

# Brihat Jataka

Brihat Jataka by The Great Varahamihira, who was the famous astrologer in the court of The Great king Vikramaditya in the year 57BC. He was also a great astronomer and the first one to mention in his work Pancha Siddhantika, based on our ancient Siddhantas, that the ayanamsa, or the shifting of the equinox is 50.32 seconds. He also authored the famous Brihat Samhita, Laghu Jataka and Yogayatra. His other famous classic is Daivagya Vallabha, which deals with prashna or horary astrology.

Varahamihira's son Pitru Vyasa wrote the famous classic Horasara.

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Chapter 1

Explanation of technicalities used

Stanza 1:

The Sun, who is one of the AshtaMurthies of Siva, who forms the path for those who go to Moksha, who represents Atma for those who are well versed in Atmavidya, who accepts the results of the sacrificial rites, who is the master of Amaras and Jyotishas; who destroys, creates and protects the Lokas, who is praised in the Vedas in various forms, who is possessed of many rays and who is the lamp of the three worlds, may he grant us speech.

Stanza 2:

Although there are great many works ably written by intelligent men in accordance with excellent literary style, many people get dispirited in trying to cross the vast ocean of horoscopic knowledge; to such I offer a small boat, constructed with metre of various kinds, short but very suggestive and full of instructive ideas, to enable them to cross this ocean.

Stanza 3:

The science of astrology is called Hora Sastra from the compounding of the two words Aho and Ratri and the dropping of the first and last letters; and it speaks of the results of the good and bad deeds done by men in their previous births.

Stanza 4:

In the celestial Chakra (globe) the signs commencing with Mesha and Aswini, are each formed by nine padams (quarters) of stars and govern the following organs of Kalapurusha, namely, head, face, chest, heart, belly, waist, lower belly, sexual organ, thighs, knees, buttocks and feet respectively. Rasi, Kshetra, Griha, Ruksha, Bha and Bhavana refer to and signify the zodiacal signs.

Stanza 5:

Meena is represented by two fishes lying close to each other with their heads pointing in opposite directions; Kumbha is shown by a person bearing a water pot; Mithuna is indicated by a man with a club and a woman with a lute, in close embrace; Dhanus is described as a Centaur with the hind part resembling that of a horse and the front of an archer; Makara bears the representation of the face of a deer with the hinder part of a crocodile; Thula represents the appearance of a man with a balance in hand; Kanya is shown by a virgin seated in a boat with a crop in one hand and with a light in the other, and the other signs are represented by their names and move in places congenial to their nature.

Stanza 6:

Kuja, Sukra, Budha, Chandra, Ravi, Budha, Sukra, Kuja, Guru, Sani, Sani and Guru are respectively the lords of the signs and their divisions from Mesha; the navamsas commence from Mesha, Makara, Thula and Kataka, etc., Dwadasamsas commence from the houses themselves.

Stanza 7:

Mars, Saturn, Jupiter, Mercury and Venus govern five, eight, seven and five Bhagas (degrees)

respectively in the Trimsamsas of the odd signs while the order is reversed in those of the even signs. The last part of Cancer, Scorpio and Pisces goes under the name of Rikshasandhi (junction of two rasis or constellations).

Stanza 8:

Kriya, Thavuri, Jitheema, Kulira, Laya, Pathona, Juka, Kowrpi, Thaukshika, Akokero, Hridroga and Anthya are names for Mesha, Vrishabha, Mithuna, Kataka, Simha, Kanya, Thula, Vrishchika, Dhanus, Makara, Kumbha and Meena respectively.

Stanza 9:

If a planet is in its Drekkana, Hora, Navamsa, Trimsamsa, Dwadasamsa and Rasi, it is said to be in its Varga.

Stanza 10:

Vrishabha, Mesha, Dhanus, Kataka, Mithuna and Makara are Ratribala Rasis or signs powerful during night. With the exception of Mithuna these same rasis are called Prustodayas, The other rasis, viz., Simha, Kanya, Thula, Kumbha and Vrishchika are called Dinabala Rasis. These with Mithuna are called Sirshodayas. Meena is called Oobhayodaya.

Stanza 11:

The signs are cruel and beneficial regularly, they are also masculine and feminine, the same are also movable, fixed and common; the lords of the cardinal points are the lords of the triangular houses from Mesha, Vrishabha, Mithuna and Kataka. In odd signs, the first hora is governed by Ravi and the second hora by Chandra and the reverse holds good in the even signs. The lords of the Drekkanas are the lords of the 1st, 5th and 9th in a rasi.

Stanza 12:

Some writers on astrology say that the first hora is governed by the lord of that house while the second hora is governed by the lord of the eleventh from that house. They further say that the lords of the Drekkanas are: (1) the lord of the first, (2) the lord of the 12th, and (3) the lord of the eleventh houses respectively.

Stanza 13:

Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are signs of exaltation for the Sun, etc., respectively. The 10th, 3rd, 28th, 15th, 5th, 27th and 20th degrees of the above signs are deep exaltations for the Sun, etc., respectively. The seventh from these are the signs and degrees of debilitations for those planets.

Stanza 14:

The first navamsa of movable, the middle navamsa of the fixed and the last navamsa of the double-bodied signs are technically called Vargottama, Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius are Moolathrikonas for the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively.

Stanza 15:

The twelve houses from lagna have been given the following names: (1) Thanu, (2) Kutumba, (3) Sahotha, (4) Bandhu, (5) Putra, (6) Ari, (7) Patni, (8) Marana, (9) Shubha, (10) Aspada, (11) Aaya, and (12) Ripha. The Oopachayas are the 3rd, 6th, 10th and 11th houses from lagna, while the rest are Apachayas. Some say that these should not be taken as permanent.

Stanza 16:

Kalya, Swa, Vikrama, Griha, Pratibha, Kshata, Chitthohta, Randhra, Guru, Mana, Bhava, Vyaya are names of birth, second, third, etc., houses, respectively. The fourth and eighth from lagna are technically called Chaturasra, the seventh goes under the name of Dyuna and the tenth is Agnya.

Stanza 17:

Kantaka, Kendra and Chatustaya denote quadrants and these are Saptama (7th), Lagna (1st), Chaturtha (4th) and Kha (10th) Bhanam Rasis (signs). The Nara Rasis (masculine signs) are Mithuna, Kanya, Thula, the first half of Dhanus and Kumbha and these are powerful when they happen to be birth signs. The Jalachara Rasis (Aquatic) are Kataka, Meena, the second half of Makara, and these become powerful in the fourth. Kita Rasi (Vrischika) becomes powerful in the 7th, and Pasu Rasis (quadruped) Mesha, Vrishabha, Simha, the 2nd half of Dhanus and the 1st half of Makara become potent when they become the 10th houses.

Stanza 18:

Those houses next to kendras are called Panaparas and those next to Panaparas are designated Apoklimas. Hibuka, Ambu, Sukha and Vesma denote 4th house, Jamitra denotes 7th, Suthabham, Thrikona shows 5th, Meshurana and Karma are names for Dasama (10th).

Stanza 19:

If the lord of the birth, Jupiter or Mercury occupy or aspect lagna (birth) it becomes most powerful. If other than these planets aspect or occupy it, it will not be so. All signs in kendras are powerful. Signs in Panaparas are of moderate strength while signs in Apoklimas are powerless. Biped signs are powerful during day, Quadruped signs in the night and Kita Rasi during the two twilights. The measure of the rasis from Mesha to Kanya inclusive is 5-6-7-8-9 and 10 multiplied by four, respectively, the other half from Thula to Meena in the reverse order, Sahaja (3rd) is called Duschikya, Navama (9th) is denoted as Thapas and Trikona.

Stanza 20:

Blood-red, white, green, whitish red, smoky, variegated, black, golden, reddish yellow, whitish yellow. Darkish white, and fish tint are the colours of Aries, etc., respectively. The signs of planets get Plava in the direction of their lords. The second from the Sun becomes Vasi.

Chapter 2

Grahayoni prabheda

Stanza 1:

The Sun represents the Atma, the Moon mind, Mars strength, Mercury speech, Jupiter wisdom and happiness, Venus passions, and Saturn sorrow, of Kalapurusha respectively. The Sun and the Moon are Rajas, Mars is Commander-in-Chief, Mercury is Yuva Raja, Jupiter and Venus are ministers, and Saturn is the servant.

Stanza 2:

Heli and Surya are names for the Sun. Chandrama and Sitarasmi stand for the Moon. Hemno, Vit, Gna, Bodhana and Induputra are names for Mercury. Ara, Vakra, Kruradrik, Avanaya denote Mars; Kona, Manda, Suryaputra and Asita stand for Saturn.

Stanza 3:

Jiva, Angira, Suraguru, Vachasampathi and Ijya are terms for Jupiter.

Sukra, Bhrigu, Brigusuta, Sita and Aspujit are names for Venus.

Thamas, Agu and Asura are names for Rahu, Sikhi stands for Kethu.

Their other names must be learnt from well-known works in the world.

Stanza 4:

The Sun is dark-red, the Moon white, Mars blood-red, Mercury green, Jupiter yellow or golden, Venus neither white nor black, Saturn black.

Stanza 5:

Copper colour is governed by the Sun, while white by the Moon, blood-red by Mars, green by Mercury, yellow by Jupiter, variegated colours by Venus and black by Saturn. The Sun has Agni as adhidevata. The Moon Ambu, Mars has Kumara, Mercury has Kesava, Jupiter has Indra, Venus has Indrani, and Saturn has Kaha. The east, etc., is governed by the Sun, Venus,

Mars, Rahu, Saturn, Moon, Mercury and Jupiter respectively. Waning Moon, Sun, Mars, Saturn and Mercury in conjunction with them, are malefics.

Stanza 6:

Saturn and Mercury are impotent, Venus and Moon are females and the rest are masculine. Fire, earth, sky, water and air are ruled by Mars, etc.

Stanza 7:

Sukra and Guru represent Vipras, Kuja and Ravi Kshatriyas, Chandra Vaisya, Budha Sudra, and Sani represents Antyajas. Chandra, Ravi and Guru represent Satwa, Kuja and Sani Thamasa, and Budha and Sukra represent Rajasa

Stanza 8 to Stanza 11:

The Sun has a well proportioned body, is bilious and possesses pingala eyes, has short hairs, coloured eyes.

The Moon has a well rounded body, much wind and phlegm, intelligent, sweet speech and good eyes.

Mars is youthful, liberal bilious, fickle minded and possesses a thin waist.

Mercury has gurgling speech, fond of joking and has a mixture of air, phlegm and bile.

Jupiter has a corpulent body, golden locks and eyes, moral and is phlegmatic.

Venus is fond of happiness, handsome, fine eyes and black ringlets and a temperament compounded of wind and phlegm.

Saturn is lazy, has yellowish eyes, lean tall body, stout teeth and rough hairs. He is of a windy temperament. Saturn governs nerves, the Sun rules bones, the Moon controls the blood, Mercury the skin, Venus the sperm, Jupiter the brain, and Mars the marrow.

Stanza 12:

The Sun controls Devastana, the Moon watery place, Mars the fire place, Mercury the gaming place, Jupiter the treasury, Venus the bed room, and Saturn the heap of dirt.

The Sun governs rough cloth, the Moon rules new clothes, Mars controls burnt clothes, Mercury rules soaked clothes, Jupiter neither old nor new clothes, Venus controls strong clothes, and Saturn rules rags. Sun governs copper, Moon precious stones, Mars gold, Mercury belimetal, etc., Jupiter silver, and when he is in his own house he governs gold, Venus pearls and Saturn governs iron, lead, etc.

Saturn controls Sisira, Venus Vasanta, Mars Grishma, Moon Varsha, Mercury Sarat, Jupiter Hemanta, and the Sun Grishma. These seasons may also be indicated by the lord of the Drekkana rising in the lagna at the time of question or consultation of lost horoscopes.

Stanza 13:

Planets aspect  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$  and full in the 3rd and 10th, in the 5th and 9th, in the 4th and 8th and in the 7th respectively. Saturn, Mars and Jupiter have special sights and are powerful in aspecting 3rd and 10th, 4th and 8th and 5th and 9th respectively

Stanza 14:

An Ayana, a Kshana, a Wasara, a Ruthu, a Masa, an Ardha and a Sama will be the time allotted to the Sun, etc., respectively, for the fulfillment of any act or deed indicated in a question. Pungent, salt, bitter, mixture, sweet, sour and acid are the tastes attributed to the Sun, etc., respectively.

Stanza 15:

According to some, Sun has Jupiter, Moon has Mercury and Jupiter, Mars has Venus and Mercury, Mercury has all except the Sun; Jupiter has all except Mars; Venus has all except the Sun and the Moon; and Saturn has all except Mars, Moon and the Sun as friends. But according to Satya from the thrikona of the planet the 2nd, 12th, 5th, 9th, the lord of his

exaltation. 8th and 4th lords, are friends. The rest are not friends.

Stanza 16 & 17:

PLANETS FRIENDS NEUTRALS ENEMIES

Sun Moon, Mars Mercury Saturn & Venus  
& Jupiter

Moon Sun & Mars, Jupiter, None

Mercury Saturn & Venus

Mars Jupiter, Sun Saturn & Venus Mercury  
& Moon

Mercury Sun & Venus Saturn, Mars & Moon  
Jupiter

Jupiter Sun, Moon & Saturn Mercury & Venus  
Mars

Venus Mercury & Mars & Sun & Moon

Saturn Jupiter

Saturn Mercury & Jupiter Sun, Moon &

Venus Mars

Stanza 18:

The Planet in the 2nd, 12th, 11th, 3rd, 10th, or 4th from any other planet at the time of birth, becomes his temporary friend. Some say the lord of the house in which a planet is exalted also becomes his friend. The rest (unnamed here) are enemies. The lords of two houses, the lord of one house named and the lord of house not named become friend, neutral, and enemy, respectively. These relations (temporary) must be taken along with the Nisargika (permanent) relations named in the previous stanzas and then friendship, etc., must be finally determined.

Stanza 19:

By Swochha, Suhrut, Swa Thrikona, Navamsa, the planets get Sthanabala. In the East Jupiter and Mercury, in the North the Sun and Mars, in the West Saturn, and in the South Venus and Moon get Digbala.

Stanza 20:

Ravi and Chandra have chestabala in Oottarayana. The rest will have chestabala when they have Vakra or Samagama. Those who are in the North of the planetary fight, and those whose rays are bright also possess chestabala.

Stanza 21:

The night gives Moon, Mars and Saturn Kala Bala. Mercury has it always. The rest are powerful during the day. Benefics have Kalabala during the bright half of the lunar month, while malefics get it during the dark half. The lord of the year, of the day, of the hora, of the masa also gets Kalabala. Sa, Ku, Bu, Gu, Su, Sha, Ra, are respectively stronger than each other.

Chapter 3

Viyoni Janmadhyaya

Stanza 1:

When benefics are powerless and malefics powerful, and when impotent planets are in quadrants, the birth must be foretold of objects that have resemblance to the nature of the dwadasamsa occupied by Moon at the time, or when under similar conjunctions the birth sign is aspected by impotent planets, the birth of viyonis must be predicted

Stanza 2:

If powerful malefics occupy their navamsa, if powerless benefics occupy others' navamsas

and if lagna is viyoni, then viyoni creatures must be predicted Stanza 3:

Aries represents head, Taurus face and neck, Gemini front legs, Cancer back, Leo chest, Virgo sides, Libra belly, Scorpio anus, Sagittarius hind legs, Capricorn genitals, Aquarius butt and upper legs, and Pisces tail

Stanza 4:

The color must be predicted by the birth sign, its amsa, by planets in it or by their aspects. The intensity of the color is known by powerful conjunctions or aspects of planets. By the planets in the 7th the lines or spots on the butt must be identified

Stanza 5:

If birth is in pakshi drekkana, if Saturn joins or aspects it, the birth of birds must be predicted. If Moon is there or aspects it, predict the birth of water-birds. If the navamsa falls in Mercurial signs with Saturn in conjunction or aspecting, then ordinary birds, but if Moon joins or aspects it, aquatic birds must be predicted

Stanza 6:

When the birth sign, Moon, Jupiter and Sun are powerless, the birth of trees must be predicted. The nature of the plants (aquatic or land) must be identified by the rising navamsa, and the number of the trees by the number of the navamsas that the lord of the navamsa has passed from his rising amsa in the lagna

Stanza 7:

Sun produces internally strong trees, Saturn ugly ones, Moon milky trees, Mars dry plants, Mercury and Jupiter fruitless and fruitful ones respectively and Venus flowery trees. Moon makes bright plants and Mars bitter ones

Stanza 8:

If a benefic occupies a bad sign, then a good tree grows in a bad place, if otherwise it is reversed. The number of trees is determined by the amsa the lord has passed from his

Chapter 4  
Nishika (consummation of marriage)

Stanza 1:

Mars and the Moon are the cause for monthly menses. When the Moon is in anupachaya rasi the menses for conception occurs. When the reverse is the case, and the masculine benefics aspect, the woman gets sexual union with man.

Stanza 2:

The sexual union resembles the nature of the Astha rasi. If malefics conjoin or aspect the 7th, union will be consummated under quarrelling, if benefics join or aspect the 7th, the sexual union will be happy.

Stanza 3:

If Ravi, Chandra, Sukra and Kuja occupy their own navamsas, if Guru is found in lagna or thrikona, conception takes place. If this combination is present in impotent cases, it will be useless as moonlight is to a blind man.

Stanza 4:

If Kuja and Arkaja occupy the seventh from Ravi and Chandra, they make the man and the woman sick respectively. If they occupy the 12th and the 2nd from Ravi and Chandra, the man and woman will meet with Mrityu respectively. If Kuja and Arkaja join Ravi and Chandra, and has one of their aspects. Death may be foretold for the man and woman respectively.

Stanza 5:

During the day the Sun stands for father and Venus for mother; during the night Saturn and Moon. Paternal uncles and maternal aunts are to be judged in the reverse order, and if they are in odd and even signs respectively they become beneficial to the parties concerned.

Stanza 6:

If malefics are approaching the rising sign without beneficial aspects the woman dies. If Saturn occupies the rising sign aspected by Mars or weak Moon she dies.

Stanza 7:

If the rising sign and the Moon are betwixt two evil planets unaspected by benefics jointly or separately the woman dies in pregnancy

Stanza 8:

If from the rising sign of the Moon the 4th house is joined by evil planets and Mars is in the 8th house, she suffers death. If from lagna, the 4th and 12th houses are occupied by the Sun and Mars and the Moon is weak, she suffers death as before.

Stanza 9:

If Kuja and Ravi are in the 1st and 7th respectively, death occurs to her by weapons. The abortion takes place in the month, whose lord is powerless or afflicted.

Stanza 10:

If benefics are in conjunction with lagna and Chandra, or if the 5th, 9th, 2nd, 7th, 4th and 10th houses from them are occupied by benefics or if the malefics occupy 3rd and 11th houses, and aspected by the Sun she will have a safe and happy pregnancy.

Stanza 11:

If powerful lagna, Ravi, Chandra and Guru occupy odd signs or navamsas, they cause masculine birth. If these occupy even signs and amsas, they produce feminine birth. If Guru and Ravi are found in odd signs, then a male, if Sukra, Kuja and Chandra are in even signs, a female is born. If these planets are in double-bodied signs aspected by Budha, there will be twins after the sex of the zodiacal sign.

Stanza 12:

If Saturn occupies odd signs from the lagna (excepting lagna), he causes male birth. Examine the relative strength of the various planets and predict the birth of males or females.

Stanza 13:

If the Moon and the Sun aspect mutually, if Saturn and Mercury aspect mutually; if Mars, in an odd sign, aspects the Sun in an even sign; if the Moon and lagna are in odd, and have the aspect of Mars in even sign; if the Moon is in even and Mercury in odd, and have the aspect of Mars; if Venus, lagna and the Moon are posited in masculine amsas; in all these six cases, eunuchs will be born.

Stanza 14:

If the Moon and Venus are in signs, and if Mercury, Mars, Jupiter and lagna are in odd signs, twins are born, of whom one will be male and the other female. Lagna and the Moon in even houses aspected by male planets, produce twins, as above. If powerful Budha, Kuja, Guru and lagna are in even signs, then predict the same result. If planets and lagna are in common amsas, aspected by Mercury in his amsa, three children will be born, of whom two will partake of the sex of the amsa occupied by Mercury and the other of the opposite sex. If planets, lagna and Budha are in similar amsas, then three children of that sex will be born.

Stanza 15:

If lagna is in Dhanus, or falls in that amsa, if all the planets are powerful Sani and Budha, then predict many children at one birth.

Stanza 16:

Kalala, Ghana, Ankura, Asthi, Charma, Angaja, Chetamatha are governed by Sukra, Kuja, Guru, Ravi, Chandra, Sani and Budha respectively. The lord of lagna, Chandra, and Ravi are rulers of the next three months respectively. The foetal growth depends upon the strength

and weakness of the planets, who govern the particular month.

Stanza 17:

If Budha is in thrikona, and other planets are powerless, then the child will have two faces, four hands, and four legs with one face. If the Moon is in Taurus, and evil planets are in Ruksha Sandhis, predict a dumb child. If, in this conjunction, the Moon has beneficial aspect, the child begins to speak very late in life.

Stanza 18:

If Sani and Kuja occupy Budha's houses or navamsas, the child will be born with teeth. If Kataka is lagna with Chandra init, having the aspects of Sani and Kuja, the child will be dwarf. If Meena becomes lagna becomes a cripple. If the Rasi Sandhis are occupied by malefics and the Moon, the child will be deaf. In all these cases there must be no beneficial aspects. Stanza 19:

If the last navamsa of Makara is lagna aspected by Sani, Chandra and Ravi then a dwarf is born. If malefics occupy the 5th, 9th and 1st drekkanas, handless, feetless and headless child respectively must be predicted.

Stanza 20:

If Leo is birth occupied by the Sun and the Moon, aspected by Mars and Saturn the child will be blind. If in the above combination there is also beneficial aspect the vision will be dim. The Moon in the 12th house causes loss to the left eye and the Sun there causes loss to the right eye. Beneficial aspects give some relief in these combinations.

Stanza 21:

The birth of a child takes place in the sign occupied by the Moon, which is represented by the number, in which Dwadasamsa, the Moon is fixed at the time. The day or the night and the ghaties of the birth time must be known by the number of the ghaties at the time of the question and the nature of the sign whether diurnal or nocturnal.

Stanza 22:

If Makara or Kumbha navamsa rises at the time of conception, aspected by Sani, the child will be born after 4 years. If Katakamsa rises at the time of conception, aspected by Chandra, then the birth occurs after 12 years of pregnancy. The details in this chapter must be carefully understood and applied with sense and judgment.

Chapter 5

Janma Kala lakshana

Stanza 1:

If birth sign is unaspected by the Moon, father will be absent at the birth. If the Sun occupies a movable sign (pathitha) from the 10th, the father will be away in a foreign country at the birth of child.

Stanza 2:

If Saturn occupies lagna or if Mars is in the 7th or if the Moon is between Mercury and Venus, the father will be absent at the birth of the child.

Stanza 3:

If the Moon occupies Mars drekkana and benefics are in the 2nd and 11th houses, predict a serpent's birth. If an evil sign falls in Kuja's drekkana and has benefics in the 2nd and the 11th, the child will be bound by a serpent-like bandage. Stanza 4:

If the Sun occupies a quadruped sign and if other powerful planets occupy common signs, twins will be born covered with a common hood.

Stanza 5:

If Mesha, Simha or Vrishabha falls as lagna, occupies by Sani or Kuja, the child will be born with a cowl or cord in that organ which is represented by the rising navamsa.

Stanza 6:

If Jupiter does not aspect birth and Moon, or if he does not aspect the Sun, in conjunction with the Moon, if the Moon with a malefic combines with the Sun then say certainly the child is born to another person or of adultery.

Stanza 7:

If malefics occupy the signs of cruel planets and are in the 7th, 9th or 5th from the Sun, the father will be imprisoned when the child is born. The sign occupied by the Sun determines the locality of his bondage.

Stanza 8:

If Full Moon is in cancer, if Mercury is in lagna and benefics are in the 4th, the delivery takes place in a boat or steamer, or in a sea voyage. If birth is watery with the Moon in the 7th the same result happens.

Stanza 9:

If birth falls in a watery sign as also the Moon, the delivery will be close to water. If lagna (a watery sign) has Full Moon's aspect the same result happens. If, for such lagna, the Moon is there or in the 5th or 10th then similar results happen. Stanza 10:

If Saturn occupies the 12th, and a malefic aspects the Moon, the woman delivers the child when in bondage or jail. If Saturn is in Scorpio or Cancer one of which is the birth aspected by the Moon, the delivery takes place in a hole or hollow or pit.

Stanza 11:

If birth is watery with Saturn in it, aspected by Mercury, the Sun and the Moon, the birth takes place in playgrounds, temples and uncultivated fields, respectively.

Stanza 12:

If birth with Sani falls in a Nara Rasi aspected by Kuja the birth happens in a grave-yard; aspected by Sukra and Chandra in pleasant places; aspected by Guru in sacrificial places; aspected by Ravi in royal mansions, cowsheds, or temple premises; aspected by Budha in libraries, art colleges or carpenters' premises. Stanza 13:

Place of birth happens to be according to the nature of the rasi and navamsa, either at home or outside. The birth place should be determined according to the strength of the lagna either in rasi or navamsa.

Stanza 14:

If the Moon or the Sun is in the 9th or 5th from Saturn and Mars, the child will be forsaken by its mother. If in that combination Jupiter aspects it, the child lives long and prospers although forsaken by its mother.

Stanza 15:

If the Moon is in birth aspected by a malefic and has Mars in the 7th the forsaken babe will perish. If in this combination Mars and Saturn are in the 11th, the child dies, if aspected by a benefic, the child gets protection by such caste man as is indicated by the benefic; if aspected by malefics, the child falls to different hands and dies.

Stanza 16:

The birth takes place in the house of the father or mother according to the strength of their lords. If benefics occupy debilitated places, birth will be under trees, roads, etc. If benefics occupy neecha and if the Moon and birth are unaspected by other planets occupying one house, the birth occurs in lonely places.

Stanza 17:

If Moon joins Saturn's amsa or is in the 4th or has aspect of Saturn or occupies watery signs or conjoins with Saturn, then birth takes place in darkness. If there are three or more debilitated planets, birth takes place on the ground. The birth takes place similar to the rasi

which rises on a level with the equator. If malefics occupy the 4th or 7th from Moon or join Moon, the delivery is attended with much pain. Stanza 18:

The quantity of oil by Moon, the wick by the birth sign and the light by Sun, the door by the planets in quadrants or by the most powerful of the planets must be ascertained.

Stanza 19:

If Saturn is the strongest, the house will be one newly repaired having become old; if Mars is so, it's partly burnt; if Moon, new; if the Sun, the house contains much wood; and if Mercury, built by many artists; if Venus, handsome, painted and new; if Jupiter, strong house; the adjoining houses must be indicated similarly by the planets in the rasis. Stanza 20:

If birth falls in Mesha, Kataka, Thula, Vrischika and Kumbha, or in these navamsa the delivery will be in the eastern part of the house. If the birth falls in Guru's or Budha's houses or amsas the delivery happens in the northern part of the house. If it falls in Vrishabha or its amsa the birth takes place in the west and if it falls in Makara or Simha or their navamsas the birth place will be in the southern side. Stanza 21:

The cardinal direction of the lying down must be indicated by two signs from Mesha etc., and the corners by the double-bodied signs. Similarly I must be ascertained for the direction of the bed, etc. The legs of the cost or the sides of the bed must be ascertained by the 6th, 3rd, 9th and 12th houses from lagna.

Stanza 22:

The number of women to assist the delivery must be determined by the number of planets between the Moon and the lagna. Their presence inside or outside the delivery room has to be learnt by the planets in the invisible and the visible half of the zodiac respectively. Some say quite the reverse.

Stanza 23:

The body of the child will resemble the planet who is the lord of the navamsa or who is the most powerful. The color of the infant will resemble that of the lord of the navamsa occupied by the Moon. Taking the lagna as head, etc., the limbs resemble the rasis in which they fall.

Stanza 24:

If the first drekkana rises in the lagna; by the Drusya and Adrusya halves of the zodiac, left and right sides of head, eyes, ears, nose, temples, cheeks and face must be determined from the lagna respectively. If the second drekkana rises in the lagna, neck, shoulders, arms, sides, chest, belly and navel should be similarly determined. If the third drekkana rises in the lagna, lower stomach, sexual organ and anus, testicles, thighs, knees, calves and feet must be similarly delineated.

Stanza 25:

If those rasis are occupied by the malefics there will be sores or wounds, if these are occupied or aspected by benefics there will be marks; if such planets causing sores, etc.-are in their won rasis or navamsas or infixed signs or navamsas, the sores, etc., will accompany birth, if not they come by accidents after birth. If such a planet is Saturn the wounds will be caused by stones and windy diseases; if Mars by fire, weapons and poisons; if Mercury by the earth or the ground; if the Sun by wood or quadrupeds; if the Moon by horned animals or aquatics; if they are other planets then there will be no wounds.

Stanza 26:

If Mercury joins three other planets in any rasi he will cause wounds in that organ which is governed by it. If an evil planet is in the 6th from birth, there will be wound in that organ represented by that rasi. If such a malefic has beneficial aspect then there will be Thilaka, Masaka, etc., there. If benefics join him there will be Lakshma, etc.

Chapter 6

Balarishta (early death)

Stanza 1:

Children born during sandhi or when birth is in Chandra hora, when evil planets occupy the ends of signs or when four malefics (including Moon) occupy quadrants, will die

Stanza 2:

If cruel and benefic planets occupy the first and the second halves of the zodiac respectively and the birth rises in an insect rasi or if the birth and the 7th are placed between malefics, the child dies straightaway

Stanza 3:

If malefics occupy birth and 7th and if Moon joins cruel planets, unaspected by benefics, the child dies quickly

Stanza 4:

If a weak Moon occupies the 12th with malefics in the birth and the 8th without benefics in quadrants, the child dies soon

Stanza 5:

If Moon joins a malefic and occupies the 7th, 8th or 12th and when benefics aren't in quadrants and don't aspect these, the child dies

Stanza 6:

If Moon occupies 6th or 8th aspected by malefics, early death comes. If such Moon has beneficial aspects, the child dies before 8. If such Moon has mixed aspects, the child lives for 4 years. If a benefic occupies the 6th or 8th aspected by powerful malefics, the child lives for a month. If the lord of the birth joins the 7th and suffers defeat there by malefics, similar results must be predicted

Stanza 7:

If a weak Moon joins the lagna with malefics in the 8th or quadrants, or if Moon is betwixt malefics occupying the 4th, 7th or 8th, the child dies. If Moon is in lagna as above stated, malefics in the 7th and 8th without the aspect of powerful benefics, the mother and child both die

Stanza 8:

If Moon occupies the last navamsa of the sign and malefics are in the 5th and 9th without beneficial aspects, or if lagna joins Moon with malefics in the 7th, the child dies immediately

Stanza 9:

If Moon joins a malefic in lagna, eclipsed with Mars in the 8th, both mother and child die. Similarly, if Sun is in lagna, death results from weapons. If Moon or Sun occupy the lagna with powerful malefics in trines and the 8th, unassociated with benefics, the child dies

Stanza 10:

If Saturn, Sun, Moon and Mars occupy the 12th, 9th, lagna and 8th respectively, unaspected by a powerful Jupiter, the child dies quickly

Stanza 11:

If Moon is with malefics and occupies a trine, 7th, 8th or 12th and not aspected by or combined with a powerful Venus, Mercury or Jupiter, death comes early

Stanza 12:

If Moon in transit joins the house of the most powerful malefic in the above yogas or joins his own place, or the lagna, when he's strong and has strong malefic aspects, he causes death to the child within one year

Chapter 7

Ayurdaya (Longevity)

Stanza 1:

Sun, in deep exaltation give 19, Moon 25, Mars 15, Mercury 12, Jupiter 15, Venus 21 and Saturn 20 years of life respectively according to Maya, Yavana, Manitha and Saktipurva.

Stanza 2:

Where a planet is debilitated he cuts away half of the term of life and in the middle rasi he give terms of life as per rule of three. The lagna is supposed to give that number of years, which is represented by its amsa, while others say the number will be similar to the rasi. A planet in an unfriendly sign cuts one-third of his term unless he is retrograde. The combust planets except Venus and Saturn, cut off half their term of life.

Stanza 3:

Evil planets in the 12th, 11th, 10th, 9th, 8th, and 7th away 1,  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{6}$  and  $\frac{1}{8}$ th of the term of life allotted to them respectively. If benefics occupy the same houses, they take away only one half of that which the malefics do. Satyacharya says that, if there are many planets in anyone of the houses, only the most powerful among them will eat the proportion of life granted by it.

Stanza 4:

If an evil planet occupies the birth the number of amsas, etc., passed by the lagna must be multiplied by the total of the planetary terms of years, etc., and then divided by 108, and deducted from the total term of life the figure thus obtained. If a benefic aspects the above conjunction, half of this must be deducted.

Stanza 5:

Men and elephants have 60 x 2 years as terms of life and 5 days more. Horses live 32 years. Camels and asses 25 years. Buffaloes and bullocks live 24 years. Dogs have 12 years. Goats etc., 16 years.

Stanza 6:

If the last navamsa of Meena becomes lagna. If Mercury is in the 25th minute in Vrishabha and if all the rest are in their deep exaltations, the person gets the utmost limit of life, viz., 120 years and 5 days.

Stanza 7 & 8

Vishnugupta, Devaswami and Siddhasena have given similar longevity. There is one serious objection to the acceptance of their theory, because according to them, no children can die above 8 and below 20 years which is absurd.

They have further stated that those who have this longevity will also become emperors. This is erroneous as many men live long and still be beggars

Stanza 9:

Jeevasarma says, on his own responsibility, that each of the planets gives one-seventh of the period of the longevity stated above. Satyacharya says that each planet gives that term of life which is indicated by the navamsa he occupies. This seems to be approved of by many astrological experts.

Stanza 10:

Convert the intended planet's position into kalas; divide this by 200; the quotient, if divisible, divided by 12 represents years, etc. Stanza 11:

A planet in exaltation or retrogression will give 3 times the term of his life. If he is in Vargottama or in his own house or navamsa or drekkana he gives double the period. This is the speciality named by Satyacharya.

Stanza 12:

Lagna gives similar number of years as it has advance in the navamsa. If it is very powerful it will give similar to the rasi. If a malefic is in lagna no deduction should be made on this account. Do not take the terms of life granted by the planets as stated before.

Stanza 13:

Satyacharya's system is excellent, but many have spoiled it by useless multiplication.

Whenever two or three figures are to be multiplied, then multiply it by that figure which are presents the strongest factors.

Stanza 14:

If birth falls in Kataka and Guru and Chandra are in it, Budha and Sukra in the kendras, the rest in 3-6-11 the person lives very long and mathematical calculations for longevity do not apply to such a combination.

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Chapter 8

Dasantardasa

Stanza 1:

The most powerful among Lagna, Surya and Chandra, with planets in their kendras give results in the commencement, middle, and last periods of life respectively. If planets are not in kendras, etc., the results will flow in the commencement even from Apoklima planets.

Stanza 2:

The planet most powerful gives the first dasa extending over that period of life granted by him. If many planets are equally powerful then the first dasa will belong to that planet who gives the largest term of life. If some planets give equal terms of life, then the first dasa will be given by that planet who rises first.

Stanza 3:

The planet with the Dasanatha gives half the term of that dasa with his results. The planet who occupies the thrikona from him gives one-third of that period with his results. The planet in the 7th from him gives one-seventh of his period. The planet who is in chaturasra gives one-fourth of that term. In this manner lagna and planets give their Dasas and Antardasas.

Stanza 4:

Bring all the fractions to a common figure, omit the denominators and multiply severally the numerators by the dasa years and then divide the whole by the total of the numerators. By doing this you get the Antardasa periods.

Stanza 5:

The Dasa (period) of a most powerful and exalted planet is called the Poorna Dasa. The dasa of a powerless planet is called the Rikta. The period of that planet which is in the navamsa of unfriendly amsa is called the Aristaphala.

Stanza 6:

The planet who has fallen from exaltation gives Avarohi Dasa. If he joins friendly or exalted navamsa, he constitutes Madhya Dasa.

The planet who is ascending from his debilitation gives Arohani Dasa. If such a planet occupies debilitated or unfriendly navamsa, he gives a worthless period.

Stanza 7:

If a planet is in a good house and joins debilitated or unfriendly navamsa, it gives mixed results. The names are fixed for these indicative of their results. I shall give the results of the periods of the Sun, etc., later on.

Stanza 8:

If lagna rises in common sign, its drekkanas constitute Adhama, Madhya and Pujita respectively. If lagna is movable, the order must be reversed. If lagna is fixed, they constitute Ashubha, Ista and Sama respectively. Lagna Dasas are thus arranged.

Stanza 9:

Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn give 1, 2, 9, 20, 18, 20, 50 years respectively of Nisargika Dasa. If in the previously stated dasa period of the planets, they get also this Nisargika dasa, they produce good results. Some of Yavanaas say that the Lagna Dasa comes in the end and gives good. Some do not accept this view.

Stanza 10:

If the anthardasanatha is in lagna, or if his friend is in lagna, or if lagna falls in his friend's or in his varga, the dasa beginning then, will be productive of good. Or if he is in the 3rd, 6th, 10th or 11th houses it is good. Or if the Moon occupies the exaltation house of the Pakaswami or his friendly rasi, or thrikona, or the 7th from him, it produces good. If it is the

reverse it produces bad. Stanza 11:

That dasa which begins when the Moon is in his own house is good and gives honour, wealth and happiness. That dasa which begins when the Moon is in Kuja's house makes his wife immoral; if that dasa begins when the Moon is in Budha's house it gives education, friends and wealth; if the dasa begins when the Moon is in Simha it gives work for him in forts, forests, roads, houses and agriculture; if it begins when the Moon is in Sukra's house he gives all desirable food; if it begins when the Moon is in Sani's house it gives mean woman; if it begins when the Moon is in Guru's house it gives reputation, wealth and happiness. Stanza 12:

The Sun gives wealth by Nakha, (nails or claws) teeth, skins, gold, cruelty, travel, kings and wars. He makes the man hot-tempered determined in doing work, in getting reputation and good by courage. He gets misery through wife, children, wealth, enemy, weapon, fire and king. The Sun gives liberty, fondness for sinful deeds, quarrels among his workmen or servants, complaints in chest, stomach and other diseases.

Stanza 13:

During the Moon's period the person gets money or profits from mantras, Brahmins, sugarcane, milk, clothes, flowers, playing, oil seeds, good and fatigue or pain. He will be fond of sleep, laziness, enduring pain, Brahmins and Devatas, getting female issues, possessed of good intelligence, reputation, earning and spending, and he will pick quarrels with his own men and those who are more powerful than himself. Stanza 14:

During the period of Mars there will be destruction of enemies, gains from rulers, lands, brothers, sheep and wool. He will have hatred among his children, wife, friends, brothers, learned men, and preceptors. He will suffer from thirst, bloody diseases, fever, bile, fractures. He'll be fond of others' wives, sinful men and uncharitable deeds. He'll be harsh, hot and evil-tempered Stanza 15:

In the period of Mercury, the person gets wealth by embassy, friends, preceptors and Brahmins. He'll be praised by learned men and thereby gets reputation. He gets gold, mules, lands and personal charm, and happiness. He'll be witty and humorous and will be clever in serving. he'll have a good mind and charitable disposition. Harshness, fatigue, restraint or imprisonment, mental disease and complaints from the three dhatus (vaata, pittha and sleshma) will result Stanza 16:

In his period, Jupiter gives honor, good character, good mind, personal charm, courage, philanthropic disposition, determination and devotion. He gets wealth thru mantras, kings, vedic recitation, counsel and skill in diplomacy. He'll have gold, houses, sons, elephants, clothes and friendship with good rulers. he gets troubled by deep thinking, diseases in the ear and hatred among lawless people Stanza 17:

During Venus' period, the person will be fond of music, pleasure, fine scents, good food and drink, clothes, females, gems, personal charm, sensual pleasure, yogis, friends, desirable personages, skill in merchandise, agriculture, treasure-troves, wealth, hated by communities, kings, wild people, vagabonds and sorrow thru friendship Stanza 18:

During Saturn's period, the person gets donkeys, camels, birds, buffaloes, old women, leadership over communities, towns or cities, and inferior gains. he gets miseries or troubles thru phlegm, jealousy, wind, anger, derangement, dirt, laziness and fatigue. He'll be insulted and terrified by servants, children, wife and will suffer the loss of a limb Stanza 19:

Good periods give happiness and bad periods produce misery. Mixed periods give mixed results and the result of the lagna dasa will be similar in nature to its lord

Stanza 20:

In the period of each planet, the results will be based on the materials or objects that have

been detailed in the Saumgnyadhyaya and the means of livelihood detailed in the Karma Jivadhyaya. Results of the planets will be determined by the aspects, occupation and other combinations given elsewhere

Stanza 21:

Different planets give their luster of the mahabootas in their periods. This luster or shade has to be identified by the nose, face, eyes, skin and ear obtained by or thru the earth, water, fire, air and space

Stanza 22:

During the time of an auspicious planet, the mind of the person will be good. It enables the man to get wealth and secure happiness. The dasa may also be known by the happiness or misery the man is subjected to. The results produced by powerless planets will be enjoyed in dreams and thoughts

Stanza 23:

If one planet represents two contrary results, the effect will be the destruction of those events. but if one is stronger than the other, the stronger prevails. If one planet represents one and another indicates a contrary result, there'll be both the results. Planets give good or bad in their own periods Chapter 9

Ashtaka varga

Stanza 1:

Sun is favorable from his position at birth in 1, 2, 4, 7, 8, 9, 10 and 11. He's similar from Mars and Saturn. From Venus, he's good in 6, 7 and 12. From Jupiter in 5, 6, 9 and 11. From Moon in 3, 6, 10 and 11. From Mercury in 3, 5, 6, 9, 10, 11 and 12. From lagna, he's favorable in 2, 3, 4, 6, 10 and 11 Stanza 2:

Moon is favorable from his position at birth in 1, 3, 6, 7, 10 and 11. From Venus, he's good in 3, 4, 5, 7, 9, 10 and 11. From Jupiter in 1, 4, 7, 8, 10, 11 and 12. From Sun in 3, 6, 7, 8, 10 and 11. From Mercury in 1, 3, 4, 5, 7, 8 and 10. From Mars in 2, 3, 5, 6, 9, 10 and 11. From Saturn in 3, 5, 6 and 11. From lagna, he's favorable in 3, 6, 10 and 11 Stanza 3:

Mars is favorable from his position at birth in 1, 2, 4, 7, 8, 10 and 11. From Venus, he's good in 6, 8, 11 and 12. From Jupiter in 6, 10, 11 and 12. From Sun in 3, 5, 6, 10 and 11. From Mercury in 3, 5, 6 and 11. From Moon in 3, 6 and 11. From Saturn in 1, 4, 7, 8, 9, 10 and 11. From lagna, he's favorable in 1, 3, 6, 10 and 11 Stanza 4:

Mercury is favorable from his position at birth in 1, 3, 5, 6, 9, 10 and 11. From Venus, he's good in 1, 2, 3, 4, 5, 8, 9 and 11. From Jupiter in 6, 8, 11 and 12. From Sun in 5, 6, 9, 11 and 12. From Mars and Saturn in 1, 2, 4, 7, 8, 9, 10 and 11. From Moon in 2, 4, 6, 8, 10 and 11. From lagna, he's favorable in 1, 2, 4, 6, 8, 10 and 11 Stanza 5:

Jupiter is favorable from his position at birth in 1, 2, 3, 4, 7, 8, 10 and 11. From Venus, he's good in 2, 5, 6, 9, 10 and 11. From Mercury in 1, 2, 4, 5, 6, 9, 10 and 11. From Sun in 1, 2, 3, 4, 7, 8, 9, 10 and 11. From Mars in 1, 2, 4, 7, 8, 10 and 11. From Saturn in 3, 5, 6 and 12. From Moon in 2, 5, 7, 9 and 11. From lagna, he's favorable in 1, 2, 4, 5, 6, 7, 9, 10 and 11 Stanza 6:

Venus is favorable from his position at birth in 1, 2, 3, 4, 5, 8, 9 and 11. From Jupiter, he's good in 5, 8, 9, 10 and 11. From Mercury in 3, 5, 6, 9 and 11. From Sun in 8, 11 and 12. From Mars in 3, 5, 6, 9, 11 and 12. From Saturn in 3, 4, 5, 8, 9, 10 and 11. From Moon in 1, 2, 3, 4, 5, 8, 9, 11 and 12. From lagna, he's favorable in 1, 2, 3, 4, 5, 8, 9 and 11 Stanza 7:

Saturn is favorable from his position at birth in 3, 5, 6 and 11. From Jupiter, he's good in 5, 6, 11 and 12. From Mercury in 6, 8, 9, 10, 11 and 12. From Sun in 1, 2, 4, 7, 8, 10 and 11. From Mars in 3, 5, 6, 10, 11 and 12. From Venus in 6, 11 and 12. From Moon in 3, 6 and 11. From lagna, he's favorable in 1, 3, 4, 6, 10 and 11 Stanza 8:

The places mentioned above are good and the rest evil. The good or bad results will be ascertained by the ciphers and figures marked as stated above and the balances show good. Planets in upachaya, in friendly or own houses and exaltations give plenty of good; planets in apachayas, in debilitation or unfriendly houses don't do good Chapter 10

Karmajeeva (profession)

Stanza 1:

From Sun, etc., the acquisition of wealth must be predicted thru father, mother, enemy, friend, brother, woman and servant respectively, when he occupies the 10th house from birth or Moon, or thru lord of the navamsa occupied by the lord of the 10th, from birth, Moon or Sun

Stanza 2:

If the lord of the navamsa is Sun, the person gets wealth thru scents, gold, wool, medicines, etc. If the amsa lord is Moon, wealth flows thru agriculture, watery products and dependence upon women, etc. If the lord of the navamsa is Mars, he gets money thru minerals, fire, weapons, adventures and physical strength. If the lord of the navamsa is Mercury, money is obtained thru writing, math, poetry and fine arts

Stanza 3:

If the lord of the navamsa is Jupiter, he gets money from Brahmins, priests, Gods, in mines or manufactures, and from charities. If that lord is Venus, he makes money by gems, silver, cows, buffaloes, etc. If he's Saturn, he gets money from labor, by execution, carrying and by low artisanship. The source of income may be such as that which is controlled by the lord of the navamsa occupied by the lord of 10th in transit Stanza 4:

Planets give wealth similar to the houses they occupy. If Sun is exalted and powerful, the man gets wealth by self-acquisition. If powerful benefics are in lagna, 2nd or 11th, he gets money in many ways

Chapter 11

Rajayoga

Stanza 1:

Yavanas say that three or more cruel planets in exaltation will produce a cruel-minded king. Jeevasarma and his school say that exalted cruel planets won't raise a man to kingly power

Stanza 2:

If Mars, Saturn, Sun and Jupiter or any three of them are exalted and one of these three occupies the lagna, 16 rajayogas arise. If Moon is in his own house, and any two of the above planets are in exaltation, with one of them in birth, or if any of the above-named planets is in exaltation occupying the lagna, they produce 16 rajayogas

Stanza 3:

If lagna or Moon occupies vargottama and has the aspects of four or more planets, except Moon, 22 rajayogas are generated

Stanza 4:

If Saturn is in Aquarius, Sun in Aries, Moon in Taurus and lagna rises in one of these, and Mercury, Jupiter and Mars are in Gemini, Leo and Scorpio, there'll be combinations for royalty. If Sun and Moon are in exaltation and lagna rises in one of these signs and if Sun and Mercury are in the 6th, and if Venus, Mars and Jupiter are in Libra, Aries and Cancer, they generate two rajayogas Stanza 5:

If Mars is in Capricorn, Sun and Moon in Sagittarius, and lagna rising in Capricorn with Saturn in it, the person becomes a king. If, in the above combination, Moon joins Mars in birth or if Saturn and Moon are in 7th, if Jupiter is in Sagittarius, and Aries becomes lagna with Sun there, the person becomes a king

Stanza 6:

If Taurus rises at birth with Moon in it, and Sun, Jupiter and Saturn are in the 4th, 7th and 10th respectively, the person certainly becomes a king. If Capricorn is birth with Saturn in it, and 3, 6, 9 or 12 are occupied by Moon, etc., the person becomes a famous, good-natured and prominent king

Stanza 7:

If Jupiter with Moon is in Sagittarius, Mars in Capricorn and Pisces or Virgo is the lagna with Mercury and Venus there, two rajayogas arise. If Mars and Saturn occupy the 5th, Jupiter, Moon and Venus join the 4th, if Virgo rises as lagna with Mercury in it, the person becomes a king with good character

Stanza 8:

If Pisces becomes lagna with Moon in it, Saturn, Mars and Sun are in Aquarius, Capricorn and Leo respectively, the person born will rule the earth.

If Aries becomes lagna with Mars in it, with Jupiter in Cancer or if Cancer rises with Jupiter in it, with Mars in Aries, a king will be born

Stanza 9:

If Cancer is lagna with Jupiter in it and if Moon, Venus and Mercury are in Taurus and Sun in Aries, a mighty king will be born

Stanza 10:

If Capricorn is lagna with Saturn in it and if Aries, Cancer and Leo are combined with their lords and if Gemini and Libra are occupied by Mercury and Venus, the person becomes a renowned ruler

Stanza 11:

If an exalted Mercury is in lagna, Venus in Gemini, Moon and Jupiter in Pisces with Saturn and Mars in Capricorn, the person becomes a king

Stanza 12:

In the combinations for royalty sketched before, persons born in poverty will become kings; much more so persons born in royal families. The combinations to be given hereafter will make men kings who are born in royal families and others born in ordinary families will become equal to kings

Stanza 13:

If there are three or more powerful exalted or moolatrikona planets in a horoscope, a person born in a royal family will become a king. If this number is five or more, then persons born in ordinary families will become rulers. If these planets are powerless, the persons won't be kings but wealthy men

Stanza 14:  
If Aries is the lagna with Sun half-rising and Moon in it, Mars in Capricorn and Jupiter in Sagittarius, the person born in a royal family becomes a king

Stanza 15:

When Venus occupies the 4th from lagna, Moon occupies the 9th and the rest are in the 1st, 3rd and 11th houses, the person becomes a king

Stanza 16:

If a powerful Mercury is in lagna, a powerful benefic in the 9th and the rest of the planets in the 2nd, 3rd, 6th, 9th, 10th or 11th, the person born in a royal family will become a good and charitable king

Stanza 17:

If Taurus is lagna and Moon, Jupiter and Saturn and other planets occupy the 1st, 2nd, 6th and 11th respectively, or if Moon and Sun in the 10th and Saturn in lagna and other planets in the 11th, the person becomes king

Stanza 18:

If Moon, Saturn and Jupiter are in the 10th, 11th and 1st respectively, Mercury and Mars in the 2nd and Venus and Sun in the 4th, the person becomes a king. If Mars and Sun are in lagna, Moon, Jupiter, Venus, Sun and Mercury are in the 4th, 7th, 9th, 10th and 11th respectively, the person becomes a king

Stanza 19:

The person gets royal power in the antaradasa of the most powerful planet or of the planet who combines in the 10th or the 1st. He loses that power in the antaradasa of the planet who's unfriendly or debilitation house because such a period is called the chara dasa. He then must seek protection from a powerful king

Stanza 20:

If Jupiter, Venus or Mercury is in lagna, Saturn in 7th and Sun in the 10th, the person will enjoy his life well. If beneficial signs are powerful and fall in quadrants and malefics occupy cruel signs, the person will be a master of hunters, thieves and wealth

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Chapter 12

Nabhasa Yogas

Stanza 1:

By combinations of two, three and four the multiples of 9, 10, 8 by 3, 3 and 4 respectively will be the number of Nabhasa yogas obtained by this process. Yavanas have described 1800 varieties but I will describe them here briefly.

Stanza 2:

If the planets are in Chara, etc., Rajju, Musala and Nala yogas are formed respectively according to Satya. These are Asraya yogas. Parasara mentions two yogas as Dala under sruk and sarpa when the benefics and malefics are in kendras respectively.

Stanza 3:

Asraya yogas, according to some, are really incorporated in the Yava, Abja, Vajra, Andaja, Golaka, etc., to be stated hereafter. Dala yogas have no separate significance, according to some, as the results of benefics and malefics occupying the kendras have already been indicated.

Stanza 4:

When two adjacent quadrants are combined with all the planets it goes under the name of Gada.

It will be called Sakata when all the planets occupy the 1st and the 7th houses. When all the planets occupy the 4th and the 10th is called Vihaga. If all the planets occupy the 1st, 5th and 9th houses it is called Sringataka. If all the planets are in 5th and 9th it is called Hala. So say the learned in astrology.

Stanza 5:

When benefics are in first and seventh and malefics are in fourth and tenth it is called Vajra. If the planets are reversed then it is called Yava. If the planets are mixed it is called Kamala. If the planets are outside kendras it is called Vapi.

Stanza 6:

I have give these Vajra yogas, etc., in accordance with older sciences, but how can Budha and Sukra be in the 4th from the Sun?

Stanza 7:

If all the planets are within the first four houses of the 1st, 2nd 3rd and 4th kendras Yupa, Ishu, Sakthi and Danda yogas are respectively formed.

Stanza 8:

If all the planets are in the first 7 houses from the 1st, 2nd, 3rd and 4th kendras they give rise to Nau, Kuta, Chatra and Chapa yogas respectively. If these yogas are in other houses they are called Ardachandra.

Stanza 9:

If all the planets are in the alternate houses from the 2nd from lagna, it goes under the name of Samudra. If from lagna planets are similarly situated, it forms Chakra. This is the summary of Akriti yogas.

Stanza 10:

By all the planets occupying 7, 6, 5, 4, 3, 2 and 1 houses, they form seven yogas, viz., Vallaki, Dama, Pasa, Kedara, Shula, Yuga and Gola, respectively. These are to be considered in the absence of the previously mentioned yogas.

Stanza 11:

Rajju produces envy, foreign residence and fondness for traveling. Musala makes one proud, wealthy, and capable of doing many works. Nala makes a person limbless, determined, rich and courageous. Srik makes him happy and Sarpa gives him great misery.

Stanza 12:

Asraya yogas, when they join other yogas become fruitless. The yogas with which Asrayas join will give results. When Asrayas are free, they give their own results.

Stanza 13:

Gada=fond of sacrifices, rich; Sakata=lives by carriages, sickly, bad wife;  
Vihaga=ambassador, traveler, quarrelsome; Sringataka=happiness after a long age;  
Hala=agriculturist.

Stanza 14:

Vajra=enjoys happiness in the beginning and end of his life, popular, courageous;  
Yava=warlike, happy in the end; Padma=wellknown reputation, great happiness, and good character; Vapi=good health, accumulator of money and miser

Stanza 15:

Yupa=liberal, watchful, performs sacrifices; Sara=fond of killing, jailor, maker of weapons;  
Sakti=mean, lazy, devoid of wealth and happiness; Danda=servitude, rejected by or separated from those who are dear.

Stanza 16:

Nou=famous, unsteady fortune and miserly; Kuta=liar, imprisonment; Chatra=helping relations, enjoyment in old age; Chapa=courageous enjoying life in the first and last parts of his days.

Stanza 17:

Ardhachandra=popular, handsome, leader; Samudra=equal to a ruler, happy; Chakra=respected by sovereigns; Veena=intelligent and skilful, clever in dancing and music.

Stanza 18:

Damini=liberal, philanthropic, protector, many cattle; Pasa=possessing relations and servants who are clever in acquiring wealth, and bad in behaviour; Kedara=agriculturist, helping many; Shula=courageous, having wounds, fond of wealth but poor.

Stanza 19:

Yuga=poor, unbeliever; Gola=penniless, sinful, ignorant, skilful in mean arts, lazy, traveling. These are Nabhasa yogas related by me, and they will always be productive of their own results.

Chapter 13

Chandrayogadhyaya

Stanza 1:

When Moon occupies quadrants, etc. from Sun, three yogas arise called Adhama, Sama, Varishta respectively, producing politeness, wealth, wisdom, intelligence and skill accordingly. If Moon is in his own or friendly Navamsa during the day and night possessing the aspect of Jupiter and Venus respectively, the person will be wealthy and happy

Stanza 2:

When benefics occupy the 6th, 7th and 8th from Moon, they cause Adhi yoga and the result is the birth of a commander, a minister or king. Persons born in this conjunction (adhi yoga) will be gentlemanly, happy, surrounded with luxury, without foes, long-lived and rejected by diseases

Stanza 3:

With the exception of Sun, other planets in the 2nd from Moon in the 12th from him and in the 2nd and 12th from Moon cause Sunapha, Anapha and Dhuradhura yogas respectively. If these aren't so, many say it's kemadruma. If planets are in quadrants from lagna or Moon or if Moon is combined with planets, there's no kemadruma. Some say these yogas arise from quadrants and navamsas, but their doctrine hasn't been accepted

Stanza 4:  
There are 30 varieties of Sunapha and Anapha conjunction. There are 180 varieties of Duradhara. The intended varieties can be found out by placing planets in regular order and dropping the first in proceeding to the last and repeating this

Stanza 5:

A person born in Sunapha will be king or his equal with self-acquired wealth, intelligent, wealthy and reputed. A person born under Anapha will be a ruler, healthy, moral, renowned, enjoying good pleasures, fond of decorations and free from mental sorrow

Stanza 6:

One born under duradhura enjoys all pleasures, has wealth and conveyances, will be liberal and possessed of good servants. The person born under kemadruma, although he may take his birth in a royal family, will be dirty, sorrowful, doing work against his caste, poor, dependent and roguish

Stanza 7:

If Mars causes these yogas, the person will be energetic, wealthy, warlike and adventurous. If Mercury causes the yogas, the person will be skilful, have sweet speech and be learned in

arts. If Jupiter causes the yogas, the person will be rich, charitable, happy and respected by rulers. If Venus, he'll be fond of women, very wealthy and will enjoy sensual pleasures Stanza 8:

If Saturn causes these yogas, the man will enjoy others' wealth and articles, will be engaged in various works and be a leader of an assembly. Moon, if visible in the day, does mischief but when he's invisible, he'll be auspicious. Otherwise, the results will be different Stanza 9: When all benefics are in Upachayas from lagna, the person will be extremely wealthy. When all benefics are in Upachayas from Moon, he'll be wealthy. When two benefics are in Upachayas, there'll be moderate wealth. Less than that will produce little wealth. The results from these will predominate over others Chapter 14

Dwighrahayogadhyaya

Stanza 1:

If Sun conjoins Moon, the person will be skilled in machinery and masonry; if with Mars, fond of sinful deeds; if with Mercury, skilful, intelligent, renowned and happy; if with Jupiter, he'll be cruel and always doing other's work; if with Venus he'll make money on stage and by weapons; and if with Saturn, he'll be skilful in working ores or earthenware Stanza 2:

Moon with Mars makes a man a counterfeit, a seller of women, wives and pots and doing mischief to mother; Moon with Mercury makes a person polite in speech, clever in interpretation, popular and renowned; Moon with Jupiter makes a person successful against enemies, chief of that sect or family, capricious and wealthy; Moon with Venus makes a man skilful in weaving; Moon with Saturn makes a person the son of a second marriage

Stanza 3:

When Mars joins Mercury, the person will be a dealer in roots, etc., oils, imitation articles and versed in boxing. Mars with Jupiter produces a ruler of a city or king or a rich Brahmin. Mars with Venus produces cowherds, wrestler, skilful, fond of other women and gambler. Mars with Saturn makes the man sorrowful, untruthful, disgraced or blamed

Stanza 4:

When Mercury and Jupiter join, they produce a man who figures constantly on stage, when Mercury joins Venus the man will be fond of music, dancing, eloquence and protection of lands and assemblies. Mercury with Saturn makes a man a cheat and disobedient. Jupiter with Venus produces good education, wife, wealth and men of many virtues. Jupiter with Saturn produces a barber, potter or cook

Stanza 5:

Venus with Saturn gives a man small eyes, wealth from depending upon some females, artistic capacity, ordinary writing and painting. Similarly, results of combinations of more than two planets must be made out

Chapter 15

Pravarajya yoga

Stanza 1:

When there are four or more powerful planets in one house, the persons born will become Sakya, Aajivika, Bikshu, Vriddha, Chakra, Nirgrantha and Vanyasana, when Mahaya, Gnya, Guru, Kshapakara, Sita, Prabhakari and Ina are powerful respectively. The pravrajya yogas are determined by the most powerful planets. When these planets have suffered a defeat, the person will renounce pravrajya afterwards

Stanza 2:

If powerful pravrajya-causing planets are in combust with Sun, then the persons born won't take up sanyasa but will greatly worship those who have embraced sanyasa. If the yogakaraka and defeated planets are aspected by other planets, the person would be

making an application for diksha Stanza 3:

When janmesha isn't aspected by other planets but aspects Saturn, or when Saturn aspects a weak janmesha or if Moon is in Saturn's Drekkana and occupies the amsa of Saturn or Mars and has saturnine aspect, the person will have diksha Stanza 4:

If Jupiter, Moon and lagna are aspected by Saturn, and if Jupiter is in the 9th, the persons born would be a king who'd write on shastras or sciences. If 9th is occupied by Saturn unaspected by any planet, the person will become a dikshita when he's born in rajayoga

Chapter 16

Rikshasiladhyaya

Stanza 1:

The person born In Aswini will be fond of decoration, handsome, popular, skilful and intelligent. One born in Bharani will be determined, truthful, healthy, skilful and happy.

Stanza 2:

The person born in Kritika will be a voracious enter, fond of other's wives, attractive and renowned. Rohini makes a man truthful, clean, following religious and moral principles, sweet in speech, fixed mind and handsome. Stanza 3:

Mrigasira-Capricious, skilful, cowardly, good speaker, hopeful, rich and enjoying. Aridra-Dissimulating in self-interest, proud, ungrateful, cruel and sinful.

Stanza 4:

Punarvasu-Religious endurance, happy, good, dull, sickly, thirsty and pleased with small gifts.

Stanza 5:

Pushya-Control over passions, popular, learned, rich and charitable, Aslesha-Dissimulator, clever in selfishness, sinful, ungrateful and a cheat.

Stanza 6:

Makha-Many servants and great wealth, enjoying, respector of elders and gods and very enterprising. Pubba-Sweet speech, liberal, handsome, fond of traveling and royal servant.

Stanza 7:

Uttara-Popular, self-acquired property, enjoying and happy. Hasta-Enterprising, intelligent or (shameless), drunkard, cruel and thievish.

Stanza 8:

Chitta-Using various clothes and garlands, good looks and limbs. Swati-Polite, merchant, kind hearted, not able to endure thirst, sweet tongued and generous.

Stanza 9:

Visakha-Jealous, avaricious, handsome, clever speaker and quarrelsome, or maker of money. Anuradha-Master or chief, living in foreign countries, not able to bear hunger and fond of traveling.

Stanza 10:

Jyeshtha-Few friends, contented, charitable, very irritable. Moola-Proud, rich happy, good, steady and enjoying.

Stanza 11:

Purvashada-Good and pleasant wife, proud and a steady friend. Uttarashada-Polite, knowing, virtuous, many friends, grateful and popular.

Stanza 12:

Sravana-Rich surroundings, learned, good and liberal or liberal to wife, wealthy and renowned. Dhanishta-Liberal, rich, courageous, fond of music and money

Stanza 13:

Satabhisha-Plain and truthful, stricken from sorrow through females, etc., killer of enemies,

adventurous and irreconcilable. Poorvabhadra-Sorrowful, loss of money through females, skilful and miserly.

Stanza 14:

Uttarabhadra-Good and witty speaker in society and meetings, happy, many children and grandchildren, successful over enemies and charitable. Revati-Well- developed organs, popular, courageous, clean and wealthy. developed organs, popular, courageous, clean and wealthy.

Chapter 17

Rasisiladhya (lunar effects in the various signs)

Stanza 1:

Moon in Aries - Round and red eyes, eating hot and light food, fond of grains, easily calmed, traveler, passionate, fleshless knees, changeable wealth, courageous, liked by females, good servant, bad nails, cut or scar in the head, proud, chief among brothers, has Saktirekha (line) in the palm, capricious and dreading water. Another version is Ati Bhiru-one who is afraid very much. The stanza says Thoyecha Bhiru.

(Many lines on the palm of the hand are given different names in the science of palmistry. Readers may refer to 'Hasta Samudrika' and the articles appearing in THE ASTROLOGICAL MAGAZINE.) Stanza 2:

Moon in Taurus - Handsome, playful walk, long thighs and face, back sides and face contain some marks, liberal, bearing fatigue, possessing paraphernalia, begetting girls-phlegmatic, separated from elders, relations, family, wealth and children; popular, patient, strong digestion, loved by females, firm friendship and happy in the middle and end of his life.

Stanza 3:

Moon in Gemini - Fond of women, skilled in sexual science, red eyes, scientist, ambassador, curled hairs, clever knowledge in wit and human nature and gambling, handsome organs, sweet speech, good eater, fond of music, skilled in dancing, playing with impotents, high nose.

Stanza 4:

Moon in Cancer - Walking incurves quickly, high buttocks, submissive to women, good friends, astrologer, many houses, waxing and waning wealth like the Moon, short, stout neck, amenable to kind words, fond of friends, water and gardens

Stanza 5:

Moon in Leo - Angry, high or broad cheeks, coloured eyes, few children, hater of women, fond of flesh, wilderness and mountains, long displeasure, suffering from complaints arising out of hunger, thirst, stomach, teeth and mind; liberal, courageous fixed, proud mind and obedient to mother.

Stanza 6:

Moon in Virgo - Walt and sight will be characterized by modesty, bent shoulders and hands, happy, sweet speaker, truthful, charitable, skilled in arts, learned in sastras, intelligent, passionate, possessed of other's wealth and houses, foreign residence, calm speech, female children and few issues. Stanza 7:

Moon in Libra - Fond of worship ping Gods, Brahmins, pious people, intelligent, clean, submissive to women, tall, long nose, weak and disjointed organs, traveller, rich, ill-developed organs, clever in merchandise, having the second name pertaining to God (meaning that he will not have the names of Gods as Rama, Krishna but that which denotes the names of Gods, as Shanmuga-six faced-Gangadhara, etc.), sickly, helping relations, and coerced and rejected by relations. (Another version is Penangaha having well-developed organs, but this will be inconsistent with what has already been stated).

Stanza 8:

Moon in Scorpio - Broad eyes and chest, round knees, buttocks and thighs, separated from parents and Guru, sickly in infancy, respected by royal members, honey-color, cruel, has marks of fish, vajrayudha, and bird, secret sinner.

Stanza 9:

Moon in Sagittarius - Long face and neck, paternal wealth, liberal, poet, strong, clever speaker, thick teeth, ears, tips and nose; active worker, fine arts, bent shoulders bad nails, strong arms, highly intelligent, skilled in righteous knowledge, hater of relations and won over by fair means and kind words.

Stanza 10:

Moon in Capricorn - Pleaser of wife and children, pretending charity, lean in the lower half, good eyes, lean buttocks, grasping intelligence, popular, idle, not able to bear cold, traveller, strong liberal, poet, learned, miserly, incestuous and low intercourse, shameless and merciless.

Stanza 11:

Moon in Aquarius - Long neck like a camel, bulging veins and arteries, rough and closely haired, and long body, big legs, thighs, buttocks, back, waist, face, stubborn, fond of other's wealth and women, and sinful, changeable fortune, surrounded by good flowers, scents and friends, bearing fatigue on the way. Stanza 12:

Moon in Pisces - Enjoying other's wealth and aquatic articles, fond of wife and clothes, well proportioned and handsome body, prominent nose, big head, conquering enemies, submissive to women, charming eyes, enjoying treasure trove, lustrous articles, wealthy and learned. Stanza 13:

When the Moon, the sign in which he is, and its lord are powerful, the results indicated above will be fully verified. The other planetary results must be similarly suggested.

Chapter 18

Rasisiladhyaya (results of planets in the various signs)

Stanza 1:

When the Sun is not in his deep exaltation in Aries, the person will become famous, clever, traveller, possessed of little wealth and bearer of arms. When the Sun is in Taurus, the person will sell scents and clothes, hate females and be clever in drumming and music.

Stanza 2:

When the Sun is in Gemini, the native becomes educated, astrologer and wealthy. In Cancer, he makes the native angry, poor, doing other's work, and suffer from fatigue in traveling and other cares, In Leo, the Sun makes one love the forests, mountains and cattle, courageous and dull. When the Sun is in Virgo, the person becomes skilful in writing, painting, poetry, philosophy and mathematics, and possess a feminine body. Stanza 3:

When the Sun occupies Libra, he makes the man a toddy-seller, drunkard, traveller, goldsmith and mean. When the Sun is in Scorpio, he makes the man cruel, adventurous and rash, making profits by sales of poisonous substances, losing wealth by robbers, and skilled in military weapons, and destroyer. When the Sun is in Sagittarius, the person will be respected, rich, angry, doctor and artisan. When the Sun in Capricorn, the person will be mean, ignorant, seller of low articles, little wealth, covetuous and enjoying at other's cost.

Stanza 4:

The Sun in Aquarius makes a man mean, separated from children and wealth, and poor, The Sun in Pisces causes wealth through articles found in water and fondled by women. When the Sun and the Moon are combined in a rasi, marks or moles in the organ which is governed by Kalapurusha, are found.

Stanza 5:

Mars and Aries and Scorpio – Respected by kings, traveller, commander, merchant, rich, cut or scarred body, thief, running through various sense pleasures or objects. Mars in Taurus and Libra – Submissive to women, ungrateful friend, fond of other's wives, cheat, fop, timid and unsocial. Stanza 6:

Mars in Gemini and Virgo – Jealous, sons,, friendless, grateful, clever in music and martial work, miserly, undaunted and mendicant. Mars in Cancer – Rich, wealth procured through ships or through traveling, intelligent, wanting in organs and cruel. Stanza 7:

Mars in Leo – Poor, enduring, traveling in forests, few children and wife. Mars in Sagittarius and Pisces – Many enemies, minister, renowned, courageous and few children. Mars in Aquarius – Sorrowful, poor, traveller, untruthful and irritable. Mars in Capricorn – Much wealth and many children, and king or his equal. Stanza 8:

Mercury in Aries and Scorpio – Fond of gambling, borrowing and drinking, atheist, thief, poor, bad wife, cheating and untruthful. Stanza 9:

Mercury in Taurus and Libra – Fond of getting instructors, children, wives and wealth, liberal, and respectful to elders. Mercury in Gemini – Liar, skilled in arts and sciences, polite speeches, and fond of happiness. Mercury in Cancer – Wealth through water, and hateful to his relations. Stanza 10:

Mercury in Leo – Hateful to women, without wealth, happiness and children, traveller, stupid, fond of women, and disgraced by his own community. Mercury in Virgo – Liberal, learned, many noble qualities happy, patient, expedient or resourceful and intrepid. Stanza 11:

Mercury in Capricorn and Aquarius – Engaged in other's work, poor, not fond of arts, debtor, carrying out other orders. Mercury in Sagittarius – respected by king, learned, timely speech. Mercury in Pisces – Winning over servants to his side, and mean artist. Stanza 12:

Jupiter in Aries and Scorpio – Commander, possessed of large family, children and wealth, liberal and good servants, forgiving, handsome, good wife and famous. Jupiter in Taurus and Libra – Healthy, possessed of happiness, friends, wealth and children, liberal and popular.

Jupiter in Gemini and Virgo – Surrounded by worldly paraphernalia or titles, children and friends, minister, consul and happy Stanza 13:

Jupiter in Cancer – Possessed of great wealth and gems, children, wife, enjoyment, intelligence and happiness. Jupiter in Leo – Commander and all the results indicated above in Cancer. Jupiter in Sagittarius and Pisces – Kind or minister or commander or wealthy. Jupiter in Kumbha or Aquarius will produce the results ascribed to him in Cancer. Jupiter in Capricorn – Mean, poor and unhappy. Stanza 14:

Venus in Aries and Scorpio – Fond of other women, losing money through their flattery and hater of his race. Venus in Taurus and Libra – Self-acquired property, respected by rulers, leader of his men, renowned and courageous. Stanza 15:

Venus in Gemini – Doing ruler's work or service, wealthy and learned. Venus in Virgo – Doing very mean acts. Venus in Capricorn and Aquarius – Popular slave to women, and intercourse with bad women. Stanza 16:

Venus in Cancer – Gives two wives, mendicant, timid, full of sexual passion and sorrow through it. Venus in Leo – Getting wealth through a woman, handsome wife and few children. Venus in Sagittarius – Adorned with many good qualities and rich. Venus in Pisces – Learned, wealthy, respected by rulers and very popular. Stanza 17:

Saturn in Aries – Ignorant, itinerant, cheat and friendless. Saturn in Scorpio – Imprisonment, whipping, capricious and merciless. Saturn in Gemini and Virgo – Childless, poor, shameless, unhappy, not knowing painting, protective office and chief man. (One reading is skilled in painting. Another reading says he will be Rakshasapathi or lord of Rakshasas or evil genii).

Stanza 18:

Saturn in Taurus – Connections with prohibited and low caste women, ordinary wealth and many wives. Saturn in Libra – Famous, respected by communities, towns, army and village, wealthy. Saturn in Cancer – Poor, loose teeth, motherless, childless and ignorant. Saturn in Leo – bad, childless and unhappy, carrying loads. Stanza 19:

Saturn in Sagittarius and Pisces – Good death or happy in the end, confident with princes or rulers, good children, wife and wealth, commander of towns, armies and villages. Saturn in Capricorn and Aquarius – Getting other's women, wealth and other's houses, chief of towns, villages and army, short sighted, dirty, permanent wealth, general prosperity and enjoying. Stanza 20:

The results which have been stated for the presence of the Moon in each rasi, and the results of aspects of Moon by other planets in the different signs will have to be applied for lagna. The prosperity and adversity of each bhava must be predicted by the strength of the bhava and its lord.

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Chapter 19

Drishti phaladhyaya (results of planetary aspects)

Stanza 1:

When the Moon is in Aries aspected by Mars, etc., the person becomes a king, philosopher, equal to a ruler, virtuous, thief and poor, respectively.

When the Moon is in Taurus aspected by Mars, etc., the person becomes poor, thief respected by people, ruler, wealthy and servant respectively.

When the Moon is in Gemini aspected by Mars, etc., the person will be a seller of weapons, ruler, learned, courageous, weak and poor respectively.

When the Moon is in Cancer aspected by Mars, etc., the person will be a warrior, poet, learned, ruler, living by weapons and have eye complaints respectively.

Stanza 2:

If the Moon is in Leo aspected by Mercury, etc., the person will become learned in astrology, chief or lord, Raja, barber, ruler and thief respectively.

If the Moon is in Virgo aspected by Mercury, etc., the man becomes a ruler, commander, dexterous and aspected by malefics the person lives as a dependent upon women

respectively.

If the Moon is in Libra aspected by Mercury, etc., he becomes a ruler, goldsmith, merchant and by the evil planets killer of animals respectively.

When the Moon is in Scorpio aspected by Mars, etc., the person becomes father of twin, polite, washerman, defective in organs, poor and ruler respectively.

Stanza 3:

If the Moon is in Sagittarius aspected by Mercury, etc., the person will protect relations, be a king, master of many, aspected by malefics the person will be showy or dissimulator, inattentive to other's interests respectively. If the Moon is in Capricorn aspected by Mercury, etc., the person becomes king of kings, Raja, pandit, wealthy, and poor respectively.

If the Moon is in Aquarius aspected by Mercury etc., he becomes a Raja, equal to a ruler, fond of other's wives and aspected by other planets he will be fond of other's wives respectively. If the Moon is in Pisces aspected by Mercury, etc., the person will be a jester, Raja, pandit and aspected by malefics becomes sinful.

Stanza 4:

If the other planets occupy the same horas as the Moon and aspect him the results will be beneficial. When the lord of the drekkana occupied by the Moon aspects him the results are favourable. If the Moon is aspected by planets in friendly houses, it is good. The results which have been stated above for each of the houses of the zodiac by the occupation of the Moon and the aspecting of other planets will also be similar when the Moon occupies the Dwadasamsa of those planets. Hereafter the aspects of the Sun, etc., in the navamsas, and the Moon in the navamsas will be detailed.

Stanza 5:

When the Moon is in the navamsas of Aries or Scorpio aspected by the Sun, etc., the person will be a ruler or chief of a town, fond of killing, clever in wrestling, king, wealthy and quarrelsome, respectively. When the Moon is in the navamsa of Taurus or Libra aspected by the Sun, etc., he will be obstinate, fond of other's wives, good poet and happy respectively.

Stanza 6:

Moon occupying the navamsa of Gemini and Virgo, aspected by the Sun, etc., makes the man a stage wrestler, thief, poet, minister, musician and skilful in painting and arts respectively. When the Moon is in his navamsa aspected by the Sun, etc., the person will be lean, miserly or poor, saint, chief, brought up by females and fond of work respectively.

Stanza 7:

Moon in the navamsa of Leo, aspected by the Sun, etc., makes a man angry, protégé of a king, get treasure trove, brooking no opposition in command, childless and fond of cruel deeds respectively. If the Moon is in the navamsas of Sagittarius or Pisces, aspected by the Sun, etc., the person becomes well known for strength, clever in arranging armies in a battle, jester or humourist, minister, impotent and righteous respectively.

Stanza 8:

If the Moon occupies the navamsa of Capricorn or Aquarius aspected by the Sun, etc., the person has few issues, miserly while wealthy, pride, fondness for his own sectarian deeds, fondness for bad women and miserly habits respectively and when the Sun is aspected by the Moon, etc., similar results must be predicted.

Stanza 9:

The results which have now been detailed above for the Moon will be full, moderate and meagre as Chandra is in Vargottama, his own house or other houses. If the results are bad the above should be reversed. If the lord of the Amsa is powerful he will give his Amsaphala in preference to any phala which may be indicated by aspects in the rasi diagram.

## Chapter 20

### Bhavadhyaya (planets in houses)

#### Stanza 1:

When Sun is in lagna, the birth will be courageous, slow, short or defective in sight, and cruel. In Aries, Sun makes a man rich and diseased in the eyes, in Leo it makes a man night-blind. In debilitation, Sun gives defective sight. When Sun is in the 2nd house, the person will be very rich, pays heavy sums to rulers and has a diseased face

#### Stanza 2:

Sun in the 3rd produces intelligence and valor. In the 4th, he makes the native unhappy and worried. In the 5th, Sun makes a man poor and issueless. In the 6th, he produces strength and defeat by enemies

#### Stanza 3:

Sun in 7th – disgrace from women. In the 8th, fine children and defective sight. In the 9th – possessed of children, wealth and happiness, the 10th – happiness and courage. In the 11th - very wealthy and in the 12th irreligious Stanza 4:

Moon in ascendant makes a man dumb, deranged, stubborn, blind, base, deaf or servant. If that birth falls in Cancer, Aries or Taurus, he gets wealth, many children or rich respectively. In 2nd, Moon produces a big family. In the 3rd, it makes a man cruel. In the 4th or 5th, he'll increase those significations. In 6th, he gives many enemies, tender body, weak digestion, weak sexual inclination, cruel mind and languor Stanza 5:

Moon in the 7th makes a man envious and passionately fond of women. In 8th, Moon produces capriciousness and suffering constantly from physical ailments. In 9th, popularity, children, wealth, relations and friends. In the 10th, Moon gives success in all undertakings, charitable, rich, intelligent and courageous. In 11th, Moon produces fame, gains and all those items indicated by that house. In the 12th, he makes the person troublesome and defective in bodily organs

#### Stanza 6:

Mars in lagna – wounds or cuts in the body. In 2nd, dirty meals. In 9th, sinful. In other houses, his results are similar to that of Sun. Mercury in the first eight houses produces learning, wealth, baseness, wisdom, minister, foeless, versed in philosophy and endowed with good character respectively; in other houses, his results are similar to that of Sun

#### Stanza 7:

Jupiter in the 12 houses gives the following results – learned, good speech, miser, happy, intelligent, foeless, eclipsing father, debased, pious, wealthy, profitable work and unscrupulous respectively Stanza 8:

Venus in lagna gives skill in sexual indulgence and happiness. In the 7th, he makes the native fond of quarreling and sexual intercourse. In 5th, he gives happiness and in other houses, the result will be similar to Jupiter and in the 12th, Venus gives wealth

#### Stanza 9:

Saturn in lagna gives poverty, disease, cupidity, uncleanliness, sickness in early life and indistinct speech. If Saturn occupies exaltation or houses of Jupiter or his own house, which happens to be lagna, he makes the person equal to a king, protector of villages or towns, learned and handsome organs. In other houses, his results are similar to that of Sun

#### Stanza 10:

Take the birth sign, and the body, etc. and predict results by the planets occupying friendly, inimical, neutral, own and exalted houses. Satyacharya declares that benefics and malefics in the houses produce good and bad results in them respectively. And the results are reversed in the 6th, 8th and 12th houses

Stanza 11:

Planets in exaltation, in moolatrikona, in own, friendly, inimical, debilitated houses, and in combustion with Sun give good in full, three-fourths, half, quarter, little and nil results respectively

Chapter 21

Asraya yogadhyaya (certain special combinations)

Stanza 1:

When one and more planets are in their own houses, the man becomes equal to his relations, chief of his family, respected by relations, wealthy, equal to a ruler, happy and king respectively. If one and more planets are in friendly houses, the person will be brought up by others, friends, cousins, brothers, chief of a community, commander and king respectively

Stanza 2:

If there's one exalted planet aspected by a friendly one, the person becomes a king. When such a planet is conjoined by a friendly planet, he becomes very wealthy and commands universal respect. If one and more planets are in unfriendly or debilitated houses, they produce poverty, misery, dullness, disease, imprisonment, sorrow and hanging respectively

Stanza 3:

Satyacharya declares Aquarius lagna as bad. Yavanas observe Aquarius Dwadasamsa as evil. Vishnugupta asserts that Yavanas are erroneous as Aquarius Dwadasamsa occurs in every lagna

Stanza 4:

If malefics join the solar hora in odd signs, the person becomes famous, undertakes great works, possesses strength, wealth and great personal attractions. If benefics join the lunar hora in even signs, the person becomes happy, tenderhearted, handsome, popular, intelligent and a polite speaker

Stanza 5:

If the planets in the same horas are found in other signs, the person born then will have results moderately. If the planets are reversed in horas and signs, the persons born won't have the above characteristics

Stanza 6:

If Moon is in his own or friendly Drekkana, the person will be handsome and virtuous. If Moon is in other drekkanas, the person will get the characteristics of the lord of the Drekkana. If Moon is in Vyala, Udyathayudha, Chatuscharana and Andaja drekkanas, the person will be vindictive, very cruel, fouling guru's wife and traveler respectively

Stanza 7:

A person born in the navamsas of Aries, etc. will become a thief, an enjoyer, learned, wealthy, ruler, impotent, warlike, carrier, servant, sinful, cruel and intrepid. If these navamsas fall in vargottamas, the person born then will become master or chief of the above. The results for the dwadasamsas will be similar to the rasis

Stanza 8:

When Mars is in his own trimsamsa, the person will have wife, strength, ornaments, generosity, personal attraction and enterprising spirit. When Saturn is in his own trimsamsa, the person becomes sickly, loses his wife, possesses double heart, enjoys others' wives, sorrowful, possessed of houses, clothes, servants, etc. and will be uncleanly

Stanza 9:

When Jupiter is in his own trimsamsa, the person will have wealth, happiness, intelligence, attraction, respect, health, hope and enjoyment. When Mercury is in his own trimsamsa, he gives the man intelligence, education, poetic ability, eloquence, skill in arts, philosophic acumen, enterprise and much respect

Stanza 10:

When Venus is in his own trimsamsa, the man will be blessed with many sons, much

happiness, health, popularity, wealth, beauty, vindictiveness, handsome body and enjoyment with many women. When Sun and Moon are in the trimsamsa of Mars, etc., the person will be warlike and slothful, cruel and killing, virtuous and wealthy, happy and learned, handsome and popular respectively

#### Chapter 22

Prakirnakadhyaya (mixed results)

##### Stanza 1:

Planets in quadrants, when they happen to be in their own houses, in exaltations or in moolatrikonas, are mutually termed karakas. Of these, the planet in the 10th will be the best karaka

##### Stanza 2:

If birth falls in Cancer with Moon in it and Mars, Saturn, Sun and Jupiter are in exaltations, they become mutual karakas. For the planet in lagna, the planets in the Ambara (10th) and Ambu (4th) become karakas

##### Stanza 3:

If the planet in the 10th from the planet who occupies his own house or moolatrikona or exaltation happens to be a nisarga friend and also tatkalya, he becomes a karaka

##### Stanza 4:

If the lagna falls in vargottama, if good planets are in the vesu, if the quadrants aren't occupied, if there are karaka planets, the person will be happy

Stanza 5:  
If Jupiter, Moon's dispositor or lagna lord occupies a quadrant, the person will have happiness in the middle of life. Planets in prushodaya, ubhayodaya and sirshodaya give results in the end, middle and beginning of the man's life respectively

##### Stanza 6:

Sun and Mars give results when they enter a house, Jupiter and Venus in the middle and Saturn and Moon in the end and Mercury always

#### Chapter 23

Anishtadhyaya (misfortunes)

##### Stanza 1:

If the 5th and 7th houses from lagna or Moon be occupied or aspected by benefics or their lords, then these bhavas will prosper; if not, they'll suffer. If the birth is in Virgo with Sun in it, the wife will be lost. If in this conjunction Capricorn is occupied by Mars, he causes loss to children

##### Stanza 2:

If cruel planets are in the 4th and the 8th from Venus or if Venus is between malefics or if Venus isn't combined or not aspected by benefics, the wife will be killed by fire, fall or ropes

##### Stanza 3:

If the 6th and 12th houses from lagna are occupied by Sun and Moon, the husband and wife will have one eye each. If Venus and Sun occupy the 7th, 9th or 5th, the wife will be defective

##### Stanza 4:

If Saturn occupies lagna, Venus in the 7th when it's in gandantha and if the 5th is unoccupied by benefics, the person will become the husband of a barren woman. If malefics occupy the 12th, 7th and lagna with weak Moon in the 5th, the person will have no wife or son

##### Stanza 5:

If Venus is in 7th, which happens to be the varga of Mars or Saturn and aspected by them, the person becomes fond of other women. If Saturn and Mars join Moon in the 7th and have the aspect of Venus, the person and his wife will both become adulterous. If Venus and Moon have Mars and Saturn in 7th, the person becomes wifeless or issueless. If female and male planets have Mars and Saturn in 7th aspected by benefics, the couple would be married

when old

Stanza 6:

If the 10th, 7th and 4th are occupied by Moon, Venus and malefics respectively, the person destroys his family. If Saturn in a quadrant aspects the house indicated by the Drekkana joined by Mercury, the person becomes a sculptor. If Venus occupies the 12th, joining the Navamsa of Saturn, the person becomes the son of a menial servant woman. If Sun and Moon occupy the 7th aspected by Saturn, the person does degrading acts

Stanza 7:

If Venus and Mars join the 7th aspected by malefics, there'll be serious danger from dysentery. If Moon is in either Cancer or Scorpio Navamsa and is in conjunction with malefics, the person will have diseases in secret places. If Moon joins lagna, Sun in the 7th and two malefics in the 12th and 2nd, the person will be attacked by a serious form of leprosy. If Moon is in the 10th, Mars in 7th and Saturn in 2nd from Sun, the person will be defective in limbs

Stanza 8:

When Sun is in Capricorn and Moon between two malefics, the person gets asthma, consumption, spleen enlargement, carbuncle or abdominal tumors. If Sun and Moon mutually exchange places in rasi or amsa, the person gets phthisis. If these two join together in any one of their houses, he may become emaciated

Stanza 9:

If Moon occupies the 5th amsa of Sagittarius or the amsas of Pisces, Capricorn or Aries, and aspected by or is in conjunction with Saturn or Mars, the person will suffer from leprosy. If Scorpio, Cancer, Taurus or Capricorn becomes one of the trikonas aspected by or in conjunction with evil planets, the person suffers from leprosy

Stanza 10:

If Sun, Moon, Mars and Saturn occupy the 8th, 6th, 2nd and 12th in any way, the person loses his sight by the elevation of that dhatu which is indicated by the most powerful of these planets

Stanza 11:

If malefics occupy the 9th, 11th, 3rd and 5th houses unaspected by benefics, the person suffers from deafness, If these planets are in the 7th house, there'll be decomposition of the teeth

Stanza 12:

If Moon when occupying the lagna is eclipsed by Rahu, and evil planets are found in trines, the person suffers from devils. If Sun is eclipsed and occupies the lagna, the person becomes blind

Stanza 13:

If Jupiter occupies lagna and Saturn is in the 7th, the person suffers from windy diseases. If Mars is in the 7th, the person suffers from insanity. If Saturn is in lagna and Mars is found in 9th, 7th or 5th, the person suffers from insanity. If a weak Moon with Saturn is in 12th, the insanity can be predicted

Stanza 14:

If the dispositor of Moon's Navamsa, Sun, Moon and Jupiter are in debilitation or in unfriendly amsas, they produce self-slavery, slavery by purchase or hereditary slavery when one or two or more of the above planets occupy such positions

Stanza 15:

If the lagna is either Taurus, Aries or Sagittarius aspected by malefics, the person will have ugly teeth. If the lagna is in malevolent signs or Taurus or Sagittarius and is aspected by evil planets, the person becomes bald. If Sun is in the 5th or 9th aspected by malefics, the person will have weak eyesight. If Saturn is so situated, he suffers from many complaints. If Mars is so situated, there'll be defective organs

Stanza 16:

If evil planets occupy 12th, 5th, 2nd or 9th, the person will be imprisoned according to the nature of that house. If lagna is in bhujaga (2nd and 3rd of Cancer, 1st and 2nd of Scorpio and last of Pisces) or nigada (1st of Capricorn) Drekkana, aspected by powerful malefics, the person will be similarly confined

Stanza 17:

If Moon with the ring or halo around him joins Saturn and is aspected by Mars, the person will be harsh, suffer from hysteria and consumption. If Sun, Saturn and Mars are in the 10th unaspected by benefics, the person will become a servant. If three or two or one of them occupy the 10th, the man becomes inferior, ordinary and superior servant respectively

Chapter 24

Strijatakadhyaya (fem horoscopy)

Stanza 1:

Such of those results as the females couldn't possess or enjoy must be attributed to their husbands. From the 8th in a female's chart the death of her husband, from the birth sign and Moon her own beauty and from the 7th her husband and his love to her must be predicted

Stanza 2:

If the lagna and Moon fall in even signs, the female will be modest; if they're aspected by benefics she'll be virtuous; if lagna and Moon fall in odd signs, she'll have a masculine temperament and form and if these two are aspected or are in conjunction with malefics, she'll be sinful and characterless

Stanza 3:

If lagna or Moon falls in the house of Mars and occupies the trimsamsas of Mars, Saturn, Jupiter, Mercury or Venus, the girl will be immoral before puberty, dancing woman, virtuous, double-hearted or sinful respectively

Stanza 4:

If the lagna or Moon is Taurus or Libra and occupies the trimsamsas of the above planets, she becomes sinful, marrying a second husband, virtuous, skilful in arts and reputed respectively. If the lagna or Moon is Gemini or Virgo and occupies the above planetary trimsamsa, the woman becomes deceitful, impotent, virtuous, good and adulterous respectively

Stanza 5:

If lagna or Moon is Cancer and occupies the trimsamsa of the above planets, she does what she likes, causes death to her husband, blessed with good qualities, skilled in arts and immoral respectively. If birth or Moon falls in Leo and occupies the trimsamsas of the planets named, she'll be masculine, adulterous, queen, manly and commit incestuous intercourse respectively. If lagna or Moon falls in Sagittarius or Pisces and occupies the said trimsamsas, the woman becomes a servant, fond of low men, virtuous, sinful and childless respectively

Stanza 6:

The results so described above for lagna or Moon in the various trimsamsas must be ascertained with reference to the strength or weakness of the lagna and Moon

Stanza 7:

If Saturn and Venus are in each other's navamsas, aspecting mutually, or if the birth falls in Taurus or Libra, with the lagna Navamsa in Aquarius, the woman will get sexual satisfaction from females dressed in male attire

Stanza 8:

If the 7th house is powerless, unoccupied and unaspected by benefics, the husband will be mean. If Mercury and Saturn are in the 7th, the husband will be impotent. If the 7th is a movable sign, the husband will be constantly traveling. If the 7th is occupied by Sun, aspected by malefics, she'll be rejected by her husband. If there's Mars in the 7th aspected by evil planets, she becomes a widow early. If Saturn is in the 7th, aspected by malefics,

she'll become old without marriage Stanza 9:

If there are several malefics in the 7th, she becomes a widow. If there are evil and good planets there, she'll marry a second husband in the same caste. If there's a powerless evil planet in the 7th aspected by a benefic, she'll be rejected by her husband. If Venus and Mars are in the 7th, she becomes adulterous with her husband's connivance Stanza 10:

If the house of Mars or Saturn becomes lagna with Moon and Venus there aspected by malefics, the girl becomes adulterous along with her mother. If the 7th Navamsa from the lagnamsa falls in the house of Mars, aspected by Saturn, the woman's sexual organ will be diseased. If the 7th Navamsa falls in a beneficial house, the woman will be beautiful and loved by her husband Stanza 11:

If the 7th from lagna or navamsas falls in the house of Saturn, the husband will be old and stubborn; if the 7th from lagna or Navamsa falls in the house of Mars, the husband will be fond of other women and cruel; if the 7th falls in the house of Venus, the husband will be loving and handsome; and if the 7th falls in the house of Mercury, the husband will be learned and intelligent

Stanza 12:

If the 7th is Cancer, the husband will be passionate and mild. If the 7th is Sagittarius or Pisces, the husband will be good and has control of his passions. If the 7th falls in Leo, the husband will be mild and hard-working

Stanza 13:

If Moon and Venus are in lagna, the woman will be jealous and fond of happiness. If Moon and Mercury are in lagna, she'll be skilled in arts, happy and blessed with good character. If Venus and Mercury are in lagna, she'll be beautiful, beloved and skilled in fine arts. If three benefics are in lagna, the woman will have a lot of wealth, great happiness and fine character Stanza 14:

Widowhood comes at that age which is indicated by the lord of the amsa occupied by the 8th lord, when there's an evil planet in the 8th. If benefics occupy the 2nd, she dies before her husband. If Moon is in Virgo, Scorpio, Taurus or Leo, she'll have few children Stanza 15:

If Saturn is moderately powerful, if Venus, Mercury and Moon are powerless and the rest are powerful and if lagna is in an odd sign, the woman will be adulterous. If lagna is in an even sign and Jupiter, Mars, Venus and Mercury are powerful, she'll become famous, learned in many sciences and a vedantini Stanza 16:

If an evil planet occupies the 7th, she'll embrace that sanyasa which is represented by the planet occupying the 9th house. These results may be foretold during the wedding, during the search for the girl or during the query Chapter 25

Niryanadhyaya

Stanza 1:

The native dies from such diseases as is indicated by the nature of the planet which aspects the 8th house and in that organ or part of the body that's represented by the 8th house in the division under kalapurusha. If many planets aspect the 8th, there'll be many diseases before birth. If Sun, etc. occupy the 8th, the person dies from fire, water, weapon, fever, disease, thirst and hunger respectively. If the 8th is movable, etc., death will happen in a foreign country, own land and during traveling respectively Stanza 2:

If Sun and Mars occupy the 4th or 10th, death will be caused by stones. If Saturn, Moon and Mars are in 4th, 7th and 10th respectively, death will be caused by falling into a well. If Sun and Moon are in Virgo aspected by malefics, he'll be killed by his own people. If the lagna falls in a common sign with the Sun and Moon in it, the person will be drowned Stanza 3:

If Saturn is in Cancer and Moon in Capricorn, the person dies from jalodara. If Moon occupies

the house of Mars and is hemmed by malefics, the person dies from weapons or fire. If Moon occupies Virgo between malefics, death comes by corrupt blood or consumption. If Moon occupies one of Saturn's houses between malefics, the person dies by ropes, fire or fall  
Stanza 4:

If the 5th and 9th are occupied by malefics unaspected by benefics, death comes from bondage. If the Drekkana rising in the 8th falls in a sarpa or nigada, then similar death occurs. If Sun is in lagna, Virgo falls in the 7th with Moon in conjunction with a malefic and Venus in Aries, the person suffers death from a female in his own house

Stanza 5:

If Mars is in the 4th and Sun and Saturn are in 10th, the man will be crucified. If malefics and a waning Moon occupy the lagna, 5th and 9th, the same results happen. If Sun occupies the 4th and Mars in the 10th aspected by a weak Moon, there'll be crucifixion. If Saturn aspects the above conjunction, death results from beating Stanza 6:

If a powerless Moon, Mars, Saturn and Sun occupy the 8th, 10th, lagna and 4th respectively, death results from blows from rods or clods of earth. If the same planets occupy 10th, 9th, 1st and 5th respectively, death comes by smoke, fire, bandage or blows on the body

Stanza 7:

If Mars, Sun and Saturn occupy 4th, 7th and 10th respectively, death results from weapons, fire or the anger of the rulers. If Saturn, Moon and Mars occupy the 2nd, 4th and 10th respectively, the person dies by worms generated in sore wounds

Stanza 8:

If Sun is in the 10th and Mars in 4th, death comes by a fall from conveyances. If Saturn, Moon and Sun occupy the lagna with Mars in 7th, death comes by machinery or rocks. If Mars, Saturn and Moon are in Libra, Aries and a house of Saturn respectively, or if powerless Moon, Sun and Mars are in the 10th, 7th and 4th respectively, the person falls in feces and dies

Stanza 9:

If a powerful Mars aspects a powerless Moon with Saturn in the 8th, the person dies from worms or fire or instruments in treating of diseases in secret parts

Stanza 10:

If Sun occupies the 7th with Mars and Saturn joining the 8th and powerless Moon in 4th, death is caused by birds. If Sun, Mars, Saturn and Moon are in the 1st, 5th, 8th and 9th respectively, the person dies by falling from the top of a mountain or by lightning or wall

Stanza 11:

The learned indicate that the 22nd Drekkana causes death to the person. The death will be caused by the manner attributed to the lord of this Drekkana or the lord of the rasi to which it belongs

Stanza 12:

Death will occur in places similar to the rasi occupied by the lord of the Navamsa, in which the birth falls. Further details or specialties must be described by conjunctions and planetary aspects. The time of death has to be identified by the unrisen number of navamsas in the birth. If the birth lord aspects it, the time must be doubled; aspected by benefics, the time will be trebled

Stanza 13:

The dead body, as per the Drekkana in the 8th house, viz., dahana, jala and misra, will be reduced to ashes by fire or atoms by water respectively. If the 8th Drekkana is vyala, the body will be disgraced. The disposal of the dead body must be explained in this manner and as regards past and future births, the reader must consult elaborate works on the subject

Stanza 14:

Jupiter, Moon and Venus, Sun and Mars, and Saturn and Mercury bring people from devaloka, pitruloka, tiryagloka and narakaloka respectively. According to the position of the lord of the Drekkana occupied by the more powerful between Sun and Moon, we've to predict the high, middle or low state of the man in his previous birth Stanza 15:

If the lord of the Drekkana of the 6th or 8th or the planet who occupies the 7th indicates the state of man's future existence after death. If Jupiter is in exaltation and occupies 6th, 8th or any quadrant, if Pisces is lagna occupying a beneficial Navamsa and other planets than Jupiter are powerless, the person attains moksha Chapter 26

Nasta jataka (unknown horoscopes)

Stanza 1:

When a person has no record of his birth time or the time of conception, the birth must be predicted according to the lagna rising at the time of the question. The birth must be predicted in uttarayana or dakshinayana as the first or the second hora in the lagna rises

Stanza 2:

By the rising drekkana in the lagna, Jupiter's position in 1st, 5th or 9th must be ascertained according to the appearance of the querist. If Sun is in lagna, the birth takes place in Greeshma and so on for other planets as stated before. If the rithu falls in a wrong ayana, then it must be corrected by the position of the Sun Stanza 3:

If a rithu falls in a wrong ayana, then change Moon, Mercury and Jupiter for Venus, Mars and Saturn respectively. If the first half of a drekkana rises, the first month of the rithu must be predicted, and the day must be proportionately found out

Stanza 4:

The learned Brahmin astrologers predict the tithi by reference to the degree of the Sun. The birth must be predicted reversely in the nocturnal and diurnal signs. By the degrees of the lagna, the birth time must be ascertained

Stanza 5:

Some say that the lunar month has to be made out with reference to the position of the Moon in navamsa. The position of the Moon must be made out by the most powerful among the lagna and trikona or by the touching of the organs, etc. of the querist

Stanza 6:

Moon's position will be in that rasi which is equal to the number of rasis gained by him from the question lagna. If Moon is in Pisces, then that will be the sign occupied by him at birth. The position of Moon at birth may also be ascertained by the articles of food, by animals and sounds at the question time Stanza 7:

The birth lagna will be that represented by the rising navamsa at the time of the query or it will be that lagna which, when counted from the question lagna, is similar in number to the drekkanas separating the question lagna from Sun at the time

Stanza 8:

Multiply the longitude of the planet in the lagna or that of the most powerful by chayangula and divide it by twelve. The remainder denotes the number of the birth lagna from Aries or the birth lagna will be the 7th, 4th, 10th or 1st as the querist is sitting or lying down or rising or standing respectively

Stanza 9:

Taurus and Leo, Gemini and Scorpio, Aries and Libra, Virgo and Capricorn must be multiplied by 10, 8, 7 and 5 respectively. The remaining rasis (signs) must be multiplied by their own number. Jupiter, Mars, Venus and Mercury must be similarly multiplied. The remaining planets must be multiplied like Mercury. This must necessarily be done with the signs. When

there's a planet in the lagna, it must also undergo this multiplication Stanza 10:  
Multiply the result thus obtained by 7, and divide the total (after adding to or subtracting 9 from it) by 27; the remainder shows the number of the star in which the person is born. From the question lagna, the 7th, 3rd, 5th and 6th bhavas may also be indicated and their stars ascertained

Stanza 11:

By multiplying the total mentioned in Stanzas 9 by 10, etc. and also by adding to or subtracting from it and by dividing that by the various figures already given, the year, season, month, lunar day, night and day, constellation, time, ascendant, navamsa, etc. may be ascertained

Stanza 12:

From the total multiplied by 10, the year, season and month have to be found out. From the total multiplied by 8, fortnight and lunar day have to be ascertained

Stanza 13:

Take the total multiplied by 7 and from it, predict the constellation, day and night times

Stanza 14:

Take the total multiplied by 5 and ascertain the time, sign, hora, amsa, etc.

Stanza 15:

Take the matras of the real name, multiply it by two and add to the result the number of chayangulas obtained at the time and divide the total by 27; then, take the remainder and count it from Dhanishta to get the birth constellation of the querist

Stanza 16:

The figures 2, 3, 14, 10, 15, 21, 9 and 8 from the east, etc. must be multiplied by 15 and the number of persons looking in the same direction as the querist must be added to the total and divided by 27; the remainder shows the number of constellations from Dhanishta

Stanza 17:

Various methods have been expounded about lost horoscopes. The real student will accept that which he finds correct after laborious calculations

Chapter 27

Drekkana adhyaya

Stanza 1:

The first drekkana of Aries represents a man with a white cloth around his waist, dark complexion, pretending to protect, fearful red eyes and a lifted ax

Stanza 2:

The second drekkana of Aries is sketched by yavanas as representing a woman with red cloth, fond of ornaments and food, pot-belly, horse-face, thirsty and single-footed

Stanza 3:

The third drekkana of Aries represents a man, cruel, skilled in arts, yellowish, fond of work, unprincipled, with a lifted-up stick, angry and covered with purple clothes

Stanza 4:

The first drekkana of Taurus represents a woman with torn ringlets, pot-belly, burnt cloth, thirsty, fond of food and ornaments

Stanza 5:

The second drekkana of Taurus represents a man possessing knowledge of lands, grains, houses, cows, arts, ploughing and carts, hungry, sheep-faced, dirty clothes and shoulders like the hump of an ox

Stanza 6:

The third drekkana of Taurus is represented by a man with a body like that of an elephant,

white teeth, legs like that of a sarabha, yellowish color, and clever in capturing sheep and deer

Stanza 7:

The first drekkana of Gemini represents a female, fond of needlework, beautiful, fond of ornamentation, issueless, lifted hands and in menses

Stanza 8:

The second drekkana of Gemini represents a man, living in a garden, in armor, with a bow, warlike, armed with weapons, face like that of Garuda, fond of play, children, ornamentation and wealth

Stanza 9:

The third drekkana of Gemini represents a man, adorned, decked with gems, armored with a quiver and bow, skilled in dancing, drumming and arts, and poet

Stanza 10:

The first drekkana of Cancer represents a man, holding fruit, roots and leaves, elephant-bodied, residing on sandal trees in the forest, legs like that of sarabha and horse-necked

Stanza 11:

The second drekkana of Cancer represents a female worshipped on the head by lotus flowers, with serpents, full-blown youthfulness, living in forests on the branch of phalasa and crying

Stanza 12:

The third drekkana of Cancer represents a man covered with serpents, flat-faced and crossing the ocean in a boat in search of his wife's jewels

Stanza 13:  
The first drekkana of Leo represents a vulture and a jackal on the salmali tree, a dog and a man dressed in dirty garments, leaving father and mother, and crying

Stanza 14:

The second drekkana of Leo represents a man resembling a horse's body with white garlands on the head, wearing krishnajina and kambalam, fierce as a lion with a bow in the hand and bent nose

Stanza 15:  
The third drekkana of Leo represents a man with a bear's face, acts like those of a monkey, long beard, curved ringlets and holding a stick, fruit and flesh

Stanza 16:  
The first drekkana of Virgo represents a female with a pot, full of flowers, covering the body with dirty garments, fond of money and clothes, and going to the home of the preceptor

Stanza 17:

The second drekkana of Virgo represents a man with a pen in hand, dark-complexioned, the head tied around a cloth, counting gains and expenditure, body covered with dense hair and holding a big bow

Stanza 18:

The last drekkana of Virgo represents a female, yellowish, covered by a great white silk cloth, tall, holding a pot and spoon, and going to a temple with great sanctity

Stanza 19:

The first drekkana of Libra, say Yavanas, represents a man seated in a shop in the middle of the road, holding balances, clever in weighing and measuring with a small scale for weighing gold, diamonds, thinking of his money and the prices of the articles in his shop

Stanza 20:

The second drekkana of Libra represents a man with a vulture's face, hungry and thirsty, holding a pot which is ready to fall and thinking of his wife and children

Stanza 21:  
The third drekkana of Libra represents a man decked with gems, wearing a golden quiver and armor and frightening animals in the wilderness, resembling a monkey and holding in

the hand fruit and flesh

Stanza 22:

The first drekkana of Scorpio represents a naked woman without ornaments, coming from the middle of a great ocean to the shore, dislocated from her original place, the feet bound by serpents and handsome

Stanza 23:

The second drekkana of Scorpio represents a woman fond of home and happiness for her husband's sake and covered with serpents with a body resembling a tortoise and a pot

Stanza 24:

The last drekkana of Scorpio represents a lion with a broad flat face, resembling a tortoise, frightening dogs, deer, boars and jackals, protecting localities covered with sandalwood trees

Stanza 25:

The first drekkana of Sagittarius represents a man with a human face and a horse's body with a bow in hand residing in a hermitage, protecting sacrificial articles and maharishis

Stanza 26:

The second drekkana of Sagittarius represents a beautiful woman, golden-colored, picking up gems from the ocean and sitting in a Bhadrasana fashion

Stanza 27:

The last drekkana of Sagittarius represents a man with a long beard, gold-complexioned, holding a stick, sitting in a splendid posture and keeping silks and deer skins

Stanza 28:

The first drekkana of Capricorn represents a man covered with much hair, teeth like those of a crocodile, body like that of a pig, keeping yokes, nets and bandages, and with a cruel face

Stanza 29:

The second drekkana of Capricorn represents a woman skilled in arts, broad eyes like lotus petals, greenish-dark, searching all kinds of articles and wearing iron ear ornaments

Stanza 30:

The last drekkana of Capricorn represents a man with a body like that of Kinaras, with a quiver, arrows and bow, and bearing a pot on the shoulder decked with gems

Stanza 31:

The first drekkana of Aquarius represents a man with a mind disturbed by oils, wines, water and food being brought to him, with a Kambala, silk cloth and deer skin and a face resembling that of a vulture

Stanza 32:

The middle drekkana of Aquarius represents a woman, covered with a dirty cloth in a forest, bearing pots on her head and dragging metals in a burnt cart loaded with cotton trees in it

Stanza 33:

The third drekkana of Aquarius represents a dark man with ears covered with long hair, wearing a crown and wandering with pots filled with iron, skin, leaves, gum and fruit

Stanza 34:

The first drekkana of Pisces represents a man decked with ornaments, holding in his hand sacrificial vessels, pearls, conch shells and gems, and crossing the ocean in a boat in search of jewels for his wife

Stanza 35:

The second drekkana of Pisces represents a woman with a color more beautiful than that of Campaka, surrounded by her attendants, and sailing in a boat decked with long flags in search of the coast of the ocean

Stanza 36:

The last drekkana of Pisces represents a man crying in a pit in a forest, naked and covered over his body by serpents and with a mind distracted by thieves and fire.