

# Brihat Parashara Hora Sashtra by Rishi Parashara

## CH. 1. The Creation

1-4. Offering his obeisance to all-knowing Mahārṣi Parāśara and with folded hands, Maitreya said: O venerable Mahārṣi, Jyotishya, the supreme limb of the Vedas, has three divisions, viz. Horā, Ganita and Samhita. Among the said three divisions Horā, or the general part of Jyotishya is still more excellent. I desire to know of its glorious aspects from you. Be pleased to tell me, how this Universe is created? How does it end? What is the relationship of the animals, born on this earth, with the heavenly bodies? Please speak elaborately 5-8. Mahārṣi Parāśara answered. O Brahmin, your query has an auspicious purpose in it for the welfare of the Universe. Praying Lord Brahma and Śrī Saraswatī, his power (and consort) and Sun, the leader of the Planets and the cause of Creation, I shall proceed to narrate to you the science of Jyotishya, as heard through Lord Brahma. Only good will follow the teaching of this Vedic Science to the students, who are peacefully disposed, who honor the preceptors (and elders), who speak only truth and are God fearing. Woeful forever, doubtlessly, will it be to impart knowledge of this science to an unwilling student, to a heterodox and to a crafty person.

9-12. Śrī Vishnu, who is the Lord (of all matters), who has undefiled spirit, who is endowed with the three Gunas, although he transcends the grip of Gunas (Gunatita), who is the Author of this Universe, who is glorious, who is the Cause and who is endowed with valor, has no beginning. He authored the Universe and administers it with a quarter of his power. The other three quarters of Him, filled with nectar, are knowable only to the philosophers (of maturity). The Principal Evolver, who is both perceptible and imperceptible, is Vasudeva. The Imperceptible part of the Lord is endowed with dual powers, while the Perceptible with triple powers.

13-15. The three powers are Śrī Shakti (Mother Lakshmi) with Sattva-Gun, Bhū Shakti (Mother-Earth) with Rajo-Gun and Nīla Shakti with Tamo-Gun. Apart from the three, the fourth kind of Vishnu, influenced by Śrī Shakti and Bhoo Shakti, assumes the form of Shankarshan with Tamo-Gun, of Pradyumna with Rajo Guna and of Anirudh with Sattva Guna.

16-17. Mahatatwa, Ahamkara and Ahamkara Murti and Brahma, are born from Shankarshana, Pradyumna and Anirudha, respectively. All these three forms are endowed with all the three Gunas, with predominance of the Guna due to their origin.

18-19. Ahamkara is of three classes, i.e. with Sattvic, Rajasic and Tamasic dispositions. Divine class, sensory organs and the five primordial compounds (space, air, fire, water and earth) are, respectively, from the said three Ahamkaras.

20. Lord Vishnu, coupled with Śrī Shakti, rules over the three worlds. Coupled with Bhoo Shakti, He is Brahma causing the Universe. Coupled with Neel Shakti, He is Shiva, destroying the Universe.

21-24. The Lord is in all beings and the entire Universe is in Him. All beings contain both Jivatma and Paramatmāñśas. Some have predominance of the former, while yet some have the latter in predominance. Paramatmāñśa is predominant in the Planets, viz. Sun etc. and Brahma, Shiva and others. Their powers or consorts too have predominance of Paramatmāñśa. Others have more of Jivatmāñśa.

## CH. 2. Great Incarnations

1. Maitreya: O Mahārṣi Parāśara, are the incarnations of Vishnu, viz. Śrī Rama, Śrī Krishna etc., endowed with Jivāñś? 2. Mahārṣi Parashara: O Brahmin, the four incarnations, viz. Ram, Krishna, Narasimha and Varaha are wholly with Paramatmāñś. The other incarnations (than these, out of the ten) have in them Jivāñś too.

3-4. The unborn Lord has many incarnations. He has incarnated, as the 9 (Nava) Planets to bestow on the living beings the results due to their 10ths. He is Janardana. He assumed the auspicious form of Planets to destroy the demons (evil forces) and sustain the divine beings.

5-7. From Sun came the incarnation of Rama, from Moon that of Krishna, from Mars that of Narasimha, from Mercury that of Buddha, from Jupiter that of Vamana, from Venus that of Parashurama, from Saturn that of Kurma (Tortoise), from Rahu that of Varaha (Pig) and from Ketu that of Pisces (Fish) occurred. Incarnations other than these also are through the Planets. The beings with more Paramatmāñś are called divine beings.

8-13. The beings with more Jivatmāñś are (mortal) beings. The high degree of Paramatmāñś from the Planets, viz. Sun etc. did incarnate, as Ram, Krishna etc. After completing the mission, the Paramatmāñśas (of the respective) Planets again merge (in the respective) Planets. The Jivatma portions from the Planets take births, as human beings and live their lives according to their 10ths and again merge in the Planets. And at the time of Great Destruction the Planets as well merge in Lord Vishnu. The one, who knows of all these, will become versed in the knowledge of the past, present and future. Without knowledge of Jyotishya these cannot be known. Hence, everyone should have knowledge of Jyotishya, particularly the Brahmin. The one, who, devoid of knowledge of Jyotishya, blames this Vedic Science will go to the hell called Raurava and will be reborn blind.

## CH. 3. Planet CHaracters and Description

1. Maitreya: O Mahārṣi, you have affectionately explained about the incarnations of Planets. Now kindly tell me in detail their CHaracters and dispositions. 2-3. Parāśara: O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies some are stars, yet some are Planets. Those, that have no movements, are the Nakshatras (asterisms).

4-6. Those are called Planets, whiCH move through the Nakshatras (or stellar mansions) in the zodiac. The said zodiac comprises of 27 Nakshatras commencing from Ashvini. The same area is divided in 12 parts equal to 12 Rāśis commencing from Aries. The names of the Planets commence from Sun. The Rāśi rising is known, as Lagna. Based on Lagna and the Planets, joining and departing from eaCH other, the natives good and bad effects are deducted.

Addition from Santhanam till Sloka 7. The names of the 27 Nakshatras are Ashvini, Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, CHitra, Swati, Vishaka, Anuradha, Jyeshtha, Mula, Purvashadh, Uttarashadh, Shravana, Dhanistha, Satabhisha, Purvabhadra, Uttarabhadra, Revati.

Lagna is a very important point in the horoscope. It is the Rāśi that rises in the East, on the latitude of birth. The apparent rising of a Rāśi is due to the rotation of the earth on its own axis at a rate of motion, causing every degree of the zodiac seemingly ascend on the eastern horizon. Approximately two hours are required for a Rāśi to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is actually dependent on the concerned latitude.

Actually Sun has no motion. His motion is an apparent one, as viewed from the rotating earth. Other Planets, including the nodes, have v6thed rates of motion. The average daily motions of the

Planets, which are not, however standard, are, as follows: Sun 1, Moon 13-15, Mars 30-45, Mercury 65-100, Venus 62-82, Jupiter 5-15, Saturn 2, Rahu/Ketu 3.

With such different motions, a Planet forms various Aspects with others. These Aspects through longitudinal distances have a great deal of utility in Jyotishya. This is what Mahārṣi Parashara suggests to be considered.

7. Details (of astronomical nature) of stars have to be understood by general rules, while I narrate to you about the effects of Planets and Rāśis.

8-9. The positions of the Planets for a given time be taken, as per Drikganit. And with the help of Rāśi durations, applicable to the respective places, Lagna at birth should be known. Now, I tell you about the castes, descriptions and dispositions of the Planets.

10. Names of Planets. The names of the nine Planets, respectively, are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

11. Benefics and Malefics. Among these, Sun, Saturn, Mars, decreasing Moon, Rahu and Ketu (the ascending and the descending nodes of Moon) are malefics, while the rest are benefics. Mercury, however, is a malefic, if he joins a malefic.

Addition from Santhanam till Sloka 12-13. When Moon is ahead of Sun, but within 120, she has medium strength. Between 120 to 240 she is very auspicious, (see Atishubhaped). From 240 to 0 she is bereft of strength. This is Yavana's view; vide P. 70 of my English Translation of Saravali. This view is, however, related to Moon's strength, or otherwise, while the waning Moon (Krishna Paksha, dark half) is a malefic and waxing Moon (Shukla Paksha, bright half) is a benefic. Should Moon be conjunct with a benefic, or receiving a Aspect from a benefic, she turns a benefic, even if in a waning state. As regards Mercury, we have clear instructions from Mahārṣi Parashara, that he becomes a malefic, if he joins a malefic. If waning Moon and Mercury are together, both are benefics.

12-13. Planet governances. Sun is the soul of all. Moon is the mind. Mars is one's strength. Mercury is speech-giver, while Jupiter confers Knowledge and happiness. Venus governs semen (potency), while Saturn denotes grief.

14-15. Planet cabinet. Of royal status are Sun and Moon, while Mars is the Army Chief. Prince-apparent is Mercury. The ministerial Planets are Jupiter and Venus. Saturn is a servant. Rahu and Ketu form the Planet Army.

16-17. Complexions of Planets. Sun is blood-red. Moon is tawny. Mars, who is not very tall is blood-red, while Mercury's hue is akin to that of green grass. Tawny, vāthegated and dark are Jupiter, Venus and Saturn in their order.

18. Deities of Planets. Fire (Agni) (?), Water (Varuna), Subrahmanya (Lord Shiva's son, following Ganesha), Maha Vishnu, Indra, ShaChī Devi (the consort of Lord Indra) and Brahma (?) are the presiding deities of the 7 Planets in their order.

19. Gender of the Planets. Mercury and Saturn are neuters. Moon and Venus are females, while Sun, Mars and Jupiter are males.

20. Primordial compounds. Jupiter, Saturn, Mars, Venus and Mercury, respectively govern the PanCHabhutas, space, air, fire, water and earth.

21. Castes of Planets. Jupiter and Venus are Brahmins. Sun is a royal Planet, while Moon and Mercury belong to commercial community. Saturn rules the Sudras (4th caste).

22. Nature of Planets. Sattvic Planets are the luminous (Sun & Moon) and Jupiter, Venus and Mercury are Rajasik, while Mars and Saturn are Tamasic.

23. Description of Sun. Sun's eyes are honey-colored. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head).

24. Description of Moon. Moon is very windy and phlegmatic. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful.

25. Description of Mars. Mars has blood-red eyes, is fickle-minded, liberal, bilious, given to anger and has thin waist and thin physique.
26. Description of Mercury. Mercury is endowed with an attractive physique and the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humors.
27. Description of Jupiter. Jupiter has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent and learned in Shastras.
28. Description of Venus. Venus is **CH**arming, has a splendorous physique, is excellent or great in disposition, has **CH**arming eyes, is a poet, is phlegmatic and windy and has curly hair.
29. Description of Saturn. Saturn has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent and lame and has coarse hair.
30. Description of Rahu and Ketu. Rahu has smoky appearance with a blue mix physique. He resides in forests and is horrible. He is windy in temperament and is intelligent. Ketu is akin to Rahu.
31. Primary ingredients (or Sapta Dhatus). Bones, blood, marrow, skin, fat, semen and muscles are respectively denoted by the Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.
32. Abodes of the Planets. Temple, watery place, place of fire, sport-ground, treasure-house, bedroom and filthy ground: these are, respectively, the abodes for the seven Planets from Sun onward.
33. Planet periods. Ayan, Muhurta, a day (consisting day and night), Ritu, month, fortnight and year: these are the periods allotted to the Planets from Sun to Saturn.
34. Tastes of the Planets. Pungent, saline, bitter, mixed, sweet, acidulous and astringent are, respectively, tastes lorded by Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.
- 35-38. Strengths of Planets. Strong in the East are Mercury and Jupiter. Sun and Mars are so in the South, while Saturn is the only Planet, that derives strength in the West. Moon and Venus are endowed with vigor, when in the North. Again, strong during night are Moon, Mars and Saturn, while Mercury is strong during day and night. The rest (i.e. Jupiter, Sun and Venus) are strong only in daytime. During the dark half malefics are strong. Benefics acquire strength in the bright half of the month. Malefics and benefics are, respectively, strong in Dakshinayan and Uttarayan. The Lords of the year, month, day and Hora (hour of Planet) are stronger than the other in ascending order. Again, stronger than the other in the ascending are Saturn, Mars, Mercury, Jupiter, Venus, Moon and Sun.
- 39-40. Related to trees. Sun rules strong trees (i.e. trees with stout trunks), Saturn useless trees, Moon milky trees (and rubber yielding plants), Mars bitter ones (like lemon plants), Venus floral plants, Jupiter fruitful ones and Mercury fruitless ones.
- 41-44. Other matters. Rahu rules the outcaste, while Ketu governs mixed caste. Saturn and the nodes indicate ant-hills. Rahu denotes multi-coloured clothes and Ketu rags. Lead and blue gem belong to Rahu and Ketu. Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn in their order govern red silken, white silken, red, black silken, saffron, silken and multi-coloured robes.
- 45-46. Seasons of Planets. Vasanta, Greeshma, Varsh, Sarad, Hemanta and Sisir are the six Ritus (or seasons), respectively, governed by Venus, Mars, Moon, Mercury, Jupiter and Saturn. Rahu and Ketu denote 8 months and 3 months, respectively.
47. Dhatu, Mool and Jiva Divisions. Dhatu Planets are Rahu, Mars, Saturn and Moon, while Sun and Venus are Mula Planets. Mercury, Jupiter and Ketu rule Jivas.
48. Age. Out of all the Planets Saturn is the eldest. He bestows maximum number of years in Naisargik Dasha.
- 49-50. Exaltation and Debilitation. For the seven Planets, from Sun on, the exaltation Rāśis are, respectively, Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra. The deepest exaltation degrees are, respectively, 10, 3, 28, 15, 5, 27 and 20 in those Rāśis. And in the seventh Rāśi from

the said exaltation Rāśi ea**CH** Planet has its own debilitation. The same degrees of deep exaltation apply to deep fall.

51-54. Additional Dignities. In Leo the first 20 degrees are Sun's Moolatrikona, while the rest is his own House. After the first 3 degrees of exaltation portion in Taurus, for Moon, the rest is her Moolatrikona. Marsh as the first 12 degrees in Aries, as Moolatrikona with the rest therein becoming simply his own House. For Mercury, in Virgo the first 15 degrees are exaltation zone, the next 5 degrees Moolatrikona and the last 10 degrees are own House. The first one third of Sagittarius is the Moolatrikona of Jupiter, while the remaining part thereof is his own House. Venus divides Libra into two halves keeping the first, as Moolatrikona and the second, as own House. Saturn's arrangements are same in Aquarius, as Sun has in Leo.

55. Natural Relationships. Note the Rāśis, whi**CH** are the 2nd, 4th, 5th, 8th, 9th and 12th from the Moolatrikona of a Planet. The Planets ruling su**CH** Rāśis are its friends, apart from the Lord of its exaltation Rāśi. Lords other than these are its enemies. If a Planet becomes its friend as well, as its enemy (on account of the said two computations), then it is neutral, or equal.

56. Temporary Relationships. The Planet, posited in the 2nd, 3rd, 4th, 10th, 11th, or the 12th from another, becomes a mutual friend. There is enmity otherwise. (This applies to a given Janm Kundali)

57-58. Compound Relationship. Should two Planets be naturally and tempor6thly friendly, they become extremely friendly. Friendship on one count and neutrality on another count make them friendly. Enmity on one count combined with affinity on the other turns into equality. Enmity and neutral-ship cause only enmity. Should there be enmity in both manners, extreme enmity is obtained. The astrologer should consider these and declare horoscope effects accordingly.

59-60. Ratio of Effects. A Planet in exaltation gives fully good effects, while in Moolatrikona it is bereft of its auspicious effects by one fourth. It is half beneficial in its own House. Its beneficence is one fourth in a friendly Rāśi. In an equals Rāśi one eighth of auspicious disposition is useful. The good effects are nil in debilitation, or enemy's camp. Inauspicious effects are quite reverse with reference to what is stated.

61-64. Non-luminous Upa Grahas (Sub-Planets). Add 4 Rāśis 13 degrees and 20 minutes of arc to Sun's longitude at a given moment to get the exact position of the all inauspicious Dhoom. Reduce Dhoom from 12 Rāśis to arrive at Vyatipat. Vyatipat is also inauspicious. Add six Rāśis to Vyatipat to know the position of Prithvesh. He is extremely inauspicious. Deduct P6thvesh from 12 Rāśis to arrive at the position of **CH**ap (Indra 2ndus), who is also inauspicious. Add 16 degrees 40 minutes to **CH**ap, whi**CH** will give Ketu (UpaKetu), who is a malefic. By adding a Rāśi to UpaKetu, you get the original longitude of Sun. These are the Planets, devoid of splendor, whi**CH** are malefics by nature and cause affliction.

65. Effects of Sub-Planets. If one of these afflicts Sun, the natives dynasty will decline, while Moon and Lagna, respectively, associated with one of these, will destroy the longevity and wisdom. So declared Lord Brahma, the Lotus-Born.

66-69. Calculations of Gulika etc. The portions of Sun etc. up to Saturn denote the periods of Gulika and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is Lord-less. The seven portions are distributed to the seven Planets commencing from the Lord of the week day. Whi**CH**ever portion is ruled by Saturn, will be the portion of Gulika. Similarly make the night duration into eight equal parts and distribute these, commencing from the Lord of the 5th (by) week. Here again, the eighth portion is Lord-less, while Saturn's portion is Gulika. Sun's portion is Kaal, Mars's portion is Mrityu, Jupiter's portion is Yamagbantak and Mercury's portion is Ardhaprahar. These durations differently apply to different places (commensurate with v6thable day and night durations).



70. Gulika's Position. The degree, ascending at the time of start of Gulika's portion (as above), will be the longitude of Gulika at a given place. Based on this longitude only, Gulika's effects for a particular nativity be estimated.

71-74. Calculation of Pranapad. Convert the given time into Vighatis and divide the same by 15. The resultant Rāśi, degrees etc. be added to Sun, if he is in a Movable Rāśi, which will yield Pranapad. If Sun is in a Fixed Rāśi, add 240 degrees additionally and, if in a Dual Rāśi, add 120 degrees in furtherance to get Pranapad. The birth will be auspicious, if Pranapad falls in the 2nd, 5th, 9th, 4th, 10th, or 11th from the natal Lagna. In other Houses Pranapad indicates an inauspicious birth.

Notes by Santanam. Ardhaprahar, Yamaghantak, Mrityu, Kaal and Gulika are the 5 Kaal Velas, suggested by Mahārṣi Parashara. The day duration, according to altitude, is divided into eight equal parts. The eighth portion is unlorded. The first portion is allotted to the weekday Lord. Other portions follow in the order of weekday Lords. We consider 5 portions of Planets, ignoring that of Moon and Venus. The portions of Sun, Mars, Mercury, Jupiter and Saturn are, respectively, called Kaal, Mrityu, Ardhaprahar, Yamaghantak and Gulika.

In the case of night the durations, or 1/8th parts are allotted in a different order. The first portion goes to the Planet, ruling the 5th weekday Lord, counted from the day in question. The others follow in the usual order. Here again, the 8th part is Lord-less. The portions of Planets from Kaal to Gulika are the same in nomenclature in the night also.

Jatakalankaram gives Rāśis of dignities for these UpaPlanets and Gulika etc.: Exaltation, Debilitation, Swakshetra (own Rāśi)) Dhoom: Leo, Aquarius, Capricorn; Vyatipat: Scorpio, Taurus, Gemini; Parivesh: Gemini, Sagittarius, Sagittarius; IndraCHap: Sagittarius, Gemini, Cancer; UpaKetu: Aquarius, Leo, Cancer; Gulika: Aquarius; Yamaghantak: - Sagittarius; Ardhaprahar: - Gemini; Kaal: - Capricorn; Mrityu: Scorpio. From Sun to Saturn no one is exalted in the above-mentioned exaltation Rāśis, nor debilitated in the above-mentioned debilitation Rāśis. Out of the 5 Kaal Velas, viz. Gulika etc., four except Kaal (related to Sun) have their own Rāśi system in the respective Rāśis, ruled by their fathers. Gulika, son of Saturn, has Aquarius, as his own House. Jupiter's son, Yamaghantak, has it in Sagittarius. Ardhaprahar, Mercury's son, is in own Rāśi, if in Gemini. Mrityu, son of Mars, has Scorpio, as own House. It is not known, why Kaal, a son of Sun shifted to Capricorn, a Rāśi of his brother (Saturn), leaving his fathers Leo. Obviously, Saturn has given his Moolatrikona to his son Gulika, while he gave Capricorn (a secondary Rāśi) to his brother Kaal.

#### **CH. 4. Zodiacal Rāśis Described**

1-2. Importance of Hora. The word Hora is derived from Ahoratr after dropping the first and last syllables. Thus Hora (Lagna as) remains in between Ahoratr (i.e. day and night) and after knowing Hora the good and bad effects of a native be known. Śrī Vishnu, the Invisible is Time personified. His limbs are the 12 Rāśis, commencing from Aries. 3. Names of Rāśis. The 12 Rāśis of the zodiac in order are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

4-4. Limbs of Kaal Purush. Kaal Purush (or Time personified) has his limbs, as under with reference to the 12 Rāśis, respectively: Head, face, arms, heart, stomaCH, hip, space below navel, privities, thighs, knees, ankles and feet.

5-5. Classification of Rāśis. Movable, Fixed and Dual are the names given to the 12 Rāśis in order. These are again known, as malefic and benefic, successively. Similarly are male and female. Aries, Leo and Sagittarius are bilious. Taurus, Virgo and Capricorn are windy. Gemini, Libra and Aquarius are mixed, while the rest are phlegmatic.

6-7. Aries described. The Aries is blood-red in complexion. It has a prominent (big) physique. It is a quadruped Rāśi and strong during night. It denotes courage. It resides in the East and is related to kings. It wanders in hills and predominates in Rajo-Gun (the second of the three constituent qualities and the cause of great activity in living beings). It rises with its back (a Prishtodaya Rāśi) and is fiery. Its ruler is Mars.

8. Taurus described. Taurus complexion is white and it is lorded by Venus. It is long and is a quadruped Rāśi. It has strength in night and resides in the South. It represents villages and businessmen. An earthy Rāśi, Taurus rises with its back.

9-9. Gemini described. The Rāśi Gemini rises with its head and represents a male and a female, holding a mace and lute. It lives in the West and is an airy Rāśi. It is a biped Rāśi as well and is strong in nights. It lives in villages and is windy in temperament. It has an even body with a green (grass like) hue. Its ruler is Mercury.

10-11. Cancer described. The Rāśi Cancer is pale-red. It resorts to forests and represents Brahmins. It is strong in nights. It has many feet (i.e. it is a centipede Rāśi) and has a bulky body. It is Sattvic in disposition (seen in gods) and it is a watery Rāśi. It rises with its back and is ruled by Moon.

12. Leo described. Leo is ruled by Sun and is Sattvic. It is a quadruped Rāśi and a royal Rāśi. It resorts to forests and rises with its head. It has a large, white body. It resides in the East and is strong during daytime.

13-14. Virgo described. This Rāśi is a hill-resorter and is strong in daytime. It rises with its head and has a medium build. It is a biped Rāśi and resides in the South. It has grains and fire in its hands. It belongs to the business community and is v6thegated. It relates to hurricanes (Prabharanjani). It is a Virgin and is Tamasic (a disposition of demons). Its ruler is Mercury.

15-16. Libra described. Libra is a Seershodaya Rāśi, rising with its head; Libra is strong in daytime. It is black in complexion and is predominant with Rajo-Gun. It relates to the western direction and resorts to land. It is destructive, or misCHievous (Dhatin). It represents Sudras, or the 4th Varna. It has a medium build physique and is a biped Rāśi. Its Lord is Venus. Scorpio described. Scorpio has a slender physique and is a centipede Rāśi. It denotes Brahmins and resides in holes. Its direction is north and it is strong in daytime. It is reddish-brown and resorts to water and land. It has a hairy physique and is very sharp (or passionate). Mars is its ruler.

17-18. Sagittarius described. The Rāśi Sagittarius rises with its head and is lorded by Jupiter. It is a Sattvic Rāśi and is tawny in hue. It has strength in night and is fiery. A royal Rāśi, Sagittarius is biped in first half. Its second half is quadruped. It has an even build and adores an arCH. It resides in the East, resorts to land and is splendorous.

19-20. Capricorn described. Capricorn is lorded by Saturn and has predominance of Tamo-Gun (a disposition, seen in demons). It is an earthy Rāśi and represents the southern direction. It is strong in nights and rises with back. It has a large body. Its complexion is v6thegated and it resorts to both forests and lands. Its first half is quadruped and its second half footless, moving in water.

21-21. Aquarius described. The Rāśi Aquarius represents a man holding a pot. Its complexion is deep-brown. It has medium build and is a biped Rāśi. It is very strong in daytime. It resorts to deep water and is airy. It rises with its head and is Tamasic. It rules Sudras, the 4th Varna and the West. Its Lord is Saturn, Sun's offspring. 22-24. Pisces described. Pisces resembles a pair of fish, one tailed with the head of the other. This Rāśi is strong at night. It is a watery Rāśi and is predominant with Sattva-Gun. It denotes resoluteness and is a water-resorter. It is footless and has a medium build. It rules the North and rises with both head and back. It is ruled by Jupiter. This is how the twelve Rāśis, eaCH of 30 degrees extent, are described to evaluate gross and specific effects.

25-30. Nishek Lagna. O excellent of Brahmins, now is a step explained to arrive at the Nishek Lagna, when the natal Lagna is known. Note the angular distance between Saturn and Mandi (Gulika). Add this to the difference between the Lagna House (Madhya, or cusp) and the 9th House (cusp). The resultant product in Rāśis, degrees etc. will represent the months, days etc. that elapsed between Nishek and birth. At birth, if Lagna Lord is in the invisible half (i.e. from Lagna cusp to descendent cusp), add the degrees etc., Moon moved in the particular Rāśi, occupied by her, to the above-mentioned product. Then Lagna at Nishek can be worked out and the good and bad, experienced by the native in the womb, can be guessed. One can also guess with the help of Nishek Lagna effects, like longevity, death etc. of the parents.

## **CH. 5. Special Lagnas**

1. Oh excellent of the Brahmins, I explain below again some special Lagnas, viz. House Lagna, Hora Lagna and Ghati Lagna.

2-3. House Lagna. From sunrise to the time of birth every 5 Ghatis (or 120 minutes) constitute one House Lagna. Divide the time of birth (in Ghatis, Vighatis etc.) from sunrise by 5 and add the quotient etc. to Sun's longitude, as at sunrise. This is called House Lagna.

4-5. Hora Lagna. Again from sunrise till the time of birth Hora Lagna repeats itself every 2 Ghatis (i. e. 60 minutes). Divide the time past up to birth from sunrise by 2 and add the quotient etc. in Rāśis, degrees and so on to the longitude of Sun, as at the sunrise. This will yield Hora Lagna in Rāśi, degrees etc.

6-8. Ghati Lagna (Ghatik Lagna). Now listen to the method of working out Ghati Lagna. This Lagna **CH**anges along with every Ghati (24 minutes) from the sunrise. Note birth time in Ghatis and Vighatis. Consider the number of Ghatis past, as number of Rāśis, or Ghati Lagnas. The Vighatis be divided by 2 to arrive at degrees and minutes of arc, past in the said Ghati Lagna. The product so arrived in Rāśis, degrees and minutes should be added to Sun's longitude, as at sunrise, to get the exact location of Ghati Lagna. So say Mahārśis, like Narada.

9. Use of Special Lagnas. Keeping the Planets at birth, as it is, prepare v6thous House **CH**arts with respect to ea**CH** special Lagna and analyze, as done for the natal Lagna.

10-13. Varnada Dasha. I now detail Varnada Dasha, just by knowing whi**CH** one can deal with the longevity of a native. If the natal Lagna is an odd Rāśi, count directly from Aries to natal Lagna. If the natal Lagna is an even Rāśi, count from Pisces to the natal Lagna in the reverse order. Similarly, if the Hora Lagna is an odd one, count from Aries to Hora Lagna in direct order. If the Hora Lagna is an even one, count from Pisces to Hora Lagna in the reverse order. If both the products are odd Rāśis, or even Rāśis, then add both the figures. If one is odd and the other is even, then know the difference between the two products. If the latest product in this process is an odd one, count so many Rāśis from Aries in a direct manner; if an even one, count so many Rāśis from Pisces in reverse order. The Rāśi so known will be the Varnada for Lagna.

14-15. Effects of Varnada. Now listen to the use of the above. Out of the two, viz. natal Lagna and Hora Lagna, whi**CH**ever is stronger, from there Varnada starts. If the natal Lagna is an odd Rāśi, the counting of Dashas is clockwise, otherwise anticlockwise. Lagna Dasha years will equal the number of Rāśis, intervening between the natal Lagna and Varnada. Similarly for other Houses.

16-20. Effects of Varnada (cont.). Should a Kona from Lagnas Varnada be occupied, or aspected by a malefic, the native will live only up to the Dasha of the said Rāśi. Just, as the Rudra Planet in Sool Dasha is capable of causing evils, the above-mentioned Planets related to Varnadas Kona be treated. The Varnada Lagna be considered, as natal Lagna, while the 7th from Varnada will denote the longevity of the spouse, the 11th longevity of elder brothers and sisters, the 3rd



longevity of younger brothers and sisters, the 5th the longevity of sons, the 4th longevity of mother and the 9th longevity of father. The Dasha of the Sool Rāśi will inflict greater evils.

21-24. Effects of Varnada (cont.). Similar assessments be made with reference to the Varnada of ea**CH** House, commencing the first, and the evils and goods due to a nativity be known. These Varnada Dashas are only for Houses (Rāśis) and not their occupants. The sub period of ea**CH** Dasha will be one twelfth of the Dasha and the order will also be clockwise, or anti-clockwise, as explained earlier. The natal Lagna is to be calculated according to birth place, while House Lagna, Hora Lagna etc. are common to all places.

#### **CH. 6. The Sixteen Divisions of a Rāśi**

1. O Mahārśi Parāśara, I have known from you about the Planets, Rāśis and their descriptions. I desire to know the details of v6thous divisions of a Rāśi, will you please narrate.

2-4. Names of the 16 Vargaas. Lord Brahma has described 16 kinds of Vargaas (Divisions) for ea**CH** Rāśi. Listen to those. The names are Rāśi, Horā, Dreshkana, **CH**aturthāñśa, Saptāñśa, Navāmśa, Dashāñśa, Dvadashāñśa, Shodashāñś, Vimshāñś, **CH**aturvimshāñś, Saptavimshāñś, Trimshāñśa, Khavedāñś, Akshavedāñś and Shashtiāñś.

5-6. Rāśi and Horā. The Rāśi, owned by a Planet, is called its Kshetra. The first half of an odd Rāśi is the Hora, ruled by Sun. While the second half is the Hora of Moon. The reverse is true in the case of an even Rāśi. Half of a Rāśi is called Hora. These are totally 24, counted from Aries and repeated twice (at the rate of 12) in the whole of the zodiac.

7-8. Dreshkana. One third of a Rāśi is called Dreshkana. These are totally 36, counted from Aries, repeating thrice at the rate of 12 per round. The 1st, 5th and the 9th Rāśis from a Rāśi are its three Dreshkanas and are, respectively, lorded by Narada, Agasthya and Durvash.

9. **CH**aturthāñśa. The Lords of the 4 Kendras from a Rāśi are the rulers of respective **CH**aturthāñśa of a Rāśi, commencing from Aries. Ea**CH** **CH**aturthāñśa is one fourth of a Rāśi. The deities, respectively, are Sanak, Sanand, Kumar and Sanatan.

10-11. Saptāñśa. The Saptāñśa (one seventh of a Rāśi) counting commences from the same Rāśi in the case of an odd Rāśi. It is from the seventh Rāśi thereof, while an even Rāśi is considered. The names of the seven divisions in odd Rāśis are Kshaar Ksheer, Dadhi, Ghrith, Ikshu, Ras, Madhya and Suddh Jal. These designations are reversed for an even Rāśi.

12. Navāmśa. The Navāmśa calculation are for a Movable Rāśi from there itself, for a Fixed Rāśi from the 9th thereof and for a Dual Rāśi from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a successive and repetitive order for a Movable Rāśi. (Manushya, Rakshasa and Deva are the order for a Fixed Rāśi, while Rakshasa, Manushya and Deva are a Dual Rāśis order)

13-14. Dashāñśa. Starting from the same Rāśi for an odd Rāśi and from the 9th with reference to an even Rāśi, the 10 Dashāñśas, ea**CH** of 3 degrees, are reckoned. These are presided over by the ten rulers of the cardinal directions, viz. Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kuber, Isan, Brahma and Ananth in case of an odd Rāśi. It is in the reverse order, that these presiding deities are reckoned, when an even Rāśi is given.

15. Dvadashāñśa. The reckoning of the Dvadashāñśa (one twelfth of a Rāśi, or 2 degrees ea**CH**) commences from the same Rāśi. In ea**CH** Rāśi the presidentship repeats thrice in the order of Ganesh, Ashvini Kumar, Yama and Sarpa for the 12 Dvadashāñśaas.

16. Shodashāñś (or Kalāñś). Starting from Aries for a Movable Rāśi, from Leo for a Fixed Rāśi and from Sagittarius for a Dual Rāśi, the 16 Shodashāñśas (16th part of a Rāśi, i.e. of 1–5230) are regularly distributed. The presiding deities of these repeat in the order Brahma, Vishnu, Shiva and Sun four times in the case of an odd Rāśi. It is reverse in the case of an even Rāśi, that these ruling deities are understood.

17-21. Vimshāñś. From Aries for a Movable Rāśi, from Sagittarius for a Fixed Rāśi and from Leo for a Common Rāśi: this is how the calculations of Vimshāñśas (1/20th of a Rāśi, or 1030 eaCH) are to commence. The presiding deities of the 20 Vimshāñśas in an odd Rāśi are, respectively: Kali, Gauri, Jaya, Lakshmi, Vijaya, Vimal, Sati, Tara, Jvalamukhi, Sveta, Lalita, Bagalamukhi, Pratyangir, ShaCHi, Raudri, Houseni, Varad, Jaya, Tripura and Sumukhi. In an even Rāśi these 20 deities, respectively, are Daya, Megha, CHinnasi, PisaCHini, Dhumavathi, Matangi, Bala, Bhadr, Arun, Anal, Pingal, CHuCHCHuk, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvanesv6th, Bhairavi, Mars and Aparajit.

22-23. CHaturvimshāñś. The CHaturvimshāñś (1/24th part of a Rāśi, or 1:15 eaCH) distribution commences from Leo and Cancer, respectively, for an odd and an even Rāśi. In the case of an odd Rāśi the ruling deities repeat twice in the order of Skand, Parusdhar, Anal, Vishwa10th, Bhag, Mittr, Maya, Antaka, Vrisha-Dwaja, Govinda, Madan and Bhima. Reverse these from Bhima twice to know the deities for the CHaturvimshāñś in an even Rāśi.

24-26. Saptavimshāñś (Nakshatrañś, or Bhāñś). The Saptavimshāñś Lords are, respectively, the presiding deities of the 27 Nakshatras, as under: Dastra (Ashvini Kumar), Yama, Agni, Brahma, Moon, Isa, Adhiti, Jiva, Ahi, Pitar, Bhag, Aryama, Sun, Tvasht, Marut, CHakragni, Mittr, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajap, Ahirbuddhnya and Pushya. These are for an odd Rāśis. Count these deities in a reverse order for an even Rāśi. The Saptavimshāñś distribution commences from Aries and other Movable Rāśis for all the 12 Rāśis.

27-28. Trimshāñśa. The Trimshāñśa Lords for an odd Rāśi are Mars, Saturn, Jupiter, Mercury and Venus. EaCH of them in order rules 5, 5, 8, 7 and 5 degrees. The deities, ruling over the Trimshāñśaas, are, respectively, Agni, Vayu, Indra, Kuber and Varuna. In the case of an even Rāśi the quantum of Trimshāñśa, Planet lordship and deities get reversed.

29-30. Khavedāñś (1/40th part of a Rāśi). For odd Rāśis count from Aries and for an even Rāśi from Libra in respect of Khavedāñśas (eaCH of 45 of arc). Vishnu, Moon, M6thCHi, Tvasht, Dhata, Shiva, Ravi, Yama, Yaksh, Gandharv, Kaal and Varuna repeat successively, as presiding deities, in the same order for all Rāśis.

31-32. Akshavedāñś (1/45th part of a Rāśi). Aries, Leo and Sagittarius are the Rāśis, from whiCH the distributions, respectively, commence for Movable, Immovable and Common Rāśis. In Movable Rāśis Brahma, Shiva and Vishnu; in Immovable Rāśis Shiva, Vishnu and Brahma and in Common Rāśis Vishnu, Brahma and Shiva repeat 15 times the presidentship over these Akshavedāñśas.

33-41. Shashtiāñś (1/60th part of a Rāśi, or half a degree eaCH). To calculate the Shashtiāñś Lord ignore the Rāśi position of a Planet and take the degrees etc. it traversed in that Rāśi. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder, whiCH will indicate the Rāśi, in whiCH the Shashtiāñś falls. The Lord of that Rāśi is the Planet, ruling the said Shashtiāñś. In odd Rāśis the names of Shashtiāñśas are 1. Ghora, 2. Rakshasa, 3. Deva, 4. Kuber, 5. Yaksh, 6. Kindar, 7. Bhrasht, 8. Kulaghna, 9. Garal, 10. Vahni, 11. Maya, 12. Purishak, 13. Apampathi, 14. Marutwan, 15. Kaal, 16. Sarpa, 17. Amrit, 18. Indu, 19. Mridu, 20. Komal, 21. Heramba, 22. Brahma, 23. Vishnu, 24. Maheshwara, 25. Deva, 26. Ardr, 27. Kalinas, 28. Kshitees, 29. Kamalakar, 30. Gulika, 31. Mrityu, 32. Kaal, 33. Davagni, 34. Ghora, 35. Yama, 36. Kantak, 37. Suddh, 38. Amrit, 39. PurnaMoon, 40. Vishadagdha, 41. Kulanas, 42. Vamshakshaya, 43. Utpat, 44. Kaal, 45. Saumya, 46. Komal, 47. Sheetal, 48. Karaladamshtr, 49. Moonamukhi, 50. Praveen, 51. Kaalpavak, 52. 2ndnayudh, 53. Nirmal, 54. Saumya, 55. Krur, 56. Atisheetal, 57. Amrit, 58. Payodhi, 59. Brahman, 60. MoonaRekha (InduRekha). The reverse is the order for even Rāśis in so muCH, as these names are cased. Planets in benefic Shashtiāñśas produce auspicious, while the opposite is true in case of Planets in malefic Shashtiāñśas.

42-53. Varga Classification. Maitreya, explained now are the sum effects of classifications of different divisions (or Vargaas, so far narrated). These are four kinds, viz. Shad Varga, Sapt Varga, Dasha Varga and Shodasha Varga. In the Shad Varga classification the Varga designations are Kimshuk, Vyanjan, **CH**amar, **CH**atr and Kundal, according to a Planet being in 2 to 6 combinations of good Vargaas. Next is the Sapt Varga, in whi**CH** these classifications continue in the same manner up to six combinations of good Vargaas, the 7th additional Varga getting classified, as Mukut. In the Dasha Varga s**CH**eme the designations commence from Parijata etc., su**CH** as 2 good Vargaas - Parijata, 3 Uttama, 4 Gopur, 5 Leoasan, 6 Paravata, 7 Devaloka, 8 Brahmaloaka, 9 Sakravahana and 10 Vargaas - Shridham. In the Shodasha Varga s**CH**eme the combinations of Vargaas go with designations thus: two good Vargaas - Bhedak, 3 Kusum, 4 Nagapushpa, 5 Kanduk, 6 Kerala, 7 Kalpa Vriksha, 8 **CH**andan Vana, 9 Purna**CH**andra, 10 **UCHCH**aisrava, 11 Dhanvantara, 12 Sunkant, 13 Vidrum, 14 **CH**akra-Leoasan, 15 Golok and 16 Vargaas - Śrī Vallbha. In these divisions the divisions, falling in the Planets exaltation Rāśi, Moolatrikona Rāśi, own Rāśi and the Rāśis, owned by the Lord of a Kendra from the Arudha Lagna, are all to be considered (as good Vargaas). The divisions of a combust Planet, defeated Planet, weak Planet and a Planet in bad Avasthas, like Sayan, be all ignored to be auspicious, for these destroy the good Yogas.

### **CH. 7. Divisional Considerations**

1-8. Use of the 16 Divisions. Now I will explain the use of these sixteen divisions. The physique from Lagna, wealth from Hora, happiness through co-born from Dreshkana, fortunes from **CH**aturthāñśa, sons and grandsons from Saptāñśa, spouse from Navāmśa, power (and position) from Dashāñśa, parents from Dvodashāñśa, benefits and adversities through conveyances from Shodashāñś, worship from Vimshāñś, learning from **CH**aturvimshāñś, strength and weakness from Saptavimshāñś, evil effects from Trimshāñśa, auspicious and inauspicious effects from Khavedāñś and all indications from both Akshavedāñś and Shashtiāñś: these are the considerations to be made through the respective Vargaas. The House, whose Lord is in a malefic Shashtiāñś, will diminish; so say Garga and others. The House, whose Lord is in a benefic Shodashāñś, flourish. This is how the 16 Vargaas are to be evaluated.

9-12. After assessing the 20 point strength of the ascending degree, of other Houses and of the Planets, the good and bad effects be declared. I explain below the method of knowing the Vimsopak strength (20 point strength), just by knowing whi**CH** an idea of the results of actions of this birth and of former birth will clearly emerge. The Planets from Sun on get full strength, when in exaltation, or in own Rāśi and are bereft of strength, when in the 7th (from exaltation). In between the strength be known by the rule of three process. In the case of a Planet, owning two Rāśis, distinction of placement in odd/even Rāśi identical with own Rāśi be made.

13-16. Horā, Dreshkana and Trimshāñśa Effects. Jupiter, Sun and Mars give (pronounced) effects in the Hora of Sun. Moon, Venus and Saturn do so, when in Moon's Horas; Mercury is effective in both the Horas. In the case of an even Rāśi the Hora of Moon will be powerful in effects, while Sun's Hora in an odd Rāśi will be so. Full, medium and nil will be the effects, respectively, in the beginning middle and the end of a Hora. Similar applications be made for a Dreshkana, Turyāñśa, Navāmśa etc. As for Trimshāñśa effects, Sun is akin to Mars and Moon is akin to Venus. The effects, applicable to Rāśi, will apply to Trimshāñśa.

17-19. Vimshopaka Bala. The Shad Vargaas consist of Rāśi, Hora, Dreshkana, Navāmśa, Dvodashāñśa and Trimshāñśa. The full Bala for ea**CH** of the divisions, respectively, are 6, 2, 4, 5, 2 and 1. This is the Vimshopaka Bala, relating to Shad Varga division. Adding the Saptāñśa to the Shad Vargaas, we get Sapta Varga, the Vimshopaka Bala for whi**CH** is 5, 2, 3, 2, 4, 2 and 1. These are gross strengths, while subtle ones should be understood by exact positions.

20. Add Dashāñśa, Shodashāñś and Shashtiāñś to the said Sapta Varga Divisions to get the sCHeme of Dasha Varga. The Vimshopaka Bala in this context is 3 for Rāśi, 5 for Shashtiāñś and for the other 8 divisions 1 eaCH.

21-25. When the 16 divisions (Shodash Varga SCHeme) are considered together, the Vimshopaka score goes thus: Hora 1, Trimsāñś 1, Dreshkana 1, Shodashāñś 2, Navāmśa 3, Rāśi 3, Shashtiāñś 4 and the rest of the nine divisions eaCH a half. The Vimshopaka Bala remains as 20, only when the Planet is in own House Vargaas. Otherwise, the total strength from 20 declines to 18 in Pramudit Vargaas, to 15 in Shant Vargaas, to 10 in Svasth divisions, to 7 in Duhkhit Vargaas and to 5 in Khal Vargaas. (These figures are called Varga Vishwa)

26-27. Vimshopaka Proportional Evaluation. Multiply the figure due to full strength for the division by the Varga Vishwa and divide by 20 to get the exact strength of the Planet. If the total is below 5, the Planet will not be capable of giving auspicious results. If it is above 5, but below 10, the Planet will yield some good effects. Later on up to 15 it is indicative of mediocre effect. A Planet with above 15 will yield wholly favourable effects.

28-29. Other Sources of Strength. Maitreya, there are other kinds of sources, as I explain below. Planets in the 7th from Sun will be fully effective. One with an identical longitude in comp6thson to Sun's will destroy the good effects. Rule of three process be applied to the Planet in between these positions. 30-32. Dasha effects with Vimshopaka Bala. Maitreya, after assessing the Vimshopaka Bala through the v6thous divisions, the rising and setting of the Planets be considered. The Vimshopaka Bala is classified under Purna, AtiPurna, Madhya, AtiMadhya, Heen, AtiHeen, Swalpa and AtiSwalp. Thus should be classified the Vimshopaka Bala and the Dasha period results declared accordingly.

33-36. Kendras, Konas etc. defined. O Maitreya, listen to other matters, whiCH I am explaining. The Kendras are specially known, as Lagna (the ascendent), 4th House, 7th House (the descendant) and 10th House (mid-heaven). 2nd, 5th, 8th and 11th House are Panapharas (succedents), while 3rd, 6th, 9th and 12th House are called Apoklimas (cadents). 5th and 9th House are known by the name Kona (or trine). Evil Houses, or Dusthana Houses are 6th, 8th and 12th House. CHaturasras are 4th and 8th House. 3rd, 6th, 10th and 11th House are UpaCHaya Houses.

37-38. Names of Houses. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th and 12th are in order the Houses. I explained these briefly and leave it to you to grasp more, according to your intelligence. As delivered by Lord Brahma, some further information is added thus (i.e. in the following verses).

39-43. Indications from Houses. 9th House and the 9th from Sun deal with ones father. Whatever effects are to be known from the 10th and 11th House, be also known from similar Houses, counted from Sun. Whatever results are to be known from 4th, 1st, 2nd, 11th and 9th should also be known from the 4th of Moon, from Cancer Rāśi itself and from the 2nd, 11th and 9th from Moon, respectively. Whatever has to be known through 3rd House, be also analyzed through the 3rd from Mars. The 6th from Mercury be also considered in regard to indications, derivable from 6th House. The 5th from Jupiter, the 7th from Venus and both the 8th and 12th from Saturn stand for consideration, respectively, in respect of offspring, spouse and death. The Lord of the House is equally important, when estimating the indications of a particular House.

## CH. 8. Aspects of the Rāśis

1-3. Rāśi Aspects. O Maitreya, now detailed are the Aspects, emanating from the Rāśi Aries etc. Every Movable Rāśi aspects the 3 Fixed Rāśis, leaving the Fixed Rāśi adjacent to it. Every Fixed Rāśi gives Aspect to the 3 Movable Rāśis, barring the adjacent Movable Rāśi. And a Common

Rāśi gives a Aspect to the other three Common Rāśis. The Planet in a Rāśi gives the same Aspect, as the Rāśi (in which the Planet is) does.

4-5. Aspects of the Planets. A Planet in a Movable Rāśi gives a Aspect to the other 3 Fixed Rāśis, leaving the Fixed Rāśi next to it. A Planet in a Fixed Rāśi does not give a Aspect to the next Movable Rāśi, but the remaining 3 Movable Rāśis. The one in a Common Rāśi gives a Aspect to the remaining 3 Common Rāśis. Simultaneously a Planet in the Rāśi, that receives a Aspect, is also subjected to the Aspect concerned.

6-9. Diagram of Aspects. As depicted by Lord Brahma, I now narrate the diagram of Aspects, so that Aspects are easily understood by a mere sight of the diagram. Draw a square, or a circle marking the 8 directions (4 corners and 4 quarters thereof). Mark the zodiacal Rāśis, as under: Aries and Taurus in East, Gemini in the North-East, Cancer and Leo in the North, Virgo in the North-West, Libra and Scorpio in the West, Sagittarius in the South-West, Capricorn and Aquarius in the South and Pisces in the South-East.

### **CH. 9. Evils at Birth**

1. O Brahmin, first of all estimate the evils and **C**hecking factors thereof through Lagna and then declare the effects of the 12 Houses.

2. Evils, causing premature end, exist up to the 24th year of ones age. As **suCH**, no definite calculation of life span should be made till **suCH** year of age.

3-6. Short-life Combinations (up to Sloka 23). Should Moon be in 6th, 8th, or 12th House and receives a Aspect from a malefic, the **CH**ild will die soon. If in the process there be a Aspect from a benefic, it may live up to 8. If a benefic is retrograde in 6th, 8th, or 12th House, receiving a Aspect from a malefic, death will occur within a month of birth. This is true, only when Lagna is not occupied by a benefic. Should 5th House be occupied by Saturn, Mars and Sun jointly, (early) death of mother and brother will come to pass. Mars, placed in 1st, or in 8th House and be conjunct with Saturn, or Sun, or receiving a Aspect from a malefic, being bereft of a Aspect from a benefic, will prove a source of (immediate) death.

7-11. If Saturn and Mars give a Aspect to Lagna, as the lumin6thes are conjunct with Rahu (elsewhere), the **CH**ild will live a fortnight. Immediate death of the **CH**ild along with its mother will occur, if Saturn is in 10th House, Moon in 6th House and Mars in 7th House. One will immediately go to the abode of Yama, if Saturn is in 1st House, while Moon and Jupiter are in their order in 8th and 3rd House. Only a month will be the span of ones life, who had Sun in 9th House, Mars in 7th House and Jupiter and Venus in 11th House. All Planets (any Planet) in 12th House will be the source of a short life, specifically the lumin6thes, Venus and Rahu. But the Aspect of these four Planets (on 12th House) will counteract **suCH** evils.

12. Moon is capable of causing early end, if she is with a malefic in 7th, 8th, or 1st House and unrelated to a benefic.

13. Early death will come to pass, if there be a birth in the morning, or evening junctions, or in a Hora, ruled by Moon, or in Gandanta, while Moon and malefics occupy Kendras from Lagna.

14. Definition of Sandhya. 3 Ghatis before the sight of the semi disc (half) of the rising Sun and a similar duration, following Sun's set, are called, as morning twilight and evening twilight, respectively.

15. Early Death. Should all the malefics be in the oriental half, while benefics are in the occidental half, early death of one born in Scorpio will follow. In this case there is no need of any rethinking.

16. Malefic in 12th and 6th House, or in 8th and 2nd House, while Lagna is hemmed between other malefics, will bring early death.



17. Malefics, occupying 1st and 7th House, while Moon is conjunct with a malefic with no relief from a benefic, will also cause premature death.
18. Early death will be inflicted on the native, if decreasing Moon is in 1st House, while malefics capture 8th House and a Kendra. There is no doubt about that.
19. Moon in 1st, 8th, 12th, or 7th House and hemmed between malefics will confer premature death.
20. Should Moon be in 1st House, hemmed between malefics, while 7th, or 8th House has a malefic in it, he will face immediate death along with his mother.
21. Should Saturn, Sun and Mars be in 12th, 9th and 8th House without Aspect from a benefic, the **CHild** will face instant death.
22. With a malefic in 7th House, or in the rising Dreshkana, while decreasing Moon is in 1st House, death be experienced early.
23. The life span of the **CHild** will be either 2 months, or 6 months only, if all Planets devoid of strength are relegated to Apoklima Houses.
24. Evils to Mother (up to Sloka 33). The mother of the native will incur evils (will die soon), if Moon at birth receives a Aspect from three malefics. Benefics, giving a Aspect to Moon, will bring good to the mother.
25. Should 2nd House be occupied by Rahu, Mercury, Venus, Sun and Saturn, the **CHild's** birth has been after its fathers death, while even the mother will face early death.
26. If Moon is in the 7th, or the 8th from a malefic, be herself with a malefic and receives a Aspect from a strong malefic, predict mothers end to be early.
27. The **CHild** will not live on mothers milk, but on that of she-goat, if Sun is exalted, or debilitated in 7th House.
28. Should a malefic be in the 4th, identical with an inimical Rāśi, counted from Moon, while there is no benefic in a Kendra, the **CHild** will lose its mother in a premature manner.
29. Malefics in 6th and 12th House will bring evils to mother. The **CHild's** father will receive similar effects, if 4th and 10th House are captured by malefics.
30. Mercury in 2nd House, while malefics occupy 1st and 12th House: this Yoga will destroy the entire family.
31. Jupiter, Saturn and Rahu, respectively, posited in 1st, 2nd and 3rd House will cause mothers death early.
32. Doubtlessly the mother will give up the **CHild**, if it has malefics in Konas, counted from the decreasing Moon. No benefic shall be conjunct with the said malefics.
33. If Mars and Saturn are together in a Kendra with reference to Moon and occupy one and the same Navāmsā, the **CHild** will have two mothers. Yet it will be short-lived.
34. Evil to Father (up to Sloka 42). Ones father will incur early death, if Saturn, Mars and Moon in their orders are in 1st, 7th and 6th House.
35. The native will at the time of his marriage lose his father, if Jupiter is in 1st House, while Saturn, Sun, Mars and Mercury are together in 2nd House.
36. Early loss of father will take place, if Sun is with a malefic, or is hemmed between malefics, as there is another malefic in the 7th from Sun.
37. Remote will be the possibility of ones father sustaining, if Sun is in 7th, while Mars is in 10th and Rahu is in 12th House.
38. Early and troubled will be ones fathers death, if Mars is in 10th House identical with his enemy Rāśi.
39. Moon in 6th House, Saturn in 1st House and Mars in 7th House: this array of heavenly bodies at birth will not ensure a long span of life for the father.

40. If Sun receives a Aspect from Saturn and be in Aries, or in Scorpio Navāmsā, the father would have given up the family before birth of the **CH**ild, or would have passed away.
41. If 4th, 10th and 12th House are all occupied by malefics, both the parents will leave the **CH**ild to its own fate and wander from place to place.
42. The father will not see the native till his (the natives) 23rd year, if Rahu and Jupiter are together in an inimical Rāśi identical with 1st, or 4th House.
- 43-45. Parents. Sun is the indicator of father for all beings, while the mother is indicated by Moon. Should Sun receive a Aspect from one, or more malefics, or be hemmed between them, this will cause evils to father. Similarly Moon be considered in respect of mother. Malefics in the 6th, the 8th, or the 4th from Sun will bring inauspicious results about the father. Malefics in su**CH** places from Moon will be adverse for the mother. The strength, or otherwise of the occupants concerned be suitably estimated.

#### **CH. 10. Antidotes for Evils**

1. Those are the evils (due to a native). I now narrate the antidotes for su**CH** evils as well, whi**CH** will be helpful to assess the extent of inauspiciousness.
2. Should one among Mercury, Jupiter and Venus be in an angle from Lagna, all evils are destroyed, as Sun eliminates darkness.
3. Just as a single reverential obeisance before Lord Shiva, the Trident holder frees one from all sins, a single, but strong Jupiter in Lagna will ward off all the evils.
4. Lagna Lord is singly capable of counteracting all evils, if he is strongly placed in an angle, just as Lord Shiva, the holder of the Bow destroyed the three cities, built of gold, silver and iron for the demons by Maya.
5. All evils are destroyed, if a benefic aspects Lagna of one born during the night in the bright half. Similarly a malefics Aspect on Lagna of one born during day time in the dark half.
6. Sun in 12th will confer a hundred-year life span on one born in Libra Lagna.
7. It will prove auspicious for the mother as well as the native, if Mars joins, or is aspected by Jupiter.
8. If malefics are surrounded by benefics, while angles, or trines are themselves benefic-occupied, evils disappear soon. Not only this, evils will not follow from the Houses concerned.

#### **CH. 11. Judgment of Houses**

1. O Mahārśi Parashara, I have come to know of the evils and antidotes thereof from you. Please tell me, what is to be deduced from ea**Ch** House.
2. Indications of 1st House. Mahārśi Parashara replies. Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigor, weakness, happiness, grief and innate nature are all to be guessed through the ascending Rāśi.
3. Indications of 2nd House. Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through 2nd House.
4. Indications of 3rd House. From 3rd House know of the following: valor, servants (attending etc.), brothers, sisters etc., initiatory instructions (Upadesha), journey and parents death.
5. Indications of 4th House. Conveyances, relatives, mother, happiness, treasure, lands and buildings are to be consulted through 4th House.
6. Indications of 5th House. The learned should deduce from 5th House amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.
7. Indications of 6th House. Maternal uncle, doubts about death, enemies, ulcers, step-mother etc. are to be estimated from 6th House.
8. Indications of 7th House. Wife, travel, trade, loss of sight, death etc. be known from 7th House.

9. Indications of 8th House. 8th House indicates longevity, battle, enemies, forts, wealth of the dead and things, that have happened and are to happen (in the past and future births).
10. Indications of 9th House. Fortunes, wife's brother, religion, brothers wife, visits to shrines etc. be known from 9th House.
11. Indications of 10th House. Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from 10th House.
12. Indications of 11th House. All articles, sons wife, income, prosperity, quadrupeds etc. are to be understood from 11th House.
13. Indications of 12th House. From 12th House, one can know about expenses, history of enemies, ones own death etc.
- 14-16. Prosperity, or Annihilation of a House. Predict prosperity of the House, whi**Ch** is conjunct with, or aspected by a benefic. Also, when its Lord is in Yuvavastha, or Prabuddhavastha, or in Kismaravastha, or in 10th House, the Houses well-being is indicated. The House, whi**Ch** is not aspected by its Lord, or, whose Lord is with a malefic Planet, or with one of the Lords of evil and su**Ch** other Houses (i.e. 3rd, 6th, 8th, 11th and 12th), or is defeated in a war between Planets, or is in one of the three Avasthas, viz, Vriddhavastha, Mritavastha and Suptavastha.

## **CH. 12. Effects of 1st House**

- 1-2. Physical comforts. Should Lagna Lord be conjunct with a malefic, or be in 8th, 6th, or 12th, physical felicity will diminish. If he is in an angle, or trine there will be at all times comforts of the body. If Lagna Lord is in debilitation, combustion, or enemy Rāśi, there will be diseases. With a benefic in an angle, or trine all diseases will disappear. Lagnas angles (i.e. 4th, 7th, or the 10th), or its trine (5th, 9th), containing a benefic, is a powerful remedy for all, related to health.
3. There will not be bodily health, if Lagna, or Moon be aspected by, or conjunct with a malefic, being devoid of a benefics Aspect.
4. Bodily Beauty. A benefic in Lagna will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagna is aspected by, or conjunct with a benefic.
- 5-7. Other Benefits. If Lagna Lord, Mercury, Jupiter, or Venus be in an angle, or in a trine, the native will be long lived, wealthy, intelligent and liked by the king. Fame, wealth, abundant pleasures and comforts of the body will be acquired, if Lagna Lord is in a Movable Rāśi and be aspected by a benefic Planet. One will be endowed with royal marks (of fortune), if Mercury, Jupiter, or Venus be in Lagna along with the Moon, or be in angle from Lagna. If Mercury, Jupiter, or Venus be in 4th, 7th, or 10th from Lagna, or be in the company of Moon in Lagna, the native will enjoy royal fortunes.
8. Coiled Birth. If there be a birth in one of Aries, Taurus and Leo Lagnas, containing either Saturn, or Mars, the birth of the **Child** is with a coil around a limb. The corresponding limb will be in accordance with the Rāśi, or Navāmsā, rising.
9. Birth of Twins. The native, who has Sun in a quadruped Rāśi, while others are in Dual Rāśis with strength, is born, as one of the twins.
10. To Be Nurtured by Three Mothers. If Sun and Moon join in one and the same House and fall in one Navāmsā, the native will be nurtured by three different mothers for the first three months from its birth and will later on be brought up by its father and brother.
11. Important. The learned in Jyotishya should base the effects on Moon also, as are applicable to Lagna. Now explained are clues to know of ulcers, identity marks etc. on ones person.
- 12-14. Decanates and Bodily Limbs. Head, eyes, ears, nose, temple, **Chin** and face is the order of limbs, denoted (by the v6thous Houses), when the first decanate of a Rāśi ascends. In the case of the second decanate ascending the order is neck, shoulder, arm, side, heart, stoma**Ch** and navel.

The order for the third decanate ascending is pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates left side of the body (while the one yet to rise, i.e. the invisible half, denotes the right side of the body).

15. Limbs Affected. The limb, related to a malefic by occupation, will have ulcers, or scars, while the one, related to a benefic, will have a mark (like moles etc).

Also see Sloka 6, **CH. 4** of Saravali, which states, that a malefic, or a benefic, if be in own Rāśi, or Navāmsā, the effects will be right from birth. In other cases it will be in the course of ones life, that these effects will come to pass)

### **CH. 13. Effects of 2nd House**

1-2. Combinations for Wealth. O excellent of the Brahmins, listen to me, speaking on the effects of 2nd House. If the Lord of 2nd is in 2nd, or is in an angle, or in trine, he will promote ones wealth (or monetary state). Should he be in 6th/8th/12th, financial conditions will decline. A benefic in 2nd will give wealth, while a malefic instead will destroy wealth.

3. One will be wealthy, if Jupiter is in 2nd, as the Lord of 2nd, or is with Mars.

4. If 2nd Lord is in 11th, while the Lord of 11th in 2nd, wealth will be acquired by the native. Alternately these two Lords may join in an angle, or in a trine.

5. If the Lord of 2nd is in an angle, while 11th Lord is in a trine thereof, or is aspected by, or conjunct with Jupiter and Venus, the subject will be wealthy.

6-7. Yogas for Poverty. One will be penniless, if the Lord of 2nd House is in an evil House, while the Lord of 11th House is also so placed and 2nd House is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food, if the Lords of 2nd and 11th House are both combust, or with malefics.

8. Loss of Wealth through the King. Should the Lords of 2nd and 11th House be relegated to 6th, 8th, or 12th House, while Mars is in 11th House and Rahu is in 2nd House, the native will lose his wealth on account of royal punishments.

9. Expenses on Good Accounts. When Jupiter is in 11th, Venus is in 2nd and a benefic is placed in 12th House, while 2nds Lord is conjunct with a benefic, there will be expenses on religious, or ch6thtable grounds.

10. Fame etc. If 2nds Lord is in own Rāśi, or is exalted, the native will look after his people, will help others and also will become famous.

11. Effortless Acquisition. If 2nds Lord is conjunct with a benefic and is in a good division, like Paravatāñś, there will be effortlessly all kinds of wealth in the natives family. (Paravatāñśdau of the text denotes Paravat, or such other higher Vargaas: 2nds Lord should be in Paravatāñś, or in Devalokāñśa, Brahmālokāñśa, Sakravahanāñś, or Sridhamāñś in the Dash Varga scheme)

12. Eyes. If 2nd Lord is endowed with strength, the native will possess beautiful eyes. Should the said Planet be in 6th, 8th, or 12th House, there will be disease, or deformity of eyes.

13. Untruthful Person. If 2nd House and its Lord are conjunct with malefics, the native will be a talebearer, will speak untruth and will be afflicted by windy diseases.

### **CH. 14. Effects of 3rd House**

1. O Brahmin, I now tell you about 3rd House. Should 3rd House be conjunct with, or aspected by a benefic, the native will be endowed with co-born and be courageous.

2. If 3rds Lord along with Mars aspects 3rd House, the native will enjoy good results, due to 3rd House. Alternatively these two Planets may be in 3rd itself.

3. Destruction at once of co-born will come to pass, if the said 2 Planets are together with a malefic, or in a Rāśi, owned by a malefic.

4-4. Female and Male Co-born. If 3rds Lord is a female Planet, or, if 3rd House be occupied by female Planets, one will have sisters, born after him.

Similarly male Planets and male Rāsis denote younger brothers. Should it be of mixed nature, co-born of both sexes will be obtained. These effects be declared after assessing the strength and weakness of the concerned.

5-6. Should 3rds Lord and Mars be together in 8th House, destruction of co-born will result. Happiness in this respect will come to pass, if Mars, or 3rds Lord is in an angle, or in a trine, or in exaltation, or friendly divisions.

7-11. Number of Brothers and Sisters. If Mercury is in 3rd House, while 3rds Lord and Moon are together, as the indicator (Mars) joins Saturn, the effects are: there occurred the birth of an elder sister and there will be younger brothers. Furthermore, the third brother will die. Should Mars be conjunct with Rahu, while 3rds Lord is in his debilitation Rāśi, there will be loss of younger brothers and/or sisters, while three elder brothers and/or sisters were attained by the native. If 3rds Lord is in an angle, while the significator (Mars) is exalted in a trine and be conjunct with Jupiter, 12 will be the number of total co-born. Out of these two elders and the 3rd, the 7th, the 9th and the 12th of the younger co-born will be shortlived, while six of the said twelve will be longlived.

12-13. There will be 1 co-born, if 12ths Lord (some texts read, as 11ths Lord) joins Mars and Jupiter, while 3rd House is occupied by Moon. If Moon is lonely placed in 3rd House with Aspect of male Planets, there will be younger brothers, while the Aspect of Venus denotes younger sisters.

14. Adverse Planets. Sun in 3rd House will destroy the preborn. The afterborn will be destroyed, if Saturn is found in 3rd House. In the same situation Mars will destroy both the preborn and later-born.

15. After estimating the strength and weakness of such Yogas, the effects, related to brothers and sisters, be announced.

#### **CH. 15. Effects of 4th House**

1. O excellent of the Brahmins, thus have been briefly told the effects of 3rd House. Now listen to the results, related to 4th House.

2. Housing Comforts. One will have residential comforts in full degree, if 4th is occupied by its Lord, or by Lagnas Lord and be aspected by a benefic.

3. Miscellaneous. Should 5ths Lord be in his own House, or in own Navāmśa, or in exaltation, the native will be endowed with comforts, related to lands, conveyances, houses etc. and musical instruments.

4. Housing Comforts. If 10ths Lord joins 4ths Lord in an angle, or in a trine, the native will acquire beautiful mansions.

5. Relatives. Should Mercury be in Lagna, while 4ths Lord, being a benefic, is aspected by another benefic, the native will be honoured by his relatives.

6. Long-living Mother. If 4th House is occupied by a benefic, while its Lord is in his exaltation Rāśi, as the indicator of mother is endowed with strength, the native will have a long-living mother.

7. Happiness of Mother. The natives mother will be happy, if 4ths Lord is in an angle, while Venus is also in an angle, as Mercury is exalted.

8. Quadrupeds. Sun in 4th, Moon and Saturn in 9th and Mars in 11th House; this Yoga will confer cows and buffaloes on the native.

9. Dumbness. Should 4th House be a Movable one, while its Lord and Mars are together in 6th, or 8th House, the native will be dumb.

10-14. Conveyances. If Lagnas Lord is a benefic, while 4ths Lord is in fall, or in 11th House and the significator (Venus) is in 12th House, the native will obtain conveyances in his 12th year. Should Sun be in 4th House, as 4ths Lord is exalted and be with Venus, one will acquire



conveyances in his 32nd year. It will be in the 42nd year, that one will be endowed with conveyances, if 4th Lord joins 10th Lord in his (4th Lords) exaltation Navāmsā. An exchange between 11th and 4th Lords will confer conveyances in the 12th year. A benefic, related to 4th House (and to its Lord), will bring with him auspicious effects (regarding conveyances), while a malefic will produce only malefic effects (in respect of conveyances). Should a benefic be in 4th, aspect 4th, or in conjunct with the Lord of 4th, or a Aspect on the Lord of 4th House, then the native will be happy with conveyances and be free from accidents and dangers. A malefic, replacing the said benefic, will cause losses, concerning vehicles and reduce one to severe accidents.

#### **CH. 16. Effects of 5th House**

1-3. O Brahmin, now I tell you the effects, related to 5th House. If the Lords of Lagna and 5th are in their own Rāśis, or in an angle, or in a trine, one will enjoy thorough happiness through his children. Should 5th Lord be in 6th, 8th, or 12th House, there will be no offspring. Should the Lord of 5th be combust, or be with malefics and be weak, there will be no children; even, if per chance issues are obtained, they will only quit the world soon. The Conjunct of 5th Lord with Lagnas Lord in a good House will ensure early obtainment of children apart from happiness through them. If they join in an evil House, they will prove a defect in this respect.

4. If 5th Lord is in 6th House, as Lagnas Lord is conjunct with Mars, the native will lose his very first child, whereafter his female will not be fertile to yield an offspring.

5. Should 5th Lord be in fall in 6th, 8th, or 12th House, while Mercury and Ketu are in 5th House, the natives wife will give birth to one child only.

6. If 5th Lord is in fall and be not in Aspect to 5th, while Saturn and Mercury are in 5th, the natives wife will give birth to one child only.

7. Should 9th Lord be in Lagna, while 5th Lord is in fall and Ketu is in 5th along with Mercury, obtainment of progeny will be after a great deal of ordeal.

8. If 5th Lord is in 6th, 8th, or 12th House, or be in an inimical Rāśi, or be in fall, or in 5th itself, the native will beget issues with difficulty.

9. Should 5th House be owned by Saturn, or Mercury and be occupied, or aspected by Saturn and Mandi, one will have adopted issues.

10. Should Sun and Moon be together in a Rāśi and in the same Navāmsā, the native will be brought up by three mothers, or two fathers.

11. Adopted issue is indicated, if 5th is tenanted by six Planets, while its Lord is in 12th House and Moon and Lagna are endowed with strength.

12. There will be many children, if 5th Lord is strong, while 5th is aspected by strong Mercury, Jupiter and Venus.

13. If 5th Lord is with Moon, or is in her Decanate, the native will beget daughters.

14. If 5th Lord is in a Movable Rāśi, while Saturn is in 5th, as Rahu is with Moon, the child (so born) is of questionable birth.

15. Undoubtedly the native is born of others loins, if Moon is in the 8th from Lagna, while Jupiter is in the 8th from Moon. Malefics Aspect, or Conjunct is essential in this Yoga.

16. If 5th Lord is exalted, or be in 2nd, 5th, or 9th House, or be conjunct with, or aspected by Jupiter, obtainment of children will be there.

17. One will obtain children, that will indulge in mean deeds, if 5th is occupied by three, or four malefics, while 5th Lord is in fall. A benefic (including Mercury) in 5th is excluded in the said combination.

18. If 5th is occupied by Jupiter, while its Lord is with Venus, one will obtain an offspring in his 32nd, or 33rd year.

19. Should 5th Lord be in an angle along with Jupiter, the Karak, one will beget a child at the age of 30, or 36.
20. If Jupiter is in 9th House, while Venus is in the 9th from Jupiter along with Lagnas Lord, one will beget a child at the age of 40.
21. The native will at the age of 32 lose his child, if Rahu is in 5th, 5th Lord is in Conjunction with a malefic and Jupiter is in debilitation.
22. There will be loss of children at 33 and 36, if a malefic is in the 5th from Jupiter, while another is in the 5th from Lagna.
23. Should Mandi be in Lagna, while Lagnas Lord is in fall, grief on account of loss of child at the age of 56 will come to pass.
- 24-32. Number of Children. There will be 10 sons, if 4th House and 6th House are occupied by malefics, while 5th Lord is in deep exaltation, joining Lagnas Lord, as Jupiter is with another benefic. Nine will be the number of sons, that one will beget, if Jupiter is in deep exaltation, as Rahu is with 2nd Lord and 9th is occupied by its own Lord. There will be eight sons, if Jupiter is in 5th, or 9th House, while 5th Lord is endowed with strength and 2nd Lord is in 10th House. Saturn in 9th House, while 5th Lord is in 5th itself, gives 7 sons, out of which twins will be born twice. If 5th Lord is in 5th in Conjunction with 2nd Lord, there will be birth of 7 sons, out of which 3 will pass away. Only one son is denoted, if there be a malefic in 5th House, while Jupiter is in the 5th from Saturn, or vice versa. If 5th House has a malefic in it, or, if Saturn is in the 5th from Jupiter, the native will beget offspring only through his second, or third wife. Should 5th be occupied by a malefic, while Jupiter is conjunct with Saturn in 5th House, as Lagnas Lord is in 2nd House and 5th Lord is conjunct with Mars, one will live long, but lose his children one after the other, as they are born.

#### **CH. 17. Effects of 6th House**

1. O Brahmin, following are the effects, produced by 6th House, relating to diseases, ulcers etc. Listen to this attentively.
2. Ulcers/Bruises. Should 6th Lord be in 6th itself, or in Lagna, or 8th, there will be ulcers, or bruises on the body. The Rāśi, becoming 6th House, will lead to the knowledge of the concerned limb.
- 3-5. Relatives Affected. The Karak of a relative, or the Lord of such a House, joining 6th Lord, or being in 6th, or 8th House, indicates ulcers/bruises to such a relative, like father. Sun with such lordship and in such a House denotes such affectation of head, Moon of the face, Mars of the neck, Mercury of the navel, Jupiter of the nose, Venus of the eyes, Saturn of the feet and the Rahu and Ketu of the abdomen.
6. Facial Diseases. Should Lagnas Lord be in a Rāśi of Mars, or of Mercury and has a Aspect on Mercury, there will be diseases of the face.
- 7-8. Leprosy. Mars, or Mercury, having ownership of the ascending Rāśi and joining Moon, Rahu and Saturn, will cause leprosy. If Moon is in Lagna, which is not however Cancer, and be with Rahu, there will occur white leprosy. Saturn in place of Rahu will cause black leprosy, while Mars similarly will afflict one with blood-leprosy.
- 9-12. Diseases in General. When Lagna is occupied by the Lords of 6th and 8th House along with Sun, the native will be afflicted by fever and tumors. Mars, replacing Sun, will cause swelling and hardening of the blood vessels and wounds and hits by weapons. Mercury so featuring will bring in bilious diseases, while Jupiter in similar case will destroy any disease. Similarly Venus will cause diseases through females, Saturn windy diseases, Rahu danger through low-caste-men and Ketu navel diseases. Moon in Conjunction with the Lords of 6th and 8th House will inflict dangers through water and phlegmatic disorders. Similar estimates be made from the respective significators and Houses for relatives, like father.

13-19 TIMING OF ILLNESS. The native will be afflicted by illness throughout life, if Saturn is with Rahu, while 6th Lord and 6th House are conjunct with malefics. One will suffer from (severe) fever at the age of 6 and at the age of 12, if Mars is in 6th, while 6th Lord is in 8th. If the Moon is in Sagittarius/Pisces, while Jupiter is in 6th from Lagna, one will suffer from leprosy at the age of 19 and 22. If Rahu is in 6th, Lagna Lord is in 8th and Mandi is in an angle, consumption will trouble the native at the age of 26. Spleen disorders will be experienced at the age of 29 and 30, if the Lords of 6th and 12th are in exchange of their Rāsis. Saturn and Moon together in 6th will inflict blood-leprosy at the age of 45. If Saturn is with an inimical planet, while Lagna Lord is in Lagna itself, windy disorders (like rheumatism) will trouble the native at the age of 59.

20-22. Unfortunate years. Should Moon be conjunct with 6th Lord, while the 8th Lord is in 6th and the 12th Lord is in Lagna, the native will be troubled by animals at the age of eight. O Brahmin, if Rahu is in 6th, while Saturn is in 8th from the said Rahu, the child will have danger through fire at the age of 1 and 2, while in 3rd year birds will bring some evils.

23-25. Unfortunate years (continued). Danger through water will have to be feared during 5th and 9th years, if Sun is in 6th, or 8th, while Moon is in 12th from the said Sun. Saturn in 8th, as Mars is in 7th, all cause small-pox in 10th year and in 30th year of age. If 8th Lord joins Rahu in an angle/trine from 8th House and be in 8th in Navamsa, the subject will be troubled by swelling of blood vessels, urinary disorders etc. during the 18th year and the 22nd year.

26. Loss through enemies. Loss of wealth will come to pass during the 31st year, if 11th and 6th Lords exchange their Rāsis.

27. Inimical sons. One's own sons will be his enemies, if 5th Lord is in 6th, while 6th Lord is with Jupiter. Simultaneously 12th Lord should be in Lagna.

28. Fear from dogs. There will be fear from dogs during the 10th and 19th year, if the Lagna Lord and the 6th Lord are in exchange.

#### **CH. 18. Effects of 7th House**

1. O excellent of the Brahmins, listen to me, detailing the effects of the 7th House. If 7th Lord is in his own Rāsi, or in exaltation, one will derive full happiness through his wife (and marriage). 2. Sick wife. Should 7th Lord be in 6th, 8th, or 12th, the wife will be sickly. This however does not apply to own House, or exaltation placement, as above.

3. Excessive Libidinousness/Death of Wife. If Venus is in 7th, the native will be exceedingly libidinous. If Venus conjunct a malefic in any House, it will cause loss of wife.

4-5. The 7th lord. Should 7th Lord be endowed with strength and be conjunct with, or be aspected by a benefic, the native will be wealthy, honourable, happy and fortunate. Conversely, if 7th Lord is in fall, or is combust, or is in an enemy Rāsi, one will acquire sick wives and many wives.

6. Plurality of wives If 7th Lord is in a Rāsi of Saturn, or of Venus and be aspected by a benefic, there will be many wives. Should 7th Lord be particularly in exaltation, the same effects will come to pass.

7-8. Miscellaneous matters. The native will befriend barren females, if Sun is in 7th. Moon therein will cause association with such female, as corresponding to the Rāsi, becoming 7th. Mars, placed in 7th, will denote association with marriageable girls (those with menses), or with barren females. Mercury indicates harlots, mean females and females, belonging to traders community. Wife of a Brahmin, or a pregnant female will be in the natives association, if Jupiter is in 7th. Base females and females, having attained their courses, are denoted by Saturn, Rahu/Ketu in 7th.

8-9. Mars denotes a female with attractive breasts. Saturn indicates sick and weak spouse. Jupiter will bring a spouse with hard and prominent breasts. Venus will bring one with bulky and excellent breasts.

10-13. Malefics in 12th and 7th, while decreasing Moon is in 5th denote, that the native will be controlled by spouse, who will be inimical to the race (or family). If 7th House is occupied, or owned by Saturn/Mars, the native will beget a harlot, as his spouse, or he will be attached to other illegally. Should Venus be in a Navamsa of Mars, or in a Rasi of Mars, or receive a Aspect from, or be conjunct with Mars, the native will kiss the private parts of the female. If Venus is so related to Saturn, the native will kiss the private parts of the male.

14-15. Worthy spouse. The native will beget a spouse endowed with (the seven principal) virtues, who will expand his dynasty by sons and grandsons, if the 7th Lord is exalted, while 7th is occupied by strong Lagna Lord and a benefic.

16. Evils to spouse. If 7th House, or its Lord is conjunct with a malefic the natives wife will incur evils, especially, if 7th House, or its Lord is bereft of strength.

17. Loss of spouse. If 7th Lord is devoid of strength and is relegated to 6th, 8th, or 12th, or, if 7th Lord is in fall, the natives wife will be destroyed (i.e. she will die early).

18. Lack of conjugal felicity. If Moon is in 7th, as 7th Lord is in 12th and the Karaka (indicator Venus) is bereft of strength, the native will not be endowed with marital happiness.

19-21. Plurality of wives. One will have two wives, if 7th Lord is in fall, or in a malefic Rāśi along with a malefic, while 7th House, or the 7th Navamsa belong to a eunuch planet. If Mars and Venus are in 7th, or, if Saturn is 7th, while the Lord of Lagna is in 8th, the native will have 3 wives. There will be many wives, if Venus is in a Dual Rāśi, while its Lord is in exaltation, as 7th Lord is endowed with strength.

22. Timing of marriage (upto Sloka 34). If 7th Lord is in a benefics House (or in 9th, as Subha Rāśi so means), while Venus is exalted, or is in own Rāśi, the native will marry at the age of 5, or 9.

23. If Sun is in 7th, while his depositor is conjunct with Venus, there will be marriage at 7th, or 11th year of age.

24. Venus in 2nd, while 7th Lord is in 11th will give marriage at the age of 10, or 16.

25. Marriage will take place during the 11th year, if Venus is in an angle from Lagna, while Lagna Lord is in Capricorn, or Aquarius.

26. The native will marry at 12, or 19, if Venus is in an angle from the Lagna, while Saturn is in 7th counted from Venus.

27. Should Venus be in 7th from Moon, while Saturn is in 7th from Venus, marriage will be in the 18th year.

28. Marriage will be in the 15th year, if 2nd Lord is in 11th, while Lagna Lord is in 10th.

29. An exchange between the Lords of 2nd and 11th will bring marriage 13 years after birth.

30. Ones 22nd/27th year will confer marriage, if Venus is in 7th from the 8th House (i.e. 2nd from Lagna), while his depositor is conjunct with Mars.

31. Should 7th Lord be in 12th, while the natal Lord is in 7th in Navamsa, marriage will be in 23rd/26th year of age.

32. Either the 25th year, or the 33rd year will bring marriage, if 8th Lord is in 7th, as Venus is in Navamsa Lagna.

33. Should Venus be in 9th from 9th (i.e. in 5th House), while Rahu is in one of the said Houses (i.e. in 5th/9th), marriage will take place during 31st, or 33rd year.

34. The native will marry at 30, or 27, if Venus is in Lagna, while the 7th Lord is in 7th itself.

35-39. Timing of wife's death. Loss of wife will occur in the 18th year, or 33rd year of age of the native, if 7th Lord is in fall, while Venus is in 8th. One will lose his spouse in his 19th year, if 7th

Lord is in the 8th, while 12th Lord is in 7th. The natives wife will die within three days of marriage due to snake bite, if the native has Rahu in 2nd and Mars in 7th. If Venus is in 8th, while his depositor is in a Rāśi of Saturn, death of wife will take place during the natives 12th, or 21st year of age. Should the ascendant Lord be in his Rāśi of debilitation, as 2nd Lord is in 8th, loss of wife will occur in the 13th year of age.

40-41. Three marriages. Should Moon be in 7th from Venus, while Mercury is in 7th from Moon and 8th Lord is in 5th (from the Lagna), there will be marriage in 10th year followed by another in the 22nd year and yet another in the 33rd year.

42. Death of wife. If 6th, 7th and 8th are in their order occupied by Mars, Rahu and Saturn, the natives wife will not live (long).

#### **CH. 19. Effects of 8th House**

1. Long Life. O excellent of the Brahmins, listen to me speak on the effects of 8th House. If 8th Lord is in an angle, long life is indicated.

2. Short Life. Should 8th Lord join Lagnas Lord, or a malefic and be in 8th itself, the native will be short lived.

3. Saturn and 10th Lord about Longevity. Similarly consider Saturn and 10th Lord in the matter of longevity. 10th Lord is in 8th along with a malefic Planet and/or Lagnas Lord.

4-7. Long Life. There will be long life, if 6th Lord is in 12th, or, if 6th Lord is in 6th, as 12th Lord is in 12th, or, if 6th Lord and 12th Lord are in Lagna and 8th. If the Lords of 5th, 8th and 1st House are in own Navāmsās, own Rāśis, or in friendly Rāśis, the native will enjoy a long span of life. Should the Lords of Lagna, 8th and 10th House and Saturn are all disposed severally in an angle, in a trine, or in 11th House, the subject will live long. Like these, there are many other Yogas, dealing with the issue of longevity. The strength and weakness of the Planets concerned be estimated in deciding longevity. 8-13. Short Life. One's span of life will be between 20 and 32 years, if Lagnas Lord is weak, while 8th Lord is in an angle. The native will only be short-lived, if 8th Lord is in fall, while 8th House has a malefic in it and 1st House is bereft of strength. Death will be instant at birth, if 8th House, 8th Lord and 12th House are all conjunct malefics. Malefics in angles and/or trines and benefics in 6th and/or 8th House, while 1st House has in it 8th Lord in fall: this Yoga will cause immediate end. If 5th and 8th House and 8th Lord are all conjunct malefics, the life span will be very brief. Within a month of birth, death will befall the child, if 8th Lord is in 8th itself, while Moon is with malefics and be bereft of beneficial Aspect.

14-15. Long Life (again). One will be long-lived, if Lagnas Lord is in exaltation, while Moon and Jupiter are, respectively, in 11th and 8th House. If Lagnas Lord is exceedingly strong and receives a Aspect from a benefic, which is placed in an angle, the person concerned will be wealthy, virtuous and long-lived.

#### **CH. 20. Effects of 9th House**

(1) Combinations for Fortunes. O Brahmin, now listen to the effects of 9th House. One will be fortunate (or affluent), if 9th Lord is in 9th House with strength.

(2) Should Jupiter be in 9th House, while 9th Lord is in an angle and Lagnas Lord is endowed with strength, one will be extremely fortunate.

3. Fortunate (Affluent) Father. If 9th Lord is with strength, as Venus is in 9th, while Jupiter is in an angle from 1st House, the natives father is fortunate.

4. Indigent Father. If 9th Lord is debilitated, while the 2nd and/or the 4th from 9th House is occupied by Mars, the natives father is poor.



5. Long-living Father. Should 9th Lord be in deep exaltation, while Venus is in an angle from 1st House and Jupiter is in the 9th from Navāmsa Lagna, the father of the native will enjoy a long span of life.
6. Royal Status for Father. If 9th Lord is in an angle and receives a Aspect from Jupiter, the natives father will be a king endowed with conveyances, or be equal to a king.
7. Wealthy and Famous Father. Should 9th Lord be in 10th House, while 10th Lord receives a Aspect from a benefic the natives father will be very rich and famous.
- 8-9. Virtuous and Devoted to Father. Should Sun be in deep exaltation, as 9th Lord is in 11th House, the native will be virtuous, dear to the king and devoted to father. If Sun is in a trine from Lagna, while 9th Lord is in 7th in conjunct with, or receiving a Aspect from Jupiter, the native will be devoted to his father.
10. Fortunes etc. Acquisition of fortunes, conveyances and fame will follow the 32nd year of age, if 9th Lord is in 2nd, while 2nd Lord is in 9th.
11. Inimical to Father. There will be mutual enmity between the father and the native, if Lagnas Lord is in 9th House, but with the Lord of 6th. Further, the natives father will be of contemptible disposition.
12. Begged Food. If 10th Lord and 3rd Lord are bereft of strength, while 9th Lord is in fall, or combust the native will go begging for his food.
- 13-25. Combinations for Fathers Death. The father of the native would have passed away prior to the natives birth, if Sun is in 6th, 8th, or 12th House, as 8th Lord is in 9th House, 12th Lord is in 1st House and 6th Lord is in 5th House. Should Sun be in 8th House, while 8th Lord is in 9th, the natives father will pass away within a year of his birth. If the Lord of 12th House is in 9th House, while 9th Lord is in its debilitation Navāmsa, the natives father will face his end during the 3rd, or the 16th year of the native. Death of father will occur in the 2nd, or the 12th year, if Lagnas Lord is in 8th House, as 8th Lord is with Sun. Should Rahu be in the 8th from 9th, as Sun is in the 9th from 9th, death of father will take place in the 16th, or the 18th year of the native. If Saturn is in the 9th from Moon, as Sun is with Rahu, the natives father will die in the 7th, or the 19th year of the native. The native in his 44th year will lose his father, if 9th Lord is in 12th, as 12th Lord is in 9th. If Lagnas Lord is in 8th House, as Moon is in Sun's Navāmsa, the native in his 35th, or 41st year will lose his father. One will lose his father in the 50th year, if Sun, being the Lord of 9th, is conjunct Mars and Saturn. If Sun is in the 7th from 9th House, as Rahu is in the 7th from 3rd House, the 6th, or 25th year of the native will be fatal for father. If Saturn is in the 7th from 8th House, as Sun is in the 7th from Saturn, the ages of 21, 26, or 30 will be fatal for the father. If 9th Lord is in its debilitation Rāśi, while his depositor is in 9th House, the native will lose his father at the age of 26, or 30. Thus the Jyotishyais may know the effects.
26. Fortunes. One will enjoy abundant fortunes, if Venus is in deep exaltation and be in the company of 9th Lord, as Saturn is in 3rd.
- 27-28. Fortunate Periods. Abundant fortunes be acquired after the 20th year, if 9th has Jupiter in it, as its Lord is in an angle from Lagna. Should Mercury be in his deep exaltation, as 9th Lord is in 9th itself, abundant fortunes will be earned after the 36th year.
29. Should Lagnas Lord be in 9th, as 9th Lord is in Lagna and Jupiter is in 7th, there will be gains of wealth and conveyances.
30. Lack of Fortunes. If Rahu is in the 9th from 9th House, as his depositor is in 8th House and 9th Lord is in fall, the native be devoid of fortunes.
31. Food by Begging. Should Saturn be in 9th House along with Moon, as Lagnas Lord is in fall, the native will acquire food by begging.

32. O Brahmin, these are the effects related to 9th House. I have explained briefly. These may be estimated with the help of the state of the Lords of Lagna and 9th House and in other manners as well.

#### **CH. 21. Effects of 10th House**

1. I now explain the effects of 10th House. Listen to these, o Maitreya, in the words of Brahma, Garga and others.

2. Paternal Happiness. If 10ths Lord is strong and in exaltation, or in its own Rāśi/Navāmsā, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds. 3. If 10ths Lord is devoid of strength, the native will face obstructions in his work. If Rahu is in an angle, or in a trine, he will perform religious sacrifices, like Jyotishyatoma.

4. If 10ths Lord is with a benefic, or be in an auspicious House, one will always gain through royal patronage and in business. In a contrary situation, only opposite results will come to pass.

5. Should 10th and 11th House be both occupied by malefics, the native will indulge only in bad deeds and will defile his own men.

6. If the Lord of 10th House is relegated to 8th House along with Rahu, the native will hate others; be a great fool and will do bad deeds.

7. If Saturn, Mars and 10ths Lord are in 7th, as 7th Lord is with a malefic, the native will be fond of carnal pleasures and of filling his belly.

8-10 Should 10ths Lord be in exaltation and be in the company of Jupiter, as 9th Lord is in 10th the native will be endowed with honour, wealth and valor. One will lead a happy life, if 11th Lord is in 10th and 10th Lord is in Lagna, or, if the Lord of 10th House is conjunct with the Lord of 11th House in an angle. Should 10ths Lord in strength be in Pisces along Jupiter, the native will doubtless obtain robes, ornaments and happiness.

11. Should Rahu, Sun, Saturn and Mars be in 11th House, the native will incur cessation of his duties.

12. One will be learned and wealthy, if Jupiter is in Pisces along with Venus, while Lagnas Lord is strong and Moon is in exaltation.

13. Should 10ths Lord be in 11th, while 11th Lord is in 1st House and Venus is in 10th, the native will be endowed with precious stones.

14. If the 10ths Lord is exalted in an angle, or a trine and is conjunct with Jupiter, or receives a Aspect from Jupiter, one will be endowed with deeds.

15. Should 10ths Lord be in Lagna along with Lagnas Lord, as Moon is in an angle, or in a trine, the native will be interested in good deeds.

16. If Saturn is in 10th House along with a debilitated Planet, while 10th House in the Navāmsā Kundali is occupied by a malefic, the native will be bereft of acts.

17. One will indulge in bad acts, if 10ths Lord is in 8th House, while 8th Lord is in 10th House with a malefic.

18. Obstructions to the natives acts will crop up, if 10ths Lord is in fall, as both 10th House and the 10th from 10th House have malefic occupations.

19-21. Combinations for Fame. One will be endowed with fame, if Moon is in 10th House, while 10ths Lord is in a trine from 10th House and Lagnas Lord is in Lagnas angle. Similar effects will come to pass, if 11th Lord is in 10th House, while 10th Lord is strong and gives a Aspect to Jupiter. Fame will come to the native, if 10ths Lord is in 9th House, as Lagnas Lord is in 10th House and Moon is in 5th House.

22. O excellent of the Brahmins, thus have been told about the effects of 10th House in a brief manner. Other related effects be guessed by you based on the relationship of the Lords of Lagna and of 10th House.

## **CH. 22. Effects of 11th House**

1. O excellent of the Brahmins, I now explain effects relating to 11th House, the auspiciousness of which House will make one happy at all times.
2. Should 11th Lord be in 11th itself, or be in an angle, or in a trine from Lagna, there will be many gains. Similarly, if 11th Lord is exalted, though in combustion there will be many gains.
3. If 11th Lord is in 2nd House, while 2nd Lord is in an angle along with Jupiter, the gains will be great.
4. If 11th Lord is in 3rd House, while 11th House is occupied by a benefic, the native will gain 2000 Nishkas in his 36th year.
5. If 11th Lord is conjunct with a benefic in an angle, or in a trine, the native will acquire 500 Nishkas in his 40th year.
6. The native will own 6000 Nishkas, if 11th House is occupied by Jupiter, while 2nd House and 9th House are, respectively, taken over by Moon and Venus by position.
7. Should Jupiter, Mercury and Moon be in the 11th from 11th, the native will be endowed with wealth, grains, fortunes, diamonds, ornaments etc.
8. One will gain 1000 Nishkas in his 33rd year, if 11th Lord is in Lagna and Lagnas Lord is in 11th House.
9. If 11th Lord is in 2nd House, as 2nd Lord is in 11th House, one will amass abundant fortunes after marriage.
10. If 11th Lord is in 3rd House, as 3rd Lord is in 11th House, one will gain wealth through co-borns and will be endowed with excellent ornaments.
11. There will be no gains in spite of numerous efforts, if 11th Lord is in fall, in combustion, or be in 6th, 8th, or 12th House with a malefic.

## **CH. 23. Effects of 12th House**

- 1-4. O Brahmin, now I tell you about the effects of 12th House. There will be expenses on good accounts, if 12th Lord is with a benefic, or in his own House, or exalted, or, if a benefic occupies 12th. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures, if Moon happens to be 12th Lord and be exalted, or be in its own Rāśi and/or Navāmsā, or in 11th/9th/5th House in Rāśi/Navāmsā. The said native will live with rich clothes and ornaments, be learned and Lordly.
- 5-6. And, if 12th Lord is in 6th, or 8th House, or be in enemy Navāmsā, in debilitation Navāmsā, or in 8th House in Navāmsā, one will be devoid of happiness from wife, be troubled by expenses and deprived of general happiness. If he be in an angle, or trine, the native will beget a spouse.
7. Just as these effects are derived from 1st House in regard to the native, similar deductions be made about co-borns etc. from 3rd and other Houses.
8. Planets placed in the visible half of the zodiac will give explicit results, while the ones in the invisible half will confer secret results.
9. If Rahu is in 12th along with Mars, Saturn and Sun, the native will go to hell. Similar effect will occur, if 12th Lord is with Sun.
10. If there is a benefic in 12th, while its Lord is exalted, or is conjunct with, or receives a Aspect from a benefic, one will attain final emancipation.
11. One will wander from country to country, if 12th Lord and 12th House are with malefics and 12th Lord gives a Aspect to, or receives a Aspect from malefics.
12. One will move in his own country, if 12th Lord and 12th House are with benefics and 12th Lord gives a Aspect to, or receives a Aspect from benefics.

13. Earnings will be through sinful measures, if 12th is occupied by Saturn, or Mars etc. and is not receiving a Aspect from a benefic.

14. If Lagnas Lord is in 12th, while 12th's Lord is in Lagna with Venus, expenses will be on religious grounds.

#### **CH. 24. Effects of the House Lords**

1. Effects of Lagnas Lord in Various Houses (up to Sloka 12).

Should Lagnas Lord be in Lagna itself, the native will be endowed with physical happiness and prowess. He will be intelligent, fickle-minded, will have two wives and will unite with other females.

2. If the Lagnas Lord is in 2nd, he will be gainful, scholarly, happy, endowed with good qualities, be religious, honourable and will have many wives.

3. If Lagnas Lord is in 3rd House, the native will equal a lion in valor, be endowed with all kinds of wealth, be honourable, will have two wives, be intelligent and happy.

4. If Lagnas Lord is in 4th House, the native will be endowed with paternal and maternal happiness, will have many brothers, be lustful, virtuous and charming.

5. If Lagnas Lord is in 5th House, the native will have mediocre progenic happiness, will lose his first child, be honourable, given to anger and be dear to king.

6. If Lagnas Lord is in 6th House and related to a malefic the native will be devoid of physical happiness and will be troubled by enemies, if there is no benefic Aspect.

7. If Lagnas Lord is a malefic and is placed in 7th House, the native's wife will not live (long). If the Planet in question is a benefic, one will wander aimlessly, face penury and be dejected. He will alternatively become a king (if the said Planet is strong).

8. If Lagnas Lord is in 8th House, the native will be an accomplished scholar, be sickly, thievish, be given to much anger, be a gambler and will join others' wives.

9. If Lagnas Lord is in 9th House, the native will be fortunate, dear to people, be a devotee of Śrī Vishnu, be skilful, eloquent in speech and be endowed with wife, sons and wealth. 10. If Lagnas Lord is in 10th House, the native will be endowed with paternal happiness, royal honour, fame among men and will doubtlessly have self-earned wealth.

11. If Lagnas Lord is in 11th House, the native will always be endowed with gains, good qualities, fame and many wives.

(12) If Lagnas Lord is in 12th House and is devoid of benefic Aspect and/or Conjunct, the native will be bereft of physical happiness, will spend unfruitfully and be given to much anger.

13. Effects of 2nd's Lord in Various Houses (up to Sloka 24).

If 2nd's Lord is in 1st House, the native will be endowed with sons and wealth, be inimical to his family, lustful, hard-hearted and will do others' jobs.

14. If 2nd's Lord is in 2nd House, the native will be wealthy, proud, will have two, or more wives and be bereft of progeny.

15. If 2nd's Lord is in 3rd House, the native will be valorous, wise, virtuous, lustful and miserly; all these, when related to a benefic. If related to a malefic, the native will be a heterodox.

16. If 2nd's Lord is in 4th House, the native will acquire all kinds of wealth. If 2nd's Lord is exalted and is conjunct with Jupiter, one will be equal to a king.

17. If 2nd's Lord is in 5th House, the native will be wealthy. Not only the native, but also his sons will be intent on earning wealth.

18. If 2nd's Lord is in 6th House along with a benefic, the native will gain wealth through his enemies; if 2nd's Lord is conjunct with a malefic, there will be loss through enemies apart from mutilation of shanks.

19. If 2nds Lord is in 7th House, the native will be addicted to others wives and he will be a doctor. If a malefic is related to the said placement by conjunct with 2nds Lord, or by Aspect, the natives wife will be of questionable character.
20. If 2nds Lord is in 8th House, the native will be endowed with abundant land and wealth. But he will have limited m6thtal felicity and be bereft of happiness from his elder brother.
21. If 2nds Lord is in 9th House, the native will be wealthy, diligent, skilful, sick during childhood and will later on be happy and will visit shrines, observing religious code etc.
22. If 2nds Lord is in 10th House, the native will be libidinous, honourable and learned; he will have many wives and much wealth, but he will be bereft of filial happiness.
23. If 2nds Lord is in 11th House, the native will have all kinds of wealth, be ever diligent, honourable and famous.
24. If 2nds Lord is in 12th House, the native will be adventurous, be devoid of wealth and be interested in others wealth, while his eldest child will not keep him happy.
25. Effects of 3rds Lord in Various Houses (up to Sloka 36).
- If 3rds Lord is in 1st House, the native will have self-made wealth, be disposed to worship, be valorous and be intelligent, although devoid of learning.
26. If 3rds Lord is in 2nd House, the native will be corpulent, devoid of valor, will not make much efforts, be not happy and will have an eye on others wives and others wealth.
27. If 3rds Lord is in 3rd House, the native will be endowed with happiness through co-born and will have wealth and sons, be cheerful and extremely happy.
28. If 3rds Lord is in 4th House, the native will be happy, wealthy and intelligent, but will acquire a wicked spouse.
29. If 3rds Lord is in 5th House, the native will have sons and be virtuous. If in the process 3rds Lord be conjunct with, or receives a Aspect from a malefic, the native will have a formidable wife.
30. If 3rds Lord is in 6th House, the native will be inimical to his co-born, be affluent, will not be well disposed to his maternal uncle and be dear to his maternal aunt.
31. If 3rds Lord is in 7th House, the native will be interested in serving the king. He will not be happy during boyhood, but the end of his life he will be happy.
32. If 3rds Lord is in 8th House, the native will be a thief, will derive his livelihood serving others and will die at the gate of the royal palace.
33. If 3rds Lord is in 9th House, the native will lack paternal bliss, will make fortunes through wife and will enjoy progenic and other pleasures.
34. If 3rds Lord is in 10th House, the native will have all lands of happiness and self-made wealth and be interested in nurturing wicked females.
35. If 3rds Lord is in 11th House, then native will always gain in trading, be intelligent, although not literate, be adventurous and will serve others.
36. If 3rds Lord is in 12th, the native will spend on evil deeds, will have a wicked father and will be fortunate through a female.
37. Effects of 4ths Lord in Various Houses (up to Sloka 48).
- If 4ths Lord is in 1st House, the native will be endowed with learning, virtues, ornaments, lands, conveyances and maternal happiness.
38. If 4ths Lord is in 2nd House, the native will enjoy pleasures, all kinds of wealth, family life and honour and be adventurous. He will be cunning in disposition.
39. If 4ths Lord is in 3rd House, the native will be valorous, will have servants, be liberal, virtuous and ch6thtable and will possess self-earned wealth. He will be free from diseases.
40. If 4ths Lord is in 4th, the native will be a minister and will possess all kinds of wealth. He will be skilful, virtuous, honourable, learned, happy and be well disposed to his spouse.



41. If 4th Lord is in 5th House, the native will be happy and be liked by all. He will be devoted to Śrī Vishnu, be virtuous, honourable and will have self-earned wealth.
42. If 4th Lord is in 6th House, the native will be devoid of maternal happiness, be given to anger, be a thief and a conjurer, be independent in action and be indisposed.
43. If 4th Lord is in 7th House, the native will be endowed with a high degree of education, will sacrifice his patrimony and be akin to the dumb in an assembly.
44. If 4th Lord is in 8th House, the native will be devoid of domestic and other comforts, will not enjoy much parental happiness and be equal to a neuter.
45. If 4th Lord is in 9th House, the native will be dear to one and all, be devoted to God, be virtuous, honourable and endowed with every land of happiness.
46. If 4th Lord is in 10th House, the native will enjoy royal honors, be an alchemist, be extremely pleased, will enjoy pleasures and will conquer his five senses.
47. If 4th Lord is in 11th House, the native will have fear of secret disease, he will be liberal, virtuous, ch6thtable and helpful to others.
48. If 4th Lord is in 12th House the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.
49. Effects of 5th Lord in Various Houses (up to Sloka 60).  
If 5th Lord is in Lagna, the native will be scholarly, be endowed with progenic happiness, be a miser, be crooked and will steal others wealth.
50. If 5th Lord is in 2nd House, the native will have many sons and wealth, be a pater familias, be honourable, be attached to his spouse and be famous in the world.
51. If 5th Lord is in 3rd, the native will be attached to his co-born, be a tale bearer and a miser and be always interested in his own work.
52. If 5th Lord is in 4th House, the native will be happy, endowed with maternal happiness, wealth and intelligence and be a king, or a minister, or a preceptor.
53. If 5th Lord is in 5th House, the native will have progeny, if related to a benefic; there will be no issues, if malefic is related to 5th Lord, placed in 5th House. 5th Lord in 5th House will, however, make one virtuous and dear to friends.
54. If 5th Lord is in 6th House, the native will obtain such sons, who will be equal to his enemies, or will lose them, or will acquire an adopted, or purchased son.
55. If 5th Lord is in 7th House, the native will be honourable, very religious, endowed with progenic happiness and be helpful to others.
56. If 5th Lord is in 8th House, the native will not have much progenic happiness, be troubled by cough and pulmonary disorders, be given to anger and be devoid of happiness.
57. If 5th Lord is in 9th House, the native will be a prince, or equal to him, will author treatises, be famous and will shine in his race.
58. If 5th Lord is in 10th House, the native will enjoy a Raja Yoga and various pleasures and be very famous.
59. If 5th Lord is in 11th House, the native will be learned, dear to people, be an author of treatises, be very skilful and be endowed with many sons and wealth.
60. If 5th Lord is in 12th House, the native will be bereft of happiness from his own sons, will have an adopted, or purchased son.
61. Effects of 6th Lord in Various Houses (up to Sloka 72).  
If 6th Lord is in 1st House, the native will be sickly, famous, inimical to his own men, rich, honourable, adventurous and virtuous.
62. If 6th Lord is in 2nd House, the native will be adventurous, famous among his people, will live in alien countries, be happy, be a skilful speaker and be always interested in his own work.

63. If 6th Lord is in 3rd House, the native will be given to anger, be bereft of courage, inimical to all of his co-born and will have disobedient servants.
64. If 6th Lord is in 4th House, the native will be devoid maternal happiness, be intelligent, be a tale bearer, be jealous, evil-minded and very rich.
65. If 6th Lord is in 5th House, the native will have fluctuating finances. He will incur enmity with his sons and friends. He will be happy, selfish and kind.
66. If 6th Lord is in 6th House, the native will have enmity with the group of his kinsmen, but be friendly to others and will enjoy mediocre happiness in matters, like wealth.
67. If 6th Lord is in 7th House, the native will be deprived of happiness through wedlock. He will be famous, virtuous, honourable, adventurous and wealthy.
68. If 6th Lord is in 8th House, the native will be sickly, inimical, will desire others wealth, be interested in others wives and be impure.
69. If 6th Lord is in 9th House, the native will trade in wood and stones (Pashan also means poison) and will have fluctuating professional fortunes.
70. If 6th Lord is in 10th House, the native will be well known among his men, will not be respectfully disposed to his father and will be happy in foreign countries. He will be a gifted speaker.
71. If 6th Lord is in 11th House, the native will gain wealth through his enemies, be virtuous, adventurous and will be somewhat bereft of progenic happiness.
72. If 6th Lord is in 12th House, the native will always spend on vices, be hostile to learned people and will torture living beings.
73. Effects of 7th Lord in Various Houses (up to Sloka 84).
- If 7th Lord is in 1st House, the native will go to others wives, be wicked, skilful, devoid of courage and afflicted by windy diseases.
74. If 7th Lord is in 2nd House, the native will have many wives, will gain wealth through his wife and be procrastinating in nature.
75. If 7th Lord is in 3rd House, the native will face loss of children and sometimes with great difficulty there will exist a living son. There is also the possibility of birth of a daughter.
76. If 7th Lord is in 4th House, the wife of the native will not be under his control. He will be fond of truth, intelligent and religious. He will suffer from dental diseases.
77. If 7th Lord is in 5th House, the native will be honourable, endowed with all (i.e. seven principal) virtues, always delighted and endowed with all kinds of wealth.
78. If 7th Lord is in 6th House, the native will beget a sickly wife and he will be inimical to her. He will be given to anger and will be devoid of happiness.
79. If 7th Lord is in 7th House, the native will be endowed with happiness through wife, be courageous, skilful and intelligent, but only afflicted by windy diseases.
80. If 7th Lord is in 8th House, the native will be deprived of maternal happiness. His wife will be troubled by diseases, be devoid of good disposition and will not obey the native.
81. If 7th Lord is in 9th House, the native will have union with many women, be well disposed to his own wife and will have many undertakings.
82. If 7th Lord is in 10th House, the native will beget a disobedient wife, will be religious and endowed with wealth, sons etc.
83. If 7th Lord is in 11th House, the native will gain wealth through his wife, be endowed with less happiness from sons etc. and will have daughters.
84. If 7th Lord is in 12th House, the native will incur penury, be a miser and his livelihood will be related to clothes. His wife will be a spendthrift.
85. Effects of 8th Lord in Various Houses (up to Sloka 96).

If 8th Lord is in 1st House, the native will be devoid of physical felicity and will suffer from wounds. He will be hostile to gods and Brahmins.

86. If 8th Lord is in 2nd House, the native will be devoid of bodily vigor, will enjoy a little wealth and will not regain lost wealth.

87. If 8th Lord is in 3rd House, the native will be devoid of fraternal happiness, be indolent and devoid of servants and strength.

88. If 8th Lord is in 4th House, the child will be deprived of its mother. He will be devoid of a house, lands and happiness and will doubtlessly betray his friends.

89. If 8th Lord is in 5th House, the native will be dull witted, will have limited number of children, be long-lived and wealthy.

90. If 8th Lord is in 6th House, the native will win over his enemies, be afflicted by diseases and during childhood will incur danger through snakes and water.

91. If 8th Lord is in 7th House, the native will have two wives. If 8th Lord is conjunct with a malefic in 7th House, there will surely be downfall in his business.

92. If 8th Lord is in 8th House, the native will be long-lived. If the said Planet is weak, being in 8th House, the longevity will be medium, while the native will be a thief, be blameworthy and will blame others as well.

93. If 8th Lord is in 9th House, the native will betray his religion, be a heterodox, will beget a wicked wife and will steal others wealth.

94. If 8th Lord is in 10th House, the native will be devoid of paternal bliss, be a talebearer and be bereft of livelihood. If there is a Aspect in the process from a benefic, then these evils will not mature.

95. If 8th Lord along with a malefic is in 11th House, the native will be devoid of wealth and will be miserable in boyhood, but happy later on. Should 8th Lord be conjunct with a benefic and be in 11th House, the native will be long-lived.

96. If 8th Lord is in 12th House, the native will spend on evil deeds and will incur a short life. More so, if there be additionally a malefic in the said House.

97. Effects of 9th Lord in Various Houses (up to Sloka 108).

If 9th Lord is in Lagna, the native will be fortunate, will be honoured by the king, be virtuous, charming, learned and honoured by the public.

98. If 9th Lord is in 2nd House, the native will be a scholar, be dear to all, wealthy, sensuous and endowed with happiness from wife, sons etc.

99. If 9th Lord is in 3rd House, the native will be endowed with fraternal bliss, be wealthy, virtuous and charming.

100. If 9th Lord is in 4th House, the native will enjoy houses, conveyances and happiness, will have all kinds of wealth and be devoted to his mother.

101. If 9th Lord is in 5th House, the native will be endowed with sons and prosperity, devoted to elders, bold, ch6thtable and learned.

102. If 9th Lord is in 6th House, the native will enjoy meager prosperity, be devoid of happiness from maternal relatives and be always troubled by enemies.

103. O Brahmin, If 9th Lord is in 7th House, the native beget happiness after marriage, be virtuous and famous.

104. If 9th Lord is in 8th House, the native will not be prosperous and will not enjoy happiness from his elder brother.

105. If 9th Lord is in 9th House, the native will be endowed with abundant fortunes, virtues and beauty and will enjoy much happiness from co-born.

106. If 9th Lord is in 10th House, the native will be a king, or equal to him, or be a minister, or an Army chief, be virtuous and dear to all.

107. If 9ths Lord is in 11th House, the native will enjoy financial gains day by day, be devoted to elders, virtuous and meritorious in acts.
108. If 9ths Lord is in 12th House, the native will incur loss of fortunes, will always spend on auspicious acts and will become poor on account of entertaining guests.
109. Effects of 10ths Lord in Various Houses (up to Sloka 120).  
 If 10ths Lord is in 1st House, the native will be scholarly, famous, be a poet, will incur diseases in boyhood and be happy later on. His wealth will increase day by day.
- 110 If 10ths Lord is in 2nd House, the native will be wealthy, virtuous, honoured by the king, ch6thtable and will enjoy happiness from father and others.
111. If 10ths Lord is in 3rd House, the native will enjoy happiness from brothers and servants, be valorous, virtuous, eloquent and truthful.
112. If 10ths Lord is in 4th House, the native will be happy, be always interested in his mothers welfare, will Lord over conveyances, lands and houses, be virtuous and wealthy.
113. If 10ths Lord is in 5th House, the native will be endowed with all kinds of learning, he will be always delighted and he will be wealthy and endowed with sons.
114. If 10ths Lord is in 6th House, the native will be bereft of paternal bliss. Although he may be skilful, he will be bereft of wealth and be troubled by enemies.
115. If 10ths Lord is in 7th House, the native will be endowed with happiness through wife, be intelligent, virtuous, eloquent, truthful and religious.
116. If 10ths Lord is in 8th House, the native will be devoid of acts, long-lived and intent on blaming others.
117. If 10ths Lord is in 9th House, one born of royal scion will become a king, whereas an ordinary native will be equal to a king. This placement will confer wealth and progenic happiness etc.
118. If 10ths Lord is in 10th House, the native will be skilful in all jobs, be valorous, truthful and devoted to elders.
119. If 10ths Lord is in 11th House, the native will be endowed with wealth, happiness and sons. He will be virtuous, truthful and always delighted.
120. If 10ths Lord is in 12th House, the native will spend through royal abodes, will have fear from enemies and will be worried in spite of being skilful.
121. Effects of 11ths Lord in Various Houses (up to Sloka 132).  
 If 11ths Lord is in 1st House, the native will be genuine in disposition, be rich, happy, even-sighted, be a poet, be eloquent in speech and be always endowed with gains.
122. If 11ths Lord is in 2nd House, the native will be endowed with all kinds of wealth and all kinds of accomplishments, ch6thtable, religious and always happy.
123. If 11ths Lord is in 3rd House, the native will be skilful in all jobs, wealthy, endowed with fraternal bliss and may sometimes incur gout pains.
124. If 11ths Lord is in 4th House, the native will gain from maternal relatives, will undertake visits to shrines and will possess happiness of house and lands.
125. If 11ths Lord is in 5th House, the native will be happy, educated and virtuous. He will be religious and happy.
126. If 11ths Lord is in 6th House, the native will be afflicted by diseases, be cruel, living in foreign places and troubled by enemies.
127. If 11ths Lord is in 7th House, the native will always gain through his wifes relatives, be liberal, virtuous, sensuous and will remain at the command of his spouse.
128. If 11ths Lord is in 8th House, the native will incur reversals in his undertakings and will live long, while his wife will predecease him.

129. If 11th Lord is in 9th House, the native will be fortunate, skilful, truthful, honoured by the king and be affluent.

130. If 11th Lord is in 10th House, the native will be honoured by the king, be virtuous, attached to his religion, intelligent, truthful and will subdue his senses.

131. If 11th Lord is in 11th House, the native will gain in all his undertakings, while his learning and happiness will be on the increase day by day.

132. If 11th Lord is in 12th House, the native will always depend on good deeds, be sensuous, will have many wives and will befriend barbers.

133. Effects of 12th Lord in Various Houses (up to Sloka 144).

If 12th Lord is in 1st House, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning.

134. If 12th Lord is in 2nd House, the native will always spend on inauspicious deeds, be religious, will speak sweetly and will be endowed with virtues and happiness.

135. If 12th Lord is in 3rd House, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment.

136. If 12th Lord is in 4th House, the native will be devoid of maternal happiness and will day by day accrue losses with respect to lands, conveyances and houses.

137. If 12th Lord is in 5th House, the native will be bereft of sons and learning. He will spend, as well as visit shrines in order to beget a son.

138. If 12th Lord is in 6th House, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others wives.

(139) If 12th Lord is in 7th House, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

140. If 12th Lord is in 8th House, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.

141. If 12th Lord is in 9th House, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends.

142. If 12th Lord is in 10th House, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss.

143. If 12th Lord is in 11th House, the native will incur losses, be brought up by others and will sometimes gain through others.

144. If 12th Lord is in 12th House, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful.

145-148. Miscellaneous. O Brahmin, those are the effects of House Lords, which are to be deduced, considering their strengths and weaknesses. In the case of a Planet, owning two Houses, the results are to be deducted based on its two lordships. If contrary results are thus indicated, the results will be nullified, while results of v6th nature will come to pass. The Planet will yield full, half, or a quarter of the effects according to its strength being full, medium and negligible, respectively. Thus I have told you about the effects, due to House Lords in various Houses.

## **CH. 25. Effects of Non-Luminous Planets**

1. Thus I have explained the effects of the seven Planets, viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. Now I tell you about the effects of non-luminous Planets.

2. Effects of Dhum in Various Houses (up to Sloka 13). If Dhum is in Lagna, the native will be valiant, endowed with beautiful eyes, stupefied in disposition, unkind, wicked and highly short-tempered.

3. If Dhum is in 2nd House, the native will be sickly, wealthy, devoid of a limb, will incur humiliation at royal level, be dull witted and be a eunu**CH.**



4. Dhum is in 3rd House, the native will be intelligent, very bold, delighted, eloquent and be endowed with men and wealth.
5. If Dhum is in 4th House, the native will be grieved on account of being given up by his female, but will be learned in all Shastras.
6. If Dhum is in 5th House, the native will have limited progeny, be devoid of wealth, be great, will eat anything and be bereft of friends and Mantras.
7. If Dhum is in 6th House, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.
8. If Dhum is in 7th House, the native will be penniless, be ever sensuous, skilful in going to others females and be always devoid of brilliance.
9. If Dhum is in 8th House, the native will be bereft of courage, but be enthusiastic, be truthful, disagreeable, hardhearted and selfish.
10. If Dhum is in 9th House, the native will be endowed sons and fortunes, be rich, honourable, kind, religious and well disposed to his relatives.
11. If Dhum is in 10th House, the native will be endowed with sons and fortunes, be delighted, intelligent, happy and truthful.
12. If Dhum is in 11th House, the native will be endowed with wealth, grains and gold, be beautiful, will have knowledge of arts, be modest and be skilful in singing.
13. If Dhum is in 12th House, the native will be morally fallen, will indulge in sinful acts, be interested in others wives, addicted to vices, unkind and crafty.
14. Effects of Vyatipat in Various Houses (up to Sloka 25). If Vyatipat (also known in short, as Pat) is in 1st House, the native will be troubled by miseries, be cruel, will indulge in destructive acts, be foolish and will be disposed to his relatives.
15. If Vyatipat is in 2nd House, the native will be morally crooked, be bilious, will enjoy pleasures, be unkind, but grateful, be wicked and sinful.
16. If Vyatipat is in 3rd House, the native will be firm in disposition, be a warrior, be liberal, very rich, dear to the king and be head of an Army.
17. If Vyatipat is in 4th House, the native will be endowed with relatives etc., but not sons and fortunes.
18. If Vyatipat is in 5th House, the native will be poor, be charming in appearance, will have imBalaances of phlegm, bile and wind, be hard-hearted and shameless.
19. If Vyatipat is in 6th House, the native will destroy his enemies, be physically mighty, skilful in use of all kinds of weapons and in arts and be peaceful in disposition.
20. If Vyatipat is in 7th House, the native will be bereft of wealth, wife and sons, will subdue to females, be miserable, sensuous, shameless and friendly to others.
21. If Vyatipat is in 8th House, the native will have deformity of eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.
22. If Vyatipat is in 9th House, the native will have many kinds of business and many friends; he will be very learned, well disposed to his wife and he will be eloquent.
23. If Vyatipat is in 10th House, the native will be religious, peaceful, skilful in religious acts, very learned and far-sighted.
24. If Vyatipat is in 11th House, the native will be extremely opulent, be honourable, truthful, firm in policy, endowed with many horses and be interested in singing.
25. If Vyatipat is in 12th House, the native will be given to anger, associated with many activities, disabled, irreligious and hate his own relatives.
26. Effects of Paridhi (or Prithvesh) in Various Houses (up to Sloka 37). If P6thdhi is in 1st House, the native will be learned, truthful, peaceful, rich, endowed with sons, pure, ch6thtable and dear to elders.

27. If Parithdhi is in 2nd House, the native will be wealthy, charming, will enjoy pleasures, be happy, very religious and be a Lord.
28. If Parithdhi is in 3rd House, the native will be fond of his wife, be very charming, pious, well disposed to his men, be a servant and be respectful of his elders.
29. If Parithdhi is in 4th House, the native will be wonder-struck, helpful to enemies as well, kind, endowed with everything and be skilful in singing.
30. If Parithdhi is in 5th House, the native will be affluent, virtuous, splendorous, affectionate, religious and dear to his wife.
31. If Parithdhi is in 6th House, the native will be famous and wealthy, be endowed with sons and pleasures, be helpful to all and will conquer his enemies.
32. If Parithdhi is in 7th House, the native will have limited number of children, be devoid of happiness, be of mediocre intelligence, very hard-headed and will have a sickly wife.
33. If Parithdhi is in 8th House, the native will be spiritually disposed, peaceful, strong-bodied, firm in decision, religious and gentle.
34. If Parithdhi is in 9th House, the native will be endowed with sons, be happy, brilliant, very affluent, be devoid of excessive passion, be honourable and be happy with even a iota.
35. If Parithdhi is in 10th House, the native will be versed in arts, will enjoy pleasures, be strong-bodied and be learned in all Shastras.
6. If Parithdhi is in 11th House, the native will enjoy pleasures through women, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire.
37. If Parithdhi is in 12th House, the native will always be a spendthrift, be miserable, firm and will dishonour elders.
38. Effects of Chap (Indr dhanus, or Kodanda, up to Sloka 49). If Chap is in 1st House, the native will be endowed with wealth, grains and gold, be grateful, agreeable and devoid of all actions.
39. If Chap is in 2nd House, the native will speak affably, be very rich, modest, learned, charming and religious.
40. If Chap is in 3rd House, the native will be a miser, be versed in many arts, will indulge in thieving, be devoid of some limb and be unfriendly.
41. If Chap is in 4th House, the native will be happy, endowed with quadrupeds, wealth, grains etc., be honoured by the king and be devoid of sickness.
42. If Chap is in 5th House, the native will be splendorous, far-sighted, pious, affable and will acquire prosperity in all his undertakings.
43. If Chap is in 6th House, the native will destroy his enemies, be happy, affectionate, pure and will achieve plentifulness in all his undertakings.
44. If Chap is in 7th House, the native will be wealthy, endowed with all virtues, learned in Shastras, religious and agreeable.
45. If Chap is in 8th House, the native will be interested in others [213] jobs, be cruel, interested in others wives and have a defective limb.
46. If Chap is in 9th House, the native will perform penance, will take to religious observations, be highly learned and be famous among men.
47. If Chap is in 10th House, the native will be endowed with many sons, abundant wealth, cows, buffaloes etc. and will be famous among men.
48. If Chap is in 11th House, the native will gain many treasures, will be free from diseases, very fiery in disposition, affectionate to his wife and will have knowledge of Mantras and weapons.
49. If Chap is in 12th House, the native will be wicked, very honourable, evil in disposition, shameless, will go to others females and be ever poor.

50. Effects of Dhvaj (Sikhi, or UpaKetu) in Various Houses (up to Sloka 61). If Dhvaj is in 1st House, the native will be skilful in all branches of learning, be happy, efficient in speech, agreeable and be very affectionate.

51. If Dhvaj is in 2nd House, the native will be a good and affable speaker, be splendid, will write poetry, be scholarly, honourable, modest and endowed with conveyances.

52. If Dhvaj is in 3rd House, the native will be miserly, cruel acts, thin-bodied, poor and will incur severe diseases.

53. If Dhvaj is in 4th House, the native will be charming, very virtuous, gentle, interested in Vedic Knowledge and be always happy.

54. If Dhvaj is in 5th House, the native will be happy, will enjoy pleasures, be versed in arts, skilled in expedients, intelligent, eloquent and will respect elders.

55. If Dhvaj is in 6th House, the native will be ominous for material relatives, will win over his enemies, be endowed with many relatives, valiant, splendid and skilful.

56. If Dhvaj is in 7th House, the native will be interested in gambling, be sensuous, will enjoy pleasures and will befriend prostitutes.

57. If Dhvaj is in 8th House, the native will be interested in base acts, be sinful, shameless, will blame others, will lack in material happiness and will take others side.

58. If Dhvaj is in 9th House, the native will wear badges, be delighted, helpfully disposed to all and he will be skilled in religious deeds.

59. O Brahmin, if Dhvaj is in 10th House, the native will be endowed with happiness and fortunes, be fond of females, be chaste and will befriend Brahmins.

60. If Dhvaj is in 11th House, the native will ever acquire gains, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites.

61. If Dhvaj is in 12th House, the native will be interested in sinful acts, be valiant, untrustworthy, unkind, interested in others females and be short-tempered.

62. Effects of Gulika in Various Houses (up to Sloka 73). If Gulika is in 1st House, the native will be afflicted by diseases, be lustful, sinful, crafty, wicked and very miserable.

63. If Gulika is in 2nd House, the native will be unsightly in appearance, miserable, mean, given to vices, shameless and penniless.

64. If Gulika is in 3rd House, the native will be charming in appearance, will head a village, be fond of virtuous men and be honoured by the king.

65. If Gulika is in 4th House, the native will be sickly, devoid of happiness, sinful and afflicted due to windy and billious excesses.

66. If Gulika is in 5th House, the native will not be praise-worthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox.

67. If Gulika is in 6th House, the native will be devoid of enemies, be strong-bodied, splendid, liked by his wife, enthusiastic, very friendly and helpful in disposition.

68. If Gulika is in 7th House, the native will subdue to his spouse, be sinful, will go to others females, be emaciated, devoid of friendship and will live on his wives wealth.

69. If Gulika is in 8th House, the native will be troubled by hunger, be miserable, cruel, very much short-tempered, very unkind, poor and bereft of good qualities.

70. If Gulika is in 9th House, the native will undergo many ordeals, be emaciated, will perform evil acts, be very unkind, sluggish and be a talebearer.

71. If Gulika is in 10th House, the native will be endowed with sons, be happy, will enjoy many things, be fond of worshipping gods and fire and will practice meditation and religion.

72. If Gulika is in 11th House, the native will enjoy women of class, be a leader of men, be helpful to his relatives, be short stature and be an emperor.

73. If Gulika is in 12th House, the native will indulge in base deeds, be sinful, defective-limbed, unfortunate, indolent and will join mean people.
74. Effects of Pranapads Position with reference to Lagna and in Various Houses (up to Sloka 85). If Pranapad is in 1st House, the native will be weak, sickly, dumb, lunatic, dull witted, defective-limbed, miserable and emaciated.
75. If Pranapad is in 2nd House, the native will be endowed with abundant grains, abundant wealth, abundant attendants, abundant children and be fortunate.
76. If Pranapad is in 3rd House, the native will be injurious (or mischievous), proud, hard-hearted, very dirty and be devoid of respect for elders.
77. If Pranapad is in 4th House, the native will be happy, friendly, attached to females and elders, soft and truthful.
78. If Pranapad is in 5th House, the native will be happy, will do good acts, be kind and very affectionate.
79. If Pranapad is in 6th House, the native will be subdued by his relatives and enemies, be sharp, will have defective digestive fire, be wicked, sickly, affluent and short-lived.
80. If Pranapad is in 7th House, the native will be green-eyed, ever libidinous, fierce in appearance, be not worth respect and be ill-disposed.
81. If Pranapad is in 8th House, the native will be afflicted by diseases, be troubled and will incur misery on account of the king, relatives, servants and sons.
82. If Pranapad is in 9th House, the native will be endowed with sons, be very rich, fortunate, charming, will serve others and be not wicked, but be skilful.
83. If Pranapad is in 10th House, the native will be heroic, intelligent, skilful, be an expert in carrying out royal orders and will worship gods.
84. If Pranapad is in 11th House, the native will be famous, virtuous, learned, wealthy, fair-complexioned and attached to mother.
85. If Pranapad is in 12th House, the native will be mean, wicked, defective-limbed, will hate Brahmins and relatives and suffer from eye diseases, or be one-eyed.
- 86-87. O Brahmin, these are the effects for Dhum etc. Before declring these results, the effects of Sun and other Planets should be wisely conceived by their positions, relations and Aspects apart from their strength, or weakness.

## **CH. 26. Evaluation of Aspects of Planets**

1. O Glorious, it is said, that Aspects (of Planets) and their strengths are to be known in deciding the effects. How many kinds are these? Please clarify doubts.
- 2-5. Aspects of the Planets. O Brahmin, I have earlier stated Aspects, based on Rāsis. The other kind is between Planets, which I detail below. 3rd and 10th, 5th and 9th, 4th and 8th and lastly 7th. On these places the Aspects increase gradually in slabs of quarters, i.e. ¼, ½, ¾ and full. The effects will also be proportionate. All Planets give a Aspect to the 7th fully. Saturn, Jupiter and Mars have special Aspects, respectively, on the 3rd and the 10th, the 5th and the 9th and the 4th and the 8th. The ancient preceptors have explained these, which ordinary. By subtle mathematical calculations these Aspects will have to be clearly understood, as under.
- 6-8. Evaluation of the Aspects of the Planets. Deduct the longitude of the Planet (or House), that receives a Aspect, from that of the Planet, which gives the Aspect. If the sum exceeds six Rāsis, deduct the sum again from 10 Rāsis. Convert the latter sum into degrees and divide by two. The resultant product is Aspect Kona (or aspectual angle). If the difference is in excess of 5 Rāsis, ignore the Rāsis and multiply the degrees etc. by 2, which is the value of the Aspect. If the difference is in excess of 4 Rāsis, deduct it from 5 Rāsis, and the resultant degrees etc. become the Aspect value. If the difference is in excess of 3 Rāsis, deduct it from 4 Rāsis and (increase 30 by)

halve the product to get the Aspect value. If the difference is above 2 Rāśis, ignore the Rāśis and add 15 to the degrees etc. to get the Aspect value. If it is in excess of one Rāśi, ignore the Rāśis and divide the degrees by 2 to get the Aspect value.

9-10. Special consideration for Saturn's Aspects. O Brahmin, if Saturn is the Planet, that gives a Aspect, find out the difference between him and the Planet, that receives the Aspect; if the sum is above 1 Rāśi, multiply the degrees etc. by 2 to get the Aspect value. If the sum is above nine Rāśis, the degrees to elapse be doubled to get the Aspect value. If the sum is above 2 Rāśis, the degrees etc. be halved and deducted from 60. If the sum exceeds 8 Rāśis, add to the degrees etc. a figure of 30 to get the Aspect value. In other cases, the sums be processed, as explained earlier.

11. Special consideration for Mars's Aspects. Deduct the longitude of Mars from that of the Planet, that receives the Aspect. If the sum is 3 Rāśis & c, or 7 Rāśis & c, the degrees etc. be reduced from 60. If it is above 2 Rāśis, the degrees etc. be increased by half of it and superadd 15. If the sum is 6 Rāśis, one Rup is the value.

12. Special consideration for Jupiter's Aspects. Deduct the longitude of Jupiter from that of the Planet, that receives the Aspect from Jupiter. If the resultant sum is 3 Rāśis & c, or 7 Rāśis & c, halve the degrees etc. and increase it by 15. If the sum is 4 Rāśis & c, or 8 Rāśis & c, the degrees etc. be subtracted from 60. This will be the Aspect value. The sum, being in conformity with others than these, be treated, as stated earlier.

## CH. 27. Evaluation Of Strengths

Shad Bala consists of the following: Sthan Bala (positional), Dig Bala (directional), Kaal Bala (Temporal), inclusive of Ayan Bala (equinoctial), Chesht Bala (motional), Naisargika Bala (natural), Drik Bala (aspectual). These strengths are computed for the seven Planets from Sun to Saturn. The nodes are not considered.

Sthan Bala comprises of the following considerations: Uchch Bala (exaltation), Sapt Vargaaj Bala (strength accruing out of positions in Rāśi, Hora, Dreshkan, Saptāñś, Navāmśa, Dvadashāñś and Trimshāñś), OjhayugmaRāśiāñś Bala (acquired by placement in odd, or even Rāśi and in odd, or even Navāmśa), Kendradi Bala (due to placement in Kon, or Panaphara, or Apoklima House), Dreshkan Bala (due to placement in first, second, or third decanate of a Rāśi).

Kaal Bala comprises of the following subdivisions: Nathonnata Bala (diurnal and nocturnal), Paksh Bala (fortnight), Tribhag Bala (due to day/night being made in 3 parts), Varsh, Maas, Dina and Hora Bala (Varsh - astrological year, Maas - month, Dina - weekday and Hora - planetary hour), Ayan Bala (equinoctial), Yudhdh Bala (due to partaking in war between Planets).

1-1. Sthan Bala (up to Sloka 6). Firstly Uchch Bala. Now about the strengths by classes positional, temporal etc. Deduct from the longitude of the Planet its (deep) debilitation point. If the sum is less than 6 Rāśis, consider it, as it is; if it exceeds 6 Rāśis, deduct the same from 12 Rāśis. The sum so got be converted into degrees etc. and divided by 3, which is the Planets Uchch Bala in Virupas.

2-4. Sapt Vargaaj Bala. If a Planet is in its Moolatrikona Rāśi, it gets 45 Virupas, in Svasth Rāśi 30 Virupas, in Pramudit Rāśi 20 Virupas, in Shant Rāśi 15 Virupas, in Din Rāśi 10 Virupas, in Dukhita Rāśi 4 Virupas and in Khal Rāśi 2 Virupas. Similarly these values occur for the other 6 divisional occupations, viz. Hora, Dreshkan, Saptāñś, Navāmśa, Dvadashāñś and Trimshāñś. When all these are added together the Planets Sapt Vargaaj Bala emerges.

4. OjhayugmaRāśiāñś Bala. Each of Venus and Moon in even Rāśis and others in odd Rāśis acquire a quarter of Rupa. These are applicable to such Navāmśaas also.

5. Kendradi Bala. A Planet in a Kon gets full strength, while one in Panaphara House gets half and the one in Apoklima House gets a quarter, as Kendradi Bala.



6. Dreshkan Bala. Male, female and hermaphrodite Planets, respectively, get a quarter Rupa according to placements in the first, second and third decanates.

7-7. Dig Bala. Deduct 4th House (Nadir) from the longitudes of Sun and Mars, 7th House from that of Jupiter and Mercury, 10th House from that of Venus and Moon and lastly Lagna from that of Saturn. If the sum is above 180 degrees, deduct the sum from 360. The sum arrived in either way be divided by 3, which will be Dig Bala of the Planet.

8-9. Kaala Bala (up to Sloka 17). Firstly Nathonnata Bala. Find out the difference between midnight and the apparent birth time, which is called Unnata. Deduct Unnata from 30 Ghatis to obtain Nata. Double the Nata in Ghatis, which will indicate identical Nata Bala for Moon, Mars and Saturn. Deduct the Nata from 60 to know the Unnata Bala of Sun, Jupiter and Venus. Mercury, irrespective of day and night, gets full Nathonnata Bala.

10-11. Paksh Bala. Deduct from Moon's longitude that of Sun. If the sum exceeds 6 Rāśis, deduct the same from 12. The product so obtained be converted into degrees etc. and divided by 3, which will indicate the Paksh Bala of each of the benefic Planets. The Paksh Bala of benefic should be deducted from 60, which will go to each malefic, as Paksh Bala. 12. Tribagh Bala. One Rupa is obtained by Mercury in the first 1/3 part of day time, by Sun in the second 1/3 part of the day and by Saturn in the last 1/3 part of the day. Similarly Moon, Venus and Mars get full Bala in the first, second and last 1/3 parts of the night. Jupiter gets this Bala at all times.

13. Varsh-Maas-Dina-Hora Bala. 15, 30, 45 and 60 Virupas are in order given to Varsh Lord, Maas Lord, Dina Lord and Hora Lord. Naisargika Bala has already been explained.

The Varsh Lord is the Lord of the day, on which the astrological year of birth starts. To calculate this we first need the number of days, past from the beginning of Creation, the Ahargan. According to late Rev. Ebenezer Burgess, who translated Sun Sid2ndta in English, as on January 1, 1860, the number of days, past from the beginning of Creation are 714,404,108,573. Divide the number of days, past from the day of Creation till the day of birth, by 60. Reject remainder and multiply the quotient by 3. Increase the post-multiplied product by 1 and divide by 7. The remainder will indicate the week day, on which the astrological year, giving birth to the native, opened. Remainder 1 indicates Sunday, 2 Monday and so on.

Maasa Lord. Divide the same Ahargan by 30 and the quotient indicates months, passed from Creation to birth. The completed months be multiplied by 2 and increased by 1. The latter sum should be divided by 7 and the remainder indicates, on which day the birth month began. Continuing with the same case, we divide 65295 by 30. Quotient is 2176. This sum multiplied by 2 and increased by 1 denotes 4353. Dividing 4353 by 7, we get a remainder of 6, denoting Friday. That is, the month of birth began on Friday and the Maas Bala goes to Venus, the Lord of Friday. Dina Lord. Though the week day of birth can be known from ephemeris, or perpetual calendars, we better adopt the method prescribed, which will confirm, if the Ahargan followed is correct. The number of days, as arrived above, indicating Ahargan, be divided by 7 and the remainder will indicate the week day of birth.

Hora Bala. Hora means planetary hour. Each day from sunrise to sunrise is divided into 24 equal parts of one hour. These Horas are ruled by the 7 Planets from Sun to Saturn. The first Hora of the day is ruled by the Lord of the week day. The 2nd one is ruled by the Lord of the 6th week day, counted from the first ruler. The 3rd Hora is ruled by the Lord of the 6th week day, counted from the 2nd Hora Lord. Similarly it proceeds in the same manner, till the first Hora of the next day is taken over by the Lord of that day himself. Whichever Planet rules the birth Hora, gets the Hora Bala. Horas are to be calculated for mean local time and not standard time of births.

14. Naisargika Bala. Divide one Rupa by 7 and multiply the resultant product by 1 to 7 separately, which will indicate the Naisargika Bala, due to Saturn, Mars, Mercury, Jupiter, Venus, Moon and Sun, respectively.

15-17. Ayan Bala. 45, 33 and 12 are the Khandas for calculating Ayan Bala. Add Ayanāñś to the Planet and find out the Bhuja (distance from the nearest equinox). Add the figure, corresponding to the Rāśi (of the Bhuja) to the Bhuja. The degrees etc. of the Bhuja should be multiplied by the figure, corresponding to the highest of the left out Khandas and divided by 30. Add the resultant product to the sum, obtained earlier. Convert this to Rāśi, degrees, minutes and seconds. If Moon and Saturn are in Libra, or ahead, add to this 3 Rāśis and, if in Aries to Virgo, reduce from this 3 Rāśis. Similarly it is reverse for Sun, Mars, Venus and Jupiter. For Mercury 3 Rāśis are always additive. The resultant sum in Rāśi, degrees and minutes be divided by 3 to get the Ayan Bala in Rupas.

Notes by Santanam. Ayan Bala can be found out on the following simple formula:  $\text{Ayan Bala} = 60 \times (23-27 + \text{Kranti}) / (46-54) = (23-27 \pm \text{Kranti}) \times 1.2793$ . The following points have to be remembered in respect of Krantis. When Moon, or Saturn have southern Kranti, or, when Sun, Mars, Jupiter, or Venus have northern Kranti, take plus. In a contrary situation in respect of these 6 Planets, take minus. As far as Mercury is concerned, it is always plus. Krantis (or declinations) can be ascertained from a standard modern ephemeris.

Sun's Ayan Bala is again multiplied by 2 whereas for others the product arrived in Virupas is considered, as it is. 18. Motional Strength for Sun and Moon. Sun's Chesht Bala will correspond to his Ayan Bala. Moon's Paksh Bala will itself be her Chesht Bala. 19. Drik Bala. Reduce one fourth of the Aspect Pinda, if a Planet receives malefic Aspects and add a fourth, if it receives a Aspect from a benefic. Super add the entire Aspect of Mercury and Jupiter to get the net strength of a Planet.

20. War Between Planets (graha yuddha). Should there be a war between the starry Planets, the difference between the Shad Balaas of the two should be added to the victors Shad Bala and deducted from the Shad Bala of the vanquished.

21-23. Motions of Planets (Mars to Saturn). Eight kinds of motions are attributed to Planets. These are Vagr (retrogression), Anuvagr (entering the previous Rāśi in retrograde motion), Vikala (devoid of motion), Mand (somewhat slower motion than usual), Mandatar (slower than the previous), Sama (somewhat increasing in motion), Char (faster than Sama) and Atichar (entering next Rāśi in accelerated motion). The strengths, allotted due to such 8 motions are 60, 30, 15, 30, 15, 7.5, 45 and 30. 24-25. Motional Strength for Mars etc. Add together the mean and true longitudes of a Planet and divide the one by two. Reduce this sum from the Seeghroch (or apogee) of the Planet. The resultant product will indicate the Cheshta Kendra (or Seeghra Kendra) of the Planet from 12 Rāśis. The Rāśi, degrees and minutes so arrived should be converted into degrees, minutes etc. and divided by 3, which will denote the motional strength of the Planet. Thus there are six sources of strength, called Sthan Bala, Dig Bala, Kaal Bala, Drik Bala, Chesht Bala and Naisargika Bala.

26-29. House Balaas. Thus I explained about the strengths of the Planets. Deduct 7th House from the House, if the House happens to be in Virgo, Gemini, Libra, Aquarius, or the first half of Sagittarius. If Aries, Taurus, Leo, or first half of Capricorn, or the second half of Sagittarius happen to be the House, deduct 4th House from it. Should the House be in Cancer, or in Scorpio, deduct from it Lagna. Deduct 10th House from the House, happening to fall in Capricorn second half, or Pisces. Convert the product so obtained into degrees etc. and divide by 3 to get House Bala. If the Balaance in the process of deducting Nadir, Meridian, Lagna, or 7th exceeds 6 Rāśis, deduct it again from 12 Rāśis, before converting into degrees and dividing by 3. The product after division should be increased by one fourth, if the House in question receives a benefic Aspect. If the House receives a malefic Aspect, one fourth should be reduced. If Jupiter, or Mercury give a Aspect to a House, add that Planets Drik Bala also. And then superadd the strength, acquired by the Lord of that House. This will be the net House Bala.

30-31. Special Rules. The Houses, occupied by Jupiter and Mercury will each get an addition of 1 Rupa, while each of the Houses, occupied by Saturn, Mars and Sun, suffer 1 Rupa reduction. 15 Virupas will have to be added to the Houses, falling in Seershodaya Rāsis, if birth happens to be in day time, to the Houses, falling in Dual Rāsis, if birth happens to be in twilight and to the Houses, falling in Prishtodaya Rāsis, if birth be in night time.

32-33. Shad Bala Requirements. 390, 360, 300, 420, 390, 330 and 300 Virupas are the Shad Bala Pindas, needed for Sun etc. to be considered strong. If the strength exceeds the above-mentioned values, the Planet is deemed to be very strong. If a Planet has the required Shad Bala, it will prove favourable to the native by virtue of its strength. However, Saturn's extreme strength will give long life as well as miseries. 34-36. Jupiter, Mercury and Sun are strong, if each of their Sthan Bala, Dig Bala, Kaal Bala, Chesht Bala and Ayan Bala are, respectively, 165, 35, 50, 112 and 30 Virupas. The same required for Moon and Venus are 133, 50, 30, 100 and 40. For Mars and Saturn these are 96, 30, 40, 67 and 20.

37-38. House Effects. O Brahmin, thus the various sources of strengths be gathered together and effects declared. Whatever Yogas, or effects have been stated with respect to a House, will come to pass through the strongest Planet.

39-40. Eligibility of Issue Fruitful Predictions. O Maitreya, the words of one, who has achieved skill in mathematics, one, who has put in industrious efforts in the branch of grammar, one, who has knowledge of justice, one, who is intelligent, one, who has knowledge of geography, space and time, one, who has conquered his senses, one, who is skilfully logical (in estimation) and one, who is favourable to Jyotishya, will doubtless be truthful.

#### **CH. 28. Isht and Kasht Balaas**

1. Now I narrate the benefic and malefic tendencies of the Planets, based on which the Dasha effects can be decided.

2. Exaltation Rays. Deduct the Planets debilitation point from its actual position. If the sum exceeds 6 Rāsis, deduct from 12 Rāsis. The said sum should then be increased by 1 Rāsi. The degrees etc. be multiplied by 2, which, when considered along with Rāsis, will indicate the Uchch Rasmi of the Planet.

3-4. Chesht Rasmi. Chesht Rasmis are to be calculated from Chesht Kendr similar to Uchch Rasmi computations. The Chesht Kendras of Planets from Marsto Saturn have already been explained. Add 3 Rāsis to Sayana Sun (i.e. with Ayanāñś), which will be the Chesht Kendr for Sun. The sidereal longitude of Sun should be deducted from Moon to get Moon's Chesht Kendr. If the Chesht Kendr (for any Planet) is in excess of 6 Rāsis, deduct it from 12 Rāsis. Add 1 Rāsi and multiply the degrees etc. by 2, which will indicate the Chesht Rasmi of the Planet. 5. Benefic and Malefic Rays. Add the Uchch Rasmis and Chesht Rasmis together and divide by two. The result will be auspicious rays (Subh Rasmis). Deduct from 8 the Subh Rasmis to obtain inauspicious rays (Asubh Rasmis).

6. Isht and Kasht Tendencies. Reduce 1 from each of Chesht Rasmi and Uchch Rasmi. Then multiply the products by 10 and add together. Half of the sum will represent the Isht Phala (benefic tendency) of the Planet. Reduce Isht Phala from 60 to obtain the Planets Kasht Phala (malefic tendency).

7-9. Isht and Kasht and Sapt Varga Phal. 60, 45, 30, 22, 15, 8, 4, 2 and 0 are the Subhankas (Subha Griha Pankthis, benefic points), due to a Planets placement, respectively, in exaltation, Moolatrikona, own, great friends, friends, neutral, enemy, great enemy and debilitation Rāsi. If Subhanka is deducted from 60, Asubhanka (Asubh Pankthi, inauspicious points) will emerge. O Brahmin, in other Vargas these are halved.

10. A Planet is considered auspicious in the first five of the said places. In the sixth place it is neutral, i.e. neither good nor bad. And in the other three places it is inauspicious.

11-12. Nature of Effects, due to Dig Bala etc. The directional strength of a Planet is itself representative of the effects, due to the direction; and Kaal Bala itself is indicative of effects, due to the day. Whatever quantum of Dig Bala etc. are obtained by a Planet, will be the extent of auspicious effects, acquirable on account of that strength. Deducting those figures from 60, the extent of inauspiciousness is known. If auspiciousness is more in the case of a Planets strength, the Dasha and Houses, related to that Planet will be auspicious. These are converse, if inauspiciousness is predominant.

13-14. Sapt Varga Phal and Isht and Kasht (Continued). The various strengths (i.e. the other 6 Vargas) be multiplied by the respective Planets Shad Bala Pinda, which will indicate the auspiciousness of the Varga concerned. Auspicious, or inauspicious aspect will be by multiplying the Subh, or Asubh Pankthi. Similarly auspicious, or inauspicious effects will be known by multiplying the auspicious, or inauspicious strength by the respective Pankthi.

15-20. Effects of a House. The strength of a House and its Lord have already been explained. The actual effects will be a combination of House strength and its Lords strength. If there is a benefic in the House add the same to the auspicious effects and deduct from inauspicious effects, which will denote the inauspicious effects. If a malefic is in the House, reverse the process, i.e. add inauspicious effects and deduct auspicious effects. Similarly Aspects and Balaas. If a Planet is exalted, or with such a dignity, add auspicious effects and reduce inauspicious effects. For debilitation etc. it is converse. In Ashtak Varga add Bindus (auspicious points) and deduct Karanas (inauspicious points). If a House extends to two Rāsis, the rectification will be done, as per both the Lords. In that case, whichever Rāsi has more Bindus, that Rāsi will yield more favourable results, concerning that House. If both the Rāsis have more auspicious Bindus, take the average. Thus the auspicious and inauspicious effects of a House be understood.

## **CH. 29. House Padas**

1-3. Method of House Calculation. O Brahmin, I shall now tell you about the Padas (Arudhas) for Houses and Planets as well, as laid down by the earlier Mahārśis. The Pad of Lagna will correspond to the Rāsi, arrived at by counting so many Rāsis from Lagnas Lord, as he is away from 1st House. Similarly Padas for other Houses be known through their Lords. The word Pad exclusively denotes the Pad for Lagna. Names of the 12 Arudhas are Lagna Pad - Arudh of 1st House, 2nd of 2nd, Vikram (Bhratru) of 3rd, Matru (Sukh) of 4th, Mantra (5th) of 5th, Rog (Satru) of 6th, Dar (Kalatr) of 7th, Maran of 8th, Pitru of 9th House, 10th of 10th, 11th of 11th, 12th of 12th.

4-5. Special Exceptions. The same House, or the 7th from it does not become its Pad. When the Pad falls in the same House, the 10th there from be treated, as its Pad. Similarly, when the 7th becomes the Pad of a House, the 4th from the original House in question be treated, as its Pad. If the ruler of a House be in the 4th from the House, then the very House occupied be noted, as the Pad.

6-7. Padas for Planets. Note the position of a Planet and see how many Rāsis away is its own Rāsi with reference to its position. Count so many Rāsis from the said own Rāsi and the resultant Rāsi will become the Arudh of the Planet. If a Planet owns two Rāsis, or, if a Rāsi is owned by two Planets; consider the stronger and declare effects accordingly.

8-11. Pad and Finance (up to Sloka 15). O Brahmin, I now tell you of some effects of Planets, based on Pad. If the 11th from Lagna Pad is occupied, or receives a Aspect from a Planet the native will be happy and rich; wealth will come through various means, if a benefic is related, as above. A malefic will confer wealth through questionable means. If there be both a benefic and a

malefic, it will be through both means. If the Planet in question be in exaltation, or in own Rāśi etc., there will be plenty of gains and plenty of happiness.

12. O excellent of the Brahmins, if the 12th from Lagna Pad does not receive a Aspect, as the 11th from Lagna Pad receives a Aspect from a Planet, then the gains will be uninterrupted.

13-15. O Brahmin, the quantum of gains will correspond to the number of Planets in, or giving a Aspect to the 11th from Lagna Pad. If there is Argala for the said 11th, there will be more gains, while a benefic Argala will bring still more gains. If the said benefic, causing Argala is in his exaltation Rāśi, the gains will be still higher. If the said 11th receives a Aspect from a benefic from Lagna, the 9th etc., gains will increase in the ascending order. In all these cases, the 12th from Pad should simultaneously be free from malefic association. A benefic, placed in Lagna, giving a Aspect to the 11th from Arudh Lagna will be still beneficial. If the Aspect is from the 9th from Lagna, it will confer much more gains.

16-17. Pad and Financial Losses (up to Sloka 21). If the 12th from Lagna Pad receives a Aspect from, or is conjunct with both benefics and malefics, there will be abundant earnings, but plenty of expenses. The benefic will cause through fair means, malefic through unfair means and mixed Planets through both fair and unfair means.

18. If the 12th from Lagna Pad is conjunct Sun, Venus and Rahu, there will be loss of wealth through the king. Moon, giving a Aspect to (the said trio in the said House), will specifically cause more such losses.

19. If Mercury is in the 12th from Lagna Pad and is conjunct with, or receives a Aspect from a benefic, similarly there will be expenses through paternal relatives. A malefic so related to the said Mercury will cause loss of wealth through disputes.

20. O Brahmin, if Jupiter is in the 12th from Lagna Pad, receiving a Aspect from others, the expenses will be through taxes and on the person himself.

21. O Brahmin, if Saturn is in the 12th from Lagna Pad along with Mars and receives a Aspect from others, the expenses will be through ones co-born.

22. Gainful Sources. Whatever sources of expenses are indicated above with reference to the 12th from Lagna Pad, gains through similar sources will occur, if 11th House so features with reference to Lagna Pad.

23. The 7th House from Pad (up to Sloka 27). If Rahu, or Ketu is placed in the 7th from Lagna Pad, the native will be troubled by disorders of the stomach, or by fire.

24. Should there be Ketu in the 7th from Lagna Pad, receiving a Aspect from, or being conjunct with another malefic, the native will be adventurous, will have (prematurely) grey hair and a big male organ.

25. Should one, two, or all three of Jupiter, Venus and Moon be in the 7th from Lagna Pad, the native will be very wealthy.

26. Whether a benefic, or a malefic, if be exalted in the 7th from Lagna Pad, the native will be affluent and be famous.

27. O Brahmin, these Yogas, as narrated by me with reference to the 7th from Lagna Pad, should also be considered from the 2nd of Lagna Pad.

28. Anyone of Mercury, Jupiter and Venus being exalted in the 2nd from Lagna Pad and being with strength will make the subject riCH.

29. The Yogas so far stated by me with reference to Lagna Pad be similarly evaluated from Karakāñś as well.

30-37. General. If Mercury is in the 2nd from Arudh Lagna, the native will Lord over the whole country. Venus in the 2nd from Lagna Pad will make one a poet, or a speaker. If the Dar Pad falls in an angle, or in a trine, counted from Lagna Pad, or, if Lagna Pad and Dar Pad both have strong Planets, the native will be rich and be famous in his country. If the Dar Pad falls in the 6th/



8th/12th from Lagna Pad, then the native will be poor. If Lagna Pad and the 7th there from, or an angle, a trine, an Upachaya there from is occupied by a strong Planet, there will be happiness between the husband and wife. If Lagna Pad and Dar Pad are mutually in Kendras, or Konas, there will be amity between the couple. If these be in mutually 6th/8th/12th, doubtlessly mutual enmity will crop up. O Brahmin, similarly mutual relationship, or gain, or loss through son etc. be known, based on Lagna Pad and the relative House Pad. If Lagna Pad and Dar Pad are mutually angular, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth. Similar deductions be made with reference to mutual positions of Lagna Pad and 2nd Pad.

### CH. 30. Upa Pad

1-6. O Brahmin, now I tell you about Upa Pad, the auspiciousness of which will confer on the native happiness from progeny, wife etc. The Pad of Lagna, as discussed earlier, is of prime importance. Upa Pad is calculated for the House, following the natal Lagna. This Upa Pad is also called Gaun Pad. O excellent of the Brahmins, if Upa Pad is conjunct with, or receives a Aspect from a benefic Planet, one will obtain full happiness from progeny and spouse. Should the Upa Pad be in a malefics Rāśi, or receives a Aspect from, or is conjunct with a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefic Aspect (on Upa Pad, or the related malefic), or a conjunct, deprivation of spouse will not come to pass. In this case Sun, being exalted, or in a friendly Rāśi, is not a malefic. He is a malefic, if in debilitation, or in an enemy Rāśi.

Notes by Santanam. Regarding Upa Pad calculations, there are more than two views on the same Sloka of Mahārśi Parashara, or an identical Sutra from Jaimini. In this text, the word Anuchar is used, which denotes the House, following the Lagna at birth. Normally this is 12th House. However, when we study other comment6thes on Jaimini (Chaukhambh Hindi edition), we are taught, that it is 12th House in the case of an odd Rāśi ascending and it is 2nd House in the case of an even Rāśi ascending. Accordingly the Pad for the 12th, or the 2nd from Lagna is called Upa Pad. In calculating Upa Pad the rules mentioned in verses 4 and 5 of the previous chapter be kept in mind.

7-12. Effect from the 2nd from Upa Pad. If the 2nd from Upa Pad is a benefic Rāśi, or receives a Aspect from, or is conjunct with a benefic, the same good results (as for wife and sons) will come to pass. If there is a Planet in the 2nd from Upa Pad in its debilitation Rāśi, or debilitation Añś, or is conjunct with a debilitated, or malefic Planet, there will be destruction of wife. If the said occupant be in its exaltation Rāśi, or Navāmsā, or receives a Aspect from another Planet, there will be many charming and virtuous wives. Oh Brahmin, if Gemini happens to be the 2nd from Upa Pad, then also there will be many wives. O excellent of the Brahmins, if the Upa Pad, or the 2nd there from be occupied by its own Lord, or, if the said Lord is in his other own House, the death of wife will be at advanced age.

13-15. Wife from the 2nd of Upa Pad (up to Sloka 22). If a Planet being constant indicator of wife (i.e. the 7th Lord, or Venus) is in its own House, there will be loss of wife only at a later stage. If the Lord of Upa Pad, or the constant significator of wife is in exaltation, the wife will be from a noble family. Reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upa Pad is related to a benefic, the wife will be beautiful, fortunate and virtuous.

16. Should Saturn and Rahu be in the 2nd from Upa Pad, the native will lose his wife on account of calumny, or through death.

17. The natives wife will be troubled by disorder of blood, leucorrhoea (Pradar) etc., if Venus and Ketu are in the 2nd from Upa Pad.

18. Mercury with Ketu in the 2nd from Upa Pad will cause breakage of bones, while Rahu, Saturn and Sun will cause distress of bones.

19-22. Mercury and Rahu in the 2nd from Upa Pad will give a stout-bodied wife. If the 2nd from Upa Pad happens to be one of Mercury's Rāsis and is tenanted by Mars and Saturn, the wife of the native will suffer from nasal disorders. Similarly a Rāsi of Mars, becoming the 2nd from Upa Pad and occupied by Mars and Saturn, will cause nasal disorders to one's wife. Jupiter and Saturn will, if be in the 2nd from Upa Pad, cause disorders of ears and/or eyes to the wife. If Mercury and Mars are placed in the 2nd from Upa Pad other than their own Rāsis, or, if Rahu is with Jupiter in the 2nd from Upa Pad, the native's wife will suffer from dental disorders. Saturn and Rahu together in one of Saturn's Rāsis, which is the 2nd from Upa Pad, will cause lameness, or windy disorders to the native's wife. These evils will not come to pass, if there happens to be a Conjunction with, or an Aspect from a benefic (or from another benefic in the case of affliction being caused by a benefic himself). 23-23. O Brahmin, all these effects be deduced from the natal Lagna, Lagna Pad, the 7th from Upa Pad and the Lords thereof. So say Narada and others.

25-28. About Sons. If Saturn, Moon and Mercury are together in the 9th from one of the said places (Sloka 23), there will be no son at all, while Sun, Jupiter and Rahu so placed will give a number of sons. Moon so placed will give a son, while a mixture of Planets will delay the obtainment of a son. The son, caused by the Conjunction of Sun, Jupiter and Rahu, will be strong, valorous, greatly successful and will destroy enemies. If Mars and Saturn are in the said 9th, there will be no son, or a son will be obtained by adoption, or brother's son will come in adoption. In all these cases odd Rāsis will yield many sons, while even Rāsis will cause only a few.

29-30. Many Sons and Many Daughters. O Brahmin, if Leo happens to be Upa Pad and receives an Aspect from Moon, there will be a limited number of children. Similarly Virgo will cause many daughters.

31. Co-born from Lagna Pad (up to Sloka 36). Rahu and Saturn in the 3rd, or the 11th from Lagna Pad will destroy the co-born of the native. Rahu and Saturn in the 11th will indicate the destruction of elder brothers and/or sisters and in the 3rd younger ones.

32. If Venus is in the 3rd, or the 11th from Lagna Pad, there would have been an abortion to the mother earlier. Same is the effect, if Venus is in the 8th from natal Lagna, or from Lagna Pad.

33-36. These are the effects, O Brahmin, as stated by Mahārṣis for the 3rd and the 11th from Lagna Pad. Should Moon, Jupiter, Mercury and Mars be in the 3rd, or the 11th from Lagna Pad, there will be many valorous co-born. Should Saturn and Mars be in the 3rd, or the 11th from Lagna Pad, or give Aspects thereto, younger and elder co-born will, respectively, be destroyed. If Saturn is alone in one of the said Houses, the native will be spared, while the co-born will die. Ketu in the 3rd, or the 11th will give abundant happiness from one's sisters.

37. Other Matters from Lagna Pad (up to Sloka 43). If the 6th from Lagna Pad is occupied by a malefic and is bereft of a Conjunction with, or an Aspect from a benefic, the native will be a thief.

38. If Rahu is in the 7th, or the 12th from Lagna Pad, or gives an Aspect to one of the said Houses, the native will be endowed with spiritual knowledge and be very fortunate.

39. If Mercury is in Lagna Pad, the native will Lord over a whole country, while Jupiter will make him a knower of all things. Venus in this context denotes a poet/speaker (also see **CH.** 29, verse 30).

40. O excellent of the Brahmins, if benefics occupy the 2nd from Upa Pad, or from Lagna Pad, the native will be endowed with all kinds of wealth and be intelligent.

41. One will surely become a thief, if the Lord of the 2nd from Upa Pad is in 2nd House and is there conjunct with a malefic Planet.

42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th, counted from Upa Pad, the native will have long and projected teeth. Ketu in the 2nd from the Lord of the 7th, counted from Upa Pad, will cause stammering and Saturn in the 2nd from the Lord of the 7th, counted from Upa Pad, will make one look ugly. Mixed will be the effects, if there are mixed Planets.

### CH. 31. Argala, or Intervention from Planets

1. O Mahārṣi Parashara, you have told of auspicious effects, related to Argala. Kindly narrate its conditions and effects.

2-9. Formation of Argala. Maitreya, I explain below Argala to know the definite effects of Houses and Planets. Planets in the 4th, 2nd and the 11th cause Argalas, while obstructors of the Argala will be those in the 10th, 12th and 3rd from a House, or a Planet. If the Argala causing Planet is stronger than the obstructing one, the former will prevail. Or, if the number of Argalas are more than the obstructing Planets, then also the Argala will prevail. If there are 3, or more malefics in the 3rd they will cause Vipreeta Argala (more effective intervention), which will also be harmless and be very favourable. The 5th is also an Argala place, while the Planet in the 9th will counteract such Argala. As Rahu and Ketu have retrograde motions, the Argalas and obstructions be also counted accordingly in a reverse manner. Mahārṣis say, that the Argala, caused by one Planet, will yield limited effect, by two medium and by more than two, excellent effects. Argalas should be counted from a Rāśi, or a Planet, as the case may be. The Argala, which is unobstructed will be fruitful, while the one duly obstructed will go astray. The Argala effects will be derived in the Dasha periods of the Rāśi, or Planet concerned.

Notes. Argala in Sanskrit is figuratively used to denote an impediment, or obstruction. Some suggest, that the Argala obstruction places are countable from the Argala place instead of from the original place, or Planet. This is not logical and a glance into Gochara Vedha (obstructions during transits) will confirm our findings.

10. Special. The Argala, caused by placement of a Planet in the first one fourth part of the Rāśi, is countered by another, placed in the 4th quarter of the respective obstructive Rāśi. Similarly 2nd quarters Argala is eliminated by the 3rd quarter placement of another Planet.

Notes. If the Argala causing Planet and the obstructing Planet are in the respective quarters, the obstruction will come to pass. Otherwise not.

11-17. Argala Effects. Should there be Argala for the Arudh Pad, for the natal Lagna and for the 7th from both, the native will be famous and fortunate. A malefic, or a benefic, causing unobstructed Argala, giving a Aspect to Lagna will make one famous. Similarly a malefic, or a benefic, causing unobstructed Argala, giving a Aspect to 2nd House denotes acquisition of wealth and grains, to 3rd House happiness from co-born, to 4th House residences, quadrupeds and relatives, to 5th House sons, grand sons and intelligence, to 6th House fear from enemies, to 7th House abundant wealth and m6thtal happiness, to 8th House difficulties, to 9th House fortunes, to 10th House royal honour, to 11th House gains and to 12th House expenses. The Argala by benefics will give various kinds of happiness, while benefic effects will be meddling with malefic Argalas. Argala by both benefics and malefics will yield results.

Notes. 1. Argala can be caused by a benefic, which is known, as Subha Argala. This Argala can be from a malefic also, so that the benefic, causing Argala, stalls the malefic role. If the benefics Argala is obstructed by another, then the benefic will become ineffective in Argala and the first-mentioned malefic will operate freely.

2. Argala can be by a malefic with reference to a benefic, so that the native does not enjoy good effects, due to the benefic. This is Pap (malefic) Argala. If the Argala is eliminated by a benefic, or a malefic, then the first mentioned benefic will be at liberty to act, according to his own disposition.

18. Should there be (unobstructed) Argala for Lagna, 5th and 9th House, the native will doubtlessly become a king and fortunate.

### CH. 32. Karakatwas of the Planets

1-2. I now detail below Atma Karak etc., obtainable from among the 7 Planets, viz. Sun to Saturn. Some say, that Rahu will become a Karak, when there is a state of similarity in terms of longitude between (two) Planets. Yet some say, that the 8 Planets, including Rahu, will have to be considered irrespective of such a state.

3-8. Atma Karak Defined. Among the Planets from Sun etc. whichever has traversed maximum number of degrees in a particular Rāśi is called Atma Karak. If the degrees are identical, then the one with more minutes of arc and, if the minutes are also identical, then the one with higher seconds of arc, have to be considered. In that case these three are called Anthya Karak, Madhya Karak and Upakheta. In the case of Rahu deduct his longitude in that particular Rāśi from 30. The Karakas will have to be decided, as above and, as per further rules given below. Out of these Karakas, Atma Karak is the most important and has a prime say on the native, just as the king is the most famous among the men of his country and is the head of all affairs and is entitled to arrest and release men.

9-12. Importance of Atma Karak. O Brahmin, as the minister cannot go against the king, the other Karakas, viz. 5th Karak, Amatya Karak etc. cannot predominate over Atma Karak in the affairs of the native. If the Atma Karak is adverse, other Karakas cannot give their benefic effects. Similarly, if Atma Karak is favourable, other Karakas cannot predominate with their malefic influences.

13-17. Other Karakas. The Planet next to Atma Karak in terms of longitude is called Amatya Karak. Similarly following one another in terms of longitude are Bhratru Karak, Matru Karak, Pitru Karak, 5th Karak, Gnati Karak and Stri Karak. These are Char Karakas, or inconstant significators. Some consider Matru Karak and 5th Karak, as identical. If two Planets have the same longitude, both become the same Karak, in which case there will be a deficit of one Karak. In that circumstance consider constant significator in the context of benefic/malefic influence for the concerned relative.

18-21. Constant Karakatwas. I narrate below the constant Karakatwas, as related to the Planets. The stronger among Sun and Venus indicates the father, while the stronger among Moon and Mars indicates the mother. Mars denotes sister, brother-in-law, younger brother and mother. Mercury rules maternal relative, while Jupiter indicates paternal grand father. Husband and sons are, respectively, denoted by Venus and Saturn. From Ketu note wife, father, mother, parents-in law and maternal grand father. These are constant Karakatwas.

22-24. Houses Related. These constant significances are derivable from the Houses, counted from the said constant Karakatwas. The 9th from Sun denotes father, the 4th from Moon mother, the 3rd from Mars brothers, the 6th from Mercury maternal uncle, the 5th from Jupiter sons, the 7th from Venus wife and the 8th from Saturn death. The learned should consider all these and declare related effects accordingly.

25-30. Yoga Karakas. O Brahmin, I make below a passing reference to Yoga Karakas (mutual co-workers). Planets become Yoga Karakas, if they are in mutual angles identical with own Rāśis, exaltation Rāśis, or friendly Rāśis. In 10th House a Planet will be significantly so. Planets simply (not being in friendly, own, or exaltation Rāśis) in Lagna, 4th and 7th House do not become such Yoga Karakas. Even, if they be placed in other Houses, but with such dignities, as mentioned, shall become Yoga Karakas. With such Planets even a person of mean birth will become a king and be affluent. One born of royal scion, then will surely become a king. Thus the effects be declared, considering the number of such Planets and the order the native belongs to.

31-34. House Significance. I now narrate the significance of the Houses. 1st House denotes the soul (self), 2nd family, finance, wife etc., 3rd younger brothers/sisters, 5th progeny and 7th wife. It is also said, that a Planet in 5th becomes a Karak for wife. The Karakatwas of the House in

order are Sun, Jupiter, Mars, Moon, Jupiter, Mars, Venus, Saturn, Jupiter, Mercury, Jupiter and Saturn.

35-37. O excellent of the Brahmins, after knowing the merits of 1st House etc. the good and bad effects can be declared. 6th, 8th and 12th are Trikas, Dusthana, or malefic Houses. 3rd, 6th, 10th and 11th are Upachayas. 2nd, 5th, 8th and 11th are Panapharas and 3rd, 6th, 9th and 12th are Apoklimas. Association with Trikas will inflict evils. Kendras and Konas (5th and 9th) are auspicious Houses, the association with which turns even evil into auspiciousness.

(Also see **CH. 34** for more information)

### **CH. 33. Effects of Karakāñśa**

1. O Brahmin, as laid down by Lord Brahma, I now tell you about the effects of Karakāñśa identical with Aries etc. (Karakāñśa is the Navāmśa, occupied by the Atma Karak Planet)

2-8. Karakāñśa in Various Rāśis. If Atma Karak happens to be in Aries Navāmśa, there will be nuisance from rats and cats at all times. A malefic joining will further increase the nuisance. Should Atma Karak be in Taurus Navāmśa, happiness from quadrupeds will result. Should Atma Karak be in Gemini Navāmśa, the native will be afflicted by itch etc. Should Atma Karak be in Cancer Navāmśa, there will be fear from water etc. If Atma Karak happens to be in Leo Navāmśa, fear will be from tiger etc. If Atma Karak happens to be in Virgo Navāmśa, itch, corpulence, fire etc. will cause trouble, while, if Atma Karak is in Libra Navāmśa, he will make one a trader and skilful in making robes etc. Scorpio Navāmśa, holding Atma Karak, will bring troubles from snakes etc. and also affliction to mothers breasts. There will be falls from height and conveyances etc., if it is Sagittarius Navāmśa, that is occupied by Atma Karak. Capricorn Navāmśa in this respect denotes gains from water dwelling beings and conch, pearl, coral etc. If it is Aquarius Navāmśa, holding Atma Karak, the native will construct tanks etc. And in Pisces Navāmśa the Atma Karak will grant final emancipation. The Aspect of a benefic will remove evils, while that of a malefic will cause no good.

9-11. O Brahmin, if there be only benefics in Karakāñś and the Navāmśa of Lagna receives a Aspect from a benefic, the native will undoubtedly become a king. Should the Kendras/Konas from the Karakāñś be occupied by benefics, devoid of malefic association, the native will be endowed with wealth and learning. The combination of benefic and malefic influence will in this context yield mixed results. If the Upakheta (UpaPlanet, vide **CH.32** Sloka 5) is in its exaltation, or own, or friendly Rāśi and is devoid of a Aspect from a malefic, the native will go to heaven after death.

12. If the Atma Karak is in the divisions of Moon, Mars, or Venus, the native will go to others wives. Otherwise the contrary will prevail.

13-18. Effects of Planets in the Karakāñś. O Brahmin, if Sun is in the Karakāñś, the native will be engaged in royal assignments. If the full Moon is there, he will enjoy pleasures and be a scholar, more so, if Venus gives a Aspect to the Karakāñś. If strong Mars is in Karakāñś, he will use the weapon spear, will live through fire and be an alchemist. Should strong Mercury be Karakāñś, he will be skilful in arts and trading, be intelligent and educated. Jupiter in Karakāñś denotes one, doing good acts, endowed with spiritualism and Vedic learning. One will be endowed with a longevity of 100 years, be sensuous and will look after state affairs, if Venus is in Karakāñś. Saturn in Karakāñś will give such livelihood, as due to the natives family. Rahu in Karakāñś denotes a thief, a bowman, a machinery maker and a doctor, treating poisonous afflictions. If Ketu be in Karakāñś, one will deal in elephants and be a thief.

19-22. Rahu-Sun in Karakāñś. Should Rahu and Sun be in Karakāñś, there will be fear from snakes. If a benefic gives a Aspect to Rahu-Sun in Karakāñś, there will be no fear, but a malefic Aspect will bring death (through serpents). If Rahu and Sun occupy benefic Shad Vargas, being



in Karakāñś, one will be a doctor, treating poisonous afflictions, while the Aspect from Marson Rahu-Sun in Karakāñś denotes, that the native will burn either his own house, or that of others. Mercury's Aspect on Rahu-Sun in Karakāñś will not cause the burning of ones own house, but that of others. If Rahu and Sun happen to be in Karakāñś and are in a malefics Rāśi, receiving a Aspect from Jupiter, one will burn a house in ones neighborhood, while the Aspect of Venus will not cause such an event.

23-24. Gulika in Karakāñś. Should the full Moon give a Aspect to Gulika, placed in the Karakāñś, the native will lose his wealth to thieves, or will himself be a thief. If Gulika is in Karakāñś, but does not receive a Aspect from others, one will administer poison to others, or will himself die of poisoning. Mercury's Aspect in this context will give large testicles.

25-29. Effects of Aspects on Ketu in Karakāñś. If Ketu is in Karakāñś, receiving a Aspect from a malefic, ones ears will be severed, or one will suffer from diseases of the ears. Venus, giving a Aspect to Ketu in Karakāñś, denotes one, initiated into religious order. One will be devoid of strength, if Mercury and Saturn give a Aspect to Ketu in Karakāñś. If Mercury and Venus give a Aspect to Ketu in Karakāñś, one will be the son of a female slave, or of a female remarried. With Saturn's Aspect on Ketu in Karakāñś one will perform penance, or be a servant, or will be a pseudo-ascetic. Venus and Sun together, giving a Aspect to Ketu in Karakāñś, will make one serve the king. Thus, o Brahmin, are told briefly the effects of Karakāñś.

30-31. Effects of the 2nd from Karakāñś. If the 2nd from Karakāñś falls in the divisions of Venus, or Mars, one will be addicted to others wives and, if Venus, or Mars give a Aspect to the 2nd from Karakāñś, the tendency will last till death. If Ketu is the 2nd from Karakāñś in a division of Venus, or Mars, addiction to others wives will not prevail, while the position of Jupiter will cause such an evil. Rahu in the 2nd from Karakāñś will destroy wealth.

32. Effects of the 3rd from Karakāñś. A malefic in the 3rd from Karakāñś will make one valorous, while a benefic in the 3rd from Karakāñś will make one timid.

33-35. Effects of the 4th from Karakāñś. If the 4th from Karakāñś happens to be occupied by Venus and Moon, one will own large buildings, like palaces etc. Similar is the effect of an exalted Planet in the said 4th. A house, made of stones, is denoted by the occupation of the 4th from Karakāñś by Rahu and Saturn. Mars and Ketu in the 4th from Karakāñś indicate a house, made of bricks, while Jupiter in the 4th from Karakāñś denotes a house, made of wood. Sun in the 4th from Karakāñś will give a house of grass. If Moon is in the 4th from Karakāñś, one will have union with his wife in an uncompounded house.

36-40. Effects of the 5th from Karakāñś. If Rahu and Mars are in the 5th from Karakāñś, one will suffer from a pulmonary consumption, more so, if Moon gives them a Aspect. The Aspect of Mars on the 5th from Karakāñś will bring boils, or ulcers, Ketu's Aspect on the 5th from Karakāñś will cause dysentery and other diseases, caused by (impure) water. If Rahu and Gulika happen to be in the 5th from Karakāñś, there will be fear from mean people and poison. Should Mercury be in the 5th from Karakāñś, the native will be an ascetic of the highest order, or one, holding staff. Sun in the 5th from Karakāñś denotes one, using a knife. Mars in the 5th from Karakāñś denotes one, using a spear. Saturn denotes a bowman, if Saturn is placed in the 5th from Karakāñś. Rahu in the 5th from Karakāñś denotes a machinist. Ketu in the 5th from Karakāñś denotes a watch maker. Venus in the 5th from Karakāñś will make one a poet and an eloquent speaker.

41-45. Effects of Karakāñś and the 5th from there. If Jupiter and Moon are in Karakāñś, or the 5th thereof, the native will be an author. Venus will make one an ordinary writer, while Mercury will indicate, that the writing skills are less than those of an ordinary writer. Should Jupiter be alone, one will be a knower of everything, be a writer and be versed in Vedas and Vedanta philosophy, but not an oratorian, or a gramm6than. Mars denotes a logician, Mercury a Mimamsaka (follower

of 10th Mimansa), Saturn indicates, that one is dull-witted in the assembly, Sun denotes, that one is a musician, Moon denotes a follower of Sankhya philosophy (of Mahārṣi Kapila, who enumerated 25 true principles with emphasis on final bliss) and indicates, that one is versed in rhetoric and singing and Ketu, or Rahu denotes, that one is an astrologer. Should Jupiter be related to the positions of Karakāñś, or the 5th from there, while the Karakāñś is caused by others than him, the effects, as stated, will effectively come to pass. Some say, that the 2nd from Karakāñś should also be similarly considered.

46. Effects of the 6th from Karakāñś. If the 6th from Karakāñś is occupied by a malefic, the native will be an agriculturist, while he will be indolent, if a benefic is in the 6th from Karakāñś. The 3rd from Karakāñś should also be similarly considered.

47-48. Effects of the 7th from Karakāñś. If Moon and Jupiter are in the 7th from Karakāñś, the native will beget a very beautiful wife. Venus in the 7th from Karakāñś denotes a sensuous wife, while Mercury in the 7th from Karakāñś indicates a wife, versed in arts. Sun in the 7th from Karakāñś will give a wife, who will be confining domestic core, while Saturn in the 7th from Karakāñś denotes a wife of a higher age bracket, or a pious and/or sick wife. Rahu in the 7th from Karakāñś will bring a widow in marriage.

49. Effects of the 8th from Karakāñś. If a benefic, or the Planet, owning the 8th from Karakāñś, happens to be in the 8th from Karakāñś, the native will be long-lived, while a malefic, placed in the 8th from Karakāñś, will reduce the life span. Aspect/Conjunct of both benefics and malefics will yield a medium span of life.

50-56. Effects of the 9th from Karakāñś. If the 9th from Karakāñś receives a Aspect from, or is occupied by a benefic, the native will be truthful, devoted to elders and attached to his own religion. If a malefic gives a Aspect to, or occupies the 9th from Karakāñś, one will be attached to his religion in boyhood, but will take to falsehood in old age. If Saturn and Rahu, one will betray his elders and be adverse to ancient learning. If Jupiter and Sun, one will betray his elders and will be disobedient to them. Should Mars and Venus give a Aspect to, or occupy the 9th from Karakāñś and are joining in six identical Vargas, a female, ill-related to the native, will die. Mercury and Moon giving a Aspect to, or occupying the 9th from Karakāñś and joining in six identical Vargas will cause imprisonment of the native, due to association with a female not of his own. If Jupiter is alone, related to the 9th from Karakāñś by Aspect, or by Conjunct, the native will be addicted to females and be devoted to sensual enjoyments.

57-60. Effects of the 10th from Karakāñś. If the 10th from Karakāñś receives a Aspect from, or is conjoined by a benefic, the native will have firm riches, be sagacious, strong and intelligent. A malefic, giving a Aspect to the 10th from Karakāñś, or occupying this House, will cause harm to his profession and deprive him of paternal bliss. Mercury and Venus, giving a Aspect to the 10th from Karakāñś, or conjoining this House, will confer many gains in business and will make him do many great deeds. Sun and Moon, giving a Aspect to the 10th from Karakāñś, or conjoining this place and receiving a Aspect from, or be in Conjunct with Jupiter, the native will acquire a kingdom.

61-62. Effects of the 11th from Karakāñś. If the 11th from Karakāñś receives a Aspect from, or is conjunct with a benefic, the native will enjoy happiness from co-born apart from gaining in every undertaking of his. If a malefic is in the 11th from Karakāñś, the native will gain by questionable means, be famous and valorous.

63-74. Effects of the 12th from Karakāñś. If the 12th from Karakāñś has a benefic, the expenses will be on good account, while a malefic in the 12th from Karakāñś will cause bad expenses. If the 12th from Karakāñś is vacant, then also good effects will follow. If there happens to be a benefic Planet in exaltation, or in own House in the 12th from Karakāñś, or, if Ketu is so placed and receives a Aspect from, or is conjunct with a benefic, one will attain heaven after death. One

will attain full enlightenment, if Ketu is in the 12th identical with Aries, or Sagittarius and receives a Aspect from a benefic. If Ketu is in the 12th from Karakāñś, receiving a Aspect from a malefic, or is there conjunct with a malefic, one will not attain full enlightenment. If Sun and Ketu are in the 12th from Karakāñś, the native will worship Lord Shiva. Moon and Ketu denotes a worshiper of Gauri. Venus and Ketu of Lakshmi and a wealthy person. Mars and Ketu of Lord Subramanya. Rahu will make one worship Durga, or some mean deity. Ketu alone denotes Subramanya's, or Ganesh's worshipper. If Saturn is in the 12th from Karakāñś in a malefics Rāśi, one will worship mean deities. Venus and Saturn in the 12th from Karakāñś in a malefics Rāśi will also make one worship mean deities. Similar inferences can be drawn from the 6th Navāmsā, counted from Amatya Karaks Navāmsā.

75-76. Miscellaneous Matters (up to Sloka 84). O Brahmin, if there are two malefics in a Kon from Karakāñś, the native will have knowledge of Mantras and Tantras (formulas for the attainment of super-human powers). If a malefic simultaneously gives a Aspect to two malefics in a Kon from Karakāñś, the native will use his learning of Mantras and Tantras for malevolent purposes, while a benefics Aspect will make him use the learning for public good.

77-84. If Moon is in the Karakāñś, receiving a Aspect from Venus, the native will be an alchemist and, if receiving a Aspect from Mercury the native will be a doctor capable of curing all diseases. If Moon is in the 4th from Karakāñś and receives a Aspect from Venus, the native will be afflicted by white leprosy. If receiving a Aspect from Mars, the native will have blood and bilious disorders and, if receiving a Aspect from Ketu, the native will suffer from black leprosy. Should Rahu and Mars be in the 4th, or 5th from Karakāñś, the native will suffer from pulmonary consumption and, if simultaneously there happens to be Moon's Aspect on the 4th, or the 5th, this affliction will be certain. Mars alone in the 4th, or the 5th will cause ulcers. If Ketu is in the 4th, or the 5th, one will suffer from dysentery and afflictions, due to (impure) water. Rahu and Gulika will make one a doctor, curing poisonous afflictions, or will cause troubles through poison. Should Saturn be alone in the 4th, or 5th, the native will be skillful in archery. Ketu lonely placed in the 4th, or the 5th will make one a maker of watches etc. Mercury lonely placed in the 4th, or the 5th will make one an ascetic of the highest order, or an ascetic, holding staff. Rahu, Sun and Mars, respectively, in these places denote a machinist, a knife user and a spear, or arrow user.

85-86. Moon and Jupiter in the Karakāñś, or in the 5th there from denotes a writer well versed in all branches of learning. The grade of writership will comparatively descend in the case of Venus and even further in the case of Mercury.

87-92. Planets in the 5th from Karakāñś. Should Venus be in the 5th from Karakāñś, the native will be eloquent and a poet. Jupiter denotes, that he be an exponent and be all knowing, but be unable to speak in an assembly. He will be further a grammarian and a scholar in Vedas and Upanishads. Saturn will make one ineffective in an assembly, while Mercury will make him skilful in 10th Mimamsa. Mars in Karakāñś, or the 5th there from will make one justice, while Moon in Karakāñś, or the 5th from there denotes a Sankhya Yogi, a rhetoric, or a singer. Sun in the 5th from Karakāñś will make one learned in Vedanta and music. Ketu will make one a mathematician and skilful in Jyotishya. Should Jupiter be related to the said Ketu, these learning will be by inheritance. All these as well apply to 2nd and 3rd from Karakāñś and to the Karakāñś itself apart from applying to the 5th from Karakāñś.

93-93. Should Ketu be in the 2nd, or 3rd from Karakāñś, the native will be defective in speech, more so, if a malefic gives a Aspect to Ketu, as above.

94-99. If malefics be in Karakāñś, Arudh Lagna and the 2nd and 8th from these places, there will be Kemadruma Yoga, the effects of which will be still severer, if Moon's Aspect happens to be there. The effects, due for these Yogas, will come to pass in the Dasha periods of the Rāśis, or Planets concerned. Kemadruma Yoga will operate additionally, if there are malefics in the 2nd

and 8th from the Rāśi, whose Dasha will be in currency. The results of such Yoga will also be inauspicious. If the 2nd and 8th in the Kundali, cast for the beginning of a Dasha, have malefics, then also Kemadruma prevails throughout the Dasha.

#### **CH. 34. Yoga Karakas**

1. O Brahmin, thus I have told you about the effects, derivable through Karakāñś. Now listen to the effects, 6thsing out of lordships of Planets over Houses.

2-7. Nature due to Lordships of Planets. Benefics, owning Kendras, will not give benefic effects, while malefics, owning Kendras, will not remain inauspicious. The Lord of a Kona will give auspicious results. The Lord of Lagna is specially auspicious, as Lagna is a Kendra, as well as a Kon. 5th and 9th House are specially for wealth, while 7th and 10th House are specially for happiness. Any Planet, owning 3rd, 6th, or 11th House, will give evil effects. The effects, due to the Lords of 12th and 8th House, will depend on their association. In each group the significance will be in the ascending order. 8ths Lord is not auspicious, as he owns the 12th from 9th House. If the Lord of 8th House simultaneously owns 3rd, 7th, or 11th House, he will prove specifically harmful, while his simultaneous ownership of a Kona will bestow auspicious effects. The Planet, owning a predominant House, will stall the effects, due to another, owning a less significant House and will give his own results. 8ths lordship of Sun and Moon is not evil.

8-10. Natural Benefics and Malefics. Jupiter and Venus are benefics, while Moon is mediocre in benefice and Mercury is neutral (a benefic, when associated with a benefic and a malefic, when related to a malefic). Malefics are Sun, Saturn and Mars. Full Moon, Mercury, Jupiter and Venus are stronger in the ascending order. Weak Moon, Sun, Saturn and Mars are stronger (in malefic disposition) in the ascending order. In revealing maleficence, due to rulership of Kendras, Moon, Mercury, Jupiter and Venus are significant in the ascending order.

11-12. Lordships of Kendras and Konas. If there be an exchange between a Lord of a Kendr and a Lord of a Kon, or, if a Lord of a Kendr is conjunct with a Lord of a Kon in a Kendr, or in a Kon, or, if a Lord of a Kon is in a Kendr, or vice versa, or, if there happens to be a full Aspect between a Lord of a Kendr and a Lord of a Kon, they cause a Yoga. One born in such a Yoga will become a king and be famous.

13. If one and the same Planet gets the lordships of a Kon, as well as a Kendr, or, if a Planet is in a Kendr, or in a Kon, it will prove specially a Yoga Karak.

14. Lordship of Kendr. It has been said, that a malefic, owning a Kendr, will become auspicious, which is true, only when it simultaneously Lords over a Kon and not by merely owning a Kendr.

15. If the Lords of a Kendr, or a Kon own simultaneously an evil House, he does not cause a Raja Yoga by mere relations stipulated (as per **CH. 34**, Slokas 11 and 12).

16. Rahu and Ketu. Rahu and Ketu give predominantly the effects, as due to their conjunct with a House Lord, or, as due to the House they occupy.

17. If Rahu and/or Ketu are in Kendr, receiving a Aspect from, or in association with the Lord of a Kon, or of a Kendr, it will become Yoga Karak.

18. O Mahārśi Parashara, please narrate, according to the Rāśis rising, as to which Planet is a Yoga Karak and which is inauspicious.

19-22. Planets and Aries Lagna. O Brahmin, listen to these with examples. Even though Mars is the Lord of 8th House, he will be helpful to auspicious Planets. Saturn, Mercury and Venus are malefics. Auspicious are Jupiter and Sun. The mere Conjunct of Saturn with Jupiter will not produce auspicious effects (although they own a Kon and a Kendr). If Jupiter is at the disposal of a malefic, he will surely give inauspicious results. Venus is a direct (independent) killer. Saturn etc. will also inflict death, if associated with an adverse Planet (Venus).

23-24. Planets and Taurus Lagna. Jupiter, Venus and Moon are malefics. Saturn and Sun are auspicious. Saturn will cause Raja Yoga. Mercury is somewhat inauspicious. The Jupiter group (Jupiter, Moon and Venus) and Mars will inflict death.

25-26. Planets and Gemini Lagna. Mars, Jupiter and Sun are malefics, while Venus is the only auspicious Planet. The Conjunction of Jupiter with Saturn is similar to that for Aries Lagna. Moon is the prime killer, but it is dependant on her association.

27-28. Planets and Cancer Lagna. Venus and Mercury are malefics, Mars, Jupiter and Moon are auspicious. Mars is capable of conferring a full-fledged Yoga and giving auspicious effects. Saturn and Sun are killers and give effects, according to their associations.

29-30. Planets and Leo Lagna. Mercury, Venus and Saturn are malefics. Auspicious effects will be given by Mars, Jupiter and Sun. Jupiter's Conjunction with Venus (though, respectively, Kon and Kendr Lords) will not produce auspicious results. Saturn and Moon are killers, who will give effects, according to their associations.

31-32. Planets and Virgo Lagna. Mars, Jupiter and Moon are malefics, while Mercury and Venus are auspicious. Venus Conjunction with Mercury will produce Yoga. Venus is a killer as well. Sun's role will depend on his association.

33-34. Planets and Libra Lagna. Jupiter, Sun and Mars are malefics. Auspicious are Saturn and Mercury. Moon and Mercury will cause Raja Yoga. Mars is a killer. Jupiter and other malefics will also acquire a disposition to inflict death. Venus is neutral.

35-36. Planets and Scorpio Lagna. Venus, Mercury and Saturn are malefics. Jupiter and Moon are auspicious. Sun, as well as Moon are Yoga Karakas. Mars is neutral. Venus and other malefics acquire the quality of causing death.

37-38. Planets and Sagittarius Lagna. Only Venus is inauspicious. Mars and Sun are auspicious. Sun and Mercury are capable of conferring a Yoga. Saturn is a killer, Jupiter is neutral. Venus acquires killing powers.

39-40. Planets and Capricorn Lagna. Mars, Jupiter and Moon are malefics, Venus and Mercury are auspicious. Saturn will not be a killer on his own. Mars and other malefics will inflict death. Sun is neutral. Only Venus is capable of causing a superior Yoga.

41-42. Planets and Aquarius Lagna. Jupiter, Moon and Mars are malefics, while Venus and Saturn are auspicious. Venus is the only Planet, that causes Raja Yoga. Jupiter, Sun and Mars are killers. Mercury gives meddling effects.

43-44. Planets and Pisces House. Saturn, Venus, Sun and Mercury are malefics. Mars and Moon are auspicious. Mars and Jupiter will cause a Yoga. Though Mars is a killer, he will not kill the native (independently). Saturn and Mercury are killers.

45-46. General. Thus the auspicious and inauspicious effects, derivable through the Planets, due to their lordship, according to the rising Rāśi, have to be estimated. Apart the effects, due to Nabhash Yogas etc., should also be known, which I narrate, as under.

**CH. 35. Nabhash Yogas** 1-2. O excellent of the Brahmins, explained below are 32 Nabhash Yogas, which have a total of 1800 different varieties. These consist of 3 Asraya Yogas, 2 Dala Yogas, 20 Akriti Yogas and 7 Sankhya Yogas.

3-6. Names of Nabhash Yogas. The 3 Asraya Yogas are Rajju, Musala and Nala Yogas. The 2 Dala Yogas are Maal and Sarpa. The 20 Akriti Yogas are Gada, Sakat, Shringatak, Vihag, Hal, Vajr, Kamal, Vapi, Yup, Shar, Shakti, Danda, Nisk, Koot, Chatr, 2ndushi (Chap), Ardh, Moon, Chakra and Samudr Yogas. The 7 Sankhya Yogas are Vallaki, Daam, Paash, Kedara, Sool, Yuga and Gola Yogas. Thus these are 32 in total.



7. Rajju, Musala and Nala Yogas. All the Planets in Movable Rāśis cause Rajju Yoga. All the Planets in Fixed Rāśis cause Musala Yoga. All the Planets in Dual Rāśis cause Nala Yoga.
8. Maal and Sarpa Yogas. If 3 Kendras are occupied by benefics, Maal Yoga is produced, while malefics so placed will cause Bhujang, or Sarpa Yoga. These Yogas, respectively, produce benefic and malefic results.
- 9-11. Gada, Sakata, Vihaga, Shringataka, Hala, Vajra and Yava Yogas. If all the Planets occupy two successive Kendras, Gada Yoga is formed. Sakata Yoga occurs, when all the Planets are disposed in Lagna and 7th House. If all confine to 4th and 10th House, then Vihaga Yoga occurs. All Planets in Lagna, 5th and 9th House cause Shringataka Yoga, while all Planets in 2nd, 6th and 10th House, or in 3rd, 7th and 11th House, or in 4th, 8th and 12th House cause Hala Yoga. Vajra Yoga is caused by all benefics in Lagna and 7th House, or all malefics in 4th and 10th House. In a contrary situation, i.e. all benefics in 4th and 10th House, or all malefics in Lagna and 7th House, Yava Yoga is generated.
12. Kamala and Vapi Yogas. If all the Planets are in the 4 Kendras, Kamala Yoga is produced. If all of them happen to be in all the Apoklimas, or in all the Panapharas, Vapi Yoga occurs.
13. Yupa, Shara, Shakti and Danda Yogas. If all the 7 Planets are in the 4 Houses, commencing from Lagna, they cause Yupa Yoga, if from 4th, Shara Yoga occurs, if from 7th, Shakti Yoga occurs and, if from 10th, Danda Yoga is formed.
14. Nauka, Koot, Chatra and Chap Yogas. If all the Planets occupy the seven Houses from Lagna, Nauka Yoga occurs, if from 4th, Koota Yoga is formed, if from 7th, Chatra Yoga occurs and, if from 10th, Chap Yoga occurs. Here again the Planets should occupy seven continuous Houses. Quoted from Saravali. If the seven Planets occupy continuously seven Houses, commencing from a House, which is not angular to the Lagnaa, the Yoga produced is known, as Ardh Chandra Yoga.
15. Chakra and Samudr Yogas. If all the Planets occupy six alternative Rāśis, commencing from Lagna, Chakra Yoga is formed. Samudr Yoga is produced, if all Planets occupy six alternative Rāśis, commencing from 2nd House.
- 16-17. Sankhya Yogas. If all Planets are in one Rāśi, Gola Yoga is formed, if in 2, Yuga Yoga is formed, if in 3, Soola Yoga occurs, if in 4, Kedara Yoga occurs, if in 5, Paasha Yoga is formed, if in 6, Daama Yoga occurs and, if in 7, Veena Yoga is produced. None of these seven Yogas will be operable, if another Nabhash Yoga is derivable.
18. Effects of Nabhash Yogas (up to Sloka 50). Rajju Yoga. One born in Rajju Yoga will be fond of wandering, be charming, will earn in foreign countries. He will be cruel and mischievous.
19. Musala Yoga. One born in Musala Yoga will be endowed with honour, wisdom, wealth etc., be dear to king, famous, will have many sons and be firm in disposition.
20. Nala Yoga. One born in Nala Yoga will have uneven physique, be interested in accumulating money, very skilful, helpful to relatives and charming.
21. Maala Yoga. One born in Maala Yoga will be ever happy, endowed with conveyances, robes, food and pleasures, be splendid and endowed with many females.
22. Sarpa Yoga. One born in Sarpa Yoga will be crooked, cruel, poor, miserable and will depend on others for food and drinks.
23. Gada Yoga. One born in Gada Yoga will always make efforts to earn wealth, will perform sacrificial rites, be skilful in Shastras and songs and endowed with wealth, gold and precious stones.
24. Sakata Yoga. One born in Sakata Yoga will be afflicted by diseases, will have diseased, or ugly nails, be foolish, will live by pulling carts, be poor and devoid of friends and relatives.
25. Vihaga Yoga. One born in Vihaga Yoga will be fond of roaming, be a messenger, will live by sexual dealings, be shameless and interested in quarrels.

26. Shringataka Yoga. One born in Shringataka Yoga will be fond of quarrels and battles, be happy, dear to king, endowed with an auspicious wife, be rich and will hate women.
27. Hal Yoga. One born in Hal Yoga will eat a lot, will be very poor, will be miserable, agitated, given up by friends and relatives. He will be a servant.
28. Vajra Yoga. One born in Vajra Yoga will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires and fortunes and be inimical.
29. Yava Yoga. One born in Yava Yoga will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons in his mid-life. He will be ch6thtable and firm.
30. Kamala Yoga. One born in Kamala Yoga will be rich and virtuous, be long lived, very famous and pure. He will perform hundreds of auspicious acts and he will be a king.
31. Vapi Yoga. One born in Vapi Yoga will be capable of accumulating wealth, be endowed with lasting wealth and happiness and sons, be free from eye afflictions and will be a king.
32. Yup Yoga. One born in Yup Yoga will have spiritual knowledge and will be interested in sacrificial rites. He will be endowed with a wife, be strong, interested in fasts and other religious observations and be distinguished.
33. Shara Yoga. One born in Shara Yoga will make arrows, be head of a prison, will earn through animals, will eat meat, will indulge in torture and mean handiworks.
34. Shakti Yoga. One born in Shakti Yoga will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long lived, interested and skilful in war, firm and auspicious.
35. Danda Yoga. One born in Danda Yoga will lose sons and wife, will be indigent, unkind, away from his men and will serve mean people.
36. Nauka Yoga. One born in Nauka Yoga will derive his livelihood through water, be wealthy, famous, wicked, wretched, dirty and miserly.
37. Koota Yoga. One born in Koota Yoga will be a liar, will head a jail, be poor, crafty, cruel and will live in hills and fortresses.
38. Chatra Yoga. One born in Chatra Yoga will help his own men, be kind, dear to many kings, very intelligent, happy at the beginning and end of his life and be long-lived.
39. Chapa Yoga. One born in Chapa Yoga will be liar, will protect secrets, be a thief, be fond of wandering, forests, be devoid of luck and be happy in the middle of the life.
40. Ardh Chandra Yoga. One born in Ardha Chandra Yoga will lead an Army, will possess a splendorous body, be dear to king, be strong and endowed with gems, gold and ornaments.
41. Chakra Yoga. One born in Chakra Yoga will be an emperor, at whose feet will be the prostrating kings, heads, adoring gem studded diadems.
42. Samudra Yoga. One born in Samudra Yoga will have many precious stones and abundant wealth, be endowed with pleasures, dear to people, will have firm wealth and be well disposed.
43. Veena Yoga. One born in Veena Yoga will be fond of songs, dance and musical instruments, be skilful, happy, wealthy and be a leader of men.
44. Daamini Yoga. One born in Daamini Yoga will be helpful to others, will have righteously earned wealth, be very affluent, famous, will have many sons and gems, be courageous and red-lettered.
45. Paasha Yoga. One born in Paasha Yoga will be liable to be imprisoned, be skilful in work, be deceiving in disposition, will talk much, be bereft of good qualities and will have many servants.
46. Kedara Yoga. One born in Kedara Yoga will be useful to many, be an agriculturist, be truthful, happy, fickle-minded and wealthy.
47. Soola Yoga. One born in Soola Yoga will be sharp, indolent, bereft of wealth, be tortuous, prohibited, valiant and famous through war.

48. Yuga Yoga. One born in Yuga Yoga will be heretic, be devoid of wealth, be discarded by others and be devoid of sons, mother and virtues.
49. Gola Yoga. One born in Gola Yoga will be strong, be devoid of wealth, learning and intelligence, be dirty, sorrowful and miserable.
50. Ancestors say, that the results, due to said (Nabhash) Yogas, will be felt throughout in all the Dasha periods.

#### **CH. 36. Many Other Yogas**

1-2. Benefic and Malefic Yogas. If there be a benefic in Lagna, Subha Yoga is produced, while a malefic in Lagna causes Asubha Yoga. Benefics in both 12th and 2nd House cause Subha Yoga. Malefics in both 12th and 2nd House cause Asubha Yoga. One born in Subha Yoga will be eloquent, charming and virtuous, while his counterpart will be sensuous, will do sinful acts and will enjoy (swallow) others wealth.

3-4. Gaja Kesari Yoga. Should Jupiter be in a Kendra from Lagna, or from Moon and be conjunct with, or receiving a Aspect from benefic, avoiding at the same time debilitation, combustion and inimical Rāśi, Gaja Kesari Yoga is caused. One born in Gaj Kesari Yoga will be splendid, wealthy, intelligent, endowed with many laudable virtues and will please the king.

5-6. Amala Yoga. If there be exclusively a benefic in the 10th from Lagna, or Moon, Amala Yoga exists. Amala Yoga will confer fame, lasting till Moon and stars exist and will make the native honoured by the king, enjoy abundant pleasures, chaste, fond of relatives, helpful to others, pious and virtuous.

7-8. Parvata Yoga. Benefics in Kendras will produce Parvata Yoga, as 7th and 8th House are vacant, or are occupied by only benefics. One born in Parvata Yoga will be wealthy, eloquent, chaste, learned in Shastras, fond of mirth, famous, splendid and be the leader of a city.

9-10. Kahala Yoga. Should 4th Lord and Jupiter be in mutual Kendras, while Lagna's Lord is strong, Kahala Yoga occurs. Alternatively 4th Lord, being in his own, or exaltation Rāśi, should be conjunct with 10th Lord. In effect the native will be energetic, adventurous, charming, endowed with a complete Army, consisting of chariots, elephants, horses and infantry and he will rule over a few villages.

11-12. Chamara Yoga. If Lagna's Lord is exalted in a Kendra and receives a Aspect from Jupiter, Chamara Yoga is formed. This Yoga also occurs, if two benefics are in Lagna, or 9th, or 10th, or 7th House. The effects of Chamara Yoga are: the native will be a king, or honoured by the king, long lived, scholarly, eloquent and versed in all arts.

13-14. Shankha Yoga. If Lagna's Lord is strong, while the Lords of 5th and 6th House are in mutual Kendras, then what is known, as Shankha Yoga, is produced. Alternatively, if Lagna's Lord along with 10th Lord is in a Movable Rāśi, while 9th Lord is strong, Shankha Yoga is obtained. One born with Shankha Yoga will be endowed with wealth, spouse and sons. He will be kindly disposed, propitious, intelligent, meritorious and long-lived.

15-16. Bhairi Yoga. If 12th, 1st, 2nd and 7th House are occupied, as 9th Lord is strong, the native obtains Bhairi Yoga. Again another kind of Bhairi Yoga is formed, if Venus, Jupiter and Lagna's Lord are in a Kendra, while 9th Lord is strong. The results of Bhairi Yoga are: the native will be endowed with wealth, wife and sons. He will be a king, be famous, virtuous and endowed with good behavior, happiness and pleasures.

17. Mridanga Yoga. If Lagna's Lord is strong and others occupy Kendras, Kendras, own Houses, or exaltation Rāśis, Mridanga Yoga is formed. The native concerned will be a king, or equal to a king and be happy.

18. Shrinath Yoga. If 7th Lord is in 10th House, while 10th Lord is exalted and conjunct with 9th Lord, Shrinath Yoga takes place. The native with Shrinath Yoga will be equal to Lord Devendra (god of gods).

19-20. Sharada Yoga. Should 10th Lord be in 5th House, while Mercury is in a Kendr, as Sun with strength is in Leo, Sharada Yoga is formed. This will again be obtained, if Jupiter, or Mercury is in a Kon to Moon, while Mars is in 11th House. One born in either kind of Yoga will obtain wealth, spouse and sons, be happy, scholarly, dear to the king, pious and virtuous.

21-22. Matsya Yoga. Benefics in 9th and 1st House, mixed Planets in 5th House and malefics in 4th and 8th House: this array of Planets at birth will produce Matsya Yoga. In effect the native will be a astrologer, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned and pious.

23-24. Kurma Yoga. If 5th, 6th and 7th House are occupied by benefic Planets identical with own House, or exaltation, or friendly Rāśi, while malefics are in 3rd, 11th and 1st House, in own House, or in exaltation, Kurma Yoga is formed. The results of Kurma Yoga are: the native will be a king, be courageous, virtuous, famous, helpful, happy. He will be a leader of men.

25-26. Khadga Yoga. Should there be an exchange of Rāśis between the Lords of 2nd and 9th House, as Lagnas Lord is in a Kendr, or in a Kon, Khadga Yoga is obtained. One with Khadga Yoga will be endowed with wealth, fortunes and happiness, be learned in Shastras, be intelligent, mighty, grateful and skilful.

27-28. Lakshmi Yoga. If 9th Lord is in a Kendr identical with his Moolatrikona Rāśi, or own Rāśi, or in exaltation, while Lagnas Lord is endowed with strength, Lakshmi Yoga occurs. The native with Lakshmi Yoga will be charming, virtuous, kingly in status, endowed with many sons and abundant wealth. He will be famous and of high moral merits.

29-30. Kusuma Yoga. Venus in a Kendr, Moon in a Kon along with a benefic and Saturn in 10th House: these Planets thus cause Kusuma Yoga for one born in a Fixed Rāśi ascending. Such a native will be a king, or equal to him, be ch6thtable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered.

31-32. Kalanidhi Yoga. If Jupiter is placed in 2nd, or 5th House and receives a Aspect from Mercury and Venus, Kalanidhi Yoga is caused. In effect the native will be virtuous, honoured by the kings, bereft of diseases, be happy, wealthy and learned.

33-34. Kalpa Drum Yoga. Note the following four Planets: Lagnas Lord , the depositor of Lagnas Lord (a), the depositor of the Planet a (b), the Navāmsa depositor of the Planet b. If all these are disposed in Kendras and in Konas from Lagna, or are exalted, Kalpa Drum Yoga exists. One with Kalpa Drum Yoga will be endowed with all kinds of wealth, be a king, pious, strong, fond of war and merciful.

35-36. Trimurthi Yogas. Counted from 2nds Lord, if benefics occupy the 2nd, 12th and 8th, H6th Yoga is formed. If the 4th, 9th and 8th with reference to the Rāśi, occupied by 7th Lord, are occupied by benefics, Hara Yoga is obtainable. Brahma Yoga is generated, if, counted from Lagnas Lord, benefics are in the 4th, 10th and 11th Rāśis. One born in anyone of the said three Yogas will be happy, learned and endowed with wealth and sons.

37. Lagna Adhi Yoga. Should benefics be in 7th and 8th House, counted from Lagna and be devoid of Conjunct with and/or Aspect from malefics, Lagna Adhi Yoga is produced, making one a great person, learned in Shastras and happy.

38-39. Effects of Lagnas Lords Division Dignities. Lagnas Lord in P6thjatāñś will make one happy, in Vargaottama will give immunity to diseases, in Gopurāñś will make one rich with wealth and grains, in Leoasanāñś will make one a king, in Paravatāñś will make one a scholar, in Devalokāñś will make one opulent and endowed with conveyances and in Iravatāñś will make

one famous and honoured by kings. (Vargaottama indicates a Planet, occupying the same Rāśi and the same Navāmsā)

### **CH. 37. Moon's Yogas**

1. If Moon with reference to Sun is in a Kendr, ones wealth, intelligence and skill will be little, if in a Panaphara, will be meddling, if in a Apoklima, will be excellent.
- 2-4. In the case of a day birth, if Moon, placed in its own Navāmsā, or in a friendly Navāmsā, receives a Aspect from Jupiter, one will be endowed with wealth and happiness. One born at night time will enjoy similar effects, if Moon is in its own Navāmsā, or in a friendly Navāmsā, receiving a Aspect from Venus. In a contrary situation, the Aspect from Jupiter, or from Venus on Moon will make one go with little wealth, or even without that.
5. Adhi Yoga from Moon. If benefics occupy the 8th, 6th and 7th, counted from Moon, Adhi Yoga obtains. According to the strength of the participating Planets, the native concerned will be either a king, or a minister, or an Army chief.
6. 2nd Yoga. Should all the (three) benefics be Upachaya, counted from Moon, one will be very affluent. With two benefics, placed in the 3rd, the 6th, the 10th and the 11th, one will have medium effects in regard to wealth. If a single benefic is there, the wealth will be negligible.
- 7-10. Sunaph, Anaph and Duradhar. If there is a Planet other than Sun, in the 2nd from Moon, Sunaph Yoga is formed, if in the 12th from Moon, Anaph Yoga is formed and, if in the 2nd and 12th from Moon, Duradhar Yoga is caused. One with Sunaph Yoga will be a king, or equal to a king, endowed with intelligence, wealth, fame and self-earned wealth. One born in Anaph Yoga will be a king, be free from diseases, virtuous, famous, charming and happy. One born in Duradhar Yoga will enjoy pleasures, will be ch6thtable and endowed with wealth, conveyances and excellent serving force.
- 11-13. Kema Druma Yoga. Excluding Sun, should there be no Planet with Moon, or in the 2nd and/or 12th from Moon, or in a Kendr from Lagna, Kema Druma Yoga is formed. One born in Kema Druma Yoga will be very much reproached, will be bereft of intelligence, learning, reduced to penury and perils.

### **CH. 38. Sun's Yogas**

1. Vesi, Vosi and Abhayach6th Yogas. Barring Moon, if a Planet among Mars etc. be in the 2nd from Sun, Vesi Yoga is formed, if in the 12th from Sun, Vosi Yoga is formed and if in both the 2nd and the 12th from Sun, Ubhayach6th Yoga is caused.
- 2-3. Effects of Vesi, Vosi and Ubhayach6th Yogas. One born in Vesi Yoga will be even sighted, truthful, long-bodied, indolent, happy and endowed with negligible wealth. One born with Vosi Yoga will be skilful, ch6thtable and endowed with fame, learning and strength. The Ubhayach6th native will be a king, or equal to a king and be happy.
4. Benefics, causing Vesi, Vosi, or Ubhayach6th Yogas, will give the above-mentioned effects, while malefics will produce contrary effects.

### **CH. 39. Raja Yoga**

- 1-2. O excellent of the Brahmins, I now narrate below the Raja Yogas, making one entitled to royal honour. These were told to Parvati by Lord Shiva once upon a time, the gist of which is, as follows.
- 3-5. Raja Yogas are to be known from the Karakāñś Lagna and the natal Lagna. On the one hand the pair of Atma Karak and 5th Karak should be considered and on the other hand the natal Lagnas Lord and 5ths Lord should be taken into consideration. The effects, due to such association, will be full, or a half, or a quarter, according to their strengths. 6-7. Maha Raja Yoga.



Should Lagnas Lord and 5th Lord exchange their Rāśis, or, if Atma Karak and 5th Karak (Char) are in Lagna, or in 5th House, or in the exaltation Rāśi, or in own Rāśi, or in own Navāmsā, receiving a Aspect from a benefic, Maha Raja Yoga is produced. The native so born will be famous and happy.

8. If Lagnas Lord and Atma Karak are in 1st, 5th, or 7th House, conjunct with, or receiving a Aspect from a benefic, a Raja Yoga is formed.

9-10. Should there be benefics in the 2nd, the 4th and the 5th, counted either from Lagnas Lord, or from Atma Karak Rāśi, one will become a king. Similarly malefics in the 3rd and 6th from Lagnas Lord, or from Atma Karak Rāśi will make one a king.

11. One will be related to royal circles, if Venus is the Karakāñś, or in the 5th there from, or in Lagna, or in Arudh Lagna, receiving a Aspect from, or conjunct with Jupiter, or Moon.

12. Even, if a single Planet gives a Aspect to the natal Lagna, or Hora Lagna, or Ghatik Lagna, the native will become a king.

13-14. If the Shad Vargas of Lagna are occupied, or receive a Aspect from one and the same Planet, a Raja Yoga is doubtlessly formed. Accordingly, if the Aspect is full, half, or one fourth, results will be in order full, medium and negligible.

15. If the 3 Lagnas (natal, Hora and Ghatik) are occupied by Planets in exaltation, or in own Rāśi, or, if the natal Lagna, the Dreshkan Lagna and the Navāmsā Lagna have exalted Planets, Raja Yoga is formed.

16. If Moon and a benefic are in the Arudh Lang, as Jupiter is in the 2nd from the natal Lagna and both these places are receiving Aspects from Planets in exaltation, or Planets in own Rāśi, there will be a Raja Yoga.

17. If Lagna, 2nd and 4th House are occupied by benefics, while a malefic is in 3rd House, one will become a king, or equal to a king.

18. The native will be wealthy, if one among Moon, Jupiter, Venus and Mercury is exalted in 2nd House.

19. If 6th, 8th and 3rd House are occupied by debilitated Planets, as Lagnas Lord is exalted, or is in own House and gives a Aspect to Lagna, there is a Raja Yoga.

20. Again a Raja Yoga is formed, if 6th, 8th and 12th Lords are in fall, or in inimical Rāśis, or in combustion, as Lagnas Lord, placed in his own Rāśi, or in its exaltation Rāśi, gives a Aspect to Lagna.

21. If 10th Lord, placed in his own House, or in its exaltation Rāśi, gives a Aspect to Lagna, a Raja Yoga is formed. Similar is the case, if benefics are in Kendras.

22. If the Atma Karak Planet is in a benefics Rāśi/Navāmsā, the native will be wealthy. If there are benefics in Kendras from Karakāñś Lagna, he will become a king.

23. If the Arudh Lagna and Dar Pad are in mutual Kendras, or in mutual 3rd/11th Houses, or in mutual Konas, the native will doubtlessly become a king.

24. If two, or all of House, Hora, Ghatik Lagnas are receiving a Aspect from exalted Planets, a Raja Yoga is formed.

25. If House, Hora and Ghatik Lagnas, their Dreshkanas and Navāmsāas, or the said Lagnas and their Navāmsāas, or the said Lagnas and their Dreshkanas receive a Aspect from a Planet, a Raja Yoga is formed.

26-27. If Arudh Pad is occupied by an exalted Planet, particularly Moon in exaltation, or by Jupiter and/or Venus (with, or without exaltation), while there is no Argala by a malefic, the native will become a king. If the Arudh Pad is a benefic Rāśi, containing Moon, while Jupiter is in 2nd House, the same effect will prevail.

28. Even, if one among 6th, 8th and 12th Lords, being in debilitation, gives a Aspect to Lagna, there will be a Raja Yoga.

29-31. The native will become a king, if a Planet, ruling 4th, 10th, 2nd, or 11th, gives a Aspect to Lagna, while Venus gives a Aspect to the 11th from Arudh Lagna, as Arudh Lagna is occupied by a benefic. The same effect will be obtained, if a debilitated Planet gives a Aspect to Lagna and is placed in 6th, or 8th House. Again similar result will prevail, if a debilitated Planet, placed in 3rd, or 11th House, gives a Aspect to Lagna.

32. I now tell you of the Raja Yogas, based on the Planets with different dignities and on the Aspects and Conjuncts of the Planets.

33-34. 9ths Lord is akin to a minister and more especially 5ths Lord. If these two Planets mutually give a Aspect, the native will obtain a kingdom. Even, if these two are conjunct in any House, or, if they happen to be placed in mutually 7th places, one born of royal scion will become a king.

35. The native will attain a kingdom, if 4ths Lord is in 10th House and 10ths Lord is in 4th House and, if these Planets give a Aspect to 5ths and 9ths Lords.

36. If the Lords of 5th, 10th, 4th and Lagna are conjunct in 9th House, one will become a ruler with fame, spreading over the four directions.

37. Should the Lord of 4th, or of 10th House join either the 5ths Lord, or 9ths Lord, the native will obtain a kingdom.

38. If 5ths Lord is in Lagna, 4th, or 10th House, conjunct with 9ths Lord, or Lagna Lord, the native will become a king.

39. Should Jupiter be in his own Rāsi identical with 9th House and conjunct with either Venus, or 5ths Lord, the native will obtain royal status.

40. Two and a half Ghatis from mid-day, or from mid-night is auspicious time. A birth during such an auspicious time will cause one to be a king, or equal to him.

41. Should Moon and Venus be mutually in 3rd and 11th House and receiving Aspects from each other, while they are placed elsewhere, a Raja Yoga is obtained.

42. Should Moon, endowed with strength, be Vargaottāñśa and receives a Aspect from four, or more Planets, the native will become a king.

43. One will become a king, if Lagna in Uttamāñśa receives a Aspect from four, or more Planets, out of which Moon should not be one.

44. If one, or two, or three Planets are in exaltation, one of a royal scion will become a king, while another will be equal to a king, or be wealthy.

45. If four, or five Planets occupy their exaltation Rāsis, or Moolatrikona Rāsis, even a person of base birth will become king.

46. If six Planets are exalted, the native will become emperor and will enjoy various kinds of royal paraphernalia.

47. Even, if one among Jupiter, Venus and Mercury is in exaltation, while a benefic is in a Kendra, the native will become a king, or be equal to him.

48. If all benefics are relegated to Kendras, while malefics are in 3rd, 6th and 11th House, the native, though may be of mean descent, will ascend the throne.

#### **CH. 40. Yogas For Royal Association**

1. If 10ths Lord is conjunct with, or receives a Aspect from the depositor of Amatya Karak, or even, if 10ths Lord is conjunct with, or receives a Aspect from Amatya Karak himself, the native will be a chief in the kings court.

2. If 10th and 11th House are devoid of malefic occupation and devoid of Aspect from a malefic, while 11th House receives a Aspect from its own Lord, the native will be a chief in the kings court.

3. Should Amatya Karak and the depositor of Atma Karak be together, the native will be endowed with great intelligence and will be a kings minister. (Karakendr is interpreted here, as the depositor of Atma Karak. Similarly Amatyesa means the depositor of Amatya Karak)
4. If Atma Karak is strong and is with a benefic, or Amatya Karak is in its own House, or in exaltation, one will surely become a kings minister.
5. There is no doubt in ones becoming a kings minister and famous, if Atma Karak is in 1st, or 5th, or 9th House.
6. If Atma Karak, or Amatya Karak is placed in a Kendr, or in a Kon, the native will beget royal mercy, royal patronage and happiness thereof.
7. Should malefics be in the 3rd and the 6th from Atma Karak, or from Arudh Lagna, or in 3rd and 6th House, one will become Army chief.
8. If Atma Karak is in a Kendr, or in a Kon, or in exaltation, or in its own House and gives a Aspect to 9ths Lord, the native will be a kings minister.
9. If the Lord of the Rāśi, where Moon is placed becomes Atma Karak and, if this Lord is placed in 1st House along with a benefic, the native will become a kings minister at his advanced age.
10. Should the Atma Karak be in 5th, 7th, 10th, or 9th House and happen to be with a benefic, one will earn wealth through royal patronage.
11. If the Arudh of 9th House happens to be itself the Janm Lagna, or, if Atma Karak is placed in 9th House, the native will be associated with royal circles.
12. One will gain through royal association, if 11th House is occupied by its own Lord and is devoid of a Aspect from a malefic. The Atma Karak should at the same time be conjunct with a benefic.
13. An exchange of Rāśis between 10ths Lord and Lagnas Lord will make the native associated with the king in a great manner.
14. If Venus and Moon are in the 4th from Karakāñś Lagna, the native will be endowed with royal insignia.
15. Should Lagnas Lord, or the Atma Karak be conjunct with 5ths Lord and be in a Kendr, or in a Kon, the native will be a king, or minister.

#### **CH. 41. Combinations for Wealth**

1. I now tell you of special combinations, giving wealth. One born to these Yogas will surely become wealthy.
2. Yogas for Great Affluence (up to Sloka 8). Should a Rāśi of Venus be 5th House and be occupied by Venus himself, while Mars is in 11th House, the native will obtain great riches.
3. Should a Rāśi of Mercury be 5th House and be occupied by Mercury himself, as 11th House is occupied by Moon, Mars and Jupiter, the native will be very affluent.
4. Should Leo be 5th House and be occupied by Sun himself, as Saturn, Moon and Jupiter are in 11th House, the native will be very affluent.
5. Should Sun and Moon be in 11th House, as Saturn is in 5th House identical with his own House, the native will be very affluent.
6. Should Jupiter be in 5th House identical with his own Rāśi, as Mercury is in 11th House, the native will be very affluent.
7. If a Rāśi of Mars happens to be 5th House with Mars therein, while Venus is in 11th House, the native will become very affluent.
8. If Cancer happens to be 5th House, containing Moon therein, while Saturn is in 11th House, the native will become very affluent.
9. Yogas for Wealth (up to Sloka 15). Should Sun be in Leo identical with Lagna and be conjunct with, or receiving a Aspect from Mars and Jupiter, one will be wealthy.

10. Should Moon be in Cancer identical with Lagna and be conjunct with, or receiving a Aspect from Mercury and Jupiter, one will be wealthy.
11. Should Mars be in Lagna identical with his own Rāśi and be conjunct with, or receiving a Aspect from Mercury, Venus and Saturn, the native will be **riCH**.
12. Should Mercury's Rāśi be Lagna with Mercury therein and should Mercury be conjunct with, or receiving a Aspect from Saturn and Jupiter, the native will be **riCH**.
13. Should Jupiter be in Lagna identical with his own Rāśi and be conjunct with, or receiving a Aspect from Mercury and Mars , the native will be **riCH**.
14. If Venus happens to be in Lagna identical with his own Rāśi and be conjunct with, or receiving a Aspect from Saturn and Mercury, one will be wealthy.
15. If Saturn is in his own Rāśi identical with Lagna and receiving a Aspect from, or being conjunct with Mars and Jupiter, the native will be wealthy.
16. Other Qualified Planets. 9ths Lord and 5ths Lord are capable of bestowing wealth. Similarly Planets, conjunct with 9ths Lord and/or 5ths Lord are capable of bestowing wealth. There is no doubt, that these Planets will give wealth during their Dasha periods.
17. The Yogas, mentioned above (up to Sloka 16) should be delineated after knowing favourable, or unfavorable dispositions of the participant Planets and their strength and weakness.
- 18-19. Effects of the Divisional Dignities of the Lords of Kendras. If the Lord of a Kendra is in Parijatāñśa, the native will be liberal, if in Uttamāñśa, will be highly liberal, if in Gopurāñśa, will be endowed with prowess, if in Simhasanāñś, will be honourable, if in Paravatāñśa, will be valorous, if in Devalokāñśa, will be head of an assembly, if in Brahmaloḱāñśa, will be a sage and, if in Iravatāñśa, will be delighted and be celebrated in all quarters.
- 20-22. Effects of the Divisional Dignities of 5ths Lord. If 5ths Lord is in Parijatāñś, the native will take to the branch of learning, befitting his race, if in Uttamāñśa, will have excellent learning, if in Gopurāñśa, will receive world-wide honors, if in Simhasanāñś, will become a minister, if in also Paravatāñśa, will be endowed with Vedic Knowledge, if in Devalokāñśa, will be a 10th Yogi (performer of actions, worldly and religious rites), if in Brahmaloḱāñśa, will be devoted to the Lord and, if in Iravatāñśa, will be pious.
- 23-27. Effects of the Divisional Dignities of 9ths Lord. If 9ths Lord is in P6thjatāñś, the native will visit holy places, if in Uttamāñśa, has been visiting holy places in the past births and he will do the same within this life-time, if in Gopurāñśa, will perform sacrificial rites, if in Simhasanāñś, will be mighty and truthful, conquerer of his senses and will concentrate only on the Brahman, giving up all religions, if in Paravatāñśa, will be the greatest of ascetics, if in Devalokāñśa, will be an ascetic, holding a cudgel (Lagudi), or he will be a religious mendicant, that has renounced all mundane attachments and carrying three long staves, tied together, in his right hand (Tridandin) and, if in Brahmaloḱāñśa, will perform Aswamedh Yagya (Horse Sacrifice) and will attain the state of Lord Indra, if in Iravatāñś, will be a synonym of dharma, or virtues just, as Lord Ram and Yudhishtira.
28. Lords of Kendras and Konaas Related. The Kendras are known, as Vishnu Sthanas (Houses of Lord Vishnu), while the Konaas are called Lakshmi Sthanas. If the Lord of a Kendra establishes a relationship with the Lord of a Konaa, a Raja Yoga is obtained.  
(A sixth kind of relationship can also be extended in this context to Navāmśa positions, though there is no specific classic sanction for this. For example in the case of a Capricorn native Mars in the Navāmśa of Venus and Venus in the Navāmśa of Mars will confer a superior Raja Yoga. This form of relationship will be equally superior, like the first 3 relationships, mentioned in the earlier paragraph).
- 29-34 Effects of the Divisional Dignities of Related Lords of Kendras and Lords of Konaas. If the Lord of a Kendra and the Lord of a Kona, having a relationship, as indicated in Sloka 28, happen

to be in P6thjatāñś, the native will be king and will protect men, if in Uttamāñś, will be an excellent king, endowed with elephants, horses, ch6thots etc., if in Gopurāñś, will be a tiger of kings, honoured by other kings and, if in Leoasanāñś, will be an emperor, ruling over the entire earth. With the said Raja Yoga relationship of the said Planets in Leoasanāñś were born H6thsh Moon, Manu, Balai, Agni Deva and many emperors. In the present Yuga so born is Yudhishtira (9th Raja of Mahabharat). Salivahanas birth and that of others will also come with this Yoga. With such Lords, placed in Paravatāñś, Manu etc. were born. The Incarnations of Lord Vishnu took place, when such Lords were placed in Devalokāñś. With such Lords, placed in Brahmaloakāñś, Lord Brahma was born and, placed in Iravatāñś, the Swayambhu Manu was born. (Manu is the first of the 14 Manus, identified, as the second creator, who produced the Prajapatis. To Manu the code of laws, Manu Smriti is ascribed).

#### **CH. 42. Combinations for Penury**

1. O Lord, you have stated many Yogas, related to acquisition of wealth. Please tell me such Yogas, causing utter poverty.
2. The native will be penniless, if Lagnas Lord is in 12th House, while 12ths Lord is in Lagna along with the Lord of a Maraka, or receives a Aspect from such a Planet.
3. The native will be penniless, if Lagnas Lord is in 6th House, while 6ths Lord is in Lagna, conjunct with, or receiving a Aspect from a Maraka Lord.
4. Should Lagna, or Moon be with Ketu, while Lagnas Lord is in 8th House, the person concerned will be penniless.
5. If Lagnas Lord along with a malefic is in 6th, 8th, or 12th House, while 2nds Lord is in an enemy Rāśi, or in debilitation, even a native of royal scion will become penniless.
6. If Lagnas Lord is conjunct with the Lord of 6th, 8th, or 12th House, or with Saturn and, if Lagnas Lord is devoid of a Aspect from a benefic, the native will be penniless.
7. Should 5ths and 9ths Lords be, respectively, found in 6th and 12th House and receive a Aspect from Maraka Planets, the native will be penniless.
8. If malefics, excepting the Lords of 10th and 9th House, happen to be in Lagna, associated with, or receiving a Aspect from Maraka Planets, one will become penniless.
9. Note the Planets, that are ruling the Rāśis, occupied by the Lords of 6th, 8th and 12th House. If the said dispositors are in such evil Houses in turn and are associated with, or receive a Aspect from malefics, the native will be miserable and indigent.
10. The Lord of the Navāmśa, occupied by Moon, joining a Maraka Planet, or occupying a Maraka House, will make one penniless.
11. Should the Lord of the natal Lagna and that of the Navāmśa Lagna be conjunct with, or receive a Aspect from Maraka Planets, one will be penniless.
12. If inauspicious Houses are occupied by benefics, while auspicious Houses are occupied by malefics, the native will be indigent and will be distressed even in the matter of food.
13. A Planet, associated with one of the Lords of 6th, 8th and 12th House, being bereft of a Aspect from the Lord of a Kona, will in its Dasha periods cause harm to the natives financial aspects.
14. If the 8th/12th from Atma Karak, or 8th/12th House receive a Aspect from the Atma Karaks Navāmśa Lord and the Lord of Janma Lagna, the native will be bereft of wealth.
15. The native will be a spendthrift, if the 12th from Atma Karak receives a Aspect from the dispositor of Atma Karak, or, if 12th House receives a Aspect from the Lord of Lagna.
- 16-18. Now I tell you some Yogas for poverty along with conditions of their nullifications. Should Mars and Saturn be together in 2nd House, the natives wealth will be destroyed. Should Mercury give a Aspect to Mars and Saturn in 2nd House, there will be great wealth. There is no



doubt in it. Sun in 2nd House, receiving a Aspect from Saturn, will cause penury, while, if Sun is in 2nd House and does not receive a Aspect from Saturn, riches and fame will be obtained. The same effects (poverty) will be declared, if Saturn is in 2nd House, receiving a Aspect from Sun.

#### **CH. 43. Longevity**

1. O Mahārṣi Parashara, you have dealt with combinations for wealth and poverty. Kindly detail methods of ascertaining the life-span of human beings.

2-3. O Brahmin, for the benefit of mankind I narrate methods of ascertaining longevity. Knowing that longevity is difficult even for gods. Many exponents have laid down various methods of longevity calculations. Following is the summary of such schools of thought.

4-8. Pindayu. The Planets contribute to longevity, according to their being in exaltation, or debilitation and also based on their strengths and weaknesses and positions in Ashvini etc. and in the various Rāśis. First of all Pindayu is based on the positions of the Planets. O Brahmin, listen carefully to what I say: 19, 25, 15, 12, 15, 21 and 20 are the number of years, contributed by the Planets, from Sun etc., when in exaltation. These are half of the above in debilitation. And, if the Planets are in between exaltation and debilitation, the rule of three process should be used. Deduct the actual position of the Planet from its deep exaltation point. If the product is less than 6 Rāśis, deduct it again from 12 Rāśis. The product concerned should be multiplied by the number of years allotted to the Planet and divided by 12 to get the Planets actual contribution.

9. Rectifications. Excepting Venus and Saturn, the contributions, made by others, should be halved, if they are eclipsed by Sun. One third should be reduced, if the Planet is in its inimical Rāśi. This does not apply to the one in retrogression (see Vakra Charam).

10-11. Deductions for Planets in the Visible Half of the Zodiac. Full, half, one third, one fourth, one fifth and one sixth are the deductions of contributions, made by malefics, placed in the visible half of the zodiac. Benefics in such cases lose only half of what malefics lose. Should there be more than one Planet in a House, the deduction, due to the strongest, will only prevail and not deductions, due to other Planets in that particular House. Waning Moon is a benefic for this purpose.

12-13. Malefics in Lagna. In case 1st House is occupied by malefics, adopt the following procedure. Convert Lagnas Sphuta into minutes of arc and multiply it by the years etc., contributed by the occupant, and divide by 21600. The years etc. so arrived be deducted from the respective contribution, which will be the net span, donated by the Planet. If there is benefics Aspect on Lagna, containing malefics, then the loss is only half.

14-15. Lagnas Contribution. The number of years, contributed by Lagna, will correspond to the number of Rāśis it gained (from Aries), while the degrees Lagna has gained in the particular Rāśi will also correspondingly donate ( $30 - = 1$  year). If the Lagnas Lord in the Navāmśa is stronger than Lagnas Lord, then the contribution should be computed only based on the number of Navāmśaas gained (from Aries), otherwise the computation will be for the Rāśi Lagna.

16-17. Nisargayu. O Brahmin, now I tell you about Nisargayu. 1, 2, 9, 20, 18, 20 and 50 are the years, allotted to Moon, Mars, Mercury, Venus, Jupiter, Sun and Saturn from the period of birth.

18-19. Añśayu. Now I will tell you about Añśayu contributions by Lagna and Planets. The years correspond to the number of Navāmśaas, counted from Aries. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in Rāśis, degrees etc., as years, months etc.

20-22. The same reductions, as per Pindayu, apply to Añśayu as well; i.e. half for a combust Planet, one third for inimical placement and the ones, due for placements in the half of the zodiac, counted from the 12th backwards. Some scholars suggest further corrections for Añśayu, viz. to increase threefold the contribution of a Planet in exaltation, or in own House and double the

contribution, if the contributor is in his own Navāmsā, or in his own Dreshkana. If doubling and trebling is warranted, only trebling be done. In case of reductions also only halving is to be done, if both halving and reducing a third are required. That is how the final life-span of men be understood.

23. Longevity for Other Living Beings. For other living beings as well such computations can be made. The said figure should be multiplied by the figure, corresponding to its full span of life and divided by the figure, corresponding to the full span of life for human beings.

24-29. Full Life Span of Various Living Beings. Now I'll tell you about the full life-span figures for various living beings. Gods and sages enjoy endless life-span (in astronomical proportions, as against ordinary mortals). The full life-span of eagles, owls, parrots, crows and snakes is one thousand years. For falcon, monkey, bear and frog the full span of life is 300 years. Demons full life-span is 150 years, while it is 120 for human beings, 32 for horses, 25 for donkeys and camels, 24 for oxen and buffaloes, 20 for peacocks, 16 for goats and rams. 14 for swans, 12 for cuckoo, dog and dove, 8 for hens etc. and 7 for birds etc.

30-31. Choice of Longevity. I have narrated 3 different methods of longevity. Listen to me about the choice among the three systems. According to which of the three, Lagna, Sun, or Moon is stronger than the other two, Añśayu, Pindayu, or Nisargayu should be, respectively, chosen.

32. Doubtful Cases. If two among Lagna, Sun and Moon gain equal strength, then longevity should be worked out, as per both systems and the average of both should be considered. If all the three are equally strong, the average of the three should be considered.

33-40. Other Clues to Longevity. O excellent of the Brahmins, I will now give you details of other methods in the matter of longevity, as under. This is based on the positions of Lagnas Lord, 8th Lord, Saturn, Moon, natal Lagna and Hora Lagna. These six are grouped into three groups thus: the Lords of Lagna and of 8th House on the one hand, Saturn and Moon on the other hand and the natal Lagna and Hora Lagna on yet the other hand. Out of a group of two, if the two are in Movable Rāśis, long life is denoted. One in a Fixed Rāśi and the other in a Dual Rāśi will also bestow long life. One in a Movable Rāśi and the other in a Fixed Rāśi will give medium life. If both are in Dual Rāśis, then again medium life will be obtained. Short life is denoted, if one is in a Movable Rāśi, as the other is in a Dual Rāśi, or, if both are in Fixed Rāśis. The type of life, denoted by three, or two groups be only considered. If the three groups denote different scales, then the one, indicated by the pair of natal Lagna and Hora Lagna should be only considered. In case of three different indications, if Moon is in Lagna, or 7th House, then the one, indicated by the Saturn-Moon pair will only come to pass.

41-44. Further Clarifications. If long life is denoted by all the said three groups, the span is 120 years, if by two groups, it is 108 years and, if only by one group it is 91 years. If medium life is arrived at by three groups, it is 80 years, if indicated by 2 groups, it is 72 years and, if by one group, it is 64 years. If short life is denoted by the said three groups, it is only 32 years, if indicated by two groups, the life-span is 36 years and, if by one group, the life-span is 40 years. These are rectified, as under.

45-46. Rectifications. If the contributor is in the beginning of a Rāśi, his donation will be full and it will be nil, if he is at the end of a Rāśi. For intermediary placements rule of three process will apply. Add the longitudes of the contributors and the sum so arrived at must be divided by the number of contributors. The latest product should be multiplied by the number of basic years and divided by 30. This will yield the net longevity.

47. Special Rule for Saturn. Should Saturn be a contributor, the class of longevity declines. Some advocate contrarily an increase of class in this context. If Saturn is in its own Rāśi, or in exaltation, change in class will not occur. Even, if he receives a Aspect from, or is conjunct with only a malefic, no change occurs.

48. Special Rule for Jupiter. If Jupiter is in Lagna, or in 7th House and receives a Aspect from, or is conjunct with only benefics, the class of longevity will increase.
- 49-50. Increase and Fall in Class of Longevity. From very short life to short life, from short life to medium life, from medium life to long life and from long life to extremely long life are the increases in the classification of longevity, when Jupiter warrants an increase. The reverse is true, if Saturn warrants a fall in the span of life.
51. (Maitreya says) You have narrated various kinds of longevity computations. Please favour me by denoting subtle classes thereof and poor and long life-spans.
52. (Mahārṣi Parashara replies) These are seven-fold, viz. Bala Risht, Yoga Risht, short, medium, long, super-natural (Divya) and immortality (Amritayu).
- 53-54. The life-span in Bala Risht is 8 years, in Yoga Risht 20 years, in short, medium and long lives, respectively, 32, 64 and 120 years. Super-natural life-span is 1000 years. Above this super-natural life-span of 1000 years it is Amritayu, which can be acquired only by those, who deserve it.
55. Limitless Longevity. Should Cancer be Lagna with Jupiter and Moon therein, while Venus and Mercury are in Kendras and others are in 3rd, 6th and 11th House, the native will obtain limitless longevity.
56. Super-Natural Longevity. One having benefics in Kendras and/or Konaas, while malefics are in 3rd, 6th and 11th House will obtain super-natural life-span. 8th House in this case should be one of the Rāśis, owned by a benefic.
57. Living until the End of the Yuga. One born in Cancer Lagna will live till the end of the Yuga, if Jupiter is in a Kendra and happens to be in Gopurāṅś, while Venus is in a Kona and happens to be in Paravatāṅś.
58. Living the Life-Span of a Sage. Jupiter in Leoasanāṅś, being in Lagna, Saturn in Devalokāṅś and Mars in Paravatāṅś. If these are so, one will enjoy the life-span, as due to a sage.59. Good Yogas increase the life-span and bad Yogas decrease the same. Hence I tell you such Yogas, as to know of full, medium and short span combinations.
60. If a Kendra contains a benefic, while Lagnas Lord is conjunct with, or receives a Aspect from a benefic, or Jupiter in particular, the native will live a full span of life.
61. Should Lagnas Lord be in a Kendra conjunct with, or receiving a Aspect from Jupiter and Venus, full life-span will result.
62. If at birth three Planets are exalted, out of which the Lords of Lagna and 8th House are inclusive, as 8th House is devoid of a malefic in it, full life-span will result.
63. Long life is denoted, if three Planets are in 8th House, in exaltation, own, or friendly divisions, while Lagnas Lord is strong.
64. If Saturn, or Lagnas Lord is conjunct with any exalted Planet, long life will result.
65. Long life will be enjoyed, if malefics are in 3rd, 6th and 11th House, while benefics are in Kendras.
66. If 6th, 7th and 8th House are occupied by benefics, while malefics are in 3rd and 11th House, full life-span will follow the birth.
67. If 8th Lord is friendly to Sun, while malefics are in 6th and 12th House, as Lagnas Lord is in a Kendra, the native will live the full span of life.
68. O excellent of the Brahmins, if a malefic is in 8th House, while 10th Lord is exalted, one will be long-lived.
69. Long life will follow, if Lagna is a Dual Rāśi, while Lagnas Lord is in a Kendra, or in exaltation, or in a Kona.
70. Should Lagna be a Dual Rāśi, while two malefics are in a Kendra with reference to a strong Lagnas Lord, long life is indicated.

71-73. If the stronger among Lagnas Lord and 8ths Lord is placed in a Kendra, long life is indicated and, if in a Panaphara, medium life is indicated, if in Apoklima, short life will come to pass. According to Lagnas Lord being friendly, neutral, or inimical to Sun, long, medium, or short life will result.

74. Should Mars and 3rds Lord, or 8ths Lord and Saturn be combust, or be conjunct with malefics, or receive a Aspect from malefics, there will be short life. 75. If Lagnas Lord is in 6th, 8th, or 12th House, conjunct with malefics and devoid of Conjunct with and/or Aspect from a benefic, short life will come to pass.

76. If malefics are in Kendras, devoid of Conjunct with, or a Aspect from benefics, while Lagnas Lord is not strong, only short life will result.

77. O excellent of Brahmins, if 12th and 2nd House are occupied by malefics and devoid of a Aspect from a benefic, or of Conjunct with a benefic, the native will be short-lived.

78. If the Lords of Lagna and 8th House are bereft of dignities and strength, short life will come to pass. If the Lords of Lagna and 8th House are helped by others, while being so, medium life-span will come to pass.

#### **CH. 44. Maraka Planets**

1. O Mahārṣi Parashara, you have mentioned a lot about longevity. Be kind enough to throw light on Marakas, or killers.

2-5. O Brahmin, 3rd and 8th House are the two Houses of longevity. The Houses, related to death, are the 12th from each of these, i.e. 2nd and 7th House are Maraka Houses. Out of the two, 2nd House is a powerful Maraka House. The Lords of 2nd and 7th House, malefics in 2nd and 7th House and malefics, conjunct with 2nds Lord and conjunct with 7ths Lord are all known, as Marakas. The major and sub-periods of these Planets will bring death on the native, depending on whether he is a long life, medium life, or short life person.

6-8. The Dasha of a benefic Planet, related to 12ths Lord may also inflict death. End may descend on the native in 8ths Lords Dasha. The Dasha of a Planet, which is an exclusive malefic, may also cause death.

9. Should Saturn be ill-disposed and be related to a Maraka Planet, he will be the first to kill in preference to other Planets.

10-14. O Brahmin, I tell you further about Marakas. Narrated earlier are three kinds of life-spans, viz. short, medium and long. Short life is before 32 years, later on up to 64 it is medium life and from 64 to 100 it is long life. Beyond 100 the longevity is called supreme. O excellent of the Brahmins, it is impossible to decide upon longevity till the native is 20 years old. Till such year the child should be protected by sacred recitations, religious offerings (of Ghī etc.) to consecrated fire, as prescribed in the Vedas etc. and through medical treatments, for premature death may descend on the child due to sins of father and mother, or of its own (in the previous birth).

15-21. I further mention about the Maraka Planets. One born with short life combinations may face death in the Dasha, denoted by Vipat star (3rd from the birth star), one of medium life may die in the Dasha, denoted by Pratyak star (5th from the birth star). In the Dasha, denoted by Vadh star (7th from the birth star), one with long life may obtain his end. The Dasha of the Lord of the 22nd Dreshkana, or 23rd, or 3rd, or 5th, or 7th asterisms may also cause death. The Lords of the 2nd and the 12th, counted from Cancer, may bring death. This is true, when Moon is a malefic. If he happens to be a benefic, there will be diseases (not death). Death may come to pass in the Dasha of 6ths Lord and in the subperiods of 6ths, 8ths and/or 12ths Lords. Should there be many Marakas and, if these Marakas are strong, there will be diseases, miseries etc. in major and sub-periods. Thus these are Marakas and are primarily related to bring death upon the native. According to their dispositions there may be death, or difficulties.

22-24. Rahu and Ketu, as Marakas. If Rahu, or Ketu are placed in 1st, 7th, 8th, or 12th House, or happen to be in the 7th from a Maraka Lord, or are placed with such a Planet, they acquire powers of killing in their major, or sub-periods. For one born in Capricorn, or in Scorpio, Rahu will be a Maraka. Should Rahu be in 6th, 8th, or 12th House, he will give difficulties in his Dasha periods. He will not, however, do so, if Rahu receives a Aspect from, or is conjunct with a benefic.

25-31. 3rd House and Death. O excellent of Brahmins, if Sun, being with strength, is in 3rd House, one will obtain his death, due to a king (legal punishments). Moon in 3rd House will cause death, due to tuberculosis, while wounds, weapons, fire and thirst will cause death through Mars in 3rd House. If 3rd House receives a Aspect from, or is occupied by Saturn and Rahu, death will be through poison, water, or fire, or fall from heights, or confinement. Death will surely come to descend through insects, or leprosy, if Moon and Gulika occupy, or give a Aspect to 3rd House. Mercury, giving a Aspect to, or occupying 3rd House, will bring death, followed by fever. Jupiter in 3rd House, or giving a Aspect to 3rd House, will cause death by swelling, or tumors. Urinary diseases will cause death, if Venus is in, or gives a Aspect to 3rd House. Many Planets, giving a Aspect to, or occupying 3rd House, will bring death through many diseases.

32. If 3rd House is occupied by a benefic, death will be in an auspicious place (like a shrine) and, if 3rd House is occupied by a malefic, death will be in sinful places. Mixed occupation of 3rd House will yield mixed results with regard to the place of death.

33. Consciousness will prevail at the time of death, if Jupiter, or Venus are placed in 3rd House. With other Planets in 3rd House there will be unconsciousness before death.

34. According to 3rd House being a Movable, a Fixed, or a Dual Rāśi, death will be, respectively, in a foreign place (other than native birth place), in ones own house, or on the way.

35-36. Occupants of 8th House. Note the occupant of 8th House. If it is Sun, death will be through fire, if Moon is in 8th House, through water, if Mars , through weapons, if Mercury, through fever, if Jupiter, through diseases, if Venus, through hunger and, if Saturn, through thirst.

37. If 8th House is occupied by, or receives a Aspect from a benefic, while 9th Lord is conjunct with a benefic, the native will die in a shrine. If 8th House is occupied by, or receives a Aspect from a malefic, while 9th Lord is conjunct with a malefic, death will be in a place, other than a shrine.

38-39. Fate of the Human Physical System. Should there be a benefics Dreshkana in 8th House (22nd Dreshkana), the body will be burnt in fire (as prescribed in Shastras). If a malefics Dreshkana happens to be in 8th House, the body will be thrown away in water. If the Dreshkana in 8th House is owned by a mixed Planet, the dead body will only dry up. If the Dreshkana in 8th House is a serpent Dreshkana, the body will be eaten away by animals, crows etc.

40. Serpent Dreshkanaas. The 2nd and 3rd Dreshkana in Cancer, the initial one in Scorpio and the last one in Pisces are designated, as serpent Dreshkanaas.

41-42. Pre-natal Abode. O excellent of Brahmins, the stronger of the two lumin6thes, Sun and Moon, occupying a Dreshkana of Jupiter, denotes the descent from the world of gods. If the stronger of the lumin6thes occupies the Dreshkana of Venus, or Moon, the descent is from the world of the Manes, if the stronger of the two lumin6thes is in the Dreshkana of Sun, or Mars , the descent is from the world of Yama (world of the death) and, if in Dreshkana of Mercury, or Saturn, the descent is from the hell.

43-45. Ascent after Death. According to the following Planets in 12th, 7th, 6th, or 8th House, the native will attain one of the different worlds after death: Jupiter heaven, Moon, or Venus the world of Manes, Mars and/or Sun earth (rebirth), Mercury and/or Saturn hell. In case the said Houses are not occupied, the native will go to the world, indicated by the stronger of the Dreshkana Lords, related to 6th and 8th House. The relative Planets exaltation etc. will denote the



high, medium and low status the native will obtain in the said world.<sup>46</sup> Other Planets and Rāśis, becoming Marakas, are being discussed in the chapter, related to Dashas.

#### **CH. 45. Avasthas of Planets**

1. O Mahārṣi Parashara, you have earlier stated, that the Avasthas, or states of the Planets are to be considered in the context of the effects of the Planets. Be so kind to tell me about this.
2. O excellent of Brahmins, various kinds of Avasthas of the Planets have been expounded. Out of these, I will give you the summary of Baal (infant) and other states of the Planets.
3. Baal, Kumar, Yuv, Vriddh and Mrit Avastha (Baal Adi Avasthas). Infant, youthful, adolescent, old and dead are the states of the Planets, placed in the ascending order at the rate of six degrees in odd Rāśis. In the case of even Rāśis this arrangement is in reverse order. (Vriddh - Advanced, Mrit - In extremis)
4. Results. One fourth, half, full, negligible and nil are the grades of the results, due to a Planet in infant, youthful, adolescent, old and dead Avasthas.
5. Awakening, Dreaming and Sleeping States. If a Planet is in its own Rāśi, or in exaltation, it is said to be in a state of awakening (alertness). In the Rāśi of a friend, or of a neutral it is in dreaming state, while in an enemy Rāśi, or in debilitation it is in a state of sleeping.
6. According to a Planet, being in Awakening, Dreaming, or Sleeping states, the results, due to it will be full, medium, or nil.
7. Other Kinds of States. There are nine kinds of other Avasthas, viz. Deepta, Swastha, Pramudit, Shanta, Din, Vikala, Dukhita, Khal and Kop.
- 8-10. If a Planet is in its exaltation Rāśi, it is in Deepta Avastha, if in its own Rāśi, it is in Swastha, if in a great friends Rāśi, it is in Pramudit, if in a friendly Rāśi, it is in Shanta, if in a neutral Rāśi, it is in Din, if a Planet is conjunct with a malefic, it is in Vikala, if is in an enemy Rāśi, it is in Dukhita, if in a great enemy Rāśi, it is in Khal and, if a Planet is being eclipsed by Sun, it is in Kop. Depending on such a state of the Planet, the House, occupied by it will obtain corresponding effects.
- 11-18. Yet other Avasthas. Lajjita, Garvita, Kshudhita, Trushita, Mudita and Kshobhita are the other kinds of Avasthas, due to the Planets. Placed in 5th House, if a Planet is associated with Rahu, or Ketu, or with Sun, Saturn, or Mars, it is in Lajjita Avastha. If a Planet is in exaltation, or in MoolatriKonaa, it is Garvita. If a Planet is in an enemy Rāśi, or conjunct with an enemy, or receives a Aspect from an enemy, or even, if a Planet is conjunct with Saturn, the Avastha is Kshudhita. If a Planet is in a watery Rāśi and receives a Aspect from a malefic, but does not receive a Aspect from a benefic, the Avastha is called Trushita. If a Planet is in a friendly Rāśi, or is conjunct with, or receives a Aspect from a benefic, or is conjunct with Jupiter, it is said to be in Mudita Avastha. If a Planet is conjunct with Sun and receives a Aspect from, or is conjunct with a malefic, or receives a Aspect from an enemy, it is said to be in Kshobhita. The Houses, occupied by a Planet in Kshudhita, or in Kshobhita, are destroyed.
- 19-23. The learned should estimate the effects, due to a House, in the manner, cited above, after ascertaining the strength and weakness. Weak Planets cause reduction in good effects, while stronger ones give greater effects. If a Planet, posited in 10th House, is in Lajjita, Kshudhita Avastha, or Kshobhita Avastha, the person will always be subjected to miseries. If a Planet in 5th is in Lajjita, there will be destruction of progeny, or there will be only one surviving child. Surely the wife of the native will die, if there is a Planet in 7th in Kshobhita, or in Trushita Avastha.
- 24-29. Effects of Garvita, Mudita, Lajjita, Kshobhita, Kshudhita and Trushita Avastha. A Planet in Garvita Avastha will cause happiness through new houses and gardens, regalhood, skill in arts, financial gains at all times and improvement in business. A Planet in Mudita Avastha will give residences, clothes, ornaments, happiness from lands and wife, happiness from relatives, living in

royal places, destruction of enemies and acquisition of wisdom and learning. A Planet in Lajjita will give aversion to God, loss of intelligence, loss of child, interest in evil speeches and listlessness in good things. A Planet in Kshobhita will give acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction to income, due to royal wrath. A Planet in Kshudhita will cause downfall, due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind, due to miseries. A Planet in Trushita Avastha will cause diseases through association with females, leading over wicked deeds, loss of wealth, due to ones own men, physical weakness, miseries, caused by evil people and decline of honour.

30-37. Calculation of Shayan Adi Avasthas. Now I will tell you of the Avasthas, viz. Shayan, Upavesana, Netrapani, Prakasha, Gamana, Agaman, Shubh, Agama, Bhojana, Nritya Lips, Kautuka and Nidra and the Chesthas of such Avasthas. Note the number of the star, occupied by the Planet, for which an Avastha is to be calculated. Multiply that number by the number, denoted by the Planet (Sun 1 to Saturn 7). The figure so arrived at should again be multiplied by the number of the Navāmsā, where the Planet is in. Add to this the number of the birth asterism (ruling star, the one, occupied by Moon), the number of Ghatis of birth and the number of Rāsis, Lagna gained from Aries (Aries 1, Taurus 2 and so forth). This figure should be divided by 12 and the remainder will indicate the corresponding Avastha of the Planet. The sub-state in the said Avastha can be found out in the following way. Multiply the figure (Sayana 1 to Nidra 12), denoted by the Avastha concerned, by the same figure and increase it by the figure, denoted by the Anka value for the first syllable of the natives personal name. Divide the product so obtained by 12. The remainder thereof should be further increased by constant additives of the Planets in the following way: Sun 5, Moon 2, Mars 2, Mercury 3, Jupiter 5, Venus 3, Saturn 3, Rahu (Ketu) 4. The product so arrived at should be divided by 3. In the process of calculation, if it happens, that the remainder is 1, it is Aspect, if 2, it is Cheshta and, if 0, it is Vicheshta.

Notes. Shayan Adi are of supreme importance, as compared to the other kinds of Avasthas.

In place of Navāmsā, given above, some translators interpret the word Ańśa, as degree, occupied by the Planet, which is obviously not correct. In this connection the readers attention is drawn to Balaabhadra Hora Ratna, **CH.** 3, wherein the author, Balaabhadra himself, gives an example for Sun, being in the 7th Navāmsā of Leo and thus he considered only 7, as multiplier. He quotes Adhibhut Sagara, as his authority for calculation of Sayana Adi.

Agaman Avastha is known, as Gamanechch by some exponents.

Anka value is 1 for a, ka, cha, da, dha, bha and va, 2 for i, kha, ja, dha, na, ma and da, 3 for u, ga, jha, ta, pa, ya and śa, 4 for e, gha, ga, tha, pha, ra and sa, 5 for o, ca, dha, da, ba, la and ha.

38-39. Effects of Chesht etc. If the sub-state is Aspect in an Avastha, the results, being stated for the Avastha, will be medium, the effects will be full in Chesht and negligible in Vichesht. The good and bad effects of Planets should be deciphered, based on the strength and weakness of the Planets. In exaltation the Planets reveal effects in a pronounced manner, due to Avasthas.

40-51. Effects of Sun's Avasthas. If Sun is in Sayana Avastha, the native will incur digestive deficiency, many diseases, stoutness of legs, bilious vitiation, ulcer in the anus and heart strokes; if in Upavesana, will suffer poverty, will carry loads, will indulge in litigations, be hard-hearted, wicked and will lose in his undertakings; if is in Netrapani, will always be happy, wise, helpful to others, endowed with prowess and wealth, very happy and will gain royal favours; if in Prakasha, will be liberal in disposition, have plenty of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be greatly strong and endowed with charming beauty; if in Gamana, will be disposed to live in foreign places, be miserable, indolent, bereft of intelligence and wealth, be distressed, due to fear and will be short-tempered; if in Agaman, will be interested in others wives, be devoid of his own men, be interested in movements and skilful in doing evil

deeds, be dirty, ill-disposed and will be a talebearer; if in Shubh, will be disposed to help others, be always endowed with wealth and gems, be virtuous, endowed with lands, new houses and robes, be very strong, very affectionate to his friends and very kindly disposed; if in Agama, will be distressed, due to enemies, fickle-minded, evil-minded, emaciated, devoid of virtuous acts and intoxicated with pride; if in Bhojana, will experience pains in joints, will lose money on account of others females, will have strength, declining off and on, be untruthful, will incur head-aches, eat remnant food and will take to bad ways; if in Nritya Lips, will be honoured by the learned, be a scholar, will have knowledge of poetry etc. and will be adored by kings on the earth; if is Kautuka, will always be happy, will be endowed with Vedic Knowledge and will perform Yagyas, will move amidst kings, have fear from enemies, will be charming-faced and be endowed with knowledge of poetry; if in Nidra, will have a strong tendency towards being drowsy, will live in foreign (distant) places, will incur harm to his wife and will face financial destruction. Sun in Upavesana will make one an artisan, black in complexion, devoid of learning and miserable. One will serve others. In Netrapani there will be all kinds of happiness, if Sun is in 5th, 9th, 10th, or 7th. In other Houses Netrapani of Sun will give eye diseases and enmity with all. If Sun is in Prakasha, the native will be meritorious, religious and liberal, will enjoy pleasures, be equal to a prince and will enjoy the status of Kubera, the God of wealth. However, the Prakasha of Sun, placed in 7th, or 5th will cause loss of the first child and will produce many litigations. If Sun is in Gamana, the native will incur disease of the feet and will be very mean. If in Agaman, Sun in 12th, or in 7th will destroy progeny and will give very limited wealth. If in Agama, Sun will give many miseries, an ugly appearance and foolishness. However, he will give wealth. Sun in Bhojana in 9th will cause many hindrances to spiritual and religious undertakings. In other Houses Sun in Bhojana will cause head and ear diseases, apart from joint pains. Though Mahārṣi Parashara states, that the native with Sun in Kautuka Avastha will have fear from enemies, Bala Bhadr exempts such evil effect for the 6th House position. Sun in Kautuka in other Houses will give a number of daughters, two wives, itch, excellence, liberality etc. If Sun is in Nidra, the native will be predisposed to incur piles and elephantiasis, will experience a lack of peace and he will be liable to lose his first child.

52-63. Effects of Moon's Avasthas. If Moon is in Sayana, the native will be honourable, sluggish, given to sexual lust and he will face financial destruction; if in Upavesana, will be troubled by diseases, be dull-witted, not endowed with mentionable wealth, will be hard-hearted, will do unworthy acts and will steal others wealth; if in Netrapani, will be troubled by great diseases (long lasting in nature), be very garrulous, wicked and will indulge in bad deeds. Should Moon be in Prakasha, the native will be famous in the world, will have his virtues exposed through royal patronage, will be surrounded by horses, elephants, females and ornaments, will visit shrines. If Moon is in Gamana with decreasing rays, the native will be sinful, cruel and always troubled by afflictions of sight. If Moon is in Gamana with increasing rays, the native will be distressed, due to fear. If Moon is in Agaman, the native will be honourable, will suffer diseases of the feet, will secretly indulge in sinful acts, will be poor and devoid of intelligence and happiness; if in Shubh, will be eminent among men, honoured by kings and kings of kings, will be very beautiful, will subdue the passion of women and will be skilful in sexual acts, will be virtuous; if in Agama, will be garrulous and virtuous and, if the said Moon is of dark fortnight, the native will have two wives, he will be sick, highly wicked and violent; if in Bhojana, will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided Moon is Full Purna; if in Bhojana and is of dark fortnight, auspicious effects will fail to come; if in Nritya Lips and is endowed with (fortnightly) strength, will be strong, will have knowledge of songs and will be a critic of beauty of things; if in Nritya Lips and of dark fortnight, i.e. not endowed with strength, the person will be sinful; if in Kautuka, the native will attain kingship, lordship over wealth and

skill in sexual acts and in sporting with harlots. Should waxing Moon, being conjunct with Jupiter, be in Nidra, the native will be quite eminent. If waxing Moon is in Nidra, but devoid of Jupiter's Conjunct, the native will lose his wealth on account of females and female jackals will be crying around his abode (as though it were a cemetery).

64 75. Effects of the Avasthas of Mars . If Mars is in Sayana, the native will be troubled by wounds, itch and ulcer. If Mars is placed in Upavesana, the native will be strong, sinful, untruthful, eminent, wealthy and bereft of virtues. If Mars is placed in Lagna and happens to be in Netrapani, there will be penury; if placed in other Houses, Netrapani will confer rulership of a city. Should Mars be in Prakasha, the native will shine with virtues and will be honoured by the king. Mars in Prakasha in 5th will cause loss of children and of wife. If Mars is in Prakasha in 5th and happens to be there with Rahu, a severe (positional) fall will descend on the native. Should Mars be in Gamana, the native will be always roaming, will have fear of multiple ulcers, will incur misunderstandings with females, will be afflicted by boils, itches etc. and will incur financial decline. If Mars happens to be in Agaman Avastha, the native will be virtuous, endowed with precious gems, will adore a sharp sword, will walk with the gait of an elephant, will destroy his enemies and will remove the miseries of his people. If Mars is placed in Shubh and happens to be in exaltation, the native will be skilful in conducting wars, will hold the flag of righteousness aloft and will be wealthy; if Mars happens to be in Shubh in 5th, or 9th, the native will be bereft of learning; if Mars is in Shubh in 12th, childlessness and no wife and no friends will result; if Mars is in other Houses in Shubh, the native will be a scholar in a king's court (poet laureate), be very wealthy, honourable and ch6thtable. If Mars is in Agama, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases of the root of the ears (Karan Mularogam & Padamulam Urumulam etc.) and severe gout pains, will be timid and will befriend evil lot. If Mars is with strength, while in Bhojana Avastha, the native will eat sweet-food; if devoid of strength, will indulge in base acts and be dishonourable. If Mars is in Nritya Lips, the native will earn wealth through the king and will be endowed with fullness of gold, diamonds and corals in his house; if in Kautuka, will be curious in disposition and will be endowed with friends and sons; if in Kautuka and simultaneously exalted, will be honoured by the king and the virtuous and will be virtuous himself; if in Nidra, will be short-tempered, devoid of intelligence and wealth, will be wicked, fallen from virtuous path and troubled by diseases. Should Mars be in Upavesana in Lagna, the native will be extremely sinful and he will incur several diseases, will be indigent and not peaceful. If Upavesana occurs for Mars in 9th, the native will lose his whole wealth apart from his wife and progeny. Mars in Netrapani in Lagna will give poverty and will destroy the native's wife and progeny; if Mars is in Netrapani in other Houses, this confers on the native all kinds of wealth and happiness from wife and children. The 2nd, or 7th position of Mars in Netrapani will cause fear from lions and snakes apart from giving earnings from lands. Furthermore the native's wife will predecease him. Should Mars be in Prakasha in 5th, or in 7th, the native will lose his wife and all children. If Mars is placed in 5th in Prakasha and is conjunct with Saturn, the native will kill cows. Should Mars be in Gamana in Lagna, the native will be active in his assignments, will incur diseases of the joints, burning pains in the eyes and will obtain dental afflictions and the like, he will have fear from dogs and will adore the guise of a female. In other Houses Mars in Gamana will bring royal favours, leadership and luxuries of life. Mars in Agaman will cause piles and diseases of the rectum. If Mars is in Bhojana, or in Sayana in 5th, or in 8th, there will be untimely death for the native. In other Houses Bhojana of Mars will confer wealth. Should Mars be in Nritya Lips and happens to be in Lagna, 2nd, 7th, or 10th, the native will receive all kinds of happiness; there will be miseries in abundance, if Mars is in Nritya Lips and placed in 8th, or 9th, apart from incurring untimely death. In other Houses Nritya Lips of Mars will make the native akin to Kubera. Mars in 7th, or in 9th in Kautuka will give several

diseases and death of the first child and wife. In other Houses Kautuka will confer scholarship, various kinds of wealth, two wives and more female children. In Nidra Mars in Lagna, 2nd, 3rd, 9th, 10th, or 11th will give scholarship, foolishness and poverty. 5th, or 7th placement of Mars in Nidra will give many miseries and many male children. Should Rahu join Mars in Nidra in any House, the native will have many wives, be miserable and will suffer from some diseases on the surface of the feet.

76-86. Effects of Mercury's Avasthas. Should Mercury in Sayana be in Lagna, the native will be lame and will have reddish eyes (like the black bee); if Mercury is in Sayana in other Houses, the native will be addicted to licentious (disregarding certain rules) pleasures and be wicked. If Mercury is in Upavesana in Lagna, the native will possess (the seven principle) virtues; if Mercury in Upavesana is in Lagna, receiving a Aspect from a malefic, or Aspects from malefics, or is conjunct with malefics, penury will result; if Mercury in Upavesana is in Lagna, receiving a Aspect from a benefic, or Aspects from benefics, or is conjunct with benefics, financial happiness will follow. If Mercury is in Netrapani, the native will be devoid of learning, wisdom, well wishers and satisfaction, but he will be honourable; if Mercury is in 5th in Netrapani, the subject will be bereft of happiness from wife and sons, will be endowed with (more) female children and will gain abundant finance through royal patronage. If Mercury is in Prakasha, the native will be charitable, merciful and meritorious, he will cross the boundaries of ocean in respect of many branches of learning, he will be endowed with the great faculty of discrimination and will destroy evil people; if in Gamana, will visit the courts of kings on many occasions and Goddess Lakshmi will dwell in his abode; if in Agaman, the same effects, due to his being in Gamana, will fructify; if in Shubh and happens to be in exaltation, will be affluent and meritorious at all times, will be equal to Kubera, or will be a king, or a minister, will be devoted to Lord Vishnu and Lord Shiva, will be virtuous and will attain full enlightenment. Should Mercury be in Agama, the native will serve base men and will gain wealth thereby, will have two sons and one fame bringing daughter. If Mercury is in Bhojana, the native will face financial losses through litigations, will physically lose on account of fear from the king, will be fickle-minded and will be bereft of physical and conjugal felicity; if in Nritya Lips, will be endowed with honour, conveyances, corals (gems etc.), sons, friends, prowess and recognition in assembly, due to his scholarship; if Mercury in Nritya Lips Avastha is in a malefics Rāśi, the native will be addicted to prostitutes and will long for licentious pleasures. If Mercury is in Kautuka in Lagna, the native will be skilful in music; if Mercury is in 7th, or 8th with Kautuka, the native will be addicted to courtezans; if Mercury in Kautuka is placed in 9th, the native will be meritorious and attain heavens after death. If Mercury is in Nidra, the native will not enjoy comfortable sleep, will be afflicted by neck, or neck joint Samadhi diseases, will be devoid of co-born, afflicted by miseries galore, will enter into litigations with his own men and will lose wealth and honour.

87-98. Effects of Jupiter's Avasthas. If Jupiter is in Sayana, the native will be strong, but will speak in whispers, he will be very tawny in complexion, will have prominent cheeks and will have fear from enemies; if in Upavesana, will be garrulous and very proud, will be troubled by the king and enemies and will have ulcers on the feet shanks, face and hands; if in Netrapani, will be afflicted by diseases, be devoid of wealth, fond of music and dances, libidinous, tawny in complexion and will be attached to people of other castes; if in Prakasha, will enjoy virtues, will be happy, splendorous and will visit holy places, devoted to Lord Krishna; if Jupiter in Prakasha is exalted, will attain greatness among men and will be equal to Kubera; if in Gamana, will be adventurous, happy on account of friends, scholarly and endowed with Vedic learning and with various kinds of wealth; if in Agaman, serving force, excellent women and the goddess of wealth will never leave the natives abode; if in Shubh, will attain comparability with Jupiter (God of speech) in the matter of speech, will be endowed with superior corals, rubies and wealth, will be



rich with elephants, horses and chariots and will be supremely learned; if in Agama, will be endowed with various conveyances, honors, retinue (many persons will take good care of him), children, wife, friends and learning, will be equal to a king, extremely noble, fond of literature and will take to the path of the virtuous; if in Bhojana, will always beget excellent food and horses, elephants and chariots, while Lakshmi, the Goddess of Wealth, will never leave his house; if in Nritya Lips, will receive royal honors, be wealthy, endowed with knowledge of moral law 9th and Tantra, will be supreme among the learned and be a great grammarian; if in Kautuka, will be curious in disposition, very rich, will shine, like Sun in his circles, be exceedingly kind, happy, honoured by the kings, endowed with sons, wealth and just disposition, will be very strong and he will be a scholar in the king's court; if in Nidra, will be foolish in all his undertakings, will suffer irredeemable penury and will be devoid of righteous acts.

99-110. Effects of Venus Avasthas. If Venus is in Sayana, the native, although strong, will incur dental disease, he will be very short-tempered, bereft of wealth, will seek union with courtesans and be licentious; if in Upavesana, will be endowed with a multitude of nine gems (Navamin Vraja) and golden ornaments, be ever happy, will destroy enemies and will be honoured by the king, will have highly increased honors; if in Netrapani in Lagna, 7th, or 10th, there will be loss of wealth on account of afflictions of the sense of sight (heavy medical expenses, due to severe eye diseases); if Netrapani occurs, when Venus is in other Houses, the native will own large houses. Should Venus be in Prakasha in its own Rāśi, in its exaltation Rāśi, or in a friendly Rāśi, the native will sport, like a lofty elephant, will be equal to a king and be skilful in poetry and music. If Venus is in Gamana, the native will not have a long-living mother, will lament over separation from his own people and will have fear from enemies; if in Agaman, will command abundant wealth, will undertake to visit superior shrines, will be ever enthusiastic and will contract diseases of the hand and foot; if in Shubh, will earn eminence in the king's court, will be very virtuous, will destroy enemies, be equal to Kubera in wealth, will be charitable, will ride on horses and will be excellent among men; if in Agama, there will be no advent of wealth, but there will be troubles from enemies, separation from children and relatives, diseases and lack of pleasures from the wife. Should Venus be in Bhojana, the native will be distressed, due to hunger, diseases and many kinds of fear from enemies; if Venus is in Virgo in Bhojana, the native will be very rich and will be honoured by scholars. If Venus is in Nritya Lips, the native will be skilful in literature and intelligent, will play musical instruments, like lute, tabla etc., be meritorious and very affluent; if in Kautuka, will be equal to Lord Indra, will attain greatness in the assembly, be learned and will have Lakshmi always dwelling in his abode; if in Nidra, will be interested in serving others, will blame others, be heroic, garrulous and will be wandering all over the earth.

111-122. Effects of Saturn's Avasthas. If Saturn is in Sayana, the native will be troubled by hunger and thirst, will incur diseases in boyhood and later on he will become wealthy; if in Upavesana, will be troubled greatly by enemies, will contract dangers, will have ulcers all over the body, will be self-respected and will be punished by the king; if in Netrapani, will be endowed with a charming female, wealth, royal favour and friends, will have knowledge of many arts and will be an eloquent speaker; if in Prakasha, will be very virtuous, very wealthy, intelligent, sportive, splendid, merciful and devoted to Lord Shiva; if in Gamana, will be very rich and endowed with sons, will grab enemy lands and will be a scholar at royal court; if in Agaman, will be akin to a donkey (foolish) and bereft of happiness from wife and children, will always roam pitifully without anybody's patronage; if in Shubh, the native will have surprising possessions of abundant precious stones and gold, will be endowed with great judicial (political) knowledge and will be extremely brilliant; if in Agama, will incur diseases and will not be skilful in earning royal patronage; if in Bhojana, will enjoy tastes of food, will be weak-sighted and will be fickle-minded, due to mental delusion; if in Nritya Lips, will be righteous, extremely opulent, honoured

by the king and brave, heroic in the field of war; if in Kautuka, will be endowed with lands and wealth, will be happy, endowed with pleasures through charming females and learned in poetry, arts etc.; if in Nidra, will be rich, endowed with charming virtues and valorous, will destroy even fierce enemies and will be skilful in seeking pleasures through harlots.

123-134. Effects of Rahu's Avasthas. If Rahu is in Sayana, the native will experience miseries in abundance, but, if Rahu in Sayana is placed in Taurus, Gemini, Virgo, or Aries, the native will be endowed with wealth and grains. If Rahu is in Upavesana, the native will be distressed, due to ulcers, will be endowed with royal association, be highly honourable and ever devoid of financial happiness; if in Netrapani, will be troubled by eye diseases, will have fear from wicked people, snakes and thieves and will incur financial decline; if in Prakasha, will acquire a high position, will perform auspicious acts and will obtain elevation of his financial state, will be highly virtuous, a chief in the king's court, charming, like freshly formed clouds (that will cause soon rain) and will be very prosperous in foreign places; if in Gamana, will be endowed with numerous children, be scholarly, wealthy, ch6thtable and honoured by the king; if in Agaman, will be very irritable, bereft of intelligence and wealth, crooked, miserly and libidinous; if in Shubh, will be scholarly, miserly and endowed with many virtues, wealth and happiness; if in Agama, will be always mentally distressed, will have fear from enemies and litigations with enemies, be bereft of his own men, will face financial destruction and will be crafty and emaciated; if in Bhojana, will be distressed without food and dull-witted, will not be bold in his acts and will be bereft of conjugal and progenic happiness; if in Nritya Lips, will contract a serious disease, which seems difficult to subdue, will have afflicted eyes and will have fear from enemies, will decline financially and righteously; if in Kautuka, will be devoid of a position (place), be interested in others females and will steal others wealth; if in Nidra, will be a repository of virtues, will be endowed with wife and children, be bold, proud and very affluent.

135-146. Effects of Ketu's Avasthas. If Ketu is in Sayana in Aries, Taurus, Gemini, or Virgo, there will be plenty of wealth; if Ketu is in Sayana in other Rāsis, increased diseases will follow. If Ketu is in Upavesana, the native will suffer from ulcers and will have fear from enemies, windy diseases, snakes and thieves. Should Ketu be in Netrapani, the native will contract eye diseases and will have fear from wicked people, snakes, enemies and people of royal family. If Ketu is in Prakasha, the native will be wealthy and righteous, will live in foreign places, be enthusiastic and genuine and will serve the king; if in Gamana, will be endowed with many sons and abundant wealth, be scholarly, virtuous, ch6thtable and excellent among men; if in Agaman, will incur many diseases, will face loss of wealth, will hurt (others) with his teeth (Danta Ghatin), be a tale bearer and will blame others; if in Shubh, will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning; if in Agama, will be a notorious sinner, will enter into litigations with his relatives, will be wicked and troubled by diseases and enemies; if in Bhojana, will always be distressed with hunger, penury and diseases and will roam all over the earth; if in Nritya Lips, will be distressed, due to diseases, will have a floral mark on the eye (white of the pupil), will be impertinent and wicked and will plan evils; if in Kautuka, will seek union with dancing females (prostitutes), will suffer positional displacement, will take to evil paths and will roam all over; if in Nidra, will be endowed with wealth and corns, will be virtuous and will spend his time sportively.

147. General Effects (up to Sloka 155). O Brahmin, if a benefic Planet is in Sayana, there will be benefic effects at all times, according to the learned.

148. If a malefic is in Bhojana, everything will be destroyed and there is no need of a second thought.

149. Should a malefic in 7th be in Nidra, auspicious effects will follow, provided, that there is no Aspect from another malefic.

150. Declare without a second thought auspicious effects, following the location of a malefic in 5th House, but only with Nidra, or in Sayana.

151. Untimely death, due to royal wrath, will come to pass, if there is a malefic in 8th House in Nidra, or in Sayana.

152. If in the case of a malefic in 8th House in Nidra, or Sayana there happens to be a benefic Aspect, or the Conjunct of a benefic, (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines etc.

153. If there is a malefic in 10th in Sayana, or Bhojana, the native will face many miseries on account of his own deeds.

154. O excellent of the Brahmins, doubtlessly a Raja Yoga will come to pass, if Moon is in 10th in Kautuka, or Prakasha.

155. Thus the good and bad effects should be guessed, assessing the strength and weakness of the Planets, concerning all the Houses.

#### **CH. 46. Dashas of Planets**

1. Maitreya said. O Venerable Mahārṣi Parashara! You are omniscient. There is no subject, with which you are not conversant. Therefore now please favour me with guidance about the different kinds of Dashas (periods) of the various Planets.

2-5. Mahārṣi Parashara replied. O Brahmin! Dashas are of many kinds. Amongst them Vimshottari is the most appropriate for the general populace. But the other Dashas, followed in special cases, are Astottara, Shodshottari, Dwadashottari, Panchottari, Shatabdik, Chaturashiti-sama, Dwisaptati-sama, Shastihayani, Shat-trimshat-sama. Our ancients have described these different kinds of Dashas, based on Nakshatras.

6-11. O Brahmin! Some Mahārṣis have made a mention of Kala and Chakra Dasha, but they have recognized the Kala Chakra Dasha, as supreme. The other kinds of Dashas, propagated by the sages, are Char, Sthira, Kendra, Karak, Brahma Planet, Manduk, Shul, Yogardh, Drig, Trikona, Rāṣi, Panchswara, Yogini, Pind, Nausargik, Asht Varga, Sandhya, Pachak, Tara etc. But in our view all these Dashas are not appropriate.

Vimshottari 12-14. Beginning from Kritika, the Lords of Dashas are Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus in that order. Thus, if the Nakshatras from Kritika to the Janma Nakshatra are divided by nine, the remainder will signify the Lord of the commencing Dasha. The remaining Dashas will be of the Planets in the order, given above. In Kali Yuga the natural life-span of a human being is generally taken, as 120 years. Therefore Vimshottari Dasha is considered to be the most appropriate and the best of all Dashas.

15. The periods of Dashas of Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order.

16. To find out the remainder of the Dasha, operating at the time of birth, first find out the expired portion of the Dasha of the concerned Planet. This is done, as follows. Multiply the Dasha period of the Planet concerned by the period of the stay of Moon in Janma Nakshatra, that has expired and divide that amount by the total period of the stay of Moon in that Nakshatra. The figure in years, months etc. so arrived at will be the expired period of the Dasha. If this figure is deducted from the total period of the Dasha, we will get the Balance of Dasha at the time of birth.

Ashtottari

17-20. Mahārṣi Parashara said. O Brahmin, the sages have recommended the adoption of Ashtottarī, when Rahu not being in Lagna, in any other Kendra, or Trikona to the Lord of the Lagna. From 4 Nakshatras from Ardra commences the Dasha of Sun, from 3 after that begins the Dasha of Moon, 4 after that will bring the Dasha of Mars, 3 after that the Lord of Dasha will be Mercury, 4 there from will have Saturn, as the Dasha Lord, 3 thereafter the Lord will be Jupiter,

Rahu will be the Lord of the Dasha 4 Nakshatras after that and then Venus will take over the lordship of the Dasha 3 Nakshatras from the last one mentioned above. The Lord of the Dasha at birth will be determined by counting in this order up to the Janma Nakshatra. The duration of Ashtott6th Dasha for Sun, Moon, Mars, Mercury, Saturn, Jupiter, Rahu and Venus are 6, 15, 8, 17, 10, 19, 12 and 21 in that order. Thus in this Dasha system only 8 Planets play the role of Dasha Lords, Ketu having been denied this privilege.<sup>21-22</sup> The Dashas of the various Planets have been specified above. In the case of malefic Planets the Dasha span of one Nakshatra is  $\frac{1}{3}$  of the Dasha of the Planet. It is  $\frac{1}{3}$ rd in the case of benefics. Thus the expired portion of the Dasha is calculated, according to the method, followed for Vimshottari Dasha, by multiplying the Bhayat, i.e. the expired period of the stay of Moon in the Janma Nakshatra, by the Dasha portion of the Janma Nakshatra and dividing it by Bhabhog, i.e. the total period of the stay of Moon in the Janma Nakshatra. Then the Balaance of Dasha at birth can also be ascertained. If Uttarashadha happens to be the Janma Nakshatra, the duration of its first three Padas is taken, as Bhabhog and the Dasha calculations should be done accordingly. The Dasha and calculations for Abhijit Nakshatra are done by taking the 4th Pad of Uttarashadha plus the 15th part of the beginning of Shravan. For Shravan the Bhabhog would be the total of its duration in Ghatikas minus the 1/15th part of the beginning of Shravan.

#### Shodshottari

23. It will be advisable to adopt the Shodshottari, if the birth is in the day in Krishna Paksh (dark half of the month), or at night in Shukla Paksh (bright half).

24-26. The Dasha may be adopted, when the Lagna is in the Hora of Moon with birth in the Krishna Paksh, or, when Lagna is in the Hora of Sun with birth in the Shukla Paksh. Count the number of Nakshatras from Pushya to the Janma Nakshatra. Divide this number by 8. The remainder will indicate the Dashas of Sun, Mars, Jupiter, Saturn, Ketu, Moon, Mercury and Venus. The Dashas of the above Planets are of 11, 12, 13, 14, 15, 16, 17 and 18 years.

#### Dwadashottari

27-28. This Dasha system will be appropriate for one, whose Lagna is in the Navāmsa of Venus. Count from Janma Nakshatra to Revati. Divide this number by 8. The remainder will indicate the Dasha of the Planet concerned. The Dasha order is Sun, Jupiter, Ketu, Mercury, Rahu, Mars, Saturn, Moon. The Dashas will be of 7, 9, 11, 13, 15, 17, 19 and 21 years of the Planets. Panchottari (29-30) This Dasha is considered suitable for those, whose Lagna is Cancer and also in the Cancer Dvadashāñś. Count from Anuradha up to the Janma Nakshatra and divide the number by 7. The remainder will indicate the Dasha. The order of the Dasha Lords is Sun, Mercury, Saturn, Mars, Venus, Moon and Jupiter. The Dashas of the Planets are 12, 13, 14, 15, 16, 17 and 18 years.

#### Shatabdik

(31-32) This Dasha system has been considered appropriate, if Lagna is Vargaottama. This happens, when Lagna in the Rāsi Kundali and the Navāmsa Lagna are in the same Rāsi.

(33-34) Count from Revati to the Janma Nakshatra and divide this number by seven. The remainder will indicate the Lords of Dashas in this order: Sun, Moon, Venus, Mercury, Jupiter, Mars and Saturn. Their Dashas will be of 5, 5, 10, 10, 20, 20 and 30 years.

#### Chaturashiti-sama

35-36. Chaturashiti-sama Dasha is considered appropriate in cases, where the 10ths Lord is placed in 10th. Count from Swati to the Janma Nakshatra and divide this number by 7. The remainder will indicate the Dasha Lords in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The Dasha period of each Planet is 12 years.

Dwisaptati-sama 37-39. This Dasha system is considered suitable in cases, where the Lord of Lagna is in Lagna, or in 7th. Count from Mul to the Janma Nakshatra and divide the number by 8.

The remainder will determine the Dasha Lords in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu. In this Dasha system all the eight Planets have Dashas of 9 years ea**CH**.

Shastihayani

40-41. This Dasha may be adopted in cases, where Sun is posited in Lagna. The order of Dasha Lords in this system is, as follows: Jupiter, Sun, Mars, Moon, Mercury, Venus, Saturn and Rahu. The following shows the Nakshatras, falling under the various Dasha Lords. The Dashas of Jupiter, Sun and Mars are of 10 years. The remaining Planets have Dashas of 6 years ea**CH**. Jupiter (Ashvini, Bharani, Kritika, Punarvasu), Sun (Rohini, Mrigashira, Ardra, U.Ashadha), Mars (Pushya, Aslesha, Magha, Revati), Moon (P.Phalguni, U.Phalguni, Hast), Mercury (Swati, Vishakha, Anuradha), Venus (Jyeshtha, Mula, P.Ashadha), Saturn (Abhijit, Shravan, 2ndishtha), Rahu (Shatabhisha, P.Bhadra, U.Bhadra).

Shat-trimshat-sama

42-43. Count from Shravan to the Janma Nakshatra and divide the number by 8. The remainder 1 etc. will indicate the Dasha Lords, whose order will be, as follows: Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rahu. Their Dashas will be 1, 2, 3, 4, 5, 6, 7 and 8 years. If the birth is during the day and Lagna is in the Hora of Sun and, if the birth is at night and Lagna is in the Hora of Moon, adoption of this system would be preferable.

Kaala

44-49. 5 Ghatikas before the sight of the semi-disk of the setting Sun and 5 Ghatikas after that and 5 Ghatikas before and after the rising of Sun, that is 10 Ghatikas in the evening and 10 Ghatikas in the morning, respectively. The total period of both these Sandhyas (twilight) is said to be 20 Ghatikas. The 20 Ghatikas of the night have been given the name Purna and the 20 Ghatikas of the day have been given the name Mugdha. The Sandhya at the time of sunrise is called Khanda and the Sandhya at the time of Sun's set is said to be Sudh. Both of these Sandhyas are of 10 Ghatikas ea**CH**. If the birth is in Purna, or Mugdha, its past Ghatikas should be multiplied by 2 and the product should be divided by 15. The figure so arrived at should be converted into years, months etc. By multiplying it by the serial number of Sun and other Planets in their normal order, we will get the Kaal Dasha of these Planets. If the birth is during Sandhya, then its past Ghatikas should be multiplied by 4 and the product divided by 15. The figure so arrived at in terms of years, months etc. should be multiplied by the serial number of Sun and the other Planets to get the Kaal Dasha of all the nine Planets.

Chakra

50-51. If the birth is at night, the Dasha will commence from Lagna Rāśi. If the birth is during the day, the Dasha will start from the Rāśi, in which the Lord of Lagna is placed. If the birth is during Sandhya, the Dasha will begin from the Rāśi of the second House. The Dasha of each Rāśi is 10 years. As it is the Dasha system of the 12 Rāśis in the Zodiac, it has been named, as Chakra Dasha. Kala Chakra

52-53. Mahārṣi Parashara said. O Brahmin! Now, after making obedience to Lord Shiva, I shall describe the Kala Chakra Dasha. Whatever was related by Lord Shiva to Goddess Parvati, is being explained by me for the use of sages to be utilized for the welfare of the people.

54-55. By drawing vertical and horizontal lines, prepare 2 Charts, Savya and Apsavya, of 12 apartments (Kosthas) ea**CH**. From the second Kosta in each Kundali fix the Rāśis Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. Then Nakshatras may be incorporated in the manner, indicated hereafter. These Charts, indicative of the 12 Rāśis, are called Kala Chakra.

56-58. Write Ashvini, Bharani and Kritika in the Savya Chakra and Rohini, Mrigashira, Ardra in the Apsavya. Then incorporate the three following Nakshatras, Punarvasu, Pushya and Aslesha in



the Savya and Magha, Purvaphalguni and Uttaraphalguni in the Apsavya. Then incorporate the three following, Hast, Chitra and Swati in the Savya and Vishakah, Anuradha and Jyeshtha in the Apsavya. Then incorporate Mul, Purvashadha and Uttarashadha in the Savya and Shravan, 2ndishtha and Shatabhisha in the Apsavya. Finally incorporate the last three Nakshatras, Purvabhadrapad, Uttarabhadrapad and Revati in the Savya Chakra. Now there will be 15 Nakshatras in the Savya and 12 Nakshatras in the Apsavya, (because for the 12 Rāsis there are 12 Padas of 3 Nakshatras, the Navāmsāas). The Padas of Ashvini, Punarvasu, Hast, Mul, Purvabhadrapad, Kritika, Aslesha, Swati, Uttarashadha and Revati of the Savya should be reckoned in the same manner, as the Padas of Ashvini.

59. Now I shall describe in detail, how the Deha and Jiva should be reckoned in the Padas (quarters) of the Nakshatras.

60. In the first Pad of Ashvini Aries is indicative of Deha (body) and Sagittarius is indicative of Jiva (life). And the Lords of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius are Lords of the Dashas in the order, as described before.

61. In the second Pad of Ashvini Capricorn is Deha and Gemini is Jiva and the Lords of the nine Rāsis from Capricorn to Gemini are Lords of the Dashas.

62. In the third Pad of the ten Nakshatras, beginning from Ashvini, Taurus is Deha and Gemini is Jiva. The Lords of the Rāsis Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Aries, Taurus and Gemini are Lords of the Dashas in that order.

63-64. For the 4th Pad of the 10 Nakshatras, beginning from Ashvini, Cancer is Deha and Pisces is Jiva and the Lords of the nine Rāsis from Cancer to Pisces are the Lords of Dashas.

65. In the four Padas of the 5 Nakshatras, Bharani, Pushya, Chitra, Purvashadha and Uttarabhadrapad, Deha and Jiva are the same, as for Bharani.

66. In the first Pad of Bharani Scorpio is Deha and Pisces is Jiva and the Lords of the Rāsis Scorpio, Libra, Virgo, Cancer, Leo, Gemini, Taurus, Aries and Pisces are the Lords of Dashas in this order.

67. In the 2nd Pad of Bharani Aquarius is Deha and Virgo is Jiva and the Lords of Aquarius, Capricorn, Sagittarius, Aries, Taurus, Gemini, Cancer, Leo and Virgo are the Lords of Dashas in that order.

68. In the 3rd Pad of Bharani Libra is Deha and Virgo is Jiva and Lords of the Rāsis Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Scorpio, Libra and Virgo are the Dasha Lords in this order.

69. In the 4th Pad of Bharani Cancer is Deha and Aquarius is Jiva and the Lords of the Rāsis Cancer, Leo, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn and Sagittarius are the Dasha Lords in this order.

71-72. O Brahmin! I have thus given you the description of Savya Chakra. Now I shall give the description of Apsavya Chakra. Prepare a similar chart of 12 apartments and from the 2nd apartment onwards place the Rāsis from Scorpio onwards in the reverse order. In this chart Deha and Jiva would be the same for Rohini, Magha, Vishakah and Shravan, as for Rohini.

73-76. In the first Pad of Rohini Cancer is Deha and Sagittarius is Jiva. The Lords of the Rāsis Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Leo and Libra will be the Dasha Lords in this order. In the 2nd Libra will be Deha and Virgo the Jiva and the Lords of the Rāsis Virgo, Libra, Scorpio, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio and Scorpio will be the Dasha Lords. In the 3rd Aquarius will be Deha and Virgo Jiva. The Lords of the Rāsis Virgo, Leo, Cancer, Gemini, Taurus, Aries, Sagittarius, Capricorn and Aquarius will be the Dasha Lords. In the 4th Scorpio will be Deha and Pisces Jiva and the Lords of the Rāsis Pisces, Aries, Taurus, Gemini, Leo, Cancer, Virgo, Libra and Scorpio will be the Lords.

77. In the 4 Padas of the Apsavya Nakshatras Mrigashira, Ardra, Purvaphalguni, Uttaraphalguni, Anuradha, Jyeshtha, 2ndishtha and Shatabhisha the Deha and Jiva and the Dasha Lords will be the same, as for Mrigashira.

78-81. In the first Pad of Mrigashira Cancer is Deha and Pisces is Jiva and the Lords of the Rāśis Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo and Cancer will be the Dasha Lords in this order. In the 2nd Taurus is Deha and Gemini is Jiva and the Lords of the Rāśis Gemini, Taurus, Aries, Sagittarius, Capricorn, Aquarius, Pisces, Aries and Taurus will be the Dasha Lords. In the 3rd Capricorn is Deha and Gemini is Jiva and the Lords of the Rāśis Gemini, Leo, Cancer, Virgo, Libra, Scorpio, Pisces, Aquarius and Capricorn will be the Dasha Lords. In the 4th Aries will be Deha and Sagittarius Jiva and the Lords of the Rāśis Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus and Aries will be the Dasha Lords.

82. Mahārśi Parashara said. O Brahmin! The description of the Deha and Jiva of the Padas of the Apsavya Nakshatras and the Dasha Lords is the same, as narrated by Lord Mahadeva to Goddess Parvati.

83. Maitreya said. O Venerable Mahārśi Parashara! Now please guide me about the Dasha spans of the Dasha Lords, described by you. Please also demonstrate, how the commencement of the Dasha, its expired and the remaining periods at the birth are to be calculated.

84. Mahārśi Parashara said. 5, 21, 7, 9, 10, 16 and 4 years are the Dasha spans of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

85-86. The span of life of a person is determined from the Padas (Ańśaas) of the Nakshatra at the time of birth, or the time of query and the years allotted to the 9 Rāśis, commencing from it (the Pad of the Nakshatra). Some sages are of the view, that the person will enjoy full span of life (Purna Ayu), if his birth is at the commencement of the Padas, will have middle span of life (Madhaya Ayu), if the birth is in the middle of the Padas and short span of life (Alap Ayu), or will face death-like sufferings, if the birth is at the end of the Padas of the Nakshatra.

87-88. According to this principle, we should be acquainted with the Padas of the Nakshatras. Now I shall tell you, how the calculations are made, according to the proportion of the Padas of a Nakshatra. The number of Ashvini etc., whichever may be the past Nakshatras, should be divided by 3. Thereafter the remainder should be multiplied by 4. To the figure so made available the Pad of the present Nakshatra should be added. The product will be the Navāmśa from Aries onwards.

89. The number of years (Purna Ayu) are, as under. For the Ańśa in Aries 100 years, in Taurus 85 years, in Gemini 83 years, in Cancer 86 years. The number of years will be the same for Rāśis, situated the 5th and 9th to them.

90-91. Multiply the past Ghatikas, Palas etc. of the Pad of the Nakshatra, in which a person is born, by the existing Dasha years and divide it by 15. The result will indicate the expired period of the Dasha in years, months etc. By deducting it from the total number of years allotted, we get the Balaance of Dasha at birth. The Dasha should be taken, as commencing from that Rāśi.

92. Multiply the past Ghatikas, Palas etc. of the present Pad of the Nakshatra by the number of years and divide the product by the fourth part of Bhabhog. The years etc. so obtained may then be deducted from the total Dasha period. The result will be the Balaance of Dasha at birth in years, months etc.

93. The past Kalas (minutes) of the Navāmśa, in which Moon may be placed, should be multiplied by the years, allotted to the Dasha and the product should be divided by 200. The resulting years etc. will be the expired portion of the Dasha. By deducting them from the total number of years the Balaance of the Dasha at birth is obtained.

94-95. In the Savya Chakra the first Ańśa is called Deha and the last Jiva. The opposite is the case in the Apsavya Chakra. Therefore the calculations should be based on the Deha etc. in the Savya Chakra and on the Jiva etc. in Apsavya.

We give below the Savya and Apsavya Kala Chakra Charts. For example. The birth is in Mrigashira 4th Pad. It is in the Apsavya Kala Chakra. The Lord of Deha is Mars and that of Jiva is Jupiter. The Bhabhog of Mrigashira is 59/31 (59 Ghatikas 31 Palas) and Bhayat is 58/15 (58 Ghatikas 15 Palas). १ of the Bhabhog comes to 14/52/44. That would be the value of one Pad. Multiplying this by 3 will get Ghatikas of 3 Padas, namely 44/38/15. Deducting this from Bhayat, the past Ghatikas, Palas etc. of the 4th Pad will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get 1300/3600/4500 = 1361/15. This divided by 15 will give the expired period at birth, namely 90 years and 9 months. See the Kala Chakra. There we count from Jiva etc. to Deha. In the 4th Pad of Mrigashira Jiva is in Sagittarius and Deha in Aries. Therefore, by deducting the total of years from Sagittarius to Gemini, namely 77, from 90 years 9 months, we get the expired period of Taurus, namely 13 years and 9 months. By deducting this from the present 16 years of Venus, we will get 2 years and 3 months, as the Balaance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Taurus, Aries, Sagittarius, Scorpio etc. For Example. Suppose, that at the time of birth of a person in Kritika Nakshatra the longitude of Moon is 1r4–50. This converted into Kalas will be 2090 at birth. The Dasha should be taken, as commencing from that. Divide the Kalas by 800 (1 Nakshatra). The result will be the 2nd Nakshatra, namely Bharani and the remainder will be 490. These will be the past Kalas of Kritika. There are 200 Kalas in one Pad (Navāmsā). Divide 490, the past Kalas of Kritika, by 200. We will then get 2, as past Padas and the remainder 90 will represent the past Kalas of the present Nakshatra. By multiplying this by 83, the Dasha years, we will get 7470, which, divided by 200, will indicate the expired portion of the Dasha, as 37 years, 4 months and 6 days. By deducting the years of Dehāñś, commencing from Taurus, in the order Taurus, Aries, Pisces, Aquarius (16+7+10+4 = 37), we will get 0 years, 4 months and 6 days. This will be the expired portion of Capricorn. Deducting this from 4, the Dasha period of Capricorn, we get the Balaance of the Dasha of Capricorn, namely 3 years, 7 months and 24 days. See in this connection the Savya Kala Chakra. Gati of Rāśis in the Kala Chakra 96-98. There are three kinds of movements (Gati) of the Rāśis in the Kala Chakra, namely Manduki, Markati and Leoavlokan. The movement of one Rāśi by jumping over one Rāśi is known, as Manduki Gati. Backward movement to the previous Rāśi is called Markati Gati. The movement of a Rāśi to the 5th and 9th Rāśi is said to be Leoavlokan. 99-100. Movement from Virgo to Cancer and from Leo to Gemini is Manduki Gati. Movement from Leo to Cancer is Markati Gati. Movement from Pisces to Scorpio and from Sagittarius to Aries is called Leoavlokan Gati.

Effects of Dashas of Rāśis, as a Result of these Gati 101-102. The effects of the Dasha of the Rāśis with Manduki Gati in the Savya Chakra are distress to friends, relations, parents and elders and there is likely to be cause for trouble from poison, weapons, thieves and enemies. In the Manduki Dasha of the Gati of a Rāśi from Leo to Gemini there is the likelihood of the death of the mother, or self, trouble from Government and possibility of brain fever. 103. The effects of the Dasha of Rāśi with Markati Gati in the Savya Chakra are loss of wealth, agricultural products and animals, death of father, or an elderly close relation and feeling of lethargy.

104-105. The effects of the Dasha of the Rāśis with Leoavlokan Gati in the Savya Chakra are possibility of injury from animals, loss of amity with friends, distress to near relations, drowning in a well, fall from animals, possibility of harm from poison, weapons and diseases and destruction of residential dwelling.

106-108. In the Dasha of the Rāśis with the Manduki Gati in the Apsavya Chakra the effects will be distress to wife and conditions, loss of children, possibility of feverish conditions and loss of position. In the Dasha of the Rāśis with the Markati Gati there may be danger from watery places, loss of position, distress from father, punishment from Government and wandering in the forests; with the Simhaavlokan there may be destruction of the dwelling and death of father etc.

109-111. If the movement is from Pisces to Scorpio, the native may suffer from fever; if from Virgo to Cancer, there may be loss of brothers and kinsmen; if from Leo to Gemini, there may be ill health of the wife; if from Leo to Cancer, the native may die; if from Sagittarius to Aries, there may be death of uncles and similar relations. If the Rāśi is conjunct with a malefic, adverse conditions may be expected in the Dasha of the Rāśi. Favourable effects will be felt in its Dasha, if the Rāśi is conjunct with a benefic.

112-113. O Brahmin! In the Kala Chakra Dasha favourable and unfavorable effects may be predicted, after taking into account the directions of the Rāśis and Planets.

114-119. If the movement is from Virgo to Cancer, good results are realized in places, located in the East and at that time journeys to the places in the North prove fruitful. Unfavorable effects will be felt in places, located in the West and the South. It will be advisable not to undertake journeys in those directions in the Dasha of these Rāśis. If the movement is from Leo to Gemini, no journey should be undertaken to places, located in the East. However, the journeys to the South-West will prove fruitful in the Dasha of those Rāśis. If the movement is from Cancer to Leo, journeys during that period to the South will prove unfavorable and result in loss and the native has to return from the South to the West. If the movement is from Pisces to Scorpio, there will be distress, if the native goes to the North. The same would happen, if the movement is from Sagittarius to Capricorn. There may be ill health, imprisonment, or death, if the movement is from Sagittarius to Aries. There may be gains, comforts and property and marriage, if the movement is from Sagittarius to Scorpio. It will not be advisable to undertake journeys to the West during the related period, if the movement is from Leo to Cancer. Favourable results should be predicted, if the Rāśis are conjunct with benefics and adverse, if the Rāśis are conjunct with malefics.

120-122. According to the above-mentioned Kala Chakra, the person, born in the Ańśas of the various Rāśis, will be, as under. Aries Ańśa brave and a thief, Taurus wealthy, Gemini learned, Cancer king, Leo respected by king, Virgo learned, Libra minister, or adviser, Sagittarius sinful, Aquarius businessman, Pisces wealthy.

123-128. If the Deha, or Jiva Rāśis are conjunct with Sun, Mars, Saturn, or Rahu, the native will die. Worse results may be expected, if the Deha and Jiva Rāśis are conjunct with two, or all of them. If there is a malefic in Deha Rāśi, the native suffers ill health; a malefic in a Jiva Rāśi will make the native very timid. If the Deha and/or Jiva Rāśi are conjunct with two malefics, there will be distress and diseases. Three malefics in the Deha and/or Jiva Rāśi will cause premature death. Four malefics in the Deha and Jiva Rāśi will cause definite death. If both the Deha and Jiva Rāśis are occupied by malefics, there will be fear from king and thieves and death of the native. If Sun is in the Deha, or Jiva Rāśi, there will be danger from fire. Moon in the Deha, or Jiva Rāśi will cause danger from water, Mars fear from weapons, Mercury fear from windy troubles, Saturn fear from Gulma (a disease), Rahu and Ketu fear from poison. If the Deha, or Jiva Rāśis are occupied by Mercury, Jupiter and Venus, the native will be wealthy, will enjoy all kinds of comforts and will have good health. Mixed results may be expected, if the Deha and Jiva Rāśis are occupied by both benefics and malefics.

129-130. In the Dasha of the Rāśis, owned by malefics, the body and soul will be in distress. The effects will be favourable in the Dasha of the Rāśis, owned by benefics. If a malefic Rāśi is occupied by a benefic Planet, or, if a benefic Rāśi is occupied by a malefic Planet, the effects will be of a mixed nature.

Effects of Kala Chakra Dasha of the Rāśis in Lagna and other Houses.

131-132. In the Kala Chakra Dasha of the Rāśi in Lagna the body remains healthy and the native spends a life with many kinds of comforts. If the Lagna Rāśi is a benefic one, the good effects are realized fully. If the Lagna Rāśi is a malefic Rāśi, there is likelihood of ill health. If a Planet is in

exaltation or in its own Rāśi occupies Lagna, the native is respected by the king, or government and acquires wealth.

133-134. In the Chakra Dasha of the Rāśi in 2nd the native receives good food, enjoys happiness of wife and children, gains wealth, achieves progress in the educational sphere, becomes a clever conversationalist and moves in good society. If the Rāśi be a benefic, good effects are realized in full, otherwise the effects would be of a mixed nature.

135-136. Happiness from co-borns, valor, patience, comforts, acquisition of gold, ornaments and clothes and recognition by the king, or government, are the effects in the Kala Chakra Dasha of the Rāśi in 3rd. If the Rāśi is a benefic, the good results are realized in full, otherwise adverse effects may also be experienced.

137-138. Good relations with kinsmen, acquisition of land, houses, or a kingdom, conveyances and clothes and enjoyment of sound health, are the effects of the Chakra Dasha of the Rāśi in 4th. If the Rāśi is a benefic one, the good effects are realized in full. If it is a malefic Rāśi, adverse results are also experienced.

139-140. Being blessed with wife and children, favours from Government, enjoyment of sound health, good relations with friends, achievement of fame, good progress in the educational sphere, patience and valor are the effects of the Chakra Dasha of the Rāśi in 5th. If the Rāśi is a benefic one, the good results are enjoyed in full. If the Rāśi is a malefic one, adverse effects are also experienced.

141-142. Danger from the king, fire and weapons and the possibility of suffering from diabetes, Gulma and jaundice are the effects in the Chakra Dasha of the Rāśi in 6th. If the Rāśi is a malefic one, the above adverse effects will be experienced in full. There will be some mitigation of the evil effects in the case of a benefic Rāśi.

143-144. Marriage, conjugal happiness, being blessed with children, gain of agricultural products, cows and clothes, favours and recognition from the king and achievement of fame, are the effects in the Chakra Dasha of the Rāśi in 7th. The beneficial results will be experienced in full, if the Rāśi is a benefic one. Meager good effects will be realized in the case of a malefic Rāśi.

145-146. Destruction of a residential house, distress, loss of wealth, poverty and danger from enemies are the effects of the Chakra Dasha of the Rāśi in 8th. The adverse effects will be realized in full, if the Rāśi is a malefic one. Some mitigation in evil effects may be expected in the case of a benefic Rāśi.

147-148. Felicity in respect of wife, children, house, agricultural activities, performance of good and pious deeds, progress in religious inclinations and privilege of moving in the society of great religious leaders, are the effects in Chakra Dasa of the sign in the ninth house (Dharma Bhava). These of a benefic sign. Very meager good effects will be experienced in the event of the sign being a malefic one.

149 - 150. Acquisition of kingdom, recognition from the king, happiness from wife and children, success in ventures and performance of pious deeds are the effects in the chakra dasa of the sign in the 10th house. The good results will be realized in full in case of a benefic sign. If it is a malefic sign, the good effects will be few.

151 - 152. Felicity from wife, children and kinsmen, receipt of favors from government, acquisition of wealth and clothes and association with good people, are the effects in the Chakra Dasa of the sign in the eleventh house (Labha Bhava). The good effects will be enjoyed in full in the case of a benefic sign. Very little good will happen in the sign be a malefic one.

153 - 154. Failure in efforts and ventures, pain in the body, loss of position, poverty and unnecessary expenditures are the effects in the Kalachakra Dasa of the sign in the twelfth house (Vyaya Bhava). The adverse effects will be experienced in full in the case of a malefic sign. Some good may happen if the sign be a benefic.



## Chara Dasa

155 -156. Now I shall describe to you the Chara Dasa of the signs (Rasis) of the twelve houses. In this Dasa system the number of years of Dasa is reckoned from the Rasi up to the house in which its lord is posited. The peculiar feature of this system is that every three signs from Aries etc. have four padas. For the odd (1,3) padas, the counting is done from Rasi onwards up to the Rasi in which its lord is housed. For the even padas (2,4) this counting is done in the reverse order.

157 . In this system Mars and Ketu are both lords of Scorpio. Similarly Saturn and Rahu are lords of Aquarius.

158-166. Now I will tell you about the working out of the Dasha years of Scorpio and Aquarius. If both the Lords of the two Rāśis, Scorpio and Aquarius, are placed in their own Rāśis, their Dasha will be of 12 years. Otherwise the Dasha will be of the number of years, indicated by the number, counted from that Rāśi to the Rāśi, occupied by its Lord. If one Planet be in his own Rāśi and the other in any other Rāśi, the Dasha will be of the number of years counted, from the above first Rāśi to the other. If the Lords are in different Rāśis, the counting is to be done up to the Rāśi, which is stronger. The Rāśi, which has a Planet, placed in it, is considered more powerful than the Rāśi without a Planet in it. If both are with Planets in them, the one with more Planets would be considered more powerful. If both Rāśis are occupied by an equal number of Planets, the strength of the Rāśi itself should be taken into account. The principle for considering the Bala of the Rāśi is, that the Fixed Rāśi is considered stronger than the Movable one and the Dual Rāśi is considered more powerful than the Fixed Rāśi. If there is equality in the strength of the Rāśis, then to determine the number of years of Dasha counting should be done up to the Rāśi with bigger number. If one Rāśi is occupied by a Planet in exaltation, the counting should be done up to that Rāśi only. In addition 1 should be added in the number of years in the case of a Rāśi with an exalted Planet and 1 should be deducted from the number of years in the case of a Rāśi with a Planet in debilitation. The prediction should be made after calculating the Dashas in this manner.

167. If the Rāśi in 9th House is in an odd Pad, the counting should be from the Rāśi in the Lagna onwards. The counting would be in the reverse order, if the Pad is even. The Dashas of Rāśis have to be fixed, keeping this in view.

For example. In the above Libra is the Rāśi in 9th House in an odd Pad. Amongst the Lords of Lagna, Saturn and Rahu, Rahu is associated with a Planet. Therefore Rahu is more powerful than, Saturn. Therefore counting should be done up to Rahu. Aquarius is in even Pad, therefore counting has to be done from Aquarius up to Rahu in the reverse order, by which the Char Dasha for Aquarius would come to 8 years. Aries is in odd Pad. Therefore the Char Dasha for Aries will be one year. The Dasha of other Rāśis should be calculated in the same manner.

## Sthira Dasa

168-169. Mahārśi Parashara said. Now I am going to describe the Sthira Dasha. In this Dasha system 7, 8 and 9 years are the Dasha spans of the Movable (Char), Fixed (Sthira) and Dual (Dvisva House) Rāśis. In this system the Dasha of the 12 Rāśis begins from the Brahm Planet Ashrit Rāśi. The Dashas are counted onwards from the odd Rāśis and in the reverse order from the even Rāśis. 170-173. Maitreya said. O great Sage! Now please enlighten me how the Brahm Planet is picked out in a chart. Mahārśi Parashara said. From amongst the Lords of 6th, 8th and 12th the Planet, who may possess the greatest strength and is placed in Lagna, or in 7th with strength, the one, placed in an odd Rāśi within sixth House from the House concerned, is called the Brahm Planet. The Lord of 8th in 8th is also accepted, as Brahm Planet. If Saturn, or Rahu/Ketu obtain Brahmatva (qualifications of Brahm Planet), they become Brahm Planet. If a number of Planets obtain Brahmatva, the one with the largest number of degrees would become Brahm Planet. If there is equality in the degrees of such Planets, the most powerful amongst them would become Brahm Planet.

### Yogardha Dasa

174. The spans of Dashas of the Rāśis in the Yogardha Dasha system are half of the total of the spans of Char and Sthira Dashas. The Dasha will commence from the Rāśi of Lagna, or 7th, whichever is stronger. The order of the Dashas of the 12 Rāśis will be counted onwards, if the opening Dasha Rāśi is an odd one. If it be an even Rāśi, the Dashas will be in reverse order.

### Kendraadi Dasa

175-176. In this system there are Dashas of Fixed Rāśis in the Kendra etc. from Lagna, or from 7th, whichever is stronger. If Lagna, or 7th with strength is placed in an odd Rāśi, the Kendra etc. are counted in the onward order. If it be in an even Rāśi, the counting will be in the backward, or reverse order. In them also the Dashas would be in the order of comparative strength of the Rāśis. The order of Dashas would be the same, as reckoned from the Atma Karak. The spans of Dashas would be the same, as they are in the Char Dasha. In calculating the years of Dashas of Planets, counting is done from the Planet to his own Rāśi. The years of Dashas would be the number, arrived at by counting up to the Rāśi of the Planet, which is stronger, or more in number.

177. If a Planet owns two Rāśis, the Dasha years will be equal to the number, which is greater, when counted from the Rāśi, occupied by him.

Notes. Under this system Dashas are of two kinds, namely Lagna Kendraadi and Atma Karak Kendraadi. There are also Kendraadi Rāśi Dasha, or Kendraadi Planet Dasha in both the Dasha systems, mentioned above.

### Karak Dasa

178. The system, under which the first Dasha is of the Atma Karak and the subsequent Dashas are of the remaining 7 Karakas in their order is known, as Karak Dasha. In this system the Dasha years are equal to the number of Rāśis, counted from Lagna up to the Karak concerned.

### Manduka Dasa

179-180. Under the Manduka Dasha system the Dasha commences from Lagna, or 7th House, whichever is stronger. If the Rāśi of commencement is an odd Rāśi, the Dashas of 3 Movable, 3 Fixed and 3 Dual Rāśis will be counted in the onwards order. They will be in the reverse order in the case of an even Rāśi. In this system the Dasha years will be the same, as in Sthira Dasha. In this system every Dasha is of the next 3rd Rāśi.

### Shula Dasa

181-182. Some sages have designed the Shula Dasha for determining the time of death. In this system the Dasha commences from 2nd, or 8th, whichever is stronger. If the Rāśi is an odd one, the order of the Dasha Rāśis will be onwards. It will be backwards in the case of an even Rāśi. The Dasha years in this system are, as adopted for the Sthira Dasha. There is a possibility, that death appears in the Dasha of the Marak Rāśi, which has greater strength.

### Trikona

183-184. In this system the first Dasha commences from the strongest amongst the Rāśis in Kona (Trikona) to Lagna (1st, 5th and 9th). This system is similar to the Char Dasha. Here also the Dashas of the Rāśis will be in the onwards order in the case of odd Rāśis and in the reverse order in the case of even Rāśis. The Dasha years will be similar to that of Char Dasha. It has been named Trikona because of the commencement of the Dasha from the Rāśis in Konas.

### Dirga Dasa

185-187. In this system the order of the Dashas is, as follows: the Rāśi, occupying 9th, the Rāśis, receiving a Aspect from the Rāśi in 9th, the Rāśi in 10th, the Rāśis, receiving a Aspect from the Rāśi in 10th, the Rāśi in 11th and the Rāśis, receiving a Aspect from the Rāśi in 11th. As this system is mostly based on Aspects, it has been named, as Dirga Dasha. Three different processes are adopted for the Movable, Fixed and Dual Rāśis from 9th, 10th and 11th. According to them, Rāśi, which receives a Aspect from the Movable Rāśi, is counted backwards and the Rāśi,

receiving a Aspect from the Fixed Rāśi, is counted onwards. In the case of the Dual Rāśi, if it is odd, the counting is onwards and the order is backwards in case of an even Rāśi for the Rāśis, receiving a Aspect.

Notes. The intention is, that from the point of view of Aspect the process of Rāśi, receiving a Aspect, should be started from the Rāśi, which is nearest. In this connection readers may refer to Rāśi Aspectkathan Adhyaya, **CH. 8**, Verse 9 and the table after that.

Lagnaadi Rāśi Dasha

188-189. In this system there are Dashas of all the 12 Rāśis, including Lagna, in every Nakshatra. Consequently the Bhayat at birth may be multiplied by 12 and then the product should be divided by Bhabhog. The Rāśi, degree etc. so available may be added to the longitude of Lagna. From the Rāśi, becoming available by doing so, will start the Dashas of the 12 Rāśis. (If that Rāśi is odd, the counting will be onwards. It will be in the reverse order, if the Rāśi is even)

190. For finding the Balaance of Dasha at birth, multiply the expired degree etc. by the Dasha years of the first Dasha Rāśi and divide it by 30. The years etc. so arrived at may be deducted from the Dasha years. The result will indicate the Balaance of Dasha at birth in years, months etc.

Panch Swar Dasha 191-194. Beginning from Akaradhi 5 Swaras (a, i, u, e, o), write underneath them the Varnas in 6 lines. Leave out the letters ña, a and ña, because they are not used in names. If they are found in any name, ga may be substituted for ña, ja for a and da for ña for working out the Dashas and making predictions. In this manner the Swar, under which the first Varna of the name of the native is found, will determine the order of the Dashas of the five Swaras. Dashas are of 12 years for all the five Swaras. In the Dasha of every Swar there will be Antar Dashas of all the five Swaras in the same order.

Yogini Dasa

195-199. Mahārśi Parashara said. O Brahmin! I have already given you the description of Panch Swar Dasha. Now I will acquaint you with the Yogini Dasha, as described by Lord Mahadeva. There are 8 Yoginis, namely Mars, Pingal, 2ndya, Bhram6th, Bhadraka, Ulka, Siddha and Sankat. Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rahu are born from them. Add 3 to the Janma Nakshatra and divide it by 8. The remainder will indicate the Yogini Dasha of Mars, etc. The Dashas are of 1, 2, 3, 4, 5, 6, 7 and 8 years. The Balaance of Dasha at birth should be worked out from the Bhayat and Bhabhog etc., as already explained earlier.

Pind, Ańśa and Nisarg

201-202. The Pind, Ańśa and Nisarg Dasha will be the same, as Pindayu, Ańśaayu and Nisargayu, the method of determination of which has already been explained previously. The order of Dashas will be, as follows. The first will be of Lagna, Sun, or Moon, whoever is stronger. The subsequent Dashas will be of Planets in Kendra to them, then of Planets in Panaphara Houses and lastly in Apoklima Houses. The Dashas and Antar Dashas of Lagna and the seven Planets will also be in the same order.

203. The effects of these Dashas will be in accordance with Ashtak Varga Bala, which subject will be dealt with later. These Dashas are also called Ashtak Varga Dashas.

Sandhya 204. Sandhya is the Dvadashāńś Ayurdaya of the Param Ayurdaya (maximum possible life-span). In Sandhya Dasha the Dasha of all the Rāśis from Lagna onwards is of 1/12 the years of Param Ayurdaya. Pachak Dasha in Sandhya Dasha

205-206. By multiplying the Dasha years of Sandhya Dasha by 6 and dividing the product by 31, the years, months etc. so arrived at may be put in one apartment of a Table. Thereafter half of these years, months etc. may be written in the next three apartments. The remaining 8 apartments may be filled in by one third of the aforesaid years, months etc. In this manner Pachak Dasha in Sandhya Dasha of every House can be worked out and predictions may be made from it.

Tar 207-209. O Brahmin! Some sages have given consideration to Tar Dasha, which is like Vimshottari. In this Dasha Janma, Sampat etc. in their order replace Sun, Moon etc., placed in Kendraas. This Dasha is applied in those cases only, where there are Planets in Kendraas. If there are a number of Planets, the first Dasha will belong to the strongest amongst them.

210. O Brahmin! I have now completed the description of the different kinds of Dashas. I will give the description of their Antar Dashas (sub-periods) later.

#### **CH. 47. Effects of Dashas**

1. Maitreya said. O Mahārṣi Parashara! You have told me about the different kinds of Dashas. Now be kind enough to enlighten me with the effects of Dashas. 2. Mahārṣi Parashara replied. O Brahmin! There are two kinds of effects of Dashas: general and distinctive. The natural characteristics of the Planets cause the general effects and the distinctive effects are realized by their placements etc.

3-4. The effects of the Dashas of the Planets are in accordance with their strength. The effects of a Planet in the first Dreshkan are realized at the commencement of the Dasha. The Planet in the second Dreshkan makes its effects felt in the middle of the Dasha. The effects of the Planet in the third Dreshkan are experienced at the end of the Dasha. If the Planet is retrograde, these effects would be in the reverse order. The Dasha effects of Rahu and Ketu, who are always retrograde, will always be realized in the reverse order.

5-6. The effects are favourable, if at the commencement of the Dasha the Dasha Lord is in Lagna, in his exaltation, own, or a Shant Rāṣi. The results are unfavorable, if the Dasha Lord is in 6th, 8th, or 12th House, in his debilitation, or in an inimical Rāṣi.

7-11. During the Dasha of Sun there is acquisition of wealth, great felicity and honors from the Government, if at the time of birth Sun is in his own Rāṣi, in his exaltation Rāṣi, in a Kendra, in 11th, be associated with the Lord of 9th, or the Lord of 10th and strong in his Varga. The native will be blessed with a son (children), if Sun is with the Lord of 5th. The native will acquire elephants and other kinds of wealth, if Sun is associated with the Lord of 2nd. The native will enjoy comforts of conveyances, if Sun is associated with the Lord of 4th. He attains a high position, like that of Army Chief, by the beneficence of the king and enjoys all kinds of happiness. Thus during the Dasha of a strong (and favourable) Sun there are acquisitions of clothes, agricultural products, wealth, honors, conveyances etc.

12-15. During the Dasha of Sun there will be anxieties, loss of wealth, punishment from Government, defamation, opposition by kinsmen, distress to father, (in)auspicious happenings at home, distress to paternal and maternal uncles etc., anxiety and inimical relations with other people for no reason whatsoever, should Sun be in his Rāṣi of debilitation, be weak in 6th, 8th, or 12th, or be associated with malefic Planets, or with the Lord of 6th, 8th, or 12th. There will be some favourable effects at times, if in the above situations Sun receives a Aspect from benefic Planets. The effects will always be unfavorable, when malefic Planets give a Aspect to Sun.

16-22. O Brahmin! After describing the effects of the Dasha of Sun in brief, I will now come to the effects of Vimshottari Dasha of Moon. During the Dasha of Moon from its commencement to the end there will be opulence and glory, good fortune, gain of wealth, auspicious functions at home, dawn of fortune, attainment of a high position in Government, acquisition of conveyances, clothes, birth of children and acquisition of cattle, should Moon be in her exaltation, in her own Rāṣi, in Kendra, in 11th, 9th, or 5th, be associated with, or receives a Aspect from benefics, be fully powerful and is associated with the Lord of 10th, 9th, or 4th. There will be extraordinary gains of wealth and luxuries, if such a Moon is in 2nd House.

23-26. Should Moon be waning, or in her debilitation Rāṣi, there will be loss of wealth in her Dasha. If Moon is in 3rd, there will be happiness off and on. If Moon is associated with malefics,

there will be idiocy, mental tension, trouble from employees and mother and loss of wealth. If waning Moon is in 6th, 8th, or 12th, or is associated with malefics, there will be inimical relations with Government, loss of wealth, distress to mother and similar evil effects. If a strong Moon is placed in 6th, 8th, or 12th there will be troubles and good times off and on.

27-32. If Mars is in his exaltation, in his MulaTrikonaa, in his own Rāśi, in Kendra, in 11th, or 2nd House with strength, in a benefic Ańśa (Navāńśa) and is associated with a benefic, there will be during his Dasha acquisition of kingdom (attainment of a high administrative, or political position in Government, gain of wealth and land, recognition by Government), gain of wealth from foreign countries and acquisition of conveyances and ornaments. There will also be happiness and good relations with co-borns. If Mars with strength is placed in a Kendra, or in 3rd, there will be gain of wealth through valor, victory over enemies, happiness from wife and children. There will, however, be a possibility of some unfavorable effects at the end of the Dasha.

33. If Mars is in his debilitation Rāśi, weak, in an inauspicious House, or is associated with, or receives a Aspect from malefics, there will be in his Dasha loss of wealth, distress and similar unfavorable effects.

34-39. In order to clarify the effects of the Dasha of Rahu I shall first mention the exaltation and debilitation Rāśis of Rahu and Ketu. The exaltation Rāśi of Rahu is Taurus. The exaltation Rāśi of Ketu is Scorpio. The MulaTrikonaas of Rahu and Ketu are Gemini and Sagittarius. The own Rāśis of Rahu and Ketu are Aquarius and Scorpio. Some sages have expressed the view, that Virgo is the own Rāśi of Rahu and Pisces is the own Rāśi of Ketu. Should Rahu be in his exaltation Rāśi etc., there will be during the Dasha of Rahu great happiness from acquisition of wealth, agricultural products etc., acquisition of conveyances with the help of friends and Government, construction of a new house, birth of sons (children), religious inclinations, recognition from Government of foreign countries and gain of wealth, clothes etc. If Rahu be associated with, or receives a Aspect from benefics, be in a benefic Rāśi and be in 1st, 4th, 7th, 10th, 11th, or 3rd, there will be during his Dasha all kinds of comforts by the beneficence of the Government, acquisition of wealth through a foreign Government, or sovereign and felicity at home.

40-43. If Rahu is in 8th, or 12th House, there will be during his Dasha all kinds of troubles and distress. If Rahu is associated with a malefic, or a Marak Planet, or is in his debilitation Rāśi, there will be loss of position, destruction of his residential house, mental agony, trouble to wife and children and misfortune of getting bad food. There will be loss of wealth at the commencement of the Dasha, some relief and gain of wealth in his own country and distress and anxieties during the last portion of the Dasha.

44. Now I am going to describe the effects of the Dasha of Jupiter, the great benefic and preceptor of the Gods.

45-48. If Jupiter is in his exaltation, his own Rāśi, his MulaTrikonaa, in 10th, 5th, or 9th House, in his own Navāńśa, or in his exalted Navāńśa, there will be during his Dasha: acquisition of kingdom, great felicity, recognition by Government, acquisition of conveyances and clothes, devotion to deities and Brahmins, happiness in respect of his wife and children and success in the performance of religious sacrifices (oblations).

49-51. If Jupiter is in his debilitation Rāśi, combust, associated with malefics, or in 6th, or 8th, there will be during his Dasha loss of residential premises, anxiety, distress to children, loss of cattle and pilgrimage. The Dasha will give some unfavorable effects at its commencement only. During the later part of the Dasha there will be good effects, like gain of wealth, awards from and recognition by Government.



52. Now I will describe to you the effects of the Dasha of Saturn, who is considered the vilest and most inferior amongst all the Planets.

53-56. If Saturn is in his exaltation, in his own Rāśi, or in MulaTrikonaa, or friendly Rāśi, in his own, or exalted Navāmsā and in 3rd, or 11th, there will be during his Dasha recognition by Government, opulence and glory, name and fame, success in the educational sphere, acquisition of conveyances and ornaments etc., gain of wealth, favours from Government, attainment of a high position, like Commander of an Army, acquisition of a kingdom, benevolence of goddess Lakshmi, gain of property and birth of children.

57-60. If Saturn is in 6th, 8th, or 12th, in his debilitation Rāśi, or combust, there will be during his Dasha ill effects from poison, injury from weapons, separation from father, distress to wife and children, disaster, as a result of displeasure of Government, imprisonment etc. If Saturn receives a Aspect from, or is associated with a benefic, is placed in a Kendra, or in a Trikona, in Sagittarius, or in Pisces, there will be acquisition of a kingdom, conveyances and clothes.

61. Now I am going to describe the effects of the Dasha of Mercury, who is called a Kumar (in his teens) amongst all the Planets.

62-65. If Mercury is in his exaltation, in his own, in a friendly Rāśi, or in 11th, 5th, or 9th, there will be during his Dasha acquisition of wealth, gain of reputation, improvement in knowledge, benevolence of Government, auspicious functions, happiness from wife and children, good health, availability of sweetish preparations, profits in business etc. If Mercury receives a Aspect from a benefic, is in 9th, or is the Lord of 10th, the aforesaid beneficial results will be experienced in full and there will be great felicity all-round.

66-70. If Mercury is associated with a malefic, there will be during his Dasha punishment by Government, inimical relations with kinsmen, journey to a foreign country, dependence on others and the possibility of urinary troubles. If Mercury is in 6th, 8th, or 12th, there will be loss of wealth, due to indulgence in lascivious activities, possibility of suffering from rheumatism and jaundice, danger of thefts and malevolence of Government, loss of land and cattle etc. At the commencement of the Dasha of Mercury, there will be gains of wealth, betterment in the educational sphere, birth of children and happiness. In the middle of the Dasha, there will be recognition from Government. The last part of the Dasha will be distressful.

71. Now I will tell you about the Dasha of Ketu, who is a headless trunk (Kabandha) amongst all the Planets.

72-77. If Ketu is in a Kendra, a Trikona, or in 11th, in a benefic Rāśi, in his exaltation, or in his own Rāśi, there will be during his Dasha cordial relations with the king, desired headship of a country, or village, comforts of conveyances, happiness from children, gain from foreign countries, happiness from wife and acquisition of cattle. If Ketu is in 3rd, 6th, or 11th, there will be in his Dasha acquisition of a kingdom, good relations with friends and opportunities for the acquisition of elephants. At the commencement of the Ketu Dasha there will be Raja Yoga. During the middle portion of the Dasha there will be possibilities of fearfulness and in the last part there will be sufferings from ailments and journeys to distant places. If Ketu is in 2nd, 8th, or 12th, or receives a Aspect from a malefic, there will be imprisonment, destruction of kinsmen and residential premises and anxieties, company of menials and diseases.

78. Now I will describe the effects of the Dasha of Venus, who is the incarnate of intoxication, ecstasy, delight and pride amongst all the Planets.

79-82. If Venus is in his exaltation, in his own Rāśi, or in a Kendra, or a Trikona, there will be during his Dasha acquisition of fancy clothes, ornaments, conveyances, cattle and land etc., availability of sweet preparations every day, recognition from the sovereign, luxurious functions of songs and dances etc. by the benevolence of Goddess Lakshmi. If Venus is in his MulaTrikonaa, during his Dasha there will definitely be acquisition of a kingdom, acquisition of a

house, birth of children and grandchildren, celebration of marriage in the family, attainment of a high position, like the Commander of an Army, visits of friends, recovery of lost wealth, property, or kingdom.

83-84. If Venus is in 6th, 8th, or 12th, there will be during his Dasha inimical relations with kinsmen, distress to wife, losses in business, destruction of cattle and separation from relations.

85-87. If Venus is in 4th, as Lord of 9th, or 10th, there will be during his Dasha attainment of rulership of a country, or village, performance of pious deeds, like building of reservoirs and temples and giving grains etc. in ch6thty, availability of sweet preparations every day, vigor in work, name and fame and happiness from wife and children.

88-89. Similar are the effects of Venus in his sub-periods. If Venus is Lord of 2nd, or 7th, there will be during his Dasha physical pains and troubles. To get alleviation from those troubles the native should perform Shatarudriya, or Mrityunjaya Japa in the prescribed manner and give in ch6thty a cow, or female buffalo.

#### **CH. 48. Distinctive Effects of the Nakshatra Dasha, or of the Dashas of the Lords (Vimshottari) of various Houses**

1. If the Lord of 10th is placed in an auspicious House in his exaltation Rāśi etc., his Dasha effects will be favourable. The effects will be adverse, if the Lord of 10th is in his debilitation Rāśi and occupies an inauspicious House. This proves, that an inauspicious Planet in his exaltation Rāśi etc. will not produce unfavorable results, if placed in an auspicious House and a benefic, being in his debilitation Rāśi and being placed in an inauspicious House, will produce adverse effects. Now I will describe the effects of the Dasha of the Lords of various Houses, who are related to each other. 2-4. There will be physical well-being in the Dasha of the Lord of Lagna, distress and possibility of death in the Dasha of the Lord of 2nd, unfavorable effects in the Dasha of the Lord of 3rd, acquisition of house and land in the Dasha of the Lord of 4th, progress in educational sphere and happiness from the children in the Dasha of the Lord of 5th and danger from enemies and ill health in the Dasha of the Lord of 6th.

5-8. There will be distress to wife and the possibility of the death of the native in the Dasha of the Lord of 7th, the possibility of death and financial losses in the Dasha of the Lord of 8th, improvement in the educational sphere, religious-mindedness and unexpected gains of wealth in the Dasha of the Lord of 9th, recognition from and awards by the Government in the Dasha of the Lord of 10th, obstacles in gains of wealth and the possibility of diseases in the Dasha of the Lord of 11th and distress and danger from diseases in the Dasha of the Lord of 12th. A Planet, placed in an auspicious House, like Trikona etc., at the commencement of the Dasha, produces favourable results in his Dasha. The Planet, placed in 6th, 8th, or 12th at that time, yields only adverse results during his Dasha. It is therefore essential, that the placement of a Planet at the time of birth and at the commencement of the Dasha should both be taken into account for the assessment of the Dasha effects.

14-17. The Dasha of 6ths, 8ths, or 12ths Lord also becomes favourable, if they get associated with the Lord of a Trikona. If the Lord of a Kendra is in a Trikona, or the Lord of a Trikona is in a Kendra, the Dasha of the Planet, conjunct with either of them, becomes favourable. The Dasha of a Planet, receiving a Aspect from the Lord of a Kendra, or Trikona is also favourable. If 9ths Lord is in Lagna and Lagnas Lord is in 9th, the Dashas of both of them will produce extremely beneficial results. There will be acquisition of a kingdom in the Dashas of Lagnas Lord and 10ths Lord, if 10ths Lord is in Lagna and Lagnas Lord is in 10th.

18-20. The Dasha of 3rds, 6ths and 11ths Lord, of the Planets, placed in 3rd, 6th and 11th and of the Planets, conjunct with the above, will prove unfavorable. The Dasha of the Planets, associated with the Lords of Marak Houses, namely 2nd and 7th, in 2nd, or 7th and the Dashas of the

Planets, placed in 8th, will produce unfavorable effects. Thus the Dashas should be considered favourable, after taking into account the placement of a Planet and his relationship of one Planet with the other. (Rahu and Ketu give favourable results in 3rd, 6th and 11th).

**CH. 49. Effects of the Kala Chakra**

1-5. Mahārṣi Parashara said. O Brahmin! I am now going to describe to you the effects of the Kala Chakra Dasha. During the Dasha of the Rāṣi, owned, or occupied by Sun, there will be ill health, due to the blood, or bile troubles; ... Moon, there will be gain of wealth and clothes, name and fame and birth of children; ... Mars, there will be bilious fever, gout and wounds; ... Mercury, there will be acquisition of wealth and birth of children; ... Jupiter, there will be increase in the number of children, acquisition of wealth and enjoyment; ... Venus, there will be acquisition of learning, marriage and gain of wealth; ... occupied by Saturn, there will be all kinds of adverse happenings. The Effects of the Dashas on the Basis of the Navāmśa of each Rāṣi

6-7. In the Kala Chakra Dasha of Aries in Aries Navāmśa there will be distress, due to troubles, caused by the pollution of blood. In the Dasha of Aries in the Navāmśa of Taurus there will be increase in wealth and agricultural product. In the Navāmśa of Gemini there will be advancement of knowledge. In the Navāmśa of Cancer there will be acquisition of wealth, in the Leo Navāmśa danger from enemies, in the Virgo distress to wife, in the Libra kingship, in the Scorpio death and in the Sagittarius acquisition of wealth. Such will be the effects of the 9 Padas of Aries. In assessing the net effects the nature of the Planet, occupying the Rāṣi, should also be taken into account.

8-10. In the Dasha of Capricorn Navāmśa in Taurus there will be tendency to perform undesirable deeds along with more adverse effects. In the Aquarius Navāmśa there will be profits in business, in the Pisces success in all ventures, in the Dasha of Scorpio Navāmśa danger from fire, in the Dasha of Libra Navāmśa recognition from Government and reverence from all, in the Dasha of Virgo Navāmśa danger from enemies, in the Dasha of Cancer Navāmśa distress to wife, in the Dasha of Leo Navāmśa diseases of eyes and in the Dasha of Gemini Navāmśa obstacles in earning livelihood. Such will be the effects of the 9 Navāmśas of Taurus. Similar interpretation should be made of further verses on this subject.

11-12. In Gemini in the Dasha of the Taurus Añśa there will be acquisition of wealth, in the Dasha of Aries Añśa attacks of fever, in the Dasha of Pisces Añśa affectionate relations with maternal uncle, in the Dasha of Aquarius Añśa increase in the number of enemies, in the Dasha of Capricorn Añśa danger from thieves, in the Dasha of Sagittarius Añśa increase in the stock of weapons, in the Dasha of Taurus Añśa injury by some weapon and in the Dasha of Gemini Añśa enjoyment.

13-15. In Cancer in the Dasha of Cancer Añśa there will be distress, ... Leo displeasure of the sovereign, ... Virgo reverence from kinsmen, ... Libra beneficence, ... Scorpio creation of obstacles by father, ... Sagittarius increase of learning and wealth, ... Capricorn danger from water, ... Aquarius increase in the production of agricultural products and in the Dasha of the Pisces Añśa acquisition of more wealth and enjoyment.

16-17. In Leo in the Dasha of the Navāmśa of Scorpio there will be distress and disputes, ... Libra extraordinary gains, ... Virgo gains of wealth, ... Cancer danger from wild animals, ... Leo birth of a son, ... Gemini increase of enemies, ... Taurus gains from sale of cattle, ... Aries danger from animals and in the Dasha of Pisces Añśa journeys to distant places.

18-19. In Virgo in the Dasha of Aquarius Añśa there will be acquisition of wealth, ... Capricorn financial gains, ... Sagittarius mingling with kinsmen, ... Aries happiness from mother, ... Taurus birth of children, ... Gemini increase in enemies, ... Cancer love with some woman, ... Leo aggravation of diseases and in the Dasha of Virgo Añśa birth of children.

20-22. In Libra in the Dasha of Libra Añśa there will be financial gains, ... Scorpio good relations with kinsmen, ... Sagittarius happiness from father, ... Capricorn disputes with mother, ... Aquarius birth of a son and financial gains, ... Pisces entanglement with enemies, ... Scorpio disputes with women, ... Libra danger from water and in Dasha of Virgo Añśa more financial gains.

23-24. In Scorpio in the Dasha of Cancer Añśa there will be financial gains, ... Leo opposition to the king, ... Gemini acquisition of land, ... Taurus financial gains, ... Aries danger from reptiles, ... Pisces danger from water, ... Aquarius profits in business, ... Capricorn profits in business, ... Capricorn possibility of suffering from diseases and in the Dasha of Sagittarius Añśa financial gains.

25-27. In Sagittarius in the Dasha of Aries Añśa there will be financial gains, ... Taurus acquisition of more land, ... Gemini success in ventures, ... Cancer success all round, ... Leo increase in the accumulated wealth, ... Virgo disputes, ... Libra financial gains, ... Scorpio affliction with diseases, ... Sagittarius happiness from children.

28-29. In Capricorn in the Dasha of Capricorn Añśa there will be happiness from children, ... Aquarius gain of agricultural products, ... Pisces well being, ... Scorpio danger from poison, ... Libra financial gains, ... Virgo increase in enemies, ... Cancer acquisition of property, ... Leo danger from wild animals and in the Dasha of Gemini Añśa danger of falling from a tree.

30-32. In Aquarius in the Dasha of Taurus Añśa there will be financial gains, ... Aries diseases of the eyes, ... Pisces journeys to distant places, ... Aquarius increase in wealth, ... Capricorn success in all kinds of ventures, ... Sagittarius more enemies, ... Aries loss of happiness and enjoyment, ... Taurus death, ... Gemini well being.

33-34. In the Pisces in the Dasha of Cancer Añśa there will be increase in wealth, ... Leo recognition by Government, ... Virgo financial gains, ... Libra gains from all sources, ... Scorpio fever, ... Sagittarius more enemies, ... Capricorn conjugal disputes, ... Aquarius danger from water and in the Dasha of Pisces Añśa good fortune all-round. In this manner on the Kala Chakra, prepared on the basis of Pad of the Janmaa Nakshatra, the Dashas of the Navāmśa Rāśis and their duration can be assessed and prediction can be made for the whole life of the native. Appropriate remedial measures (recitation of Mantras, oblations etc.) should be taken to alleviate the adverse effects, caused by malefic Dashas.

35-37. The effects of Dasha in Raja Yoga etc. have already been described in Vol. I of this book. The same should be applied in a judicious manner in the Kala Chakra. These are in brief effects of Kala Chakra Dasha.

#### **CH. 50. Effects of the Char etc. Dashas**

1-3. Mahārśi Parashara said. O Brahmin! I have already described the Char etc. Dashas. Now I am going to tell you the effects of these Dashas. The effects of the Dashas of the Rāśis should be judged from the strength of the Lords of Rāśis and whether they are benefics, or malefics. If the Lord of a Rāśi possesses full strength, the effects of the Dasha of the Rāśi will be realized in full. The effects of the Dasha will be of medium nature, if the strength is medium. If the Lord of Rāśi possesses little strength, the effects will be experienced accordingly.

4-10. If there are malefics in the 8th, the 5th and the 9th from a Dasha Rāśi, the effects of the Dasha of that Rāśi will be distressful. If there are malefics in the 3rd and the 6th from a Dasha Rāśi, the effects of the Dasha will be victory over enemies and happiness. If there are benefics in the 3rd and the 6th from the Dasha Rāśi, there will be defeat in its Dasha. If there are benefics, or malefics in the 11th from the Dasha Rāśi, there will be conquests and happiness in the Dasha. If the Dasha Rāśi is occupied by, or is owned by a benefic, the effects of its Dasha will be beneficial. If a Dasha Rāśi, owned by a benefic, is occupied by a malefic, favourable effects will

be experienced in the first part of the Dasha and they will be adverse in the latter part. If a Dasha Rāśi, owned by a malefic is occupied by a benefic, the effects of the Dasha will be the same. A Dasha Rāśi, owned and occupied by a malefic will always yield unfavorable results. The reverse will be the case in the case of the Dasha Rāśi, owned and occupied by a benefic. If a Dasha Rāśi, owned by a benefic, is occupied by both benefic and malefic Planets, the effects of Dasha will be adverse in its first part and favourable in the latter part.

11-17. The assessment of the effects of the Dasha of the Dasha Rāśi should be made after taking into account the disposition of the Planets in the Rāśi at birth and the disposition of Planets during the Dasha. If the Dasha Rāśi is well disposed both at the time of birth and during its Dasha, the beneficial results will be realized in full. If it is ill-disposed during the Dasha, the effects will be of mixed nature. If the Dasha Rāśi is ill-disposed both at the time of birth and during its Dasha, only evil effects will be experienced.

18-19. The effects of the Dasha will be favourable, if it is occupied by a benefic and there is also a benefic in the Rāśi previous to it. If the Rāśi is occupied by a malefic, the effects will be of adverse nature. If there are benefics in 5th and 9th, the effects of its Dasha will be favourable. The reverse will be the case, if 5th and 9th are occupied by malefics.

20-21. Aquarius, Taurus, Leo and Scorpio are Badhaka Houses for the four Movable Rāśis: Aries, Cancer, Libra and Capricorn. In other words the 11th Rāśi to a Movable Rāśi is its Badhaka House. If there is a malefic in the House, occupied by its Lord, or in Badhaka House of that Rāśi, there will be occasions of great sorrow, imprisonment and diseases during the Dasha.

22. The Dasha of a Rāśi will be favourable, if it is occupied by its own Lord, or an exalted Planet. The Dasha of a Rāśi, not occupied by any Planet, will be adverse.

23-25. There will be great danger, imprisonment during a journey, displeasure of Government and danger from enemies in the Dasha and Antar Dasha of the Rāśi, from which its Badhaka House, 12th, 6th and 8th are occupied by Rahu. There will be loss, due to the displeasure of the king and danger there from in the Antar Dasha of the Rāśi, that is occupied by Sun, Mars, Rahu and Saturn. There will be the possibility of death, if the 5th and the 9th from the Antar Dasha Rāśi are occupied by a debilitated, or malefic Planet.

26-28. There will be enjoyment, acquisition of chiefship of a town, or village, birth of a son, financial gains, well-being, dawn of fortune, attainment of the position of a Commander of an Army and progress all-round, if there is an exalted Planet in the Trikona from the Antar Dasha Rāśi. There will be in his Dasha financial gains, well-being and birth of a son, if the Planet, who is the Lord of the Dasha, happens to be in a benefic Rāśi and receives a Aspect from Jupiter.

29-32. Taurus, Libra, Capricorn, Aquarius and Gemini are the inimical Rāśis of Sun. The inimical Rāśis of Moon and other Planets may be reckoned similarly. If a Planet is in an inimical Rāśi, his Dasha will be full of adversities. The effects of the Dasha of Rāśis and Planets should be judged after taking into account the above rules.

33-34. The Dashas of that Planet will be favourable, who is Raja Yoga Karak, who is disposed between two benefics (that is there are benefics in the 2nd and the 12th Houses to that Planet) and who has benefics in the 2nd, 3rd and 4th Houses from him. A malefic Planet becomes favourable, if he is disposed between benefics.

35-36. The whole of the Dasha of a Planet, who is related to a friendly and benefic Planet at the commencement and the end of the Dasha, will be favourable. In an unfavorable Dasha the Antar Dasha of a benefic (Planet, or Rāśi) becomes favourable. The Dasha of a Planet, or Rāśi, who has benefics in the 5th, or the 9th from it, is also favourable. In this manner the effects of the Dasha should be judged, after taking into account the dispositions of the Planet, or Rāśi at the commencement and at the end of the Dasha.



37-39. The Dasha of the Planets and Rāśis, who have benefics in the Trikona from them is favourable. If the Dasha of a benefic Rāśi commences in a benefic Rāśi, it will be very favourable. If an evil Dasha commences in a benefic Rāśi, it is also favourable. Therefore the commencement of a Dasha should always be kept in view in assessing the results of the Dasha. There will be loss of fortune, if at the commencement of the Dasha there is a malefic Rāśi, or, if the Lord of the Dasha Rāśi is in debilitation.

40-41. There will be loss of fortune, wealth and agricultural products and infliction with disease during the Dasha of the Rāśi, occupied by a debilitated Planet, or, if there is a debilitated Planet in the 5th from it, or in the 9th from it, or whose Lord is debilitated, or related to a debilitated Planet.

42. Four Rāśis from Aquarius and four Rāśis from Scorpio belong to Rahu and Ketu, respectively. If Rahu and Ketu are in any one of the aforesaid Rāśis, the Dasha will be productive of beneficial results.

43-45. If a Planet, whose Dasha is otherwise considered favourable, is placed in a Marak House, or, if the Rāśi, in which his Dasha comes to an end, receives a Aspect from Venus, or Moon, there will be in his Dasha displeasure of government and loss of wealth.

46-47. There will be loss of everything, imprisonment, death, exile from the country and great distress at the end of the Dasha of Rahu. The above effects will definitely be realized, if there are malefics in the 5th and the 9th from Rahu. Beneficial and adverse effects should be predicted in this manner.

48-50. The same would be the effects in the Dasha of the Rāśi, occupied by malefics, like Rahu etc. The association of a Marak Planet with the Rāśi at the time of commencement of its Dasha is not productive of good effects. If such a Planet is Rahu, there will be imprisonment, or loss of wealth.

51-52. The natural characteristics of the House, occupied by Rahu, are harmed at the commencement of the Dasha. If such a House is 2nd, there will be loss of wealth. If Moon and Venus are in 12th, there will be losses, due to the displeasure of government. If Mars and Ketu are so disposed, there will be death, or danger from fire. There will be acquisition of a kingdom, if Venus and Moon are in 2nd at the commencement of the Dasha. This means, that the effects of the House, in which Moon and Venus are placed at the commencement and end of a Dasha, are strengthened. Thus their disposition in 6th, 8th and 12th will produce only adverse effects.

53-55. Similarly the sages have described the effects of the House with Argal. If there is an auspicious Argal causing benefic, or malefic Planet of a Rāśi and Lagna receives a Aspect from him, that Rāśi will prevail. Here Lagna is the secondary condition. If the Planet, causing uninterrupted Argal, gives a Aspect to a Rāśi, that Rāśi will prevail. In other words good effects will be derived in the Dasha of that Rāśi. The Dasha of the Rāśi, which does not receive a Aspect from an auspicious Argal, or the Dasha of a Rāśi with Vipreet Argal will not be favourable. The Dasha of that Rāśi, which receives a Aspect from a benefic, will be favourable.

56-59. Financial gains will be derived in the Dasha of the Rāśi, which is occupied by its benefic Lord, or by an exalted Planet, who receives a Aspect from him. There will be loss of wealth, if such a Planet is in the 12th House to the Rāśi (or House). There will be destruction of all good effects, distress to children and father and mental agony in the Dasha of the Rāśi, if there are malefics in the 5th and the 9th from the Rāśi. Evil effects will be experienced in the Dasha of the Rāśi, which is occupied by 8ths Lord, 12ths Lord, Sun, Mars, or Saturn.

60-63. The Dasha of the Rāśi will cause distress to children, exile to a foreign country and continuous disturbances in life, if Rahu and Ketu are in the Trikona to the Rāśi. There will be danger from enemies, from the king and disease in the Dasha of the Rāśi, which is so posited, that the 6th and the 8th from it are occupied by malefic, debilitated, or combust Planets. There will be

destruction of house, land and agricultural fields, if there is a malefic, or debilitated Planet in the 4th from the Rāśi. There will be loss of house, due to negligence, if such a Planet is Mars. There will be heart pain and danger from government, if the Planet is Saturn and there will be losses all round and danger from poison and thieves, if the Planet is Rahu.

64-66. There will be pilgrimage to holy places in the Dasha of the Rāśi, who has Rahu in the 10th to it. There will be gain of earnings, religious rites, gain of wealth, renown for good deeds and success in efforts and ventures in the Dasha of the Rāśi, which is so posited, that the 10th, the 11th and the 9th from it are occupied by benefics. There will be birth of children, happiness from wife and recognition by the Government in the Dasha of the Rāśi, from which the 5th, the 7th and the 9th are occupied by benefic, or exalted Planets. During the Dasha of the Houses (Rāśis), occupied by 5ths, 11ths, 10ths, 4ths, 9ths and Lagnas Lord, there will be growth of these Houses. The good effects will be in proportion to the strength of the Houses and the Planets, occupying them.

67-70. In the Dasha of a Rāśi (House) there will be well-being, increase in opulence and glory and devotion to deities and Brahmins, if it is occupied by Jupiter, Venus, or the Lord of a Trikona. There will be acquisition of more conveyances and cattle etc. in the Dasha of the Rāśi (House), which is so posited, that the 4th from it is occupied by an exalted Planet, or Lord of a Trikona. Moon there will give things, like grains, Ghī etc. Full Moon will favour with a treasure and jewels etc. Venus there, will provide enjoyment from music etc.

71-72. There will be enjoyment of the palanquin-like conveyance in the Dasha of the Rāśi (House), from which the 4th is occupied by Jupiter. There will be success in all ventures, great opulence and glory, acquisition of a kingdom during the Dasha of a Rāśi (House), which has the Yoga of the Lord of Lagna, 9ths Lord, 10ths Lord, an exalted Planet, or benefics. The effects of the Dashas of various Houses should be judged in this manner.

73-77. The effects of the Dashas of each Rāśi, or Planet (Nakshatra Dasha) depend on their 18 different kinds of conditions. They are deep exaltation, exaltation, dispositions on their either side, MulaTrikonaa, own, Adhimitr, Tatkalik Mitras, neutral, enemy, Adhisatrus Rāśi, deep debilitation, debilitated, or enemy Varga, own Varga, disposition in a Kendra, disposition in a Trikona, defeated in war between Planets, deep combustion.

78-83. Acquisition of kingdom, enjoyment and acquisition of more property are the effects of the whole Dasha of the Planet, who is in deep exaltation and is fully equipped with all the six kinds of strength, great opulence and glory with some possibility of affliction with disease are the effects of the Planet, placed in his Rāśi of exaltation. The Dasha of a Planet in deep debilitation is called Rikt. Diseases, loss of wealth and danger of death are the effects of the Dasha of such a Planet. The Dasha of the Planet, who is in a condition in between deep exaltation and deep debilitation is known, as Avrohini (descending). The Dasha of the Planet in exaltation, or in a friends Rāśi is called Madhya (of middle order). This Dasha also yields moderately good effects. The Dasha of a Planet, placed in a condition in between deep debilitation and deep exaltation, is called Rohini (ascending). The Dasha of a Planet, placed in between the debilitated and enemy Navāmśa is called Adham (evil). Dangers of various kinds, distress and sorrows are the results of the Dasha of such a Planet. These Dashas give results, according to their nomenclature.

84-87. The Dashas of other Planets become auspicious and augment the fortune, if the Lord of 9th and Jupiter are in any way related with Yoga, Kendra, or the House concerned etc. The Planet with Yoga of good fortune at birth produces good effects, when he is free from retrogression and becomes direct. The weakness, inabilities and Yogas of other Planets should also be taken into account in judging their effects. All those Dashas give full, medium and little effects in accordance with the disposition of the Planets in the Kendra, Panaphara and Apoklima.

88-89. The Planets in Shirshodaya, Ubhayodaya and Prishthodaya Rāsis, yield their results, respectively, at the commencement, in the middle and at the end of the Dasha. All the Planets yield auspicious results in the Antar Dasha of Naisargik (natural, constant) and Tatkalik (according to position) friends. The results will be adverse in the Antar Dasha of inimical Planets. Antar Dashas of Rāsis

90-96. There are Antar Dashas of the 12 Rāsis, commencing from the Rāsi, in which the Lord of the Dasha is placed. There will be auspicious results, like acquisition of kingdom in the Antar Dasha of a Rāsi, which is occupied by its own Lord, or a friendly Planet. There will be inauspicious results, like loss of wealth, disputes, danger from diseases etc. in the Antar Dasha of the Rāsi, which may be 6th, 8th, or 12th, or is occupied by a malefic, debilitated Planet, or a Planet, placed in an inimical Rāsi. The Rāsi, which contained more auspicious marks in the Ashtak Varga will yield benefic effects in its Antar Dasha. Adverse will be the effects of the Antar Dasha of the Rāsi, which contains more inauspicious marks. For assessing the results the Rāsi, from which the Dasha commences, should be treated, as Lagna and the Houses thereafter should be assumed to have the characteristics, as if they are so from Lagna. Thus the 2nd House from that Rāsi will be the House of the wealth, the 3rd of co-borns and so on. There will be gains, or losses of Dhatus etc., assigned to the Rāsis and the Planets, in the Antar Dasha of the Rāsis concerned. In judging the effects of the Antar Dashas of the Planets their benefic and malefic nature, relations with the malefic, or benefic, Aspects on them and their disposition in 6th, 8th, or 12th etc. should all be kept in view.

97. The results of the Antar Dashas Pratyantar Dashas of the Rāsis should be assessed in the manner, explained in this chapter.

**CH. 51.** Working out of Antar Dashas of Planets and Rāsis in Vimshott6th etc. Dasha systems 1. For finding out the span of the Antar Dasha of a Planet in the Dasha of the same, or another Planet multiply the Dasha years of the former with the Dasha years of the latter and divide the product by the total Dasha years of all the Planets. For finding out the span of the Pratyantar Dasha of the same, or any other Planet in the Antar Dasha of another Planet multiply the years etc. of the Antar Dasha with the Dasha years of the other Planet and divide the product by the total Dasha years of all the Planets. The figure so available in months etc. will represent the Pratyantar Dasha of the former.

2. In every Dasha the first Antar Dasha belongs to the Lord of the Dasha. Then the further Antar Dashas belong to the other 8 Planets in the same order, as followed for the Dashas. The same applies to Pratyantar Dasha.

The Antar Dashas of Char Planets in Char etc. Dasha

3-4. The Antar Dashas of the Charadi Kendraadi Dasha of the Planets are worked out by dividing the Dasha years by 9. The first Dasha will inv6thably be of the Lord of the Dasha. Thereafter there will be Antar Dashas of Planets, placed in Kendraas, Panapharas and Apoklimas, respectively, according to their strength.

Antar Dashas of Rāsis5. The Antar Dashas of Rāsis is worked out by dividing the Dasha years by 12. Pratyantar Dashas of the Antar Dashas are also calculated in the same manner.

6. The Antar Dashas will start from the Dasha Rāsi, or from the Rāsi 7th there from, whichever is stronger. The Antar Dashas are in the onwards order, if the Dasha Rāsi is odd and in the reverse order, if it is even.

7-12. O Brahmin! Now I will acquaint you with the special characteristics of the order of the Antar Dashas of the Rāsis. If the Dasha Rāsi is a Movable one, the Antar Dashas of the 12 Rāsis are in the onwards, or reverse order. If the Dasha Asraya Rāsi is a Fixed one, the Antar Dashas will start from it and thereafter there will be an Antar Dasha of every sixth Rāsi. If the Dasha

Ashraya Rāśi is a Dual one, the first Antar Dasha will belong to it. Thereafter there will be Antar Dashas of Rāśis in Kendra to it, Rāśis in Kendra to the 5th from it and Rāśis in Kendra to the 9th from it. In the case of all kinds of Rāśis, namely Movable, Fixed, or Dual, the order will be onwards, if the Dasha Asraya Rāśi is an odd one and in the reverse order, if it is an even one. The so called Dasha Asraya Rāśi is known, as Pak Rāśi. In the first order Rāśi, which is Pak Rāśi, is also called Bhog Rāśi. Later, if the Dasha Prad Rāśi is even, then the Bhog Rāśi will be that, which is at the same Rāśi distance, as the Dasha Asraya Rāśi is from the Dasha Prad Rāśi. For the Char, Sthir and Trikona Dasha, the Pak and Bhog should be determined in this manner. If Pak and Bhog Rāśis are associated with malefics, there will be pain in the body and mental agony. There will be enjoyment, if they are associated with benefics. In the Kala Chakra Dasha, like the Vimshott6th Dasha system, the span of Dasha should be multiplied by the span of the Dasha of the Rāśi, whose Antar Dasha is required and the product should be divided by the total Dasha years of (all) the Rāśi(s). The years, months etc. as arrived at will represent the Antar Dasha of the Rāśi concerned.

13-16. Now I will tell you the method of working out the Antar Dashas in the Pinda, Anś and Nisarg Dashas. The Lord of Dasha is Dasha Pachak of full part, the Planet, associated with, is Pachak of part, the Planet in Trikona from him is Pachak of 1/3 part and the Planet in the 4th and 8th from him are Pachak of 1/4 part, the Planet in the 7th from him is Pachak of 1/7 part of the Dasha. No Planet in any other House is Antar Dash Pachak. In this manner there are Antar Dasha Pachakas in the above-mentioned Houses from the various Houses, including Lagna. In any of such Houses, if there are more than one Planet, then the one, who is the strongest amongst them will be the Pachak. Take the fractions and reduce them in equivalent fractions with a common denominator. Add up the aliquot parts of the Dasha, representative of the various numerators, leaving out the denominators. The Antar Dashas will be arrived at, when the various aliquots are converted into years, months etc. within the main Dasha and divided by the above sum. (The calculations, given above, are not the literal translation of the text in the verses concerned, but their actual meaning and sense. This has been got confirmed by checking up with similar information, given in Kalyana Varmas Saravali and Varamihirs Brihat Jatak)

#### **CH. 52. Effects of the Antar Dashas in the Dasha of Sun (Vimshott6th)**

1-3. Good effects, like acquisition of wealth and grains etc., are derived in the Antar Dasha of Sun in his own Dasha, if Sun is exalted, in his own House, in 11th, in a Kendra, or in a Trikona. Adverse results will be experienced, if Sun is debilitated, or in an inauspicious House, or Rāśi. Medium effects will be realized, if Sun is in other houses. If Sun is the Lord of 2nd, or 7th, there will be danger of premature death, or death-like sufferings. The remedial measures to be adopted are Mrityunjaya Japa, or the worship of Sun (by recitation of appropriate Mantras, ch6thty etc.).4-6. Functions, like marriage etc., gain of wealth and property, acquisition of a house, of land, cattle and conveyances etc. will be the effects of the Antar Dasha of Moon in the Dasha of Sun, if Moon is in a Kendra, or in a Trikona. There will be marriage of the native, birth of children, beneficence of and favours from kings and fulfillment of all ambitions, if Moon is in his exaltation Rāśi, or in his own Rāśi.

7-10. Distress to wife and children, failures in ventures, disputes with others, loss of servants, antagonism with the king and destructions of wealth and grains will be the effects, if Moon is waning, or is associated with malefics. Effects, like danger from water, mental agony, imprisonment, danger from diseases, loss of position, journeys to difficult places, disputes with coparceners, bad food, trouble from thieves etc., displeasure of the king, urinary troubles, pains in the body will be experienced, if Moon is in 6th, 8th, or 12th.

11-12. Luxuries, comforts, pleasures, dawn of fortune (Bhagyodaya), increase in the enjoyment from wife and children, acquisition of kingdom, performance of marriage and religious functions, gain of garments, land and conveyance and birth of children and grandchildren will be the auspicious effects, if there are benefics in the 1st, the 9th, or a Kendra from the Lord of the Dasha.

13-14. Unpalatable food, or coarse food, exile to outside places etc. will be the effects in the Antar Dasha, if Moon is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Moon is weak. There will be premature death, if Moon is the Lord of a Marak House. To acquire peace and comfort, the remedial measure is giving in ch6thty of a white cow and a female buffalo (Mahishi).

15-18. Auspicious effects, like acquisition of land, gain of wealth and grains, acquisition of a house etc. will be derived in the Antar Dasha of Mars in the Dasha of Sun, if Mars is in his exaltation Rāśi, in his own Rāśi, in a Kendra, or in a Trikona. All-round gains, attainment of the position of a Commander of the Army, destruction of enemies, peace of mind, family comforts and increase in the number of co-borns will be the effects, if Mars is conjunct with the Lagna Lord.

19-20. Brutality, mental ailment, imprisonment, loss of kinsmen, disputes with brothers and failure in ventures will result, if Mars is in the 8th, or in the 12th from the Lord of the Dasha, if Mars is associated with malefics, or, if Mars is without dignity and strength.

21-22. Destruction of wealth by the displeasure of the king will be the effect, if Mars is in his debilitation Rāśi, or be weak. Diseases of the mind and body will result, if Mars is the Lord of 2nd, or 7th House. Recovery from ill health, increase in longevity and success in adventures are possible, if remedial measure, like recitation of Vedas, Japa and Vrashotsarg are performed in the prescribed manner.

23-26. In the Antar Dasha of Rahu in the Dasha of Sun, if Rahu is in a Kendra, or in a Trikona from Lagna, there will be in the first two months loss of wealth, danger from thieves, snakes, infliction of wounds and distress to wife and children. After 2 months inauspicious effects will disappear and enjoyment and comforts, sound health, satisfaction, favours from the king and government etc. will be the favourable effects, if Rahu is conjunct with benefics, or, if Rahu is in the Navāmsā of a benefic. Recognition from the king, good fortune, name and fame, some distress to wife and children, birth of a son, happiness in the family etc. will be derived, if Rahu is in an Upachaya from Lagna, if Rahu is associated with a Yoga Karak, or is placed auspiciously from the Lord of the Dasha.

27-29. Imprisonment, loss of position, danger from thieves and snakes, inflection of wounds, happiness to wife and children, destruction of cattle, house and agricultural fields, diseases, consumption (Gulma - enlargement of the skin), dysentery etc. will be the results, if Rahu is weak, or is in the 8th, or in the 12th from the Lord of the Dasha.

30-31. Adverse effects, like premature death and danger from snakes will be derived, if Rahu is in 2nd, or 7th, or, if Rahu is associated with the Lords of either of these Houses. Worship of Goddess Durga, Japa, giving in ch6thty of a black cow, or female buffalo are the remedial measures for alleviation of the above evil effects, or total escape from them.

32-33. Marriage of the native, favours by the king, gain of wealth and grains, birth of a son, fulfillment of the ambitions by the beneficence of the sovereign and gain of clothes will be the auspicious effects, derived in the Antar Dasha of Jupiter in the Dasha of Sun, if Jupiter is in a Kendra, or in a Trikona to Lagna, in his exaltation Rāśi, in his own Rāśi, or in his own Varga.

34-36. Acquisition of a kingdom, comforts of conveyance, like palanquin (motor car in the present times), gain of position etc. will result, if Jupiter is the Lord of 9th, or 10th. Better fortune, charities, religious inclinations, worship of deities, devotion to preceptor, fulfillment of



ambitions will be the auspicious effects, if Jupiter is well placed with reference to the Lord of the Dasha.

37-39. Distress to wife and children, pains in the body, displeasure of the king, non-achievement of desired goals, loss of wealth, due to sinful deeds, mental worries etc. will result in his Antar Dasha, if Jupiter is in the 6th, or in the 8th from the Lord of the Dasha, or is associated with malefics. Giving in ch6thty gold, a tawny-coloured cow (Kapila Gaya), worship of Isht Lord (Isht Dev) are the remedial measures to obtain alleviation of the evil effects and to achieve good health and happiness.

40-42. Destruction of foes, full enjoyment, some gain of grains, auspicious functions, like marriage etc. at home will be the good effects, derived in the Antar Dasha of Saturn in the Dasha of Sun, if Saturn is in a Kendra, or in a Trikona from Lagna. Well-being, acquisition of more property, recognition by the king, achievement of renown in the country, gain of wealth from many sources will be the effects, if Saturn is in his exaltation, in his own, in a friendly Rāśi and, if Saturn is conjunct with a friendly Planet.

43-44. Rheumatism, pains, fever, dysentery-like disease, imprisonment, loss in ventures, loss of wealth, quarrels, disputes with coparceners, claimants etc. will be the effects in the Antar Dasha, if Saturn is in the 8th, or the 12th from the Lord of the Dasha, or is associated with malefics.

45-47. There will be loss of friends at the commencement, good effects during the middle part and distress at the end of the Dasha. In addition to other evil effects there will be separation from parents and wandering, if Saturn be in his Rāśi of debilitation. If Saturn is the Lord of 2nd, or 7th, there will be danger of premature death. Giving in ch6thty black cow, buffalo, goat and Mrityunjaya Japa, are the remedial measures for obtaining relief from the evil effects of the Antar Dasha. These measures help to achieve happiness and gain of wealth and property.

48-49. Acquisition of a kingdom, enthusiasm and vivacity, happiness from wife and children, acquisition of conveyance through the beneficence of the sovereign, gain of clothes, ornaments, pilgrimage to holy places, acquisition of a cow etc. will be the good effects in the Antar Dasha of Mercury in the Dasha of Sun, if Mercury is in a Kendra, or in a Trikona from Lagna.

50-51. Mercury becomes very beneficial, if he gets associated with the Lord of 9th. Reverence from and popul6thty amongst people, performance of pious deeds and religious rites, devotion to the preceptor and deities, increase in wealth and grains and birth of a son, will be the auspicious effects, if Mercury is in 9th, 5th, or 10th.

52-53. Marriage, offering of oblations, ch6thty, performance of religious rites, name and fame, becoming famous by assuming another name, good food, becoming happy, like Indra, by acquiring wealth, robes and ornaments will be the effects, if Mercury is in an auspicious House, like a Trikona etc. from the Lord of the Dasha.

54-57. Body distress, disturbance of peace of mind, distress to wife and children, will be the evil effects in the Antar Dasha of Mercury, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha (Mercury cannot be in the 6th, or the 8th from Sun). There will be evil effects at the commencement of the Antar Dasha, some good effects in the middle part of the Antar Dasha and the possibility of displeasure of the king and exile to a foreign country at the end of the Dasha. If Mercury is the Lord of 2nd, or 7th, there will be pains in the body and attacks of fever. For relief from the evil effects and to regain good health and happiness the remedial measures are the recitation of Vishnu Sahasranam and giving in ch6thty grains and an idol, made of silver.

58-59. Body pains, mental agony, loss of wealth, danger from the king, quarrels with the kinsmen will be the effects of the Antar Dasha of Ketu in the Dasha of Sun. If Ketu is associated with the Lord of Lagna, there will be some happiness at the commencement, distress in the middle part and receipt of the news of death at the end of the Antar Dasha.

60-61. Diseases of teethe, or cheeks, urinary troubles, loss of position, loss of friends and wealth, death of father, foreign journey and troubles from enemies will be the results, if Ketu is in the 8th, or the 12th from the Lord of the Dasha.

62-64. Beneficial effects, like happiness from wife and children, satisfaction, increase of friends, gain of clothes etc. and renown will be derived, if Ketu is in 3rd, 6th, 10th, or 11th.

If Ketu is Lord of 2nd, or 7th (or is in any of those Houses), there will be danger of premature death. The remedial measures for obtaining relief from the evil effects are recitation of Mantras of Goddess Durga (Shat Chandi Path) and giving a goat in ch6thty.

65-68. Marriage and happiness, as desired from wife, gain of property, travels to other places, meeting with Brahmins and the king, acquisition of kingdom, riches, magnanimity and majesty, auspicious functions at the home, availability of sweet preparations, acquisition of pearls and other jewels, clothes, cattle, wealth, grains and conveyances, enthusiasm, good reputation etc. are the auspicious effects of the Antar Dasha of Venus in the Dasha of Sun, if Venus is placed in a Kendra, or in a Trikona, or, if Venus is in his exaltation Rāśi, in his own Rāśi, in his own Varga, or in a friendly Rāśi.

69-73. Displeasure of the king, mental agony and distress to wife and children will be the effects in the Antar Dasha of Venus, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha. The effects of the Antar Dasha would be moderate at its commencement, good during the middle portion and evil effects, like disrepute, loss of position, inimical relations with kinsmen and loss of comforts, will be derived at the end. If Venus is the Lord of 7th (and 2nd), there will be pains in the body and the possibility of suffering from diseases. There will be premature death, if Venus is associated with 6ths, or 8ths Lord. The remedial measures for obtaining relief from the evil effects are Mrityunjaya Japa, Rudra Japa and giving in ch6thty a tawny cow, or female buffalo.

#### **CH. 53. Effects of the Antar Dashas in the Dasha of Moon**

1-2. Acquisition of horses, elephants and clothes, devotion to deities and preceptor, recitation of religious songs in praise of God, acquisition of a kingdom, extreme happiness and enjoyment and name and fame will be the beneficial results in the Antar Dasha of Moon in her own Dasha, if she is placed in her exaltation Rāśi, her own Rāśi, in a Kendra, or in a Trikona, or is associated with the Lord of 9th, or 10th. 3-6. Loss of wealth, loss of position, lethargy, agony, antagonism towards the king and ministers, distress to mother, imprisonment and loss of kinsmen will be the evil effects in her Antar Dasha, if Moon is in her debilitation Rāśi, if Moon is associated with malefics, or, if Moon is in 6th, 8th, or 12th. If Moon is the Lord of 2nd, or 7th, or is associated with 8ths, or with 12ths Lord, there will be pains in the body and danger of premature death. The remedial measures are giving in ch6thty of a tawny-coloured cow, or female buffalo.

7-8. Advancement of fortune, recognition by the government, gain of clothes and ornaments, success in all efforts, increase in agricultural production and prosperity at home and profits in business will be the favourable effects of the Antar Dasha of Mars in the Dasha of Moon, if Mars is in a Kendra, or in a Trikona. Great happiness and enjoyment of comforts will be derived, if Mars is in his exaltation Rāśi, or in his own Rāśi.

9-12. Distress to the body, losses at home and in agricultural production, losses in business dealings, antagonism, or adverse relations with servants (employees) and the king, separation from kinsmen and hot temperament will be the evil effects in the Antar Dasha of Mars, if he is placed in 6th, 8th, or 12th from Lagna, be associated with, or receives a Aspect from malefics in the 6th, the 8th, or the 12th from the Lord of the Dasha.

13-14. There will be some auspicious results at the commencement of the Antar Dasha of Rahu in the Dasha of Moon, but later there will be danger from the king, thieves and snakes, distress to

cattle, loss of kinsmen and friends, loss of reputation and mental agony, if Rahu is placed in a Kendra, or in a Trikona.

15-16. Success in all ventures, gain of conveyances, garments etc. from the king etc. in the South-West direction will be derived, if Rahu in his Antar Dasha receives a Aspect from benefics, if Rahu is in 3rd, 6th, 10th, or 11th, or, if Rahu is conjunct with a Yoga Karak Planet.

17-18. Loss of position, mental agony, distress to wife and children, danger of diseases, danger from the king, scorpions and snakes etc. will happen, if Rahu is weak and is placed in the 8th, or the 12th from the Lord of the Dasha.

19-21. Pilgrimage to holy places, visits to sacred shrines, beneficence, inclination towards ch6thtable deeds etc. will be the results, if Rahu is in a Kendra, in a Trikona, or in the 3rd, or the 11th from the Lord of the Dasha. There will be body troubles (physical afflictions), if Rahu is in 2nd, or in 7th. Rahu Japa and giving a goat in ch6thty are the remedial measures for obtaining relief from the evil effects in the Antar Dasha of Rahu.

22-24. Acquisition of a kingdom, auspicious celebrations at home, gains of clothes and ornaments, recognition from the king beneficence of the Isht Lord (Isht Devata), gains of wealth, land, conveyances, success in all ventures by the beneficence of the king will be the beneficial effects in the Antar Dasha of Jupiter in the Dasha of Moon, if Jupiter is placed in a Kendra, or in a Trikona to Lagna, or, if Jupiter is in his own, or in his exaltation Rāśi.

25-28. Destruction of preceptor (and father etc.) and children, loss of position, mental agony, quarrels, destruction of a house, conveyances and agricultural land will be the evil effects in his Antar Dasha, if Jupiter is in 6th, 8th, or 12th, if Jupiter is combust, in his debilitation Rāśi, or be associated with malefics. Gains of cattle, grains, clothes and happiness from brothers, acquisition of property, valor, patience, oblations, celebrations, like marriage etc., gain of a kingdom etc. will be the favourable effects, if Jupiter is in 3rd, or in the 11th from the Lord of the Dasha.

29-31. Effects, like unpalatable food, journeys to places away from the homeland, will be derived, if Jupiter is weak and is placed in the 6th, the 8th, or the 12th from Moon. There will be good effects at the commencement of the Antar Dasha and distress at its end. There will be premature death, if Jupiter is 2nds, or 7ths Lord. Remedial measures for obtaining relief from the above evil effects are recitation of Shiva Sahasranam Japa and giving gold in ch6thty.

32-34. Effects, like birth of a son, friendship, gain of wealth and property, profits in business with the help of Sudras, increase in agricultural production, gains from son, riches and glory by the beneficence of the king, will be experienced in the Antar Dasha of Saturn in the Dasha of Moon, if Saturn is in a Kendra, or in a Trikona from Lagna, or, if Saturn is in his own Rāśi, in his own Navāmsā, in his exaltation Rāśi, if Saturn receives a Aspect from, or is associated with benefics, or, if Saturn is in 11th with strength.

35-35. Effects, like visits to holy places, bathing in holy rivers etc., the creation of troubles by many people and distress from enemies, will be derived in the Antar Dasha of Saturn, if Saturn is in 6th, 8th, 12th, or 2nd, or, if Saturn is in his debilitation Rāśi.

36-38. Effects, like enjoyments and gains of wealth some times, while opposition, or quarrels with wife and children at other times, will be realized, if Saturn is in a Kendra, or in a Trikona from the Lord of that Dasha, or is endowed with strength. If Saturn is in 2nd, 7th, or 8th, there will be physical distress. The remedial measures to be adopted for obtaining relief from the evil effects are Mrityunjaya Japa, giving in ch6thty a black cow, or female buffalo.

39-41. Effects, like acquisition of wealth, recognition by the king, gain of clothes etc., discussions on Shastras gain of knowledge from society with learned and holy people, enjoyments, birth of children, satisfaction, profits in business, acquisition of conveyance and ornaments etc. will be experienced in the Antar Dasha of Mercury in the Dasha of Moon, if Mercury is in a Kendra, or

in a Trikona, if Mercury is in his own Rāśi, in his own Navāmsā, or in his exaltation Rāśi, endowed with strength.

42-43. Effects, like marriage, oblations (Yagya), charities, performance of religious rites, close relations with the king, social contacts with men of learning, acquisition of pearls, corals, Mani (jewels), conveyances, clothes, ornaments, good health, affections, enjoyments, drinking of Soma Rasa and other tasty syrups etc. will be derived in the Antar Dasha of Mercury, if he is in a Kendra, or in a Trikona, or in the 11th, or in the 2nd from the Lord of the Dasha.

44-46. Pains in the body, loss in agricultural ventures, imprisonment, distress to wife and children will be the inauspicious effects, if Mercury be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be in his debilitation Rāśi. If Mercury is the Lord of 2nd, or 7th, there will be fear of fever. The remedial measures to be adopted for obtaining relief from the evil effects are recitation of Vishnu Sahasranam and giving a goat in ch6thty.

47-48. Effects, like gain of wealth, enjoyment, happiness to wife and children, religious inclination etc., will 6thse in the Antar Dasha of Ketu in the Dasha of Moon, if Ketu is in a Kendra, in a Trikona, or 3rd and is endowed with strength. There will be some loss of wealth at the commencement of the Antar Dasha. Later all will be well.

49-49. Gain of wealth, cattle etc. will be the effects, if Ketu is in a Kendra, in the 9th, the 5th, or the 11th from the Lord of the Dasha and is equipped with strength. There will be loss of wealth at the end of the Antar Dasha.

50-52. There will be obstacles in ventures, due to interference by enemies and quarrels, if Ketu be in the 8th, or the 12th from the Lord of the Dasha, or receives a Aspect from, or is associated with malefics. If Ketu is in 2nd, or in 7th, there will be danger of affliction of the body with diseases. Mrityunjaya Japa will give relief in all the evil effects and will ensure gain of wealth and property with the beneficence of Lord Shiva.

53-55. Effects, like acquisition of a kingdom, gaining of clothes, ornaments, cattle, conveyances etc., happiness to wife and children, construction of a new house, availability of sweet preparations every day, use of perfumes, affairs with beautiful women, sound health etc. will be experienced in the Antar Dasha of Venus in the Dasha of Moon, if Venus is in a Kendra, in a Trikona, in 11th, 4th, or 9th, or in his exaltation Rāśi, or in his own Rāśi.

56. Physical soundness, good reputation, acquisition of more land and houses, will result, if Venus is conjunct with the Lord of the Dasha.

57-57. There will be loss of landed property, children, wife and cattle and opposition from government, if Venus is in his debilitation Rāśi, combust, or receives a Aspect from, or is associated with malefics.

58-60. If Venus is in 2nd in his exaltation Rāśi, or in his own Rāśi, or is there, associated with the Lord of 11th, there will be acquisition of an underground hidden treasure, gain of land, enjoyment, birth of a son etc. Advancement of good fortune, fulfillment of ambitions with the beneficence of the king, devotion to deities and Brahmins, gain of jewels, like pearls etc. will result, if Venus is conjunct with 9ths, or 11ths Lord.

61. Acquisition of more house property and agricultural land and gain of wealth and enjoyment will be the good effects, if Venus is in a Kendra, or in a Trikona from the Lord of the Dasha.

62. Deportation to foreign lands, sorrows, death and danger from thieves and snakes will be the results, if Venus is in the 6th, the 8th, or the 12th from the Lord of the Dasha.

63-64. There will be danger of premature death, if Venus be the Lord of the 2nd, or 7th. The remedial measures to be adopted for obtaining relief from the evil effects are Rudra Japa and giving in ch6thty a white cow and silver.

65-67. Recovery of a lost kingdom and wealth, happiness in the family, acquisition of villages and land with the kind assistance of ones friends and the king, birth of a son, beneficence of

Goddess Lakshmi, will be the beneficial results in the Antar Dasha of Sun in the Dasha of Moon, if Sun is in his exaltation Rāśi, in his own Rāśi, in a Kendra, or in 5th, or in 9th, or in 11th, or in 2nd, or in 3rd. At the end of the Antar Dasha there is the likelihood of attacks of fever and lethargy.

68-70. Danger from the government, thieves and snakes, affliction with fever and troubles in foreign journey are the likely results, if Sun is in the 8th, or 12th from the Lord of the Dasha. If Sun is the Lord of 2nd, or 7th, there will be sufferings from fever in his Antar Dasha. Worship of Lord Shiva is the remedial measure to obtain relief from the above evil effects.

#### **CH. 54. Effects of Antar Dashas in the Dasha of Mars**

1-2. Effects, like gains of wealth by the beneficence of the king, beneficence of Goddess Lakshmi, recovery of a lost kingdom and of wealth, birth of a son, will 6thse in the Antar Dasha of Mars in his own Dasha, if he is in a Kendra, in 5th, in 9th, in 11th, in 3rd, or in 2nd, or be associated with the Lord of Lagna.

3-4. Fulfillment of ambitions by the beneficence of the king and acquisition of a house, land, cow, buffalo etc. will be the effects, if Mars is in his exaltation, in his own Rāśi, or in his own Navāmsā and is endowed with strength.5-5. Urinary troubles, wounds, danger from snakes and the king will be the results, if Mars is in 8th, or 12th, or is associated with, or receives a Aspect from malefics.

6-8. There will be mental agony and body pains, if Mars is the Lord of 2nd, or 7th. Lord Shiva will give relief by restoring health and providing gains of wealth and happiness, if the person concerned performs Rudr Japa and gives a red-coloured bull in ch6thty.

9-10. Effects, like recognition from government, gain of house, land etc., happiness from son, extraordinary profits in business, bathing in holy rivers, like Ganges and foreign journeys, will be the auspicious effects in the Antar Dasha of Rahu in the Dasha of Mars, if Rahu is in his MulaTrikonaa, in his exaltation Rāśi, in a Kendra, in 11th, 5th, or 9th and is associated with benefics.

11-14. Danger from snakes, wounds, destruction of cattle, danger from animals, diseases, due to imBalaance of bile and wind, imprisonment etc. will be the results, if Rahu is in 8th, or 12th, or receives a Aspect from, or is associated with malefics. There will be loss of wealth, if Rahu is in 2nd and great danger of premature death, if he is in 7th. The remedial measure to be adopted to obtain relief from the above evil effects are Naga Puja, offering food to Brahmins and Mrityunjaya Japa. They will help in the prolongation of longevity.

15-16. Effects, like good reputation and renown, honors by government, increase in wealth and grains, happiness at home, gain of property, happiness from wife and children etc. will be realized in the Antar Dasha of Jupiter in the Dasha of Mars, if Jupiter is in 9th, or 5th, in a Kendra, or in 11th, or in 2nd, or, if Jupiter is in his exalted, or own Navāmsā.

17-19. Acquisition of a house, land, well-being, gain of property, sound health, good reputation, gains of cattle, success in business, happiness to wife and children, reverence from government, gain of wealth etc. will be beneficial effects, if Jupiter is in a Kendra, in a Trikona, or in the 11th from the Lord of the Dasha, or, if Jupiter is associated with the Lord of 9th, 10th, or 4th, or Lagna, or, if Jupiter is in a benefic Navāmsā etc.

20-22. Danger from thieves, snakes, wrath of the king, bilious diseases, oppression by goblins (Prot), loss of servants and co-borns, will be evil effects, if Jupiter is in 6th, 8th, or in 12th, or, if Jupiter is in his debilitation Rāśi, or, if Jupiter is associated with, or receives a Aspect from malefics, or, if Jupiter is otherwise weak. There will be suffering from fever, or danger of premature death, if Jupiter is the Lord of 2nd. The remedial measure to be adopted to combat the above evil effects is recitation of Shiva Sahasranam.



23-25. Effects, like recognition from the king, increase in reputation, gain of wealth and grains, happiness from children and grandchildren, increase in the number of cows etc. will be experienced in the Antar Dasha of Saturn in the Dasha of Mars, if Saturn is in a Kendra, in a Trikona, in his Mula Trikona, in his exalted, or his own Navāmsā, or, if Saturn is associated with the Lord of Lagna, or, if Saturn is associated with benefics. Results will generally fructify on Saturdays in the month of Saturn.

26-26. Danger from Yavana kings (foreign dignitaries), loss of wealth, imprisonment, possibility of affliction with diseases, loss in agricultural production will result, if Saturn is in his debilitation Rāśi, or in an enemy Rāśi, or, if Saturn is in 8th, or in 12th.

27-29. Effects, like great danger, loss of life, wrath of king, mental agony, danger from thieves and fire, punishment by the king, loss of co-borns, dissensions amongst members of the family, loss of cattle, fear of death, distress to wife and children, imprisonment etc. will be felt, if Saturn is 2nds, or 7ths Lord and is associated with malefics.

30-32. There will be journeys to foreign lands, loss of reputation, violent actions, loss from sale of agricultural lands, loss of position, agony, defeat in battle, urinary troubles etc., if Saturn is in a Kendra, in the 11th, or in the 5th from the Lord of the Dasha.

33-35. Effects, like death, danger from the king and thieves, rheumatism, pains, danger from the enemy and members of the family, will be experienced, if Saturn is in the 8th, or the 12th from the Lord of the Dasha and is associated with malefics. There will be relief from the evil effects by the beneficence of Lord Shiva, if Mrityunjaya is performed in the prescribed manner.

36-37. Effects, like association with pious and holy persons, performance of Ajaya Japa, charities, observance of religious rites, gain of reputation, inclination towards diplomacy, availability of sweetish preparations, acquisition of conveyances, clothes and cattle etc., conferment of authority in the king's retinue, success in agricultural projects etc., will be experienced in the Antar Dasha of Mercury in the Dasha of Mars, if Mercury is in a Kendra, or in a Trikona from Lagna.

38-39. Diseases of heart, imprisonment, loss of kinsmen, distress to wife and children, destruction of wealth and cattle etc. will result, if Mercury is in his debilitation Rāśi, if Mercury is combust, or, if Mercury is in 6th, 8th, or 12th.

40-40. There will be journeys to foreign lands, increase in the number of enemies, affliction with many kind of ailments, antagonism with the king, quarrels with kinsmen etc., if Mercury be associated with the Lord of the Dasha.

41-43. Fulfillment of all ambitions, gain of wealth and grains, recognition by the king, acquisition of a kingdom, gain of clothes and ornaments, attachment to many kind of musical instruments, attainment of the position of a Commander of an Army, discussions on Shastras and Puranas, gain of riches to wife and children and beneficence of Goddess Lakshmi will be the very auspicious results, if Mercury is in a Kendra, or Trikona from the Lord of the Dasha, or, if Mercury is in his exaltation Rāśi.

44-45. Effects, like defamation, sinful thinking, harsh speech, danger from thieves, fire and the king, quarrels without reason, fear of attacks by thieves and dacoits (armed robber bands) during travels, will be derived, if Mercury is in the 6th, the 8th, or the 12th from Mars, or is associated with malefics.

46-47. There will be a possibility of critical illness in the Antar Dasha of Mercury, if he is 2nds, or 7ths Lord. Remedial measures to obtain relief from these evil effects are recitation of Vishnu Sahasranam and giving a horse in charity.

48-49. Beneficence of the king, gain of wealth, little gains of land at the commencement of the Dasha and substantial later, birth of a son, conferment of authority by government, gain of cattle etc. will be the results in the Antar Dasha of Ketu in the Dasha of Mars, if Ketu is in a Kendra, in a Trikona, in 3rd, or 11th, or, if Ketu is associated with, or receives a Aspect from benefics.

50-51. Birth of a son, increase in reputation, beneficence of Goddess Lakshmi, gains of wealth from employees, attainment of the position of a Commander of an Army, friendship with the king, performance of oblations, gains of clothes and ornaments etc. will be the beneficial effects, if Ketu is a Yoga Karak and is endowed with strength. (Ketu assumes the role of a Yoga Karak, if he is conjunct with a Yoga Karak Planet (Lord of a Kendra and a Trikona)).

52-54. Effects, like quarrels, tooth trouble, distress from thieves and tigers, fever, dysentery, leprosy and distress to wife and children etc. will be experienced, if Ketu is in the 6th, the 8th, or the 12th from the Lord of the Dasha. If Ketu is in 2nd, or in 7th, there will be diseases, disgrace, agony and loss of wealth.

55-56. Effects, like acquisition of a kingdom, great enjoyment and comfort of luxuries, gain of elephants, horses, clothes etc., will be derived in the Antar Dasha of Venus in the Dasha of Mars, if Venus is in a Kendra to Lagna, if Venus is in his exaltation, or in his own Rāśi, or, if Venus is Lagnas, 5ths, or 9ths Lord. If Venus is related to Lagnas Lord, there will be happiness to wife and children, opulence and glory and increased good fortune.

57-60. Gain of property, celebrations on the birth of a son, gain of wealth from the employer, acquisition of a house, land, villages etc. by the beneficence of the sovereign, will be the results, if Venus is in the 5th, the 9th, the 11th, or the 2nd from the Lord of the Dasha. In the last part of the Dasha there will be functions of songs and dances and bathing in holy water. If Venus is connected with, or related to the Lord of 10th, there will be construction of wells, reservoirs etc. and performance of religious, ch6thtable and pious deeds.

61-62. There will be sorrows, physical distress, loss of wealth, danger from thieves and the king, dissensions in the family, distress to wife and children and destruction of cattle, if Venus be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be associated with malefics.

63. If Venus be the Lord of the 2nd, or the 7th, there will be pains in the body in his Antar Dasha. For regaining good health the remedial measure to be adopted is giving a cow, or female buffalo in ch6thty.

64-66. Effects, like acquisition of conveyances, gain of reputation, birth of a son, growth of wealth, amicable atmosphere in the family, sound health, potency, recognition by the the king, extraordinary profits in business and audience with the king etc. will be experienced in the Antar Dasha of Sun in the Dasha of Mars, if Sun is in his exaltation, in his own Rāśi, or, if Sun is in a Kendra, in a Trikona, or in 11th along with 10ths Lord and with 11ths Lord.

67-67. Distress to the body, agony, failure in ventures, possibilities of suffering from troubles in the forehead, fever, dysentery etc. will be the effects, if Sun is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Sun is associated with malefics.

68-69. There will be attacks of fever, danger from snakes and poison and distress to son, if Sun be the Lord of the 2nd, or the 7th. The remedial measure to gain good health and wealth is to perform worship of Sun in the prescribed manner.

70-73. Acquisition of more kingdom, gain of perfumes, clothes, construction of reservoirs, shelters for cows etc., celebrations of auspicious functions, like marriage etc., happiness to wife and children, good relations with parents, acquisition of property by the beneficence of the sovereign, success in the desired projects will be the effects in the Antar Dasha of Moon in the Dasha of Mars, if Moon is in her exaltation Rāśi, or in her own Rāśi, or in a Kendra, or in 9th, or in 4th, or in 10th, or in Lagna along with the Lords of those Houses. The good effects will be realized in full, if Moon is waxing. Waning Moon will reduce the impact of the effects to some extent.

74-76. The effects, like death, distress to wife and children, loss of lands, wealth and cattle and danger of a war etc. will be experienced, if Moon is in his debilitation Rāśi, or, if Moon is in his enemy Rāśi, or, if Moon is in 6th, in 8th, or in 12th from Lagna, or from the Lord of the Dasha.

There will be the possibility of premature death, distress to the body and mental agony, if Moon is 2nds, or 7ths Lord. The remedial measures to be adopted to obtain relief from the above evil effects, are recitation of Mantras of the Goddess Durga and the Goddess Lakshmi.

**CH. 55. Effects of the Antar Dashas in the Dasha of Rahu**

1-4. Effects, like acquisition of a kingdom, enthusiasm, cordial relations with the king, happiness from wife and children and increase in property, will be derived in the Antar Dasha of Rahu in the Dasha of Rahu, if Rahu is in Cancer, Scorpio, Virgo, or Sagittarius and is in 3rd, 6th, 10th, or 11th, or is conjunct with a Yoga Karak Planet in his exaltation Rāśi.5-6. There will be danger from thieves, distress from wounds, antagonism with government officials, destruction of kinsmen, distress to wife and children, if Rahu is in 8th, or 12th, or be associated with malefics.

7. If Rahu is 2nds, or 7ths Lord, or is in 2nd, or 7th, there will be distress and diseases. To obtain relief from the above evil effects Rahu should be worshipped (by recitation of his Mantras) and by giving in ch6thty things, connected with, or ruled by Rahu.

8-12. Effects, like gain of position, patience, destruction of foes, enjoyment, cordial relations with the king, regular increase in wealth and property, like the growth of Moon of the bright half of the month (Shukla Paksh), gain of conveyance and cows, audience with the king by performing journey to the West, or South-East, success in the desired ventures, return to ones homeland, doing good for Brahmins, visit to holy places, gain of a village, devotion to deities and Brahmins, happiness from wife, children and grand children, availability of sweetish preparations daily etc. will be derived in the Antar Dasha of Jupiter in the Dasha of Rahu, if Jupiter is in his exaltation, in his own Rāśi, in his own Navāmsā, or in his exalted Navāmsā, or, if Jupiter is in a Kendra, or in a Trikona with reference to Lagna.

13-14. Loss of wealth, obstacles in work, defamation, distress to wife and children, heart disease, entrustment of governmental authority etc. will result, if Jupiter is in his debilitation Rāśi, is combust, is in 6th, 8th, or 12th, is in an enemy Rāśi, or is associated with malefics.

15-17. There will be gains of land, good food, gains of cattle etc., inclinations towards ch6thtable and religious work etc., if Jupiter is in a Kendra, in a Trikona, the 11th, the 2nd, or the 3rd from the Lord of the Dasha and is endowed with strength.

18-20. Loss of wealth and distress to body will result, if Jupiter is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Jupiter is associated with malefics. There will be danger of premature death, if Jupiter is 2nds, or 7ths Lord. The person will get relief from the above evil effects and enjoy good health by the beneficence of the Lord Shiva, if he worships his idol, made of gold.

21-24. Effects, like pleasure of the king for devotion in his service, auspicious functions, like celebration of marriage etc. at home, construction of a garden, reservoir etc., gain of wealth and cattle from well-to-do persons, belonging to the Sudra class, loss of wealth caused by the king during journey to the West, reduction in income, due to lethargy, return to homeland, will be derived in the Antar Dasha of Saturn in the Dasha of Rahu, if Saturn is in a Kendra, in a Trikona, in his exaltation, in his own Rāśi, in his MulaTrikonaa, in 3rd, or in 11th.

25-26. Danger from menials, the king and enemies, distress to wife and children, distress to kinsmen, disputes with the coparceners, disputes in dealings with others, but sudden gain of ornaments, will result, if Saturn is in his debilitation Rāśi, in his enemy Rāśi, or in 8th, or 12th.

27-29. There will be heart disease, defamation, quarrels, danger from enemies, foreign journeys, affliction with Gulma, unpalatable food and sorrows etc., if Saturn is in the 6th, the 8th, or the 12th from the Lord of the Dasha. Premature death is likely, if Saturn is 2nds, or 7ths Lord. Remedial measure to obtain relief from the above evil effects and to regain good health is giving a black cow, or a she-buffalo in ch6thty.

30-33. Auspicious effects, like Raja Yoga, well being in the family, profits and gain of wealth in business, comforts of conveyances, marriage and other auspicious functions, increase in the number of cattle, gain of perfumes, comforts of bed, women etc., will be derived in the Antar Dasha of Mercury in the Dasha of Rahu, if Mercury is in his exaltation Rāśi, in a Kendra, or in 5th and, if Mercury is endowed with strength. Good results, like Raja Yoga, beneficence of the king and gain of wealth and reputation, will be realized particularly on Wednesday in the month of Mercury.

34-35. Sound health, Isht Siddhi, attending discourse on Puranas and ancient history, marriage, offering of oblations, charities, religious inclination and sympathetic attitude towards others will result, if Mercury is in a Kendra, in the 11th, 3rd, 9th, or 10th from the Lord of the Dasha.

36-38. There will be opprobrium (Ninda) of deities and Brahmins by the native, loss of fortune, speaking lies, unwise actions, fear from snakes, thieves and the government, quarrels, distress to wife and children etc., if Mercury is in 6th, 8th, or 12th, or, if Mercury receives a Aspect from Saturn.

39. If Mercury is 2nds, or 7ths Lord, there will be fear of premature death. Remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

40-41. During the Antar Dasha of Ketu in the Dasha of Rahu there will be journeys to foreign countries, danger from the king, rheumatic fever etc. and loss of cattle. If Ketu is conjunct with 8ths Lord, there will be distress to the body and mental tension. Enjoyment, gain of wealth, recognition by the king, acquisition of gold etc. will be the results, if Ketu is associated with, or receives a Aspect from benefics.

42-42. There will be Isht Siddhi, if Ketu is related to the Lord of Lagna. If he is associated with the Lord of Lagna, there will definitely be gain of wealth. There will also definitely be increase in the number of cattle, if Ketu is in a Kendra, or in a Trikona.

43-45. Effects, like danger from thieves and snakes, distress from wounds, separation from parents, antagonistic relations with kinsmen, mental agony etc. will be derived, if Ketu is without strength in 8th, or 12th. If Ketu is 2nds, or 7ths Lord, there will be distress to the body. The remedial measure to obtain relief from the above evil effects is giving a goat in ch6thty.

46-47. Effects, like gains of wealth through Brahmins, increase in the number of cattle, celebrations for the birth of a son, well-being, recognition from government, acquisition of a kingdom, attainment of a high position in government, great enjoyment and comforts etc. will be experienced in the Antar Dasha of Venus in the Dasha of Rahu, if Venus is with strength in a Kendra, in a Trikona, or in 11th.

48-50. Construction of a new house, availability of sweet preparations, happiness from wife and children, association with friends, giving of grains etc. in ch6thty, beneficence of the king, gain of conveyances and clothes, extraordinary profits in business, celebration of Upasayan ceremony of we6thng the sacred thread (Janou) etc. will be the auspicious results, if Venus be in his exaltation, in his own Rāśi, in is exalted, or in his own Navāmsā.

51-53. There will be diseases, quarrels, separation from ones son, or father, distress to kinsmen, disputes with coparceners, danger of death to oneself, or to ones employer, unhappiness to wife and children, pain in the stomach etc., if Venus is in 6th, 8th, or 12th, in his debilitation, or in an enemy Rāśi, or, if Venus is associated with Saturn, Mars, or Rahu.

54-55. Enjoyments from perfumes, bed, music etc., gain of a desired object, fulfillment of desires will be the results, if Venus is in a Kendra, in a Trikona, in the 11th, or in the 10th from the Lord of the Dasha.

56-59. Effects, like danger from the wrath of Brahmins, snakes and the king, possibility of affliction with diseases, like stoppage of urine, diabetes, pollution of blood, anaemia, availability of only coarse food, nervous disorder, imprisonment, loss of wealth, as a result of penalties, or

finer, imposed by government, will be derived, if Venus is associated with malefics in the 6th, 8th, or 12th from the Lord of the Dasha. There will be distress to wife and children, danger of premature death to oneself, if Venus is 2nds, or 7ths Lord. Remedial measures to obtain relief from the above evil effects are worship of Goddess Durga and Goddess Lakshmi.

60-61. Effects, like cordial relations with the king, increase in wealth and grains, some popularity/respect, some possibility of becoming head of a village etc., will be experienced in the Antar Dasha of Sun in the Dasha of Rahu, if Sun is in his exaltation, in his own Rāśi, in 11th, in a Kendra, or in a Trikona, or in his exalted, or own Navāmsā.

62-63. There will be good reputation and encouragement and assistance by government, journeys to foreign countries, acquisition of the sovereignty of the country, gains of elephants, horses, clothes, ornaments, fulfillment of ambitions, happiness to children etc., if Sun is associated with, or receives a Aspect from Lagnas, 2nds, or 10ths Lord.

64-65. Fevers, dysentery, other diseases, quarrels, antagonism with the king, travels, danger from foes, thieves, fire etc. will be the results, if Sun is in his debilitation Rāśi, or, if Sun is in the 6th, 8th, or 12th from the Lord of the Dasha.

66. Well-being in every way and recognition from kings in foreign countries will be the results, if Sun is in a Kendra, in a Trikona, in the 3rd, or in the 11th from the Lord of the Dasha.

67. There will be danger of critical illness, if Sun is 2nds, or 7ths Lord. Worship of Sun is the remedial measure, recommended to obtain relief from the above evil effects.

68-70. Effects, like acquisition of a kingdom, respect from the king, gains of wealth, sound health, gains of garments and ornaments, happiness from children, comforts of conveyances, increase in house and landed property etc., will be derived in the Antar Dasha of Moon in the Dasha of Rahu, if Moon is in his exaltation, in his own Rāśi, in a Kendra, Trikona, or in 11th, or, if Moon is in a friendly Rāśi, receiving a Aspect from benefics.

71-72. Beneficence of the Goddess Lakshmi, all-round success, increase in wealth and grains, good reputation and worship of deities will be the results, if Moon is in the 5th, 9th, in a Kendra, or in the 11th from the Lord of the Dasha.

73-75. There will be the creation of disturbances at home and in the agricultural activities by evil spirits, leopards and other wild animals, danger from thieves during journeys and stomach disorders, if Moon is bereft of strength in the 6th, 8th, or 12th from the Lord of the Dasha. There will be the possibility of premature death, if Moon is 2nds, or 12ths Lord. The remedial measure to obtain relief from the above evil effects is to give in ch6thty a white cow, or a female buffalo.

76-77. Effects, like the recovery of a lost kingdom and recovery of lost wealth, property at home and increase in agricultural production, gain of wealth, blessings by the household deity (Isht Dev), happiness from children, enjoyment of good food etc., will be derived in the Antar Dasha of Mars in the Dasha of Rahu, if Mars is in 11th, 5th, or 9th, or, if Mars is in a Kendra, if Mars receives a Aspect from benefics, or, if Mars is in his exaltation, or in his own Rāśi.

78-79. There will be acquisition of red-coloured garments, journeys, audience with the king, well-being of children and employer, attainment of the position of a Commander of the Army, enthusiasm and gain of wealth through kinsmen, if Mars is in a Kendra, in the 5th, 9th, 3rd, or in the 11th from the Lord of the Dasha.

80-82. Distress to wife, children and co-borns, loss of position, antagonistic relations with children, wife and other close relations, danger from thieves, wounds and pain in the body etc. will result, if Mars is in the 6th, 8th, or 12th from the Lord of the Dasha, receiving a Aspect from malefics.

83. There will be lethargy and danger of death, if Mars is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is giving a cow, or a bull in ch6thty.



**CH. 56. Effects of the Antar Dashas in the Dasha of Jupiter**

1-3. Effects, like sovereignty over many kings, very well endowed with riches, revered by the king, gains of cattle, clothes, ornaments, conveyances, construction of a new house and a decent mansion, opulence and glory, dawn of fortune, success in ventures, meetings with Brahmins and the king, extraordinary profits from the employer and happiness to wife and children, will be experienced in the Antar Dasha of Jupiter in his own Dasha, if Jupiter is in his exaltation Rāśi, in his own Rāśi, in a Kendra, or Trikona. 4-5. Association with the menials, great distress, slander by coparceners, wrath of the employer, danger of premature death, separation from wife and children and loss of wealth and grains will be the results, if Jupiter is in his debilitation Rāśi, in his debilitated Navāmsa, or in 6th, 8th, or 12th.

6-7. There will be pains in the body, if Jupiter is the Lord of 7th (or of 2nd). The remedial measure to obtain relief from the above evil effects and to get fulfillment of ambitions is recitation of Rudr Japa and Shiva Sahasranam.

8-11. Effects, like acquisition of a kingdom, gain of clothes, ornaments, wealth, grains, conveyances, cattle and position, happiness from son and friends etc., gains specially of a blue-coloured horse, journey to the West, audience with the king and receipt of wealth from him, will be derived in the Antar Dasha of Saturn in the Dasha of Jupiter, if Saturn is in his exaltation, in his own Rāśi, in a Kendra, or Trikona endowed with strength.

12-14. Loss of wealth, affliction with fever, mental agony, infliction of wounds to wife and children, inauspicious events at home, loss of cattle and employment, antagonism with kinsmen etc. will be results, if Saturn is in 6th, 8th, or 12th, if Saturn is combust, or, if Saturn is in an enemy Rāśi.

15-15. There will be gain of land, house, son and cattle, acquisition of riches and property through the enemy etc., if Saturn is in Kendra, Trikona, the 11th, or in the 2nd from the Lord of the Dasha.

16-17. Effects, like loss of wealth, antagonistic relations with kinsmen, obstacles in industrial ventures, pains in the body, danger from the members of the family etc. will be realized, if Saturn is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Saturn is associated with a malefic.

18-19. There will be fear of premature death, if Saturn is 2nds, or 7ths Lord. The remedial measures to obtain relief from these evil effects and to enjoy sound health are recitation of Vishnu Sahasranam and giving in ch6thty a black cow, or a female buffalo.

20-21. Effects, like gains of wealth, bodily felicity, acquisition of a kingdom, gain of conveyances, clothes and cattle etc., will be derived in the Antar Dasha of Mercury in the Dasha of Jupiter, if Mercury is in his exaltation, in his own Rāśi, or in Kendra, in Trikona, or, if Mercury is associated with the Lord of the Dasha.

22-22. There will be increase in the number of enemies, loss of enjoyment and comforts, loss in business, affliction with fever and dysentery, if Mercury receives a Aspect from Mars.

23-24 Gains of wealth in his own country, happiness from parents and acquisition of conveyances by the beneficence of the king will result, if Mercury is in a Kendra, in the 5th, or 9th from the Lord of the Dasha, or, if Mercury is in his exaltation Rāśi.

25-26. There will be loss of wealth, journeys to foreign countries, danger from thieves while traveling, wounds, burning sensations, eye troubles, wanderings in foreign lands, if Mercury is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Mercury is associated with a malefic without receiving a Aspect from a benefic.

27-28. Distress without reason, anger, loss of cattle, loss in business, fear of premature death etc. will be the results, if Mercury be associated with a malefic, or malefics in 6th, in 8th, or in 12th.

29-29. There will be enjoyment, gains of wealth, conveyances and clothes at the commencement of the Antar Dasha, even if Mercury is associated with a malefic, but receives a Aspect from a benefic. At the end of the Dasha, however, there will be loss of wealth and bodily distress.

30-31. Premature death may be expected, if Mercury is 2nds, or 7ths Lord. The most effective and beneficial remedial measure for prolongation of longevity and to obtain relief from other evil effects is recitation of Vishnu Sahasranam.

32-32. Moderate enjoyment, moderate gain of wealth, coarse food, or food, given by others, food, given at the time of death ceremonies and acquisition of wealth through undesirable means will be the results, in the Antar Dasha of Ketu in the Dasha of Jupiter, if Ketu is associated with, or receives a Aspect from a benefic.

33-34. Effects, like loss of wealth by the wrath of the king, imprisonment, diseases, loss of physical strength, antagonism with father and brother and mental agony, will be experienced, if Ketu be in the 6th, 8th, or 12th from the Lord of the Dasha, or be associated with malefics.

35-36. Acquisition of a palanquin, elephants etc., beneficence of the king, success in the desired spheres, profits in business, increase in the number of cattle, gain of wealth, clothes etc. from a Yavana king (Muslim dignitary) will be the auspicious effects, if Ketu is in the 5th, 9th, 4th, or 10th from the Lord of the Dasha.

37-38. There will be physical distress, if Ketu is 2nds, or 7ths Lord (or, if Ketu is in 2nd, or in 7th. The remedial measure to obtain relief from the above evil effects is performance of Mrityunjaya Japa in the prescribed manner.

39-43. Effects, like acquisition of conveyances, like palanquin, elephants etc., gain of wealth by the beneficence of the king, enjoyment, gain of blue and red articles, extraordinary income from journeys to the East, well-being in the family, happiness from parents, devotion to deities, construction of reservoirs, charities etc., will be derived in the Antar Dasha of Venus, if Venus is in a Kendra, Trikona, or in 11th, or, if Venus is in his own Rāśi and receives a Aspect from a benefic, or from benefics.

44-44. Evil effects, like quarrels, antagonism with kinsmen, distress to wife and children, will be felt, if Venus is in the 6th, 8th, or 12th from the Lord of the Dasha, or Lagna, or, if Venus is in his debilitation Rāśi.

There will be quarrels, danger from the king, antagonism with the wife, disputes with the father-in-law and with brothers, loss of wealth etc., if Venus is associated with Saturn, or Rahu, or with both.

45-47. There will be gain of wealth, happiness from wife, meeting with the king, increase in the number of children, conveyances and cattle, enjoyment of music, society with men of learning, availability of sweetish preparations, giving help and assistance to kinsmen etc., if Venus is in a Kendra, Trikona, or in the 2nd from the Lord of the Dasha.

48-50. Loss of wealth, fear of premature death, antagonism with wife etc. will be experienced, if Venus is 2nds, or 7ths Lord. The remedial measure to obtain relief from these evil effects is giving a tawny-coloured cow, or a female buffalo in ch6thty.

51-53. Gain of wealth, reverence, happiness and acquisition of conveyances, clothes, ornaments etc., birth of children, cordial relations with the king, success in ventures etc. will be the auspicious results in the Antar Dasha of Sun in the Dasha of Jupiter, if Sun is in his exaltation, in his own Rāśi, in a Kendra, Trikona, or in 3rd, 11th, or 2nd and be endowed with strength.

54-55. Effects, like nervous disorder, fever, laziness, or reluctance in the performance of good deeds, indulgence in sins, antagonistic attitude towards all, separation from kinsmen and distress without reasons, will be experienced, if Sun is in 6th, 8th, or 12th, or, if Sun is in the 6th, 8th, or 12th from the Lord of the Dasha.

56-57. There will be physical distress, if Sun is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects and to enjoy good health is recitation of Adhitya Hridaya Path.

58-60. Effects, like reverence from the king, opulence and glory, happiness from wife and children, availability of good food, gain of reputation by performance of good deeds, increase in the number of children and grandchildren, comforts by the beneficence of the king, religious and ch6thtable inclinations etc., will be derived in the Antar Dasha of Moon in the Dasha of Jupiter, if Moon is in a Kendra, Trikona, or in 11th, or, if Moon is in her exaltation, or in her own Rāśi and, if Moon is full and strong and in an auspicious House from the Lord of the Dasha.

61-63. There will be loss of wealth and kinsmen, wanderings in foreign lands, danger from the king, thieves, quarrels with coparceners, separation from a maternal uncle, distress to mother etc., if Moon is weak, or is associated with malefics, or, if Moon is in 6th, 8th, or 12th, or, if Moon is in the 6th, 8th, or 12th from the Lord of the Dasha.

64. Physical distress will be experienced, if Moon is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above effects is Durga Saptashati Path.

65-66. Effects, like the celebration of functions, such as marriage etc., gain of land, or villages, growth of strength and valor and success in all ventures, will be derived in the Antar Dasha of Mars in the Dasha of Jupiter, if Mars is in his exaltation, in his own Rāśi, or in his exalted, or own Navāmsā.

67-68. There will be gain of wealth and grains, availability of good sweetish preparations, pleasure of the king, happiness from wife and children and other auspicious effects, if Mars is in a Kendra, Trikona, in 11th, or 2nd and is associated with, or receives a Aspect from benefics.

69-71. Loss of wealth and house, eye trouble and other inauspicious effects will be the results, if Mars is in the 8th, or 12th from the Lord of the Dasha, or, if Mars is in his debilitation Rāśi, associated with, or receiving a Aspect from malefics. The effects will be particularly adverse at the commencement of the Antar Dasha. There will be some mitigation of evil effects later. There will be physical distress and mental agony, if Mars is the Lord of 2nd, or 7th. The remedial measure to obtain relief from the above evil effects and to get gains of wealth and property is to give a bull in ch6thty.

72-75. Effects, like attachment to Yoga, gain of wealth and grains during the first five months, sovereignty over a village, or country, meeting with a foreign king, well-being in the family, journeys to distant lands, bathing in holy places, will be derived in the Antar Dasha of Rahu in the Dasha of Jupiter, if Rahu is in his exaltation, in his own Rāśi, in his MulaTrikonaa, or, if Rahu is in a Kendra, or Trikona, or, if Rahu receives a Aspect from the Lord of a Kendra, or, if Rahu is associated with, or receives a Aspect from a benefic.

76-78. Danger from thieves, snakes, the king, wounds, troubles in domestic affairs, antagonism with co-borns and coparceners, bad dreams, quarrels without reason, danger from diseases etc. will result, if Rahu is associated with a malefic, if Rahu is in the 8th, or 12th from the Lord of the Dasha.

79-80. There will be physical distress, if Rahu is in 2nd, or in 7th. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in ch6thty.

#### **CH. 57. Effects of the Antar Dashas in the Dasha of Saturn**

1-3. Effects, like acquisition of a kingdom, happiness from wife and children, acquisition of conveyances, like elephants, gain of clothes, attainment of the position of a Commander of the Army by the beneficence of the king, acquisition of cattle, villages and land etc., will be derived in the Antar Dasha of Saturn in the Dasha of Saturn, if Saturn is in his own, in his exaltation Rāśi, or in deep exaltation, or, if Saturn is in a Kendra, or Trikona, or, if Saturn is a Yoga Karak.4-5.

Fear, or danger from the king, getting inflicted with injuries with some weapon, bleeding gums, dysentery etc. will be the evil effects at the commencement of the Dasha, if Saturn is in 8th, or 12th, or, if Saturn is associated with malefics in his debilitation Rāśi. There will be danger from thieves etc., going away from the homeland, mental agony etc. in the middle portion of the Dasha. The last part of the Dasha will yield beneficial results.

6-7. There will be danger of premature death, if Saturn is 2nds, or 7ths Lord. Lord Shiva will afford protection and render relief, if Mrityunjaya Japa is performed in the prescribed manner.

8-11. Effects, like reverence from the people, good reputation, gain of wealth, comforts of conveyances etc., inclination towards performance of religious sacrifices (Yagyas), Raja Yoga, bodily felicity, enthusiasm, well-being in the family, pilgrimage to holy places, performance of religious rites, listening to Puranas, charities, availability of sweetish preparations etc., will be derived in the Antar Dasha of Mercury in the Dasha of Saturn, if Mercury is in a Kendra, or Trikona.

12-13. Acquisition of a kingdom, gain of wealth, headship of a village will be the effects at the commencement of the Dasha, if Mercury is in 6th, 8th, or 12th from Lagna, or from the Lord of the Dasha, or, if Mercury is associated with Sun, Mars and Rahu. Affliction with diseases, failure in all ventures, anxiety and feeling of danger etc. will be experienced in the middle portion and in the last part of the Dasha.

14-15. There will be physical distress, if Mercury is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment in life are recitation of Vishnu Sahasranam and giving grains in ch6thty.

16-18. Evil effects, like loss of position, dangers, poverty, distress, foreign journeys etc., will be derived in the Antar Dasha of Ketu in the Dasha of Saturn, even if Ketu is in his exaltation, in his own, in a benefic Rāśi, or in a Kendra, or Trikona, or, if Ketu is associated with, or receives a Aspect from benefics. If Ketu is related to the Lagnas Lord, there will be gain of wealth and enjoyment and bathing in holy places and visit to a sacred shrine at the commencement of the Antar Dasha.

19-19. Gain of physical strength and courage, religious thoughts, audience with the king (high dignit6thes of government, like president, prime minister, governor, ministers) and all kinds of enjoyments will be experienced, if Ketu is in a Kendra, in a Trikona, in the 3rd, or 11th from the Lord of the Dasha.

20-21. Fear of premature death, coarse food, cold fever, dysentery, wounds, danger from thieves, separation from wife and children etc., will be the results, if Ketu is in 8th, or 12th from Lagna, or from the Lord of the Dasha.

22-23. There will be physical distress, if Ketu is in 2nd, or 7th. Remedial measure to obtain relief from the above evil effects and to regain enjoyments of life by the beneficence of Ketu is giving a goat in ch6thty.

24-27. Effects, like marriage, birth of a son, gain of wealth, sound health, well-being in the family, acquisition of a kingdom, enjoyments by the beneficence of the king, honors, gain of clothes, ornaments, conveyance and other desired objects, will be derived in the Antar Dasha of Venus in the Dasha of Saturn, if Venus is in a Kendra, Trikona, or in 11th, associated with, or receiving a Aspect from benefics. If during the period of Antar Dasha of Venus Jupiter is favourable in transit, there will be dawn of fortune and growth of property. If Saturn is favourable in transit, there will be Raja Yoga effects, or the accomplishment of Yoga rites (Yoga Triya Siddhi).

28-29. Distress to wife, loss of position, mental agony, quarrels with close relations etc. will be the results, if Venus is in his debilitation Rāśi, if Venus is combust, or, if Venus is in 6th, 8th, or 12th.

30-31. Fulfillment of ambitions by the beneficence of the king, charities, performance of religious rites, creation of interest in the study of Shastras, composition of poems, interest in Vedanta etc., listening to Puranas, happiness from wife and children will be experienced, if Venus is in 9th, 11th, or Kendra from the Lord of the Dasha.

32-34. There will be eye trouble, fevers, loss of good conduct, dental problems, heart disease, pain in arms, danger from drowning, or falling from a tree, antagonism towards relations with the officials of government and brothers, if Venus is in the 6th, 8th, or 12th from the Lord of the Dasha.

35-36. There will be physical distress, if Venus is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment and good health is by the beneficence of Goddess Durga and the performance of Durga Saptashati Path and giving a cow, or a female buffalo in ch6thty.

37-38. Effects, like good relations with ones employer, well-being in the family, happiness from children, gain of conveyances and cattle etc., will be derived in the Antar Dasha of Sun in the Dasha of Saturn, if Sun is in his exaltation, in his own Rāśi, or, if Sun is associated with 9ths Lord, or, if Sun is in a Kendra, or Trikona, associated with, or receiving a Aspect from benefics.

39-41. There will be heart disease, defamation, loss of position, mental agony, separation from close relatives, obstacles in industrial ventures, fevers, fears, loss of kinsmen, loss of articles, dear to the person, if Sun is in 8th, or 12th, or, if Sun is in the 8th, or 12th from the Lord of the Dasha.

42. There will be physical distress, if Sun is 2nds, or 7ths Lord. The worship of Sun is the remedial measure to obtain relief from the above evil effects.

43-45. Effects, like gains of conveyance, garments, ornaments, improvement of fortune and enjoyments, taking care of brothers, happiness in both maternal and paternal homes, increase in cattle wealth etc., will be derived in the Antar Dasha of Moon in the Dasha of Saturn, if Moon is full, in her exaltation, or in her own Rāśi, or in a Kendra, or Trikona, or in the 11th from the Dasha Lord, or, if Moon receives a Aspect from benefics.

46-48. There will be great distress, wrath, separation from parents, ill health of children, losses in business, irregular meals, administration of medicines, if Moon is waning, if Moon is associated with, or receives Aspect from malefics, or, if Moon is in his debilitation Rāśi, or, if Moon is in malefic Navāmsā, or, if Moon is in the Rāśi of a malefic Planet. There will, however, be good effects and some gain of wealth at the commencement of the Antar Dasha.

49-50. Enjoyment of conveyances and garments, happiness from kinsmen, happiness from parents, wife, employer etc. will be the results, if Moon is in a Kendra, Trikona, or in the 11th from the Lord of the Dasha.

51-52. Effects, like sleepiness, lethargy, loss of position, loss of enjoyments, increase in the number of enemies, antagonism with kinsmen, will be experienced, if Moon is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

53-54. There will be lethargy and physical distress, if Moon is 2nd, or 7ths Lord. The remedial measures to obtain relief from the above evil effects and prolongation of longevity are Havan and giving jaggery, Ghī, rice, mixed with curd, a cow, or a female buffalo in ch6thty.

55-57. Effects, like enjoyments, gain of wealth, reverence from the king, gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house, happiness to kinsmen, will be derived from the very commencement of the Antar Dasha of Mars in the Dasha of Saturn, if Mars is in his exaltation, in his own Rāśi, or, if Mars is associated with Lagnas Lord, or with the Dasha Lord.

58-60. There will be loss of wealth, danger of wounds, danger from thieves, snakes, weapons, gout and other similar diseases, distress to father and brothers, quarrels with copartners, loss of kinsmen, coarse food, going away to foreign lands, unnecessary expenditure etc., if Mars is in his



debilitation Rāśi, or combust, or in 8th, or 12th and associated with, or receiving a Aspect from malefics.

61-62. Great distress, dependence on others and fear of premature death, may be expected, if Mars is in 2nd, or, if Mars is 7th, or 8th Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan and giving a bull in ch6thty.

63-64. Effects, like quarrels, mental agony, physical distress, agony, antagonism with the sons, danger from diseases, unnecessary expenditure, discord with close relations, danger from the government, foreign journeys, loss of house and agricultural lands, will be derived in the Antar Dasha of Rahu in the Dasha of Saturn, if Rahu not be in his house of exaltation, or any other auspicious position.

65-67. Enjoyment, gains of wealth, increase in agricultural production, devotion to deities and Brahmins, pilgrimage to holy places, increase in cattle wealth, well-being in the family will be the results at the commencement of the Antar Dasha, if Rahu is associated with Lagnas Lord, or a Yoga Karak Planet, or, if Rahu is in his exaltation, or in his own Rāśi, or, if Rahu is in a Kendra, or 11th from Lagna, or from the Lord of the Dasha. There will be cordiality with the king and happiness from friends in the middle portion of the Antar Dasha.

68-68. There will be acquisition of elephants, opulence and glory, cordial relations with the king, gains of valuable clothes, if Rahu is in Aries, Virgo, Cancer, Taurus, Pisces, or Sagittarius.

69-70. There will be physical distress, if Rahu is associated with 2nds, or 7th Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in ch6thty.

71-73. Effects, like success all-round, well-being in the family, gain of conveyances, ornaments and clothes by the beneficence of the king, reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be derived in the Antar Dasha of Jupiter in the Dasha of Saturn, if Jupiter is in a Kendra, or in a Trikona, or, if Jupiter is associated with Lagnas Lord, or, if Jupiter is in his own, or in his exaltation Rāśi.

74-75. Results, like death of the near relations, loss of wealth, antagonism with the government officials, failure in projects, journeys to foreign lands, affliction with diseases, like leprosy etc., will be experienced, if Jupiter is in his debilitation Rāśi, or, if Jupiter is associated with malefics, or, if Jupiter is in 6th, 3rd, or 12th.

76-78. There will be opulence and glory, happiness to wife, gains through the king, comforts of good food and clothes, religious-mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in ch6thty, if Jupiter is in the 5th, 9th, 11th, 2nd, or Kendra from the Lord of the Dasha.

79-80. Antagonism with kinsmen, mental agony, quarrels, loss of position, losses in ventures, loss of wealth, as a result of imposition of fines, or penalties by government, imprisonment distress to wife and son will be the results, if Jupiter is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

81-82. There will be physical distress, agony, death of the native, or any member of the family, if Jupiter is 2nds, or 7th Lord. Remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving gold in ch6thty.

#### **CH. 58. Effects of the Antar Dashas in the Dasha of Mercury**

1-3. Gain of jewels, like pearls etc., learning, increase in happiness and performance of pious deeds, success in the educational sphere, acquisition of name and fame, meeting with new kings, gain of wealth and happiness from wife, children and parents will be the effects in the Antar Dasha of Mercury in his own Dasha, if Mercury is placed in his exaltation Rāśi, or is otherwise well placed. There will be loss of wealth and cattle, antagonism with kinsmen, diseases, like

stomach pains, piety in discharging duties, as a government official, if Mercury is in his debilitation Rāśi etc., or, if Mercury is in 6th, 8th, or 12th, or, if Mercury is associated with malefics.

4-5. Distress to wife, death of members of the family, affliction with diseases, like rheumatism and stomach pains etc. will result, if Mercury is 2nds, or 7ths Lord. Remedial measure to obtain relief from the above evil effects, is recitation of Vishnu Sahasranam.

6-8. Effects, like physical fitness, little gain of wealth, affectionate relations with kinsmen, increase in cattle wealth, income from industries, success in the educational sphere, acquisition of name and fame, honors, audience with the king and joining a banquet with him, comforts of clothes etc., will be experienced, if Ketu is associated with benefics in a Kendra, or Trikona, or, if Ketu is conjunct with Lagnas Lord, or with a Yoga Karak. The same will be the results, if Ketu is in a Kendra, or in the 11th from the Lord of the Dasha.

9-11. Fall from a conveyance, distress to son, danger from the king, indulgence in sinful deeds, danger from scorpions etc., quarrels with the menials, sorrow, diseases and association with menials etc. will be the results, if Ketu is conjunct with malefics in the 8th, or 12th from the Lord of the Dasha.

12. There will be physical distress, if Ketu is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects, is giving a goat in ch6thty.

13-15. Effects, like inclination to perform religious rites, fulfillment of all ambitions through the help of the king and friends, gains of agricultural lands and happiness etc. will be derived in the Antar Dasha of Venus in the Dasha of Mercury, if Venus is in a Kendra, in 11th, in 5th, or in 9th. There will be acquisition of a kingdom, gain of wealth and property, construction of a reservoir, readiness to give charities and to perform religious rites, extraordinary gain of wealth and gains in business, if Venus is in a Kendra, in the 5th, 9th, or 11th from the Lord of the Dasha.

16-17. Heart disease, defamation, fevers, dysentery, separation from kinsmen, physical distress and agony will result, if Venus is weak in the 6th, 8th, or 12th from the Lord, or the Dasha.

18-19. There will be fear of premature death, if Venus is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is to recite Mantras of Goddess Durga.

20-22. Effects, like dawn of fortune by the beneficence of the king, happiness from friends etc., will be derived in the Antar Dasha of Sun in the Dasha of Mercury, if Sun is in his own, or in his exaltation Rāśi, or in a Kendra, or Trikona, or in 2nd, or 11th, or in his exalted, or own Navāmsā. There will be acquisition of land, if Sun receives a Aspect from Mars and comforts of good food and clothes, if such a Sun receives a Aspect from Lagnas Lord.

23-24. Fear, or danger from thieves, fire and weapons, bilious troubles, headaches, mental agony and separation from friends etc. will be the results, if Sun is in 6th, 8th, or 12th from Lagna, or from the Lord of the Dasha and, if Sun is weak and associated with Saturn, Mars and Rahu.

25. There will be fear of premature death, if Sun is 2nds, or 7ths Lord. Worship of Sun is the remedial measure to obtain relief from the above evil effects.

26-27. The Yoga becomes very strong for beneficial effects, if in the Antar Dasha of Moon in the Dasha of Mercury Moon is in a Kendra, or Trikona from Lagna, or, if Moon is in her exaltation, or in her own Rāśi, associated with, or receiving a Aspect from Jupiter, or, if Moon is a Yoga Karak herself. Then there will be marriage, birth of a son and gain of clothes and ornaments.

28-29. In the circumstances, mentioned above, there will also be construction of a new house, availability of sweetish preparations, enjoyment of music, study of Shastras, journey to the South, gains of clothes from beyond the seas, gain of gems, like pearls etc.

30-31. There will be physical distress, if Moon is in her debilitation, or in an enemy Rāśi. If Moon is in a Kendra, Trikona, in the 3rd, or 11th from the Lord of the Dasha, there will be at the

commencement of the Antar Dasha visits to sacred shrines, patience, enthusiasm and gains of wealth from foreign countries.

32-33. Danger from the king, fire and thieves, defamation, or disgrace and loss of wealth on account of wife, destruction of agricultural lands and cattle etc. will be the results, if Moon is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

34-35. There will be physical distress, if Moon is 2nds, or 7ths Lord. There will be relief, prolongation of longevity and restoration of comforts by the beneficence of Goddess Durga, if the Mantras of the Goddess are recited in the prescribed manner and clothes are given in ch6thty.

36-38. Effects, like well-being and enjoyments in the family by the beneficence of the king, increase in property, recovery of a lost kingdom etc., birth of a son, satisfaction, acquisition of cattle, conveyances and agricultural lands, happiness from wife etc., will be derived in the Antar Dasha of Mars in the Dasha of Mercury, if Mars is in his exaltation, in his own Rāśi, in a Kendra, or Trikona, or, if Mars is associated with Lagnas Lord.

39-40. Physical distress, mental agony, obstacles in industrial ventures, loss of wealth, gout, distress from wounds and danger from weapons and fever etc. will be the results, if Mars be associated with, or receives a Aspect from malefics in 8th, or in 12th.

41-42. There will be gain of wealth, physical felicity, birth of a son, good reputation, affectionate relations etc. with kinsmen etc., if Mars receives a Aspect from benefics in a Kendra, Trikona, or in the 11th from the Lord of the Dasha.

43-44. If Mars be associated with malefics in the 8th, or 12th from the Lord of the Dasha, there will be distress, danger from kinsmen, wrath of the king and fire, antagonism with the son, loss of position at the commencement of the Antar Dasha, enjoyments and gains of wealth in the middle portion of the Antar Dasha, danger from the king and loss of position at the end of the Antar Dasha.

45-46. There will be fear of premature death, if Mars is 2nds, or 7ths Lord. The remedial measures to be adopted to obtain relief from the above evil effects are Mrityunjaya Japa and giving a cow in ch6thty.

47-49. Effects, like reverence from the king, good reputation, gain of wealth, visits to sacred shrines, performance of religious sacrifices and oblations, recognition, gain of clothes etc., are derived in the Antar Dasha of Rahu in the Dasha of Mercury, if Rahu is in a Kendra, or Trikona, or, if Rahu is in Aries, Aquarius, Virgo, or Taurus. There will be some evil effects at the commencement of the Antar Dasha, but all will be well later.

51. There will be an opportunity to have conversation, or a meeting with the king, if Rahu is in 3rd, 8th, 10th, or 11th. In this position, if Rahu be associated with a benefic, there will be a visit to a new king.

52-53. Pressure of hard work, as a government functionary, loss of position, fears, imprisonment, diseases, agony to self and kinsmen, heart disease, loss of reputation and wealth, will be the results, if Rahu is associated with a malefic, or malefics in the 8th, or 12th from the Lord of the Dasha.

54-55. There will be fear of premature death, if Rahu is in 2nd, or in 6th. The remedial measures to obtain relief from the above evil effects, are recitation of Mantras of Goddess Durga and Goddess Lakshmi in the prescribed manner and giving a tawny-coloured cow, or female buffalo in ch6thty.

56-58. Effects, like physical felicity, gain of wealth, beneficence of the king, celebration of auspicious functions, like marriage etc., at home, availability of sweetish preparations, increase in cattle wealth, attending discourses on Puranas etc., devotion to deities and the preceptor, interest in religion, charities etc., worship of Lord Shiva etc., will be derived in the Antar Dasha of Jupiter

in the Dasha of Mercury, if Jupiter is in a Kendra, Trikona, or in 11th, or, if Jupiter is in his exaltation, or in his own Rāśi.

59-61. Discord with king and kinsmen, danger from thieves etc., death of parents, disgrace, punishment from government, loss of wealth, danger from snakes and poison, fever, losses in agricultural production, loss of lands etc., will be the results, if Jupiter is in his debilitation Rāśi, is combust, or is in 6th, 8th, or in 12th, or, if Jupiter is associated with, or receives a Aspect from Saturn and Mars.

62-63. There will be happiness from kinsmen and from ones son, enthusiasm, increase in wealth and name and fame, giving grains etc. in ch6thty, if Jupiter is in a Kendra, Trikona, or in the 11th from the Lord of the Dasha and, if Jupiter is endowed with strength.

64-64. Agony, anxiety, danger from diseases, antagonism with wife and kinsmen, wrath of the king, quarrels, loss of wealth, danger from Brahmins will be the results, if Jupiter is weak and, if Jupiter is in the 6th, 8th, or 12th from the Lord of the Dasha.

65-66. There will be physical distress, if Jupiter is 2nds, or 7ths Lord, or, if Jupiter is in 2nd, or 7th. The remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving a cow and gold in ch6thty.

67-68. Effects, like well-being in the family, acquisition of a kingdom, enthusiasm, increase in cattle wealth, gain of a position, visits to sacred shrines etc., will be derived in the Antar Dasha of Saturn in the Dasha of Mercury, if Saturn is in his exaltation, his in his own Rāśi, or in a Kendra, or Trikona, or in 11th.

69-70. Danger from enemies, distress to wife and children, loss of thinking power, loss of kinsmen, loss in ventures, mental agony, journeys to foreign lands and bad dreams will be the results, if Saturn is in the 8th, or 12th from the Lord of the Dasha.

71-72. There will be fear of premature death, if Saturn is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects and to regain sound health are performance of Mrityunjaya Japa and giving a black cow and female buffalo in ch6thty.

#### **CH. 59. Effects of the Antar Dashas in the Dasha of Ketu**

1-2. Effects, like happiness from wife and children, recognition from the king, but mental agony, gain of land, village etc. will be derived in the Antar Dasha of Ketu in his own Dasha, if Ketu is in a Kendra, or Trikona, or, if Ketu is related to 9ths, 10ths, or 4ths Lord.

3-4. Heart disease, defamation, destruction of wealth and cattle, distress to wife and children, instability of mind etc. will be the results, if Ketu is in his debilitation Rāśi and, if Ketu is in 8th, or 12th along with a combust Planet.5-6. There will be danger from diseases, great distress and separation from kinsmen, if Ketu is related to 2nds, or 7ths Lord, or, if Ketu is in 2nd, or 7th. The remedial measures to obtain relief from the above evil effects are performance of Durga Saptashati Japa and Mrityunjaya Japa.

7-9. Effects, like beneficence from the king, good fortune, gain of clothes etc., recovery of lost kingdom, comforts of conveyances etc., visits to sacred shrines and gain of lands and villages by the beneficence of the king, will be derived in the Antar Dasha of Venus in the Dasha of Ketu, if Venus is in his exaltation, in his own Rāśi, or, if Venus is associated with 10ths Lord in a Kendra, or Trikona and there will be dawn of fortune, if in such position he is associated with 9ths Lord also.

10-11. Sound health, well-being in the family and gains of good food and conveyances etc. will be the results, if Venus is in a Kendra, Trikona, or in the 3rd, or 11th from the Lord of the Dasha.

12-14. There will be quarrels without any cause, loss of wealth, distress to cattle, if Venus is in the 6th, 8th, or 12th from the Lord of the Dasha. If Venus is in his debilitation Rāśi, or, if Venus is associated with a debilitated Planet, or, if Venus is in 6th, or 8th, there will be quarrels with

kinsmen, headaches, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife.

15. Physical distress and mental agony will be caused, if Venus is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects are performance of Durga Path and giving a tawny-coloured cow, or female buffalo in ch6thty.

16-17. The effects, like gains of wealth, beneficence of the king, performance of pious deeds and fulfillment of all ambitions, will be derived in the Antar Dasha of Sun in the Dasha Ketu, if Sun is in his exaltation, in his own Rāśi, or, if Sun is associated with, or receives a Aspect from a benefic in a Kendra, Trikona, or in 11th.

18-19. Danger from the king, separation from parents, journeys to foreign lands, distress from thieves, snakes and poison, punishment by government, antagonism with the friends, sorrows, danger from fever etc. will be the results, if Sun is associated with a malefic, or malefics in 8th, or in 12th.

20-21. There will be physical fitness, gain of wealth, or the birth of a son, success in performance of pious deeds, headship of a small village etc., if Sun is in a Kendra, Trikona, in the 2nd, or 11th from the Lord of the Dasha.

22-24. Obstacles in availability of food, fears and loss of wealth and cattle will be the results, if Sun is associated with evil Planets in the 8th, or 12th from the Lord of the Dasha. There will be distress at the commencement of the Antar Dasha with some mitigation at its end. There will be fear of premature death, if Sun is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects and to regain comforts by the beneficence of Sun is to give a cow and gold in ch6thty.

25-28. Effects, like recognition from the king, enthusiasm, well-being, enjoyments, acquisition of a house, lands etc., abnormal gains of food, clothes, conveyances, cattle etc., success in business, construction of reservoirs etc. and happiness to wife and children, will be derived in the Antar Dasha of Moon in the Dasha of Ketu, if Moon is in her exaltation, in her own Rāśi, in a Kendra, Trikona, in 11th, or in 2nd. The beneficial results will be realized fully, if Moon is waxing.

29-30. Unhappiness and mental agony, obstacles in ventures, separation from parents, losses in business, destruction of cattle etc. will be caused, if Moon is in her debilitation Rāśi, or in 6th, 8th, or 12th.

31-33. There will be the acquisition of a cow, or cows, land, agricultural lands, meeting kinsmen and the achievement of success through them, increase in cows milk and curd, if Moon is in a Kendra, Trikona, or in the 11th from the Lord of the Dasha and, if Moon is endowed with strength. There will be auspicious results at the commencement of the Antar Dasha, cordial relations with the king in the middle portion of the Antar Dasha and danger from the king, foreign journey, or journeys to distant places at its end.

34-36. Loss of wealth, anxiety, enmity with kinsmen and distress to brother, will be the results, if Moon is in the 6th, 8th, or 12th from the Lord of the Dasha. If Moon is 2nds, 7ths, or 8ths Lord, there will be fear of premature death. The remedial measures to obtain relief from the above effects are recitation of Mantras of Moon and giving in ch6thty things, connected with Moon.

37-39. Effects, like acquisition of land, village etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence of the king, will be derived in the Antar Dasha of Mars in the Dasha of Ketu, if Mars is in his exaltation, in his own Rāśi, if Mars is associated with, or, receives a Aspect from benefics. If Mars is related to 9ths, or 10ths Lord, there will definitely be gain of land and enjoyment.

40. There will be recognition from the king, great popul6thty and reputation and happiness from children and friends, if Mars is in a Kendra, Trikona, or in the 3rd, or 11th from the Lord of the Dasha.



41-42. There will be fear of death/disaster during a foreign journey, diabetes, unnecessary troubles, danger from thieves and the king and quarrels, if Mars is in the 8th, 12th, or 2nd from the Lord of the Dasha. In the above circumstances amidst evil effects there will be some auspicious effects also.

43-44. High fever, danger from poison, distress to wife, mental agony and fear of premature death will be the results, if Mars is 2nds, or 7ths Lord. By the beneficence of Mars there will be enjoyment and gain of property, if, as a remedial measure, a bull is given in ch6thty.

45-47. Effects, like increase of wealth and gain of wealth, grains, cattle, lands, village from a Yavan king, will be derived in the Antar Dasha of Rahu in the Dasha of Ketu, if Rahu is in his exaltation, his own, in a friends Rāśi, or in a Kendra, or Trikona, or in 11th, or 3rd, or 2nd. There will be some trouble at the commencement of the Dasha, but all will be well later.

48-50. Frequent urination, weakness in the body, cold fever, danger from thieves, intermittent fever, opprobrium, quarrels, diabetes, pain in stomach will be the results, if Rahu is associated with a malefic in 8th, or in 12th. There will be distress and danger, if Rahu is in 2nd, or in 7th. The remedial measure to obtain relief from the above evil effects is Durga Saptashati Path.

51-54. Effects, like increase in wealth and grains, beneficence of the king, enthusiasm, gain of conveyances etc., celebration, like birth of a son at home, performance of pious deeds, Yagyas, conquest of the enemy and enjoyments, will be derived in the Antar Dasha of Jupiter in the Dasha of Ketu, if Jupiter is in his exaltation, in his own Rāśi, or is associated with Lagnas, 9ths, or 10ths Lord in a Kendra, or Trikona.

55-56. Danger from thieves, snakes and wounds, destruction of wealth, separation from wife and children, physical distress etc. will be the results, if Jupiter is in his debilitation Rāśi, or in 6th, 8th, or 12th. Though some good effects may be felt at the commencement of the Antar Dasha, there will be only adverse results later.

57-58. There will be gains of many v6theties of garments, ornaments by the beneficence of the king, foreign journeys, taking care of kinsmen, availability of decent food, if Jupiter is associated with a benefic in a Kendra, Trikona, in the 3rd, or 11th from the Lord of the Dasha.

59-60. Fear of premature death will be caused, if Jupiter is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and recitation of Shiva Sahasranama.

61-62. Effects, like distress to oneself and ones kinsmen, agony, increase in cattle wealth, loss of wealth, as a result of imposition of fines by government, resignation from the existing post, journeys to foreign lands and danger of thieves during traveling, will be derived in the Antar Dasha of Saturn in the Dasha of Ketu, if Saturn is deprived of strength and dignity. There will be loss of wealth and lethargy, if Saturn is in 8th, or 12th.

63-65. Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in ones own village, audience with the king etc. will be the results, if Saturn is in a Trikona in Pisces, in Libra, in his own Rāśi, or, if Saturn is in an auspicious Navāmsā, or is associated with a benefic in a Kendra, Trikona, or in 3rd. (According to Brihat Jatak, Saturn in Libra, Pisces, Sagittarius, Capricorn and Aquarius in Lagna gives Raja Yoga).

67-68. There will be physical distress, agony, obstacles in ventures, lethargy, defamation, death of parents, if Saturn is associated with a malefic, in the 6th, 8th, or 12th from the Lord of the Dasha. Fear of premature death may be expected, if Saturn is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan with sesame seeds (Til) and giving a black cow, or female buffalo in ch6thty.

69-71. Effects, like acquisition of a kingdom, enjoyments, charities, gain of wealth and land, birth of a son, celebration of religious functions and functions, like marriage suddenly, well-being in the family, gain of clothes, ornaments etc., will be derived in the Antar Dasha of Mercury in the

Dasha of Ketu, if Mercury is in a Kendra, or Trikona, or, if Mercury is in his exaltation, or in his own Rāśi.

72. There will be association with men of learning, dawn of fortune and listening to religious discourses, if Mercury is associated with 9ths, or 10ths Lord.

73-74. Antagonism with government officials, residing in other peoples houses, destruction of wealth, clothes, conveyances and cattle will be the results, if Mercury is associated with Saturn, Mars, or Rahu in 6th, 8th, or 12th. There will be some beneficial effects at the commencement of the Dasha, still better results in the middle, but inauspicious at the end.

75-76. There will be good health, happiness from ones son, opulence and glory, availability of good food and clothes and abnormal profits in business, if Mercury is in a Kendra, Trikona, or in the 11th from the Lord of the Dasha.

77-79. Distress, unhappiness and troubles to wife and children and danger from the king may be expected at the commencement of the Antar Dasha, if Mercury is weak in the 6th, 8th, or 12th from the Lord of the Dasha. There will, however, be visits to sacred places in the middle of the Dasha. Fear of premature death will be caused, if Mercury is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

#### **CH. 60. Effects of the Antar Dashas in the Dasha of Venus**

1-2. Effects, like gain of wealth, cattle etc. through Brahmins, celebrations in connection with the birth of a son, well-being, recognition from the king, acquisition of a kingdom, will be derived in the Antar Dasha of Venus in his own Dasha, if Venus is in a Kendra, Trikona, or in 11th and, if Venus is endowed with strength.

3-6. Construction of a new house, availability of sweet preparations, happiness to wife and children, companionship with a friend, giving grains etc. in ch6thty, beneficence of the king, gain of clothes, conveyances and ornaments, success in business, increase in the number of cattle, gain of garments by performing journeys in the western direction etc. will be the results, if Venus is in his exaltation, in his own Rāśi, or, if Venus is in his exalted, or own Navāmsā.7-8. There will be acquisition of a kingdom, enthusiasm, beneficence of the king, well-being in the family, increase in the number of wives, children and wealth etc., if Venus is associated with, or receives a Aspect from a benefic and is in a friendly Navāmsā, in 3rd, 6th, or 11th.

9-10. Danger from thieves etc., antagonistic relations with government officials, destruction of friends and kinsmen, distress to wife and children may be expected, if Venus is associated with, or receives a Aspect from a malefic in 6th, 8th, or 12th.

11. There will be fear of death, if Venus is 2nds, or 7ths Lord. Remedial measures to obtain relief from the above evil effects are Durga Path and giving a cow in ch6thty.

12. There will be a period of agony, wrath of the king, quarrels with the coparceners etc. in the Antar Dasha of Sun in the Dasha of Venus, if Sun is in any Rāśi, other than his exaltation, or debilitation Rāśi. (This verse does not appear to be correctly worded, because Sun does produce good effects in a position, other than exaltation, or debilitation. The position is correctly stated in the Chowkambh version of this verse)

13-15. Effects, like acquisition of a kingdom and wealth, happiness from wife and children, happiness from employer, meeting with friends, happiness from parents, marriage, name and fame, betterment of fortune, birth of a son etc., will be experienced, if Sun is in his exaltation, in his own Rāśi, in a Kendra, Trikona, in 2nd, or 11th, or in Kendra, Trikona, in the 2nd, or 11th from the Lord of he Dasha.

16-18. Distress, agony, distress to members of the family, harsh language, distress to father, loss of kinsmen, wrath of the king, danger at home, many diseases, destruction of agricultural

production etc. will be the results, if Sun is in 6th, 8th, or 12th, or, if Sun is in his debilitation, or in an enemy Rāśi.

19-20. There will be evil influence of the Planets, if Sun is 2nds, or 7ths Lord. Worship of Sun is the remedial measure to obtain relief from the above evil effects.

21-22. Effects, like gain of wealth, conveyances, clothes by the beneficence of the king, happiness in the family, great opulence and glory, devotion to deities and Brahmins, will be derived in the Antar Dasha of Moon in the Dasha of Venus, if Moon is in her exaltation, or in her own Rāśi, or is associated with the Lord of 9th, benefics, or with 10ths Lord, or, if Moon is in a Kendra, Trikona, or 11th.

23-23. In the above circumstances there will also be association with musicians and men of learning and receiving of decorations, gain of cows, buffaloes and other cattle, abnormal profits in business, dining with brothers etc.

24-26. Loss of wealth, fears, physical distress, agony, wrath of the king, journeys to foreign lands, or pilgrimage, distress to wife and children and separation from kinsmen will be the results, if Moon is in her debilitation Rāśi, is combust, or is in 6th, 8th, or 12th, or, if Moon is in the 6th, 8th, or 12th from the Lord of the Dasha.

27-29. There will be sovereignty over a province, or village by the beneficence of the king, clothes etc., construction of a reservoir, increase in wealth etc., if Moon is in a Kendra, or Trikona, or in the 3rd, or 11th from the Lord of the Dasha. There will be physical fitness at the commencement of the Antar Dasha and physical distress in its last portion.

30-31. Effects, like acquisition of kingdom, property, clothes, ornaments, land and desired objects, will be derived in the Antar Dasha of Mars in the Dasha of Venus, if Mars is in a Kendra, or Trikona, or in 11th, or, if Mars is in his exaltation Rāśi, or is in one of his own Rāśis, or is associated with the Lagnas, 9ths, or 10ths Lord.

32-34. There will be fever from cold, diseases (like fever) to parents, loss of position, quarrels, antagonism with the king and government officials, extravagant expenditure etc., if Mars is in 6th, 8th, or 12th, or, if Mars is in the 6th, 8th, or 12th from the Lord of the Dasha.

35. Physical distress, losses in profession, loss of village, land etc. will be the results, if Mars is the 2nds, or 7ths Lord.

36-37. Effects, like great enjoyment, gain of wealth, visits of friends, successful journeys, gain of cattle and land etc., will be derived in the Antar Dasha of Rahu in the Dasha of Venus, if Rahu is in a Kendra, or Trikona, or in 11th, or, if Rahu is in his exaltation, or in his own Rāśi, or is associated with, or receives a Aspect from benefics.

38-39. Enjoyments, destruction of enemy, enthusiasm and beneficence of the king will be the results, if Rahu is in 3rd, or 6th, or 10th, or 11th. Good effects will be experienced up to 5 months from the commencement of the Antar Dasha, but at the end of the Dasha there will be danger from fevers and indigestion.

40-41. In the above circumstances, except for obstacles in ventures and journeys and worries, there will be all enjoyment, like those of a king. Journeys to foreign lands will bring success and the person will return safely to his homeland. There will also be blessings from Brahmins and auspicious results consequent to visits to holy places.

42-44. There will be inauspicious effects on oneself and ones parents and antagonism with people, if Rahu be associated with a malefic in the 8th, or 12th from the Lord of the Dasha. Physical distress will be caused, if Rahu is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

45-48. Effects, like recovery of the lost kingdom, acquisition of desired grains, clothes and property etc., reverence from ones friend and the king and gain of wealth, recognition from the king, good reputation, gain of conveyances, association with an employer and with men of

learning, industriousness in the study of Shastras, birth of a son, satisfaction, visits of close friends, happiness to parents and son etc., will be derived in the Antar Dasha of Jupiter in the Dasha of Venus, if Jupiter is in his exaltation, in his own Rāśi, or in a Kendra, or Trikona to Lagna, or to the Lord of the Dasha.

49-50. There will be danger from the king and from thieves, distress to oneself and to kinsmen, quarrels, mental agony, loss of position, going away to foreign lands and danger of many kinds of diseases, if Jupiter is in the 6th, 8th, or 12th from the Lord of the Dasha and be associated with a malefic.

51. There will be physical distress, if Jupiter is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

52-54. Effects, like great enjoyments, visits of friends and kinsmen, recognition from the king, birth of a daughter, visits to holy places and sacred shrines, conferment of authority by the king, will be derived in the Antar Dasha of Saturn in the Dasha of Venus, if Saturn is in his exaltation, in his own Rāśi, in a Kendra, Trikona, or in his own Navāmsā.

55-57. There will be lethargy and more expenditure than income, if Saturn is in his debilitation Rāśi. Many kinds of distresses and troubles at the commencement of the Antar Dasha, like stress to parents, wife and children, going away to foreign lands, losses in profession, destruction of cattle etc., will be the results, if Saturn is in 8th, or 11th, or 12th, or, if Saturn is in the 8th, 11th, or 12th from the Lord of the Dasha. There will be physical distress, if Saturn is 2nds, or 7ths Lord.

58-59. The remedial measures to obtain relief from the above evil effects, are Havan with sesame seeds (Til), Mrityunjaya Japa, Durga Saptashati Path (by oneself, or through a Brahmin).

60-62. Effects, like dawn of fortune, birth of a son, gain of wealth through judgment of court, listening to stories from the Puranas, association with persons, competent in poetry etc., visits of close friends, happiness from employer, availability of sweetish preparations etc., will be derived in the Antar Dasha of Mercury in the Dasha of Venus, if Mercury is in a Kendra, or Trikona, or in 11th (from Lagna, or from the Lord of the Dasha), or is in his exaltation, or in his own Rāśi.

63-65. If Mercury is in the 6th, 8th, or 12th from the Lord of Dasha, or, if Mercury is weak, or is associated with a malefic, there will be agony, loss of cattle, residence in other peoples houses and losses in business. There will be some good effects at the commencement, moderate in the middle portion and distress from fever etc. at the end of the Antar Dasha.

66. There will be physical distress, if Mercury is 2nds, or 7ths Lord. The remedial measure to obtain relief from the above evil effects is the recitation of Vishnu Sahasranam.

67-68. Auspicious effects, like availability of sweetish preparations, abnormal gains in profession and increase in cattle wealth, will be derived from the very commencement of the Antar Dasha of Ketu in the Dasha of Venus, if Ketu is in his exaltation, or in his own Rāśi, or is related to a Yoga Karak Planet, or, if Ketu is possessed of positional strength. (It is not laid down anywhere, in which House Ketu does get positional strength).

69-69. In the above circumstances there will be definite victory in war at the end of the Antar Dasha. Moderate results will be experienced in the middle portion of the Antar Dasha and sometimes there will also be the feeling of distress.

70-72. There will be danger from snakes, thieves and wounds, loss of power of thinking, headache, agony, quarrels without any cause, or reason, diabetes, excessive expenditure, antagonism with wife and children, going away to foreign land, loss in ventures, if Ketu is in the 8th, or 12th from the Lord of the Dasha, or, if Ketu is associated with a malefic.

73-74. There will be physical distress, if Ketu is 2nds, or 7ths Lord. The remedial measures to obtain relief from the above effects are Mrityunjaya Japa and giving a goat in ch6thty. Remedial measures for appeasing Venus will also

### **CH. 61. Effects of Pratyantar Dashas in Antar Dashas**

1. By multiplying the years etc. of the Antar Dasha of the Planets separately by the Dasha years of each Planet and by dividing the product by the total span of the Vimshott6th Dasha, namely 120 years, we will arrive at the Pratyantar Dasha of each Planet.

2. Sun-Sun (Pratyantar Dasha of Sun in the Antar Dasha of Sun). Argument with other persons, loss of wealth, distress to wife, headache etc. The above are general effects. Such inauspicious effects will not be produced, if Sun is in a Trikona etc., if Sun is the Lord of an auspicious House, or is in a auspicious House and in a benefic Varga. All other Pratyanta effects should be judged in this manner.

3. ...-Moon. Excitement, quarrels, loss of wealth, mental agony etc.

4. ...-Mars. Danger from the king and from weapons, imprisonment and distress from enemies and fire.

5. ...-Rahu. Disorder of phlegm, danger from weapons, loss of wealth, destruction of a kingdom and mental agony.

6. ...-Jupiter. Victory, increase in wealth, gains of gold, garments, conveyances etc.

7 ...-Saturn. Loss of wealth, distress to cattle, excitement, diseases etc.

8. ...-Mercury. Affectionate relations with kinsmen, availability of good food, gains of wealth, religious-mindedness, reverence from the king.

9. ....Ketu. Danger to life, loss of wealth, danger from the king, trouble with enemies 10. ...-Venus. Moderate effects, or some gains of wealth may be expected.

11. ...Moon-Moon. Acquisition of land, wealth and property, reverence from the king and availability of sweetish preparations.

12. ...-Mars. Wisdom and discretion, reverence from the people, increase in wealth, enjoyments to kinsmen, but there will be danger from an enemy.

13. ...-Rahu. Well-being, gain of wealth from the king and danger of death, if Rahu is conjunct with a malefic.

14. ...-Jupiter. Enjoyments, increase in dignity and glory, gain of knowledge through the preceptor, acquisition of a kingdom and acquisition of gems etc.

15. ...-Saturn. Bilious troubles, loss of wealth and name and fame.

16. ...-Mercury. Birth of a son, acquisition of a horse and other conveyances, success in education, progress, gain of white garments and grains.

17. ...-Ketu. Quarrels with Brahmins, fear of premature death, loss of happiness and distress all-round.

18. ...-Venus. Gain of wealth, enjoyments, birth of a daughter, availability of sweet preparations and cordial relations with all.

19. ...-Sun. Gain of happiness, grains and garments, victories everywhere.

20. ....Mars-Mars. Danger from enemies, quarrels and fear of premature death on account of blood diseases.

21. ...-Rahu. Destruction of wealth and kingdom (fall of government), unpalatable food and quarrels with the enemy.

22. ...-Jupiter. Loss of intelligence, distress, sorrows to children, fear of premature death, negligence, quarrels and no fulfillment of any ambition.

23. ...-Saturn. Destruction of the employer, distress, loss of wealth, danger from enemies, anxiety, quarrels and sorrows.

24. ...-Mercury. Loss of intelligence, loss of wealth, fevers and loss of grains, garments and friends.



25. ...-Ketu. Distress from diseases, lethargy, premature death, danger from the king and weapons.
26. ...-Venus. Distress from Chandal, sorrows, danger from the king and from weapons, dysentery and vomiting.
27. ...-Sun. Increase in landed property and wealth, satisfaction, visits of friends, happiness all-round.
28. ...-Moon. Gains of white garments etc. from the southern direction, success in all ventures.
29. ...-Rahu-Rahu. Imprisonment, disease, danger of injuries from weapons.
30. ...-Jupiter. Reverence everywhere, acquisition of conveyances, like elephants etc., gain of wealth.
31. ...-Saturn. Rigorous imprisonment, loss of enjoyments, danger from enemies, affliction with rheumatism.
32. ...-Mercury. Gain in all ventures, abnormal gain through wife.
33. ...-Ketu. Loss of intelligence, danger from enemies, obstacles, loss of wealth, quarrels, excitement.
34. ...-Venus. Danger from a Yogini, danger from the king, loss of conveyances, availability of unpalatable food, loss of a wife, sorrow in the family.
35. ...-Sun. Danger from enemies, fevers, distress to children, fear of premature death, negligence.
36. ...-Moon. Excitement, quarrels, worries, loss of reputation, fear, distress to father. 37. ...-Mars. Septic boil in the anus (Bhagandhar), distress, due to a bite and pollution of blood, loss of wealth, excitement.
38. ...-Jupiter-Jupiter. Acquisition of gold, increase in wealth etc.
39. ...-Saturn. Increase in lands, conveyances and grains.
40. ...-Mercury. Success in the educational sphere, acquisition of clothes and gems, like pearls etc., visits of friends.
41. ...-Ketu. Danger from water and thieves.
42. ...-Venus. Several kinds of learning, gain of gold, clothes, ornaments, well-being and satisfaction.
43. ...-Sun. Gain from the king, friends and parents, reverence everywhere.
44. ...-Moon. No distress, gain of wealth and conveyances, success in ventures.
45. ...-Mars. Danger from weapons, pain in anus, burning in the stomach, indigestion, distress from enemies.
46. ...-Rahu. Antagonism with menials (Chandaldhi) and loss of wealth and distress through them.
47. ...-Saturn-Saturn. Physical distress, quarrels, danger from menials.
48. ...-Mercury. Loss of intelligence, quarrels, dangers, anxiety about availability of food, loss of wealth, danger from enemy.
49. ...-Ketu. Imprisonment in the camp of the enemy, loss of luster, hunger, anxiety and agony.
50. ...-Venus. Fulfillment of ambitions, well-being in the family, success in ventures and gains there from.
51. ...-Sun. Conferment of authority by the king, quarrels in the family, fevers.
52. ...-Moon. Development of intelligence, inauguration of big a venture, loss of luster, extravagant expenditure, association with many women.
53. ...-Mars. Loss of valor, distress to son, danger from fire and enemy, distress from bile and wind.
54. ...-Rahu. Loss of wealth, clothes, land, going away to foreign lands, fear of death. 55. ...-Jupiter. Inability to prevent losses, caused by women, quarrels, excitement.

56. ....Mercury-Mercury. Gain of intelligence, education, wealth, clothes etc.
  57. ...-Ketu. Coarse food, stomach troubles, eye troubles, distress from bilious and blood disorders.
  58. ...-Venus. Gains from a northern direction, loss of cattle, acquisition of authority from government.
  59. ...-Sun. Loss of splendor and distress through diseases, distress in the heart.
  60. ...-Moon. Marriage, gain of wealth and property, birth of a daughter, enjoyments all-round.
  61. ...-Mars. Religious-mindedness, increase in wealth, danger from fire and enemies, gain of red clothes, injury from a weapon.
  62. ...-Rahu. Quarrels, danger from wife, or some other woman, danger from the king.
  63. ...-Jupiter. Acquisition of a kingdom, conferment of authority by the king, reverence from the king, education, intelligence.
  64. ...-Saturn. Bilious and windy troubles, injuries to the body, loss of wealth.
  65. ...-Ketu-Ketu. Sudden disaster, going away to foreign lands, loss of wealth.
  66. ...-Venus. Loss of wealth through a non-Hindu king, eye troubles, headache, loss of cattle.
  67. ...-Sun. Antagonism with friends, premature death, defeat, exchange of arguments.
  68. ...-Moon. Loss of grains, physical distress, misunderstanding, dysentery.
  69. ...-Mars. Injury from weapons, distress from fire, danger from menials and enemies.
  70. ...-Rahu. Danger from women and enemies, distress, caused by menials.
  71. ...-Jupiter. Loss of friends, wealth and garments, opprobrium in the house, troubles from everywhere.
  72. ...-Saturn. Death of cattle and friends, physical distress, very meager gain of wealth.
  73. ...-Mercury. Loss of understanding, excitement, failure in education, dangers, failure in all ventures.
  74. ...-Venus-Venus. Gains of white clothes, conveyances, gems, like pearls etc., association with beautiful damsel.
  75. ...-Sun. Rheumatic fever, headache, danger from the king and enemies and meager gain of wealth.
  76. ...-Moon. Birth of a daughter, gain of clothes etc. from the king, acquisition of authority.
  77. ...-Mars. Blood and bile troubles, quarrels, many kinds of distresses.
  78. ...-Rahu. Quarrels with wife, danger, distress from the king and enemies.
  79. ...-Jupiter. Acquisition of kingdom, wealth, garments, gems, ornaments and conveyance, like elephants etc.
  80. ...-Saturn. Acquisition of donkey, camel, goat, iron, grains, sesame seeds, physical pains.
  81. ...-Mercury. Gains of wealth, knowledge, authority from the king, gain of money, distributed by others.
  82. ...-Ketu. Premature death, going away from homeland, gains of wealth at times. **CH.** 62. Effects of Sukshmantar Dashas in Pratyantar Dashas
1. The Sukshmantar Dasha is arrived at by multiplying the periods of Pratyantar Dasha separately for each Planet by the Dasha years of that Planet and then by dividing the product by 120.
  2. .... Sun-Sun (Sukshm Dasha of Sun in Pratyantar Dasha of Sun). Going away from homeland, danger of death, loss of position, losses all-round.
  3. ...-Moon. Devotion towards deities and Brahmins, interest in pious deeds, affectionate relations with friends.
  4. ...-Mars. Indulgence in sinful deeds, distress from cruel enemies, bleeding
  5. ...-Rahu. Danger from thieves, fire and poison, defeat in war, religious inclination.
  6. ...-Jupiter. Recognition by government, respected by government employees, becoming favourite of the king.

7. ...-Saturn. Causing trouble to respected persons and Brahmins by theft and by other bold deeds, going away from ones own place, mental agony.
8. ...-Mercury. Gains of fancy garments, association with a beautiful damsel, sudden success in ventures.
9. ...-Ketu. Achievement of glory through wife and employees, loss of wealth, comforts from servants.
10. ...-Venus. Happiness from son, friends and wife, acquisition of many kinds of properties.
11. ....Moon-Moon. Gain of ornaments and land, reverence, recognition from the king, anger, glory.
12. ...-Mars. Distress, antagonism with the enemy, stomach troubles, death of father, troubles, due to imbalance of wind and bile.
13. ...-Rahu. Disharmony with friends and kinsmen, going away from homeland, loss of wealth, imprisonment.
14. ...-Jupiter. Opulence and glory with royal symbols, birth of a son, gain of property, enjoyments all-round.
15. ...-Saturn. Wrath of the king, loss of wealth in business dealings, danger from thieves and Brahmins.
16. ...-Mercury. Reverence from the king, gain of wealth, gain of conveyance from a foreign land, increase in the number of children.
17. ...-Ketu. Loss in the livelihood, earned by sale etc., grains, medicines, cattle etc., danger from fire and the Sun's rays (sun-stroke).
18. ...-Venus. Marriage, gain of a kingdom, land, garments, ornaments, reputation etc.
19. ...-Sun. Troubles, losses in ventures, destruction of grains and cattle, physical distress.
20. ....Mars-Mars. Sorrows on account of loss of lands, epilepsy, imprisonment, unhappiness.
21. ...-Rahu. Physical distress, danger from the people (due to unpopularity), loss of wife and children, danger from fire.
22. ...-Jupiter. Devotion towards deities, Mantra Siddhi, reverence from the people, enjoyments.
23. ...-Saturn. Release from imprisonment, happiness on account of wealth, gains of clothes and servants.
24. ...-Mercury. Comforts of Chatr, Chamar etc. (receiving respect, as that of a king), breathing troubles.
25. ...-Ketu. Indulgence in undesirable deeds at the instance of others, one always remains filthy.
26. ...-Venus. Enjoyment with women of choice, gain of wealth, food etc.
27. ...-Sun. Wrath of the king, distress through Brahmins, failure in ventures, odium in public (Loka Nindha).
28. ...-Moon. Piousness, gain of wealth, devotion towards deities and Brahmins, danger from diseases.
29. ....Rahu-Rahu. Tendering to create turbulence by people, lack of wisdom in performance of duties, affliction of the mind.
30. ...-Jupiter. Affliction with a chronic disease, poverty, but revered by the people and the religious-mindedness.
31. ...-Saturn. Gain of wealth through unfair means, wicked, or mean nature, performing other persons duties, undesirable association.
32. ...-Mercury. Increase in desires for sexual acts with women, eloquence, hunger, physical distress.
33. ...-Ketu. Politeness, loss of reputation, imprisonment, cold heartedness, loss of public money.
34. ...-Venus. Freedom from imprisonment, gain of position and wealth.

35. ...-Sun. Settling down in foreign lands, affliction with Gulma, even temperament, comforts of conveyances.
36. ...-Moon. Gain of gems (money), wealth, education, attachment to prayers, good behavior and devotion towards deities.
37. ...-Mars. Fleeing after defeat, anger, imprisonment, indulgence in thefts and stealing.
38. ...-Jupiter-Jupiter. Banishment of sorrows, increase in wealth, performing Havan, devotion to Lord Shiva, gains of conveyance, marked with royal symbols.
39. ...-Saturn. Obstacles in fasting, agony, foreign journeys, loss of wealth, antagonism with kinsmen.
40. ...-Mercury. Success in education, increase in intelligence, reverence from the people (popul6thty), gains of wealth, all sorts of enjoyments and comforts at home.
41. ...-Ketu. Knowledge, glory, learning, study of Shastras, worship of Lord Shiva, Havan, devotion toward preceptor.
42. ...-Venus. Recovery from diseases, enjoyments, gain of wealth, happiness from wife and children.
43. ...-Sun. Troubles of wind and bile, stomach pains through imBalaance of phlegm and Rasas.
44. ...-Moon. Glory with umbrella with royal symbols, celebrations on the birth of a son, distress in eyes and stomaCH.
45. ...-Mars. Administration of poison by wife, imprisonment, danger from diseases, going away to foreign lands, confusion and misunderstandings.
46. ...-Rahu. Danger from thieves, snakes and scorpions, diseases and distress.
47. ....Saturn-Saturn. Loss of wealth, diseases, like rheumatism etc., destruction of the family, taking meals separately from the family, full of sorrows.
48. ...-Mercury. Profits in business, progress in education, increase in wealth and lands.
49. ...-Ketu. Turbulence by thieves, leprosy, loss of livelihood, physical pains.
50. ...-Venus. Opulence and glory, learning the use of weapons, birth of a son, coronation, good health and fulfillment of all ambitions.
51. ...-Sun. Wrath of the king, quarrels in the family, physical distress.
52. ...-Moon. Development of intelligence, inauguration of a big project, loss of luster, extravagance, happiness from wife and children.
53. ...-Mars. Loss of luster, excitement, burning in the stomach, misunderstanding, quarrels and wind and bile disorders.
54. ...-Rahu. Death of parents, agony, extravagance, failure in ventures.
55. ...-Jupiter. Acquisition of gold coins, reverence from the public, increase in wealth and grains, acquisition of Chatr with royal symbols.
56. ....Mercury-Mercury. Dawn of fortune, reverence from the king, increase in wealth and property and affectionate relations with all.
57. ...-Ketu. Danger from fire, agony, distress to wife, coarse food and immoral tendencies.
58. ...-Venus. Gain of conveyances, wealth, grains, produced in water, good repute and enjoyments.
59. ...-Sun. Injuries, wrath of the king, confusion in the mind, diseases, loss of wealth, ridicule in public.
60. ...-Moon. Good fortune, stability of mind, reverence from the king, gains of property, visits of friends and the preceptor.
61. ...-Mars. Danger from fire and poison, idiocy, poverty, confusion of mind, excitement.
62. ...-Rahu. Danger from fire and snakes and the victory over an enemy (with difficulty), opprobrium from goblins (evil, mischievous spirit).

63. ...-Jupiter. Construction of a house, interest in charities, comforts and enjoyments, increase in opulence, gain of wealth from the king.
64. ...-Saturn. Profits in business, progress in education and increase in wealth, marriage, circumambience of comprehensiveness.
65. ....Ketu-Ketu. Happiness from wife and children, physical troubles, poverty, begging.
66. ...-Venus. Freedom from diseases, gains of wealth, devotion towards Brahmins and the preceptor, union with members of the family.
67. ...-Sun. Quarrels, loss of land, residence in foreign lands, disaster upon friends.
68. ...-Moon. Promotion in service, victory in war, good reputation in public.
69. ...-Mars. Danger of falling down from a horse etc., distress from thieves and the wicked, suffering from Gulma and headache.
70. ...-Rahu. Destruction of wife, father etc., defamation, due to association with a wicked woman, vomiting, blood pollution, bilious diseases.
71. ...-Jupiter. Antagonism with the enemy, increase in property and opulence, distress, due to losses in cattle, wealth and agricultural production.
72. ...-Saturn. Imaginary distress, little comfort, fasting, antagonism with wife, indulgence in falsehood.
73. ...-Mercury. Union and separation from many kinds of people, distress to the enemy, increase in wealth and property.
74. ....Venus-Venus. Destruction of enemies, enjoyments, construction of temples of Lord Shiva etc. and reservoirs.
75. ...-Sun. Agony in mind and heart, confusion of mind, wanderings, both losses and gains at different times.
76. ...-Moon. Sound health, increase in wealth, success in ventures through business dealings, progress in education and increase of intelligence.
77. ...-Mars. Idiocy, danger from an enemy, going away from ones homeland, danger from diseases.
78. ...-Rahu. Danger from fire and snakes, destruction of kinsmen, resignation from position (service etc.).
79. ...-Jupiter. Success in ventures, increase in wealth and agricultural production, abnormal profits from purchase and sale business.
80. ...-Saturn. Distress from an enemy, sorrows, destruction of cattle, loss of persons, belonging to the Gotra of the native and elders (preceptors).
81. ...-Mercury. Increase in wealth with the assistance of kinsmen, gain of wealth through business, happiness from wife and children.
82. ...-Ketu. Danger from fire, distress from diseases, distress in mouth, eyes and forehead, loss of accumulated wealth, mental agony.

#### **CH. 63. Effects of Prana Dashas in Sukshma Dashas**

1. If we multiply the Sukshma Dasha spans by the Dasha years of each Planet and divide the product by 120, we will get the Prana Dasha.
- 2..... Sun-Sun. Interest in unnatural sexual intercourse, danger from thieves, fire and the king, physical distress.
3. ...-Moon. Enjoyments, availability of good food, development of intelligence, opulence and glory, like that of a king, by the beneficence of generous people.
4. ...-Mars. Antagonism with the king with the connivance of others, dangers and great losses.
5. ...-Rahu. Hunger, danger from poison, loss of wealth, as a result of punishment by the king.



6. ...-Jupiter. Success in many educational spheres, gain of wealth, success in ventures, as a result of the exchange of visits with the king and Brahmins.
7. ...-Saturn. Imprisonment, death, excitement, obstacles and losses in ventures.
8. ...-Mercury. Feeding from the king's kitchen, acquisition of Chatr and Chamar with royal symbols, attainment of the position of a high dignitary in government.
9. ...-Ketu. Loss of wealth, due to quarrels with the preceptor (elders), wife and kinsmen.
10. ...-Venus. Recognition, or reverence from the king, increase in wealth, happiness from wife and children, enjoyments from eating and drinking.
11. ....Moon-Moon. Happiness from wife and children, gain of wealth and clothes, Yoga Sidhi.
12. ...-Mars. Consumption, leprosy, destruction of kinsmen, bleeding, creation of turbulence by friends and goblins.
13. ...-Rahu. Danger from snakes, creation of turbulence by evil spirits, weakness of eyesight, confusion of mind.
14. ...-Jupiter. Growth of religious-mindedness, forgiveness, devotion towards deities and Brahmins, good fortune, meeting with near and dear ones.
15. ...-Saturn. Unexpected and sudden physical distress, creation of troubles by enemies, weakness of eyesight, gain of wealth.
16. ...-Mercury. Gift of Chamar and Chatr by the king, acquisition of a kingdom, even-mindedness in people.
17. ...-Ketu. Danger from weapons, from fire, from an enemy and from poison, stomach troubles, separation from wife and children.
18. ...-Venus. Acquisition of friends and wife, gain of wealth from foreign lands, all kinds of enjoyments.
19. ...-Sun. Brutality, increase in anger, fear of death, agony, going away from the homeland, dangers.
20. ....Mars-Mars. Quarrels with the enemy, imprisonment, bilious and blood pollution troubles.
21. ...-Rahu. Separation from wife and children, distress, as a result of oppression by kinsmen, fear of death, poison.
22. ...-Jupiter. Devotion towards deities, gain of wealth, competence in Mantra rituals.
23. ...-Saturn. Danger from fire, death, loss of wealth, loss of position, but good relations with kinsmen.
24. ...-Mercury. Gains of splendid garments, ornaments, marriage.
25. ...-Ketu. Fear of falling down from a high place, eye troubles, danger from snakes, loss of reputation.
26. ...-Venus. Gain of wealth, reverence amongst people, enjoyment of many kinds of luxuries.
27. ...-Sun. Fevers, lunacy, loss of wealth, wrath of the king, poverty.
28. ...-Moon. Comforts of good food and garments, distress from heat and cold.
29. ....Rahu-Rahu. Loss of taste in eating, danger from poison, loss of wealth through rashness.
30. ...-Jupiter. Physical well-being, fearlessness, gain of conveyance and quarrels with menials.
31. ...-Saturn. Danger from fire, diseases, loss of wealth through menials, imprisonment.
32. ...-Mercury. Devotion towards the preceptor and increase of wealth through his beneficence, good qualities and well cultured.
33. ...-Ketu. Antagonism with wife and children, going away from home, loss of wealth through rashness.
34. ...-Venus. Acquisition of Chatr, Chamar, conveyances etc., success in all ventures, worship of Lord Shiva, construction of a house.
35. ...-Sun. Affliction with piles, wrath of the king, loss of cattle.

36. ...-Moon. Development of mental powers and intelligence, popularity, visits of preceptors, danger of committing sins.
37. ...-Mars. Dangers from menials and fire, loss of position, disaster, filthiness and meanness.
38. ...Jupiter-Jupiter. Happiness, increase in wealth, performance of Havan, worship of Lord Shiva, acquisition of Chatr and conveyances.
39. ...-Saturn. Failure in fasting, unhappiness, going away to foreign lands, loss of wealth, antagonism with kinsmen.
40. ...-Mercury. Progress in education, increase in intelligence, happiness to wife and children, popularity, gain of wealth.
41. ...-Ketu. Opulence and glory, learnedness, gain of knowledge of Shastras, worship of Lord Shiva, performance of Havan, devotion towards preceptor.
42. ...-Venus. Freedom from diseases, enjoyments, increase in wealth, happiness from wife and children.
43. ...-Sun. Disorders of wind, bile and phlegm, pains, due to disorders of juices in the body.
44. ...-Moon. Acquisition of Chatr with royal symbol, opulence and glory, increase in children, eye and stomach troubles.
45. ...-Mars. Danger of administration of poison by wife, imprisonment, foreign journeys, confusion of mind.
46. ...Rahu. Distress from diseases, troubles from thieves, danger from snakes, scorpions etc.
47. ....Saturn-Saturn: Loss of luster, due to fevers, leprosy, stomach troubles, danger of death from fire.
48. ...-Mercury. Gain of wealth and grains, profits in business, reverence, devotion towards deities and Brahmins.
49. ...-Ketu. Death-like distress, creation of turbulence by evil spirits, insult from a woman, other than ones wife.
50. ...-Venus. Enjoyments through wealth, son and beneficence of the king, performance of Havanas, marriage etc.
51. ...-Sun. Troubles in the eyes and forehead, danger from snakes and enemies, loss of wealth, distress.
52. ...-Moon. Sound health, birth of a son, relief, thriving strength, devotion towards deities and Brahmins.
53. ...-Mars. Affliction with Gulma, danger from enemy, danger of death during hunting, danger from snakes, from fire and from poison.
54. ...-Rahu. Going away from the homeland, danger from the king, bewitchment, taking of poison, troubles from wind and bile.
55. ...-Jupiter. Attainment of the position of a Commander in the Army, gain of land, association with ascetics, reverence from the king.
56. ....Mercury-Mercury. Increase in enjoyments, wealth and religious-mindedness, even-mindedness in all living beings.
57. ...-Ketu. Danger from thieves, from fire and from poison, death-like suffering.
58. ...-Venus. Supremacy over others, increase in wealth, reputation and religious-mindedness, devotion to Lord Shiva, happiness from son.
59. ...-Sun. Agony, fevers, lunacy, affectionate relations with wife and kinsmen, receipt of stolen property.
60. ...-Moon. Happiness from wife, birth of a daughter, gain of wealth and enjoyments all-round.
61. ...-Mars. Tendency to indulge in nefarious activities, pain in eyes, teeth and stomach, piles, danger from death.

62. ...-Rahu. Gain of clothes, ornaments and wealth, separation from ones own people, antagonism with Brahmins, delirium.
63. ....-Jupiter. Sublimately, progress in education, increase in wealth and good qualities, profits in business.
64. ...-Saturn. Danger of death from thieves, poverty, beggary.
65. ....Ketu-Ketu. Danger of fall from a conveyance, quarrels with the enemy, committing a murder inadvertently.
66. ...-Venus. Gain of land and conveyance, happiness, destruction of enemy, increase in cattle wealth.
67. ...-Sun. Danger from fire and enemy, loss of wealth, mental agony, death-like suffering.
68. ...-Moon. Devotion towards deities and Brahmin, journeys to distant places, gain of wealth and happiness, eye and ear troubles.
69. ...-Mars. Bilious troubles, enlargement of veins, delirium, antagonism with kinsmen.
70. ...-Rahu. Antagonism with son and wife, going away from home, loss in ventures, due to rashness.
71. ...-Jupiter. Injuries from weapons, wounds, heart disease, separation from wife and children.
72. ...-Saturn. Confusion of mind, tendencies towards nefarious deeds, imprisonment on account of addictions (in drugs etc.), distress.
73. ...-Mercury. Enjoyments of bed, perfumery, ornaments and sandal, good food and availability of all kinds of comforts.
- 74..... Venus-Venus. Learning, devotion to deities, satisfaction, gain of wealth, increase in the number of children.
75. ...-Sun. Good reputation in public, loss of happiness in respect of children, heat troubles.
76. ...-Moon. Devotion towards deities, competence, relief by the application of Mantras, increase in wealth and fortune.
77. ...-Mars. Fevers, wounds, ringworms, itches, devotion towards deities and Brahmins.
78. ...-Rahu. Distress from an enemy, eye and stomach troubles, antagonism with friends.
79. ...-Jupiter. Good longevity, sound health, happiness from wealth, wife and children, acquisition of Chatr and conveyances.
80. ...-Saturn. Danger from the king, loss of happiness, critical disease, controversy with menials.
81. ...-Mercury. Satisfaction, reverence from the king, gains of land and wealth from many directions, increase in enthusiasm.
82. ...-Ketu. Loss of life, wealth and reputation, only some money is left for charities and sustenance.

#### **CH. 64. Effects of Antar Dashas in the Kala Chakra**

1. Mahārṣi Parashara said. Now I am going to describe to you the effects of Antar Dashas in the Kala Chakra Dasha, as related by Lord Shiva to the Goddess Parvati.
2. Dasha of Aries Añś. There will be wounds and fever in the Antar Dasha of Mars in the Dasha of Aries Añś. In the same Dasha and Antar Dasha of the Rāśis, owned by Mercury, Venus, Moon and Jupiter, all kinds of happiness will be enjoyed. Danger from an enemy will be experienced in the Antar Dasha of Sun.
- 3-5. Dasha of Taurus Añś. Effects, like quarrels and diseases, will be experienced in Antar Dasha of Saturn. There will be gains of education and physical felicity in the Antar Dasha of Jupiter, going away from home, death, or distress from fevers in the Antar Dasha of Mars and gains of garments, happy association with women in the Antar Dashas of the Rāśis, owned by Venus and Mercury. Danger from the king and violent animals may be expected in the Antar Dasha of Rāśi, owned by Sun.

6-10. Dasha of Gemini Añś. The effects in the Antar Dashas of the Rāśis concerned will be, as follows. Venus - gain of wealth and garments. Mars- death of parents, danger, fever, wounds and travels to distant places. Jupiter - increase in intelligence, success in education, opulence and glory, popularity and affection towards others. Saturn - foreign journeys, diseases, fear of death, loss of wealth and kinsmen. Mercury - success in education, gains of garments etc., happiness from wife and children and reverence from all quarters.

11-16. Dasha of Cancer Añś. The effects in the various Antar Dashas of the Rāśis concerned will be, as follows. Moon - happiness from wife and children, gain of wealth and reverence from the public. Sun - danger from enemies, animals and the royal family, mental agony and fear of diseases. Mercury and Venus - happiness from wife, children and friends, increase in wealth, popularity and name and fame. Mars- danger from poison, weapons and diseases, like fever. Jupiter - gains of wealth, physical felicity, honors from the king. Saturn - rheumatism, danger from snakes and scorpions and distress of all kinds.

17-21. Dasha of Leo Añś. ... Mars- diseases of the mouth, bilious fever and danger from weapon. Mercury and Venus - gain of clothes, happiness from wife and children. Moon - danger from fall from some height, meager gains of wealth, foreign journeys. Sun - danger from enemies, fevers, loss of wisdom, fear of death. Jupiter - gains of wealth and grains, beneficence of the king and Brahmins, progress in education.

22-26. Dasha of Virgo Añś. ... Saturn - many kinds of troubles, travels to distant places, fevers, distress from hunger. Jupiter - gains of wealth through the beneficence of the king, arrival of friends and kinsmen and success in education. Mars- bilious fever, travels to distant places, danger from fire and from weapons. Mercury, Venus and Moon - gains of wealth through sons and employees, many enjoyments. Sun - travel to distant lands, danger from diseases, quarrels with kinsmen, danger of assaults by weapons.

27-31. Dasha of Libra Añś. ... Venus - wisdom, comforts, happiness from wife and children and from wealth, garments etc. Mars- distress to father, enmity with friends, danger from disease of forehead, fevers, poison, weapons etc. Jupiter - gain of wealth, acquisition of a kingdom, performance of religious rites, honors from the king and happiness all-round. Saturn - travels to distant places, critical diseases, loss in the agricultural sphere, danger from enemies. Mercury - birth of a son, gain of wealth, happiness from ones wife, joy, dawn of fortune.

32-33. Dasha of Scorpio Añś. The following effects will be experienced in the Antar Dashas of the Rāśis concerned. Moon, Mercury and Venus - gain of wealth and grains in different ways, freedom from diseases, enjoyments of many kinds. Sun - danger from enemies, loss of wealth, distress to father, danger from wild and violent animals. Mars- troubles from wind and bile, wounds, danger from fire and from weapons. Jupiter - gains of wealth, grains, and gems, devotion towards deities and Brahmins, beneficence of the king. Saturn - loss of wealth, separation from kinsmen, mental anxiety, danger from enemies, diseases.

34-40. Dasha of Sagittarius Añś. The following effects will be derived in the various Antar Dashas of the Rāśis, owned by... Mars- heart burn, fevers, cold, diseases of the mouth, many kinds of troubles. Venus, Mercury and Moon - increase in wealth and property and fortune, progress in education, destruction of enemies, happiness from the king. Sun - loss of wife and wealth, quarrels, danger from the king, travels to distant lands. Jupiter - ch6thty, self-mortifications, honors from the king, increase in religious-mindedness, happiness from wife, gain of wealth.

41-44. Dasha of Capricorn Añś. The following effects will be experienced in the various Antar Dashas of the Rāśis, owned by... Saturn - wrath of Brahmins, deities and the king, loss of kinsmen, abandonment of the homeland. Venus, Mercury, Moon and Jupiter - devotion towards deities, self-mortification, honors from the government. Mars- disease of the forehead, assaults on

hands and feet, danger from dysentery, blood pollution and bilious troubles. Saturn - loss of father and kinsmen, fevers, danger from the king and the enemies.

45-49. Dasha of Aquarius Añś. ... Venus - many kinds of educational attainments, gains of property, happiness from wife and children, sound health and increase in wealth. Mars- fevers, danger from fire and from enemies, distress from enemies and mental agony. Saturn - danger of troubles from wind, bile and phlegm, quarrels, foreign journey, danger of suffering from tuberculosis. Jupiter - freedom from ill health, happiness, honors from the king and joy. Mercury - happiness from wife, children and wealth, joy, increase in good fortune.

50-55. Dasha of Pisces Añś. ... Moon - increase in wisdom and educational attainments, happiness from wife, freedom from disease, association with friends, joy and happiness. Sun - quarrels with kinsmen, danger from thieves, mental agony, loss of position. Mercury and Venus - victory in war, birth of a son, gains of land and cattle, increase in wealth. Mars- bilious troubles, dissension with members of the family, danger from enemies. Jupiter - gain of wealth and grains, happiness from wife, honors from the king, name and fame. Saturn - loss of wealth, mental agony, abandonment of the homeland on account of associations with prostitutes.

56-58. Mahārṣi Parashara said to Maitreya. O Brahmin! The effects of Antar Dashas in the Kala Chakra, which have been described above, are based on Savya Chakra. The effects of Antar Dashas in the Dashas of the Rāṣis in the Apsavya Chakra have to be assessed, after taking into account the benefic and malefic natures of the Lords of the Rāṣis. People have to enjoy the good, or suffer the bad results, according to their good, or bad actions in the previous births. Everybody suffers, or enjoys accordingly. The peculiarity in this respect is, that inauspicious results have been ascribed to malefics. But, if during the Antar Dasha the Planet concerned is a friend of the Lord of the Dasha, the results of the Antar Dasha will be favourable. If the Planet concerned is a benefic, but an enemy of the Lord of the Dasha, his Antar Dasha effects will not prove favourable. This is how the Antar Dasha effects have to be analyzed and conclusions arrived at.

#### **CH. 65. Effects of Dashas of Rāṣis in the Añśas of the Various Rāṣis**

1-3. The following will be the effects in the Dashas of Rāṣis in Aries Añś. Aries - distress from diseases, caused by blood pollution, Taurus - increase in grain production, Gemini - dawn of knowledge (Gyanodaya), Cancer - increase in wealth, Leo - danger from enemies, Virgo - happiness from wife, Libra - ministership, Scorpio - danger of death, Sagittarius - gains of wealth. 4-5. ... Taurus Añś. Capricorn - tendency to indulge in sinful actions, Aquarius - profits in business, Pisces - success in all ventures, Scorpio - danger from fire, Libra - honors from the king, Virgo - danger from enemies, Cancer - distress to wife, Leo - eye troubles, Gemini - danger from poison.

6-8. ... Gemini Añś. Taurus - gains of wealth, Aries - fever, Pisces - affectionate relations with maternal uncle, Aquarius - increase in enemies, Capricorn - danger from thieves, Sagittarius - progress in education, Aries - assaults from enemies, Taurus - quarrels, Gemini - happiness.

9-10. ... Cancer Añś. Cancer - enjoyments, Leo - danger from the king, Virgo - happiness from kinsmen, Libra - good reputation, Scorpio - distress from father, Sagittarius - gain of knowledge and wealth, Capricorn - disgrace in public, Aquarius - loss in business, Pisces - travels to distant lands.

11-13. ... in Leo Añś. Scorpio - quarrels, distress, Libra - gain of wealth, happiness, Virgo - increase in wealth and grains, Cancer - danger from animals, Leo - both happiness and sorrows, Gemini - increase in enemies, Taurus - gain of property, happiness, Aries - distress, Pisces - long journey.

14-15. ... Virgo Añś. Aquarius - gain of wealth, Capricorn - increase in wealth, Sagittarius - happiness from brothers, Aries - happiness from mother, Taurus - happiness from sons, Gemini -



danger from enemies, Cancer - affectionate relation with wife, Leo - increase in ill health, Virgo - birth of a son.

16-18. ... Libra Añś. Libra - gain of wealth, Scorpio - happiness from brothers, Sagittarius - happiness from brothers and uncles, Capricorn - distress to mother, Aquarius - profits in business, Pisces - gain of property, happiness, Scorpio - distress to wife, Libra - danger from water, Virgo - increase in property and happiness.

19-20. ... Scorpio Añś. Cancer - loss of wealth, Leo - danger from government, Gemini - gain of lands, Taurus - increase in wealth, Aries - distress on account of blood pollution, Pisces - happiness, Aquarius - profits in business, Capricorn - loss of wealth, Sagittarius - gain of property, happiness.

21-23. ... Sagittarius Añś. Aries - gain of wealth, Taurus - gain of lands, Gemini - success in all ventures, Cancer - gain of property, happiness, Leo - all comforts, Virgo - quarrels, Libra - profits in business, Scorpio - danger from diseases, Sagittarius - happiness to sons.

24-25. ... Capricorn Añś. Capricorn - birth of a son, Aquarius - increase in wealth, Pisces - well-being, Scorpio - danger from animals, Libra - gain of wealth, Virgo - danger from enemies, Cancer - gain of wealth, Leo - danger from enemies, Gemini - danger from poison.

26-28. ... Aquarius Añś. Taurus - increase in wealth, Aries - eye troubles, Pisces - travels to distant lands, Aquarius - increase in wealth, Capricorn - success in all ventures, Sagittarius - increase in knowledge and learning, Aries - loss of happiness, Taurus - danger of death, Gemini - gains of property, happiness.

29-31. ... Pisces Añś. Cancer - increase in wealth, Leo - assistance from the king, Virgo - increase in wealth and grains, Libra - profits in business, Scorpio - distress from fever, Sagittarius - increase in knowledge and wealth, Capricorn - antagonism with wife, Aquarius - danger from water, Pisces - all kinds of enjoyments.

32. There is no doubt, that observance of remedial measures in the form of prescribed Mahārśi Yagyasa destroys the evil effects of the inauspicious Dashas and yield happiness.

#### **CH. 66. AshtakaVargaa**

1-4. Maitreya said: O Venerable Sage! You have described many kinds of effects, relating to the Planets and Houses, after incorporating the views of many sages and Acharyas, but it is not possible to say with certainty, if a particular effect is quite correct, after considering the contradictions in the effects by the movements of the various Planets. As because of sinful deeds, committed by people in Kaliyuga, their minds have become blunt, be kind enough to describe a method, which would enable even the shallow minded persons to ascertain their happiness and sorrows and determine their longevity on the basis of the positions of the Planets in transit.

5-6. The sage replied: O Brahmin! You have put a very intelligent question. I will now describe the Shastra for the benefit of all, the Shastra, in which there will be no contradictions in judging the effects of happiness and sorrows and for determination of the longevity. You now listen to me carefully.

7-11. If the 12 Houses, including Lagna, are occupied by, or aspected by benefic Planets, they yield auspicious results, according to their characteristics, but this happens, where the Planets concerned are in their exaltation Rāśi, own Rāśi, or posited in a benefic House. There will be no good effects, if such Planets are in depression, or posited in an inauspicious House. Similarly the Houses, associated with, or aspected by malefics in depression, or posited in malefic Houses, yield adverse results, according to their characteristics. If such Planets be in their exaltation Rāśi, the effects will not be adverse. This is how the general effects have been described by the Daivajnas. I have only repeated those effects. The main purposes of this Jyotishya Shastra are to determine the longevity and joys and sorrows of the people, but because the movements of the

Planets are so subtle, even sages, like Vashista and Brihaspati, have not been able to be quite definite in this respect. Then how can a common man, particularly in Kaliyuga, do so.

12. There are two divisions, or parts of the Jyotishya Shastra, namely general and particular. I have already dealt with the general part. I now come to the other part, which deals with this subject in particular.

13-15. As the effects of the twelve Houses are judged from Lagna and Moon, effects of the twelve Houses and the various Planets are judged in the same manner. Therefore the inauspicious places from the seven Planets, named, as Karan, beginning from Sun and Lagna (total 8), should be marked by dots (Bindus) and auspicious places, named, as Sthan, by small vertical lines (Rekhas) and on the basis of their assessment should the judgment of the horoscope and predictions be made.

Notes. The above arrangement is known, as AshtakaVargaa. The meaning of AshtakaVargaa is literally the group of eight things. In other words it is the combination of the good and bad positions of a Planet with reference to the seven Planets and Lagna. So it is the combination of the benefic and malefic marks (the Rekhas and the Bindus) in a planets chart with reference to the position of the eight Planets (here Lagna is to be treated, as a Planet).

16. Five Planets in 1st, 2nd, 8th, 3rd and the 12th Houses from Sun are Karanprad (dot signifiers). Similarly four Planets in the 7th and 4th, three Planets in the 6th and 9th, six Planets in the 5th, 2 Planets in the 10th and one Planet in the 11th are dot signifiers.

17-19. Thus Lagna, Moon, Jupiter, Venus and Mercury in the 1st, 2nd and 8th from Sun; Sun, Mars, Saturn, Moon and Jupiter in the 12th; Mercury, Moon, Venus, Jupiter in the 4th; Lagna, Moon, Venus in the 9th; Sun, Saturn and Mars in the 6th; Lagna, Mercury, Jupiter and Moon in the 7th; Venus in the 11th; Sun, Saturn, Venus, Jupiter and Mars in the 3rd; Jupiter and Venus in the 10th; Sun, Saturn, Moon, Lagna Mars and Venus in the 5th are Karanprad, or dot indicators.

20-22. In Moon's AshtakaVargaa 6 Planets in the 9th and the 2nd, 5 Planets in the 4th, 8th and the 1st, one Planet in the 10th and the 3rd, 4 Planets in the 5th, 3 Planets in the 6th and the 7th and 1st, eight in the 12th are Karanprad. Thus Lagna, Sun, Mars, Saturn and Venus, these five in the 1st; Lagna, Mercury, Sun, Moon, Saturn and Venus, these 6 in the 2nd; Jupiter in the 3rd; Sun, Saturn, Moon, Lagna and Mars, these 5 in the 4th; Venus, Mercury, Jupiter, these 3 in the 6th; Mars, Lagna and Saturn, these 3 in the 7th; Mars, Lagna, Saturn, Venus and Moon, these five in the 8th; Lagna, Sun, Mars, Saturn, Mercury and Jupiter, these 6 in the 9th; Saturn only in the 10th; none in the 11th; all the eight in the 12th from their own places are Karanprad. These Planets in the other Houses are Rekhaprad (line signifiers). 23-27. In the AshtakaVargaa of Mars 6 Planets in the 12th, 4th and 7th, 5 Planets in the 5th, 6 Planets in the 2nd, 7 Planets in the 9th, 5 Planets in the 1st and 8th, 4 Planets in the 3rd, 3 Planets in the 10th and 2 Planets in the 6th are Karanprad. In the 11th no Planet is Karanprad. In other words all the Planets in the 11th from their own places are Rekhaprad. Thus Sun, Moon, Mercury, Jupiter and Venus, these five in the 1st; Lagna, Sun, Moon, Mercury, Jupiter and Saturn, these 6 in the 2nd; Venus, Mars, Jupiter and Saturn, these 4 in the 3rd; Sun, Moon, Mercury, Jupiter, Venus and Lagna, these 6 in the 4th; Moon, Mars, Jupiter, Venus and Lagna, these 5 in the 5th; Mars and Saturn, these 2 in the 6th; Mercury, Moon, Sun, Venus, Jupiter and Lagna, these 6 in the 7th; Mercury, Moon, Sun, Lagna and Jupiter, these five in the 8th; Sun, Moon, Mars, Mercury, Jupiter, Venus and Lagna, these 7 in the 9th; Venus, Moon and Mercury, these 3 in the 10th; none in the 11th; Sun, Saturn, Mercury, Moon, Lagna and Mars, these 6 in the 12th from their own places are Karanprad.

28-30. In the AshtakaVargaa of Mercury 3 Planets in the 1st, 2nd, 4th, 10th, 6th and 9th, 2 Planets in the 8th, 6 Planets in the 3rd and the 7th, none in the 11th, 5 Planets in the 5th and 12th are Karanprad. Thus Sun, Moon and Jupiter, these 3 in the 1st; Jupiter, Sun and Mercury, these 3 in the 2nd; Lagna, Sun, Mars, Saturn, Moon and Jupiter, these 6 in the 3rd; Mercury, Sun and

Jupiter, these 3 in the 4th; Jupiter, Mars, Moon, Saturn and Lagna, these 5 in the 5th; Venus, Saturn and Mars, these 3 in the 6th; Mercury, Moon, Lagna, Sun, Venus and Jupiter, these 6 in the 7th; Mercury and Sun, these 2 in the 8th; Jupiter, Moon and Lagna, these 3 in the 9th; Sun, Jupiter and Venus, these 3 in the 10th; none in the 11th; Lagna, Moon, Mars, Saturn and Venus these 5 in the 12th from their own places are Karanprad.

31-34. In the AshtakaVargaa of Jupiter one Planet in the 2nd and 11th, 2 Planets in the 10th, 7 Planets in the 12th, 4 Planets in the 6th, 5 Planets in the 8th and 3rd, 3 Planets in the remaining Houses are Karanprad. Thus Venus, Moon and Saturn, these 3 in the 1st; Saturn in the 2nd and 11th; Lagna, Mars, Moon, Mercury and Venus, these 5 in the 3rd; Sun, Jupiter and Mars, these 3 in the 5th; Venus, Saturn and Moon, these 3 in the 4th; Mercury, Venus and Saturn, these 3 in the 7th; Jupiter, Mars, Sun and Moon, these 4 in the 6th; all except Saturn, these 7 in the 12th; Moon and Saturn, these 2 in the 10th; Saturn, Mars and Jupiter, these 3 in the 9th; Lagna, Saturn, Venus, Moon and Mercury, these 5 in the 8th from their own places are Karanprad.

35-38. In the AshtakaVargaa of Venus 2 Planets in the 5th, 8th and 3rd, 5 Planets in the 1st, 2nd, 12th, 10th, 8 Planets in the 7th, 6 Planets in the 6th, one in the 9th, 3 in the 4th, none in the 11th are Karanpradas. Thus Sun, Mars, Mercury, Jupiter and Saturn, these 5 in the 1st and the 2nd; all the 8 Planets in the 7th; Jupiter and Sun, these 2 in the 3rd; Sun and Mars, these 2 in the 5th; Sun in 9th; Sun, Mercury and Jupiter, these 3 in the 4th; Mars and Mercury, these 2 in the 8th; Venus, Sun, Moon, Saturn, Lagna and Jupiter, these 6 in the 6th; none in the 11th; Lagna, Saturn, Mercury, Venus and Jupiter, these 5 in the 12th; Lagna, Mars, Mercury, Moon, Sun, these 5 in the 10th from their own places are Karanpradas.

39-42. In the AshtakaVargaa of Saturn 7 Planets in the 2nd, 7th, 9th, 6 Planets in the 8th, Lagna and 4th, 4 Planets in the 10th, 3rd and 12th, one Planet in the 6th, 5 Planets in the 5th, none in the 11th are Karanpradas. Thus Moon, Mars, Mercury, Jupiter, Venus and Saturn, these 6 in the 4th and the 1st; Moon, Mars, Mercury, Jupiter, Venus, Saturn and Lagna, these 7 in the 2nd and the 7th; Sun, Moon, Mars, Jupiter, Venus, Saturn and Lagna, these 7 in the 9th; Moon, Jupiter, Venus and Saturn, these 4 in the 10th; Jupiter, Sun, Mercury and Venus, these 4 in the 3rd; Sun in the 6th; Lagna, Moon, Saturn, Sun, these 4 in the 12th; Venus, Sun, Moon, Mercury and Lagna, these 5 in the 5th; Moon, Mars, Jupiter, Venus, Saturn and Lagna, these 6 in the 8th; none in the 11th from their own places are Karanpradas. The remaining places are Rekhapradas and are auspicious.

43-45. The sage said. Now I will describe the auspicious Houses for the benefit of the Acharyas. In the AshtakaVargaa of Sun: Saturn, Mars and Sun in the 2nd, 8th and 1st; Jupiter and Mercury in the 5th; Mercury, Moon and Lagna in the 3rd; Lagna, Sun, Saturn and Mars in the 4th; Lagna, Sun, Saturn, Mars, Mercury and Moon in the 10th; Sun, Moon, Mars, Mercury, Jupiter, Saturn and Lagna in the 11th; Lagna, Venus and Mercury in the 12th; Lagna, Venus, Mercury, Jupiter and Moon in the 6th; Sun, Mars, Saturn and Venus in the 7th; Sun, Mars, Saturn, Mercury and Jupiter in the 9th from their own places are Rekhapradas.

46-48. In the AshtakaVargaa of Moon: Mercury, Moon and Jupiter in the 1st; Jupiter and Mars in the 2nd; Mercury, Sun, Moon, Mars, Saturn, Venus and Lagna in the 3rd; Jupiter, Venus and Mercury in the 4th; Mars, Mercury, Venus and Saturn in the 5th; Sun, Moon, Mars, Saturn and Lagna in the 6th; Sun, Moon, Jupiter, Mercury and Venus in the 7th; Sun, Mercury and Jupiter in the 8th; Venus and Moon in the 9th; Sun, Mercury, Jupiter, Venus, Moon, Lagna and Mars in the 10th and all the 8 Planets in the 11th from their own places are Rekhapradas. No Planet is Rekhaprad in the 12th.

49-50. In the AshtakaVargaa of Mars: Lagna, Saturn and Mars in the 1st; Mars in the 2nd; Lagna, Mercury, Moon and Sun in the 3rd; Saturn and Mars in the 4th; Mercury and Sun in the 5th; Mercury, Moon, Jupiter, Sun, Lagna and Venus in the 6th; Saturn and Mars in the 7th; Saturn,

Mars and Venus in the 8th; Saturn in the 9th; Mars, Sun, Jupiter, Saturn and Lagna in 10th; all in the 11th and Jupiter and Venus in the 12th from their own places are RekhaPradas.

51-52. In the AshtakaVargaa of Mercury: Lagna, Saturn, Mars, Venus and Mercury in the 1st; Lagna, Mars, Moon, Venus and Saturn in the 2nd; Venus and Mercury in the 3rd; Lagna, Moon, Saturn, Venus and Mars in the 4th; Mercury, Saturn and Venus in the 5th; Jupiter, Mercury, Sun, Moon and Lagna in the 6th; Mars and Saturn in the 7th; Mars, Saturn, Lagna, Moon, Venus and Jupiter in the 8th; Saturn, Mars, Sun, Mercury and Venus in the 9th; Lagna, Saturn, Mars, Mercury and Moon in the 10th; all in the 11th and Jupiter, Mercury and Sun in the 12th from their own places are RekhaPradas.

53-55. In the AshtakaVargaa of Jupiter: Lagna, Mars, Sun and Mercury in the 1st and 4th; Jupiter, Lagna, Mars, Sun, Mercury, Moon and Venus in the 2nd; Saturn, Jupiter and Sun in the 3rd; Venus, Moon, Lagna, Mercury and Saturn in the 5th; Venus, Lagna, Mercury and Saturn in the 6th; Lagna, Mars, Jupiter, Sun and Moon in the 7th; Jupiter, Sun and Mars in the 8th; Venus, Sun, Lagna, Moon and Mercury in the 9th; Jupiter, Mercury, Mars, Sun, Venus and Lagna in the 10th; all except Saturn in the 11th and Saturn in the 12th from their own places are RekhaPradas.

56-58. In the AshtakaVargaa of Venus: Lagna, Venus and Moon in the 1st; Lagna, Venus and Moon in the 2nd; Lagna, Venus, Moon, Mercury, Saturn and Mars in the 3rd; Lagna, Venus, Moon, Saturn and Mars in the 4th; Lagna, Mercury, Moon, Jupiter, Saturn and Venus in the 5th; Mercury and Mars in the 6th; none in the 7th; Venus, Sun, Moon, Jupiter, Lagna and Saturn in the 8th; all except Sun in the 9th; Venus, Jupiter and Saturn in the 10th; all in the 11th; Mars, Moon and Sun in the 12th from their own places are RekhaPradas.

59-60. In the AshtakaVargaa of Saturn: Sun and Lagna in the 1st; Sun in the 2nd; Lagna, Moon, Mars and Saturn in the 3rd; Lagna and Sun in the 4th; Jupiter, Saturn and Mars in the 5th; all except Sun in the 6th; Sun in the 7th; Sun and Mercury in the 8th; Mercury in the 9th; Sun, Mars, Lagna and Mercury in the 10th; all in the 11th; Mars, Mercury, Jupiter and Venus in the 12th from their own places are RekhaPradas.

61-64. In the AshtakaVargaa of Lagna 3 Planets in the 1st and 4th, 2 Planets in the 3rd, 5 Planets in the 2nd, 6 Planets in the 5th, 8th, 9th and 12th, one Planet in the 10th, 11th and 6th and all except Jupiter in the 7th are KaraPradas. Thus Lagna, Sun and Moon in the 1st; Lagna, Mars, Moon, Sun and Saturn in the 2nd; Jupiter and Mercury in the 3rd; Lagna, Moon, Mars, Mercury, Saturn and Sun in the 5th; Lagna, Moon and Mars in the 4th; Venus in the 6th; all except Jupiter in the 7th; Lagna, Sun, Moon, Mars, Jupiter and Saturn in the 8th; Lagna, Sun, Moon, Mars, Mercury and Saturn in the 9th; Venus in the 10th and 11th; Lagna, Mars, Mercury, Jupiter, Venus and Saturn in the 12th from their own places are KaraPradas.

65-68. In the AshtakaVargaa of Lagna: Saturn, Mercury, Venus, Jupiter and Mars in the 1st; Mercury, Jupiter and Venus in the 2nd; Lagna, Sun, Moon, Mars, Venus and Saturn in 3rd; Sun, Mercury, Jupiter, Venus and Saturn in the 4th; Jupiter and Venus in the 5th; all except Venus in the 6th; Jupiter in the 7th; Mercury and Venus in the 8th; Jupiter and Venus in the 9th; all except Venus in the 10th; all except Venus in the 11th and Sun and Moon in the 12th from their own places are RekhaPradas.

69. In the charts of AshtakaVargaa Kara is signified by a Bindu, or dot (0) and Sthan by a RekhaPradas, or line (1). Kara is inauspicious, while Sthan is auspicious.

70-72. To identify the auspicious and inauspicious Houses in the AshtakaVargaa a chart should be prepared with 14 horizontal lines and ten vertical lines. The form of the chart so prepared will consist of 117 apartments. In this chart in the first line incorporates the names of the seven Planets and Lagna. In the first column write the numbers of all the 12 Houses. After this mark dots under the Planet and against the KaraPrad Houses. By doing so the KaraPrad Houses of all the 8 Planets, including Lagna, will become known clearly and whenever the AshtakaVargaa

Planet will pass in transit the dot-marked Houses, he will yield unfavorable results. In his transit to other Houses he would give favourable effects. The following table shows the dots in the AshtakaVargaa of Sun.

**CH. 67. Trikona Shodhana in the AshtakaVargaa**

1-2. The sage said. O Brahmin! After preparing the AshtakaVargaa of all the Planets, including Lagna, Trikona Shodhana has to be done for each Rāśi. A Trikona is made of three Rāśis equidistant from each other. Thus Aries, Leo and Sagittarius, Taurus, Virgo and Capricorn, Gemini, Libra and Aquarius, Cancer, Scorpio and Pisces form the Trikonaas of the Rāśis.

3-5. The Trikona Shodhana (rectification) should be done by writing the Rekhas in the AshtakaVargaas of Sun etc. under the Rāśis Aries etc. Amongst the Trikona Rāśis the Rāśi, which has lesser number of Rekhas, should be allotted Rekhas, arrived at by deducting its number of Rekhas from the greater number of Rekhas of the three Trikona Rāśis. No Trikona Shodhana is necessary, if any of the Trikona Rāśis has no Rekha. Shodhana should be done, if all the three of them have equal number of Rekhas, that is a zero should be written against all of them. Thereafter Ekadhipatya Shodana should be done in the same manner, described later. (For Shodhana of the AshtakaVargaa of a Planet the first thing to be done is to see, in which Rāśi the Planet is posited. Beginning from that Rāśi, the names of the 12 Rāśis should be written and then the names of the Planets, posited in them, should be mentioned against them. Thereafter the Rekhas, gained by that Rāśi, should be written below them and the number, achieved after Shodana, below it)

**CH. 68. Ekadhipatya Shodhana in the AshtakaVargaa**

1-5. Ekadhipatya Shodana is done after writing the numbers for Rāśis, arrived at by Trikona Shodana. Ekadhipatya Shodhana is done, if both the two Rāśis, owned by a Planet, have gained a number after Trikona Shodhana. Ekadhipatya Shodhana is not to be done, if one Rāśi has got a number and the other is bereft of any number. The following are the rules for Ekadhipatya Shodhana. If both the Rāśis are without a Planet and the Trikona Shodana numbers are different, both should be given the smaller number. If both the Rāśis are with Planets, no Shodana is to be done. If amongst the two Rāśis one is with a Planet and a smaller Trikona rectified number and the other is without Planet with a bigger number, deduct the smaller number from the bigger number and the number of the Rāśi with Planet should be kept unchanged. If the Rāśi with the Planet has a bigger number than that of the Rāśi without Planet, the Shodana should be done of the number of the Rāśi without Planet and the number of the Rāśi with Planet should be kept unchanged. If both the Rāśis are without Planets and possess the same numbers, Shodhana of both the numbers should be done and the rectified numbers should be reduced to zero. If one Rāśi is with Planet and the other is without any Planet, the number of the latter should be reduced to zero. Sun and Moon own one Rāśi only, their numbers should be kept unchanged. 6. After doing Ekadhipatya Shodana, Pinda Shodhana should be taken in hand.

**CH. 69. Pinda Shodana in the AshtakaVargaa**

1-4. The Sage said. O Brahmin! After completing the Trikona and Ekadhipatya Shodana in the AshtakaVargaas of all the Planets, the rectified number should be multiplied by the measure of the Rāśi. If there be any Planet in any Rāśi, the rectified number should be multiplied by the measure of the Planet also. Then, after multiplying the rectified number of each Rāśi, the products should be added up. The total so arrived at will be Pinda of that Planet. The multiples of Rāśis are 10 for Taurus and Leo, 8 for Gemini and Scorpio, 7 for Aries and Libra, 6 for Capricorn and Virgo. The multipliers of the remaining Rāśis are the same, as their numbers. (Rāśiman Chakra. Aries 7, Vris 10, Mith 8, Cancer 4, Leo 10, Kany 6, Libra 7, Vrsk 8, 2nd 9, Maka 5, Kumb 11,



Mina 12) The multipliers of Planets are 10 for Jupiter, 3 for Mars, 7 for Venus, 6 for Mercury, Sun, Moon and Saturn. (Planetman Chakra. Sun 5, Moon 5, Mars 8, Mercury 5, Jupiter 10, Venus 7, Saturn 5)

#### **CH. 70. Effects of the AshtakaVargaa**

1-6. The matters to be considered from Sun and other Planets are, as follows. Sun - the soul (Atma), nature, physical strength, joys and sorrows and father. Moon - mind, wisdom, joy and mother. Mars- co-borns, strength, qualities and land. Mercury - business dealings, livelihood and friends. Jupiter - nourishment of the body, learning, son (children), wealth and property. Venus - marriage, enjoyments, conveyance, prostitution and sexual intercourse with women. Saturn - longevity, source of maintenance, grief, danger, losses and death. The following procedure should be adopted to ascertain the effects of a house. Multiply the number of Rekhas with the Yoga Pinda (Rāśi Pinda plus Planet Pinda), connected with the AshtakaVargaa of that Planet and divide the product by 27. The remainder will denote the number of the Nakshatra. During the transit of Saturn in that Nakshatra the House concerned will be harmed.

7-9. The 9th house from Sun at the time of birth deals with father. The Rekhas of that Rāśi, as marked in Sun's AshtakaVargaa, should be multiplied by the Yoga Pinda and the product be divided by 27. The remainder will denote the number of Nakshatra. The father will be in distress, or he will otherwise suffer, when Saturn in transit passes through the Nakshatra. Even, when Saturn passes in transit the Trikona Nakshatras, father, or relatives, like father, may die, or suffer. Notes. By dividing the 27 Nakshatras in three equal parts, the 1st, 10th and 19th fall in Trikona from each other. Sun is PitraKarak (significator of father). Therefore all about father is ascertained from the Sun's AshtakaVargaa.

10-11. If the AshtakaVargaa Rekha number is multiplied by the Yoga Pinda and the product is divided by 12, the remainder will denote the Rāśi, through which, or through the Rāśis in Trikona to it, the transit of Saturn will cause harm, or unfavorable effects to father. Death of the father may occur, if the Dasa prevailing at that time be unfavorable. If the Dasa be favourable, father will face only adverse effects.

12-14. The death of the father may be expected, if Rahu, Saturn, or Mars are in the 4th from Sun at the time of transit of Saturn through any of the above three Rāśis (Trikona Rāśis). The death of the father will come to pass by such transit, if at that time Saturn, associated, or aspected by a malefic, be in the 9th from Lagna, or Moon and/or the Dasa of the Lord of the 4th from Lagna be in operation. The death does not take place, if a favourable Dasa be in force at the time of Saturn's transit. This should be kept in mind by the Jyotishyais, while making predictions.

15. If the Rāśi of Lagna of the native be the 8th Rāśi from Lagna of the father, or, if the Lord of the 8th from father's Lagna be in Lagna of the native, he takes over all the responsibilities of his father after the latter's death.

16-18. The father enjoys happiness in the Dasa of the Lord of the 4th from Lagna. The native is obedient to his father, if the Lord of the 4th be in Lagna, or the 11th, or in the 11th, or 10th from Moon. If the birth be in the 3rd Rāśi from Lagna, or Moon of the father, the native makes proper use of the wealth, inherited from his father. If the birth be in the 10th Rāśi from Lagna, or Moon of the father, the native will inherit all the good qualities of his father. If the Lord of the 10th be in Lagna, the native will be more distinguished than his father.

19-20. No auspicious functions, like marriage etc., should be performed in the month of Rāśis (that is, when Sun transits that Rāśi), which has more number of dots in Sun's AshtakaVargaa. The same applies to the Samvatsar of that Rāśi (that is, when the mean Jupiter transits that Rāśi). Auspicious functions should be performed, when Sun, or the mean Jupiter transits the Rāśi, which has more Rekhas in Sun's AshtakaVargaa. 21-23. In the same manner no auspicious functions

should be performed during the transit of Moon in the Rāśi, which has larger number of dots in Moon's AshtakaVargaa. Consideration, regarding mother, house and village, should be done from the 4th House from Moon. Therefore multiply the number of Rekhas in the AshtakaVargaa of Moon by the Yoga Pinda of that AshtakaVargaa and divide the product by 27. The death of, or distress to mother may be expected, when Saturn passes in transit through the Nakshatra, denoted by the remainder. Then divide the product by 12. The death of the mother may occur, when Saturn transits the Rāśi, denoted by the remainder. Distress to mother may be predicted, when Saturn transits the Nakshatras, or Rāśis in Trikona to Nakshatra and Rāśi, indicated above.

24-27. Consideration of brothers (co-borns), valor and patience is done from Mars's Ashtaka Vargaa. If the number of Rekha is larger in any Rāśi after Trikona Sho2nda, there will be gains of land, happiness from wife and great happiness to brother, when Mars passes through that Rāśi in transit. If Mars be weak, the brothers will be short lived. There will be distress to brothers, when Mars transits a Rāśi without Rekhas. Here also the Yoga Pinda of Mars should be multiplied by the number of Rekhas in the Ashtaka Vargaa and the product be divided separately by 27 and 12. The remainders will denote the Nakshatra and Rāśi. The brother will suffer, whenever Saturn transits that Nakshatra, or Rāśi (or the Trikona Nakshatras, or Rāśis).

28-29. Consideration in regard to family, maternal uncle and friends should be done from the 4th House from Mercury. The family etc. will enjoy happiness during the transit of Mercury's Ashtaka Vargaa. After performing Trikona and Ekadhipatya Shodana in Mercury's Ashtaka Vargaa, the happiness, or distress of the family should be predicted from the transit of Saturn through the resultant Nakshatra and Rāśi (and those in Trikona to them).

30-33. All about knowledge, religious inclinations of the native and son (progeny) is to be ascertained from the 5th House from Jupiter. If the Rekhas in the 5th House from Jupiter are larger in number in the Ashtaka Vargaa, there will be great happiness in respect of progeny. If the dots are larger in number, the happiness in respect of progeny will be meager. The number of children are equal to the number of Rekhas in the 5th House (from Jupiter), provided it is not the Rāśi of debilitation of Jupiter, or his enemies Rāśi. In that case the number of children will be very limited. The number of children is also equal to the number of Navams, in which the Lord of the 5th from Jupiter is posited. Multiply the Yoga Pinda of Jupiter by the number of Rekhas in the AshtakaVargaa and divide the product separately by 27 and 12. The remainders will denote the Nakshatra and Rāśi. Transit of Saturn through that Nakshatra and its Trikona Nakshatras and of that Rāśi and its Trikona Rāśis will be inauspicious. During that period the knowledge, learning and religious activities of the native will also be adversely affected.

34-36. There will be gain of wealth, land and happiness and marriage, whenever Venus passes in transit through the Rāśis, which have larger number of Rekhas in the AshtakaVargaa of Venus. These gains will be from the directions of the 7th Rāśi from Venus and of its Trikona Rāśis. The effects should be judged in the manner, already explained earlier, after multiplying the Rekhas in the 7th House from Venus by the Yoga Pinda.

37-40. The 8th House from Saturn signifies death, as well as longevity. Assessment about longevity should be made from that House through the AshtakaVargaa. Therefore predict distress to the native in the year, equal to the number of Rekhas in the AshtakaVargaa from Lagna up to Saturn. The year, equal to the number of Rekhas from Saturn up to Lagna, will also be of distress. If in the year, equal to the total of the above Rekhas, 6thshda Dasa be also in operation, there can be possibility of death of the native.

41-42. Multiply the Yoga Pinda by the number of Rekhas in the AshtakaVargaa and divide the product by 27. The death of the native will take place, when Saturn passes in transit through the Nakshatra, denoted by the remainder, or its Trikona Nakshatras. Again, divide the product by 12.

The native will face danger of death, when Saturn passes in transit through the Rāśi, denoted by the remainder, or through its Trikona Rāśis.

43-44. The results will be favourable, when Saturn passes in transit through Rāśis, which have larger number of Rekhas in Saturn's AshtakaVarga. Saturn's transit through Rāśis, which have larger number of dots, will produce only evil effects.

#### **CH. 71. Determination of Longevity through the Ashtaka Varga**

1-4. The sage said. I will now describe the method of determining longevity from the Ashtaka Varga. For this purpose the AshtakaVargaas of Lagna and all the Planets have to be studied. The Rekhas in all the Rāśis have been allotted specific spans of life. The Rāśi, which has no Rekhas, has been allotted 2 days, that with one Rekha gets 1 days, one day for Rāśi with 2 Rekhas, half day for Rāśi with 3 Rekhas, 7 days for Rāśi with 4 Rekhas, 2 years for Rāśi with 5 Rekhas, 4 years for Rāśi with 6 Rekhas, 6 years for Rāśi with 7 Rekhas and 8 years for Rāśi with 8 Rekhas. In this manner the spans of life should be worked from Rekhas in all the AshtakaVargaas. Half of the sum total of all will be the longevity, based on Ashtaka Varga.

#### **CH. 72. Aggregational AshtakaVargaas**

1-2. The sage said. O Brahmin! Write down a Rāśi Kundali with 12 Houses, including Lagna. Then insert the total of the Rekhas in all the AshtakaVargaas of the Planets in the Rāśi concerned. The Ashtaka Varga with such Rekhas is called the Samudaya Ashtaka Varga, or the aggregational Ashtaka Varga. From this should be judged good and adverse effects of the Rāśi Kundali.

3-5. In the aggregational Ashtaka Varga the Rāśi, which has more than 30 Rekhas, gives favourable effects, that, having between 25 and 30 Rekhas, produces medium effects and that Rāśi, who has less than 25 Rekhas, yields adverse effects. Auspicious functions, like marriage etc., should be performed, when the Planet, on whose basis the time and date of functions are performed, moves into the Rāśi with favourable effects. The Rāśi, which is productive of adverse effects should be avoided for these purposes. For example, the strength of Moon is generally acceptable for all auspicious functions. Therefore auspicious functions should be performed, or started, when Moon is in the Rāśi with maximum number of Rekhas. The Planet in the Rāśi with favourable number of Rekhas produces auspicious effects and the Planet in the Rāśi with unfavorable number of Rekhas yields evil results.

6-6. Amongst the 12 Houses more than 30 Rekhas advance the effects of a House, between 25 and 30 Rekhas produce medium effects and the effects of the House, which contains less than 25 Rekhas, get damaged.

Notes. From the above rules it can be interpreted, that, if there are less than 25 Rekhas in 6th, 8th and 12th House, their effects become favourable. The effects will become adverse, if these Houses contain more than 25 Rekhas.

7-8. If in a Rāśi Kundali there are larger number of Rekhas in the 11th than those in 10th and there are smaller number of Rekhas in the 12th than those in the 11th and Lagna contains largest number of Rekhas, the native will be wealthy and will enjoy all kinds of comforts and luxury.

9-10. Divide the 12 Houses in 3 sections. There will be sufferings and distress in that part of the life, which is represented by the section of the Rāśi Kundali with more malefics. There will be happiness etc., in the part of the life, represented by the section of the Rāśi Kundali, containing more benefics. There will be mixed results in that area of life, when the relative section of the Rāśi Kundali has equal number of benefics and malefics. The Houses from Lagna up to the 4th signify childhood, those from 5th to 8th youth and those from the 9th to 12th represent old age.

11-28. There will be danger of death in the month of the Rāśi (period of Sun's transit in that Rāśi), which has 7, or less than 7 Rekhas in the Samudaya Ashtaka Varga. To ward off this evil

effect 20 Tolas of gold and 2 heaps of sesame seeds, resembling the shape of a mountain, should be given in charity. ... possibility of death ..., ... 8. Tuladan of camphor is recommended to obtain relief from this evil effect. ... danger of snakes ..., ... 9. A ch6thot with 7 horses should be given in charity .... ... danger from weapons ..., which contains 10 .... An armour together with Vajra should be given in charity to ward off .... ... danger of disgrace for no cause ..., ... 11. An idol of the moon, made of 10 Tolas of gold, should be given in charity .... ... danger of death from drowning ..., ... 12. Land full of crops should be given in charity .... ... danger of death from wild and violent animals ..., in which there are 13 .... A Shaligram Shila should be given in charity .... ... danger of death ..., ... 14. A Varah Murti, made of gold, should be given in charity .... ... danger of the wrath of the king ..., ... 15. An elephant should be given in charity .... ... danger of 6thshta (calamity, disaster, or misfortune) ..., ... 16. A Kalpa Vriksha, made of gold, should be given in charity .... ... danger from diseases ..., that has 17 .... A cow and jaggery should be given in charity .... ... danger of conflict ..., ... 18. A cow, jewels, land and gold should be given in charity .... ... possibility of banishment from the homeland ..., which has 19 .... Family deity should be worshipped .... ... loss of intelligence ..., ... 20. Goddess Saraswati should be worshipped .... ... distress from diseases ..., that has 21 .... A heap of grains, shaped, like a mountain, should be given in charity .... ... distress to kinsmen ..., ... 22. Gold should be given in charity .... The native will be in distress ..., ... 23. An idol of the sun, made of 7 Tolas of gold, should be given in charity .... ... death of the kinsmen ..., ... 24. 10 cows should be given in charity .... ... loss of wisdom ..., ... 25. Goddess Saraswati should be worshipped .... ... loss of wealth ..., ... 26. Gold should be given in charity .... ... loss of wealth ..., ... 27. Sri Sukta Japa should be performed .... ... losses in several ways ..., ... 28. Havana of Sun should be performed .... ... anxieties all-round ..., ... 29. Ghī, clothes and gold should be given in charity .... ... 30 gains of wealth and grains etc. ..., ... .

29. There will be all-round increase in wealth, happiness in respect of children and enjoyments in the Samvatsar, month and Nakshatra of the Rāśi, which has more than 30 Rekhas. ... increase in wealth, property, children and good reputation, if the Rāśi has more than 40 Rekhas.

30-31. The Rāśi, which is auspicious in Ashtaka Varga Samudaya, is considered auspicious for all auspicious functions. Consequently the auspiciousness of Ashtaka Varga should be got checked before performing any function, like marriage etc. If a Rāśi is not auspicious in Ashtaka Varga, then its auspiciousness should be checked from transit effects. It is not necessary to check transit effects, if a Rāśi is auspicious in Ashtaka Varga. Thus the auspiciousness of the Rāśi in the Ashtaka Varga should be considered, as paramount.

### **CH. 73. Effects of the Rays of the Planets**

1-2. The sage said. O Brahmin! Now I am going to tell you about the number of rays of the Planets. When Sun etc. are in their deep exaltation point, their rays are: Sun 10, Moon 9, Mars 5, Mercury 5, Jupiter 7, Venus 8 and Saturn 5. The rays are nil, when these Planets are in deep debilitation, the number of rays would be proportionate with the number of Rāśi. The following method is to be adopted for ascertaining the proportionate number of rays. Deduct the debilitation Rāśi etc. of the Planet, whose rays are to be ascertained, from his longitude. If the remainder is less than 6 Rāśis it should be multiplied by the number of rays of that Planet, mentioned above and the product should be divided by 6. The result will denote the number of rays of that Planet. In case after deduction the remainder is more than 6 Rāśis, then it should be deducted from 12. The other procedure will remain the same.

3-7. The Sage said. O Maitreya! Other Acharyas have recommended further correction of the number of rays, worked out in the manner described above. The corrections have to be made, as follows. If the Planet be in his exaltation Rāśi, the number of rays ascertained should be trebled.

... Moolatrikona, ... doubled. ... own Rāśi, ... multiplied by 3 and the product be divided by 2. ... Rāśi of his Adhimitr (great friend), ... multiplied by 4 and the product be divided by 3. ... House of a friend, ... multiplied by 6 and the product be divided by 5. The number of rays ascertained should be halved, if the Planet be in the House of his enemy. If he be in the House of his Adhi-Shatru (great enemy), the number of rays ascertained should be multiplied by 2 and the product be divided by 5. No correction is to be made, if the Planet is in the House of a neutral. The effects should be declared after computation of the net number of rays of each Planet.

8-18. The effects, produced by the number of rays of Planets, are given below. Between 1 and 5 poor and unhappy, even if born in an eminent family. Between 6 and 10 poor, carrier of loads and without wife and children. 11 meager wealth and few children. 12 meager wealth, idiot and wicked. 13 thief. 14 wealthy, protector and maintainer of several families, learned and observer of the traditions of the family. 15 head of the family, achieves proficiency in many kinds of learnings, good qualities. This is what Lord Brahma has said. 16 most distinguished in the family. 17 employer of many servants. 18 maintainer of large family. 19 possessor of name and fame. 20 blessed with a large family and kinsmen. 21 maintainer and protector of 50 persons. 22 ch6thtable and kind. 23 well cultured and happy. Between 24 and 30 healthy, powerful, favourite of the king, splendorous, possessor of a large family. Between 31 and 40 minister and maintainer and protector of 100 to 1000 persons. Between 40 and 50 king. 51 and above powerful sovereign.

19. The effects should be predicted, according to the number of rays of the Planets at the time of birth, after taking into account the status of the native.

20. For example, if the rays are more than 50 in number, one born a Kshatriya king's family will become a powerful sovereign, one born in a Vaishya family will become a king (or high dignitary), one born in Sudra family will become wealthy and one born in a Brahmin family will become very learned and will observe all religious norms.

21. The effects of the Planets, moving from their debilitation to exaltation, are full. The effects of the Planets, moving from their exaltation to debilitation, will be lesser than described above.

22-23. Auspicious and inauspicious effects of all the Planets are according to the number of rays they possess. The prediction will not be correct without the knowledge of the effects of the rays. Therefore it is imperative, that in the judgment of Rāśi Charts and decl6thng results the effects of the number of rays of the Planets be taken into account.

#### **CH. 74. Effects of the Sudarshana Chakra**

1-3. Mahārśi Parasara said to Maitreya. O Brahmin! Now I will impart to you the knowledge of a great secrecy and superior importance, which was communicated to me by Lord Brahma himself for the benefit of the world. This is a Chakra by the name of Sudarshana, through which Devajnas will be able to predict the favourable and unfavorable results for every year, every month and every day from the time of birth to the time of death of a person. Listen to this very intently.

4. O Brahmin! Take a point and from it draw three circles. Within the circles draw 12 lines, so as to provide 12 Houses within each circle. This is how Sudarshana Chakra is drawn.

5-6. In the first circle (innermost) place the 12 Houses from Lagna with Planets, posited there. In the circle next to the innermost circle place the 12 Houses from the Rāśi of Moon with the Planets in them. In the third circle place the 12 Houses from the Rāśi of Sun with Planets in them. Thus there will be 3 Rāśis in each House of the Chakra.

7-9. The significant aspect of this Chakra is, that Lagna, Moon and Sun represent the first House. The 2nd, 3rd etc. up to 12th from Moon and Sun will deal with the same subject, as they do, when reckoned from Lagna. Then the results should be assessed, according to the Planets in each House. In this form of Rāśi Kundali Sun is considered auspicious in the first House and inauspicious, or malefic in other Houses. The malefics do not produce evil effects, if they are in



their exaltation Rāśi. In this manner predictions should be made, after considering the benefic and malefic natures of the Planets, their disposition and aspects from and on them.

10. A House gets advancement, if it is occupied, or aspected by the Lord, or a benefic. The House, which is occupied, or aspected by a malefic, is harmed.

11-13. The effects of a House will be in accordance with the Planet occupying it, or in accordance with the Planet aspected, if no Planet is in occupation of the House. The effects of a House, occupied by a benefic, will be auspicious and the House, occupied by a malefic, will be inauspicious. Effects of the aspects will be the same. If a House is influenced both by benefics and malefics, the results will depend on the majority amongst the benefics and malefics. If the number of benefics is larger than the number of malefics, the results will be auspicious. If reverse is the case, inauspicious, or evil effects may be expected. If there are equal number of malefics and benefics, those with greater strength will influence the results of that House. Mixed results should be declared, if there be no difference in the strength of malefics and benefics. The same would apply to aspects.

14. The effects should be declared, according to its Lord, if the House is neither occupied, nor aspected by a Planet.

15-16. A natural benefic loses his benevolence, if he is in more malefic Vargas. Similarly a natural malefic loses his malevolence, if he is in more benefic Vargas (SaptaVarga). A Planets own Rāśi, his exaltation Rāśi and benefic Vargas are considered auspicious. And malefic and the Vargas of an enemy and debilitated Rāśi are considered inauspicious.

17. The sage said, that the results should be declared only after assessing the auspiciousness and inauspiciousness of all the Houses.

18. Maitreya asked. O Venerable sage! Kindly enlighten me on one point. If all the Houses are judged in accordance with the Sudarshana Chakra, why many learned sages have advocated declaration of effects from the Houses, reckoned from Lagna in Rāśi Kundali?

19-20. The sage replied. The results should be declared in accordance with the Sudarshana Chakra, only when Sun and Moon being in separate Rāśis different from the Rāśi of Lagna. If amongst Lagna, Sun and Moon, all the three, or two of them are in the same Rāśi, the judgment of effects should be made from the Rāśi Kundali only.

(21-23) The sage said. O Brahmin! Now I will tell you about the effects, produced every year and every month by the twelve Houses in their Dasas and Antardasas, according to Sudarshana Chakra. Under this system every one of the twelve Houses, beginning from the 1st, is allotted a Dasa period of one year. Thus every year in 12 years a House becomes Lagna of the year and the remaining become 2nd, 3rd and so on. Every year every House will have Antardasa of one month. By following the method of Lagna of the year here also, there will be a Lagna of the month. The first Antardasa will be of the first House and then will follow for 12 months the Antardasas of the other Houses, every House assuming the role of Lagna by turn. Every House gets Pratyantar Dasa of 2 days and Vidasa of 12 Ghatikas. The same method is to be adopted for judging the effects of Houses in Pratyantar Dasas and Vidasas.

24-26. At the time of commencement of a Dasa, if there be benefic in the 1st, 4th, 7th, 10th, 5th, 9th and 8th, favourable effects will be experienced in the concerned year, month etc. The House, which is occupied by only Rahu, or Ketu, becomes harmful. The same will be the fate of the House, which is occupied by a larger number of malefics. If there be benefics in Houses other than the 12th, or 6th, the House concerned will produce favourable effects. In other words, if the benefics be in the 12th, or 6th from the House concerned, unfavorable effects will be derived in the related year, month etc. If there be malefics in the 3rd, 6th and 11th from the House, assuming the role of Lagna, then these three Houses will produce auspicious results. The effects can be ascertained for every year, month etc. in this manner. The total number of years in Vimsott6th

Dasas are 120 years. After every 12 years the same method of determining the Dasas, Antardasas etc. has to be repeated for Lagna and other Houses.

27-28. After ascertaining the effects of the years, months etc. in accordance with the Sudarshana Chakra, assessment of effects for the years, months etc. should be made on the basis of Ashtaka Varga. The benefic, or malefic effects will be full, if the assessment from both produces the same results. If they are different, the comparative strength of both should be taken into account to declare the final results.

#### **CH.75. Characteristic Features of Panchmahapurushas**

1-2. The sage said. O Maitreya! Now I will relate to you the characteristic features of Panchmahapurushas. When Mars, Mercury, Jupiter, Venus and Saturn, being in their own, or exaltation Rāśi, be in Kendra to Lagna, they give rise to Ruchaka, Bhadra, Hamsa, Malavya and Sasa Yogas. These Yogas are called Panchmahapurusha Yogas and the persons, born in these Yogas, are known Panchmahapurushas.

3-7. The Ruchaka native possesses a long face, he is very enthusiastic, has spotless lustre, is powerful, has attractive brows, black hair and is fond of all things. He loves to fight wars, is of dark-red complexion, is victorious over enemies, is discriminating, is protector of thieves and has cruel temperament and slender thighs. He is a devotee of Brahmins, has marks of Veena, Varga, 2ndus, Pasha and Vrasha Rāśis in his hands along with Chakra Rekha. He is well versed in occult sciences. He is 100 Anguls in height, his waste has the circumference, equal to the length of his face and is 1000 Karshas in weight. He, as ruler of Sahyachala and Vindhya Pradesh, dies, after attaining the age of 70, by fire or weapons.

Notes. The old Rupee had the weight of 1 Karsha. 4 Karshas are equal to one Pala and 300 Palas make one Libra, according to Amarkosha. 20 Libras are equal to one Bhara.

8-12. The Bhadra native is splendid, like a lion, has very developed chest (or chest with well developed muscles), has the gait of an elephant, has long and thick arms, is learned in all respects. He is well versed in Yoga performance, is Sattva-Guni and has beautiful feet, moustaches and head. He is fond of luxuries and comforts and has marks of Sankha (conch), Chakra, Gada, arrow, elephant, Dhawaja (flag) and Hala (plough) in his hands and feet. He is well versed in Shastras, has black and curly hair, possesses independent nature and is protector of his family. His friends share in the enjoyment of his wealth. He is 20 Libras in weight. He lives happily with his wife and children and, as ruler of Madhya Desha, lives for one hundred years.

13-16. The Hamsa native has voice, like a Hamsa, has a handsome appearance and well developed nose. He is a king with phlegmatic temperament, honey-like tawny-coloured eyes, red-coloured nails, sharp intelligence, sturdy cheeks, round forehead and beautiful feet. He has marks of Matsya (fish), Ankush (the iron hook, with which elephants are driven), 2ndus (bow), Sankh, Kamal (lotus) in his hands and feet. He is very passionate and his lust remains unfulfilled. He is 96 Anguls in height. He is fond of swimming and playing games in watery places. He enjoys life fully and, as ruler of a land, situated between the Ganges and Yamuna, dies after attaining the age of 100 years.

17-19. The Malavya native has beautiful lips and a slender waist. He is lustrous, like Moon, and has fragrance in his body. He is of ordinary red complexion, has a medium stature and clean and beautiful teeth. His voice is like that of an elephant and his arms are long enough to reach up to his knees. His face is thirteen Anguls in length and ten Anguls in breadth. He lives happily for seventy years, as ruler of Sindhu and Malwa, and then leaves for his heavenly abode.

20-22. The Sasa native has small sized teeth and face, but his body is not small. He is valorous. He has a slender waist and beautiful thighs. He is wise and enjoys wandering in forests and mountains. He is well versed in the loopholes of the enemy. He is lively, virile and fond of

women. He usurps other peoples wealth. He has marks of Mala (garland), Veena, Mridanga (musical instruments) and weapons in his hands and feet. He rules happily over several parts of the earth and then leaves for his heavenly abode at the age of 70.

#### **CH. 76. Effects of the Elements**

1. The sage said. O Brahmin! Now I will tell you about the effects of the five elements: space, air, fire, water and earth. 2. Space, air, fire, water and earth are ruled by Jupiter, Saturn, Mars, Venus and Mercury. The effects are experienced in proportion to the intensity of the various elements.
- 3-4. The native will have temperament, according to the greater strength of the Planet at the time of birth. Jupiter, Saturn, Mars, Venus and Mercury will, respectively, give spacial (ethereal), airy (windy), fiery, watery and earthy temperament. If all of them, or many of these Planets have equal strength, the temperament will be of a mixed character.
5. If Sun be endowed with strength, the native will have fiery temperament. If Moon be strong, the native will have watery temperament. All the Planets in course of their Dasa endow the native with bodily lustre, relating to their elements.
6. The characteristic features of the person with fiery temperament are: distressed with hunger, restless, lean and thin body, learned, consumes a large quantity of food, sharp, fair-complexioned and proud.
7. ... earthy: emits fragrance of camphor and lotus, is fond of luxuries, comforts and enjoyments and is permanently happy, forgiving and has a deep voice, like a lion.
8. ... ethereal: acquainted with semasiology, expert in diplomacy, brilliant, learned, unmasked face and long stature.
9. ... watery: is lustrous, can sustain burdens, is soft-spoken, king, has many friends and is learned.
10. ... airy: charitable, full of anger, fair complexion, fond of wandering, victorious over enemies, king and has lean physique.
11. When the fire element is predominant in a person, his face and body exhibit lustre, like gold and he has happy-looking eyes. He achieves success in all his ventures, is victorious over his enemies and gets gains of wealth.
12. ... earth, the body of the person emits various kinds of fragrances. His nails, hair and teeth are are clean. He gets gains of happiness and wealth and is religious-minded. 13. ... ether, the person is a clever conversationalist and becomes happy by learning to songs etc.
14. ... water, the persons body is slender, he enjoys good health and tasty food and is happy on that account.
15. ... air, the body is filthy. The person becomes an idiot and suffers from rheumatism, sorrows and agonies.
16. The sage said. O Brahmin! The effects of the elements, which I have described above, will be realized in full, if the Planets concerned are endowed with adequate strength. If they are weak, the effects will be reduced in proportion to their weakness.
17. If the Planet concerned is in his debilitation Rāśi, or be placed in an inauspicious House, the elemental effects will be adverse, that is, opposite to the effects, described above. If a Planet is without strength, his elemental effects will be experienced only in imagination.
18. If a persons time, date and place of birth is not known, he should determine the Dasa of a Planet from the effects, mentioned above and, if he is facing evil effects, he should take appropriate remedial measures to appease the Planet concerned.

#### **CH. 77. Effects of the Gunas**

- 1-4. The Great Sage Parasara said. O Brahmin! When the Sattva-Guni Planets are predominant, the person born is Sattva-Guni and of good character. When Rajo-Guna (passion of love and pleasure) is predominant, the person born is Rajo-Guna and intelligent. When the Tamo-Guna (attribute of darkness) is predominant, the person born is stupid. When at the time of birth all the Planets are of equal dominance, the person has a mixture of all the attributes. The persons (creatures) so born are classified, as Uttama (most excellent), Madhyama (of intermediate type), Adhama (despicable) and Udaseena (indifferent, or neutral) in that order. Thus there are four kinds of animate beings (Prani). I will relate their attributes, which have been described by Narada and other sages.
5. The natural attributes of persons, belonging to Uttam class, are possession of control over organs of perception and mind, simplicity, truthfulness, patience and satisfaction.
6. Valor, splendor, patience, cleverness, not retreating in war and protecting the holy men are the natural attributes of persons, belonging to Rajo-Guna.
7. Greed, falsehood, idiocy, laziness and doing service of others are the inborn attributes of persons, who belong to Adham class.
8. Engagement in agriculture and business, protection of cattle and speaking both truth and lies are inborn attributes of persons, belonging to Udaseena class.
9. O Maitreya! Classify the people, as Uttama, Madhyama, Adhama and Udaseena after observation of the attributes, described above. A person should be considered appropriate for a job, according to his attributes.
10. If amongst Sattva, Rajas and Tamas any attribute is the most dominant, it is considered the most predominant of all. Otherwise all have equal effects.
11. The affectionate relationship between an employer and employee and man and women will be inviolable and stable, if they possess the same attributes.
12. O Maitreya! Amongst the above four classes of persons, if there is any kind of relationship of even Adhama with Udaseena, of Udaseena with Madhyama and of Madhyama with Uttama, there will be mutual affection and happiness.
13. If the bridegroom has better attributes than the bride and the master has better attributes than the servant, there will be mutual affection (regard for each other) and happiness. If the bride or the servant possesses better attributes, the relationships will be full of bitterness.
14. The attributes of the native are dependent on his father and mother, his time of birth and the persons, he gets associated with. These are the root causes of Uttama etc. qualities, possessed by him. The attributes, endowed by the time of the birth and associations, are stronger than those, received from the parents.
15. Consequently the person is embellished with the attribute Sattva, Rajas, or Tamas, whichever is predominant at the time of birth. The predictions should therefore be made after taking into account the time of birth.
16. The Supreme Lord of the Universe, who is indestructible and omniscient, is the Kal. He is the Creator, Protector and Destroyer of all movable and immovable.
17. These three faculties of Lord Kal are called nature. Divided by these faculties, the imperceptible Lord Kal is also perceptible.
18. In accordance with the self-created qualities by the Perceptible form of Lord Kal, there are four kinds of limbs, namely Uttama, Madhyama, Udaseena and Adhama.
19. From the Uttama, Madhyama, Udaseena and Adhama parts are created Uttama, Madhyama, Udaseena and Adhama types of creatures.
20. The Uttama part of Lord Kal is the head, Madhyama part both arms and chest, thighs form the Udaseena part and the feet fall in the Adhama part.

21. This is how a differentiation is made between classes of movables and immovables, according to attributes and the parts, from which the creations are made.
22. The Chaturvidha (four sided) Lord Kal has thus created this Chaturvidha universe in consonance with his own attributes.



## CH. 78. Lost Horoscopy

1-2. Maitreya said. O Sage! You have so far described the auspicious and inauspicious effects to be enjoyed, or suffered by a person on the basis of the time of birth, but can the auspicious and inauspicious be ascertained, when the time of birth is not known? Kindly tell me, if there is any way to solve this problem.

3-4. The Sage said. Your question is a good one and is for the benefit of the world at large. Considering your attachment, I will tell you about this problem also. If any, or all amongst the Samvatsar, Ayana, Ritu, month, Paksha, Tithi, Nakshatra, Lagna, Rāsi, or Amsas etc. of the birth are not known, these can be ascertained from Prasna Lagna (Query chart).

5-6. The Samvatsar of the birth of the querist will be the same, as that of the Rāsi in the Dwadasams, in which the Prasna Lagna falls (Jupiter will be in that Rāsi at birth). Saumyayan (Uttarayan - the northern course of Sun) will be in the first Hora of Lagna and Yamyayan (Dakshinayan - the southern course of Sun) will be in its second Hora. The Ritu (season) may be determined with reference to the Lord of the Drekkān, in which Lagna falls. Shishir will be indicated by the Drekkān of Saturn, Grishma by that of Sun and Mars, Vasanta by that of Venus, Varsha by that of Moon, Sharad by that of Mercury and Hemanta by that of Jupiter.

7. If there be any contradiction in the Ayana and Ritu, the Ritu may be determined from Mercury in place of Mars, from Venus in place of Moon and from Saturn in place of Jupiter.

8-9. After the Ritu becomes known take the first part of the Drekkān, as its first month and latter part, as the next month of the Ritu. Then from the expired Amsas of the Drekkān determine proportionately the Tithi, or the Amsas of Sun. The Istakal, indicated by the Amsas (degrees) of Sun, will be the time of the birth of the querist. From the Istakal so calculated have to be worked out the longitudes of the Planets and Houses (Planet Spast and House Spast). Predictions should then be made in accordance with the dispositions of the Houses and Planets.

10. Maitreya asked. O Sage! Jupiter returns to the same Rāsi after every 12 years. Then from which circle of Jupiter should Samvatsar be determined.

11-12. The Sage said in reply. O Maitreya! When there is any doubt about the Samvatsar, take the approximate age of the querist and add multiples of 12 to the difference between the Rāsi of the Jupiter at the time of query and his Rāsi at the time of birth. The figure so arrived at should be taken, as the possible number of years and the Samvatsar should be determined accordingly. If by adding 12 there may appear to be difference in age, the position of Jupiter should be fixed, according to guessed approximate age, in the Trikona Rāsi, 5th, or 9th of the Prasna Lagna, as may be found feasible. Then, taking that, as the Samvatsar, the Ayana, Ritu etc. should be worked out accordingly in the manner already explained.

13. Maitreya asked again. O Sage! How will the time of birth be known after ascertaining the month and the Amsas etc. of Sun. Please explain this for the benefit of the people.

14-16. The Sage said. After ascertaining the Rāsi, Amsas etc. of Sun at the time of birth, the longitude of Sun (Sun Spast) should be worked out for the next day after the number of days, taken by Sun after entering into the Rāsi, which will be equal to the expired Amsas of Sun. Then the difference between the longitudes of this rising Sun and Sun at the time of birth should be converted into Kalas and multiplied by 60. The product should be divided by Sun Spast, converted into Kalas. The Ghatikas etc. so becoming available will represent the Istakal of the birth before and after sunrise. If the longitude of the Ista Sun be more than that of the rising Sun, the Istakal of the birth will be so much after the sunrise. If the longitude of the Ista Sun be less than that of the rising Sun, the Istakal of the birth will be so much before the sunrise.

## CH. 79. Ascetism Yogas

1. The Sage said. O Brahmin! Now I will describe to you the Yogas, leading to ascetism, under the influence of which the persons give up their homes and become initiated in some holy order.

2-3. The Yoga for ascetism is formed, when four, or more Planets, possessed of strength, occupy a single House. The person born will become a Tapasvi, a Kapali, he will be wearing a red robe, be one, who keeps a Danda (staff), Yati, he will be keeper of a Chakra, or he will be a naked Sanyasin, according to the Planet, which is the strongest of the group: Sun, Moon, Mars, Mercury, Jupiter, Venus, or Saturn. If a number of Planets are endowed with strength, the holy order of the one, strongest amongst them, is accepted.

Notes. There is a similar verse in Varahamihir's Brihat Jatak, which, translated into English reads, as under. If at birth, four, or more Planets, possessed of strength, occupy a single House, the person born will become a Sakya, Jeevika, Bhikshu, a Vriddha, or Jupiter, a Charak, a Nirgrantha, or Visava, a Vanyasana, or Vanaprastha, according to which of the Planets is the strongest Planet of the group: Mars, Mercury, Jupiter, Moon, Venus, Saturn, or Sun. If the strongest Planet be conquered in planetary war by another Planet, or Planets at the time of birth, the person will relinquish that stage of ascetic life and review to his previous condition of life. A Vanaprastha is a religious man, engaged in the practice of rigorous and devout penance (i.e. he will be a Tapasvi); a Vivas is a naked ascetic (that is dwelling in hills and forests). A Bhikshu is an illustrious ascetic with a single staff for his symbol, engaged ever and anon in the contemplation of truths of the sacred scriptures. A Charak is a religious mendicant, wandering over many countries. A Shakya is an ascetic of the Buddhist clan. A Jupiter is a celebrated teacher, endowed with royal splendor. A Jeevika is a garrulous and gluttonous mendicant.

4. If strong Planets, capable of leading to ascetism, be obscure by Sun's rays (that is they be combust), the person born, in spite of having reverence for the holy order, will not become initiated in that holy order. Notes. Brihat Jatak adds in this connection, that, if the Planets referred to above be overcome in planetary war and be aspected by other Planets, the person concerned will seek admission into the holy order without success.

5. If the other Planets lose their strength (in spite of being in their exaltation Rāśis etc.), as a result of combustion with Sun, the native will enter the holy order, as signified by Sun, that is, he will become a Tapasvi. 6. If the Lord of the Rāśi, occupied by Moon (Janm Rāśi), having no aspect of other Planets on himself, aspects Saturn, the native gets initiated into the holy order of the Planet, who is stronger amongst the two. 7. If the Lord of the Rāśi, occupied by Moon, be devoid of strength and is aspected only by Saturn, the native becomes initiated into the holy order, signified by Saturn (Nirgranthas, naked ascetics). 8. If Moon be in the decanate of Saturn, or in the Navams of Saturn, or Mars and be aspected by Saturn, the native becomes an ascetic and enters the holy order, signified by Saturn. 9. There is planetary war, if Mars, Mercury, Jupiter, Venus and Saturn are together (within one degree of each other), Venus is the conquerer, whether he is in North, or South, but amongst the other four only one, who is in the North, is the conquerer and that in the South is considered defeated in the planetary war.

10. If the Planet, who leads the native to ascetism, is conquered in planetary war by another Planet, or Planets at the time of birth, the person will relinquish the holy order, in which he becomes initiated.

11. Maitreya asked. O Venerable Sage! If there be many Planets, who are significators for ascetism, then, which holy order the native will get initiated into?

12. Mahārṣi Parasara replied. O Brahmin! If all the Planets be possessed of strength, the native enters into the holy orders of all the Planets. 13. The native gets initiated into the holy order of the Planet, whose Dasa gets into operation at first. Then he relinquishes this holy order of this Planet at the commencement of the Dasa of the next Planet and accepts the holy order, signified by him.

14. When Jupiter, Moon and Lagna are aspected by Saturn and Jupiter occupies the 9th, the person, born in the Rajayog, will become a holy illustrious founder of a system of philosophy (holy order).

15. When Saturn occupies the 9th from Lagna and is not aspected by any Planet, the person, possessed of Rajayog, will take himself to the holy order, before becoming a Lord of men. If there be no Rajayog the native becomes an ascetic (religious wanderer).

#### **CH. 80. Female Horoscopy**

1. Maitreya asked. O Sage! You have described the effects of many kinds. Now be kind enough to throw light on Strī Jatak (female horoscopy).

2. Mahārṣi Parasara replied. What a good question! Listen to what I am going to tell you about the Rāṣi Charts of females. All the effects, that have been described till now in the case of male horoscopes, will apply to females also. Matters, relating to her physical appearance, should be determined from Lagna, those, relating to children, from the 5th House, fortune for the husband from the 7th and death of the husband (widowhood) should be deduced from the 8th. Those effects, which are impossible to ascribe to the female, should be declared to be applicable to her husband.

Excerpts from other scriptures:

Brihat Jataka. Of the effects, that have been described till now in the case of male horoscopes and those, that may be found in female horoscopes, suitable to females, should be declared, as applicable to them alone. The rest should be ascribed to their husbands. The death of the husband is to be deduced through the 8th place (from Lagna, or Moon, whichever is stronger). Matters, relating to her appearance, beauty etc., should be determined from Lagna and the Rāṣi, occupied by Moon. It is from the 7th place (from Lagna, or Moon), that her welfare (happiness) and the nature of the husband should be ascertained.

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

Jatak Parijata. Whatever effects may accrue from the horoscopes of females, applicable only to men, should be ascribed to the husband. The good and evil, affecting their person, should be calculated from Moon and Lagna, whichever of them is stronger. It is from the 7th House from Lagna, or Moon, that all, that is worthy, or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th. All this should be well weighed by the strength, or weakness of the Planets, benefic and malefic. Before an announcement is made, of Lagna and Moon find, which is stronger. It is with reference to this, that the luck, beauty and strength of the women should be announced. Children and wealth in abundance should be declared through the 9th House there from. Wedded happiness, or otherwise should be gathered from the 8th and husbands fortune from the 7th. Some Jyotishyais opine, that the well-being, or the reverses of the husband can be determined from the 9th.

5. If at the time of birth of a woman Lagna and Moon are in even Rāṣis, the woman will be truly feminine in character. She will possess excellent qualities, be of steadfast character, beautiful and physically fit.

6. If Lagna and Moon are in odd Rāśis, she will be masculine in form and masculine in be6thng and, if they be associated with, or aspected by malefics, she will be devoid of good qualities and be sinful.

7. If amongst Lagna and Moon one be in an even Rāśi and the other be in an odd one, the woman concerned should be declared to partake the characteristics of both male and female. The qualities of Lagna, or Moon will be more predominant, according to their strength.

8. O Brahmin! The effects in respect of women would particularly depend on the Rāśi and Trimsams of Lagna, or Moon, whichever is stronger.

9-16. When Lagna, or Moon is in a Rāśi, belonging to Mars, the woman, born in a Trimsams of Mars, will have illicit relations with a man before marriage. If she be born in Trimsams of Venus, she will become unchaste after marriage; if of Mercury, she will be full of guile and adept in conjuration; if the Trimsams be of Jupiter, she will be worthy and virtuous; she will be menial, or slave, if birth be in a Trimsams of Saturn. ... in a Rāśi, owned by Mercury, the female, born in a Trimsams of Mars, will be full of guile, will be a hard-worker; if the Trimsams be of Venus, will be possessed of good qualities; if of Mercury, will be of the nature of hermaphrodite; if of Jupiter, will be chaste. In a Rāśi, owned by Venus, a female, born in a Trimsams of Mars, will be deprived; if the Trimsams be of Venus, will be well known and possessed of excellent qualities; if of Mercury, will be skilled in all arts; she will be endowed with all good qualities, if born in a Trimsams of Jupiter; she will remarry, if born in a Trimsams of Saturn. When Lagna, or Moon happens to be in a Rāśi, owned by Moon and the Trimsams of birth is owned by Mars, the female born will be self-willed and uncontrolled; she will be unchaste and of loose character, if born in a Trimsams of Venus; will be skilled in arts and handiwork, if of Mercury; will be gifted with all excellent qualities, if of Jupiter; will become a widow, if of Saturn. ..., owned by Sun and the Trimsams of birth be owned by Mars, the female born will be very talkative; she will be virtuous, if born in a Trimsams of Venus; will bear masculine features, if of Mercury; will be chaste and virtuous, if of Jupiter; will be unchaste, if of Saturn. When the rising Rāśi, or the Rāśi, occupied by Moon, is owned by Jupiter, the female, born in a Trimsams of Mars, will be endowed with many good qualities; she will be Punschali, if born in a Trimsams of Venus; will be well versed in many sciences, if of Mercury; will be endowed with all good qualities, if of Jupiter; will not indulge much in sexual intercourse, if of Saturn. When Lagna, or the Rāśi, occupied by Moon, belongs to Saturn, the female, born in a Trimsams of Mars, will be a maid-servant; she will be learned (barren, according to Brihat Jatak), if born in a Trimsams of Venus; will be cruel and immoral, if of Mercury; will be devoted to her husband, if of Jupiter; will be unchaste (addicted to men of low caste, according to Brihat Jatak), if of Saturn.

17-21. If the 7th House be without a Planet (without strength) and without benefic aspect, the female born will have a coward and contemptible wretch for her husband. When the 7th House is a moveable Rāśi, the husband will always be away from home. If Mercury and Saturn be in the 7th House, the husband of the woman concerned will be impotent. If Sun occupies the 7th House, the woman concerned is abandoned by her husband. If Mars be in the 7th, the female concerned becomes a widow in her childhood. If Saturn be in the 7th, she lives to an old age, remaining unmarried. If there be a malefic, she becomes a widow, while young. If there be a benefic in the 7th, the female born will enjoy marital happiness and will be chaste. If there be both benefics and malefics in the 7th, both benefic and evil effects will be experienced. If Mars be in the Navams of Venus and Venus be in the Navams of Mars, the female concerned will have illicit relations with other men. If in this Yoga Moon be in the 7th, the female concerned enters into illicit connections at the instance of her husband.

22-25. If at womans birth the 7th House, or the setting Navams be that of Mars, the husband will be fond of other women and will be of an irascible temper. If it be a Rāśi, or Navams of Mercury,

her husband will be very learned and clever. If it be a Rāśi, or Navams of Jupiter, the husband of the woman concerned will be of great merit and will have passions under his control. If it be a Rāśi, or Navams of Venus, her husband will be fortunate, very good-looking and liked by women. If the Rāśi, or Navams belongs to Saturn, her husband will be an old man and a fool. If the Rāśi, or Navams be Leo, her husband will be exceedingly soft in his disposition and will be very hard-working. If the 7th House, or the setting Navams be a Rāśi, owned by Moon, the husband of the woman will be love-sick and gentle. If there be different Rāśis and Navamsas in the 7th, the effects will be of a mixed nature. The effects of the Rāśis and Navamsas will depend on their strength.

26-29. If in a females horoscope Sun be in the 8th, the native will be unhappy, poverty-stricken, of deformed limbs and without faith in religion. If Moon be in the 8th, the woman concerned will be of a defective vagina, will have ugly breasts, with sinister eyes, without robes, or ornaments, sickly and will be defamed in the society. If Mars, the native will be of weak constitution, sickly, widow, ugly-looking and full of sorrows and agonies. If Mercury, she will be without faith in religion, timid, devoid of wealth, self-respect and good qualities and she will be quarrelsome.

30-33. If in a females horoscope Jupiter be in the 8th, the woman concerned will be shameless and without virtue, will have few children, fatty hands and feet, will be abandoned by her husband and be gluttonous. If Venus be in the 8th, she will be fond of pleasures, devoid of sympathy, religion, wealth, will be dirty and deceptive. If Saturn, the woman concerned will be of wicked disposition, dirty, deceptive and devoid of conjugal harmony. If Rahu, she will be ugly, without m6thtal happiness, cruel-hearted, sickly and unchaste.

34. The woman will be barren, if in her Rāśi Kundali Moon and Venus be associated with Saturn, or Mars and the 5th House be occupied, or aspected by a malefic.

35. If the 7th be in the Navams of Mars, the vagina will be diseased. If the 7th be the Navams of a benefic, she will have a well formed female organ and will be beloved by her husband.

36. If Gemini, or Virgo Lagna in a females horoscope is occupied by Venus and Moon, the woman concerned lives happily and is equipped with all kinds of comforts in her fathers house.

37. If Moon, Mercury and Venus be in Lagna, the woman concerned is endowed with many good qualities and happiness. If Jupiter be in Lagna, she is happy, wealthy and has children.

38. If the 8th House be Leo, or Cancer and Sun and Moon be both placed there, the woman concerned will be barren. If the 8th be Gemini, Virgo, or Cancer and Mercury and Moon be posited there, the female native will have only one child.

39. The woman concerned will be definitely barren, if Lagna be Aries, Scorpio, Capricorn, or Aquarius and Moon and Venus be posited there, aspected by malefics.

40. The woman concerned will give birth to an already dead child, if the 7th be occupied by Rahu and Sun, or Jupiter and Rahu be in the 8th and the 5th be occupied by malefics.

41. The woman concerned will not be able to conceive, if Jupiter and Venus be associated with Mars in the 8th, or Mars be with Saturn in the 8th.

42. The woman concerned becomes a destructor of her husbands family and her fathers family, if at her birth Moon and Lagna be subjected to Papa Kart6th Yoga (direct malefics in 12th and retrograde malefics in 2nd).

43. The woman, whose birth takes place under the following conditions, is named, as Visha Virgo. Day of birth Sunday, Nakshatra Aslesha, 2nd Tithi; Saturday, Kritika, 7th Tithi; Tuesday, Satabhisha, 12th Tithi.

44. The woman will be Visha Virgo, if at birth Lagna be occupied by a malefic and a benefic and two Planets be in inimical Rāśis.

45. Visha Virgo gives birth to a child already dead. She has a defective generative organ and is bereft of robes, ornaments etc.



46. The evil effects of Visha Virgo are destroyed, if the Lord of the 7th is a benefic, or a benefic Planet be in the 7th from Lagna, or Moon.
47. The woman born becomes a widow, if Mars be in the 12th, 4th, 7th, or 8th from Lagna, without aspect by, or association with any benefic.
- 48-49. The Yoga, which causes the woman to become widow also causes a male native to become a widower. If the man and woman, possessing this Yoga, join in wedlock, the Yoga ceases to have any effect.
- 50-51. If at a womans birth the rising Rāśi be that of Venus and the rising Navams be of Saturn (Aquarius, according to Brihat Jatak) and, if Venus and Saturn aspect each other, or are occupying each others Navams, she will be afflicted with too much lust and will allay her fire of passion with the help of other females, acting the part of a male.
52. When Jupiter, Mars, Mercury and Venus are strong and, when the rising Rāśi is an even one, the woman born will be learned in Shastras and an expounder of the Vedanta Philosophy.
53. When a malefic Planet is in the 7th and some Planet in the 8th, the woman concerned will become an ascetic.
54. The woman dies before her husband, when in her nativity there is a benefic in the 8th, without aspect by, or association with a malefic.
55. If at the birth of a woman there are equal number of benefics and malefics and they possess the same strength, she without doubt will leave for her heavenly abode along with her husband.

**CH. 81. Effects of Characteristic Features of Parts of Womans body.**

- 1-2. Maitreya said. O Venerable Sage! I have been fully enlightened by the auspicious and inauspicious effects, described by you with reference to the Janm Lagna in a females horoscope. Now I request you to favour me with knowledge of auspicious and inauspicious effects with reference to the characteristic features of the various parts of a womans body. Mahārśi Parasara replied. O Brahmin! Now I will tell you what Lord Shiva narrated to Goddess Parvati in this regard.
- 3-4. A woman, whose soles are even, smooth, soft, well developed, warm and shining in pink colour, without much perspiration, will be enjoying full happiness, befitting her sex. The one, whose soles are without pink colour, hard, dry, coarse, uneven, shaped, like a winnowing basket and bereft of flesh, will suffer misery.
- 5-6. The woman, who has marks of conch, Swastika, Chakra, lotus, flag, fish, umbrella and a long line, rising upwards in her soles, becomes a queen and enjoys great happiness and comforts. The one, who possesses marks, like those of snake, rat and crow, is bereft of wealth and suffers misery.
7. The girl, whose nails of toes are shining in pink colour, smooth, raised and round, enjoys great happiness and comforts. Blackish and torn nails denotes misery.
8. Raised, full, well developed, smooth and round great toe indicates happiness. The one, which is small, irregular in shape and flat, denotes misery.
9. The womans toes, which are soft, thick, round and well developed are considered auspicious. If the toes are long, she will be of loose morals. Thin toes indicate poverty.
- 10-16. Other effects about the toes are, as under. Short - short life. Short and long and irregular in shape - procurer and guileful. Flat - maid-servant. Spaced more than average - bereft of wealth. Toes, overlapping one over the other - widow and dependent on others. If dust is thrown up, when she walks - unchaste and brings defame to all the three families (her fathers, mothers and husbands). If the smallest toe does not touch the ground - she will destroy her husband and marry another; If the middle toe and the one next to it does not touch the ground - widow. First toe (next

to great toe) longer than the great toe - she will develop illicit connection with a man before marriage and will be of loose morals.

17. If the back of the feet of a woman is raised, without perspiration, soft and smooth, she will become a queen. If the indications are contrary, she will be poverty-stricken. She will be fond of travelling, if the back part of the feet be veined. Hair on that portion of feet denote, that she will be a maid servant. If the feet be bony, or without flesh, she will have a defective sexual organ.

18. If the heels are even, the woman concerned will have a well formed and desirable sexual organ. If the heels be stout, she will have a defective sexual organ. If the heels be high, she will be unchaste. Long heels indicate misery.

19. Legs (portion below knees). Even, smooth, evenly shaped, round, without hair, good looking and without veins showing up are Rāsis, that the woman will be a queen.

20. Round, smooth, firm knees are auspicious indications. If the knees be bony, the woman concerned will be of loose moral character. If the knees be loose, she will be poverty-stricken.

21. If the thighs are round, like the trunk of an elephant, close to each other, soft and without hair, the woman concerned will be a queen. If the thighs are flat and hairy, she will be poverty-stricken and a widow.

22-23. Waist. Circumference equal to the width of 24 fingers with well developed hips indicate, that the woman will be fortunate. A waist, which is flat, long, without flesh, caved in, or hairy, forebodes widowhood and misery.

24. Raised, fleshy and widespread hips in a woman are auspicious in effects. If they are contrary, they indicate inauspiciousness.

25-27. Sexual organ. Hidden clitoris, pink-coloured, curved, like the back of a tortoise, soft, hairy, shaped, like the leaf of a Pipal tree and smooth is highly auspicious. If shaped, like the feet of a deer, or opening of an oven with hard hair and with raised clitoris, it indicates evil. If the left side of the sexual organ of a woman is raised, she will beget more female children and, if the right side is raised, more boys. If the organ is shaped, like a conch, she will be barren.

28. Portion below the navel. A soft, spread out and slightly raised Vasti is auspicious. Hairy, veins, showing up and full of lines (folds, or wrinkles) indicates inauspiciousness.

29. A navel deep with right turns is productive of good effects. The navel raised, with left turns and with knots is inauspicious.

30-31. A stomach well spread indicates a well formed sexual organ and many sons. If the stomach of a woman resembles that of a frog, her son will become a king. If a woman has a raised stomach she will be childless. If the stomach is wrinkled, she will become an ascetic. If it has circular folds, she will become a maid-servant.

32. If the portion, covering the ribs, is even, well developed and soft, auspicious effects may be expected. It will be inauspicious, if it is raised, hairy and full of veins.

33. The chest of a woman, which is even and hairless is auspicious. Wide spread and hairy chest is inauspicious.

34-36. The breasts of a woman signify good luck, if they are of equal size, fleshy, round and firm, but close together. They are unlucky, if they are thick in front, are not close together and without flesh. Raised right breast indicates, that she will have sons. Raised left breast indicates, that she will have daughters. If the portion, surrounding the nipples, is round, good-looking and blackish, she will enjoy good luck. Pressed in and unusually small breasts indicate bad luck.

37. Shoulders. Even, well built up and without joints showing up are Rāsis of good luck. Raised, hairy and without flesh are unlucky.

38. The armpits, if soft, with thin hair, well developed and smooth are auspicious. Those, which are deep, without flesh, perspiring and with veins, showing up are inauspicious.

39-40. Arms, in which the bones do not show up and which are soft jointed, hairless without obvious veins, straight and round are auspicious. Those without flesh, hairy, small, with obvious veins and irregular in shape are inauspicious.

41. If the thumbs of the woman are shaped, like a lotus bud, they are auspicious. If they are without flesh and irregular in shape, they are inauspicious.

42-43. If the palms of the woman are pink-coloured, raised in the middle, with fingers close together (with no holes between them), soft and have very few lines, she enjoys happiness and all comforts. If the palms are full of lines, she will become a widow. If there are no lines, she will be poverty-stricken. If the veins show up in the palms, she will live on alms.

44. If the backs of the hands of a woman are well built, soft and hairless, she will enjoy auspicious effects. It will be otherwise, if the backs of the hands are with veins, showing up, deep and hairy.

45-47. Lines on the palm. A woman enjoys happiness and all comforts, if there is a clearly marked, pink-coloured, circular, smooth, full and deep line (perhaps line of life is meant). If there is mark of a fish, she will be very lucky. She will be wealthy with mark of Swastika. She will be a queen with mark of a lotus. She will be the mother of a king, if she has marks of conch, umbrella and tortoise.

48-50. The woman, who has lines, forming the shapes of a balance, elephant, bull, or horse, becomes the wife of a businessman. The woman, who has lines, forming the shape of a house, or Vajra is lucky and gives birth to a son, who becomes learned in Shastras. The woman, who has lines, forming the shapes of a chariot, a plough, or a yoke, becomes the wife of a farmer. She will become a queen, if she has lines, forming the shape of Chamar, Ankush, trident, sword, mace, Shakti, or trumpet.

51-52. If in the palm of a woman there is a line, which, starting from the root of the thumb goes up to the root of the little finger, she becomes a widow. If there are lines, forming the shape of a crow, a frog, a jackal, a wolf, a scorpion, a snake, a donkey, a camel and a cat, the woman concerned suffers misery.

53-54. If the fingers of a woman are tender with good-looking phalanges, tapering at the end and without hair, they are considered auspicious. If they are very small, without flesh, irregular, widely spaced, with hair and with more than usual phalanges, or without phalanges, they indicate misery.

55. If the nails of the fingers are pink-coloured, raised and shaped well at the top, they are auspicious. Depressed, dirty-looking, or yellow, or white-coloured nails, or nails with spots are inauspicious.

56. If the back of the woman is fleshy and well developed with flesh, it is auspicious. The back with hair, irregular in built and with veins showing up is inauspicious.

57-58. The neck of a woman with three lines (folds), with bones not obvious, round, well developed and tender is auspicious. A thick necked woman becomes a widow. An irregularly built neck indicates, that the woman concerned will become a maid-servant. Flat necked woman will be barren. A woman with a small neck is childless.

59. A straight, well developed, somewhat raised throat is auspicious. One without flesh, with veins obvious, with hair and irregular in built is inauspicious.

60. Pink-coloured, tender and firm chin is auspicious. A broad chin with hair and clefts is unlucky.

61. Raised, firm and round cheeks are auspicious. The ones, which are hard-skinned, depressed and without flesh are indicative of misfortune.

62. If the mouth of a woman is of normal size, firm, round, emitting fragrance, smooth and good-looking, it is indicative of good luck. If otherwise, it will be inauspicious.

63-65. If the lower lip of a woman is red, like a lotus, smooth, divided in the middle and good looking, she becomes a queen. If it be without flesh, coarse, long, dry and blackish, it is indicative of misery and widowhood. If the upper lip of a woman is pink-coloured, smooth and slightly raised in the middle, it is indicative of happiness and good fortune. If otherwise, it will be inauspicious.

66-67. A woman, whose teeth are smooth, milk white, 32 in number and whose upper and lower teeth, though equal in size, are slightly raised, will be lucky. If lower teeth are more in number, are yellow, or black-coloured, fierce looking, widely spaced and double, they are indicative of misfortune.

68-69. If the tongue of a woman is red and soft, she enjoys great happiness and comforts. Caved in the middle and spread out in front indicates misery. White tongue indicates death in water. Dark tongue indicates quarrelsome nature. Thick tongue denotes poverty. Long tongue denotes one, who is omnivorous. Long and broad tongue denotes lunacy.

70-71. Palate red, like lotus, soft and smooth - good luck, white - widowhood, yellow - ascetism, black - barrenness, dry - large family.

72. When a woman laughs, if her cheeks are raised and teeth are not visible, she will be lucky. If it is otherwise, she will not be lucky.

73-74. If the nose of a woman is evenly round and has small nostrils, it is auspicious. If the nose is thick in its front part and flat in the middle, it is inauspicious. If the tip of the nose is red, or shrunken, widowhood is indicated. Flat nose indicates engagement in a menial job. Too small, or too large nose denotes quarrelsome nature.

75-77. Black pupils with cows milk like white portion of the eye, large and broad, smooth, with black eyelashes are lucky Rāsis. Raised eyes show short life. Round eyes denote loose moral character. Honey-coloured eyes indicate good fortune and happiness. The eyes, like those of a pigeon, indicate wickedness. Eyes, like those of an elephant, indicate misery. If the left eye is blind, adulterous tendency will manifest. Blindness of the right eye indicates barrenness.

78. A woman with soft, black, compact eyelashes with thin hair is fortunate. Eyelashes thick, scattered and with tawny-coloured hair indicate misery.

79. If the eyebrows of a woman are round, shaped, like a bow, smooth, black, not joined and with soft hair, she is blessed with happiness and fame.

80. Ears of a woman long with a round turn indicate children and happiness. Small, unevenly shaped, very thin, with veins, showing up, cause her misery.

81-82. The forehead of a woman without veins, showing through, without hair, shaped, like a half-moon, even, with equal to three fingers are Rāsis of a fortunate woman, blessed with husband and children. Rāsi of Swastika on the forehead denotes a queen. Very long, highly raised and hairy forehead causes misery. 83. Head of a woman high and round, like that of an elephant, is indicative of happiness. A head, which is spread out, flat, big and uneven, indicates misery.

84-85. The hair of a woman are indicative of good fortune. If they are soft, black, long, thin and yellow, they indicate misfortune. But honey-coloured hair of a fair complexioned woman and black hair of a dark complexioned woman are also considered auspicious. Most of the characteristic features, described in this chapter, apply to men also.

## **CH. 82. Effects of Moles, Marks, Signs etc. for Men and Women**

1. Mahārṣi Parasara said. O Maitreya! Now I will describe to you the effects of moles, marks, spots and signs, found on the body of women and men.

2-3. A mole, spot, or figure, formed by hair on the left side of a woman and right side of a man is auspicious. If there is mole on the chest of a woman, she will be fortunate. A woman, who has a

red mark, like a mole etc., on her right breast, begets many children and she is blessed with all kinds of enjoyments and comforts.

4. The woman, who has a red mark (mole) on her left breast, begets only one son.

5. The woman, who has a mole on her right breast, begets many daughters and sons.

6. There will be gain, or acquisition of a kingdom, if there, as is a red mole etc. on the forehead, or in the middle of (between) the eyebrows. The person will enjoy sweetish preparations, if there is such a mark on the cheeks.

7-10. The woman, who has a red mark (mole etc.) on her nose, becomes consort of a king. If the mark be blackish, the woman concerned becomes an adulteress, or widow. All the marks below the navel are auspicious for both men and women. If there be moles etc. on the ears, cheeks, or neck of a man, his first issue will be male and he will enjoy good fortune and happiness. The man, who has moles etc. in the thighs, suffers misery.

11. The woman, who has the sign of trident on her forehead, becomes a queen. Such a mark on the forehead of a man makes him a king.

12. A right-turned circular hair formation on heart, navel, hands, right part of the back and in the portion between sex organ and navel is auspicious. Left-turned formation is inauspicious.

13-14. Such a hair formation on the waist and private parts proves inauspicious. If such a formation be on the stomach, the woman concerned will become a widow. If it be in the center of the back she will become an adulteress. It will be inauspicious, if it be on the neck, forehead, or center of the head.

15. A man with indications of short life will get his longevity prolonged by marrying a woman with auspicious, or lucky marks/symbols.

### **CH. 83. Effects of Curses in the Previous Birth**

1-3. Maitreya said. O Venerable Sage! You have acquainted me with effects, experienced by men and women in a number of ways. According to Shastras, the soul of a person does not rest in peace after his death, if he is not blessed with a son. What sin does a person commit to remain without a son? And what are the remedial measures to be adopted by him to get a son? Kindly enlighten me about this.

4. Mahārṣi Parasara replied. I will now tell you, whatever Lord Shiva told Goddess Parvati in this respect.

5. Goddess Parvati said to Lord Shiva. O my Lord! What is the sin, which causes destruction of children amongst men. Please tell me, what are the Yogas for such an effect and what are the remedial measures to protect the children?

6. Lord Shiva replied: O Devi! You have asked a very relevant question. Now I will tell you the Yogas for loss of children and the requisite remedial measures.

7. A person will be without a son, if Jupiter, the Lord of Lagna and the Lord of the 5th are all devoid of strength.

8. The same will happen, if Sun, Mars, Rahu and Saturn, endowed with strength, be in the 5th and the significator for children, namely Jupiter and Lord of the 5th etc. be bereft of strength.

9-16. There will be no male issue, due to the curse of a serpent, if at birth Rahu is in the 5th, aspected by Mars; the Lord of 5th is associated with Rahu and Moon is in the 5th and is aspected by Saturn; the significator for children (Jupiter) is associated with Rahu, the Lord of the 5th is devoid of strength and the Lord of Lagna is with Mars; the significator for children is associated with Mars, Lagna is occupied by Rahu and the Lord of the 5th is in 6th, 8th, or 12th; Mercury, as Lord of the 5th, being in the Navamsa of Mars, is associated with Mars and Lagna is occupied by Rahu and Gulikaa; the 5th is Aries, or Scorpio and the Lord of the 5th is associated with Rahu, or Mercury; the 5th is occupied by Sun, Saturn, Mars, Rahu, Mercury and Jupiter and the Lords of



the 5th and Lagna are devoid of strength; the Lord of Lagna, or Jupiter is associated with Rahu and the Lord of the 5th is in conjunction with Mars.

17-19. Remedial measures should be adopted to obtain protection from the evil effects of the above Yogas. These are getting an idol of Naga (serpent) Raja, made in gold and, after worshipping it in accordance with prescribed procedure, giving in charity a cow, some land, sesame seeds and gold etc. By adopting these measures the Lord of Serpents will be gratified and by his beneficence the person concerned will be blessed with a son and the lineage of his family will be prolonged.

20-30. There will be no male issue, as a result of the curse of the father in the previous birth, if at birth of the native Sun in his debilitation Rāśi and in the Navamsa of Saturn is hemmed in between malefics in the 5th House; Sun, as Lord of the 5th, posited in a Trikona with a malefic, is hemmed in between malefics and is also aspected by a malefic; Jupiter occupies the Rāśi of Sun, the Lord of the 5th is with Sun and Lagna and the 5th are occupied by malefics; Lord of Lagna, devoid of strength, is in the 5th and the Lord of the 5th is combust and Lagna and the 5th are occupied by malefics; there is exchange of Houses between Lords of the 5th and the 10th and Lagna and the 5th are occupied by malefics; Mars, as the Lord of the 10th, is associated with the Lord of the 5th and Lagna, the 5th and the 10th are occupied by malefics; Lord of the 10th is in the 6th, 8th, or 12th, Jupiter is in a malefic Rāśi and the Lord of Lagna and the 5th are associated with malefics; Sun, Mars and Saturn are in Lagna and the 5th and Rahu and Jupiter are in the 8th and the 12th; Sun is in the 8th, Saturn in the 5th, the Lord of the 5th is associated with Rahu and Lagna is occupied by a malefic; Lord of 12th is in Lagna, Lord of 8th in 5th and Lord of 10th in 8th; Lord of 6th is in 5th, Lord of 10th in 6th and Jupiter is associated with Rahu.

31-33. To get deliverance from the curse of the father the remedial measures are performance of Shraddha at Gaya; to feed ten thousand, one thousand, or 100 Brahmins, as one can afford; Virgodana (to perform the marriage of a girl); giving a cow in charity. By observing these remedial measures, the person concerned becomes free from the curse and the family lineage is prolonged by the birth of sons, grandsons etc.

Note. In this chapter, where the words childlessness and issue-lessness are used, they should be interpreted to mean want of male issue, because it is the male issue, who by performing the last rites of his father and mother ensures eternal peace to their souls.

34-50. A person will be without a male issue, as a result of curse of the mother, if at birth Moon, as Lord of the 5th is in her debilitation Rāśi, or is hemmed in between malefics and 4th and 5th are occupied by malefics; Saturn is in 11th, 4th is occupied by malefics and Moon is posited in the 5th in her debilitation Rāśi; Lord of 5th is in 6th, 8th, or 12th, Lord of Lagna in his debilitation Rāśi and Moon is associated with malefics; Lord of 5th is in 8th, 6th, or 12th, Moon in a malefic Navamsa and there are malefics in Lagna and in 5th; Lord of 5th and Moon, associated with Saturn, Rahu and Mars, are in 5th, or 9th; Mars, as Lord of 4th is associated with Saturn and Rahu and 5th and Lagna are occupied by Sun and Moon, respectively; Lords of Lagna and 5th are in 6th, Lord of 4th in 8th and Lagna is occupied by Lord of 8th and 10th; Lagna is occupied by the Lords of 6th and 8th, Lord of 4th is in 12th and Moon and Jupiter, associated with malefics, are in the 5th; Lagna is hemmed in between malefics, waning Moon is in 7th and 4th and 5th are occupied by Rahu and Saturn, respectively; there is exchange of Houses between Lords of 5th and 8th and the Lord of 4th and Moon are in 6th, 8th, or 12th; Cancer Lagna is occupied by Mars and Rahu and Moon and Saturn are in 5th; Mars, Rahu, Sun and Saturn are in Lagna, 5th, 8th and 12th, respectively, and the Lords of Lagna and 4th are in 6th, 8th, or 12th; Mars, Rahu and Jupiter are in 8th and Saturn and Moon are in 5th. For release from this curse and to beget a male issue the person concerned should take bath in the sea with bridge of rocks between India and Sri Lanka, recite one Lakh Gayatri Mantras, give in charity things, connected

with evil Planets, feed Brahmins and go round a Pipal tree 1008 times. By performing these remedial measures, he will not only beget a son, the lineage of family will also be prolonged.

51-61. A person will be without a male issue, as result of the curse of the brother, if at birth Lord of 3rd with Rahu and Mars is in 5th and Lords of Lagna and 5th are in 8th; Lagna and 5th are occupied by Mars and Saturn, respectively, the Lord of 3rd is in 9th and Mars, the significator for brothers, is in 8th; Jupiter in his debilitation Rāśi is in 3rd, Saturn in 5th and Moon and Mars are in 8th; Lord of Lagna is in 12th, Mars in 5th and Lord of 5th, associated with a malefic, in 8th; Lagna and the 5th are hemmed in between malefics and the Lord of Lagna and 5th are in 6th, 8th, or 12th; the 3rd is occupied by the Lord of 10th along with a malefic and a benefic is with Mars in 5th; the 5th in a Rāśi of Mercury is occupied by Saturn and Rahu and Mercury and Mars are in 12th; the 3rd is occupied by the Lord of Lagna, the Lord of 3rd occupies the 5th and Lagna, 3rd and 5th are with malefics; Lord of 3rd is in 8th and Jupiter is associated with Saturn in 5th; Lord of 8th is in 5th along with the Lord of 3rd and Mars and Saturn are in 8th.

62-64. The person concerned will, without doubt, get release from the curse, will be blessed with a son and the prolongation of his family lineage will be ensured, if the following remedial measures are adopted. He should observe the Moonyana fast after listening to H6thbansa Puran. He should plant a sapling of Pipal in front of Saligram on the banks of the Caveri river, or on the Ganga, or Mahanadi and offer prayers to it. He should give 10 cows in charity through his wife. He should give in charity land with mango trees, planted on it.

65-68. A person will be without a male issue, as a result of the curse of the maternal uncle, if at birth the 5th is occupied by Mercury, Jupiter, Mars and Rahu and Saturn is in Lagna; the 5th is occupied by the Lords of Lagna and of 5th along with Saturn, Mars and Mercury; Lagna is occupied by a combust Lord of 6th, Saturn is in 7th and Lord of Lagna is associated with Mercury; Lords of Lagna and 4th are in Lagna and Moon, Mercury and Mars are in 5th.

69-70. To get release from the curse and for being blessed with a son and for ensuring the prolongation of the lineage of the family the following remedial measures are to be adopted. Installation of an idol of Lord Vishnu. Construction of a deep, or ordinary well, dam, or reservoir, or all of them.

71-78. If a person, mad with power and wealth, insults a Brahmin, he remains without a male issue in the next birth. A person will be without a male issue, as a result of the curse of a Brahmin, if at birth Rahu is in Jupiter's Rāśi and Jupiter in 5th; Lord of 9th is in 5th and Lord of 5th in 8th along with Jupiter, Mars and Rahu; Lord of 9th is in his debilitation Rāśi and Lord of 12th, associated with Rahu, is in 5th; Jupiter is in his debilitation Rāśi, Rahu in Lagna, or 5th and Lord of 5th in 6th, 8th, or 12th; Lord of 5th and Jupiter, associated with malefics, are in 8th, or the Lord of 5th, associated with Sun and Moon, is in 8th; Jupiter, being in the Navamsa of Saturn, is associated with Saturn and Mars and the Lord of 5th is in 12th; Jupiter is associated with Saturn in Lagna and Rahu is in 9th, or Rahu is with Jupiter in 12th. These are Yogas, which reveal the curse of Brahmin in the previous birth.

79-81. To obtain relief from the evil effects of the above Yogas the remedial measures are to observe Moonayana fast and to do penance three times and to give in charity a cow and five gems with gold, after feeding Brahmins, according to ones means and giving them presents in cash. Then the person will be released from the curse and will be endowed with happiness.

82-92. A person does not beget a male issue, as a result of the curse of the wife, if at birth Lord of Lagna is in 5th, Saturn in the Navamsa of Lord of 7th and Lord of 5th in 8th; Lord of 7th is in 8th, Lord of 12th in 5th and Jupiter is associated with a malefic; Venus is in 5th, Lord of 7th in 8th and 5th is occupied by a malefic; the 2nd and 5th are occupied by a malefic and Lord of 7th is in 8th; Venus is in 9th, Lord of 7th in 8th and Lagna and 5th are occupied by malefics; Venus is Lord of 9th, Lord of 5th is in an inimical Rāśi and Lord of Lagna and 7th and Jupiter are in 6th,

8th, or 12th; the 5th is Taurus, or Libra, occupied by Sun and Moon and 12th, Lagna and 2nd are occupied by malefics; Saturn and Venus are in 7th, Lord of 8th is in 5th and Lagna is occupied by Sun and Rahu; Mars occupies 2nd, Jupiter is in 12th and Venus and Rahu are in 5th; Lords of 2nd and 7th are in 8th, Mars and Saturn occupy 5th and Lagna, respectively, and Jupiter is associated with a malefic; Rahu is in Lagna, Saturn in 5th, Mars in 9th and Lords of 5th and 7th are in 8th.

93-94. The person concerned gets release from the curse and is blessed with a son, if he performs the marriage of an unmarried girl, or, if such a girl is not available, a gold idol of the Lakshminarayana, fertile cow, a bed, ornaments and garments to a Brahmin couple.

Notes. According to our view, Virgodana does not mean giving a girl in charity, but helping in the performance of the marriage of an unmarried girl, not his own daughter.

95-105. If the person, whose duty is to do so, does not perform Shraddha of his father, or mother in his previous birth, the departed soul is formed into an evil spirit and he is deprived of a male issue in the next birth. This is revealed by the following Yogas at birth. Saturn and Sun in 5th, waning Moon in 7th and Rahu and Jupiter in 12th; Saturn, as Lord of 5th in 8th, Mars in Lagna and Jupiter in 8th; Malefics are in Lagna, Sun in 12th, Mars, Saturn and Mercury are in 5th and the Lord of 5th is in 8th; Rahu is in Lagna, Saturn in 5th and Jupiter in 8th; Venus, Jupiter and Rahu are in Lagna, associated with Moon and Saturn and the Lord of Lagna are in 8th; Lord of 5th and Jupiter are in their debilitation Rāsis, aspected by debilitated Planets; Saturn is in Lagna, Rahu in 5th, Sun in 8th and Mars in 12th; Lord of 7th is in 6th, 8th, or 12th, Moon is in 5th, Saturn and Gulikaa are in Lagna; Lord of 8th along with Saturn and Venus is in 5th and Jupiter is in his debilitation Rāsi.

106-108. The person concerned gets release from the curse and is blessed with a son, if he undertakes the following remedial measures. Performance of a Pinda Dana, Rudra Abhisheka, giving in charity a gold idol of Brahma, a cow, a vessel, made of silver and a Neelamani, feeding Brahmins and giving them presents in cash.

109-111. If a person is deprived of a male issue, as a result of malevolence of Planets at birth, he will be blessed with a son, if he undertakes the following remedial measures. Worshipping Lord Shiva, if the harm is, as a result of the malevolence of Mercury and Venus; reciting of Santan Gopal Mantra, we6thng and worshipping appropriate Yantra and taking suitable medicines, if the childlessness is a result of the malevolence of Jupiter and Moon; Virgo Dana, if the childlessness is due to malevolence of Rahu; worshipping of Lord Vishnu, if it is due to malevolence of Sun; Rudriya Japa, if it is due to the malevolence of Mars and Saturn. Listening with devotion to H6thbansh Puran removes all kinds of blemishes and blesses the person concerned with a son.

#### **CH. 84. Remedial Measures from the Malevolence of Planets**

1. Maitreya said. O Venerable Sage! Please describe for the good of mankind the remedial measures for appeasement of the malevolent Planets. 2. The Sage replied. I have already described the names and characteristic features and qualities of the Planets. Joys and sorrows of all the creatures in the world are dependent on these Planets. Therefore persons desirous of peace, wealth and prosperity, rainfall, good health and longevity should worship the Planets (by prayers, recitation of Mantras, charity etc.).

3-5. For the purpose of worshipping them the idols of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu should be made of copper, Sphatika (rock crystal), red sandal wood, gold (both Mercury and Jupiter), silver, iron, glass and bell metal, respectively. Alternatively the sketches of all the above Planets should be drawn in the colours, belonging to them, on a piece of cloth by sandal etc. and they should be placed in their own directions.

6. Contemplate of Sun well adorned with two arms, seated on a lotus, with a lotus flower in one hand, red-coloured, like lotus and aboard a ch6thot of seven horses.

7. Contemplate of Moon white-coloured, dressed in white robes, with two arms, carrying a mace in one hand and a Vara in the other, adorned with white-coloured ornaments and aboard a ch6thot of ten horses.
  8. Contemplate of Mars with a red necklace, dressed in red-coloured robes, with four arms, carrying Shakti, Shoola, Gada (mace) and Vara and mounted on a lamb.
  9. Contemplate of Mercury with a yellow-coloured garland, dressed in yellow robes, with four arms, carrying a sword, a shield, a mace and Vara, mounted on a lion.
  10. Contemplate of Jupiter, as yellow complexion and Venus of fair complexion, both with four arms, carrying a Danda, Akshasutra, Kamandal and Vara.
  11. O Maitreya! Contemplate of Saturn with the lustre, like that of Indraneela, with four arms, carrying Shoola, bow, arrow and Vara, mounted on a donkey.
  12. Contemplate of Rahu with a hideous face, with four arms, carrying a sword, a shield, a Shoola and a Vara, blue-coloured and mounted on a lion.
  13. There are many Ketus. All of them are of smoky colour, with two arms, carrying a mace and a Vara, with a hideous face and mounted on a donkey.
  14. All the idols should be so made, that they are 108 fingers tall by ones own fingers.
- Notes. Such a measurement is taken from the middle finger.
- 15-16. Dedicate with devotion to the Planet concerned the flowers and garments of the colour, belonging to him, sandal, Deep, Guggul etc., his metal and the grains, dear to him and distribute all these things to Brahmins to appease the Planet.
  - 17-20. The Mantras of all the Planets and the prescribed number of their recitation are given below. The recitation of Mantras should be done after worshipping the Planets, as indicated in verses 15-16. Planet Mantra prescribed number: Sun 7000, Moon 11000, Mars 11000, Mercury 9000, Jupiter 19000, Venus 16000, Saturn 23000, Rahu 18000, Ketu 17000.
  - 21-22. Havan should be performed with Aak, Palash, Khair, Chirchiri, Pipal, Goolar, Shami wood pieces, Doob and Kush, for Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu, respectively, mixed with honey, Ghī, curd, or milk. The number of offerings to the sacred fire is 108, or 28.
  - 23-24. To appease Sun and the other eight Planets Brahmins should be fed with (cream) of rice cooked with jaggery, rice cooked in milk, Havishya, paddy cooked in milk, curd and rice, rice with Ghī, rice cooked with powder of sesame seeds, rice cooked with meat, rice cooked with cereals, respectively.
  25. To appease Sun and other Planets the things to be given in charity are cow with calf, conch, bullock, gold, robes, horse, black cow, weapons made of iron and goat, respectively.
  - 26-27. The Planet, who is the cause of adverse effects to a person at any time, should be handled by worship and appeasing (of the benevolent ones), because Brahma has blessed the Planets with the boon Do to the persons, who worship you. And the development and progress and downfall of the people and the creation and destruction of the universe are all under the administration and authority of the Planets. Therefore they are most venerable.

## **CH. 85. Inauspicious Births**

1-4. The Venerable Sage said. O Maitreya! Now I will describe to you the circumstances, in which the births are inauspicious in spite of Lagna and the Planets being well disposed. Although Lagna may be well disposed, births will be inauspicious, if they take place on Amavasya (last day of the Krishna Paksha), on Chaturdasi (14th Tithi), in Krishna Paksha (dark half of the month), in Bhadra Karan, in the Nakshatra of the brother, in the Nakshatras of father and mother, at the time of entry of Sun in a Rāsi, the time of Pata, at the time of solar and lunar eclipses, at the time of Vyati Pata, in Gandantas of all the three kinds, in Yamaghaant, Tithikshaya, in Dagdha Yoga etc. The birth of a son after three daughters and birth of a daughter after three sons and the birth of a

freak are inauspicious. But there are remedial measures for obtaining relief from the evil effects of such births, which are being described in the following chapters.

#### **CH. 86. Remedies for Amavasya Birth**

1-9. The Sage Parasara said. O Maitreya! The person, born on Amavasya, is always poverty stricken. It is therefore essential to adopt remedial measures to obtain relief from the evil effects of such births, which are, as follows. Take a Kalash (water vessel) and then put in it fresh leaves of Goolar (wild fig), Vata (banyan), Pipal, mango and Neema (mango) trees and cover it with two pieces of cloth. Then install the Kalash in the South-West direction after reciting ... etc. and ... etc. Mantras. Then worship the idols of Sun and Moon, ruling deities of Amavasya, made of gold and silver, mixed with copper, respectively, by recitation of ... etc. Mantras for Sun and ... etc. Mantras for Moon 16, or 5 times. Thereafter perform Havan with 108, or 28 oblations of the mixture of prescribed fuels (...) and cooked food (Charu) with recitation of Mantras of Sun and Moon. Later sprinkle the water on the child, that is born and his parents and offer in charity gold, silver and a black cow together with feeding the Brahmins, according to ones means. By performing these remedial rites the child born gains freedom and protection from the evil effects of the birth on Amavasya.

#### **CH. 87. Remedies from Birth on Krishna Chaturdashi**

1-3. The Sage said. Divide the span of Chaturdashi in 6 parts. The birth in the first part is auspicious. Second part causes destruction, or death of father. Third part causes death of the mother. Fourth part takes away the maternal uncle. Fifth part destroys the entire family (Khula - generation). Sixth part causes loss of wealth, or destruction (death) of the native. Therefore it is essential to take immediate remedial measures to escape these evil effects.

4-5. Have an idol of Lord Shiva, made of one Karsha (equal in weight to the former silver Rupee) of gold, or of weight one can afford. The idol should have a New Moon on the forehead, have a white garland round the neck, have three eyes (one being on the forehead), be dressed in white robes, be seated on a bull, be two-armed and carry Vara and Abhaya.

6-13. Then after invocation with Varun Mantra worship should be performed by chanting ... etc. Mantras. Thereafter a Kalash should be placed in the North-East direction with chanting of Imah Mai Varun, Tan Tva Yami, Tvan Nai Agni Mantras, followed by Japa of ... etc. and Bhadra Agni ... Suktas and the chanting of ... Mantra. Then, after sprinkling water over the idol of Lord Shiva (Abhisheka), the nine Planets should be worshipped. This should be followed by Havan, by using Ghī, powder of sesame seeds, Urda, Sarson and wood pieces of Pipal, Pakar, Palas and Khadir trees. 108, or 28 oblations should be made separately for the nine Planets. Thereafter, along with chanting of ... etc. Mantras, Havan should be performed with sesame seeds for the nine Planets. Lastly the water of the Kalash should be sprinkled on the native and his parents and the Brahmins should be fed, according to means.

#### **CH. 88. Remedies from Birth in Bhadra and Inauspicious Yogas**

1-2. The Sage said. O Brahmin! Now I am going to describe the remedial measures for relief from the evil effects of birth in Bhadra, Tithi Kshaya, Vyatipata, P6thdha, Vajra etc. inauspicious Yogas and Yamaghants etc. The remedial rites should be performed on the day, when the same inauspicious Yoga operates again.

3-5. The remedial rites are to be performed in the following order by the parents of the child in the above inauspicious Yogas. Puja of Lord Vishnu and other deities on an auspicious day and auspicious Lagna on the advice of a proficient astrologer, burning of Deep with Ghī in a Shiva temple, Abhisheka of Lord Shiva, going round a Pipal tree 108 times prolongs longevity and



perform Havan with 108 oblations along with the recital of Vaisneh Raratmachityadhi Mantra of Lord Vishnu and feeding Brahmins to the best of ones means. The observance of these remedial measures will give deliverance to the native from all the evil effects of his inauspicious birth and he will enjoy happiness.

#### **CH. 89. Remedies from Nakshatra Birth**

1-7. The Sage Parasara said. O Maitreya! If the birth takes place in the Nakshatras of the brother and the parents, death takes place, without doubt, of the brother and the father, or mother, or they have to undergo death-like suffering. Therefore I am going to describe the remedial measures to be adopted to escape from these evil effects. The remedial rites should be performed in a Muhurta, when Moon and stars are favourable on a day, on which there is no Rikta-Bhadra Dosha. The remedial rites should be performed in the following order. Instal an idol of the Janm Nakshatra on a Kalash in the North-East direction from the fire. Cover it with a red piece of cloth and then warp two pieces of cloth round it. Worship the idol by chanting the Mantras of the Janm Nakshatra. According to ones Gotra, perform Havan 108 times with the recitation of the same Mantra, facing the fire, with Ghī and other Havan material. Then the priest, performing the Puja, should sprinkle water on the parents and brother (whoever is concerned). Give presents in cash (Dakshena) to the priest and his colleagues, associated with the ceremony, to the best of ones means and then feed the Brahmins to the best of ones means.

#### **CH. 90. Remedies from Sankranti Birth**

1-2. The Sage said. O Brahmin! The names of the Sankranti on the seven days of the week, beginning from Sunday, are Ghora, Dhavankshi, Mahod6th, Manda, Mandakini, Mishra and Rakshasi. The person, born at the Sankranti (entry of Sun in a new Rāśi), is poor and unhappy, but he becomes well-to-do and happy, if remedial measures are undertaken. I am now going to describe the remedial measures to nullify these evil effects.

3-6. The Yagya of the nine Planets should be performed to obtain relief from the evil effects of the birth at Sankranti. A clean spot in the eastern part of the house should be purified by besme6thng with cow dung. Then prepare three separate heaps of the following: 5 Dronas (80 Seers) of paddy (Sadhi), 2 Dronas (40 Seers) of rice, 1 Dronas (20 Seers) of sesame seeds (Til). On these heaps of grains make a figure of lotus with eight leaves (Ashtamdhal) and then decorate them with flowers. After doing this, select and invite a priest, who is well versed in the performance of religious rites and recitation of Mantras.

7-18. The religious rites are then to be performed in the following order. Install Kalashas without any holes on all the three heaps and put in each of them water from holy places, Saptamrattika, Shataushadhi, Panchapallava and Panchagavya. Then wrap the Kalashas with pieces of cloth. Place small earthen pots, wrapped with thin cloth, on the Kalashas. Then install the idol of Sankranti along with the idol of Adhideva and Pratyadhideva. (Here Sun is Adhideva and Moon Pratyadhideva). Their idols should be placed on either side of the main idols of Sankranti. Two robes may be given, as offering to each of the idols. Perform worship of all the three idols, according to the prescribed procedure. The main idol should be worshipped with the chanting of Trayambakam, Yajam Hai etc., the idol of Sun with Mantra Ut Sun and the idol of Moon with Mantra Apayayashava etc. The worship should be performed with Shodshopchar, or Panchopchar, as may be possible. After touching the main idol, Mrityunjaya Japa should be recited 1008, 108, or 28 times, as may be possible. Make a small platform in the West of the installed Kalashas, kindle fire on it and perform the prescribed rites. Then perform Havan 1008, 108, or 28 times with Samidha, Ghrit (Ghī) and Charu (powder of Til) within ones means along with chanting of Trayambakam etc. Mantra. 8) Again perform Havan, first with the fuel of

sesame seeds along with recitation of Mrityunjaya Mantra. After performing another Svistkrita Havan, sprinkle the holy water on the child born and his parents. Lastly feed as many Brahmins, as one can afford. By performing the remedial rites, described above, the evil effects are nullified and the native and his parents enjoy happiness.

#### **CH. 91. Remedies for Birth in Eclipses**

1-14. The Sage said. O Brahmin! A person, whose birth takes place at the time of solar, or lunar eclipse, suffers from ailments, distress and poverty and faces danger of death. Therefore I am going to describe for the benefit of the mankind the remedial measures, required to be undertaken to nullify the above evil effects. The remedial rites are to be performed in the following order. The following idols should be got prepared, according to ones means: in gold an idol of the deity of the Nakshatra, in which the eclipse takes place (regarding deities of Nakshatras, see notes of verse 18, **CH. 3**, Vol. I); in gold an idol of Sun, if the birth takes place during solar eclipse; in silver an idol of Moon, if the birth takes place during lunar eclipse; in lead an idol of Rahu. Besmear a clean spot on the ground (in the house) with cow dung, cover it with a new (unused) beautiful piece of cloth and install the three idols on it. Make offerings of the following to the idols: in case of birth during solar eclipse all things dear to Sun and red-coloured Akshat (Akshata - rice), red sandal, a garland of red-coloured flowers, red clothes etc.; in case of birth during a lunar eclipse all things dear to Moon and white sandal, white flowers, white clothes etc.; for Rahu blackish clothes, blackish flowers etc.; white flowers for the deity of the Nakshatra, in which the eclipse takes place. The worship should be performed, as follows: of Sun with the chanting of Akrishnim etc. Mantra; of Moon with the chanting of Imadeva etc. Mantra; of Rahu with Durva (a kind of grass) and with the chanting of Kayanshicatra etc. Mantra. Thereafter Havan should be performed, as follows: with the fuel of Aak wood pieces for Sun; with the fuel of Palas tree wood pieces for Moon; with Durva for Rahu; with Pipal tree wood pieces for the deity of the Nakshatra. Sprinkle the holy water of the Kalash on the child born (and his parents). Offer worshipful regards to the priest, performing the remedial rites and lastly feed as many Brahmins, as possible within ones means. By performance of the remedial rites in the manner described above, evil effects of the inauspicious birth are wiped and the native enjoys happiness and is blessed with good fortune.

#### **CH. 92. Remedies from Gandanta Birth**

1. The Sage said. O Brahmin! Gandanta is of three kinds, namely of Tithi, Nakshatra and Lagna. Birth, travelling and performance of auspicious functions, like marriage etc., during Gandanta are likely to cause death of the person concerned.

2. O Maitreya! The last 2 Ghatikas of Purna Tithi (5th, 10th, 15th) and the first 2 Ghatikas of Nanda Tithi (1st, 6th, 11th) are known, as Tithi Gandanta.

3. Similarly the last two Ghatikas of Revati and first two Ghatikas of Ashvini, the last two Ghatikas of Aslesha and first two Ghatikas of Magha and the last two Ghatikas of Jyeshtha and first two Ghatikas of Mula are known, as Nakshatra Gandanta.

4. The last half Ghatika of Pisces and first half Ghatika of Aries, the last half Ghatika of Cancer and first half Ghatika of Leo, the last half Ghatika of Scorpio and first half Ghatika of Sagittarius are known, as Lagna Gandanta.

5. Amongst these Gandantas the last 6 Ghatikas of Jyeshtha and first 8 Ghatikas of Mula are known, as Abhukta Mula.

6-8. Now I will tell you the remedial measures to be adopted to release the child, born during Gandanta, from its evil effects. The father should see the child born only on the morning next to the end of the days of Sutaka, or on any auspicious day after the performance of the remedial

measures. The remedial measures are giving a bullock in charity in the case of Tithi Gandanta, giving a cow with calf in charity in the case of Nakshatra Gandanta, giving gold in charity in the case of Lagna Gandanta, performing Abhisheka of the child along with father, if the birth is in the first part of Gandanta and along with mother, if the birth is in the second part of Gandanta.

9-11. Performance of Puja on the holy Kalash of the idol of the deities of Tithi (in case of Tithi Gandanta), Nakshatra (in case of Nakshatra Gandanta) and Lagna (in case of Lagna Gandanta), made of 16 Masas, 8 Masas, or 4 Masas of gold, as may be possible, followed by Havan and Abhisheka, according to procedure already described earlier. At the end as many Brahmins, as may be possible within ones means, should be fed. These remedial measures will ensure long life, good health and prosperity for the child.

Notes. Unless one is himself fully conversant with the performance of religious rites, the remedies, recommended in this chapter, earlier and later chapters, should be got performed by and under the directions of a learned priest, because the full effects will be derived, if the rites are performed correctly and according to the procedure, prescribed in the religious scriptures on this subject.

### **CH. 93. Remedies for Abhukta Mula Birth**

1-2. The Sage Parasara said. The ruling deity of Jyeshtha is Indra and the ruling deity of Mula is Rakshasa. As both the deities are inimical to each other, this Gandanta is considered, as the most evil. A boy, or girl, born during the period of Abhukta Mula, should either be abandoned, or the father should not see the face of the child for 8 years. Now I shall describe the remedial measures to obtain deliverance from the evil effects of birth during this extremely inauspicious period.

3-4. In view of the extremely inauspicious effects of birth during Abhukta I shall first describe the remedial measures to obtain relief from Mula. The religious remedial rites should be performed after the 12th day after the birth, the next Janm Nakshatra day, or on an auspicious day, when Moon and the stars are favourable.

5-8. Erect a canopy (Mandap) with four arched gateways, embellished with festoons, on a sacred spot, besmeared with cow dung paste, to the East, or North of the house. Prepare there a pit (Kund), or place there a square vessel of clay, or metal for performing Havan. Then, according to ones means, prepare, or get prepared an idol of Rakshasa of 16, 8, or 4 Masas of gold, as may be possible within ones means. The idol should be with a horrible-looking face, black in colour, with two heads, two arms, carrying a sword and a shield and seated on a dead body.

9. In the absence of an idol a piece of gold of the weight, mentioned above, should be used for worship, as gold is dear to all the deities.

10-20. Thereafter the remedial rites should be performed in the following order. Select a learned priest to perform the religious rites, according to the prescribed procedure. Install a Kalash and put in it Panchagavya (five articles, yielded by a cow, namely milk, curd, Ghī, dung and urine), Shataushadhi and water of the holy river (Ganga etc.). Then install the idol of the Rakshasa of Mula, facing West, on an earthen pot (Dhata) with one hundred tiny holes. After placing bamboo leaves on it, perform the worship of the idol by offering it white flowers, sandal and clothes etc. Also perform worship of its Adhideva Indra and Pratyadhideva Jal. Then perform Havan to appease the deities. According to ones means, 1008, or 108 oblations should be offered in the Havan. After this to obtain deliverance from death Mrityunjaya Mantra etc. should be recited and prayers offered to all the deities for the purpose of Abhisheka. The father, mother and the child should thereafter take bath from the water of the two Kalashas. Then the parents, dressed in white clothes and with white sandal paste, besmeared on their foreheads, should give a cow with calf, as a Dakshina to the chief priest and feed the other priests and Brahmins, according to ones means. Lastly, after reciting the Yatapapan etc. (see verse 19) Mantra, the father, mother and the child

should see the reflection of their faces in the (melted) Ghī. By the performance of the remedial rites in the manner described all evil effects of the birth during Abhukta Mula are completely wiped out

#### **CH. 94. Remedies from Jyeshtha Gandanta Birth**

1-5. The Sage said. O Maitreya! Now I will describe to you the remedial measures to be adopted to ensure relief from the evil effects of Jyeshtha Gandanta. The erection of a canopy (Mandhup), installation of Kalash, selection of a priest etc. will be done in the same manner, as has been recommended for the Abhukta Mula in the previous chapter. In this ceremony Indra will be the deity-in-chief, Adhideva will be Agni and the Pratyadhideva will be Rakshasa.

6. Then the remedial rites should be performed in the following order. Install on a Kalash, full of paddy rice, an idol of gold with Indra, seated on Airavat with Vajra Ankusha in his hands. Perform worship of the chief deity Indra along with that of the Adhideva and the Pratyadhideva with the recitation of their appropriate Mantras. Perform Havan, Abhisheka and then feed the Brahmins in accordance with ones means. In addition to the above, after doing Indrasukta and Mrityunjaya Japas, prayers may be offered to Indra. These measures will wipe out the evil effects of the Gandanta. 7. In case the performance of remedial rites, described above, is beyond the means of any person, he should give a cow in charity. This will also appease the deities and promote relief from the evil effects of the Gandanta. Because the giving of a cow in charity has been considered a superior remedial measure than giving in charity all the lands, belonging to a person.

8-9. According to prescribed remedial measures, 3 cows are to be given in charity in the case of Jyeshtha-Mula and Aslesha-Magha Gandantas, 2 cows in Revati-Ashvini Gandantas and 1 cow in other Gandantas, or in any inauspicious Yoga. If cow, or cows are not available, their actual value should be given in cash to a Brahmin.

10. A girl, born in Jyeshtha Nakshatra, destroys (is the cause of death of) the elder brother of her husband and a girl, born in fourth quarter of Vishaka Nakshatra, destroys her husbands younger brother. Therefore a cow should be given in charity at the time of the marriage of such girls to wipe out the above-mentioned evil effects.

11-13. A boy, or girl, born in the 2nd, 3rd, or 4th quarter of Aslesha Nakshatra, destroys his/her mother-in-law and a boy, or a girl, born in 1st, 2nd, or 3rd quarter of Mula Nakshatra, becomes the destroyer of his/her father-in-law. Therefore suitable measures, as may be possible within ones means, should be taken at the time of the marriage of such boys and girls. There will be no evil effect, if the husband has no elder brothers.

#### **CH. 95. Remedies from Birth of a Daughter after Three Sons**

1-2. The Sage said. O Brahmin! I will now tell you about other kinds of inauspicious births. The birth of a daughter after the birth of three sons, or the birth of a son after the birth of three daughters is ominous for both the maternal and paternal families of such children. Therefore remedial measures, described below, may be taken to get deliverance from these evil effects.

3-9. The rites should be performed on the morning next to the last day of Satak, or on any other auspicious day in the following order. After selecting a priest and some Brahmins to perform the remedial religious rites, the priest, after paying obeisance to the nine Planets, should install four Kalashas on a heap of paddy, place the idols of Brahma, Vishnu, Mahesha and Indra, made of gold, on them and perform their worship in the prescribed manner. A Brahmin (an assistant of the priest), after taking bath etc., should recite four Rudra Suktas and the whole of Shanti Sukta. The priest should perform Havan with Samidha, Ghī and sesame seeds 1008, 108, or 28 times with the recitation of the prescribed Mantras of Brahma, Vishnu, Mahesha and Indra. Svistkrata and

Purnahuti and Abhisheka of the child with his family should be done and presents in cash should be given to the priest and his assistants, according to ones means. The Brahmins should be fed. The father and the mother of the child should see their reflections in the Ghī, kept in a bronze vessel. Lastly grains and clothes should be distributed to the poor and the needy. By the performance of the above remedial rites the evil effects are wiped out and the child and his parents etc. enjoy happiness.

#### **CH. 96. Remedies from Unusual Delivery**

1-3. The Sage said. O Brahmin! I will now tell you about inauspicious and unusual deliveries by women, which are ominous for the village, town and the country. These may be of the following kinds. Delivery of a child 2, 3, or 4 months earlier, or later from the approximate due date. Delivery of a child without hands, feet, or any other limbs, without head, or with two heads. Delivery of an animal-shaped being by a woman, or a human-shaped being by an animal.

4-5. Deliveries of these kinds by women, or cows etc. in a house are ominous for all the members of the family, living there. Therefore remedial measures are essential for obtaining relief from their evil effects. The best remedial measure will be to abandon (turn out from the House) such women and animals (cows, mares etc.).

6-9. It is considered inauspicious for a girl to become pregnant, or to deliver a child in her 15th, or 16th year from birth. If a cow delivers, when Sun is in Leo, or a female buffalo delivers, when Sun is in Capricorn, they are disasterous to their owner and the person, who looks after them. Therefore either such cow, or buffalo should be given away to a Brahmin, or suitable remedial measures should be taken to escape from the above-mentioned evil effects. The remedial measures to be adopted are the same, as given in verses 3-9 in **CH. 95**.

10. Thus, whenever there is any kind of 6thstha, adoption of appropriate remedial measures will ensure long life, happiness and prosperity for the person concerned.

#### **CH. 97. Conclusion**

1-4. Mahārṣi Parasara said. O Brahmin! I have described to you the Jyotishya Shastra, as narrated by Lord Brahma to the Sage Narada and by Narada to Shaunaka and other Sages, from whom I received the knowledge of this Shastra. I have narrated the same Jyotishya Shastra, which I learnt from them. Do not impart the knowledge of this Shastra to one, who is insignificant, slanders, or calumniates others, nor to one, who is not intelligent, is wicked and unknown to you. Teach this supreme Vedanga Jyotishya Shastra only to one, who is gentle and amiable, devoted, truthful, brilliant and well known to you.

5-6. Only that person, who possesses adequate knowledge of time and the positions of Planets and Nakshatras, can understand this Hora Shastra. Only that person, who has complete knowledge of the Hora Sastra and who is truthful, can make correct favourable, or unfavorable predictions.

7. One, who reads, or listens with attention and devotion to this most excellent Hora Shastra, becomes long-lived and is blessed with increase in his strength, wealth and good reputation.

8-9. Thus was narrated by Mahārṣi Parāśara to Maitreya this novel Horāśāstra, containing invaluable and uncommon material from ancient scriptures on Jyotishya, for the benefit of the world at large. Afterwards it came into usage on the earth and received reverence from all.

10-25. In these verses have been described the subject matters of all the chapters, contained in this book and their importance. This information has been given in detail in the Table of Contents of this book.

Om Tat Sat



