

## **Phaladeepika**

(Light on Apotelesmatics)

By Mantreswara

English Translation

By Panditabushana V. SUBRAHMANYA SASTRI B.A.,

Asst. Secretary to the Government of Mysore (Retd.)

and

Translator of "BRIHAT JATAKA", "JATAKAPARIJATA",  
"UTTARAKALAMRUTAM" and "SRIPATIPADDHATI."

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Phaladeepika by Mantreswar is one of the acknowledged great classics of Vedic astrology written in the 16th century.

### **Contents**

- 1.Definitions
- 2.Planets and their varieties
- 3.Divisions of the zodiac
- 4.Determination of the Shadbalas of planets
- 5.Profession and livelihood
- 6.Yogas
- 7.Maha Rajayogas

- 8.The effects of the sun and other planets in the 12 hours from the lagna onwards
- 9.The effects of Mesha and other signs happening to be the lagna
- 10.Kalatrabhava or the seventh house
- 11.Horoscopes of women
- 12.Issues or children
- 13.Length of life
- 14.Diseases, death, past and future births
- 15.The method of studying the effects of the Bhavas
- 16.The general effects of the 12 Bhavas
- 17.Exit from the world
- 18.Conjunctions of two planets
- 19.Dashas and their effects
- 20.Dashas of the several bhava lords and their bhuktis
- 21.Sub divisions of the dashas, antardashas etc
- 22.Kalachakra dasah etc
- 23.Asthakavarga
- 24.The Asthakavarga effects as stated in Horasara
- 25.Upagrahas
- 26.The transits of planets
- 27.Ascetic yogas
- 28.Conclusion

## **ADHYAYA – I**

Sloka 1 : May we be blessed with beatitude without end by that Supreme Reality -the one heavenly light without a second (the Sun), which, when once above the horizon, remains on end in full view of the moon-dwelling manes, pole-dwelling celestials and the earth-dwelling mortals, for (i.e., which has for these beings a diurnal arc measuring) half a synodic lunar month, half a solar year and the entire day time of a solar nycthemeron respectively, and which sometimes (to wit, with northern declination under north polar heaven) is dextral (i.e., moves on almucantars from left to right), and sometimes (to wit, with southern declination under south polar heaven), sinistral (i.e., moves on almucantars from right to left).

Sloka 2 : I, the astrologer Mantreswara, first make my reverent obeisance to Saraswati - the Muse of Learning, to my family-deity, to my parents and teachers, to the nine planets beginning with the Sun, which bestow omniscience (viz., knowledge of past, present and future) to Ganesha, the lord of Siva's cohorts of divinities, and, above all, to Siva, the Supreme, and then proceed to give out here for the delectation of astrologers a very limpid conspectus of the teaching of Arti, parasara and the rest under the title "Phaladeepika" ("Light on Apotelesmatics").

Sloka 3 : The exact time of, the birth, of a person with the actual number of Vighatikas elapsed as revealed by foot-measurement or by, the gnomonic shadow and other apparatus should first be specially ascertained. Then the positions of the planets coincident with observation should be set down with the help of mathematical (expedients) instruments. Then the Bhavas and the strength of planets should be investigated and through them the effect should be judged.

Sloka 4 : The parts of the body of the person Kala beginning with the Lagna are respectively (1) the head (2) the face (3) the breast (4) the heart (5) the belly (6) the hip (7) the groins (8) the private part (9) the two thighs (10) the two knees (11) the two calves and (12) the two feet. The concluding portion of the signs, Vrischika, Meena and Kataka is called Bhasandhi or Rikshasandhi. Others apply this term to the last portions of all the signs.

Sloka 5 : The abodes of the 12 signs from Mesha onwards are respectively (1) the forest (2) a field under water (meadow) (3) a bed room (4) a chasm with water in it (5) a mountain (6) a land with water and corn (7) the house of a Vaisya (8) a hole or cavity (9) King's residence (10) water-abounding forest (11) the spot frequented by potters and (12) water.

Sloka 6 : Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively declared the lords of the signs from Mesha onwards. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards, their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and fall of the planets counting from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs.

Sloka 7 : Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona (first triangular) signs of planets from the Sun onwards. The first 20 degrees of Simha, the last 27 degrees of Vrishabha (27 degrees after the highest exaltation degree), the first 12 degrees of Mesha, the 5 degrees following the highest exaltation degree of Mercury in Kanya (i.e., 16° to 20°), the first 10 degrees in Dhanus, the first five degrees in Tula and the first 20 degrees of Kumbha form respectively the Moolatrikona portions of the 7 planets from the Sun onwards. The first half of Dhanus, Kanya, Mithuna, Kumbha and Tula are bipeds or human signs. Vrischika is a Keeta = reptile or centiped sign; Karkataka, latter half of Makara and Meena are watery signs.

The rest viz., Mesha-Vrishabha, Simha, Dhanus, (latter half) and Makara (first half) are quadruped signs.

Sloka 8 : The signs Vrishabha Karkataka, Dhanus, Mesha and Makara rise with their back (Prishtodaya). Mithuna and Meena come under Ubhayodaya. The rest appear with their faces and are termed Sirshodaya signs. The Prishtodaya signs and Mithuna belong to the Moon and are termed nocturnal Rasis. The other six belong to the Sun and are termed diurnal signs. The four signs counted from the Rasi last passed (left) by the Sun are in their order termed (1) Urdhava or tending upwards (2) Adhah-beneath or under (3) Sama-even or .level and (4) Vakrabent or crooked. The same order holds good in the case of the other 8 signs.

Sloka 9 : The signs from Mesha taken in order are (1) Chara-moveable or cardinal, Sthira fixed and Ubhaya-dual, mutable or common; (2) Dwara-entrance, Bahis-outside and Garbha-inside; (3) Dhatu or mineral, Mula, or Vegetable and Jeeva or animal; (4) Krura or fierce and Saumya or auspicious; (5) odd and even and (6) male and female. Mesha, Vrishabha, Mithuna and Karkataka with their Trikona or triangular signs represent the four quarters commencing from the East. The six houses from the 7th represent the left side limbs of Kalapurusha; while the other six houses i.e., reckoned from the Lagna represent the right-side ones.

Sloka 10 : Lagna, Hora, Kalya, Deha, Udaya, Rupa, Seersha, Vartamana (living) and Janma are the names of the Ascendant or the first house. Vittha, Vidya learning, Swa, Annapana (riches) food and drink, Bhukti (eating), the right eye (Dakhakshi), face (Asya), letter or document (Patrika), speech (Vak) and Kutumba are appellations for denoting the second house.

Slokas 11-12 : Duschikya, Uras (breast), the right ear, army, courage, valour, prowess and brother are the designations, of the third house. House, land, maternal uncle, a sister's son, a relation a friend, vehicle, mother, kingdom, cow, buffalo, perfume, clothes, ornaments, the nadir, Hibuka, Sukha (happiness), water, bridge and river are the terms to denote the 4th house.

Rajanka (Sovereign's mark), a minister Kara (tax, hand or toll), Athrman (intelligence) (Dhi), knowledge of the future, Asu (life) son (Suta), belly (Jatara), Sruti (Vedic knowledge) and Smriti (traditional law) are the names of the 5th house.

Sloka 13 : Rina (deb), Astra (arms), Chora (thief), Kshata (wounds); Roga (disease), Satru (enemy), Jnati (paternal relation), Aji (battle), Dushkritya (a wicked act), Agha (sin), Bheeti (fear) and Avajna (humiliation) are the names of the 6th house. Jamitra, Chittottha (desire), Mada (passion), Asta (set), Kama (desire), Dyuna, Adhvan (way or road), Loka (people), Pati (husband), Marga (way) and Bharya (wife) are the designations of the 7th house.

Sloka 14 : Mangalya, Randhra, Malina, Adhi (mental pain), Parabhava (defeat or insult) Ayus Klesa (sorrow), Apavada (blame or scandal), Marana (death), Asuchi, (impurity), Vighna (obstacle or impediment) and Dasa (servant) are the terms to denote the 8th house. Acharya (preceptor), Daivata (deity). Pitru (father) Subha (anything auspicious), Purvabhagya (previous luck), Pooja

(worship) Tapas (penance), Sukruta (virtue or religious merit; a good or virtuous act), Putra (grand son) Japa (prayer) and Aryavamsa (noble family) are the names for the 9th house.

Sloka 15 : The terms to indicate 10th house are Vyapara (commerce), Aspada (rank or position), Mana (honour), Karma (occupation), Jaya (success), Sat (good), Kirti (fame), Kratu (sacrifice), Jeevana (livelihood or profession), Vyoma (sky or zenith), Achara (good conduct), Guna (quality), Pravritti (inclination), Gamana (gait), Ajna (command) and Meshurana, Labha (gain), Aya (income) Agamana (acquisition), Apathi (loss, gain), Siddhi (accomplishment, fulfilment), Vibhava (wealth or riches) Prapthi (profit), Bhava, Siaghyata (veneration, commendation), eldest brother or sister, left ear, Sarasa (anything juicy or succulent), and (hearing of some) pleasing or delightful news are the expressions- for the 11th house.

Sloka 16 : The designations used for the 12th house are Duhkha (misery), Anghri (leg), Vama Nayana. (left eye), Kshaya (loss, decline), Suchaka (Jale-bearer, spy), Anthya (last), Daridrya (poverty), Papa (sin), Sayana (bed), Vyaya, Ripha, and Bandha (imprisonment). Thus have been declared in their order the names of the -12 houses. The 3rd, the 6th, the 12th and the 8th houses are termed Leena Sthanas (concealed or hidden houses).

Sloka 17 : The 8th, the 6th and the 12th houses are known as Dussthanas or houses of evil. The rest are termed good houses and will be propitious to the native. The 1st, the 10th, the 7th and 4th houses are known by the terms Kendra, Kantaka, and Chatushtaya.

Sloka 18 : The houses next to the Kendras, i.e., the 2nd, the 5th, the 8th and the 11th are known as Panaphara. The 3rd, the 6th, the 9th and the 12th are Apoklima houses. The 4th and the 8th are designated Chaturasra houses. The 10th, the 3rd, the 6th and the 11th houses are called Upachaya; the 9th and the 5th are known as Trikona or triangular houses and these are auspicious. Thus ends the first Adhyaya on "Definitions" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – II**

Sloka 1 : It is through the Sun that a wise man out to ascertain about a person's copper, gold, ,father, anything auspicious, one's own self happiness prowess, courage, power, victory in war, service under the sovereign, glory any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yajnas, temple, acuteness and enthusiasm.

Sloka 2 : It is from the Moon that one ought to determine the welfare of the mother, mental tranquility, sea-path, white chowire, umbrella, good fan, fruits, tenderness, flowers, corn, agriculture, fame, acquisition of pearls, bell-metal, silver, sweet substances, milk, etc., cloth, water, cows, women, good meals, bodily health and beauty.

Sloka 3 : It is through Mars that a person should ascertain his strength, products derived from the Earth, the qualities of his brothers, cruelty, battle, daring act, odium, kitchen; fire, gold, kindred, weapon, thieves, enemies, energy, attachment to females not his own, uttering falsehood, prowess, mental dignity (loftiness of thought), sin, commanding an army, and wounds. .

Sloka 4 : It is Mercury that influences one's learning, eloquence, skill in the fine arts, eulogy from the learned, maternal uncle, dexterity in speech, cleverness in religious meditation and the like, aptness for acquiring knowledge, intelligence, sacrifice, any religious rite relating to Vishnu, truth-speaking, oyster-shell, place of recreation, skill in, mechanical arts, relations, "the rank of an heir-apparent, friends and one's sister's son or daughter, etc.

Sloka 5 : It is through Jupiter that one ought to seek information about one's knowledge, good qualities, sons, minister, behaviour, teaching, magnanimity, knowledge of Vedas, Sastras and Smritis, prosperity in everything, beatitude, reverence to 'Gods and Brahmins, sacrifice, penance, religious faith, treasure-house, wisdom (learning), conquering of the senses, happiness of the husband, honour and compassion.

Sloka 6 : Information regarding one's wealth, vehicles, clothes, ornaments, hoarded goods, triple symphony (union of song, dance and instrumental music), wife, happiness, scents, flowers, sexual intercourse, couch, house, prosperity, pleasure in poetry, addiction to many women, sport, lasciviousness, ministership, charming speech, marriage and festivity should be sought for through Venus.

Sloka 7 : As regards one's longevity, death, fear, degradation, misery, humiliation, sickness, poverty, labourer, reproach, sin, impurity, censure, misfortune, constancy ,resorting to low people, buffalo, drowsiness, debts, iron, servitude, agricultural implements, Jail and captivity, one ought to guess through Saturn.

Sloka 8 : The Sun is of a bilious temperament and is strong in bones in the body. He has a limited quantity of hair, and possess a dark-red form. He has eyes of a reddish brown colour. He is clad in red and has a square-built body. He is valiant and wrathful, and has massive arms.

Sloka 9 : The Moon has a huge body, and is young as well as old; he is lean and white; has fine lovely eyes, black and thin hair. He governs blood. He is soft in speech, wears a white garment and is beautiful in complexion. He has wind and phlegm in his composition and is mild in temperament.

Sloka 10 : Mars has a slender waist, curled and shining hair. He has fierce eyes, he is bilious and cruel in nature. He wears a red garment, and is of a reddish hue. He is wrathful but exceedingly generous. He has a youthful appearance and governs marrow in the body.

Sloka 11 : Mercury is green as the blade of a Durva or panic grass. He is a mixture of the three humours (Vata - wind), (pittha - bile) and (Kapha-phlegm). His body is full of veins. He is pleasant

in his speech. He has red and long eyes and is clad in green, He governs the skin, is fond of fun and possesses even limbs.

Sloka 12 : Jupiter has a body of yellowish hue. His eyes and hair are brown. He has got a fat and elevated chest and possesses a big body. He is phlegmatic in temperament and is exceedingly intelligent. His voice is similar to that of a lion or the sound of the conch. He is always after wealth.

If be the reading, the translation will be "He governs fat."

Sloka 13 : Venus is clad in a garment of variegated colour. He has black curled hair. His limbs and body are huge. He has much wind and phlegm in his composition. His body has the colour of the Durva sprout. He is very lovely and has broad eyes. He has treasured his virile power.

Sloka 14 : Saturn is dark in form, lame, and has wind in his composition. He has got deep eyes, and a lean and tall body full of arteries and veins. He is idle, and is exceedingly calumniating. He governs the muscle in the body. He is cruel and has no pity. He is dull-headed. He has got large nails; teeth, stiff hair and limbs. He is dirty and is of sinful disposition. He is fierce and is a personification of anger. He is ripe with old age and wears a black garment.

Sloka 15 : The following are places frequented by the Sun: A temple belonging to Siva, an open area, an open place where there is light, a region destitute of water and the Eastern quarter. The Moon's abodes are place where Goddess Parvati is kept, the spot occupied by a female, a place where there is water, a herb or plant a spot where honey or liquor is kept and the North-west quarter. The places resorted to by thieves, or occupied by low people, one where there is fire, a battle-field and the Southern quarter are declared to belong to Mars. Mercury governs the places frequented by learned men, the spot where God Vishnu is kept, an assembly a recreation ground, a mathematical hall and the Northern quarter.

Sloka 16 : The places belonging to Jupiter are: Treasury, the Aswattha (Pipul) tree, the dwelling of Gods and Brahmins, and the North-east quarter. The places of Venus are: courtesan's quarters, the harem, the dancing hall, the bed room, and the south -east quarter. Saturn's abodes are the lines where low people (out-casts) live, dirty places, Western quarter and the temple of the deity (Sasta-generally known as aiyankoil in Tamil and analogous to in Kannada). The places of Rahu and Ketu are: an ant-hill, the dark holes occupied by serpents and the south-western direction.

Sloka 17 : A worshipper of Siva, a physician, a king, a performer of a sacrifice, a minister, tiger, deer, and the ruddy goose, are signified by the Sun. One who worship Sasta deity, a female, a washer man, a cultivator, an aquatic animal, a hare, an antelope crane and the Greek partridge - are denoted by the Moon.

Sloka 18 : Matters relating to the cook (in the kitchen), an arms bearer, a goldsmith, a ram, a cock, a jackal, a monkey, a vulture and a thief belong to Mars. A cowherd, a learned man, an

artisan, a clever accountant, a Vishnu bhakta (worshipper of Vishnu), Garuda, a chataka bird, a parrot and a cat are represented by Mercury.

Sloka 19 : An astrologer, a minister, a preceptor, a Brahmin, a Sanyasi-chief, an important personage, a pigeon, a horse and a swan relate to Jupiter. About a musician, a wealthy man a sensualist, a merchant, a dancer, a weaver, a courtesan, a peacock, a buffalo, a parrot and a cow, one ought to ascertain through Venus.

Sloka 20 : An oil monger, a servant, a vile person, a hunter, a blacksmith, an elephant, a crow, and the cuckoo-these have to be assigned to Saturn. A Buddhist, a snake-catcher, an ass, a ram, a wolf, a camel, a serpent, a place enveloped in darkness and the like, a mosquito, a bug, an insect and an owl-all these should be declared to belong to Rahu and Ketu.

Sloka 21 : Mercury is the Sun's neutral; Saturn and Venus are his enemies. The Moon's friends are the Sun and Mercury; the rest are all neutrals to him. Mars' neutrals are Venus and Saturn, and Mercury is his enemy. The Moon is Mercury's enemy; Venus and the Sun are his friends.

Sloka 22 : Venus and Mercury are the enemies of Jupiter; Saturn is neutral to him. Jupiter and Mars are neutral towards Venus. Saturn and Mercury are his friends. Jupiter is neutral towards Saturn. Venus and Mercury are his friends. In cases where certain planets have been omitted, they must be considered to fulfill the relationship that has not been mentioned.

Notes: It will be appropriate here to furnish the reader in a simplified manner the general rule to find out the natural friends of planets. This has been put in a neat form by Satyacharya.

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

Place the particular planet in his Moolatrikona Rasi. Mark the lords of the 2nd, 4th, 5th, 8th, 9th and 12th houses and also of the exaltation Rasi of the said planet. Planets reckoned twice are friends; those reckoned once are neutrals; the rest are enemies. But the Luminaries if invited once are considered friends.

Example : Take the case of Mars. His Moolatrikona Mesha. The lords of 2nd, 4th, 5th, 8th, 9th and 12th and of his exaltation Rasi are respectively, Venus, the Moon, the Sun, Mars, Jupiter, Jupiter and Saturn.

So the Luminaries and Jupiter are friends of Mars. Venus and Saturn are neutrals. Mercury is his enemy. The reader is advised to work for himself the friends of other planets on similar lines.

Sloka 23 : Planets are mutually friendly for the time being when they occupy the 3rd, the 4th, the 2nd, the 10th, the 12th and the 11th from one another. Ascertain what planets are naturally friendly, what are naturally neutral and what are inimical and then deduce from these two kinds of friendship those that are very friendly and those that are very inimical.

Saturn casts a full glance at the 3rd and 10th houses; Jupiter at the 5th and 9th; Mars at the 4th and 8th. All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th; three-quarters of a glance at the 4th and 8th; and a full eye at the 7th.

Sloka 24 : The planets from the Sun onwards sway over periods of half a year, a Muhurta (2 ghatikas), a day, two months, one month, 15 days and a year respectively.

Venus and Jupiter are Brahmins; the Sun and Mars are Kshatriyas. The Moon is a Vaisya; Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, Jupiter and the Sun are planets typifying Satva. Venus and Mercury are essentially the planets of Rajas or passion. Mars and Saturn own Tamas or darkness as their distinguishing characteristic.

The lords of the six seasons reckoning from Greeshma are (1) The Sun and Mars, (2) The Moon, (3) Mercury, (4) Jupiter, (5) Saturn and (6) Venus.

Sloka 25 : The Sun and Venus are termed father and mother respectively of the child born in the day; Saturn and the Moon, during the night. Failing to play the role of parents, each of these pairs of planets gets the designation of paternal uncle and maternal aunt.

The Moon represents the left eye, while the Sun the right one. Mars represents the younger brother and Jupiter, the eldest one. Mercury denotes the adopted son.

Notes: The fact that the Luminaries represent the two eyes is supported by Sloka No. 19 of Adhyaya XI of Shrimad Bhagwadgeeta.

Sloka 26 : The Moon represents the body and the Sun, the soul. Mars and the other planets denote the five senses. The enemies of the Sun, viz. Rahu Gulika and Ketu will cause trouble to the body and the soul.

Mercury governs smell (nose); Venus and the Moon, taste; the Sun and Mars, govern sight; Jupiter, sound. The rest, viz., Saturn, Rahu and Ketu govern touch.

Sloka 27-The waning Moon, the Sun, Mars; Rahu, Ketu and Saturn are known as malefic planets. Mercury too in conjunction with any of them is malignant.

Ketu, Mercury, and Saturn are eunuchs. Venus, Rahu, and the Moon are females. The rest, viz., the Sun, Mars and Jupiter are males. Rudra (Siva, Amba (Parvati), Guha (Kumara), Vishnu, Brahman, Lakshmi, Kala (Yama), the serpent Adishesha and Brahman are the presiding deities of the planets from 'the Sun in their order.

Fire, water, fire, earth, ether, Water and air are the constituents respectively of the Sun and other planets taken in their order.

Sloka 28 : The Sun's grain is wheat; the Moon's rice; the grain belonging to Saturn is sesamum; that of Jupiter, Bengal gram; that of Ketu, horsegram: The grain signified by Mars is Dhal. Mercury re-presents green gram; Dolichos lablab or cowgram is denoted by Venus, and black gram by Rahu.

The countries signified by the nine planets, Rahu, the Sun, Saturn, Mars, Jupiter, Mercury, the Moon, Ketu and Venus are respectively: (1) Ambara, (2) Kalinga, (3) Saurashtra, (4) Avanti (5) Sindhu (6) Magadha, (7) Yavana, (8) Parvata and (9) Keekata.

Sloka 29 : The ruby is the Sun's precious stone; the pure spotless pearl which is fit to be beautifully worn belongs to the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the Lapis lazuli or Turquoise are said to belong to the remaining planets Rahu and Ketu respectively.

Sloka 30 : The substances ascribed to the planets from the Sun onwards are copper, bell-metal, copper ore lead, gold, silver and iron.

The articles of apparel for the several planets will be such clothes as bear their respective colours. But the one belonging to Saturn is a rag while the one appropriate to Mars will be a cloth singed by fire.

Sloka 31 : Pungent bitter, salty, mixed, sweet sour (acid) and astringent are the flavours respectively of the Sun, Mars, the Moon Mercury, Jupiter, Venus and Saturn.

Sloka 32 : The Sun, Jupiter, Mercury and Mars have their characteristics mark or token on the right side. The rest have their marks on the other side. The planets from the Sun onwards have marks on the hip, on the head, on the back, on the arm-pit, on the shoulder, on the face, and on the leg.

The Sun is a person of 50 years. The Moon is one of 70 years. Mars is 16 years old. Mercury is lad of 20 years. Jupiter is a person 30 years old. Venus is a child of 7 years. Saturn and Rahu are each 100 years old.

Sloka 33 : Rahu is black in colour, tall in stature and of a low caste; he has got skin-disease; he is a heretic; he has got hic-cough; he speaks falsehood; he is cunning; he suffers from leprosy; he reviles others and is devoid of intelligence.

Sloka 34 : Ketu has a red and fierce look a venomous tongue, and an elevated body; he is armed; he is an outcast of a smoky colour, and is inhaling smoke always; he has bruised limbs; he is lean and is malicious.

Sloka 35 : Lead and an old garment belong to Rahu while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu.

Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is natural to them. The rest are enemies.

Sloka 36 : Planets are said to be badly-placed when they are eclipsed, debilitated (occupy a depression sign or Amsa), when they are posited .in the house of an enemy, or when they occupy the 8th, the 6th or the 12th house. In other positions, they are said to be well-placed.

If the Moon be in the 12th, 11th, 1st, 6th, 5th, or the 7th house at the time of a query about water in a big irrigation project, increase of water can safely be predicted.

Sloka 37 : The Sun represents trees that are inwardly strong and at the same time tall. The Moon and Venus indicate creeping plants. Ketu and Rahu signify a clump of tree or a bush. Mars and Saturn indicate thorny trees. Jupiter and Mercury signify respectively fruit-bearing and fruitless trees. Venus and the Moon represent those that are sappy and blossoming. The Moon represents herbs; all sapless and weak trees are signified by Saturn. Rahu indicates (Shorea Robusta) trees.

Thus ends the 2nd Adhyaya on "Planets and their varieties" in the work Phaladeepika composed by Mantreswara.

### **ADHYAYA – III**

Sloka 1 : Kshetra or an arc of 30°, Drekkana, Decanate or an arc of 10°, Navamsa or an arc of 31/3degrees, Dasamsa or an arc of 3° or 1/10 portion of a sign, Hora or ½ a sign, i.e., an arc of 15degrees, Trimsamsa or 1/30 portion of a sign, i.e., an arc of 1degrees, Saptamsa or 1/7th portion of a sign, i.e., an arc of 42/7degrees, Shashtyamsa or 1/60th portion of a sign, i.e., an arc of ½degrees and Kalamsa or 1/16 portion of a sign, i.e., an arc of 1-7/8 degrees – these along with the Dwadasamsa or 1/12 portion of a sign, i.e., or arc of 2½degrees are termed Dasa Vargas or ten-fold division of the Zodiac. Vargottama is the name given to that particular Navamsa in a Rasi which bears the same as that of the Rasi itself.

Sloka 2 : From the aforesaid ten Vargas if we omit the Dasamsa, Shashtyamsa and Kalamsathe remaining 7 kinds of divisions are known as the Saptavargas. If from this we exclude the Saptamsa, remaining 6 kinds of division are known as Shadvrgas. Some are of opinion that the effect emanating from a Navamsa is similar (or equal) to that of the Rasi and Bhava.

Sloka : The effect is full in the Rasis. In the other Vargas, it is half; and in the Shodasamsa, Dasamsa and Shashtyamsa Vargas, it is ¼th. In an odd Rasi, planets are said to be in infancy, in boyhood, in adolescence, in advanced age and in extremis according to the first, second, third, fourth and the last six-degree portions respectively advanced by them in the sign. But in an even sign, these several division have to be made regularly in the reverse order.

Sloka 4 : Hora means half of a Rasi in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one, to the Moon and the Sun. The Drekkana or the third portions of a sign, are owned by the lords of the sign itself, of the 5th house and of the 9th. The owners of the Dwadasamsas or 1/12th portions of a sign are to be reckoned from that sign. In an odd sign, the Trimsamsas or degrees, i.e., 1/30th portions allotted to Mars, Saturn, Jupiter, Mercury and Venus are respectively, 5, 5, 8, 7 and 5. In an even sign, it is reversed. That is, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The first Navamsas in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Karkataka.

Sloka 5 : In the case of an odd sign, the Krura Shashtyamsas or unpropitious 1/60th portions are 1st, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 16th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd, and 59th. The rest are Saumya or propitious ones. In the case of even signs, it is reverse, that is-the Shashtyamsa portions stated as Krura in the odd signs are the propitious or Saumya ones in the even signs and vice versa.

Sloka 6 : The Sapthamsas or the 1/7th portions are in the case of an odd sign to be counted regularly from the sign itself, while in the case of an even sign they are to be reckoned from the 7th onwards. In the case of an odd sign, the Dasamamsas or 1/10th Portion are to be counted from the sign, itself; in the case of an even sign, from its 9th onwards. The lords of the Shodasamsas or the 1/10th sub-divisions in the case of an odd sign are those of the 12th signs reckoned from that sign onward and Brahma, Vishnu, Rara and Ravi. In the case of an even sign, this is reversed. The renowned or auspicious parts of great excellence arise from the several Vargas (Rasi, Hora, Drekkana, etc.) by the combination (of the special characteristics) of Trikona, Moolatrikonabhavana, Swakshetra, Swochcha, Kendra and Vargottama and number 7 in the case of the Saptha Vargas and 10 in the Dasa Vargas. Other reckon them as 13.

Sloka 7 : Consider with reference to the 13 Vargas a planet's position, whether it is in a friendly house, its own house or its exaltation house. You will have the following kinds of Vaiseshikamsas resulting. The combination of 2 Vargas is called Parijata the union of 3 Vargas is termed Uttama; that of 4; Gopura. When 5 Vargas combine, it is called Simhasana. The union of 6 Vargas called Paravata. The combination of 7 Vargas, is called Devaloka; that of 8 Vargas, Suraloka. Airvata is the name given for the of 9 Vargas.

Suppose Jupiter's position is 8-1°-25'-1" or the 2nd degree of Dhanus. He occupies his (1) Moolatrikona, (2) prekkapa, (3) Saptamsa, (4) Dasamsa, (5) Dwadasamsa and (6) Kalamsa. Thus Jupiter must be declared to have attained a Paravatamsa.

Sloka 8 : A planet in a Parijatamsa will make the native respectable, endowed with many good qualities, wealth, happiness, power and dignity. A planet situated in an Uttamamsa will make him modest, clever and of good behaviour. A planet that has attained a Gopuramsa secures to the person concerned good intellect, wealth, lands, cows and house. A planet placed in a Simhasanamamsa will enable the native to become the friend of a king or one on a par with him.

Sloka 9 : The planet that has attained a paravatamsa will make the native endowed with very good horses, elephants, vehicles and other princely appendages. The person in whose nativity a planet has reached a Devalokamsa will be a king widely renowned for his good qualities. The planet that has gained an Airavatamsa in a person's nativity by kings. The planet in a Suralokamsa secures to the native good luck, wealth, corn, children and kingship.

Sloka 10 : If at a birth a planet be weak in all the 10 Vargas, it will cause the death of the native. If 9, 8, 7, 6, 5, 4, 3, 2 or 1 out of the 10 Vargas be weak, the following are the effects in their order 'as a result thereof: (1) destruction, (2) grief, (3) calamity, (4) unhappiness, (5) love of relations,

(6) foremost among relations, (7) friend of a king, (8) a wealthy man and (9) a king. If a planet should be strong in all the Vargas, the native will be the best among kings. The effect of a planet's being in the Bala and other Avasthas will be that the native will be (1) progressing, (2) happy, (3) a king, (4) suffering from disease and (5) dead respectively.

Sloka : 11 If there be a preponderance in strength of benefic planets in the Shadvargas, the native will be very wealthy and live for a long period. If the Lagna should happen to be of Krura Amsas in the several Shadvargas, the native will be poor, short lived and of a wicked disposition. But if the lords of those Amsas be strong, the person concerned will become a king. If the lord (1) of the rising Navamsa (2) of the rising decanate or (3) of the (rising) Lagna Rasi be strong, the native will respectively be a person (1) endowed with happiness and comfort, (2) equal to a king, or (3) a ruler of the Earth possessing good fortune.

Sloka 12 : The person at whose birth malefics occupy the Sun's Hora in odd Rasis will be strong and sturdy, cruel in his behaviour and wealthy, while the one born with benefics posited in the lunar Hora of even signs will be brilliant in appearance, will speak mildly, will be pleasant and graceful. If it be other wise, the effect also will be otherwise. If it be mixed, the effect will be mixed. In the case of a nativity where the Lagna and the Moon are very strong and the lords of the signs occupied by them be also similarly strong, the person concerned will be endowed with long life without any sorrow and will be widely renowned.

Sloka 13 : The last decanates of Simha, Mesha, Dhanus, Tula and Mithuna, the first ones of Dhanus and Mesha, the middle ones of Kanya and Mithuna are termed Ayudha Drekkanas or 'armed' decanates. The middle decanate of Vrichika is called "Pasa", (or noose). The first Drekkana of Makara is called "Nigala" fetters decanate. The first decanates of Simha and Kumha and the middle one of Tula are vulture-faced. The last decanate of Vrishabha is a bird (Pakshi) and the first decanate of Karkataka has a face like that of a pig.

Sloka 14 : The first decanates of Scorpio, the last one of Cancer and the last one of Pisces are termed Serpent decanates. The second of Mesha and Vrishabha, the first of Leo and the last of Scorpio are called quadruped decanates. Persons born in these (i.e., when these decanates are rising) will be without wealth, cruel in disposition vile in character and indigent. In a dual sign, the 3 decanates in their order will be Adhama or bad, (Madhyama or moderate) and Uttama or good, while, in the case of a moveable sign, this order will be reversed. In a fixed sign, the order will be bad good, and mixed. Thus will the effects also be, when these decanates are rising. So say the wise.

Sloka 15 : If the lord of the (rising) decanate be in his own Varga, or associated with a benefic planet or be in his own exaltation or friendly house; if the lord of the (rising) Trimsamsa, Dwadasamsa or Hora possessing strength be in a similar position, the person concerned will be endowed with all good qualities; will always be pure, clever, long-lived, merciful and wealthy, will possess children, will be widely renowned and enjoy all comforts in a royal style.

Sloka 16 : Note the Rasi Occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occupied by Mandi. It may be triangular to the Navamsa Rasi occupied by Gulika. When the Moon is strong, the Lagna should be deduced similarly through the Moon alone instead of through Mandi.

Sloka 17 : The Moon if posited in her own or in a friend's decanate will make the native beautiful in appearance and possessed of good qualities. If she has attained an Uttamavarga, she will also make him very lucky; if she be posited anywhere else, she will endow the native with such qualities as belong to the planet owning the house occupied by her. Planets that are in their own Trimsamsas will do all that have been ascribed to them as Karakas. If there be at least one planet in his own or exaltation house and at the same time aspected by or associated with a friendly planet, the native will become a king endowed with riches.

Sloka 18 : A planet is blazing when he is in his exaltation; he is happy in his Moolatrikona; he is confident in his own house; he is delighted in a friend's house; calm when he has reached the Varga of a benefic planet. He is capable when he shines bright with unclouded splendour.

Sloka 19 : He is tortured when overcome by another planet. He is base by union with the Varga of a malefic planet. He is exceedingly distressed when he occupies an enemy house. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

Sloka 20 : In the case of a planet in a Pradeeptavastha, the good effect will be full, while it will be nil for a planet in a Vikala state. In the case of the intervening condition (Avasthas), the auspicious effects will be decreasing proportionately while the unpropitiousness of the effects will correspondingly increase. The nature of the effects of the several Avasthas will be quite in accordance with the appellations they bear.

Thus ends the 3rd Adhyaya on "Divisions of the Zodiac" in the work Phaladeepika composed by Mantreswara.

#### **ADHYAYA – IV**

Sloka 1 : The strength of a planet is said to be six fold and they are in the following order: (1) Kalaja or temporal, (2) Cheshta or motional, (3) Ucchaja or that derived from its exaltation position (4) Dik or directional, (5) Ayana or that derived from its declination (north or south) and (6) Sthana or positional. In the night-time, Mars, the Moon & Venus are strong. Mercury is strong at all times. The rest are strong during the day. In the bright-half of a month the benefics, and in the dark-half the malefics, are strong. Planets when they happen to be the lords of the year, month, day and hour get  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$  and 1 Rupa respectively.

Sloka 2 : The Moon gets Cheshtabata when she is full. The Sun gets it when he is in his northern course; the other planets, when in their retrograde motion. In planetary war, those that are posited in the north and who have got brilliant rays should be considered as victorious. Planets have their

full Uchchabal when in their highest exaltation. As regards directional strength, the Sun and Mars are strong in the 10th; Venus and the Moon in the 4th; Mercury and Jupiter in the 1st and Saturn in the 7th. Mercury, Saturn and the Moon have their Ayanabala in their southerly course. The rest have the same in their northern.

Sloka 9 : The strength accruing to a planet in the six Vargas (viz., Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimasamsa) on a consideration of its being posited in its exaltation, its own and its friendly signs etc., is termed its positional strength. That arising from its being in Kendra and other Bhavas (i.e., Phanapara and Apoklima) will be one 1,  $\frac{1}{2}$  and  $\frac{1}{4}$  Rupa respectively. The hermaphrodite planets are strong in the middle, the male ones at the initial and the female ones at the concluding portions of a Rasi. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their order increasing in their natural strength.

Sloka 4 : a planet is said to possess strength when he is retrograde or when his rays are full and brilliant, though posited in a depression or inimical Rasi or Amsa. Like the Moon, a planet though occupying an exaltation, friendly or his own Rasi or Amsa becomes weak, should his rays be overpowered or eclipsed.

Sloka 5 : All planets are strong when they are in exaltation. The moon is strong and auspicious when she has her full Paksha bala and the Sun when he has his full Dig-bala (i.e., when he is the 10th house or the Meridian). The other five non-luminous planets are strong when they are retrograde. Rahu in Karkataka, Vrishabha, Mesha, Kumbha and Vrischika and Ketu in Meena, Kanya, Vrishbha and the later half of Dhanus, in Parivesha and Indra-chapa are strong if there be a conjunction of the Moon and the Sun and the time be night.

Sloka 6 : If the first Bhava be a friend sign, one Rupa has to be allotted to it; if it be Vrischika, the bala is  $\frac{1}{4}$ ; if it be any other sign, the strength is  $\frac{1}{2}$ . The strength of the Lagna is equal to that of its lord and is very powerful when the lord occupies an Upachaya (3rd, 6th, 10th or 11th) house. The same is also the case when it is occupied or aspected with Venus, and is at the same time without the conjunction or aspect of any other planet. The day – signs possess strength in day-births, while night signs are declared powerful in night-births.

Sloka 7 : A planet gets one full Rupa as positional strength when he is in his exaltation Rasi. The strength is  $\frac{3}{4}$  when he is posited in his Moolatrikona Rasi. It is  $\frac{1}{2}$  when the planet occupies his own Rasi. When the planet is in a friendly house, his bala is only  $\frac{1}{4}$ . In an inimical house, he gets only very little. The strength is nil when he is in his depression sign or eclipsed by the Sun's rays.

Sloka 8 : The strength of the planets occupying the 4 Kendras (1st, 4th, 7th and 10th) has been distinguished by the astrologers in the following manner; It is  $\frac{1}{4}$ th in the 4th house;  $\frac{1}{2}$  in the 10th,  $\frac{3}{4}$  in the 7th and full in the 1st or Lagna, thus increasing it by  $\frac{1}{4}$  in each stage.

Sloka 9 : The aspect from the 7th house is the only one that should be declared as most effective in all cases; not so, the rest. But there are others who opine that the special aspect (of Saturn, Jupiter and Mars) is in no way less efficacious in producing full effect in all Yogas and the like.

Sloka 10 : Natural enmity or friendship between two planets is more fully effective than and preferable to their corresponding temporal ones as the latter is only a variable quantity and not a permanent one.

Sloka 11 : In completely warding off evil and in promoting prosperity, Jupiter is the most powerful of all the planets. Mercury and Venus have a  $\frac{1}{4}$  and  $\frac{1}{2}$  respectively of that power. The Moon's strength serves as a basis as it were for the strength of all the planets.

Sloka 12 : Find what portion of the asterism occupied by the Moon has elapsed at birth. Reduce the same to Vighatikas. Divide this result by (1) 60, (2) 300 and (3) 100. The three resulting quotients are termed (1) Chandrakriya, (2) Chandraavastha and (3) Chandravela respectively. Their effects are described below :

Sloka 13 : (1) one that has fallen from his position, (2) one practising austerities, (3) one Intent on others wives, (4) gambler, (5) one who is mounted on a mighty elephant; (6) one seated on the throne, (7) a ruler of men (8) one that destroys enemies, (9) a commander of an army, (10) a virtuous person (11) one that is dead or quit exhausted, (12) one that is decapitated, (13) one whose hands and legs are injured, (14) a prisoner, (15) one that is lost or spoilt, (16) a king, (17) one that studies the Vedas, (18) one that indulges in protracted sleep, (19) one of a good character, (20) one who practises virtue.

Sloka 14 : (21) one that is born of a good family (22) one who has come by a treasure, (23) one belonging to a renowned family, (24) one clever in exposition (25) a destroyer of enemies, (26) one who is sickly, (27) one that is vanquished by his enemy, (28) one that has left off his native country, (29) a servant, (30) one who has lost his wealth, (31) one that is always seen in royal assemblies, (32) a good counsellor, (33) one that is in charge of others lands, (34) one that is faithful to his wife, (35) one who is afraid of elephants, (36) one who is timid in conflicts, (37) one that is generally very timid (38) one that lives concealed or incognito, (39) one that feeds others, (40) one who falls into the fire.

Sloka 15 : (41) one that suffers from hunger, (42) one that eats cooked rice, (43) one that is wandering, (44) one that eats flesh, (45) one that has been injured by a missile or weapon, (46) one who is married, (47) one with a ball in his hand, (48) one Who amuses himself with dice, (49) a king, (50) one that is distressed; (51) one that is in his bed, (52) one that is served by his enemies, (53) one that is surrounded by his friends, (54) a saint or devotee, (55) one that is with his wife, (56) one that eats sumptuous food, (57) one that drinks milk, (58) one that does good or virtuous acts, (59) one that is confident or self-possessed and (60) one who continues to be happy.

Sloka 16 : The following are declared by the wise as the effects of the 12 Avasthas of the Moon: (1) Absence from one's head-quarters, (2) becoming a favourite of an esteemed king, (3) danger of losing one's life an account of service to another, (4) possessing qualifications of being a ruler of the world, (5) delighting to have qualifications and merits befitting one's family, (6) sickly, (7)

holding a royal Darbar, (8) fear, (9) torment by the pangs of hunger, (10) marriage with a young lady, (11) desire to have handsome bed and (12) eating, sumptuous food.

Sloka 17 : The effects of the Moon's 36 Velas have been thus described by the wise : (1) headache, (2) pleasure, (3) performing a sacrifice, (4) living happily, (5) eye disease, (6) being happy, (7) amusement with young damsels, (8) violent fever, (9) adornment with golden ornaments, (10) shedding tears, (11) devouring poison, (12) coition, (13) stomach-ache.

Sloka 18 : (14) amusing oneself in water, merriment and painting, (15) anger, (16) dancing, (17) eating food along with ghee, (18) sleeping, (19) gift of presents, (20) toothache, (21) quarrel, (22) starting (on a journey), (23) intoxication or insanity, (24) swimming in water, (25) enmity.

Sloka 19 : (26) the act of bathing according to one's own inclination, (27) hunger, (28) fear, (29) acquisition of a sacred lore, (30) wantonness, (31) meeting, (32) fighting, (33) doing a virtuous act, (34) practicing evil, (35) perpetrating cruel actions and (36) exultation.

Sloka 20 : The Chandra kriya and others described above will be found to be useful and productive of effect in the case of a birth, a Muhurta (celebration of an auspicious event) and a query. One ought therefore to particularly examine them and then only set about predicting.

Sloka 21 : It is said that Pakshabala (fortnightly strength) is of special importance to the Moon, while the Bala arising from Sthana (position) is important for the other planets. This strength when added to the other varieties of strength of a planet will greatly increase the strength of that planet. There are many such types of strength.

Sloka 22 : The Sun is declared strong when his strength is 6½ Rupas. In the case of the Moon, it is 6½ Rupas. Five Rupas are assigned to Mars and 7 to Mercury. Jupiter's Purnabala is similar to that of the Sun, that is 6½ Rupas. Venus is strong when he gets 5½ Rupas.

Sloka 23 : Saturn should have 5 Rupas. These are the figures representing the total Shadbala for the several planets. If the respective figures be otherwise, i.e., less than the above, the planets should be considered as weak. It is only after a minute examination of the several kinds of strength (the Shadbalas) of the several planets, one ought to declare their effects.

Sloka 24 : In the case of the Lagna and other Bhavas; add one Rupa to the strength of the lord to the Bhava concerned. Supplement this by the Directional strength (Digbala) due to that Bhava and also by the strength of aspect Drigbala of that Bhava. The aggregate sum-total is the Bhavabala required.

For more details about the several kinds of strength of planets, please see Adhyaya II and III of my edition of Sripatipaddhati.

Thus ends the 4th Adhyaya on "Determination of the Shadbalas of Planet" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – V**

Sloka 1 : One ought to declare the acquisition of wealth by any person with reference to the predominance of the Lagna or the Moon as the case may be in his horoscope. The source of such an acquisition will be the father, mother, a foe, a friend, a brother, a wife or a servant, according as the Sun or any of the other planets taken in order occupies the 10th place from the Lagna or the Moon whichever is strong. His profession will be that prescribed for the lord of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Moon and from the Sun (severally) whichever is the strongest.

Sloka 2 : If the lord of the 10th house be posited in the Sun's Navamsa, the person born will earn his livelihood through fruit-trees, by the repetitions of Mantras, by fraud, by gambling, by uttering falsehood, through wool, medicine and the like, by working in metals or through service under a king or respectable person.

Sloka 3 : If the Navamsa occupied by the lord of the 10th house be that of the Moon, the income of the person concerned will be through trade in water product, (pearls, corals, etc.,) through agriculture and cattle-farming, pilgrimage to holy shrines, service under a damsel or trading in clothes.

Sloka 4 : If the Navamsa in question be that of Mars, the sources of income may be through metals, fighting in battles, cooking, lands, gold, inflicting trouble to others, weapons, acts of adventure, association with wicked men, spying or through theft.

Sloka 5 : In the case of a person born with the lord of the 10th posited in a Navamsa owned by Mercury, the earning will be through composing poems, the study of sacred scriptures, by being a scribe or through some clerical work, or some trick, through a knowledge of astrology, through the study of the Vedas on other's behalf, by repetition of Mantras, or by playing the role of a priest or by some pretext.

Sloka 6 : If the planet concerned be in a "Navamsa of Jupiter, the person born maintains himself through the help of Brahmins, Gods or through royal favour, by reciting Puranas, by the study of Sastras, by the preaching of morality, by religious instructions or by lending money (profession of usury).

Sloka 7 : The earnings of a person with the lord of the 10th house posited in a Navamsa owned by Venus will be through a woman, cows, buffaloes, elephants, horses, through triple symphony (i.e., dancing in accompaniment to vocal and instrumental music), through silver, scents, milk, ornaments and silken fineries, by virtue of being a companion (Aid de-camp.) to a king, or by his poetic talents.

Sloka 8 : The person in whose nativity the lord of the 10th house is sheltered in Saturn's Navamsa lives by dealing in roots and fruits, by physical exertion. (sweating labour), through servants, rogues and through the earnings of men of low morality, through bad grains, by carrying burden, by resorting to base avocations, through sculpture, wooden materials and by functioning as an executioner or a butcher.

Sloka 9 : When the planet owning the Navamsa is strong, there will be acquisition of wealth without by exertion. If it should be weak, very little wealth accrues. The country of acquisition will be that signified by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. But if this sign be occupied or aspected by its lord he will earn in his own country. The same will be the result if the Navamsa occupied by the lord of the 10th house be an immoveable Rasi. And if the said sign be occupied or aspected by planets other than its lord, the native will earn in the place other than his native country. Thus ends the 5th Adhyaya on "Profession and Livelihood" in the work Phaladeepika composed by Mantreswara.

#### **ADHYAYA – VI**

Sloka 1 : Ruchaka, Bhadra, Hamsa, Malava and Sasa are the five Yogas which are formed by the planets-Mars, Mercury Jupiter, Venus and Saturn respectively when each of them occupies a Kendra identical with its Swakshetra or Swochcha.

Sloka 2 : The person born in the Ruchaka Yoga will have a long face, will acquire wealth by doing many daring deeds, will be brave, will overcome his enemies, will be powerful and will be arrogant. He will become renowned for his merits, will be a leader of an army and will emerge victorious in all his attempts. The men born in the Bhadra Yoga will be gifted with long life and keen intellect, will be clean, praised by the learned, will lead men, will be very rich and clever in addressing an assembly.

Sloka 3 : The person born in Hamsa yoga will be a king extolled by the good. He will have in his legs and hands marks of Sankha, Padma, Matsya and Ankusha Rekhas. He will possess a beautiful body, will eat sumptuous food and will be of righteous disposition. The man born in the Malavya Yoga will have strong limbs, will be resolute, wealthy, endowed with wife, children and good fortune, will be prosperous, will eat good meals, enjoy pleasures, command good vehicles, and will become famous and learned. He will possess unperturbed senses.

Sloka 4 : The person born in the Sasa Yoga will be extolled by all, will have good servants, will be strong, will be the headman of a village or a King, will be wicked in disposition, will have intrigues with women not his own, will usurp others' wealth and be happy. Just as these five yogas arise when reckoned from the Lagna, similarly they are possible when counted even from the Moon's place. They bestow on the native an empire and perfection. The person who happens to have one, two, three, four or all the five yogas will respectively be a (1) fortunate man, (2) one equal to a king, (3) a King, (4) and Emperor, and (5) one superior to No. 4.

Sloka 5 " When planets other than the Sun occupy the 2nd 12th or both houses reckoned from the Moon, the resulting 3 Yogas are respectively styled Sunapha, Anapha and Durudhara. In the absence of the 3 Yogas defined above, there is the Kemadruma Yoga. There are some who

declare that there is no Kemadruma where a Kendra or the moon is associated with a planet, or where planets occupy a Kendra house reckoned from the Moon.

Sloka 6 : The person who has had his birth in the Sunapha Yoga will be a King or his equal; with self-acquired property, and renowned for his wisdom and wealth. The man born under the Anapha Yoga will be powerful; healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

Sloka 7 : Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the Durudhura Yoga is bountiful and waited upon by faithful attendants. But those born under the Kemadruma Yoga, through they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly inclined.

Sloka 8 : If benefic planets other than the Moon occupy the 2nd, 10th and both the Bhavas from the Sun, the resulting Yogas are respectively termed Subhavesi, Subhavasi, and Subhobhayachari. But if the planets in question be malefic, the concerned Yogas are called Papavesi etc. When the 12th and the 2nd Bhavas from the Lagna are occupied by benefics, the Yoga is Subhakartari. It is called Papakartari, when the above two houses are occupied by malefics. If benefics unassisted by malefics occupy the 2nd House from the Lagna, the Yoga is termed Susubha.

Sloka 9 : The person born in a Suvesi Yoga will be very handsome happy, a store of merit, brave, a King and virtuous. He who is born in Suvasi Yoga will become famous, will be liked by all, will be exceedingly prosperous, liberal and the favourite of the sovereign. The man who has his birth in the Subhayachari Yoga will have beautiful limbs, will be affable in address, will delight the world, will be eloquent in his speech, renowned and wealthy.

Sloka 10 The person born in the Asubhavesi Yoga will unjustly vilify others; lose his splendour beauty, will associate with the low and will be wicked. One who is born in an Asubhavasi Yoga will be deceitful, will abuse others and will be friend the wicked. He will be of unrighteous conduct; but will quote Sastras and Scriptures. The man with an Asubhobhayachari Yoga will be mentally much afflicted owing to public dishonour. He will be bereft of learning, wealth and luck.

Sloka 11 : The person who has his birth in a Subhakartari Yoga will be long-lived, fearless, free from disease, without enemies, happy and rich. He who is born in a Papakartari Yoga will be poor, impure, unhappy, bereft of wife and children, deprived of some limb and short-lived.

Sloka 12 : The person born in the Amala Yoga will be virtuous, pious kindly disposed, fortunate, amiable, highly revered by his sovereign, gentle, affable in his speech and wealthy.

Sloka 13 : In the case of Susubha, Subhakartari, Subhavesi and other Yogas the effects given for Sunapha and other Yogas caused by benefics should be adopted. In the case of Asubha, Papakartari, Papavesi and other Yogas caused by malefics, the effects will be just the contrary.

Sloka 14 : If at a day-birth in the case of a male, the Sun, the Moon and the Lagna are in odd signs, the Mahabhagya Yoga is formed; The same Yoga in the case of females will arise when the birth is at night and the Sun, the Moon and the Lagna are posited in even signs. The Moon in a Kendra position to Jupiter brings on Kesari Yoga; The Moon in the 12th, 8th or 6th house from Jupiter causes if (Sakat ). But if the Moon be in a Kendra house from the Lagna, there is no Sakata. The Adhama Sarna and Varishtha Yogas are formed when the Moon occupies respectively a Kendra; a Panaphara and an Apoklima house counted from the Sun.

Sloka 15 : The person who has his birth in a Mahabhagya Yoga will cause immense pleasure to all people, by his mere appearance, win be very liberal in this gifts and be famous. He will be a ruler of the earth, living for 80 years and of a spotless character. If a female be born under this Yoga, she will be endowed with wealth, a long-lived husband, sons, and grandsons. She will be exceedingly lucky and well -behaved.

Sloka 16 : The person born in the Kesari Yoga will destroy, like a lion, all his enemies. He will speak loftily or nobly in an assembly. He will be passionate and emotional in his behavior. He will be long-lived, highly renowned and exceedingly intelligent. He will conquer everything by his own valor.

Sloka 17 : The person born in the Sakata Yoga will often become unfortunate (lose his luck), and may again regain what he once lost. He will be a very ordinary and insignificant man in the world. He will attain much mental grief that is inevitable and will be exceedingly unhappy.

Sloka 18 : According as the Yoga at birth is Kashta (Adhama), Madhyama (Sama), or vara (Varishtha) the wealth, vehicles, fame, happiness, knowledge, intellectual, precision, modesty, ability, learning, liberality and enjoyment of the person born will be at the lowest, middling or highest respectively.

Sloka 19 : If all the benefics occupy Upachaya houses whether reckoned from the Lagna or the Moon, the resulting Yoga is termed Vasumat. When benefics occupy the 10th house counted from the Lagna or the Moon, the Yoga is called Amala. If the lord of the Rasi occupied by the Moon is in conjunction with the lord of the Lagna and be posited in a Kendra or in the house of a very friendly planet and if at the same time a benefic planet possessing strength aspect the Lagna, the resulting Yoga is called Pushkala.

Sloka 20 : The person born in the if Vasumat Yoga will always keep to his house, and will command plenty of money. He who has his birth in the Amala Yoga will rule over the earth will be wealthy, will have sons, will be famous, prosperous and prudent. He who is born in the Pushkala Yoga will be wealthy, will be honoured by Kings, and become famous. He will be decorated with beautiful ornaments and clothes. He will be sweet tongued, supremely good and a lord.

Sloka 21 : If all the benefic planets in regular order occupy the 5th, 6th and 7th houses, the Yoga is called Suphamala. But if they should be posited in the 8th; 6th and 12th houses, it is called Asubhamala. If the lord of the 9th and Venus be posited in their own or exaltation houses identical

with a Trikona or Kendra, the resulting Yoga is Lakshmi. If the Moon in the above position be aspected by Jupiter, the Yoga is Gouri.

Sloka 22 : The person born in a Sumala Yoga will be a governor (or director), will be extolled by Kings and will be devoted to enjoyment. He will be liberal in gifts, helpful to others in getting their work done, and will love his relations. He will be blessed with a good wife and sons and will be courageous.

Sloka 23 : He who is born in an Asubhamalika Yoga will resort to bad ways, will be unhappy, will tease-or kill others, will be ungrateful, will be timid, will have no reverence for Brahmins, will be cursed by the public and will be fond of (promoting) quarrels.

Sloka 24 : The person born in a Lakshmi Yoga will ever be sporting with a damsel of a very amiable disposition. He will be free from disease, will be wealthy and brilliant. He will protect all his people. He will be the recipient of blessings from the Goddess of wealth. He will go in beautiful palanquins or travel on horse back or seated on an elephant. He will be the best of Kings pleasing all his subjects and liberal in his gifts.

Sloka 25 : The person born in the Gouri will have a beautiful body, will come of an illustrious family, and will be a friend of the sovereign. His sons will be of a very good character. He will have a lotus-like face, and his success (over his opponents) will be praised by one and all.

Sloka 26 : If Venus, Jupiter, and Mercury occupy a Kendra, a Trikona or the second house, and Jupiter be also in his exaltation, his own or a friendly house and possess strength, the resulting Yoga is termed Saraswati.

Sloka 27 : The person who has his birth in the Saraswati Yoga is highly intelligent, clever in dramaturgy, in prose composition, versifying accounts and poetics. He is skilled in poetry, in narrative composition and in the exposition of sacred texts. His fame has spread over the three worlds. He is exceedingly wealthy, and is endowed with wife and children. He is fortunate, and commands respect from the best of kings.

Sloka 28 : If the lord of the Lagna, the Sun and the Moon, being in Kendra or Trikona occupy their exaltation, own or friendly houses, the resulting Yoga is termed Srikanta. If Venus, the lord of the 9th and Mercury be similarly placed, the Yoga is called Srinatha. If Jupiter, the lord of the 5th and Saturn occupy similar positions, the Yoga formed is called Virinchi.

Sloka 29 : The person born in the Srikantha Yoga will be decked with Rudraksha rosaries with his body made white by the besmearing of the sacred ashes. He will be magnanimous and will be always meditating at heart on God Siva. He will rigidly observe prescribed rites and will consecrate himself to the worship of God Siva. He will help the virtuous. He will be free from malice towards the creed or religious beliefs of others. He will become powerful and his heart will become delighted by the worship of God Siva.

Sloka 30 : The person born in the Srinatha Yoga will be wealthy, resplendent and clever in speaking agreeably and in a humorous vein. He will have (in his body) marks of God Narayana

(such as Sankha, Chakra, etc.) He will be always reciting in company with the virtues the charming verses adorning the name of that God. He feels very happy in showing reverence towards those that worship that God. He will be endowed with a good wife and sons. He will be loved by all and will be exceedingly amiable.

Sloka 31 : The person born in the Virinchi Yoga will be fully absorbed in the knowledge of Brahma. He will be highly intelligent and will assign a predominant position to the Vedas over other sacred writing. He will be endowed with all good qualities and will be always glad at heart. He will not swerve in any way from the course of conduct prescribed in the Vedas. He will have a good number of distinguished disciples. He will be gentle in his speech and will possess much wealth, wife and sons. He will shine with spiritual luster. He will live long and have his senses under control and will be saluted by Kings.

Sloka 32 : When two planets each owning a Bhava mutually interchange places, i.e., each occupy the other's house, the action is termed Parivartana and there are 66 such interchanges caused by the several pairs of Bhava-lords beginning from the Lagna and ending with the 12th. Out of these 30 are caused by the lords of the 6th, 8th and 12th and are termed Dainya Yogas; and 8 are caused by the lord of the 3rd; thus:-

The lord of the 12th occupying anyone of other 11 houses and the lord of this latter house occupying the 12th ..... 11

The lord of the 6th occupying anyone of the remaining 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and 11 houses and the lord of this occupying the 6th ..... 10

The lord of the 8th occupying anyone of the remaining 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11 houses and the lord of this occupying the 8th ..... 9

The lord of the 3rd occupying anyone of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 3rd ..... 8

The thirty yogas under Paras 1, 2 and 3 are termed yogas.

These last 8 are called Khala Yogas remaining 28 are termed Maha Yogas.

The Mahayogas are formed thus:

The lord of the Lagna occupying anyone of the remaining 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this house occupying the Lagna ..... 7

The lord of the 2nd house occupying anyone of the remaining 6 houses, viz, 4, 5, 7, 9, 10 and 11 and the lord of this latter occupying the 2nd ..... 6

The lord of the 4th house occupying any one of 5, 7, 9, 10 and 11 houses and the lord of this occupying the 4th ..... 5

The lord of the 5th house occupying anyone of 7, 9, 10 and 11 houses and the lord of this occupying the 5th ..... 4

The lord of the 7th occupying anyone of 9, 10, and 11 and the lord of this occupying the 7th ..... 3

The lord of the 9th occupying the 11th house and the lord of this occupying the 9th .....  
..... 2

The lord of 10th occupying the 11th and vice versa ..... 1

Total 28

Sloka 33 : The man born in a Dainya Yoga will be a fool, will be reviling others and commit sinful actions. He will always be tormented by his enemies, will speak woundingly and will be unsteady in mind. Interruptions will arise to all his under takings. The man born in the Kala Yoga will, be occasionally haughty and at times, gentle in speech. Occasionally he will regain all kinds of prosperity, while at other times he will have to endure much distress, poverty; misery and the like.

Sloka 34 : The person born in a Maha Yoga will be the repository of the blessings of the Goddess Sri and will be a wealthy lord. He will wear clothes of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain powers (authority) also will be conferred on him. He will command vehicles, wealth and children.

Sloka 35 : Find where the lord of the Rasi occupied by the lord of the Lagna is posited. If the lord of this Rasi be in his exaltation or own sign identical with a Kona or Kendra, the Yoga is called Kahala. If the lord of the sign occupied by the lord of the Lagna be similarly situated: the resulting Yoga is termed Parvata.

Sloka 36 : He who is born in the Kahala Yoga will thrive well, will be noble, benevolent, kind and propitious. He will be respected by other men. The person who is born in the Parvata Yoga will have everlasting wealth and happiness. He will do acts causing eternal benefit. He will become the lord of the Earth.

Sloka 37 : If the lords of the 9th and 10th houses occupy in conjunction an auspicious Bhava, it constitutes Raja Yoga. If the lords of a Kendra and a Kona be similarly, placed, i.e., be in conjunction in an auspicious Bhava, the resulting Yoga is called Sankha.

Sloka 38 : The person who has his birth in a Raja Yoga will be a King who (when he set out) will 'be' accompanied by elephants, horses, litters, palanquins and the like, the roaring of kettle drums and the sounds of the conch shell, with a circular umbrella made of soft woven cloth held over him, praised by bards and minstrels and solicited by eminent men with various kinds of presents in their hands. The person born in Sankha Yoga will enjoy all comforts in the company of many beautiful damsels.

Sloka 39 : Vallaki or Veena, Dama, Pasa, Kedara, Sula, Yuga and Gola are the seven Sankhya (numerical) Yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from seven and diminishing successively by one i.e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These Sankhya Yogas are also to be considered besides those mentioned previously.

Sloka 40 : The person born in the Veena Yoga will be fond of dancing and music and will be wealthy. The man born in the Dama Yoga will be very liberal, a King and a benefactor. The person

whose birth takes place in the Pasa Yoga will be opulent, devoted to enjoyment, and have good conduct and relatives. The man who has the Kedara Yoga in his nativity will be endowed with wealth and agricultural lands.

Sloka 41 : The person born in the Sula Yoga will be cruel, of an angry temperament, and indigent. The man whose birth is in the Yuga will be heretical and without wealth. He who is born in the Gola Yoga will be without wealth, will commit sinful deeds, and associate with low people. He will be a bad artisan, indolent and short lived.

Sloka 42 : When benefic planets occupy the 7th, the 6th and the 8th places reckoned from the Moon or the Lagna, there results what is called the Adhiyoga wherein takes place the birth of a commander (Police Superintendent or a head), a minister or a ruler (of a District or Province) respectively. He who is born in the Adhiyoga becomes famous, prosperous, wealthy, long-lived and high-souled.

Sloka 43 : The person born in the Adhiyoga will become the lord of men, will be wealthy throughout life (have everlasting wealth), will feed many of his relations, will overthrow his enemies, enjoy long life and become widely renowned.

Sloka 44 : Bhavas being occupied or aspected by benefics, their lords occupying good houses or being brilliant and their exaltation or Swakshetra, constitute certain Yogas and there are 12 such for the 12 Bhavas from the Lagna onwards. These are respectively termed as (1) Chamara, (2) Dhenu (3) Saurya, (4) Jaladhi, (5) Chhatra, (6) Astra, (7) Kama, (8) Asura, (9) Bhagya, (10) Khyati, (11) Suparijita and (12) Musala.

Sloka 45 : The person born in the Chamara yoga will every day be growing in importance like the waxing Moon and will be of a virtuous disposition. He will become famous, a leader of men, long-lived and a store-house of prosperity.

Sloka 46 : The person born in the Dhenu Yoga will command good food, drink, etc. He will De wealth. He will have a very good education all round. He will be blessed with a large family. He will have in plenty gold, gems, wealth, corn, etc., and he will shine like God Kubera.

Sloka 47 : Praised by his younger brothers :who have them elves attained glory, and endowed with valour that commands the admiration of others, the person born in the Saurya Yoga will shine like. Sri Rama: fully engrossed in State affairs, (fondled) loved by every body and exceedingly famous.

Sloka 48 : The person born in the Jaladhi or Ambudhi Yoga will be rich in cattle, wealth and corn, will have a beautiful mansion full of relations, an excellent wife, gems, clothes and ornaments. Further, he will hold a respectable and high position. His happiness will be steady and lasting. He will travel on elephants, horses and vehicles. He will be honoured by Kings. He will eagerly engage himself in doing work for Brahmins and the Gods and in sinking wells and tanks by the road side.

Sloka 49 : The person born in the Chhatra Yoga will be blessed with a happy family life and children. He will be the abode of wealth, renowned of good speech and learned. He will become a minister to a King. He will be keen-witted and respected by others.

Sloka 50 : The person who has his birth in the Astra Yoga will forcibly subdue his very powerful foes. He will be rough in his behaviour and arrogant. He will have bruised limbs, but will possess a strong body. He will be quarrelsome.

Sloka 51-The person born in the Kama Yoga will not even cast a look at others wives. He will be blessed with an excellent wife, children and relations. With his good qualities, he will shine better than his father, and he will attain to very great prosperity.

Sloka 52 : The Man born in the Asura Yoga will spoil others work and will become a talebearer. He will be intent on securing his own interests. He will be poor and have forbidden cravings. He will do mean acts and be troubled by the effects of his own disastrous doings.

Sloka 53 : He who has his birth in the Bhagya Yoga will move in a palanquin (in the midst) full of sounds caused by musical instruments and with chowries waving to and fro. He will have everlasting wealth, will be saluted by eminent men, and will always pursue a righteous course of conduct. He will, please his manes, Gods and the host of Brahmins by worshipping them in the most appropriate way possible, will follow the righteous conduct, make his family illustrious and will have an affectionate disposition.

Sloka 54 : The person born in the Khyati Yoga will become a King who will protect his good subjects by following a course of conduct approved by all. He will be blessed with sons, friends, wife and wealth, and will be prosperous and widely renowned.

Sloka 55 : The person born in the Parijata Yoga will always be in the midst of festivities (or auspicious ceremonies), will become a King will become the lord of much hoarded wealth, will own a large family, will be intent on hearing stories of great people, will be learned and doing something auspicious.

Sloka 56 : The man born in the Musala Yoga will become the owner of wealth earned with much difficulty; he will suffer humiliation; his wealth will be unsteady; he will spend money only for legitimate purposes. After his demise he will certainly attain heaven; he will be foolish and fickle-minded.

Sloka 57 : If the lords of the several Bhavas from the Lagna onwards occupy the 6th, 8th or 12th or if the Bhavas be associated with or aspected by malefics, 12 kinds of Yogas are declared to arise for the 12 Bhavas from the Lagna. They are in their order :(1) Avayoga, (2) Nisswayoga, (3) Mritiyoga, (4) Kuhuyoga, (5) Pamarayoga, (6) Harshayoga, (7) Dushkritiyoga, (8) Saralayoga, (9) Nirbhagyayoga, (10) Duryoga, (11) Daridrayoga, and (12) Vimalayoga.

Sloka 58 : The man born in an Avayoga will be insignificant. He will suffer from extreme poverty and will be short-lived. He will be humiliated, he will associate with the wicked, will be of bad behaviour and will be deformed. is position itself will be shaky.

Sloka 59 : The person born in Nisswa yoga will be devoid of good (kind) words, will have a barren wife, will be in the midst of bad associates will have bad teeth and eyes; he will be wanting in intelligence, will have no children, will have no learning, and no power. He will be robbed of his wealth, by his enemies.

Sloka 60 : The person who has his birth in a Mriti Yoga will be vanquished by his enemies, will have no brothers, will be devoid of shame, strength and wealth, overcome by fatigue caused by doing improper acts and will be of an excited temperament.

Sloka 61 : The man born in a KuhuYoga will be bereft of mother, vehicles, friends, happiness, ornaments and relations, will be without a situation or house having lost the one already got, and will be attached to a low female.

Sloka 62 : He who is born in a Pamara Yoga will have a miserable living and will be indiscriminate. He will be a liar and a cheat. He will lose children or will have no issue at all. He will resort to low and wicked people. He will be an atheist and a glutton.

Sloka 63 : The person born in Harsha Yoga will be endowed with happiness, enjoyment, good fortune, and a strong constitution, will overcome his enemies, and will be afraid to commit sinful acts he will become a friend of illustrious and prominent people. He will have wealth, splendour, friends fame and son.

Sloka 64 : The man born in a Dushkriti Yoga will lose his wife, and be addicted to others wives, will be roaming on the roads unperceived, will suffer from gonorrhoea and such other venereal diseases, and trouble from the sovereign. He will be despised by his relations and suffer distress as a result thereof.

Sloka 65 ; He who is born in a Sarala Yoga will be long-lived resolute, fearless, prosperous, and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure and widely celebrated.

Sloka 66 : The person born in Nirbhagya Yoga will lose all his paternal property such as lands, house, etc., he will despise the good, and elders and will be irreligious. He will wear old and worn-out clothes, will be indigent and reduced to great misery.

Sloka 67 : The effect of a person's birth in Duryoga will be that anything done by his own bodily labour becomes fruitless. He will be insignificant in the eyes of the public. He will be a traitor to the people, will be highly selfish, and caring to feed his own belly. He will be constantly, absent from home and living abroad.

Sloka 68 : He who is born in Daridra Yoga will be loaded with debts, cruel, foremost among the poor, will suffer from ear-troubles, will be devoid of good brotherhood, will entangle himself in criminal or sinful actions, will speak indecently and will be a menial to others.

Sloka 69 : The person born in a Vimala Yoga will spend little and save much money. He will be good to every body. He will be happy and independent and will have a respectable profession or conduct and be renowned for his good qualities.

Sloka 70 : If the lords of the 8th, 6th and 12th houses occupy in strength Kendra' or Trikona houses and the lords of the 1st, 10th, 4th and 9th houses be weak or eclipsed and be posited in the 6th, 8th and 12th houses, the result is Duryoga. But if the above position be reverse, i.e., the lords of the 8th, 6th and 12th being weak or eclipsed occupy those houses, and the lords of the 1st, 4th, 9th and 10th houses being strong occupy Kendra or Kona houses, the person concerned will be a King fortunate, wealthy, happy and virtuously disposed.

Thus ends the 6th Adhyaya on "Yogas in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA-VII**

Sloka 1 : The person born with three or more planets in exaltation or Swakshetra and at the same time posited in Kendras, will become a King widely renowned. If there are five or more such planets in a nativity, they will make the person, even if born in an ordinary family, a king (ruler of the world) endowed with numerous elephants and horses.

Sloka 2 : Persons born in a royal family will become Kings if, at the time of birth, they are not born under any Duryoga or if the planets be not eclipsed by the Sun's rays. Three or more planets in Kendra positions at birth identical with their own or exaltation signs will make Kings of the persons born of royal families. Others under the above Yogas will only become their equals or sometimes Kings.

Sloka 3 : Even a single planet, though in depression, is capable of making the person born a king's equal, provided he be with brilliant rays, retrograde in motion and occupy an auspicious house (i.e., other than the 6th, 8th or 12th). Should there be two or three such planets at a birth the native will become a King. If there are many such posited in' auspicious Rasis or Amsas, they will usher a king endowed with all the insignias of royalty such as a crown, umbrella and waving chowries.

Sloka 4 : If at a birth two, three or more planets are endowed with Digbala, the native will, if he be a scion of a royal family, become a King and be victorious. Should there be 5 such (excepting Saturn) or at least 4 planets possessing Digbala, the person born though of an ordinary family will become a King.

Sloka 5 : When the Vargottama Navamsa in the Lagna is just rising, or the Moon is occupying a Vargottama Navamsa, and when the Lagna is aspected by four planets other than the Moon, native though born of a low family will become a King.

Sloka 6 : When the lord of the Lagna occupies a Kendra or the 9th house attaining a Vargottama Navamsa, and the .lord of the 9th house is in his exaltation or Swakshetra attaining a similar Amsa, the Yoga will usher into the world a King who will sit at ease in an exceedingly beautiful golden vehicle placed on the back of an elephant, with chowries adorning the two sides.

Sloka 7 : Even a low-born will become a King if at his birth the Moon shining with white luster be aspected by a planet placed in exaltation or Swakshetra. The full Moon posited in Kendra other than the Lagna will usher a King endowed with elephants and horses.

Sloka 8 : When Venus occupies the asterism Aswini in the Lagna and is aspected by three or more planets, he will usher into the world a King who will destroy all his enemies. If the lord of the Lagna be strong and occupy the 2nd Bhava which is neither his depression sign nor is owned by an enemy and be in conjunction with Venus, the person born will become a King.

Sloka 9 : If at the birth of a person Mars occupy Mesha, Simha or Dhanus identical with the Lagna, and be aspected by a friendly planet, a ruler of the earth is ushered into the world. If the lord of the 10th be in the 9th and the lord of the latter in the 10th, the person born in the above Yoga will become a King who will be extolled by his people.

Sloka 10 : The Sun has reached the centre of Dhanus; the Moon is just there; Saturn, is in the Lagna and Mars possessed of much power is in the exaltation sign. If this be the planetary position at a person's birth, he will grow into such a mighty King that his enemies, overwhelmed by his fiery valour will do homage to him from afar regarding him with terror.

Notes: It will be apt to quote here Garga who, specifies that Saturn is capable of conferring royalty if he were to rise with the ascendant identical with Tula, Dhanus or Meena.

It is but right that Mantreswara's statement may be waded to read as "Saturn should rise in Dhanus" consistent with Garga's statement.

Sloka : the Moon brilliant with disc resembling nectar and lotus stalk in colour (i.e., the full Moon) occupy a Navamsa owned by the Sun and when benefics unassociated with malefics occupy Kendra, the person born will become a King and will own many elephants.

Sloka 12 : If the Moon is as white as milk and conch shell (i.e. full) and three planets not occupying their depression or inimical vargas but being strong and being aspected by benefics, get posited in their own Amsas, the person born will become a King and will vanquish all his enemies.

Sloka 13 : If the Moon that has attained Vargottamamsa be aspected by a strong planet and if there be no malefic planet posited in the Lagna, the person born will become an emperor and possess a beautiful body.

Sloka 14 : If at a birth Jupiter, Mercury, Venus or the Moon occupy the 9th with bright rays, un-eclipsed and also be aspected by, or associated with, friendly planets, the native concerned will become a great King worshipped by his subjects like a deity.

Sloka 15 : Venus and Jupiter are in Meena; Saturn is exalted; the full Moon is aspected by Mars; the sun rises in the Lagna identical with Mesha. The person born in the above Yoga will become a King owning a vast army by whose march large quantity of dust is raised which makes the Sun invisible and as a consequence all the lotuses begin to contract under the impression that the Sun has set.

Notes: The above translation is the only possible combination the author could have had in his view, as other wise a full Moon in exaltation with the Sun in Mesha is an impossibility; for the Moon to be in exaltation, she should be placed in Vrishaba.

If the Sun were to be in Mesha, the Moon cannot be full.

The planetary position as per translation given, are as follows.

Venus and Jupiter are in Meena; Mesha is rising with the Sun in it; the Moon is in Tula and Saturn is exalted there. Mars placed in Kataka aspects the Moon, (This is In view of the phrase Mars is strong in his 4th glance). The reader could see for himself that in the above combination, Venus the Sun and Saturn are exalted. Jupiter is in his swakshetra; the Sun, Mars and Saturn are in Kendra. Saturn has got full Digbala.

Mars though devoid of Digbala has got Neechabhanga Rajayoga as per slokas 27 to 30, Adhyaya VII. With the above combination, the lord of ascendant with Neechabhanga Rajayoga through the Moon definitely confers kingship on the native.

Sloka 16 : If there be a birth at night when benefics are in depression or inimical houses identical with the 11th, the 6th or the 3rd house, or be in their highest exaltation, or be all posited in the Kendras, with bright rays, and if the Moon be in Karkataka identical with the 10th house, the person born will become an emperor ruling the three worlds under one umbrella.

Sloka 17 : If the Moon with full digits (full Moon) occupy a Vargottamamsa, the person born will become a mighty ruler of the earth and his fame will be immense. He will command a good number of horses, the dusts raised by whose hoofs will so overpower the Sun that he will resemble the Moon in the morning.

Sloka 18 : If at a birth, Jupiter and the Moon occupying a Kendra be aspected by Venus and there be no planet in depression, the native will become a King whose fame will be unparalleled.

Sloka 19 : If the Moon occupy a water-resorting Rasi or Amsa identical with the Lagna or be in his own or in a benefic Varga, the person born will become a King who will do good to his subjects, own many elephants. If there are no malefics in Kendras, and the Moon in the above Yoga occupy a house other than a Kendra, the native will turn out to be a King owning many elephants; but he will not be benevolent.

Sloka 20 : A scion of a royal family will become a King if at his birth Venus is aspected by Jupiter. Jupiter occupying a Rasi other than Makara identical with the Lagna will usher a King endowed with elephants in rut. The lord of the Lagna occupying a Kendra in full strength will cause a ruler of men to be born. Mercury in the above position aspected by Jupiter will usher into the world a person whose orders will be obeyed by Kings.

Sloka 21 : A single planet occupying his highest exaltation point and aspected by friendly planet produces a King. Such a planet will make him immensely wealthy if he be also associated with another friendly planet. The Sun in his own Amsa and the Moon in Swakshetra will make the person born a King endowed with horses and elephants.

Notes: May also be interpreted as "aspected by the sun".

Sloka 22 : The Moon with full rays occupying . Meena and aspected by a friendly planet will usher into the world a King pre-eminent in position and delighting the world. If the Moon be full and occupy his exaltation, the person born will become a King, very generous and charitable and praised by the good.

Sloka 23 : The Moon in the Amsa of a very friendly planet and well aspected by Venus will usher into the world a King endowed with much wealth. If the Moon in the above position be aspected by Jupiter, the person born will become a King who will rule the entire earth.

Sloka 24 : The followings are 4 Rajayogas declared by those versed in the science: (1) malefics posited in the 3rd, 6th and 11th houses reckoned from the one occupied by the lord of the Lagna, the Janma Rasi or from the Lagna; (2) Mars and Mercury occupying the 2nd house; (3) the Sun and Venus situated in the 4th house; and (4) Mars, Saturn and Jupiter quartered in the 10th, 11th and the Lagna.

Sloka 25 : If, out of the lords of the 11th, the 9th and the 2nd houses, there be but one that occupies a Kendra position with respect to the Moon and if Jupiter happens to be the lord of the 2nd, the 5th or the 11th house, the person born under the Yoga will become the ruler of a full-blown empire.

Sloka 26 : If, at a birth, a planet be in its depression and if the lord; of the sign of depression or that of the planet's exaltation Rasi be in a Kendra position with respect to the Moon's place or the Lagna, the person born will be a King and a just ruler.

According to some means the planet that is exalted in that Rasi:

Sloka 27 : When planet is in depression, if the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually, the Yoga will produce a King who will become an emperor respected by all the other Kings.

Sloka 28 : When a planet is in depression, but is aspected by the lord of that Rasi, the Yoga will make the native a ruler of the earth and famous. And in the above Yoga if that depressed planet should be in an auspicious house (that is in a house other than the 6th, 8th or 12th), where is the doubt about his becoming a foremost King?

Sloka 29 : When a planet occupies his depression sign, if the lord of the Rasi so occupied or the lord of the planet's exaltation Rasi be in a Kendra position with respect to the Lagna or the Moon, the person born will become an emperor endowed with full riches; will be virtually disposed, respected by other Kings, mighty, famous and affluent.

Sloka 30 : If a planet be in depression and if the lord of that depression sign as well as that of the planet's exaltation sign, or at least one of them be in a Kendra, the person born will become an emperor and will be saluted by other Kings.

Notes: Here the words may also be rendered as "the one in depression."

There are five kinds of as follows :

(1) The lord of the depression sign or the planet that is exalted in that sign is in a Kendra position from the Lagna or the Moon. (2) The lord of the depression sign and the lord of the exaltation sign of the depressed planet are mutually in Kendra positions. (3) The planet in depression is aspected by the lord of that sign. (4) The lord of the depression sign or the lord of the exaltation sign of the depressed planet is in Kendra from the Lagna or the Moon. (5) The planet in depression is in Kendra with respect to the Lagna or the Moon.

Thus ends the 7th Adhyaya on "Maharaja Yogas" in the work Phaladeepika composed by Mantreswara.

### **ADHYAYA – VIII**

Sloka 1 : If the Sun occupies the 1st house at a person's birth, he will have very little hair; he will be most inactive to do any work; he will be angry and impetuous, and tall in stature. He will be proud, will have soiled eyes and a lean body. He will be valiant, impatient and cruel-hearted. If the Lagna at birth be Cancer and the Sun occupy it, he will have a cataract in the eyes; if it be Mesha, he will suffer from eye-disease. If the Sun be in Leo identical with the Lagna, the person concerned will be night-blind. If Libra be the Lagna and the Sun occupy it, he will suffer from poverty and loss of children.

Sloka 2 : When the Sun is in the 2nd house in a person's birth, he will be devoid of learning, modesty and riches and will be stammering. If the Sun should occupy the 3rd house, the person concerned will be strong, brave, wealthy and liberal, but inimical towards his relations. If the Sun be in the 4th house, the person born will have no happiness, no relations, no lands, no friends and no house. He will serve the State and spend away his paternal property.

Sloka 3 : If the Sun should occupy the 5th house from the Lagna, the person born, will be bereft of happiness, riches and children and his life will be short. He will be intelligent and will travel over forest regions. If the Sun be in the 6th house, the person born will become a King, famous, of good qualities, wealthy and victorious. If the Sun occupy the 7th house at a birth, the person concerned will incur the displeasure of the sovereign, and will be deformed; he will be wandering, without a wife and suffer humiliation. If the Sun should be in the 8th house, the person born will lose his wealth, and friend; he will not be long-lived and will have defective eyesight or be blind.

Sloka 4 : If at the time of birth, the Sun should occupy the 9th house, the person concerned will lose his father; he will have children and relations and will revere Gods and Brahmins. If he occupies the 10th house, the person will have sons, vehicles, laudation, intelligence, wealth, strength and fame. He will be a King. The Sun in the 11th house will make the person born very wealthy and long lived. He will be a King and will have no sorrow. If the Sun be in the 12th house, the person born will hate his father. His eye-sight will be defective and he will be without wealth and children.

Sloka 5 : If at a person's birth, the Moon be waning and happens to be in the first house, the person concerned will possess a strong constitution and a long lease of life. He will be free from fear, very powerful and wealthy. But if the Moon be waning, the effects stated above will be quite the reverse. If the Moon should occupy the 2nd house, the person born will be rich, very learned or soft-tongued; he will be a sensualist but defective of some limb. If the Moon be in the 3rd house, the person born will have brothers, will be lascivious, strong and powerful but very miserly.

Sloka 6 : If at a birth the Moon be in the 4th house, the person concerned will be happy and indulging in sensual pleasures. He will be liberal in gifts; will have friends, vehicles and become renowned. If the Moon should occupy the 5th house, the person born will have good sons, will be very intelligent, will walk gently and will become minister. If the Moon be in the 6th house, the person born will be short lived, ignorant, will suffer from stomach ache, etc., he will also suffer humiliation. If the Moon should occupy the 7th house, the person born will, be agreeable to look at, will be loved by a beautiful damsel, and will be exceedingly lovely.

Sloka 7 : The person at whose birth the Moon is in the 8th house will suffer from diseases and will be short-lived. If the Moon should occupy the 9th house at a birth, the person concerned will be prosperous, virtuous and blessed with children. He will be victorious, and all his undertakings will be crowned with success at the beginning its lf. If the Moon should occupy the 10th house at a birth, the person concerned will do good acts and will be helpful to the virtuous. If the Moon be in the 11th house, the person born will be high-minded, long-lived, and endowed with riches, children and servants. If the Moon be in the 12th house at a birth, the person concerned will be odious to others; he will suffer misery, will be insulted and will be most indolent.

Sloka 8 : If Mars occupy the Lagna at a person's birth, he will have an injured limb; he will be short lived and will be' very cruel and adventurous. If Mars be in the 2nd house, the person concerned will be adverse or ugly faced, devoid of learning and wealth and win be dependent on bad people. If Mars occupy the 3rd house, the person born will be of good qualities possess wealth, will be brave, unassailable, happy and will have no brothers. If at a birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness, house and vehicles.

Sloka 9 : If at a birth Mars be in the 5th house, the person concerned will be unhappy, without children, full of reverses, back-biting and weak-minded. If Mars occupy the 6th house, the person born will be exceedingly smitten with love, wealthy, and famous: he will be a King and victorious (in battle). Mars in the 7th house makes the person born do improper acts, suffer affliction through disease, wander in the roads and lose his wife. Lf Mars be in the 8th house, the person born will have a deformed body, will be poor, short-lived and cursed by the people.

Sloka 10 : If Mars occupy the 9th house at a person's birth, the native will, though a friend of the sovereign, be hated by others; he will be fatherless and will commit homicide. Mars in the 10th house makes the person born a king cruel, liberal and praised by important people. If at a birth

Mars should be in the 11th house, the person concerned will be endowed with riches and happiness. He will be brave, will have no sorrow and possessed of good character. When Mars occupies the 12th house at a birth, the person concerned will have deformed eyes; he will be cruel, and without a wife. He will be a slanderer and a mean wretch.

Sloka 11 : If at a person's birth Mercury occupy the Lagna, he will be long-lived, speaking sweetly and cleverly. He will be sharp-witted, and learned in all Sastras. If Mercury be in the 2nd house, the person born will acquire wealth by his own talents, will be eat, sincere and attractive in his speech, and will eat sumptuous food. If Mercury should occupy the 3rd house at a birth, the person concerned will be brave, of medium life, and have good brothers; he will suffer fatigue and be dejected. Mercury occupying the 4th house at a birth makes the person concerned earned, witty in speech happy and possessed of friends, land, corn, wealth and enjoyment.

Sloka 12 : If Mercury be in the 5th house at a birth, the person concerned, will be learned, happy and courageous. He will have a good number of children and will be conversant with charms or spells. Mercury in the 6th house makes the person born angry through disputes, harsh in speech and idle. The native will destroy the power of his enemies. When Mercury occupies the 7th house, the person born will be learned; he will dress him self beautifully, will have all the greatness and with have a rich lady as his wife. If Mercury should be posited in the 8th house at a birth, the person concerned will be widely renowned, and long-lived; he will be the supporter of his family, a lord and a commander of the army.

Sloka 13 : If at a birth Mercury should occupy the 9th house from the Lagna, the person concerned, will have learning and wealth; he will be of good conduct; he will be religious-minded, conversant with every thing; and very eloquent in speech. If Mercury be; in the 10th house, the person born, will be successful in whatever he undertakes, will have good learning, strength, intelligence, and happiness. He will do good acts and be truthful. Mercury in the 11th house makes the person horn long-lived, truthful, very rich, happy and possessed of servants. If Mercury be in the 12th house, the person born will be miserable, devoid of learning, suffer humiliation, will be cruel and inactive.

Sloka 14 : If at a birth Jupiter should be posited in the Lagna, the person concerned will be handsome, fortunate, long-lived, fearless, and blessed with children. If Jupiter occupy the 2nd house, the person born will be eloquent, and a good connoisseur in food. He will have a lovely face, will be wealthy and If learned. If Jupiter be in the 3rd house at a birth, the person concerned will be treated with disrespect, will be miserly, will have renowned brother, will commit sins, and will be wickedly-disposed. When Jupiter occupies the 4th house, the person born will live with his mother, friends, attendants, sons, wife, corn, etc. and be happy.

Sloka 15 : Jupiter in the 5th house at a birth makes the native suffer distress through sons, The person will be intelligent and will be a king's adviser. If Jupiter should occupy the 6th house at a birth, the person concerned will be very inactive, suffer disrespect, destroy his enemies, and

clever in charms and exorcising. If Jupiter be in the 7th house, the person born will possess a good wife and sons. He will be very amiable, and more munificent than his father. If Jupiter be posited in the 8th house, the person born will be poor and earn his livelihood as a menial; he will be sinful but long-lived.

Sloka 16 : If Jupiter occupy the 9th house at a person's birth, he will become a famous minister will be endowed with wealth and children and will be anxious to do virtuous acts. If Jupiter should be in the 10th house, the person born will follow the right course of conduct, will be renowned for his virtues, will become very rich and a friend of the king. When Jupiter is posited in the 11th house, the person born will be wealthy, fearless, will have a few children, will be long lived and will be going in vehicles. If Jupiter be in the 12th house, the person concerned will be hated by others, will be foulmouthed, will have no children, will be sinful, idle and a menial.

Sloka 17 : If Venus should occupy the Lagna at a person's birth, he will have a healthy and beautiful body; he will be happy and endowed with long life. When Venus occupies the 2nd house, the person born will become a poet and endowed with riches of various kinds. Venus in the 3rd house at birth makes the native wifeless, unhappy, poor, miserly and unpopular. If Venus should be in the 4th house at a birth, the native will have good vehicles, good house, jewels, clothes, scents, etc.

Sloka 18 : If Venus be in the 5th house at a birth the person concerned will be the owner of immense wealth, will protect others, will be very wise and blessed with children. When Venus occupies the 6th house, the person born will have no enemies, no riches, will be corrupted by young females and affected by grief. If Venus should be posited in the 7th house at a birth, the person concerned will have a good wife but will have intrigues with bad women. He will lose his wife and will be wealthy. Venus in the 8th house makes the native long-lived, rich, and a ruler of the earth.

Sloka 19 : If Venus occupy the 9th house at a birth, the person concerned will be blessed with a wife, friends and children, and will become prosperous through royal favour. If Venus should be in the 10th house, the person born will become widely renowned, will have friends, and will be a lord happily employed. Venus in the 11th house makes the person born rich, fond of the company of other females and endowed with many comforts. When Venus occupies the 12th house, the person born will have sexual enjoyment, wealth and splendour.

Sloka 20 : If at a birth Saturn occupies his exaltation or own house identical with the Lagna, the person concerned will be on a par with the king, a chief or mayor of a city. If Saturn should be rising in any other Rasi, the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be slovenly and indolent.

Sloka 21 : If Saturn should occupy the 2nd house at a person's birth, he will have an ugly face; he will be without wealth, and following evil courses. At a later age he will live in a foreign country endowed with vehicles, wealth, and other enjoyments. When Saturn is posited in the 3rd house

at a birth, the person concerned will be very intelligent, liberal in gifts and happy with his wife. He will however be inactive and overcome with sorrow.

Sloka 22 : If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years; If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil-minded. When Saturn occupies the 6th house, the person born will be a voracious eater, will be wealthy, subdued by his enemies, will be stubborn and possessed of self-respect. Saturn in the 7th house will cause the native to be wedded to an ugly wife, to be poor, roaming and be distressed.

Sloka 23 : The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel-minded, will be pinched with hunger and will be despised by his friends.

Sloka 24 : The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth children, father and religious merit. He will be wicked. If Saturn should occupy the 10th house, the person born will, be a king or minister, will devote himself to agriculture, will be brave, rich and renowned. The person who has Saturn in the 11th house in his nativity will have a long span of life, lasting wealth and good income, will be brave, free from disease and moneyed. Saturn in the 12th house makes the native impudent, indigent, without children, defective of some limb, stupid and driven out by his enemies.

Sloka 25 : If at a birth Rahu occupy the Lagna, the person concerned will have a short life, possess wealth and strength, and will suffer from diseases in the higher limbs of his body (head, face, etc.) The person who has at his birth Rahu in the 2nd house will be dubious or insincere in his speech, will suffer from disease in the mouth or face, will be tenderhearted, will get wealth through his sovereign, will be wrathful and happy. Rahu in the 3rd house makes the person born proud, hostile to his brothers, strong-willed, long-lived and wealthy. If Rahu should occupy the 4th house, the person born will be a fool, will cause sorrow, will be short-lived and will be rarely happy.

Sloka 26 : If at a person's birth Rahu should be posited in the 5th house, he will have nasal touch in his speech will be childless, will be hard-hearted and suffer from stomach-ache. If Rahu be in the 6th house, the person born will be troubled by his enemies, or oppressed by evil planets. He will suffer from an ulcer in the anus. He will be wealthy and long-lived. When Rahu occupies the 7th house, the person concerned will lose his wealth through intrigues with women, suffer separation from his beloved, lose his manhood, become self-willed and silly. If Rahu occupy the 8th house, the person born will be short-lived, will do impure acts, will be defective of limb, will suffer from gout and rheumatism and will have limited issues.

Sloka 27 : If Rahu happens to be in the 9th house at a birth, the person concerned will be unfavourable in speech. He will be the head of his clan, the headman of a village or mayor of a

city and will commit unrighteous deeds. Rahu in the 10th house makes the native famous; the man will have a limited number of issue, will engage himself in other's business, will not do any good act and will be fearless. If Rahu be in the 11th house the person born will be prosperous, will not have many children, will be long-lived and will suffer from ear disease. If Rahu should occupy the 12th house, the person concerned will be intent on committing sinful acts secretly, will spend much and will suffer from dropsy and the like.

Sloka 28 : The person at whose birth Ketu occupies the Lagna will be ungrateful, unhappy and bearing tales against others. He will be an outcast, fallen from his position, will have a deformed body and will be associating with the wicked. Ketu in the 2nd house makes the native devoid of learning and riches. His speech will be very vile in quality, and he will have a sinister look. He will ever be eating at other's tables,

Sloka 29 : Ketu in the 3rd house confers on the native long life, strength, wealth and fame. The person will live happily with his wife and eat good food. He will lose a brother. If Ketu be in the 4th house, the person concerned will lose his lands, vehicles, mother and happiness. He will leave his native country and dwell in a foreign place and live at the bounty of another.

Sloka 30 : Ketu in the 5th house at a person's birth will cause loss of children, disease in the stomach, and trouble from goblins. The native will become evil-minded and wicked. If Ketu should occupy the 6th house at a birth, the person concerned will be very, magnanimous and possess the best qualities. He will attain everlasting fame, firmness and high authority, destroy his enemies and realize his wishes.

Sloka 31 : The person at whose birth Ketu is posited in the 7th house will suffer disrespect, seek the company of bad women, will be afflicted by a disease relating to the bowels and will suffer loss of wife and vital power. If Ketu be in the 8th house, the person born will be short-lived, will suffer the separation of his dear friends and, engage in quarrels will meet with injury from a weapon and disappointment in all his undertakings.

Sloka 32 : If Ketu should occupy the 9th house at a person's birth, he will follow a sinful course, will do unrighteous things and be deprived of his father, will be unlucky, indigent and will slander the good. When Ketu occupies the 10th house, the person born will experience obstacles to the performance of good acts, will be impure, and will be engaged in doing vile acts. He will be energetic, bold and widely renowned.

Sloka 33 : If Ketu be posited in the 11th house at a birth, the person concerned will hoard money, will have many good qualities, will enjoy himself well, will command all the facilities for getting good materials and will be successful in obtaining all his requirements. If Ketu occupy the 12th house, the person born will secretly commit sinful acts, spend money on vile things, will destroy wealth, will be of forbidden conduct, and will suffer from eye-disease.

Sloka 34 : A planet produces the full effect of the Bhava in which it is when its distance (in Navamsas, degree etc.) from the commencement of the Rasi occupied is equal to that traversed

by the Lagna-point in the Lagna Rasi. It is declared by the authorities that Rahu is similar to Saturn and Ketu to Mars in giving effects.

Sloka 35 : Planets produce the full effects of the Bhavas respectively occupied by them when they are exactly posited in the (Bhavamsa = Semi-bhava=in the middle or centre of the Bhava). If they should occupy a position less or greater than the semi-bhava, the effects are declared to be correspondingly increasing or decreasing as the case may be.

Thus ends the 8th Adhyaya on The effects of the Sun and other planets in the 12 Bhavas from the Lagna onwards in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – IX**

Sloka 1 : The person at whose birth the sign Mesha is the Lagna will have round eyes, will be weak-kneed, fierce, afraid of water, will eat sparingly, will long for women, will always be on his legs, will be fickle, will speak falsehoods and will have bruised limbs.

Sloka 2: If at the birth of a person, the sign Vrishabha be rising, he will have plumpy thighs and a big face; he will be engaged in agriculture. He will be happy in the middle and concluding portions of his life. He will be fond of young women, will be liberal in gifts, will be of a forgiving disposition, will endure hardships, possess cattle, etc., and will have marks or moles on the back, face and sides.

Sloka 3 : When the Ascendant is Mithuna, the person born will possess black eyes, will have curled hairs, will be intent on sporting, with women, will be skilled in interpreting others' thoughts, will have an elevated nose, will have a liking for music and dancing, and will always remain indoors.

Sloka 4 : The person at whose birth Karkataka is the Lagna will be henpecked, have a fleshy neck, will be surrounded by friends and possess many houses. He will have elevated buttocks will be rich, short in stature, crooked in his views, fast in walking, intelligent, fond of water and possess very few sons.

Sloka 5 : If a person be born when the Ascendant is Simha, he will have reddish eyes, large chin, and a broad face; he will be arrogant and powerful. He will be angry at trifles; he would wander in forests and hills, will be obedient to his mother and will be firm-minded;

Sloka 6 : If a person be born when sign Kanya is rising, his shoulders and arms will be drooping; he is honoured at houses not his own; and through the medium of other's wealth. He is truthful and will speak kindly. He puts on lazy appearance due to bashfulness. He is fond of sexual enjoyment. He knows the interpretation of Sastras and will have a very limited number of children.

Sloka 7 : The person at whose birth the Lagna is Tula has a lean and frail body, will have a limited number of children, will be intent on worshipping Gods and Brahmins, will be wandering, will have two names, will be tall in stature, will be clever in trading, will be brave, merciless and impartial in his argument.

Sloka 8 : If a person be born when sign Vrischika is rising, he will have round thighs and knees, broad and expansive eyes and chest, suffer from diseases at a very early age and will be separated from his parents and preceptors. He will do cruel acts, will be honoured by his sovereign and his hands and feet will possess marks of lotus (Padmarekha).

Sloka 9 : If the Lagna be Dhanus at a person's birth, he will have a very long face and neck; his ears and nose will be big; he will be intent on his business; he will be dwarfish in stature he will be the favourite of the King; he will be eloquent; he will be liberal in his gifts and will destroy his enemies. He can be won over only by kind treatment and will be endowed with great strength.

Sloka 10 : The following will be the characteristics of a person, who is, born when Makara is rising. He will be weak in the lower limbs; he will have enough vitality; he will carry out the task he has undertaken; he will be indolent; he will be attached to old women of the prohibited class. He will be a religious hypocrite. He will be fortunate; he will be always on his legs; he will suffer from wind-disease and he will be impudent.

Sloka 11 : The person at whose birth sign Aquarius is rising will secretly commit sinful deeds, will have a body similar to a water-pot; will be clever in hitting or killing others; will endure long marches on roads. His means will be very limited. He will be covetous and freely utilise others wealth and will have pecuniary losses and gains, and will be fond of perfumes and flowers.

Sloka 12 : If at birth, sign Meena be the Lagna, the person born will drink water excessively will have symmetrical and shining body, will be fond of his wife, will gain money by selling pearls and other produce of the ocean. He will be learned, feel grateful for past favours done to him, will overcome his enemies, possess very good eyes and will be fortunate :

Sloka 13 : After examining the; nature, place, form, colour, etc., of any particular Rasi one ought to intelligently guess the effects thereof. Whatever have been declared as the effects arising out of a particular Rasi being the Lagna, the same should also be said to come to pass, if the sign happens to be occupied by the Moon.

Sloka 14 : If at a birth a planet be in its exaltation, the person born will be the ruler of the earth, will receive praises from-Kings, will be the abode of valuable treasures, will be endowed with excellent virtues; he will shine like King Vikramarka in all his policy, fame, valour, liberality, courage and cleverness.

Sloka 15 : If a planet should occupy his own sign in a nativity, the person concerned will during the Dasa period of the said planet attain power and strength through the help of a wealthy personage or play himself become a lord, will stick up to his residence without moving anywhere, will acquire a new house as well as lands capable of yielding every kind of crop and will be honoured by his people. He may get back even lost articles.

Sloka 16 : The effect of a planet occupying a friend's house in a nativity will be to make the owner thereof gain success through his friends in all his attempts, cultivate new friendships, possess good sons, wife, wealth, corn and other fortunes and receive help from all people.

Sloka 17 : If a planet should occupy an inimical sign, the person concerned will have a bad disposition of mind. He will live in others' houses eating their food. He will be utterly destitute and will be always teased by enemies. Even a person who was originally his friend will prove inimical to him in the Dasa of such a planet.

Sloka 18 : If a planet be in depression, the native concerned will, during the planet's Dasa period, have a degradation from his position, will suffer humiliation, will do sinful deeds, will contract debts, will seek help from low people, dwell in in sanitary surroundings, will do menial work, will walk long distance and commit disastrous acts.

Sloka 19 : If a planet be eclipsed by the Sun's rays, the person born will, (during the said planet's Dasa period) meet with his end within a short time. His wife, children as well as his wealth will also be destroyed. He will unnecessarily be drawn into quarrels, will incur the odium of others and also suffer humiliation. A planet posited in a neutral's sign, does not urge any marked effect, but will only leave the happiness or misery unaffected.

Sloka 20 : When a planet is retrograde in his motion, he will produce effects similar to those that arise from his occupying his exaltation sign, even though the planet is posited in an inimical or depression sign. The effects produced by a planet situated in his Swakshetra own house – should be ascribed to him similarly when he happens to occupy a Vargottamamsa.

Thus ends the 9th Adhyaya on “Effect of Mesha and other signs happening to be the Lagna” in the work, Phaladeepika composed by Mantreswara.

#### **ADHYAYA : X**

Sloka 1 : If the 5th and the 7th house reckoned either from the Lagna or the Moon be occupied or aspected by the lord of the 9th house, or by benefics or their own lords, then there is good for the two Bhavas : otherwise not i.e., the Bhavas will not bear fruit. If malefic planets are posited in the 12th, 4th and 8th houses counted from Venus or if Venus be hemmed in between two malefics, or if Venus be aspected by or conjoined with malefics, there is loss wife.

Sloka 2 : If the lord of the 7th house, be in the 5th the native will lose his wife or become sonless. The, loss of the wife is certain, if the lord of the 5th or the 8th house happens to be in the 7th. If the weak Moon be in the 5th and malefics should occupy the 12th, 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

Sloka 3 : When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die. The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Karkataka the wife of the person concerned will be chaste, fortunate and beautiful.

Sloka 4 : If the 7th house or its lord be associated with, aspected by or posited betwixt malefics or be in depression or inimical sign, or eclipsed by the Sun's rays, loss of wife may be declared. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of wife or have crippled wife. When Venus is in a (Varga,) of Mars or Saturn or has the aspect of these planets, the person born will have liaison with other people's wives.

Sloka 5 : If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; when there is a hermaphrodite planet in the 7th house and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases by the number of the planets in conjunction with those two. viz., the lord of the 7th and Venus.

Sloka 6 : It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife, if he should be in the 7th owning that house. Benefics in the 7th will be productive of, good unless they happen to be the lords of the 6th, 8th and 12th houses.

Sloka 7 : When the 2nd and 7th house are either occupied or aspected by malefics there will be loss of wife; and the effect will invariably be untoward in the case of malefic aspects. Similar predictions (about husbands) may be made from the wife's nativity when the 7th and 8th houses are likewise afflicted. But if the concerned two houses be aspected or occupied by, benefics, the couple will be lucky and enjoy all comforts.

Sloka 8 : When the Moon along with Saturn occupies the 7th house in a woman's nativity, the woman concerned will be remarried and in the case of a male, he will be either wifeless or childless. If malefics in their depression or inimical house be posited in the 7th, the 8th or the 2nd, the demise of the wife or the husband should be predicted as the case may be.

Sloka 9 : When the 7th house is an even sign and if the lord of that house and Venus be also similarly situated (that is, in an even sign) and if the lords of the 5th and 7th houses possessing strength are not over-powered by the Sun's rays, the person concerned will certainly be blessed with wife and children.

Sloka 10 : If the planets owning the 2nd, the 7th and the 12th houses be aspected by Jupiter and occupy Trikona or Kendra a positions, or if benefics be posited in the 2nd, the 7th and the 11th houses reckoned from the planet owning the 7th house, the wife of the native will command all happiness and be endowed with children.

Sloka 11 : Find the Rasi and Navamsa occupied by lords of the 1st and the 7th houses in a person's nativity. The Janma Rasi of the wife will be a sign triangular to the aforesaid Rasi or Navamsa, or it may be the exaltation or depression Rasi of the lords of the 1st and the 7th; or it will be that Rasi which contains the largest number of benefic dots in the Moon's Asthakavarga table of the husband.

Sloka 12 : The direction of the country of the wife will be that signified by the Rasi owned by the strongest of the three planets, viz., (1) occupying the 7th house, (2) owning the 7th house and (3) Venus: The marriage may be expected to come off when Venus or the lord of the 7th house in his orbit passes through a sign, which is triangular to the Rasi or Navamsa occupied by the Lord of the Lagna.

Sloka 13 : The acquisition of a wife may happen during the Dasa period of the planet (1) posited in the 7th house (2) aspecting the 7th house or (3) owning the 7th house. The same may also happen, when the lord of the Lagna in his orbit comes to the Rasi representing the 7th house.

Sloka 14 : Find which of the two in the following two pairs is stronger: (1) the lords of the Rasi and Navamsa occupied by the lord of the 7th house; (2) Venus and the Moon. During the Dasa-period of that planet when Jupiter passes through a sign triangular to the Rasi or Navamsa occupied by the lord of the 7th, the marriage may be declared to take place.

Sloka 15 : If the lord of the 7th house occupies an inimical or depression sign, or be eclipsed or be aspected by malefics and if the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Thus ends the 10th Adhyaya on the Kalatra-Bhava or the 7th house in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XI**

Sloka 1 : Whatever effects are declared for men, they are entirely applicable to women too or to their husbands. The woman's prosperity and happiness have to be deduced from the 8th place (from the Lagna or the Moon whichever is stronger). Children should be declared through the 9th house and matters relating to her appearance beauty etc., should be determined from the Lagna. It is from the 7th place that her welfare (power of influencing her husband) and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results while malefics in the above houses are productive of evil unless they happen to own the houses, in which case the effect will be good.

Sloka 2 : If both the Ascendant and the Moon are in even signs and be aspected by benefic planets the woman born will bear good sons possess an excellent husband and be well ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be

masculine in her bearing, insincere. She will not be controlled by her husband; she will be of wrathful disposition and will be poor.

Sloka 3 : If the 7th house or setting Navamsa be a sign owned by a benefic, the husband of the woman will be bright in appearance, famous, learned and wealthy. If it be otherwise, he will be deformed, and stupid or be a gambler (or deceitful) and will have lost all his wealth, and the couple will not live together. If the Rasi and Amsa of the 7th house belong to Mars or if Mars occupies it (the 7th), the female born will become a widow; if the planets in the 7th house be of a mixed sort, she will be remarried. If the 8th house be occupied by malefics, she will cause the destruction of her husband. If malefics should however occupy the 2nd house, she would herself die.

Sloka 4 : When the Moon is in Scorpio, Virgo Taurus or Leo identical with the 5th Bhava, the woman concerned will have but a few children. If the 7th house or the setting Navamsa belongs Saturn, Mars or the Sun, the woman will have a diseased womb. If malefic planets be in the 4th Bhava, the female born will become unchaste. If the Lagna, the Moon and Venus should be in a Rasi or Navamsa owned by Saturn or Mars, the woman born will be a prostitute.

Sloka 5 : If the 7th Bhava or setting Navamsa belongs to benefic planet, the woman born will be possessed of handsome hips and be very fortunate. If the Moon, the Lagna and the 4th house be connected with benefics, the woman concerned will be chaste, and be endowed with very good qualities. If benefics are posited in Trikona houses, she will be happy, possessed of children, and wealth and be good-natured. If the said houses be occupied by weak malefics, the woman will become barren or will give birth to still born children.

Sloka 6 : When the Moon is in a Rasi belonging to Mars, the woman born will be (1) ill-behaved, (2) a menial or slave, unchaste, (3) virtuous lofty-minded and prosperous , (4) deceitful and (5) frail according as the Trimsamsa of the Moon belongs to (1) Mars, (2) Saturn, (3) Jupiter, (4) Mercury and (5) Venus respectively. When the Moon is in a sign own d by Venus the corresponding effects are: (1) she will be very frail, (2) she will resort to a second husband, (3) she will be highly respected, (4) very intelligent and (5) famous: When the Moon occupies a house of Mercury, the respective effects are: (1) she will be dishonest, (2) she will be a eunuch, (3) chaste, (4) endowed with all good qualities and (5) repining.

Sloka 7 : If the Moon be posited in Karkataka, the effects in their order are: (1) she will be self-willed and uncontrolled, (2) she will kill her husband, (3) she will be endowed with many good qualities, (4) she will be skilled in the Arts and (5) she will be virtuous. If the Moon occupies a sign of Jupiter, (1) she will be endowed with many good qualities, (2) she will not have much sexual activity, (3) she will be possess many good qualities, (4) she will be skilled the Arts and (5) she will be very chaste. When the Moon is in a sign owned by Saturn, the several effects will respectively be to make the female born (1) a maid servant, (2) attached to another man, (3) have

the husband under her control, (4) unchaste and (5) barren and barren and indigent. If the Moon be in Simha, the effects of her being posited in the several Trimsamsas will respectively be to make the woman born (1) a wicked wife, (2) a person of despicable character, (3) the wife of a king, (4) one of masculine disposition and (5) attached to a man other than her husband.

Sloka 8 : The effects described above as due to the Trimsamsa occupied by the Moon at birth will come to pass either in respect of the Moon or the rising Trimsamsa according as the Moon or the Lagna is stronger.

Sloka 9 : Astrologer declare that (1) the eldest brother, (2) the mother, (3) the other, (4) the youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars Jyestha, Aslesha, Moola and Visakha respectively. Females born under Chitra, Ardra, Aslesha, Jyestha, Satabhishak, Mula, Kritika and Pushya will become widows, mothers of children that are dead, will have been-cast away by their husbands or be without wealth.

Sloka 10 : If the Moon and Lords of Lagna, seventh and the ninth houses, associated with benefics be posited in good houses and be of brilliant rays (not eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very pretty and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics through association or aspect.

Sloka 11 : If a woman's menses set in when the Moon is in an Anupachaya – 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an Upachaya (3rd, 6th, 10th and 11th) house in (respect to the female's nativity) and is aspected by Jupiter. This is to be done at an auspicious Lagna with many good points in its favour and unconnected with Parva and other objectionable period of time.

Thus ends the 11th Adhyaya on the Horoscopes of women: in the work Phaladeepika, composed by Mantreswara.

## ADHYAYA

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## XII

Sloka 1 : If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well placed, and 5th house has on it the aspect of a benefic planet or of one owning as auspicious house (i.e., other than 6th, 8th and 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

Sloka 2 : When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dussthanas (i.e., 6th, 8th and 12th), the person concerned can have no issue whatever.

Sloka 3 : If a malefic planet owning the 5th house be in that house, the person concerned will have children. When that house is occupied by a malefic, the person will have sons in plenty. If a benefic planet should occupy the 5th house and at the same time own that sign or be exalted, there, the result is loss of children. The signs Vrischika, Kanya and Simha when they happen to represent the 5th house are termed childless Rasis and a person born under such a condition will be very limited progeny and this too will be accomplished only after a long interval.

Sloka 4 : When the Sun is posited in the 5th house identical with childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th and the 5th house happens to be a childless sign; or when the Moon occupies the 11th and the 5th house reckoned from Jupiter is occupied by a malefic planet and there are many planets stationed in the Lagna; the person concerned will have a child late in life after a great effort.

Sloka 5 : If the Sun should singly (without being associated with any other planet) occupy the 5th house identical with Karkataka, there is possibility of the person concerned having children by a second wife. The same should be predicted if Mars or Venus be similarly situated. Saturn in such a position will give many children. The Moon or Mercury similarly placed will not give many while Jupiter in the Moon's sign identical with the 5th house will make the person concerned the father of many daughters.

Sloka 6 : The following 4 yogas lead to extinction of the family: (1) the 4th, the 7th and the 10th houses in a nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th the 5th and the first houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses; and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

Sloka 7 : If a malefic were to be posited in the Lagna; the lord of the Lagna in the 5th House; lord of the 5th house occupying the 3rd house; and the Moon were to occupy the 4th house; then the person born will have no issues. If the Moon were to occupy an odd sign or an odd Navamsa identical with the 5th house and receive the aspect of the Sun then the person will either be subject to affliction through his children or will be issueless.

Sloka 8 : If the 5th bhava be a sign owned by Saturn or Mercury and is aspected by or associated with Mars or Saturn, the person concerned will have a son by adoption. The same will be the

result when the lord of the 5th house is weak and is not connected in any way with the lords of the 1st and the 7th houses.

Sloka 9 : If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses the result will be the loss of children; so say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

Sloka 10 : If in any nativity the lord of the 5th house, Jupiter, Mars and the Sun ,are all posited in male Navamsas, they lead to the possession of a good number of children, so, the sages say, the nature-good or otherwise - of the children being ascertained from the strength of the lord of the 5th house.

Sloka 11 : If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa or be associated with or aspected by female planets.

Sloka 12 : Conception (of a birth) may take place when the Sun and Venus in the case of males, and Mars and the Moon in the case of females are possessed of: strength and pass through their Rasis or Amsas identical with an "Apachaya (1st, 2nd, 4th, 7th, 8th, 9th and 12th Rasi.

Sloka 13 : The number of issues is to be guessed by scrutinizing the number of planets in the 5th house and at the same time that are not (i) inimical, (ii) in depression and (iii) in inimical Navamsas. The same may also be guessed by studying the number of planets similarly situated, but in conjunction with the lord of the 5th house.

The study of benefic dots of planets occupying the 5th house, or benefic dots in the 5th house reckoned from Jupiter or the Navamsa occupied by the Sun, also enables one to guess the number of issues.

Sloka 14 : Add together the figures representing the positions of Jupiter, the Moon and Mars in the case of female horoscopes. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured, If it is mixed (i.e., Rasi male and Amsa female or vice versa), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring, is very strong; and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

I note below two horoscopes,-a husband and his wife.

HUSBAND

Born, Tuesday, the 24th March 1891

4.15 p.m. WIFE

Born, Friday, the 23rd/24th June 1905,  
night 2.30 a.m.

1. 11-110-13'-2" Sun 11-90-10'-1"
2. 4-90-16'-41" Moon 10-280-55'-10"
3. 0-190-5'-8" Mars 6-160-5'-17"
4. 11-110-28'-11" Mercury 2-80-8'-21"
5. 10-110-27'-11" Jupiter 1-20-11'-24"
6. 9-270-59'-8" Venus 0-240-11'-34"
7. 4-190-56'-51" Saturn 10-100-18'-7"
8. 4-130-25'-41" Lagna 0-160-48'-44"

Adding (1), (6) and (5)

we get 7-200-29'-21" = Adding (5), (2) and (3)  
get 6-170-11'-51" =

Vrischika Rasi, Makara Navamsa. Both Rasi and Navamsa are even. So the virility in the male to produce offspring is not strong

Tula Rasi, Meena Navamsa Rasi odd. Navamsa even. The result in this case is mixed.

The couple are living and have so far no issues.

Sloka 15 : Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month, there is no such possibility It is by a close examination of the strength of the Tithi-whether it is auspicious or otherwise in both the Pakshas-bright and dark that one has to divine the possibility of the native being blessed with issue. During an Amavasya, a Chidra Tithi, the Vishti Karana or anyone of the Stthira-karanas, there will be no issue at all.

The Chidra Tithis are (1) Chaturthi (2) Shashti, (3) Ashtami, (4) Navami, (5) Dwadashi and (6) Chaturdasi. These 6 are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the lunar month at the rate of 2 Karanas for each Tithi; four of these, viz; (1) Chatushpada, (2) Nagava, (3) Kimstugna and (4) Sakuna are called Stthira Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the second half of Krishna Paksha Chaturdasi. The other seven, viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitthila, (5) Garaja, (6) Vanija and (7) Vishti or Bhadra are called Chara or moveable Karnas and occur in 8 cycles to preside over the remaining 56 half-tithis of the lunar month beginning with the later half of Suklapaksha prathama.

Taking the sample horoscope given under the previous Sloka.

#### HUSBAND WIFE

5 times the figures for the Moon 24-260-23'-10"

5 times the figures for the sun 56-00-18'-10" subtracting

we got 4-00-18'-15" = 1200 18' 15" = 11th Tithi = Ekadasi (Bright half) 5 times the figures for the Moon 54-240-35'-50"

5 times the figures for the Sun 11-150-50'-5" subtracting

we get 43-80-45'-15" = 2180 45' 45" = 19th Tithi = Chaturthi (Dark half), which is a Chidra Tithi.

The reader should note that while subtracting the number of houses, care should be taken to remove as many cycles of 12 houses and reid only the balance.

Sloka 16 – 18 : Should however the result happen to be one of the Chhidra Tithis, the Vishti Karana, or a (Stthirakarana, alluded to in the last sentence of the previous Sloka), one ought to worship God Krishna by means of the Purusha Sukta Mantras to ward of the barrenness threatening the family. If the Tithi disclosed be Shashti, he ought to worship God Subrahmimya; if it be Chaturthi, he ought to propitiate the lord of serpents; if it be Navami, he ought to arrange for the reading of Ramayana and hear that story; if it be Ashtami, he ought to observe the Sravana Vratha (by fasting); if it be Chaturdasi, he must worship God Rudra (Siva) by Rudraparayana; if it be Dwadasi he must propitiate the Gods by liberal feeding; if it be Amavasya or Pournami, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month-viz., after Krishna Paksha Dasami. Generally, in the dark half of a month to which so ever of the three divisions a Tithi may belong, worship ought to be resorted to the particular deity to be propitiated being Nagaraja in the first division, viz., 1-5 Tithis, Skanda in the second (next 5 Tithis-i.e., 6-10) and Hari in the third (or last 5).

Sloka 19 : If at a birth the lord of the 5th house be posited in its inimical or depression sign or be eclipsed (by the Sun's rays or occupy any of the Dussthanas, viz., the 6th, the 8th or the 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, the 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

Sloka 20 – 22 : If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injustice done to God Siva and Garuda and the consequent curse of the Manes; if the Moon, it will be due to the displeasure and anger of the mother, a Sumangali or other venerable woman owing to her feelings having been hurt; in the case of Mars, it will be due to some fault done to the village deity, to God Kartikeya, to an enemy, or one's Dayadins; if the

planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu; if Jupiter be such, planet, it will be due to some harm done to the hereditary Brahmin family priest or the destruction of a tree full of fruits: if the lord of 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow kind or a sinful deed to people that ought- to be revered: if Saturn be the planet under advertance, it will be due to the destruction of an Aswatha or Pipul tree or on account of Yama's ire or through departed spirits, goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house it will be due to the curse of a serpent; In the case of Ketu, It will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed: spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin.

is another reading in the last quarter of the 20th Sloka.

Sloka23 : Thus have been detailed the several sins accrued by one's actions in his man previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son, persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

Sloka24 : A holy bath in Rameswaram, engaging oneself in reciting holy scriptures and epics; worship of God Siva, observance of holy austerities with reference to (propitiate) God' Vishnu, gifts, ceremonies in honour of departed spirits, installation of the serpent diety-these are the various modes recommended by which one can attain progeny.

Sloka 25 : The birth of a son should he expected during the Dasa or Apahara of any one of the 6 planets. viz., (1) the lord of the Lagna, (2) the lord of the 7th, (3) the lord of the 5th, (4) Jupiter, (5) the planet aspecting the 5th house or (6) the one occupying the 5th house or when Jupiter in his orbit transits the sign of the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha Yamakantaka.

Sloka 26 : Find when the lord of Lagna comes during his transit (1) in conjunction with the lord of the 5th house, (2) to his exaltation sign, (3) to his own Rasi, (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the birth of a son is possible.

Sloka 27 : Add the figures of the following three planets :- (1) the lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house. During the course of the Maha Dasa represented by the ruler of the asterism and in the Apaharas of anyone of the following, viz., (1) the planet in

the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the birth of a son may be predicted.

Sloka 28 : Find which of the following is strong: (1) the lord of the 5th house, (2) Jupiter, (3), (4), (5) and (6) the lords respectively of the Rasis and Navamsas occupied by (1) and (2). During the Dasa or Apahara of this strong planet, birth of a son is possible.

Sloka 29 : Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Amsa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, a learned man ought to investigate indications of progeny from the positions of planets at the birth time of the native.

Sloka 30 : Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the birth of a son is possible.

Sloka 31 : The birth (of a child) may also take place when the Sun in his orbit passes through the third sign reckoned from the Rasi representing the Nisheka Lagna or trasits a Rasi triangular to the Adhana Lagna.

Sloka 32 : If a birth takes place in a Lagna which is the 5th or the 9th from the Adhana, Lagna, it should be declared as through the effects of the native's good actions done in previous births. If benefics should occupy or aspect the Adhana Lagna, the person born will be endowed with long life, wealth and happiness.

Sloka 33 : Find the exact Dwadasamsa of the Moon at the time of the Adhana and the Rasi to which it belongs. Count from (Mesha or from) this sign as many Rasis as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery, the learned may predict the birth of the child in the womb.

Sloka 34 : One ought to predict effects by a consideration of (the positions of the several planets with respect to) the Moon and the Lagna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first maturity, or the time of impregnation, as he would if a birth had taken place at the time.

Thus ends 12th Adhyaya "Topic of Children" in the work Phaladeepika composed by Mantreswara.

### **ADHYAYA – XIII**

Sloka 1 : The first thing that ought to be done by the elders when a son is born is the examination of the longevity or otherwise, and then only of the other effects. If the nativity be found to possess also some merits, they ought to be investigated with the help of persons proficient in the Science of Astrology.

Sloka 2 : As regards the correct determining of the Lagna of birth, some opine that it is the time of Adhana or impregnation; others say that it is the time when the head (of the infant) emerges; some others say that it is the time when the child (falls to) touches the ground; while other experts in Astrology hold that it is the time when the child gets itself completely separated from the mother's: womb.

Sloka 3 : In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by Balagrahas.

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

Sloka 5 : In order to ward off the evil effects enunciated above, the father should arrange for the performance of religious rites preceded by the incantations of Mantras and offerings of oblations by the pouring of ghee into consecrated fire on every birthday of the child till its 12th year; supplementing these with suitable medical treatments and the like, the life of the child must be promoted and the child protected.

Sloka 6 : The first eight years in men's lives is the period of Balarishta - ills that afflict children till the 20th year, they say, it is the Yogarishta period (evil brought on by planetary conjunctions). It is called Alpayus or short life when the period extends to 32. It is called Madhyamayus or middle age when the period of life extends to 70 years. It is Purnayus when the period of life extends to 100 years.

Sloka 7 : A hundred years are generally reckoned as the period of life for human beings. The division of this period into three portions constitute respectively the life period of a short-lived, middle-aged and long-lived person and is recognised universally.

Sloka 8 : If a birth occurs in any of the evil Yogas Dinamrityu, Dinaroga or Vishaghatikala, the child will die very soon. If there be a birth when the Moon is in the asterism Pushya, Purvashadha, and Chitra, the death of the father, the mother, the child or the maternal uncle respectively should be predicted according as the Moon is stationed in the 1st, 2nd, 3rd or 4th quarter of any of these stars at the time, If a birth occurs when the Moon is in Moola and if the Lagna should also have no connection with any of the benefic planets either by occupation or by aspect, the destruction respectively of the father, the mother or of the family itself should be expected according as the Moon is in the 1st, 2nd or the 3rd quarter. But if the birth be when the Moon is in the 4th quarter of Moola, there will be prosperity and wealth. In the case of Aslesha, the result will be revers.

Dinamrityu and Dinaroga are thus defined in Kalaprakasika) :

The first quarter of Dhanishta) and Hasta the second quarter of Visakha and Ardra; the 3rd quarter of Uttarabhadrapada and Aslesha; and the 4th quarter of Bharani and Moola are termed Dinamrityu, and evil Yoga, powerful only if it occurs during day time.

The first quarter of Aslesha and Uttarabhadrapada; the second quarter of Bharani and Moola; the third quarter of Uttaraphalguni and Sravana; and the fourth quarter of Swati and Mrigasiras are known as Dinaroga, the evil influence of which exists only if it occurs during day time. These two (viz., Dinamrityu and Dinayoga) are however devoid of evil if they occur during night.

For Vishaghatika, see V-I 12p. 293.

Sloka 9 : If a birth happens at the extreme end of a Rasi which is (occupied by) associated with or aspected by a malefic planet, the child will surely meet with its death at once. If the birth be at a (Gandantha vide 1-4 supra), the father, the mother, or the child itself will die. Should however the child survive, he will become a king. If born at the junction of any of the four corners identical with the conjunction of or aspect by a malefic, the death of the child will soon happen. The same result will occur if the Moon at birth attains the fateful degree in any sign (vide next sloka infra) and is at the same time posited in a Kendra or the 8th house.

Sloka 10 : If the degrees attained by the Moon in Mesha and the other signs be respectively 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12, they indicate death (Vide also p. 38).

Sloka 11 : The following are (also) respectively deemed (by some others) as (Mrityubhagas or fateful degrees) in the several signs from Mesha onwards. 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21 and 10.

Sloka 12 : One may predict the death of the child to occur very soon in the following case: viz., (1) when malefics occupy (by themselves) the 8th and the Kendra houses, (2) when malefics are all placed in the 1st and the 8th houses, (3) when they occupy the 1st and the 7th, (4) when the Moon or the Lagna is betwixt two malefics, (5) if the Moon being devoid of strength occupy the 6th, the 8th or the 12th, (6) if the waning Moon in conjunction with a malefic, is in the 1st, 5th, 7th; or 9th house;(7) if the malefics be in the 8th and 7th and (8) when no benefic planets occupy or aspect a Kendra house.

Sloka 13 : When the lord of the Lagna or of the sign occupied by the Moon at birth is weak and badly placed (i.e., in the 6th 8th or 12th house), the child will die within as many years as are represented by the said sign (when counted from Mesha). If the planet owning the Lagna-decanate or the decanate occupied by the Moon be weak and badly placed, the period of exit of the child will be as many months as are represented by the sign owning the decanate in question. The period of life will be so many days from birth as are signified by the Rasi owning the Navamsa Lagna or Chandra Navamsa when the planet owning this is weak and similarly badly placed. After a careful examination as to which among the two or three possibilities predominates

and what malefics are posited in the 5th and the 8th houses, one ought to divine about the ills of the child.

Sloka 14 : Consider the following 3 pairs (A\*) the decanate Rasis of the Lagna and the Moon; (B) the Navamsa Rasis of the lord of the Lagna and the

A\*

Lagna Drekkana Rasi Chandra Drekkana Rasi

Lagnesa Navamsa Rasi Chandresa Navamsa Rasi

Lagnesa Dwadasama Rasi Chandra Dwadasamsa Rasi

Chara Chara Dirgha

Chara Stthira Madhya A

Chara Ubhya Alpa

Stthira Ubhaya Dirgha

Stthira Chara Madhya B

Stthira Stthira Alpa

Ubhaya Stthira Dirgha

Ubhaya Ubhaya Madhya C

Ubhaya Chara Alpa

lord of the sign occupied by the Moon and (C) the Dwadasamsa Rasis of the lord of the Lagna and of the lord of the 8th house. The life of the child may be pronounced as Deergha, Madhya and Alpa according as (a) when one of the Rasis in the said 3 pairs is Chara sign the other is a Chara, Stthira and Ubhaya sign, (b) when one of the Rasis is a Stthira sign; the other is a Dwandwa, Chara and Stthira sign and (c) when one of the Rasis is a Dwandwa sign the other is in a Stthira Dwandwa and Chara sign respectively.

Sloka 15 : The life of the native may be pronounced as long, medium and short according as the benefics and the lord of the Lagna are all posited in Kendra, Panaphara and Apoklima house respectively. If the lord of the 8th house, and the malefics occupy similar positions, the reverse should be predicted. Ascertain the friendship or otherwise of the following pairs: (1) the lord of the house occupied by the Moon and that of the 8th house from the Moon, (2) lord of the Lagna and that of the 8th house from the Lagna and (3) the Sun and the lord of the Lagna. If they are friendly, the native will be long-lived; if inimical, he will be short-lived; if neutral, he will have medium life.

Sloka 16 : If the lord of the Lagna and the lord of the rising Navamsa be stronger than the lords of the 8th house reckoned from each, the native will be long lived. The same remark holds good

with respect to the lord of the Rasi occupied by the Moon or the lord of the Moon's Navamsa; If otherwise, the reverse will be the result.

Sloka : If the lord of the 8th house possessing greater strength than that of the lord of the Lagna occupy a Kendra, and if malefics be posited in the 8th and 12th houses, the life of the native will be short, or he may be of medium life, or even prolong his life to the full period with the vicissitudes of happiness and misery.

Sloka 18 : In the case of an Alpayuryoga, the person meets with his death when Saturn during his transit reaches in his first cycle the particular portion of the zodiac signified by the sum-total of the figures (representing the position at nativity) of Saturn; Jupiter, the Sun and the Moon. If the native is found to be of medium life, the event will come off in the 2nd cycle. It will happen in the 3rd, if the native is pronounced to be a long-lived one. A clever astrologer will predict the event after also satisfying that the Dasa and Bhukti at the time is untoward.

Sloka 19 : If the lord of the Lagna be associated with a malefic and be eclipsed by the Sun's rays or be in depression or an inimical sign, the demise of the native will have to be predicted, when he same lord in his transit happens to occupy one of the Dussthanas (6th, 8th or 12th) or the Lagna or be somehow connected with it. The same event may also be predicted from the rising Navamsa the decanate Lagna or the Rasi occupied by the Moon.

Sloka 20 : If the following three planets, viz., the Moon, the lord of the sign occupied by the same and the lord of the Lagna be all well placed by being associated with or aspected by good planets and possess many points of strength, the birth at that time is declared to be very auspicious and rich with special merits.

Sloka 21 : The lord of the rising sign being possessed of great strength and unaspected by malefic planets but aspected by benefic ones and occupying a Kendra position, wards off death and secures to the child long-life graced with numerous virtues and an illustrious or powerful sovereignty.

Sloka 22 : If Jupiter, the minister of the Gods, endowed with all surpassing strength and glittering with his full collection of rays, is posited in the Lagna, he can singly ward off many of the evils which would otherwise be difficult to be got over; just as a humble salutation placed with all sincerity before the lord Vishnu.

Sloka 23 : The waxing Moon if posited in a Trikona, the 11th house or a Kendra position with respect to the Lagna and at the same time in a sign or Navamsa belonging to the Sun, the Moon or Jupiter, will conduce to the performance of meritorious deeds every day, and ward off completely all ills.

Sloka 24 : If, in a nativity, there be no malefics in the 1st, 4th, 5th, 7th, 8th, 9th and 10th houses, and if the lord of the Lagna and Jupiter occupy Kendra positions, the person concerned will

perform many good acts, enjoy all kinds of comforts, and live for a hundred years free from disease.

Sloka 25 : Through the Dasas enunciated by Sripati, through Ashtakavarga, through Kalachakra Dasa and through the Ududasa system, a wiseman ought to predict the Ayus of the native by the application of suitable rules after a correct calculation of the several planetary positions, careful working, and a minute scrutiny,

Thus ends the 13th Adhyaya "the Length of Life" in the work Phaladeepika composed by Mantreswara.

#### **ADHYAYA – XIV**

Sloka 1 : Anything about diseases ought to be divined through (1) the planets posited in the 6th house, (2) those posited in the 8th and 12th houses, (3) the planet owning the 6th house or (4) those in conjunction with that planet. The particular disease may be predicted if the same happens to be signified by two, three or more independent Yogas.

Sloka 2 : High fever dominated by vitiated bile, burning of the whole body, epilepsy, heart-disease, eye-trouble, danger from enemies, skin - disease, lucaria Astthisruti, danger from wood, fire weapon, and poison, trouble to one's wife, children and fear of quadruped, thief, the sovereign, the God Yama, serpent and God Siva-all these may be caused by the Sun.

Sloka 3 : Excessive sleep, laziness, phlegmatic affliction, Kapharoga, diarrhoea, carbuncle, typhoid-fever danger from horned and water animals, indigestion (Agnimandya, tastelessness (Aruchi-Anorexia); trouble from women, jaundice, mental aberration, impurity of blood, danger from water; fear from Balagrahas, Goddess Durga, Kinnaras, God Yama, serpent and from female Yaksha may be expected through the Moon.

Sloka 4 : The disease and untoward events originated by Mars are excessive thirst, morbid irritation of blood bilious fever, danger from fire, poison, weapons, leprosy, eye-diseases, appendicitis, epilepsy, injury to the marrow, roughness of the body, psoriasis (Pama), bodily deformities, trouble from the sovereign, enemies and thieves, fighting with brothers, sons, foes, and friends, fear from evil spirits, Gandharvas, and frightful demons and diseases affecting the upper limbs of the body (such as lungs, throat; teeth, tongue, ear, nose, etc.)

Pamika is a synonym of Vicharchika-Psoriasis.

Sloka 5 : Mercury brings on mental disease; trouble to the vocal organs, eye-disease, diseases of throat and nose, fever, diseases arising from the three humours Vata, Pittha and Kapha, poison, skin diseases, anaemia, bad dreams, itches and scab Psoriasis, accidents due to the fire; troubles arising out of violence and imprisonment and harm from evil demons moving in the

abodes of Gandharvas; and in fiery pits (where these evil spirits usually dwell), or Gandharvas, the Earth, mansions and horses, etc., as well as evil spirits.

Sloka 6 : Appendicitis (intestinal disorders), fever arising out of disorder in the entrails, diseases arising from sorrow, fainting or swoon, and phlegmatic disorder, ear trouble, giddiness, trouble in connection with temple matters, torture for knocking off hoarded wealth, harm resulting from the curses of Brahmins and Gods, diseases engendered by Kinnaras, Yakshas, Gods, serpents, and Vidyadharas, etc., (class of demigods) and troubles arising from serious offences done to wise men and elders, all these are indicated by Jupiter.

Sloka 7 : Venus signifies the following: anaemia, diseases caused by the irritation of phlegmatic and windy humours, trouble to the eyes, urinary diseases, diseases in the generative organ, strangury trouble in cohabitation, exudation of semen, loss (fading away) of bodily splendour as a result of intercourse with courtezans, rickets, fear from witches; female ghosts and female deities and break of friendship with a dear friend.

Sloka 8 : Saturn brings on diseases caused by wind and phlegm, paralysis of the leg, misfortune, weariness, mental aberration stomach-ache, excess of internal heat, desertion of servants, injury to the ribs, danger to wife and children, injury to some limb, mental anguish. He is responsible for causing a blow from a piece of wood or stone and trouble from (foul) ignominious goblins and the like.

Sloka 9 : Rahu causes palpitation of the heart; leprosy, aberration of mind, danger from artificial poisoning, pain in the legs, trouble from goblins and serpents and ills to wife and children: Ketu indicates trouble through dispute with Brahmins and Kshatriyas, or from enemies. Mandi (Gulika) causes fear from (seeing) corpses, poison, bodily pain and pollution (arising from the demise of one's near relations).

Sloka 10 : If the 12th and the 2nd houses be occupied by the Moon and the Sun, being conjoined with or aspected by Saturn and Mars, the person born will suffer from eye disease. The 3rd and the 11th houses and Jupiter if associated with or aspected by Saturn and Mars will cause ear disease to the native. Mars (a malefic) in the 5th house in conjunction with the lord of the 6th or the 8th house will make the native suffer from stomach-ache. Similarly the lords of the 8th and the 6th houses if posited in the 7th and the 8th along with malefic will bring about rectal disease. Venus under the above conditions will make the person born suffer from a disease in the private parts (venereal disease.)

Sloka 11 : If the 6th or the 8th house be occupied by the Sun, there would be fear of fever; if by Mars or Ketu, the danger will be from ulcer; if by Venus, it will be through a disease in the private parts. If Jupiter should occupy the 6th or the 8th house, the native will be seized with consumption. If Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. If

Saturn in conjunction with the Moon occupy any of the above two houses, the native will suffer from the enlargement of spleen. If the waning Moon occupy any of the above houses identical with watery signs, in conjunction with malefic, the person will suffer from a watery disease or consumption.

Notes: In all these cases, great care should be used in making predictions. Common sense and experience are to be used as guides.

Sloka 12 : 1 now proceed to explain the manner in which a person meets with his death, and the cause of the same. If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them; or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

Sloka 13 : When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

Sloka 14 : The Sun causes death through fire; high fever, bile or weapon. The Moon brings on death through cholera, watery diseases (such as Jalodara ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death or (accidental) fire, magical spells, witchcraft and weapons. The agency used by Mercury for the same purpose is anemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind disease or a dangerous fever like typhoid.

Sloka 15 : Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide) or assassination as a result of the hatred of enemies or through worms etc.

Sloka 16 : One ought to predict death through the evil effect arising from the 8th house reckoned from the Lagna - or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

Sloka 17 : If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vishabha, death will be due to vitiation or derangement of the three humours of the body, through fire or weapon; if Mithuna, by catarrh, asthma, or sharp pain such as colic; if Karkataka, by insanity windy disease or loss of appetite (anorexia).

Sloka 18 : If Simha be the Rasi under consideration, death should be declared to be due to wild beasts, fever, boils, or enemies; if Kanya, it will be through women, venereal disease, or by a fall (from a height) ; if Tula, by brain fever and typhoid; and if Vrischika, by disease of the spleen, jaundice, and sprue.

Sloka 19 : If Dhanus be the Rasi under reference, death will be due to a tree, water, wood or weapon. If the Rasi be Makara, death will be by stomach-ache, want of appetite or aberration of mind, etc. If Kumbha, it will be by cough, fever and consumption; lastly, if Meena be the Rasi concerned, death will be by drowning or by some watery diseases such as ascitis (Jalodara).

Sloka 20 : When the 8th house happens to be owned by a malefic (and is also malefic) and be occupied also by a malefic, death will be due to weapon, fire tiger or snake. If two malefics being in Kendras aspect each other, the native will meet with his death through the dis-pleasure of his sovereign or through a weapon, poison or by fire.

Sloka 21 : If at a person's birth, the 12th house or its lord be in a house or Navamsa owned by a benefic or be associated with a benefic, his death will be a happy one being free from any anguish or suffering. If otherwise, it will be painful.

Sloka 22 : If the lord of the 12th house occupy his exaltation, a friendly house or a Varga of a benefic planet or be associated with a benefic planet, the (life of the) person concerned will be going upwards to heaven. If it be other wise, he will be going to perdition or hell. Some interpret this as a result of the nature of the Rasi (of the 12th house); i.e., heaven of a Sirshodaya one and hell if a Prishtodaya one.

Sloka 23 : The refuge of the departed is signified by the planet associated with the lord of the 12th, by one posited in the 12th house or by the one occupying the Navamsa of the 12th Bhava. If the Sun and the Moon be such planets, the future world indicated is Kailasa; if the planet in question be Venus, it is Swarga (Heaven, or Indra's Paradise); if Mars be such a planet, it is the Earth; if be Mercury, the native goes to Vaikunta; if Saturn, the future abode will be Yama's world; if it be Jupiter, the native goes to Brahmaloaka; if it be Rahu, he goes to other islands; and if it be Ketu, the native's next abode will be Hell.

Sloka 24 : It is the lord of the 9th house that gives all about the native's past birth, while all information about his future birth is revealed by the planet owning the 5th. The particular caste, the country and the quarter or direction of the individual in his past and future births should be guessed from the two respective planets referred to above.

Sloka 25 : If the planets referred to above be in their exaltation, the particular world indicated should be declared to be the one occupied by the Gods. If they occupy depression or inimical houses, it indicates foreign islands. If the planets be in their own, friend's or neutral's houses, then the abode in question should be guessed as India alone.

Sloka 26 : The country pertaining 10 Jupiter is Aryavarta (name of tract extending from the Eastern to the Western ocean and bounded on the North and South by the Himalaya and Vindhya respectively). Venus and the Moon indicate tracts watered by the sacred rivers. Mercury represents all sacred places. Saturn signifies prohibited tracts like those occupied by foreigners, while the Sun indicates mountain and forest regions, and Mars, the country of Bihar.

Sloka 27 : If the planets (referred to in sloka 24 Supra i.e., lords of the 9th and 5th) occupy a fixed Rasi or Amsa identical with a Prishtodaya and an Adhomukha Rasi (vide 1-8 supra) along with malefics, the past and the future births of the native should be declared as trees, plants and the like. If otherwise, i.e., if the lords of the 9th and 5th houses occupy a Sirshodaya and an Urdhvamlkha Rasi identical with a Chara or moveable Rasi or Amsa with benefics, the birth should be of an animal kind.

Sloka 28 : If the lord of the 9th or the 5th house occupy exaltation or Swakshetra or the house of a friend of the lord of the Lagna, then it should be declared that the native's previous or the future birth (as the case may be) must be that of a human being. If the Rasi occupied be that of a neutral (Sama) to the lord of the Lagna, the birth concerned will be that of a beast; It will be that of a bird, if the Rasi be that of an inimical or depression one. All these may also be declared with reference to the appearance of the decanates occupied by the planets owning the 9th or the 5th.

Sloka 29 : If the said two planets be together in one house, the native should have had his birth in his own place. If they be of equal strength, the births (past and future) will be in the same caste. The colour and quality will also be similar to those belonging to the lords of the 9th and 5th houses. Predictions regarding all the rest, should be similarly made by a reference to what has been stated in the Samgnadhyaya

Thus ends the 14th Adhyaya on "Diseases, Death, Past and Future Births" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XV**

Sloka 1 : All Bhavas will produce completely their good results if they are occupied or aspected by benefics or their own lords, or planets owning benefic Bhavas and are free from association or aspect of malefics. The same will be the result in the case of malefics if they happen to be the owners of the Bhavas concerned. This good effect will be ensured in the case of all the planets when they are not occupying depression signs, when they are not eclipsed and when they are not posited in inimical signs.

Sloka 2 : Astrologers pronounce the strength of a Bhava such as the Lagna to be ample and the Bhava thoroughly beneficent when a Trikona, the 2nd, the 4th, the 7th and the 10th places there from are occupied by auspicious planets or the (the lord of the Bhava) and are unoccupied and unaspected by malefic planets. A Bhava suffers decay when the positions referred to above are

differently occupied and aspected. The effect of a Bhava will be mixed when positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

Sloka 3 : Of the Lagna and other Bhavas examined in succession, whichever Bhava has its lord occupying the 8th place or obscured by the solar rays or in depression or in an inimical house while no benefic planets aspect or are associated with it, the result is the total destruction of such a Bhava. The Bhava will be incapable of producing any good effect even if a benefic other than its lord similarly circumstanced occupy the Bhava; if a malefic should be in that position, the total destruction of the Bhava would be the result.

Sloka 4 : Malefics posited in the 6th, 8th and 12th places counted from the Lagna or other Bhava under consideration cause the destruction of the said Bhava. Benefics in such a position are not capable of producing good effects for the Bhava. So say the astrologers with respect to the several Bhavas.

Sloka 5 - When a Bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, say those that are proficient in astrology: If such a Bhava be aspected by a benefic planet, it will be in a flourishing condition.

Sloka 6 : A Bhava suffer annihilation when the Bhava itself, its lord and its Karaka are devoid of strength and arc hemmed in betwixt malefics, or are associated with or aspected by malefic or inimical planets and not by others; or if the 4th, the 8th and the 12th houses or the 5th and the 9th house from them be occupied by malefics. This will be all the more clear and evident when any two or are three of the conditions specified above synchronise.

Sloka 7 : In the case of any Bhava, the following planets cause the destruction of the Bhava during their Dasa periods: (1) the lord of the 8th house reckoned from the Bhava, (2) the lord of the 22nd Drekkana counted from the Bhava, (3, 4 and 5) planets posited in the 6th, the 8th and the 7th houses counted from the Bhava, if they are weak. Malefics occupying the 3rd the 6th and the 11th houses and benefics in Kendra and Trikonahouses all reckoned from the concerned Bhava, as also the planets which are friendly to the planet owning the bhava, are declared to bring success to the Bhava (during their respective Dasas) if they are possessed of strength.

Sloka 8 : The lords of the 3rd house from the Lagna as well as the Moon, the planet occupying, as well as the one aspecting the 8th house, Saturn, the lord of the 22nd decanate, the planet owning the sign occupied by Mandi, the planets owning the Rasis and Amsas occupied by the several aforesaid planets, Rahu when weak by being posited in untoward houses (the 6th, the 8th or the 12th) or in conjunction with or aspected by malefics; each one of these is declared as causing the destruction of the Bhava in its respective Dasa-period.

Sloka 9 : Whichever Bhava is occupied by the lord of the Lagna, the prosperity or well-being of Bhava is assured. Note the houses owned by the planet associated with or aspecting the lord of the Lagna. It is only the effects of these Bhavas that will be pushed on by the lord of the Lagna. If

the lord of a Bhava occupy a Dussthana 6th, 8th or 12th) the effect will be reverse; i.e., if the planet be weak, the effect will be immensely harmful; if strong, the injury will be slight.

Sloka 10 : The lord of the Lagna though malefic will only promote the growth of the Bhava it occupies. If he should also happen to own any of the Dussthanas 6th, 8th, 12th), the effect of his ownership of the Lagna alone will predominate and not that of the other one. For example, if Mars owning the Lagna, occupy Simha or Meena identical with the 5th house and be aspected by a benefic, astrologers declare that the person concerned will be get sons very soon.

Sloka 11 : In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt in full while the effects of his own house will be half. The effects of both the Bhavas will come to pass in the Dasa of the planet, the first half of the Dasa period being monopolised by the effects of the Bhava that comes first in order. This is the opinion of some. There are others who hold that a planet posited in an odd house will have the effect of that house felt first while the one that occupies an even house will have its effect in the first half of the Dasa.

Sloka 12 : The destruction of each of the Bhavas from the Lagna onwards should be predicted by the astrologer to a querist during the Dasa-periods of planets which are very inimical to the planet owning the particular Bhava, or which occupy houses where there are no benefic dots in their Asthakavargas.

Sloka 13 : A planet may be in his exaltation or may occupy a friendly house and may be endowed with the 6 kinds of strength. Notwithstanding all this, if he should happen to be in a Bhavasandhi, he becomes ineffective. This should first be noted before predicting, the effects of the Dasas and Bhuktis of planets.

Sloka 14 : In the several Bhavas, the planets that occupy the exact degrees, etc., signified by any particular Bhava produce the full effect of that Bhava. When a planet is in a Bhavasandhi, it produces no effect. In the case of planets occupying intermediate positions, the effect must be ascertained by a rule of three process.

Sloka 15 : A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood (paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination; maternal uncle, friends, speech and action.

Sloka 16 : One ought to conjecture about one's own genius: wealth, physical development, sons and knowledge. by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life livelihood, the cause of death, his adversity and his servants. One ought to guess

about one's paternal grand-father through Rahu, and about the maternal grand-father through Ketu.

Sloka 17 : The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) the Sun, ( 2) Jupiter, (3) Mars, (4) the Moon and Mercury, (5) Jupiter, (6) Saturn and Mars, (7) Venus, (8) Saturn, (9) the Sun and Jupiter, (10) Jupiter, the Sun, Mercury and Saturn, (1J) Jupiter and (12) Saturn.

Sloka 18 : The fullness or otherwise of the effects of planets occupying the 12 houses, viz, Lagna, 2nd; 3rd, etc.; must be judged by a consideration of the exact nature of the sign occupied by the planet, i.e., whether it is a friendly or an inimical sign or the house of a neutral planet, or whether the planet in question is occupying his own, or his exaltation Rasi. Satyacharya, however, says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, the 8th and the 12th houses.

Sloka 19 : Malefics posited in the 6th, the 8th and the 12th houses promote the evil effects of the Bhavas, while benefics in the same houses cause the destruction of the said Bhavas. Hence the destruction of the evil effects arising out of three houses should be declared.

Notes: The author opines that the general principle to be observed is that benefics in good houses promote their good effects and in inauspicious houses spoil their evil effects, while malefics in good houses spoil them and in bad houses create untold sufferings.

Sloka 20 : Whenever the effects of any Bhava are to be determined in the case of a nativity, that Bhava should be considered as the Lagna and the effects of the 12 houses reckoned there from such as 1st (form), 2nd (wealth), etc., should be examined and declared.

Sloka 21 : In the same way should the effects of the father, the mother the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas, viz., the Sun, the Moon, and other planets, in the nativity as the Lagna (Ascendant).

Sloka 22 : Find the house occupied by the Sun. It is from this that one ought to conjecture all about the appearance of the father of the person concerned. The father's prosperity and renown should be divined from the 2nd house counted from that occupied by the Sun. His brothers, character, etc., must be ascertained from the 3rd house reckoned from the Sun. All about his father's mother, father's happiness, etc.; should be sought for from the 4th house (from the Sun).

Sloka 23 : The father's intelligence and tranquility of mind should be deduced from the 5th house (from the Sun); his sufferings, injury, enemies and disease should be guessed from the 6th house; his love and passion from the 7th house, his misery, death and his longevity should be determined from the 8th house (from the Sun).

Sloka 24 : All about the father's religious merit auspicious works and his father should be sought for from the 9th house (from the Sun); his occupation from the 10th house; his gains or income

from the 11th and his expenditure or loss from the 12th house (from the Sun). The effects of the 12 Bhavas counted from the Moon, Mars, etc., (for the mother, brother, etc.) should be similarly deduced.

Sloka 25 : All details about the mother, brother, father, son.; etc., of a Bhava should thus be divined by a reference to the particular Bhava and its Karaka. When any Bhava, its lord and its Karaka are an strong, one ought to predict good effects (happiness) for that Bhava.

Sloka 26 : But others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th Venus in the 7th and Saturn in the 8th, will cause distress to the Bhavas concerned.

Sloka 27 : The lord of the Lagna produces the effects pertaining to the Bhava with whose lord he is conjoined, or the one occupied by him. If the Bhava or its lord be strong, good will result from that bhava; if weak, one has to expect only untoward things.

Sloka 28 : Whatever Bhavas contain a number of benefic dots in the Ashtakavarga of the lord of the Lagna the effects derived from these houses will be happy if the respective owners thereof are strong and are associated with the lord of the Lagna. Wherever there are a less number of such dots, the lord of the Lagna causes adverse effects if he be associated with the owners of these houses and if they are also weak. In the same way should all the Bhavas be judged.

Sloka 29 : If the lord of a Dussthana should occupy another house of his own, he will produce (in his Dasa) the effects of only that house occupied by him as swakshetra and not the effects due to the Dussthana. For example, if Saturn should occupy Makara identical with the 5th Bhava, there will be the acquisition of sons, and the untoward effects due as owner of the 6th house will not happen.

Sloka 30 : The following are the five recognized connections between two planets:

- 1) When they occupy mutually each other's sign.
- 2) When they are in conjunction.
- 3) When there is mutual aspect between them.
- 4) When they are in Kendra positions with respect to each other.
- 5) When they are in Trikona position with reference to each other.

Thus ends the 15th Adhyaya on the "Study of the effects of the Bhavas" in the work Phaladeepika, composed by Mantreswara.

## **ADHYAYA – XVI**

Sloka 1 : The native will correspond in mien either to the lord of the rising Navamsa, or to that of the planet that has the greatest strength. His hue will be like that of the lord of the Navamsa occupied by the Moon. His body and limbs will be in proportion with the rising sign and other Rasis which, are described as forming the head and other portions of Kalapursha.

Sloka 2 : If the lord of the Lagna occupy a Kendra or a Kona with clear rays (uneclipsed) in exaltation or Swakshetra, when the lord of the 8th house is posited in a house other than a

Kendra and when the Lagna is occupied by a benefic, the person born will be long-lived, rich, honoured, endowed with good qualities, will be praised by kings, fortunate, possess beautiful limbs, be of good physique, fearless, virtuously disposed and will have a good and happy family.

Sloka 3 : If the lord of the Lagna be will associated, the person born will live in a good village or amidst good associations. When the associated planet is strong, he- will be under the patronage of a renowned king. When the said planet is in his exaltation, the person will become a king. If the planet should be in his own house, the person will live in his own native place. He will always be on his legs if the planet be in a moveable house. He will be stationary in one place if the planet be in a fixed sign. The effect will be mixed if in a dual sign.

Sloka 4 : If at the birth of a person, the lord of the Lagna be of brilliant rays, he will become famous; if the planet be well-placed, the person will be happy and prosperous. But if he should occupy Dussthana, be in the house of a malefic or that of an enemy or occupy his depression sign, the native will be miserable and will live in a despicable place, and reside amidst outcasts or vile people. If the Lagna is strong, the person concerned will be happy, thrive well and will come to power and prominence. But if the Lagna be without strength, the man will constantly be overcome by calamities, be sad and will suffer from disease.

Sloka 4 : If the lord of the 2nd house be posited in the Lagna and benefics occupy the 2nd house, the person concerned will be endowed with the best qualities, have a prosperous family, will be rich, affable, and far-sighted. If the planet owning the 2nd Bhava be connected with the Sun (vide XV-30, supra), the native will utilise his knowledge and wealth for the good of humanity. If the association of the said lord is with Saturn the person's learning will be very insignificant and of a low order.

Sloka 6 : If the planet associated be Jupiter, the person concerned will become proficient in the sacred scriptures and code of law; if it be Mercury, he will be clever in politics; if Venus he will be an expert in amorous topics; if the Moon, he will know something of the arts; if Mars, he will be an adept in works involving hard labour and will be a back-biter; if Rahu, he will be lispng or stammering (will speak indistinctly); if Ketu, he will stammer and utter' falsehood. If malefics occupy the 2nd house, the person concerned will be a fool and without wealth.

Sloka 7 : If the lords of the 3rd house and of the Lagna be connected (vide XV-30, supra) by their mutual exchange of places and be also strong, the native will be brave, valorous, and helpful to his brothers; he will also be capable of accomplishing daring acts.

Sloka 8 : If the lord of the 3rd house be strong and be associated with a benefic and if the Karaka of the Bhava (Mars) be strong and also posited in a benefic house, the prosperity of the brothers is indicated. But should he be weak or badly placed, there will be loss of brothers.

Sloka 9 : If both the Karaka and the lord of the 3rd Bhava be posited in odd Rasis and be aspected by Jupiter, the Sun and Mars, and if the 3rd house also happen to be an odd sign, the

native will have as many brothers as are revealed by the Navamsa of both the Karaka and the lord of the 3rd Bhava.

Sloka 10 : If at a birth, the lord of the 4th house as well as the Moon occupy a Dussthana 6th, 8th or 12th and be devoid of conjunction or aspect of benefics, or be hemmed in between malefics, be also aspected by or conjoined with a malefic, the result will be the death of the mother. But, should the above two planets be strong and be associated with or aspected by benefics, and if benefics be posited in the 4th house, the Yoga will conduce to the mother's happiness. The happiness of the mother should be declared by a reference to the benefics occupying favourable places reckoned from the Moon.

Sloka 11 : If the lord of the Lagna occupy the 4th house or the lord of the latter be in the Lagna; if the Moon should have the aspect either of these, the person born will certainly perform the mother's funeral rites. But if these two planets be posited in the inimical or depression signs of each other; or if they were to occupy, sixth and 8th houses with referred to each other and are not in any way connected (vide XV -30, supra) with each other (either by association or aspect), the person will not be able to do the last funeral rites for the mother at the time of her demise.

Sloka 12 : Just as what has been said about the mother from the 4th Bhava, similar remarks should be made in the case of the father, brothers and sons from a reference to the respective Bhavas, Karakas of the Bhavas concerned the planet owning the Bhava, the Lagna and its lord.

Sloka 13 : The lord of the 4th house and Venus, if well placed, in the Lagna or in the 4th house, will confer on the native the honor of using a palanquin as his vehicle, lordship and kingship; they will also lead to the acquisition to the native of gold and the like, silk, costly jewels, ornaments, bed, and such other appendages as will facilitate sexual gratification, cows, elephants and horses.

Sloka 14 : If the lord of the 4th house be in a Dussthana 6th, 8th or 12th or conjoined with the Sun and Mars, or if the 4th house be occupied by Mars and the Sun, the house where the native was born, will be burnt. If Rahu or Saturn be in the 4th with its lord, the house will be old and dilapidated. If the lord of the 4th be associated with an inimical planet, the native's belongings such as the cows, lands, vehicles, etc., will be usurped by his enemies.

Sloka 15 : If the 5th Bhava be identical with a Rasi or Amsa owned by Mercury (a benefic) or occupied by that planet, the person born will be intelligent and open-hearted. The same will be the case if the lord of the 5th house is well posited and has attained a Vaiseshikamsa.

Sloka 16 : (1) Malefics in the 6th, (2) the lord of the Lagna in conjunction with or aspected by the lord of the 6th possessed of strength, (3) the same lord posited in the 6th, (4) the lord of the 6th in a Kendra house and (5) in conjunction with or aspected by Malefics, will subject the native to constant and intense annoyance from enemies; which cannot be easily remedied.

Sloka 17 : If the, lord of the Lagna be stronger than the lord of the 6th house and be posited in the (Rasi or) Amsa of a benefic and also be aspected by a benefic and if the lord of the 4th endowed

with strength occupy a Kendra or a Kona, the person born will be hale and healthy being endowed with a strong constitution and will enjoy all comforts and happiness.

Sloka 18 : If at a birth the lord of the 6th house be in a Dussthana, identical with its depression or inimical sign or be eclipsed by the Sun's rays and if the lord of the Lagna be stronger than him and if the Sun be in the 9th house, the destruction of the enemies of the native may be declared.

Another reading.

The translation will be "and if the 6th house be occupied by a benefic, the destruction of the enemies of the native....."

Sloka 19 : The following Bhavas: viz., (1) that owned by the planet associated with the lord of the 6th house, (2) that occupied by the lord of the 6th and (3) that owned by the planet in the 6th these Bhavas will prove inimical to the native concerned.

Some books read for in the second line.

Sloka 20 : If the 7th house be connected (vide XV-3D, supra) with a benefic (either by association or aspect) and its lord be endowed with strength, the wife of the person born will be virtuously disposed, and will live happily with her husband, being blessed with children and endowed with all good qualities.

Sloka 21: Persons in whose nativities the lord of the 8th house is posited in a house other than a Kendra and is also weaker than the lord of the Lagna should be declared to be long-lived and free from anxieties, obstacles and miseries.

Sloka 22 : If Mars or the Sun occupy the 9th house and the lord of the latter be in a Dussthana or betwixt two Malefics, the effect will be the demise of the father of the native soon after his birth.

Notes: If the death does not take place immediately, it may take place in the Dasa of the Sun or Mars:

Sloka 23 : If the Sun in the case of a days-birth or Saturn in the case of a night-birth be well placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

Sloka 24 : If the luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. But if they be aspected by Jupiter, the child will be long lived- and happy.

Sloka 25 : If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics or if the Sun be in a Dussthana, the child concerned lives under the care of a foster-father.

Sloka 26 : If the 9th house or its lord being in a moveable sign is conjoined with or aspected by Saturn and if the lord of the 12th, house be strong, the child born is sure to be adopted by another.

Sloka 27 : If a benefic planet occupy the 10th house and the lord of the latter in full strength be in a Kendra or Kona position identical with its Swakshetra or exaltation sign, or if the lord of the

Lagna be in the 10th, the person concerned will be revered by all, widely renowned, and disposed to do always virtuous deeds. His affluence will be similar to that of a king and he will be long-lived.

Sloka 28 : If the Sun or Mars occupy the 10th house, the native concerned will be a great and mighty personage and liked by the people. If the lord of the 10th house should also be well-placed, he will be able to accomplish great undertakings involving much valour and heroism. He will perform some beneficial acts commended by the good if the 10th house be occupied by benefics. But if Rahu, Saturn and Ketu be posited in the 10th house, the result will be that the person concerned will do sinful and wicked acts.

Sloka 29 : Note the following two Bhavas: (1) the Bhava owned by the planet associated with the lord of the 11th house and (2) the Bhava occupied by the lord of the 11th. The (gain) acquisition of things (or objects) connected by the Bhavas concerned may be predicted. A similar guess may be made also through planets occupying the 11th house.

Sloka 30 : Note the following two Bhavas: (1) the Bhava owned by the planet if any occupying the 12th house; (2) the Bhava occupied by the lord of the 12th. The loss of things connected by these two Bhavas should be predicted.

Sloka 31 : One ought to predict the success or acquisition of a Bhava (1) when the lord of the Lagna during his transit arrives at a sign which happens to be a Trikona sign to the Rasi or Amsa occupied by the lord of the Bhava in question; or (2) When he comes to the Bhava itself, or (3) when the lord of the Bhava transits a sign which is triangular to the sign or Amsa occupied by the lord of the Lagna, or (4) when he comes to the Lagna itself, or (5) when the two lords (i.e., of the Bhava and the Lagna) come in conjunction or aspect each other. The same event may likewise be predicted when the Karaka of the Bhava in question comes during transit in conjunction with the lord of the Lagna or the lord of the house occupied by the Moon.

Sloka 32 : Find out the Rasi and Amsa occupied by the lord of the Bhava under consideration. When Jupiter in his transit comes in trine to this Rasi or Amsa, the realisation of the (good) effect of the Bhava may be expected.

Sloka 33 : Whenever the lords of the Lagna and the 6th house come in conjunction, (while in transit) the enemy of the native will come under his control, if the lord of the 6th house is weaker than the lord of the Lagna. Otherwise, the contrary will be the result.

Sloka 34 : If there should be enmity between the lord of a Bhava and that of the Lagna due to natural or temporal causes, or their being posited in the 6th and 8th places with respect to each other, envy, rivalry or jealousy will arise to the native with the person denoted by the Bhava during the transit of these planets. But if there should be friendship natural or temporary-between the aforesaid two planets, one ought to predict new friendship being, formed when the planets also conjoin in their transit.

Sloka 35 : Whenever the lord of the Lagna comes in conjunction (while in transit) with the lord of any particular Bhava under consideration, the success (or gain) of the Bhava may be expected, if the lord of the Bhava be strong. Otherwise, the effect will be different. Similar scrutiny may also be made by reckoning from the Moon instead of from the Lagna.

Thus ends the 16th Adhyaya on "the general effects of the 12 Bhavas" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XVII**

Sloka 1 : With respect to any Bhava, when Saturn in his transit should arrive at the Rasi and Navamsa occupied by the lord of the 8th or the 12th house reckoned from that Bhava, the total destruction of that Bhava should be expected the same will be the case if Saturn transits houses that are triangular to these two houses.

Sloka 2 : Ascertain the Rasi and Navamsa occupied by (1) the lord of the 8th house, (2) Gulika, (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the Lagna). When Saturn transits that Rasi or Navamsa or its triangular position, death may happen.

Sloka 3 : Find the lord of the decanate that is rising, Find also the lord of the 8th house as also that of the 22nd decanate. When Jupiter transits the Rasi or Amsa occupied by any of these 3 planets, or its triangular position, death may take place.

Sloka 4 : When the Sun transits (1) the Rasi that represents his own Dwadasamsa, (2) the Navamsa Rasi occupied by the lord of the 8th house, or (3) the Navamsa Rasi occupied by the lord of the Lagna or their Trikona position, death may be expected.

is another reading in the 2nd line. According to that Jupiter takes the place of the Sun.

Sloka 5 : When the Moon transits the Rasi or Navamsa occupied by the lord of the 8th house or the Sun or their triangular house, death may take place. All these (the above stated) should, be considered with reference to the Lagna or the Moon.

Sloka 6 : Subtract the figures of Yamakantaka from those of the lord of the rising sign. Subtract the figures of the Moon from those of Saturn. Find out the Rasi and its Navamsa indicated by each of these differences. When Jupiter transits the Rasi or Navamsa indicated in either of these results or their Trikona position, the native's death will take place. Subtract the figures for Mars from those of Rahu. When Jupiter comes to occupy the Navamsa or the Rasi thus indicated by the difference, the death of a brother may happen.

Sloka 7 : Subtract the figures for Yamakantaka from those of the Sun. When Jupiter transits the Rasi or its Navamsa thus found or its triangular position, the death of the father may happen. Subtract the figures for, Mandi from those of Yamakantaka. When Saturn transits the Rasi or Navamsa thus found or its triangular position, the same event may happen. Subtract the figures of the Moon from those of the Sun; during Jupiter's transit through the Rasi or Navamsa thus indicated or its triangular position, the death of the mother may come to pass. The same event

may also happen when Saturn passes through the Rasi or Navamsa indicated by subtracting the figures of Mandi from those of the Moon, or its triangular position. (XII-80).

Sloka 8 : Subtract the figures of Yamakantaka from those of the planet ruling the 5th star reckoned from the natal one. When Jupiter transits the house indicated by the result or its Trikona position, the son's death may be expected.

Sloka 9 : Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with his death.

Sloka 10 : Subtract the figures for Saturn from those of Mandi and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at this Navamsa or the Rasi thus found or their triangular position, death will take place. The same event may also happen when Saturn arrives at the particular Drekkana of the particular Rasi indicated by the aggregate of the figures of the five Upagrahas reckoned from Dhuma.

Sloka 11 : Find out the Rasi and its Navamsa indicated by the sum-total of the figures for the Lagna and Mandi. The Rasi and its Navamsa, say the Astrologers, will give the due to the particular month and the portion thereof in a year in which a person's death may be expected to happen; (i.e., when the Sun arrives at this particular Rasi and the particular Navamsa thereof, the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon; and the rising sign will be denoted by the total of the figures for the Lagna, Mandi and the Moon.

Sloka 12 : Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and when the Lagna is the Rasi occupied by the lord of the sign denoted, by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

is another reading in the 4th Pada, The translation will be "or when the Sun transits the Rasi and Amsa denoted by the aggregate of the figures ....."

Sloka 13 : Multiply by 9 the figures for Mandi and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

Sloka 14 : Subtract the figures of Yamakantaka from those of the lord of the rising sign and find out the Rasi and its Navamsa indicated by the difference, When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

Sloka 15 : Find out the sign of the zodiac indicated by the sum-total of the figures for the lords of the 6th, the 12th and the 8th Bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

Sloka 16 : Find the Rasi, etc., occupied by the lord of the decanate that is rising. When Jupiter transits this position or its Trikona, the native meets with death. When Saturn transits the house owned by the lord of the decanate of the 8th house, or its Trikona, the same event may be predicted.

Sloka 17 : Find the weakest of the three sets of planets, viz., (1) the lord of the Lagna and the lord of the 8th house and (2) the lords of the 22nd decanate, both counted from the Lagna and the Moon, and (3) the Moon and Mandi. When Saturn transits a Trikona position to the Navamsa of any of the above planets, death may happen.

Sloka 18 : Find the Rasi representing the Navamsa occupied by the lord of the Lagna. See how far it is removed from Mesha. When Saturn transits a Rasi so far removed from the Rasi occupied by the lord of the 8th house, death may happen, say those conversant with the various schools of astrology.

Notes: For example assume that person is born in Simha Lagna and the Sun is in Chitra-3. The lord of the ascendent in, Navamsa and is removed 7 Navamsas from Mithsha. When Saturn transits in the 7th house from Jupiter, the lord of the 8th house, death may be predicted.

Sloka 19 : Death may also happen when the Moon in her transit passes through the house occupied by the lord of the 22nd decanate counted from that of the Moon at the time of birth, or its Trikona position or through the Lagna Rasi, the 8th house or the 12th house.

Sloka 20 : When the Sun passes through the Rasi occupied by the lord of the 8th house, and the Moon through the Rasi occupied by the Sun or through the asterism occupied by the lord of the 8th house, demise will happen.

Sloka 21 : When Saturn transits (1) the Rasi that is triangular to the one occupied by Gulika in the case of those born in the night or (2) the 7th Rasi therefrom in the case of those born in the day, death may happen.

Sloka 22 : When Jupiter in his transit passes through the Rasi indicated by the sum of the figures for Jupiter and Rahu or through its trines, death may be apprehended.

Sloka 23 : When Saturn goes to the house occupied by the lord of the decanate of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the Rasi owning the Navamsa occupied by the lord of the 8th house.

Sloka 24 : When Saturn in his transit passes through the Rasi and Amsa occupied by him at birth or its trines, death may be expected. The same event may be apprehended when Saturn transits the Rasi and Amsa occupied by the lord of the sign occupied by the Moon at birth or of the 8th house or its trines.

Sloka 25 : If the birth be at night, death will happen when Saturn transits through the Rasi occupied by the Moon or through the Amsa indicated by the Rasi occupied by Mandi; if the birth be at day, death may be expected when Saturn transits the Rasi occupied by the Sun or through the 7th, the 5th or the 9th from that occupied by the Sun.

Sloka 26 : Ascertain how far Mandi is removed from the lord of the 8th house. When Saturn in his transit arrives at the Rasi so far removed from Mandi, death may happen; so say the revered preceptors.

Sloka 27 : When the Sun transits the 6th, the 7th or 12th place reckoned from Venus at birth, death is sure to happen; this is the verdict of preceptors.

Sloka 28 : Find out where the following planets are posited at birth: (1) the lord of the 8th, (2) the lord of the 12th, (3) the lord of the 6th, (4) the lord of the 8th house decanate i.e., 22nd decanate and (5) Mandi. When Saturn, Jupiter, the Sun and the Moon in their transit pass through these houses, death may take place. The same may also happen when these transit the Navamsas of the five planets stated above or their Trikona positions.

Thus ends the 17th Adhyaya on "Exit from the World" in the work Phaladeepika composed by Mantreswara.

### **ADHYAYA – XVIII**

Sloka 1 : If at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work; if the Sun be conjunction with Mars, the person born will be intent on doing sinful deeds; if he be associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the Yoga will be cruel and interested in helping others. If the Sun and Venus be together at a birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn, the person born will be clever in working in metals or in various sorts of pottery.

Sloka 2 : If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, spirituous drinks and earthen jars; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the Yoga will speak sweetly and modestly, be clever in interpreting, and endowed with good luck and fame. When the Moon is in conjunction with Jupiter, the person born will be over-powering (his enemies), but fickle minded; he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

Sloka 3 : If Mars and Mercury be together, the person born in the Yoga will be a dealer in herbs, plants, barks, oils and drugs. He will be clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a wrestler, skilful, addicted to other people's wives, or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

Sloka 4 : When Mercury and Jupiter are in conjunction, the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others and addicted to licentious pleasures. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife, and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the yoga will be a barber, a potter or a cook.

Sloka 5 : If Venus and Saturn be together at a birth, the person affected by the Yoga will be shortsighted, will get his wealth augmented through a young woman, (His marriage will be a keynote to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the Yoga.

Sloka 6 : If the Moon in Mesha be aspected by Mars, the person born will be a king; if by Mercury, he will be learned; if by Jupiter, he will be a king, if by Venus, he will be equal to a king; if by Saturn, he will be a thief; and if by the Sun, he will be poor. The Moon in Taurus (Vrishabha), aspected, by Mars and other planets in order-will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively.

Sloka 7 : If the Moon occupy Mithuna and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned, (4) fearless, (5) a weaver and (6) poor respectively. The Moon in Karkati if aspected by Mars and other planets will make the person born respectively (1) a warrior, (2) learned, (3) a wise man, (4) a king, (5) a dealer in iron, copper, etc., and (6) a sufferer from eye-disease.

Sloka 8 : If the Moon occupies Simha and is aspected by Mars and other planets, the person born will be (1) a king, (2) an astrologer, (3) wealthy, (4) a king, (5) a barber and (6) a king respectively. If at a birth the Moon be in Kanya and be aspected by Mars and other planets; the person born will be (1) clever, (2) a king, (3) head of an army, (4) skillful in all matters, (5) a landlord, and (6) a king respectively.

Sloka 9 : The effect of the Moon in Tula being aspected by Mars and other planets will in their order make the person born (1) a rogue, (2) a king, (3) a man working in gold (gold-smith), (4) trader, (5) a tale-bearer and (6) wicked respectively. If the Moon be in Vrischika and is aspected by Mars and other planets taken in order, the person born will be (1) a king, (2) a father of twins, (3) a king, (4) a washerman; (5) one defective of some limb and (6) moneyless respectively.

Shrujivi and are two other readings for in the fourth quarter of the Sloka.

Sloka 10 : If, at the time of birth, the Moon occupies Dhanus and be aspected by Mars, the person concerned will be a cheat; if aspected by Mercury, he will be a cheat; if aspected by Jupiter, he will be a ruler of the earth; if by Venus, he will be a support to many people; if by Saturn, he will be a rogue and if by the Sun, he will be an arrogant fellow. If at the time of birth the

Moon occupies Makara and is aspected by Mars and other planets in their order, the person born will be (1) a king, (2) a king, (3) a king, (4) a learned or wise man, (5) wealthy, and (6) poor respectively.

Sloka 11 : If at the time of birth the Moon occupies Kumbha and is aspected by Mars and other planets taken in order, the person concerned will be (1) addicted to other people's wives, (2) a king, (3) lord of men, (4) one fond of women not his own, (5) best of kings and (6) respected by men, respectively. If the Moon occupies Meena and is aspected by Mars and other planets taken in order, the person born will be (1) a sinner, (2) witty, (3) a king, (4) a learned man, (5) one intent on doing what is sinful and (6) a sinner respectively.

Sloka 12 : If at a person's birth the Moon occupy a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city if the Moon in the above position be aspected by Mars, he will be fond of killing; if by Mercury, he will be skilled in close fighting; if by Jupiter, he will be a king; if by Venus, he will be rich; and if by Saturn, he will promote quarrels. If at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars, he will be addicted to other people's wives; if by Mercury, he will be a good poet; if by Jupiter, he will be the author of good literary works; if by Venus, he will be intent on having all comforts; if by Saturn, he will unite with other people's wives.

Sloka 13 : If at the time of birth the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor; if by Mars, he will be a thief; if by Mercury, he will be the chief of poets; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music; and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa and be aspected by the Sun, the person concerned will be lean; if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be a servant under a woman; and if by Saturn, he will be devoted to his duties.

Sloka 14 : If at the time of birth, the Moon be in a Navamsa of Simha and be aspected by the Sun, the person concerned will be of an angry temperament; if by Mars, he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure; if by Jupiter, he will become a great lord; if by Venus, he will be childless; and if by Saturn, he will do cruel acts. If at the time of birth the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

Sloka 15 : If at the time of birth the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy; if by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be

irascible. In the same manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.

Sloka 16 : What has been declared here (in Slokas 12-15) as Amsaphala due to the Moon being posited in the Amsas of the Sun and other planets should be understood to be the effects derived from the Navamsa division. The effects that have been declared as resulting from the Moon in the several signs being aspected by the various planets should be applicable in the case of the Dwadasamsas also.

Sloka 17 : The good effects described above will be full, middling and little according as the Moon occupies a Vargottama, his own Navamsa or the Navamsa of another planet. In the case of bad effects; it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

Thus ends the 18th Adhyaya on "Conjunctions of two planets" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XIX**

Sloka 1 : The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased, bestowed upon him the knowledge of accurately determining their effects (on births in this world.) Being convinced after many tests that they are unailing, take out only the essence from the astrological scriptures containing his famous sayings and set forth the famous 'Maha Dasa.'

Sloka 2 : Count the stars from Kritika in groups of nine. The planets presiding over the Dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus, and their respective years are 6,10, 7,18,16, 19, 17,7 and 20.

Sloka 3 : At the time of birth, find, out the number of Ghatikas, etc, still to be, traversed (by the Moon) in the star he is in. Multiply this by the number of years allotted to the ruler of the star and divide the product by 60. The quotient-will be the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 12 and dividing by 60 and the remainder again into days by multiplying by 30 and dividing by 60 and so on.

Sloka 4 : Note the exact position of the Sun in the zodiac at the time of birth. When, the Sun in his next round arrives at -the' same position, it is considered as one solar year, which is also the year taken for the Ududasa system. By subdividing the same, days are also calculated.

Sloka 5 : If at a birth the Sun be badly placed, he will during his Dasa promote quarrel, sudden displeasure of the sovereign, diseases among relatives, wandering with other, intolerable mental anguish, and danger from fire to concealed wealth, grain, sons and wife.

Sloka 6 : If at a birth the Sun be posited in a good house, he will during his Dasa bring on acquisition of wealth through cruel deeds, journeys, kings and quarrels, roaming through forests and mountains, wide fame, success in business, severity, attachment (devotion) for ever to one's duty and happiness.

Sloka 7 : During the Moon's Dasa, there will be tranquility of the mind, success in all business good food, acquisition of wife, children, ornaments, clothes gems, cows and lands. The a person will honour Brahmins.

Sloka 8 : Everything ought to be declared after examination of the Moon's strength. In the first period of ten days of the lunar month, the Moon is of moderate strength. During the middle period of ten days, his strength is full, and he is therefore very auspicious. During the third period often days, his strength is on the wane and the effect also will be gradually declining.

Sloka 9 : During the Dasa of Mars, the person concerned gets wealth through fire, the King, fighting and the like there will be influx of money by administering medicines, falsehood, cheating and various cruel actions. He will be always bothered (afflicted) by bilious complaints, impurity of blood and fever; he will have intrigues with low fern ales; he will quarrel with his wife, children, relations and elders, and thereby suffer misery; and he will take delight in (enjoying) other's fortune.

Sloka 10 : When Mercury's Dasa is operating, there will be meeting of friends, personal comforts, fame through the applause of the learned, favour from elders, cleverness in (one's) speech, help other, happiness to one's wife, children, friends, etc., acquisition of fame.

Sloka 11 : During Jupiter's Dasa, the person concerned will perform some virtuous deed, acquire children, will be honoured by the sovereign and will receive praise from great men; there will be acquisition of elephants, horses and vehicles, meeting of wife, children and friends, and accomplishment (fulfillment) of one's desires.

Sloka 12 : During the Dasa of Venus, the person concerned will obtain materials and facilities for his sport and happiness, good vehicles, cows, gems, ornaments, treasure. He will have enjoyment in the company of young damsels, intellectual pursuits, voyage. He will do auspicious deeds and accept presents from the sovereign.

Sloka 13 : During the Dasa of Saturn, the person concerned may expect his wife and children to be troubled by gout, rheumatism or similar windy diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants absence from his residence and destructions or loss of a sudden of his relations, lands, happiness and wealth.

Sloka 14 : During Rahu's Dasa, the person may expect trouble from the sovereign, thieves, poison, fire and weapons, sickness to children, ruffled mind, loss of relations, insult from base people, scandal due to a breach of decoram, ejection or dismissal from an office, insulting treatment such as receiving kicks and failure of the business undertaken.

Sloka 15 : If Rahu be associated with a benefic and occupy auspicious houses his Dasa period will be fully auspicious, and will lift (raise) the native to affluence on a par with the king. The native will have all his desires fulfilled enjoying happiness in his house. There will be steady accumulation of wealth and he will become widely renowned.

Sloka 16 : Astrologers say that Rahu in Kanya, Meena or Vrischika, gives the person concerned, during his Dasa, honor and happiness, lordship of lands, carriages and servants. All these, however, are liable to be lost at the conclusion of the Dasa.

Sloka 17 : During Ketu's Dasa, the person concerned will have troubles from enemies, thieves, the sovereign, wounds from weapons disease due to excessive heat, false calumny, a stigma to his family danger from fire and absence from his own country.

Sloka 18 : When the Dasa of the Sun is in progress, the general effects to be noted will be accumulation of wealth by cruel acts, through kings and battle. There will be trouble from fire and beasts, inflammation of the eyes, dental and abdominal disorders, serious trouble to wife and children, separation from revered seniors and parents, destruction of servants and loss of property.

Sloka 19 : During the Moon's Dasa, the person concerned will get money through Vedic hymns, Dieties, Brahmins and royal favour. He will secure wealth and lands through women. He will further have a profusion of flowers, clothes, ornaments, perfumes and objects of enjoyment of varying tastes. There will be misunderstanding with the wicked loss of fortune and he will suffer from Rheumatism or gout.

Sloka 20 : During the ripening of Mars, Mahadasa, there may be attempts of money-making through lands, litigation and the sovereign; He will also acquire more cattle and lands. There will be quarrels with his brothers and sons. He will like to resort to the society of wicked women and suffer diseases arising from bile, blood, as well as through fire. He will also have loss of wealth.

Sloka 21 : At the time when Rahu's Dasa is in progress, the person concerned will become wicked in disposition, or will suffer from a terrible disease, which cannot be diagnosed. He will lose his wife and children. There will be danger from poison and trouble from enemies and he will suffer from troubles arising from eyes and head. There will be misunderstanding with friends and cultivators, and he will acquire displeasure from the sovereign.

Sloka 22 : During the Dasa of Jupiter, the person concerned will get new clothes and such other objects, will have attendants, retinue and similar grandeur, and will command intense respect and dignity. There will be acquisition of children, wealth and friends. He will further receive adoration for the eloquence of his speech. He will suffer separation from his elders, have ear disease and phlegmatic troubles.

Sloka 23 : At the time when Saturn's Dasa is in progress, the native will acquire wealth consequent on war, or dislocation in the country; he will get servants and old women; will have

acquisition of cows buffaloes and bulls; and trouble to children and wife. He will suffer from windy and phlegmatic diseases, and piles, and a burning sensation in the legs, hands and other limbs.

Sloka 24 : During the Dasa of Mercury, the person concerned will get always the benefit of spiritual preceptors. He will get wealth through Brahmins, and will acquire new lands, cows and, horses. He will worship great men and Gods and acquire immense wealth. Diseases resulting from wind, heat and phlegm will also torment him.

Sloka 25 : During Ketu's Dasa the person will have sorrow and confusion caused by females, trouble from the rich and loss of wealth; he will do in justice to others. He will suffer banishment from his country. There will be suffering from Dental trouble, leg pain, and phlegmatic troubles.

Sloka26-During the Dasa of Venus there will be acquisition of wife, jewels, clothes, lustrous gems, wealth, ornaments, horses, comforts of the couch, land seats. There will also be augmentation of wealth by trade, agriculture and voyages, and anxiety, mental anguish, separation (or demise) of parents and elders and misery to one's relatives.

Thus ends the 19th Adhyaya on "Dasas and their Effects" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XX**

Sloka 1 : This Chapter will briefly indicate, the effects of a planet owning, a Bhava, when he is strong, or the effects of the said planet when he is weak, and the inevitable effects that one has to undergo under the circumstances.

Sloka 2 : When the Lagna possesses maximum strength, the native will during the Dasa of the lord of the Lagna rise to a place of eminence in the world, will be happily placed in life, will be physically strong will have a brilliant appearance; and his prosperity will be on the increase as his life progresses just as the Moon's digits in the bright half of a month.

Sloka 3 : During the ripening of the Dasa of the lord of the 2nd house, one ought to predict success or acquisition to family, acquisition of good daughters, good meals earning money by lectures, eloquence in speech and the consequent approbation of the audience in the assembly.

Sloka 4 : During the Dasa of a planet that is strong and owns the 3rd house one ought to expect help and co operation from brothers, hearing of agreeable news, (opportunity for) the exhibition of one's valour, leadership in an army, attainment of some honour. He will receive support from people and his good qualities will be well appreciated.

Sloka 5 : Help to relations, success in agriculture friendship with females, acquisition of vehicles, new land, new house, wealth, higher status (promotion in one's appointment), all these may be expected during the ripening of the Dasa of the planet owning the 4th house.

Sloka 6 : During the Dasa of the lord of the 5th house, the native may expect the birth of a son, merriment in company of relations, or the post of a councillor under kings. He will (command),

feed others and enjoy all kinds of (cooked dishes) dainties in plenty. He will accomplish acts meritorious winning the approbation of the virtuous.

Sloka 7 : In the ripening of the Dasa of the lord of the 6th house, the native will be able to subdue : all his enemies by exhibition of valour. He will enjoy perfect health, will be highly liberal-minded, will be very powerful and will live in all splendour and prosperity.

Sloka 8 : During the Dasa-period of the lord of the 7th house, the person born acquires new clothes, jewels, new bed, etc. He will be happy, will enjoy all pleasures in the company of his loved. He will be very powerful or virile and perform marriages or similar auspicious festivities in his family and undertake pleasure-trips.

Sloka 9 : During the Dasa-period of the lord of the 8th house, if the planet is strong, one ought to expect the complete discharge of debts; his own elevation, cessation of quarrels, and acquisition of buffaloes, cows, goats and servants.

Sloka 10 : During the Dasa-period of the lord of the 9th house, the person born will, in the company of his wife, sons, grand children and relations, enjoy continuous prosperity, happiness and wealth, will perform meritorious deeds, receive royal favor and will exhibit reverence to Brahmins and Gods.

Sloka 11 : During the Dasa of the lord of the 10th house, the person concerned will successfully complete any undertaking commenced by him; he will lead a happy life; he will become widely renowned; settle himself on a permanent position; he will be tactful and amicable in disposition and will command great respect.

Sloka 12 : During the period when the Dasa of the lord of the 11th house is in progress, the person concerned will have an interrupted influx of wealth, well meet with his kith and kin, will be served by servants and slaves, and there will be domestic happiness and great prosperity.

Sloka 13 : When the Dasa of the lord of the 12th house is in progress, the person will be extravagant for the cause of the good. He will do meritorious acts, and thus ward off the several sins already committed. He will also get royal honours.

Sloka 14 : The effects of the Dasa periods of planets that are retrograde or that occupy their own, exaltation or friendly houses or are placed in good houses (position other than the 6th, the 8th or the 12th) will be as those described so far. I shall now set forth the effects of the Dasa of planets occupying inimical or depression house, or that have been eclipsed (become invisible) or that happen to be in the 6th, the 8th or the 12th house.

Sloka 15 : When the lord of the Lagna is badly placed, the person concerned will during the Dasa of that planet be imprisoned. He will lead the life incognito, will suffer from fear, disease and mental anxiety, will participate in a funeral rite, will suffer loss of position and other misfortunes. If the lord of the 2nd house be in a similar position, the person will during the said planet's Dasa behave stupidly in a public assembly, will not be true to his word or his family, will receive evil

tidings, or write bad letters suffer eye-trouble, will be foul-tongued, spend heavily and will incur Royal displeasure.

Sloka 16 : If the lord of the 3rd house be posited in a Dussthana, the person concerned: may expect the demise of his brother during the planet's Dasa; evil counsel will prevail in his undertakings, and there will be trouble through secret machinations of internal enemies, humiliation, discomfiture and loss of pride thereby. If the lord of the 4th house be weak, he will during his Dasa cause distress to the native's mother, sickness to his dear friends, danger to his lands trouble from planets destruction of cattle, etc., and danger from water.

Sloka 17 : When the lord of the 5th house is deficient in strength, the person concerned will during the planet's Dasa lose a son. He will have aberration of mind, deception, a wearisome wandering, trouble in the stomach, displeasure of the sovereign and bodily weakness. During the Dasa of the planet that is weak and owning the 6th house, the native will be troubled by thieves, suffer reverses, defeat (subjugation and various diseases). He will do wicked acts and servile duties. He will be despised and scandalised and will suffer from wounds.

Sloka 18 : During the Dasa of the lord of the 7th house who is weak, there will be distress to the native's son-in-law; there will be separation from his beloved. Something untoward will happen to him through the opposite sex. He will have intrigues with wicked women, suffer from diseases in his private parts, and will be wandering. When the Dasa of the lord of the 8th house in progress (and when he is weak), the person concerned will suffer from excessive sorrow, want of sense, carnal appetite, jealousy, unconsciousness, poverty, fruitless rambling, calumny, sickness, humiliation and death.

Sloka 19 : If the lord of the 9th house whose Dasa is in progress be weak, the person will have to incur the wrath (severe displeasure) of the deity that had been worshipped formerly and suffer something untoward: there will be trouble to his wife and children; he will do wicked acts; one of his elders and his father may die; and he may suffer from penury: When the lord of the 10th house Dasa is in progress is not strong, anything done by the native becomes fruitless; he will further suffer loss of honour, will be wicked in his behaviour will absent in foreign places. There will be inauspicious happenings. He will lead a bad life and suffer troubles.

Sloka 20 : During the Dasa of the planet that is weak and owning the 11th house the native will have to hear evil tidings. There will be trouble to a brother or sickness to children; he will suffer misery, deception and ear disease. When the Dasa of the planet that is weak and owning the 12th house is in progress, the person concerned will suffer from various diseases, dishonour and bondage. All his wealth will disappear like the (waning) Moon in the dark half of a month.

Sloka 21 : Whatever has been started in the Chap on Definitions (Adh. I), whatever has been mentioned as belonging to the presiding planets (Adh. II), whatever calling is declared appropriate in the Chapter on profession (Adh. V), whatever diseases have been described as due to the several planets (Adh. XIV), whatever has been spoken of as the effect of the aspect or

association with the planets (Adh. XVIII), or of the presence of planets in Bhavas or of the lords of the several Bhavas or the lords being associated with others, (Adh. XV, XVI, XVII,) all this, must be duly assigned to the planets concerned in their respective Dasas.

Sloka 22 : The Dasa of a planet occupying a Yargottamamsa will give favourable results. It will be mixed when the said planet is eclipsed or is in depression. When the Dasa and Apahara belonging to two planets both of whom own or occupy the 8th, the 12th or the 6th house are in progress, the effect will be unfavourable.

Sloka 23 : During the Dasa period of a mollified planet when the sub-period of a planet ruling the 3rd, the 5th or the 7th star (reckoned from the natal star) is in progress or the Bhukti of the lord owning the Janma Rasi or the 8th house there from is passing, the person concerned will have troubles from thieves and enemies and will suffer much misery.

Sloka 24 : If in the order of main Dasa, the fourth happen to belong to Saturn, the sixth to Jupiter, the fifth to Mars or Rahu, everyone of these will prove dangerous. So also will be the Dasa period of a planet occupying the end of a sign or owning (Dussthana 6th, 8th or 12th).

Sloka 25 : If Mars be posited in an Urdhavamukha Rasi (vide 1-8 supra), or the exaltation sign identical with the 10th or the 11th house, his Dasa-period will secure to the native concerned a kingdom. After subduing his enemies, he will become a renowned king endowed with a large number of vehicles and a huge army and he will feed many people.

Sloka 26 : If Venus, uneclipsed and free from association with a malefic planet, be in his own or exaltation Rasi identical with the 12th, the 10th or the 11th house, the person concerned will during the said planet's Dasa-period, get many gems and precious stones, have his intellect expanded, will become immensely affluent and praised by many people.

Sloka 27 : All benefics, if placed in depression, inimical, the 6th or the 12th houses, will only produce untoward results, while malefics similarly placed will give in their Dasa-periods incalculable (intense) miseries.

Sloka 28 : During a planet's Dasa-period, when a Bhukti of a planet inimical to the Dasanatha, or of a planet occupying the 6th house (or an inimical house) or of a planet inimical to the lord of the Lagna is in progress, the native concerned will have to apprehend danger from his enemies, and loss or change of position; even the person who has all along been friendly will turn out hostile to him.

Sloka 29 : Whichever Bhava counted from the Dasanatha is occupied by the Bhuktinatha, it is only the effects arising from that Bhava that will come to pass in that Bhukti. When the Bhuktinatha occupies the 6th; the 8th or the 12th house reckoned from the Dasanatha, the effect will be unhappy. At other houses, it will be good.

Sloka 30 : The good influence of planets is at its maximum, three quarters, a half, a quarter, a half minimum or nil according as the planets are in the exaltation sign, Moolatrikona, Swakshetra, friendly sign, inimical sign or depression sign respectively. The proportions given above are with

respect to benefics or lords of benefic houses. In the case of malefics, or lords of malefic houses, it will be reverse. When a planet is in combustion (conjunction with the Sun), its effect will be similar to that in depression. (Cf. VII-58).

Sloka 31 : Out of the planets Saturn, Mandi, Rahu, the lord of the 22nd decanate and the lord of the 8th house and the lords of the Navamsa Rasis occupied by these planets, find which is the weakest. It is only the Dasa of that planet that will prove fatal, and the demise will happen when Saturn during his transit passes through an untoward house (viz., 6th, 8th or 12th).

Sloka 32 : Out of the two sets of planets, viz., (1) the lord of the house occupied by the lord of the 8th house, and the lord of the Navamsa occupied by the lord of the 8th house and (2) the lord of the 22nd decanate and the lord of the rising decanate, find, which planet in each pair is stronger. When the Dasa of this stronger planet is in progress, and when Jupiter during his transit passes through the Rasi and Navamsa occupied by the lord of the 8th house or its triangular position, the death of the person concerned may come to pass.

Sloka 33 : If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna, be in Kendras at a birth, the middle portion of the life is good. Planets in Prishtodaya signs give good results in the end; those in Ubhayodaya signs, in the middle; and those in the Sirshodaya signs, in the beginning. (Cf. XXII-5).

Sloka 34 : When a planet whose Dasa is in progress happens to pass through (in transit) his Swakshetra, exaltation or a friendly house, he will promote the prosperity of the Bhava it represents when counted from the Lagna, provided the said planet is endowed with full strength at the birth time as well.

Sloka 35 : When a planet whose Dasa is in progress be weak, eclipsed by the Sun's rays, in depression or inimical house at birth, he will during his transit through any house cause the: total destruction of that Bhava.

Sloka 36 : When the Moon in her progress is in a Rasi which happen to be the exaltation sign of the lord of the Dasa, or a friendly house, the 3rd, the 6th the 10th, the 11th, a Trikona or the 7th house with respect to the lord of the Dasa, the effects will be happy If the Moon's place (during transit) be different, the effects will be far from happy.

Sloka 37 : If the planet whose Bhukti is in progress should during the course of his transit at the time pass through his depression or inimical house or become eclipsed there will be much misery. Should he pass through his own, exaltation house or be retrograde, the effects will then be good.

Sloka 38 : In the case of a planet whose Bhukti auspicious the good effect will be manifested when the Sun enters the planet's exaltation sign. The same effect will be, felt when Jupiter transits the place. As regard the planet whose Bhukti is in auspicious (i.e., capable of yielding bad or evil effects), the evil effects will be felt when the Sun in his transit passes through the Bhukti-lord's depression or inimical sign.

Sloka 39 : Rahu will give effect good or bad as the case may be-according to the nature of the planet he associates with. That planet though good and auspicious by himself will, on account of his association with rahu, specially cause evil at the concluding portion of his dasa.

Sloka 40 : The 2nd and the 7th (house) are termed the two death producing houses. If the lords these or the planets posited therein, are powerful they cause death during their Dasa. Should the lord of the 8th or the 12th house be very weak, the demise may be expected during the Bhukti of either of the two.

Sloka 41 : The Dasa of a planet owning a Kendra will be inauspicious if he is a Shubha, and auspicious if he is an Asubha. The Dasas of all planets who own Trikona houses (1, 5, 9) will be auspicious. The lords of the 3rd, the 6th and the 11th houses even if they be Shubhas will cause only evil. The lord of the 8th house, if he should also happen to be the lord of the Lagna will prove auspicious. The Sun or the Moon even if he should happen to own the 8th house will give only good effects. These are the effects of the several Dasas according to Parasata's opinion.

Sloka 42 : The lord of a Trikona house posited in a Kendra or the lord of a Kendra in a Trikona house will prove auspicious to the native. These two planets during their Bhuktis in each other's Dasas will help each the other and thus co-operate to make the period auspicious.

Sloka 43 : All planets do not produce good or bad effects to the native befitting the Bhavas they own, during the ripening of their own Bhuktis in their respective Dasas.

Sloka 44 : Find what all planets are related (vide XV-3D supra) to the particular planet whose Dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad), i.e., holding a posit on coordinate to the one under reference. It is only in the Antardasas or Bhuktis of these planets that this original planet will in his main Dasa manifest his effect.

Sloka 45 : The lords of a Kendra house and a Trikona house even if they should by themselves be capable of causing evil (owing to their happening to be owners of other bad houses) become powerful, by their mere relationship (vide. XV-30 supra), to produce Yoga and make the native prosperous.

Sloka 46 : If out of the lords of the 5th and 9th, one of them happen to be related (vide XV-30 supra) to a strong planet owning a Kendra, he becomes a Yogakaraka, i.e., powerful in promoting the prosperity of the native.

Sloka 47 : If the lord of a Kendra be (in conjunction) associated with the lord of a Trikona, both of them become powerful in promoting the prosperity of the native. Should a lord of another Trikona also be related (vide XV-30 supra), where is the doubt about the native's prosperity being still further advanced.

Sloka 48 : If planets though by themselves bad are related (vide XV-30 supra) to a Yogakaraka planet producing prosperity), they will produce, during their Bhuktis, good effects leading to affluence and happiness.

Sloka 49 : The lord of a Trikona house will during his Dasa and in a Bhukti of the lord of a Kendra house, produce good-effects. Even if the said two planets are not in any way connected (vide XV-30 supra), they will not cause harm.

Sloka 50 : Jupiter and Venus if they should happen to be owners of Kendras become powerful to cause evil. If they should also occupy Maraka houses (2nd and 7th), they become powerful to cause death.

Sloka 51 : Mercury (if he should happen to own Kendra houses) is less powerful. (than Jupiter and Venus in doing evil). The Moon in such a condition comes next to Mercury. Malefics, when they happen to own Kendras will become more and more auspicious in their effects.

Sloka 52 : If Rahu and Ketu should be posited in a Kendra or Trikona they become Yogakarakas, i.e., instrumental in bringing about good to the native if they are connected (vide XV-30, supra) with the lord of one of these (Kendra and Trikona).

Sloka 53 : If Rahu and Ketu occupy houses owned by benefics and are connected (vide XV-30, supra) with any planet, they become auspicious and produce good results in their Bhuktis in the main Dasa of the said planet.

is another reading in the first line.

Sloka 54 : During the Dasa of a Yogakaraka planet, the Rajayoga begins when the Bhuktis of the Karaka planets are in progress. The Bhuktis of malefics which succeed them in their turn increase the same.

Sloka 55 : The following will cause misery to the native: (1) the planet occupying the 8th house; (2) the one aspecting it; (3) the one owning it; (4) the one owning the decanate of the 8th house; and (5) the planet owning the sign occupied by Mandi. Even among these, the one that is the weakest will be responsible for causing the demise of the native and this may happen in, his Dasa or Apahara.

Sloka 56 : The Dasa of a planet fallen from exaltation is termed Avarohini: or descending; while that of a planet in a friend's or exaltation house is named Madhya or middling. The Dasa of a planet proceeding from his depression is called it Arohini or rising. The Dasa of a planet that is actually in his depression or inimical Rasi or in his depression or inimical Amsa is termed Adhama or worst.

Sloka 57 : When a planet even if eclipsed or posited in its depression or inimical house occupies an auspicious sign or Amsa, his Dasa should be pronounced as of mixed effect Mishra phala and is capable of giving good effect in the latter half of the Dasa.

Sloka 58 : Death (of the relative signified by the particular Bhava) will take place in the main Dasa of the planet in the 12th house (reckoned from that Bhava) or of the one owning it, whichever is weaker.

Sloka 59 : If the lord of the Dasa in his transit comes to the Lagna the 3rd, the 6th, the 10th or the 11th house from it, or if the lord of the Dasa comes to the Saphavarga places of the Lagna or

when a friendly planet or a benefic comes to the Lagna, the Dasa will prove auspicious at that time.

Sloka 60 : During the several periods over which a Dasa may extend, the good or evil effect is to be determined which reference to the particular house counted from the Moon, which the lord of the Dasa may occupy for the time being in its progress through its orbit.

Sloka 61 : The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the Upachaya houses with reference to the Dasanatha lord of the Dasa.

Sloka 62 : In the favourable positions mentioned in the previous Sloka, the Rasi occupied by the Moon should represent some one of the 12 Bhavas, Lagna, wealth, etc. at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect of the Bhava represented by the Rasi occupied. In the unfavourable positions, the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

Sloka 63 : in the case of a nativity, one ought to guess the effects after a reference to Saravali, Varahamihira's Hora Satra and the Nakshatra Dasa. While so guessing, one must refer also to the positions of the planets with reference to the Lagna at the time of the query or the Janma Rasi or Lagna at birth and then attempt his predictions. There will not be any material difference between the Prasna Lagna the Janma Lagna, (in the matter of the predictions.)

Thus ends the 20th Adhyaya on the "Dasas of the several Bhava lords and their Bhuktis" in the work Phaladeepika composed by Mantreswara.

### **General Notes**

Sloka 32 : It may be interesting to note why Jupiter has been particularly mentioned for causing the death of the person when he transits through the Rasi and the Navamsa occupied by the lord of the eighth house or its triangular position. The reader will note that Jupiter is the only planet who is exalted in the eighth house from his own sign. It only shows the magnanimity of the planet who is defined to exhibit his full lustre even when he is posited in a bad house as the 8th house. This is because he is a Philosopher.

Sloka 41 : The Sun and the Moon are declared to be auspicious even when they own the 8th houses, i.e. for people born in Makara and Dhanus they are respectively auspicious. This is because the Sun becomes the creator for person born in Makara, while the Moon becomes 'the owner of the house in which lord of Dhanus (Jupiter) is exalted. It is therefore relevant that both these planets should prove auspicious to persons born in Makara Lagna and Dhanus Lagna respectively.

Sloka 54 : The lord of a Kendra and Kona is termed the Yogakaraka.

## **ADHYAYA – XXI - NATURE OF BHUKTIS AND ANTARAS**

Sloka 1 : I shall now clearly explain how to apportion the Bhukti periods in a Dasa and their further sub-divisions as also their effects in their order. Whatever has been here described as effect in the case of any planet, all that should be stated to occur in the planet's Dasa, in his Bhukti land in his Antara.

Sloka 2 : Multiply the years of a Mahadasa by the years of the planet whose Antardasa is required. Divide the product by 120. The quotient will be present the years of the Antardasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months- multiply the remainder by 30 and divide by 120. The quotient will give the days, and so on. The same process should be adopted for calculating the sub-periods in an Antardasa, or their further sub-divisions. In any Dasa, the order of the Bhuktis is similar to that in the Dasas the first Bhukti commencing with that of its lord.

Notes: Bhukti is the Sub-period of a Mahadasa and Antara is the sub-period of a bhukti. A Mahadasa comprises of nine bhuktis ruled by the nine planets, each bhukti similarly covered by nine Antaras each Antara by nine Sukshmas and each Sukshma by nine Pranas. Each Mahadasa commences with the bhukti ruled by the same planet ruling the Dasa. This rule applies to Antara, Sukshma and Prana. The sequence of bhukti, Antara, etc., is in the same order as Mahadasas.

The bhukti period of any Mahadasa may be found out in a very simple way. Multiply the figures of the Mahadasa with that of the corresponding figures of the planet whose whole bhukti is required. The last figure in the product always represents the decimal of a month and the rest represents the total No. of months. For example let us find Mercury bhukti in Saturn's dasa. The years for Mercury is 17 and that for Saturn is 19. The product is 323. Hence, Mercury's sub-period in Saturn's Mahadasa is 32-3 months which is equivalent to 2 years 8 months and 9 days.

Sloka 3 : During the Dasa and bhukti of the Sun, the person concerned will obtain fame through royal favor, lead a wandering life through a wild and hilly country and will acquire wealth. He will suffer from fever, illness caused by excessive heat and may also lose his father.

Sloka 4 : When the Moon has her Bhukti during the progress of the Sun's Dasa, the person will destroy his enemies; his miseries will come to an end there will be accession of wealth. He will be engaged in agriculture, house building and will be joined with friends. If the Moon be malefic, he will suffer from consumption, have fire accident and diseases arising from water.

Sloka 5 : When Mars has his Apahara in the Sun's Dasa, the person concerned will suffer from diseases and wounds; there will be loss of position and trouble from enemies, misunderstandings with his relations, danger from the authorities and loss of wealth.

Sloka 6 : During Rahu's Bhukti, in the Sun's Dasa, fresh enemies, will spring up, wealth will be destroyed or stolen, troubles, will arise and there, will be danger from poison and a desire to please, the senses (sensual pleasures) the native will suffer from severe head ache and eye complaints.

Sloka 7 : Destruction of enemies, acquisition of money through various means, worshipping the Gods every day, adoration of the Brahmins, elders and relations, disease in the ear and pulmonary consumption will distinguish the Antardasa of Jupiter during the Sun's Mahadasa.

Sloka 8 : During the Bhukti of Saturn in the Sun's Dasa, a person should be prepared for loss of wealth, separation from his children, diseases through female sex, loss of elders, abnormal expenditure sudden loss of cloths, utensils and other goods or servants, excessive filth and suffering from phlegmatic troubles.

Sloka 9 : At the time when Mercury's Bhukti in the Sun's Dasa is in progress, the person will suffer from cutaneous eruption (itches), boil (ulcer), leprosy, jaundice, passing wind pain in the belly, hips, etc, destruction of land, and disease arising from the vitiation of the three humours.

Sloka 10 : Loss of friends, misunderstandings with one's relations and family, trouble from enemies, loss of wealth and position, sickness to elders, severe pain in the leg as well as the head-all these may be expected in Ketu's Bhukti in the Sun's Mahadasa.

Sloka 11 : Pain in the head, stomach ache, trouble in the anus, carrying out agricultural operations, loss of house, wealth and corn, accute sickness to children and wife-all these will occur when the Bhukti of Venus in the Sun's Mahadasa is in progress.

Sloka 12 : When the Moon's Bhukti in his own Dasa is in progress; a new daughter will be born; there will be acquisition of a new and clean cloth, and the person born will have company of cultured persons of Vedic class. He will accomplish his mot her's desires and will enjoy the happiness of the couch.

Sloka 13-Duriog the Bhukti of Mars in the Moon's Dasa, the person will suffer from diseases arising from bile, fire and (impurity of) blood, from anxiety, and misery and there will be trouble from enemies and thieves. There will further be loss of wealth and honour.

Sloka 14 : During the advent of Rahu's Bhukti in the Moon's Dasa, there will occur a severe reproach or fault, increase of enemies, diseases to relations, danger from thunder-storm, lightning and illness caused by food, drink, or indigestion.

Sloka 15 : During Jupiter's Bhukti in the Moon's Dasa, the person concerned will take great delight in making gifts and other munificent actions. He will be happy, wear new cloths and ornaments. He will meet with friends and be highly honoured by the king.

Sloka 16 : Trouble through various kinds of diseases, sickness to friends, children and wife, the occurrence of a great calamity or loss of life will mark the Apabara of Saturn during the progress of the Moon's Mahadasa.

is another reading for in the first line. The translation will be "A multitude of bilious afflictions".

Sloka 17 : During the Bhukti of Mercury in the Moon's Dasa, there will be acquisition at all times of wealth, elephants, horses, cattle and ornaments and the person born will be very happy. He will acquire self knowledge.

Sloka 18 : During Ketu's interval in the Moon's Dasa there will be loss of mental balance, wealth and relations, danger from water and trouble to dependants and servants.

Sloka 19 : During the sub-period of Venus in the Moon's Dasa a person may embark on, transactions (Purchase or sale) of gold, water, carriage, jewel, women, agricultural products, etc. Acquisition of children, friends, cattle and corn will also mark the period.

Sloka 20 : During the Sun's Bhukti in the Moon's Mahadasa, honor from the sovereign, excessive valour, cessation of diseases, downfall or decline of the enemy's side and diseases caused by bile and wind may be expected.

Sloka 21 : During Mars' own interval in the planet's Mahadasa, there will be suffering from diseases arising out of excess of bile and heat, trouble from wounds, separation from brothers, influx of money etc., due on account of lands and litigations and trouble from cousins, fire enemies, the, sovereign and thieves.

Sloka 22 : During Rahu's Bhukti in Mars' Dasa there will be danger from weapons, fire, thieves enemies and rulers, injury from poison, disease in the belly, eyes, the head, loss of elders and relations, peril to one's own life or severe calamities.

Sloka 23 : During Jupiter's interval in Mars' Maha-dasa, the person will worship the Vedic class and Gods, will resort to sacred places and shrines, and do meritorious deeds, will show hospitality to guests at all times, will acquire new children and friends, will suffer from ear disease in a severe form or from phlegmatic complaint.

Sloka 24 : Trouble after trouble to one's children, wife and elders, calamities beyond number, grief loss of wealth, robbing of wealth through enemies, fear and sickness through heat and wind, will mark Saturn's Bhukti in the Mahadasa of Mars.

Sloka 25 : Fear of enemies, much trouble from thieves loss of wealth, destruction of cattle, elephants and horses, association with enemies, harassment by kings or enmity with Sudras mark the interval of Mercury in Mars' Mahadasa.

Sloka 26 : When Ketu has his interval in Mars' Dasa, there will be danger from thunderbolt, sudden trouble from fire and weapon, going abroad, loss of wealth, and exit from the world either of his own self or of his wife.

Sloka 27 : Defeat in battle; residence in a foreign country, theft of property by thieves, trouble in the left eye and loss of servants will be what a Person may expect in the Bhukti of Venus' in Mars' Dasa.

Sloka 28 : Honour from the sovereign, fame and power got in war, acquisition of servants, wealth, corn, women and harem and the widening of the scope for livelihood and wealth got through daring deeds or force are what may be expected in the Sun's Apahara in Mars' Dasa.

Sloka 29 : Acquisition of various kinds of wealth and children, severance from enemies, acquisition of cloths, bed ornaments, jewels and wealth, trouble ro elders, and pain owing to enlargement of spleen or excess of bile may mark the Moon's Bhukti in Mars' Mahadasa.

Sloka 30 : Illness through poison and water, sight of a venomous serpent, intercourse with another's wife, separation from or loss of one's near and dear one's unpleasant words and mental anguish through wicked people will be the characteristic features of Rahu's Bhukti in Rahu's Dasa.

Sloka 31 : Advent of happiness, worship of Gods and people of Vedic lore, freedom from diseases, association with charming ladies and discussion of the meanings of sacred texts will mark Jupiter's Bhukti in Rahu's Dasa.

Sloka 32 : During Saturn's interval in Rahu's Dasa, disease due to the vitiation of wind and bile, wounds in the body, misunderstandings with one's children, wife or brothers, destruction of servants and loss of position are those that may crop up.

Sloka 33 : Acquisition of children and wealth, meeting of friends, feeling of inferiority complex in an acute form from dexterous handling of adornment and skilful arts will mark Mercury's Bhukti in Rahu's Dasa.

Sloka 34 : During Ketu's Bhukti in Rahu's Dasa, one has to apprehend fever, trouble from fire, weapon and enemies, head-ache, trembling of the body, injury to one's friends and elders, suffering caused by poison and wounds and quarrel with one's friends.

Sloka 35 : Acquisition of a wife comforts of the couch, horses, elephants, lands, and phlegmatic and windy disorders, and quarrel with one's own relations, will mark the Bhukti of Venus in Rahu's Mahadasa.

Sloka 36 : During the Sun's Bhukti in Rahu's Mahadasa, there will be trouble from enemies, in tense pain in the eyes, danger from poison, fire and weapons, and the springing up of fresh troubles. The wife and children will suffer from diseases and there will be great trouble from the king.

Sloka 37 : Loss of the wife, quarrels, mental anguish, agricultural operations, loss of wealth, cattle and children, disaster to friends, and danger from water will mark the Moon's Bhukti in Rahu's Mahadasa.

Sloka 38 : During Mars' interval in Rahu's Dasa one has to apprehend danger from the sovereign, fire thieves and weapons, or one's own death through a terrible disease, disturbance to one's position, heat and eye-troubles.

Sloka 39 : God luck, splendour, high esteem, development of good qualities, acquisition of a good son, honour from the sovereign, coming in contact with one's preceptor, pious men and realisation of one's desires are what a person may expect in Jupiter's Dasa and Bhukti.

Sloka 40 : During Saturn's Bhukti in Jupiter's Dasa, association with courtezans, taking to intoxicating drinks and such other evil deeds, reaching highest eminence, sickness to one's family and cattle heavy expenses, excessive fear, eye-complaints and sickness to children are what a person has to be prepared for.

Sloka 41 : When Mercury's Bhukti is in progress in Jupiter's Mahadasa, one will come to grief through women, gambling, and drinking, and will suffer from diseases caused by the vitiation of three humours. This is the opinion of some. Others consider that the effect will be solely beneficial by the worship of Gods and Brahmins and by the acquisition of or association with sons, wealth and happiness.

Sloka 42 : During Ketu's interval in Jupiter's Mahadasa, one has to suffer from wounds caused by a weapon, There will arise misunderstandings with the servants, mental anguish; trouble to wife and children, danger to life and loss of (or separation from) elders or friends.

Sloka 43 : Acquisition of various materials; cattle corn, clother, utensils, woman, children, food-drink couch (bed) and ornaments, worshipping of Gods and Brahmins and entire devotion to them are to be looked for in Sukra's interval in Jupiter's Mahadasa.

Sloka 44 : Victory over one's enemies, honour from the sovereign, acquisition of fame, highest glory, acquisition of men, horses and vehicles, residence in a populous city with all comforts will mark the Sun's Bhukti in Jupiter's Mahadasa.

Sloka 45 : Acquisition of many damsels, destruction of enemies, gain of money, profit in agriculture, saleable commodities, high fame and intense devotion in the worship of Gods and Brahmins will mark Moon's interval in Jupiter's Mahadasa.

Sloka 46 : Satisfying the relations, addition of wealth from a host of enemies, acquisition of good lands, doing beneficent acts, celebrity of power, a little injury to a preceptor or elder, or a severe hurt to the eye, are what a person may look for in Mars' interval in Jupiter's Mahadasa.

Sloka 47 : Distress through relations, excessive mental anguish, sickness, danger from thieves, disease to on's elders or to youngsters of his family, trouble from the sovereign, misfortune through enemies, and loss of wealth will mark Rahu's Bhukti in Jupiter's Mahadasa.

Sloka 48 : Improvement in agriculture, increase servants and buffalos, windy disease; acquisition of much money through a person of the Sudra caste, friendship with an old woman, laziness and sinful action are what Saturn can bring on his own dasa and bhukti.

Sloka 49 : During Mercury's interval in Saturn's Dasa a person will have prosperity, happiness, company of females honour from the sovereign, success and company of friends; he will suffer from diseases arising from the there humours. His brothers and children will be troubled with sickness.

Sloka 50 : During Ketu's interval in Saturn's Mahadasa, the person becomes liable to disease caused by wind and fire, trouble from enemies, a tendency to quarrel always with his sons and wife, meeting with something inauspicious, and danger from serpents.

Sloka 51 : During Sukra's Bhukti in Saturn's Mahadasa, the person will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and voyage and he will become widely renowned.

Sloka 52 : Death or danger at all times from enemies, sickness to elders, disease in the stomach and eyes, loss of wealth and corn, are what a person has to experience during the Sun's Bhukti in Saturn's Mahadasa.

Sloka 53 : Loss of wife or danger to one's own life, trouble to friends, danger from diseases, and intense fear from water and wind may be expected during the Moon's Bhukti in the Dasa of Saturn.

Sloka 54 : Loss of one's position, quarrel with one's relations' serious illness, trouble from fever fire, weapons or poison increase of enemies, hernia and trouble to the eyes will mark the interval of Mars in Saturn's Mahadasa.

Sloka 55 : Deviating from the path of righteousness, loss of life or danger from diabetes or gonorrhoea, severe enlargement of the spleen, a continuous fever, or wound are what a person may have to suffer from during Rahu's Bhukti in the Dasa of Saturn.

Sloka 56 : Delight in worshipping Gods and Brahmins, pleasure in living in one's own house in the company of his wife and children, and phenomenal increase of wealth and corn are what a person will have during Jupiter's Bhukti in Saturn's Dasa.

Sloka 57 : Devotion to virtue, association with the learned, a clear intellect (an unbiased mind), acquisition of money through Brahmins, great fame through learning and continuous happiness may be looked for in Mercury's Bhukti in his own Mahadasa.

Sloka 58 : Misery, sorrow, quarrel, perplexity, experience of convulsion association with unfriendly people, and loss of lands and vehicles are to be expected during Ketu's interval in Mercury's Dasa.

Sloka 59 : Adoration of Gods, people of Vedic lore and revered seniors, offering of acceptable presents, devotion ,to duty conformable to religion and morality, addition of clothes and ornaments and meeting of friends will mark Sukra's interval in the Dasa of Mercury.

Sloka 60 : Acquisition of gold, coral, horses, and elephants; A house with the convenience of good food, and drink; Respect from the king himself; All these may be expected in the Sun's Bhukti in Mercury's Mahadasa.

Sloka 61 : Head-ache, eye-complaint, trouble through leprosy, ringworm, severe pain in the neck, and even danger to life dog the footsteps of a person during the Moons' interval in Mercury's Mahadasa.

Sloka 62 : Danger from fire, trouble to the eye, fear of thieves, excessive misery, loss of positions and becoming a prey to windy disease are what a person may expect during Kuja's Bhukti in Mercury's, Mahadasa.

Sloka 63 : Loss of honour or a fall from one's position, destruction to one's own self (or loss of wealth) danger from fire, poison or through water, bead-ache, eye-complaint or trouble in the stomach, mark Rahu's Bhukti in Mercury Mahadasa.

Sloka 64 : Freedom from sickness, destruction of enemies, cessation, of fear, success in gaining self knowledge, honour from the sovereign, success in moral duty, and wealth of penance mark Jupiter's Bhukti in Mercury's Mahadasa.

Sloka 65 : Heavy loss of wealth and fall in righteousness, failure in all business, diseases arising through (disorders of) phlegm and wind will mark Saturn's Bhukti in Mercury's Mahadasa.

Sloka 66 : When Ketu has his interval in his own Mahadasa, a person has to apprehend quarrel with enemies, misunderstanding with friends, hearing of bad words, burning sensation in the limbs due to fever, intrusion to other's houses and destruction of wealth.

Sloka 67 : Quarrel with a pious man of the lore, misunderstanding with one's wife and even with his own relations, birth of a daughter, humiliation, and annoyance from others are what one should be prepared for in Sukra's Bhukti in Ketu's Mahadasa.

Sloka 68 : Death of a reverend elder, fever, misunderstanding with one's relation, gain through foreign travel, fighting a rebellion for the king, diseases caused by phlegm and wind are likely to crop up during the Sun's interval in Ketu's Dasa.

Sloka 69 : Unexpected gain or loss of wealth, separation from one's son, a laboured delivery that engenders much sorrow, acquisition of servants and birth of daughters, all these are to be looked for during the Moon's Bhukti in Ketu's Dasa.

Sloka 70 : Quarrel with the members of one's own family, destruction of one's relations, danger from serpents, thieves and fire, and trouble from enemies are what a person has to incur during Kuja's Bhukti in Ketu's Dasa.

Sloka 71 : Quarrel caused by enemies, danger from the sovereign, fire, thieves and serpents, remarks from wicked people, working spells for the injury of another person are to be expected in Rahu's Bhukti in Ketu's Mahadasa.

Sloka 72 : Birth of a very good son, adoration of the chief of Gods, income through lands or finding of a treasure, money through acceptance of presents, influx of a large sum of money, and honour from the sovereign may be looked for in Jupiter's Bhukti in Ketu's Dasa.

Sloka 73 : Trouble to or from servants, annoyance to or from other quarrel with enemies and consequent dislocation of some limb, loss of money and, loss of position are, say the wise to be expected in Saturn's interval in Ketu's Mahadasa.

Sloka 74 : Birth of a very good son, appreciation from one's superior, monetary gain from lands, trouble from the chief of the enemies, loss of cattle and loss in agricultural operations are to be expected in Mercury's Bhukti in Ketu's Mahadasa.

Sloka 75 : Clothing, ornaments, vehicle perfumes and the like and comforts of the couch will a person have in plenty besides bodily splendour and wealth from the sovereign in. Sukra's Bhukti in Sukra's Mahadasa.

Sloka 76 : In the Sun's Bhukti in the Dasa of Venus, a person becomes liable to diseases affecting the eyes, the stomach and the cheeks, danger from sovereign and trouble from elders, members of his family and other relations.

Sloka 77 : When the Moon has her interval in the Dasa of Venus, a person suffers much pain from a disease due to an inflammation in the nails, head and teeth, sickness arising from wind and bile, or loss of wealth or trouble through diarrhoea, disease of the spleen or consumption.

Sloka 78 : Trouble through flow of blood and bile, acquisition of gold and copper, acquisition of lands, seduction of a young female and loss of one's appointment are what may be expected in Kuja's Bhukti in the Dasa of Venus.

Sloka 79 : Acquisition of a treasure, birth of a son, good news, honour to or from relative, imprisonment of enemies and injury from fire, thieves and poison may be expected in Rahu's Bhukti in the Mahadasa of Venus.

Sloka 80 : Performance of one's various religious duties, worshipping of Gods, enjoying the company of his wife and children, and enjoyments derivable from his position of authority will mark the Bhukti of Jupiter in the Mahadasa of Venus.

Sloka 81 : Honour from the city fathers, the military or police or from the sovereign, acquisition of excellent damsel, influx of wealth and various materials, utensils and comforts requisite for enjoyment will mark Saturn's Bhukti in the Mahadasa of Venus.

Sloka 82 : During Mercury's interval in the Dasa of Venus, a person secures the comfort of his sons, will have happiness on a large scale, great power and fame and destruction of enemies; but he will be troubled by sickness through diseases arising from wind and bile.

Sloka 83 : During Ketu's Bhukti in the Mahadasa of Venus, a person will be destitute of children and happiness, will suffer much from danger through fire; he will further suffer losses and disease in some limb, and will associate with courtezans.

Sloka 84 : The astrologer should take into account the person's status class, occupation his colour out-ward appearance, his sense of hearing also while attempting to predict the several effects of dasas and bhuktis that have been just fore told; what applies to dasa and bhukti should be applicable to Antara, Sukshma and prana.

Thus ends the 21st Adhyaya on the "Sub-Divisions of Dasas viz. Bhuktis, Antaras Antarantaras, etc." in the work Phaladeepika composed by Mantareswara.

## **ADHYAYA – XXII**

Sloka 1 : The triad of stars reckoned from Aswini should be cast by quarters in the Apasavya) or Pradakhina order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad reckoned from Rohini are to be assigned to the 12 Rasis counted from Vrischika to Dhanus in the (Savya-reverse, Apradakhina or anti-clock wise) order.

Sloka 2 : Thus are the triads of tats reckoned in their order from Aswini to be distinguish as Apasavya and Savya). The years assigned to a planet constitute: the Dasa-period of the Rasi owned by that planet. This is the peculiarity in the Kalachakar system, say the wise.

Sloka 3 : 5, 21, 7, 9, 10, 16, and 4 are the numbers representing the period in years respectively of the seven planets reckoned from the Sun, and are the means (sources) far feeling the good and bad effects.

Sloka 4 : In this Kalachakra system consisting of Dasas, Apaharas, etc., I shall now expound the formulae for the several Nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number (as per Ktapayadi mnemonics) the particular Rasyapaharas composing the Dasa of the Nakshatrapada under consideration, and consequently the total life period appertaining there to by means of the year allotted to the several Rasi owners.

Sloka 5 : For these born in the first pada of Aswini, the first sub-period belongs Mesha-Mars; the second, to. Vrishabha-Venus; the third to Mithuna-Mercury; the fourth to Kataka-Moon; the fifth to Sinha Sun; the sixth to Kanya-Mercury; the seventh to Tula-Venus; the 8th to Vrichika-Mars; and the 9th to Dhanur-Jupiter. For the 2nd pada of Aswini, the sub-periods are owned by (1) Makara-Saturn, (2) Kumbha-Saturn, (3) Meena-Jupiter, (4) Vrischika-Mars, (5) Tula-Venus, (6) Kanya-Mercury, (7) Kataka-Moon, (8) Simha-Sun and (9) - Mithuna Mercury. For the 3rd pada of Aswini, the sub-periods belong to (1) Vrishabha-Sukra, (2) MeshaKuja, (3) Meena-Guru, (4) Kumbha-Sani, (5) Makara-Sani, (6) Dhanur-Guru, (7) Mesha-Kuja, (8) Vrishabha-Sukra and (9) Mituna-Budha. For the 4th pada of Aswini; the sub-periods are owned by (1) Kataka-Chandra, (2) Simha-Ravi, (3) Kanya-Budha, (4) Tula-Sukra, (5) Vrischika-Kuja, (6) Dhanur-Guru, (7) Makara-Sani, (8) Kumbha-Sani and (9) Meena-Guru.

Sloka 6 : For the 1st pada of Bharani, the several sub-periods are (1) Vrischika-Kuja, (2) Tula-Sukra, (3) Kanya-Budha, (4) Kataka-Chandra, (5) Simha-Ravi, (6) Mithuna-Budha, (7) Vrishabha-Sukra, (8) Mesha-Kuja, and (9) Meena-Guru.

For the 2nd pada of Bhirani, the sub-periods are (1) Kumbha-Sani, (2) Makara-Sani, (3) Dhanur-Guru, (4) Mesha-Kuja, (5) Vrishabha-Sukra; (6) Mithuna-Budha, (7) Kataka-Chandra, (8) Simha-Ravi and (9) Kanya-Budha.

For the 3rd Pada of Bharani, the sub-periods are (1) Tula-Sukra, (2} Vrischika-Kuja, (3) Dhanur-Guru, (4) Makara-Sani, (5) Kumbha-Sani, (6) Meena-Guru, (7) Vrischika-Kuja, (8) Tula-Sukra and (9) Kanya-Budha.

The sub-periods of the 4th pada of Bbarani are (1) Kataka-Chandra, (2) Simha-Ravi, (3) Mitbuna-Budha, (4) Vrishabba-Sukra, (5) Mesha-Kuja, (6) Meena-Guru, (7) Kumbba-Sani, (8) Makara-Sani, and (9) Dhanur-Guru.

Sloka 7 : The formulae for Aswini and Bharani are described above. The four formulae given for the four padas of Aswini will also respectively apply to the four padas of Kritika in the Apasavya-pradakshina triad. The formulae for Rohini and Mrigasiras in the Savy triad are stated in the next

two Slokas and the four formulae given for the four padas of Mrigasiras should also be used again for the four Padas of Ardra.

Sloka 8 : The sub divisions for the pada of Rohini are (1) Dhanur-Guru, (2) Makara-Sani, (3) Kumbha-Sani, (4) Meena-Guru, (5) Mesha-Kuja, (6) Vrishabha -Sukra, (7) Mithuna-Budha, (8) Simha-Ravi and (9) Kataka-Chandra:

For the 2nd pada of Rohini, the sub-periods are (1) Kanya-Budha, (2) Tula-Sukra, (3) Vrischika-Kuja, (4) Meena-Guru, (5) Kumbba-Sani, (6) Makara-Sani, (7) Dhanur-Guru, (8) Vrischika-Kuja and (9) Tula-Sukra.

For the 3rd pada of Robini, the sub-periods are (1) Kanya-Budha, (2) Simha-Ravi, (3) Kataka-Chadra, (4) Mithuna-Budha, (5) Vrisbha-Sukra, (6) Mesha-Kuja, (7) Dhanur-Guru, (8) Makara-Sani, and (9) Kumbha-Sani.

The 4th pada of Robini has the following sub-periods (1) Meena-Guru, (2) Mesha-Kuja, (3) Vrishabha-Sukra, (4) Mithuna-Budha, (5) Simha-Ravi, (6) Kataka-Chandra (7) Kanya-Budha, (8) Tula-Sukra and (9) Vrischika-Kuja.

Sloka 9 : For the 1st pada of Mrigasiras, the sub-periods are (1) Meena-Guru, (2) Kumbba-Sani, (3) Makara-Sani, (4) Dhanur-Guru, (5) Vrischika-Kuja, (6) Tula-Sukra, (7) Kanya-Budha, (8) Simha-Ravi, (9) Kataka-Chandra.

The sub-periods for the 2nd pada of Mrigasiras are (1) Mithuna-Budha, (2) Vrishabha-Sukra, (3) Mesha-Kuja, (4) Dhanur-Guru, (5) Makara-Sani, (6) Kumbka-Sani, (7) Meena-Guru, (8) Mesha-Kuja and (9) Vrishabha-Sukra.

The 3rd pada of Mrigasiras has the following sub-periods (1) Mithuna-Budha, (2) Simha-Ravi, (3) Kataka-Chandra, (4) Kanya-Budha, 5) Tula-Sukra, (6) Vrischika-Kuja, (7) Meena-Gunu, (8) Kumbha-Sani and (9) Makara-Sani.

The sub-periods for the 4th pada of Mrigasiras are (1) Dhanur-Guru, (2) VrischikaKuja, (3) Tula-Sukra, (4) Kanya-Budha (5) Simba-Ravi, (6) Kataka-Chandra, (7) Mithuna-Budha, (8) Vrishabha-Sukra, and (9) Mesha-Kuja.

Sloka 10 : The initial Mahadasa of a life belongs to the lord, of the Rasi owning the Nakshatra pada occupied by the Moon at the time of birth, being so much of the Rasi Mahadasa as corresponds to the Ghatikas that yet remain of the Nakshatra pada and the order of Mahadasas follows the natural order of the Nakshatra padas reckoned from the aforesaid one. This is the opinion, say the sages, held by some (astrologers ).

Sloka 11 : There are number of formulae each composed of a number of mnemonic syllables referring to the several Nakshatra Pad s beginning with the first pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulae that the Rasi Mahadasas of which a life is to consist, should be determined. The Vakyakrama men of one school say, should be adhered to.

Sloka 12 : In the order of Rasis Vakyakrama, the junctions at the end of Kataka, Vrischika and Meena give rise to (1) Manduka Gati, (2) Aswa or Turagagati, and Simhavalokana respectively and the Dasas at these intervals cause woeful effects.

Sloka 13 : The Apahara or Bhukti of any of the planet constituting a Mahadasa is thus obtained. Find out the particular mnemonical syllable (out of the nine syllables) composing a formula whose Bhukti is wanted and find out the owner of the Rasi signified by that syllable. Multiply the number of years assigned to this Planet by the number of years fixed for the planet whose Mahadasa is under consideration and divide the product by the total number of years constituting the entire Ayus of the formula or Chakra. The quotient in years, etc., Will represent the sub-period required.

Sloka 14 : The total number of years indicated by the sum of the nine mnemonical syllables of any formula represents then number (in years) of Parama Ayus for that formula. Thus, the Parama Ayus in years for the 12 Rasiamsas reckoned from Mesha in an Apasavya Chakra will be 100, 85, 83 and 86 repeated thrice, while those for the 17 Rasi amsas reckoned from Vrischika in a Savya Chakra will be the same but in the reverse order; that 86, 83, 85 and 100 repeated thrice.

For more information, please refer to Jataka-prijata pp.965 to 1004.

Sloka 15 : Whatever, effects have been declared before by me in the case of the several Mahadasas, the same should be stated by a wise astrologer in the case of these Dasas also.

Sloka 16 : Ascertain the 5th, the 8th as well as the 4th star from Janmarksha, i.e., the star occupied by the Moon at the time of a person's birth. Cycles of Dasas are calculated from every one of these as the starting point. The Dasa counted from the 5th is called Utpanna; that from the 8th, Adhana; that from the 4th, Mahadasa. If the Dasas in these cycles have their ends tallying with each other or with the end of the Dasa taken in the same order from Janmarksha, i.e., giving the same number of years, months, etc., it is a sign that the life of the, person concerned is to end with the Dasa. In the case of people endowed with short, long and medium lives, the demise will happen at the close of the Dasa of the 3rd, the 7th and the 5th stars respectively counted from the natal stars they being called and respectively.

Sloka 17 : 1, 2, 9, 20, 18, 20, and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the Naisargikadasa system. The Dasas play their part in the order given here according to the natural strength of the planets concerned. The Yavanas are of opinion that the Lagna Dasa which is benefic comes after these Dasas. But others do not approve of this method.

Sloka 18 : The signs, degrees, minutes, etc., of a planet should be converted into minutes, and as many multiplies of 2400 as may be found necessary should be subtracted from the same. The remainder represents the Ayushkalas of the planet. The same should be divided by 200 = 10 or 0, 0, = 2. The quotient gives the number of years, months and days in the Amsayurdaya contribution towards the span of life by a planet according to its Degree, etc., according to Satyacharya. If the planet be retrograde or in exaltation, this quotient has to be trebled; If the planet be in his own

Rasi or Navamsa, decanate or Vargottama, the Ayurdaya has to be doubled; if in depression, it has to be reduced by half. If the planet be eclipsed, then also the reduction is half. But this last reduction will not apply to Venus and Saturn.

Sloka 19 : When malefic planets occupy the 6 Bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth and sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a Bhava, only the strongest of them causes a reduction in the Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according to Satyacharya's view corresponds to the number of its Navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

Sloka 20 : The rule of Satyacharya is preferable (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following :

(1) When several multiplications crop up, only One and that the highest, is to be gone through, For instance, when a planet is in its own house, and its exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled one for all.

(2) Again, when there are several reductions applicable, only one, and that the greatest should be made.

For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It enough if the reduction by half, i.e., Astangata reduction, be made.

This Sloka is from Brihat Jataka Chapter VII-13.

Sloka 21 : The aggregate number of Pindayurdaya years assigned to the several planets from the Sun onwards (in their highest exaltation point) are respectively 19,25,15,12,15,21 and 0. All the reduction should be gone through as before. When a malefic planet is present in the Lagna, take only the minutes, seconds, etc., indicating the Lagna, leaving out the signs. Multiply the total Ayus by this and divide by 360. The whole Ayurdaya should be reduced by this result. If the Lagna be aspected by a benefic, the period to be subtracted will be only half of the above result. So say those well-versed in Ayurdaya system.

Sloka 22 : In the Pindayurdaya system when the Amsa (Lagna Navamsa) is strong, the Lagna Ayus (or Lagna Dasa) corresponds to the Lagna Navamsa. When the Lagna (Rasi) is strong, the number of years, for Lagna- Ayus corresponds to the number signified by the Rasi, etc, counted from Mesha, and not the Lagna Navamsa.

Sloka 23- The years assigned to the several, planets in Sloka. 21 supra are to be adopted in full when they are in exaltation. When a planet is in its depression point the period assigned to it is

reduced by half; when it occupies an intermediate position, the reduction is to be proportionate, say the wise.

Sloka 24 : The Pindayurdaya system is advocated as the best by Manitha; Chanakya, Maya and others. But Satyacharya has pronounced this method to be faulty and Varahamihira also has made similar pronouncement.

Sloka 25 : Jeevasarman lays down in accordance with his own doctrine that the maximum period of life given by each planet from the Sun onwards is 1/7th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The Lagna Ayus also should be calculated in the same way as in the other systems.

Sloka 26 : The full period of life in the case of men has been declared as 120 years (12 x 10) by some. Others there are who have stated that the full life-period will be the time taken by Saturn to make 3 complete revolutions (in his orbit). There is a third school who say that the full life period of a man is the time taken by the Moon for making 1000 revolutions. But we are of opinion that the full period of man's life in this Kaliyuga is only .100 years as stated in the Vedas.

Sloka 27 : Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in Kendra and other positions. When several occupy together any one of these positions the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives longer period, in years of Ayurdaya will have its turn first. When there is equality even in regard to the number of years of Ayurdaya of the planets, that which rises first after being eclipsed by the Sun get its Dasa prior to its fellows.

If such planets should however chance to have equal, strength, equal Ayurdaya and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question; and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying it the position by the distance of the planet from its nearest Bhava-sandhi and dividing the product by the distance between the Bhavamsa and one of its Sandhis.

Sloka 28 : Amsayurdaya is to be calculated upon the predominance in strength of the Lagna; Pindayurdaya upon the Sun's superiority in strength and Naisargikayurdaya when the Moon's power is strongest: We shall now state what should be done when the three (Lagna, the Sun and the Moon) are of equal strength.

Sloka 29 : Add the three Ayurdayas and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasarman for finding out the Ayurdaya.

Sloka 30 : Kalachakra Dasa system has to be resorted to only when the lord of the Navamsa occupied by the Moon is strong. The Dasa calculation as per Nakshatra method is always considered as the best.

Sloka 31 : The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls - and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

Sloka 32 : This Ayus span of life has been declared by wise men with respect to only those who are engaged in (the practise of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Vedic class and the Gods and who preserve the landmarks of character and conduct peculiar to their high families.

Thus ends the 22nd Adhyaya on "Kalachakra Dasa, etc." in the work Phaladeepika composed by M'antreswara.

### **ADHYAYA – XXIII**

Sloka 1 : In order to ascertain the good and bad effects caused by the several planets in their transits through the Rasis of the zodiac, the Ashtakavarga has been very highly spoken of by the great sages, and I now set forth the mode of accomplishing it.

Notes: The meaning of is literally the group of 8 things.. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and the Lagna (8 things). So it is the combination of the benefic and malefic dots in a planet's chart with reference to the positions of the 8 planets.

Sloka 2 : Draw well on the ground the Rasi Chakra and post in the same in their proper places the several planets as they stood at the time of birth. Regulate the distribution of the beads in the manner directed (in the following Slokas), in the several Rasis, the reckoning in each case being made from the sign occupied by the Particular planet for getting the Asthakavarga.

Sloka 3 : With reference to his Ashtakavarga, the San is declared exceedingly auspicious ill the 1st, the 2nd, the 4th, the 7th, the 8th, the 9th the 10th and 11th places from himself, Mars and Saturn; in the 5th, the 6th, the 9th and 11th places from Jupiter; in the 6th, the 7th and the 12th places from Venus; in the 3rd, the 5th, the 6th, the 9th, the 10th, the 11th and the 12th from Mercury; in the 3rd, Be 6th, the 10th and the 11th places from the Moon; arid lastly, in the 3rd, time 4th, the 6th, the 10th, the 11th and the 12th places from the Lagna.

Sloka 4 : The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th places from herself ; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 2nd, 4th 7th, 8th, 10th and 11th places from Jupiter; in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus; in the 3rd, 5th, 6th and 11th places from Saturn; and lastly, in the 3rd, 6th, 10th and 11th places from the Lagna.

Sloka 5 : Mars is auspicious in the 3rd, 5th, 6th, 10th and 11th places from the Sun; in the 3rd, 6th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 8th, 11th and 12th places from Jupiter; in the 6th, 8th, 11th and 12th places from Venus; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn; and lastly, in the 1st, 3rd, 6th, 10th and 11th places from the Lagna.

According to Varahamihira, 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter.

Sloka 6 : Mercury is auspicious in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th, and 12th places from himself; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 6th, 8th, 11th and 12th, place from Jupiter; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th place from Saturn and Mars; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna; and lastly, in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon.

Sloka 7 : Jupiter is benefic in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars; in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th laces from Mercury; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 6th and 12th places from Saturn; in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus; and lastly, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

Sloka : 8 Venus is auspicious in the 8th, 11th and 12th places from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Lagna ; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from himself; in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly, in the 5th, 8th, 9th, 10th and 11th places from Jupiter.

Sloka 9 : Saturn is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 6th and 11th places from the Moon; in the 3rd, 5th, 6th and 11th places from himself; in the 3rd, 5th, 6th, 10th, 11th and 12th places from Mars; in the 5th, 6th, 11th and 12th places from Jupiter; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; and lastly in the 6th, 11th and 12th places from Venus.

Sloka 10 : Planets produce good or bad effects (as the case may be) which ever may preponderate in the shtakavarga calculations made from the Rasi they occupy at the time of birth. The planets in variably advance the benefic effects in their own, exalted, or Upachaya places. They however fail to sustain the benefic effects gained in their depression, inimical or Apachaya houses.

Notes: Good houses with malefic dots, and bad houses with benefic dots will neutralise the effects. In other cases the results will be different.

For further information on the subject and about the Ashtakavarga please see p.e. 653-663 of my edition of Jataka Parijata.

Sloka 11 : When all the Ashtakavargas have been prepared, if it be found that a Rasi is void of any benefic dot in a planet's' Ashtakavarga, it indicates that the native will lose his life when the particular planet in his orbit transits that Rasi. If there should be one, two, three, four, five, six, seven or eight benefic dots, the effects will be (1) destruction, (2) loss of wealth, (3) expenditure, (4) fear, (5) fear, (6) accomplishment of the desired object, (7) acquisition of a damsel, (8) gain of wealth or property and (9) gaining a Kingdom or high Government position respectively.

Sloka 12 : Treating the several Rasas occupied by the planets at the time of birth as their respective starting points (Lagnas), benefic dots should be computed in 8 ways due to the countings by houses from each of the seven planets and the Lagna, and effects predicted for the several Bhavas counted from that planet through the dots contained in them.

Sloka 13 : Note the Rasi and Navamsa occupied by a planet at birth. When the planet in its course traverses through so much of the distance in that house, it produces the effects due to that Bhava good or bad as the case may be.

Sloka 14 : When the Ashtakavarga (of any planet) has been computed, note the house that contains the highest number of benefic dots and what Bhava it represents reckoning the house occupied by the Karaka planet as the Lagna or the first house. When a planet-whether benefic or malefic-transits that house, it advances that Bhava, that is, will produce good effects. If otherwise, that is, when the planet transits a house containing a few or no benefic dots, the reverse will be the case.

Sloka 15 : When there are many planets simultaneously passing in their course of transit through a certain Bhava containing also good number of benefic dots in the Ashtakavarga of a planet, they promote the interests of the Bhava in an intense manner, i.e., produce good results for the Bhava represented by it, the counting being reckoned from the house occupied by the Karaka planet whose Ashtakavarga is under consideration.

Sloka 16 : When a benefic dot exists in a Bhava in an Ashtakavarga, in order to definitely fix the exact time of its (benefic dot's) fruition, a Rasi is divided into 8 equal divisions and the divisions are allotted to the planets and the Lagna according to their orbits and the effect will occur in the transit over the particular division owned by the planet that put forth the benefic dot.

Sloka 17 : If you draw up a diagram consisting of nine parallel lines at equal intervals from east to west crossed by 13 parallel lines from north to south with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas;

For notes on this as well as the next Sloka, see Jataka parijata, p. 683.

Sloka 18 : The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the eight rows extending from south to north of each sign, are

everyone of them yields the effect of the benefic dot appearing against it in any of the 12 houses when the planet whose Asthakavarga is under consideration transits in the house the particular division of the planet yielding the benefic dot.

Sloka 19 : Divide the Rasi into 8 equal divisions. The first division belongs to Saturn; the 2nd to Jupiter, and so on according to their orbits. During a planet's transit over the last division, any benefic dot put forth by the Lagna attains its fruition.

That is, any benefic dot put forth by Jupiter will come to fruition during the transit over the 2nd division of the Rasi etc.

Sloka 20 : When the Sarvashtakavarga containing the results of the Asthakavargas of all the planets is computed by setting forth in each Rasi the sum total of all the figures for that Rasi in the seven Ashtakavargas, if it be found that any Rasi contains figures exceeding 28, it must be understood that planets in their transit over that Rasi produce good or auspicious effects. Any number falling short of that particular figure produces danger, or sorrow proportionately varying in intensity.

Sloka 21 : Find the number of benefic dots contained in the several auspicious houses reckoned from the Moon. Note also what planets occupy benefic houses counted from the Moon in the horoscope of the native and find the number of benefic dots in each of these houses- If the sum-total in either of these above two cases exceed 28, the effect must be pronounced as good; if below that figure, it will be bad.

Sloka 22 : The Ashtakavarga figures are to be computed as per rules stated (in this chapter) with respect to the positions of the planets (existing) at the birth-time of any person. In that particular Rasi, month, Bhava, etc., signified by the sign containing the greatest number of benefic dots, one ought to get done anything auspicious when the planets concerned transit those houses.

Sloka 23 : Even a malefic will promote or advance the Bhava in which he is, if he should occupy his own house, while, if posited in his depression or inimical house, he will definitely cause its decline or ruin.

Sloka 24 : A benefic planet even if he be in his exaltation house will injure the Bhava he occupies if he should happen to own a Dussthana (6th, 8th or 12th). A malefic in exaltation will do good to the Bhava he occupies if he happens to own good houses.

Thus ends the 23rd Adhyaya on "Ashtakavarga" in the work Phaladeepika composed by Mantreswara.

#### **ADHYAYA – XXIV**

Sloka 1 : The 9th house reckoned from that occupied by the Sun is termed the father's house. Multiply the figure indicating benefic dots in that house by the figure denoting the Sodhyapinda.

Sloka 2 : The figure thus arrived at should be divided by 27. When Saturn transits through the asterism counted from Aswini indicated by this remainder, some thing untoward to the father will without doubt come to pass.

After the Trikona and Ekadhipatya reduction has been made in any Ashtakavarga, the sum-total of all the remaining figures is called the Sodhyapinda in that Ashtakavarga. (Vide Sloka 3, infra).

Sloka 3 : Or, when Saturn traverses through an asterism which is trine to the aforesaid. asterism, the demise of the father or one similarly situated will happen. The sum total of the figures remaining after the 2 reductions is known as (Sodhyapinda) .

Sloka 4 : The demise of the father or one similarly placed may occur during the Dasa of the planet owning the Navamsa occupied by the lord of the 4th house from the Lagna. Or, the same event may also happen during the Dasa of the planet owning the 4th house.

Sloka 5-6 : Multiply the Sodhyapinda figure of the Sun's Ashtakavarga by 8 and divide the product by 12. When the Sun comes to the Rasi (counted from Mesha) indicated by the remainder, or its triangular sign, the demise of the father should be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

Sloka 7 : The figure indicating the Sodhyapinda in the Moon's Ashtakavarga should be multiplied by the number representing the benefic dots in the 4th house counted from that occupied by the Moon. The product should be then divided by 27. When Saturn transits the asterism (counted from Aswini) indicated by the remainder or its triangular star, the demise of the mother may be expected.

Sloka 8 : Find out the Navamsas occupied by the lords of the 4th and the 8th houses reckoned from the Moon when the Sun transits through a position triangular to these, the loss of the mother should be predicted. The father's demise should be similarly guessed by reckoning from the Lagna instead of from the Moon.

Sloka 9 : In the Ashtakavarga of Mars, the number of brothers may be guessed by the number of benefic dots in the 3rd house from Mars. Similarly, the number of relations or maternal uncles can be guessed from the number of benefic dots in the 4th house from Mercury in the Ashtakavarga of Mercury.

Sloka 10 : Find how many planets have contributed benefic dots in the 5th house from Jupiter in Jupiter's Ashtakavarga. From that number take away as many benefic dots of planets as are occupying inimical or depression houses. The remainder will represent the number of children one may have.

Sloka 11 : In the Ashtakavarga of Jupiter, add up all the benefic dots remaining after the two reductions have been made, and from this sum take away the number of dots in the malefic Rasis. What remains will represent the number of children the native will have.

Sloka 12 : In the Ashtakavarga of Venus, find out the Rasi that has the largest number of benefic dots. If the wife should be born, in the direction of quarter signified by that Rasi, increase of

progeny through her is assured. If the number of dots be meagre wealth and progeny through her will be poor.

Sloka 13 : In Saturn's Ashtakavarga, multiply the Sodhyapinda figure by the number indicating the benefic dots in the 8th house from the Lagna and divide the product by 27. When Jupiter or Saturn in his transit passes through the star (counted from Aswini) signified by the remainder, the demise of the native may be expected.

Sloka 14 : (In Saturn's Ashtakavarga) add up the figures indicating benefic dots in the several houses from the Lagna to that occupied by Saturn both inclusive. Similarly add up the figures in the houses reckoned from Saturn to the Lagna both inclusive. In the years represented by these two figures should danger or destruction' be expected.

Sloka 15 : The figure indicating the Sodhyapinda (in the Ashtakavarga of Saturn) should be multiplied by the number signifying the benefic dots in the 8th house from the Lagna and the product divided by 27. The quotient will represent the total period of longevity in years of the native. The time of demise may also be defined as before (vide sloka 13, supra.).

Sloka 16 : Of the 3 signs in a Trikona group, find which sign contains the least number of benefic dots. The figures in the other two signs should be reduced to that extent, if there be no dots in any sign; no such reduction need be made in the other two signs of the triangular group.

Sloka 17 : If there be no dots in two of the signs of a group, remove the figure in the third. When all the three signs of a group have the same number of dots, remove all.

Sloka 18 : After performing the Trikona reduction, the Ekadhipatya reduction should be proceeded with. When both the houses owned by a planet contain benefic dots, then only this reduction should be made by a wise man.

Sloka 19 : Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic dots than the number in the other, the figure in the latter is to be made equal to the former.

Sloka 20 : If one of two Rasis having a common lord be occupied and contain more benefic dots than the other, remove the figure in the latter. If the two Rasis one of which is occupied, have the same number of benefic dots remove the figure in the unoccupied Rasi.

Sloka 21 : If both the Rasis (having a common lord) be unoccupied and have the same number of benefic dots, remove both. If the two Rasis having a common lord be both occupied by planets, no reduction need be made.

Sloka 22 : If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If both the Rasis be un-occupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

Sloka 23 : Planet figures after the two reductions in the several signs are to be multiplied each into its Rasi factors Rasimana. The net figures in the Rasis that are associated with the Sun and other planets are to be multiplied by the appropriate planetary factors (or Grahamana).

Sloka 24-25 : In the case of the signs Vrishabha and Simha, the multiplier is 10, while it is 8 for Mithuna and Vrischika, 7 for Tula and Mesha, and 5 for Kanya and Makara. The multipliers for Karkataka, Dhanus, Kumbha and Meena are 4, 9, 11 and 12 respectively. These are called Rasi-multipliers. The Graha-factors are quite distinct (vide, next Sloka).

Sloka 26 : In the case of Jupiter, Mars, Venus and Mercury 10, 8, 7 and 5 are respectively the multipliers while in the case of each of the remaining planets, the multiplier is Mercury's figures, viz 5. The multiplication by the Graha factors should be effected separately, and should be treated as distinct from the Rasi multiplication.

Sloka 27 : After thus multiplying and then adding the two products, the total should be again multiplied by 7 and divided by 27. The quotient obtained will be the Ayus in years contributed by that planet.

Sloka 28 : Multiply the remainder by 12 and divide by 27 to get the months. Multiply the remainder by 30 and divide by 27 to get the days and so on to get the Ghatikas etc. Twenty seven years constitute a Mandala. Some reductions have to be made further.

Sloka 29 : If a planet be in conjunction with another planet, reduce the period contributed by the planet by half. If the planet be in depression or combustion, then also should a reduction of the period by half be made.

Sloka 30 : If a planet be posited in an inimical house, a reduction by a third should be effected. If a planet occupy any house in the visible half of the horizon, similar reduction should be made. For a planet vanquished in planetary war or occupying a position within the Pata range of the Sun and the Moon, a reduction by a third should be made.

Sloka 31 : When several reduction crop up in the case of a single planet, only one, and that the greatest, should be made. All the figures should then be totalled up and multiplied by 324.

Sloka 32 : The product should be divided by 365. The quotient will be the correct rectified Ayus contributed severally by the planets, and may be shown in years, months, days, etc., and will be their Dasa periods.

Sloka 33 : Thus should the Dasa periods of each of the several planets be computed separately. The method of computing the Dasa periods by the Ashtakavarga process is the best of all.

Sloka 34-35 : In the Sarvashtakavarga the figures indicating the number of benefic dots in the 12 houses reckoned from.

(1) the Sun are 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2 = 43

(2) the Moon are 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1 = 36

(3) Mars are 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2 = 49

(4) Mercury are 3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3 = 46

(5) Jupiter are 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3 = 36

(6) Venus are 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3 = 40

(7) Saturn are 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1 = 42

(8) Lagna are 5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1 = 45

Total Sarvashtakavarga figure = 337

Sloka 36 : The Ashtakavarga system is declared to be effective in all undertakings. There is no other way to determine the power of the influence arising at the time-whether good or bad.

Sloka 17 : Signs containing 30 or more benefic dots will always prove benefic. Those containing dot's between 25 and 30 will be middling. Houses where the figure is lower than 25 will cause sorrow or misery.

Sloka 38 : He in whose nativity the number of benefic dots in the 11th house of the Sarvashtakavarga exceeds that of the 10th house and the figure in the 12th less than that of the 11th, and the figure in the Lagna more than that of the 12th, will be happy and wealthy.

Sloka 39 : Examine the figures in the several houses from the Lagna to the 12th inclusive. In whichever Bhavas there are more figures, transits over these houses will produce good results. Where the figures are less, the effect will be untoward.

Sloka 40 : The remarks made above in the previous Sloka apply only to houses other than the 6th, 8th and 12th. During the transits through the best signs (i e., the signs containing greater number of benefic dots, barring the Dusthanas all things auspicious should be done.

Sloka 41 : Add the figures in the houses reckoned from the Lagna to Saturn both inclusive. Multiply the sum thus obtained by 7 and divide the product by 27.

Sloka 42 : In the year indicated by the quotient, the native will suffer calamity or disease. The same process should be gone through with respect to the houses reckoned from Saturn to the Lagna. Similar remarks apply in the case of Mars and Rahu, and the years indicating similar untoward events, ascertained in the same manner.

Sloka 43 : In the year indicated by the figure obtained by (1) adding the figures (of benefic dots) in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the result by 27 should be year indicating anything auspicious be intimated. On such an occasion, one will without doubt, obtain issue, wealth, happiness, etc.

Sloka 44 : I have thus described here in a brief manner the effects due to Ashtakavarga. The same have been treated in greater detail in other works by intelligent men versed in the science.

Thus ends the 24th Adhyaya on "the Ashtakavarga effects as stated in Hora Sara" in the work Phaladeepika composed by Mantreswara.

## **ADHYAYA – XXV**

Sloka 1 : I bow to all the Upagrahas, viz., (1) Mandi, (2) Yamakantaka, (3) Ardhaprahara, (4) Kala, (5) Dhuma, (6) Patha or Vyatipata, (7) Paridhi, (8) Indra Dhanus or Kodanda and (9) Ketu or Upaketu.

Sloka 2 : When the length of day is 30 Ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6 and 2 Ghatikas during day time These

figures have to be proportionately increased: or diminished according as the length of day chosen is greater or less than 30 ghatikas. In the night time, the lords of the first seven Muhurtas are counted, not from the lord of the week day chosen, but from that of the 5th; the position of Mandi at night time will be different on the week days, viz., at the end of Ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

Sloka 3 : The position of Yamakantaka during day time on week days is at the end of Ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhaprahara at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18.

Sloka 4 : The position of Kala on the weekdays counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 18, 14, 10 and 6 respectively during day time. These figures have, as already stated for Mandi, to be proportionately altered and their exact positions determined as in the case of the Lagna.

Sloka 5 : The position of Dhuma is found by adding 4 signs, 13° 20' to the figures for the Sun. If you subtract Dhuma from 12 signs, the result will indicate the figures for Vyatipata. This increased by six signs becomes Parivesha or Paridbi. When Parivesha again is subtracted from 12 signs, we get Indra chapa. Add to this 16° 40'; Ketu is obtained. Ketu increased by one sign will give the figures for the Sun.

Sloka 6 : In the Adhyaya on 'Bhavas' the effects of these have already been described in a collective manner. It is only the effects on the Bhavas of those, that have been left out there, which are to be described here definitely in detail.

Sloka 7 : Nevertheless, some special effect or Gulika and other Upagrahas which have been declared by ancient authors are here enumerated by me in a condensed form.

Sloka 8 : If Gulika be posited in the Lagna, the person concerned will be a thief, cruel, devoid of modesty, ignorant of Vedas and Sastras, will not be very stout; will have a deformed eye, will not be very intelligent, nor will have many children. He will eat much, will be devoid of happiness, will be lustful and depraved, will not be long lived, will not be brave, will be stupid and of an irritable nature.

Sloka 9 : If Gulika be in the 2nd Bhava, the person born will not talk in a pleasing manner, will be quarrelsome, will possess no wealth or corn and will live abroad. He will not be true to his word, nor will he be able to intelligently take part in any discussion.

Sloka 10 : When Gulika is in the 3rd house, the person born will be distinguished by aloofness, pride, drunkenness and such other qualities, will display an abundance of ill-temper and ostentation in the acquisition of wealth, will be exempt from distress and fear and will be without brothers or sisters.

Sloka 11 : When Gulika is in the 4th Bhava, the person born will be devoid of relations, vehicles and wealth; when Gulika is in the 5th Bhava the person born will be tickle-minded and badly

disposed. He will be short-lived. When Gulika is in the 6th house, the person born will destroy hosts of foes, will dabble in demonology, will possess a very good son and will be brave.

Sloka 12 : When Gulika occupies the 7th Bhava, the person born will be quarrelsome, will be the husband of many wives, will prove a public enemy, will be ungrateful, will know only a little and will be a little bit angry.

Sloka 13 : When Gulika is in the 8th Bhava, the person born will be deformed in his face with weak and impaired eyes and will have a dwarfish body (will be short in stature). When Gulika is in the 9th Bhava, he will be deserted by his elders and his children: When Gulika is in the 10th Bhava, the person will abandon all religious duties and observances producing good effects, and will not be disposed to give anything to others. When Gulika is in the 11th Bhava, the person born will have happiness, children, intelligence, power and beauty.

Sloka 14 : When Gulika is in the 12th Bhava the person concerned will not have any liking for sexual pleasures, will be poor, and will have a heavy expenditure. The Janmalagna or Rasi of the native will be a sign that is triangular to that occupied by Gulika or the Navamsa identical with the one occupied by Mandi.

Sloka 15 : If Gulika be associated with the Sun, the person born will kill his father; if with the Moon, the person born will cause distress to his mother; if with Mars, he will lose his brother; and if with Mercury, he will be insane.

Sloka 16 : If Gulika be associated with Jupiter, he will be a blasphemous heretic; if with Venus, the person born will be in the company of low and base women; and if with Saturn, he will be afflicted with leprosy, and will be short-lived.

Sloka 17 : When Gulika is associated with Rahu, the person concerned will suffer from a poisonous disease; if with Ketu, he will encounter fire accident If Gulika's time on any weekday be synchronous with the Tyajyakala on that day, the person born then, though a king will become a beggar.

Sloka 18 : Wherever Gulika is in conjunction, in all those, evil has to be predicted. Wherever Yamakantaka is associated, good has to be expected.

Sloka 19 : While Gulika is very powerful in causing evil, Yamakantaka is powerful in causing good, All the other Upagrahas possess only half the power that Mandi has in causing evil.

Sloka 20 : In producing effects, Gulika is similar to Saturn; Yamakantaka is like Jupiter; Ardhaprahara is like Mercury and Kala is like Rahu.

Sloka 21 : Kala's effects will be similar to those of Rahu, while Gulika's will bring on death. The effects of Yamakantaka will be of an enlivening nature that is will produce good results. Ardhaprahara will cause good effects if posited in a house with many benefic dots and bad, if in an untoward Bhava.

Sloka 22 : If the Lagna and other houses along with their lords be associated with Dhuma and other Upagrahas these houses attain their destruction; so says Parasara.

Sloka 23 : When there is Dhuma, there will always be trouble from heat and danger from fire and mental anguish. When Vyatipata is thus situated, there is danger from horned animals or death through quadrupeds.

Sloka 24 : When there is Parvesha or Paridhi, the native will feel afraid of water, will suffer from watery diseases and also have to endure imprisonment. When there is Indra Chapa or Kodanda, the native will be hit by a stone, will be wounded by weapons or will suffer degradation.

Sloka 25 : When there is Ketu (or Upaketu), the native will have a hit, a fall, etc., suffer loss in his business, and there will be peril from thunder. The above effects will occur during the Dasa period of the planet owning the house wherein the Upagraha is posited.

Sloka 26 : If Upaketu should occupy any of the 12 houses from Lagna onwards, the effects will respectively be (1) short life, (2) ugly face, (3) courage, (4) misery, (5) loss of children, (6) perturbation of the mind through enemies, (7) decay of vital power, (8) ending one's life by following bad ways, (9) holding views quite antagonistic to virtuous conduct, (10) inclination towards wandering, (11) gain and (12) committing faults.

Sloka 27 : The five Upagrahas, Dhuma, etc., traverse the sky without being seen. If at any time they are visible anywhere, they foreshadow something evil to the world.

Sloka 28 : Some say that Dhuma is of the shape of fume clouds, while others opine that it is a star with a tail (comet). Vyatipata is like the fall of a meteor; and Parvesha is a halo or disk round the Sun or the Moon.

Sloka 29 : Indra Chapa or Indra Dhanus or Kodanda is the famous rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu and causes calamity to the world.

Sloka 30 : If the lord of the house occupied by Gulika be possessed of strength and be posited in a Kendra, a Trikona, his own, his exaltation or a friendly house, the person born will own chariots, elephants and horses, will be as beautiful as Cupid; will be highly respected and widely renowned; and he will rule the entire world.

Thus ends the 25th Adhyaya on "Upagrahas" in the work Phaladeepika, composed by Mantreswara.

## **ADHYAYA – XXVI**

Sloka 1 : Of all the Lagnas it is only the Moon's Lagna that is most important for ascertaining the Gocharapala-effect of transits. One ought therefore to calculate and predict from the Moon's place to predict the effects due to the transits of planets through the several signs counted from that of the Moon.

Sloka 2 : During transit, the Sun gives good results when he is in the 6th 3rd and 10th houses (counted from the Moon), the Moon in the 3rd,10th, 6th, 7th and 1st ; Jupiter in the 7th, 9th, 2nd and 5th; Mars and Saturn in the 6th and 3rd; Mercury in the 6th, 2nd, 4th, 10th and 8th; all planets in the 11th; Venus in all places other than the 10th, 7th and 6th, Rahu and Ketu are similar to the Sun.

Sloka 3 : The Sun is declared auspicious when he transits the 11th, 3rd, 10th and 6th, if, at the time, the corresponding Vedha places, viz., the 5th, 9th, 4th and 12th respectively are not marred by the transit of any of the planets other than Saturn. For Vedhas, see p. 834 of Jataka Parijata. Should Saturn occupy (in transit) these places, Viz., 5th,9th, 4th and 12th, the effect will not be bad, as there is no Vedha between the father and son and as Saturn is the son of the Sun. But if other planets transit them, they nullify the good effect that would otherwise be caused by the Sun's transit.

Sloka 4 : The Moon will produce good effect when she transits the 7th, 1st, 6th, 11th, 10th and 3rd if planets other than Mercury do not transit the corresponding Vedha places, i.e., 2nd, 5th, 12th, 8th, 4th and the 9th.

Sloka 5 : Mars in the 3rd, 11th and 6th will give good effect if the 12th, 5th and 9th places are respectively are free from the transit of other planets at the time. The same remark applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time the corresponding Vedha places.

Sloka 6 : Mercury will be auspicious when he transits the 2nd, 4th, 6th, 8th, 10th and 11th houses provided their corresponding Vedha places viz., 5th, 3rd, 9th, 1st, 8th and 12th are not occupied by any of the planets other than the Moon.

Sloka 7 : During his transit in the 2nd, 11th, 9th, 5th and 7th, Jupiter is good if the corresponding Vedha places, viz., 12th, 8th, 10th, 4th and 3rd are void of planets.

Sloka 8 : Venus will give bad effects during his transits through 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 12th and 11th, if he is marred by planets in the corresponding Vedha places, viz., 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively.

Sloka 9 : When the Sun traverses through the Rasi, occupied by the Moon, the person concerned will suffer fatigue and loss of wealth. He will become irritated and suffer from diseases. He will undertake a wearisome journey, When he transits the 2nd house, there will be a loss of wealth; and the person will be unhappy. He will be duped by others, and will be obstinate. In the 3rd house, acquisition of a new position, advent of money, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun will cause diseases; and there will often arise impediments to the native in the matter of his sexual enjoyments.

Sloka 10 : Mental agitation, ill-health and embarrassment in all possible ways will be the result of the Sun's transit in the 5th house. The Sun in the 6th house will remove all diseases, destroy

enemies, and dispel all sorrows and mental anxieties. In the 7th house, there will be wearisome travelling, disorder in the stomach and the anus. The person concerned will further suffer humiliation. During the Sun's transit in the 8th house, the native will suffer from fear, and diseases. He will invite quarrel. He will incur royal displeasure and he will suffer also from excessive heat.

Sloka 11 : The Sun's transit in the 9th house will cause to the native danger, humiliation, separation from his kith and kin and mental depression. During the Sun's passage through the 10th house a very mighty undertaking will be successfully completed. A new position, honour, wealth and freedom from diseases will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th house, there will be sorrow, loss of wealth, quarrel with one's friends and fever.

Sloka 12 : The Moon in her travels through the 12 houses counted from the Janmarasi will give the following respective effects: (1) dawning of fortune, (2) loss of wealth, (3) success, (4) fear, (5) sorrow, (6) freedom from disease, (7) happiness, (8) untoward events, (9) sickness, (10) attainment of one's cherished wishes, (11) joy and (12) expenditure.

Sloka 13 : When Mars transits the Janma Rasi, there will result dejection of the mind, separation from one's relations and diseases caused by (impurity of) blood, bile or heat. In his passage through the 2nd house, Mars will cause fear, hot words, and loss of wealth. In the 3rd house, the effect will be success (in everything) and happiness through the attainment of golden ornaments. During his passage in the 4th house, he will cause loss of position stomach disorders such as dysentery, diarrhoea, etc., and sorrow through relations.

Sloka 14 : The effect of Mars, transit through the 5th house will be fever, unnecessary desires, mental anguish caused through one's son, or quarrel with one's relations. When Mars transits the 6th house he will bring about the termination of strife and the withdrawal of enemies, alleviation of disease victory, financial gain and success in all undertakings.

Sloka 15 : When Mars transits the 7th house, there will arise misunderstanding with one's own wife, eye-disease, stomach-ache and the like. In the 8th house, the native will suffer from fever; his body will become soiled due to anaemia. He will have lost his wealth and honour. In his transit through the 9th house, Mars will bring about humiliation through loss of wealth, etc. The native's gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body.

Sloka 16 : When Mars passes through the 10th house, the person concerned will either misbehave (i.e., his behaviour will not be above board), or he will in his attempts. He will have exhaustion. In the 12th house. There will be financial gain, freedom from sickness, addition to landed property, etc. Mars in his transit in the 12th house will bring about loss of wealth, and the native will suffer from diseases caused by excessive heat.

Sloka 17 : Mercury in his transit through the 12 houses reckoned from the Janma Rasi will cause in their order the following respective effects: (1) loss of wealth, (2) financial gain, (3) fear from enemies, (4) influx of money, (5) quarrel with one's wife and children, (6) success, (7) misunderstandings, (8) acquisition of children, wealth, etc., (9) impediments, (10) happiness all round, (11) prosperity and (12) fear of humiliation.

Sloka 18 : During Jupiter's transit through the Janma Rasi, the person concerned may have to leave his country, incur heavy expenditure and bear ill will towards others. When Jupiter passes through the 2nd house, the native will acquire money and will have domestic happiness. His words will have weight. In the 3rd house, loss of position, separation from one's friends, obstacle to business and disease with result. When Jupiter transits the 4th house, there will be sorrow through relations; the person will suffer humiliation and will have to apprehend danger from Quadrupeds.

Sloka 19 : Acquisition of children, friendship with the good and royal favour will mark Jupiter's passage through the 5th house. In the 6th house, the native will have trouble from his enemies and cousins. He will also suffer from diseases. When Jupiter transits the 7th house, the person will travel on an auspicious undertaking, will be happy with his wife and will be blessed with children. In the 8th house, he will have fatigue by wearisome journeys, will be unlucky, suffer loss of money and will feel miserable.

Sloka 20 : During Jupiter's passage through the 9th house, the person concerned will succeed in enjoying all prosperity. In the 10th house, danger to one's prosperity, position and children may be expected. Acquisition of children new position, honour and the like may be expected during Jupiter's transit through the 11th house. In the 12th house, there will be grief and fear caused through property.

Sloka 21 : When Venus transits the Janmarasi, he will confer on the native all kinds of enjoyments. He will cause financial gain when in the 2nd house; prosperity in the 3rd; increase of happiness and friends in the 4th; acquisition of children in the 5th, mishap in the 6th; trouble to wife in the 7th; wealth in the 8th; happiness in the 9th; quarrel in the 10th; safety in the 11th and acquisition of money in the 12th.

Sloka 22 : During Saturn's transit through the Janmarasi, the native will suffer from disease; he will perform funeral rites; in the 2nd house he will suffer loss of wealth and children; in the 3rd house, there will be acquisition of position or employment, servants and money. During Saturn's transit in the 4th house, there will be loss of wife, relation and wealth. In his transit through the 5th house, wealth will decline, there will be loss of children and the native's mind will become confused. In the 6th, Saturn causes happiness all round. In the 7th, the native's wife will suffer; danger during travel may be apprehended. In the 8th house, there will be loss of children, cattle, friends and wealth. The native will also suffer from disease.

Sloka 23 : In his passage through the 9th house, Saturn will bring about loss in finance. There will be many obstacles for the native's doing any good action. A relative who is equal to the father will die. There will be perpetual sorrow. In his transit through the 10th house, Saturn will make the native do a sinful deed. There will be loss of honour. The person may suffer from disease. Saturn in the 11th house confers all kinds of happiness and wealth on the native, who will also receive unique honour. When Saturn is in the 15th house, the native will be wearied by being engaged in a worthless and fruitless business. He will be robbed of his money by his enemies. His wife and sons will suffer from sickness.

Sloka 24 ; The following are the effects in their order caused by Rahu during his transit through the 12 houses counted from the Janmarasi (1) sickness or death, (2) loss of wealth, (3) happiness, (4) sorrow, (5) financial loss (6) happiness, (7) loss, 8) danger to life, (9) loss, (10) gain (11) happiness and (12) expenditure.

Sloka 25 : Mars and the Sun produce effect (during their passage) when they are in the initial 10 degrees or figure decanate of a sign. Jupiter and Venus become effective when they are in the middle portion of a sign (2nd decanate) while the Moon and Saturn bear fruit when in the last portion. Mercury and Rahu produce effect throughout their passage.

Sloka 26 : Draw seven lines horizontally (from west to east) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be assorted to the 28 stars (including Abhijit) counted from Krittika (as shown in the next page). If the star occupied by the Sun at the time happens to be the Vedha asterism to the natal star, danger to life has to be apprehended; if to the (Adhana Nakshatra, 19th from a Janmanakshatra), there will be fear and anxiety; if to the (10th Janmanakshatra), loss of wealth will be the result. Should however the Sun in the above position be also associated with a malefic, death alone has to be expected.

Sloka 27 : If any one of the three asterisms referred to above be thus marred by the occupation of other malefics (other than the Sun), death may happen; if by benefics, there will be no danger to life. Every thing should be judged similarly.

Sloka 28 : If the 19th, 10th, 3rd, 1st, the 23rd, the 5th or the 7th (all reckoned from the Janmatara) are afflicted by malefics during their transit, there will be danger to life. But if the planet be benefic, failure in business will be the only result.

For Adhana, Karmarksha, Vainasika, etc., see Jatakparijata p. 625.

Sloka 29 : The three asterism (viz., Janma, Anujanma, Trijanma, 1st, 10th, and 19th falling on a day identical with the Sun's Sankramana (Sun's entry into a new Rasi) or at a time when any of the other planets transit from one Rasi to another, or when there is an eclipse, planetary war Grahayuddha or a fall of meteors Ulkanipata or other unexpected occurrence, death or a similar untoward event should be expected.

Ulka denotes the 10th star from the one governed by the Sun (vide Kalaprakasika-Ch. XXXIII-116, Tanjore Edition). But Balabhadra says it is the 21st star counted from that occupied by the Sun. See notes on S1. 48 Infra.

Sloka 30 : A planet yielding unfavorable result when aspected by a benefic, or the one that gives good results if aspected by a malefic, both become void of effect. The same will be the case if they are aspected by their respective inimical planets.

Sloka 31 : A planet in an untoward Bhava, if he is in exaltation or Swashetra will not do any harm. If in such favourable position, he should also occupy a favourable Bhava, he will give full beneficial results (effect) to the native during his transit in that Bhava.

Sloka 32 : Planets in their transit through favourable places (houses wherein they should give good effects) become void of effect if they happen to be at the time in their depression or inimical houses or be in an eclipsed state. But if the houses transited be also unfavourable, they give bad effects and that in too an aggravated form.

Sloka 33 : Saturn, the Sun, Mars and Jupiter when they transit the 12th, 8th, or the 1st, (counted from the Moon's place) bring about danger to life itself, a fall from one's position and loss of wealth.

Sloka 34 : The Moon in the 8th, Mars in the 7th Rahu in the 9th, Venus in the 6th, Jupiter in the 3rd the Sun in the 5th, Saturn in the 1st and Mercury in the 4th, bring about loss of honour and wealth, and danger to life also, if all the conditions exist.

In the following six slokas, the author describes how the 27 stars (reckoned from the Janmanakshatra are distributed among the several limbs of the native concerned during transits of each of the planets from the Sun onwards and their effects are also stated.

Sloka 35 : During the Sun's transit, the 27 stars reckoned from the Janmanakshatra will be distributed thus: (a) 1st star-face; (b) 2nd, 3rd, 4th, and 5th head; (c) 6th, 7th, 8th and 9th - breast (chest); (d) 10th, 11th, 12th and 13th-right hand; (e) 14th, 15th, 16th, 17th, 18th and 19th-two feet, (f) 20th 21st, 22nd and 23rd-left hand; (g) 24th and 25th-the two eyes; (h) 26th and 27th-organs of generation; When the Sun transits through these limbs, the effect will be (a) destruction, (b) influx of wealth, (c) success, (d) financial gain, (e) loss of wealth, (f) bodily illness, (g) gain and (h) danger to life respectively.

Sloka 36 : MOON

No. of stars	Reckoned from natal star	Particular limb dwelt	Effect
2	1 <sup>st</sup> and 2 <sup>nd</sup>	Face	Exceeding fear
3	3 <sup>rd</sup> 4 <sup>th</sup> , 5 <sup>th</sup> , 6 <sup>th</sup>	Head	Safely
2	7 <sup>th</sup> , 8 <sup>th</sup>	Back	Subduing of enemies
2	9 <sup>th</sup> , 10 <sup>th</sup>	Two eyes	Financial gain

5	11 <sup>th</sup> , 12 <sup>th</sup> , 13 <sup>th</sup> , 14 <sup>th</sup> , 15 <sup>th</sup>	Chest	Mental happiness
3	16 <sup>th</sup> , 17 <sup>th</sup> , 18 <sup>th</sup> ,	Left hand	Quarrel
6	19 <sup>th</sup> , 20 <sup>th</sup> , 21 <sup>st</sup> , 22 <sup>nd</sup> , 23 <sup>rd</sup> , 24 <sup>th</sup>	2 feet	Going to a foreign place
3	25 <sup>th</sup> , 26 <sup>th</sup> , 27 <sup>th</sup>	Right hand	Financial gain

Sloka 37-38 : Mars

No. of stars	Reckoned from natal star	Particular limb dwelt	Effect
2	1 <sup>st</sup> and 2 <sup>nd</sup>	Face	Death (danger to life)
6	3 <sup>rd</sup> 4 <sup>th</sup> , 5 <sup>th</sup> , 6 <sup>th</sup> , 7 <sup>th</sup> , 8 <sup>th</sup>	Two feet	Quarrel
3	9 <sup>th</sup> , 10 <sup>th</sup> , 11 <sup>th</sup>	Chest	Success
4	12 <sup>th</sup> , 13 <sup>th</sup> , 14 <sup>th</sup> , 15 <sup>th</sup>	Left hand	Penury
2	16 <sup>th</sup> , 17 <sup>th</sup>	Head	Gain
4	18 <sup>th</sup> , 19 <sup>th</sup> , 20 <sup>th</sup> , 21 <sup>st</sup>	Face	Excessive fear
4	22 <sup>nd</sup> , 23 <sup>rd</sup> , 24 <sup>th</sup> , 25 <sup>th</sup>	Right hand	Happiness
2	26 <sup>th</sup> , 27 <sup>th</sup>	The two eyes	Going to a foreign place

MERCURY, JUPITER AND VENUS

No. of stars	Reckoned from natal star	Particular limb dwelt	Effect
1	1 <sup>st</sup> 2 <sup>nd</sup> , 3 <sup>rd</sup>	Head	Sorrow or grief
3	4 <sup>th</sup> , 5 <sup>th</sup> , 6 <sup>th</sup>	Face	Gain
6	7 <sup>th</sup> , 8 <sup>th</sup> , 9 <sup>th</sup> , 10 <sup>th</sup> , 11 <sup>th</sup> , 12 <sup>th</sup>	The two hands	Something untoward
5	13 <sup>th</sup> , 14 <sup>th</sup> , 15 <sup>th</sup> , 16 <sup>th</sup> , 17 <sup>th</sup>	Belly	Incoming of much money
2	18 <sup>th</sup> , 19 <sup>th</sup>	Generating organs	Loss
8	20 <sup>th</sup> , 21 <sup>st</sup> , 22 <sup>nd</sup> , 23 <sup>rd</sup> , 24 <sup>th</sup> , 25 <sup>th</sup> , 26 <sup>th</sup> , 27 <sup>th</sup> ,	Two feet	Honour, fame

Sloka 39-40 : SATURN, RAHU AND KETU

No. of stars	Reckoned from natal star	Particular limb dwelt	Effect
1	1 <sup>st</sup>	Face	Grief
4	2 <sup>nd</sup> , 3 <sup>rd</sup> , 4 <sup>th</sup> , 5 <sup>th</sup>	Right hand	Happiness
3	6 <sup>th</sup> , 7 <sup>th</sup> , 8 <sup>th</sup>	Right leg	Travel
3	9 <sup>th</sup> , 10 <sup>th</sup> , 11 <sup>th</sup>	Left leg	Loss
4	12 <sup>th</sup> , 13 <sup>th</sup> , 14 <sup>th</sup> , 15 <sup>th</sup>	Left hand	Gain
5	16 <sup>th</sup> , 17 <sup>th</sup> , 18 <sup>th</sup> , 19 <sup>th</sup> , 20 <sup>th</sup>	Belly	Sexual enjoyment
3	21 <sup>st</sup> , 22 <sup>nd</sup> , 23 <sup>rd</sup>	Head	Happiness

2	24 <sup>th</sup> , 25 <sup>th</sup>	Eyes	Happiness
2	26 <sup>th</sup> , 27 <sup>th</sup>	Back	Danger to life

Sloka 41 : Planets passing through Rasis containing more benefic dots in the Ashtakavarga produce good effect always. Even when such Rasis happen to be the 12th, 6th or 8th, the effect will be good and beneficial.

Sloka 42-44 : The 12th asterism counted from that occupied by the Sun at the time, the 3rd from that of Mars, the 6th from that of Jupiter, and the 8th from that of Saturn are termed or forward Lattas. The 5th star reckoned from that of Venus, the 7th from that of Mercury; the 9th from that of Rahu and the 22nd from that of the Moon are called or rear Lattas. If, when thus counting, the Janmanakshatra-natal star happens to come as the Latta star, there will be sickness and anguish.

Sloka 45-46 : During the Sun's Latta there will be the ruin of every business. Misery will result during the Latta of Rahu and Ketu. In the Latta of Jupiter, death, ruin of relations and a sort of general fear or insecurity may occur. There will be quarrel in the Latta of Venus. In Mercury's Lattawill occur loss of position of similar untoward event. A great loss will mark the Moon's Latta. Thus the separate effects of the Latta have been described.

Sloka 47 : When two or more Lattas synchronise, the cumulative effect will proportionately increase in intensity being twice' or thrice and one ought only to predict evil as the outcome of the combination.

Sloka 48 : The Vedhas pronounced as auspicious in the Sarvatobharachakar bring happiness, while those declared as evil produce only misery. One should note this also while considering the effect caused by transit (of a planet).

The following Slokas regarding Sarvatobhadrachakra are extracted from other works and will be found useful:

Mantreswara makes of the Lattas and Sarvatobhadra as both have a bearing on the Vedhas.

The Lattas are of two kinds (1) "Forward" or puro Lattas and (2) "Rear" or Prishta Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former class. The rest belong to the latter.

Thus, if the Sun should occupy at any time, say the asterism 'Mula' his Latta Star (which is the 12th from Mula) will be Kritika. Suppose at that time, Venus occupies Sravana ; his Latta Star which is the 5th from Sravana will be Jyeshtha ; the counting in this case being made from Sravana in the reverse direction as it is a Rear Latta.

Here under is given a free rendering in English of the Slokas extracted from Horaratna on Sarvatobhadra in pp. 368-373 supra.

I shall now describe the Sarvatobhadrachakra which has become famous and serves as a light for the three worlds and which infuses immediately a settled belief and confidence in the mind of the user.

Draw ten lines vertically and other ten lines crosswise over the same. You will have 81 squares. Write in the regular order the 16 vowels from onwards in the corner squares commencing from the outmost corner in the North-east, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outermost corner beginning from the North-east by the 28 asterisms with Kritika, so that each side will contain 7 asterisms.

The 5 vacant squares of each side of the next inner row may be filled by and in the East, by if and in the South, and in the West, and in the North. There now remain 12 squares, 3 on each side in the next inner row. These may be allotted to the 12 Rasis beginning with Vrishabha from the East in regular order.

The 5 inner squares still remaining vacant may be allotted to the 5 groups of Tithis Nanda, Bhadra, Jaya, Rikta and Purna as shown in the Chakra.

The 7 week-days may also be entered in the squares thus: Tuesday and Sunday in the square containing the Nanda group; Wednesday and Monday in the Bhadra group; Thursday in the Jaya group; Friday in the Rikta and Saturday in the Purna.

Saturn, the Sun, Rahu, Ketu and Mars are malefic. The rest are benefic. Mercury is a malefic when associated with malefics. So also is the waning Moon.

In whichever asterism a planet may be posited, there Vedhas arise for the same by its aspect-one in the left, one in the front and one in the right.

In the two sides-whether in the right of left-the Vedha may be with a star, a consonant, a Rasi or vowel and not with others. For it has been clearly stated in Rajavijaya thus:

A Planet posited in Kritika may have Vedha with the following, viz., (1) Bharani; (2) the vowel, (3) Vrishabha; (4) Nanda; (5) Bhadra; (6) Tula; (7) the consonant a; (8) Visaka and Sravana.

Similarly a planet stationed in Rohini will have Vedha with (1) the vowel, (2) Aswini, (3) the consonant, (4) Mithuna, (5) the vowel, (6) Kanya, (7) the consonant (8) Swati and (9) Abhijit.

In the same way, a planet is quartered in Mrigasiras may have Vedha with (1) Kataka, (2) the consonant, (3) Simha, (4) the consonant, (5) Chitra, (6) Revati, (7) the consonant, (8) the vowel or and (9) Uttarashadha.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is mean one, it is towards the front. This is with reference to the five, planets from Mars onwards.

In the case of Rahu and Ketu, which are always retrograde, the Vedha will be on the right, and in the case of the Sun and the Moon which move direct (and have no retrograde motion), the Vedha will be on the left.

Owing to there being no uniformity in motion among the other planets, there kind's of Vedhas have been mentioned, Malefics when retrograde, will cause intense evil if they are in Vedha position, while benefics will do immense good. Malefics and benefics when in rapid motion partake of the nature of the planets they are associated with.

When the four asterisms Ardra, Hasta, Purva-shadha and Uttarabhadrapada which occupy the four central positions of the outermost border are passed over (transited) by a planet, the following four triplets; viz., are respectively hit (have Vedha).

In the case of the pairs if one letter of any pair be hit (has Vedha), the other also should be considered as hit. A Saumya Vedha is one that is caused be benefic.

If there Vedha in one of the pairs of similar vowels., the other vowel of the pair should also be considered as bit the same remark should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transits is in the last or the first quarter of two asterisms (forming the juncture) in any of the four corners of the square, there is the Vedha of the four vowels, and in regular order commencing with that vowel intervening at the Particular juncture occupied by the planet. The effects arising from these Five are: agitation or excitement from the first, fear from the second, loss from the third, disease from the fourth and death from the fifth.

When the Vedha is with an asterism, there is confusion; when with a letter, loss; with a vowel, sickness; and a very great obstacle, when, with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single Vedha will engender fear in battle; two Vedhas, loss of money; three, some absta1e; and four, death.

Just as malefics produce evil, benefics cause good. Benefics associated with malefics produce only evil effects.

In the Sun's Vedha there misunderstanding in that of Mars, loss of wealth; in that of Saturn, trouble through sickness; in those of; Rahu and Ketu, obstacles. In the Moon's there will be mixed effects; in that of Venus, sexual enjoyment; in that of Mercury, in elligence; in that of Jupiter, an all round good effect. When the planet causing the Vedha is retrograde, the effect is two-fold; it is thrice when he is in exaltation; when his motion is rapid (direct), the usual (natural) effect; and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious under takings. A marriage celebrated during a Vedha will not prove prosperous; any journey undertaken will not prove prosperous; any treatment given to a patient will not end in cure; and any business started will not be successful. If

a Vedha caused by a malefic should occur during the time of sickness, it will culminate in death if the motion be retrograde. if the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one's own week day (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see Chakra), the direction is considered as 'set' while the remaining three as existing (or visible).

The vowels and in the North-East should be considered as belonging to the East; the vowels, apd in the South-East, to the South; and to the West; it to the North.

In the particular direction in which the Sun is staying for three months, all the asterisms, vowels, consonants, Rasis and Tithis in that direction should be deemed as 'set'.

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is, set, there is loss. When a vowel is set, there is sorrow. When a Rasi is set, there is obstacle; when a Tithi is set and there is Vedha, fear will arise. When all the five are in the 'set' direction and there is Vedh, death will surely result.

Towards the direction deemed as 'set', journey, 'fight, discussion, fixing of a new door or gate for a palace an upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate, for the time.

People whose initial letters are in the 'set' direction should, if they desire success, shim a poetical contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.), in that particular quarter.

In the case of an asterism situated in any of the other 'risen' directions, if there sn0uld be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a vowel, there will be happiness; if with a Rasi, there will be success; if with a Tithi, there is lustre; if with all the five, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, vowels Rasis and Asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha there is a fateful Upagraha (see next three Slokas of this note) synchronizing, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed Vidyunmukha. The 8th is called Sula and the 14th, Sannipata, the 18th is known as Ketu, the 21st is Ulka, the 22nd is designated Kampa, the 23rd is known as Vajraka, and the 24th is termed Nirghata. These eight are known as the Upagrahas and are recognized as causing obstacles to, all undertakings when at the time planets transit their respective places.

Ascertain if there is Vedha with any of the following asterisms: (1) Janmabha (2) Karma), (3) Adhanana), (4) Vinasa); (5) Samudayika, (6) Sanghatika, (7) Jati (8) Desa and (9) Abhisheka and predict good or bad effects according as the Vedha produced is by a benefic or a malefic as the case may be.

The star in which the Moan is at the time of birth of a person is known as Janamabha or Janamarksha. The 10th there from is called Karmabha or Karmarksha. The 19th is designated as Adhana, the 23rd is termed Vinasana or Vainasika the 18th star is styled Samudayika, the 16th asterism is known as Sanghatika, the 26th, 27th and 28th are known as Jati, Desa and Abhisheka respectively.

If the Janmarksha, the Karmarksha, the Adhanarksha and the Vinasarksha be each occulted by malefic planets, death, sorrow, absence from one's place and quarrel with one's own relations will respectively result.

When there is in the Samudayika Nakshatra, evil or something untoward will arise. There will be loss when the Vedha is in the Sanghatika Nakshatra. Destruction of the family will be the effect when the Vedha is in the Jati or the 26th star from the Janmarksha. In the 28th star, the Vedha will cause imprisonment.

When the occultation is by a malefic in the asterism known as Desa, the person concerned will be expelled from his country. But if the Vedha in the above cases be by benefics, the results will be all auspicious. Should the Vedhas with the Upagrahas (see supra) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, there is a Vedha) caused by one, two, three, four or five malefics, the corresponding effects will 'be fear, failure, killing (blood-shed), death and ignominy respectively.

When the Moon happens to be in a Vedha simultaneously with a Tithi or Nakshatra, a vowel, a Rasi and a consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained in pages 396-397 supra, the technique and the pointers to such deductions (of results) have not had full explanation to make the same both handy and useful for easy reference. The same has been explained below.

There are 112 letters (or sounds) belonging to the 28 asterisms at the rate of one letter, for each Nakshatra pada. These are mentioned for ready reference. Persons whose names begin with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

Sloka 49 : If planets should be badly situated whether dining their Dasa, Bhukti, Ashtakavarga or transit, one ought to invoke by prayers and incantations agreeable to the concerned planets and perform Shantis or propitiatory rites for averting the evil otherwise threatening, by doing virtuous actions, observing religious vows, making gifts and doing proper adorations.

Sloka 50 : Planets are always favourable to one who is harmless (who does not injure others), who possess self control, who has earned wealth through virtuous means and who is always observing religious discipline.

Thus ends the 26th Adhyaya on “Transits of Planets” in the work Phaladeepika composed by Mantaswara.

## **ADHYAYA – XXVII**

Sloka 1 : When the lord of the 10th house conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If the end of a Rasi be rising and the same be owned by a benefic, and Jupiter occupy a Kendra or a Trikona, then also will the person born attain emancipation.

The first, line may also be interpreted as – when four planets are posited in Kendras or Konas or when the lord of the 10th house is conjoined with four planets.

Sloka 2 : If at a birth four or mere planets occupy a single house, the person born should be said to become an ascetic of the class signified by the strongest of them; while others are of opinion that if the lord of the 10th house be one of the four or five planets conjoined in a house, the person born will belong to that class of ascetics indicated by the lord of the 10th Bhava.

Sloka 3 : The Moon posited in a decanate owned by Saturn and aspected by Mars, and Saturn will make the person born an ascetic. If the Moon occupy a Navamsa owned by Mars and be aspected by Saturn, the person born will enter the class of asceticism signified by the planet Mars.

Sloka 4 : If at birth the lord of the sign occupied by the Moon having no aspect of other planets on itself be aspected by Saturn, the person concerned surely becomes an ascetic of the particular class signified by the

The remarks made above apply here too.

Sloka 5 : The Sun will cause the native to become a chief or lord among contemplative saints or one who has taken initiation of asceticism; the Moon will make him a traveller visiting places of pilgrimage ; Mars will make him an ascetic of the Buddhist class and an expert in base spells; Mercury will enable the man to become a mendicant who does not know anything about the various philosophical schools; Jupiter will make the man versed in Vedanta philosophy or an eminent ascetic; Venus will make him a religious hypocrite, (i e., one who assumes the dress,

etc.; of an ascetic to gain a livelihood), an outcast or a public dancer; and Saturn will enable him to become an outcast or a heretic.

Sloka 6 : The Moon becomes exceedingly powerful in the bright half of the month. If the lord of the Lagna should aspect the Moon when he is devoid of strength (i.e., the waning Moon, say), the person born will become a miserable ascetic engaged in the practise of rigorous penance, distressed and wretched, without wealth or helpmate and getting his food and drink with great difficulty.

Sloka 7 : In the ascetic Yoga alluded to in the previous Sloka, if there should exist a Raja yoga, it will pull up by the roots all the bad effects and then make him a Lord of the earth initiated into asceticism and virtuously inclined, at whose feet other kings make salutations with their head bent.

Sloka 8 : If four planets with the lord of the 10th Bhava occupy a Kendra or Trikona, or if three planets endowed with strength be posited in a good house, the person born will seek admission in to the holy order and become a successful ascetic. If the planets forming the group contain more benefics and occupy good houses, the holy order will be one that is respected by all and honoured by the great. If it be otherwise, the ascetic order will be one that does not command reverence.

Thus ends the 27th Adhyaya on "Ascetic Yogas" in the work Phaladeepika composed by Mantreswara.

### **ADHYAYA – XXVIII**

Sloka, 1-4 : This work consists of 27 chapters treating respectively of (1) Definitions (2) Karakas, (3) the different kinds of sub-divisions of the Zodiac, (4) the various kinds of strength of the planets, (5) profession and means of livelihood, (6) Yogas, (7) Rajayogas, (8) the effect of planets in the several Bhavas, (9) the effects of Mesha and the other signs happening to be the Lagna, (10) all about the wife's house, (11) female horoscopy, (12) children, (13) death incidental to childhood, (14) all about diseases, (15) the Bahvas, (16) the effects of the 12 Bhavas, (17) exit from the world, (18) conjunctions of two or more planets, (19) on the Dasas (20) the effects of the Dasas of planets with reference to the Bhavas owned by them, (21) the Antardasas or Bhuktis, etc., (22) the Kalachakra system, etc., (23) on Ashtakavarga, (24) on the Ashtakavargas as treated in the work "Horasara", (25) on Mandi and the other Upagrahas, (26) on transits and (27) on pravrajya or ascetic Yogas, I shall now mention the place of my birth.

Sloka 5-6 : After worshipping the Goddess Sukuntalamba who bestows on her devotees all that they desire and through her grace, this work Phaladeepika has been prepared by me – Mantreswara - an astrologer and a Brahmana who was born in Tirunelveli – a district in the South of present Madras State - for the enjoyment of other astrologers.

Thus ends the 28th Adhyaya on "Upasamhara" in the work Phaladeepika composed by Mantrewara.