

॥ बृहत् पाराशर होरा शास्त्र ३४-४५ ॥

.. Brihat Parashara Hora
Shastra Chapters 34-45 ..

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English translation

From Aswi is supposed to be derived carriages for animals for transport, everything related to transport and transport department. The Puranas relate that the two Aswini Kumaras were born of mother Sanga and father Ravi. The mother held the solar semen in her nostrils, for otherwise she could not hold it, it is so strong. They are the twins of Sanga and therefore this NakShatra is supposed to produce twins, Mangal in this NakShatra - specially if the Lagna is in Kumbha and Mangal in bhatristhan indicates twin brother and sister for the native. Or if Ravi, Guru or Pitri Karaka or lord of the Bhava signifying father or son in a similar way is in this NakShatra then the father or any of the uncles or any of the children may be one of the twin. Hasta NakShatra: Spread from 10: to 23:20' Kanya. Deity Surya, Lord Budha, symbol - closed hand. The 12 names of the sun are: (1) Arun, (2) Aditya, (3) Tapan, (4) Divakar, (5) Bhaskar, (6) Bhanu, (7) Martanda, (8) Mihir, (9) Ravi, (10) Bivakar, (11) Sahasramsru and (12) Surya. All the attributes of these names etymologically connote are caused by this star. From the Surya we

derive creativity and creation, and from creation we derive light, lustre, and strength. Surya is the prime cause of dominion, kingship, power of immunity and the light that dispels darkness. Budha is the cause of knowledge. If placed in this star he sheds light all around. Ravi with this NakShatra enhances the instinct of dominion and the capacity to rule over others. It brushes up human intelligence, making it more luminous and makes a man vibrant with life and light. The symbol is a closed hand or fist. It would follow that it signifies determination and clenched resolution. To keep everybody within one's grip, the possessive instinct follows from the nature of this star. The magician and the pick-pocket are also born under this star - variation from nobler attributes. Anthropomorphically it is the hand of Kalapurush. Bharani NakShatra: Devata Yama; birth star of Rahu. It extends from 13:20 to 26:40. Symbol: Orifice of the womb (oss-mouth), lord Mangal. It is possible to have an idea of the nature of Bharani NakShatra from the nature of Rahu, Mangal and Yama. To take Rahu first, 1. Rahu gives extravagant enjoyment of material pleasure and is later on the cause of sorrow, 2. Mangal gives courage, strength, exaltation and hope, 3. Yama

purity, cleanliness, justice and integrity. The sense of restraint is also
Yama's gift; he is the lord of Dharma, a stern disciplinarian, a ruthless
expositor of truth, and a refuge for kings and law-abiding subjects. We
should not always confine his interpretation to his being only the lord
of death; he is the great judicator, the ultimate dispenser of reward
and punishment. The story of Yama-Nachiketa is a particularly apt exposition
of the hospitality of Yama, his sense of dharma and knowledge of it,
his superb honesty and great integrity and other divine virtues. The
Nakshatra of which he is the devata (God) is also in consequence the
giver of whatever is good, pure, truthful and honest. The etymological
meaning of Bharani is what deserves to be cultivated and preserved
that is dependence, servitors, retainers or anything by which living
is earned, for example salary. Krithika Nakshatra: This is the birth
star of Chandra. Many constellations gather at the tail end of Krithika
group. It extends from Mesa 26:40. The residuary 10: degree fall in
Vrishabha. The Devata is Agni, Lord (Adhipati) is Mangal and Sukar. Agni
is the great purifier, the great consumer of and the giver of light,
heat and brightness. Agni causes the fire of life and the drive. It is

also the spark of life. Without fire creation would not exist. Agni is at the base of creation and of the continuation of existence. It consumes everything. The fire of digestion in the human system and the external fire for cooking are only different manifestation of the same principle which is Agni. Agni is the symbol of brightness and brilliance, all weapons with fire-power. And other things of the same category come within the range of Krithika group. The fire is considered as purifier; for it burns away all that is wicked, dark and dull, also all that is low and sinful and inauspicious in the world. The dross thus blazed away, only effulgence and light remain. Fire gives the earth its activity and dynamic and revives it after the spells of cold that periodically inflict comatose condition of the earth. It is easy enough to deduce from fire the causal effect of the Krithika group. Mangal is the lord of that part of Krithika which is in Mesa Rashi and Mangal is like a mass of lightning in shining splendour. So, the Krithika in Mesa is devastatingly brilliant, the effulgence being closely associated with also an incendiary character. The Krithika of Vrishabha Rashi is brilliant but unlike the Krithika of Mesa, not incendiary. The lord

of Vrishabha Rashi is brilliant but unlike the Krithika of Mesa, not incendiary. The Lord of Vrishabha Rashi is Sukra and Sukra stands for worship of beauty and for poetry and imagination. He is radiantly white like snow, the Kunda flower and the Utpal. He is also the encyclopedic expounder of all branches of learning. It follows that the Krithika of Vrishabha is brilliant but the brilliance does not burn, it is soft and sweet, and benign. The Krithika of Mesa Rashi is doubtless brilliant, it has plenty of heat which burns. The Krithika of Vrishabha has on the contrary a softened radiance, a wave of brightness that does not hurt. Anuradha NakShatra: Spread from 3:20' to 1640' Viscika Rashi. Lord is Mang al, Symbol - the same as that of Visakha. Visakha and Anuradha are complimentary to each other. From Anuradha is derived friendship, love, affection and other tender feature of a person's character. From Visakha is considered the ultimate objective while from Anuradha is indicated the action. The difference between Visakha and Anuradha is that while the Visakha-native forgets after success about benefits derived as also the persons who helped, the Anuradha-native retains soft feeling about them, he keeps his friendship intact and does not forget

the benefits. The Anuradha-native's mind is always alive and receptive to all feelings and gestures of friendship and love. He is like the sentinel always a mounting guard over emotions, but lacking the hardness or toughness of the official sentinel. Rohini NakShatra: The word is derived from Rohan which means to rise or to bring into existence. It extends in the Vrishabha Rashi from 10 degree to 23:20. The lord of it is Sukra, the symbol a Cart drawn by Cows. The Devata is Brahma, the prime creator of all things living, from the meanest insect to Man, the beauty of the weird, the paragon of animals. Rohini- group therefore encompasses everything that comes within the range of creation—beasts, birds, animals etc. It would also connote the process of growing, begetting, birth, production etc, in brief production, birth and creation. Rising means process of ascending, that is to say the creative evolution, the cultivation and the improvement. Mythology describes Rohini the wife of Chandra. Of all the 27 Stars—all wives of Chandra-Rohini is said to have been fond of fine dress, cosmetics and decore and was the most beloved of Chandra. The Rohini (group) is, in the line with this, considered to be the cause of a taste for fine dress, perfume, and other articles of

toilet. Creation continues to exist mainly on the basis of food; and Rohini is supposed to be the cause of food. The direct and immediate cause of food is Agni and Brahma the remote cause. From this point of view the God who gives food, that is Agni, is the spiritual principle of Rohini (group) NakShatra and because, Brahma the remote cause of food is also the Devata of Rohini; the range of influences of this group runs over the whole gamut of the visible and invisible animal world. Swati NakShatra: Spread from 6:40' to 20: Tula. Lord is Sukra, the deity is the Wind and because of this latter factor this causes the attributes of the Wind. Restlessness of disposition or physical restlessness, inability to stay still at any place comes from it; also fidgetiness and noise. It is self-assured and asserting. The winds (Murut) are the Lords of North-West. The 49 of them under the Paban, of all Gods he is the strongest and most obstinate. From these are derived the knowledge, the physical internal adjustments of the 5 Winds - Pan, Apan, Vyan, Udan and Saman. Also from this comes the storms and the whirl-wind, the concrete disturbance of the atmosphere, A person born under this star is good at buying and selling, his wealth and property come and go

quite easily. He is an independent sort of man, always striving for more independence. Asceticism is yet another attribute of this star. diseases of the wind are to be treated in reference to this . The Wind is the great scavenger, it sweeps the dross and purifies. The winnowing of rice bears comparison to this. Mrigasira NakShatra: Mrigasira NakShatra extends from after 23:20 in Vrishabha Rashi up to 6:40 in Mithune. Presiding deity Chandra. Symbol-Antelope or Deer. The word Mriga represents forests, gardens, a search, a seeking to find, to roam about in the forests and a hunter, to seek, to blaze the trail, a guide and preceptor. An erotic affair, beauty of the countenance with particular emphasis on the radiant lustre of the face, because of Chandra. To seek as the primary characteristic of the star, to discover hidden treasures after the churning of the Sea, the Samudra Manthan of the Hindu Mythology, the mother, motherly conduct that is to say maternal instincts, self-sacrifice without hope of requital etc. Chandra is the lord of the mind, so all mental attitude, good or bad, sympathies and antipathies, patience and impatience, the fidgetiness and placidity, imagination, the gift of poetry, purity, sweetness and light, physical and mental

aspects, all these come within this star and when things of sweetness and light of physic as also of the mind, both derivatives from Chandra, the horoscope of Rabindra Nath comes to mind. His Janma Lagna was Meen with Chandra there and Guru was in Karkata Rashi. Because of this yoga Rabindra Nath had something like physical translucence which was object of admiration all the world over, wherever people met. Also, at the same time his poetry enthralled the whole world. Chandra is a sub-Graha around the earth and that is why the influence of Chandra on all that happens in the earth is so paramount. And again that is why the influence of Chandra on both the body and mind is simultaneously so very great. Sukra and Chandra both are female grahas (planets) with difference that while Chandra is the Lord of motherhood, maternal instincts and all that, Sukra is the lord of feminine beauty, the structure of feminine form, the physical excellence of women and all that. In the former there is elegance and dignity of the feminine while in the latter, the physical beauty and the lure of feminine form which leads a male captive dominates. Chandra is the lord of marine products and of medicines; that it was from the sea that Chandra rose. And it is to Chandra that

the influences and causalities have to be traced. Mri-
gasira NakShatra:
Mrigasira NakShatra extends from after 23:20 in Vr-
ishabha Rashi up to
6:40 in Mithune. Presiding deity Chandra. Symbol-
Antilope or Deer. The
word Mriga represents forests, gardens, a search, a
seeking to find,
to roam about in the forests and a hunter, to seek, to
blaze the trail,
a guide and preceptor. An erotic affair, beauty of the
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with particular emphasis on the radiant lustre of the
face, because of
Chandra. To seek as the primary characteristic of the
star, to discover
hidden treasures after the churning of the Sea, the
Samudra Manthan of
the Hindu Mythology, the mother, motherly conduct
that is to say maternal
instincts, self-sacrifice without hope of requital etc.
Chandra is the
lord of the mind, so all mental attitude, good or bad,
sympathies and
antipathies, patience and impatience, the fidgetiness and
placidity,
imagination, the gift of poetry, purity, sweetness and
light, physical
and mental aspects, all these come within this star and
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Chandra, the horoscope of Rabindra Nath comes to
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this yoga Rabindra Nath had something like physical translucence which was object of admiration all the world over, wherever people met. Also, at the same time his poetry enthralled the whole world. Chandra is a sub-Graha around the earth and that is why the influence of Chandra on all that happens in the earth is so paramount. And again that is why the influence of Chandra on both the body and mind is simultaneously so very great. Sukra and Chandra both are female grahas (planets) with difference that while Chandra is the Lord of motherhood, maternal instincts and all that, Sukra is the lord of feminine beauty, the structure of feminine form, the physical excellence of women and all that. In the former there is elegance and dignity of the feminine while in the latter, the physical beauty and the lure of feminine form which leads a male captive dominates. Chandra is the lord of marine products and of medicines; that it was from the sea that Chandra rose. And it is to Chandra that the influences and causalities have to be traced. Moola NakShatra: Spread from 0: to 13:20' Dhanu Rashi, Lord is Jupiter (Guru). Symbol - a bunch of roots tied together, deity 'Nirithi' or 'AlakShmi'. It also means the 'opposite' or 'reverse'. Moola is not

one of the good stars which is evident from this that the deity is AlakShmi i.e. God of ill luck. Moola signifies roots, that is to say, everything of basic nature, its motion is finite and limited. It does not go beyond its narrow orbit. Old servant, pedlar of seeds, physician administering herbal seed remedies - every such thing is determined from this star. The Moola native looks into scientific, literary, philosophic and other basic subjects. Mortgage and Mortgaged property are governed by this star and its horizon is not rural but urban. Uttarasarha NakShatra: Spread from 26:40' Dhanu to 10: of Makara. Lord is Guru and Sani. The derivatives from Uttarasarha are closely allied to those of Poorbasarha. The points of difference are as follows. Poorbasarha spreads out, it is concerned with extensiveness. Uttarasarha is introspective and penetrative and is concerned with intensiveness, the results of the latter being more permanent than the former (Poorbasarha). The deity who preserves this world and makes for its welfare is called ganadevata. There are ten ganadevatas Basu, Satya, Kratu, DakSha, Kala, Kama, Dhriti, Kuru, Pururaba, Madraba. All their attributes are in this star. The warrior, the wrestler, the painter, the artist, the magician,

the well-dressed man, the happy and successful men are influenced by this star. A special characteristic of it is that it causes a person to be admired and socially applauded. Another characteristic of it is is that under the influence of this star the native falls in love with an unmarried girl. Vishma of the Mahabharata was one of the 8 Basus; so under this star one possesses self-control, restraint, endurance and firm character. There are special rituals for the worship of ganadevatas, which are more or less of specialised nature. The juice of Soma plant plays a part in yagna and worship.

Chapter 34 Yoga Karakas 1. O Brahmin, thus I have told you about the effects derivable through Karakamsh. Now listen to the effects arising out of lordships of grahas over bhavas.

2-7. Nature due to Lordships of Grahas: Benefics owning Kendras will not give benefic effects, while malefics owning Kendras will not remain inauspicious. The lord of a Kon will give auspicious results. The lord of Lagn is specially auspicious as Lagn is a Kendra as well as a Kon. Putr and Dharm Bhava are specially for wealth, while Yuvati and Karm Bhava are specially for happiness. Any graha owning Sahaj, Ari,

or Labh Bhava will give evil effects. The effects due to the lords of Vyaya and Randhr Bhava will depend on their association. In each group, the significance will be in the ascending order. Randhr's lord is not auspicious as he owns the 12th from Dharm Bhava. If the lord of Randhr Bhava simultaneously owns Sahaj, Yuvati, or Labh Bhava, he will prove specifically harmful, while his simultaneous ownership of a Kon will bestow auspicious effects. The grah owning a predominant Bhava will stall the effects due to another owning a less significant bhava and will give his own results. Randhr's lordship of Surya and Chandr is not evil.

8-10. Natural Benefics and Natural Malefics: Guru and Shukr are benefics, while Chandr is mediocre in benefice and Buddh is neutral (i.e. a benefic when associated with a benefic and a malefic when related to a malefic). Malefics are Surya, Shani, and Mangal. Full Chandr, Buddh, Guru and Shukr are stronger in the ascending order. Weak Chandr, Surya, Shani, and Mangal are stronger (in malefic disposition) in the ascending order. In revealing maleficence due to rulership of Kendras, Chandr, Buddh, Guru, and Shukr are significant in the ascending order.

11-12. Lordships of Kendras and Konas: If there be an exchange between an lord of a Kendr and a lord of a Kon, or if a lord of a Kendr is yuti 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 drishti between a lord of a Kendr and a lord of a Kon, they cause a Yog. One born in such a Yog will become a king and be famous.

13. If one and the same grah gets the lordships of a Kon as well as a Kendr, or if a grah is in a Kendr or in a Kon, it will prove specially a Yog 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 bhava. he (i.e. the lord of the Kendr or the lord of the Kon) does not cause a Raj Yog 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 yuti with a bhava lord or as due to the bhava they occupy.

17. If Rahu and Ketu are in Kendr receiving a drishti from or in

association with the lord of a Kon, or if Rahu or Ketu happen to be in a Kendr receiving a drishti from or in association with the lord of a Kendr it will become Yog Karak.

18. 0 Maharishi Parashar, please narrate according to the rashis rising as to which grah is a Yog Karak and which is inauspicious.

19-22. Grahas and Mesh Lagn: O Brahmin, listen to these with examples. Even though Mangal is the lord of Randhr Bhava, he will be helpful to (other) auspicious grahas. Shani, Buddh, and Shukr are malefics. Auspicious are Guru and Surya. The mere yuti of Shani with Guru will not produce auspicious effects (although they own a Kon and a Kendr). If Guru is at the disposal of a malefic, he will surely give inauspicious results. Shukr is a direct (or independent) killer. Shani, etc., will also inflict death if associated with an adverse grah (i.e Shukr).

23-24. Grahas and Vrishabh Lagn: Guru, Shukr, and Chandr are malefics. Shani and Surya are auspicious. Shani will cause Raj Yog. Buddh is somewhat inauspicious; the Guru group (Guru, Chandr, and Shukr), and Mangal will inflict death.

25-26. Grahas and Mithun Lagn: Mangal, Guru, and Surya are malefics,

while Shukr is the only auspicious grah. The yuti of Guru with Shani is similar to that for Mesh Lagn. Chandr is the prime killer, but it is dependant on her association.

27-28. Grahas and Kark Lagn: Shukr and Buddh are malefics, Mangal, Guru, and Chandr are auspicious. Mangal is capable of conferring a full-fledged Yog and giving auspicious effects. Shani and Surya are killers and give effects according to their associations.

29-30. Grahas and Simh Lagn: Buddh, Shukr, and Shani are malefics. Auspicious effects will be given by Mangal, Guru, and Surya. Guru's yuti with Shukr (though respectively Kon and Kendr lords) will not produce auspicious results. Shani and Chandr are killers who will give effects according to their associations.

31-32. Grahas and Kanya Lagn: Mangal, Guru, and Chandr are malefics, while Buddh and Shukr are auspicious. Shukr's yuti with Buddh will produce Yog. Shukr is a killer as well. Surya's role will depend on his association.

33-34. Grahas and Tula Lagn: Guru, Surya, and Mangal are malefics. Auspicious are Shani and Buddh. Chandr and Buddh will cause Raj Yog. Mangal is a killer. Guru and other malefics will also acquire a disposition to inflict death. Shukr is neutral.

35-36. Grahas and Vrischik Lagn: Shukr, Buddh, and Shani are malefics. Guru and Chandr are auspicious. Surya as well as Chandr are Yog Karakas. Mangal is neutral. Shukr and other malefics acquire the quality of causing death.

37-38. Grahas and Dhanu Lagn: Only Shukr is inauspicious. Mangal and Surya are auspicious. Surya and Buddh are capable of conferring a Yog. Shani is a killer, Guru is neutral. Shukr acquires killing powers.

39-40. Grahas and Makar Lagn: Mangal, Guru, and Chandr are malefics, Shukr and Buddh are auspicious. Shani will not be a killer on his own. Mangal and other malefics will inflict death. Surya is neutral. Only Shukr is capable of causing a superior Yog.

41-42. Grahas and Kumbh Lagn: Guru, Chandr, and Mangal are malefics, while Shukr and Shani are auspicious. Shukr is the only grah that causes Raj Yog. Guru, Surya, and Mangal are killers. Buddh gives meddling effects.

43-44. Grahas and Meen Bhava: Shani, Shukr, Surya, and Buddh are malefics. Mangal and Chandr are auspicious. Mangal and Guru will cause a Yog. Though Mangal is a killer he will not kill the native (independently). Shani and Buddh are killers.

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

Chapter 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: MAI and Sarpa; The 20 Akriti Yogas are: Gada, Sakat, Shringatak, Vihag, Hal, Vajr, Kamal, Vapi, Yup, Shar, Shakti, Danda, Nisk, Koot, Chatr, Dhanushi, (or Chap), Ardh, Chandr, Chakr, and Samudr Yogas; The 7 Sankhya Yogas are: Vallaki, DAm, PASH, Kedara, Sool, Yuga, and Gola Yogas. Thus, these are 32 in total.

7. Rajju, Musala, and Nala Yogas: All the grahas in movable rashis cause Rajju Yog. All the grahas in fixed rashis cause Musala Yog. All the grahas in dual rashis cause Nala Yog.

8. MAI and Sarpa Yogas: If 3 Kendras are occupied by benefics MAI

Yog is produced, (benefic results) while malefics so placed will cause Bhujang or Sarpa Yog. These Yogas respectively produce benefic and malefic results.

9-11. Gada, Sakat, Vihag, Shringatak, Hal, Vajr, and Yav Yoga If all the grahas occupy two successive Kendras, Gada Yog is formed. Sakat Yog occurs when all the grahas are disposed in Lagn and Yuvati Bhava. If all confine to Bandhu and Karm Bhava, then Vihag Yog occurs. All grahas in Lagn, Putr and Dharm Bhava cause Shringatak Yog, while all grahas are in Dhan, Ari, and Karm Bhava, or in Sahaj, Yuvati, and Labh Bhava, or in Bandhu, Randhr, and Vyaya Bhava cause Hal Yog. Vajr Yog is caused by all benefics in Lagn and Yuvati Bhava, or all malefics in Bandhu and Karm Bhava. In a contrary situation, i.e. all benefics in Bandhu and Karm Bhava or all malefics in Lagn and Yuvati Bhava, Yav Yog is generated.

12. Kamal and Vapi Yogas: If all the grahas are in the 4 Kendras, Kamal Yog is produced. If all of them happen to be in all the Apoklimas (cadent bhavas), or in all the Panapharas (succedent bhavas), Vapi Yog occurs.

13. Yup, Shar, Shakti, and Danda Yogas: If all the 7 grahas are in the 4 bhavas commencing from Lagn, they cause Yup Yog; if all the 7 grahas

are in the 4 bhavas commencing from Bandhu Bhava Shar Yog occurs; if all the 7 grahas are in the 4 bhavas commencing from Yuvati Bhava Shakti Yog occurs; and if all the 7 grahas are in the 4 bhavas commencing from Karm Bhava Danda Yog is formed.

14. Nauka, Koot, Chatr, and Chap Yogas: If all the grahas occupy the seven bhavas from Lagn Nauka Yog occurs; if all the grahas occupy the seven bhavas from Bandhu Bhava Koot Yog is formed; if all the grahas occupy the seven bhavas from Yuvati Bhava Chatr Yog occurs; and if all the seven grahas occupy the seven bhavas from Karm Bhava, Chap Yog occurs. Here again, the grahas should occupy seven continuous bhavas. Quoted from saravali: If the seven grahas occupy continuously seven bhavas commencing from a bhava which is not angular to the lagna, the yoga produced is known as Ardh Chandra yoga.

15. Chakr and Samudr Yogas: If all the grahas occupy six alternative rashis commencing from Lagn, Chakr Yog is formed. Samudr Yog is produced if all grahas occupy six alternative rashis commencing from Dhan Bhava.

16-17. Sankhya Yogas: If all grahas are in one Rashi Gola Yog is formed; if all grahas are in 2 rashis, Yuga Yog is formed; if all grahas are in 3

rashis Sool Yog occurs; if all grahas are in 4 rashis Kedara Yog occurs;
if all grahas are in 5 rashis PAsh Yogis formed, if all grahas are in
6 rashis DAM Yog occurs; and if all grahas are in 7 rashis Veena Yog is
produced. None of these seven Yogas will be operable, if another Nabhash
Yog (explained earlier) is derivable.

18. Effects of Nabhash Yogas (up to sloka 50): Rajju Yog: One born in
Rajju Yog will be fond of wandering, be charming, will earn in foreign
countries. He will be cruel and mischievous.

19. Musala Yog: One born in Musala Yog will be endowed with honour,
wisdom, wealth, etc., be dear to king, famous, will have many sons and
be firm in disposition.

20. Nala Yog: One born in Nala Yog will have uneven physique, be
interested in accumulating money, very skilful, helpful to relatives,
and charming.

21. MAI Yog: One born in MAI Yog will be ever happy, endowed with
conveyances robes, food, and pleasures, be splendid and endowed with
many females.

22. Sarpa Yog: One born in Sarpa (Bhujang) Yog will be crooked, cruel,
poor, miserable, and will depend on others for food and drinks.

23. Gada Yog: One born in Gada Yog 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. Sakat Yog: One born in Sakat Yog 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. Vihag Yog: One born in Vihag Yog will be fond of roaming, be a messenger, will live by sexual dealings, be shameless, and interested in quarrels.

26. Shringatak Yog: One born in Shringatak Yog 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 Yog: One born in Hal Yog will eat a lot, will be very poor, will be miserable, agitated, given up by friends and relatives; he will be a servant.

28. Vajr Yog: One born in Vajr Yog will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires, and fortunes and be inimical.

29. Yav Yog: One born in Yav Yog will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons

in his mid-life; he will be charitable and firm.

30. Kamal Yog: One born in Kamal Yog 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 Yog: One born in Vapi Yog 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 Yog: One born in Yup Yog 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. Shar Yog: One born in Shar Yog will make arrows, be head of a prison, will earn through animals, will eat meat, will indulge in torture and mean handiworks.

34. Shakti Yog: One born in Shakti Yog will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long lived, interested and skilful in war, firm and auspicious.

35. Danda Yog: One born in Danda Yog will lose sons and wife, will be indigent, unkind, away from his men, and will serve mean people.

36. Nauka Yog: One born in Nauka Yog will derive his livelihood through

water, be wealthy, famous wicked, wretched, dirty and miserly.

37. Koot Yog: One born in Koot Yog will be a liar, will head a jail, be poor, crafty, cruel, and will live in hills and fortresses.

38. Chatr Yog: One born in Chatr Yog 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. Chap Yog: One born in Chap Yog 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 Chandr Yog: One born in Ardh Chandr Yog will lead an army, will possess a splendid body, be dear to king, be strong and endowed with gems, gold, and ornaments.

41. Chakr Yog: One born in Chakr Yog will be an emperor at whose feet will be the prostrating kings heads adoring gem studded diadems.

42. Samudr Yog: One born in Samudr Yog 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 Yog: One born in Veena Yog will be fond of songs, dance and musical instruments, be skilful, happy, wealthy, and be a leader of men.

44. DAmiini Yog: One born in DAmiini Yog 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. PAsh Yog: One born in PAsh Yog 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 Yog: One born in Kedara Yog will be useful to many, be an agriculturist, be truthful, happy, fickle minded, and wealthy.
47. Sool Yog: One born in Sool Yog will sharp, indolent, bereft of wealth, be tortuous, prohibited, valiant, and famous through war.
48. Yuga Yog: One born in Yuga Yog will heretic, be devoid of wealth, be discarded by others, and be devoid of sons, mother and virtues.
49. Gola Yog: One born in Gola Yog 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.

Chapter 36 Many Other Yogas 1-2. Benefic and Malefic Yogas: If there be a benefic in Lagn, Subh Yog is produced, while a malefic in Lagn causes

Asubh Yog. Benefics in both Vyaya and Dhan Bhava cause Subh Yog. Malefics in both Vyaya and Dhan Bhava cause Asubh Yog. One born in Subh Yog will be eloquent, charming, and virtuous, while his counterpart will be sensuous, will do sinful acts, and will enjoy (or swallow) others' wealth.

3-4. Gaj Kesari Yog: Should Guru be in a Kendr from Lagn or from Chandr, and be yuti with or receiving a drishti from (another) benefic, avoiding at the same time debilitation, combustion, and inimical rashi, Gaj Kesari Yog is caused. One born in Gaj Kesari Yog will be splendidous, wealthy intelligent endowed with many laudable virtues and will please the king.

5-6. Amal Yog: If there be exclusively a benefic in the 10th from Lagn or Chandr, Amal Yog exists. Amal Yog will confer fame lasting till Chandr and stars exist and will make the native honoured by the king, enjoy abundant pleasures, charitable, fond of relatives, helpful to others, pious, and virtuous.

7-8. Parvat Yog: Benefics in Kendras will produce Parvat Yog, as Yuvati and Randhr Bhava are vacant or are occupied by only benefics. One born in Parvat Yog will be wealthy, eloquent, charitable, learned in Shastras, fond of mirth, famous, splendidous, and be the leader of a city.

9-10. Kahal Yog: Should Bandhu's lord and Guru be in mutual Kendras, while Lagn's lord is strong, Kahal Yog occurs. Alternatively, Bandhu's lord being in his own or exaltation rashi should be yuti with Karm's 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 lord over a few villages.

11-12. Chamar Yog: If Lagn's lord is exalted in a Kendra and receives a drishti from Guru, Chamar Yog is formed. This Yog also occurs if two benefics are in Lagn, or Dharm, or Karm, or Yuvati Bhava. The effects of Chamar Yog are: the native will be a king or honoured by the king, long lived, scholarly, eloquent, and versed in all arts.

13-14. Shankh Yog: If Lagn's lord is strong, while the lords of Putr and Ari Bhava are in mutual Kendras, then, what is known as Shankh Yog is produced. Alternatively, if Lagn's lord along with Karm's lord is in a movable rashi, while Dharm's lord is strong, Shankh Yog is obtained. One born with Shankh Yog will be endowed with wealth, spouse and sons; he will be kindly disposed, propitious, intelligent, meritorious, and long lived.

15-16. Bhairi Yog: If Vyaya, Tanu, Dhan, and Yuvati Bhava are occupied as

Dharm's lord is strong, the native obtains Bhairi Yog. Again, another kind of Bhairi Yog is formed if Shukr, Guru, and Lagn's lord are in a Kendr, while Dharm's lord is strong. The results of Bhairi Yog are: the native will be endowed with wealth, wife and sons; he will be a king, be famous, virtuous, and endowed with good behaviour, happiness, and pleasures.

17. Mridang Yog: If Lagn's lord is strong and others occupy Kendras, Konas, own bhavas or exaltation rashis, Mridang Yog is formed. The native concerned will be a king or equal to a king and be happy.

18. Shrinath Yog: If Yuvati's lord is in Karm Bhava, while Karm's lord is exalted and yuti with Dharm's lord, Shrinath Yog takes place. The native with Shrinath Yog will be equal to lord Devendra (the god of gods).

19-20. Sharad Yog: Should Karm's lord be in Putr Bhava, while Buddh is in a Kendr, as Surya with strength is in Simh, Sharad Yog is formed. This will again be obtained if Guru or Buddh is in a Kon to Chandr, while Mangal is in Labh Bhava. One born in either kind of Yog will obtain wealth, spouse and sons, be happy, scholarly, dear to the king, pious, and virtuous.

21-22. Matsya Yog: Benefics in Dharm and Tanu Bhava, mixed grahas

in Putr Bhava and malefics in Bandhu and Randhr Bhava: this array of grahas at birth will produce Matsya Yog. In effect, the native will be a Jyotishi, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned, and pious.

23-24. Kurm Yog: If Putr, Ari and Yuvati Bhava occupied by benefic grahas identical with own bhava, or exaltation, or friendly rashi, while malefics are in Sahaj, Labh, and Tanu Bhava, in own bhava or in exaltation, Kurm Yog is formed. The results of Kurm Yog are: the native will be a king. be courageous, virtuous, famous, helpful, happy; he will be a leader of men.

25-26. Khadg Yog: Should there be an exchange of rashis between the lords of Dhan and Dharm Bhava, as Lagn's lord is in a Kendr or in a Kon Khadg Yog is obtained. One with Khadg Yog will be endowed with wealth, fortunes and happiness, be learned in Shastras, be intelligent, mighty, grateful, and skilful.

27-28. LakShmi Yog: If Dharm's lord is in a Kendr identical with his Mooltrikon rashi, or own rashi, or in exaltation, while Lagn's lord is endowed with strength, LakShmi Yog occurs. The native with LakShmi Yog 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. Kusum Yog: Shukr in a Kendr, Chandr in a Kon along with a benefic and Shani in Karm Bhava: these grahas thus cause Kusum Yog for one born in a fixed rashi ascending. Such a native will be a king or equal to him, be charitable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered.

31-32. Kalanidhi Yog: If Guru is placed in Dhan, or Putr Bhava, and receives a drishti from Buddh and Shukr, Kalanidhi Yog 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 Yog: Note the following four grahas: (a) Lagn's lord, (b) the dispositor of Lagn's lord, (c) the dispositor of the grah at b, (d) the Navamsh dispositor of the grah at c. If all these are disposed in Kendras and in Konas from Lagn, or are exalted, Kalpa Drum Yog exists. One with Kalpa Drum Yog will be endowed with all kinds of wealth, be a king, pious, strong, fond war, and merciful.

35-36. Trimurthi Yogas: Counted from Dhan's lord, if benefics occupy the 2nd, 12th, and 8th, Hari Yog is formed. (The native will be happy, learned, and endowed with wealth and sons). If the 4th, 9th, and 8th

with reference to the rashi occupied by Yuvati's lord are occupied by benefics, Hara Yog is obtainable. (The native will be happy, learned, and endowed with wealth and sons). Brahma Yog is generated if, counted from Lagn's lord, benefics are in the 4th, 10th, and 11th rashis. One born in anyone of the said three Yogas will be happy, learned, and endowed with wealth and sons.

37. Lagn Adhi Yog: Should benefics be in Yuvati and Randhr Bhava counted from Lagn, and be devoid of yuti with, and/or drishti from malefics, Lagn Adhi Yog is produced making one a great person, learned in Shastras and happy.

38-39. Effects of Lagn's Lord's Division Dignities: Lagn's lord in Parijatamsh will make one happy; Lagn's lord in Vargottama will give immunity to diseases; Lagn's lord in Gopuramsh will make one rich with wealth and grains; Lagn's lord in Simhasanamsh will make one a king; Lagn's lord in Paravatamsh will make one a scholar; Lagn's lord in Devalokamsh will make one opulent and endowed with conveyances; and Lagn's lord in Iravatamsh will make one famous and honoured by kings. (Vargottama indicates a grah occupying the same Rashi and the same Navamsh).

Chapter 37 Chandr's Yogas 1. If Chandr with reference to Surya is in a Kendr, one's wealth, intelligence and skill will be little. If Chandr with reference to Surya is in a Panaphara, one's wealth, intelligence and skill will be meddling. If Chandr with reference to Surya is in a Apoklima, one's wealth, intelligence and skill will be excellent.

2-4. In the case of a day birth, if Chandr placed in its own Navamsh, or in a friendly Navamsh, receives a drishti from Guru, one will be endowed with wealth, and happiness. One born at night time will enjoy similar effects if Chandr is in its own Navamsh, or in a friendly Navamsh receiving a drishti to Shukr. In a contrary situation, the drishti from Guru, or from Shukr on Chandr will make one go with little wealth, or even without that.

5. Adhi Yog from Chandr: If benefics occupy the 8th, 6th, and 7th counted from Chandr, Adhi Yog obtains. According to the strength of the participating grahas, the native concerned will be either a king, or a minister, or an army chief.

6. Dhan Yog: Should all the (three) benefics be Upachaya, i.e. in the 3rd, the 6th, the 10th, and the 11th counted from Chandr, 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 grah, other than Surya, in the 2nd from Chandr Sunaph Yog is formed; if there is a grah, other than Surya, in the 12th from Chandr Anaph Yog is formed; and if there are grahas, other than Surya, in the 2nd from Chandr and in the 12th from Chandr Duradhar Yog is caused. One with Sunaph Yog will be a king or equal to a king endowed with intelligence, wealth, fame, and self earned wealth. One born in Anaph Yog will be a king, be free from diseases, virtuous, famous, charming, and happy. One born in Duradhar Yog will enjoy pleasures; one will be charitable, and endowed with wealth, conveyances, and excellent serving force.

11-13. Kema Drum Yog: Excluding Surya, should there be no grah with Chandr, or in the 2nd and/or 12th from Chandr, or in a Kendr from Lagn, Kema Drum Yog is formed. One born in Kema Drum Yog will be very much reproached; one will be bereft of intelligence; learning is reduced to penury and perils.

Chapter 38 Surya's Yogas 1. Vesi, Vosi, and Abhayachari Yogas: Barring

Chandr, if a grah among Mangal etc. be in the 2nd from Surya, Vesi Yog is

formed; barring Chandr, if a grah among Mangal etc. be in the 12th from

Surya, Vosi Yog is formed; and barring Chandr, if a grah among Mangal

etc. be in both the 2nd and the 12th from Surya Ubhayachari Yog is caused.

2-3. Effects of Vesi, Vosi, and Ubhayachari Yogas: One born in Vesi

Yog will be even sighted, truthful, long bodied, indolent, happy, and

endowed with negligible wealth. One born with Vosi Yog will be skilful,

charitable, and endowed with fame, learning and strength. The Ubhayachari

native will be a king or a equal to a king and be happy.

4. Benefics causing Vesi, Vosi, or Ubhayachari Yogas will give the

above mentioned effects, while malefics will produce contrary effects.

Chapter 39 Raj Yog 1-2.

0 excellent of the Brahmins, I now narrate below the Raj 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. Raj Yogas are

to be known from the Karakamsh Lagn and the natal Lagn. On the one hand

the pair of Atma Karak and Putr Karak should be considered and on the other hand the natal Lagn's lord and Putr's 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. (Karakamsh Lagn is the Navamsh occupied by the Atma Karak grah).

6-7. Maha Raj Yog: Should Lagn's Lord and Putr's lord exchange their rashis or if Atma Karak and Putr Karak (Char) are in Lagn, or in Putr Bhava, or in the exaltation rashi, or in own rashi, or in own Navamsh receiving a drishti from a benefic, Maha Raj Yog is produced. The native so born will be famous and happy.

8. If Lagn's lord and Atma Karak are in Tanu, Putr, or Yuvati Bhava yuti with or receiving a drishti from a benefic, a Raj Yog is formed.

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

11. One will be related to royal circles if Shukr is the Karakamsh, or in the 5th there from, or in Lagn, or in Arudh Lagn receiving a drishti from, or yuti with Guru or Chandr.

12. Even if a single grah gives a drishti to the natal Lagn or Hora

Lagn or Ghatik Lagn, the native will become a king.

13-14. If the six divisions (Shad Vargas) of Lagn are occupied or

receive a drishti from one and the same grah, a Raj Yog is doubtlessly

formed. Accordingly, if the drishti is full, half, or one fourth,

results will be in order full, medium, and negligible.

15. If the 3 Lagnas (i.e. natal Lagn, Hora Lagn, and Ghatik Lagn) are

occupied by grahas in exaltation or in own rashi, or if the natal Lagn,

the Dreshkan Lagn, and the Navamsh Lagn have exalted grahas, Raj Yog

is formed.

16. If Chandr and a benefic are in the Arudh Lang as Guru is in the 2nd

from the natal Lagn and both these places are receiving drishtis from

grahas in exaltation, or grahas in own rashi, there will be a Raj Yog.

17. If Lagn, Dhan, and Bandhu Bhava are occupied by benefics, while a

malefic is in Sahaj Bhava, one will become a king or equal to a king.

18. The native will be wealthy if one among Chandr, Guru, Shukr, and

Buddh is exalted in Dhan Bhava.

19. If Ari, Randhr, and Sahaj Bhava are occupied by debilitated grahas

as Lagn's lord is exalted, or is in (his other) own Bhava, and gives a

drishti to Lagn, there is a Raj Yog.

20. Again, a Raj Yog is formed if Ari's, Randhr's, and Vyaya's lords are in fall or in inimical rashis, or in combustion, as Lagn's lord placed in his (other) own rashi or in its exaltation rashi gives a drishti to Lagn.

21. If Karm's lord, placed in his own bhava, or in its exaltation rashi, gives a drishti to Lagn, a Raj Yog is formed. Similar is the case if benefics are in Kendras. (a Raj Yog is formed) 22. If the Atma Karak grah is in a benefic's Rashi/Navamsh, the native will be wealthy. If there are benefics in Kendras from Karakamsh Lagn, he will become a king.

23. If the Arudh Lagn and Dar Pad are in mutual Kendras or in mutual Sahaj/Labh bhavas, or in mutual Konas, the native will doubtlessly become a king.

24. If two or all of Bhava Lagn, Hora Lagn, Ghatik Lagn are receiving a drishti from exalted grahas, a Raj Yog is formed.

25. If Bhava Lagn, Hora Lagn, and Ghatik Lagn, their Dreshkanas and Navamshas, or the said Lagnas and their Navamshas, or the said Lagnas and their Dreshkanas receive a drishti from a grah, a Raj Yog is formed.

26-27. If Arudh Pad is occupied by an exalted grah particularly Chandr

in exaltation, or by Guru and/or Shukr (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 rashi containing Chandr, while Guru is in Dhan Bhava the same effect will prevail.

28. Even if one among Ari's, Randhr's, and Vyaya's lords being in debilitation gives a drishti to Lagn, there will be a Raj Yog.

29-31. The native will become a king if a grah ruling Bandhu, Karm, Dhan, or Labh gives a drishti to Lagn, while Shukr gives a drishti to the 11th from Arudh Lagn as Arudh Lagn is occupied by a benefic. The same effect will be obtained if a debilitated grah gives a drishti to Lagn and is placed in Ari or Randhr Bhava. (i.e. The native will become a king) Again, similar result will prevail if a debilitated grah placed in Sahaj or Labh Bhava gives a drishti to Lagn. (i.e. The native will become a king) 32. I now tell you of the Raj Yogas based on the grahas with different dignities and on the drishtis and yutis of the grahas.

33-34. Dharm's lord is akin to a minister, and more especially Putr's lord. If these two grahas mutually give a drishti, the native will obtain a kingdom. Even if these two are yuti in any bhava, 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 Bandhu's lord is in Karm Bhava and Karm's lord is in Bandhu Bhava, and if these grahas give a drishti to Putr's and Dharm's lords.

36. If the lords of Putr, Karm, Bandhu, and Lagn are yuti in Dharm Bhava, one will become a ruler with fame spreading over the four directions.

37. Should the lord of Bandhu Bhava, or of Karm Bhava join either the Putr's lord or Dharm's lord, the native will obtain a kingdom.

38. If Putr's lord is in Lagn, Bandhu, or Karm Bhava yuti with Dharm's lord or Lagn lord, the native will become a king.

39. Should Guru be in his own rashi identical with Dharm Bhava and yuti with either Shukr or Putr's lord, the native will obtain royal status.

40. Two and a half ghatīs (i.e. 60 minutes of time) 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 Chandr and Shukr be mutually in Sahaj and Labh Bhava and receiving drishtis from each other while they are placed elsewhere

(i.e. not in Sahaj and Labh Bhava), a Raj Yog is obtained.

42. Should Chandr, endowed with strength, be Vargotamsh and receives a drishti from four or more grahas, the native will become a king.

43. One will become a king if Lagn in Uttamamsh receives a drishti from four or more grahas out of which Chandr should not be one.

44. If one or two or three grahas 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 grahas occupy their exaltation rashis or Mooltrikon rashis, even a person of base birth will become king.

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

47. Even if one among Guru, Shukr, and Buddh is in exaltation, while a benefic is in a Kendr the native will become a king or be equal to him.

48. If all benefics are relegated to Kendras, while malefics are in Sahaj, Ari, and Labh Bhava, the native, though may be of mean descent will ascend, the throne.

Chapter 40 Yogas For Royal Association 1. If Karm's lord is yuti with

or receives a drishti from the dispositor of Amatya Karak, or even if Karm's lord is yuti with or receives a drishti from Amatya Karak himself, the native will be a chief in the king's court.

2. If Karm and Labh Bhava are devoid of malefic occupation and devoid of drishti from a malefic, while Labh Bhava receives a drishti from its own lord, the native will be a chief in the king's court.

3. Should Amatya Karak and the dispositor of Atma Karak be together the native will be endowed with great intelligence and will be a king's minister. ('Karakendr' is interpreted here as the dispositor of Atma Karak. Similarly, 'Amatyesa' means the dispositor of Amatya Karak).

4. If Atma Karak is strong and is with a benefic or Amatya Karak is in its own Bhava or in exaltation, one will surely become a king's minister.

5. There is no doubt in one's becoming a king's minister and famous if Atma Karak is in Tanu, or Putr, or Dharm Bhava.

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 there of.

7. Should malefics be in the 3rd and the 6th from Atma Karak, or from Arudh Lagn, or in Sahaj and Ari Bhava, one will become army chief.

8. If Atma Karak is in a Kendr, or in a Kon, or in exaltation, or in its own bhava, and gives a drishti to Dharm's lord, the native will be a king's minister.
9. If the lord of the rashi where Chandr is placed becomes Atma Karak and if this lord is placed in Tanu Bhava along with a benefic, the native will become a king's minister at his advanced age.
10. Should the Atma Karak be in Putr, Yuvati, Karm, or Dharm Bhava and happen to be with a benefic, one will earn wealth through royal patronage.
11. If the Arudh of Dharm Bhava happens to be itself the Janm Lagn, or if Atma Karak is placed in Dharm Bhava the native will be associated with royal circles.
12. One will gain through royal association if Labh Bhava is occupied by its own lord, and is devoid of a drishti from a malefic. The Atma Karak should at the same time be yuti with a benefic.
13. An exchange of rashis between Karm's lord and Lagn's lord will make the native associated with the king in a great manner.
14. If Shukr and Chandr are in the 4th from Karakamsh Lagn, the native will be endowed with royal insignia.
15. Should Lagn's lord, or the Atma Karak, be yuti with Putr's lord and be in a Kendr or in a Kon, the native will be a king or minister.

Chapter 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 rashi of Shukr be Putr Bhava and be occupied by Shukr himself, while Mangal is in Labh Bhava, the native will obtain great riches.

3. Should a rashi of Buddh be Putr Bhava and be occupied by Buddh himself as Labh Bhava is occupied by Chandr, Mangal, and Guru, the native will be very affluent.

4. Should Simh be Putr Bhava and be occupied by Surya himself as Shani, Chandr, and Guru are in Labh Bhava, the native will be very affluent.

5. Should Surya and Chandr be in Labh Bhava as Shani is in Putr Bhava identical with his own bhava, the native will be very affluent.

6. Should Guru be in Putr Bhava identical with his own rashi as Buddh is in Labh Bhava, the native will be very affluent.

7. If a rashi of Mangal happens to be Putr Bhava with Mangal there in while Shukr is in Labh Bhava, the native will become very affluent.

8. If Kark happens to be Putr Bhava containing Chandr there in, while

Shani is in Labh Bhava, the native will become very affluent.

9. Yogas for Wealth (up to sloka 15): Should Surya be in Simh identical with Lagn, and be yuti with or receiving a drishti from Mangal and Guru, one will be wealthy.

10. Should Chandr be in Kark identical with Lagn, and be yuti with or receiving a drishti from Buddh and Guru one will be wealthy.

11. Should Mangal be in Lagn identical with his own rashi and be yuti with or receiving a drishti from Buddh, Shukr, and Shani, the native will be rich.

12. Should Buddh's rashi be Lagn with Buddh there in and should Buddh be yuti with or receiving a drishti from Shani and Guru the native will be rich.

13. Should Guru be in Lagn identical with as own rashi and be yuti with or receiving a drishti from Buddh and Mangal, the native will be rich.

14. If Shukr happens to be in Lagn identical with his own rashi and be yuti with or receiving a drishti from Shani and Buddh, one will be wealthy.

15. If Shani is in his own rashi identical with Lagn and receiving a drishti from or being yuti with Mangal and Guru, the native will

be wealthy.

16. Other Qualified Grahas: Dharm's lord and Putr's lord are capable of bestowing wealth. Similarly, grahas yuti with Dharm's lord and/or Putr's lord are capable of bestowing wealth. There is no doubt that these grahas will give wealth during their Dasha periods.

17. The Yogas mentioned above (up to sloka 16) should be delineated after knowing favourable or unfavourable dispositions of the participant grahas and their strength and weakness.

18-19. Effects of the Divisional Dignities of the Lords of Kendras: If the lord of a Kendr is in Parijatamsh, the native will be liberal, if the lord of a Kendr is in Uttamamsh the native will be highly liberal, if the lord of a Kendr is in Gopuramsh the native will be endowed with prowess, if the lord of a Kendr is in Simhasanamsh the native will be honourable, (prominent, etc.), if the lord of a Kendr is in Paravatamsh the native will be valorous, if the lord of a Kendr is in Devalokamsh the native will be head of an assembly, if the lord of a Kendr is in Brahmamsh the native will be a sage, and if the lord of Kendr is in Iravatamsh the native will be delighted and be celebrated in all quarters.

20-22. Effects of the Divisional Dignities of Putr's Lord: If Putr's

lord is in Parijatamsh, the native will take to the branch of learning
befitting his race; if Putr's lord is in Uttamamsh the native will have
excellent learning; if Putr's lord is in Gopuramsh the native will receive
world-wide honours; if Putr's lord is in Simhasanamsh the native will
become a minister; if Putr's lord is in also Paravatamsh the native will
be endowed with Vedic Knowledge; if Putr's lord is in Devalokamsh the
native will be a Karm Yogi (i.e. a performer of actions, worldly and
religious rites); if Putr's lord is in Brahmamlokamsh the native will
be devoted to the Lord; and if Putr's lord is in Iravatamsh the native
will be pious. Notes: While the lords of the four Kendras are treated
in one and the same breath, Maharishi Parashar gives special importance
to Putr's and Dharm's lords individually. The effects may suitably be
understood based on the explanations given above for the lords of Kendras.

23-27. Effects of the Divisional Dignities of Dharm's Lord: If Dharm's
lord is in Parijatamsh, the native will visit holy places; if Dharm's
lord is in Uttamamsh, the native has been visiting holy places in the past
births and he will do the same within this life-time; if Dharm's lord is
in Gopuramsh the native will perform sacrificial rites; if Dharm's lord

is in Simhasanamsh the native will be mighty and truthful; he will be a conquerer of his senses and will concentrate only on the Brahman, giving up all religions; if Dharm's lord is in Paravatamsh the native will be the greatest of ascetics; if Dharm's lord is in Devalokamsh the native 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 Dharm's lord is in Brahmaloakamsh the native will perform Aswamedh Yagya (Horse Sacrifice) and will attain the state of Lord Indra. If Dharm's lord is in Iravatamsh the native will be a synonym of Dharma or virtues just as Lord Ram and Yudhishtira (the eldest of Pandavas).

28. Lords of Kendras and Konas Related: The Kendras are known as Vishnu Sthanas (i.e. Bhavas of Lord Vishnu), while the Konas are called LakShmi Sthanas (i.e. Bhavas of LakShmi). If the lord of a Kendra establishes a relationship with the lord of a Kon, a Raj Yog is obtained. (A sixth kind of relationship can also be extended in this context to Navamsh positions though there is no specific classic sanction for this. For example in the case of a Makar native, Mangal in the Navamsh of Shukr, and Shukr

in the Navamsh of Mangal will confer a superior Raj Yog. 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 Konas (as indicated in sloka 28): If the lord of a Kendr

and the lord of a Kon, having a relationship as indicated in sloka 28,

happen to be in Parijatamsh, the native will be king and will protect

men; if the lord of a Kendr and the lord of a Kon, having a relationship

as indicated in sloka 28, happen to be in Uttamamsh, the native will

be an excellent king endowed with elephants, horses, chariots, etc.;

if the lord of a Kendr and the lord of a Kon, having a relationship as

indicated in sloka 28, happen to be in Gopuramsh, the native will be

a tiger of kings honoured by other kings; and if the lord of a Kendr

and the lord of a Kon, having a relationship as indicated in slokas

28, happen to be in Simhasanamsh the native will be an emperor ruling

over the entire earth; with the said Raj Yog relationship of the said

grahas in Simhasanamsh were born Harish Chandr, Manu, Bali, the Fire god

(Agni Deva) and many emperors. In the present Yuga so born is Yudhishtira

(or Dharm Raj of Mahabharat). Salivahana's birth and that of others will also come with this Yog. With the lord of a Kendr and the lord of a Kon, having a relationship as indicated in sloka 28, placed in Paravatamsh, Manu, etc., were born. The Incarnations of Lord Vishnu took place when the lord of a Kendr and the lord of a Kon, having a relationship as indicated in sloka 28, were placed in Devalokamsh; with the lord of a Kendr and the lord of a Kon, having a relationship as indicated in sloka 28, placed in Brahmlokamsh Lord Brahma was born; and with the lord of a Kendr and the lord of a Kon, having a relationship as indicated in sloka 28, placed in Iravatamsh 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, viz. Manu Smriti is ascribed) .

Chapter 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 Lagn's lord is in Vyaya Bhava, while Vyaya's lord is in Lagn along with the lord of a Marak (a death inflicting grah) or receives a drishti from such a grah.

3. The native will be penniless if Lagn's lord is in Ari Bhava, while Ari's lord is in Lagn, yuti with or receiving a drishti from a Marak lord.
4. Should Lagn or Chandr be with Ketu, while Lagn's lord is in Randhr Bhava, the person concerned will be penniless.
5. If Lagn's lord along with a malefic is in Ari, Randhr, or Vyaya Bhava, while Dhan's lord is in an enemy's rashi, or in debilitation, even a native of royal scion will become penniless.
6. If Lagn's lord is yuti with the lord of Ari, Randhr, or Vyaya Bhava, or with Shani, and if Lagn's lord is devoid of a drishti from a benefic the native will be penniless.
7. Should Putr's and Dharm's lords be respectively found in Ari and Vyaya Bhava, and receive a drishti from Marak grahas, the native will be penniless.
8. If malefics, excepting the lords of Karm and Dharm Bhava, happen to be in Lagn associated with or receiving a drishti from Marak grahas one will become penniless.
9. Note the grahas that are ruling the rashis occupied by the lords of Ari, Randhr, and Vyaya Bhava. If the said dispositors are in such evil bhavas in turn, and are associated with or receive a drishti from malefics, the native will be miserable and indigent.

10. The lord of the Navamsh occupied by Chandr, joining a Marak grah or occupying a Marak Bhava will make one penniless.
11. Should the lord of the natal Lagn and that of the Navamsh Lagn be yuti with or receive a drishti from Marak grahas, one will be penniless.
12. If inauspicious bhavas are occupied by benefics, while auspicious bhavas are occupied by malefics, the native will be indigent and will be distressed even in the matter of food.
13. A grah associated with one of the lords of Ari, Randhr, and Vyaya Bhava, being bereft of a drishti from the lord of a Kon, will in its Dasha periods cause harm to the native's financial aspects.
14. If the 8th/12th from Atma Karak, or Randhr/Vyaya Bhava receive a drishti from the Atma Karak's Navamsh lord and the lord of Janma Lagn, the native will be bereft of wealth.
15. The native will be a spend thrift if the 12th from Atma Karak receives a drishti from the dispositor of Atma Karak or if Vyaya Bhava receives a drishti from the lord of Lagn.
- 16-18. Now I tell you some Yogas for poverty along with conditions of their nullifications. Should Mangal and Shani be together in Dhan Bhava, the native's wealth will be destroyed. Should Buddh give a drishti to

Mangal and Shani in Dhan Bhava, there will be great wealth. There is no doubt in it. Surya in Dhan Bhava receiving a drishti from Shani will cause penury; while if Surya is in Dhan Bhava and does not receive a drishti from Shani, riches and fame will be obtained. The same effects (i.e. poverty) will be declared if Shani is in Dhan Bhava receiving a drishti from Surya.

Chapter 43 Longevity 1. O Maharishi Parashar, 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 thoughts.

4-8. Pindayu: The grahas 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 rashis. First of all, Pindayu is based on the positions of the grahas. O

Brahmin, listen carefully to what I say: 19, 25, 15, 12, 15, 21, and 20 are the number of years contributed by the grahas from Surya, etc., when in (deep) exaltation. These are half of the above in (deep) debilitation; and if the grahas are in between exaltation and debilitation, the rule of three process should be used. Deduct the actual position of the grah from its deep exaltation point. If the product is less than 6 rashis, deduct it again from 12 rashis. The product concerned should be multiplied by the number of years allotted to the grah and divided by 12 to get the grah's actual contribution.

9. Rectifications: Excepting Shukr and Shani, the contributions made by others should be halved, if they are eclipsed, by Surya. One third should be reduced if the grah is in its inimical rashi. This does not apply to the one in retrogression (see Vakra Charam).

10-11. Deductions for Grahas 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 grah in a bhava, the deduction due to

the strongest will only prevail, and not deductions due to other grahas in that particular bhava. Waning Chandr is a benefic for this purpose.

12-13. Malefics in Lagn: In case Tanu Bhava is occupied by malefics, adopt the following procedure: Convert Lagn's Sphuta into minutes of arc and multiple 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 grah. If there is benefics drishti on Lagn containing malefics then the loss is only half (obtained through these calculations).

14-15. Lagn's Contribution: The number of years contributed by Lagn will correspond to the number of rashis it gained (from Mesh), while the degrees Lagn has gained in the particular rashi will also correspondingly donate (i.e.

30 degrees=1 year). If the Lagn's lord in the Navamsh is stronger than Lagn's lord, then the contribution should be computed only based on the number of Navamshas gained (from Mesh), otherwise the computation will be for the Rashi Lagn.

16-17. Nisargayu: O Brahmin, now I tell you about Nisargayu 1, 2, 9, 20, 18, 20, and 50 are the years allotted to Chandr, Mangal, Buddh, Shukr,

Guru, Surya, and Shani from the period of birth.

18-19. Amshayu: Now, I will tell you about Amshayu contributions by Lagn and grahas. The years correspond to the number of Navamshas counted from Mesh. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in rashis, degrees, etc., as years, months, etc..

20-22. The same reductions as per Pindayu apply to Amshayu as well; i.e. half for a combust grah, 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 Amshayu, viz. To increase three fold the contribution of a grah in exaltation or in own bhava and double the contribution if the contributor is in his own Navamsh or in his own Dreshkan. 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 (i.e. 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. Demon's full life span is 150 years, while it is 120 years for human beings.

32 years for horses.

25 years for donkeys and camels, 24 years for oxen and buffaloes, 20 years for peacocks, 16 years for goats and rams.

14 years for swans, 12 years for cuckoo, dog, and dove, 8 years for hens, etc., and 7 years 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: Lagn, Surya, or Chandr is stronger than the other two, Amshayu, Pindayu, or Nisargayu should be respectively chosen.

32. Doubtful Cases: If two among Lagn, Surya, and Chandr gain equal

strength, then longevity should be worked out as per both systems and the average of both (final) 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 Lagn's lord, Randhr's lord, Shani, Chandr, natal Lagn, and Hora Lagn. These six are grouped into three groups, thus: the lords of Lagn and of Randhr Bhava on the one hand, Shani and Chandr on the other hand, and the natal Lagn and Hora Lagn on yet the other hand. Out of a group of two, if the two are in movable rashis long life is denoted. One in a fixed rashi and the other in a dual rashi will also bestow long life. One in a movable rashi and the other in a fixed rashi will give medium life. If both are in dual rashis then, again medium life will be obtained. Short life is denoted if one is in a movable rashi as the other is in a dual rashi, or if both are in fixed rashis. 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 Lagn and Hora Lagn should be only

considered. In case of three different indications if Chandr is in Lagn or Yuvati Bhava, then, the one indicated by the Shani-Chandr 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 medium life span is indicated by 2 groups it is 72 years, and if medium life span is indicated by one group it is 64 years. If short life is denoted by the said three groups it is only 32 years, if short life is indicated by two groups, the life span is 36 years, and if short life is indicated 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 rashi, his donation will be full, and it will be nil if he is at the end of a rashi. For intermediary placements, rule of the process will apply. Add the longitudes of the contributors (devoid of rashis) 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 Shani: Should Shani be a contributor, the class of longevity declines. Some advocate contrarily, an increase of class in this context. If Shani is in its own rashi or in exaltation, change

in class will not occur. Even if he receives a drishti from or is yuti with only a malefic, no change occurs.

48. Special Rule for Guru: If Guru is in Lagn or in Yuvati Bhava, and receives a drishti from or is yuti 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 Guru warrants an increase. The reverse is true if Shani 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 there of and poor and long life spans.

52. (Maharishi Parashar replies): These are seven-fold, viz. Bal Risht, Yog Risht, short, medium, long, super-natural (Divya), and immortality (Amritayu).

53-54. The life span in Bal Risht is 8 years, in Yog 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 (Merits).

55. Limitless Longevity: Should Kark be Lagn with Guru and Chandr there

in, while Shukr and Buddh are in Kendras, and others are in Sahaj, Ari,

and Labh Bhava, the native will obtain limitless longevity.

56. Super-natural Longevity: One having benefics in Kendras and/or Konas,

while malefics are in Sahaj, Ari, and Labh Bhava will obtain super-natural

life span (one thousand years). Randhr Bhava in this case should be one

of the rashis owned by a benefic.

57. Living until the End of the Yuga: One born in Kark Lagn will live

till the end of the yuga if Guru is in a Kendr and happens to be in

Gopuramsh, while Shukr is in a Kon and happens to be in Paravatamsh.

58. Living the Life Span of a Sage: Guru in Simhasanamsh being in Lagn,

Shani in Devalokamsh, and Mangal in Paravatamsh; 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

(as arrived by mathematical means). Hence, I tell you such Yogas as to know of full, medium, and short span combinations.

60. If a Kendr contains a benefic, while Lagn's lord is yuti with or receives a drishti from a benefic, or Guru in particular, the native will live a full span of life.

61. Should Lagn's lord be in a Kendr yuti with or receiving a drishti from Guru and Shukr, full life span will result.

62. If at birth three grahas are exalted, out of which the lords, of Lagn and Randhr Bhava are inclusive, as Randhr Bhava is devoid of a malefic in it, full life span will result.

63. Long life is denoted if three grahas are in Randhr Bhava, in exaltation, own or friendly divisions, while Lagn's lord is strong.

64. If Shani or Lagn's lord is yuti with any exalted grah, long life will result.

65. Long life will be enjoyed if malefics are in Sahaj, Ari, and Labh Bhava, while benefics are in Kendras.

66. If Ari, Yuvati, and Randhr Bhava are occupied by benefics, while malefics are in Sahaj and Labh Bhava, full life span will follow the birth.

67. If Randhr's lord is friendly to Surya, while malefics are in Ari

and Vyaya Bhava, as Lagn's lord is in a Kendr, the native will live the full span of life.

68.

0 excellent of the Brahmins, if a malefic is in Randhr Bhava, while Karm's lord is exalted, one will be long lived.

69. Long life will follow if Lagn is a dual rashi, while Lagn's lord is in a Kendr, or in exaltation, or in a Kon.

70. Should Lagn be a dual rashi, while two malefics are in a Kendr with reference to a strong Lagn's lord, long life is indicated.

71-73. If the stronger among Lagn's lord and Randhr's lord is placed

in a Kendr long life is indicated; and if in a Panaphara (Dhan, Putr, Randhr, or Labh Bhava) medium life is indicated; If the stronger among

Lagn's lord and Randhr's lord is placed in Apoklima (Sahaj, Ari, Dharm,

or Vyaya Bhava) short life will come to pass. According to Lagn's lord

being friendly, neutral, or inimical to Surya, long, medium, or short

life will result.

74. Should Mangal and Sahaj's lord, or Randhr's lord and Shani, be

combust or (two of either pair) be yuti with malefics or receive a

drishti from malefics, there will be short life.

75. If Lagn's lord is in Ari, Randhr, or Vyaya Bhava yuti with malefics

and devoid of yuti with and/or drishti from a benefic, short life will come to pass.

76. If malefics are in Kendras devoid of yuti with or a drishti from benefics, while Lagn's lord is not strong, only short life will result.

77.

0 excellent of Brahmins, if Vyaya and Dhan Bhava are occupied by malefics and devoid of a drishti from a benefic or devoid of yuti with a benefic, the native will be short-lived.

78. If the lords of Lagn and Randhr Bhava are bereft of dignities and strength, short life will come to pass. If the lords of Lagn and Randhr Bhava are helped by others, while being so, medium life span will come to pass.

Chapter 44 Marak (Killer) Grahas 1. O Maharishi Parashar, you have mentioned a lot about longevity. Be kind enough to throw light on Marakas or killers.

2-5.

0 Brahmin, Sahaj and Randhr Bhava are the two bhavas of longevity. The bhavas related to death are the 12th from each of these, i.e. Dhan and Yuvati Bhava are Marak Bhavas.

3. Out of the two (i.e. Dhan and Yuvati Bhava), Dhan Bhava is a powerful Marak Bhava (as against Yuvati Bhava). The lords of Dhan and Yuvati Bhava, malefics in Dhan and Yuvati Bhava, and malefics yuti with Dhan's lord and yuti with Yuvati's lord, are all known as Marakas. The major and sub periods of these grahas will bring death on the native depending on whether he has a long life, medium life, or short life person.

6-7. The Dasha of a benefic grah related to Vyaya's lord may also inflict death. End may descend on the native in Randhr's lord's Dasha. The Dasha of a grah which is an exclusive malefic (i.e. first-rate malefic) may also cause death.

9. Should Shani be ill-disposed and be related to a Marak grah, he will be the first to kill in preference to other grahas.

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 ghee, 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 Marak grahas. One born with short life combinations may face death in the Dasha denoted by Vipat star (the 3rd from the birth star); one of medium life may die in the Dasha denoted by Pratyak star (the 5th from the birth star). In the Dasha denoted by Vadh star (the 7th from the birth star), one with long life may obtain his end. The Dasha of the lord of the 22nd Dreshkan, or the Dasha of the lord of the 23rd, or the Dasha of the lord of the 3rd, or the Dasha of the lord of the 5th, or the Dasha of the lord of the 7th asterisms may also cause death. The lords of the 2nd and the 12th counted from Kark may bring death, this is true when Chandr is a malefic; if he happens to be a benefic there will be (only) diseases (but not death). Death may come to pass in the Dasha of Ari's lord and in the sub periods of Ari's, Randhr's, and/or Vyaya's lords. Should there be many Marakas (endowed with the power of killing), and if these Marakas are strong,

there will be diseases, miseries, etc., in major and sub periods. Thus, these are Marakas (as is mentioned above) 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 Tanu, Yuvati, Randhr, or Vyaya Bhava, or happen to be in the 7th from a Marak lord, or are placed with such a grah, they acquire powers of killing in their major or sub periods. For one born in Makar, or in Vrischik, Rahu will be a Marak. Should Rahu be in Ari, Randhr, or Vyaya Bhava, he will give difficulties in his Dasha periods. He will not, however, do so if Rahu receives a drishti from, or is yuti with a benefic.

25-31. Sahaj Bhava and Death: O excellent of Brahmins, if Surya, being with strength, is in Sahaj Bhava, one will obtain his death due to a king (or legal punishments); Chandr in Sahaj Bhava will cause death due to tuberculosis, while wounds, weapons, fire, and thirst will cause death through Mangal in Sahaj Bhava. If Sahaj Bhava receives a drishti from, or is occupied by Shani 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 Chandr and Gulik occupy or give a drishti to Sahaj Bhava. Buddh giving a drishti to or occupying Sahaj Bhava will bring death followed by fever. Guru in Sahaj Bhava or giving a drishti to Sahaj Bhava will cause death by swelling or tumours. Urinary diseases will cause death if Shukr is in, or gives a drishti to Sahaj Bhava. Many grahas giving a drishti to or occupying Sahaj Bhava will bring death through many diseases.

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

33. Consciousness will prevail at the time of death if Guru or Shukr are placed in Sahaj Bhava. With other grahas in Sahaj Bhava, there will be unconsciousness before death.

34. According to Sahaj Bhava being a movable, a fixed, or a dual rashi, death will be respectively in a foreign place (other than native birth place), in one's own house, or on the way.

35-36: Occupants of Randhr Bhava: Note the occupant of Randhr Bhava: If it is Surya, death will be through fire; if Chandr is in Randhr Bhava,

death will be through water; if Mangal is in Randhr Bhava, death will be through weapons; if Buddh is in Randhr Bhava, death will be through fever; if Guru is in Randhr Bhava, death will be through diseases; if Shukr is in Randhr Bhava, death will be through hunger; and if Shani is in Randhr Bhava, death will be through thirst.

37. If Randhr Bhava is occupied by or receives a drishti from a benefic, while Dharm's lord is yuti with a benefic the native will die in a shrine. If Randhr Bhava is occupied by or receives a drishti from a malefic, while Dharm's lord is yuti 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 benefic's Dreshkan in Randhr Bhava (i.e. the 22nd Dreshkan), the body will be burnt in fire (as prescribed in Shastras); if a malefic's Dreshkan happens to be in Randhr Bhava, the body will be thrown away in water; if the Dreshkan in Randhr Bhava is owned by a mixed grah the dead body will only dry up; if the Dreshkan in Randhr Bhava is a serpent Dreshkan, the body will be eaten away by animals, crows, etc.; 40. Serpent Dreshkanas: The 2nd and 3rd Dreshkan in Kark, the initial one in Vrischik, and the last one in Meen are designated as serpent Dreshkanas.

41-42. Pre-natal Abode: O excellent of Brahmins, the stronger of the two luminaries, Surya and Chandr, occupying a Dreshkan of Guru denotes the descent from the world of gods. If the stronger of the luminaries, Surya and Chandr, occupies the Dreshkan of Shukr or Chandr, the descent is from the world of the Manes; if the stronger of the two luminaries, Surya and Chandr, is in the Dreshkan of Surya or Mangal, the descent is from the world of Yama (the world of the death); and if the stronger of the two luminaries, Surya and Chandr, is in Dreshkan of Buddh or Shani, the descent is from the hell.

43-45. Ascent after Death: According to the following grahas in Vyaya, Yuvati, Ari, or Randhr Bhava, the native will attain one of the different worlds after death: Guru: heaven; Chandr or Shukr: the world of Manes; Mangal and/or Surya: earth (i.e. rebirth); Buddh and/or Shani: hell. In case the said bhavas are not occupied, the native will go to the world indicated by the stronger of the Dreshkan lords related to Ari and Randhr Bhava. The relative grah's exaltation, etc., will denote the high, medium, and low status the native will obtain in the said world. world of Yama (the world of the death); and if the stronger of the two luminaries,

Surya and Chandr, is in Dreshkan of Buddh or Shani, the descent is from the hell.

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46. Other grahas and rashis becoming Marakas are being discussed in the chapter related to Dashas.

Chapter 45 Avasthas of Grahas 1. O Maharishi Parashar, you have earlier stated that the Avasthas, or states, of the grahas are to be considered in the context of the effects of the grahas. Be so kind to tell me about this.

2. O excellent of Brahmins, various kinds of Avasthas of the grahas have been expounded. Out of these, I will give you the summary of BA1

(infant) and other states of the grahas (in the first instance).

3. BAl, Kumar, Yuv, Vriddh, and Mrit Avastha: Infant, youthful, adolescent, old, and dead are the states of the grahas placed in the ascending order at the rate of six degrees in odd rashis. In the case of even rashis this arrangement is in reverse order. (These five Avasthas are known as BAl Adi Avasthas. For odd rashis, the placement concerned will denote the Avastha as under: BAl Avastha (Infant state): 0 to 6 degrees Kumar Avastha (Youthful state): 6 to 12 degrees Yuv Avastha (Adolescent state): 12 to 18 degrees Vriddh Avastha (Advanced state): 18 to 24 degrees Mrit Avastha (In extremis): 24 to 30 degrees The above order is to be reversed for placement in an even rashi).

4. Results: One fourth, half, full, negligible, and nil are the grades of the results due to a grah in infant, youthful, adolescent, old, and dead Avasthas.

5. Awakening, Dreaming, and Sleeping States: If a grah is in its own rashi, or in exaltation it is said to be in a state of awakening (or alertness). In the rashi of a friend or of a neutral rashi, it is in dreaming state, while in an enemy's rashi, or in debilitation it is in a state of sleeping.

6. According to a grah 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. Dipt, Swasth, Pramudit, Shanta, Din, Vikal, Khal,
and Kop.

8-10. If a grah is in its exaltation rashi, it is in Dipt Avastha;
if a grah is in its own rashi, it is in Swasth Avastha, if a
grah is
in a great friend's rashi, it is in Pramudit Avastha; if a
grah is in a
friendly rashi, it is in Shanta Avastha; if a grah is in a
neutral rashi,
it is in Din Avastha; if a grah is yuti with a malefic, it is
in Vikal
Avastha; if a grah is in an enemy's rashi, it is in Duhkhit
Avastha; if a
grah is in a great enemy's rashi it is in Khal Avastha;
and if a grah is
being eclipsed by Surya, it is in Kop Avastha. Depending
on such a state
of the grah, the bhava occupied by it will obtain
corresponding effects.

8. Yet Other Avasthas: Lajjit, Garvit, Kshudhit, Trushit,
Mudit, and
Kshobhit are the (six) other kinds of Avasthas due to the
grahas. Placed
in Putr Bhava, if a grah is associated with Rahu or Ketu,
or with Surya,
Shani, or Mangal, it is in Lajjit Avastha. If a grah is in
exaltation or
in Mooltrikon, it is Gavit Avastha. If a grah is in an
enemy's rashi,

or yuti with an enemy, or receives a drishti from an enemy, or even if a grah is yuti with Shani, the Avastha is Kshudhit. If a grah is in a watery rashi and receives a drishti from a malefic but does not receive a drishti from a benefic, the Avastha is called Trushit. If a grah is in a friendly rashi, or is yuti with, or receives a drishti from a benefic, or is yuti with Guru, it is said to be in Mudit Avastha. If a grah is yuti with Surya and receives a drishti from, or is yuti with a malefic, or receives a drishti from an enemy, it is said to be in Kshobhit Avastha. The bhavas occupied by a grah in Kshudhit Avastha or in Kshobhit Avastha are destroyed.

19-23. The learned should estimate the effects due to a bhava in the manner cited above (i.e. with the help of various kinds of Avasthas), after ascertaining the strength and weakness (of the various grahas). Weak grahas cause reduction in good effects, while stronger ones give greater effects. If a grah posited in Karm Bhava is in Lajjit Avastha, in Kshudhit Avastha, or in Kshobhit Avastha, the person will always be subjected to miseries. If a grah in Putr Bhava is in Lajjit Avastha, 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 grah in Yuvati Bhava in

Kshobhit Avastha or in Trushit Avastha.

24-29. Effects of Garvit, Mudit, Lajjit, Kshobhit, Kshudhit, and Trushit

Avastha: A grah in Garvit Avastha will cause happiness through new houses

and gardens, regalhood, skill in arts, financial gains at all times, and

improvement in business. A grah in Mudit 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 grah in Lajjit Avastha will give aversion to

God, loss of intelligence, loss of child, interest in evil speeches,

and listlessness in good things. A grah in Kshobhit Avastha will give

acute penury, evil disposition, miseries, financial debacles, distress

to feet and obstruction to income due to royal wrath. A grah in Kshudhit

Avastha 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 grah

in Trushit Avastha will cause diseases through association with females,

leading over wicked (or evil) 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 and Other Avasthas: Now, I will tell you of

the Avasthas viz. Shayan, Upavesan, Netrapani, Prakash, Gaman, Agaman,

Sabh, Agam, Bhojan, Nritya Lips, Kautuk, and Nidr, and the Chesthas of

such Avasthas. Note the number of the stars (from Ashvini) occupied by

the grah for which an Avastha is to be calculated.

Multiply that number

by the number denoted by the grah (Surya 1, Chandr 2, Mangal 3, Buddh 4,

Guru 5, Shukr 6, and Shani 7). The figure so arrived at should again be

multiplied by the number of the Navamsh where the grah is in. Add to

this the number of the birth asterism, the number of ghatis of birth,

and the number of rashis Lagn gained from Mesh. This figure should be

divided by 12 and the remainder will indicate the corresponding Avastha

of the grah. The sub state in the said Avastha can be found out in the

following way: Multiply the figure denoted by the Avastha concerned

(i.e. Sayan 1, Upavesan 2, Netrapani 3, Prakash 4, Gaman 5, Agaman 6,

Sabh 7, Agam 8, Bhojan 9, Nritya Lips 10, Kautuk 11, and Nidr 12) by the

same figure and increase it by the figure denoted by the Anka value for

the first syllable of the native's personal name. Divide the product

so obtained by 12. The remainder there of should be further increased

by constant additives of the Buddh 3, Guru 5, Shukr 3, Shani 3, Rahu 4

(and Ketu 4). (Here the grah means the one for whom the sub state is

being known.) 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

Drishti, if the remainder is 2, it is Chesht, and if the remainder is

0, it is Vichesht. Notes: So far narrated are three different groups of

Avasthas. The present Avasthas are called Shayan Adi Avasthas. These are

of supreme importance as compared to the other kinds of Avasthas.. The

following formula may be adopted to know about the grah's Avastha (Sayan

Adi) at birth: $(s \times p \times n) + (a + g + r) \text{ —————}$
 $\text{—} =$

Avastha 12 Where as s denotes the serial number of the star occupied by

the grah, counted from Ashvini at birth; p denotes the status of the

grah counted from Surya (i.e. Surya 1, Chandr 2, Mangal 3, Buddh 4,

Guru 5, Shukr 6, Shani 7); n denotes the grah's Navamsh position (i.e.

1 to 9 Navamshas); 'a' denotes Janm NakShatr (or ruling star, i.e. the

one occupied by Chandr); 'g' denotes the ghati in which birth took place

(i. e.

20 ghatīs 2 vighatīs is 21 ghatīs); and 'r' denotes Lagn's order counted from Mesh (i.e. Mesh 1, Vrīshabh 2, Kark 4, Simh 5, and so on and so forth). In place of n given above, some translators interpret the word Amsh as degree occupied by the grah which is obviously not correct. In this connection, the reader's attention is drawn to Balabhadra's Hora Ratna, ch 3 wherein the author Balabhadra himself gives an example for Surya being in the 7th Navamsh of Simh and thus he considered only 7 as multiplier. He has not taken in to account Surya's degree. He quotes Adhibhuta Sagara as his authority for calculation of Sayana's Avasthas. It will thus be clear that Amsh is Navamsh and not degree in this context. Also please note that Agama Avastha (the 6th one) is known as Gamanachch Avastha by some exponents. Take a case now as an example with the following data: Surya in Kritika Nakshatra, 3rd Navamsh of Vrīshabh (i.e. in 7 degrees 12' Vrīshabh), the birth star is Kritika, birth is at 30 ghatīs 33 vighatīs, and Lagn is in Vrīshchik. With these we produce the following information, keeping the formula given above. s = 3, p = 1, n = 3; a = 3, g = 31, r = 8. Hence to find out the Avastha,

$$(3 \times 1 \times 3) + (3 + 31 + 8) \div 51 = \frac{45 + 42}{51} = \frac{87}{51} = 1 \text{ remainder } 36$$

12 12

With the help of remainder 3, we count three Avasthas from Sayan. This indicates Netrapani Avastha for Surya. Similarly, for 9 grahas, such Avasthas can be found out. In a given horoscope, the factors a, g, and r will be identical for all the 9 grahas, while factors s, p, and n will be variable. After knowing the Avasthas of various grahas, we have to find out the sub-state of each Avastha. The formula for knowing the sub-state is made in two stages, as under: Stage 1: $(A \times A) + fs$
————— =
R 12 Stage 2: $(R + pa) : 3 =$ sub-state of an Avastha
Where A is Avastha,
f is first syllable's value with reference to the native's personal name,
R is remainder in stage 1, and pa is the additives of the grah denoted in the above slokas, such as Surya 5, Shukr 3, etc.. The remainder at stage 2 will denote the sub-state such as 1 is Drishti, 2 is Chesht, and 0 is Vichesht. We need information about the Anka value, or value for the first syllable of the name of a person. This value is: 1 for a, ka, cha, da (retroflex), and va; 2 for i, kha, ja, da (dental), and sha; 3 for u, ga, jha, ta (dental), pa, ya, and sha; 4 for e, gha, ta (retroflex), tha (dental), pha, ra, and ma; 5 for o, ca, tha (retroflex), da (dental), and ha. Now with the above data, find the sub-state for Surya in Netrapani

Avastha as per the example given supra. First syllable of the name is

Sa. Hence, $(3 \times 3) + 4$ Stage 1: ——— = Remainder 1
12 (1 + 5)

Stage 2: ——— = 0 3 Remainder zero indicates sub-state as Vichesht,

in Netrapani Avastha.

38-39. Effects of Chesht, etc. : If the sub-state is Drishti 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 grahas should be deciphered based on the strength

and weakness of the grahas. In exaltation, the grahas reveal effects in

a pronounced manner due to (good) Avasthas.

40-51. Effects of Surya's Avasthas at Birth: If Surya is in Sayan

Avastha, the native will incur digestive deficiency, many diseases,

stoutness of legs, bilious vitiation, ulcer in the anus, and heart

strokes. If Surya is in Upavesan Avastha, the native will suffer poverty,

will carry loads, will indulge in litigations, be hard-hearted, wicked,

and will lose in his undertakings. If Surya is in Netrapani Avastha,

the native will always be happy, wise, helpful to others, endowed with

pro prowess, and wealth, very happy, and will gain royal favours. If Surya

is in Prakash Avastha, the native will be liberal in disposition, will have plenty of wealth, will be a significant speaker in the assembly, will perform many meritorious acts, will be greatly strong, and will be endowed with charming beauty. If Surya is in Gaman Avastha the native will be disposed to live in foreign places; he will be miserable, indolent, bereft of intelligence and wealth; he will be distressed due to fear and he will be short-tempered. If Surya is in Agaman Avastha, the native will be interested in others' wives; he will be devoid of his own men, he will be interested in movements and skilful in doing evil deeds; he will be dirty, ill-disposed and he will be a tale bearer. If Surya is in Sabh Avastha, the native will be disposed to help others; he will be always endowed with wealth and gems; he will be virtuous, endowed with lands, new houses and robes; he will be very strong, very affectionate to his friends, and very kindly disposed. If Surya is in Agam Avastha, the native will be distressed due to enemies, fickle-minded, evil-minded, emaciated, devoid of virtuous acts and intoxicated with pride. If Surya is in Bhojan Avastha, the native will experience pains in joints; he will lose money on account of others' females, he will have strength

declining off and on; he will be untruthful, will incur head-aches, will eat remnant food, and will take to bad ways. If Surya is in Nritya Lips Avastha, the native will be honoured by the learned; he will be a scholar, will have knowledge of poetry, etc., and he will be adored by kings on the earth. If Surya is in Kautuk Avastha, the native will always be happy; he will be endowed with Vedic Knowledge and he will perform Yagyas; he will move amidst kings, will have fear from enemies; he will be charming-faced and he will be endowed with knowledge of poetry. If Surya is in Nidr Avastha, the native will have a strong tendency towards being drowsy; he will live in foreign (or distant) places; he will incur harm to his wife and will face financial destruction. Surya in Upavesan Avastha will make one an artisan, black in complexion, devoid of learning and miserable. One will serve others. In Netrapani Avastha there will be all kinds of happiness, if Surya is in Putr, Dharm, Karm, or Yuvati Bhava. In other bhavas (i.e. not in Putr, Dharm, Karm, or Yuvati Bhava), Netrapani Avastha of Surya will give eye diseases and enmity with all. If Surya is in Prakash Avastha, the native will be meritorious, religious, and liberal; he will enjoy pleasures, will be equal to a prince, and will

enjoy the status of Kuber, the God of wealth. However, the Prakash Avastha of Surya placed in Yuvati, or Putr Bhava will cause loss of the first child and will produce many litigations. If Surya is in Gaman Avastha, the native will incur disease of the feet and he will be very mean. If in Agaman Avastha, Surya in Vyaya or in Yuvati Bhava will destroy progeny and will give very limited wealth. If in Agam Avastha, Surya will give many miseries, an ugly appearance, and foolishness. However, he will give wealth. Surya in Bhojan Avastha in Dharm Bhava will cause many hindrances to spiritual and religious undertakings. In other bhavas (i.e. other than Dharm Bhava), Surya in Bhojan Avastha will cause head and ear diseases, apart from joint pains. Though Maharishi Parashar states that the native with Surya in Kautuk Avastha will have fear from enemies Bal Bhadr exempts such evil effect for the Ari Bhava position. Surya in Kautuk Avastha in other bhavas (i.e. not in Ari Bhava), will give a number of daughters, two wives, itch, excellence, liberality, etc.. If Surya is in Nidr Avastha, the native will be predisposed to incur piles and elephantiasis; he will experience a lack of peace; and he will be liable to lose his first child.

52-63. Effects of Chandr's Avasthas at Birth: If Chandr is in Sayan

Avastha, the native will be honourable, sluggish, given to sexual lust, and he will face financial destruction. If Chandr is in Upavesan Avastha, the native will be troubled by diseases, he will be dull-witted, not endowed with mentionable wealth (i.e. will have only negligible wealth); he will be hard-hearted, will do unworthy acts, and will steal others' wealth. If Chandr is in Netrapani Avastha, the native will be troubled by great diseases (long lasting in nature), be very garrulous, wicked, and he will indulge in bad deeds. Should Chandr be in Prakash Avastha, the native will be famous in the world, he will have his virtues exposed through royal patronage; he will be surrounded by horses, elephants, females, and ornaments; he will visit shrines. If Chandr is in Gaman Avastha, with decreasing rays the native will be sinful, cruel, and always troubled by afflictions of sight; if Chandr is in Gaman Avastha with increasing rays, the native will be distressed due to fear. If Chandr is in Agaman Avastha, the native will be honourable; he will suffer diseases of the feet; he will secretly indulge in sinful acts; he will be poor and devoid of intelligence and happiness. If Chandr is in Sabh Avastha, the native will be eminent among men, honoured by kings,

and kings of kings; he will be very beautiful, will subdue the passion of women and he will be skilful in sexual acts; he will be virtuous. If Chandr is in Agam Avastha, the native will be garrulous, and virtuous and if the said Chandr is of dark fortnight the native will have two wives; he will be sick, highly wicked, and he will be violent. If Chandr is in Bhojan Avastha, the native will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided Chandr is Full 'Purna Chandr'; if Chandr is in Bhojan Avastha and is of dark fortnight auspicious effects (i.e. honour, conveyances, attendants, social status, wife and daughters) will fail to come. If Chandr is in Nritya Lips Avastha and is endowed with (fort nightly) strength, the native will be strong, he will have knowledge of songs, and he will be a critic of beauty of things. If Chandr is in Nritya Lips Avastha and of dark fortnight, i.e. not endowed with strength, the person will be sinful. If Chandr is in Kautuk Avastha, the native will attain kinship, lordship over wealth, and skill in sexual acts and in sporting with harlots. Should waxing Chandr being yuti with Guru be in Nidr Avastha, the native will be quite eminent. If waxing Chandr is in Nidr Avastha but devoid of Guru's yuti,

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 Mangal at Birth: If Mangal is in Sayan Avastha, the native will be troubled by wounds, itch, and ulcer. If Mangal is placed in Upavesan Avastha, the native will be strong, sinful, untruthful, eminent, wealthy, and bereft of virtues. If Mangal is placed in Lagn and happen to be in Netrapani Avastha there will be penury; if Mangal is placed in other bhavas (i.e. in one of the bhavas other than Tanu Bhava), Netrapani Avastha will confer rulership of a city. Should Mangal be in Prakash Avastha, the native will shine with virtues and will be honoured by the king. Mangal in Prakash Avastha in Putr Bhava will, cause loss of children and of wife. If Mangal is in Prakash Avastha in Putr Bhava and happens to be there with Rahu, a severe (positional) fall will descend on the native. Should Mangal be in Gaman Avastha 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 Mangal happens to be in Agaman Avastha, the native will be virtuous, endowed with precious gems, will

adore a sharp sword, will walk with the (majestic) gait of an elephant (imparting surprise in the onlooker), will destroy his enemies, and will remove the miseries of his people. If Mangal is placed in Sabh Avastha 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 Mangal happens to be in Sabh Avastha in Putr, or Dharm Bhava, the native will be bereft of learning; if Mangal is in Sabh Avastha in Vyaya Bhava childlessness and no wife and no friends will result; and if Mangal is in other bhavas (i.e. other than Putr, Dharm, and Vyaya Bhava), in Sabh Avastha, the native will be a scholar in a king's court (i.e. be a poet laureate), be very wealthy, honourable, and charitable. If Mangal is in Agam Avastha, 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' and 'Padamulam Urumulam', etc.), and severe gout pains; he will be timid and will befriend evil lot. If Mangal is with strength, while in Bhojan Avastha, the native will eat sweet-food; if Mangal is devoid of strength, while in Bhojan Avastha, the native will indulge in base acts and be dishonourable. If Mangal is in Nritya Lips Avastha, the

native will earn wealth through the king and will be
endowed with fullness
of gold, diamonds, and corals in his house. If Mangal is
in Kautuk
Avastha the native will be curious in disposition and will
be endowed
with friends and sons; if Mangal is in Kautuk Avastha
and simultaneously
exalted, the native will be honoured by the king and the
virtuous and he
will be virtuous himself. If Mangal is in Nidr Avastha,
the native will
be short-tempered, devoid of intelligence and wealth; he
will be wicked,
fallen from virtuous path, and troubled by diseases.
Should Mangal be in
Upavesan Avastha in Lagn, the native will be extremely
sinful, and he will
incur several diseases; he will be indigent and not
peaceful. If Upavesan
Avastha occurs for Mangal in Dharm Bhava, the native
will lose his whole
wealth apart from his wife and progeny. Mangal in
Netrapani Avastha in
Lagn will give poverty and will destroy the native's wife
and progeny; If
Mangal is in Netrapani Avastha in other bhavas (i.e. in
bhavas other than
Tanu Bhava), this confers on the native all kinds of
wealth and happiness
from wife and children. The Dhan Bhava position or
Yuvati Bhava position
of Mangal in Netrapani Avastha will cause fear from lions
and snakes,
apart from giving earnings from lands. Furthermore, the
native's wife

will predecease him. Should Mangal be in Prakash Avastha in Putr or in Yuvati Bhava, the native will lose his wife and all children. If Mangal is placed in Putr Bhava in Prakash Avastha, and is yuti with Shani, the native will kill cows. Should Mangal be in Gaman Avastha in Lagn, 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 bhavas, other than Tanu Bhava, Mangal in Gaman Avastha will bring royal favours, leadership ,and luxuries of life. Mangal in Agaman Avastha will cause piles and diseases of the rectum. If Mangal is in Bhojan Avastha or in Sayan Avastha in Putr Bhava, or in Randhr Bhava, there will be untimely death for the native. In other bhavas, other than Putr and Randhr Bhava, Bhojan Avastha of Mangal will confer wealth. Should Mangal be in Nritya Lips Avastha and happens to be in Lagn, Dhan, Yuvati, or Karm Bhava, the native will receive all kinds of happiness; there will be miseries in abundance if Mangal is in Nritya Lips Avastha and placed in Randhr or Dharm Bhava, apart from incurring untimely death. In other bhavas (i.e. Sahaj, Bandhu, Putr, Ari, Labh,

or Vyaya Bhava), Nritya Lips Avastha of Mangal will make the native akin to Kuber. Mangal in Yuvati or in Dharm Bhava in Kautuk Avastha will give several diseases and death of the first child and wife. In other bhavas (i.e. not in Yuvati or Dharm Bhava), Kautuk Avastha will confer scholarship, various kinds of wealth, two wives, and more female children. In Nidr Avastha, Mangal in Lagn, Dhan, Sahaj, Dharm, Karm, or Labh Bhava will give scholarship, foolishness, and poverty. Putr or Yuvati Bhava placement of Mangal in Nidr Avastha will give many miseries and many male children. Should Rahu join Mangal in Nidr Avastha in any bhava the native will have many wives, be miserable, and will suffer from some diseases on the surface of the feet.

76-86. Effects of Buddh's Avasthas at Birth: Should Buddh in Sayan Avastha be in Lagn, the native will be lame and will have reddish eyes (like the black bee); if Buddh is in Sayan Avastha in other bhavas (i.e. other than Tanu Bhava), the native will be addicted to licentious (i.e. disregarding certain rules) pleasures and be wicked. If Buddh is in Upavesan Avastha in Lagn, the native will possess (the seven principle) virtues; if Buddh in Upavesan Avastha is in Lagn, receiving a drishti

from a malefic, or drishtis from malefics, or is yuti with malefics, penury will result; and if Buddh in Upavesan Avastha is in Lagn receiving a drishti from a benefic, or drishtis from benefics, or is yuti with benefics, financial happiness will follow. If Buddh is in Netrapani Avastha, the native will be devoid of learning, wisdom, well wishers, and satisfaction but he will be honourable; if Buddh is in Putr Bhava in Netrapani Avastha, the subject will be bereft of happiness from wife and sons; he will be endowed with (more) female children and will gain abundant finance through royal patronage. If Buddh is in Prakash Avastha, 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 he will destroy evil people. If Buddh is in Gaman Avastha the native will visit the courts of kings on many occasions and Goddess LakShmi (denoting wealth) will dwell in his abode. If Buddh is in Agaman Avastha, the same effects due to his being in Gaman Avastha will fructify, i.e. the native will visit the courts of kings on many occasions and Goddess LakShmi (denoting wealth) will dwell in his abode. If Buddh is in Sabh Avastha and happens

to be in exaltation, the native will be affluent and meritorious at all times; he will be equal to Kuber (the lord of wealth); or he will be a king or a minister; he will be devoted to Lord Vishnu and Lord Shiva; he will be virtuous and will attain full enlightenment. Should Buddh be in Agam Avastha the native will serve base men and gain wealth thereby; and he will have two sons and one fame bringing daughter. If Buddh is in Bhojan Avastha, the native will face financial losses through litigations, will physically lose on account of fear from the king (i.e. he will become thin due to royal wrath); he will be fickle-minded and will be bereft of physical and conjugal felicity. If Buddh is in Nritya Lips Avastha, the native will be endowed with honour, conveyances, corals (i.e. gems, etc.), sons, friends, prowess, and recognition in assembly due to his scholarship; if Buddh in Nritya Lips Avastha is in a malefic's rashi the native will be addicted to prostitutes and will long for licentious pleasures. If Buddh is in Kautuk Avastha in Lagn, the native will be skilful in music; if Buddh is in Yuvati or Randhr Bhava with Kautuk Avastha the native will be addicted to courtezans; and if Buddh in Kautuk Avastha is placed in Dharm Bhava, the native will be meritorious and

attain heavens after death. If Buddh is in Nidr Avastha, the native will not enjoy comfortable sleep; he will be afflicted by neck or neck joint 'Samadhi' diseases; he will be devoid of co-born, afflicted by miseries galore (i.e. in abundance), will enter into litigations with his own men, and he will lose wealth and honour.

87-98. Effects of Guru's Avasthas at Birth: If Guru is in Sayan

Avastha, 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 Guru is in Upavesan Avastha, the native will be garrulous and very proud; he will be troubled by the king and enemies; and he will have ulcers on the feet shanks, face, and hands. If Guru is in Netrapani Avastha the native will be afflicted by diseases; he will be devoid of wealth, be fond of music and dances, libidinous, tawny in complexion and he will be attached to people of other castes. If Guru is in Prakash Avastha, the native will enjoy virtues; he will be happy, splendidous, and will visit holy places devoted to Lord Krishna; if Guru in Prakash Avastha is exalted, the native will attain greatness among men and will be equal to Kuber (the lord of wealth). If Guru is in Gaman

Avastha the native will be adventurous; he will be happy on account of friends; he will be scholarly and endowed with Vedic learning and with various kinds of wealth. If Guru is in Agaman Avastha, serving force, excellent women, and the goddess of wealth will never leave the native's abode. If Guru is in Sabh Avastha, the native will attain comparability with Guru (the God of speech) in the matter of speech; he will be endowed with superior corals, rubies, and wealth; he will be rich with elephants, horses, and chariots; and he will be supremely learned. If Guru is in Agam Avastha, the native will be endowed with various conveyances, honours, retinue (i.e. many persons will take good care off him), children, wife, friends, and learning; he will be equal to a king, extremely noble, fond of literature, and he will take to the path of the virtuous. If Guru is in Bhojan Avastha the native will always beget excellent food and horses, elephants and chariots, while LakShmi, the Goddess of Wealth, will never leave his house. If Guru is in Nritya Lips Avastha, the native will receive royal honours; he will be wealthy, endowed with knowledge of moral law 'Dharma' and Tantra (a branch of learning dealing with magical formulas to attain super human powers); he will be supreme among

the learned and be a great grammarian. If Guru is in Kautuk Avastha, the native will be curious in disposition; he will be very rich; he will shine like Surya in his circles; he will be exceedingly kind, happy, honoured by the kings, endowed with sons, wealth, and just disposition. He will be very strong and he will be a scholar in the king's court. If Guru is in Nidr Avastha, the native will be foolish in all his undertakings; he will suffer irredeemable penury and will be devoid of righteous acts.

99-110. Effects of Shukr's Avasthas at Birth: If Shukr is in Sayan Avastha, the native although strong, will incur dental disease; he will be very short-tempered; he will be bereft of wealth, will seek union with courtezans, and be licentious. If Shukr is in Upavesan Avastha, the native will be endowed with a multitude of nine gems ('Navamin Vraja') and golden ornaments; he will be ever happy, will destroy enemies, and will be honoured by the king. He will have highly increased honours. If Shukr is in Netrapani Avastha in Lagn, Yuvati, or Karm Bhava, there will be loss of wealth on account of afflictions of the sense of sight (i.e. heavy medical expenses due to severe eye diseases). and if Netrapani Avastha occurs when Shukr is in other bhavas

(i.e. bhavas other than Tanu, Yuvati, and Karm Bhava), the native will own large houses. Should Shukr be in Prakash Avastha in its own rashi, in its exaltation rashi, or in a friendly rashi, the native will sport like a lofty elephant; he will be equal to a king; and he will be skilful in poetry and music. If Shukr is in Gaman Avastha, the native will not have a long living mother, will lament over separation from his own people and will have fear from enemies. If Shukr is in Agaman Avastha, the native will command abundant wealth; he will undertake to visit superior shrines; he will be ever enthusiastic; and he will contract diseases of the hand and foot. If Shukr is in Sabh Avastha the native will earn eminence in the king's court; he will be very virtuous; he will destroy enemies; he will be equal to Kuber in wealth; he will be charitable, will ride on horses, and will be excellent among men. If Shukr is in Agam Avastha, 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 Shukr be in Bhojan Avastha, the native will be distressed due to hunger, diseases, and many kinds of fear from enemies; and if Shukr is in Kanya in Bhojan Avastha,

the native will be very rich and will be honoured by scholars. If Shukr is in Nritya lips Avastha, the native will be skilful in literature and intelligent; he will play musical instruments like lute, tabla, etc.; he will be meritorious and very affluent. If Shukr is in Kautuk Avastha, the native will be equal to Lord Indra. He will attain greatness in the assembly; he will be learned and will have LakShmi always dwelling in his abode. If Shukr is in Nidr Avastha, the native will be interested in serving others; he will blame others; he will be heroic, garrulous, and he will be wandering all over the earth.

111-122. Effects of Shani's Avasthas at Birth: If Shani is in Sayan Avastha, the native will be troubled by hunger and thirst; he will incur diseases in boyhood; and later on he will become wealthy. If Shani is in Upavesan Avastha the native will be troubled greatly by enemies; he will contract dangers; he will have ulcers all over the body; he will be self-respected; and he will be punished by the king. If Shani is in Netrapani Avastha, the native will be endowed with a charming female, wealth, royal favour, and friends; he will have knowledge of many arts; and he will be an eloquent speaker. If Shani is in Prakash Avastha,

the native will be very virtuous, very wealthy, intelligent, sportive, splendid, merciful, and devoted to Lord Shiva. If Shani is in Gaman Avastha the native will be very rich, and endowed with sons; he will grab enemy's lands; and he will be a scholar at royal court. If Shani is in Agaman Avastha, the native will be akin to a donkey (i.e. foolish) and bereft of happiness from wife and children; he will always roam pitifully without anybody's patronage. If Shani is in Sabh Avastha the native will have surprising (i.e. great) possessions of abundant precious stones and gold; he will be endowed with great judicial (or political) knowledge; and he will be extremely brilliant. If Shani is in Agam Avastha, the native will incur diseases, and will not be skilful in earning royal patronage. If Shani is in Bhojan Avastha, the native will enjoy tastes of food; he will be weak-sighted and he will be fickle-minded due to mental delusion. If Shani is in Nritya Lips Avastha, the native will be righteous, extremely opulent, honoured by the king, and brave; he will be heroic in the field of war. If Shani is in Kautuk Avastha the native will be endowed with lands and wealth; he will be happy, endowed with pleasures through charming females; and he will be learned in poetry,

arts, etc.. If Shani is in Nidr Avastha the native will be rich, endowed with charming virtues, and valorous; he will destroy even fierce enemies and he will be skilful in seeking pleasures through harlots.

123-134. Effects of Rahu's Avasthas at Birth: If Rahu is in Sayan Avastha, the native will experience miseries in abundance; but if Rahu in Sayan Avastha is placed in Vrishabh, Mithun, Kanya, or Mesh the native will be endowed with wealth and grains. If Rahu is in Upavesan Avastha the native will be distressed due to ulcers; he will be endowed with royal association; he will be highly honourable and ever devoid of financial happiness. If Rahu is in Netrapani Avastha, the native will be troubled by eye diseases, will have fear from wicked people, snakes, and thieves and will incur financial decline. If Rahu is in Prakash Avastha, the native will acquire a high position, will perform auspicious acts, and will obtain elevation of his financial state; he will be highly virtuous; he will be a chief in the king's court, charming like freshly formed clouds (that will cause soon rain), and he will be very prosperous in foreign places. If Rahu is in Gaman Avastha the native will be endowed with numerous children; he will be scholarly, wealthy,

charitable, and honoured by the king. If Rahu is in Agaman Avastha, the native will be very irritable, bereft of intelligence and wealth, crooked, miserly, and libidinous. If Rahu is in Sabh Avastha the native will be scholarly, miserly, and endowed with many virtues, wealth, and happiness. If Rahu is in Agam Avastha, the native will be always mentally distressed, will have fear from enemies and litigations with enemies; he will be bereft of his own men; he will face financial destruction; and he will be crafty and emaciated. If Rahu is in Bhojan Avastha, the native will be distressed without food, and dull-witted; he will not be bold in his acts, and he will be bereft of conjugal and progenic happiness. If Rahu is in Nritya Lips Avastha, the native will contract a serious disease which seems difficult to subdue, will have afflicted eyes, and will have fear from enemies. He will decline financially and righteously. If Rahu is in Kautuk Avastha, the native will be devoid of a position (or a place); he will be interested in others' females, and he will steal others' wealth. If Rahu is in Nidr Avastha the native will be a repository of virtues; he will be endowed with wife and children; he will be bold, proud, and very affluent.

135-146. Effects of Ketu's Avasthas at Birth: If Ketu is in Sayan Avastha in Mesh, Vrishabh, Mithun, or Kanya, there will be plenty of wealth; while if Ketu is in Sayan Avastha in other rashis (i.e. other rashis than Mesh, Vrishabh, Mithun, or Kanya), increased diseases will follow. If Ketu is in Upavesan Avastha the native will suffer from ulcers and will have fear from enemies, windy diseases, snakes, and thieves. Should Ketu be in Netrapani Avastha, the native will contract eye diseases, and will have fear from wicked people, snakes, enemies, and people of royal family. If Ketu is in Prakash Avastha, the native will be wealthy and righteous; he will live in foreign places; he will be enthusiastic and genuine; and he will serve the king. If Ketu is in Gaman Avastha, the native will be endowed with many sons, and abundant wealth; he will be scholarly, virtuous, charitable, and he will be excellent among men. If Ketu is in Agaman Avastha, the native will incur many diseases, will face loss of wealth, will hurt (others) with his teeth ('Danta Ghatin'); he will be a tale bearer and will blame others. If Ketu is in Sabh Avastha the native will be garrulous, very proud, miserly, licentious, and skilful in evil branches of learning. If

Ketu is in Agam Avastha, the native will be a notorious sinner; he will enter into litigations with his relatives; he will be wicked, and he will be troubled by diseases and enemies. If Ketu is in Bhojan Avastha, the native will always be distressed with hunger, penury and diseases, and he will roam all over the earth. If Ketu is in Nritya Lips Avastha, the native will be distressed due to diseases, will have a floral mark on the eye (i.e. white of the pupil); he will be impertinent and wicked; and he will plan evils. If Ketu is in Kautuk Avastha, the native will seek union with dancing females (i.e. prostitutes); he will suffer positional displacement; he will take to evil paths and will roam all over. If Ketu is in Nidr Avastha the native will be endowed with wealth and corns; he will be virtuous and will spend his time sportively.

147. General Effects (up to sloka 155): O Brahmin, if a benefic grah is in Sayan Avastha, there will be benefic effects at all times according to the learned.

148. If a malefic is in Bhojan Avastha, everything (related to the bhava concerned) will be destroyed and there is no need of a second thought.

149. Should a malefic in Yuvati Bhava be in Nidr Avastha auspicious

effects will follow, provided that there is no drishti from another malefic.

150. Declare without a second thought auspicious effects following the location of a malefic in Putr Bhava, but only with Nidr Avastha or in Sayan Avastha.

151. Untimely death due to royal wrath will come to pass if there is a malefic in Randhr Bhava in Nidr Avastha or in Sayan Avastha.

152. If in the case of a malefic in Randhr Bhava in Nidr Avastha or Sayan Avastha, there happen to be a benefic drishti or the yuti of a benefic. (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines, etc..


153. If there is a malefic in Karm Bhava in Sayan Avastha or Bhojan Avastha, the native will face many miseries on account of his own deeds.

154. O excellent of the Brahmins, doubtlessly a Raj Yog will come to pass, if Chandr is in Karm Bhava in Kautuk Avastha or Prakash Avastha.

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



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