

UTTARAKALAMRITAM

By Kalidasa

English Translation

By Panditabushana V. SUBRAHMANYA SASTRI B.A.,

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

and

Translator of "BRIHAT JATAKA", "JATAKAPARIJATA",

"PHALADEEPIKA" and "SRIPATIPADDHATI."

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INTRODUCTION

The present is one more addition to the existing literature pertaining to the great and celestial science of Astrology. Many ordinary incidents in life which we pass by and notice not, as well as the phenomena of nature, are easily explained with reference to Astrology. There have been indications of it in the works which I have previously translated, viz., Brihat Jataka, Jatakaparijata, Sripati paddhati and Phaladeepika, works by the giants of Astrology. As an instance of the influence of the phenomena of nature on human life reference may be made to the rainbow caused by the refraction of the Sun's rays through a watery prism consisting of particles of rain water. The rainbow is produced of a morning or of an evening, ie when the Sun is at the Lagna or the Astha Lagna. Then, when the Sun is at the Lagna or the Rising Sign or the Ascendant, the seventh house is encircled by beautiful circles of the seven variegated colours on a watery plane. Even so, the Rising Sign is encircled by circles of like nature, when the Sun is posited in the 7th house. The Lagna represents the native, while the seventh house denotes the partner of the native. The life of the native will be happy, cordial and jovial of there be a sympathetic, loving and understanding support from the partner. The seven colours of the rainbow represent the

seven planets who by various combinations produce the seven kinds of energy or seven modes of motion that are found common in the universe.

Uttarakalamrita, which is here translated, discloses a treasure house of knowledge on Astrology so far unrevealed. This work is ascribed to Kalidasa of the court of Vikramasurya-itself a proper name suggesting Vikrama of the solar race. A part of the work is called (Kalidasa krita) and indeed Sri V. Suryanarayana Siddhantigaru, who has published the original work in Telugu Characters, describes this as an astrological work of the Maha Kavi Kalidasa, giving a colophon at the end of each chapter in Telugu that this Uttarakalamrita was the work of Sri Kalidasa. It is not possible to say whether any Kalidasa was the author of this work. In any case, the author of this work, important as it is in the field of astrology, ought not to be confused and mixed up or identified with the immortal poet of that name, as even the intrinsic evidence is against it.

The value of the work will be evident from the information available in it with reference to the (1) three births – past, present and future, - with detailed references concerning longevity; (2) special kinds of Rajayogas and their Bhangas (3) solar year and its delineation : effects of the Varshika Dasas of the several plants; (4) importance attached to Rahu and Ketu (5) (Nimita) or Muhurta for the inauguration post, & c., enterprise or a ceremonial – Cfr. Khanda VIII.

A new idea is developed in the commentaries on this work: that of depicting the parts played by Jupiter and Saturn as co-workers. Varahamihira in his Brihat Jataka has described the owners of the 12 signs in the following manner:

The first (Pada) mentions the owners of the first eight signs while a separate (Pada) has been allotted to mention the lords of the remaining four signs. The idea contained here is to show the line of demarcation between the first eight signs and the last four signs. The first eight signs signify all aspects of the native from birth to death, i.e., material ones. The last four denote the following qualities, viz., Dharma Tapas Fame Gain and Moksha. In fact; these four signs represent Dharma, Dharma Arttha Kama and Moksha. Here Arttha and Kama should not be taken in the material sense. They play their part only so far as they help the native to attain salvation. Now the last four signs are owned by Jupiter and Saturn and these two are therefore classed as philosophical planets. The eighth sloka in the same Adhyaya is a further support of the same idea.

Jupiter is a planet who is supposed to represent the Brahmin class, while Saturn, the outcast or Chandala. A mutual Parivartana – interchange, aspect or conjunction between these two planets will mean the establishment of a cordial relation between the Brahmin and the outcast. This is a very necessary qualification for a true philosopher. In this connection, it will be apt to quote the following sloka:

Viewing from another aspect, Jupiter is a planet representing happiness while Saturn represents misery - II-5, 7. Jupiter denotes holy places, while Saturn stands for filth, etc. A cordial relation between the two will naturally prove the existence of an impartial viewing of all things in the native.

Again, Jupiter is supposed to be the Amarguru or the preceptor of the Gods, and so, can be understood to represent Narayana, that is, Vishnu. In very Saiva temple in India the idol of Saturn - Saniswara is inevitable. Therefore, it will not be mistake if one were to conclude that Saturn represents Hara. It is a well known statement in Hindu Philosophy that Hara the last of the Hindu Trinity, stands for Destruction, while Hari, the middle one, is for Protection. A mutual relationship between the two planets in a nativity will now mean that the native has got the capacity to understand that there is no distinction between Hari and Hara, which otherwise means that existence in, and exit from, the world are to be treated with the same amount of pleasure.

South Indians are only familiar with Kalamrita of about 30 verses, dealing with religious duties and ritual observed in Hindu-more strictly Brahmin-homes.

About 85 charts belonging to people of various ranks and ages have been introduced so as to be educative to the reader. Ramrks concerning the various aspects of life have been freely made in appropriate places.

The second Kanda is published for the first time. Rahu and Mercury are identified with Urdu and Telugu respectively.

My thanks are due to (1) the authorities of the Government Oriental Mss. Library, Madras, for enabling me to obtain the manuscript relating to the second Kanda (2) Messrs : C.S. Venkatarama Sastri, B.Sc., Chamarajapet; B.L. Narasimha Sastri, Astrologer, Bangalore City; H.R. Seshadri Iyer, M.A., Shankarpur and Vedamurti V. Padmanabhachariar of the Sri Chamarajendra Sanskrit College, Bangalore City, for their ungrudging help tendered in the preparation of this work. I may add the loving, unflinching and ungrudging service of my youngest son Chi: K.S. Krishnamurti, B.Sc., (Hons) which made this a work of pleasure for me.

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V. SUBRAHMANYA SASTRI.

UTTARAKALAMRITAM

KHANDA - 1

Section-1 – Time of Birth, Planets, Bhavas, etc.

Sloka – 1: I bow to the elephant-faced God, the son of the Goddess Bhavani, who is adored at the commencement of any undertaking by Brahma, Vishnu, Hara, Indra and the Devas, and in whose four hands, the weapons (Pasa) and the like, and a sweet cake are gleaming and who is the principal Deity of king Vikramarka of the Solar race.

Sloka – 2: I bow to the great Goddess, Sri Kali, who has reserved a snug corner in her left side of the body for the residence of Cupid, who confers on her devotees all the they desire, who holds in her hands (Sankha), (Chakra), the power of protection and granting boons, who is mounted on a lion, who is sporting with the Moon crested God, who is shining brilliantly with her three eyes and who takes a keen interest in the welfare and protection of king Vikrama of the Solar race.

By the reference to King Vikramarka in the above two Slokas, it may be surmised that Kalidasa, the author of this work was under the patronage of that King.

Sloka – 3: In the first half of this work every thing has already been said in detail regarding Definitions and the like, and the same may be conveniently perused. I no describe in this latter half of Kalamrita, for the delectation of the wise, the treatment of horoscopes, about queries, the true and very minute details of effects about past, present and future, couched in verses of (Sardulavikriditae) metre, and which is capable of attracting wealth in multifarious ways.

The reference here by the author relates to the work – generally known in South India as Kalamritae. That book will have to be called in future as (Purva Kalamrita) to distinguish it from the present one. It contains seven Chapters or Bindus and consists of more than 320 Slokas, all in Sardula Vikridita metre.

Sloka – 4: The exact time of birth in terms of Ghatikas, etc., that have elapsed since Sunrise, and the gnomonic shadow indicated by the instruments and other appliances should first be ascertained. Then the duration of Day and Night on the day of birth in question. From the correct position of the Sun with respect to the First Point of Aries ®, the Lagna should be calculated. Next, should be ascertained through the Guru's blessings the

exact positions of the several planets in the zodiac at the time as revealed by the 'Drink) system of calculations. Then the Bhavas with their Sandhis. All these should be determined with a clear intellect by the intelligent Astrologer.

Sloka – 5: Multiply the Ghatikas and Vigha tikas that have elapsed since Sunrise by 4 and divide the product by 9. The remainder will represent the number of the asterism (of birth) reckoned from the groups of nine beginning with Aswini, Magha or Moola as the case may be.

Suppose there was a birth at $53 \frac{3}{4}$ ghatikas after Sunrise on the night of Friday, the 23rd July 1875. Then according to the method above enunciated, we have to multiply $53 \frac{3}{4}$ by 4 and divide the product by 9; we get a remainder 8 which shows the star at the time to be Pushya, its Anujanma, Anuradha, or its Trijanma, Uttarabhadra. The natal star of the native was actually Uttarabhadra.

Or, the ghatikas, etc., that have elapsed since Sunrise at the time of birth should be converted into Vighatikas and then divided by 225 (Tatva=25 and Aswin=2). Divide the remainder into the following groups of vighatikas as may be found possible: viz., 15-30-45-60-75.

According to this method, we have to multiply the $53 \frac{3}{4}$ ghatikas by 60 to convert them to vighatikas, thus: $53 \frac{3}{4} \times 60$ or 215×15 . This has to be divided by 225. Thus $215 \times 15 \div 225 = 14 \frac{1}{3}$. This falls within the 1st group of 15, which shows that the sex is male. Vide next Sloka.

Sloka – 6: These five groups represent, in their order, male, female, male, female and male respectively.

i.e., any remainder from 0 to 15 will indicate the birth of a male; while that exceeding 15 and below 45, a female; any remainder above 45 and below 90 will denote a male; while that over 90 will denote a male; while that over 90 and below 150, a female. A remainder exceeding 150 and less than 225 will signify the native to be of the male sex.

Again, find out the Rasi and Navamsa occupied by Mandi as well as the Moon. The Lagna of birth will correspond to the sign occupied by Mandi or the Moon, whichever of them is stronger. Or, it may be the 7th, the 5th or the 9th from either of the above two signs. Should the Navamsa Rasis occupied by these two (viz., Mandi and the Moon) be found to

possess greater strength than their corresponding Rasis, the Lagna will correspond to any of the aforesaid houses reckoned from the stronger of the two Navamsa Rasis.

The method advocated above by the author to deduce the Lagna at birth through the position of Mandi or the Moon at the time of birth does not appear to agree with the one given by Mantreswara in his Phaladeepika cf. III-16. Mantreswara says "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 (Gulika). When the Moon is strong, the Lagna should be deduced similarly through the Moon alone instead of through Mandi." Mantreswara's view appears as correct.

Sloka – 7: The duration of the day in terms of Ghatikas multiplied by 26,22,18,14,10,6 and 2 respectively and divided by 30 will indicate (during the day) the time (in ghatikas elapsed since sunrise) of the exact position of (Mandi, son of Saturn), in the seven week-days counted from Sunday onwards. The period of Day or Night when divided by 8 will indicate the length of a part presided over by each of the planets. In day time, the lords of the first seven parts are the seven planets reckoned from the lord of the week day chosen in the order – Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

Sloka – 8: The 8th or last portion is lordless Saturn's portion in each day is called Gulika. In the night, the lords of the first seven portions or Muhurtas are the seven planets counted (in the same order as aforesaid) from the lord of the 5th week-day from the day chosen. Here again, Saturn's muhurta is Gulika. His exact position corresponds to the Lagna at the very end of that muhurta. These two sons of Saturn – Mandi and Gulika-are declared by sage Mandavya as two villains, and they cause a lot of injury in the house dwelt or tenanted by them.

The distinction between Mandi and Gulika should be carefully noted. Their exact positions on any week-day are not the same. Take for instance a Saturday. Supposing that the length of the day to be 30 ghatikas, we have Mandi's position to correspond with the Lagna at 2 ghatikas after Sunrise, while Gulika's position will correspond to the Lagna at $3\frac{3}{4}$ ghatikas after Sunrise.

Sloka – 9: If at the birth of a child the Lagna be Kataka, Mesha, Vrischika, Tula or Kumbha, the lying-in-chamber will be in the eastern portion of the house. If it be Simha or Makara, the chamber will be located in the southern portion of the house. If it be Vrishabha, the

lying-in-chamber will be in the western portion of the house. If the birth be in Kanya, Dhanus, Mithuna, or Meena, the lying-in-chamber is in the north of the house. The place of birth or a child will usually be that corresponding to the Lagna or its Navamsa whichever of them is stronger. Cf. V-20; V-13.

Sloka – 10: When the Moon does not aspect the Lagna, the birth of the child will take place when the father is absent in another village, is in his own village, or is on his way home, according as the Sun is in a moveable, immoveable or in a dual sign, and at the same time be also posited either in the 9th or the 8th house, and not otherwise. If the Moon be in conjunction with malefic planets, much distress has to be endured by the mother during the delivery. Cf. V-1, 17.

Sloka – 11: The females attending on the woman in child-bed are as many as there are planets between the rising sign and the Moon. Those that are without the lying-in-chamber will be denoted by the number of planets that are away from these two limits. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon, while the wick has to be guessed from the Lagna, i.e., will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun ; i.e., whether the light is moveable, fixed or both, is to be declared from the nature of the Rasi in which the Sun is. The Sun, Venus, Mars, Rahu, Saturn the Moon Mercury and Jupiter are respectively the lords of the quarters – East, Southeast, South, Southwest, West, Northwest, North and Northeast. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra position, or rather by means of those that are possessed of strength; i.e., when more than one planet occupy the Kendra position, the door must be guessed by the strongest of them; when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction foaced by the door is guessed accordingly.

Section-II – Calculation of the several kinds of strength, etc.

Sloka – 1: All the twelve Rasis are ascending, each in its turn from (the nadir towards the Lagna or) the East. The six houses from the Lagna onwards, viz., 1st, 2nd, 3rd, 4th, 5th, and 6th, constitute the right side of the native, while the other six denote his left side. These latter also denote the right portion of his partner. The Lagna is life or souls of the native while the (Janma Rasi) or the sign occupied by the Moon denotes his (Deha) or body. All about these, (soul and body), should be predicted through these two significations (Lagna and the Moon) and also with special reference to the planets owning

the houses they occupy, the particular Bhavas in which they are in and the (Bhava Karaka) concerned.

Sloka – 2: The Moon, Jupiter and Mars are the friends of the Sun. the Sun and Mercury are the friends of the Moon. The friends of Mars are the Sun, the Moon and Jupiter. Venus and the Sun are the friends of Mercury. The friends of Jupiter are the Sun. the Moon and Mars. Mercury and Saturn are the friends of Venus. Saturn's friends are Venus and Mercury. The Sun's enemies are Saturn and Venus. The Moon has no enemies. Mars and Mercury have each got only one enemy, and they are mercury and the Moon respectively, Venus and Mercury are the enemies of Jupiter. The enemies of Venus are the Sun and the Moon. The Sun, Moon and Mars are the enemies of Saturn. The rest are neutrals. From a consideration of the (Tatkalika) friendship (friendliness obtaining for the time being) between two planets and the (Nisarga) or natural friendship one has to judge whether the two planets are exceedingly friendly or exceedingly inimical, etc.

Sloka 2 ½-3 ½: Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards. Of the several kinds of divisions of the zodiac, the first is known as (Griha) or (Rasi). A half of a Rasi is termed (Hora). A third portion of a Rasi is known as (Drekhana) or Decanate. There are also other kinds of sub-divisions, viz., the (Saptamsa = 1/7th portion of a Rasi), (Navamsa – 1/9th portion of a Rasi) (Dwadasamsa = 1/12th portion of Rasi) and (Trimsamsa = a degree of 1/30th portion of a Rasi).

Sloka 3 ½ - 5: Sumha, Vrishbha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona signs of the planets commencing with the Sun. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards. When a planet is posited in his exaltation, he gets one full Rupa as his strength. The strength for a planet placed in his Moolatrikona house is 3/4ths of a Rupa. For a planet occupying his own house, the strength is ½ a Rupa. In a friend's house, it is 1/4th and 3/8ths when in the house of a dear friends. In an inimical house, the strength is 1/16th. It is 1/32 when in a sign owned by the planet's inveterate enemy. It is 1/8th of a Rupa in the house of a neutral.

Cf. III-2, 3.

Sloka -6: When a planet is retrograde in his motion, his strength is similar to that when in his exaltation. If a planet is conjoined with a retrograde planet, his strength is ½ a Rupa. If

a planet be retrograde in his motion while in his exaltation house, he gets only his (Neechabala), i.e. nothing. If a planet be retrograde while in his debilitation house (of 'Fall'), his strength is similar to that when in his exaltation. A planet in conjunction with another planet who is in exaltation gets $\frac{1}{2}$ a Rupa. When he is associated with another who is in his debilitation, he gets nothing, a planet if he be in conjunction with malefics who are his friends, or with benefics who happen to be his enemies, gets only $\frac{1}{2}$ a Rupa.

All this is new information not contained in (Sripati-paddhati).

Sloka 6 $\frac{1}{2}$: The highest exaltation points 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 (mentioned in sloka 3 $\frac{1}{2}$ - 5 supra), their points of 'Fall' being the corresponding degrees in the 7th house from their exaltation ones. The strength accruing to a planet derived by (a consideration of) this position applies only to the Rasi occupied.

Suppose in a nativity, Jupiter is in the 1st Navamsa of Meena, his exaltation Navamsa. He will not be entitled to get one Rupa, as his strength under 'Navamsa' in the (Saptavargajabala) but he will be given only what is due to him as occupying a Navamsa belonging to the Moon according to the kind of relationship he holds with him in the particular nativity.

Sloka 6 $\frac{1}{2}$ - 7 $\frac{1}{2}$: In the case of an odd sign, the Horas or halves of a Rasi belong respectively to the Sun and the Moon, and in an even sign, to the Moon and the Sun. the Drekanas are owned by the lords of (a) the 1st, 5th and 9th with respect to that Rasi in the case of a moveable sign, (b) the 9th, 1st and 5th, in the case of a fixed sign and (c) the 5th, 9th and 1st in the case of a dual sign. The owners of the Saptamsas or $\frac{1}{7}$ th portions are, in the case of an odd sign, to be counted regularly from the lord thereof, while in the case of an even sign they are to be reckoned from the lord of the 7th onwards. Next, as the order of the Navamsas :

There are 3 ways declared to find out the lords of the 3 decanates of each sign :

I. They are the lords of the 1st, 5th and 9th with respect to that Rasi.

- (i) The 1st, 5th and 9th in the case of a moveable sign ;
- (ii) The 9th, 1st and 5th in the case of a fixed sign ;
- (iii) The 5th, 9th and 1st in the case of a dual sign.

II. They are the lords of the 1st, 12th and 11th with respect to that sign.

Varahamihira recognizes only the 1st of the above views.

The present author holds the second view.

Yavaneswara says that the 3rd method above cited should be followed only in (Prasna) or a query.

Slokas 7 ½ - 8 ½: The Navamsas of Mesha, Simha and Dhanus belong to the nine signs from Mesha onwards, and they continue till the end of Meena. The owners of the Dwadasamsas or 1/12th portion of any sign are to be reckoned from that assign. The Trimsamsas or degrees, i.e., 1/30th portions of a sign allotted in an odd sign to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign, Venus, Mercury, Jupiter, Saturn and Mars have 5,7,8,5 and 5 degrees respectively. The above seven kinds of divisions constitute the Saptavargas. (See chart in the front page).

Slokas 8½ -9½ : Enter against the Rasi column the strength in terms of Rupas already obtained for the Rais, and write out against the other six vargas commencing from Hora a moiety of the strength fixed in the Rasi Varga for the planet owning the Varga in question. The sum-total of these seven kinds of strength constitute the (Saptavargajabala) of the planet. This process should be gone through in the case of all the seven planets.

The following will be the Saptavargajabala Table of the planets for the Horoscope taken as example in my edition of Sripathi paddhati (pp 29-30) according to the method prescribed in this book.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	.375	.25	.375	.25	.75	.25	.125
Hora	.125	.125	.187	.187	.187	.187	.125
Drekhana	.187	.125	.375	.375	.157	.187	.375
Saptamsa	.187	.125	.375	.062	.375	.125	.125
Navamsa	.125	.125	.375	.062	.187	.187	.375
Dwadasamsa	.187	.125	.062	.375	.375	.125	.375
Trimsamsa	.375	.375	.187	.062	.187	.375	.125
Total	1.5625	1.25	1.9375	1.375	2.25	1.4375	1.625

Sloka 9½ -10½ : In the case of a planet approaching its exaltation, the (Uchachabala) or exaltation strength in terms of a Rupa is represented by a fraction whose numerator is the number of degrees intervening between the planet's depression point and the planet's

present position and whose denominator is 1800. The defect of this from unity will denote the planet's (Uchchabala) when the planet is (Avaroha), i.e., when it has crossed the exaltation point and is proceeding towards its depression. When a planet occupies a Kendra a Panaphara and an Apoklima house, its strength is 1 Rupa, $\frac{1}{2}$ a Rupa and $\frac{1}{4}$ th of a rupa respectively.

Cf. Sripatipaddhati, III-2, 5.

Slokas 10 $\frac{1}{2}$ -11 $\frac{1}{2}$: The Moon and Venus, when they are in an even sign or in a Navamsa owned by an even sign, get $\frac{1}{4}$ th of a Rupa as strength. It is reserve in the case of the other planets : i.e., the Sun, Mars, Jupiter, Saturn and Mercury get the same amount of strength (viz., $\frac{1}{4}$ th of a Rupa) when they are in an odd sign or in a Navamsa owned by an odd sign. When masculine, hermaphrodite and feminine planets occupy respectively the initial, middle or the last portion of a Rasi, $\frac{1}{4}$ th of a Rupa is to be assigned as their strength. The total of these 5 kinds of strength constituted the (Stthanabala) or Positional strength of planets, the first of the Shadbala or six major divisions of strength.

(Vide Sripatipaddhati, III-4)

Sloka 11 $\frac{1}{2}$ - 12 $\frac{1}{2}$: Mercury and Jupiter are strong in the Lagna or East. The Moon and Venus are powerful in the 4th or North; Saturn in the 7th or West : Mars and the Sun, in the 10th or South. The strength of these planets is zero or nil when they respectively occupy the 7th place from the above. Such directional strength or (Digbala) in the intervening positions must be calculated by rule-of-three process.

Slokas 12 $\frac{1}{2}$ - 14: In the bright half of a month, the (Pakshabala) of benefic planets corresponds to the number of Tithis passed in the Paksha, while that of the malefics, to the number of Tithis remaining to be passed or gone through. This process is reversed in the other or dark half of the month. The Pakshabala in the case of the Moon will be doubled. If a birth takes place in the middle portion of the Day, the strength (of the Rupa) accrues to the Sun ; if it be in the last or third portion of the Day, the strength goes to Saturn. The Moon gets it if the birth be in the first portion of the night. If the birth be in the middle portion of the night, the strength goes to Venus. If the birth takes place in the third or last portion of the night, Mars gets this strength. Mercury has it during the first portion of the Day. Jupiter has this strength at all times. This is called the (Ahoratraja) or (Dinaratritribhagabala). The (Nata) in ghatikas multiplied by 2 and divided by 60 will denote the (Natabala) in terms of a Rupa. (Cf. Sripatipaddhati III-9-14).

Sloka 14 ½: The same subtracted from unity will be the strength resulting from the (Unnata). The Moon, Mars and Saturn have the (Natabala), while the Sun, Mercury, Jupiter and Venus have the (Ummatabala). (Cf. Sripatipaddhati III-10).

Slokas 14 ½ - 15 ½: The ghatikas that intervene between mid-day and the Sun at a birth is termed (Nata), while (Unnata) indicates similar interval (in ghatikas) between the Sun and midnight. These two intervals when divided by 30 express the (Natonnatabala) of planets in terms of a Rupa, and form a sub-division of (Kalabala). About instruments (such as Sanku) and the like, they have been described in detail in the previous half of the work.

Cf. Sripatipaddhati I-3, III-10)

Slokas 15 ½ - 16 ½: The lord of the year, the lord of the month, the lord of the week-day and the lord of the (Hora=hour) have respectively ¼, ½, ¾, and 1 Rupa as strength when a birth has taken place under their sway. The sum of these four kinds of strength goes to swell the (Kalabala). To find the lord of the Hora at any given time, multiply the ghatikas elapsed since Sunrise by 2 and divide the product by 5. The quotient will reveal the number of Horas that have elapsed. The lord of the first Hora on any week-day will be the lord of the week-day itself; the lords of the 2nd and succeeding Horas have to be reckoned from that planet in the following order: the Sun, Venus, Mercury, the Moon, Saturn, Jupiter and Mars.

Slokas 16 ½ - 17 ½: The Moon and Saturn are strong in their Southern course. Mercury possesses strength always. The rest become strong in their Northern course. The strength accruing from this is known as (Ayanabala). The planets taken in regular order from Mars should be declared to be strong when in their retrograde motion, their (Cheshtabala) being calculated from the degrees in their respective Sighra Kendras already described (by others). When two planets are conjoined in such a way that they happen to be in the same house and their longitudes agree even to the degree and minute, they are said to be in war and that planet which is North of the other is declared to be the conqueror and gains the strength of the other in the South who is considered as vanquished.

Slokas 17½ - 18½: Saturn casts a full glance over the 3rd and 10th houses, while the other planets view the two houses only with a quarter glance. Jupiter aspects the 5th and 9th houses with a full eye, while the rest see these houses with half a glance. Mars casts his full eye over the 4th and the 8th houses, while the other planets aspect them with ¾ths

aspects. All planets aspect the 7th with a full eye. Planets do not aspect the 2nd, the 11th, the 12th and the 6th houses reckoned from the one occupied by them.

Slokas 18½ - 19½: Subtract the aspecting planet from the aspected one. The result will indicate the extent in signs, degrees, etc., of the range of aspect. The (Drigbala) of the aspected planet (in terms of Rupas) can be accurately ascertained from these degrees, etc. by rule-of-three process by the addition to, or subtraction from, as the case may be, of the proportionate difference in strength between that fixed for that sign and the strength allotted for the succeeding sign. The Drigbala thus obtained should be classified under "Malefic" and "Benefic" according as the aspecting planets are malefic and benefic, and written in two tables in terms of Rupas. Their algebraic sum will reveal the exact Drigbala got for each planet. Cf. Sripatipaddhati-II.

SLokas 19½ -20½: The Sun, the Moon, Venus, Jupiter, Mercury, Mars and Saturn decrease successively by 1/7th of a Rupa in their natural strength. The (Nisargabala) of the Sun should be put down as one. The several kinds of strength, viz., those derived from (1) (Stthana-Position) (2) (Dik-Direction) (3) (Kala-Time) (4) (Nisarga-Natural) and (5) (Cheshta-motion) should now be totaled up.

Slokas 20½ - 21½: To this should be superadded the rectified Drigbala of the planet. Further, if the planet be victorious in planetary war, one more Rupa should be added to its strength ; but if he be vanquished, one Rupa should be taken away. The sum-total thus rectified or the several balas above-mentioned will be the planet's Shadbala in Rupas. If this strength be found to be less than 5 Rupas. If this strength be found to be less than 5 Rupas, the planet should be declared as weak. It is said to possess normal strength when it ranges from 5 to 10 Rupas.

Slokas 21½ - 22½: Anything exceeding 10 Rupas will be (Purnabala). And such a planet will prove auspicious. His Dasa will be an exceedingly favourable one and will confer on the native concerned all that he cherishes, viz., wealth, happiness, etc., if he has passed his depression and is proceeding to his exaltation point. In the case of a planet possessing medium strength and going towards his exaltation, his Dasa period also will be productive of happiness. But should the planet be on his way to his depression point, the Dasa will prove unfavourable. In the case of a planet whose strength is below the normal (i.e., less than 5 Rupas), his Dasa will only cause misery and unhappiness.

Section-III – Ayurdaya – Length of Life

Sloka 1: The number denoting the asterisms from (Ashwini) that have been passed by a planet should be divided by 3 and the quotient left out of consideration. The remainder should be multiplied by 4 and the product will denote the number of Navamsas (from Mesha) already traveled by the planet and correspond to the number of years contributed by the planet in the (Amsayurdaya) system. The months, days, etc., over and above the years referred to due to the planet's position in the portion of the next (Pada) should be calculated from the interval lying between the end of the last (Nakshatra pada) and the position occupied by the planet in the next one through the measure in days, ghatikas, etc., taken by the particular planet to pass through its full course. The years thus contributed by the several planets as well as by the Lagna should be similarly obtained and totaled up.

Take for instance the case of Venus in the nativity alluded to in the notes under I-5, supra. He is in the first quarter of the star (Punarvasu). He entered that (Pada) on the 8th of the month Kataka at 14gh. 8 vigh. And left the same for the 2nd (Pada) on the 10th idem at 57 gh. 40 vigh. He has therefore proceeded in the first (Pada) for 1 day, 45 gh. 22 vigh. The distance traversed by Venus from the beginning of Aswini is 6 stars plus of the first (pada) in the 7th star. The stars divided by 3 leaves no remainder. Venus therefore contributes only of a year or 7 month, 22 days, etc. Similarly, in the case of the other planets.

Sloka 2: When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth or a sixth respectively of their Ayurdaya is lost. If benefics should occupy such positions, the loss is half of that incurred in the case of malefic ones. In the case of a malefic planet occupying the Lagna the whole of the Ayurdaya contributed by the Lagna is lost. When a planet is in its depression point, the period assigned to it is reduced by half. If the planet be posited in an inimical house, he loses a third of his Ayus. When he is eclipsed or defeated in planetary war, his Ayurdaya is further to be diminished by half. This is the peculiarity in the Amsayurdaya method.

Sloka 3: The number of ghatikas that have elapsed in the Lagna Rasi at birth when multiplied by 9 and divided by the number denoting the ghatikas, etc., of the rising period of that Rasi will reveal the number (in terms) of years contributed by the Lagna. From the remainder, the months, days, etc., may be similarly obtained by suitable multiplication and division by their appropriate factors. When the Lagna is strong by the presence in it, or the aspect over it, of its lord or a benefic planet or by its lord being in his exaltation, the number of years contributed by the Lagna will be as many years as are signified by the

Rasis, etc., (counted from Mesha) in the figure denoting the Lagna. This is the view according to some astrologers.

Sloka 4: There are two decanates one on each side of the Lagna Drakhana. Find out the Saptavargajabalas in terms of Rupas before of the lords of these three decanates (or of the planets occupying them if be the reading for and take only a fourth. This will represent the religious merit (in Rupas) of the native. The same subtracted from 4 will signify the evil (papa) portion. These two results should be carefully noted and their difference if found to be 4 Rupas of (punya) will enable the person concerned to attain final emancipation.

Sloka 5: Thus should be obtained the figures for the benefic as well as the malefic portions of the Saptavargajabalas of the lords of the three decanates referred to above. The malefic portion should be multiplied by 120 and divided by 7. The result will be the number in years. Out of this take away as many 120 year-periods as are possible. The remainder will be less than 120 and reveal the (Ayus) of the native in the respective (Janma out of the past, present and future). This method has been suggested here only by way of discussion as one simpler than the (Amsayurdaya) method :

Sloka 6: (1) Venus, Jupiter and Mercury when they are in Kendra and Kona houses will make the native long lived. (2) If they occupy the 2nd, 3rd and 11th houses, the person will have medium life, i.e., 60 years (3) If these planets should be in the 6th, 8th and 12th houses the native will live below medium life. (4) The rest, i.e., the malefics, if posited in the 8th, the 12th, a Kendra or a Kona position, will invariably not be productive of good to the person concerned.

Sloka 7 : When the lord of the Lagna is not aspected by benefics posited in a Kendra or Kona position, when the owner of the Rasi occupied by the lord of the lagna and the Lagna itself are not aspected by benefics, the person concerned will be short-lived. He will further have no issues, no wife, and will be lacking in intelligence. But if it be otherwise, the native will be long-lived, fortunate, intelligent and ever renowned for his fame.

Sloka 8. If the Lagna (correctly calculated to the degree and minute) or the Rasi occupied by the Moon, be aspected by the lord of the 8th house; or the lord of the 8th house, reckoned from the Moon or the Lagna, be aspected by Saturn or Mars, and if in both the above cases there be no aspect by benefits on the lord of the Lagna or on the lord of the Rasi occupied by the lord of the Lagna, the native concerned, through ordinarily (expected to be) similar to markandeya in the matter of longevity, will be entitled to an exceedingly short span of life.

This sloka as well as the previous one are very important Sloka 7 gives one Alpayuryoga, The present sloka enunciates more than one yoga – viz.

1. The lord of the Lagna and the lord of the Rasi occupied by the lord of the Lagna should have no benefic aspect. The Lagna or the Chandra Lagna should be aspected by the lord of the 8th house.

2. The lord of the Lagna and the lord of the Rasi occupied by the lord of the Lagna should have no benefic aspect. The lord of the Lagna should have no benefic aspect. The lord of the 9th house reckoned from the Lagna or the Chandra Lagna should be aspected by Saturn or Mars.

UTTARAKALAMRITAM

SECTION 4 : Planets in the several Bhavas and their effects.

Sloka 1 – Planets of the undermentioned groups, if in any way mutually related, prove auspicious to the native and make him a great personage and highly renowned :

Those occupying their exaltation, own house, a friend's house or a Trikona position;

- those that are posited in a Kendra position and have attained Vargottamamsa;
- those that are aspected by benefics, that are conjoined with benefics, or are posited betwixt benefics;
- those that occupy their Moolatrikona Rasis;
- those that are proceeding towards the centre of a Bhava; and
- those that happen to own at Kendra house and a Kona house at the same time.

Sloka 2. The following sets of planets will prove inauspicious and mar the good or Subha yogas mentioned in the last sloka :

- (i) planets in debilitation.
- (ii) planets vanquished in planetary war.
- (iii) Planets occupying inimical houses.
- (iv) Those that are aspected by, or are in conjunction with, or are placed between malefics :
- (v) Planet associated with a retrograde planet, an Astangata or eclipsed) planet or Rahu :
- (vi) Planets posited in a Bhava Sandhi :
- (vii) Planets that are weak
- (viii) Planets owing Dussthanas, viz., 6th, 8th and 12th, when conjoined with a lord of a Kendra or of a Trikona.

Sloka 3 (a) When the 9th and the 10th houses are occupied by their respective lords (b) when the said lords are placed together in either of these houses, or (c) when they interchange places, or (d) if they are so posited that they mutually aspect each other, these two planets bring on Rajayoga to the native. (e) If the said two planets be in conjunction with any of the lords of the 5th, the 7th the 1st and the 4th, or (f) occupy any of these houses, they bring on wealth and happiness to the native concentrated provided the said two lords (of the 9th and 10th) do not own the 8th or the 11th house as well.

Sloka 4 – Note the following three pairs of planets :-

- (1) the lords of the 9th and 10th houses reckoned from the Lagna;
- (2) The lords of the 9th and 10th counted from the 9th house from the Lagna;
- (3) The lords of the 9th and 10th counted from the 10th house from the Lagna.

These three respective pairs of planets are in their order capable of bestowing a high, medium (or ordinary) and small position in life on the native concerned. If any of the three pairs aforesaid (a) are by their position mutually related by any of the three kinds of relationships referred to [viz. (i) by being in conjunction or close association (ii) interchange, i.e., each occupying the other's Rasi and (iii) mutual aspect,] and possess strength, (b) occupy houses which are mutually in Kendra positions, or (c) be in conjunction with the planet owing the house occupied by the lord of Lagna, the person born will be come wealthy and a chief among men.

Sloka 5 (a) The lords of the Rasi and Amsa occupied by a planet and the lord of the Lagna; (b) the lords of the 10th and 9th houses; (c) the lords of the 5th, 3rd, 4th and 7th houses; and (d) the lords of the 2nd and 11th houses – these four sets of planets, if they are so related that being placed in any of the above said houses they

- (1) are together in one house
- (2) occupy each other's houses
- (3) have mutual aspect and at the same time occupy

a friendly house, own house or an exaltation Rasi, they respectively bestow on the native (a) prosperity, (b) elephants, horses and the like (c) happiness and children and (d) wealth.

Sloka 6. If the lord of a Bhava should OCC11Py the 8th house (therefrom), be eclipsed by the Sun's rays; be in depression, or posited in an inimical house and not asso-iated with or aspected by benefics, sages say that the Bhava is then completely destroyed. Should the Bhava be in conjunction with benefics, even then it will not be effective. Thus should the Lagna and the other Bhavas be judged.

Sloka 7. If the lord of the Lagna occupy the first, middle or last decanate of the Lagna, the person born will turn out a judge, a chief among men, or a headman of a village respectively. If the planet in question be aspected by or conjoined with Venus, Jupiter or Mercury, or occupy the Varga of a benefic or be in his exaltation, the native concerned will become an emperor of tile whole earth and respected by other kings.

Sloka 8. If at a birth. (a) the Moon with her digits full and endowed with strength be in her exaltation, Swak-shetra or a friends house, identical with the 9th, 4th, 10th or 7th and be aspected by or in conjunction with Jupiter or Venus; or (b) if Mars and Saturn be similarly endowed with strength and benefic aspect and occupy the 2nd and 10th houses from the Lagna, the person concerned will be omniscient, will be endowed with all virtues, will be extolled by people and will be a highly munificent and great personage.

Sloka 9, Jupiter when he owns the 3rd and 12th houses in a nativity will be productive of good to the person concerned. The same remark applies when he holds the ownership of the 8th house or when he occupies the 8th house. Venus will do good when in the 6th house; Rahu will be favourable when he occupies the 7th, 4th, 9th, 11th and 0th houses. Ketu will prove auspicious where he is in the 3rd house.

Sloka 10. If the lord of a Bhava be posited in any of the Dussthanas (6th, 8th, 12th), in his depression or inimical house, or be eclipsed or devoid of association or aspect of benefics, be in conjunction with or aspected by his enemy, occupy his inimical or debilitation Amsa, be conquered in planetary war with malefics and consequently (have rays that have become) feeble (or low) in brilliancy, that Bhava should be pronounced as totally destroyed or useless. The case of all the Bhavas from the Lagna onwards should thus be viewed.

Sloka 11. Whenever (1) the lord of a Bhava is posited in a Trikona house, a Kendra house, in the 3rd or 11th house, in a friendly, exaltation, own Rasi or Navamsa and is placed between two strong benefics, while the owners of such Kona, Kendra, 3rd or 11th house aforesaid are also in their exaltation, or (2) the said lord is associated with or aspected by benefics, such lord will bring unsurpassed prosperity to that Bhava and that too in a short time.

Sloka 12. If a Bhava, its lord, its Karaka planet, these three, be surrounded by malefics and conjoined with powerful malefics and are weak and have no association or aspect of benefics; and if malefics occupy the 9th, 4th, 8th, 5th and 12th houses reckoned from each of the said three, and the lords of the Navamsas occupied by these malefics be inimically placed, eclipsed or conquered in planetary war in that Bhava, then the destruction of the Bhava should be declared.

Sloka 13. If a benefic planet occupy his own exaltation, a friendly or Moolatrikona house or a Vargottama Amsa, it will promote the happiness of the person concerned. Even if the planet be a malefic one, it will prove auspicious under the above conditions. If the planets owning the Rasi and Navamsa occupied by the lord of a Bhava be endowed with strength, that lord will promote the increase of that Bhava. Any powerful benefic occupying friendly Rasi and Amsa in (any) Bhava confers wealth, etc. on the native.

Sloka 14: The Rasi owned by a planet occupying the 12th, the 8th or the 6th house is inauspicious, while the one containing the lord of such a house or the one aspected by such a lord is lost or fallen. Venus, Mercury and Jupiter in their order, if they are respectively posited in the above three houses will be productive of happiness. Planets in the 6th, 12th and 8th if happening (at the same time) to be in their friendly, own or exaltation signs, or be aspected by benefics will prove favourable. If the planets owning the said houses be inimically placed, be in depression, be eclipsed or vanquished in war, the planets occupying these houses will then prove auspicious.

Sloka 15: A planet that is in infancy, one in advanced age, one that is eclipsed or one that is vanquished, though aspecting) does not aspect at all. Benefic and malefic planets aspect during the bright and dark portions of a month towards the East and West respectively. Jupiter is strong in his aspect towards West. Saturn is strong "while in, his direct motion. Venus and Saturn through eclipsed will not lose' in strength, Mars is strong even in his enemy's camp.

Sloka :16. (a) Benefics when posited in a Kendra, 3rd, 2nd, 11th, 5th, 9th and even in the 6th house will prove auspicious. (b) Malefics will be so when in (Upachaya) places. (c) The Sun and Saturn, will be 'favourable when in the 9th, and (d) Mercury when in the 8th (e) Saturn, when he is in his exaltation, own house, or in a Rasi owned by Jupiter, will do only good even if he occupies the Lagna. (f) Venus, though placed in the 12th, 'will prove auspicious except when he is in a Rasi or Amsa owned by Saturn.

Sloka 17: The following, viz., (1) the waning (1) the waning Moon (2) Mercury (3) Venus (4) Full Moon and Jupiter, become auspicious in the proportion of $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 respectively. Jupiter and Venus become fully favourable when in the house of a benefic

and in conjunction with the lord of the same. The following four groups, viz. (1) waning Moon and Mercury when he is a malefic, (2) the Sun (3) Rahu and Mars and (4) Ketu and Saturn are , productive of evil in the same proportion already stated.

Sloka 18: If the (Phala Karaka) and the (Bhava Karaka) of any Bhava as also the lords of the Rasi and Navamsa occupied by the Lord of the Bhava and the Bhava itself be hostile, the effect of the Bhava is lost.

Whenever a malefic planet occupies a Rasi functioned by a (Karaka), it will destroy the effects produced by that karaka planet. The Bhava Karakas owing to their occupation of Bhavas to which they are Karakas will only produce a very small fraction of the (otherwise usual) effect.

Sloka 19 The full Moon, Jupiter, Saturn and --are termed Chhadakas for the two houses (2nd and 12th) adjacent to each of them. If Jupiter (owing to his owning a Dussthana) even should turn out as hostile to the native, he will be a Chhadaka only for the 12th. The rest are Chhadakas for the 2nd only. The lords of the several Bhavas and their respective karakas bring luck to the native concerned by a sort of (Sambandha) between them through aspect, occupation, conjunction or mutual exchange.

Sloka 20 : A planet in the 2nd house from a Bhava is called the (Chhadaka) for that Bhava, while that in the 3rd is called (Vedhaka). He who is placed in the 4th is termed (Bandhaka). The one in the 8th is known as (Pratibandaka). From this planet in the 8th should be predicted all about the increase and destruction of the Bhava. The lords of the 2nd and 7th houses with respect to any Bhava are termed Marakas of that Bhava.

Sloka 21 : The aspect cast on a planet by malefics who are friendly is known as (Swadheena Vedha). While the one by malefics who are also inimical is termed (Paradheena Vedha). The effect caused by benefics will be similar and felt at the beginning while the same arisen through malefics will be a bit untoward and felt at the end. The native's general luck and longevity will also be similar to the preponderance in strength of the benefic and malefic planets.

Sloka 22. : If any one of the following three yogas, viz., (a) lord of the 8th occupying the 12th or 6th ; (b) lord of the 6th being placed in the 8th or 12th ; (c) lord of the 12th being posited in the 8th or 6th ; (d) the said three lords being connected in any way, by mutual interchange of places, mutual aspect or conjunction and are at the same time free from such relation with other planets, the person born will become a great king lording over other kings and blessed with fame and wealth.

Sloka 23. : If malefics be debilitated, and benefics endowed with strength occupy Kendra and trikona houses, and if the lords of the 10th, 9th and 4th houses be all grouped either in the 9th or the 10th, the person born will be a king, highly intelligent, wealthy, famous, endowed with great valour and long-lived. He will be revered by other kings, be virtuously disposed and almost omniscient.

Sloka 24 : The 1st, 4th, 7th and 10th houses are known by the terms (Kendra), (Kantaka) and (chatushtaya). The houses next to the Kendras, that is, the 2nd, the 5th, the 8th and the 11th are known as (Panaphara). Those next to the Panapharas, viz., the 3rd, the 6th, the 9th and the 12th are called (Apoklima). The 5th and the 9th houses are termed (Trikona). The 3rd, the 6th, the 10th and the 11th are called (Upachaya). The house occupied by the Moon is called (Jamna Rasi) while the Lagna is known as (Audi) or 1st house.

Sloka 25 : The Sun is of the character of God Siva and is the soul and father, while the

Moon is of the Goddess (Sakti) and is the mother (of all beings). The remaining 5 planets, viz., Mars, Mercury, Jupiter, Venus and Saturn have their origin from the 5 elements (Prithivi) (Ap), (Tejas) (Vayu) and (Akasa); from (Satva) have risen Jupiter, Venus and Mercury ; mars has come out of (Rajas) or passion, while Saturn is from (Tamas) or darkness. The Sun and the moon are not death-giving planets, but when they happen to own the 6th or the 8th house, they become harmful and cause much evil.

Sloka 26 : With the benefic planets occupying the 6th, the 7th and the 8th houses reckoned from the Moon and with no malefics in these houses, a person born becomes a king or one equal to a king enjoying all kinds of happiness. He will be long – lived, victorious, widely renowned, learned, command all pleasures, will be blessed with wife, children, friends, houses, vehicles and other similar luxuries.

Sloka 27 : The numbers 30, 16, 6, 8, 8, 10, 12, and 12 and 1 denote the kalas (measures of power of brilliance) of the seven planets from the Sun onwards. Add the kalas of the lords of the 9th house reckoned from the Lagna as well as from the Moon. Divide the sum by 12. The Rasi counted from the Moon indicated by this remainder, if occupied by a benefic singly without the conjunction of any malefic, will make the native a Koteeswara (millionaire) ; if by a malefic only, his wealth will be in thousands. If the said malefic be exalted, then also the native will be a Koteeswara.

Note: This is also called Dhana Lagna or Indu Lagna like the Par Fortuna of western astrology.

Sloka 28 : If two or more out of the lords of the 2nd, 5th, 11th and 9th houses are so posited in a nativity that they become mutually related by any of the three kinds of Sambandhas and are also strong, the person concerned will be a master of 3 lakh. Should the lords of any of the three Dussthanas happen to be one of the partners in the above, Sambandha, the result will be the destruction of the whole wealth and the contraction of debts and also trouble from enemies. All these will occur during the Dasas of the lords of the above-said four houses.

Sloka 29 : If all the planets be placed in the four Kendras from the Lagna onwards and in the four Panaphara house, all the Apoklima houses being left unoccupied the person born becomes a king or leader of men. If in the above case benefic planets and the full Moon be not in conjunction with or aspected by malefics and be also strong, the person born will be a lord and extolled by the good. If otherwise, i.e., the planets are not powerful, the person concerned will be comparatively lacking in the above-mentioned status.

Sloka 30 : If there be a birth at about 2 ghatikas after mid-night or mid-day, a king who will subjugate all his enemies and who will always observe the religious rules of conduct and who is endowed with good learning, will be ushered into the world.

If in the above case an exalted planet be in the 2nd house and be aspected by another similarly exalted, the yoga will usher a Koteeswara-a very rich man. But should the aspect in the last case be by a planet occupying only his own house, the person born will be a Lakshadhikaree-owner of lakhs and be happy.

Sloka 31: an immoveable rasi is stronger than a moveable one. A dual rasi is much stronger than an immoveable one. In the case of three planets occupying three houses, the two aspects cast by two of the planets over the third due to their being placed in a (chhadaka) or (Vedhaka) position (IV-20 Supra) will be increasing in power according as the aspecting planet in each case is posite din a (chara or moveable), a (Stthira or immoveable) or a (Dwandwa or dual) sign. The same rule also holds good with regard to

the effects caused by the planets from the three houses. In the case of the three decanates of which a Rasi is composed, if the said 3 planets are all in (a) the 1st decanate of a (chara).

- (a) The middle one of a (Stthira) and
- (b) The last one in a (Dwandwa)

The effect will be full. It will be medium when they are all in the middle decanate of a (chara), the last one in a (Stthira) and the 1st in a (Dwandwa). The effect will be very little when the planets are all in the last decanate in a (chara), the first decanate in a (Stthira) and the middle one in a (Dwandwa) sign.

Sloka 32: Of the two planets that cause a Yoga good or bad – which will be the case only when they are within 12 of each other, if the one which is slower in motion is in advance and the other which is faster is behind, the Yoga will come into effect and it will be full when the interval is zero, and nil when the interval is 12. It will be proportionate in the intermediate positions. If the planet that is faster is 12 or more behind the other which is slower, the effect of the yoga will not come to pass.

Sloka 33: If the Moon possessed of strength should cast any applying aspect (as per 11-18½ - 19½ supra) on one atleast of the two planets causing the Yoga referred to (in the previous sloka) within the prescribed limits, the effect will be specially marked. This will not, however, be the case of the aspecting Moon be quartered in any of the Dussthanas. Planets cast their aspect on all the houses. The aspect will have the best effect when the planet aspecting is in his exaltation or own house. It will be medium when the aspecting planet occupies a very friendly house. In other houses, the effect will only be very defective.

Sloka 34: Find the Rasi where the lord of a Bhava is posited. The (Pada) of that Bhava will be so many Rasas distant from that lord as the lord is from the Rasi signifying the Bhava. It is with reference to this (Pada) and the good and bad planets posited therein, that the prosperity and decay of the Bhava is to be predicted. Thus, should the 8 Padas be determined in the case of 1st, 2nd, 4th, 5th, 7th, 9th 10th and 12th. The (Pada) for the 12th house from any Bhava is known as (UpaPada) for that Bhava, and that for the 7th as (DaraPada).

Here the author explains what is meant by (Arudha) or (Pada). The (Arudha) of a Bhava falls in the Rasi which is so much distant from the rasi occupied by the lord of the Bhava under consideration, as the lord himself is removed from the said Bhava.

Take an example.

Chart – 77 Male – Born on 19-6-1907 at 33 gh. After Sunrise.

Sat.		Venus	Sun Jup. Merc.		Venus Moon	Jup.	Lagna Merc.
			Rahu				Rahu

Ketu			Ketu			Sat.
	Rasi			Navamsa		
Lagna			Moon	Sun		
				Mars.		

Balance of Moon's Dasa – 9 years, 11 months and 15 days.

Let us now prepare the (Arudhachakra).

Jupiter, the lord of the Lagna is in Mithuna, i.e., in the 7th Rasi from the Lagna. Hence the (LagnaPada) falls in the 7th Rasi from Mithuna, i.e.c Dhanus. Hence No. 1 is marked there. Take the 7th Bhava; its lord, Mercury, is in the 1st house from the 7th and therefore the (Saptama Pada) or the Pada of the 7th Bhava is placed in the 1st house from Mercury, i.e., again in Mithuna. The figure 7 is therefore placed there. Now take the 5th Bhava. Its lord Mars is placed in the 9th house from it, and the 9th house reckoned from Mars is Simha, and here you see No. 5 entered. Similarly work up for all Bhavas and you will see the 12 Padas scattered as shown in the Chakra. The author has taken only 8 Padas, belonging to 1st, 2nd, 4th 5th 7th 9th 10th and 12th and has left out the four other 3rd, 6th, 8th and 11th. But (Jaimini) has generalized this to all the 12 Bhavas and this seems to be correct.

10	3	2	7
	9	6	
	Arudha Or Padachakra		
12			5
1	8		4
11			

It will be observed from an outwards glance at the (Arudha) Chakra that all the odd Padas are situated in the odd Bhavas reckoned from the Lagna, while the even ones are in the even Bhavas. This may appear a mystery at the beginning ; but it will be found out that this is after all the result arising out of the very definition of (Pada). Mathematically this theory may be proved that it cannot be otherwise.

For suppose we consider the (Arudha) or (Pada) or any Bhava. Assuming that the lord of

the Bhava under consideration is n rasis away from the Bhava, the (Pada) of the Bhava falls in the Rasi which is n rasis removed from the said lord. this means the (Pada) falls in a Rasi which is $n + (n-1)$ or $2n-1$ Rasis removed from the Bhava. When n is an integer, $2n-1$ is always odd. Therefore the (Pada) will fall in an odd or even rasi reckoned from the Lagna according as the Bhava under consideration is odd or even.

In the usual Chakra, the Bhavas are situated successively in order, but the Padas are scattered here and there and sometimes two or more are in conjunction. The Bhava Pada will be situated in the same Bhava, only when the lord of the Bhava is placed either in the same Bhava or in the 7th from it.

It will further be seen that, in the Arudha Chakra, the Bhavas are distributed and consequently the effects too might vary. For example in the ordinary diagram, the (Dhana) Bhava falls in Makara, and Saturn, its lord, is the planet to cause its effect. But from a glance at the (Pada chakra), it will be seen that the (Dhana Pada) is in Vrishabha ; in other words, the house of wealth is shifted from makara to Vrishabha, and its lord Venus will be the cause for its effect. In the course of Dasa, Bhukti readings based on the general principles of horoscopy, one will find that effects of certain nature not concerning with the planet happen actually and he fails to ascribe proper reasoning for the happening of the event. For example, in the above horoscope, Venus is the lord of the 2nd Pada and the 6th Pada and is placed in BVrishabha. This gives the result that Venus is capable of giving wealth with much difficulty as he owns the 6th also. From the general principles of Astrology, his lordship over (Dhana) Bhava cannot be at a glance said. Again, under general principles, mercury has no connection with the 4th house other than for the mere association with Jupiter, lord of the 4th, but under (Arudha Chakra), mercury is the lord of the 4th and it is he who gave the native high education, especially in mathematics. The (Arudh Chakra) will thus explain all such discrepancies.

In the usual diagram, each planet owns at least one Bhava. But under (Arudha Chakra) a planet may own even more than two and sometimes none at all. It has been definitely stated that a planet cannot cause the effect of a Bhava unless it owns it or aspects it, etc. applying the same principle, it may be generalized that the planet will certainly cause the effect of the Padas that are owned by it, aspected or occupied by it. If a planet does neither own, nor is situated in any (Pada), it will have no individual power to cause any effect. It seems that during the period of this planet, nothing will happen in particular.

Sloka 35 : if the LagnaPada) be benefic and occupied by a benefic, the person concerned

will enjoy all comforts. If benefics be posited in the Kendras and Konas with respect to the LagnaPada, the person will be a king and a very learned one. If malefics should occupy the LagnaPada, its Kendras and Konas, the effect will be otherwise. The same remark holds good of malefics occupy the 6th, 8th and 12th places from the LagnaPada. Thus should the good and bad effect be carefully investigated for all the 8 Padas.

Sloka 36 : Similarly should information regarding issues be predicted with the help of the 5th, 2nd and 9th Padas after a careful scrutiny of the Bhavas, Jupiter and the lord of the Lagna and the UpaPadas, and the conjunction and aspect of benefics. If there be no aspect or conjunction of malefics, the native will have a good number of children. The sex of the issues should be determined by the preponderance in strength of the several planets concerned.

Sloka 37 : If Mercury, Saturn and Mars be conjoined with the lords of the three UpaPadas referred to in the previous Sloka, and if the same three planets mutually occupy each others Rasis and Amsas; or if Saturn and Jupiter be together in a single house, there will be loss of children. The 10th house and its lord, if occupied or aspected by Saturn, will cause the native to have adopted sons. Thus have declared the wise in various ways.

Sloka 38 : All about the first wife should be predicted from the 7th house from the Lagna; about the 2nd wife from the 8th house there from, and the successive wives found out in a similar manner. If malefics should occupy these houses, the death of the wife or wives should be declared and not so, if benefics be placed there. It is through the conjunction or aspect of Jupiter and other benefics also that the number of wives living, their respective issues, their character and other qualities should be ascertained.

Sloka 39 : Thus, if benefics occupy the UpaPada of the 7th, the wife may be declared to be beautiful, long lived and possessing good qualities. If malefics occupy the UpaPada and be in debilitation, the native concerned will lose two wives. But if the malefic be exalted and conjoined with or aspected by a benefic, the person will have many wives living. If there be no such benefic aspect or conjunction, the person may not remarry.

In this Sloka, the (SaptamaPada) is being considered as this Sloka is in continuation of the previous Sloka where the Kalatra Bhava is mentioned. The author describes here the effects of (KaklatraPada) and its (UpaPada, i.e. the (Pada) of the one previous to (Saptama), i.e. (ShashtaPada). This is in harmony with the general principles of Astrology that whenever a bhava is considered. The positions of planet situated in the previous

bhava have to be reckoned as such planets have the power of (Achchhadana) as is declared by the author in. A question may then be raised as to why the previous house is referred to and not the next one. The reader will find an answer to this when he reads the Sloka on (Achchhadana), where it is stated that generally planets have a tendency to have an advance (Achchhadana) and not a receding one.

Take the horoscope given above. Here the UpaPada of the 7th Pada, i.e. the 6th, falls in Vrishabha and Venus is placed there in (Swakshetra). His wife, i.e., his first wife is beautiful, or good conduct and is blessed with long life. When the (Pada) is considered, all the general principles of Astrology must be used and the results predicted. But when (UpaPada) is considered prediction must be based only on the planets conjoined with the UpaPada. This point is not clearly explained by the author, but a logical reasoning from the general principles and by the wordings, this can be elucidated.

Sloka 40 : All about the first wife should be divined through the (DaraPada) and its (UpaPada). Information about the second wife should be sought for through the 8th house from these two Padas. Sages say that the number of wives that would be lost should be declared through the amount of (Papatva), if any, in the Pada over and above that in the (DaraPada). Where the Pada concerned is highly (Subha), there it indicates that the particular wife will be the promoter of the family, the giver of happiness, one endowed with long life and affording enjoyment.

Sloka 41 : The number of Navamsas elapsed in the 3rd house counted backwards from the Lagna will indicate the number of elder-borns, while the number of navamsas still to rise in the 3rd house counted in regular order from the Lagna will denote the number still to be born the number of males and females among them should be guessed according to the rules on the subject while the number of those surviving or otherwise should be judged from the strength of the benefic and malefic planets respectively.

Sloka 42: Out of the planets from the Sun onwards, find which has traveled the highest number of degrees in the rasi occupied. He is designated as (adhikagraha) or senior planet in the nativity. If the Sun should conjoin with this Adhikagraha, the person concerned will be an adviser in the palace. If the full Moon and Venus should be together with the Adhikagraha, the native concerned will be very rich, learned and enjoy all pleasures, If Mars be such a planet, a worker in metals and a rogue.

Sloka 43: If the planet in question be Mercury, the person will be skilled in sculpture, or a

dealer in earthen jars and cloths. If it be Jupiter, he will be a sacred Brahmin engaged in vedic duties, and versed in the Vedas and works auxiliary to the same. If Venus be such a planet he will be long lived, prone to indulge in sexual pleasures. If it be Saturn, he will engage himself in all sorts of vocations. If it be Rahu or Ketu, the person will be clever in preparing medicines from poison, metals and the like.

In these two slokas (42-43), the author describes about (Adhikagraha). He seems to have taken this idea from Jaimini who calls this planet as (Atmakaraka) and he has attached much importance to the (Amsa) occupied by this Atmakaraka and has very elaborately dealt with on this subject. Readers may find these in Jaimini sutras. In these two slokas, the author has described the effects of planet joining the Atmakaraka in Rasi chakra. For example, the exact planetary positions in Chart 77 given in P. 120 are in order as follows:

Sun Moon Mars Merc Jup. Venus Sat. Rahu Lagna 40-36, 100-56. 250-4 280-26 240-7 110-7 40-34 20-17 90-58 the (Adhikagraha) or (Atmakaraka) is mercury as he is the planet that has advanced most in the Rasi occupied by him.

Here the planet should be in conjunction with the Atmakaraka and not otherwise. But Jaimini reads these effects from the conjunction of planets placed with this Atmakaraka in Navamsa Rasi for this, please see notes under the sloka 45.

Sloka 44: If the 2nd place reckoned from that (Adhikagraha) be aspected or occupied by the Sun and Venus, he will serve in a palace. If a malefic be in the 3rd house from the (Adhikagraha), the person will possess valour. If a benefic be there instead, he will be a timid person. If the Moon be in the 4th house from the (Adhikagraha) and be aspected by Venus, the person concerned will be a great pilot or sailor. If the 4th house in question be occupied or aspected by the Moon and Venus, the native will be endowed with storeyed buildings (Mansions) and similar comforts.

In this sloka, effects of planets situated or aspecting the Bhavas readers should note that he has described effects applying the same general principles considering the (Jamna Lagna), (Arudha Lagna) and (Adhikagraha Lagna) or (atmakaraka Lagna) and Jaimini has gone even further.

Sloka 45: If the Moon and Venus be posited in or aspect the 4th house from the (Adhikagrahapada), the native will be the lord of very big mansions. If the said 4th place be occupied by a planet in exaltation, its effects will be similar; but the native will also be

troubled by white and black leprosy. Thus should be divined every thing as above from a consideration of the Rasi, Navamsa and Dwadasamsa occupied by the (Adhikagraha). The profession and manliness of a person should be divined through the planet that is next junior to the (Adhikagraha)

This is a very important sloka. The author has in brief exhausted all the details elaborated by Jaimini. He wants us to read similar effect from the Navamsa Rasi occupied by this Atmakaraka and Dwadasamsa too, but Jaimini has taken only Navamsa. Then he describes that the planet next in degrees and minutes has also to be considered and the native's profession to be predicted out of that planet: valour and courage from the planet next to it. In this connection, I may say that this is nothing but an abstract of that Jaimini has elaborated and discussed in his Jaimini Sutras. He calls the planet foremost in Kalas degrees in any Rasi a Atmakaraka the next in degree to Atmakaraka as Atmatyakaraka and the next as Bhratrukaraka; next as Matrutaraka and the next as Putrakaraka, the next as jhatikaraka and the next as Darakaraka. With this he stops and bases his prediction on these. This theory of attributing Karakatva is like attributing a Lagna to Atmakaraka and the successive bhavas till 7th to the successive planets. In fact, this is how he has dealt with the subject. For details, please refer to Jaimini Sutras.

UTTARAKALAMRITAM

SECTION 5: Relating to Action, Function or Doing

Sloka 1 - ½ : The following are what the first Bhava represents : (1) Body (2) limbs (happiness and misery (4) old age (5) knowledge (6) birth place (7) fame (8) dream (9) strength (10) dignity (11) politics (12) longevity (13) tranquility (14) age (15) hair (16) appearance (17) pride (18) livelihood (19) gambling for others (20) stigma (21) honor (22) skin (23) sleep (24) proficiency (25) appropriating other's money (26) tendency to insult other men (27) freedom from disease (28) discontent (29) nature (30) agency (31) perseverance in the breeding of cattle (32) loss of decorum and (33) blame from one's castemen.

Sloka 1½ - 3 : The following are to be determined from the second Bhava : (1) speech (2) wealth (3) belief in sacred tradition (4) supporting others (5) nails (6) enjoyment (7) truth and falsehood (8) tongue (9) eyes (10) garment (11) diamond (12) copper (13) gem (14) pearl (15) determination (16) perfume (incense) (17) family relationship (18) trade (19) softness of speech (20) liberality (21) effort in the acquisition of wealth (22) friendship (23) friend (24) splendour (25) miserliness in spending (26) clear oratorical ability (27) scholarship (28) gold (29) good silver (30) corn (31) modesty (32) nose (33) firmness of mind (34) a close dependant (35) rules of going and coming and (36) living power.

Sloka 4 - 4 ½ : (1) courage (2) after-borns (3) battle (4) ears (5) legs (6) roadside place (7) confusion of the mind (8) fitness (9) heaven, paradise (10) causing sorrow (11) dream (12) soldier (13) heroic valour (14) one's own relations (15) friend (16) wandering (17) throat (18) eating unspoiled or pure food (19) partition of property (20) ornaments (21) good quality (22) learning (23) pastime (24) bodily strength (25) gain (26) bodily growth (27) noble descent (28) servant (29) the part of the hand between the forefinger and the thumb (sacred to the Manes) (30) female servant (31) journey in a small good vehicle (32)

a large undertaking and (33) one's own religious duty these are to be divined from the third house.

Slokas 4 ½ - 7 : The following are to be investigated through the 4th house : (1) learning (2) kingdom (3) house (4) travel (5) vehicle similar to rickshaws, small boats and the like (6) oil bath (7) mother (8) relation (9) friend (10) caste (11) garment (12) a small well (13) water (14) milk (15) perfume (16) a happy being (17) good name (18) a medicine of great supernatural efficacy (19) trust (20) false allegation (21) a tent or pavilion (22) victory (23) wearisome work (24) land (25) a garden (26) digging of a pond or well (27) and their installation for the use of the public (28) mother's side (29) a pure intellect (30) father (31) wife (32) hoarding of one's savings (33) a mansion (34) art (35) entrance into a house (36) conclusion (37) disposition (38) loss of one's dwelling (39) paternal property (40) celestial food (41) the art of giving clues to the places where stolen property is kept, etc. (42) an anthill (43) development of Vedic and sacred texts (44) buffaloes (45) cows (46) horses (47) elephant in rut and (48) abundance of corn, grain produced from wet-lands.

Sloka 8–9½ : (1) Progeny (2) virtuous act done by the father (3) a king (4) a minister (5) good morals (6) mechanical art (7) mind (8) learning (9) pregnancy (10) desertion (11) umbrella (12) moral stories (13) auspicious letters (14) garments (15) a great action desirable in various ways (16) paternal property (17) foresightedness (18) property derived through wife's luck (19) liaisons with courtezans (20) profundity (21) firmness (22) secret (23) decorum (24) writing of news (25) well-being (26) friendship (27) a long literary production (28) engaging oneself in any business (29) belly (30) prayer by incantations (31) riches similar to that of Kubera (32) gift of cooked rice (33) discrimination between virtue and sin (34) chanting of Vedic hymns (35) wisdom (36) deep pondering (37) ways for earning money (38) a festive occasion when drum or tabor is played (39) intense satisfaction (40) profound learning and (41) hereditary post of minister – these are to be determined from the 5th house.

Sloka 9½-11½ : The following are to be investigated from the 6th house : (1) disease (2) obstacle (3) fighting in combat (4) maternal uncle (5) phlegm (6) swelling in the body (7) cruel actions (8) insanity (9) a boil (10) enmity (11) miserliness (12) sickness (13) venereal wound (14) cooked rice (15) weariness (16) debt (17) reproach (18) enemy's satisfaction (19) consumption (20) heat (21) a wound (22) mental worry (23) intense anguish (24) enmity with many people (25) incessant eye-trouble (26) receiving alms (27) untimely meals (28) a fall from a boat (29) trouble and fear from one's Dayadins (30) gain (31) exertion (32) poison (33) a severe colic or gout (34) fetters (35) guarding of one's own credit (36) urinal trouble (37) dysentery (38) the six flavours (39) severe reproach (40) service (41) theft (42) calamity (43) prison house and (44) misunderstandings with brothers and the like.

Sloka 11½-13½ : It is from the 7th house that the following should be predicted : (1) marriage (2) unchastity (3) winning of a love (4) enmity with a debauched female (5) deviation from the right path (6) good perfume (7) music (8) flower (9) eating of savoury food and good drinks (10) chewing betel leaves with area (11) break in a journey (12) curd (13) loss of memory (14) acquisition of clothes and the like (15) semen virile (16) purity of the husband (17) a pair of wives (18) the male of female organ (19) urine (20) the anus (21) trade (22) sweet drink (23) eating of nectar, soup, ghee, etc. (24) gift (25) destruction of power (26) overthrow of the enemy (27) money that is locked up in another place (28) controversy (29) sexual union (30) adopted son (31) tasting of things prepared in ghee (32) foreign place (33) wife (34) all secret pleasures arising from sexual union and (35) theft.

Slokas 13½-15½ : (1) Longevity (2) happiness (3) defeat (4) insurance bonus (5) an afflicted face (6) urinary disease (10) calamity (11) brother's enemy (12) teasing a wife (13) a tuft of braided hair (14) enemy's fortress (15) misery (16) idleness (17) punishment from Government (18) fear (19) loss of money (20) giving a debt (21) other's money received

out of ignorance (22) long-standing property (23) the appearance of a wicked man (24) sin (25) killing of a living being (26) mutilation of a limb (27) decapitation (28) formidable affliction (29) a story that causes anxiety to the mind (30) trains of misfortune (31) over diligence in doing cruel acts (32) battle (33) intense mental trouble – all these are to be judged from the 8th house.

Slokas 15½-17 : (1) Giving (2) virtue (3) resorting to holy waters (4) penance (5) reverence to elders and the like (6) medicinal drug (7) conduct (8) purity of mind (9) divine worship (10) exertion for the acquisition of learning (11) splendour (12) a conveyance (13) affluence (14) policy (15) dignity (16) moral story (17) travel (18) religious bathing (19) nourishment (20) association with good people (21) happiness (22) paternal wealth (23) son (24) daughter (25) wealth of all kinds (26) horses (27) elephants (28) buffaloes (29) coronation hall (30) regulating the Brahminic faith (31) a Vedic sacrifice and (32) circulation of money – these are to be divined through the 9th house.

Slokas 18–18½ : (1) Trade (2) honour from the sovereign (3) riding on a horse (4) athletics (5) Government work (6) service (7) agriculture (8) doctor (9) fame (10) depositing of a treasure (11) sacrifice and the like (12) preeminence (13) elders (14) talisman (15) incantations (16) mother (17) magnitude of moral merits (18) medicine (19) thigh (20) Gods (21) accomplishment of a spell (22) prosperity (23) adopted son (24) a lord (25) road (26) honour (27) honourable living (28) a prince (29) fame (30) teaching and the like (31) seal (32) supremacy (33) subjection and (34) an intention to command : These should be determined from the 10th house.

Slokas 18½–20½ : (1) gain in every way (2) bad or wicked desire (3) all kinds of receipts (4) dependency (5) eldest brother (6) paternal uncle (7) worshipping of deities (8) worshipping of the virtuous (9) learning (10) acquisition of gold and wealth (11) surpassing cleverness (12) paternal property (13) the knee (14) a preeminent place (15) love of ornaments and pearls (16) the masters wealth (17) loss of interest on capital (18) making of ornaments out of gold and sovereigns on behalf of ones lady-love (19) wisdom (20) ministership (21) brother-in-law (22) gain (23) dawn of fortune (24) realization of one's wish (25) easy gain (26) cooking (27) desire (28) mother (29) longevity (30) ear (31) the shank (32) lovely painting and (33) skill in practical arts : these are to be looked into from the 11th house.

Slokas 20½–22½ : Awakening from sleep (2) mental pain (3) the two feet (4) fear from enemy (5) imprisonment (6) liberation from pain (7) discharge of debts (8) elephants (9) horses (10) paternal wealth (11) enemy (12) entry into heaven (13) left eye (14) people's enmity (15) mutilation of a limb (16) gallantry (17) loss by marriage (18) renouncing ones couch (19) termination of one's appointment (20) the place of enemy's imprisonment of chains (21) mental agitation (22) wretchedness (23) harm (24) a blow to the thought of the happiness of ones parents and brothers (25) discussion or dispute (26) anger (27) bodily injury (28) death (29) ongoing to another place (30) expenditure in all ways and (31) loss of wife : these are to be deduced from the 12th house.

Slokas 22½–25½ : (1) the soul (2) power (3) intense severity (4) fortress (5) good strength (6) heat (7) splendour (8) fire (9) worship of Shiva (10) courage (11) thorned trees (12) being in royal favour (13) bitterness (14) old age (15) cattle (16) wickedness (17) land (18) father (19) taste (20) self – realization (21) skyward look (22) one born to a timid woman (23) the world of mortals (24) square (25) bone (26) valour (27) grass (28) the belly (29) strenuous effort (30) forest (31) half a year (32) eye (33) roaming over mountains (34) quadruped (35) king (36) traveling (37) dealing (38) bile (39) scorch (40) circular shape (41) eye-disease (42) body (43) timber (44) mental purity (45) lordship of the whole country (46) freedom from disease (47) the rulership over the Sourashtra country (48) ornament (49) disease in the head (50) pearls (51) lord of the sky (52) short like a dwarf (53) lord of the East (54) copper (55) blood (56) kingdom (57) a red cloth (58) a stone (59) activity in

public (60) river bank (61) coral (62) strong at mid-day (63) east (64) mouth (65) long-standing anger (66) capture of the enemy (67) genuineness (68) saffron (69) hostility and (70) thick cord : all these relate to the Sun.

Slokas 25½ - 29 : The following belong to the Moon : (1) intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) phlegmatic (9) epilepsy (10) enlargement of the spleen (11) disposition of mind (12) heart (13) woman (14) good or bad (15) sourness (16) sleep (17) happiness (18) any thing watery (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bellmetal (33) salt (34) short in stature (35) mind (36) ability (37) pond (38) diamond (39) Sarad Ritu (40) an interval of 48 minutes (41) facial luster (42) white colour (43) belly (44) reverence to Goddess Gowri (45) honey (46) labour (47) joking (48) nourishment (49) wheat (50) pleasure (51) splendour (52) face (53) quick in thought (54) love of curd (55) mendicant (56) fame (57) beauty (58) strength at night (59) Westward-faced (60) learned (61) suline (62) getting a job (63) love towards West (64) the middle world (65) nine gems (66) middle age (67) life (68) eating (69) going to distant counties (70) disease of the shoulders (72) umbrella or other royal insignia (73) good fruits (74) good blood and vital energy (75) fish and other water born creatures (76) serpent (77) silk garment (78) good budding (79) shining (80) clean crystal and (81) delicate cloth.

Sloka 30–33½: Prowess (2) land (3) strength (4) wearing arms (for battle) (5) Kingship (6) loss of virility (7) thief (8) battle (9) hostility (10) enemy (11) generosity (12) fondness for things which are of deep-red colour (13) master of a garden (14) sound of a trumpet (15) affection. (16) quadruped (17) king (18) fool (19) anger (20) going to a foreign place (21) firmness (22) supporter (23) fire (24) controversy (25) bile (26) heat (27) wound (28) service under a king (29) day (30) sky (31) seeing (32) shortness (33) disease (34) fame (35) tin (36) sword (37) lance or spear (38) minister (39) breaking of a limb (40) jewel (41) God Subrahmanya (42) youth (43) pungent (44) Durbar hall (45) earthen (46) hindrance (47) flesh-eater (48) calumniating others (49) conquest of the enemy (50) bitter (51) strong at the end of the night (52) gold (53) Grishma Ritu (54) valour (55) enemy's strength (56) profundity of character (57) strength (58) man (59) tendency (60) God Brahma (61) axe (62) forester (63) headman of a village (64) royal aspect (65) painful discharge of urine (66) square. (67) goldsmith (68) rogue (69) burnt place (70) good dinner (71) leanness (72) cleverness in archery (73) blood (74) copper (75) a beautiful cloth (76) facing the South (77) inclination towards the South (78) desire (79) anger (80) scandal (81) house (82) commander of an army (83) the weapon called a n (Sataghni) (84) a tree (85) Sarna Veda (86) brother (87) iron spade or hat-chet (88) management of wild animals (89) independence (90) persistency (91) land (92) magistrate (93) serpent (94) world (95) speech (96) fickleness of mind (97) mounting a vehicle (98) appearance of blood (99) drying of blood-these and other various makings have been credited by the wise as belonging to Mars-enough of these.

Slokas 33 ½ - 37 : Mercury presides over (1) education (2) horses (3) treasury (4) mathematics (5) wisdom (6) speech (7) Brahmin (8) infantry (9) writing (10) new garment (11) palatial building (12) green colour (13) sculpture (14) astrology (15) pilgrimage to holy places (16) wise lectures (17) temple (18) trading (19) best ornament (20) soft words (21) Vedanta philosophy (22) maternal grandfather (23) bad dream (24) eunuch (25) Northern-faced (26) skin (27) wet (28) bell-metal and the like (29) renunciation (30) Ritu-season (31) beautiful mansion (32) doctor (33) meek (34) exorcising (35) child (36) crooked aspect (37) heaven (38) modesty (39) paternal relation (40) fear (41) dancing (42) devotion (43) jocular disposition (44) strong in the morning (45) Hemanta Ritu (46) rubbing (scratching) (47) tranquility (48) navel (49) flourishing of the family (50) mixture of things (51) one that has mastered the Telugu language (52) worship of Vishnu (53) Sudra (54) bird (55) after-born (56) admiration of language (57) the directions (58) Atharvana Veda (59) religious action (60) flower, (61) dust (62) garden (63) purendrum, virile (64) evil (65)

benefic (66) moving in villages (67) impartial impartial (68) fond of the Northwest quarter (69) one versed, in the good legends of the past (70) one versed in grammar (71) one clever in the testing of precious stones (72) a learned man (73) maternal,unc1e (74) sacred prayer (75) an amulet and (76) spells of a high order.

Slokas 38/41 : Brahmin (2) one's preceptor (3) one's (4) chariot (5) cow (6) infantry (7) savings (8) Meemamsa (9) treasure (10) horse (11) curd, etc., (12) big body' (13) valour (14) fame (15) logic (16) astrology (17) sori (18) grandson (19) dropsy (20) richness in elephants (21) philosophy (22) elders like great grand-father (23) mansion (24) gem (25) eldest brother (26) grand-father (27) h1dra (28) cold season (29) wrath (30) jewel (31) merchant (32) physical health (33) a beautiful mansion (34) royal honour (35) thigh (36) Gods (37) penance (38) giving (39) religious duty (40) help' to others (41) impari-ality (42) facing North (43) circular (44) yellow colour (45) moving in villages (46) North (47) dear friend (48) swinging (49, oratorical talent (50) fat (51) a used garment (52) a new house (53) happiness (54) old (55) Manthra (56) twice-born (57) holy water (58) knee (59) movement in heaven (60) a house bestowing full happiness (61) intellect (62) proficiency in learning (63) literature (64) tower (65) pleasing an audience (66) throne (67) inauguration of God Brahma (68) strong at all times (69, month (70) vessels (71) lapis Lazuli (72) fruits arising from an Agnisthoma rite (73) sweet juice (74) the quality of goodness (75) happiness (76) misery (77) length (78) gentleness (79) guessing the thoughts of others (80) gold (81) ornamentation (80) device (83) wind (84) phlegm (85) topaz (86) Vedic text (87) brillaney (88) softness (89) a stone (90) worship of Siva (91) engaged in one;s religious duties and (92) traveling in a carriage bordedred on all sides :
all these are the doings of Jupiter.

Slokas 42-45 ½ (1) White umbrella (2) a good chowrie (3) garment (4) marriage (5) income (6) a biped (man) (7) woman (8) Brahmin (9) bene.nc (10) whiteness (.a) wife (12) sexual happiness (13) short (14) sour (15) flower (16) command (17)'fame (18) youthful vilour (19) vehicle (20). silver (21) South-east quarter (22) saltish. (23) ogling dance (24) scratching (25) half a month (26) the quality of passion (27) -strong (28) pearl (29) Yajur Veda (30) Vaisya (31) .beauty (82) buying and selling (33) love making (34) watery place (35) elephant (36) horse (37) variegated colour (38) poetry (39) dancing (40) middle age (41) singing (42) enjoyment (4.1) happiness from the wife (44) gems (45) fond of joking (46) swimmer (47) servant (48) luck (49) variegated luster (58) a beautiful youth (51) ,kingdom (52) scents (53) garland (54) Veena (:55) flute (56) amusement (57) lovely gait (58) eight kinds of wealth (59) lovely-limbed (60) sparing in meals (61) spring season (62) ornament (63) inclined towards supporting many women (64) eye (65) truth-speaking (66) proficiency in art (67) semen (68) sporting in water in water (69) profundity of character (70) pre-eminence (71) sharp-witted (72) musical instrument (73) decoration for the stage (74) indulging in amorous sports (75) deteriorated body (76) one whose chief business is love (77) being entitled to great respect or esteem (78) fond of white garments (79) the art of dancing as propounded by Bharata (80) Government seal (81) a lord (82) worship of Goddess Parvati and Lakshmi (83) sexual pleasure (84) gentleness (85) much emaciated (86) one who plays the role of the mother during day time; (87) literary composition at the beginning of a poem (88) black hair (89) auspicious (90) mystery (91) urine (92) moving in the serpent region (93) afternoon (94) a knowledge of the sexual organ and secrets the same these are to be ascribed to Venus.

Slokas 45 ½ - 50 : (1) Troubles like disease, etc. (2) horse (3) elephant (4) skin (5) gain (6) rule or standard (7) distress (8) sickness (9) misunderstanding (10) misery (11) death (12) happiness through a woman (13) maid servant (14) asses and mules (15) outcaste (16) one with disfigured limbs (17) haunting woods (18) envious (19) gift (20) a lord (21) a portion of life (22) eunuch (23) one born of the lowest caste (24) birds (25) the three sacred (26) a servile duty (27) unrighteous conduct (28) one without manliness (29) uttering falsehood (30) lasting long (31) wind (32) old age (33) tendon, muscle (:3'1) strong at the conclusion of day (35) Sisira Ritu or cold season (36) excessive anger (37) exertion (38) born of a

very low woman (39) a N (Kunda), (40) a m(9 Golaka), (41) dirty cloth, house (42) a mind over such things (43) friend-ship with the wicked (44) black colour (45) evil (46) cruelty (47) ashes (48) black grains (49) wrist (50) iron (51) nobility (52) a year (53) Sudra (54) Vaisya (55) one representing the father (56) foreign learning (57) lame, crippled (58) severe, harsh (59) a blanket (60) West ward -faced (61) remedies for restoring to life, rejuvenation (62) downward looking (63) living by agriculture (64) a room where weapons are kept (65) a Dayadin (66) an external position (67) fond of the North-eastern quarter (68) serpent-world (69) downfall (70) battle (71) wandering (72) a spear (73) lead (74) misdirected strength (75) a Turk (76) indigestion (77) oil (78) wood (79) Brahmin (80) the quality of Tamas (81.) wandering in forests and mountains (82) hard-heartedness (83) fear (34.) longstand-ing distress (85) ugly hair (86) whole sovereignty (87) alarm (88) goats and the like (89) buffaloes and the like (90) intent on sexual pleasure (91) dressing oneself for amorous interviews (92) worshipper of God Yama (93) dog (94) theft and (95) inclination to commit cruel deeds: All these belong to Saturn

Slokas 51-52 . (1) Umbrella (2) chowrie (3) kingdom (4) gathering (5) fallacious argument (6) a wounding speech (7) one belonging to the lowest caste (8) a wicked, female (9) a vehicle bordered on all sides (10) an i religious man (11) gambling (12) strong at twilight (13) intrigue with a wicked female (14) going to a foreign country (15) impurity (16) bone (17) enlargement of spleen (18) false-hood (19) downward look (20) perplexity (21) an emerald (22) facing the Southern quarter (23) resorting to outcastes or other low people (24) a bad swelling (25) a big forest (26) moving in a contrary direction (27) mountain (28) pain (29) staying Outside (30) inclined towards South-west (31) wind (32) phlegm (33) sorrow (34) serpent (35) night wind (36) severe (37) long (38) reptile (3) reading of dreams (40) travel (41) a Muhurta (42) old age (43) a vehicle (14) world of serpents (45) mother (46) father o grandfather (47) air (48) an acute or sharp pain (49) catarrh (50) breathing (51) great courage (52) forest (53) fortress (54) worshipper (55) wickedness (56) cohabitation with - quadrupeds (57) writing of Urdu and (58) harsh --speech. These are ascribed to Rahu.

Slokas 53-54 . (1) Worship of Goddess Chandee, God Siva, God Ganesa and the several other Gods (2) doctor (3) dog (4) a cock (5) vulture (6) salvation (7) all kinds of wealth (8) consumption (9) pain (10) fever (11) bath in the Ganges (12-) great penance (13) wind (14) an outcast (15) friendship (16) conferring of prosperity (17) stone (18) wound (19) the science of witchcraft (20) in-constancy (21) knowledge of Brahman (22) belly (4) eye-pain (24) stupidity (25) thorn (26) deer (27) knowledge (28) the penance of silence (29) philosophy (30) all kinds of luxury (31) luck (32) causing trouble to enemies (33) sparing in eating (34) indifference to the world (35) paternal grandfather (36) hunger (37) intense pain (38) a boil (59) freedom from disease (40) horned creatures (41) the fig tree (beetle?) (42) Revoking the order of arrest and (43) Sudra company-all these are to be sought for through Ketu.

SECTION - VI
 THE DASAS AND THEIR EFFECTS

Sloka 1: The Avastthas or conditions of a planet are of nine kinds, viz., (1) Deepta-blazing when he is in his exaltation, (2) stimita-gratified or satisfied when he is in his own house (3) Muditahappy when he is in a dear friend's house (5) Heena deficient when he is quartered in a neutral's house (6) Duhkha-dejected when he is in an enemy's house (7) Vikla-failing when he is associated with a malefic (8) Khala-base when he is vanquished in war and (9) Kopa-angry when he is eclipsed by the Sun's rays.

Sloka 2: Since the fruits of past Karma resulting from either good or bad actions are known through the Dasas and Bhuktis of planets, it is essential that the Dasas of the planets should be sub-divided and the several effects of such sub-divisions should be known in order that one may obtain the required happiness by the performance of Shantis to

overcome

the

evil.

Sloka 3: The Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are in their order the lords of the Dasa period of years represented by the numbers 6, 10, 7, 18, 16, 19, 17, 7 and 20 respectively. The particular Dasa that starts in a nativity is thus obtained : count from Kritika till the natal star inclusive and divide the result by 9. The remainder will indicate the lord of the Dasa counted from the Sun onwards.

Sloka 4: Find the number of Ghatikas, etc., still to pass of the asterism at birth, divide the same by the total Ghatikas taken by the Moon to pass through that art. Multiply this fraction by the appropriate Dasa-years mentioned in the previous Sloka. The quotient will be the number of years still to pass in that Dasa. The remainder when multiplied by 12 and 30 will give the months and days required.

Sloka 5 – 5 ½: Multiply the Dasa years of a planet by the Dasa years of the other planet whose Bhukti or sub-period is required. The product will be in 2 or 3 digits. The number indicated by the first or first two digits as the case may be will be the number of months contained in the Bhukti, and the last digit multiplied by 3 will be the days to be added, etc. thus should the period of all the Bhktis in the several Dasas be calculated. Convert the Bhukti period into days and multiply the same by the number indicating the Dasa years of a planet. Take a moiety of the product. This will signify the (Vidasa) or (Antara) of the planet in terms of Ghatikas, etc., and this when divided by 60 will indicate the period in days. Similarly should the (Sukshmadasa), etc., be calculated, but there is this peculiarity, i.e., the numbers each below the other in their order will signify the sub-period in days, Ghatikas and Vighatikas.

Thus, Mercury's Bhukti period in Saturn's Dasa is obtained by multiplying 17x19. The product is 323 which means 32 months and 9 days. Similarly to find out the sub-period of the Moon-Chandrantara- in the above Mercury's Bhukti, we proceed thus:

Convert the 32 months and 9 days (the period of the Bhukti) into days, thus: 32x30+9 or 969. As the Moon's Dasa period is 10 years, this has to be multiplied by 10 and a half of the product is to be taken = 969 x 10 x ½ or 4845. This will denote the number in Ghatikas of Moon's Antara. This when converted into days will be = 4845 – 60 or 80 days 45 Ghatikas.

Sloka 5 ½ - 6 ½ : The Sun's Dasa will, if the Sun be auspicious to the native, give during his period sons, Intelligence, Wisdom, good status, knowledge, wealth, fame, valour, happiness and divine favour. If the sun be inauspicious, the native will suffer intense hardships; all his efforts will become useless; there will be much waste of money. He will suffer from disease and there will be trouble from the enemy, royal displeasure, ill-health to father and similar other happenings.

Sloka 6 ½ - 7 ½: When the moon is auspicious, the mother's prosperity and the building of tanks and the like may be expected. The native will get lands, gardens, houses, the blessings of good Brahmins, wealth, prosperity and joyrides. If the moon be unfavourable, the native will suffer from want of food, will be miserly, will become devoid of pleasure and wealth, suffer diseases, will be lacking in wisdom, will be censured, lose his mother, will often get angry and suffer from fevers like typhoid.

Sloka 7 ½ - 8 ½: The Dasa of Mars when Mars is auspicious will bring to the native lands, desired objects, knowledge clearness of mind, prowess, wealth, destruction of enemies, advent of brothers. If Mars be inauspicious, there will be distress to brothers, misunderstandings, troubles through lands, danger from fire, wounds, decay of eyesight and the like, trouble from Government, misunderstandings with good people, shortcuts and

diseases.

Sloka 8 ½ - 9 ½: If mercury be auspicious, he will give during the Dasa clothing, endless wealth, corn, status, prosperity, happiness, house, relations, success and fulfillment of cherished desires and objects. If he be inauspicious, the native will go to be foreign country ; there will be anger, loss of relations, intellectual diminution, trouble from the merchant class, misunderstandings, loss of lands and money and other calamities.

Sloka 9 ½ - 10 ½: Jupiter, if auspicious, makes the native the headman of a big village, blesses him with children, wealth and prosperity. The native will be a mine of all virtues, will have many dependants, horses, joyrides and other comforts. If Jupiter be unfavourable, there will be royal displeasure, mental worry, diseases, loss of courage, lack of corn, lack of money, trouble from Brahmin, displeasure of the father, trouble for proper meals and consumption.

Sloka 10½-11½: Venus when favourable will bring all happiness, prosperity, high status, joyrides, the eight kinds of wealth, inclination to be virtuous- in a very high degree, gold, garden, horses, music and processions. When Venus is there will be trouble to the wife. The person will become wicked; wealth will be wasted; there will be a big theft in his house. He will commit serious faults and will suffer diseases arising from his intrigues in a large-scale with the woman folk.

Sloka 11 ½ -12 ½ If Saturn be favourable, his Dasa will prove prosperous, will best the native intelligence and will make him perform. He will own bonds, will become the headman of a village or of a small town. He will turn out to be a big will be very enthusiastic. When Saturn is in an auspicious, there will be poisoning, loss of wealth, troubles to body, etc. and royal displeasure; his work will be frustrated; he will become worried and suffer diseases causing intense trouble.

Sloka 12½-13½: During the Dasa of Rahu, when he is favourable, he will confer on the native all that is best and desirable, a high position of authority, all kinds of virtues and wealth. The person will resort to holy shrines; will acquire sacred knowledge and power. If Rahu be untoward, the person will be liable to anger from reptiles, poison, disease and trouble all over the body, danger from missiles and fire, worst enmity, a fall from a tree and torments from enemies.

Sloka 13½ - 14½: During the advent of Ketu's Dasa when Ketu is favourable, there will be success in all undertakings, acquisition of wealth through bloody deeds, good fortune through a foreign king, attempts at poetical composition and destruction of enemies. When Ketu is bad, he will cause to the native intense miseries; all his efforts will become fruitless; he will be doing only unprofitable things; there will also be loss of position; he will suffer from rheumatism, tuberculosis, shaking all over the body, misunderstanding with the Brahmin folk. He will further commit the worst follies.

Sloka 14½ - 15½: (a) If Rahu or Ketu occupy a (Trikona-5th or 9th) and be conjoined with or aspected by the lord of the 2nd or the 7th house, they cause death during their Dasas. (b) If they occupy the 7th or the 2nd house in conjunction with or aspected by the lord of the 5th or 9th, they confer wealth and long life on the native. If under the same condition, viz., Rahu or Ketu occupying the 2nd or the 7th (c) any malefic planet be in conjunction with the planet owning the 2nd or: the 7th house, his Dasa will bring on death to the native.

For (a)-See Chart 15 (p. 37 supra), Rahu is posited in the 5th house along with Mercury, the lord of the 7th, and the death of the native was in Rahu Dasa.

Sloka 15½ - 16½: (a) If Rahu or Ketu occupy a dual Rasi along with the lord of the 1st, 4th,

5th, 7th, 9th or the 10th house, or happen to be the lord of any of those Rasi the native will, during the planet's Dasa period, get wealth power etc. (b) if any one of the above said be conjoined with or aspected by the lord of the 6th, 8th or 14th house, there will not be such benefit to the native, but the Dasa will bring about the demise of the native's mother or other near relation.

Sloka 16½ - 17½ (a): The same two planets if positioned in a fixed or a moveable Rasi and conjoined with planets owning a Kendra or a Trikona place will be productive of good fortune during the Dasa of one of the two occupying an auspicious house. (b) If they be in a malefic house, they will not cause any good effect; some are however of opinion that they will bring happiness. If these two should occupy malefic houses in company with benefics, they become instrumental in causing the demise of the native.

Sloka 17½ - 18½: If Rahu or Ketu be posited in the 6th, 8th or 12th house and be conjoined with or aspected by any of the lords of these houses, they begin to afflict the native during their Dasas. If they conjoin with (Maraka) planets or with the lords of the Dussthanas, they bring about the death of the native. If they be associated with the lords of Kendra and Kona houses and be posited in the Dussthanas, they cause some happiness and then bring on death through diseases, wounds, misery, sword cuts, drowning or suicide.

Sloka 18½ - 19½ (a) If the said two planets be conjoined with strong Yogakaraka planets and be posited in the 1st, 3rd, 4th, 7th, 9th or 10th houses, they confer on the native prosperity, happiness, children, wealth, power and superior vehicles. (b) The same, if conjoined with the lords of the 7th and the 2nd houses or aspected by them, will cause the entire loss of wealth to the native and also bring about his death.

Sloka 19½ - 20½. The exaltation houses of Rahu and Ketu are Vrishabha and Vrischika respectively. Their (Swakshetra) houses are Kumbha and Vrischika. Mithuna and Kanya are their Moolatrikona Rasis. Simha and Kataka are their inimical houses, while Tula and Makara are their friendly signs. Mesha and the two Rasis owned by Jupiter are their neutral ones. The said two planets are declared to possess maximum strength when they are exalted. At other places, their strength will be proportionate conformably to the nature of their relation to the houses they occupy. Sloka 20½ - 21½. If these two planets, possessed of strength be posited in any Bhava or have anyone of the Bhava (Sambandh) with the lord of any Bhava, they cause during their Dasa good and bad effects overlooking the effects, if any, that may be caused by other planets. Whichever house they occupy, they will possess the strength of the lord of that house, and the good and bad effects resulting from the Bhava they occupy should be predicted according to the strength of the lord of that Bhava.

Sloka 21½ - 22½: When the Dasa of any planet is ruling at the time, treat the house occupied by that planet as the Lagna, and find what house reckoned from this Lagna is occupied by the (Bhuktinatha). Find also the strength of these two planets derived through their being conjoined with or aspected by other planets. If these two planets be not mutually in quincunx aspect, the resulting effect will be happy. Otherwise, malefic effect will result according to the strength of the planet.

Sloka 22½ - 23½: Dasa periods and their sub periods of planets owning Kendra houses will prove auspicious, while those of planets owning the 2nd, 3rd and 11th houses will be medium. The Dasas, etc., of planets owning the 6th, the 8th and the 12th houses will always prove bad to the native. These effects should be predicted in the respective Dasas and Bhuktis of planets after a scrutiny of the lord of the Dasa and the house occupied by him.

Sloka 23½ - 24½: If the (Bhukti-natha) be posited in the 12th, 6th or 8th place from the

house occupied by the lord of a Dasa, he then becomes the enemy of the Dasa-lord. The planet in the 11th, the 2nd, 3rd, 4th, 5th, 9th or 10th house from the (Dasanatha) is said to be greatly auspicious to the native. The planet in the 7th house from the Dasanatha and the one in conjunction with him are also productive of good.

Sloka 24½ - 25½: If the Dasanatha be malefic and the Bhuktinatha be benefic and not in conjunction with the same, the effect will be unfavourable. If the Bhukti-natha be benefic and be associated with the Dasanatha, the effect will be mixed. The Bhuktinatha, even if he be a Yogakaraka planet, will become more unfavourable and distressing if he be not conjoined with the Dasanatha.

If the Dasanatha has got power to cause both Yoga' death, he will give the effects of the Yoga first in his own Bhukti.

Sloka 25½ - 26½. If the entire period over which the above-mentioned Yogakaraka rules be fully auspicious, and the Bhuktis of the various malefic planets be likewise favourable, the Yogakaraka planet postpones the causing of death to the native. Such a Dasanatha will never cause mixed effects. If he does, the Dasa will only prove completely fruitless. So opine the wise.

Sloka 26½ - 27½: Jupiter and Venus in their mutual Dasas and Bhuktis confer on the native kingship or the place of a minister} much wealth and happiness through wife and children. There will be performance of sacrifices, birth of children, celebration of marriages and other similar auspicious functions, provided the two planets are strong and occupy good Bhavas and are also aspected by or conjoined with benefic planets.

Sloka 27½ - 28½; The same two planets if posited in such a way that they are either quincunx to each other or are mutually placed in the 2nd and 12th; or if they two be aspected by or conjoined with the lords of these houses; or if they be themselves the owners of these houses and be at the same time aspected by or in conjunction with malefics, and are weak in positional strength, etc., they will during their Dasas bring on the separation of wife and sons, displeasure of a high Brahmin-chief, trouble through intrigues with females, royal displeasure and fear of epilepsy.

Sloka 28½ - 29½: If Venus and Saturn posited in their exaltation, Swakshetra or Vargottamamsa be strong and 'equally powerful to cause Yoga, they will, in their mutual Dasas and Bhuktis, make the native a beggar seeking alms and a powerless being, even if he be born a king or a Kubera. Should however one of the two be strong and the other weak, the stronger one will give the Yoga.

Venus and Saturn are natural friends and any student of astrology, logic will expect good results in their mutual Dasas and Bhuktis. But the sense contained in this sloka is contrary to the above statement. If the two planets are well placed, the Bhukti of Venus in Saturn's Dasa and 'Vice versa will be the worst periods the native can possibly expect. The stronger the two planets are the worse will be the effect.

Sloka 29½ - 30½. If both of them be weak and be so mutually placed that one occupied the 12th, the 8th or the 6th from the other, or happen to be owners of such places; or be conjoined with the lords of these houses, they become auspicious and confer wealth and happiness on the native. If one of them own, an auspicious house and the other an unfavourable one, even then, both of them will produce good effects. If they are both malefics, they will prove extremely favourable to the native.

Sloka 30½ - 31½. Saturn and the Sun if they be placed in their own or exalted signs or in the corresponding Navamsas and are in Kona or Kendra positions, or be 'owners of these

houses, will bring to the person concerned royal favour, wealth and the like in the Sun's Bhukti of Saturn's Dasa, and happiness, wealth and victory in Saturn's Bhukti of the Sun's Dasa. If the two planets in question be both inauspicious, they cause distress to the native.

31½ - 32½. If Mars and Jupiter, in the same manner be strong, occupy favourable house and possess the aspect or association of strong benefic planets, they bring Rajayoga to the native; they will bring joy, all kinds of enjoyments and pleasure, sons endowed with long life, marriage and other pleasant functions. If otherwise, they will produce contrary effects.

Sloka 32 ½ - 33 ½. Jupiter and Mercury, similarly strong, will make the native do good actions, learned, clever in trading and endowed with wife, children and happiness. Venus and Mercury, Jupiter and the Moon, the Moon and Venus, Jupiter and the Sun, the Sun and Mars, the Sun and Mercury, each of these pairs will produce effects similar to those stated for Jupiter and Mercury.

Sloka 33 ½ - 34 ½. Find the exact position of the Sun in a nativity. In any required year after birth, find out on what day, hour, etc., the Sun in his periodical course occupies that exact position. That day is called the solar year day of the native. Find out the Lagna at the time and the positions of planets, and the several Bhavas; also calculate the Saptavargaja bala of the planets. The results will reveal the nature of the effects for that year to the native. The number of the asterism in which the Moon is at the time when reckoned from the natal star should be divided by 9. The remainder will denote the order of the Dasa reckoned from the Sun.

Sloka 34½ - 36½. From the exact position of the Moon at the time, find out how many more ghatikas the Moon has still to pass in the star in which she is. This when multiplied by the Dasa days mentioned below of the planet concerned and divided by the total ghatikas taken by the Moon to travel through the complete asterism will reveal the number of days, ghatikas, etc. of the (first) starting Dasa still remaining at the beginning of the new year. 110, 60, 32, 40, 48, 56, 4, 5 and 10 are the numbers in their order representing the Dasa, period 365 days in a year of 365 days for, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and the Lagna respectively. The second and succeeding Dasas during the year have to be reckoned in this order alone. The effects – good or bad – for any of the Dasas should be predicted after a full reference to the strength – positional, etc. – of the planet concerned, the Lagna at the entry of the year, the Bhava occupied by the planet and the several aspects on the same (planet).

The system that is described in the two foregoing slokas enables the reader to have a clear idea as to how his position in life will be in any particular year. The system is unique by itself. The horoscope for any particular Year depends upon the exact time at which the Sun, during his transit, comes to the position he had occupied at the time of birth. The process of casting such annual horoscopes consists in finding the exact time at which the Sun arrives at his old position in the year concerned. This time marks the beginning of the native's new year.

Table for (Varshika-annual) Horoscope

Year	Day	Ghatikas	Vigha Tikas	Tatparai	Year	Day	Hours	Minutes	Seconds
1	1	15	31	30	1	1	6	12	36
2	2	31	3	0	2	2	12	25	12
3	3	46	34	30	3	3	18	37	48
4	5	2	6	0	4	5	0	50	24
5	6	17	37	30	5	6	7	3	0
6	0	33	9	0	6	0	13	15	36
7	1	48	40	30	7	1	19	28	12
8	3	4	12	0	8	3	1	40	48
9	4	19	43	30	9	4	7	53	24
10	5	35	15	0	10	5	14	6	0
20	4	10	30	0	20	4	4	12	0
30	2	45	45	0	30	2	18	18	0
40	1	21	0	0	40	1	8	24	0
50	6	56	15	0	50	6	22	30	0
60	5	31	30	0	60	5	12	36	0
70	4	6	45	0	70	4	2	42	0
80	2	42	0	0	80	2	16	48	0
90	1	17	15	0	90	1	6	54	0
100	6	52	30	0	100	6	21	0	0

Exact time is required and a horoscope for that time should- be cast accurately. Find the asterism in which the Moon is at the time under consideration. The order of this asterism reckoned from the natal star will reveal the lord of the Dasa counted from the Sun which the native is undergoing at the commencement of this year. The order of the Dasa lords will be as follows; The Sun, the Moon, Mar, Mercury, Jupiter, Venus, Saturn, Rahu and the Lagna. The portion traversed by the Moon at the time in the particular asterism will reveal the portion of the corresponding Dasa elapsed.

The above table is prepared to suit both systems of reckoning, viz., Ghatikas, etc., Vighatikas, etc., and hours, minutes, seconds. The numbers 1, 2, 3, 4, 5, 6, 0 under the column 'Day' refer to the 7 days of the week from Sunday onwards.

Chart- 83. Male – Born on 9.11.1893, at 5.45 A.M.

Died in June 1930

Rahu		Jup.			Lagna	Sun	Venus
	Rasi			Jup. Rahu	Navamsa		Moon
							Ketu
Venus	Moon Merc.	Mars Sun Lagna	Sat Ketu	Merc.		Mars	Sat.

Balance of Jupiter's Dasa-about 3 years.

The birth in question being at Sunrise, the Sun is posited in the rising Navamsa. Three notable features are present in this nativity: (1) Mars, the Yogakaraka, occupies the centre of the 2nd (Dhana) Bhava; (2) the Sun, the lord of the 2nd, is posited exactly in the Ascendant; (3) The Yogakaraka is in the 10th Kendra exactly with respect to the lord of the Lagna, and thus the aspect of Mars over the Moon is full. From this, it will be clear that the power wielded by the native will be immense. The native will have to earn more by wielding Power in some administrative capacity in virtue of the position of the Yogakaraka. So much of stress had to be laid on 'the above statement, because, the rising' planet is the Sun, the Rajvakaraka. The inheritance of the native will also be good as Jupiter, the lord of the 9th (house of Father) occupies the 2nd in conjunction with Mats, the Yogakaraka, while the Sun, the (Pitrukaraka) and the lord of the 2nd, is in the Lagna. The above statement will have to lose some of its force as the conjunction of the said planets has been marred by the inclusion of Mercury, the lord of the 12th.

Regarding the position of the Moon, the presence of Mars, lord of the Rasi occupied by the Moon, in Kendra position with respect to her elevates the native to a considerably high position the effect due to depression being nullified (VII-26-28).

The aspect of Saturn, the lord of the 8th, over the (Dhana) Bhava and the 7th is not so good. The conjunction of the lords of the 6th and the 12th in the 2nd Bhava is a very strong (Dhana) yoga. The presence of the two nodes of the Moon in Kendras will surely bring the native to prominence.

Jupiter and Mars, lords of the 9th and 10th as well as those of 9th and 10th as well as

those of 9th are conjoined in the 2nd house resulting in a very strong Raja yoga (IV-4)

The native is an officer in the Burman P. W. D.
Let us prepare his chart for the year 1938 - 39.

The native has completed 41 years and entered on his 42nd year.

Day - GH. Vigh - Tat.

His birth was on Sunday at 30 ½ Vigh or 1 - 0 - 30 - 30
For 40 years 1 - 21 - 0 - 0
1 year 1 - 15 - 31 - 30
Therefore for 41 years 3 - 37 - 2 - 0

Which means, the time in question Was 37 gh. 2 vigh on a Tues. day in the month of Kataka in the year Bahudhanya, and corres-ponds to 37 gh. 2 vigh. on 9th August 1938.

Annual Chart for 1938 – 89

Lagna Sat.	Ketu			Venus			Rahu
Jup.	Sun's entry at 37 after Sunrise on 9.8.1938		Mars Sun	Sun Moon Sat	Navamsa		
Moon			Merc.				Lagna
		Rahu	Venus	Mars Ketu	Jup.		Merc.

The Moon is traversing (Uttarashadha). The portion of the star still to be traversed in ghatikas is 22. The total duration of the asterism is 67. 4. This star is the 4th when counted from Jyeshtha, the natal star of the native. Hence the lord of the Dasa at the commencement of the year is the 4th from the Sun that is 67.1 x 40 or 13 days. The several Mercury. The balance of the Dasa is 22.1 periods of the year ruled by the planets are shown below :

Planets	Number in days	Date of Commencement	Date of Conclusion
Mercury	13	9-8-1938	21-8-1938
Jupiter ...	15	22-8-1938	8-10-1938
Venus ...	56	9-10-1938	3-12-1938
Saturn....	4	4-12-1938	7-12-1938
Rahu ...	5	8-12-1938	12-12-1938
Lagna...	10	19-12-1938	22-12-1938
Sun...	110	23-12-1938	11-4-1939
Moon ...	60	12-4-1939	10-6-1939
Mars ...	32	11-6-1939	12-7-1939
Mercury....	27	13-7-1939	8-8-1939
	365		

The nature of the year under consideration for the native is to be discussed from the annual chart given in the previous page.

It is to be understood that the nature of the Lagna will always give an indication as to the nature of that particular year. At the out-set, the year augurs bad as the lord of the Lagna has exchanged place with the lord of the 12th. To add to this, we have the complete aspect of Venus, the lord of the 8th, over the Ascendant. Venus, being the lord of the 3rd, is aspected by Saturn, the lord of the 12th, and is without any benefic aspect. The 3rd house also is aspected by Saturn. Saturn, the lord of the 11th, receives the aspect of Venus, the lord of the 8th. The sun, the lord of the 6th aspects the 11th the 3rd house and Mercury denote the afterborns (V-4. 36), while the 11th and Jupiter, the eldest brother (V-19, 39). The year under reference will therefore be a bit unfavourable to the native's brothers (younger as well as elder).

The Sun, the lord of the 6th, is posited in the 5th, thus indicating that the native's children will not be keeping good health. The year is not beneficial to the native's partner also, as the lord of the 7th has gone to the 6th. Venus, the lord of a Dussthana, is posited in the 7th, and the 7th is badly aspected by Saturn (the lord of the 12th). Much of the strain of this unfavourableness 'will have to' be borne by the native himself, as all these above remarks are made with reference to the native's Chart. To be short, the presence of Saturn may cause lot of expenditure mostly unexpected.

Coming to the particular periods, the year begins 'with Mercury's Dasa. He is gone to the 6th which is the 12th from the (Kalatra Lagna). The native will have to pass a difficult time, the difficulty being mostly due to his partner. The severity' is considerably reduced as Mercury is aspected by Jupiter;

The next period is that of Jupiter. The native ought to have, got the best he could get during this year as Jupiter governs the native's position and body. But the position of Jupiter in the 12th will have to cause some disappointment in this direction. To support it, this Jupiter is badly aspected by Mars who is conjoined with the lord of the 6th. Particularly during Jupiter's period, the native will have to experience a bit of anxiety on account of his eldest brother, as Jupiter, the planet representing the eldest brother has gone to the 12th and is aspected by Mercury in the 6th.

Nothing good can be expected during the period of Venus as this planet rules, over the 8th house and is further aspected by a powerful Saturn. Venus in the capacity of the ownership of the 3rd may cause ill health and some distress to the brothers of the native during his Dasa.

Saturn's period will be an anxious one so far as the health of the native's elder brother is concerned, as Saturn is the lord of the 8th and is aspected by the lord of the 5th.

But Rahu's Dasa will be certainly better than that of Saturn as Rahu is aspected by Jupiter.

Next comes the Lagna Dasa. The nature of this depends much on Jupiter about whom comment has already been made.

The Sun's Dasa may cause ill health to the native's children as he is the lord of the 6th and is positioned in the 5th.

The only period during which the native will get some peace of mind is that ruled by the planet representing the mind, that is, the Moon. She is best placed, being aspected by Mars, her friend the lord of the 2nd and the 9th. She has escaped the Sun's aspect (the Moon is in the 6th degree of Makara while the Sun is in the 24th degree of Kataka). The Sun happens to own the 6th.

The Dasa of Mars will also be good as he is aspected by the Moon, the lord of the 5th though not so good as that of the Moon as he is eclipsed by the Sun's (lord of the 6th) rays.

In conclusion, we shall have to infer that the whole year will not be a happy and a peaceful one. The various incidents which the native will have to come across during this year will make the native put on an appearance of entire resignation towards the doings of these various planets as Jupiter and Saturn—the two philosophical planets—have exchanged positions.

Sloka 36½ - 37½. In this connection, due consideration should also be given to the effects that may be caused by planets transiting during their course the several houses reckoned from the (Janma Rasi) radix Moon-, and the conjoined effects alone should be predicted. I am now going to describe in a fine and easy manner the accurate effects of the several Dasas during a year.

Sloka 37½ - 38½ . When the Sun is strong, there will be accumulation of wealth, acquisition of ornaments and wearing of new apparel. If the Sun be weak, there will be increase of sin and enemies, loss of wealth and springing up of new troubles. When the Moon is strong, there will be royal favour, incessant flowing in of money and a position. When the Moon is weak, more enemies will turn up. The person will suffer from sickness; there will also be change of place, misery and misunderstandings with one's people.

Sloka 38½ - 39½. If Mars be endowed with strength, there will be royal favour, success in life and domestic happiness. When Mars is weak there will be displeasure from the sovereign, quarrel with one's own sons, enmity with one's wife and decay of wealth. When Mercury is very strong, the person concerned will be energetic. He will enjoy more happiness and there will be more gain. If Mercury be weak, there will result misunderstandings with one's brothers, etc. He will take to bad ways and will do mischief to the Brahmin folk.

Sloka 39½ - 40½ When Jupiter is fully 'powerful, the person will command good vehicles, and houses. He will be munificent, possess good intellect and much wealth. If Jupiter be weak there will be change of place and also loss of wealth. He will further go into bad ways' and evil association. When Venus is possessed of much strength, there will be influx of wealth and fame. The native will have good white robes and female company. When Venus is weak there will be loss of wealth, danger from enemies, diseases through female ill fame.

Sloka 40½ - 41½. When Saturn is strong, the person will acquire a good house, and be happy; he will become the headman or leader of a wild tribe. If Saturn be weak there will be destruction of wealth, emaciation of the body, disease and ill-fame. When Rahu is strong, he will make the native do good and virtuous acts get good income and rise in his official position. When he is unfavourable, the effect likewise will be bad there may happen the demise of the father. The person will further befriend base people and associate with his enemies.

Sloka 41½ - 42 ½ . When the Lagna Dasa rules, the effect will be good, medium or bad, according to the nature of the decanate occupied and the (Sambandha), Yogas, etc. formed by that lord. Thus have been declared in an elegant and concise manner the effects of the several Dasas in a year. Intelligent men should predict nature of the effects with special reference to the strength of otherwise of the planets concerned derived through their association with benefics, etc.

UTTARAKALAMRITAM

SECTION 7 ON QUERIES

Sloka 1. Thus should all the effects be predicted in the case of a nativity through the position of the several planets and the Lagna at the time. In the absence of the horoscope, the effects should be divined through the Lagna rising at the time of query. There will be no difference between the effects derived through the horoscope at birth or through the time of query. If the day be clouded at the time and the exact Ghatikas that have elapsed since Sunrise be not be readily available, the several Rasis and Navamsas should be determined by further queries (as detailed in the next 3 slokas).

Sloka 2. A querist should approach an astrologer with fruits and Dakshina and should when asked, mention a number below 108. The same should be taken as the basis and predictions – good or bad – about the past, present and future, should be made by the astrologer after salutations to the feet of his preceptor.

Sloka 3 : The basis number aforesaid should be divided by 9; the quotient represents the number of Rasis from Mesha that have elapsed, and the remainder represents the number of Navamsas elapsed in the Lagna at the time of query. The planets and the Bhavas at the time should be determined and effects-good as well as bad-should be predicted as before through the Karaka, planets and through the strongest of them.

Sloka 4 : The number of flowers and money units that had been handed over to him by the querist, the astrologer should multiply by the basis number and divide the product by 12. The remainder will signify the Rasi reckoned from Mesha in which Jupiter was posited in the querist's nativity. Through the position of Jupiter at the time of query, the astrologer can easily guess the age by a look at the querist and the probable number of cycles made

by Jupiter since the birth-time of the querist. The months days, etc. that have elapsed (since the last birth-day), will be revealed by the portion of the Rasi traversed by Jupiter in the Rasi occupied by him at the time of query. The total period thus obtained is to be subtracted from the present position of the Sun to get the year, month, etc. of the birth in question.

Sloka 5: The month, the week day, the Ghatikas, etc., elapsed on the day, all will be solar. From this, the Moon's position, the lunar years, month, Tithi, etc., and hence the whole horoscope can be obtained, Thus have been described briefly the process of casting a lost-horo-scope. The method to get at a horoscope has thus been chalked out for the delectation of those interested in the science.

Thus ends the method for casting Lost Horoscopes.

Sloka 6: Multiply the basis number by 2 and divide the product by 3. If the remainder be 1, the query is about a living being; if it be 2, it relates to some mineral. If it be zero, it relates to a plant. When the Lagna at query is Mesha, the matter relates to bipeds. If it be, Vrishabha, it relates to quadrupeds; if the Lagna be, Mitbuna, it is about pregnancy. When Kataka is rising, the subject relates to a legal dispute. When the Lagna is Sirnha, the matter relates to Government.

Sloka 7: If Kanya be the Lagna, the query relates to an intrigue with a woman other than one's wife. The subject will be about trading when Tula is rising. If Vrischika be rising, there will be fear from the wicked. It will relate to wealth lost when sign Dhanus is rising. Some sinful deed will be the subject if Makara be the Lagna. If Kumbha is rising, it will be about some religi-ous rites. If Meena be the Lagna, it will relate to position and residence. Thus sages say that it should be declared through the stronger of the two-viz., Rasi and Navamsa -rising at the time.

Sloka 8: If at the time of query, the Sun occupies his own Rasi or Navamsa whichever is stronger, the query relates to Sovereign and kingdom. If the Moon be in a similar position, it relates to tanks and the like. If it be Mars, the question is about fire and danger from the king or enemies. Mercury, similarly situated will relate to trade and agriculture. Jupiter will refer to friends, king and the like. Venus will point to more happiness; while Saturn in such a position will relate to a human being or immoveable property.

Sloka 9: Similarly, if a planet be exalted, the effect will be doubled; if debilitated, the effect will be nil. When the planet is in a friend's house, the effect will be half; in a neutral's

house, it will be very low. If two planets are exalted, or be in their Swakshetra Rasis, the query should be answered by a wiseman after a reference to the stronger of the two and the corresponding (Karaka) and the Bhava occupied by each of them.

Sloka 10: If a planet be exalted at the time, the business will be accomplished in a few Ghatikas ; if occupying his own house, the business will be done in a few days; if quartered in a friendly house, it will be finished in a few months. Otherwise, it will take some years. If the planet be in any other positions, in conjunction with or aspected by a malefic, failure of the object will have to be predicted. If Saturn be exalted in the Lagna, or if the lords of the Lagna and the Bhava indicating the nature of the query be conjoined with, or aspected by strong benefics, the immediate accomplishment of the business should be predicted.

Sloka 11: The horizon is a circle consisting of 360 degrees and there are 12 spokes each at an interval of 30; and the 108 Navamsas are permanently located in the same. The four pairs of moveable and immoveable signs beginning with Mesha represent the East and other principal points of the compass in order. The four dual signs, viz., Mithuna, Kanya, Dhanus and Meena signify respectively the four intermediate points, viz., S. E., S. W., N. W. and N. E. The astrologer should enter in the concerned Rasis and Navamsas the several planets according to their exact longitudes at the time,

Sloka 12: If a person, with flowers, fruits, etc., (visible) in his hand, should approach the astrologer and standing in a place puts a query, the Rasi indicated by that place with respect to the astrologer as per apportionment alluded to in the last sloka is called the Arudha Lagna at query, and the astrologer should predict in all such queries the effects—good or bad as the case may be—through the planets owning the Arudha Lagna and the house representing the nature of the query with special reference to the planets conjoined with them or aspecting them.

Sloka 13: Find the Ghatikas that have elapsed from Sunrise at the time of query. Multiply the same by 9 and divide the product by 20. The quotient in Ghatikas, etc., will represent the exact position of the Moon at the time and which will be useful for purposes of query. The position of the Moon at the time as revealed in the Ephemeris and the Moon above referred to are respectively known as Sthula and Sukshma. Their respective Navamsas should also be determined.

Slokas 14-15: When the Sthula Moon is aspected by the Sukshma Moon, Mercury and

Jupiter, the query is about an animal. If aspected by Mars, Rahu and Saturn, it is about a mineral. If by Venus and the Sun, it relates to something of the vegetable kind. When the Stthula Moon is aspected by Jupiter, Venus and Rahu, the query relates to something of a mixed nature. If the (Stthula) Moon be posited in Tula, Kanya or Mithuna Navamsa, the query concerns a biped. If in a Navamsa, owned by Kataka, Vrischika or Meena, it relates to some creature of many legs. If the Stthula Moon is quartered in a Navamsa owned by Dhanus or Kumbha, it is about some creature devoid of legs; if in a Navamsa owned by Mesha, Simha, Makara or Vrisha-bha, it relates to a quadruped. The 3 Avastthas of a planet, viz., Bala Yauvana and Vrid-dha are to be deduced from the planet's position in the 1st, 2nd and 3rd decanate respectively of the Rasi in which it is at the time of query. So say the ancient sages.

Sloka 16: The signs from Mesha onwards are respectively moveable, immoveable and dual. The moveable Rasis are also termed Garbha. The immoveable ones are known as Dwara, while the dual Rasis are called Bahya. The signs indicated by the two classes, viz., Garbha and Dwara will denote a thing or object kept in the right hand, while a sign of the Bahya class will indicate the same in the left hand. This is the way by which things hidden in the hand should be distinguished.

Sloka 17: Thus should be guessed all about a thing, enclosed in the 'hand. The shortness or longinquity of the object should be guessed through the measure allotted to the Rasi concerned. The shape, colour, etc., are to be deduced from the Navamsas. The benefic or malefic nature of the object should be divined through the nature of the planet-benefic or malefic-occupying the Rasi; so also the place frequented by the object-whether on the land, sky water or mountains, and whether it is cruel, wild, tame or domestic, etc. '

Sloka 18: The basis number already referred to must be divided by 5. The remainder, if it be 1, 2, 3, 4 or 5, will respectively denote whether the thing referred to by the querist will be accomplished within the Ghatikas, the Tithi, the weekday, the month and the year. Add the quotient already obtained to the basis number. Divide the sum so obtained by 60, 30, 7, 12 and 60 separately. The remainders will respectively denote the number, of Ghatikas, Tithi, etc, in which the desired, object will be completed. This is the method to be, adopted in the case of all kinds of queries.

Sloka 19: If the lords of the Lagna and the Bhava representing the object of the query be benefic, occupy good houses and mutually aspect each other by any kind of aspect referred to in Drishtipala-khanda II -17½ -19½), the range of applying aspect being within

12°, the astrologer may as before predict the successful fulfilment of the object in proportion to the strength, propitiousness, etc., of the two planets alluded to above, due consideration being given to the nature of the aspect, viz., best, medium or worst (as defined in IV -33 supra.) The strength of the Karaka planet should also be simultaneously considered and effect predicted. Further, if there be any planet posited between the two lords mentioned above, having an applying aspect with either of the two within the range of 12°, prediction may also be made through that planet regarding the nature, functions, etc., attributed to the planet (in the –Karakatva Khanda V, Sloka 22½ - 54½). The period of fulfilment may be guessed as per sloka 18 above.

This is an important sloka. Here the author has very briefly condensed the essential points governing Prasnaphala nirupana - determining the effects of the query. When a querist consults an astrologer on any point, say for example, whether he will have issues, it has been usual with the astrologers to conclude their prediction on the merits of the (Lagnapa - the planet owning the Rasi rising at the time of query) and the (the lord of the Prasnabhava-in this particular case, the lord of the 5th house) and the Karaka planet (in this case, Jupiter, the Putraknraka). It has been found that in many cases, the predictions have miserably failed though all the three planets were very favourably situated and this would perplex the astrologer and make him lose faith in the principles. In this sloka, another important condition is stated in addition to the above strength, and this is nothing but the importance attached to the applying aspect and which has been copied ill the Western astrology.

Two cases are to be considered here:

Case I: The Lagnapa and Karyapa should have applying aspects of any of the kinds described in the (Drishtiphaladyaya - i. e., 1st, 3rd, 4th, 5th, 7th, 9th and 10th Rasi aspects) for the success of the object under query. If all the laid planets are powerful and there is a separating aspect, the good effects need not be predicted. The range of aspect may be taken as 120.

1. If this range is zero, the event will have happened at the time of query.
2. If it is within 120, shortly.
3. If it exceeds 120, it may not happen in the near future, but may happen at a far off future date.

If the conditions slated above for the success of the Bhava are satisfied, the degree of the

success should be predicted on the strength and auspiciousness of the planets.

If in addition to the above conditions, there is another planet 'between the two, aspecting (applying aspect) anyone of the said two planets, the success of the object will be achieved very easily by one's own efforts and through the medium of the intervening planet. The nature, caste, relation, etc., attributed; to this inter-mediary planet will guide the astrologer in describing the details of the intervener.

Case II : In the Jataka Sastra, this point has been elaborately explained. It is said that even if the two planets do not aspect each other, the success, entirely due to the help rendered by a third person may be predicted if the two planets have the applying non-aspect within the 12 degree range and the third planet has an applying aspect with any of them.→

For example:

A querist asks whether he will be married or not.

Illustration for Case I. Suppose the Lagna falls in Dhanus with Jupiter 120, and Mercury in Kanya 50. As he questions about marriage, the Prasnabhav is 7th, in this case Mithuna, and its lord Mercury is exalted in Kanya 5°; he is Karyadhipa in this case. Jupiter, the Lagnadhipa, is powerfully placed in the Lagna and in his Mooltrikona. The two planets have no prescribed aspects, but have the 4th and 10th Rasi aspects. As Mercury, a faster planet, is placed (12 minus 5) 70 behind the slow planet Jupiter (i. e., Mercury has an applying aspect on Jupiter) and as the difference does not exceed the limit of 120, it may be safely predicted that he will have marriage with a prosperous girl and that the event will happen without much exertion for the same and without the help of an outsider.

If in addition, suppose the Moon is placed in Meena 2°, then the event will be hastened as the Moon aspects (applying) both Mercury and Jupiter and a third party, i. e., a female having the characteristics of the Moon, will accelerate the happening of the event.

All these results have to be based on the position, aspect, etc., of these planets.

Suppose, in, the above example, Mercury has 12° and Jupiter 5°; then, failure in the attempt has to be predicted though all other conditions are satisfactory, as the aspect is a separating one.

Illustration for Case II. Suppose Mercury is placed in Mithuna 15° and Jupiter in Kataka 18°. As the two planets are placed in 2nd and 12th from each other, they do not aspect each other, but they have the applying non-aspect within a range of (18 minus 15) 3 degrees. Suppose the Moon is in Meena 16° As the Moon has applying 4th and 5th aspect to Mercury and Jupiter respectively, the object will be accomplished with the help of a third party whose character has to be read out from the Moon.

In addition to these, there are 16 Yogas elaborately described in Tajika Neelakanti on this subject and the interested reader may refer to that book.

In this way all the queries must be properly answered with due consideration of the points stated above.

SECTION 8 - Miscellaneous.

Sloka 1 : The ceremony of impregnation is most auspiciously done when the Moon is in Rohini, Mrigasira, Purvaphalguni, Purvashadha), Purvabhadra, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swati, Visakha, Anuradha, Sravana, Dhanishta, Satabhisha, Uffaraphalguni, Uttarashadha and Uttarabhadra, Dwiteeya, Saptami, Dwadasi, Panchami, Dasa-mi, Triteeya, Trayodasi, and in the week days of Jupiter, Mercury, Venus and the Moon, and in an auspicious Lagna unoccupied by any planet.

The Tithis - Ashtami, Pournima and Amavasya are to be avoided.

Sloka 2: The first sexual union of a male and a female soon after a bath after the first menses is caned (Nisheka). That done in a similar manner after the ordinary monthly menses is termed Garbhadhana. The Nisheka is declared to be most auspicious when the Moon at the time is in Hasta, Swati, Anpradha, Moola), Satabhisha, Sravana, Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadra and Revati, the Lagna being auspicious, etc., and free from the occupation of any planet as stated before. Thus say the wise. .

Sloka 3: If a girl, though in her 16th summer, with well-developed breasts and body is yet not found to have attained her puberty, she must with great affection be made to sit on a decent and beautiful seat on an auspicious day after being clad in white robes and beautifully decked with golden ornaments, and her Venus-spot smeared with red saffron-powder mixed with rose water and other scents.

Sloka 4: Treating her as one in her real menses for three days, she should be bathed on the 4th day. The husband should approach her in auspicious Lagna, as stated before, when the 5th house is unoccupied by any planet. If done in this manner, the girl will very soon attain her puberty and prove a happy companion to her husband for propagation. She will also become fit for sexual intercourse and will possess the right to partake with her husband in the several religious ceremonies relating to the Gods and Manes.

Sloka 5: If a birth happens when the Moon is in Aslesha and Megha, the effects will be as stated below: For a child born in the 1st, 2nd, 3rd or 4th Pada of Aslesha, there will be (1) destruction of wealth (2) loss of brother (3) demise of mother or (4) death of father respectively. If the birth be towards the very end of Aslesha, the child itself may take its departure. To ward off the Dosha-harm above alluded to, one must propitiate God Rudra, Gods Kala, Antaka and Mrityu, as per rules, if the birth takes place in Magha in the 1st, 2nd, 3rd or 4th Pada, the effect will be the reverse of what has been stated in the case of Aslesha above.

Sloka 6: The effects will be likewise if the birth happens when the Moon is in Jyeshtha and Moola or Revati and Aswini. In the above-said three pairs, the last degree of Aslesha, Jyeshtha and Revati and the first degree of Magha, Moola and Aswini are called Gandantarala and are supposed as vulnerable points, so that, any birth happening therein will soon cause the demise of the child. Should however the child survive, he will be a king or emperor possessing surpassing valour.

Sloka 7: If a girl should attain maturity at such a juncture, she will soon become a widow and will be devoid - of issues, wealth, happiness and clothing. She will be of bad disposition and a bane on her father's house. These can be averted and she can soon be made to bring happiness and luck, and bear children too, if proper propitiation to Gods, Brahmins and planets be made according to Vedic rites by Japa, Boma and Archana (worship).

Sloka 8: If the birth of a girl or her maturity happens in a Tyajyakala consisting of 4 Ghatikas, the effect will be (1) demise of the father (2) demise of the mother (3) loss of wealth or (4) one's own destruction according as the birth or maturity has happened in the 1st, 2nd, 3rd or 4th ghatika respectively of the Tyajyakala. To ward off the evils accruing from these, one should perform the (1) worship of God Rudra (2) worship of God Yama (3) worship of Fire or (4) worship of God mrityu respectively. When the birth or maturity happens during a solar or lunar eclipse, the death of the father or the mother will

respectively happen.

Sloka 9: A precious and divine medicine should be got prepared or taken in when the Moon is in the Amritaghatika of a star. It will then act like nectar and completely cure the disease one is ailing from. It will also totally remove all troubles arising from the three humours. It will restore perfect health and give vital energy' to the native and lengthen his life. The sage Dhanvantari, born of the ocean, has thus described in many ways the medical cures to be effected for removing the various diseases. .

Sloka 10: If a person be sonless even at his 60th' year, or if his horoscope reveals that he is short-lived and that he has not been blessed with any issue, he must make arrangements to adopt a son in the year wished for by him. The boy selected should be endowed with long life, fame, issues, intelligence and prosperity. This function should be done on an auspicious day in the Uttarayana and in a fore-noon.

Sloka 11: The several Kutas (20) between the person concerned and the boy proposed to be adopted should agree, and the boy should be one of his own Gotra. The Moon should occupy at the time anyone of the following constellations: viz., Swati, Punarvasu, Pushya, Rohini, Anuradha, Hasta, Revati, Aswini, Sravana, Dhanishta, Satabhisha, Uttaraphalguni, Uttarashadha and Uttara-bhadra. The Lagna and the 5th house should not be occupied by any malefic planet. The Moon should possess Tarabala and also be strong, and the Lagna should be conjoined with or aspected by benefics.

Sloka 12: The preliminary work leading to a marriage should be got started by Sumangalis when the Moon occupies Punarvasu, Pushya, Aswini, Anuradha, Hasta, Chitra, Swati, Sravana, Dhanishta and Satabhisha, and on weekday other than those of Venus and Mars. The 5th and 9th houses should be unoccupied and the Lagna at the time should be an auspicious one. The several planets should also be propitiated and the whole function should be performed accompanied by music dancing, and the like.

Sloka 13: On a day when the Moon is full, on a day of Mercury when he is free from malefic aspect and conjunction, on the day of Jupiter or of Venus, in Bhadra, Puma or Jaya Tithi, and when the Moon is quartered in moveable asterisms - Swati, Punarvasu, Sravana, Dhanishta and Satabhisha, - and in the fast-moving asterisms - Aswini, Hasta and Pushya - in a Lagna aspected or occupied by Mercury, Jupiter and Venus, when the 5th house is unoccupied, the auspicious invitation letters should be got written couched in soft and sweet language.

Sloka 14: The number of the Tithis at the time of erecting a stick or a post (for a marriage pandal) should be multiplied by 5. To this product should be added the number of the day's asterism counted from Kritika. To this sum again should be superadded 12 and the whole sum divided by 9. If the remainder be 7, 4 or 1, the tortoise king will be in water, which means the result –will be gain or good. If the said remainder be 8, 2 or 5, the tortoise will be on land, and the effect of the same is loss or destruction. If the remainder in question be 3, 9 or 6, he would be in the sky, and the effect would be death.

Sloka 15: At the time of construction of any new building, write 3 emblems (in the form of vertical cylinders). In each of them draw 4 horizontal lines. Beginning, from the bottom on the left side, write out Aswini and the other asterisms as shown in the figure. The asterisms that are ascending and the three on the tops are productive of good. But if a malefic planet be quartered on any star on the ascending side, it indicates death. If the planet be benefic, the result will be good.

Sloka 16: In the case of any new entry to a house or town or the beginning of an undertaking, count from the star occupied by the Sun till the star occupied by the Moon at the time, Abhijit also being included in the reckoning. If the star happens to be within the first 7 asterisms counted from the Sun, it indicates evil; if within the next 4, good will be the result; in the next 3, the result is bad and in the next 14, it is good. This is known as Vrishabha chakra. In the same way, if the star falls within the first 5 counted from that occupied by the Sun, it is bad; if within the next 8, it is good. It is bad in the succeeding 8, and in the last 6, it is again good. This is called Kalasa chakra. In this manner, the good or bad effect of any undertaking may easily be ascertained.

Sloka 17-18½: is chakra is named Dasa and is of the form of a human being, a male. Count from the natal star of the servant till that of the master. If the number be any of the first 3, it is supposed to be on the head, and the effect will be gain of money; if within the next 3, it is on the face and denotes destruction. The next succeeding 5 denote the chest and signify much accumulation of wealth; if within the next 6, it is on the two feet and the result is poverty or indigence; if any of the next 2, it is on the back and portends danger to life; the next 4 denote the abdomen (pelvis) and the effect is good. The next 2 are allotted to the anus and the result is fear. The last 2 belong respectively to the right and left hand, their respective effects being wealth and death.

The Dasee chakra is also similar to the above, but is of the female sex. In that Chakra, the

first 3 stars are on the head and indicate gain. The next 3 are on the face and signify loss; the next 2 are on the two shoulders and indicate the death of the master. The next 5 are on the back and denote growth. The next 7 are on the chest and signify loss. The next: one is on the secret part and fore bodes insult. The next 6 are on the two feet, 3 on each and the effect will be loss of wealth.

Sloka 18 -19 : When a she-buffalo or a cow is to be purchased or taken in a gift, the effect will be as described below: When counting from Uttara-phalguni to the star ruling on the day of buying or receiving, if the number so got be within the first 3, it indicates gain; if within the next 2, it denotes loss; the next 8 signify gain of money, the next 5, happiness; the next 8, again gain, and the last 1, great fear. The corresponding portions of the body indicated by the said six groups are (1) head (2) face (3) the two feet (4) chest (5) the breasts and (6) the private part. Bulls and other similar quadrupeds should be bought or taken in gift after carefully consulting this Chakra.

Sloka 19½ -20½: When mounting a horse, count from the star occupied by the Sun till the natal star of the person concerned (inclusive of of Abhijit). If the number be within the first 5, it is on the back; if within the next 10, it is on the hind portion. The next 2 will be on the tail; the next 4, on the legs; the next 5, on the belly; and the last 2, on the face. The effects of these in their order are (1) prosperity (2) gain (3) loss of wife (4) obstacles (5) destruction and (6) gain of money.

Sloka 20½ - 21½: When mounting an elephant, count from the star occupied by the Sun to the natal star of the person. If the number be within (1) the first 2 (2) the next 2, (3) the next 2, (4) the next 2, (5) the next 2, (6) the next 4, (7) the next 4, (8) the next 4, and (9) the last 6, the limbs in their order with the corresponding effects will be as follows: (1) ears-gain (2) head-gain (3) tusk-great gain (4) tail-destruction (5) trunk-prosperity (6) back-wealth (7)- chest-disease (8) face-indifferent and (9) feet-gain.

Sloka 21½ - 22½: To mount a palanquin, count from the Sun's star to the star occupied by the Moon at the time. Allocate in the regular order 5 stars for each of the four quarters of the palanquin beginning from the East, the last 7 being reserved for the centre. The several respective effects will be (1) health (2) much difficulty (3) emaciation (4) disease and (5) good. When the person mounts a palanquin in an auspicious moment, it ensures long life, growth and happiness.

Slokas 22 ½ - 24: In holding a royal umbrella, the asterisms (1) Ardra, (2) Uttaraphalguni,

(3) Uttarashadha, (4) Uttarabhadra, (5) Rohini, (6) Pushya, (7) Sravana, (8) Dhanishta and (9) Salabhisha are always auspicious. Count from the natal star to the star occupied by the Sun. The first 3 asterisms are to be reserved for the bottom or handle of the umbrella, and the next 7 to the stick or holder; the next 5, to the portion of the stick protruding above; the next 8 to the inside of the umbrella and the last 4 to its top. The several effects in their order will be (1) destruction (2) loss of wealth (3) royal favour (4) a great and good king and (5) fame.

Sloka 25: Count from the Sun's star to the star occupied by the Moon at the time. Reserve 4 each for the four corners of the cot, and a star each for the four knobs of the four legs; and 7 for the centre of the cot. The corresponding effects will be extreme happiness for the centre, ear for the four corners, good offsprings and prosperity for the knobs. Thus has been described the Mancha chakra.

Sloka 26: Count from the Sun's star till the natal star of the person concerned. Reserve 5 stars for the arrow-blade and 5 for the arrow-handle; 5 at the junction point of the arrow and the bend of the bow; 2 stars for the bow-cane and 5 at each of the two ends of the bow. The respective effects will be (1) gain (2) victory (3) becoming valorous (4) discomfiture and (5) destruction. Thus say the wise. This is called Chapa Chakra.

Sloka 27: Count from the star occupied by the Sun till the natal star of the person concerned. If the number happens to fall within (1) the first 3 (2) the next 6 (3) the next 3 (4) the next 6 (5) the next 3 (6) the next 3 and (7) the last 3, they are said to be in the following parts of the car, and their respective effects are as noted against each of them. (1) Danda or central pole-success (2) the wheels-fame (3) the top-death (4) the bottom-happiness (5) the front of the car-gain of money (6) yoke-failure or obstacle and (7) all round--yielding happiness.

Sloka 28: Count from the star occupied by the Sun till the star ruling on the day. If the number happens to fall in anyone of the nine groups of three each, the effect will be (1) destruction (2) prosperity (3) freedom from disease (4) destruction (5) influx of wealth (6) trouble from Government (7) poverty, indigence (8) causing death and (9) happiness respectively. This is the peculiarity of the Ghurna Chakra or oil mill used for extracting oil from sesamum, cocoanut and the like.

Sloka 29: Count from the Sun's star to that occupied by the Moon. If the number falls within (1) the first 4 (2) the next 2 (3) the next 2 (4) the next 1 (5) the next 5 (6) the next 5

(7) the next 2 and (8) the next 6, the effects in their order will be (1) prosperity (2) destruction (3) much gain (4) destruction (5) death (6) good (7) emaciation of the body and (8) much wealth. Through this Ghurna Chakra, one must make a beginning in the proper time for extracting the juice of sugarcane.

Sloka 30: Count from the Sun's star till the star of the day in question. If the number be within the first 3, it is bad; if between 4 and 6, it is good; if between 7 and 9, it is bad; if within the next 5, i.e., between 10 and 14, it is auspicious; if within 15 and 17, it is bad; if between 18 and 22, it is good. In the next 3, i.e., between 23 and 25, it is bad. In the last 2, it is auspicious. This is the rule to be observed in the Hala-plough Chakra while sowing - seeds or starting agricultural operations newly.

Sloka 31: Counting from the star occupied by the Sun (inclusive of Abhijit), place the first 6 above the boat, 3 on the top of the prop or support, 3 on the bottom of the same, one on the back, 6 on both the sides at 3 each, and 3 on Sukkanaka-the helm of a ship and 6 inside the boat. This is a Chakra to be used when building a new boat or plying the same. The 6 stars over the boat and a like number inside are declared to be propitious, while the rest indicate evil. Arabic: Sukkana.

Sloka 32: Counting from Krittika till the star ruling on the day, reserve 5 for the face, 9 for the neck, 8 for the centre and 5 for the post. The respective effects of these 4 groups are (1) honour (2) gain (3) the death of the master and (4) kingship. This is known as Deepika Chakra and is to be used when a lamp is to be newly lit, in order to gain prosperity.

Sloka 33: The 3 stars from Rohini should be reserved for the centre. The remaining 24 in groups of 3 each should be allotted in their order to the 8 quarters or directions beginning from the East. A well or a reservoir dug when the Moon is in anyone of these groups will reveal the chance of finding water or not in that area in the following manner. (1) Water will be found very soon (2) there will be no water (3) medium (4) no water (5) plenty of water (6) very sweet water (7) water will be saltish (8) full of water and (9) medium.

Sloka 34: At the commencement of building a house or digging a well or a reservoir, or while opening a pleasure garden, the erection of a pillar or column should be done at a time when the effect is declared as good or auspicious out of the following effects: counting from the Sun's star till that of the Moon, if the star at the time falls within the first 6, it indicates death; if within the next 20, the effect will be fame and prosperity; if in the last 2, decay of wealth. It is only then that the work will bring fame, happiness and prosperity to

the family.

Sloka 35: Count from the Sun's star till, the asterism of the day. Allot 4 stars for the upper portion of the door-frame, 3 for the centre, 8 for the 4 corners at 2 each, 8 for the top hinges at 4 for each and the last 4 for the bottom of the frame. The respective effects are (1) kingship (2) kingship again (3) banishment (4) 8 kinds of wealth and (5) death. This is termed Dwara Chakra and is useful to find out the auspicious asterism for erecting the door frame.

Sloka 36: Find the Tithi ruling at the time; add it to the number representing the week day and one more. Divide this sum by 4. If the remainder be 3 or 0, it augurs happiness. If it be 1 or 2, it means loss of money. Count from the star occupied by the Sun till the one occupied by the Moon. Divide the number into 9 groups of 3 each and allot them to the several planets in the following order: Sun, Mercury, Venus, Saturn, Moon, Mars, Jupiter, Rahu and Ketu. If the star corresponds to a benefic planet, it indicates prosperity; if to a malefic planet, it forebodes evil. This Chakra is to be used whenever a new oven is to be used or a new fire is proposed for the purpose of propitiation of planets or a sacrificial rite.

Sloka 37: Multiply the length by the breadth of a box in terms of inches and Yavas. Divide the product by 9. The remainders thereof, viz., 1, 2, 3, etc., will respectively correspond to the 9 planets from the Sun onwards. The effects are either good or bad according as the remainder concerned refers to a benefic or a malefic planet. Where it exceeds 2 Yavas, it is a mark. An inch = 8 Yavas.

Sloka 38 – 39: When a person wants to settle in a town or in a country, he should find out the proper auspicious time in the manner described below, so that he may be blessed with issues, money and prosperity. The Chakra is in the form of a man. Count from the asterism of the town or village till the natal star of the person concerned. If the number be within the first 5, it is on the head, and the effect will be accumulation of money. If within the next 3, it is on the face and indicates destruction if within the next 5, it is on the chest and ensures wealth; if within the next 6, it is on the 2 feet at 3 per each foot and forebodes loss of wealth; if it be the next star, it is on the back, and the effect is danger to life; if within the next 4, it is on the pelvis and indicates prosperity. The next 2 stars will be on the anus and forebode trouble and fear. The last 2 correspond to the two hands - right and left - at one each, and indicate much gain and poverty respectively.

Sloka 40: Count from the natal star of the boy who is to be invested with the sacred thread,

till the star occupied by Jupiter. Reserve the first 5 for the head, the next 3 for the face, the next star for the chest, the next 8 for the 2 feet, 2 stars for the boy's Palasa staff, and the 8 for the antelope skin worn. The respective effects will be (1) happiness (2) swerving from one's religious duties (3) a slanderer (4) sickly or afflicted with -f1iseases (5) lustrous and (6) learned.

Sloka 41: In order to find out whether there is any treasure-jewels, money, bones, etc., concealed in a house or site, and to ascertain the truth or otherwise of its existence by verification, the following Chakra named Nidhi Chakra is recommended: Draw five horizontal lines crossed by 8 vertical lines There will thus be 28 squares and these have to be allotted to the 28 asterisms inclusive of Abhijit thus:

Slokas 42-43½: The 7 squares in the top horizontal line - are occupied by the stars: Revati, Aswini; Bharani, Krittika, Magha, Purvaphalguni and Uttaraphalguni respectively. The order of the stars in the next horizontal line will be Uttarabhadra, Purvabhadra, Satabhisha, Rohini, Aslesha, Pushya and 1 Hasta. The third horizontal row will contain in the regular order the stars Abhijit, Sravana, Dhanishta, Mrigasira, Ardra, Punarvasu and Chitra. The last line will consist of Uttarashadha, purvashadha, Moola, Jyeshtha, Anu-radha, Visakha and Swati. The Moon is the lord only for the 14 stars; viz., Bharani, Krittika, Aswini, Ardra, Punarvasu, Pushya, Magha, Aslesha, Abhi-jit, Revati, Sravana, Uttarashadha, Purvashadha and Purvabhadra. The Sun is the lord of the other 14. The Sun and the Moon at the time of query will reveal the kind of the treasure hidden (vide Slokas 46-47 infra).

Revati	Aswini	Bharani	Krittika	Magha	Purva Phalguni	Uttra Phalguni
Uttra Bhadra	Purva Bhadra	Rohinin	Aslesha	Pushya	Hasta	Abhijit
Abhijit	Sravana	Dhanishta	Mrigasira	Ardra	Punarvasu	Chittra
Uttara Ashadha	Purva Ashadha	Moola	Jyeshtha	Anuradha	Visakha	Swati

Slokas 43½ - 45: The time in Ghatikas taken by the Sun to traverse a complete star from its beginning to the end is declared to be the divisor. Find the interval in ghatikas taken by the Sun from the time of his entry into that star till the desired moment and multiply the same by 60 and use the divisor above referred to. The remainder multiplied by 27 and divided - by 60 will give the number of stars reckoned from Aswini that have been passed by the Sun till that time. These with the remainder in Ghatikas and Vighatikas will give the

position of the Sun at the time. Find out the interval taken by the Moon in the star she is occupying to travel the Ishta ghatee or required time. Multiply this by 27 and divide the product by 60. The quotient will reveal the number of stars reckoned from Aswini passed by the Moon. The remainder in Ghatikas and Vighatikas will indicate her position at the time.

Sloka 46: Find the Moon at the time (as per previous sloka). If the same be aspected by planets from the Sun onwards, the treasure concealed will contain (1) golden jewels (2) silver (3) copper (4) brass (5) gold (6) bell metal (7) iron (8) tin and (9) lead. If aspected by many powerful planets, the treasure will contain many sorts of metals. If aspected by none, there will be no treasure at all concealed.

Sloka 47: If the Moon at the time be aspected by all the planets, the person will get valuable treasure filled in a very big vessel. If the above-said Moon be in Simha, the treasure will be in a golden vessel. if in the house belonging to the Stthula Moon (vide sloka VII - 13 supra), it will be in a silver vessel; if in the house of Mars, it will be in a copper vessel; if in that of Mercury, it will be in a vessel made out of a precious stone; if in Jupiter's house, it is in a stone-vessel; if in the house of Venus, it will be in an earthen pot; if in Saturn's, it is in an iron vessel.

Sloka 48: If the Sun and the Moon are together in a star ruled by the Moon at the time (vide sloka 45 supra), it means there is treasure. If the two planets are in a star ruled by the Sun, the treasure will contain bones. If the Sun and the Moon interchange their places, nothing will be found. If the Moon be conjoined with malefics, the person cannot get the treasure; if conjoined with benefics, he will get it. The depth of the interned treasure is to be guessed, in units of a hand's length, by the number of degrees passed by the Moon in the star.

Slokas 49-50: Draw four vertical lines crossed by four horizontal lines. There will thus be 9 squares. Reckoning from the star occupied by the Sun at the time, allot 3 stars for the centre, the 8 other groups of 3 stars each being reserved for the 8 directions beginning from the East. The position of the Moon on the day of the marriage will be revealed in anyone of these squares. The several effects of these beginning from the central square are (1) loss of the couple (2) prosperity (3) destruction of the entire family (4) widowhood (5) continuance of the family (6) large debt and disease (7) the girl concerned going astray (8) wealth and corn and (9) all kinds of prosperity. Thus the tree of Chakras has been described by Lord Siva to Sri Nandin.

East

3 All kinds of prosperity	3 Prosperity	3 Destruction of the entire family
3 Wealth and corn	3 Loss of the couple	3 Widowhood
3 Girl going astray	3 Debt and Disease	3 Continuance of the family

KANDA - II

Sloka 77: Inscribing the figure of the Goddess Saraswati under the sacred syllabus (Aun), draw ten vertical lines crossed by ten horizontal lines. The squares formed by the even (2nd, 4th, 6th and 8th) columns and similar sets of rows (deleting the four such squares round the central one) are 12 in number. They represent the 12 Rasis from Mesha onwards. I shall now proceed to describe the functions of the twelve Bhavas from the Lagna onwards for the ascertainment by the wise of the several effects.

The Chakra referred to is similar to the one given in the margin. See also the tj (Sarvatobhadra Chakra) described in Phaladeepika p. 308.

The 3rd (Pada) of the sloka is missing.

Sloka 78 : All planets suspect the 7th with a full glance, while the aspects of Saturn, Jupiter and Mars are peculiar. Saturn aspects the 3rd and 10th with a full eye. Jupiter casts a similar glance over the 5th and 9th houses j while Mars, over the- 4th and 8th.

Only a portion of this sloka is available. For further details, please see II-17 ½ - 18 ½, Supra.

Sloka 79: All benefics, if they own the Trikona houses, prove auspicious when they occupy be 3rd, 2nd, 11th and Kendra flouses. A benefic owning a Kendra will not give good results, while on the other hand, a malefic -owning a Kendra will not prove inauspicious. The lords -of the 8th and 12th houses reckoned from the Lagna, if in conjunction or

mutually occupying each other's houses, produce effects as described below: The lord of the 8th gives auspicious results, while the lord of the 12th brings wealth, luck, etc.

Sloka 80: If one of 'the two- planets referred to above (i.e. owning the 8th or the 12th) happens to own the Lagna as well, he will prove auspicious. Jupiter and Venus happening to own the Kendras are inauspicious, and should they be also positioned in the (Maraka-2nd and 7th) places, they become Marakas. Mercury, similarly situated, will prove likewise. The Moon and the Sun, they happen own the 8th, will not prove Marakas. What is otherwise called (Ara) happening to own the 4th as well as the 9th (Simha Lagna, for example) will prove auspicious, and not so if he owns only one of the said two houses.

Saturn, Venus and Mars prove auspicious for people born under Kumbha, Tula and Mesha Lagna respectively, though these planets are owners of Dussthanas (8th and 12th).

We shall discuss here the position of Mars in the 10th for Mesha Lagna and that of Venus in the 7th for Tula Lagna. In both the cases, the lords of the respective Lagna are positioned in Kendra positions and give their full aspect to the Ascendant. Mars in Makara for Mesha Lagna is a draw- so far as the longevity of the person is concerned. Though Mars in this position occupies one of the best Kendras and is therefore with full Digbala, his lordship over the 8th will also have to be considered. Mars in Makara will naturally mean his full aspect over the Lagna and cases where Mars and Saturn are devoid of benefic aspect, this aspect will mean a very strong (Alpayuryoga)-vide III-8, Rule, 1, Supra.

For people born under Tula, Venus in Mesha is likewise injurious for longevity. When Venus and Mars are devoid of benefic aspect, two cases of very strong Alpayuryogas arise: viz., (1) by virtue of Venus's position in the 7th singly. (This rule applies only when Venus is alone) and (2) Venus's aspect over the Lagna as the owner of the 8th-vide III-8, Rule 1, supra.

For the two luminaries owning the 8th and not proving Marakas, Ct. IV-25, supra.

Sloka 81: The two nodes – Rahu and Ketu – if endowed with strength, produce effects similar to the planet in whose house they are positioned or with whom they are conjoined!. The lords of the Kendra and Kona houses, if not conjoined with the two Nodes, produce beneficial results. The effects will be contrary, if they be otherwise. These two nodes in spite of their malefic nature' become benefics by virtue of their position in certain houses or association with certain planets.

Sloka 82. If one of the two nodes and the lord of a Trikona be posited in the 9th or 10th, or if one of them be in the 9th and the other in the 10th or vice versa, the Yoga, will cause prosperity to the native. Even a conjunction of either of these with the lord of a Kona will prove beneficial. In the above circumstances, the Dasas of these two nodes as well as those of the planets conjoined? With them will prove happy. If there were to be a planet who is inauspicious associated by a sort of (Sambandha) with either of the nodes, then the Bhukti of the Yoga-producing planet will prove adverse.

Sloka 83 : The two planets – Rahu and Ketu become auspicious when they occupy a Trikona or a Kendra position (vide Chart 44, pp. 69-70), or, when they are associated with the lord of that particular Kendra or Kona house in which they are posited they prove also beneficial when they conjoin with the lords of any Kendra or Kona house. If, in the above circumstance, the lord of the 9th were to own the 8th or the 12th as well) or if the lords of the 9th and 10th were to conjoin with the lords of the 8th or the 12th) then the auspiciousness of the Yoga is lost. The 8th house is termed the house of longevity.

Sloka 84. The 8th house counted from the 8th also represents longevity. The 12th place reckoned each of these, that is, the 2nd and 7th from the Lagna are known as (Vidhara) home. The 2nd house from the Lagna or from its lord is a (Papa-inauspicious). An during the of such an inauspicious planet or in the Dasa of the planet owning the 12th house itself will the native endure discomfiture.

Sloka 85. Saturn, in spite of his being by himself auspicious) if endowed with the power of a Maraka, brings about the death of the native during his own Bhukti, overlooking the claims of the other planets (that may have the right to do in the Dasas of inauspicious planets, as a consequence of his (Sambandha) with the lord of the 12th or of the 8th. All planets, if invested with Maraka powers, do so in their own Bhuktis in the Dasas of (a) the lords of the 8th and the 12th (b) the planets associated with them or (c) planets similarly situated.

Sloka 86 : In the Dasa of a planet owning a Trikona house, the nature of the sub-periods of the several planets is to be guessed after studying the relative positions of these planets with reference to the (Dasanatha). In this Dasa, the Bhukti of a planet owning a Kendra will be auspicious. Mere (Sambandh) with a Kendra- lord will not make a planet's Bhukti auspicious. If a planet endowed with Maraka power prove also auspicious, 'the auspicious Yoga will occur first.

Sloka 87. The Bhukti of an inauspicious planet may prove auspicious by virtue of his (Sambandha) with to be planets aforesaid. A Yogakaraka planet will be capable of doing good in his Dasa during the Bhukti of another planet, even if the latter be not connected with him. The two nodes prove auspicious in, their Bhuktis during the Dasa of

The translation cannot be completed as the last (Pada) missing.

Sloka 88. If the said two nodes be conjoined with a benefic and placed betwixt two malefics, then the Bhuktis of the malefics that are not conjoined with either, of the nodes will give auspicious effects. If the benefic associated with the node be a Yogakaraka one, his Bhukti will give mixed effect. If not conjoined, the effect will be very adverse. If Rahu or Ketu be a Maraka, then he will bring about demise in the Bhukti of the benefic planet in question or in that of his own.

Sloka 89. During Saturn's Dasa, Saturn gives the effect of Mars in his own Bhukti and that of his own in Mars' Bhukti. The same is the case in Kuja's Dasa well. If the lords of the Lagna and the, Chandra Lagna were to exchange places, they bestow Rajayoga on the native. Rajayoga will also arise when the lords - of the 9th and 10th interchange. For the benefit of students, I shall now describe, after full investigation, the effect of the several Lagnas and the planets' relationship with them.

Sloka 90: For people born in the Mesha Lagna, Mercury proves inauspicious. Both Jupiter and the Sun prove auspicious when they are conjoined. The conjunction of Jupiter and Saturn is good. Jupiter's conjunction with the other planets is inauspicious. Venus proves a Maraka. Saturn and the rest do not prove so, even if they be inauspicious.

Jupiter, Venus and the Moon prove inauspicious while the Sun and Saturn are auspicious for those born in the Vrishaba Lagna.

Re: Mesha Lagna: Jupiter and Saturn are the lords of the 9th and 10th and hence their conjunction results in a Rajayoga.

Venus owns the two Maraka places and therefore a Maraka. Mercury is a (Papin) as he owns the 3rd and the 6th.

Sloka 91: Saturn by himself is capable of doing good to the antive. Jupiter and the rest if they prove Marakas will not cause death if they be alone.

For people born in the Mithuna Lagna, Mars, Jupiter and the Sun are Asubhas. The effect of their conjunction is similar to what has been said before. The Moon by herself will not bring about death, while the rest can do so.

Venus and Mercury are inauspicious while Mars and Jupiter are Subhas for people born in the Kataka Lagna.

This is an important Sloka.

Re: Vrishabha Lagna: Saturn, being the Yogakaraka, has got the power to do good to the native independently. In the case of Jupiter and others, they will have to get the agency of another planet to cause Maraka. In other words, one of these planets in its Dasa will cause death in the Bhukti of another planet and not in its own. Venus, through owning the Lagna is a Papin-in-auspicious because, he owns the 6th house also. Cf. Chart-82, P.168

Re: Mithuna Lagna: The effect of the conjunctions of Mars, Jupiter and the Sun is very tersely expressed. Jupiter and Mars when conjoined bring about Rajayoga to the native as they happen to own the 10th and 9th houses reckoned from the 10th. The conjunction of the Sun and Mars is inauspicious and is a weak point for the native as this conjunction will make the lord of the 3rd weak. It should be noted that the three planets are the owners of all the (Upachaya) houses.

The Moon as owner of the 2nd happens to be a Maraka; but as the luminaries do not exercise that power (vide IV-25), the work is got done by some other planet connected with her.

Sloka 92: Mars by himself causes Yoga. The Sun does not kill. The rest (if they have that function) do it. These are the effects of planets for those born in the kataka Lagna.

Mercury and Venus are auspicious. So also are Mars and Jupiter. The combination of Jupiter and Venus is not at all auspicious. Mercury and others cause death. These are the effects for those born in the Simha Lagna.

Mars, Jupiter and the Moon are Asubha. Venus is the only Subha.

Re: Kataka Lagna: Mars causes Yoga as he is the Yoga Karaka. The Sun does not kill

through he is the lord of the 2nd – (Cf. IV-25) supra. Mercury is inauspicious as he owns the 3rds and 12th.

Re: Simha Lagna : Mercury owns the 2nd and the 11th and is therefore auspicious. (IV-5) Mars is the Yogakaraka.

Sloka 93 : Venus and the Moon are Yoga-producing planets and more so will be their combination. Venus is a Maraka and not the others. These are the effects for people born in the Kanya Lagna.

Jupiter, the Sun and Mars are Aubhas. Saturn and Mercury are Subhas. The Moon in conjunction with her son, mercury, produces Rajayoga. Kuja proves a Maraka. The conjunction of Jupiter and the Sun does not cause death. These are for people who have their births in the Tula Lagna.

The conjunction of the Moon and Venus is very auspicious for people born in the Kanya Lagna as the happen to be the lords of the 11th and 2nd (Cf-IV-5 supra).

The two inferior planets – Venus and Mercury – are best friends and therefore Mercury is a Subha for Tula Lagna in spite of his ownership of the 12th.

The combination of the Moon and Mercury is auspicious, because they are the owners of the 10th and 9th houses from Tula.

Sloka 94: Mercury, Mars and Venus, these three, are productive of bad results. The Moon is the only Subha. The Sun and the Moon produce very good effects and equally so is their combination. Jupiter by himself will not be a Maraka, while mercury and others, if they function as maracas, will bring about the demise of the native. These are the effects for a person born in the Vrischika Lagna.

Venus is the only planet that is Asubha, while the Sun and Mars are highly auspicious.

Re: Vrischika Lagna: Though Mars owns the Lagna he is inauspicious as he owns the 6th. Cf. Chart 80, p. 162.

Sloka 95: The combination of the Sun and Mercury will cause good Yoga. Mercury proves a Marka. Venus and the rest are not so. These are the effects for a birth when Dhanus is the Lagna.

Mars, Jupiter and the Moon are Asubhas, while Venus and Mercury are auspicious. Saturn by himself does not kill. Mars and the rest may do so. Venus is the Yogakaraka. These are the effects for people born in the Makara Lagna.

Re: Dhanus: Venus is an Asubha as he owns the 6th. The Sun and Mercury are the lords of the 9th and 10th and produce Rajayoga when they conjoin together. Mercury owns two Kendra houses and is also a Makara as he is the lord of the 7th.

Re: Makara: Jupiter is an Asubha as he owns the 12th, and also because, Makara is his Neecha Rasi. Saturn though owning the 2nd is not a Maraka as he is the lord of the Lagna.

Sloka 96: Jupiter, the Moon and Mars are Asubhas. Venus is auspicious. The combination of Mercury and Mars is productive of good yoga. Jupiter does not kill. Mars, the Sun and the rest prove Marakas. These are the effects for people born in the Kumbha Lagna.

Saturn and Venus, otherwise known as Kavi, are Subhas. Mars and the Moon are inauspicious. The conjunction of Jupiter and Mars causes Rajayoga. Mercury kills, while Mars does not. Saturn and the rest, if they prove Marakas, cause death.

Re : Kumbha: It may here be noted that Jupiter, though he owns the 2nd and 11th is considered as inauspicious for this Lagna unlike Mercury who is classified as a Subha when playing a similar role in the case of Simha Lagna (Sloka 92 above). Probably, this may be due to the fact that the relationship between the Sun and Mercury is closer and more intimate than that between Saturn and Jupiter.

Re : Meena: Saturn, though owning the 12th, is considered as a Subha. Venus is a Subha in spite of the fact that he owns the 8th. This is so, because, Meena is his exaltation house.

Mercury is the lord of two Kendras and of a Maraka house. For the Lagnas owned by Jupiter, Mercury invariably proves a Maraka.

Sloka 97: The above are the effects of a birth in the Meena Lagna. The good or the bad effects of any planet are to be guessed through a study of the planets that are conjoined with the planet in question and also of the position occupied by the said planet. Planets when they prove auspicious bestow on the native issues, wife, happiness to father, gain

and other auspicious incidents in their Dasas (i.e., in the Dasas of planets pertaining to these Bhavas) and in their Bhuktis or in the Bhuktis of other planets.

Sloka 98: Intelligent and good people, even after having studied this science well, say "Who has understood the science? No one. If there be any, he is the only man, and he keeps it for himself. It has been made known that even asses, dogs and the like are born under similar Yogas, and they also are subject to the effects of these Yogas in the respective Dasas of planets causing these Yogas. These Yogas are also influenced by other forces."

Sloka 99: If there be any malefics posited in their highest exaltation coupled with their duty as Marakas one need not say the amount of evil caused by them. Saturn brings about a good amount of wealth and prosperity when he is posited in the Lagna identical with Meena, Tula or Dhanus. If, under the above condition, the 7th Kendra be not occupied or aspected by Jupiter or Mercury, the native will become a king. Death should be predicted in the Dasa and Bhukti of the lord of the 7th house.

Saturn is declared to be capable of conferring royalty on the native when he is posited in Tula, Dhanus or Meena identical with the Lagna.

Sloka 100: If Jupiter be posited in the 7th from the Lagna, and Venus in the 7th from Jupiter; or if Jupiter were to occupy the 8th house reckoned from the lord of the 8th and also be in the 12th from a malefic, the person concerned will live only for 30 years. If Saturn were to occupy the 8th house counted from the lord of the 9th and be also posited in an odd Navamsa, the native's prosperity will not be continuous. If the same planet be similarly situated with respect to the lord of the 4th, the native will be deprived of his vehicles.

Sloka 101: If the Moon be conjoined with Venus, and the lord of the house occupied by the two planets be in a Kendra or a Kana, the native will, throughout his career, command good vehicles and be endowed with prosperity. If the lord of the 8th house reckoned from the 3rd be posited in the 3rd, 6th, 7th, the 11th or the 1st something untoward to his brothers should be expected. If the 8th house be occupied by a planet in debilitation, and the lord.....

The reading is hopelessly corrupt. The translation could not therefore be completed.

Sloka 102: If the lord of the 8th house reckoned from the 9th be aspected by the Moon, the native will be –short - lived. If Venus, be conjoined with Rahu, there will be decline in the native's prosperity in the period beginning with Ketu's. If Venus were to be posited in the 6th or the 8th in conjunction with Ulka and other comet, decrease in the longevity is indicated.

Ulka is a comet supposed to be very harmful and his place in the zodiac is in the 10th (5th) asterism from the one -occupied by the Sun.

Sloka103: Wisemen say that the life of a person will be reduced when the lords of the Chara, Stthira and Ubhaya signs are posited in Chara, Stthira and Ubhaya Rasis respectively. The life will be medium when the lords of the above-said signs occupy Stthira, Ubhaya and Chara Rasis respectively. The person will be long-lived when the said lords occupy Ubhaya, Chara and Stthira signs respectively.

Mars occupying a sign of Venus or vice versa ushers a Kulata into the world.

The translation given for the first half of the Sloka is only tentative. A line is missing in the sloka.

Sloka 104: A child Darn in any of the three week-days - Sunday, Tuesday and Saturday synchronizing with any of the three Tithis - Dwiteeya, Dwadasee and, Saptamee, and any of the stars other than Chitra, will have to be declared as a result of the mother's congress with a person other than the lawful husband.

The sloka is not complete. Two lines are wanting.

For the idea given above, compare the following from Jatak - Parijat

Sloka 105: If malefics occupy the 4th and 8th houses, and Venus, identical with the lord of the 7th, be posited betwixt malefics and be bereft of any benefic aspect in the nativities of a couple born in the bright half of a month, the Yoga is termed Vahninipata - a cruel Yoga),

This sloka of a different metre in this place appears to be not a genuine one.

The end