by enemies when seeking their protection.

Even good planets will produce malefic results in their dasas in the event of their occupying inimical or debilitational houses or 6th or 12th from Lagna. The planets that are placed in inauspicious houses will also give bad results.
If Venus is in his own house identical with the 8th, he makes one sick, should he also join malefics in such condition, at the end of Venus dasa, death is caused. Should lagna lord be in 8th, in the company of malefics, he inflicts death in his Antardasa.

Notes: Venus can be in 8th in own house only for Libra natives. However, Saturn and Venus in 8th can only increase the longevity. This is because Saturn in 8th is said to do so; moreover, he has friendly disposition to Libra Lagna.

The dasa of the 8th lord posited in an angle will prove auspicious Should he be, while being so, eclipsed or in the company of Rahu, according to the wise, death is inflicted upon the native.

Should there be doubts about the Ascendant lord or a planet in the 8th house killing the native, it happens only at the end of the dasa of the said planet.

Those that are in own signs or exaltation signs, if in an angle or 11th house to another planet, they become Karakas of the latter. The planet which occupies the 10th house of the planet referred to as latter, it assumes special importance.

Notes: Suppose Jupiter is in Cancer in exaltation, while Mars is in Virgo. So, Jupiter is in 11th of Mars in Uchcha and becomes Karaka planet for Mars.

In this context reference may also be made to Sloka 1 of
Chapter 22 in Brihat Jatak which states planets in own signs, exaltation or Moolatrikona signs if in kendra position to each other, they become mutual signifactors or Anyonya karakas. Parasara Hora (my English translation) and Saravali (my English translation) may also be consulted.

If the lord of the 10th be in a kendra, he becomes a significator of the earlier mentioned planet. Lords of 10th and 9th if posited in an angle give good results.

The Karakatwa planet (as above) makes one a principal person in his caste. In such dasa without doubt, the native's desires would be fulfilled.

Should the lord of the Moon sign or the ascendant lord be in an angle along with Jupiter the native is happy in the middle portion of his life.

In the dasa of a planet posited in a malefic's navamsa, the native faces hindrance to his education in the boyhood. Should the said Navamsa be of a combust planet, the said effect is undoubtedly certian.

Notes: Suppose Mercury is occupying Kumbha Navamsa, owned by Saturn. Then in such Mercury's period, coinciding with boyhood, education will be disturbed. In another example, suppose Mercury is in Libra Navamsa, when Venus is combust, then in Mercury's dasa, education will be undoubtedly spoiled.
 CHAPTER 16

Should the planets commencing from Mars onward be in their respective exaltation signs or own Rasis, coinciding with Kendras, and be strong, five kinds of yogas, viz. Ruchaka, Bhadra, Hamsa, Malavya and Sasa yogas are produced.

If these are considered, not relating to other yogas, these are capable of giving repeated and full effects to the persons born in superior families.

Those that are born with these yogas (i.e. any of the 5 yogas mentioned above) enjoy wealth on a perennial basis, fame and are illustrious, meritorious and become king of kings. Such men command elephants, horses, various diamonds and long life.

Notes: The yogas and results dealt with in slokas 16 to 18 are summed below with reference to other classic works. These 5 yogas are called Pancha Maha Purusha yogas, which are considered to be of high order.

See chapter VI of Mantreswara's Phala Deepika. The person born in Ruchaka yoga has a long face, wealth obtained through very valorous deeds, courage and destroys enemies. He has strength, pride, praiseworthy qualities, commandship and success. Bhadra yoga native lives long, is sharp minded, clean slatted, praised even by the learned, is a king, exceedingly rich and an expert in giving life to royal assembly. The one born in Hamsa yoga, is praised by good men, a king, has symbols of conch, lotus and fish in his palms and soles, beautiful body, eats sweet food, and is generous. Malavya yoga native has strong limbs, is steadfast, wealthy, has wife and children, fortune, prosperity, comfortable food, good conveyances, learning and pleasing limbs. Lastly, the one born in Sasa yoga is praised by all persons, has servants, strength and is a head of village or a king, wicked, addicted to other women, steals other's wealth and happy. These yogas can be counted from the Moon or from Lagna.
See what Varaha Mihira states in *Brihat Samhita*, while dealing with Pancha Mahapurusha Yogas in chapter 69. (Refer Hindi translation by Achyutananda Sharma). From Mars, note the Satwa (courage) of the native; from Mercury his greatness (प्रतिकृति); from Jupiter his voice; from Venus his friendship and from Saturn his splendour. While we see Saturn as a 'dark planet' in ordinary parlance, mark Varaha Mihira's great wisdom and piercing insight in attributing brightness as Saturn's indication—leaving aside a brighter planet like Mercury. Then, Satwa allotted to Mars indicates—apart from courage—existence, nature, essence, inborn disposition, life spirit, breath, mind, vitality, consciousness, substance, wealth etc. Now what Satwa means in various contexts is to be wisely understood by us. *Brihat Samhita* is suggestive of the fact that these Mahapurusha Yogas, apart from being Rajayogas of great order, are indicative of the respective qualities, viz. Satwa, greatness, voice, friendship and splendour in their order. That is to say, if Jupiter causes a powerful Hamsa Yoga, one will, inter alia, possess (mellifluous) voice. A Malavya Yoga native will reveal friendship in his nature. The nature of a person under Satwa, Rajas and Tamas are also meaningfully explained in *Brihat Samhita*.

How uniquely and inimitably does Varaha Mihira in *Brihat Samhia* treat births under each of these Yogas can be noted from the following:

(a) *Malavya Yoga*—The native has nostrils like that of a cobra (or an elephant) नास—, evenly placed shoulders, hands extending upto knees (when in erect posture), strong joints, even, beautiful and slender body, 13" long space from chin to head, 10" across from chin to the hole of the ear, bright face and bright eyes, broad cheeks, even and white teeth and thin lips. He is a king protecting the inmates of Saurashtra, Malava, Sindhu, Laata etc. and is wise. He earns wealth with his own valour. He lives upto seventy. He dies in a shrine.

(b) *Bhadra Yoga*—The native has strong, even, long and round arms. His height is equal to the distance covered by horizontally his both arms. His semen is thick and pure (i.e. capable of yielding immediate and healthy progeny). He has broad and strong chest. He has predominant Satwa disposition, fixity of
mind, is peaceful, liberal and grateful. He walks like an elephant. He is well-versed in many sastras, has attractive forehead, is expert in arts, is courageous, has beautiful belly and has hands and feet resembling the 'womb' of a lotus. He is of yogic disposition. He has attractive nose and even shoulders. His body gives smell of the earth when sprinkled with fresh (rain) water, of ichor exuding from the temples of an elephant, of sandal paste and of saffron. He has black hair. His genital oran is 'concealed' in position like that of a horse or tusker. His palm has lines of lotus, wheel, conch etc. Even others enjoy luxuries with his wealth. He does not forgive his relatives. He is independent in decision. He is 84 inches in height. His weight is like that of a beam. He rules middle portion of the country. If he is 105 inch long, he rules the whole world. He attains heaven at the age of 80 in a shrine.

(c) Sasa Yoga--The native has few protrudig teeth, few small teeth, narrow nails, fleshy eye lids, is fast in walking, expert in learning and in sale of minerals, has prominent chins, is leader of army, fond of sexual acts, addicted to other women, respectful of his mother and likes hills, rivers and fortresses. He is 92 inches in height, of doubtful disposition and is not very stout. The midportion of his body is weak. His soles and palms have superior lines resembling garland, trident etc. He lives upto 70.

(d) Hamsa Yoga--The native has reddish face, prominent chin, elevated nose, golden splendour, round head, eyes like honey, nails transparent showing blood, has soles and palms with lines resembling lotus, pair of fish, conch, garland, pitcher etc. His voice is mellifluous like that of a flamingo (or a nightingale). He is 95 inches in height. He rules over Nepal, Gandhara and the area encircled by Ganges and Yamuna rivers. He dies at 90 near a forest.

(d) Ruchaka Yoga--The native has attractive eyebrows and hair, is fair in complexion, and his neck is conch-shaped. He is long-faced. He is a minister and a leader of robbers. The middle portion of his stomach is as long as his face. He is not so splendid. He destroys his enemies. He has lines of fish, moon, trident etc. He respects preceptors, brahmins and the Almighty. He is 100 inch long. His weight is 1000 palas. He is expert in
Mantras and Abhichara. He rules Vindhya, Ujjain etc. and dies at 70 by fire.

The above explanations of Panchamahapurusha Yogas are highly suggestive. Kalyana Varma in Saravali, chapter 37 (see my English translation) proceeds more or less on similar lines. Saravali, further states that if both husband and wife have Bhadra Yoga, the man concerned rules over the whole earth.

Manasagari (Sanskrit-Hindi) however, does not allow affliction from the luminaries in the case of a Pancha Maha Purusha Yoga. In such instance, only ordinary results follow, states its author.

There are still elaborate and relevant notes in Rajayogadhyaya of Jataka Parijata. The reader may refer the said work.

Those who have the Sun and the Moon weak, while others from Mars are also weak, do not become kings. They shall have only sons and money.

Notes: So to say, if these planets are weak, but still indicative of some Rajayogas, they will only bless with wealth and issues, but not a royal status. For such royal position, they should be strong apart from producing some powerful yogas as good in nature.

According to Brahma Soudha, one born with superior yogas lives with happiness and wealth. Adverse combinations will only produce inauspicious effects.

Anything started in the dasa of a planet that has been out of its exaltation (i.e. in fall speak to broadly) will only not mature.
The dasa of the planet ruling the 6th (or 8th) counted from the house occupied by Lagna lord will cause, if the said planet is debilitated.

Notes: In the second line, होताधिग्राम is another reading.

Should a malefic (untoward) planet be in the 6th or 8th, unaspected by planets posited in good houses, he brings death by disease, travel etc.

The planets Jupiter, Venus, Saturn, Mars and Mercury their representative character of elements (i.e. Pancha Bhutas) viz. Ether, Water, Air, Fire and Earth in their dasas through wind, bile and phlegm. Planets mixed in nature yield mixed results.

Among men, animals and birds the lusture of the body, indicating both inauspicious and auspicious effects and the good qualities of the inner mind, the brilliant qualities etc. can be seen by the learned as the flame of a lamp kept in crystal vessel.

The Earthy element's lust gives teeth, skin, nail and hair, adds fragrance, satisfaction, money, gain and upward status and makes one virtuous.
The element Water is glossy, white (like camphor) green (like grass), pleasing to the eyes, and indicates amiable nature and qualities, comforts, growth, protects like mother, and allround prosperity.

The element Fire is disposed to anger, is like lotus, gold and burning fire, shining, capable of conferring success and fulfilling all desires.

The element Air is non-white i.e. black, cloud of bad smell is secretive, dusty, rough and capable of causing grief. It causes sufferance, gives no wealth and destroys one's parental properties.

One born under the influence of Ether, can know the words and meanings and study those deeply. He is conscientious and respected, has loose joints, weak hands and legs and the nature of sky. He is full of stature.

The effects produced by weak planets are only pipe dreams. The effects of Pancha Maha Purusha Yogas, if the planets are weak, should be deduced similarly.

Notes: If weak planets cause such yogas, the good results will only be in dreams but actually not to hand.
Further according to *Manasagari*, ch. 4, in the case of a Maha Parusha yogas if the Sun be conjunct Moon, great yoga does not arise. On the other hand, only ordinary results will follow.

आकृतिज्ञातिप्रकृतितीतिवा सम्यक् फलं हि व्यवायम्।
कुलदेशायोजन्युण्यं दशाक्रमन्यथायायम्।। ३१ ।।

Only after estimating one’s physical appearance, caste, qualities etc., the results should be declared according to family, country, age etc., in the order of the dasas concerned.

इति श्रीवराहमिहिरसुतश्रीपुष्यप्रोकिते होरासारे संहृतफलाद्यायः
षोडशः।।

Thus ends the 16th Chapter entitled "Miscellaneous Dasa Effects" in Horasara of Prithuyasas, son of Varaha Mihira.
### CHAPTER 17

#### सप्तदशोषोध्यायः:

अष्टवर्गस्य वाक्यानि सूर्यदीनां यथाक्रमम्

The following are the Ashtakavarga places in the several Ashtakavargas of the Sun and other planets:

<table>
<thead>
<tr>
<th>रवि—पुनःाण्डबधानस्य</th>
<th>चन्द्र—गोपाण्ये</th>
<th>कुंजस्य—कौरवस्वर्दा धनिक</th>
<th>बुधस्य—गोपाण्यो धनपात्र</th>
<th>गुरो—श्रोणिधन्यः</th>
<th>शुक्रस्य—विस्त्रिणः</th>
<th>शनिः—पुरवसो धनिक</th>
<th>लगनस्य—गौरवितानात्स्य</th>
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<td>6, 7, 12</td>
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</table>

(Total Benefic Dots—48)

<table>
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<tr>
<th>चन्द्राष्टरवर्गवाक्यानि—चन्द्रबिन्दुसंख्या:—समष्टि—49</th>
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<td>रवि—गोपाण्यायाम</td>
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<td>गुरो—पुजामा जनने</td>
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</tbody>
</table>

(Total Benefic Dots—49)
CHAPTER 17

शुक्रस्य—लक्षणसांपूर्विकनित्यः ... 3, 4, 5, 7, 9, 10, 11
शनिः—गुणासौत्तर्यं ... 3, 5, 6, 11
लगनस्य—गौतेयः ... 3, 6, 10, 11

कुञ्जाप्तवर्गवाक्यानि—कुञ्जिकनुसंह्याः—समप्रति—39

(Total Benefic Dots—39)

रक्षे—वाणतन्त्रः ... 3, 5, 6, 10, 11
चन्द्रस्य—गुंधाबः ... 3, 6, 11
कुञ्जस्य—पात्रवस्त्राधिनिकः ... 1, 2, 4, 7, 8, 10, 11
बुधस्य—गौरतन्त्रः ... 3, 5, 6, 11
गुरोः—तन्त्राधिनिकः ... 6, 10, 11, 12
शुक्रस्य—तेजपरः ... 6, 8, 11, 12
शनिः—कविसाधिनिकः ... 1, 4, 7, 8, 9, 10
लगनस्य—कालसतु नित्यः ... 1, 3, 6, 10, 11

बुधाप्तवर्गवाक्यानि—बुधिकनुसंह्याः—समप्रति—54

(Total Benefic Dots—54)

रक्षे—श्रीकाश्चाद्यः ... 5, 6, 9, 11, 12
चन्द्रस्य—कालसतुपन्नस्यः ... 2, 4, 6, 8, 10, 11
कुञ्जस्य—पौरवस्त्राधिनिकः ... 1, 2, 4, 7, 8, 10, 11
बुधस्य—योगमोहो धनपात्रः ... 1, 3, 5, 6, 9, 10, 11, 12
गुरोः—तदपात्रः ... 6, 8, 11, 12
शुक्रस्य—पुत्रगाममधाधिनिकः ... 1, 2, 3, 4, 5, 8, 9, 11
शनिः—पुत्रवस्त्राधिनिकः ... 1, 2, 4, 7, 8, 9, 10, 11
लगनस्य—कारिकोपपमित्तिनयः ... 1, 2, 4, 5, 6, 7, 8, 9, 10, 11

गुर्जाप्तवर्गवाक्यानि—गुरुकनुसंह्याः—समप्रति—56

(Total Benefic Dots—56)

रक्षे—यात्रालाभस्वरद धिनिकः ... 1, 2, 3, 4, 7, 8, 9, 10, 11
चन्द्रस्य—ग्रामसाधुस्यात् ... 2, 5, 7, 9, 11
Notes: We now explain the meanings of the above benefic dots in the Ashtaka Varga scheme.

For example, note the Rasi occupied by the Sun in the horo-
scope. He gives auspicious dots in his place, 2nd, 4th, 7th, 8th, 9th, 10th and 11th. In the remaining four houses, he does not contribute benefic dots. Nextly, mark benefic dots in the 3rd, 6th, 10th and 11th from the Moon. Then mark benefic dots in 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th with reference to Mars. Similarly, benefic dots should be marked as noted for Mercury, Jupiter, Venus, Saturn, and Lagna. Then the dots of all the Rasis contributed with reference to Lagna and the seven planets should be totalled and noted down to get the Sun’s Ashtakavarga, which should be 48 points in all. Then the Ashtakavargas of the Moon, Mars, Mercury, Jupiter, Venus and Saturn should be prepared as above and the benefic places are detailed below.

(a) The Sun’s Ashtaka Varga: The Sun’s benefic dots are marked in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from his position. Mark dots in the same places for Mars and Saturn; the 5th, 6th, 9th and 11th from Jupiter; the 3rd, 6th, 10th and 11th from Moon; the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Lagna and the 6th, 7th and 12th from Venus. The total benefic points in the A.V. of the Sun is 48.

(b) The Moon’s A.V.: The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th from her; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th from Mars; in the 1st, 3rd, 4th, 5th, 7th, 7th, 8th, 10th and 11th from Jupiter; in the 3rd, 4th, 7th, 8th, 10th, 11th and 12th from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12 from Venus. The total benefic dots obtainable in the Moon’s A.V. is 49.

(c) The A.V. of Mars: Benefic points are marked in the 3rd, 5th, 6th, 10th and the 11th from the Sun, in the 3rd, 6th and 11th from the Moon in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from Mars; in the 3rd, 5th, 6th and 11th from Mercury, in the 6th, 10th, 11th and 12th from Jupiter; in the 6th, 8th, 11th and 12th from Venus; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th from Saturn; and in 1st, 3rd, 6th, 10th and 11th from Ascendant. The total benefic dots obtainable in the A.V. of Mars is 39.

(d) The A.V. of Mercury: A total of 54 dots are obtainable as under: In the 5th, 6th, 9th, 11th and 12 from the Sun, in the 2nd,
4th, 6th, 8th, 10th and 11th from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Mars; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; in the 6th, 8th, 11th and 12th from Mercury; in the 6th, 8th, 11th and 12th from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, and 11th from Venus, the 1st 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Saturn; and the 1st, 2nd 4th, 6th, 8th, 10th and 11th from Lagna.

(e) The A.V. of Jupiter: A total of 56 benefic dots are obtained thus: In the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th, and 11th from the Sun the 2nd, 5th, 7th, 9th and 11th from the Moon; the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th from Mercury; the 1st, 2nd 3rd, 4th, 7th, 8th, 10th and 11th from Jupiter; the 2nd 5th, 6th, 9th, 10th and 11th from Venus; the 3rd, 5th, 6th, and 12th from Saturn and the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th from Lagna.

(f) The A.V. of Venus: A total of 52 benefic dots are noted thus: In the 8th, 11th and 12th from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th from the Moon; the 3rd, 5th, 6th, 9th, 11th and 12th from Mars; the 3rd, 5th, 5th, 6th, 9th and 11th from Mercury; the 5th, 8th, 9th, 10th and 11th from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th from Venus; the 3rd, 4th, 5th, 8th, 9th, 10th and 11th from Saturn and the 1st, 2nd 3rd, 4th, 5th, 8th, 9th and 11th from Lagna.

(g) The A.V. of Saturn: A total of 39 benefic dots should be got thus: In the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from the Sun; the 3rd, 6th and 11th from the Moon; the 3rd, 5th, 6th, 10th, 11th and 12th from Mars; the 6th, 8th, 9th, 10th, 11th and 12th from Mercury; the 5th, 6th, 11th and 12th from Jupiter; the 6th, 11th and 12th from Venus; the 3rd, 5th, 6th and 11th from Saturn and the 1st, 3rd, 4th, 6th, 10th and 11th from Lagna.

Thus a total of 337 benefic dots shall constantly be obtained for any horoscope.
Benefic dots from Lagna, Sun etc. should be marked on the ground (nowadays on paper) and added together. The dasa effects arising out of the 12 rasis should be determined for the several planets. In the dasas of planets which contain no benefic dots, or placed in fall or in enemy's house will bring about diseases, financial loss, grief etc. If there are 1, 2, or 3 dots only, predict loss of money, grains and cattle. With four dots, the effects are medium, i.e. not bad and not good. Should there be five dots, all desires will be fulfilled.

The results relating to a planet in own house, exaltation house or upachaya house should be deduced as told above. The results arising out of benefic dots (in each Ashtaka Varga) should be understood as mentioned earlier.

The good results delivered by good houses will be of twofold auspicious. Should it be otherwise, the results are also otherwise. In such manner, the results of the 12 houses commencing from Lagna should be deduced.
The physical growth, possessing limbs or otherwise should be known from the Lagna. Truthfulness, prudence and wealth are to be known from the second house. One's voice, strength, courage and co-born should be estimated from the third house. One's comforts (happiness), relatives, mental disposition and mother should be assessed from the fourth house. One's nature, extent of mental calibre and sons are to be known from the 5th house. The sixth house helps to know about one's cousins, enemies, wounds etc. The 7th house should be consulted in respect of one's progenic ability, marital success etc. The 8th house reveals diseases, death etc. The next house to it, i.e. the 9th house is called Bhagyasthana (luck), Guru Sthana (elders and preceptors) and Dharmasthana (Virtues). The 10th house speaks of one's profession, living, courage, prowess, learning and fame (seen and heard). One's wealth, monetary gains etc. should be known from the 11th house. The 12th house is known as house of expenses and sins. This is how a wise astrologer should assess the 12th houses.

Notes: Since these slokas give only few indications to be deducted from the 12 Bhavas, it is essential to have more information in this respect. Accordingly given below is detailed possible account of the 12 Bhavas.

Lagna or first Bhava: Happiness and misery, old age, knowledge, birth place, fame, dream, strength, dignity, politics, lon-
gevity, hair appearance, pride, livelihood, gambling, stigma, honour, skin, sleep, tendency to insult others, freedom from diseases, discontent, blame from own people, natural disposition, head, present period, comforts, discomforts, maternal grandfather, paternal grandmother, good behaviour, protection, stomach, thinking, respect from others, prestige, caste, help that can be obtained through relatives, etc.

Second Bhava: The nine gems, nine kinds of grains, livelihood through the courtesy of others, horses, family, steadiness of mind, selling and buying, truth and untruth, income through friends, ability to speak, capability to fulfil one's words, right eye, the good and bad to eye-sight, Sasthras, the nine worlds (Nava Lokas), death, enmity, metals, wealth, face, speech, learning, belief in sacred traditions, nails, tongue, robes, nose, liberal mind, eating, living power, self-earned money etc.

Third Bhava: Courage, next brothers and sisters, war, ears, (right ear as Phala Deepika), legs, roadside place, confusion of mind, fitness, sorrow, dream, heroic valour, one's own relations, friend, wandering, throat, eating pure food, virtue, learning, partition of property, pastime, bodily strength, grain, noble descent, female servants, journey in small good vehicle, a large undertaking, religious duty, army, melody of voice, strength to perform carnal acts, arms of a person, mother's paternal uncle, father's maternal uncle, journey to neighbouring countries, father's death, employer, worries caused by mother, grains from lands, carnal pleasures, longevity, ornaments of ears, music, raping women, gains from service, sinful acts, patience, entitlement to earn food etc.

Fourth Bhava: Mother, scent, artistic ability, education, conveyances, milk-yielding cows, treasures hidden under the earth, evils to father, home, relatives, comforts, lands, gardens, following rules of virtue, breasts of women, power in service, maternal uncle, nephew, clothes, jewels, buffalo, kingdom, water, milk, medicines of great efficacy, false allegations, father, wife, mother's side, intellect, hoarding of one's savings, loss of residence, paternal property, celestial food, development of Vedic and other sacred texts, horses, elephants, grain produced,
temple, dreams etc.

**Fifth Bhava:** Progeny, good acts of father, king, minister, good morals, mechanical art, mind, learning, pregnancy, discretion, paternal property, foresightedness, property got through wife's luck, relationship with prostitutes, secret profundity, firmness, long literary production, engagement in business, prayer by incantations, wealth like that of Kubera, cooked rice, chanting of Vedic hymns, deep thinking, ways for earning money, intense satisfaction, royal insignia, taxes, future, memory, hand, physical heart (some say this is ruled by the 4th house which is more appropriate), any plan, accomplishment of objects through Mantras, worship of deities, mental/heart's policy, Puranas, auspicious speech, Poorva Punya, ensuing birth, scholarship, speech in public, teaching the disciples, modesty, greatness, daughters, sons etc.

**Sixth Bhava:** Fear from enemies, war, hindrance to work, grief, dejected mind, pains, sickness, untimely death, debts, fear from poison, thieves, fire, wicked deeds, blames, doubts, grief through women, trouble through water, loss, difficulty, loss of honour, enmity with servants, difficulty to acquire meal, enmity with cousins, urinary diseases, tuberculosis, forgetfulness, mental worries, position, step mother, imprisonment, navel, chest, anxiety, vices, wounds, phlegm, swelling in body, insanity, eye troubles, receiving alms, dysentery, service, misunderstanding with brothers, etc.

**Seventh Bhava:** Marriage, unchastity, wining of love, enmity with debauched female, deviation from right path, good perfume, break in journey, purity of the spouse, pair of wives, private organ, urine, anus, trade, sweet drink, gifts, destruction of power, controversy, sexual union, adopted son, theft, wife, secret carnal pleasures, journeys, death of enemies, death, gambling, desire, sexy feelings, grandfather, arguments, litigations, capacity to indulge in carnal pleasures, trade in clothes, urine, flowers, listening to music, attracting others, obstacles to journey, food of liking, children through second wife, dance, bones, quarrels with wife, success in litigations, etc.

**Eighth Bhava:** Longevity, disputes, defeat, death, sin, kind of death, wounds, urinary diseases, cancer, loss, fear griefs, enmity
with wife, fear from poison, warfield, fall from height diseases that are long-lasting in nature (as against diseases of short duration as indicated by the 6th bhava), to be a source of trouble to living beings, unnecessary expenditure, accidents, to be beheaded, anger, loss of limb, mystery, boat, imprisonment, theft, robbery, Mangalya, hole, mental distress, insult, servitude, giving loans, receiving donations, diseases in anus, amounts to be received unintentionally and those to be received after death, affliction to face, witchcraft, punishment from Government, longstanding property, loss of money, misfortune, etc.

Ninth Bhava: Father, donation, virtue, foreign travels, dips in holy water, penance, respect to elders, conduct, purity of mind, divine worship, exertion for acquisition of learning, splendour, conveyance, affluence, policy, politics, dignity, association with good people, paternal wealth, daughter, son, circulation of money, regulating Brahminic faith, Vedic sacrifices, Bhagya, preceptor, Poorva Punya, preceptor, grandsons, pilgrimage, charitable deeds, excessive mundane pleasures, etc.

Tenth Bhava: Profession, wisdom, fame of high order, greatness of residence great achievement in medical field, big position with the king, good and bad of father, kindness, prestige, knees, thighs, backbone, devotion to father, news from distant places, rains, droughts, sky, kingdom, living in foreign countries, business, command, agriculture, science, athletics, adopted son, doctor, depositing of treasures etc.

Eleventh Bhava: Gain, all desires, bad desires, all kinds of receipts, dependency, elder brother or sister, maternal uncle, worship of deities, ornaments, pearls, wealth, ministership, brother-in-law, fortune, shanks, skill in arts, right foot, left hand, income, vehicles, palanquins, chariots, decoration, left ear, good news, playful sexual acts, enemy's enemy, affection to mother, regaining lost things, enjoying many wives, to live by dancing and singing, gains through education, kitchen, goldsmithy, desire to bag other's money, blaming others, relief of mental duress etc.

Twelfth Bhava: Expenditure, enmity with public, obstacles, obscurity of mind, sleeping comforts, livelihood in other places than native place, final emancipation, hell, expenditure through
king, secret intelligence, end, penury, left eye, imprisonment, feet, punishment, urgent demands, loss of wife, liberation from pain, loss by marriage, paternal wealth lost, renunciation, physical injury, death, obstacles to parents and brothers, termination of appointment, enemy's imprisonment etc.

The above have been taken from Uttara Kalamrita, Phala Deepika, Jataka Parijata, Jataka Sagarm, Sanketa Nidhi and my English version of Parasara Hora.

In the context of contents of the 12 Bhavas, I feel it worthwhile to put before the readers, an old though cumbersome but reliable technique of the Bhava calculations which the readers may use according to their own judgement.

The usual and popularly followed Bhava reckoning system goes through the 12 rasis in the same order. But, jyotisha Pragnana Deepika, an old Tamil classic, details, eight different kinds of Bhava charts depending on the birth being in Sukla Paksha or Krishna Paksha as under:

1. Sukla Paksha Savya,
2. Sukla Paksha Apasavya,
3. Sukla Paksha Savyapasavya,
4. Sukla Paksha Apasavyasavya,
5. Krishna Paksha Savya,
6. Krishna Paksha Apasavya,
7. Krishna Paksha Savyapasavya,

How to classify a particular chart in the above groups, is explained below:

Rule 1–Sukla Paksha:

The nine planets from the Sun to Ketu contribute one auspicious point each, as tabulated below, by being in odd rasis like Aries, Gemini etc. or by being in even rasis like Taurus, Cancer etc. Another set of maximum nine points is contributed by these planets, each one point, by being angular/trinal from Lagna (not from the Moon), or by being in the 2nd, 3rd, 6th, 8th, 11th or 12th
from Lagna, i.e. non-angular/non-trinal. If a planet does not contribute a benefic point it should be treated as malefic point. Simply, the contribution is malefic or benefic by being firstly in a rasi like Aries etc. and secondly, malefic or benefic with reference to its position numerically counted from Lagna. Thus, the total contribution, both malefic and benefic, is only 18 points.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Odd rasi</th>
<th>Even rasi</th>
<th>Angular/ non-angular/</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>trinal</td>
</tr>
<tr>
<td>Sun</td>
<td>M</td>
<td>B</td>
<td>M</td>
</tr>
<tr>
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<td>B</td>
<td>M</td>
<td>B</td>
</tr>
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<td>B</td>
</tr>
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<td>Jupiter</td>
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</tr>
<tr>
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</tr>
<tr>
<td>Ketu</td>
<td>M</td>
<td>B</td>
<td>M</td>
</tr>
</tbody>
</table>

It is understood that if a planet does not contribute a benefic point (represented by 'B' in the above table), it contributes a malefic point (represented by 'M' as above). As soon as the contributions are found out, the results are to be evaluated thus:

When benefic points are 9, malefic points will also be 9, as the total is 18. Then the chart of birth is classified as Sukla Paksha Savya. With four maximum benefic points, the chart is called Sukla Paksha Apasavya. If benefic points are above 5 but below 8, it is Sukla Paksha Apasavyapasya. If malefic points be so, i.e. between 5 and 8, it is Sukla Paksha Savyapasya.

**Rule 2–Krishna Paksha**

Here, the reverse of the above table is to be followed. So to say, wherever a benefic point is contributed by a certain position in Sukla Paksha, the same position in Krishna Paksha contributes a malefic point. For example, the Sun in odd sign for Sukla Paksha contributes malefic point while he contributes a benefic point in the same position for Krishna Paksha. For evaluation of points for Krishna Paksha, again the reverse of Shukla Paksha is true. The same is detailed below:
If malefic and benefic points are equal in Krishna Paksha it becomes Apasavya chart. Upto four benefic points, it is Krishna Paksha Savya. If the benefic points are between 5 and 8, the chart is Krishna Paksha Savyapasavya. When the malefic points are between 5 and 8 in Krishna Paksha it is Apasavyasavya.

Though the text has designated eight kinds of charts, the actual number is only four as far as counting is concerned, which are as under:

1. What is Krishna Paksha Savya is also Sukla Paksha Apasavya. See chart 1 for both.
2. What is Krishna Paksha Apasavya is also Sukla Paksha Savya. See chart 2 for both.
3. What is Krishna Paksha Savyapasavya is also Sukla Paksha Apasavyasavya. See chart 3 for both.
4. What is Krishna Paksha Apasavyasavya is also Sukla Paksha Savyapasavya. See chart 4 for both.

The charts are given below, assuming that the natal Lagna is Aries:
While this scheme of bhava division is based on sound footing, some guidelines are essential. For calculation of Raja Yogas like Adhi yoga, the original system be better adhered to. For evaluation of Bhava results, through Karakattwas, the scheme being discussed will give fairly good results. Remember that Kendra, Kona etc. are again referred to only from Lagna and not as per the present system so that the numerical order with reference to rising degree is not disturbed. In the course of these few years, I have been able to use this school of thought to a great advantage, coupled with the popular system of reckoning when required.

The following may be added to the evaluation Savya, Apasavya etc. Successful evaluation of the following can be achieved only when Savya, Apasavya scheme is followed:

Under this scheme, each Bhava is divided into 12 zones (sensitive points as we can call). We can understand that planets connected with that 'zone' by way of occupation etc. will influence the particular indication greatly. For example, the zone of 'complexion' in the first Bhava, if connected with Saturn will make the native black-skinned. If 'Kalatra' zone in the 7th Bhava is connected with Venus, the spouse will be pretty very sensual etc. Each 'zone' is divided into 2° 30' and thus each Bhava has 12 'zones' as noted below:


8. Comforts 9. Spending 10. Addicted to other men or women as the case may be 11. Milk yielding cattle 12. Temples (i.e. religious achievements).


Again, the counting of these zones depend on the Savya, Apasvaya etc. of the Bhava Kundali. In the case of Savya chart, the counting is straight. That is the first, second, i.e. 12, 11, 10, 9 etc. That is the first 2°30' is the 12th zone as listed, the second 2°30' is the 11th zone etc. For Savyapasavaya, the first zone will be the one at S.No. 3, the second is at the S.No. 4 and the 12th will be the one at S.No. 2. For Apasavaya Savaya, it starts from the zone noted at S. No. 1, followed by the zones are already indicated for the 12 Bhavas and the reader can make suitable deduction accordingly.

पाणानवितास्त् ये भावास्ते भावः स्युविनाशितः।
सौभ्यः: सिद्धिक्षेत ज्ञेया मिश्रा मिश्रफलप्रदः ॥ १६ ॥

Whichever houses are occupied by malefics, will yield unpleasant results. Benefics cause fruition of the Bhavas they occupy. Planets of mixed disposition will give mixed results.

मित्रोच्चवचनस्थत्वेरस्त्यप: स्युपफल दिशेत्।
अरात्तीवचथक्सरवेश्चुः: पापफल दिशेत् ॥ १७ ॥

Even though a planet is bad by nature, should it be in a friendly or exalted rasi, only auspicious results will be felt. Similarly benefics in inimical houses or in fall, will turn bad and give bad effects.

Notes: From the above we can understand that placement of planets in good houses is essential for the prosperity of the native. That is why Bhavartha Ratnakara praises Mars in the 7th in Scorpio for Taurus Lagna and Venus in 7th in Taurus for the opposite Lagna.

In contrast, though Venus is good for Capricorn Ascendant,
he is not welcomed in 9th where he will be in fall. It adversely affects one's father, children and above all profession. And Mars though bad for Libra Lagna, if he be in exaltation in 4th, he will promote one's happiness, education, maternal relationship etc. Of course these positions are to be carefully assessed after thoroughly summarising and balancing the various principles and combinations of astrology.

Only after assessing the effects as above, one should predict the various events. One's own ability to influence (the matter in this world) and about his father should be known from the Sun.

His mind, the extent of wisdom and about his mother should be known from the Moon. Mars rules brother, Satwa Guna and landed property.

Awareness, speech, act and wisdom are under Mercury. His physical soundness, wisdom, sons and wealth are governed by Jupiter.

Venus governs his marriage (and that which he is bound to perform in his family) and the pleasures out of marriage and conveyances. His longevity, means of livelihood and death are governed by Saturn.

Should the planets be devoid of strength at birth, the effects they generate will be equally weak. This does not, however, apply to Saturn. The reverse holds good in his case.
Notes: Saturn’s strength is essential for good longevity while his weakness may not give rise to debts and the like.

The effects revealed by the various planets will be in proportion to the benefic dots in the houses occupied by them. The results of the dasas cannot be estimated without such Ashtaka Varga charts.

Take the Ashtaka Varga chart of the Sun, and find out the benefic dots. The Rasi which is ninth from the Rasi occupied by the Sun is related to one’s father. The Sodhya Pinda should be multiplied by the said figure of benefic dots and the resultant figure should be divided by 27. When Saturn transits the particular asterism as denoted by the remainder in the above process will cause death of the native’s father. The stars in Kona position to the earlier mentioned star will also function similarly. It should be a Chhidra Dasa (छिद्र दशा) to cause such an effect.

Notes: For detailed information regarding calculation of Ashtaka Varga and its use, the readers are referred to Prof. P.S. Sastrī’s “Secrets of Ashtaka Varga”

छिद्र दशा may be referred to Jataka Parijata

The transit of Saturn in the 9th rasi from the Moon sign may also cause the native lose his father. For this, either dasa of the
Sun or of the Moon should also be in simultaneous operation.

Notes: This may be used without direct reference to Ashtaka Varga. For example one is having transit Saturn in Leo in the ninth from natal Moon placed in Sagittarius and simultaneously, having Sun’s dasa. Then it may prove fatal to one’s father.

Note the Lord of the Navamsa holding the 4th Lord. In the dasa of the said Navamsa lord, the native’s father may die. Alternatively, death of father can occur in the dasa of the Lord of the 4th house.

Notes: The 4th is considered in connection with father’s death, because 4th is 8th from 9th house.

The native’s mother has the same fate (of passing away) in the dasa of the 9th lord posited in the 11th or Lagna. It has special effect if this counting is done from the Moon sign.

Thus would the native complete the obsequies of his father (and mother) if any undone. Should one be born in the 3rd house of the father’s Lagna, he will inherit paternal money.

Notes: The second part of the sloka is elaborated thus: Suppose the father is born in Scorpio and the son in Capricorn which is the third from Scorpio, the son will acquire paternal money.
One born in a Lagna which is tenth from that of the father, will acquire such qualities which are equal to his father's. Even if the lord of such rasi occupy the Lagna, the native will be superior to the father.

Notes: This sloka has two important clauses. Firstly, for example, if the native has Capricorn rising as against his father born in Aries, he will be similar to his father in qualities. For the son's Lagna is the 10th from the father's Lagna. As per the second rule, if the lord of father's Lagna, i.e. Mars, is in Capricorn, the son's Lagna, then the native will excel his father.

Note the rasi which has no Bindus in Sun's Ashtaka Varga. The month indicated by the particular rasi should be avoided for negotiating marriage and such other auspicious functions.

Notes: The months are measured by the Sun's stay in each rasi and are solar months.

Such months corresponding to the rasi without Bindus may give rise to disputes, tiredness, grief etc. One should act after knowing such effects.

The Sodhya Pinda of Sun's Ashtaka Varga should be multiplied by the number of benefic dots in the 8th house and divided by 12. The death of the native may take place in the month counted from Mesha or its trine, as represented by the remainder.
If the Moon is in transit in a rasi, without benefic dots, in her Ashtaka Varga, such asterisms should be avoided for good events.

Notes: Suppose there are no benefic dots in Aries in Moon's Ashtaka Varga, then the nakshatras in Aries, i.e. Aswini, Bharani and Kritika should be avoided for marriage etc.

When the Moon transits the constellations in the 8th from her natal position, or its trines, she will cause worry, sickness and grief.

The Sodhya Pinda should be multiplied by the number of dots in the 4th house from the natal Moon and divided by 27. The remainder represents the asterism in which Saturn's transit proves infavourable to the mother. Even the trinal stars may cause the event. Should there be Dasa Chhidra at that time, the event may take place.

Should Saturn be in the 4th from Natal Moon, or aspect it (from 7th or 10th), at a time before noon, it indicates death of native or travel to a distant place.

Note the Navamsas occupied by the Lords of the 4th and the
8th from the Moon. Sun's transit in a trine thereof indicates mother's death in that particular month. The same is to be deduced from the Lagna of the father. The issues related to one's mother should be evaluated in the same way as done for the father.

Brother, wealth etc. are to be understood from the Ashtaka Varga of Mars. Should Mars be weak, one acquires learning with difficulty.

In the Ashtaka Varga of Mercury reductions should be made (as suggested). The rasi indicated by the remainder when transited by Saturn will guide about loss of sons, friends and such other events without any doubt.

The numbers of issues one can have be guessed from the A.V. of Jupiter. Note the benefic dots contributed by planets posited in enemy's house, and in fall. The net dots there after will reveal the number of issues possible. Again the number of Navamsas passed by Jupiter or the lord of 5th house.

Notes: This Sloka conveys clues to know the number of issues that the native will have. Firstly, note the number of benefic dots in the 5th house in Jupiter's A.V. in relation to his natal position. Suppose the planet is in Sagittarius. Note the dots in Aries in the A.V. and reduce the number of dots contributed by the planets in Neecha and Satru rasis. This means one has to work out the contribution accordingly. The final bindus will equal the number of issues. Then the Navamsas passed by Jupi-
ter or the 5th lord will indicate the issues possible. That is to say, if planet is in 19 degrees of any sign, it would cover 5 navamsas in full and 6th Navamsa is not covered, though it is in 6th Amsa. The practice is only to take the Navamsas covered. Hence 5 children are possible.

\[\text{गुर्गोपस्ट्वकर्मो यो शोध्योपस्थतः बैल} 11 48 11\]

\[\text{कृष्णशान्तबल स्वकल्या शोपास्तस्वत्सालम्: स्मृति} 11\]

\[\text{व्याससुखत्वाश्रयं पापे: क्षीणा हि सन्तति: 11 49 11}\]

Note the dots in total in the A.V. of Jupiter. The dots in the rasis occupied by malefics should not be considered. The balance left out equals the number of issues, while the dots in 12th, 8th and 5th if occupied by malefics will indicate the number of children to die.

\[\text{गुर्गोपस्ट्वकर्मो चेतसुताधिकी फलवयम्} 11 50 11\]

\[\text{तत्त्वशुद्धिकर्ताले च तदा पुत्रादिमार्दिसदेतू} 11\]

The 5th house from the Lagna and the 5th from Jupiter should have more than 3 dots in the A.V. of Jupiter. Otherwise, one will be issueless. However, if these houses are aspected or occupied by their lords, this rule does not apply, and the native will have children.

\[\text{तत्त्वशुद्धिकर्ताले तदा कर्त्तव्यं विवेचणार्थम् 11 51 11}\]

\[\text{सर्वलक्षणसंयोगे तदा तास्मात् समाधिशेत} 11\]

\[\text{वनश्यालिर्योगा हि वश्यन्तरौ मयास्फुटम् 11 52 11}\]

\[\text{पुरुषोक्तलक्षणोत्सव बंशलक्षम समाधिशेत} 11\]

With these guidelines, the question of issues can be answered. Should the chart be indicative of children being obtained, it will happen accordingly. The rules for destruction of family i.e. issuelessness, are separately detailed.

\[\text{पृष्टस्ट्वकर्म च निश्चित्याकाराचारिः 11 53 11}\]

\[\text{विमोक्षणशोधनं कृष्णशाश्वतःकाविश्वानम्} 11\]

\[\text{रूपरेभुते क्षतिः स्युविशेषेणाचे तेषु च 11 54 11}\]

\[\text{भूषणं कलं वितं च कालविनांवितं च} 11\]
Note the benefic dots (in Sarvashta Varga) of Venus contributed by various planets. Then trinal reduction should be done (as per rules explained already) and after that Ekadhipathyā reduction (for the planets owing two rasis each except for the Sun and Moon) should be made. Time for obtaining lands, wife and wealth should be predicted according to the rasis having benefic dots. Wife in particular should be ascertained from the 7th house with reference to the position of Venus (at birth).

The rasi occupied by the lord of the Navamsa in which the 7th lord is posited will denote the Moon sign of the native’s wife. It may also correspond to the exaltation or own house of the 7th lord. Some Rishis mention that the 9th house counted from the Moon or Lagna may indicate the Janma Rasi of the wife. The wise should suitably understand the issue.

Notes: Only the first principle needs clarification, as others are simple. Let us assume that Mercury is 7th lord at 15° of Cancer. He falls in the Navamsa of Scorpio. Now note where Mars, lord of Scorpio Navamsa is posited. The rasi holding Mars will be the janma rasi of the native’s wife.

Should the janma rasi of the wife be other than the ones mentioned above, it is indicative of no progeny. (This is a very important clue to match the horoscopes when issues are felt to be an essential outcome to follow marriage). The dots in the 7th and 9th will indicate the number of women one will obtain. This is trebled in the case of rasi and double in navamsa.
One will sexually gain lower class women if Venus is in a Navamsa of Saturn, or in such rasi or in the company of Saturn or in Kanya Navamsa or in a malefic's company. The person will violate the marital bonds in regard to sexual union if Venus is in rasi or Navamsa of Mars or in the company of or aspect to Mars.

\[ \text{Note: This is a general principle.} \]

Should the 7th house in Navamsa be that of Saturn or Mars (i.e. Cancer, Leo, Taurus or Libra rising in the Navamsa chart) the native's wife will be a prostitute or at least an adulteress. This is doubtless.

One will be displaced through a woman, if the Moon occupies the 7th house or 12th house, at the same time in the Amsa of malefic planet, while Venus is conjoined with a malefic.

The female of the native will be representative of the Navamsa occupied by Venus, in complexion, appearance and disposition, or the Navamsa occupied by the lord or the 9th or the 7th will also give such clues. One should assess the strength and weakness of such positions and predict about the wife of the native.
The A.V. of Saturn should be prepared by inserting the auspicious dots in all the 12 signs. Add the dots in the rasis between Lagna and Saturn on one hand, between Saturn and Lagna on the other hand. These two figures will reveal the age at which the subject will have diseases and grief. When these two are totalled, it indicates the possible year of death.

The reductions suggested should be done to arrive at the Sodya Pinda of Saturn's A.V. This should be multiplied by the number of dots in the 8th house and be divided by 27. The quotient will represent the longevity of the native in years. From the remainder, one can work out the months, days, ghatikas etc. Should there be Dasa chidra at the time so arrived, death is certain.

The rasis which have no dots in Saturn's A.V. are productive of destruction. The Sodya Pinda mentioned in S.69 should be divided by 12. When the Moon transits the sign represented by the remainder, death of the native will take place.

A diagram should be made by putting the various benefic
dots together in their respective rasis (i.e. Sarvashta Varga chart) and ascertaining from the rising degree the bad, good and neutral (i.e. not bad but not good) the results of the dasas and suggest suitable time for journey, marriage etc.

रच्यादीनां समुदायाभवन्तवाक्यानि बिनेदरसङ्ग्राफङ्छ।
3 3 3 3 2 3 4 5 3 5 7 2 = 43
रवेः—बालोबलिजो लवणामो सुरो
2 3 5 2 2 5 2 2 2 3 7 1 = 36
चन्द्रस्व—रागिमुसारी शिवस्वरस्वाध्या।
4 5 3 5 2 3 4 4 4 6 7 2 = 49
कुजस्व—पौधेमणे-नेतृजुभावातसुरो
3 1 5 2 6 1 2 5 7 3 5 = 46
बुधस्व—मुक्तरक्तातुपुस्तके धिळिलो ॥ 73 ॥
2 2 1 2 3 4 2 4 2 4 7 3 = 36
गुरोः—सृजः परगहपैरस्वथली
2 3 3 3 4 2 3 4 3 6 3 = 40
शुक्रस्व—रागीवापवास्वराचीभाचला:।
3 2 4 4 4 3 3 4 4 4 6 1 = 42
शास्ते—गिरोववस्वान्तबद्विक्ष्याः
5 3 5 2 6 1 2 2 6 7 1 = 45
लगनस्व—शृणृमणमण्डितमणौत्तरन्तर्कृत ॥ 74 ॥
मेशस्व 24. वृषस्व 22. मिथुनस्व 29. कर्कशस्व 25
सिंहस्व 25 कन्यास्व: 34 तुलास्व: 19 बुधिकर्कशस्व 26
भुग: 26 मकरस्व 36 कुम्भस्व 54 मीनस्व 16
सर्वमन्दलोपेतमण्डलवान्तु पुष्टिः।
अन्यथा तस्य बिजनां दुःश्चे गुण्डेश्वम् ॥ 75 ॥
The effects of several kinds may be known through the Sarvashtaka Varga etc. Otherwise, it is not possible to ascertain good and bad of the effects.

नग (30) धिक्फला ये स्यु राशयस्ते शुभप्रदः।
ततवधि (25) स्वभुगण (30) त्ताशा राशयो मध्यमा मतः। 11 76 11

The Rasis which have 30 or more dots are capable of giving good results, while the ones having 25-30 dots are medium in effects.

Notes: Suppose one has more than 30 dots in 4th house, his education, mother, happiness etc. will be good.

अस्तित्वोपतम्यो ये स्युः राशयस्ते भव्यः स्मृतः।
श्रेष्ठराशिप्रस्तर्गणः शुभकार्यायुः कार्येतु। 11 77 11

The rasis or Bhavas with very little number of dots will yield very harmful results. All other rasis are good and auspicious acts should be performed (when related planets travel in such signs).

श्रेष्ठान्त राशीन्त दृष्टेतुपो योजनेत्तिमानारः
यस्य व्याधिकां लार्ग भोगवन्यन्यात्मृत भवेत्। 11 78 11
बिपति तु दादिनां भविष्यति न संग्राहः।
शिरों मध्यम पूर्व पर तत्स्वाच्छं भवेत्। 11 79 11

One should choose such rasis which have more benefic dots for auspicious acts. Should Lagna have more dots than the 12th, one will enjoy life and be wealthy. If it is otherwise, penury will doubtlessly result. Upto 30, his life will have medium good, afterwards it will be indeed good.

मूत्यांदि व्यपर्यंत बोध्यं भावफलं हुशः।
अधिके शोधनं विकारेऽने दोषं विनिर्दिष्टे। 11 80 11

The wise astrologer should assess the effects of the Bhavas from Lagna through 12th. The more the benefic dots, it is good. If the dots are less, it will only inflict afflictions

षष्ठाष्ट्रप्रयत्नस्यरूपता श्रेष्ठेष्वरं प्रकाशयेत्।

Barring the 6th, 8th and 12th will aggravate bad effects.
However, the longevity aspect in 8th house should be cautiously understood, while more dots in 6th will increase enmity and in 12th one's expenses will be astronomical proportion.

From Pisces to Gemini, it is called first Khanda while the second Khanda starts from Scorpio and ends with Aquarius. From Cancer to Libra, it is the third Khanda. These Khandas (divisions) are to be kept separately as functions relating to age will have to be effected at appropriate times.

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Notes: For the sake of easy reference, these Khandas are marked with respective figures in the diagram shown above:

अधिके शोभनं विज्ञादौ ने दोषलं तु वै
खण्डन्यैं निरोहैः दशानवनमीरेत् ।
पापप्रदायकः खण्डं क्लेशकः स्मृतः।
सौभैः पुष्टन्ते भेः मिश्रितमश्वलं स्मृतम् ।
खण्डंत्वमः सङ्क्षम दशापलयेत्।

Whichever Khanda has more benefic dots will give auspicious results while the one with least number of dots will give inauspicious results. Only after noting this, the dasa results
should be declared. (If a Dasamukhta is in a Khanda with maximum dots, good results follow). The Khanda with more malefics will give malefic results while the one with benefics will give benefic results. If both malefics and benefics are there, mixed results will be felt. Only after examining the 3 Khandas, the dasa results be declared.

The total number of dots from Lagna to the Rasi occupied by Saturn should be added together and multiplied by 7 and divided by 27. The remainder reveals the year which will cause grief and sickness to the native.

The same procedure should be applied for the positions as under:

1. From Saturn to Lagna 2. From Mars to Lagna 3. From Lagna to Mars. In such years as revealed by the remainders, difficulties like grief, tiredness and diseases will surely follow.

Add the Navamsas of Saturn and ascendant. The year represented by this figure will cause hurt by weapon.

Notes: Example: Where Saturn is 4s 10° 20' and Lagna is 8s 17° 15'. These two when added reveal 28° 5' of Aries which is the ninth Navamsa. At the age of 9, or in multiples of 12, i.e. 21, 33, 45, 57 etc. one will have to face such troubles.
In the way explained above process add the Navamsas of Rahu and Lagna on the one hand, and Mars and Lagna on the other hand. The years indicated thus will cause some accident, wound by weapons, tiredness, grief etc. Thus Navamsa arrived similarly between an auspicious planet and Lagna will give good results like sons, wealth, happiness etc. in the particular years without any doubt.

Notes: Examples can be deduced as given under slokas 89 and 89½ easily.

Note in what number of Navamsa is the 8th Lord. This figure should be multiplied by the benefic dots in the 8th house (Sarvashtaka Varga chart) and divided by 12. When the Sun in gochara touches the house represented by the remainder, the death of the native may take place or he will be attacked by diseases. Similar results should be guessed from Pitrusthana and Matrusthana (the 9th and the 4th) for father and mother, respectively.

Notes: Suppose the 8th Lord is in 22 deg 15' of Virgo which indicates his position in the 7th Navamsa i.e. in Cancer Navamsa. The figure 7 should be multiplied by the number of dots in the 8th in S.A. chart and divided by 12. According to some, the Navamsa rasi should be counted from Mesha in which case, we have to multiply 4 (i.e. Cancer) by the number of dots in the 8th house of the S.V. This view is not acceptable as in the text, there is no reference to Aries.

Add the benefic dots in the 12 rasis, commencing from left to right and group them in 4, according to the four directions. There will be good from such direction indicated by group with maxi-
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A benefic in such position will make the effects intense. One should always avoid such direction with less dots.

Notes: Aries, Leo and Sagittarius-East; Taurus, Virgo and Capricorn-South; Gemini, Libra and Aquarius-West; Cancer, Scorpio and Pisces-North. The dots in the sign relating to each direction should be separately added and thus we get four groups of totals for the four directions. Additionally, if a benefic posited in any sign of the three relating to that group, there will be more gains. One should attempt to earn livelihood in the direction with more dots and avoid the ones otherwise.

Constitution of a cattleshed, dealing in lands, agriculture etc., if done in a good rasi will prove beneficial. Any money invested or deposited in an inauspicious rasi will only vanish. (These are to indicate the Sun's travel in such rasis with more or less dots in the A.V. chart). In the direction indicated by the lord of 2nd house, there will be gain of wealth. In the 8th lord's direction, there is a bad luck only.

The wise Siddhasena dealt with Ashtaka Varga in greater length and I have presented this briefly.

Notes: The author gives direct acknowledgement to Siddhasena even in preference to his father Varaha Mihira. In Brihat Jataka so much has not been enumerated about this system and hence Siddhasena is depended upon additionally by the author. For details, refer "Secrets of Ashtaka Varga" by Prof. P.S. Sastri.

Thus ends the 17th Chapter entitled "Effects of Ashtavarga" in Horasara of Prthuyasas son of Varaha Mihira.
CHAPTER 18

अष्टादशोष्ठयायः:

While dealing with the results of sub-periods in a dasa, it should be noted that the results differ from the ones stated for dasas already. The results for dasas and antardasas (sub-periods) should be studied before giving prediction on events.

Notes: From sloka 2 onwards in this chapter, the author deals with antardasa results as per Moola dasa (मूल दशा) scheme upto sloka 50. For Moola dasa results, refer to Saravali ch. 41 to 43 (my English translation).

The present sloka has the words "Poorvokta dasa phaleshu" meaning "The dasa results as mentioned earlier". This means that the results of dasas in ch. 9, ch. 15 all relate to moola dasa. Chapter 31 exclusively deals with Vimshottari dasa. In my opinion, Vimshottari dasa is the most suited one. It is widely in practice, particularly in the South India. In his Phala Deepika, Sri Manteswara gives first place to Udu Dasa (Vimshottari) in chapters 19 and 21, while he deals with Kalachakra and Naisargika in ch. 22 in a brief way. Parasara gives various dasas being the Father of Astrology.

Should the lord of the dasa be in the company of other
The planet, the latter will possess half of the dasa of the former one. The one in 5th or the 9th from the dasa lord will enjoy one third; in the 7th from the dasa lord will have one seventh of the dasa and the ones in 4th and 8th will get one fourth.

Notes: As this sloka does not complete the Moola dasa scheme, I give below the relevant summary from Saravali. Should only one house among 5 and 9 is occupied, the entire one third goes to the lone occupant. Should one be in 5th and another in 9th, then the one there is shared on 50: 50 basis. The same procedure shall apply to the chaturasra houses i.e. the 4th and 8th. The planet with the lord of dasa gets the honour of ruling an antardasa. Should there be more than one with the dasa lord, only the strongest prevails and other planets are not considered for antardasa lordship. For other houses, i.e. 5th, 9th, 4th, 8th and 7th also, only the strongest, if there be more than one in any of the 5 signs, will get an antardasa. There are no sub-periods for the occupants of 2, 3, 6, 10, 11 and 12.

The planets placed as stated above with reference to the dasa lord will only take part (in the rulership) in the whole of the dasa scheme. If Rahu is in the ascendant, the effects of the dasa will be marred.

Notes: Notes have already been given with reference to the first line of this sloka, under the previous sloka. As far as Rahu's position in the Lagna is concerned, the dasa referred to is that of the Lagna. That is to say, in Lagna dasa, if Rahu occupies the Lagna, the good effects are imbalanced.

If the luminaries (i.e. the Sun and Moon) are in the company of Rahu, then their sub period is increased by another half. In such case, the Sun and Moon give such results like Saturn and none else. This is the view of some earlier writers.

Notes: According to this verse, the luminaries in the com-
pany of Rahu will give such malefic results as Saturn and they are no comparison to good planets.

The dasa period of a planet should be converted into ghatis and multiplied by 84. The product should be increased in proportion to the longitude attained by the planet (in the partent or house.) The results of Antardasas will be similar in nature as applicable to the major lord, i.e. malefic, benefic and medium.

The Antardasa results will depend on the dasa lords, when these belong to Sun, Moon, Saturn and Jupiter. As for the rest, the strongest from an angle will be a guiding factor.

Notes: The sloka suggests that the antardasas in any dasa of Sun, Moon, Saturn and Jupiter, will depend on the dasa lord. Regarding the bhuktis in the dasa of Mars, Mercury etc., the influence will be from the strongest from Kendra.

In the sub-period of the Moon in the dasa of the Sun, the native will have friends, money, pleasures and wealth. Should the dasa be adverse, one will face risks from water, and suffer from white leprosy dysentery and consumption.

In Sun's dasa when the sub-period of Mars rules, one will
acquire gold, gems etc. He will be famous and courageous, and suffer from bilious diseases and also shortcomings of digestive fire of the stomach.

In Mercury's sub-period of Sun's dasa, there will be skin diseases. One will become famous and enthusiastic. Penury and series of accidents will also follow.

In the sub-period of Jupiter in the dasa of the Sun, the native will be intent on acquiring knowledge, robes and food. He will render service to gods and Brahmans and will become famous and rich.

During the antardasa of Venus in the Sun's dasa, one will like to be away from his homeland, do futile jobs and be argumentative in nature. He will develop diseases of neck (throat), eyes and suffer from fever. He will be independent.

In Saturn's sub-period in the dasa of the Sun, one will have troubles from base men, enemies and thieves. He will be discarded by friends. There will be declination in his wealth, profession and service.

In the dasa of the Moon, in the sub-period of the Sun, one will be engaged in serving in bad countries (or places) and will desire to be in the company of bad women. His wealth will
decrease and he will quarrel with his own relatives.

In the sub-period of Mars in the dasa of the Moon, the subject will be deprived of his sons and relatives. He will be sick and his personal safety will be at risk. He will be of cunning disposition. He will be displaced in this bhukti.

During the sub-period of Mercury in the dasa of the Moon, the native will be wealthy with a fleet of cows, elephants and horses, always be enthusiastic, and virtuous. He will derive happiness through cows and elephants (i.e. he will be comfortably placed because of his having such animals at his command) and will acquire sons etc.

During the sub-period of Jupiter in Sun's dasa, one will be virtuous (or he will be liberal in donating) and enjoy all luxuries. He will be rich in knowledge and possess wealth, acquire fame and live in foreign countries.

In the Antardasa of Venus, in Sun's dasa, one will acquire wealth through women (wife etc.) and will earn through water-agriculture, cattle, jewels, boats etc. and be happy.

During Saturn's Bhukti in Moon's dasa, one will lose money through kings, thieves and thefts. He will be deprived of his splendour and lose his wife and sons. He will be subjected to a serious (uncurable) disease.
During the dasa of Mars, in Sun's bhukti, one will wander in forts, get knowledge and acquire sovereign's money. He will be given up by his father and relatives and will be happy to indulge in disputes. But he will enjoy respect.

During the sub-period of the Moon in the dasa of Mars, one will have excess of bile and phlegm. He will be very enthusiastic and will please many persons. He will have many kinds of livelihoods.

During the said dasa, in Mercury's sub-period, one will be troubled by enemies and diseases. He will receive encouragement from the sovereign. He will face defeats, and will not have sons and wife.

During the sub-period of Jupiter in the dasa of Mars, one will be a principal person in the family, acquire learning and riches from the king. He will be adored by his wife, sons, and relations. He will have a fleet of cows. He will be intent upon giving donations.

During the sub-period of Venus in the dasa of Mars, one will fall sick, live in other country, hate women, be deceitful and will be a shame to his family and will blame others.
In the Dasa of Mars and in Saturn's Bhukti, one will be always subjected to grief, will be deprived of his sons, wife and relatives. He will be displaced and will even die.

During Suns Antara in Mercury dasa, one will have sexual pleasures throughout, will get unexpected money, will live close to water and be devotee of God and preceptors.

In Moon's Antara in Mercury dasa, one will give birth to dead children and be not happy. He will be after base women, be sick, attacked by leprosy, and troubled by cousins.

During the sub-period of Mars in Budha dasa, one will have troubles in rectum, and be without wife and sons. There will be many afflictions to the upper limbs, and heavy outflow of money. He will be happy with persons of mean castes.

In the sub-period of Jupiter in Mercury dasa, one will be with his wife and sons. His sorrows will end.

Notes: He will be the minister of king or a leader himself and will be abandoned by his parents.
In the sub-period of Venus in Mercury's major period, one will have money and be wise. He will command robes and jewels and suffer from hunger. (May be there cannot be timely eating). He will be pleased to serve gods.

In the sub-period of Saturn, in the dasa of Mercury, one will be equal to base men and be happy with an iota. He will be weak in mental disposition and be soft. He will suffer from rheumatic attacks. He will be fond of foods and drinks.

During the dasa of Jupiter, in the sub-period of the Sun, one will be blessed with sons, wealth and pleasures. He will be famous and will bag a title. He will be respected by all the persons.

In the sub-period of the Moon in Jupiter's dasa, one will have many wives, be learned and wealthy. He will be dear to the sovereign, famous and gain through the king. He will be highly enthusiastic.

During the sub-period of Mars, in the dasa of Jupiter, one will be subjected to diseases of the head (i.e. brain etc.) rectum and eyes. He will live in the houses of others, be spiritless and troubled by enemies.

During the Antara of Mercury in the dasa of Jupiter, one will
leave good path, live in distant countries, be not enthusiastic, be fickle-minded, subject to accidents in water and be argumentative in nature.

During the sub-period of Venus in the dasa of Jupiter, one will be subjected to windy and phlegmatic complaints. He will be troubled by deficiencies relating to digestive fire. He will like very much to do virtuous deeds. He will be intent on acquiring knowledge, robes etc.

In the Antara of Saturn, in the dasa of Jupiter one will acquire money through husbandry and cattle. He will be addicted to women. He will have a 'dilapidated' body. He will be troubled by servants, poison etc.

During the Sun's Antara in the dasa of Venus, one will have troubles in anus and eyes, growth of spleen to excess etc. He will invite the displeasure of the sovereign, suffer through relatives and lose his money.

In the Moon's Antara of the Venus dasa, there will be danger from animals. The subject will suffer from sickness relating to digestive fire of the stomach, bile etc. He will have uncontrollable combat and acquire money through women.

During the sub-period of Mars in Venus dasa, one will have
sexual union with base women; he will have defective teeth, suffer from bilious disease and will lose his enthusiasm.

During Mercury’s sub-period in the dasa of Venus, one will indulge in an unsuccessful business, become proud, acquire money through cattle and trees yielding fruits, be fond of his wife and remain very happy.

During the sub-period of Jupiter in the dasa of Venus, one will get back lost wealth, become expert in performing sacrifices etc. and will be happy with his sons and wife.

Notes: गताधीशिदि can also be interpreted as "success in an affair lost earlier."

In the sub-period of Saturn in the dasa of Venus, one will acquire lands and wife. He will be of odd disposition, will acquire money through the sovereign, be respected, valorous and wealthy.

In the Antara of the Sun in the dasa of Saturn, there will be everything but happiness. One will see danger from foes, wildly disposed with quarrelling mind, and be deprived of sons, wife and his own country.

During the bhukti of the Moon in the dasa of Saturn, one will
lose his mother, suffer from grief, his enthusiasm will be burnt, be fickle-minded be reduced to grief on account of his relatives and will be unkind.

During the sub-period of Mars in the dasa of Saturn, one will face death, diseases or grief. There will be destruction of one's residence (position) cattle wealth, sons and wife.

During the sub-period of Mercury in the dasa of Saturn, one will be with his wife and children, be wealthy and learned. He will render service to good persons, be dear to the king, and be troubled by rheumatic and phlegmatic diseases.

During the sub-period of Jupiter in the dasa of Saturn, one will be an expert poet and acquire money and be a king. He will be respected by many people, enjoy all luxuries and be very enthusiastic.

During the sub-period of Venus in Saturn's dasa, one will have wife and sons and be very rich. He will be virtuously disposed, destroy his enemies, pursue Vedas (or will be a follower of Nyaya system of Philosophy) and become a preceptor himself.

Notes: Upto this sloka, the various bhuktis of several dasas are dealt with by the author. There is no specific mention of the dasa system followed. As I stated under sloka 1 of this chapter the dasa system comes under moola dasa, there is no sub-period of the dasa lord in his dasa. This can be seen from sloka 9 to 50.
Should two, three or four planets be together in one rasi, the results mentioned earlier are not revealed. In such case, only difficulties follow.

Notes: As can be seen, slokas 5 to 72 of this chapter are of miscellaneous nature, dealing with Dasa Bhuktis, Ashtaka Varga etc. See also Saravali, ch. 41, Sloka 7 for further details.

Should these not be in their own houses or in exaltation, in such dasa, one will have grief only. He will be deprived of his courage and affluence and will become poor and sick.

The planets in trines will in their periods give happiness, wife, sons and wealth. The ones posited in the 4th give friends, health, happiness, and wealth.

The period of planet in 7th makes one hate women while that of a planet in 8th will give death or sickness. The results of Dasa Bhukti should be predicted in such a manner.

Lagna dasa results will be similar to its lord. The Dasa Bhukti of Rahu will be like that of Saturn.

अथ दशान्तर्दशाविशेषफलानि ॥

अन्तर्दशा यदा द्वितीयसामस्याश्रयस्त्रानामः।
प्रोक्तफलं प्रस्येक त्यक्तवर्य कलेशार्चं कुर्वति ॥ ५१ ॥

Should two, three or four planets be together in one rasi, the results mentioned earlier are not revealed. In such case, only difficulties follow.

Notes: As can be seen, slokas 5 to 72 of this chapter are of miscellaneous nature, dealing with Dasa Bhuktis, Ashtaka Varga etc. See also Saravali, ch. 41, Sloka 7 for further details.

సంయుక్తనంతు దశాశ్రయాంచలవర్గం సంయుక్తము ॥
పాదాచార్యం శాస్త్రాంశ్రయం సంయుక్తము ॥ ౫౨ ॥

Should these not be in their own houses or in exaltation, in such dasa, one will have grief only. He will be deprived of his courage and affluence and will become poor and sick.

సమయంలలో శాస్త్రాంశ్రయం సంయుక్తము సంయుక్తము ॥
పాదాచార్యం శాస్త్రాంశ్రయం సంయుక్తము ॥ ౫౩ ॥

The planets in trines will in their periods give happiness, wife, sons and wealth. The ones posited in the 4th give friends, health, happiness, and wealth.

పాదాచార్యం ఆశ్రయం సంయుక్తము సంయుక్తము ॥ ౫౪ ॥

The period of planet in 7th makes one hate women while that of a planet in 8th will give death or sickness. The results of Dasa Bhukti should be predicted in such a manner.

పాదాచార్యం ఆశ్రయం సంయుక్తము సంయుక్తము ॥ ౫౫ ॥

Lagna dasa results will be similar to its lord. The Dasa Bhukti of Rahu will be like that of Saturn.

పాదాచార్యం ఆశ్రయం సంయుక్తము సంయుక్తము ॥ ౫౬ ॥
During Rahu Bhukti in the dasa of Sun or Moon or of Mars or Saturn death will happen. Similar is the effect in Rahu dasa when the bhuktis that of Sun or Moon or Mars or Saturn. In other dasas or bhuktis, i.e. Contrary to the said order, there will be mixed results by Rahu.

The dasa of the lord of the Navamsa occupied by the 7th lord will bless the native with a wife.

The mutual periods of the lords or 6 and 8 will cause death. Of these two, whoever is stronger, will cause the death.

The dasa of Lord of Rahu's Navamsa may cause death of native in a bhukti whose lord is inimical to him.

Notes: Assuming that Rahu is in Leo Amsa, the dasa of the Sun (Lord of Leo) may prove fatal in a bhukti like that of Saturn.

In Lagna dasa, in a bhukti of an inimical planet (with references to lagna), the end of the subject may occur. However, a benefic in lagna can prevent such an event.

Note the Lords of Lagna and the Moon sign and the planets that are inimical to these two planets. Should any rasi in the ashtaka vargas of such planets be without benefic dots, death will occur in the dasa bhuktis of such rasi lords.

Notes: Suppose in a horoscope Leo rises as Lagna and the
Moon is in Sagittarius. The lords thereof are the Sun and Jupiter and their enemies mainly are respectively Saturn and Venus. Take the A.V. of the Sun, Jupiter, Saturn and Venus. Any rasi lord, who has no bindus in his sign can cause death.

िलानामाणिपतिर्ये निम्ने भार्यावधारपि वा।
तदापे व्याधियममोति कृते लग्न समापिते II 62 II

If the ascendant lord is in fall while a malefic is posited in Lagna and Venus is in 8th, one will be troubled by sickness in such dasa bhukts.

पद्धार्मकयेशान्त स्वयं छत्तुर्येव गते शनो।
मृति भारुकिर्तिनीयान्त तदु त्रिकोणमथापि वा II 63 II

The longitudes of the lords of the 6th, 8th and 12th should be added together. When Saturn comes in gochara to the sign thus revealed, death of the native’s brother will happen. Its trine also should be similarly considered.

Notes: Assume that in a Gemini Lagna chart, the 6th, 8th and 12th lords are thus posited:

<table>
<thead>
<tr>
<th>Mars (6th lord)</th>
<th>4s 10° 12’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturn (8th lord)</td>
<td>7s 25° 19’</td>
</tr>
<tr>
<td>Venus (12th lord)</td>
<td>9s 3° 27’</td>
</tr>
<tr>
<td>Sum total</td>
<td>21s 8° 58’</td>
</tr>
</tbody>
</table>

After expunging multiples of 360°, we get 9s 8° 58’ (i.e. Capricorn 8° 58’). Whenever Saturn reaches this zone in Capricorn or its trines i.e. Taurus or Virgo, death of the native’s brother may be expected.

गोजनाथ्यायंकर द्वारिकायणमानशते जीवे।
तद्वाधिपतीत्रिकोण यते वा मूलयापादरितसत्य II 64 II

During the period Jupiter transits the 22nd decanate from the lagna or the Moon sign or be trinal to such 22nd decanates in gochara, the subject himself will die.

Notes: The 22nd decanates from lagna or from the Moon is just 210-220 degrees away from the Sphuta concerned. Assume
lagna is 42°. The said decanate is between 252°-262°.

The Sphutas of Jupiter and Rahu at birth should be added. When Jupiter in transit comes to the rasi thus revealed, or be trinal in transit to such sign, death of the native will happen.

Notes: Example worked out under sloka 63 holds good for this principle also.

Should the Sun in transit arrive in a sign (or its trines) represented by the dwadasamsa rasi of the 8th lord death, of the native will take place. Similar results can be predicted when the Sun in transit arrives the Rasi occupied by 8th lord or its trines or when the Sun comes to the 12th house.

Notes: This sloka has three rules:

1. The Sun should reach the dwadasama rasi of the 8th lord or its trine. Suppose in a Virgo lagna chart, Mars (8th lord) is in Leo 10° which is the 5th dwadasamsa i.e. in Sagittarius. When Sun transits Dhanus or its trines, i.e. Aries and Leo, death will take place.
2. The Rasi occupied by 8th lord, Leo and its trines when affected by the Sun in gochara can cause death.
3. The last point is simple.

The longitude of the Sun must be changed into minutes of arc, and multiplied by Rahu's longitude converted into minutes. The product should be divided by 21600 and the quotient etc., should be added to the longitude of the Sun at birth. Should the
Sun in transit arrive such a sign or its trine, death of the native will occur. This is Chanakya's school of thought.

Notes: Example: Where the Sun is in 76° 12' and Rahu is in 2°3° 5'. The longitude of the Sun when converted into minutes becomes 12972 and Rahu yields 3785 minutes. These should be mutually multiplied, and divided by 21600. Thus \((1297 \times 3785) \div 21600 = 2273.1\) and this product when converted into degrees, yields 37° 53' i.e. Taurus 7° 53'. In appropriate dasa bhuktis, when the Sun in gochara comes to 7° 53' of Taurus, Gemini or Capricorn, it will be fatal to the native.

When the Moon transits the house occupied by the 8th lord counted from natal Moon (or its trines) death may occur. Alternatively add the longitudes of the 8th lord and the natal Moon. Should the Moon in transit arrive such a sign revealed by the said addition, death may happen, or if the Moon in transit arrives such a Navamsa, the same event may occur.

Should the Moon in transit arrive at natal Lagna, natal Moon, such Amsas, the 6th house or the 8th house, death will occur.

Should the 8th house from Lagna or Moon, or the Lagna or the Moon or Lagna with a fallen planet in it be void of planets, death of the native will take place.

Planets, though auspicious, if the indicative of such death inflicting yogas, will only yield adverse results, in their periods. Such planets cannot be pacified by Yagnas, donations, Homas and Japas.
Notes: The sloka implies that death and similar incidents cannot be averted with Japa, Homa, Dana, Yagna etc. Even natural benefics will cause such Avayogas in their dasas if they are disposed in such a way as per the foregoing slokas.

Thus ends the 18th Chapter entitled "Effects of Planetary Dasas and Antardasas", in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 19
एकोनविंशोध्यायः:

|| अथ चान्द्रयोगः: ||

अथ तत्र दोष मुनाकारोंदुहःपुराधियोगास्तत्तकलापि च।
चन्द्रादनागी: सुनाक व्यत्सीरनादी तयोदुहःपुरा स्वातः।
राविरहतेशियोगः सौम्योजनियनास्त्रिनुसृतवः: || 1 ||

Should the 2nd, 12th, and both 2nd, 12th from the Moon be occupied by planets excluding the Sun, the three resulting Yogas are known respectively as Sunapha, Anapha and Durudhura Yogas. Should the 7th, 8th, and 6th from the Moon (or the Lagna) be occupied by benefic, free from the Sun's company, Adhiyoga results.

स्वारूपितेशियोगः सौम्योजनियनास्त्रिनुसृतवः सुनाकारो द्वन्द्वसंपत्त: सृष्टि बाराधिषिः।

One born with Sunapha Yoga will enjoy money earned by his own exertion. He will be bestowed with wisdom, be dear to a king and be a king himself. He will be rich in the knowledge of sastras and be a commentator thereof, virtuous and famous.

नरःनवानवानवेशिता नरतानावं नरसंपत्तो नृष्टिवित्तः:।

One born in Anapha Yoga will have political wisdom (नव), moral training (विनव), be steadfast, know many sastras, and be with enormous wealth. He will be capable of attracting the fair sex and be honoured.

नयिविनवानवानवेशिता नरतानावं नरसंपत्तो नृष्टिवित्तः।

नयिविनवानवेशिता नरतानावं नरसंपत्तो नृष्टिवित्तः।

नयिविनवानवेशिता नरतानावं नरसंपत्तो नृष्टिवित्तः।

नयिविनवानवेशिता नरतानावं नरसंपत्तो नृष्टिवित्तः।
One born with Durudhura Yoga will enjoy luxuries, money and wealth. An eloquent speaker, he will be fond of battles, and himself become an army chief. He will be in a state of bewilderment. He will be a king and will sacrifice his possessions. He will have cattle.

Notes: Reference may be made to Manasagari's Rajayoga chapter where detailed results out of the planets from Mars onwards for the said three yogas are detailed. Also, see chapter 7 of Jathaka Parijata.

अधियोगी भवित नरे मन्त्री पृत्यात्तिरच भूलातः।
धनजानु भृद्वपतानी दीर्घकु तुर्वनाः पतारिणः। 11 5 11

One born with Adhiyoga will become a Minister, commander or a king. He will possess wealth, courage and have a long lease of life. He will destroy his enemies.

Notes: Saravali also suggests that the Sun should not combust the participants of Adhiyoga.

Keeranur Nataraja’s famous Jatakalankaram in Tamil says that such benefic planets should not be in the company or in aspect to malefics. The 4th house should also avoid malefic connections. This view can also be found in Jataka Parijata, ch. 7 sloka 113.

Refer to Sri V.S. Sastri’s Brihat Jataka (translation,) wherein he has widely quoted Sruta Kirti, Badarayana etc, while dealing with Adhiyoga.

Now a question arises as to why combustion in Adhiyoga is specifically mentioned. Mercury’s elongation from the Sun is at its maximum 28 degrees and for Venus it is 48 degrees. Hence when Mercury and Venus are participants of Adhiyoga, the Sun’s interference is more possible. (See slokas 17 & 18 also of this chapter.)

सौम्यर्ययसिद्ध कृत्तिकालिक्षल समाप्त:।
पापाधक्यमोगजाते विपरीतक्षल विनिर्देशसः। 11 6 11

Should the Adhiyoga causing planets be benefic in nature, the results will mature effortlessly. Malefics yield such results only
after efforts. One born in malefic-caused Adhiyoga will get only adverse results.

The Moon's position with reference to the Sun if be in angles etc. the effects will be bad, medium and fine respectively. In the case of Sunapha Anapha and Durudhura Yogas, if the Moon be decreasing the effects will be meagre.

Notes: The Moon in angle to the Sun yields bad results, in Apoklima best results and in Panaphara neither bad not good results.

These views have been conveyed by Mantreswara in Phala Deepika ch. 9 in the names of Adhama Yoga, Sama Yoga and Varishta Yoga when the Moon is in angles, Phanapharas and Apoklimas from the Sun respectively.

The obtainment of wealth, conveyances, fame, education etc. will be low, medium and best respectively. Also see Jataka Parijata (ch. 7, 5.112) and Brihat Jataka (ch. 13).

The said yogas will not be put to effect if the Moon's or lagna's angles are not occupied. In such case, the Yoga arising is called Kemadruma which makes even a king beg.

Notes: The absence of Sunapha, Anapha or Durudhura Yogas will cause Kemadruma Yoga. That is, for obtaining Kemadruma, the Moon should not have a planet on either sides or with it. The Sun's presence (and of course that of the nodes) will not nullify the Kemadruma Yoga. But if there is a planet in any of the Moon's (other) angles, or from the angles of Lagna or if the Moon herself is angular to ascendant, the said Arishta Yoga does not exist.

Varaha Mihira quotes in Brihat Jataka some authorities i.e. Srutakirti and Jeevasarma who state that only the 4th and 10th
from the Moon should be considered for Sunapha and Anapha instead of the 2nd and 12th; secondly the 2nd and 12th and both sides of the Moon’s Navamsa are considered accordingly. However, Varaha Mihira does not agree with both these views. His view is simply followed by Prithuyasa, Mantreswara and Bhattotpala. Saravali in chapter 13 also corroborates such line of thinking.

There are other kinds of Kemadruma Yogas mentioned in Jataka Parijata (chapter 7) which are as follows:

1. The Moon in Lagna or the 7th, but not aspected by Jupiter.
2. All the planets devoid of strength and with less Bindus in Ashtaka Varga.
3. The Moon in the case of a night birth if in fall or in enemy’s Rasi/Navamsa and aspected by the 10th lord.
4. The Moon in Scorpio Navamsa joining a malefic and aspected by Lagna Lord.
5. The waning Moon in Neecha Rasi for a night birth.

Jyotisharanya Navaneetha states that the 10th should essentially be occupied by a planet, as otherwise the native will have serious Daridra Yoga and be so greedy to feel that the whole world should be his. The text allows even aspect to 10th to ward off this Yoga. There are various Daridra Yogas (assimilated to Kemadruma) in Vaidyanatha’s Jataka Parijatham, which are not being quoted here for fear of the work becoming unduly voluminous. For instructions, the reader is referred to accordingly.

In the context of various such sayings, Kemadruma Yoga is formed when the Moon’s angles, 2nd or 12th are unoccupied (excepting the Sun) by planets. The Moon can also be in lagna (aspected by Jupiter/Venus according to some texts) or in the 4th, 7th or 10th.

The 12th, the 2nd and both the 12th and the 2nd if occupied by planets, with reference to the Sun, cause three yogas respectively called Vasi (वासि) Vesi (वेसि) and Ubhayachari (उभयचरि). For
Vasi and Vesi Yoga, the Moon is no consideration.

A person born in Vesi Yoga, will walk slowly, be soft-spoken, have eyes revealing hopelessness, be dear to his men, and have balanced income and outflow. The (।) Yoga native will be sinful, defective limbed, present himself sleepy, laborious if malefics cause the yoga. In the case of good planets, which should also be strong, the subject is blessed with all kinds of comforts and wealth. The native born with Ubhayachari Yoga will indulge in too much of utterances, be wise, strong, be a leader among his men, and dear to king. He will be ever enthusiastic, eloquent and wise. These results follow if this yoga is caused by benefics.

Should the 2nd, the 12th or both the houses, with reference to Lagna be occupied by planets other than the luminaries, the resulting Yogas are named as Sushubha, Ashubha and Karthari respectively.

One born in Sushubha Yoga will be wealthy, attached to women, principled, ever active, fickle-minded, luxurious, unrea-
sonable or unintelligible and be the head of some monetary transactions. Ashubha Yoga native will have strong body, be leader of his caste, very enthusiastic, able speaker, be helpful to others, will sacrifice, be dear to all and very famous. One born in Karthari Yoga will be disposed to height of angry, grieved, will hate parents and lack enthusiasm. He will be intent on living in other countries and be subjected to risk by poison, fire and weapons. These results follow due to malefic participants in the Yoga.

\[ \text{II अध्यायण्योगस्तत्त्फलं च II} \]

\[ \text{सद्यस्तान्तमसंस्चेलनः। सौम्यचारापृष्ठयुक्तं।} \]
\[ \text{लांगनाधियोगं: उक्तं: यायः सुखव्रतिःतेन्द्रति II 17 II} \]

Benefics in 6th, 7th and 8th from Lagna, free from the aspect or company of a malefic, cause Lagnadhi Yoga. Malefics should not be in the 4th house.

\[ \text{लांगनाधियोगजाते मन्त्री पूज्यपतिःपर्यवाक्यी।} \]
\[ \text{बहुदार्वादवानीते दीपाद्यधर्मवानश्रुयन्ति: II 18 II} \]

The person who has his birth in Lagnadhi Yoga will become a minister, army chief or a king. He will have many wives, be humble, will enjoy a long lease of life, be virtuously disposed and be free from any enemies.

Notes: See slokas 5 and 6 of this chapter.

\[ \text{II अध्य योगस्तत्त्फलं च II} \]

\[ \text{उद्यास्तमकम्हिवूके ग्रहहते राजनाधि शुद्धः।} \]
\[ \text{य: करिचन्वयमंगने योगश्च यम्बले नाम II 19 II} \]

Should there be planets in the 1st, 7th, 10th and the 4th, and none in the 12th and the 8th while the 9th has an occupant in it, the resulting Yoga is called Parvatha (पर्वत) Yoga.

Notes: Jataka Parijata (ch. 7, slokas 128 and 129) has two different kinds of Parvatha Yoga:

1. Benefics in the angles while the 8th and 12th are free.
2. The Lords of Lagna and the 12th in mutual angles and
aspected by a friendly planet or planets.

Phala Deepika has a different kind of Parvatha Yoga in ch. 6, sloka 35: lagna lord in angle or trine and in own house or exaltation house. Sata Manjari Raja Yoga states: the dispositor of lagna lord should be in own rasi or moola trikona rasi and in angle or trine to cause this Yoga.

A Parvatha Yoga native will rule the earth, be virtuous and modest. He will establish villages, towns and cities. He will have his fame last till the Yuga (Yuga) ends.

Notes: According to Yavanas all planets in 10th and Lagna produce Dhwaja Yoga.

According to Soma Jataka, when all planets are in Aries, Taurus and Pisces Dhwaja Yoga is formed. The results ascribed are: palanquin, (royal) umbrella and positions. Even a base person gets palanquins; others become king's ministers and those of royal scion undoubtedly become kings.

Dhwaja Yoga native will acquire wide fame, courage and wisdom. He will be liked in royal circles and be rich. He will be fickle-minded.

Notes: According to Yavanas all planets in 10th and Lagna produce Dhwaja Yoga.
If two strong planets are in two different houses, with one or two houses in between them, while others are in other houses, Kundala Yoga results.

Notes: For example a strong Jupiter is in Aries while Saturn is in Gemini (i.e. Taurus is in between them) or Saturn is in Cancer (i.e. Taurus and Gemini are in between Aries Jupiter and Cancer Saturn.) Other planets can be in other houses. Then Kundala Yoga is formed.

One born in Kundala Yoga, will live on other’s money, be easily irritated at the slightest pretext, and will remain satisfied with little, be versed in literature and arts, shortlived and will have limited number of children.

All the planets (i.e. from Sun to Saturn) disposed in one house cause Gola Yoga; in 2 signs-Yuga-Yoga; in 3 signs-Sula Yoga, in 4 signs-Kedara Yoga; in 5 signs-Pasa Yoga; in 6 signs-Dama Yoga and in 7 signs- Veena Yoga, causing wide fame.

Notes: Sula Yoga and Gola Yogas are not Raja Yogas while the other 4 are auspicious Yogas promising prosperity. These seven Yogas are caused by seven planets disposed in certain number of houses. But the houses occupied need not be continuous. For example in Kedara Yoga, the 7 planets can be in any four rasis. So to say, they can be in Aries, Cancer, Aquarius and Leo. There is another kind of Yogas formed by group of planets disposed in continuous signs from Lagna. These are known as Mallika Yogas. For example, Lagna Mallika Yoga is formed if the 7 planets are in continuous rasis from Lagna. For more informa-
tion, refer to Sri Ramanujacharya’s Bhavartha Ratnakara, Vaidyanatha’s Jataka Parijatha and Venkatesa Daivajna’s Sathamanjari Raja Yoga. Of course Bhavartha Ratnakara includes the nodes also, which however, cannot be practicable, because the nodes fall mutually in the 7th. And six house involvement and lesser than that is not possible. Only 7, 8 and 9 houses are possible.

\[
\text{तीर्थपालम् जाते विद्यान् विविधार्थबोगसम्पन:।}
\]
\[
\text{स्वकुलकेश्वरो मतिमान् निपुणो नीतिप्रियो महोलसाही॥ २७ ॥}
\]

One born in Veena Yoga will be very learned and have various kinds of wealth, luxuries etc. at his disposal. He will be chief among his own men, wise and expert. He will love right things, and be very enthusiastic.

\[
\text{गोमान् सुखः दयाल: परकार्यरतोलितिबुधो श्रीमान्।}
\]
\[
\text{आद्यधिरण्यापराजेज: स्याहामनामके योगे॥ २८ ॥}
\]

A Dama Yoga native will be happy, kind and devoted to public welfare (or their work) and a noted scholar. He will be wise and rich and exhibit valour in wars.

\[
\text{पाणे बहुप्रयासों निपुणों जनवल्लभेतिधारी।}
\]
\[
\text{उत्साही नृपतिष्ठो जातो गृहकायसस्थतो भवति॥ २९ ॥}
\]

One born in Pasa (पाण) Yoga, will be burdened with many expenses, be an expert and dear to all. He will be great intellectual, enthusiastic and be liked in royal circles. He will engage in activities relating to his house.

\[
\text{वस्त्रां हितकारी कृपितो धनवान् स्वर्थमन्त्रयसः।}
\]
\[
\text{केदारे संपूर्णो जाहस्यावाजितायायसः॥ ३० ॥}
\]

The native of Kedara Yoga will help his relatives, earn money through agriculture, be dutiful, sluggish and honoured.

\[
\text{शूने जाते मतिमन्नेकवालात्निवितीवितियो स्यातः।}
\]
\[
\text{क्रृष्णक्रियापाराय स्यार्द्धस्विजज्ञांश्वसेवक्यात्सः: स्यातः॥ ३१ ॥}
\]

The native with Sula Yoga will be intelligent and will have many means of livelihood. He will be very sick, earn by pur-
chases and sales, will have two wives but no child.

**Notes:** वार्ता is interpreted here as livelihood instead of "news".

युगयोगे जनत: स्वाभिकलाभो निषुरो विगतकर्णः।

बहुअरणानि पुरुषो हीनानु: कृणान्मुरचः 11 32 11

One born with Yuga Yoga will be disabled, harsh in speech and be shameless. He will have many debts, be shortlived and will have limited relatives.

गोले जातोज्यायुनि:ज्यो विकलोकणो निगमः।

बन्धुसुल्दराहीनि: संवासनः शुद्धवासबहुलश्च 11 33 11

कर्मयोद्यगमान्यत्र प्रयोजतकल्कलेति।

One born with Gola Yoga will have a short lease of life, be not wealthy, be defective in some limb, and killer of his own children. He will have no relations, sons and wife. He will be always on the move and be hungry and be banished. The results mentioned do not apply to the 10th, 11th, 1st and 9th houses.

11 अथ केन्द्रयोगाक्षत्तकलानि च 11

लग्नके द्रस्थिति: सर्वयोगो महतनामकः 11 34 11

मध्यके द्रस्थिति: सर्वमध्ययोग उदाहरः।

आपेक्षितमानस्थिति: सर्वः क्लीबयोग उदाहरः 11 35 11

केन्द्रयोगा इमेख्यातः प्रयोजत्कुलेति।

Should all the planets (from Sun to Saturn) be angular to lagna, Mangala Yoga is produced. Should they be (specifically) confined to the 10th house, Madhya Yoga is produced. If the planets be in 3rd, 6th, and 12th (disposed in any manner in these Bhavas), a Yoga called Kleeba is produced. These three kinds of Yogas are known as Kendra yogas and belong to Yavanas (Greek astrologers).

महालाभः नरो जातो नित्यं कल्याणकारकः।

बामी प्रजापतिः धीमारचर दीर्घमापुरुः विन्दति 11 36 11

Mangala Yoga native will be doing auspicious acts for ever. He will be an able orator. He will have issues, be intelligent and longlived.
Madhya Yoga native will live in other countries, be troubled by relatives and timid in nature. He won't have lasting wealth, will have few issues, and will die through bad ways.

Kleeba Yoga native will be grieved, will live in other countries, be in the company of mean women and fond of disputes. He will have no long life and his death will be in a distant country.

Should all the planets (from the Sun to Saturn) be in Movable rasis (i.e. Aries and angles) the resulting Yoga is Rajju. In fixed rasis (i.e. Taurus and its angles) these produce Musala Yoga. Lastly in Ubaahya rasis (common sign) (i.e. Gemini and its Kendras) Nala (HoT) Yoga is produced by occupation of all the 7 planets.

Notes: In the above 3 kinds of yogas, the Sun, Venus and Mercury will be in one rasi only. These yogas can be constituted by the other six planets with reference to the Moon also.

One born with Rajju Yoga will not be industrious. He will be poor and will join bad people. He has a medium span of life.

One born in Musala Yoga, will be energetic blessed with wife, sons and wealth. He will enjoy all kinds of wealth, be wise and dear to his own men.
The person who has Nala Yoga, will be intelligent. He will be disabled and be with few issues. He will be intent upon doing acts beneficial to others, be rich and will have a medium span of life.

If all the benefics be in Kendra houses, माला (Mala) Yoga is formed. In a like position malefics cause Sarpa (Sarp) Yoga.

Notes: In this context benefics and malefics are not with reference to rising sign. Only natural disposition is counted here.

The native who has Mala Yoga will be learned and wealthy. Should these benefics confine to the 10th and the 1st only, his race does not descend.

One born in Sarpa Yoga will talk too much and will leave his paternal place. He will be a source of trouble to others, and derive pleasure thereby. He will be shortlived.

Notes: Bhujaga is snake i.e. Sarpa and hence "Bhujagodhbha" means one born with the said Sarpa Yoga.

When all the planets occupy the first six signs, Shatpada Yoga is produced. The person born with this Yoga, will com-
mand leadership over money and gather the essence (of Sastras).

II. अथ चराह्योगास्तफलं च II

उद्यात्मजबन्धुभूवेयस्वाहो योग उच्चते।
क्षेत्र वितं सुभ सनं लभते नात्र संशयः II 47 II

If these planets be in 1st, 5th and 4th, Varaha Yoga follows. Such a native will command land, wealth, happiness and wisdom.

II. अथ कण्टकयोगास्तफलं च II

हित्रिवचन्मुद्रस्य: सत्वं ग्रहेः: कण्टक उच्चते।
तत्र जातो धनो विद्वान् मध्यमायुरसन्तति II 48 II

All the planets in the 2nd, the 3rd and the 4th cause Kantaka Yoga. One born in such Yoga will be wealthy and learned but shortlived. He will have no issue.

II. अथ हल्लुस्ताकविहगयोगास्तफलानि च II

लगन्यायस्वेहल्योगमेत्व हल्लुस्ताक लगनशुभात्मजस्यः।
लगनास्तगतं शाकटं ब्रजविन्ति वस्त्रास्पदस्य्विहगयोगायम् II 49 II

Hala Yoga is produced when the Lagna and 12th hold all the planets. Should they be in lagna, the 5th and the 9th, Sringataka Yoga is formed and when these be in Lagna and its opposite house, Sakta Yoga is formed. Vihaga Yoga is produced when such planets are all in the 4th and 10th houses.

हलोभव: क्रोधपरोदितिनि: स्यो हीनांक्षयस्वच कृमीवल: स्यात्।
हलल्लुस्ताक्षे मास्तकोपरेही महानुभावोत्त्पन्नोपिय जातः II 50 II

Hala Yoga native will be disposed to anger, very poor, disabled and shortlived. He will be a farmer. Sringataka Yoga native will have wind as a predominant temperament and be angry. He will be a great man but poor.

शक्तयोगमपूर्वतमापुष: शक्तस्ततं परित्वतः।
तनयदारविनाशनु:बितिव: वृजिनवानलतो विकलेक्षणः II 51 II

One born in Sakata Yoga will be moving like a cart. He will
be bereaved by death of his son and wife. He will be of wicked mentality, idle and have defective sight.

विहोऽदितमानवोऽसुखोऽविवाहायऽश्रवणेषु तत्त्वः।
अनिवारितविक्रमो गणेः वझुवशः प्रियसंश्रवणेषुः। ॥ ५२ ॥

One born in Vihaga Yoga will be happy and engaged in amassing wealth in several ways. His valour will be unsurpassed. He will have many places to reside and he will be loved when in others' places.

॥ अथ श्रवणं चक्रसमुद्रमहेंद्रयोगास्ततकलानि च ॥

धर्मयोक्रतवन्योगोऽसहितः श्रवणं समस्तैः
लोकायात्ववस्यकालीच सकलार्थवक्र मुनीन्द्रः जगुः।
विवशेषं तथैव षट्सूर्य भवनेषुकालो ग्रहावरिधः
सर्वनिर्न्तराश्च यथायानः राजचलक्लभः। ॥ ५३ ॥

When all the planets occupy the 9th, the 11th, the 1st and the 4th houses, Sankha Yoga is produced. Should they occupy the six odd houses, (i.e. Aries, Gemini, Leo etc.) Chakra Yoga is formed. So have the sages mentioned. Should all the planets be ranged from the 2nd house in six Rasis, intervened by planetless houses, Samudra Yoga is formed. (That is planets should be in the 2nd, 4th, 6th, 8th, 10th and 12th with other houses having no planets will cause Samudra Yoga,) When these planets in such condition have two blank houses, Indra(इंद्र) Yoga is formed. (see p. 242)
Notes: In Samudra Yoga, there is one blank rasi between the planets on either side. In Indra Yoga, there are two blank rasis on either side of the planets. Both the yogas involve the second house.

The effects of Sankha Yoga are: the native will be a repository of virtues, brave and versed. The one who has Chakra Yoga will be a repository of good qualities, king and will attain the throne of a large kingdom. One born in Samudra Yoga will be blind right from birth, will be dear to all, miser, lord of money and will have issues. One born in Indra Yoga (or Mahendra Yoga as called in this sloka) will be famous and will have many titles. He will be wealthy and also a superior man.

Notes: There are four lines in this sloka, each line devoting to Sankha, Chakra, Samudra and Indra (Mahendra) yogas, respectively. However, there is no mention of Samudra Yoga in the 3rd line. The translation has been made suitably to fill the void and with sense.

Thus ends the 19th Chapter entitled "Chandra and Nabhasa Yogas" in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 20

विंशोऽध्यायः:

II राजयोगः: II

चंद्रमयगते च चंद्रे लगने वा चतुरादिभिः
प्रहेनिरीक्षिते तस्मान्जातो नरपतिभवित् II 1 II

Should the Moon or Lagna be in Vargothama Navamsa and be in aspect to four or more planets, the person born will be a king.

Notes: See Phala Deepika, ch. 7, sloka 5. Lagna when in Vargothama, if aspected by 4 planets, other than the Moon, will make one king even though he may be of any order. However, Brihat Jataka (ch. XI, sloka 3) is silent on the Moon as far as Lagna is concerned. Jataka Parijata (Rajayogadhyaya, sloka 5) gives a similar view as in Phala Deepika.

अशिवन्नां लगन: शुक्रः सर्वर्गेनिरीक्षित:।
करोति पुथ्विपालं नियितारातमिण्डलम्। II 2 II

If Venus be in Aswini nakshatra identical with Lagna and is aspected by all other planets, one will become a king conquering the entire band of his enemies.

Notes: The sloka requires the Lagna also to be is Aswini (and not the whole of Aries) along with Venus therein. The Lagna and Venus can be in any of the 4th quarters of Aswini, i.e. they can be in Aries Navamsa, or the next three Navamsas. The Sun and Mercury cannot aspect Venus as laid down by the sloka. However, Phala Deepika, ch. 7, sloka 8, does not use the word "all" thereby eliminating the need for the Sun and Mercury to be in the picture. Jataka Parijatha ch. 7, sloka 6) of course uses
"सर्वग्रहैराक्षित" which condition cannot be fulfilled. There is no reference to such Yoga in Saravali, which, however, refers to Venus in Lagna in Aswini, Krithika, Pushyami, Swathi or Revati making one a reputed ruler. (See ch. 35, sloka 149).

This view is accepted by Keéranur Nataraja's Jatakalankara. In other words, as per Jatakalankara and Saravali, Venus simply in Aswini as Lagna is enough; Horasara and Jataka Parijata have the same condition that cannot be fulfilled.

Should Venus be in the 2nd house, not being in the company of a debilitated or inimical planet, and join the Lagna lord with strength the native rules over the earth.

Notes: According to Jataka Parijata the lagna lord need only be strong and he need not be in the 2nd. (See ch. 7, sloka 7). Phala Deepika, ch. 7, sloka 7 gives the same view as given by the sloka under comment.

Should three or more planets be in own or exaltation houses, without being in fall in Navamsa, one will become a king who will win the band of his enemies.

Notes: Dundhiraja's Jatakabharanam in sloka 4 of Rajayogadhyaya says that if four planets be exalted in a horoscope the native becomes such a king, whose band of elephants will form a "bridge" themselves so that the armymen cross the river. It further adds that 5 planets in exaltation make even an ordinary person a king.

If three or more planets be in their own or exaltation houses, avoiding debilitation Navamsas, and at the same time being one of them in the lagna, the person becomes a king.
Notes: Refer to Jataka Parijata, ch. 6, s. 36 in which it is clearly stated that a planet in exaltation rasi but in debilitation Navamsa gives bad results and that too, quickly. In contrast, if it is in neecha rasi and uchcha amsa, it only proves auspicious. Thus, we should note the efficacy of Navamsa position of a planet vis-a-vis its rasi position.

Should the Moon and Mars be in lagna, 9th or 10th, while the Sun and Jupiter are strong, the native will become a king.

Notes: Mars alone in the 10th is capable of conferring a Rajayoga, see the saying दसामे अंगरक्षे यस्य स जात: कुलोपक: and if the entire combination is present as per the sloka under comment, it is still superior.

Should Jupiter aspect Mercury, the native will become a king whose orders will faithfully be obeyed by other kings.

Notes: Similarly Mercury’s aspect on Jupiter also brings out a Raja Yoga. (Phala Deepika.) But if Mercury (from 8th) aspects Jupiter in the 2nd according to Jataka Jambunadeeyam one becomes penniless spending away his earnings.

Should the Moon, in the case of a night birth, occupy a friendly navamsa, and be aspected by Venus, one will become king, other planets aspects on such Moon will not make him a king.

Notes: The Navamsa position should be noted and aspect should be counted only in the rasi chart and not in navamsa chart or any such other charts. For aspect is formed only by longitudinal distance between planets. For day birth, please see next sloka.
Should the Moon, in the case of a day birth, be in her own navamsa or in exaltation navamsa, or in a friendly navamsa or be aspected by Jupiter, the person will become a king.

Notes: There is difference in application between the previous verse and this one. In the first case, Venus should aspect the Moon posited in a friendly amsa and in the second case Jupiter's aspect on Moon can itself constitute a Yoga.

If Leo rises, at sunrise, avoiding a navamsa of Venus, when Mercury is in Kanya, even a mean person will become a king.

Notes: Firstly, the Sun will be in lagna itself at the time of Sunrise. In Leo, the 2nd and 7th navamsa belong to Venus, which should not be in lagna. Mercury should be exalted in the 2nd, Dhanasthana to complete the Yoga.

The same Yoga is found in sloka 43, ch. 7 of Jataka Parijata.

Should Venus be in Pisces in rasi and navamsa, while the sign Pisces ascends in rasi and navamsa, one will become a king. Mars and Saturn in the ascendant or 5th or 10th will give similar results.

Notes: Jataka Parijata (ch. 7. sloka 44) has a Yoga of Mars and Saturn joining in lagna, 5th or 10th. But an additional condition is that full Moon should be simultaneously in a house of Jupiter. In our view, the Yogas of Horasara and Jataka Parijata are both good Rajayogas.
The Full Moon in the 9th causes the birth of a king. Pushkala Yoga is formed if the lord of the Moon sign is in a friendly angle along with lagna lord and aspects lagna. The dispositor of the Moon should be strong in this Yoga.

Notes: Phala Deepika has Pushkala Yoga in ch. 6. The only difference there is that a strong benefic should aspect lagna as against Horasara’s condition of Moon’s dispositor aspecting lagna. Both kinds of Yogas can be safely inferred as Raja Yogas ignoring the conditional variance.

Pushkala Yoga native will, as a rule, lord over the earth. Should he be of royal scion, he will wear the regal crown and adore a regal umbrella.

Should the Moon sign lord be in an angle with strength, the native will have an empire. If the said lord be in aspect to or be in conjunction with a friendly planet, even a low born person will become a king.

Notes: See sloka 45, ch. 7 of Jataka Parijata. If the lord of lagna is with strength and be angular, one becomes a king. According to Saravali, one born with the ascendant lord in angle and aspected by friendly planet while a benefic is in lagna becomes a king.

Should the Lagna Lord be in his exaltation sign, aspected Moon, one will become a king to command a wide fleet of elephants, horses and such other forces, destroy his enemies in total and have at his disposal a great paraphernalia.

Notes: See Jataka Parijata, (sloka 46 ch. 7) where a similar Yoga is noted. However, “लग्नाधिपति” of the sloka of Horasara is replaced by "जन्माधिपि' in Jataka Parijata. Pt. Gopesh Kumar Ojha in
his translation has interpreted जन्माधिप as lagna lord which is not incorrect. However, in Horasara the author has specifically chosen lagna lord for Lagnadhishthi and Janmadhipathi as Moon sign lord. To us, the view of Prithuyasas is more acceptable.

In sloka 12 of this chapter "Janmadhipa" and "Lagnadhhipa" are shown distinctly to mean "Moon sign lord" and "Lagna lord". "Janmesa" and "Lagnapati" are similarly used in Phala Deepika, ch. 6, sloka 19.

Saravali, ch. 35, sloka 109 (my translation in English, has exactly the same sloka of Horasara under comment.

Should the Moon, full of her digits, be in angle, other than the lagna (i.e. in the 4th, 7th or 10th) and be aspected by Jupiter and Venus, the native lords over the earth.

Notes: Jataka Parijata (7/47) has similar Rajayoga. But Saravali and Phala Deepika do not involve Jupiter and Venus.

If the lord of the ascendant is exalted, at the same time not being in imimical house or debilitation amsa, and when lonely placed in an angle, will make one king of kings.

Notes: There are 5 conditions involved in this Sarva Bhauma Yoga.

1. Lord of lagna should be uchcha.
2. He should not be in neecha amsa.
3. He should not be in amsa of enemy
4. He should be alone.
5. He should be in an angle.

See Jataka Parijatha, ch. 7, sloka 47 for a similar view.
Should Mars be in lagna, identical with Aries, Leo or Sagittarius, and in aspect to a friendly planet, one will become a king, who with the strength of his own hands destroys the enemies.

Notes: The aspecting planet, if be Jupiter the Yoga will have more effect.

The view of Prithuyasas can be found in sloka 12, ch. 7 of Jataka Parijata.

Should Mars be in the 10th in the constellation of Aswini, Anuradha or Dhanishta or if the Sun is in Lagna other than Libra, the native will become a king.

Notes: For Mars to be in the 10th in Aswini, the Lagna should be Cancer; for Anuradha--the Lagna should be Aquarius and for Dhanishta the Lagna should be Aries. For all these 3 signs Mars is an unsullied Yogakaraka and his position in 10th for these lagnas is a great blessing. Also see notes under sloka 6 of this chapter.

For Cancer lagna Mars is the 10th in Aries in Aswini, for Aquarius Lagna in 10th in Scorpio in Anuradha and for Aries Lagna in 10th in Capricorn in Dhanishta, can prove highly auspicious. Dhanishta falls in Aquarius also. Hence for Taurus, he is good in Dhanishta in Aquarius in the 10th house. Mars is the Lord of 7th and 12th for Taurus, who otherwise will give mixed results. In the case of Cancer, he should not be in Aswini 4th quarter to avoid neecha navamsa (See notes for sloka 5 of this chapter and also Jataka Parijata, ch. 6, sloka 36).
Counted from Mars, if Jupiter is in the 5th, the Moon in the 3rd and the Sun in the 9th, the person will become a king and equal himself to Kubera (the controller of Nava Nidhis for gods).

Notes: In the above combination, Jupiter can throw his special aspect on the Sun and Mars simultaneously. This Yoga is specially good for the natives of Aries, Scorpio, Sagittarius, Pisces and Leo, if formed in good houses. Should Mars be in the 8th, then the effect is not great.

Also see Jataka Parijata, ch. 7, sloka 12 and Saravali, (my English translation) where views similar to the sloka under comment can be noted.

Even if one planet is in exaltation and aspected by a friend, a king is born. If the said planet be in the Lagna along with a friend, one becomes a king with grains and wealth.

When even one planet is exalted while Moon is in her own house in Lagna, with strength, one born in a royal family will become a king and will be respected by the public.

Benefics in 3, 6, 10 and 11 while malefics are relegated to Lagna and the Zenith, the native will surely become a king of the earth and be saluted (by all). He will be also versed in politics.

A king equal to devendra is born if Venus, with strength occupies the 11th or 12th, while Mars is clearly posited in Lagna (i.e. well posited) identical with Makara and Saturn is in the 9th
or 12th. (The position of Venus as above can also be interpreted independent of Mars/Saturn.) Should the Moon and the Sun be in the 7th house, a fickle-minded king is born.

**Notes:** The Rajayoga with reference to Makara Lagna is mentioned in Saravali (35/136, my English translation) and Jataka Parijata (7/52).

If malefics are relegated to the 11th, the 3rd and the 6th, while the lord of the Moon sign is aspected by a benefic, one will be a king, revered by all, and will be a virtuous man.

**Notes:** This view is supported by Jataka Parijata, ch. 7, sloka 51 as well as Saravali, ch. 35, sloka 174 (my English version).

Only males born in odd lagnas and females of even lagnas enjoy the said yoga. In the case of a male, Bhagya Yoga is formed in day birth, if all the planets are in odds rasis (i.e. Aries, Gemini etc.) and the Moon be waxing. Similarly for females born in night time (i.e. after the sun-set and before the sun-rise.).

**Notes:** Phala Deepika has Maha Bhagya Yoga in ch. 6 which is formed thus: For day births, males should have the ascendant, the Sun and the Moon in odd rasis and for night births, female should have the ascendant, the Sun and the Moon in even rasis.

One born in Bhagya Yoga will be a scholar, intent on doing auspicious things, know celestial music and possess elephants and wealth. Bhagya Yoga will be more effective if there is additionally a benefic in Lagna.

**Notes:** The effects for Maha Bhagya Yoga of Phala Deepika are: The native has palanquins at his disposal along with fly-flap
(insignia of royalty), musical instruments, and proclamations, has everlasting wealth, is respected by great men, takes to virtuous path, worships forefathers, gods and Brahmins, is good hearted and brings credit to his family.

Base men with Raja Yogas will become kings. And those born in royal scion will rule the earth.

Thus ends the 20th Chapter entitled "Raja Yogas" in Horasara of Prithuyasas, son of Varaha Mihira.
One born at the time of sun-rise (i.e. with the sun in Lagna) will not be quiet and calm, neither will he have many sons. He will be unkind, be fond of war, weak sighted, will speak less, live in other countries and be happy.

The person born with Sun in Aries will be famous, strong, semi blind, wealthy and learned. Should the Sun be in Libra, the native will be without valour and he will be poor for most part of his life and will do base deeds.

The native with the Sun in Leo will be head of his scion. One with the Sun in Cancer will be intelligent and firm. The Sun in Pisces will make one serve females. In Virgo, the Sun makes one devoted to his wife. The person will be ungrateful.

The native with the Sun in the 2nd will have facial diseases. He will be wealthy and incur royal wrath and fear of theft. In the
3rd house. The Sun makes one irascible and strong. Such native's death occurs among his relatives. He will be famous.

निजधनहीनों हिलुके सन्तापो बुद्धीशौकसम्पन्।
त्वरितवचनोऽविनस्तं नातिमुइना नार्थवान् रक्ष सुलगे।|| 5 ||

One who has the Sun in the 4th house will not have money of his own, will be distressed, wise and valorous. The one who has the Sun in the 5th house will be a fast speaker, will have sharp memory, few sons, and be not wealthy.

नूपमनुषी नेता िा बहुसुखं ख्यातिमानं रक्ष घरेल।
नदी शीतोरिको चार्द्वेषी न शालतुष्णं स्वातं।|| 6 ||

When the Sun is posited in the 6th, one will be king's minister, a leader, be learned and famous. Should the planet be in the 7th, one will be playful, be not attached to his wife and will have an unquiet disposition.

विकलेक्षणोऽस्मुननिधिः रोगातिमात्तिमिक्षः।
थर्मपरस्ते नरमस्ते भानी सुलताबानु फिलुखेश।|| 7 ||

Should the Sun be in the 8th house, one's eye sight will be defective. There will not be many children. Sickness and fame will be both present in the life of the native. The Sun in 9th house will make one virtuous. The native will have wife and sons will dislike his father.

नृषकमर्ठतो दसामे गूः रणवल्लोकान्ति विमिक्षः।
लाभ प्रभुत्तनवानं विभेयभूतः नसेनदस्यात्मच।|| 8 ||

The person who has the Sun in the 10th house will attend to royal duties at all times, be brave and like wars. He will be widely famous. One with the Sun in the 11th house will become very rich, will have amicable servants and be dear to the king.

अययभवने भल्लहीनो होनाशो दोषवानु विदेशसत।
नीरात्याभशक्ते भानी भावेशु दोषवृद्धिकर।|| 9 ||

Should the Sun be in the 12th house one will not have money, be disabled, afflicted and be in other countries. The Sun in debilitation amsa and inimical amsa will increase the affliction to the Bhava concerned.
Should the Moon be in Aries, Taurus or Cancer as Lagna, the native will be wealthy, happy and equal to a king. In other rasis identical with the Lagna, the Moon does not give speech, wisdom, wealth and strength.

Should the Moon be in the 2nd house, one will be courageous, rich and dear to women and will be happy with little. In the 3rd house, the Moon will give calumnating tendency, kindlessness, and cunningness.

Should the Moon be in the 4th house, one will have sweet food, be modest, addicted to women and be happy. Should she be in the 5th house, one will possess wife, wisdom and strength. His wealth will be hard earned.

Should the Moon be in the 6th will be idle and poor and will have many foes. He will curb or overpower his co-borns. Should the Moon be in the 7th house, the native will be close to his wife, be a leading person in the king's employ, will be liberal.

Should the Moon be in the 8th house, one will be wealthy, will enjoy luxuries, will be wise and very courageous. In the 9th house, she will make one virtuous, talkative, go after women, and preside over money (i.e. be wealthy).
The native who has the Moon in 10th will gather money by all (fair) means. He will have an artful and clever wife. Should the Moon be in the 11th house, one will be rich and a good scholar. He will possess cows, be acceptable to the king and be modest.

One who has the Moon in the 12th will have afflicted eyes, defective limb, sufferings from women and he will be fickle-minded. Should, however, the 12th be the own or exaltation house for the Moon, or she be waxing though in the 12th, happiness and wealth will follow.

One having Mars in the Lagna, will have an injured limb, be brave and strong. He will be respected and mighty. He will also be fickle-minded, short-lived, wild, idle and be troubled by bilious diseases.

The native who has Mars in the 2nd house will have high incidence of expenses, a limb crippled and be harsh in speech. He will dislike his brothers and earn money with difficulty, become rich and be lucky.

Mars in the 4th will make one desirous of living in others' houses, sick and wealthy. In the 5th, it makes a person grieved, ill-natured and quite intelligent.
Should Mars be in the 6th, one will be base and idle. If he be in the 7th, the native will subdue to his wife and live in foreign countries. The 8th house Mars will make one's existence difficult. The person will be forsaken by his wife and sons.

Should Mars be in the 9th, one will indulge in killing the people on the way. If in 10th the subject will become dear to the public and be highly intelligent. If in 11th, the native will have excellent qualities, and in 12th the native will be a befallen person and be disabled.

अथ बुधभावफलानि

विद्वान् धनी दयावान् बुधलने वित्ते धनी सुभागः।
स्व (सु) गुणोपात्तिविभो दुर्शिक्षमेव जानवान् धनी सुखरूपे ॥ २२ ॥

Mercury in the Ascendant will make one learned, wealthy and kind. In the second, it makes one rich and lucky. Should the planet be in the 3rd, the subject will become rich on account of his own good qualities. In the 4th he will be scholarly and learned.

मेघवी वाड्मुगो वृद्धिस्य सोमजः वुधनुमतः।
पदेन विबद्धश्रीस्य लोकद्वैपि विद्यावसी । ॥ २३ ॥

Mercury in the 5th--very intelligent, sweet in speech, wise and accepted even by scholars. In the 6th--the native will be of argumentative nature, will hate the public and live in foreign countries.

धर्मसिद्धार्थनि: सोमाणे लोकविशुद्ध: सोभे।
क्ष्यातो धर्माधिनायो निधने सोभे नृपालोधीमान् ॥ २४ ॥

One who has Mercury in the 7th will be a Mimamsaka knowing the right and wrong course of action, be liberal minded and widely famous. In the 8th, Mercury makes one famous, lord of money, king and wise.
Should the planet be in the 9th house, one will be very brave, will possess wealth and corn and be very enthusiastic, and in the 10th one will become lord of money, give donations, be intelligent and famous.

Should Mercury be in the 11th house, the native will earn in several (fair) ways and be rich, be dear to women and of good qualities. If in the 12th house, one will be cruel, unkind and spendthrift.

If Jupiter be in the 1st house, the native will be longlived, wise and happy. This does not apply if the planet be in fall. In the 2nd house, it makes one wealthy, a good speaker, kind and interested in worshipping the gods.

Jupiter in the 3rd will give bad disposition and no wealth. The person will be ominous to his co-born and relatives. In the 4th house, the planet makes one happy, and gives good wife. The subject will have good food, residence, conveyances etc.

Notes: According to Bhavartha Ratnakara Jupiter in 3rd in fall will give charitable mind.

Jupiter in the 5th house will give good wife and sons. He will be fortunate, a scholar, and an able speaker. In the 6th, the planet will give no enemies, make him a minister of the king and prudent.
The planet Jupiter in 7th will bless one with good wife and sons, and make him a better scholar than ever before. In the 8th, it contributes to long lease of life. The native will become a king, be learned and have his force of enemies destroyed.

Jupiter in the 9th will make one enjoy all kinds of happiness. The native will be learned, splendorous, virtuous and wealthy. In the 10th house, it will bestow wide fame, engagement in good acts and make very wealthy.

When Jupiter is placed in the 11th house, the person will have gains from various sources, become head of a treasury (i.e. immensely rich), principal member of his clan and well versed. In the 12th, it makes a person defective limbed and spend money in charity and dances.

Venus in Lagna gives such beauty equal to Manmatha and also qualities. The person will be won by women, be wealthy, and versed. When the said planet is in 2nd, one will be conscientious, wealthy, have cheerful face and be kind.

One will join base women for the sake of sensual pleasures if Venus is in the 3rd house. He will not have wealth and luxuries. If the planet Venus is in the 4th house, one will be happy and will tend to pardon others. He will be kind and have wife and sons.
Should Venus be in the 5th house, one will be a king’s minister, or a leader. He will have female issues and be learned. In the 6th, it makes one be without enemies, be of cunning disposition and sickly. He will also lose his wealth and sons.

If Venus be in the 7th, the person will be infatuated with passion, will hate his friends and will be close to chief persons. If it be in the 8th house, one will be of varied nature, sick, will have wife and children and he will be delighted.

Should Venus be strong in the 9th, one will possess wisdom, virtues, luxuries, wife and sons. In the 10th house—one will be dear to women, become a king’s minister and will dig wells, tanks etc. for the public.

Venus in the 11th gives superior knowledge, wealth, kindness, gains and satisfaction. If in 12th, it makes a person go after women, otherwise righteous, but undutiful. If the 12th be the own house or exaltation house of Venus one will be wealthy and marry a famous lady.

Should Saturn be in Lagna, the native will be very sick in his boyhood, be dirty and a wanderer. He will also be wicked in
natures. He will not be loyal to the fair sex, be windy in-temperament, he will be disabled. If Saturn is in own house or is exalted, in the Lagna, the person will be principal in his clan, wise, wealthy and be a king.

पितृधनहीनो धनेः स्वभावशैलीनवतो धनी बिन्दुन।
सूरे दयाविनानो हास्यस्तोज्यादासच दुःखिकरेः \(41\)

If Saturn occupies the 2nd house, the native will not have any money left by his father. He will have self respect, courage, wealth and be learned. If he be in 3rd, one will be brave, unkind, witty and disrespected.

दबुजनमोहिषत्ता बलुषधे नातिपुत्रानु न सूरे।
मन्दमातिर्देशुभो नेप्रभाराभो धनो सुलगे रे। \(42\)

If Saturn is in the 4th house, one will be troubled by his own relatives, will not have many sons and will be unhappy. If he be in the 5th house the native will be düii, will have limited number of sons and suffer from eye diseases. He will be a wanderer.

परेः सहायशतो रिपुरोगविरुज्जितोजितिक्षणत।
लोकस्थचलये दुःखी जामिने सूर्यके कुदासत। \(43\)

If Saturn is in the 6th, the native will be helpful, be free from enemies and diseases, and be very famous. Should he be in the 7th, one will be mean, fickleminded, grieved and will be fond of his wife though she will be wicked.

निघने धनवानु रोणी नातिपुलो नेन्द्वर्तस्चयल।
धर्मजोगजितितिपुणो मेधावी नातिपुत्रवानु नवमवे। \(44\)

If Saturn is in the 8th, one will be wealthy, sick, will not have many sons, will be weak sighted and fickleminded. If in the 9th, one will hold the flag of Dharma aloft, be a great expert, be greatly wise and just and will have sons.

दसमे शानी सुबृहत्भगवानु स्वकुलधिकः सूर्यी महति।
प्रपुषो विख्यातो लाभे बिज्ञानश्रुक्षरयुः। \(45\)

Should Saturn be in the 10th, one will have good mental disposition, will be wealthy, chief of his caste, and happy. If it be in the 11th the native will be of lordly disposition, famous, will be
a scientist and expert in use of weapons (and surgery).

If Saturn is in 12th, the native will blame others, be burdened with heavy expenditure and be unhappy. Should Saturn be in a house, along with its lord, the benefic and malefic results will be dependent on both.

A planet in fall or inimically placed will adversely affect the Bhava in question. Whatever has been said in regard to the 12 Bhavas with reference to Lagna equally applies when counted from the Moon.

The results of various Bhavas can be predicted from the Moon and the Lagna. Such results for every rasi can be predicted accurately. The results of Bhavas will be wider if three or more planets be in one Bhava.

Notes: Prithuyasas does not prefer a cluster of planets in any Bhava and feels that such combinations will not always yield good results. Also see sloka 1 of chapter 23 of this work.

Garga Hora which exclusively deals with 2-7 planetary combinations as well as Jataka Parijatha ch. 8 and Saravali, ch. 15 to ch. 19 may also be referred.

Thus ends the 21st Chapter entitled "Results of planets in the several Bhavas" in Horasara of Prihuyasas, son of Varaha Mihiira.
CHAPTER 22

द्वारिंशोऽध्यायः

अध कर्मजीवः

स्वस्य स्वभावजनित प्रकारे दैवतं समाप्तिः।
केषाचिदाश्याशयेन द्वारार्थोन्नवाशकादथवः ॥ १ ॥

One's obtainment of wealth (i.e. one's livelihood) is the product of his own inner nature. Such wealth is acquired through the planets posited in the 10th house counted from the ascendant, the Moon and the Sun or the respective Navamsas.

पिन्यालतसः हजानयवर्गऽयोत्प्रणालिवार्तिविवितम्।
लभते दशाशंकास्ते सूर्यादिवस्त्रिकारभेदवः ॥ २ ॥

Money comes through father, mother, brother, relative, elder (or preceptor), wife and low class men according to the planet concerned be Sun etc. as indicated by the position in the 10th from Lagna the Sun or the Moon.

Notes: According to Jataka Parijata, ch. 15, sloka 43, the 10th house from Lagna or the Moon, if occupied by Mars, notes income through enemies, by Mercury through friends and by Jupiter through brothers. For other planets, same view of Horasara is found. The view of Jataka Parijata confirms to that of Phala Deepika. However, all the three views are correct as these are additional indications.

प्रहारहिते दशम्गृहेः चन्द्राद्वालोन्नता तत्श्रोतिनः।
तद्धीशाराभिनायस्वभावलघुयोपजीवनं कुर्वा ॥ ३ ॥

If the 10th be planetless, then the strongest among the Moon or the Sun should be considered. The Lord of the sign in which
the 10th Lord is posited may also be considered. (That is the said navamsas will denote the kind of livelihood.)

**Notes:** Also see sloka 1, ch. 5 of *Phala Deepika*. The lord of navamsa occupied by the strongest 10th lord counted from Lagna, Sun or Moon decides the profession factor.

Should the lord of such amsa be the Sun, the person earns through fruits, trees, medicines, metals, sculpture, betting, falsehood, cheating and royal sources.

**Notes:** If the Sun is in 10th from Moon, the native achieves professional success, financial status, kingly status and prosperity. (Saravali, ch. 33, my English translation). The Sun in 10th from Moon or Lagna is an attractive position for politicians and is also good for liaison with or favours from Government.

The Moon’s amsa in such case indicates: pearls, carriers run in water, husbandry, water, clothes etc., cows, buffaloes, sugar, female’s company, chanting mantras, hymns and the like and worship of gods.

**Notes:** Full Moon in 10th from Lagna or simply the Moon in 10th from the Sun is indicative of maternal inheritance. This position encourages dealings in jewels, ships, boats, fish etc.

Such amsa of Mars denotes: teaching, mantras, bravery, weapons (or surgery etc.), fire, medicines, selling in market and through Kshatriyas (i.e. persons of royal scion).

**Notes:** Mars in 10th from Lagna, Moon or the Sun is capable of making one engaged in military services. One rises according to the strength of Mars. Further, one will be engaged in selling arms and ammunitions, or will have fair opportunity to shine in
police service.

In such amsa of Mercury, the livelihood is through: writings, drawings, literature, mathematics, bets, dancing, donations (i.e. the person will receive donations in marriages, Sraddhas etc.), education and loving speech.

Notes: If Mercury is in the 10th from Lagna or Moon (he cannot be in the 10th from Sun as his maximum longation is 28°) the native earns through astrology, magic, dance, drama, scientific research etc.

Should such amsa be of Jupiter, the means of livelihood will be from—education, worship of gods (i.e. temple priesthood), Mantras, Japas, exposition of Mantras, knowledge of the three periods (i.e. astrology), Shakunas and royal favours.

Notes: Jupiter in 10th is good for astrology, medicine, justice, politics etc., dealing with sale of gold, jewels etc. will give great success.

Should Venus be the lord of such amsa, the livelihood will be through: cows, buffaloes, horses, elephants etc, the company of women, medicines, beautification, singing etc and one will be happy through these.

Notes: Venus in the 10th from Lagna Moon is a congenial position for running dairy, textile mills, such showrooms, jewellery shops, operas, cinemas etc.
Should the said amsa be of Saturn, the source of living will be: fruits, roots, leaves, carrying loads, labour, base men, servants, sales of grain and inferior grains (कुःवान्य), labour carrying loads, base deeds, sesamum, salt, grains, vegetables, grass, firewood, water etc.

Notes: The third line has a few words missing. The repetition of some words are hence unaccountable.

Saturn in 10th from lagna, Moon or Sun is capable of bestowing success in fields like steel, coal, minerals, black articles, buffaloes etc. Those who have Saturn in 10th can rise to high legal profession. But this 10th house position of Saturn at some time or the other can befall the person from dizzy heights, if it is adversely placed at birth.

Should the planet owning the amsa to be very strong, one will earn money effortlessly, and if in deep fall, the results mentioned will manifest in little proportion.

Notes: See notes under sloka 15 of this chapter.

The astrologer should advise (the means of livelihood) in the direction of the country indicated (by a study of the horoscope) or the country suitable to the 10th house from Lagna.

Notes: This aspect should be studied with reference to ashtaka varga also.

The sages say that if the said houses are aspected by their own lords, then the native will earn in his own country, and if aspected by or conjoined with other planets, the livelihood will be in other countries.
If the lord of the said amsa be in a movable rasi or amsa, the native earns even when in other countries/places and be happy; if in fixed rasi or amsa, the earnings will be only in his native country and if in dual rasi or amsa, the earnings will be anywhere.

Notes: If the lord of navamsa (occupied by 10th lord from Moon, Lagna or Sun) be strong, one earns effortlessly. The direction of earning is indicated by the 10th house or the Navamsa occupied by 10th lord. If the 10th house receives the aspect of its lord or is occupied by him, or if the 10th is a fixed sign, one earns in his native place. If the 10th house is occupied or aspected by others, the native’s livelihood is in other places or other countries. *(Phala Deepika, ch. 5, sloka 9).*

Should the lord of said amsa be in retrograde motion, money will be acquired in many ways. And one’s earning will be proportionate to one’s own luck. The results have already been enumerated in full.

Even one strong benefic in 10th from the Moon, unaspected by or unconjoined with malefics, is enough to make a person enjoy fame for him and his family till the end of yuga. The counting applies similarly to the Lagna also.

*Thus ends the 22nd Chapter in Horasara of Prithuyasas, son of Varaha Mihira*
The combination of two or more planets always affects the Bhava concerned. The effects of such combination may also yield a poisonous mixture as honey and ghee together yield.

Notes: The author mentions in the following sloka that for the above reason, the results of planetary combination, he would explain special effects thereof. Thus, the present sloka means to say that the effect of the conjunction of two or more planets with respect to one bhava is different from a planet being alone. Compare this with slokas 53 and 54 of this chapter.

The brief results of such planetary combinations are explained *infra*. The results arising out of planetary transits should be correlated by the astrologer before issuing predictions.

If the Sun and Mercury are together in the 4th house or in the 8th house from the ascendant, the person born will be equal to a king in qualities and be wealthy. This conjunction in other houses will make one virtuous.

Notes: The conjunction of Mercury and the Sun in 4th is not praised by Vaidyanatha in *Jataka parijata*, ch. 8, for he says: he
becomes a king and overpowers his enemies. He becomes famous but his mother is of questionable character. (Reference Jataka Parijata)

See also sloka 15 of this chapter.

The combination of the Sun and Mars in the 10th, 11th, the Lagna or the 8th causes one’s birth in a great family and bestows great strength, whereas this conjunction in other houses gives no wealth.

Notes: Saravali also corroborates the above view in toto.

If the Sun and Jupiter be together in the Ascendant, the 9th, the 10th or the 11th, the native has strong command and fame and will be inaccessible. (i.e. he will be too big a person to be reached by all.)

Notes: Reference Jataka Parijata: This yoga in Lagna makes one a minister or army chief. He may also take to ascetism. He is learned, wealthy and happy. In the 4th, one is well versed in Vedas, justice etc. He is surrounded by servants and is virtuous. In the 7th, one is a subordinate of women due to the predominance of Manmatha i.e. Love God, has an auspicious physique (i.e. no defect in the body), and possesses gold, silver etc. But he hates his father. In the 10th, one becomes a famous king and has all comforts and wealth. These results out of the angular occupation of these two will be felt even by a low born man.
But he remains unmarried or becomes a widower. If in 10th, he becomes a king and overpowers his enemies. He becomes famous but his mother is of questionable character. (Reference Jataka Parijata)

See also sloka 15 of this chapter.

The combination of the Sun and Mars in the 10th, the 11th, the Lagna or the 8th causes one's birth in a great family and bestows great strength, whereas this conjunction in other houses gives no wealth.

Notes: Saravali also corroborates the above view in toto.

If the Sun and Jupiter be together in the Ascendant, the 9th, the 10th or the 11th, the native has strong command and fame and will be inaccessible. (i.e. he will be too big a person to be reached by all).

Notes: Reference Jataka Parijata: This yoga in Lagna makes one a minister or army chief. He may also take to ascetism. He is learned, wealthy and happy. In the 4th, one is well versed in Vedas, justice etc. He is surrounded by servants and is virtuous. In the 10th, one is a subordinate of women due to the predominance of Manmatha i.e. Love god, has an auspicious physique (i.e. no defect in the body), and possesses gold, silver etc. But he hates his father. In the 10th, one becomes a famous king and has all comforts and wealth. These results out of the angular occupation of these two will be felt even by a low born man.
The conjunction of the Sun and Venus occurring in the 10th, the 8th or the 5th makes a person equal to a king, famous and mighty. In other houses, these two together will give only penury and unhappiness.

**Notes:** The combination of Sun and Venus in Lagna promotes quarrels, gives little common sense, much sorrow and inharmonious married life. In the 7th, women hate him, and he suffers poverty. The 10th house position is welcome in that the native enjoys ministerial position, financial prosperity, conveyances etc. (See *Saravali*, ch. 31).

Should the Sun and Saturn dwell in the 9th, the 2nd or the 6th together, they give widespread fame and happiness. In other bhavas, their company leads to no wealth.

**Notes:** Should Saturn and Sun be together in Lagna, the native is born to a blameworthy mother. The 4th house position is not good for cordial relationship with the relatives. In 7th, they do not promote marital harmony. Should they join in the 10th, one serves the king and gathers money only to lose in theft. (See *Jataka Parijata*, ch. 8.)

*Saravali*, ch. 31 has the same view.

Sun-Saturn combination is good for mineral trade. (*Phala Deepika*, ch. 18)

In actual practice, any relationship between these two planets will tell upon the father. Some have lost their father early in childhood, some have no good terms with father. Their combination in the 11th is of course superior and one becomes fortunate. Even a Sagittarius native is happy with the 2nd lord in exaltation in 11th, not greatly affected by the Sun in fall simultaneously.
Should Mars and the Moon be together in the 10th, the 9th, the 5th or the 11th, one will become wealthy and be equal to a king. In other Bhavas, one is deprived of his relatives and happiness as well.

Notes: The Moon-Mars yoga goes by the designation चन्द्र योग a financial boost. This is, however, inauspicious for mother.

These two in the Lagna give blood disorder and bilious complaints. In the 4th, they are adverse for children. Poverty results if they join in 7th. (See Saravali ch. 31).

Mars in Lagna, 4th or 7th is not good for females, in the matter of marriage, apart from 2nd and 8th. Should Moon join Mars, it is further complicated. In order to mitigate such evil, Jupiter, Venus, the 7th lord and the 8th lord should be strong. The partner's 7th lord in strength and in good aspect is another source of relief for the female concerned.

The native will be learned in poetry and arts and be wealthy if he has Mercury and the Moon together in the 3rd, 11th, 6th or the 8th in his nativity. If in other houses, one will be fearless and indigent.

Notes: See Saravali, Moon-Mercury in Lagna: Happy, steady mind, strong, liked by many, fluency in talk, intelligence etc. In the 4th: has relatives, sons, friends, respect, gold, conveyances etc. In the 7th: respect, reputation, soft body, proficient in writing and liked by a well placed person. In the 10th: rich, ministerial position, but at the end, separation from relatives follows.

The conjunction of Moon and Mercury makes one famous and lucky. (Phala Deepika, ch. 18).

He will be sweet tongued, clever in interpreting, famous and lucky (Brihat Jataka, ch. 14).
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Should Jupiter and the Moon be not in the 3rd or the 6th or depressed, the native with a combination of these two, will be wealthy. He will have wife and sons and be well-mannered.

Notes: The combination should not take place in the 3rd or in the 6th or the rasi concerned should not be Capricorn or Scorpio.

Should these two join in Lagna, the native has broad and prominent chest, and becomes a king with sons and relatives. If in the 4th, one is equal to king and himself a minister. In the 7th business man and dear to king. In the 10th—long hand, good education and financial gains. (Saravali and Jataka Parijata).

In a different context, Vaidyanatha forms Rajayoga in his Jataka Parijata with debilitated Jupiter in Lagna in Capricorn while the Sun is in Leo rasi or amsa. (ch. 7, sloka 15.) In our opinion, the Sun be better in Cancer in 2nd Navamsa so that the condition laid down is fulfilled.

Should Venus and the Moon be together in the 10th house, one will be an expert trader, will enjoy good robes and life and will lord over money. If this combination be in the 12th house, he will obtain money from foreign countries.

Notes: These two planets in Lagna give beautiful body and enjoyment with whores and wife. Should they join in 4th, one is happy with wife and issues and has earnings through ships etc. If it is 7th house, one enjoys with many women and has little wealth and few sons. In the 10th house, these two bless with many servants, fame, royalty and ministries. (Jataka Parijata, ch. 8)

If Mars and Saturn be together in the 9th, the 5th, the 4th, the 10th or the 2nd, one will have sons, relatives, virtue and wealth.
One is unlucky and dirty if he has these two planets in other Bhavas than those mentioned.

Notes: Mars and Saturn in Lagna curtail longevity. In the 4th, the native is a sinner and has no friend. In the 7th, one is deprived of marital comforts. One gets money through king with Mars and Saturn in the 10th house. (Jataka Parijata, ch. 8).

Mars and Saturn in the 7th in Cancer give a chaste and beautiful wife an exception indeed, made by Mantreswara in Phala Deepika, ch. 10, sloka 3, see Patni Sathi Sobhan. Saturn if not well placed and be in the 7th gives an ugly wife with protruding teeth.

The Moon and Saturn together give an emaciated body. Such native will be bent upon doing base deeds, will dislike his mother and will be a fool. In 3, 6, 10 and 11, the said planets together bestow all kinds of wealth.

Notes: See notes under sloka 5 of this chapter.

Should Mars and Mercury be in one house, the native has no steady mind. He will be satisfied with little. He will be dirty and like to eat others' food. Should these two planets be in an angle, the native will get wealth and be happy.

Notes: If Mars and Mercury join in Lagna, the native is expert in fire and mineral works, becomes an ambassador and protects others' things. If they join in the 4th, he will have conveyances, friends, money etc., but will be deprived of relatives. If in the 7th, the native loses his first wife, changes place and is argumentative in nature. Should Mars and Mercury join in 10th, the native becomes an army chief, brave and cruel. He earns royal favour. (Jataka Parijata, ch. 8).
If Mars and Jupiter be in one house, the native will be long lived, will obtain sons, will be well-behaved. Should these, however, be in evil houses, i.e. (6th, 8th or 12th), the person will be addicted to vices, be sick and will have not much wealth.

Notes: If Mars and Jupiter are in Lagna, one acquires a chief post, is always enthusiastic and interested in religious field. If they join in 4th, the native is engaged in royal service. In the 7th, their conjunction makes one brave, move in hills, forts etc., and have good relatives. But this position is not congenial for marital harmony. These two planets in 10th make one famous and very wealthy. He will have a large family and is equal to a king. (Jataka Parijata, ch. 8).

The conjunction of Jupiter and Mars is very good for Leo, Aries, Sagittarius, Scorpio, Cancer and Pisces Ascendants.

If Mars and Venus are disposed in one house, the native will be fickle minded, will be at his wife’s disposal and will indulge in wicked acts. Should the said conjunction be in the 1st, 4th or 10th, one will be chief of his caste or head of the village.

Notes: Should Mars and Venus be in Lagna, the native is of bad disposition, does bad deeds, is addicted to prostitutes and shortlived. He loses money through women. If they are in 4th, the native is deprived of sons and friends and suffers mental agony. Their conjunction in the 7th makes one addicted to women. He will not have a raiseworthy history. In the 10th, one is famous, wealthy and a minister to king. (Jataka Parijata ch. 8).

Mars and Saturn in one house give windy troubles (i.e. rheumatism etc.) and bilious complaints. Should they be in 3rd, 6th, 10th or 11th house, such effects cannot be anticipated; on the other hand, the native will be equal to a king, liked by all and famous.
If Mercury and Jupiter are in one house, one will be deaf, learned and will have eye diseases. If they be specifically in the 12th, 8th or 6th, one will be lucky, famous and virtuously disposed.

Notes: If the conjunction of Mercury and Jupiter is in Lagna, the native has pleasing personality, is virtuous, learned and is blessed with various pleasures. He is respected by the king. Should it be the 4th house, where these two planets are together, the native is recipient of regal favours, wealthy and has friends, wife etc. If they join in the 7th house, the native has good wife, is wealthy and excels his father. In the 10th, one is equal to a king or is a minister, is wealthy and learned. (Vide Jataka Parijata).

Should Mercury and Venus be in one house, the native will be maimed (or spiritless); his welfare (or prosperity) will be checkered. He will have mean wife and sons and yet he will be affectionate to them. Should the conjunction be in the 9th, the 5th or the 1st, he will earn titles and immense money.

Notes: Mercury and Venus and Lagna: beautiful, healthy and learned and honoured by the king. In the 4th: pleasing physique, friends, children and relatives. The native becomes a king or minister. In the 7th: one enjoys the company of cute dames. He is very wealthy and attached to a king. The 10th house combination makes the native wise in politics, a king, virtuous and wealthy. He completes every undertaking successfully and patronises good people. (Jataka Parijata, ch. 8.)

Should Mercury and Saturn be in the 10th, 1st or in the 9th, one will have wealth, wife, sons and friends. Their conjunction in other houses, will yield inauspicious results.
Notes: If Mercury and Saturn join in Lagna, the native has dirty appearance, is sinful and has no wealth and conveyances. He is short lived and unlucky. In the 4th: the native is deprived of food, friends, relatives etc. In the 7th: the native is very dirty, not virtuous, not helpful etc. In the 10th: he wins his enemies, is wealthy and has conveyances. (Jataka Parijata, ch. 8). Thus Horasara praises the combination of Mercury and Saturn in Lagna while Jataka Parijata does not. The view of Vaidyanatha is mostly true. Moreover, their combination in Lagna promotes sexual inability of the native. And in the 7th, the spouse receives such results.

If Jupiter and Venus join in the 1st, 5th, 9th or 8th, the native will enjoy wife, wealth and sons. Should the conjunction be in other houses, one will be troubled by diseases and be sorrowful.

Notes: Jupiter and Venus together in Lagna make one a king. In the 4th many conveyances. In the 7th good wife, wealthy superior conveyances etc. In the 10th, many servants, abundant wealth etc. (Jataka Parijata, ch. 8). Generally this combination is good for wealth, luck, conveyances etc. Even Sagittarius natives are well-placed with this combination, though Venus is 6th lord. Similarly Libra natives also do well though Jupiter is the 6th lord.

If Jupiter and Saturn be in houses other then 3, 6, 10 and 11, the native will have no self-respect and money. Should the combination occur in the 3rd, 6th, 10th and 11th, one will be famous and be worshipped by the king.

Notes: Should these two be in Lagna, the native is lazy, learned and has little comforts. In the 4th--good health, success over enemies, dear to all and good relatives. In the 7th--not attractive in appearance, dull headed and intent on gaining paternal property. In the 10th equal to a king, few children and many conveyances. (Jataka Parijata, ch. 8.)
The conjunction of Saturn and Jupiter is congenial for medical achievements, legal proficiency and mining etc.

As suggested by our present work, their conjunction in Upachaya is a boon to the owner of the radix.

\[\text{notes: At the outset, the combination of Venus and Saturn or Venus and Mars is not at all practically good for a happy and long married life, irrespective of the bhava which has this combination. The malefic results will pronouncedly be felt if they join in Lagna, 2nd, 4th, 7th, 8th or 12th. Now see what Saravali says regarding Venus and Saturn joining together: In Lagna: beautiful and wealthy. In the 4th: gains through friends and relatives, honoured by king and wealthy. In the 7th: good for money, wife, fame etc. In the 10th: famous in the world, highly placed and minister.}\]

With the conjunction of the Sun, the Moon and Mars the native will be most sinfully disposed. His livelihood will not have much progress. He will be without relative, wife and children. He will be disabled. He will be blamed by the public and be a miser.

\[\text{notes: For Slokas from 26 to 52 of this chapter, notes appended are from Saravali, ch. 16.}\]

Sun-Moon-Mars: shameless, sinful deeds, ability to make and handle machinery, will eliminate the whole band of enemies, courageous, clever in all things.
Should the Sun, Mars and Mercury be in one house, the native will be against righteous deeds. He will live in distant countries, be a miser and be unkind. The wealth acquired by him will vanish and he will be sorrowful.

Notes: Sun-Mars-Mercury in one house: reputed, daring without care for consequences, cruel, shameless, bereft of wife and children, wrestling ability.

The combination of the Sun, Mercury and Jupiter in one house will make a person intelligent, dear to a king, penniless at the end and thus dependant on others even for a morsel of food. The native will hurt others' feelings.

Notes: Sun-Mercury-Jupiter in one house--Eye disease, great wealth, famous for scholarship, proficient writer, fluent talk.

If the Sun, Jupiter and Venus are in one sign, the person will be intent upon giving donations, praised by the public and be a king. He will be cheated by women and in gambling and thus be devoid of his wealth. He will have trouble from enemies. He will suffer from grief.

Notes: Sun-Jupiter-Venus in one house: courageous, poor, ophthalmic, dear to king and helpful.

Should the Sun, Venus and Saturn be in one house, the native will be devoid of religious codes, be a big cheat, and be miserable. He will not have any income. He will be sick. But in his old age he will possess some money.
Notes: Sun, Venus and Saturn in one house: fear from his enemies, no self respect, suffers leprosy, bad ancestry and little academic achievements.

चन्द्रकृत्तिमन्द्रयोगे विख्याते लोकपूर्वजो ज्ञानी।
वाग्मी द्रास्तमेते वरसो मध्य देहिष्णु॥ 31 ॥

If the Moon, Mars and Mercury be in one house, the native will become famous, be worshipped by the public, learned, eloquent in speech, kind and will be penniless in the middle of his life.

Notes: Moon, Mars and Mercury in one house: mean habits, no children, no relatives and friends.

चन्द्रमन्त्रहर्षान्तो योग: कथित: प्रशासनविभवकरः।
विद्वांस धनवत्व प्रतापबुद्धि महीपति कुस्ते॥ 32 ॥

If the Moon, Mercury and Jupiter be in one house, the native will have a widely exalted status. He will be very learned, rich, valorous and a king.

Notes: Moon, Mercury and Jupiter in one house: Rich, renowned, dear to king, many children, many brothers and high status in life.

चन्द्रमन्त्रहर्षान्तो जाते राजा भवेन सदेहः।
जयचन्द्रमन्त्रहर्षान्तो: परिजनकोशालविभुं भवति ॥ 33 ॥

The native will undoubtedly become a king if the Moon, Jupiter and Venus be in one house. He will have elephants, horses, conveyances, serving force, treasury etc., at his command.

Notes: Moon, Jupiter and Venus in one house: learned yet devoted to mean acts, greedy and jealous.

चन्द्रमन्त्रहर्षान्तो मानीधनवान् द्रास्तमेते भोगी।
नातुरुचिक्रो न नीच: त्वमुत्तमशुद्धुपूर्जितां भवति ॥ 34 ॥

Should the Moon, Venus and Saturn be in one house, the native will have self-respect, be rich and kind. He will have luxuries at his disposal. His position in life will be neither great nor insignificant. He will have sons and cattle and be respected
CHAPTER 23

by his relatives.

Notes: Moon, Venus and Saturn in one house: learned teacher, astrologer and author.

चन्द्रभूतमंदवयें श्लोकं श्रीशाळको रूपरीतिले दुःखी।
बालापरः रूपरीतिले सेवानिक्षमा कुल्ले ।। 35 ।।

If the Moon, Saturn and the Sun join in one rasi, one will not acquire much riches. He will be accosted by diseases and be aggrieved. He will go abegging and be disabled. His means of livelihood will be service and dance.

Notes: Moon, Saturn and Sun in one house: passionate, foolish argumentative, pauper, serves others.

कुञ्जविशार्दप्रत्येकः शिशुभागे रूपरीतिले कत्विचतु।
सर्वप्रभुविनयो नेत्रस्पर्शोऽविन्युतो लोके ।। 36 ।।

Should Mars, Mercury and Venus join in a single rasi, one will be sick right from the childhood, to a small extent. He will be in a position to remain jocularly disposed, be a prince, and be a widely famed.

Notes: Mars, Mercury and Venus in one house--mean birth, defective organ, fickle minded, cruel and sweet talk.

कुञ्जविशार्दविवेकगृहं महापरिवारपूर्वकः पुरुषः।
विष्काशं धनपुरः पुत्रवित्यर्चितो महापोषी ।। 37 ।।

Should Mars, Jupiter and Venus be in one house, the native will have conveyances and attendants at his disposal. He will attain great fame and wealth. He will possess issues and lands and enjoy greatly.

Notes: Mars, Jupiter and Venus in one house--liked by king, virtuous sons, enjoys company of beautiful girls, pleases all.

कुञ्जश्रीकमद्योग महारिषिष्टो विदेशस्पष्टाः।
परस्मितुस्तितंतर्गतों नुसालकुल्ल्यः पराभवं समाते ।। 38 ।।

Should Mars, Venus and Saturn be in one house, it is ominous for the mother of the subject. He will wander in foreign
countries and be addicted to other ladies. 'He will be base and be insulted by royal circles.'

कुज्याविज्ञानसमाजे पापी परसारसमिकोज्यालुः।
निधन यति विदेशी विश्राणिश्चालेनिधित्वे बने: । । । । ।

Should Mars, Saturn and the Sun be in conjunction, the native will be in a sinner. He will deceive others' wives. He will have a short span of life. His end will occur in a foreign country through poison, fire or jail.

Notes: Mars, Saturn and Sun in one house: diseases, defective organs and ignorance.

कुज्याविज्ञानसमूह: करोति मनुष सदामानिष्टतम्।
काले काले लभते किष्किष्काय स चैतन्य चलातुः । । । । ।

If Mars, the Sun and Mercury be in one house, one will ever be roaming. From time to time, he will gather some grains and cook them (i.e. he will have to make efforts for every square meal on day-to-day basis.)

Notes: Refer to sloka 27, supra.

बुधमुलुशुम्ब्रा मित्तिम: कुज्यति महीपति बालम्।
सुसपूर्द विनयाद्वयं मण्डलिकं कीतिसमानम् । । । । ।

The conjunction of Mercury, Jupiter and Venus will make the native a king. His possessions will be plentiful. He will be modest. His fame will be spread in the (whole) region.

कुज्याविज्ञानसमूह: संज्ञातो नरपतिको धनादेविच।
स्थाबुद्धिरिचरजीवी विख्यातो लोकसममतो हानी । । । । ।

Should Mercury, Venus and Saturn be in one house, the native will be ruler of men, wealthy, steady in mind, famous, longlived, acceptable to all and learned.

कुज्याविज्ञानसमूह: योगे जात्यतिरक्षितव्यः।
स्वजनश्री हीने विदेशावसी सिरातुक्षिणेहः । । । । ।

Should Mercury, Saturn and the Sun be together, one will have a very bloody and bilious physique, will hate his own men, be meanly disposed, will live in foreign countries, will have more...
veins and an emaciated body.

**Notes:** Sun, Mercury and Saturn in one house: Impotent, lacks masculine qualities, poor.

Sun, Mercury and Saturn in one house: Impotent, lacks masculine qualities, poor.

Should Mercury, the Sun and Venus be in one house, the native will enjoy luxuries, wealth and the kind and be among his parents and relatives. He will have respect and valour.

**Notes:** Mercury, Sun and Venus in one house--dissatisfaction, impolite, likes travels, leaves native place due to the wishes of elders, sorrow on account of wife.

If the planets Mercury, Saturn and Mars be together in one house the native will be a prostitute’s husband, be intent on living in distant countries, be inimical to his men, aggrieved, shortlived and loses his cattle and wife.

**Notes:** Mercury, Saturn and Mars in one house--servitude, black eyes, ugly personality, diseased mouth.

If Jupiter, Venus and Saturn join in one house, the native will be a principal member of his castemen, and be happy with his family. He will have limited gains and luxuries. He will be famous and be liked by all.

**Notes:** Jupiter, Venus and Saturn--highly praiseworthy habits, will reach royal position though low born, wide spread reputation.

Should Jupiter, Mars and the Sun be in conjunction, one will be wealthy, worshipped by the people, learned and be free from
sickness and enemies. He will have every kind of happiness.

Notes: Jupiter, Sun and Mars—premier or commander, wealthy, powerful, keeps up his word.

Should Jupiter, Mars and Saturn be in conjunction, the native will be a town's head and be strong. He will put up with difficulties. He will be wealthy, jealously disposed and valorous.

Notes: Jupiter, Mars and Saturn being in conjunction, the native will be a town's head and be strong. He will be wealthy, jealously disposed and valorous.

Should Jupiter, Saturn and the Moon be together, one will be after women. He will have issues and be happy. He will speak sweetly and be friendly to the people. He will respect his parents, preceptors and gods.

Notes: Jupiter, Moon and Saturn in one house: well versed in sacred sciences, addicted to women past their prime, free from diseases, not angrily disposed, leader in society.

Should Jupiter, Moon and Mars be in one house, they give vigour and wealth. This is not so in the case of one of them being in depression, or their being in 6th, 7th or 8th houses.

Notes: Jupiter, Moon and Mars: soft body, passionate, stealing tendency, liked by women.
Should Saturn, Moon, Mars and Venus join in 9th, 10th or the Ascendant, one will not have any bonds of family and relatives, will live in foreign places and be happy.

Notes: Moon, Mars and Saturn—wicked habits, loss of mother in boyhood, mean status, mischievous and hated by many.

The effects of two or three planets joining in houses are subject to change according to Lagna at birth.

If benefics only join in a bhava, the effects produced will be very superior. Inauspicious results will follow if malefics join together. Combination of planets, if be mixed in nature then the effects will be equally mixed.

If four or more planets join in a house, only mixed effects will follow. The results will manifest in the major and subperiods, depending on the good or bad disposition of the planets.

Thus ends the 23rd Chapter entitled "Conjunctions of two or more Planets and their Effects" in Horasara of Prithuyasas son of Varaha Mihira.
CHAPTER 24

अध जातकभृतास्तफलानि च

अर्केदुभूमिपत्ते: केंद्रहृथताभ्यमे व्यये बालापि।
जलयोग इति ख्यातो नान्यग्रहमितिसैस्तु बलहोने: II 1 II

Should the Sun, the Moon and Mars join in 1st, 4th, 7th, 10th, 9th or 12th, being devoid of strength, the notorious Jalayoga is produced.

Notes: In this chapter, powerful Avayogas are explained which are capable of imbalancing the good yogas in a nativity. Before analysing the possible goods from Rajayogas, these adverse combinations should be given equal consideration in order to arrive at right and sensible conclusions.

प्रकृतिज्ञात्यमनीयो ज्ञानधैशवल्लभजितार्चनलिङ: II
संब्धः परानकाळिष्ठो जलयोग जायर्थे मनोदुःखो II 2 II

The native who has the said जल योग will be a dunce, unimportant and devoid of any wisdom and wealth. He will have no fixity of mind. He will be stubborn (in the sense, he will not accept any good thinking) and he will depend on others for food. He will be subject to mental worries.

भाग्यायिष्ये व्ययस्ये व्ययेशवरी वित्त्वे बलश्चो।
विभ्रमसंस्कृतेः पापेऽऽऽऽऽऽऽऽ: केमद्रमो जेय: II 3 II

Kemadruma yoga (of another kind) is produced when the lord of the 9th is pushed to the 12th house while the 12th lord is in the 2nd without strength. Simultaneously, the 3rd house shall have placement of malefics.
Notes: This Kemadruma is formed with a different planetary set up as above while the commonly known Kemadruma is produced thus: The Moon without planets on at least one side or with her or in her angles. The angular occupation is known to cancel Kemadruma yoga caused by the Moon without planets in 12th, 2nd or with her.

One born with the Kemadruma yoga (mentioned in the above sloka) will be after others' housewives, will always look upto others for his food, will indulge in bad deeds and will contract several debts.

Should the 7th and 8th be occupied by malefic planets, while the Lagna Lord is in fall in rasi or navamsa, one born in Gulika Kala, will destroy his family.

Notes: This yoga means, that his family will end with him and not descend any further.

For calculation of Gulika, the following should be noted. Gulika's position will correspond to the rising degree at the moment noted below:

(A) For day birth, Sunday 26 ghatis, Monday 22 ghatis, Tuesday 18 ghatis, Wednesday 14 ghatis, Thursday 10 ghatis, Friday 6 ghatis and Saturday 2 ghatis. All calculations are from sun-rise.

(B) For night birth: From Sunday onwards respectively at 10, 6, 2, 26, 22, 18 and 14 from sun-set.

Gulika Kala is interpreted as Gulika in Lagna obviously.

Like Rahu Kala, there is Gulika Kala also which may also, however, fit in this context.

If all the planets are in fall in Rasi and Navamsa or if they are
exalted in houses not happening to be the 9th/10th, the native will only get his food by begging.

Notes: The fall of one time of all the planets in rasi is not possible. Out of the 7, maximum 6 planets can be in fall. However, all can occupy neecha navamsas. The author allows the fall to take place both in rasi and navamsas. Similarly, all planets (i.e. leaving the nodes of course) cannot be again in exaltation in rasi. Here also, additionally navamsa should be considered. The exaltation should essentially be in 9th or 10th for one planet at least so that the Bhikshasana yoga does materrealize.

When the Ascendant lord is in the 12th, a malefic placed in the 10th and the Moon is with Mars, Abhi yoga (अभियोग) is formed which makes one wander in distant places and suffer from penury.

Should the Sun and the Moon be in the 9th, the Lagna or the 5th while Jupiter is in the 3rd house or in a Kendra, one born thus will become mad. In such a yoga, essentially, the Kala Hora काल होसा at birth shall be that of Saturn or Mars.

Notes: A day of 60 ghatis is divided into 24 horas, each of 2½ ghatis or one hour. The first hora after sun-rise is ruled by the planet after whom the day is named. That is, on Thursday, the first hora will be that of Jupiter; on Saturday, first hora is Saturn’s and so on. The next hora is ruled by the lord of the sixth day from the first one. That is, the 2nd hora of Thursday is that of Mars. Similarly the 3rd hora is ruled by the lord of the sixth day counted from the 2nd hora lord. And the counting goes on in the same way.
aspect or company of another planet Paisacha (पैसाचा) yoga is produced. Such person will be mad.

If Venus and the Moon are in an angle, while malefics are in either the 8th or the 5th, Maha Gada yoga (महा गदा) is produced. This results in insanity.

If the Ascendant is occupied by Mars and Saturn, while its lord is in the 2nd or the 8th along with the Moon and Mercury and Venus are in a Kendra, even a person born in superior caste becomes a base man (i.e. he will not shine in life.)

Should Mars and Saturn be in an angle, Rahu in the Lagna while benefics are in the 12th or the 6th, Chandala yoga is formed. This yoga will make one shun the duties prescribed for the family he succeeds.

If Mercury, Venus and the Moon are relegated to angles while Rahu is rising again Chandala yoga is produced. The person who has such yoga will take to mean acts.

Epilepsy is caused to one born in Parivesha kala, who has simultaneously Saturn and Mars in the 6th or the 8th with Jupiter
not occupying the 1st, 5th or 9th houses.

Should Saturn and Mars be in the ascendant while the lord thereof is in the 2nd, the 8th or the 9th with benefics not being angular, one will suffer from diseases throughout his life.

If malefics are in 6th, 8th or 12th house, one is ousted from his caste. Same is the result when these planets are in the 10th and 2nd while auspicious rasis are not occupied by benefics.

Should the Moon, Saturn and Venus be in angles while the Sun and Mars are in the 12th and the 8th, another kind of Kemadruma yoga is produced. Such native will confine to his birth place only, (for his livelihood).

If malefics are in 6th, 8th or 12th house, one is ousted from his caste. Same is the result when these planets are in the 10th and 2nd while auspicious rasis are not occupied by benefics.

When angles are occupied by malefics and benefics and the Moon is aspected by Lagna Lord or alternatively in Saturn's Amsa, there is formation of Kulapamsana yoga.

The native who has Kulapamsana yoga will be deserted by
his family members, will face acute penury, live in foreign countries, lose his wife and sons, and suffer blemishes galore.

If the lord of the 9th house is in the 2nd or in the 5th along with the Sun, unaspected by benefics while the 3rd and 6th are occupied by malefics, one will take to mean professions or acts.

Should the Moon be in a house of Saturn, while Saturn is in an angle and Jupiter is in the 12th, the person resorts to begging as profession.

Notes: The latter two positions may be counted either from the Moon or the Lagna.

The position referred in the sloka can be for example thus: Moon in the Aquarius, Saturn in Leo and Jupiter in Capricorn in fall.

If there are malefic planets in the 8th, the 6th and the 12th counted from the rasi occupied by Lagna Lord, one will leave his native place. If such houses as reckoned from the rasi occupied by the Lord of the Moon sign while the 9th is unoccupied by its own lord, one will leave his native place by selling away his possessions and because of blemishes of his own.

Should Mercury, Jupiter (Moon) and Venus be in their inimical houses or in fall in rasi/amsa, while Saturn is in the Ascendant, one will suffer on account of blemishes of the family (i.e. his ancestors) and be deprived of wife and sons. The same results can be indicated by 8th house also.
Notes: As per the second principle, the said benefics should be in the 8th rasi/amsa which are inimical. These can be in the 8th rasi but different navamsa in fall differently. For example, for Dhanur lagna, these 3 planets can be in the 8th in Cancer, at the same time Venus in Virgo navamsa, Jupiter in Capricorn navamsa and Mercury in Pisces navamsa, all in debilitation, while Saturn can possibly rise in Sagittarius.

The Sun singly in deep fall can nullify the good effects in the horoscope, though the other planets may well be in their own, Moolatrikona and exaltation houses.

Notes: We give below various other Jataka Bhanga yogas, which are capable of counter-acting Raja yogas:

(1) Moon in fall in 4th for Leo Lagna
(2) Mars in 28° of Cancer when Cancer rises.
(3) Mercury in 15° Pisces for Virgo Lagna.
(4) Jupiter in Capricorn 5° for Taurus.
(5) Venus in 27° in Virgo for Taurus.
(6) Saturn in 20° of Aries for Pisces.
(7) Lords of 9th, 10th and 11th in fall simultaneously. (This is not possible for Sagittarius Lagna, Virgo lagna, Capricorn Lagna, and Leo Lagna.)
(8) If four planets are in inimical houses or Neecha Navamsas, Rajayogas are defunct.
(9) Moon or Lagna not aspected by any planet.
(10) The 10th house without any occupation or aspect.
(11) Malefics in fall and angular.
(12) Benefics combust and non-angular and Rahu in Lagna receiving Moon’s aspect while malefics are in 3, 6 and 11.

Should the Sun be in Libra Navamsa, inspite of his being in exaltation in rasi, even an emperor’s son will be jettisoned down
to a base position.

**Notes:** The Sun in Bharani 3rd quarter will cause such a yoga.

According to *Jataka parijata*, the Sun as above should be aspected by malefics. The condition of aspect by malefics is not laid down by Horasara.

\[ \text{Notes: The Sun in Bharani 3rd quarter will cause such a yoga.} \]

\[
\text{According to *Jataka parijata*, the Sun as above should be aspected by malefics. The condition of aspect by malefics is not laid down by Horasara.}
\]

Should the Sun's position be in Libra 10 degrees, even 1000 Rajayogas are cancelled.

\[ \text{Should the Sun's position be in Libra 10 degrees, even 1000 Rajayogas are cancelled.} \]

\[
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\]

Should Venus be in Virgo navamsa, even an unparallel empire will decline.

\[ \text{Should Venus be in Virgo navamsa, even an unparallel empire will decline.} \]

\[
\text{Should Venus be in Virgo navamsa, even an unparallel empire will decline.}
\]

The native, though belonging to a royal family if born at the fall of a meteor, in Vyatipata, during a roaring thunder, or at the sight of comet will live on alms.

\[ \text{The native, though belonging to a royal family if born at the fall of a meteor, in Vyatipata, during a roaring thunder, or at the sight of comet will live on alms.} \]

\[
\text{The native, though belonging to a royal family if born at the fall of a meteor, in Vyatipata, during a roaring thunder, or at the sight of comet will live on alms.}
\]

**Notes:** See *Jataka Tatwa*, principle No. 190.

\[ \text{Should the Lagna fall in Mercury's decanate and be aspected by the Moon from an angle, even a person born in royal family will become artisan without any doubt, as declared by the sages.} \]

\[
\text{Should the Lagna fall in Mercury's decanate and be aspected by the Moon from an angle, even a person born in royal family will become artisan without any doubt, as declared by the sages.}
\]

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\text{Should the Lagna fall in Mercury's decanate and be aspected by the Moon from an angle, even a person born in royal family will become artisan without any doubt, as declared by the sages.}
\]

Should Venus be in fall or in a navamsa of Saturn and aspected by Saturn while the Moon and the Sun are in the 7th from Lagna, the native along with his mother serves others.

\[ \text{Should Venus be in fall or in a navamsa of Saturn and aspected by Saturn while the Moon and the Sun are in the 7th from Lagna, the native along with his mother serves others.} \]

\[
\text{Should Venus be in fall or in a navamsa of Saturn and aspected by Saturn while the Moon and the Sun are in the 7th from Lagna, the native along with his mother serves others.}
\]
Notes: Jataka Parijata, ch. 6 sloka 13 also describes the above yoga.

If the Moon is in the navamsa of the Sun and Vice Versa while both of them are in one rasi, the native will have an emaciated body.

Notes: The exchange of navamsas between the Sun and Moon lets down all the Rajayogas in the horoscope and the native suffers great poverty.

According to the Sun, the Moon, Mars and Saturn occupying in their order the 8th, 6th, the 2nd and the 12th, loss of eye sight should be predicted through the strongest of the planets, i.e. defect concerning such planet’s humour will cause loss of eye sight.

Should malefics be in 9th, 11th, 3rd and 5th unaspected by benefics damage of hearing should be forecast. One’s teeth will present unsightly look, if these planets are in the 7th (and not aspected by benefics).

The person will be insane if Saturn is in Lagna while Mars is in the 7th, the 5th or the 9th and Moon is decreasing. The same results will occur if the Sun is in the 12th from the Moon.

Should the 4th and the 8th houses from Venus be occupied by malefics, without being aspected by or conjoined with
benefics, death of the native's wife shall take place by fire, confinement, poison etc.

Should be Venus placed in the midst of two bad planets, be weak and in inimical or neecha amsa, the native's wife will die for the reasons stated earlier, (i.e. as in sloka 37).

If Venus is weak and is with the Sun in a trine while the 1st and 7th are occupied (by some planets), the natives will have a disabled wife, will be sorrowful and addicted to others' wives.

If Saturn is in the ascendant, while the Moon and Venus are in the setting house, i.e. the 7th house, one will have a barren wife. Should the 1st, the 12th and 8th be occupied by malefics, while the Moon is in the 5th house, the native will not have any children.

When the lord of the 7th is in the 5th, the native's wife is destroyed and he will lose his children. Should malefics be in the ascendant, the 5th, the 8th and the 12th, one's family is destroyed.

Should Mercury and Venus be in the 7th house while the 4th house is occupied by a malefic planet and the Moon has another malefic in her 8th the dynasty of the native is destroyed. Even Jupiter in the 4th house cannot save one in such a circumstance.
Should the lord of the 8th house occupy the 5th, while Lagna has a malefic planet in it and the 4th has Moon therein, with the 5th lord being weak, there will be no descendancy after the native.

Notes: In addition to the 5th lord being weak, the following three conditions should prevail: The lord of the 8th in the 5th, a malefic in Lagna and the Moon in the 4th house.

Should the 12th house be occupied by weak Moon or weak Sun, one will be one-eyed. In case the Sun is in the 7th or the 8th house, along with a malefic, there will be eye diseases and tooth decay.

If the 4th and the 5th contain malefics, Jupiter posited in the 12th while the Moon is in the 6th or the 8th without the aspect or company of benefics, the native will doubtlessly become blind.

Should the Moon be on the meridian i.e. on the cusp of the 10th house, Mars be in the 7th house while Saturn is in the 2nd from the Sun, the native will be disabled and be removed from his caste. (He may change his religion also.)

The native will incur leprosy if the Moon is in the navamsa of Sagittarius, Capricorn or Pisces. Similar results will have to be expected if the Lagna navamsa falls in Scorpio, Cancer, Aries or Taurus and be in the company of a malefic.
The native will be affected as far as his private parts are concerned if the Moon being in the company of a malefic, falls in Cancer or Scorpio navamsa. Should the Moon be in the 4th navamsa and be conjoined with a malefic planet, there will be affliction to the native’s chest, belly and ears.

If the Moon is shadowed by Rahu and be in the 12th along with a malefic, the native will become insane, tend to quarrel or be irritated.

Note: The combination is that of Moon, Rahu and another malefic in the 12th from Lagna.

Should Saturn, posited in an angle with strength, aspect the lord of the Moon sign, the person will be disabled, unlucky and become an ascetic.

If the four planets, namely: Mars, the Sun, Jupiter and Saturn be together, avoiding the ascendant, the 4th, the 7th the 10th, the 5th and 9th (i.e. join in the 2nd, the 3rd, the 6th, the 8th, the 11th or the 12th) the native will be instrumental for the destruction of his dynasty, will be devoid of wife, sons and money and live in foreign countries.
Should one among Jupiter, the Moon and the Sun be in the Lagna or the 10th while a malefic is in the 12th even with ordinary brilliance and be aspected by an exceedingly strong Saturn, the native will lead men and obtain a holy order.

Notes: The aspect of Saturn should be on the planet in the Lagna or the 10th while a malefic is in the 12th even with ordinary brilliance and be aspected by an exceedingly strong Saturn, the native will lead men and obtain a holy order.

Notes: The aspect of Saturn should be on the planet in the Lagna or the 10th house, so that the holy order sustains.

Should the Moon be in a benefic's rasi or amsa (of Mercury in particular) and be in aspect to Saturn, who is with strength, and going towards the meridian in own house or in exaltation house, the native will become a Sanyasi and be not happy.

Notes: For example, a Capricorn native with Moon in the 12th in the house of Jupiter and aspected by a strong Saturn posited in the 10th cusp in Libra will take to ascetism.

When the Moon is waxing and is with exemplary strength and the ascendant lord in aspect to Mars who is devoid of strength, the native will take to penance, will be grief-stricken, be devoid of wealth and followers and will obtain his food and drink with difficulty.

Notes: The strength of the waxing Moon is with reference to her varga bala etc.
Should the lord of the ascendant join the Sun and aspect the Moon while Lagna is occupied by Venus or Jupiter and aspected by a malefic, the native causes destruction to the nobility of his birth.

Notes: This combination should be interpreted with caution. The malefic planet aspecting Venus or Jupiter in Lagna should be exceedingly strong, stronger than the aspected and simultaneously deadly inimical to the sign rising on the horizon. In such case, the native resorts to ignoble means.

Should Venus be in depression or inimical rasi and amsa, a malefic planet in a trine and the Lagna without good aspect, the native will give up his domestic responsibilities, be sagely in disposition and throughout life will follow others in the matter of principles (i.e. will not have any of his own).

The several yogas enumerated as above should be carefully evaluated along with the planets' strengths and weakness so that the good or bad of the Dasa periods are rightly declared.
CHAPTER 25
पंचविंशोऽध्यायः:

अधि स्त्रीजातकाचकलानि

स्त्रीपुरयो: समानं योगादि दशाफलं च पूर्वाक्षम।
यद्ययोगं स्त्रीशां तत्तत्सारं वदेतस्मातेषु || 1 1 ||

The effects of various combinations and Dasas should be equally applied to both females and males. The effects applicable to women as denoted by their horoscopes shall be restricted to them alone if those are of such nature. The rest shall be applicable to their husbands.

Notes: The general rules of Raja yogas and Ava yogas, longevity, Dasa Bhuktis are equally similar for both men and women. Some rules like menstruation, carrying a child in the womb, chastity of mind and physique (पतिव्रत) and such others as peculiar to women shall be restricted to the fair sex only. The other common results like livelihood etc. may be interpreted for men from their wives' natal charts.

१३ ध्वजं निधनमहे पतिसौभायं सुखं च जाप्ते।
१४ शीत्यं तु विलग्नेव विचित्रितेऽप्रत्यवस्मादं नवमे || 2 1 ||

The female's widowhood should be deduced from the 8th house. Her husband's luck and happiness are noted from her 7th house. Her appearance is indicated by her Lagna. Her children and wealth depend on her 9th house.

Notes: Of the Moon and Lagna, whichever is stronger, should be based for predictive purposes. A female's beauty, chastity, etc. are deduced from Lagna or Moon. Some say that 9th house indicates good or bad of the husband.
Benefic planets which are strong will produce auspicious results if they are connected with the said houses. Malefics give bad effects in such cases. The Bhavas that are not occupied by their lords should be evaluated in such a manner.

Should both of the Lagna and the Moon fall in masculine rasis and masculine amsas, and join malefics, she will have a male's appearance, be unbecoming and unfit for her husband.

Should both the Lagna and the Moon be in even rasi/amsa (i.e. female signs and amsas), the girl will possess a true feminine disposition. If benefics lend their aspects, or join Lagna/Moon as above, she will be lucky, chaste and famous.

Trimsamsa effects should be declared with reference to the stronger of the Moon and Lagna. The lord of such trimsamsa should also be strong.

Notes: The trimsamsas in odd signs are ruled as under: Mars 5, Saturn 5, Jupiter 8, Mercury 7 and Venus 5. In case of an even sign: Venus 5, Mercury 7, Jupiter 8, Saturn 5 and Mars 5. The 30 degree portion is allotted in the above proportion and order.

The female born in a sign of Mars and in the trimsamsa of Mars will give birth to a dead child and will not be of good qualities. Should the trimsamsa be that of Mercury (in Aries and Scorpio), she will be cunning, will follow dirty principles and
have few issues.

पुत्रवती जीवांशु बहुव्यांतिर पतिप्रिया कन्या।
कन्याजननी कन्या शुक्राश्रे जार्पर्यासनुप्तः। 11 8 11

Should the trimsamsa (in Aries or Scorpio) at birth be that of Jupiter, she will beget offspring, burdened by expenses galore and be dear to her partner. Should the said trimsamsa be of Venus, she will beget daughters and will indulge in secret (unsanctioned) sexual pleasures.

मन्दाश्रे प्रेष्या स्वाहुःशीला बहुविधा वनिता।
भानोर्येवं हि त्रिशाशालं समादेशयम्। 11 9 11

Being an Arien or Scorpion if born in a trimsamsa of Saturn, the female will be a servant and be vicious in several ways. The position of the Sun in trimsamsa in similar manner may also yield similar results.

Notes: Apart from considering the Lagna and the Moon for trimsamsa position, the Sun in the various trimsamsas can also yield similar results. This is what is hinted at in the last line of this sloka.

कुभ्यमनेर्माश्रे कन्या जार्पियाल्पमुत्त्रा स्वाह।
सौन्याश्रे तु कुलाइया पशुपतिर्मन्नित्ता च शुक्राश्रे। 11 10 11

Should the birth in a sign of Mercury fall in Mars trimsamsa area, the female will be addicted to another man. She will have few issues. And in Mercury’s trimsamsa she will be supreme of the family and if in the trimsamsa of Venus, she will have cattle, wealth and luxuries.

साध्या पतिप्रिया च जीवांशु क्षेत्रदुर्गणे जीवे।
मन्दाश्रे कल्यासमा नुजङ्जङ्जा च न भर्तिक्षता च। 11 12 11

In the trimsamsa of Jupiter, a female born in a Mercury’s sign will be devoted to her husband exclusively, be dear to him. If Jupiter is in own house or in exaltation sign, same effects will prevail. If she is born in a Mercury’s sign, in Saturn’s trimsamsa, she will equal a neuter, will give birth to dead child (or her children will die) and she will not live with her husband.
If a sign of Jupiter rules at birth, the female born in the trimsamsa of Mars, will be a domestic servant, and will be famous, if in the trimsamsa of Jupiter, she will be very rich and in Mercury’s trimsamsa, she will be adored by all. She will have sons if the trimsamsa be of Venus. She will also be virtuous and dear to her husband. The trimsamsa of Saturn will make her poor, beget daughters and independent at all times.

For birth in a sign of Venus in the trimsamsa of Mars: she will be wicked, like quarrels, hate her husband, and will have a bad history. If the trimsamsa is that of Mercury, she will take pleasure in poetry, arts, singing and playing instruments, will be beautiful and virtuous. She will be bestowed with husband, sons and wealth, if the trimsamsa is that of Jupiter. Should the trimsamsa belong to Venus, she will have all luxuries, be sharp and dear to all. If the birth is in Saturn’s trimsamsa, she will remarry. She will beget dead children or lose children and be always sick.

Now a sign of Saturn at birth. Should the trimsamsa belong to Mars, she will be a servant, an unchaste woman and will beget dead children. Mercury’s trimsamsa indicates that she will not
be loyal to her husband, be unchaste and cunning. She will be
dear to her husband, lucky and widely famous, if born in
Jupiter’s trimsamsa. If born in the trimsamsa of Venus, she will
be of lordly disposition, be barren and be devoid of good history.
She will take to bad traditions and will be very unlucky if born in
Saturn’s trimsamsa.

As regards those females born in Leo: In trimsamsa of
Mars—she will be very talkative, unchaste, be in distant places,
and will resemble men in appearance and qualities. In the
trimsamsa of Mercury, she will be devoted of her work but be
not chaste. She will be dear to king, will not have many issues
and be always sick if born in trimsamsa of Venus. She will be
healthy and poor if Saturn is the ruler of trimsamsa. She will be
liked by the king if born in Jupiter’s trimsamsa.

Now the various trimsamsa in Cancer at birth: She will be
self-willed, sensual and will lose children if the trimsamsa is that
of Mars. The issues and longevity are limited by Jupiter’s
trimsamsa. Mercury’s trimsamsa will make her an artisan. She
will be either barren or have children dead if it is Venusian
trimsamsa. Saturn’s trimsamsa will deprive of her husband and
she will take out her food with difficulty.

The astrologer should predict the effects of trimsamsa as
detailed above. Such trimsamsa effects should be predicted
through the Moon and the Sun or through the Lagna and the Moon.

Notes: Out of the Moon, Lagna and the Sun, whichever is stronger, will yield results depending on the trimsamsa occupied.

One’s husband will be wretched if the 7th house is vacant, be weak if aspected by malefics, but not benefics.

Should Mercury and Saturn be in the 7th house, she will beget a husband equal to a neuter. She will be barren and unlucky. She will always be away. Should the 7th be a movable rasi or its lord be in such navamsa, her husband will like to be away from home and a fixed sign will make him stick to home.

Should the Sun be in the 7th, she will be given up by her husband. Early widowhood is caused by Mars in the 7th. If Saturn is in the 7th and aspected by malefics, she will remain unmarried or she will become a widow and go to other men.

Another marriage to a woman is indicated if the 7th house is occupied by both malefics and benefics. She will become a widow if both Mars and Saturn are in the 7th house owned by malefic.
Should the Sun and Rahu be in the 7th house, the lady will have many husbands. If a malefic is in the 7th house without strength and benefic aspect, she will be given up by her husband and if the said planet be also in depression, she will be inimical to her husband.

Should there be exchange of navamsas between Mars and Venus, the female will be secretly addicted to other men. If she has the Moon in her 7th house simultaneously, her husband also will be so.

If the Moon and Venus be together in Lagna, belonging to Mars or Saturn, while the 5th house is occupied by a malefic, the woman in question will be barren.

If Mars aspected by Saturn is in the 7th rasi or navamsa or Saturn aspected by Mars is similarly posited, the female will have diseased vagina. She will also be unfortunate.

Should the 7th house be owned and aspected by a benefic and similarly the 7th navamsa, the female will belong to a supremely classified lot and dear to her husband without any doubt.

Notes: The writers on erotical science divided the women into 4 classes. According to Rathi Manjari, they are: Padmini,
Padmagandha, Charukesi and Krisangi. The first two kinds of women possess soft speech, virtues, and be interested in songs and dances. The other two kinds of females are said to possess eyes like the petals of lotus, narrow and sharp nostrils, and big and elevated pair of breast.

The lady who has a good 7th house will belong to one such supreme classifications.

If the Sun is in own house in the 7th rasi/amsa, the husband of such a lady will be sensually disposed and soft in speech. The Moon in similar condition indicates a soft spoken husband who will be at the disposal of another lady. Mars in such a case gives a poor husband who is addicted to other women. Mercury in similar position gives a learned and happy husband. A virtuous husband who has five sense under control is indicated by Jupiter. The female gets a lucky and happy husband who has Venus in similar position. Saturn disposed thus gives an old man and a dunce as husband. Thus should be guessed about the husband of the female who has these planets in the 7th.

Whatever has been said about the 7th house and the Lagna should be combined with the various combinations in the horoscopes of the couple and results declared accordingly.
and occupied by the Moon and Venus, the female will be happy but will hate her husband. She will always be on the move.

Should the Moon, and Mercury be in the ascendant, she will be a supreme person of the race, and will be an exponent of Vedas. If Venus and Mercury be in the Lagna, she will be lucky and a supreme person of the race. Should Mercury, the Moon and Venus be in the Lagna, the female will have abundant comforts and money. Jupiter in the Lagna gives her exceeding wealth, prosperity and sons.

Notes: According to this sloka, Saturn in Capricorn, Aquarius or Libra as Ascendants is good. Similarly other planets.

Should a malefic be in the 8th, widowhood is caused. An aspect from another malefic thereto makes it all the more certain. The dasa of the lord of the navamsa occupied by the lord of the 8th house will surely bring forth widowhood to a female.

If a benefic planet is in the 8th house, the woman predeceases her husband. Both the husband and wife quit the world at a time, if the female has both benefic and malefic in the 8th house. The strength and weakness of the planets should be wisely understood.
Though there be malefics in the 7th or the 8th, a benefic in the 9th in a female's nativity will give her happiness concerning her husband and issues. She will along with her husband have a long lease of life.

Should Sagittarius, Cancer or Pisces rise at the birth, the female will be source of misery to her husband and issues.

If the Moon is in the 5th house identical with Leo, Scorpio, Taurus or Virgo, the female will have not many issues. This is equally true in regard to males also.

Malefics posited in the Lagna, the 7th, the 8th and the 9th will give only bad results. Should these houses be devoid of benefics, the female will always be subjected to grievous effects.

Should a malefic be in the 4th, the female will deliver many times. At the time of giving a girl away in marriage, whatever ways have been laid earlier, should be consulted.

Notes: A malefic in the 4th will only cause frequent deliveries for the female. How long the children live will depend on the 9th house.

Thus ends the 25th Chapter entitled "Stree Jataka" in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 26

बद्विंशोत्थथ्यायः:

अथ नैयायिकलक्षणानि

प्रजातां च जन्तृतां मरणं येन कैन्नचिदतः।
तत्वस्निद्धातिपञ्चां चक्ष्येन निर्यागलक्षणम्। ॥ १ ॥

All the creatures will face death for some reason or other. To
decide the reasons, the several indications are to be known thus:

शिक्षितामोक्षणिष्ठेते प्रायंस्मिष्ठेतुकृतिमणाये: स्यादृ।
निधनस्मूर्गितहु: पदेश्वरस्वके चरांश्रेष्ठं। ॥ २ ॥

Note the planet occupying the 8th house. If it is the Sun, the
death is through fire; the Moon-water, Mars-weapon, Mercury-
fall, Jupiter-fever, Venus-indigestion and Saturn-hunger. De­
pending on the 8th house being a movable, fixed or dual sign,
death will be in foreign, own house or while on the move.

बहुलग्रहसंकुले स्निधाने बहुशेषसंयानानिधनम्।
शाशिलनयोविशेषाद्विलिनो रथदिनक्ष्यानिधनम्। ॥ ३ ॥

The death of a native will be due to so many afflictions as the
planets are many in the 8th house. The planets in the 8th house
from the stronger of Lagna and the Moon are to be considered
(for purpose of death.)

लग्नादस्तमार्गोऽस्माः स्वभाष्टोपत्रवा मूतिति विवायात।
निधनेष्या नवाशास्तितताशिनिमित्योष्टिातानि वा। ॥ ४ ॥

The death of a native may be expected through the humour
(wind, phlegm or bile) belonging to the 8th house or the navamsa
occupied by the 8th lord.
CHAPTER 26

Should the rasi or navamsa referred to above is Aries, death will be caused by fever, poison, defects of digestive fire and bile. The humour causing death will be according to the planet joining or aspecting.

\[ \text{Should such a rasi/navamsa be the Taurus death will be due to the three humours, weapons, thirst etc. This is so when the rasi/navamsa above is not occupied by any planet. If occupied, the humour of the planet concerned will prevail.} \]

\[ \text{Should it be Gemini rasi or navamsa, death will be due to cough, breathing troubles, diseases generated by heat, colics etc. The rasi or the navamsa of the Moon indicates death due to rheumatic pains, mental affliction, diarrhoea etc.} \]

\[ \text{Should it be Libra death will be through blunders committed by his thoughts, fever, delirium or the effects of the dasa ruling at that time.} \]

\[ \text{Should it be Scorpio, death will be due to jaundice, and} \]
defective spleen etc. Should it be Sagittarius having a malefic therein, death will be through a tree, water, weapon, wood etc.

Should it be Makara rasi or navamsa, death is due to hit by spear or while tilling lands or by mental aberration. Should it be con­

joined with a malefic death is through wild animals like tiger, fever, cough, consumption (pulmonary disease) and in unnatural circumstances i.e. man-made.

Should it be Aquarius rasi or navamsa and be with malefic death will be through tigers, weapons, snakes etc., and cough, fever, consumption etc.

Should it be Pisces rasi or amsa, death will be due to snakes, journey, wind, machinery, collision of a steamer in the mid­

waters or through the roaring thunders.

Death should normally happen due to dysentry, fever, thirst, diseases of stomach, poison, lack of continued food, breakage, and diseases in the body.

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Should the Moon be in her fateful degrees as mentioned before identical with Lagna, 12th or 8th, death should be ex­
pected through water, machinery etc.

Should it be Sagittarius having a malefic therein, death will be through a tree, water, weapon, wood etc.

If it is Makara rasi or navamsa, death is due to hit by spear or while tilling lands or by mental aberration. Should it be con­

joined with a malefic death is through wild animals like tiger, fever, cough, consumption (pulmonary disease) and in unnatural circumstances i.e. man-made.

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Should it be Pisces rasi or amsa, death will be due to snakes, journey, wind, machinery, collision of a steamer in the mid­

waters or through the roaring thunders.

Death should normally happen due to dysentry, fever, thirst, diseases of stomach, poison, lack of continued food, breakage, and diseases in the body.
If the Moon and the Sun be in Lagna in a common sign (i.e. Gemini, Virgo, Sagittarius or Pisces) and be conjoined with or aspected by a malefic planet, the native’s life ends surely in the midst of water.

Notes: Suppose Pisces rises with the Sun and the Moon along with Rahu, there may be danger through water, like drowning, being washed away in floods, death in torrential rains etc.

If Saturn is in the 4th while the Moon is in the 7th and Mars in the 10th, death will take place by falling down from a tree or in a well.

If the Moon is in the Aries, Scorpio, Capricorn or Aquarius, between two malefics and without any aspect from benefics, death will be by ropes, thunderbolt, weapons, etc. Same result follows if the Moon is in Virgo.

Should malefics be in the 4th and 10th and benefics in the 8th or the Lagna, death will be by implement through a spear or trident or by rheumatic, heart cardiac arrest etc. (हद्यशूल)

Notes: Since malefics are involved in the 4th, diseases like rheumatic, heart cardiac arrest etc. are indicated.

Should Saturn be in 12th, 6th, 8th, or the 4th along with the Moon, the native’s end occurs in the sea. Two malefics surrounding the 8th may also bring about such a death.
If there are malefics in the trines from Lagna or the Moon or if Rahu is in the 8th, death will be caused by hanging.

If the Sun and Rahu are in the ascendant while the Moon is in the 6th/8th and malefics be in the 12th, death will take place through poison or weapon.

If Rahu is placed in the 4th or the 8th and is aspected by the Lord of the 8th, or if the 8th is occupied by malefic or aspected by such a planet, death is indicated by poison, weapon or fire.

Death by hanging is indicated if the Sun is in the 7th house along with Rahu or Ketu while Venus is in the 8th.

Should the Lagna lord be in an angle and surrounded by two malefics while the 8th is tenanted by a planet, death is caused by one’s own anger.

If the Sun is in Lagna while Saturn is in the 5th house and Mars in the 2nd or the 9th the native’s death is caused by a tree, thunderbolt or a wall.

Death by fall of a log is indicated if decreasing Moon is in the 8th house, the Sun is in the 4th, Saturn in the 7th, Mars in the 2nd.
If decreasing Moon is in the 10th house, while Mars is in the 9th, Saturn ascending and the Sun in the 5th, death will be by fire or remaining in bondage.

Should Mars be in Libra while the Sun is in Aries/Scorpio and the Moon in one of the rasis of Mars or Saturn, death will take place amidst filth.

If Saturn is in the 2nd or 4th, while the Moon is in the 10th and Mars in the 7th, death of the native will be caused by worms.

Should the 4th and 10th contain malefics while the decreasing Moon is in the 8th, 12th or the 6th, the native’s end will occur while he is on journey or through a thunderbolt.

Should the Sun and Mars be in the 12th the Moon and Rahu in the 7th, and Jupiter in angle the native will die in a distant place or in a temple or garden.
Should the lord of the 8th be in the 8th, identical with a watery sign or in the 6th, or 12th, the native’s death will be through cruel animals, snakes or falling in a well or while in his own abode.

If Ketu is in the 8th house, while the 8th lord is in an angle, malefics in the 12th and the Lagna Lord be devoid of strength, the native’s death will be due to his resorting to bad ways.

Should the Lagna be in Visha Ghatika Muhurta while the 8th house has a malefic in it, the death will be through poison, fire or weapon. The same results can be expected if the 8th Lord is fateful in degree joining a malefic.

Should Mars and Saturn exchange their rasis or navamsas, be in fateful degrees (of those signs occupied by them) and be angular (form Lagna), the native’s death will be through sovereign wrath or by being impaled by a spear or some such killing weapons.

Notes: The exchange of Saturn and Mars can only be (1) Aquarius-Scorpio or (2) Capricorn-Aries so that they can be in Lagna’s angle.

Should the Moon be in Lagna, the Sun in the 8th without strength, Jupiter in the 12th while a malefic is in the 4th house,
the native’s death will take place following the removal of his hands and eyes or through weapons by mean elements at night.

If Mars and Mercury be in the 8th house while the Lagna Lord is in the rasi or amsa of a benefic planet, the native’s death takes place through flies, venomous reptiles etc.

Should there be many planets in the 4th house while the 8th lord and ascendant lord are together, the death of the native will come to pass along with many persons.

Notes: This combination may be found in such cases of earth-quakes, air/rail accidents which are major in nature, food poison in public places etc.

Should the Lagna lord be in the company of 5th and 8th lords in any rasi, the native will die along with his son. If it is a combination of Lagna lord, 7th and 8th lords, the native dies along with his wife.

Naturally, if a dasa is at its end, the death will occur in simple way (i.e. not by cruel or painful means) and the mid of an untoward planet’s dasa the death will be cruel corresponding to the 8th house.

The place of death will correspond to the rasi or navamsa of the 8th lord. According to rasi and amsa the place, whether on land or in water, and the direction of death should be guessed.
If the Lagna is a sign which is strong in nights, death will come to pass in a night. And day-signs at birth will bring about the end in day time. If the Lagna is vacant, these results will come to pass. If, however, there be a planet, the effects relating to that planet shall also be weighed.

The state of unconsciousness preceding one’s death will correspond to the navamsas elapsed (i.e. the period in terms of navamsas passed in particular natal lagna), if when a benefic is in the lagna. If the 8th lord is in his own or exaltation rasi or navamsa, it has to be trebled.

Notes: The person will be unconscious depending on the reasons for death for a period equal to the time elapsed at birth in Lagna. If, for example, one is born in Virgo in which 45 minutes have passed, he will be without consciousness for an equal duration. If the 8th lord is in own rasi or exaltation rasi, this period is multiplied by 3. And if it be so in both rasi and amsa charts, the duration will be six-fold.

When the Ascendant lord is in a watery navamsa or watery sign, the Moon or Venus aspecting the 4th house and the 8th and the 12th be occupied by malefics, the native will be killed in the middle of water, i.e. mid-river etc.

Should the lord of the Lagna be in the 8th in navamsa or be combust or even in an enemy’s rasi, one will die in a country where he has no relatives and in a natural course.
Note the lord of navamsa occupied by Lagna lord. If the said navamsa lord be in Lagna in rasi kundali along with the Lagna lord or aspected by Lagna lord death will occur in a place other than the one of birth. The lagna and its Lord can also be replaced with the Moon sign lord in the said combination.

Notes: There are two combinations suggested in the sloka. Assume Lagna is Taurus and its lord Venus is in the Scorpio navamsa. If Mars ruling the said amsa be in Taurus, which is the rasi lagna and be with Venus or be aspected by Venus, the results mentioned will come to pass. Similarly, assume the Moon is in Sagittarius rasi, and its lord Jupiter is in Mercury’s navamsa i.e. Virgo or Gemini. Now if the said Mercury is in Sagittarius, joining Jupiter or aspected by him can bring about identical event. Another possible interpretation for the 2nd line is that the lagna lord should aspect the navamsa lord of the Moon sign lord to which, however, I do not subscribe.

Should the natal lagna be in a house of Jupiter or in such Vargas, the soul attains heavens. If a rasi of Venus or the rasi of the Moon be the lagna, the departed soul reaches the Mane’s world. If a Rasi of Mars or Leo be the natal Lagna, mortal’s world will receive the soul. Should Ketu ascend, the person goes to Mrityu Loka, i.e. hell. Should Mercury and his rasi ascend, one will assume the kind of a brutal animal. Should Saturn or Rahu ascend or Saturn’s rasi be lagna, the person is destined to take rebirth as a devil etc.

Notes: In these slokas, the rasis of Jupiter, the Moon, Venus, Mars and the Sun are referred. Ketu’s position in lagna is also touched. Mercury’s position as well as his rasis are discussed. As far as Rahu is concerned, he is clubbed along with Saturn and afterwards, the word kshetra i.e. rasi is mentioned. Though the correct translation is “Saturn’s house or Rahu’s Lagna...”, I have
put the translation in a different way as done in the appropriate context, only to have a sensible approach as Rahu has no house of his own. Moreover, as regards Ketu, the author has been clear. Of course there are different opinions about the nodes being additional lords of certain houses. To avoid confusion, the rendering and clarification are placed before the readers who can make judgement on the issue.

There is another method of ascertaining the status of the departed soul. If the strongest of the Moon and the Sun be in the decanate of Jupiter, the departed goes to heavens; in the decanate of Moon or Venus Pitruloka, that of Sun or Mars, rebirth as animals etc. and that of Mercury or Saturn, hell.

Should a rasi be without any planet in it or unaspected by planet, the effects arising out of the ownership of the bhava of the planet (and the effects due to that planet’s nature) will prevail.

Notes: This rule applies to any common circumstance and not just this chapter alone.

Whatever is stated in astrological works relating to auspicious effects has been stated here (in this work).

Thus ends the 26th chapter entitled “On Death” in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 27

सप्तविंशोष्यायः:

अथ नाप्तजातकविविधः:

जन्मायनन्तुसाहमध्यमासो दिनं तथा।
नवांशद्वादशासो च जन्मध्य राशिरेत् च िि ि
यथं न ज्ञेयते पुमः सवतीत्वः पृच्छकः।
स्वच्छेश्वरे तु समये देवतः पूजयेतदा ि 2 ि
मुन्तफलगुणादीन् दत्ता तं हितमादरातुः
चिन्तयेत् स्वानि कार्याणि पृच्छेद्यू सर्वं यथा तथा ि 3 ि

If a querist does not have the knowledge of his birth year, ayana, ritu, month etc. paksha, day, navamsa, dwadasamsa, lagna, star and janma rasi, he can gain the information from an astrologer. The querist should come to the astrologer when the sky is clear (i.e. cloudless) with dakshina, flowers, fruits etc. and declare such a purpose. The sky’s clarity is a good augury for prasna. One should not give predictions when there is a state of cloud in the sky, rain, thunder etc. The offer of flowers etc. are considered to be good omens.

Notes: One’s natal data right from navamsa lagna to the year and also planetary positions can be ascertained from the planetary chart cast for the time of question relating to such desire. This is called Nashta Jatak Paddhati. This system has also been discussed briefly in Varaha Mihira’s Brihat Jatakam, my translation of Saravali etc. We have already brought out an exclusive classic text’s translation in English, entitled “Nashta Jatakam” which the reader may procure from Ranjan Publication, 16, Ansari Road, New Delhi-110002 (INDIA) for exhaustive information.
The astrologer should work out the ascendant prevailing for the time of query (which is called Arudha Lagna or Prasna Lagna) after evaluating (the sincerity of) the querist and the omens existing around. From these (i.e. from the chart cast for the time of query) the birth year, ayana, month, nakshatra and the rasi can be estimated through several principles.

Jupiter’s navamsa position will correspond to the Arudha Lagna Navamsa or the Udaya Lagna (strongest of the two) or the triangles thereof.

**Notes:** This sloka can better be interpreted thus: The rasi position of Jupiter will be similar to the navamsa, or triangles thereof, of the stronger of the two, i.e. Udaya Lagna (the house that ascended first on that day) or the Prasna Lagna. This is a more logical interpretation.

All the above details can be guessed as explained below after an estimation of the querist’s age. Should the Prasna Lagna be in the first half of that rasi, the birth should have been in Uttarayana, i.e. when the Sun is in northern course. Should it be the second half, the birth should have been in Dakshinayana, i.e. during the Sun’s southerly course. That is how an astrologer should tell the querist.
The Ritu of birth should be understood through the planet in the Lagna or the decanate lord thereof. The three seasons of uttarayana are ruled by Saturn, Venus or Mars while in Dakshinayana the three lords are the Moon, Mercury and Jupiter. Should the Sun be in lagna or the hora or decanate rising at the time of query, the querist was born in Greeshma Ritu. This is true when the same is not aspected by or conjoined with any other planet. Should the Ritu not suit the Ayana, the Ritus of the Moon, Mercury and Jupiter should be altered with that of Venus, Mars and Saturn respectively.

Should the Prasna Lagna be in the first 5 degrees of the decanate, the birth should have been in the first month of the Ritu, if in the second half of the decanate, the birth was in the second month of the Ritu. If the querist faces the north-east and touches the right side of the body, the birth was in uttarayana and if he touches the left side, it is Dakshinayana. The Ritu can be guessed by the flowers touched in addition to the above. Similarly through the portion of the body touched by the querist, the Ayana can be guessed. Should he touch the upper portion, it is uttarayana and the lower portion indicates Dakshinayana. By a repeated touch, the month can be guessed. If two estimations by two different methods coincide, then it is only true.

If the Prasna Lagna be Scorpio or Aquarius or Virgo or
Pisces, Leo or Libra, the birth should have been in the night.

If the Prasna Lagna be among Taurus, Cancer, Gemini, Capricorn or Sagittarius, or Ravi Hora, it is a day birth.

If Pisces rises in rasi or navamsa at the time of query, the birth should have been at Sun set, or at a time when day starts (i.e. Sun rise), or mid-day or midnight.

The number of degree past in the Prasna Lagna or the degrees traversed by the Moon at the time of query will correspond to the ghatis passed from Sun rise or Sun set at birth.

The upper portion of the body represents a movable sign, the middle portion a mixed sign and the lower portion a common sign.

Notes: If the querist touches his head, the Lagna can be Aries, foot Pisces etc. If the cry of a bull is heard, the birth can be in Taurus. Regarding appearances on the scene, if a virgin is found, it can be Virgo; a couple indicate Gemini; if a pot of water is found it is Aquarius, and if fish are found, it is Pisces. Similar decisions may be made befitting other astrological calculations.
Note the rasi occupied by the strongest planet and its position with reference to Prasna Lagna. So many signs away from that planet will the natal lagna be.

Notes: For example, Leo rises at the time of query and the strongest planet Mars is posited in Sagittarius, i.e. 5 signs away from Leo. The natal lagna will be 5 signs away from Sagittarius, i.e. in Aries. The distance be better measured in terms of longitudes.

Possibly, the Prasna Lagna or its triangles can also correspond to natal ascendant or the rasi from which a planet lends its aspect to Prasna Lagna can also be natal ascendant. Alternatively the Rasi owned by the planet in Prasna Lagna may coincide with Janma Lagna.

Note the number of rasis between Prasna Lagna and the Lagna at Sun rise on the day of the query. So many stars counted from Aswini will be the natal star.

Notes: The counting should be only from Prasna Lagna to Udaya Lagna and not vice versa. Suppose the Lagna at query is Gemini while the Udaya Lagna is Pisces. The difference of rasis is 10. Counted from Aswini, we get Makha (the 10th from Aswini) as birth star of the native.

Multiply by 2 the difference of rasis between Prasna Lagna and Udaya Lagna. To this product, add the number denoted by the ruling asterism at the time of query. Divide the final product by 27 and the remainder will represent the birth star counted from Aswini.
Notes: As per the previous example, the difference between Prasna and Udaya Lagna is 10. This multiplied by 2 reveals 20. Suppose Poorvabhadra rules on the day, which is the 26th star. Now when 26 is added to 20, we get 46. And 46 divided by 27 leaves a balance of 19. Counted from Aswini, the 19th star is Moola which is the birth star.

The Prasna Matras (i.e. the value of the words uttered by the querist) should be added twice and thrice and be divided by 27. The remainder counted from Aswini will reveal the natal star.

Notes: The Kerala asans have laid down more than a dozen methods to ascertain the natal Lagna through the word uttered by the querist. These can be found in my English translation of Nashta Jataka.

The rays for the 12 rasis starting from Aries are 9, 8, 14, 8, 11, 9, 6, 7, 5, 10, 8 and 14 respectively. For the planets from the Sun, these are 20, 18, 12, 14, 8, 18 and 10. Thus, ancient writers say.

Notes: These rays are useful for Nashta Jataka Paddhati and are peculiar to it.

The figure denoted by the rays for Prasna Lagna (i.e. the rays for the said sign) should be multiplied by the figure denoted by the rays for the planet therein. Divide the product by 12. The remainder will indicate the Janma rasi counted from Aries. Similar process to Udaya Lagna will yield Nakshatra at birth, when divided by 27.
If there is no planet in the said rasi, it should be multiplied by the figure of rays of the planet and the resultant product be divided by 27. The remainder left thus be treated as nakshatra. Instead of 27 divide by 12 to get Janma Rasi.

The figures of the Rasi which is lagna at the time of query should be added to the planet concerned. The product should be divided by 27; the remainder indicates birth star, when counted from Aswini.

Thus ends the 27th chapter entitled “Lost Horoscopy” in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 28

अष्टाविंशिणोऽध्यायः

अध्याशिवन्यादि नक्षत्रशीलानि

प्रज्ञे भृतिमान् दृश्चः स्वभूर्मिनः कुलाधिको मानी।
लघुभोजनोदितमानो गध्यः स्यादसिंहनीमुखः। ॥ १ ॥

The person born in Aswini nakshatra will be scholarly, steady, expert, faithful to his duties and an important person of his family. He will have self-respect and eat little. He will enjoy high degree of respect and be of medium status.

शान्तात्मा चलचित्तः स्त्रीलोके भ्रातृवृत्तिभो मानी।
थोरे मित्रसहायिणिनीं भावमुख्यान्यः। ॥ २ ॥

One born in the asterism of Bharani will have quietly disposed mind. He will be unsteady in thinking, be after women, dear to his brothers, self-respected, courageous, helpful to friends, longlived and with less number of sons.

भार्तिविहीने वल्कोचलोधैकारणिसंततिजीवः।
सत्यपरे वहुज्ञानो वहुप्रस्तवं च जायस्तेन्मल्ले। ॥ ३ ॥

The person at whose birth the star of Krittika rules will have no ability to rectify wrong course, will be strong, fickle minded will have various food stuffs at his disposal and be extremely brilliant. He will have many dwelling places and be very talkative.

उध्योंगश्रोमबुद्धो गणेशवरो वक्त्रपार्शवः।
कुख्को मातुरनिष्टे रोहिण्या जायते धनी बिद्वान्। ॥ ४ ॥
Should Rohini be one's natal constellation, he will have plenty of hair on the upper portion of the body, will head a folk, have marks on his back, face and sides, will cheat others, be ominous to his mother, be wealthy and learned.

The person born in Mrigasira star will be fickle-minded, broad-bodied, sickly, prone to several accidents in boyhood, enthusiastic, and will have many enemies and miseries.

The native with Ardra as his natal star will have wavering mind, be a crafty speaker, and will steal others' money, be self-respected, will have few sons, be long-lived and will have royal money.

The native born in Punarvasu will be liberal in giving away donations, be happy, of good qualities, a dunce, sick and suffer from thirst. He will be satisfied with small income and be little wise.

The native of Pushya nakshatra will be very angrily disposed, be intelligent, bold, talkative, learned in many branches, be helpful to his relatives, a thief, wealthy and independent.

The native who has Aslesha as ruling star will be cruel (or of malefic tendencies), fickle-minded, eloquent, will lead men, be bestowed with wisdom, will have lot of money, have income in multiple ways, have few sons and be cunning.
Should Makha be one’s birth star, he will be wise, modest have permanent enemies, be praised by virtuous people, cruel have many persons to serve him, enjoy luxuries, respect gods and his father and be very industrious.

The native who has Poorva Phalguni as his natal star will be an affable speaker, liberal in donations, mean minded (or depressed), be burdened with varied expenses, have obedient servants, be famous, dear to king and will fear war.

Should Uttara Phalguni be one’s natal asterism, he will be liked by his wife (or women), fortunate, will lead men, be wise, have income from the sovereign, many wives, liberal mind, be luxurious and will talk much.

Should one be born in Hasta, he will be sensually disposed, clever, good in speaking and be disposed thievishly. He will be rich and be intent on living in foreign places. He will show enthusiasm in war, be very expert and will destroy his enemies.

If Chitra should be one’s natal star, he will like bad women, be sinful, enthusiastic in several ways, argumentative in nature, will have luxurious robes, live in foreign countries and be happy.
One born in Swati will be mild, happy, compassionate, affable, virtuous, will incur debts, live in foreign places, hatefully disposed to his relatives, be simple in dress and will have few sons.

Should Visakha be one's birth star, he will be jealously disposed, will utter too much, have sons, wife, money many wisdom and be respectful towards the learned, preceptors, and Brahmans and be liberal in donations. He will suffer from eye-diseases.

The native who has Anuradha as his birth star will be troubled by hunger and thirst, grievous, kind, virtuous and fortunate. He will wander and live in foreign places.

The native of Jyeshta nakshatra will be satisfied, virtuous have many sons and friends and be quite angrily disposed. He will be troubled by relatives and be principally placed among his own family.

One born in Moola will be wise, happy, rich, prone to diseases and be a big thief. He will be fortunate, unsteady in mind, eldest among co-borns and be a king.

One born in Poorvashada star will be firm in friendship, modest, will have many sons, lead men, be intelligent, will consume savoury food, will have pleasure from wife and will be dear to the king.
Should one be born in Uttarashadha star, he will like fun, be modest, will have many enemies, be distressed, will have distinguished knowledge, will wander, will have many wives and be kind.

The native of Sravana nakshatra will have knowledge of Vedas (or be proficient in sacred knowledge), will live in foreign countries, will have an exalted wife, be wealthy and famous, will have few sons, many enemies, be troubled by several expenses, be a lord and be happy.

One with Dhanishta as birth star will be wealthy, liberal in donation, courageous, will lose his wife, be happy in foreign countries, be a liar, be talkative and like dancing and singing.

The person born in Satabhisha nakshatra will be foul-mouthed or garrulous, be a cheat, a dependent, will lose his sons and brothers, be wealthy and fickle-minded. He will be of miserly disposition, be cunning and will destroy his enemies.

One born in Poorvabhadra will be adulterous, will have no permanent residence, be difficult to be won over, will enjoy, will get money from sovereign, base, dutiful and long-lived.
One born in Uttarbhadra will be a good speaker, be happy, will have children and permanent enemies, be virtuous, timid, greedy and intent upon massing money.

The native of Revati will enjoy full span of life, be fortunate, be at the disposal of women, will have selfrespect and pride, will be spiritful, very courageous and spiteful.

The two Pakshas, viz. Shukla and Krishna Pakshas, will yield little results while the results obtained from the strength of the constellations will confer goods on the native should these stars be aspected by benefic planets, or be in their company, the extent of good is full.

Notes: It is suggested that there will be insignificant results when counted from the Paksha at birth, while the efficacy of birth in a particular asterism will prevail. And the beneficence is surely greater, if the birth star is well disposed in terms of aspect or conjunction from and with benefic bodies in the heavens. For example, one's birth star being Rohini if aspected by or conjoined with Mercury, Jupiter or Venus, there will be all round prosperity.

A female born in the following asterisms shall be avoided: Aradra, Aslesha, Satabhisha, Pushya, Moola, Chitta, Jyeshta and Krittika, as they bring about grief to one's brothers, sons etc. cause death, consumption or quarrel.

Notes: The author suggests that such females will cause the death of native, his brothers, sons etc. The native who accepts such a girl will suffer consumption and be involved in quarrel. The word "Vigraha" means also separation. Hence, there may be separation between the couple.
Should the son be of the same asterism of his father, he will promote the death of his mother. Similarly, sons with the nakshatras of mothers will cause the death of fathers. Girls in identical circumstances produce no such effect.

Thus ends the 28th Chapter entitled "Qualities of Constellations" in Horasara of Prihuyasas, son of Varaha Mihira.
CHAPTER 29

एकोनत्रिंशोध्यायः:

अथ मेशादिराशिफलानि

वृत्तको जनवल्लभोदितचपलो गोमानू व्ययातोतनो
बाचालो लघुभोजन: कुटिलगणो आती समवृत्तिः।।
पिताम्भर जनितादृष्टिप्रदन: क्रोधी स्वरूपायिन्वतः
मेथोध्य: सहस्रार्ज्जोविकृष्ण: कलेशानिलो बच्चुपि: ।। 1 ।।

One who has the Moon in Aries will have round eyes, be liked by people, very fickle-minded, will have cows, be troubled by expenses, will wander, be talkative, will eat not much, walk in a crooked way, be wise, respected by a gathering, bilious, dear to women, will have few sons, be angrily disposed, courageous, eldest among the brothers, miserly, and be troubled by his relatives.

उद्वृत्तो बलवानु पृथ्विस्वदनो भोगी सुखी जनवानुः
आसीनो गिरिकन्तरेऽनु निशुष्को नानासर्वनाशवरः।।
पूर्वावलेख: सुतक-थिल्लविकृष्ण: कन्याप्रजावानु धशी
मध्यान्यं पुरुषवानु वृष्णो दमल्यो दीपिनान् ।। 2 ।।

The native who has the Moon in Taurus will be tall, strong, will have prominent thighs and face and enjoy pleasures. He will be happy and wise. He will sit in mountains and caves. He will be an able orator and know many meanings. He will be given up by his sons and relatives. He will have many daughters. He will be disposed to forgive others. From the middle part of his life, he will be happy till the end. He will like his wife and be brilliant.
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Should the Moon be in Gemini, the native will look like a cupid, will have grand face, clear voice, be fickle-minded, will be impotent, or otherwise highly sensual, will have few sons, will be fond of betting and music, will hate his relatives, be phlegmatic, windy, self-willed, fond of his wife, liberal in gifts, witty, fond of eating and drinks and courageous.

One with the Moon in Cancer will be very intelligent, of good qualities, superior of his relatives, will be troubled by windy complaints and fire, be talkative, will possess a strong body, be steady in quarrels, very strong, will have few issues, many houses, will be an astrologer, will be fast (in action), happy, will have declined wealth, will obtain secret sons (i.e. from women other than his wife), be wise, be never lonely, will have lot to speak and acquire wealth through kings.

The native who has the Moon in Leo will be profound, exalted, broadfaced, blessed with wisdom, virtues and pleasures, will be cunning, will have lovely appearance, be compassionate, will do his work without fear, will have anger lasting for a short while, be lean, self-willed, very wealthy, dear to his mother, stubborn, stronger than his enemies, be not with his people, and will have few issues.
One born with the Moon in Virgo will be dirty, will have limited happiness and little wealth, be very intelligent, virtuous, will hate his relatives, be comfortable, phlegmatic and windy in temperament, will have more daughters and few sons, will have beautiful face, will like women, very fickle-minded, dear to his relatives, be wise, long lived, will talk sweetly, be intent on gathering money, will end his life peacefully and will have an eye on others' money.

The native who has the Moon in Libra be virtuous, will have good qualities, will be broad minded, smilingly disposed, will have wife, be distressed, expert trader, will like fun, will be wise, will help his relatives, will have no sons, will not have a stout body, be rich, will have a name after a god, will like liquid food and be the last issue of the family.

The native who has the Moon in Scorpio will have honey-coloured eyes, be without preceptors, expert in arguments, long-faced, will indulge in vicious deeds, have peaceless end, be dear to sovereign, sick in childhood, shortlived, will be unfavourable to his relatives, be a poet, a religious advocate, strong, will suffer troubles of blood tubes of the body and be attached to mean people.
The native who has the Moon in Sagittarius will be long-faced, beautiful, will have many enemies, will be dark-eyed, will have profound knowledge of Sastras, be self-controlled, will have declined wealth, heavy expenses, will not be well-disposed to his sons, will be highly respected by the learned, self-respected, virtuous, greatly strong, very long-lived, miser and will not have wife and sons.

Should Capricorn be having one's natal Moon he will be short-statured, expert, very valorous, will have no wealth in the middle part of his life, will be wanderer, will move for long distances, be fickleminded, be subjected to calamities and troubles, be greatly *satwic* in disposition, dear to people, have defective organs related to the five senses (viz. touch, taste, smell, sight and hearing), attached to women, will be troubled by his sons, be rheumatic and will have the affection of older ladies.

One born with the Moon in Aquarius will have long body, will have an appearance resembling the pot, will do sinful acts covertly, will be talkative, will have many sons, be happy, will not have any ancestral property, be a wanderer, be hated by the virtuous, be deaf, will suffer cardiac diseases, be lazy and sensual, will be mentally deranged, will be inviting troubles through his own acts and speeches and will have others' money.
One born with the Moon in Pisces, will be beautiful, strong-spirited in speech, sick, will live in foreign places, win women, and will have many wives.

The effects of the Janma Rasis will be as above when there is no aspect or conjunction of any other planet. Should a planet aspect or join the Janma Rasi, then the results peculiar to that planet will come to pass.

Notes: If the Moon is conjunct another planet, the latter changes the meaning of the combination to a great extent. For example if the Moon and Saturn are together, the native aptly fits Saturn. Should Jupiter join the Moon, the native reveals the influence of Jupiter. Adverse Saturn gives foolhardiness while well placed Saturn makes one phylosophical. Similarly good Jupiter gives wisdom, inclination to justice etc. and if he is adverse these are opposite. Then the aspecting planet, apart from showing its own influence will also reveal the qualities of its dispositor.

Thus ends of 29th Chapter entitled "Results of Moon Signs at Birth" in Horasara of Prithuyasas son of Varaha Mihira
CHAPTER 30

त्रिशङ्कोःध्यायः

अथ मेषाःशतशेषीलानि

हिस्त्रोत्तप्तिः कुशी चोरो विकलेक्षणो न शान्तमिः
पिताप्रस्तृतिः कामी मेशाः जायते मुनुः । ॥ १ ॥
ढुः ढुः पूर्वविक्रेष्टो बन्दे पञ्चाश्रो पञ्चाश्रो बन्धितः ।
अंशारिष्टं विज्ञानवायुगमेव निर्दिशेन् । ॥ २ ॥

The native whose Lagna falls in Aries Navamsa will be mischievous, man, will be weak sighted, unpeaceful, bilious in temperament, and sensuously disposed. Birth in Aries Amsa will confer malefic results or diseases in the 12th, 2th, 50th or 65th year of age.

Notes: In my English edition of Nashta Jataka, I have given the effects of births in Navamsas for each of the 12 rasis. The reader may refer to the said work accordingly, and understand the 108 navamsas.

As regards birth in various navamsas, Prithuyasas reveals interesting information. For example, he says that one born in Aries navamsa will have diseases in 2th, 25th, 50th or 65th year of age. In this way critical or adverse years are noted for all the 12 navamsa rasis. We can safely infer that if malefic dasa bhukti rules simultaneously in those years, the effects mentioned will be pronounced.

शुष्क्माढिके तु जातो मलिनम् भोक्ता जूतृः बलवान्।
दीर्घस्यो विकृतगतिनिरंपलेक्षणो दारिकाबुल्लूपुः । ॥ ३ ॥
ढाविष्टे दशमे खरे ढाविष्टे वा द्विस्कृतः।
अरिष्ठस्थानमेतेपु निदित्तो ध्रुवभागमेव वा ॥ ४ ॥
The native with Taurus navamsa will be wise, will enjoy pleasures, and will have a big stomach. He will be strong, long-faced, will walk awkwardly, will have moving eye-balls (from one side to the other) and will possess many daughters. Difficulties and diseases can be expected in the 22nd, 10th, 23rd and the 72nd year of age.

Should the birth be in Gemini navamsa, one will be brilliant in appearance, eloquent, fickle-minded, proficient in Sastras, will enjoy pleasures, be modest, be unsteady about women, very intelligent and will have no wife. Death can be expected in either the 16th year or the 24th, 34th, 63rd or the 40th year.

The native of the Cancer navamsa will be angrily disposed, will have grotesque body, be wealthy, will possess crooked sight, will be intent on living in foreign countries, will help his relatives and be emotionally influenced by his own men. Death can be expected in either the 18th, 22nd, 21st, 72nd or 80th year.

The native who has Leo navamsa at birth will live in a manless zone, be very self-respected, will have thin belly, will have knowledge of everything in the world, will have weak teeth, be strong and will be aggrieved. Mentionable evils should be expected in the 20th year, 10th year, 30th year or the 60th year of age.
One born in Virgo amsa will be happy in his boyhood, will have knowledge of arts, be impotent, thievish, have few sons, be fortunate, attached to others’ works, liberal and intent on living in foreign places. There will be doubt about life in his 60th year, or 20th year or the 5th year. He will, however, live upto 108, with progressing wealth.

The native of Libra navamsa will like to move from one place to the other, will have an emaciated body, will not have many sons, be a miser, will hate his relatives, suffer from phlegmatic diseases, and be poor. Evils shall occur in his 3rd year, 23rd year, 46th year, 27th year, 38th year and 76th year of age.

One born in Scorpio navamsa will not have his elders, be mischievous, wise, weak sighted, cruel, will indulge in sinful acts secretly, long-bodied and round belled. His 18th, 23rd, 8th, 13th, 70th or the 55th year will be doubtful about longevity.

One born with Sagittarius navamsa, will have self-earned money, be virtuous, long-necked, lazy and be satisfied with any-
thing small. He will have a big nose, will talk much, and be lord of wealth. There will be danger to his life or sickness in his 16th, 9th, 4th, 36th or 72nd year of age.

The native of Capricorn navamsa will be short bodied, fickle-minded, mischievous, less bold, unfortunate in regard to wife and enjoy greatly. His 19th, 27th, 34th, 49th and 68th years of age will bring diseases. So have said the sages.

One born in Aquarius amsa will be slanderous, not kind, cunning, weak, long-bodied, a wanderer, always troubled by expenses, and mentally depressed. At the age of 14, 20, 28, 32, 61 or 7, there will be doubt about his life.

The native of Pisces navamsa will be after women, will have an emaciated body, will live through water (i.e. profession related to water), will be fish-bellied, scholarly and will live in others' houses. He will be wealthy and possess many wives. Death can be expected in his 10th, 12th, 21st, 52nd or the 61st year of age.

According to sages, normally the 59th year, 32nd year and the 8th year shall bring evils to a native.
Notes: This applies to general context, apart from what has been stated earlier for the 12 navamsas.

During the sub-period of a malefic planet, if it be also in an evil rasi, death or serious disease should be predicted.

Whatever results have been attributed to birth in various rasis, shall equally apply to dwadasamsa also. Should a planet be in Vargothama navamsa, happy and two-fold results are revealed.

Thus ends the 30th Chapter entitled "Effects of Birth in the several Amsas" in Horasara of Prithuyasas, son of Varaha Mihira.
CHAPTER 31

एकत्रिशोषीध्याय:

अथ नक्षत्रजातकम्

भानोत्साशि नन्दः सतिप्रसुपुत्रस्य राहोदया
तापोदिवमुदियानं नाम: सायं ब्रह्मण वित्सरा।।
केतोऽऽभियूगोर्स्वार्च कथितात्वाणेननक्षत्रका—
द्वाणायथमदीवतारथ खचरा विविधत्वः स्वामिनः।। 1 1

The dasa periods (in the scheme of nakshatra dasa, otherwise known as Udu Dasa or Vimshottari Dasa) are: 6, 10, 7, 18, 16, 19, 17, 7, and 20 years, respectively for the Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu, and Venus. These dasas are lorded by the planets in the above order, counted from the Nakshatra Krittika.

स्वजननक्षत्रविलामनो या बुधायुनानैव दासकलानि।
दशायसामेवशुपं सर्वं कुर्विति सामान्यमिदं नागाणाम्।। 2 1

The order of the dasas counts from one’s birth star (i.e. the one occupied by the Moon) or the star in which the Lagna rises at birth. The ending periods of all the planets will be normally evil.

Notes: Satyacharya also suggests that dasa calculations should be based on stronger of the two, i.e. Lagna and Moon. If Lagna is strong, then the opening dasa will be the one indicated by the asterism in which Lagna falls.

Jataka Parijata., ch. 18, sloka 33 adds two more for consideration of opening dasa: The nakshatra denoted by the name of the native and the star at the time of query.

Satya’s view is better and workable for there may not be a query always in regard to dasa bhukti nor can the balance of dasa
be known with Janma nakshatra.

During the conclusion of the Dasa of the Sun, Mars, Saturn and Rahu, there will be diseases, destruction of wealth, disputes and evil incidents. The native’s death can occur during the dasa of a planet conjoined with a malefic or with the 8th lord.

The dasa of the particular asterism, which is occupied by a malefic planet, will bring about sorrow. The extent traversed in the said star by the said cruel planet will indicate the possible time.

In the 3 groups of stars, if there is a weak malefic without benefic’s aspect, such dasa will cause death in its end.

Notes: Similar view is found in Jataka Parijata, ch. 18, 5, 26.

In the dasa of a planet occupying rasi sandhi (i.e. the area where one Rasi ends and the other one starts), there will be diseases. In the end of the dasa of the planet that heads towards the 30th degree of the rasi concerned, death will take place.

Note: See sloka 27, ch. 18 of Jataka Parijata.

The portion still to elapse in the janma nakshatra should be multiplied by the dasa years (as mentioned in sloka 1 of this
chapter) and divided by 60. The quotient will indicate the years, to lapse as yet, in the dasa concerned. Similar calculations should be made through the remainder to ascertain the months etc.

Notes: Nowadays, the ephemeris give tables of dasa balance, based on Moon’s longitude. Hence no elaborate notes are required in this context.

The dasa effects should be predicted in the same order (from the balance of Janma dasa obtained as per sloka 17). To obtain the bhukti period of one planet in the dasa of another, multiply the figure of years mutually and divide by 120. The bhukti period in years is revealed. The effects of antardasas, stated earlier, should be applied.

The results of Ketu will be like that of Mars while Rahu’s effects will be like Saturn’s. The other planets produce even effects, due to their nature. Thus the good and bad of the dasas should be understood.

Notes: There is a common practice to straightaway compare Ketu with Mars and Rahu with Saturn, for any purpose and any context. This has no scientific approach in it. The present sloka, in the context of Vimshottari dasa only conveys that Ketu is as malefic as Mars in dasa effects. Similarly Rahu acts as cruelly as Saturn can in his dasa. And the rest of the 5 planets have their own way of acting in a balanced manner.

The effects of the asterisms (i.e. Vimshottari dasa system) is acceptable to all as stated. After very minutely examining these, the dasa results should be predicted.
Notes: The words “Nakshatra Jatakam” relate to horoscope effects derived through nakshatra dasa or Vimshottari dasa. This can be observed from the heading given to this chapter and the contents hereof. Thus Prithuyasas subscribes favourably to Vimshottari dasa system as against the other dasas in vogue.

अन्तर्दाशिषिक्षेत्रे वर्तवे भासकरे यदा।
तत्तत्तµ काले दशाप्रक्ष्णकलं भवति निशिवधम् ॥ १ ॥

Should the Sun in transit reach the sign occupied by the bhukti lord at birth, the effects will be marked due to the particular dasa.

Notes: By way of an example, assume that one is having Jupiter dasa, Moon bhukti and that the Moon is in Gemini at birth. In transit, when the Sun reaches Gemini, the sign occupied by Moon at birth, the effects due to Guru dasa will be markedly felt.

लपनेन्द्रोऽवलक्षणो वा तांसाधृभूति चिन्तयेत।
प्रेरकं क्रियेन संयोज्य फलं बृहदिवश्यणं: ॥ १ ॥

The effects should be calculated from the stronger of the two, i.e. Moon and Lagna at birth.

Notes: See notes under sloka 2 of this chapter.

इति श्रीवराहमिहिरसूतस्त्रीपृयुक्तशीखोविचित्रिे होरासारे
नक्षत्रजातकफलाध्याय: एकश्रीः॥

Thus ends the 31st Chapter Entitled “Nakshatra Jataka” in Horasara of Prithuyasas, son of Varaha Mihira
CHAPTER 32

हात्रिन्द्रोद्योगः:

अध्यात्मकल्पणम्

एकान्ते जनरहिते शुद्धे देशे सुखासने भूवा।
प्रियपत्य स्वभार्य विशेषं च ग्रहानु सर्वान्।। 1 1।।

The astrologer should, in a clean, lonely place, where there is no movement of people, comfortably be seated and salute his preceptor, Ganesa and all the nine planets.

मैत्रे मान्यमति, सन् सूया भामुखोपपिरविध देवता:।
अथ शाकुनादीन् सम्मप्रीति यत्नत्व सिद्धसेनोकान्।। 2 1।।

He should maintain silence and have lofty notions. He should face the Sun god. He should note all the omens as instructed by Siddhasena.

शंत्रमभिघातकलहप्रमाणा: हृदानि तु दुनिमितावधः।
जायन्ते गणारूढं मरणविभोगार्थार्नाशौचवन्दः।। 3 1।।

A weapon’s hit, quarrel, fall, and cry, or grief are considered ominous. Astrological calculations made at that time portend death, separation and loss of wealth.

कृतकलासोरामभामापालनामीदर्स्यं नेन्न्यः।
तेरथं कथ्यास्तवैरनभायानविवेशेनुम्।। 4 1।।

A snake, a camelion, an alligator, a skull of a naked person are all evil if sighted. A mention about these will indicate evil and danger.

चामे रतं तु गौत्त्यः शुद्धे च चामेतरस्थले न शुमे।
जम्बुकमहिषपत्तुं स्वरच लहलू समोलो मृतु।। 5 1।।
The cry of a lizard on the left, and a sneezing on a side other than left are indicative of evil. Death is hinted if the sound of a fox, buffalo or a cow is heard in the nearby area.

The good and evil results should be judged with the help of above omens and the queries can be correctly answered within a limit of 2 years.

The astrologer should calculate the position of the planets, after knowing the age, month, natal star, ascendant, hora etc. He should also note the number of days elapsed (on the day of birth, etc.) since the beginning of Kali Yuga.

Notes: How to use the number of days elapsed from Kali beginning has been explained by me in the notes given in chapter 8. Thus we can see the specific need to know the number of days elapsed from the beginning of Kali yuga upto a particular day.

Pitamaha Siddhanta’s calculations should be carefully adopted to know the slow and fast motions (preceding and following their retrogressions), retrograde motion, combustion in the Sun, (heliacal) rising, weather at war etc.

Notes: Varaha Mihira’s Pancha Siddhantika deals with pitamaha Siddhanta in regard to astronomical calculations. The Siddhantas of Brahmagupta and Bhaskaracharya are improved versions of Paitamahā Siddhanta. Varaha Mihira, however, does not accept Pitamaha Siddhanta, but recommends Saura (Savtra) Siddhanta as more accurate than Paulisa Siddhanta.
The astrologer should make calculations regarding the
decanates, navamsa, dwadasamsas, trimsamsas etc. after ascer­
taining the minutest details mentioned earlier.

The results due to the Sun and Mars will be revealed in the
beginning itself, while Mercury, Jupiter and Saturn, give effects
at the end. The Moon reveals while rising and the effects of
Venus depend on its motion.

The position of Venus at the time of retrogression, and im­
mediately before and after retrogression is not possible to be
exactly known. The astrologer should correctly work out the
same through the various systems and ascertain the placement of
Venus in the heavens.

To know the navamsa position of a planet, multiply its
longitude by 9 and divide by 12 and the navamsa position is
revealed.

The longitude of a planet should be multiplied by 12. Add to
the product the longitude of the planet and divide by 12. The
process will reveal the rasi, Amsa sphutas of the planet.

Notes: In other words, the longitude should be multiplied by
13 and divided by 12. The remainder will only reveal the original
product. The purpose of this sloka is not thus clear. There can be
some omission possibly in the original sloka.
To the Moon’s position, add one eleventh of the Sun’s longitude and one fourth for other planets. If Venus and Mercury are combust, or are rising after heliacal setting or are retrograde, then addition or subtraction should be made by doubling the Sun’s longitude and not otherwise.

The Sun god should be worshipped by offering red flowers, *akshata* and sandal with folded hands, and then the planets should be worshipped. The querist, after doing so, shall honour the astrologer according to his capacity.

(The querist should say): I want to ascertain the span of my life, the past, the future and the present, the auspicious and inauspicious events. I want to hear all these through your mercy.

The astrologer should begin in a good muhurta when the Moon and her nakshatra are beneficially disposed and give a written account to the querist of his longevity etc.

Notes: Predictions should be made when the 2nd house at that time is well-disposed. Jupiter shall be free from afflictions. There should not be rains, dark clouds, eclipse, thunder etc. Neither the consultor nor the astrologer should be confused at that time and both should be of a happy disposition.

The rasi mandala (i.e. the firmaments), the planets, and their movements are well effective. The astrologer and the kala purusha shall be duly presented.
The entire work is constructed by me after studying the several sastras of the ancestors. The essence has been abridged be anything inconsistent, the noble may forgive me.

Horastramudra Pranav Kriadvadritiona Sambhav.

Loksthamolokkaraha Sasthrashabdham Samudghara.

Just as the Moon was taken out of the Milk ocean by churning with the Mandara mountain, I have produced this essence after ridding the ocean of astrology.

Notes: At the time when the gods and demons churned the Milk ocean, with the divine snake Vasukhi around the mountain of Mandara in their mission to produce nectar to overcome death, came out from the ocean were: Sri Maha Lakshmi, the Moon, Kamadhenu, Kalpavriksha etc. Similarly our author after churning the works of the great sages and his ancestors like Satya, VARAHAMIHIRA etc. could compile the present work HORASARA.

Just as Sri Maha Lakshmi (goddess of wealth), Kamadhenu (the celestial cow that fulfills all desires) and Kalpa Vriksha (the celestial tree that fulfills all desires), may the science of astrology, churned from various sources, be useful to the mankind in procuring wealth and leading a happy and virtuous life.

Thus ends the 32nd Chapter entitled “Jataka Lakshanas” in Horasara of Prithuyasas, son of Varaha Mihira.