

## Appendix

### Indra: Ruler of the East

**I**ndra is the king of the gods. Highly revered and excessively feared, this eldest son of Aditi, the mother of the gods, also lords over rain and thunder. These latter he sometimes uses as his weapons in his not-so-infrequent skirmishes with his rival cousins, the sons of Diti, the mother of demons. He is endowed with great physical strength and charm. A terror to his enemies, he protects the gods and their interests with the immense prowess that he has earned through austerities. The gods, the sages, the beautiful heavenly maidens and a host of celestial beings stand in attendance in his court. It is only natural that power and plenty sometimes go to his head, and he lands himself in peculiarly unenviable situations. From there he comes out again and again to start afresh and the cycle goes on.

Indra conducted to completion a hundred yajnas and attained the overlordship of all the gods. His renown increased progressively as a result of his austerities. Sage Brihaspati; the preceptor of the gods, gave him spiritual initiation which increased his wealth and fame manifold. Over a period of time, Indra and the gods became all-powerful and prosperous. This eventually made Indra fall a prey to arrogance, to the extent that he lost all his sobriety and discrimination. As a consequence, he even failed to get up from his seat and render due respects to sage Brihaspati, his guru, who happened to visit his court. The guru was pained but uttered no word of reproach. He merely walked out of the assembly of the gods, wishing all the while that Indra should lose his riches.

It was some time before Indra realized that he had unwittingly slighted sage Brihaspati and this could have ominous forebodings for him. He got up and rushed straight to Brihaspati's residence but the guru was nowhere to be seen. While Indra returned, he halted at the bank of the river Mandakini for a bath. There he happened to see Ahalyaa, the lovely young wife of the sage Gautama, wrapped in thin wet cloth, emerging from the river after a bath and proceeding toward the hermitage close by. Her half a smile, slanting glances, prominent curves and perfect limbs enchanted the lustful Indra so much that he followed the lady to the hermitage and the two of them indulged in sexual activity. It was here that the sage Gautama also arrived.

Indra sensed trouble, disengaged himself from Ahalyaa, and fell at the feet of the infuriated sage, seeking forgiveness. "Despite your glorious lineage," thundered the sage, "being the son of the sage Kashyapa, the great grandson of the Creator Brahma, and related to Daksha, the Progenitor, how could you stoop to this wretchedness? Where has your wisdom and the knowledge of the Vedas gone? Your lofty preceptor, sage Brihaspati, is a dear friend of Mine and for his sake alone I spare your life. But suffer for your sin you must. May then a thousand female organs, the apparent cause of your way-wardness, grow upon your skin."

The mortified Indra implored for forgiveness. The sage then agreed to mollify his curse. "Go and offer worship to the Sun-god for a year, and your blemish will change into a thousand eyes on you body."

Indra performed the penance as directed, and in due course became the thousand-eyed lord. It was not infrequent for Indra to deceive others to fulfill his own selfish motives. At many an occasion Indra deceived the trusting demons, the principal rivals of the gods, to get better of them. He obstructed many a sage in his penance so that none could acquire a status higher than his. Many a woman did he violate to satiate his lust. He developed friendship with the great and benevolent king Prahalada, a descendant of the demons, who ruled over the heaven. By sheer deceit, Indra robbed the benevolent king of his benevolence, virtue and character and ultimately displaced him to re-acquire the kingship of heaven.

### **Agni: Ruler of the South-East**

**A**gni, the Fire-god, represents the fire-element in everything that exists. Through this element, the Fire-god performs several benevolent functions that ensure the survival of not only the earthlings but the entire universe. For the living beings, the Fire-god provides the necessary heat to ensure survival, and to enable several metabolic functions in the body to proceed without hindrance. In the human body, the Fire-god acts through seven different 'fires' or 'energies' which perform varied functions. The first of these 'fires' helps in digestion of food and its absorption in a liquid form. The second converts the absorbed liquid food into blood. The third 'fire' converts blood into flesh. The fourth, acting on the flesh, creates lipid (fat). From the fat, the fifth 'fire' creates the skeleton. The sixth 'fire' produces the marrow inside the skeleton. And the seventh 'fire' generates from the marrow the highly precious seminal fluid. The same 'fire' in different forms thus conducts different body functions to help life go on and to propagate.

Agni was born out of the Ksheera-Saagara, the Celestial Ocean of Milk. This happened as a result of Lord Brahma depositing His seminal fluid in the 'Ocean'. Soon after the incident, a child came out of the Ocean and sat in the lap of Lord Brahma who accepted him as His son. Almost immediately, Lord Varuna, the god of 'Waters' reached there and claimed the child to be his, since the child had emerged from the Ocean waters. There was thus an argument between Lord Brahma and Lord Varuna about who the real father of this child was. Lord Vishnu commented that Brahma was no doubt the father of the child but the right of fatherhood could not be denied to Varuna as well since the child had emerged from the body of the Ocean. Lord Shiva finally settled the dispute. "Brahma is no doubt the father of this child Agni," said He. "Let Varuna grant this child learning and knowledge of the Mantras and thus accept the child as his disciple. Scriptures declare that a disciple is equivalent to the son too. May Lord Vishnu grant him brilliance and incandescence. This Agni will be able to burn anything and everything, and Lord Varuna will be able to pacify him."

Sage Bhrigu once cursed Agni thus: "May you become all-devouring."

This annoyed Agni because he happens to be the mouth of the gods and the Pitras and carries to them the nutrients from the sacrificial rituals. So he retracted himself from all yajnas, fire rituals and earthly functions. As a result, the three worlds went into chaos and misery. Lord Brahma finally pacified Lord Agni and persuaded him to resume his usual functions.



Agni-deva is supposed to have been instrumental in the birth of Skanda, the six headed son of lord Shiva. The mighty Skanda killed the dreaded demon Taraka even while he was just seven days old. Agni-deva himself carries the essence of lord Shiva, and the consequent benevolence.

### **Yama: Ruler of the South**

**L**ord Yama is the lord of Death. He enforces the rule of Dharma, law and justice, and grants the individual the fruits of his Karmas. He is stern and powerful and is not affected by attachments and allurements. Impartial in His disposition, He operates in both His forms, as Dharma and as Death. It is in His nature thus to ensure the implementation of discipline on the one hand and inflict punishment for any lapses on the other. None can escape His vigilant eye and His functionaries operate ceaselessly to carry out His command. Every living being has to proceed to the abode of Yama at the expiry of his term on earth and reap the fruits of his actions. Only the Creator can afford to mollify Him in His fury.

The wicked Raavana had become virtually invincible through his austerities. In his Pushpaka Vimaana, he could fly from the world of mortals to that of the gods with the speed of the mind. It was his desire to conquer the three worlds and rule over them. With this aim in mind, he set out to first conquer the earthlings.

Once upon a time, while flying by the Pushpaka through the clouds, Raavana met sage Naarada, the Rishi of heavenly encyclopedic knowledge. The demon king saluted the sage and offered him the due courtesy. Naarada exhorted Raavana to give up his desire to overcome the earthlings by making him understand that the feeble-bodied earthlings were afflicted by miseries, ailments and old age. There was no greatness in destroying or subjugating those who were already proceeding to the world of Yama. Real strength would be to conquer Yama, the lord of Death, himself.

Raavana was amused. "I shall conquer Yama. The god who bestows death upon others would himself be afflicted with death."

Indra, the king of gods, and all the movable and immovable creatures on the earth, meet their death at the hands of Yama as their longevity expires. Yama is witness to the good and bad deeds of all living beings, and bestows justice upon them on the basis of their Karmas. He instills fear in the minds of all beings. The very thought of someone daring to face Death itself to conquer Him intrigued Naarada.

Naarada went to the kingdom of Yama to warn the lord of Death about the intentions of the ten-headed Raavana. While Naarada was apprising Yama of the impending arrival of the demon king, the two of them spotted the glittering aircraft of Raavana approaching them from a distance. As he reached the Yama-loka, Raavana witnessed countless creatures receiving the fruits of their good and sinful Karmas at the hands of Yama's men. Raavana had a close view of the numerous hells there and the creatures who suffered the torments in those hells. The mighty Raavana forcibly released all those suffering the torments of hell. This annoyed Yama's men who attacked Raavana in great numbers and broke the doors, the

seats and the couches, etc., of his aircraft. The self-repairing aircraft, however, regained its original shape soon after being broken.

In the fierce fight that ensued, Raavana and his men were severely wounded but they continued their fight. Raavana was greatly harassed. His armor was broken and he had to use the never-failing Paashupata missile, acquired with the grace of lord Shiva, to overcome Yama's men.

Yama, the son of the Sun-god, was incensed at the prospect of Raavana's success and proceeded to the battlefield. Seeing Yama in person, the forces of Raavana lost heart and ran helter-skelter leaving the fearless Raavana virtually alone. Raavana received a good beating at the hands of Yama so that at one stage he even appeared to have lost much desire to continue battle. But continue he did, for he still longed for victory. The fierce battle between the two of them wrought a lot of damage and destruction around.

As Yama decided to kill Raavana, He lifted His fierce and never-failing Kaala-Danda to strike him. Just then, the Creator Brahma intervened.

“O’ mighty son of Surya! Pray do not slay this demon with the Kaala-Danda. I have given this Raakshasa a boon that he would not be slain by any god. Do not, therefore, falsify my word. In earlier times, I alone constructed this formidable weapon of yours. With My strength behind it, it never fails, and causes certain death. Raavana too would not survive its blow. I have made the Kaala-Danda an unfailing weapon. If Raavana dies as a result of your strike, or if he survives your blow, in either case My word, the word of the Creator, would be falsified. Withhold your weapon and let my word remain True.”

“O’ Lord of the world,” said Yama, the lord of Dharma, to Lord Brahma, the Creator, “may your word prevail. See, here, I withdraw my weapon. Besides, if I am not supposed to kill this demon, there is no sense in my continuing this fight with him.”

Saying this, Yama retreated and disappeared along with His chariot and His horses. Raavana shouted in triumph.

### **Rakshasa: Ruler of the South-West**

**R**akshasas are a class of demons, the anti-gods. They represent all that is against benevolence and virtue. The ruler of the South-West is the Rakshasa. This particular corner is called as the ‘Nirritya Kona’, ruled by the demon Nirriti. It is considered as the most inauspicious direction.

Puranas mention of the eleven Rudras who were born to Brahma's son Sthanu. Nirriti was one of them, hence revered like all other Rudras, and ruler of the south-west. It is the evil Nirriti, that represents the demoniacal principle, however, that is of concern to us here.

Puranas refer to Nirriti as both male as well as female. During the early phases of creation, there came a time when there was not enough for the earthlings to eat and to satisfy their hunger. Starvation aroused in them cruelty towards each other so that they started killing each other for food. This gave birth to *Adharma*, the unrighteousness or anti-Dharma, the certain annihilator of living beings. Adharma married Nirriti (a demoness). From Adharma and Nirriti were born the ferocious sinners Bhaya (fear), Mahabhaya (intense fear) and



Mrityu (death). It is said that Mrityu engulfs all living beings. He has no wife and no progeny because he does not spare any one.

The Vedas mention of Nirriti as the elder sister of the goddess Lakshmi. Lakshmi's elder sister, also known as Daridra or Alakshmi, is also supposed to have come out of the process of churning of the Ocean for Amrita. The churning of the ocean was a grand event in which both the gods and the demons participated. The purpose was to extract Amrita, the Elixir of Life, from the ocean. In the process, however, several other things came out. Some of these were very precious while others, like the all-consuming poison, were quite fearsome. One of the undesirable things that came out of the ocean was the goddess Daridra (Nirriti), the elder sister of the goddess Lakshmi. Daridra, the impoverishing one, dressed in red garments, asked the weary gods, "What may I do?"

The gods replied, "Pray go and reside where there is discord. Take along with you inauspiciousness to the abodes of those who use harsh language at home, those who speak the untruth and those who are mentally unclean, the sinners who sleep at sunset. May you spread suffering and poverty in those homes. May you continue to torment those with malicious intent and those who are evil-doers."

In one of the Pauranic stories, Yami, the sister of the law-enforcing Yama, tells her brother, 'Doesn't the demon Nirriti sexually associate with his own sister regularly?'

The south-west is considered inauspicious. Place of worship is not constructed in this direction while designing a house. In general, this corner of the house is reserved for undesirable or unclean purposes.

*To Be Continued*

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# *New Light On Jaimini Astrology - Part 4*

(AN ANALYSIS OF THE  
COMMENTARY OF SOMANATHA)  
BY  
MADHURA KRISHNAMURTHI SASTRI,  
INDIA.

COPY EDITOR: SHANMUKHA

[**Publisher:** As the articles of Sastriji were very advanced for the internet Jaimini astrologers, we have requested our friend Shanmukha to make extensive notes so that advanced Jaimini adepts can understand many 1<sup>st</sup> time revealed points by Sastriji even though these articles first appeared in Oct 1962. We hope Shanmukha's efforts have addressed the complaints we received from Jaimini net forums regarding the new concepts explained by Maduraji, although they are part of the standard ancient commentaries of Jaimini.]

**I**n the last article, Sun was selected as Brahma planet and the longevity was fixed by me in the previous horoscope. Longevity according to Brahma planet does not tally with that according to Varnada dasa. A different dasa system is discussed now to belittle the ambiguity. Something more has to be discussed about Brahma planet, the matter will be considered further in relation to the views of Somanatha and Krishna Mishra.

Let us take a case of birth on 8-8-1912 at 7-33 p.m IST.

(**Copy Editor:** As already stated in the earlier articles, Sri Madhura Krishna Murthi Sastri uses his own Ayanamsa which he came to conclusion after spending 6 months in Jantar



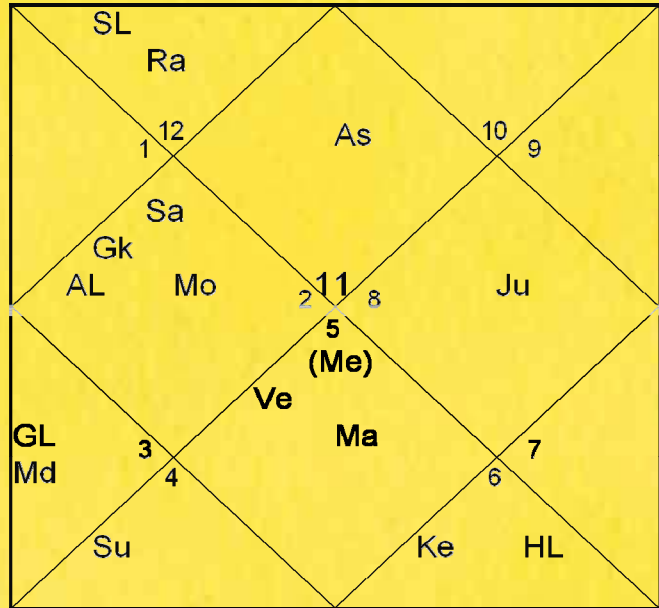
**O**ne of the oldest authorities on Jaimini Astrology, he graced the Astrological Magazine in 1960s under immense persuasion of Late Dr Raman and gave us some rare jewels in Jaimini Astrology. At the age of 81, he lives in a small town in Andhra Pradesh. Incidentally not many in India & West know that Andhra Pradesh has been the land of Jaimini Astrology after Banaras. Revered Sastriji leads a strict Brahminical life along with being very open minded & extremely humble. His humility only shows his supreme mastery over divine part of astrology. He and Iranganti Rangacharya are considered as the foremost authorities alive today in Jaimini Astrology. Mr. Sastri has supported Saptarishis Astrology right from its inception stage.



Mantar Observatory in Rajasthan which was built in the 18<sup>th</sup> century. The chart is generated with JHora Software. For the benefit of the readers, we are giving below, the longitudes given by the author.)

**Sun:** 26°Cn10'16" **Moon:** 25°Ta57'0"  
**Mars:** 24°Le32'52" **Merc:** 17°Le01'0"  
**Jup:** 16°Sc10'0" **Ven:** 05°Le26'0"  
**Sat:** 13°Ta20'0" **Rahu:** 25°Pi55'40"  
**Ketu:** 25°Vi55'40" **Lagna:** 11°Aq26'0"

SL Ra		Sa AL	Mo Gk	Md GL
As	Rasi			Su
	New Light On Jaimini			(Me) Ve
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As: 13 Aq 06    Su: 24 Cn 26- AmK    Mo: 25 Ta 02- AK    Ma: 22 Le 49- BK  
 Me (R): 15 Le 24- MK    Ju: 14 Sc 25- PiK    Ve: 3 Le 42- DK    Sa: 11 Ta 36- PK  
 Ra: 24 Pi 14- GK    Ke: 24 Vi 14    HL: 16 Vi 26    GL: 5 Ge 15

**Brahma Planet: Sun;    Atmakaraka: Sun**

<b>Shatru</b>		<b>Rajya</b>	<b>Bhagya, Dara</b>
	<b>Arudha Chart</b>		<b>Kosa</b>
			<b>Arudha Pada (AL)</b>
<b>Matri</b>	<b>Vahana</b>	<b>Labha, Mantra</b>	<b>Upapada</b>

The Bramha planet for this horoscope is Sun and the other opinion of the commentators is discussed below.

## Brahma Planet Calculation

According to

### प्रभु भाव वैरीशप्राणि पितृलाभप्राण्यनुचरो विषमस्थो ब्रह्मा

prabhu bhāva vairīśapraṇi pitṛlābhapraṇyanucarō viṣamastho brahmā (2-1-49),

*The strongest of the lords of 6th, 8th, 12th houses occupying the odd sign (Aries for example) behind the strongest of 1 and 7th is **Brahma planet**.* This meaning was given by the recent commentators – Durgaprasada Dwivedi, Sitaram Jha and others and Nilakantha, Krishnanada Swami and others among the older commentators.

But, Raghava Bhatta, Krishna Mishra and Somanatha have separated the sutra into parts, taking the later part for defining Brahma. According to them the planet behind (counter clockwise) the stronger of 1 and 7 is Brahma planet. After considering all the authorities, Brihat Parasara Hora, Venkateswara, Nilakantha, Swami and others like Sri Krishna, Kalidasa, *I have adopted Raghava Bhatta's view* and fixed Sun as the Brahma planet in this example as per sutra. “**The stronger lord of 6<sup>th</sup>, 8<sup>th</sup>, and 12<sup>th</sup> signs from the Lagna or the Seventh will indicate death in its period**”. In this chart, 7<sup>th</sup> is the stronger and Moon the lord of the 12<sup>th</sup> house is very strong and is in Taurus. Therefore we must consider Rasi dasas up to Taurus.

## Bramha – Maheswara Dasa:

*(Copy Editor: Though the author hasn't explicitly mentioned the name of the following dasa, it is understood that this dasa is called **Bramha – Maheswara Dasa**. The maximum longevity will be from the Bramha planet to Maheswara Planet. The calculation of dasa years is from dasa sign to the sign occupied by the lord according to Prakriti Chakra. For example, in this chart, Moon is in Taurus and hence for Cancer sign, the dasa years will be from Cancer to Taurus counting anti zodiacally giving three years. The standard deduction of one year is not followed.)*

Sl. No	Dasa Sign	Dasa Years
1	Cancer	3
2	Leo	12
3	Virgo	2
4	Libra	11
5	Scorpio	4
6	Sagittarius	12
7	Capricorn	9
8	Aquarius	4
9	Pisces	5
10	Aries	5
	Total	67 Years

Taurus has 10 years. Virgo antaradasa in Taurus indicates death, because it is occupied by Ketu and aspected by Rahu and happens to be the 8th from the Ascendant; the duration of 9



antaras (from Taurus to Virgo will be 90 months → 7 years and 6 months); the total longevity will be 67 years + 7 years and 6 months = 74 years and 6 months.

Here, even though the starting dasa is an even sign, the regular zodiacal order must be observed beginning from the sign occupied by Brahma for fixing the dasas; the work has been given in the previous paragraph. Other dasas like Maheswara dasa, Vidhatri dasa, etc. has been mentioned. Due to lack of details, they have not been discussed here. **Somanatha** suggests reference to a **Mula Sasthra by Kalidasa** for this purpose. In conclusion it might be suggested that the longevity extends to 72 - 73 years.

## Rudra Dasa:

*Somanatha states in his Kalpalatha that the stronger of the lords of the 8th house from Lagna and the 7th house is strong Rudra (Prani Rudra). The weaker is also Rudra but weak (Aprani Rudra). It will cause trouble to all like the deity Rudra. Start the dasa from the stronger of the two signs - Lagna and the 7th. **There are four types of Rudra dasa.** Death occurs in the strongest malefic Sign aspected by Rudra planet. Start from the Navamsa sign occupied by the lord of Lagna.*

## Drekkana dasa:

Take the sum (if either are odd or even) of the lords of the Lagna and the 7th sign, or the difference (if the lords of Lagna and the seventh are one odd and the other even) and find the Drekkana. Start the dasa from Drekkana rasi so obtained.

*(Copy Editor: It appears that the author intends to take the nature of the sign occupied by respective lords and their longitudes)*

Observe Chara dasa method for this Rudra dasa. Fix death in the dasa of Rudra sign or the Sign aspected by the Rudra planet according as the life is short, medium or long - whichever suits the occasion.

Again another method is also considered: It is by taking the trine signs (Trikona signs) for fixing death. This is called Sula Dasa.

## Fixing the Rudra planet:

According to 2 - 1 - 37, the stronger of the lords of the 8th house either from Lagna or its 7th is Rudra planet. Mercury is strong Rudra (Prani Rudra) and Jupiter is weak Rudra (Aprani Rudra). Start dasa from Lagna or its 7th whichever is the first strong (Prathama prani).

*(Copy Editor: Please note the usage of both of the Rudra planets, the stronger and the weaker. Though the Prani Rudra (stronger Rudra) is important Maraka, Aprani (Weaker) Rudra also is a **Maraka planet** in this Dasa System. The secret here is the association of benefic planets and malefic planets for Prani and Aprani Rudras respectively, is very important for their marakatwa. It must be understood that the starting sign will be the stronger of the Lagna and 7th house, not the stronger of the respective lords. Now, the author is explaining the rules of strength of signs below.)*

## अथ प्राणः

atha prāṇaḥ

**Translation:** Here after the strength is discussed.

The **first source** of strength is given below.

1. First is the association with the Karaka (planet).
2. Choose sign that which has more planets.
3. Then, choose the planet in exaltation. Etc;
4. Then Natural Strength
5. Failing which the strength of respective lords.

The **second source** of strength is the aspect by the lord, Jupiter and Mercury or their association..

The **third source** is the lordship.

The **fourth** is from occupation. Somanatha has given details about this, which will be discussed later.

Raghava Bhatta states that the first of the four must be used for determining the strength. So Leo sign is stronger. Start dasas from this sign Leo and end with Sign Aries which is aspected by both the Rudra planets. Since Jupiter, Mercury and Venus aspecting Aries are benefics, death will occur in the dasa of the next sign which is either associated with the malefic or aspected by them. Taurus is such a sign. So, death will occur in Taurus Sign.

Let us consider the dasas from Leo to Aries:

Sl. No.	Dasa Sign	Dasa Years
1	Leo	12
2	Virgo	2
3	Libra	11
4	Scorpio	4
5	Sagittarius	12
6	Capricorn	9
7	Aquarius	4
8	Pisces	5
9	Aries	5
	Total	64 Years
	Taurus	6 years 8 months
	Total	70 years, 8 months



In Taurus Mahadasa, the antaradasa of Capricorn will bring about death, as it is aspected by Mercury and Jupiter, both the Rudra planets and also by the malefic Mars. To the end of antara of Sagittarius, it is  $8/12 * 10 \text{ years} = 6 \text{ years and } 8 \text{ months}$ .

Death occurs after the 70 years 8 months. Taking all these points into consideration, Brahma dasa method indicating 72 years may be to be fairly correct.

## General guidelines to choose a dasa for a horoscope:

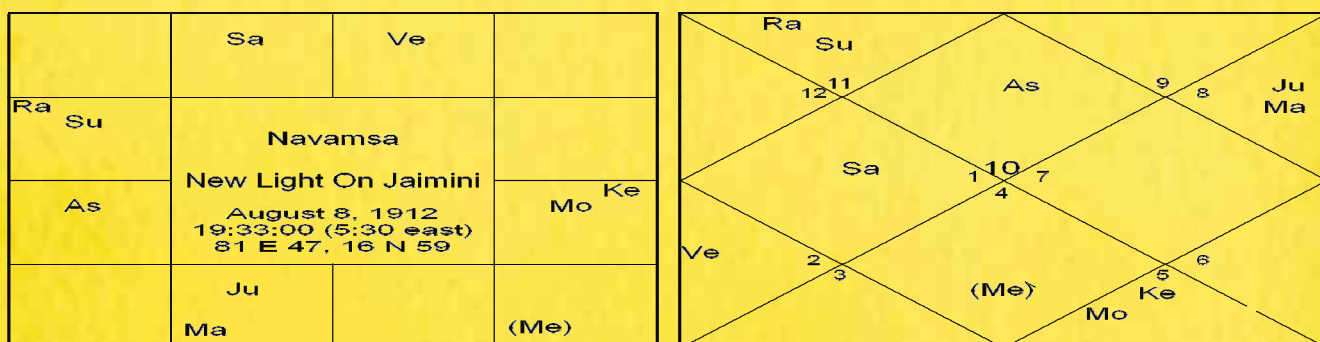
To give general life reading, which dasa system is to be used for this chart, is the next problem. There are a number of types of dasas. It is an elaborate affair to discuss all these dasas at length in these articles. I shall now choose only the most suitable of the dasas for consideration.

- As there are no planets in the trikona houses (1, 5, 9), Trikona Dasa is ruled out.
- For the same reason, Chara Paryaya dasa is ruled out.
- Sthira Paryaya dasa may be used by choosing the stronger of Lagna or its 7th. Seventh house Leo is strong on account of its association with 3 planets.
- **Drig dasa** may be applicable **if there are planets in the 9th house** from which dasa may be studied. This dasa is not to be used for this chart.

*(Copy Editor: We request all to note down these guidelines for their study of Rasi dasas. Some recent commentators on Jaimini system opine that Trikona, Chara Paryaya and Sthira Paryaya dasas are Ayurdasas. Yet, most ancient commentators clearly state these are very important Sampat dasas. Raghava Bhatta in his Sara Sangraha states that second source of strength (aspect or conjunction of Atmakaraka, Jupiter, and Mercury) must be exclusively used for these Sampat dasas)*

## Padanaathamsa Dasa:

It is the dasa system of Navamsa Chart and starts from the sign occupied by the lord of Arudha Lagna of Rasi Chart. The Arudha Lagna of this native is placed in Leo and its lord Sun occupied Aquarius in Navamsa. Start the dasa from Aquarius and continues till the longevity is covered. Karaka, Arudha and other effects are to be studied in this dasas. We have to allot Dwara and Bahya signs for each Rasi dasa.



**Note :** The Navamsa chart above is as per the longitudes given by the author. He uses his own Ayanamsa.

S No	Dasa Sign	Dwara Sign	Bahya Sign	Dasa Years
1	Aquarius	Aquarius	Aquarius	3
2	Cancer	Cancer	Sagittarius	12
3	Sagittarius	Sagittarius	Libra	12
4	Taurus	Taurus	Leo	1
5	Libra	Libra	Gemini	8
6	Pisces	Pisces	Aries	5
7	Leo	Leo	Aquarius	7
8	Capricorn	Capricorn	Sagittarius	10
9	Gemini	Gemini	Libra	4
10	Scorpio	Scorpio	Leo	1
11	Aries	Aries	Gemini	8
12	Virgo	Virgo	Aries	1
			<b>Total</b>	<b>72 Years</b>

**(Copy Editor:** Since the starting dasa sign Aquarius is a fixed odd sign, dasa progresses in zodiacal 6th, 6th signs. Dwara sign is the dasa sign itself and Bahya sign is the sign obtained by counting as many signs as the dasa sign is from the starting sign. This Padanadhamsa dasa is essentially of a dasa in Navamsa chart, so the dasa years must be calculated from dasa sign to its lord using Prakriti<sup>1</sup> Chakra in Navamsa chart only. Here standard deduction of one year is not used. It is very surprising that the author has taken one year as the dasa years for the sign occupied by its lord. See, for example, dasa years for Taurus and Virgo in the above table.)

For this native, Aquarius dasa is in operation at birth. It is aspected by Saturn and associated with the malefic Sun and Rahu. Its 7<sup>th</sup> house is associated with Ketu and waning Moon. Therefore this dasa indicates sickness. Dwara and Bahya signs are Aquarius for this dasa and as it is under the influence of malefic, severe sickness is indicated. All the twelve bhavas can be studied easily for this dasa using the Navamsa chart. Karakas for this dasa are to be fixed in the order of the planets as found in the Navamsa chart starting from Lagnadhipati Saturn.

**The following table is for Aquarius dasa:**

S No.	Karaka	Planet	Remarks
1	Tanu Karaka (Body)	Saturn	Lord of dasa sign
2	Dhana Karaka (wealth)	Venus	The 2nd from Tanu Karaka in Navamsa
3	Bhatri Karaka (Brothers)	Ketu	The 3rd - do-
4	Matri Karaka (Mother)	Moon	The 4th - do-
5	Buddi (Intelligence)	Mercury	The 5th - do-
6	Jnati (enemies & sickness)	Mars	
7	Dara (Spouse)	Jupiter	

<sup>1</sup> Prakriti Chakra reckoning: Count Zodiacal for Odd signs and Anti - Zodiacal for Even Signs



8	Ayush (Longevity)	Rahu	
9	Pitri (Father)	Sun	
10	Rajya (Profession)	Saturn	The Lord of Dasa Sign
11	Labha (Gains)	Venus	The 2nd from lord of Dasa Sign in Navamsa
12	Vyaya (Losses)	Mars	The 6th from lord of Dasa Sign Navamsa

**(Copy Editor:** The successive karakas in the above table are found by using Graha Chakra reckoning. For example, Tanu Karaka is the lord of the dasa sign, and planet next to him in Udaya Chakra (Zodiacal) reckoning will be Dhana karaka and so on. In this reckoning, the lord of dasa sign will be Rajya Karaka again. **Similarly the Karaka planets for each and every dasa sign must be calculated.**)

Since karaka for father – Sun – is with Rahu, Karaka for the 8th, and occupies Janma (Starting) dasa Rasi, its lord Saturn being debilitated in this period the father of the native will be put to great difficulties; sickness will threaten the whole family. Rajyakaraka is Saturn and is debilitated; he aspects the Sun – Karaka for father – who will be subjected to some indignities. Even though the starting sign is Aquarius (It is to be treated as Lagna), as there are strong benefic planets in the three angles (Kendras), longevity is assured. This method is to be adopted in studying the effects of different dasas.

We must study the effects according to Lagna, Yogada, Vilagnadhipathi (Lord of Hora Lagna, Ghatika Lagna etc.) and select the most powerful of these for deciding the results. This is according to Krishna Mishra and others (vide Jyotisha Phala Ratnamala 7-15). **In this chart, results are to be studied according to Karaka, Yogada and Arudha Lagna as they are very strong.**

**Tanu Bhava:** Since the Atma Karaka Sun is in the Navamsa of Aquarius, the following effects are to be noted:

### तटाकादयो धर्मे

taṭākādayo dharme

### उच्चधर्म नित्यता कैवल्यं च

uccedharma nityatā kaivalyaṃ ca

**(Copy Editor:** According to Kataṭapayadi numeric, धर्म = 11 (Aquarius), उच्च = 12 (Pisces). AK Sun is placed in Aq and hence the danger from lake etc.)

There is danger from water in a lake or a tank; the native will be highly evolved soul and a Vedantic, not in the sense of external profession but as one practicing the doctrine of non – attachment. The results are to be studied with Karakamsa, Drekkana, Chara Karaka and Arudha Lagna also. Arudha Lagna (Leo) is strong because in Leo sign there are many planets. Either in Aquarius or Leo dasa (from 41 to 48 years), the native will have danger from beasts. Since Sun is the Atma Karaka and is also the lord of Arudha lagna having conjoined Rahu in Navamsa, the native's color will be ordinary, he will be of medium height, frank, kind and generous. As Sun and Rahu are in Aquarius and as Saturn is debilitated in Navamsa, the person will have a hot constitution.

**Dhana Bhava:** According to Jaimini, **financial prosperity** and immense riches, etc; are to be studied with reference to **Arudha Lagna and Drekkana**. Of Karaka and Arudha Lagna, the latter is stronger. So Dhana yoga must be discussed with reference to Rasi Chakra. As there are planets in the 2<sup>nd</sup> and 11<sup>th</sup> houses from the Karaka and the position of Jupiter in the 5th house, there is Dhana Yoga. *The presence of Rahu in the 9th house, there is cancellation of Dhana yoga to some extent.* The native will experience want of money on some occasions. *Jupiter in the 4th house from Arudha Lagna indicates ordinary Dhana yoga.*

Libra dasa is the dasa when financial prosperity begins since the second and the eleventh houses from Libra have Mars, Jupiter, Moon and Ketu. Since Venus – Rajya karaka for this dasa – is in the 8th house from Libra, the Yoga for money will be ordinary. The dasa runs from 28 to 36 years.

Pisces dasa runs from 36 to 41 years, does not indicate financial prosperity. Bahya sign for this dasa is Aries. As Aries is occupied by a debilitated planet which happens to be the 2nd sign from dasa sign and as Dhana Karaka for this dasa viz., Rahu is in the 12th, financial prosperity during the age 36 to 41 years will be ordinary.

Then, Leo Dasa commences, operates from 41 to 46 years. Bahya Sign for this is Aquarius. The Dasa sign also happens to be Arudha Lagna. For this dasa rasi, we should consider only Navamsa positions. Exalted Mercury is in the 2nd, Jupiter and Mars are in the 4th, Sun and Rahu are in the 7th, Saturn in the 9th, Venus in the 10th and Moon and Ketu in dasa rasi. Dhana Karaka (for this dasa) is Saturn and he is debilitated and is in a movable sign. Because the 2nd, 4th and 10th are well fortified, considerable financial prosperity is shown in this dasa. As however Saturn a malefic is debilitated in the 9th, there cannot be excess of Bhagya Vriddi (Increase of Wealth). Vyaya Karaka (lord of loss) for this dasa is Mercury and he is in the 2nd exalted. Therefore there will be excess of expenses also. Thus should be divined from other twelve houses.

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**M**rs. Gayatri Devi Vasudev is the Editor of **Modern Astrology**, the successor to Dr. B.V. Raman's **The Astrological Magazine** which closed down in December 2007 following her resignation from its Editorship in June 2007. As Editor (January 1999 to July 2007) of **The Astrological Magazine**, the world's foremost and most authentic journal on Jyotisha or Indian astrology, and earlier as its Associate Editor Gayatri Devi Vasudev was actively involved with her father--- its Founder and the Father of Modern Astrology Dr. B.V. Raman,---- from 1972 to until his death in December 1998, in his mission to bring astrology into the comity of sciences. She continues his mission. She is also the National Vice-President of the Indian Council of Astrological Sciences founded by Dr. B.V. Raman in 1984 to organize the study and practice of astrology. Gayatri Devi Vasudev has authored many books on astrology that include *The Art of Matching Charts*, *The Art of Prediction in Astrology*, *Advanced Principles of Prediction*, *Clues to Interpreting Charts*, *Practical Horary Astrology*, *The Story of Dr. B.V. Raman for Children* and *How to Judge a Horoscope*- Volume II.

## Obama's Raja Yogas & U.S. Affairs

By

**Gayatri Devi Vasudev, India.**  
Earlier Published In 'Modern Astrology'

**O** bama's Presidency comes at a critical stage in the history of the United States of America. The global financial meltdown will be its greatest challenge as will the burning Af-Pak problem. Does Obama's chart carry the strength he needs to handle these and other grave crises that are building up to the consternation of the United States? And what are the Yogas that have placed Obama where he is today?

The Ascendant Capricorn in Obama's horoscope (Chart 1) is occupied by its ruler Saturn(R) and malefic Jupiter(R). Saturn in the 1st is welcome as the Ascendant lord in his own sign. He forms a Sasa Mahapurusha Yoga in Lagna Kendra. As 3rd and 12th lord, malefic Jupiter cannot be expected to be of any great help in generating Raja Yoga. The Ascendant is aspected by benefic 9th lord Mercury and with him is the Sun, a malefic 8th lord. Hardly the kind of combination to show the extraordinary Raja Yoga Obama currently enjoys. But a closer look shows an equally extraordinary, if lesser known, Raja Yoga at work.

The Ascendant lord Saturn in Lagna Kendra renders the foundation of the chart very powerful under what is known as the **Veeryotkata** principle enunciated by Varahamihira in his **Brihat Jataka** (I-19) according to which, होरास्वामिगुरुज्ञवीक्षितयुता



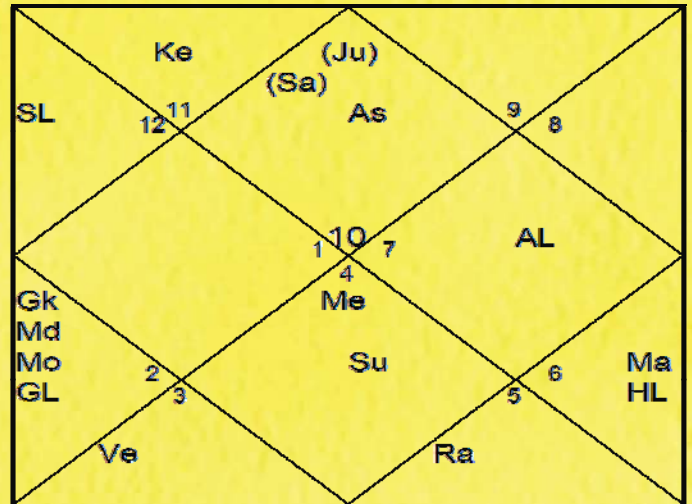
नान्यैश्च वीर्योत्कटा – if the lord of the Ascendant, Jupiter or Mercury occupy or aspect the Ascendant, the Ascendant is greatly fortified.

But planets other than these in the same positions do not contribute to such strength.

**Chart 1: Barack Obama<sup>1</sup>**

SL		GL Gk	Md Mo	Ve
Ke	Rasi			Me Su
(Ju) As	Barack Obama			Ra
	August 4, 1961 19:24:00 (10:00 west) 156 W 0, 22 N 0			
		AL	HL	Ma

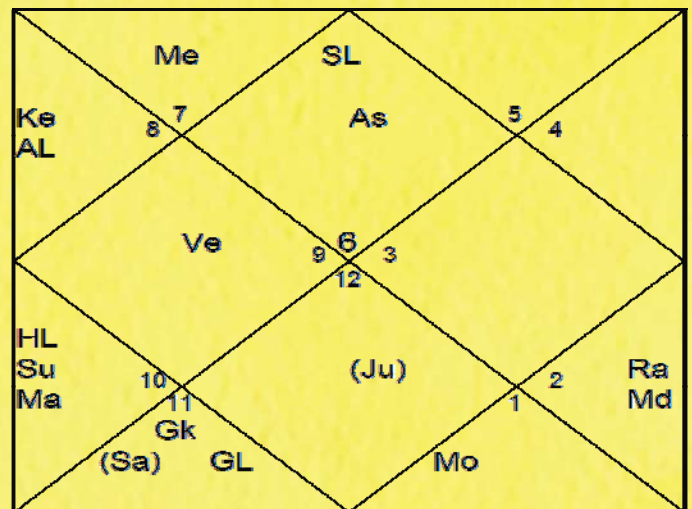
As: 28 Cp 06      Su: 20 Cn 41 (AK)  
 Me: 10 Cn 29 (BK)      Ju (R): 8 Cp 59 (PK)  
 Ra: 6 Le 01      Ke: 6 Aq 01



Mo: 11 Ta 29 (AmK)      Ma: 0 Vi 43 (DK)  
 Ve: 9 Ge 56 (MK)      Sa (R): 3 Cp 28 (GK)  
 HL: 1 Vi 29      GL: 3 Ta 30

(Ju)	Mo	Md Ra	
GL (Sa)	D-9		
Ma Su	Barack Obama		
	August 4, 1961 19:24:00 (10:00 west) 156 W 0, 22 N 0		
Ve	AL Ke	Me	SL As

As: 28 Cp 06      Su: 20 Cn 41 (AK)  
 Me: 10 Cn 29 (BK)      Ju (R): 8 Cp 59 (PK)  
 Ra: 6 Le 01      Ke: 6 Aq 01



Mo: 11 Ta 29 (AmK)      Ma: 0 Vi 43 (DK)  
 Ve: 9 Ge 56 (MK)      Sa (R): 3 Cp 28 (GK)  
 HL: 1 Vi 29      GL: 3 Ta 30

Obama has Saturn, the Ascendant lord, and also Jupiter in the Ascendant which has strengthened the Ascendant according to Varahamihira.

यद्यकोऽपि विराजितांशुनिकरः

सुस्थानगो वक्रगो ।

<sup>1</sup> We cannot vouch for the correctness of the birth particulars. — Gayatri Devi Vasudev



नीचस्थोऽपि करोति भूपसहस्रं

द्वै वा त्रयो वा ग्रहाः ॥

**Phaladeepika (VII-31)**

*Even a single planet, though in depression, is capable of making the native a king's equal, provided he be with brilliant rays, retrograde in motion and occupy an auspicious house (other than a Dustana). Two or more such planets make the native a king.*

Jupiter who is in depression fulfils all the conditions of this Shloka. He is free of combustion, retrograde and in the 1st house where he gets Digbala or directional strength. The result is a Raja Yoga for one to be equal to a king.

There are five independent conditions according to **Phaladeepika** that cause Neechabhanga and if more than one condition obtains, the Neechabhanga Raja Yoga is strengthened proportionately. The results of Neechabhanga Raja Yoga are far superior to plain Raja Yogas. If the latter produce kings, the former are said to show emperors (चक्रवर्ती) according to classical works. The U.S. Presidency certainly equates with the emperor's.

नीचे यस्तस्य नीचोच्चभेशौ

द्वावेक एव वा ।

केन्द्रस्थश्चेच्चक्रवर्ती नृपः

स्याद्भूपवन्दितः ॥

**Phaladeepika VII-30**

*If a planet in depression and if the lord of the depression sign as well as that of the planet's exaltation sign, or at least one of them be in a Kendra, the native will become an emperor and will be saluted by other kings.*

Jupiter is the planet in depression. The lord of that sign (Capricorn) is Saturn. The sign of Jupiter's exaltation is Cancer ruled by the Moon. Of the three planets identified in this Sloka, two, namely, Jupiter and Saturn are in Kendras. Another important factor contributing to the Raja Yoga strength of the chart is the fact of retrogression of Saturn and Jupiter. Both are in a state of *Ativakra* being in a sign diametrically opposite that occupied by the Sun. Such a disposition endows the retrograde planet with unusual strength. Mercury as 9th lord aspecting the Ascendant lord Saturn from a Kendra in the 7th is also a Raja Yoga but of a lesser kind, formed due to Kendra and Trikona lords being in mutual aspect.

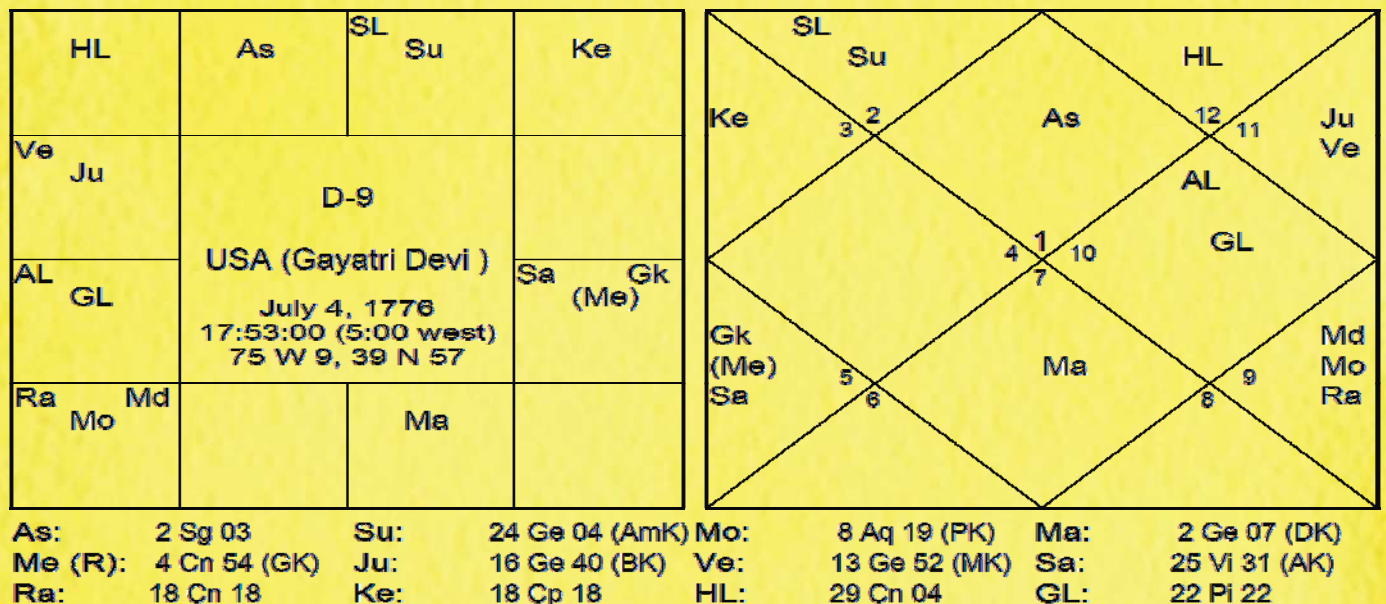
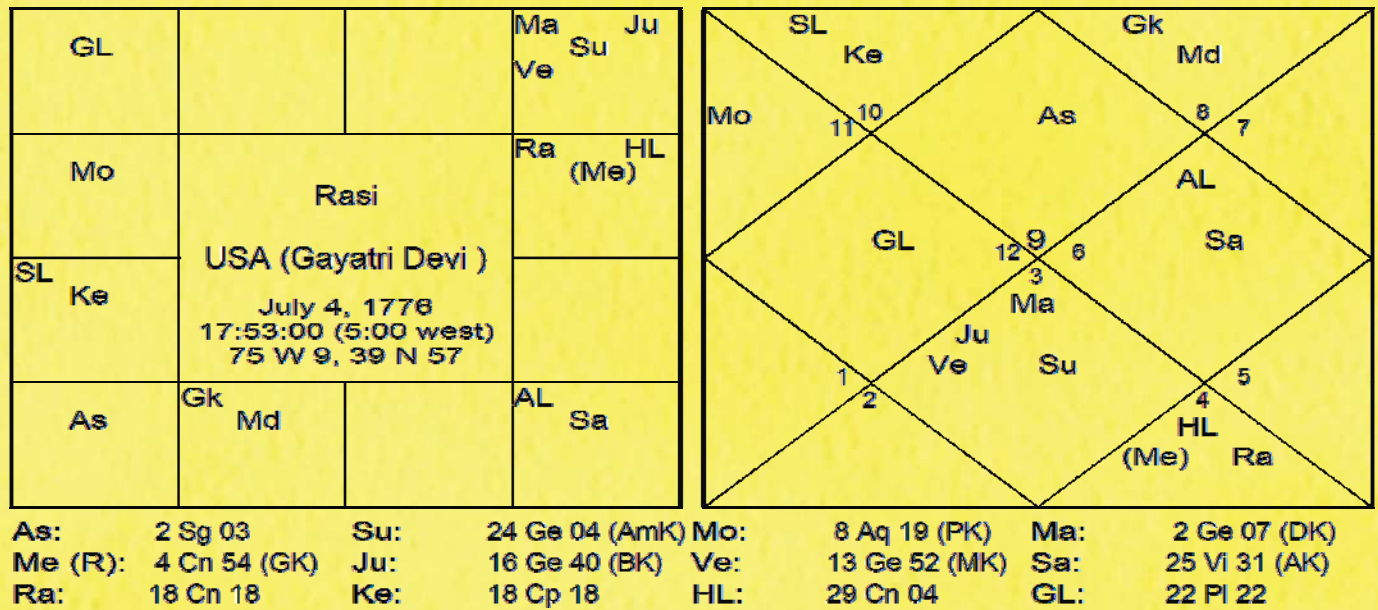
In brief, it is the extraordinary strength of Jupiter (Neechabhanga Raja Yoga) and of Saturn and their retrogression that has raised Obama from humble origins to the world's most powerful office. The Raja Yoga surfaced in Mars Bhukti of Jupiter Dasa. The Dasa and Bhukti lords are in mutual trines, Mars being Labhadhipati or the 11th lord. The present Bhukti which covers the initial years of the Presidency is of Rahu. Rahu is in the 8th in a Dustana in a solar sign Leo ruled by his bitter enemy Sun. There are two ways Rahu can operate. One, he can function as his sign dispositor Sun and the other, as Saturn, according to the dictum *sanivadrahu*. Here Rahu can be expected to reflect the results of both the Sun and Saturn. Saturn as the Ascendant lord is the center of a Sasa Mahapurusha Yoga. The Sun, though 8th lord, is the planet who invests both Jupiter and Saturn with extra strength



due to Chestabala or retrogression.

Rahu Bhukti is the last Bhukti in Jupiter Dasa and brings the chart under the shadow of Dasa-chidram. More so, as Rahu occupies the 8th from the Ascendant Capricorn and the Dasa lord Jupiter. This may make the Presidency a tough one for Obama. Jupiter, Neecha, as the treasurer, does not help the economy recover sufficiently from the recessionary trap in which the U.S. is caught. Nor does Rahu in the 8th in an inimical sign Leo and the Nodal axis cutting across his 2nd house. More problems are likely to hit the Administration than it is currently geared for.

### Chart 2: USA Independence Chart



Moving on to the U.S. Declaration of Independence horoscope (Chart 2) Mars as Dasa lord is in Mrigasira, his own Nakshatra, in the 7th in the house of combat and confrontation. Even before moving into Mars Dasa, the U.S. was inextricably caught in a war with Iraq and still continues to be stuck with its troops in the Middle East. And with Afghanistan too beckoning the U.S. it may get dragged into a greater mess.

Saturn, the Bhukti lord, is in Chitta, also ruled by Mars. Saturn is the 2nd and 3rd



lord. As 2nd lord, Saturn has primary control over वित्त or finances. The mutual aspect between Mars and Saturn is likely to reflect in the economy continuing to be a matter of grave concern in the coming months. As 12th lord Mars could sting the U.S. exchequer even more severely.

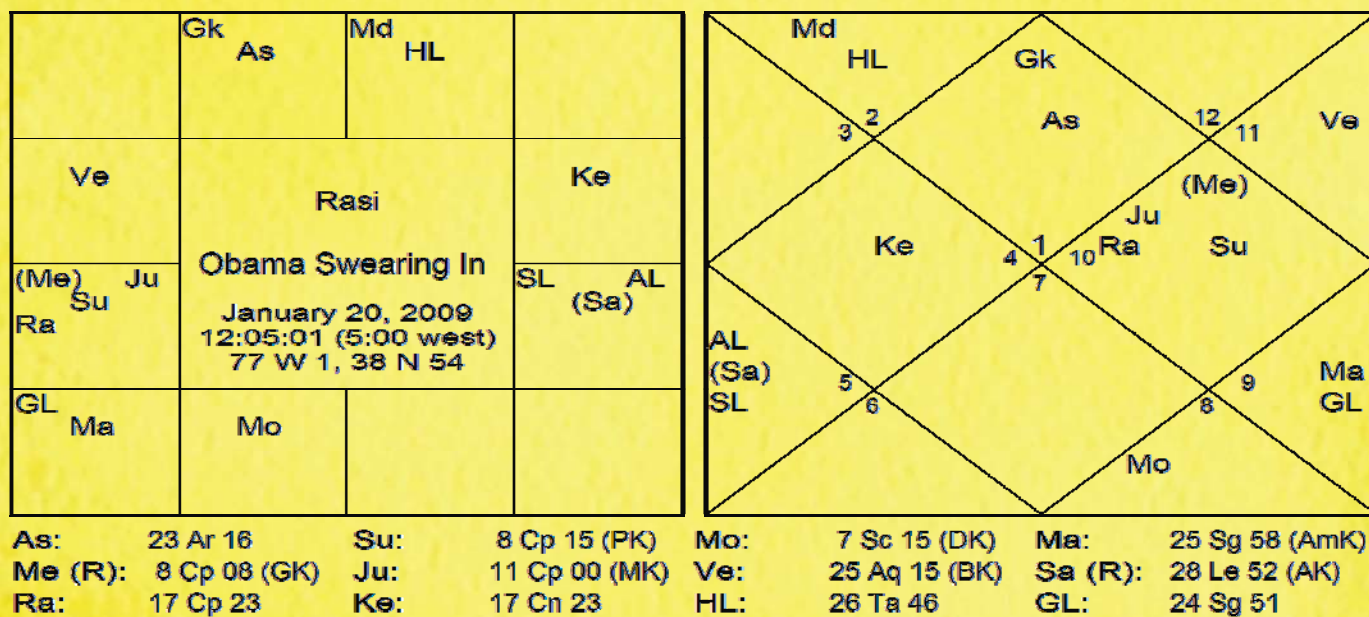
The fact that the July-August 2009 eclipses occur across the 2nd and 8th house of the U.S. Independence chart are disquieting features. Mars as 12th lord in the 7th is aspected by 2nd and 3rd lord Saturn and involves the 10th house. From the Moon-sign, Mars, the 10th lord, aspects Saturn who is in the 8th. This disposition could indicate violence directed at the top executive of the state.

Transit Mars enters Cancer on October 3, 2009 and continues in the same sign till about May 24, 2010. This period could see the financial crisis worsen. Factories, big business houses and industries may be forced to lay off large numbers of employees. For the first time in recent U.S. history, people — families and children — may suffer great privation in terms of food and shelter. The period may also see a spurt in violent crime especially in educational institutions, libraries and hospital-nursing complexes.

A new strain of virus could emerge affecting either the lungs or the digestive tract or both and also the eyes. Vision problems may peak up. Medical researchers may come up with alarming facts on chemotherapy. Mars, being the Karaka for blood, conditions related to blood and arterial clogging may show a spurt in the senior citizen population of the country.

The weather pattern in the U.S. could get disturbed in distinctly destructive manner. Hurricanes and tornadoes may rip across heavily populated zones, more especially in October-November 2010 when Mars moves into an exact opposition with Rahu on October 9, 2009. The period between December 21, 2009 to March 10, 2010, when Mars turns retrograde needs to be noted as pointing to destructive winds and or heavy seismic activity.

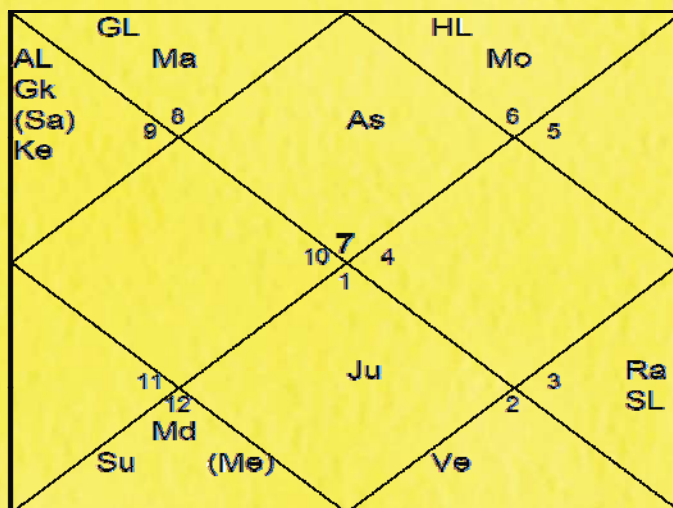
### Chart 3: Obama Swearing In Chart



The Muhurta chart cast for Obama's swearing-in (Chart 3) has interesting features, predominantly the Sun-Mercury combination in the 10th. Jupiter also there could have been a blessing (with his Neechabhanga strength) but being combust is a worrisome factor in some ways.



(Me) Su	Md	Ju	Ve	SL	Ra
D-9					
Obama Swearing In					
January 20, 2009 12:05:01 (5:00 west) 77 W 1, 38 N 54					
Ke	Gk	GL	Ma	As	HL
AL	(Sa)				Mo



As:	23 Ar 16	Su:	8 Cp 15 (PK)	Mo:	7 Sc 15 (DK)	Ma:	25 Sg 58 (AmK)
Me (R):	8 Cp 08 (GK)	Ju:	11 Cp 00 (MK)	Ve:	25 Aq 15 (BK)	Sa (R):	28 Le 52 (AK)
Ra:	17 Cp 23	Ke:	17 Cn 23	HL:	26 Ta 46	GL:	24 Sg 51

The Panchaka<sup>2</sup> can also help in assessing the Muhurta. The Agnipanchaka exposes the President to risk or danger from firearms or blasts. The element of Akasha (air and space) may also figure in this context and show up as an aerial attack or an attack while on board *Aircraft One*.

The Ascendant Aries, a fiery war-like sign, only seems to confirm the country getting more embroiled in embattled regions. Despite Obama's conciliatory rhetoric, circumstances may so propel the U.S. that it may have little choice but to continue a policy of brutal might in sensitive zones of the globe.

The Sun and Mercury in the 10th and their very close conjunction within minutes of arc emphasizes the growing intellectualism of the country - it will be apparent in extraordinary research findings, but Jupiter being combust, oftentimes bordering on the bizarre and with little respect for the human element or ethics.

The 4th lord Moon is in the 8th in his house of depression. Mental sickness, depressive moods and fragile ties and dysfunctional families may push more and more people into addictions. Ketu in the 4th shows attraction towards weird cults and practices that could ultimately only undermine one's psyche and erupt in gore and violence. It also shows a cultist figure coming to prominence who could attract federal police action.

Reverting to Obama's horoscope (Chart 1), the Bhukti lord Rahu in Leo is in the 8th from the Dasa lord Jupiter. The period up to July-August 2011 therefore comes under Dasa-chidram. The eclipses of July-August 2009 have a direct bearing on his Ascendant Capricorn and Dasa lord Jupiter. Obama is likely to find his first two years in office both challenging and disturbing as crisis after crisis may erupt. The White House may also see the very unlikely event of a burglary taking everyone by surprise.

A daughter or spouse may suffer a serious injury or illness. A bereavement cannot be ruled out with Rahu in the 8th showing participation in funeral ceremonies.

The Moon is at 8° 18' Aquarius in Chart 2. Post August 2009, transit Saturn moves into Virgo bringing the U.S. chart under *ashtama sani*. Markets may tumble and the recession worsen. The dollar is likely to be affected adversely. The new chapter that Barack Obama

<sup>2</sup> The lunar day is Krishna Ekadasi (15 + 11 = 26), the Nakshatra is Anuradha (17), the weekday is Tuesday (3) and the Zodiacal sign is Aries (1), all adding up to 47 which divided by 9 gives a remainder of 2 or Agnipanchaka.



was expected to script in American history may not be as exciting or positive as his campaign promised.

Summing up:

(i) Obama is exposed to *gandantara* or physical danger and his personal security needs to be beefed-up.

(ii) The fixed stimulus plan for the economy may not fall into place. It will be hard, if not impossible, to hold the falling American economy under the Dasa of 12th lord Mars. Saturn in the 10th as Bhukti lord controlled by Mars and abetted by *ashtama sani* can hardly help restore job losses. If anything the coming months may only see worsening conditions.

(iii) Mars and Saturn are no agents of peace and can do little to help the winding down of the war in Iraq. The troop withdrawal deadline of 16 months will not be easy to implement.

(iv) The U.S.'s attempts to engage Iran are not likely to make much difference and could affect its Iraq-exit strategy adversely.

(v) Obama may be forced to soften his belligerent approach to the Afghan war, though the war itself seeing an end is unlikely.

Astrological indications are more in the nature of identifying trends and not deterministic. As always, the role of *purushakara* or right effort in handling these trends can never be overlooked.

  
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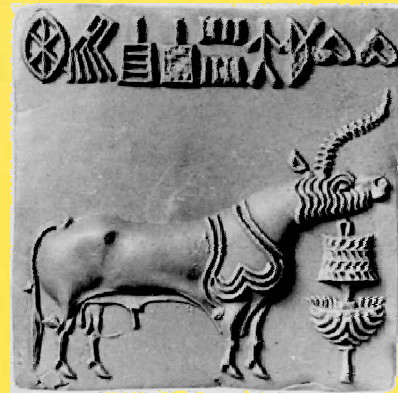

**V**amadeva (Dr. Frawley) is a unusual western born knowledge-holder in the Vedic tradition. He carries many special Vedic ways of knowledge (vidyas), which he passes on to students in India and in the West. In India, Vamadeva is recognized not only as a Vedacharya (Vedic teacher), but also as a Vaidya (Ayurvedic doctor), Jyotishi (Vedic astrologer), Puranic (Vedic historian) and a Yogi. He is a visiting professor for the Vivekananda Yoga Kendra in Bangalore, India, a government approved deemed university for Yogic and Vedic studies and also a teacher with the Sringeri Shankaracharya Math, the most central of the traditional Vedantic centers in India. In India, Vamadeva's translations and interpretations of the ancient Vedic teachings have been given great acclaim in both spiritual and scholarly circles. In America he is more known as a teacher and practitioner of Ayurvedic medicine and of Vedic astrology (Jyotish) and has done pioneering work on both these subjects in the West. You can visit his site <http://www.vedanet.com>

## *Krishna & the Unicorn of the Indus Seals*

By  
**Vamadeva Shastri (David Frawley), USA**

*Note that the original article contains the Sanskrit of the quotes in diacritical marks, but we could not transpose this font on to this presentation of it. The article is a part of a new book of the author on the Indus Seals. The seal images come from Sasravati Epigraphs of S. Kalyanaraman. The numbering of verses from the Mahabharata is from the Gita Press edition, translations by the author.*

**T**he Indus seals constitute the written records of the 'Indus Valley' or 'Harappan civilization', India's oldest civilization. The Indus civilization was contemporary with the great civilizations of the ancient Near East in Egypt and Mesopotamia. Though not always made as important in history books, it was the



largest urban civilization that existed in the ancient world in the third millennium BC, dwarfing the Near Eastern civilizations in size and in the uniformity and

continuity of its remains.

The Indus civilization has also been called the 'Indus-Sarasvati civilization' because the great majority of its sites were located on the now dried banks of the Sarasvati River,



a once great river that flowed east of the Indus and whose termination around 1900 BCE appears to correspond to the last phase of this great civilization. Sometimes it is called the 'Harappan civilization', after the name of Harappa, one of its first large sites discovered (though to date there are at least five larger sites found over the years).

There is so far no generally agreed upon decipherment of the Indus script, though several attempts have been made along the lines of Sanskritic and Dravidian languages. However, the Indus seals feature a number of important and dramatic images that may provide the key to the people and the ideas behind the culture, and which have not been given adequate attention. The purpose of this article is to look at the images themselves and what they tell us.

The Harappan images actually reflect the main images of later Indian art with figures in seated meditation, sacred bulls, pipal leaf designs and even swastikas. While there has been some doubt cast as to the continuity of Indus civilization into later India, the Harappan images are distinctly Indian already.

Yet curiously, the most common image by far on the Indus seals, is *that of a unicorn*, a purely symbolic animal, which largely disappeared from the iconography of later India. Other mythical and multiheaded animals abound on the seals, as well as many wild animals, but few domestic creatures are found. Even the human figures that do rarely occur are of deities or yogis in meditation poses and may have multiple heads or animal heads. Clearly the Indus seal images reflect mainly a spiritual concern and cannot be simply looked upon for a portrayal of the actual animals or the daily life of the Harappan people. Many local animals of India, which were common even then, do not appear on them at all, including dogs,

onagers, monkeys and peacocks.



The Indus or Harappan unicorn always has a strange device like a cauldron always placed to its front, associating it with some sacrificial ritual. This device has been interpreted as an incense burner, fire altar or Soma filter. The seal is obviously primarily of religious value, not simply an artistic image much less a zoological representation.

The inscriptions found along with the image vary greatly, suggesting that the image was more of overall symbolic value than directly related to the message of the script in each

instance. This is also suggested by the frequency with which the image occurs.



More notably, the head of the animal varies quite a bit in its presentation and may be broad or narrow, full or crimped. The neck also may be shorter or longer.

The body may be shorter or longer as well.

Sometimes the animal appears more like a young creature, other times

as mature.

These variations appear not just as differences in artistic approach but a rather different idea of the actual form of the animal, which does not seem to reflect any single species. The Harappan unicorn almost appears like an all-in-one animal, or a singular animal that represents a number of primary sacred animals. However, the stance of the animal and the cauldron like vessel in front of it remain remarkably uniform. *Note further variations on the*



unicorn images presented here, which demonstrate such differences in the animal itself as well as the inscriptions above it.



The question arises as to what this strange unicorn indicates and whether it has any counterpart in the ancient literature and traditions of India, particularly in the *Vedas* and *Puranas* that contain the oldest records of the spiritual life of the Indian people. In this article we will look into these literary connections, which are quite extensive.

*Though not easy to find, there are references to a very prominent unicorn animal in the Mahabharata, the great epic which centers on the life of Krishna. In fact the unicorn called Ekashringa or one (eka) horned (shringa) appears as the highest animal image of the Divine. It appears as a prime symbol of Vishnu-Krishna and the Vedic and Yogic knowledge he taught. The unicorn connected to the Varaha avatara or boar incarnation of Lord Vishnu, with which Krishna is also aligned, but which in the Mahabharata is connected to the bull as well as the boar.*

The *Mahabharata Shanti Parva* contains a section that seems to be quite old and which recounts the main names and forms of Vishnu-Krishna, which it connects with the ancient Nirukta or etymology of terms. It is also the main section in the epic that deals with the unicorn. It is taught by Krishna (Vasudeva) himself as a revelation of his own most important names, attributes and associations.

We must thank noted Vedic scholar Natwar Jha for drawing attention to this important section of the text and N.S. Rajaram for highlighting it. Let us examine it further to the image of the unicorn.

### **Mahabharata, Shanti Parva 342**

6-7: Arjuna asks, "Your names that are praised by the seers, in the *Vedas* and in the *Puranas*, and which are secret by their actions. I want you to declare their meaning (niruktam). There is no one else like you who can relate the meaning of your names."

8.-10. Krishna replies: "In the *Rigveda, Yajurveda, Atharvaveda, Samaveda, Puranas, Upanishads*, in astrology, in Samkhya, Yoga and Ayurveda, many are my names that are praised by the seers. Some of these names are by attributes and others by actions. The meaning (nirukta) of those born of action, listen with attention."

Clearly these names are very important, very ancient and cover all branches of Vedic knowledge.

### **Mahabharata, Shanti Parva 343**

A specific explication (niruktam) of Krishna's names begins with verse 67 and includes Govinda (verse 70). We will go over a few relevant portions leading up to the unicorn.

71. "Shipivishta is the name of he who has no hair. By that I enter into whatever there is and am known as Shipivishta."

72. "The great rishi Yaska lauded me as such in many sacrifices. For this reason I came to bear this secret name."

73. "Lauding me as Shipivishta, Yaska the Rishi of high mind, from my grace, received the lost Nirukta."

These verses relate to the *Nirukta* of Yaska, the famous text for determining the meaning of the Vedic mantras. The meaning here is that there was an earlier *Nirukta* that was lost, which Yaska recovered at least in part. Shipivishta is a name of Indra and Varuna from the



*Rig Veda*, VII.99 and 100, among the hymns of the great rishi Vasishtha. *The statement about Yaska indicates that this section of the Mahabharata is a kind of condensed Nirukta or explanation of Vedic mantras and that it contains some very important lost ancient secrets.*

79. "I till the earth, having become like great like a mass of hard iron. From that is my black color. Thus I am Krishna."

Even the name Krishna is explained in this section. It relates to agriculture as the root 'krish' for Krishna also refers to tilling the ground. The boar is the only hoofed animal that digs the ground. Hence it has a possible symbolic connection with agriculture as well. Now we will go forward to the main names that connect Krishna-Vishnu with the unicorn.

88. "Vrisha (the Bull or Male) is Bhagavan Dharma, famous in the worlds. In the Nighantuka (ancient lexicon), know me as the supreme Bull or male (vrisha uttamam)."

89. "The Kapi (horned) Varaha (boar) is said to be the highest dharma and the bull or male (vrisha). Hence Kashyapa Prajapati calls me Vrisha Kapi."

Dharma is generally symbolized in Hindu thought by the bull, vrishabha. The related term vrisha, not only means bull but also male and strong. It need not always refer to a bovine creature, though that image is usually in the background as the prime image.

However, in this section of the *Mahabharata*, the highest Vrisha or supreme male is not a bull, vrishabha, *but a varaha*, which usually meant a boar. One could say that the boar is the supreme form of the bull or male animal. *Note that it is this supreme male principle or Vrisha that is lauded as the boar or bull here, not the specific animal per se.* The Varaha is not simply a boar as an animal but part of the symbolism of the supreme male principle of Dharma, the Purusha or cosmic spirit, which is Vishnu-Krishna.

This supreme male or vrisha is further connected to Vrisha Kapi of the *Vedas*, who is lauded as a special companion to Indra, the foremost of the Vedic Gods. Vishnu himself in the *Vedas* is called Upendra or associated with Indra. Vrisha Kapi is also said to be a special vrisha and a boar. Vrisha Kapi occurs in the tenth mandala of the *Rig Veda* (RV X.86) and is one of the later hymns. Kapi is considered here to mean a horn and Vrisha, the male principle or bull.

Indra, the supreme Vedic deity, is generally lauded as Vrisha and as a bull, Vrishabha. The bull is generally called vrisha, which means both bull and male in Sanskrit, while vrishabha only means bull.

The vrisha uttama or supreme male is not just a bull but a boar. This is because the boar is the fiercest of all animals when attacked. That is why it became part of the coat of arms for many royal dynasties, including some of ancient Persia to the last great Hindu dynasty of Vijayanagar.

90-91: "The Gods and titans have never found my beginning, middle or end. Hence I am sung as the witness of the world, the Lord, the pervader, who has no beginning, middle or end."

92. "Having previously become the Unicorn Boar (Ekashringa Varaha), who increases joy, I upheld this world. Therefore I am called the Unicorn (Ekashringa)."



Here the Unicorn (Ekashringa) is specifically mentioned, primarily as a boar, though its overall connections with Vrisha, the male element, more commonly symbolized by the bull, remain from the previous verses as the supreme Vrisha. This is the boar of Dharma. It is the last and most prominent of the names of the deity mentioned in this section, suggesting a great importance for it. No doubt the single horn is a symbol of unity and supremacy of the deity.

93. "Then I dwelled as the form of a boar (varaha) who has three parts (or three humps, Trikakat). By that I am known as trikakat, through the form of my body."

The Indus seals often show the unicorn as part of a three headed creature, generally with the other two heads as that of an antelope and a bull, as we examined in the last chapter and as presented below. The *Mahabharata* remembers this threefold form of the unicorn boar, as trikakat, having three humps or prominences!

## The Varaha as a Symbol of Vedic Knowledge

After the names of Vishnu culminating in the unicorn boar, the following verses of this section of the *Mahabharata* (Shanti Parva 343) go on to laud the great Vedic teachings in all their details. These start with Kapila and the system of Samkhya, for which he is the originator (verse 94-95), Hiranyagarbha and the Yoga system, for which he is the originator, (verses 96), the twenty one thousand aspects of the *Rig Veda* (verse 97), the thousand branches of the *Sama Veda* (verse 97), the Aranyakas (verse 98), the *Yajur Veda* (verse 99), the *Atharva Veda* (verse 99-100). It goes on further to outline the different aspects and methods of reciting and chanting the *Vedas* (verse 100-104).

The glorification of the Unicorn ends up with a glorification of Vedic knowledge of the four *Vedas* and of Samkhya and Yoga. Previously (verses 85-86) even Ayurveda was addressed! We see the basis here of the Yajna Varaha of the Puranas, the boar that symbolizes the Vedic knowledge and ritual!

*In other words, the Unicorn Boar or Ekashringa Varaha is the prime form of Vishnu-Krishna and also the symbol of Vedic knowledge. This tells us a lot about the religion of the Harappan people. That the unicorn is a common symbol on writing inscriptions makes sense as a Vedic symbol of speech and knowledge.*

## Shanti Parva 209: Vishnu as the Varaha

In this section of the *Mahabharata*, Vishnu as the Varaha defeats and destroys all the demons.

16. Then Vishnu of great power assumed the form of the boar (varaha). Entering into the Earth, he attacked the demons.

21-22. Then Vishnu as the God of Gods as the soul of Yoga and the mover of Yoga, assuming his power of Yoga, then the Lord roared with a great roar agitating the demons. By that roaring all the worlds and the ten directions were shaken.

The boar creates a powerful great roar or nada, a sound vibration that destroys them. This identified him with the power of mantra and more specifically with the power of the Divine Word OM, which we must remember is the origin of all the *Vedas*.

Some extended sections of the *Mahabharata*, apart from the numbered versions, further use this same section to teach the great mantras OM Namoh Bhagavate Vasudevaya! and Namoh Narayanaya! The Varaha is obviously here a symbol of the Vedic mantras. It shows the roar or vibration, the mantric chant of the Supreme.

## Yajna Varaha: the Sacrificial Boar

Varaha among the avatars of Vishnu is the special symbol of the Yajna or the Vedic sacrifice. The *Vishnu Purana* I.IV.9 calls the Varaha Avatara as vedayajnamaya, "of the





nature of the Vedic sacrifice," and further states I.IV.22-23: "You are the sacrifice and you are the vashat call. You are the Om chant and you are the sacred fires. You are the *Vedas* and you are the limbs of the *Vedas*. You are the Yajna Purusha, the deity of the sacrifice. "

The Varaha incarnation of Lord Vishnu is the form most connected to the Vedic sacrifice and to the preservation of the *Vedas*. In this regard, the western translator of the *Puranas*, H. H. Wilson in his notes on the *Vishnu Purana* (vol. 1, page 44, note 7) states, "The notion that the Varaha incarnation typifies the ritual of the *Vedas*, is repeated in most of the Puranas in nearly the same words."

The boar is the symbolic animal of the *Vedas*, not just of Vishnu. The boar symbolizes the Vedic sacrifice more so than any other animal. In fact, the boar is a symbol of Dharma in general and is said to be satyadharmamaya sriman dharma vikramasamsthitah., who has the nature of the true Dharma, the Lord of Dharma who dwells in victory, in the *Vayu Purana*. This is the Yajna Varaha, the sacred or sacrificial boar.

### The Standard in Front of the Unicorn

The Harappan unicorn is always portrayed with a standard, cauldron or filter in front of it. This can easily be equated with Vedic sacrificial cauldrons and Soma filters. It is in any case a sacrificial implement that connects the animal to ritualistic activity. *This devise is something we would expect with the boar as a symbol of the Vedic Yajna or sacrifice, which is how it is presented in the ancient literature, and confirms its meaning as such.*

### Govinda as the Unicorn Boar

Govinda is one of the most important names for Krishna/Vishnu that among other things means he who finds, vinda, the Earth, go. As such, it is sometimes associated with the Varaha, who saves the Earth after a great flood. Another section of the *Mahabharata* lauds Govinda as the boar in the same way.

*Mahabharata Shanti Parva* 346. 12. This earth was lost previously surrounded by water. Govinda carried it up quickly, assuming the form of a boar (Varaha).

13. Having stabilized the Earth in its own place, the Supreme Purusha, with his limbs dripping with water and mud accomplished his work for the benefit of the world.

In the *Mahabharata*, the varaha is the animal most associated with Krishna. The other animal avatars of Vishnu, the fish and the tortoise are hardly mentioned, but a number of long passages connected Krishna as the Varaha. Krishna is said to be Purushottma or the supreme male. Purusha is also called Vrisha. So as Vrishottama Krishna is also the unicorn.

Some may say but is not the Harappan unicorn a unicorn bull and the Vedic unicorn a unicorn boar?

The Harappan unicorn is sometimes portrayed more like a bull, other times like a boar or even other creatures, just as it sometimes has composite heads with other creatures. We have already noted the considerable variations of the body and head of the animal. Note the boar like images to the left.



In a few seals, the unicorn has the features of a Rhinoceros. Note a rhinoceros like unicorn seal and rhinoceros seal below.





Clearly the unicorn is a mythic animal, not a literal representative of a real species. When it has three heads, one is clearly a bull with two horns. As we have noted, the Vrisha is usually the bull but as the supreme vrisha it is also the boar, which suggests a possible bull-boar mixture.

The Harappan unicorn may be a composite animal in a singular form, a kind of bull and boar mix like the Vrisha term. It may include other animals like the rhinoceros.

Many other Harappan seals show animals with human heads or multiple body parts from various creatures. Note to the left a composite animal with a human face, the body of a ram, horns of a bull, trunk of an elephant, hind legs of a tiger and an upraised serpent tail.



Then note the unicorn with a bull and a fish as his other two heads or body parts! The same image usually appears with the unicorn, a bull head and an antelope head. The Harappan artists were probably

trying to show the unity of different animals and their powers as part of the cosmic being, not just delineate their physical characteristics.

We also have the unicorn as a twin or dual form, with a curious image that features the Ashvattha leaf. The design almost looks like a bow on its side. NS Rajaram has interpreted this image as an OM seal, as it resembles the OM symbol but placed on the side.



The unicorn head here appears to resemble a horse like animal, suggesting the Ashvins or twin horsemen of the *Vedas*. This is not surprising when we consider that horse bones have been found at Indus sites, and that the onager, a horse like equine, is a common Indian animal, roaming even today in the parts of India and Pakistan where Indus sites can be found.

### Rama and the Unicorn Boar

Rama, the other great avatar of Vishnu often invoked along with Krishna, is also lauded as a unicorn boar in a few instances. This occurs in the Brahmakrita Rama Stava, the 'Hymn in Praise of Rama' by Lord Brahma. *Ramayana Yuddha Khanda* 117.14.

"You are Narayana, the deity, the glorious wielder of the chakra, the Lord, You are the unicorn boar (ekashringa varaha), the destroyer of past and future enemies."



Notice that the unicorn boar is directly identified with Narayana, the supreme form of Vishnu as the wielder of the chakra. The chakra has always been a prime Vishnu symbol. There are many chakras or six-spoked wheels found on the unicorn seals as well, largely in the script itself. Note the nearby seal that shows a chakra on the very neck of the unicorn.

It seems that the martial form of Vishnu is more a boar, or the martial form of the boar may be more the one-horned form. Another verse of this same hymn



speaks of the bull (Ramayana Yuddha Khanda 117.19). "You are the thousand horned great bull, the soul of the Veda, with a hundred heads." Curiously, while the boar is associated with the one-horn form, the bull is associated with the thousand horned form of what is probably the same great symbolic animal. The *Rig Veda* also refers to a bull with a thousand horns (RV VII.55.7).

### Shiva and the Unicorn

The Varaha is not limited to Vishnu but can refer to Shiva as well, in which regard it may also be one-horned. Another verse from a nearby section of the *Mahabharata* (Shanti Parva 341.106) proclaims to Rudra-Shiva:

"To the one with the hair knot, to the wise, unicorn boar (ekashringa varaha). To the Sun God, to the horse's head, who ever carries four forms."

This shows the unicorn boar as Shiva and Surya (the Sun). It also connects it to the horse's head, suggesting that the unicorn's head may be related to a horse at times. Shiva or Rudra with a hair knot or kapardin is mentioned several times in the *Rig Veda*. It is also a common feature of the Shiva of the Indus seals.

The *Rig Veda* I.114.5 speaks of Shiva as "the boar of heaven (divo varaha)", which may be an indication of the same unusual or heavenly creature, and as the kapardin or with the hair tuft. The *Mahabharata* mentions Vrisha Kapi, which it identifies as the one-horned boar, with the forms of Rudra. Curiously, the *Skanda Purana* refers to Vrisha Kapi as the Shasta or scriptural form of the Shiva Linga.

So while the boar connects to Vishnu most prominently, it has its associations with Shiva as well. After all it is a prime vrisha (or bull, male) animal of the Purusha and symbolizes the *Vedas* overall. Of course, the two deities are commonly equated in the *Mahabharata* and elsewhere in many other ways.



There are also a number of Harappan seals that show a three headed deity in meditation posture surrounded by wild animals. Many scholars have identified these seals with a Proto-Shiva as Pashupati, the Lord of the animals. Pashupati is the main name of Shiva in the *Mahabharata*, where Shaivite Yoga, perhaps represented in these seals, is called *Pashupata Yoga*. So the Harappan images of

Shiva are of the same order as those of Vishnu and can similarly be found in the *Mahabharata*.

### Other Vedic Symbols on the Indus Seals

There are many other Vedic symbols on the Harappan seals that confirm the Vishnu-unicorn connection. The Brahma bull, a symbol of dharma is another common Indus seal. As in the next illustration.



The Brahma bull is the main form of the bull that has endured in Indian art. The unicorn has largely disappeared, though the boar has continued, but usually portrayed with two tusks.

Yet other Indus seals show figures like the seven rishis of Vedic thought, in the seal to the left at the bottom. The rishis

have special hair knots, just as in the Vedic description. There are many other such correlations that could be made.

Probably the most common design on the Indus seals is the swastika, as shown below. It occurs in dozens of seals



and sometimes aligned with various animals like the elephant.

## Conclusion

We see, therefore, that the Indus Seals reflect an early core of the *Mahabharata* and a later phase of the *Vedas* in terms of their primary images. They suggest that the Harappan culture is not pre-Vedic or non-Vedic, as some have argued, but late Vedic.

The greater question arises is whether the Harappan Unicorn like the one-horned Varaha of the *Mahabharata* is an actual symbol for Lord Krishna. Or is it an image taken over by a later Krishna cult because of its sanctity or antiquity? Since the Varaha is also the symbol of Vedic knowledge, can we further equate the Harappan Unicorn with the Vedic compilation of Veda Vyasa that occurred at the time of Krishna?

We may not yet be in a position to definitely answer these questions from the seal images along. But in any case there is nothing in the Indus Seals that goes against the idea that Krishna lived five thousand years ago, which would explain why a Krishna related image, the unicorn dominates the seals. Yet even if Krishna came later, the *Mahabharata* has at its core the dominant images of the Harappan world, which if not close to Krishna would at least reflect Vishnu.

There is other corroborating evidence to consider that we have examined in other books and articles. When we remember that the main Indus and Harappan sites are on the Sarasvati River that dried up around 1900 BCE and contain fire altars, the connection to the late Vedic culture is again affirmed. The *Mahabharata* also recognizes the Sarasvati as a great river in decline, which was its condition in the Harappan era.

At the level of archaeo-astronomy, the *Mahabharata* and *Brahmanas* contain references to the importance of Rohini and Krittika Nakshatras, which are the stars Aldeberan and the Pleiades in the constellation of Taurus, as by turns marking the beginning of the Nakshatras. If these marked the vernal equinox, which they appear to do, this also refers to the period from before 3000 BCE to around 1500 BCE or the Harappan era.

Of course, the *Mahabharata* has many layers and much was added later, but its core is firmly rooted in the Harappan world. When we look at the Indus Seals, particularly the Harappan unicorn, we must wonder if it is an animal symbol for Krishna himself! Clearly the *Mahabharata* knows of the connection.

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*Y*enbeeyes hails from a Tamil family wherein he learnt astrology from his grandfather who knew the entire BPHS by heart. He was first asked to by heart the Sanskrit verses of BPHS & then slowly taught astrology by his grandfather who was his Guru. After 3 years of teaching only BPHS he was then taught Jaimini Sutras by the age of 23. Yenbeeyes is our author's pen name and he having retired in 2007 has taken up to the cause of astrology full time and is currently translating Jaimini Sutras into Tamil. Saptarishis Astrology has observed that Shri Yenbeeyes pursues this science with an unmatched discipline and dedication which is praiseworthy.

## Saptarishi Nadi –

### Chart 3

Gemini Ascendant

By

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### Chart 3

1. மந்திரி வீணை யாக மதிசுறா  
கருங்கோள் கெண்டைப்  
பந்தியான் சனியும் வெள்ளி பக்கிடக்  
கோல தாகச்  
செந்தீயும் வருடை யாகச் சிகிகன்னி  
மிதுனம் ஜன்மம்  
இந்தவாறு கோள்கள் நின்றால் இயம்புவீர்  
பலனைத் தானே.

1. Tell about the chart wherein Jupiter is in Gemini, Moon in Capricorn, Rahu in Pisces, Mercury, Sun, Saturn and Venus in Libra, Mars in Aries, Ketu is in Virgo and Ascendant is Gemini.

2. அம்பிகை கேட்கும் போது அத்திரி  
முனிவர் சொல்வார்  
செம்மையாய் ஆண்பால் ஜன்மம்  
செப்புமில் கீழ்மேல் வீதி  
தெனதிசை வாச லாகும் தீர்த்தமும்  
மேற்கில் தங்கும்  
கொம்மையே வடக்கில் ஓடை  
கூறுவோம் கிழக்கில் மாரி.





2. When Parvati asked, Athri Rishi said: This is definitely a male birth. His birth house is situated in a street running east west and the main door is facing south. On the western direction there will be a tank (a natural tank – a small place on earth filled with water), on the north a large water course (a brook), and on the eastern side a Mari Amman Temple.

Ra	Ma		Ju As
Mo			
		Sa Su Ve Me	Ke

	4	Ju	2	Ma
5		As		1
	Ke			
		3	12	Ra
		6	8	
Su	Ve	7		11
Sa	Me		10	
				Mo

3. அதன்கீழ்ப்பால் கணேசன் தங்கும் அக்கினி காளி வாசம்  
எதிரில் மில்லை யாகும் இலகிய சிற்றூர் தன்னில்  
சதிருடன் கூரை வீட்டில் ஜாதகன் ஜனிப்பானாகும்  
நதிகுல வம்ச மென்றோம் நாயகி மேலும் கேளே.

3. To the east of that, there is a Vinayakar (Lord Ganesha) temple, in the south east (agni direction) a temple for Kali. In the opposite side of his house, there are no houses. In such a small place, in a thatched roof house the native will be born. Will be born in an agriculture family. Oh! Parvati! Further, listen.

4. இன்னவன் ஜனன யோகம் எழில்பெருகும் தந்தை யோகம்  
மன்னிய அன்னை யோகம் வரும்புத்திர களத்திர யோகம்  
தன்னிலே முன்பின் ஜன்மம் சகோதர யோகமெல்லாம்  
அன்னையே இந்நூல் தன்னில் அறைகிறோம் விபரமாக.

4. In this horoscopic treatise, we will tell about the native's birth, his fortunes, the fortunes of his handsome father, mother's fortunes, fortunes on account of wife and children, previous birth, re-birth and about co-borns. Oh! Mother!

5. தந்தையின் குணத்தை யாங்கள் சாற்றுவோம் சிவந்த மேனி

பந்தமாய்ச் சமேத கத்தன் பாரினில் ஊக சாலி  
வந்தவர்க் கன்ன மீவன் வாக்குகள் சுத்த முள்ளான்  
சந்தம் தியாகி யாவன் சன்மார்க்கன் நெறியுள் ளோனாம்

5. We will tell about the father's characteristics. Will be reddish in color. Medium build and symmetrical. And has mental prowess of induction, deduction and abstraction and arriving at correct conclusions; gives food to those who come begging for alms. Pure in his words; (acts in accordance with his verbal commitments) gives up what is dear and very valuable to him without expecting corresponding benefit.; is of good conduct and follows the rule and path of virtue,

**Yenbeeyes's Note:** Reddish color of father: Father is to be studied from 9th house. 9th house in this chart is Aquarius whose Lord Saturn gets exalted in Libra and is in association with friends Mercury and Venus and enemy Sun. Sun being karaka for father will have a say in the matter. Saturn since he is sitting in the house of Venus will be inclined to adopt the qualities of Venus. Mercury has no independent say and he will follow what others say due to association habit of him and in this case will take side of Venus as he is placed in his house. Mars and Jupiter are also aspecting the house where 9L of father is sitting. So the colors of Mars - blood red or deep red, Sun - red or copper and Jupiter golden yellow, Venus - variegated color should prevail. From Moon 9th house Lord is Mercury who has no separate say in the matter. As the major influencing planets are Mars and Sun, the reddish color of the father is justified.

6. கல்விமான் அரச ரிஷ்டன் கதித்ததோர் புத்தி உள்ளான்  
இல்லையென் றுரைக்க மாட்டான் எதிரியை வசியம் கொள்வன்  
தொல்புவி அதிகம் சேர்ப்பன் துறவிகள் நேசம் கொள்வன்  
நல்லவனாகி வாழ்வன் நாயகி மேலுங் கேளே.

6. Has good knowledge and education. Dear to the employees of the King; and also to the king and a *very intelligent person*. Never says no to those who come asking for alms; has the capacity to make his opponents to see his point of view and accept that view without rancor and bitterness; will accumulate lands; dear to saints; will live with a name as good man. Oh! Mother! Further, listen.

**Yenbeeyes's Note:** For the father Aquarius becomes 9th house. From Aquarius, note the placement of Jupiter in the 5th house in the sign of Mercury and the 5 - 9 relationship between Jupiter and Mercury. No doubt he will be intelligent. When we consider the 9th house as the Lagna of his father, we find a host of combinations in the 9th house Libra (from Aq) which are responsible for all the beneficial results stated in this and the next verse.

7. வண்டிவா கனமு முள்ளான் வணிபங்கள் செய்வா னாகும்  
குண்டைகோ விருத்தி உள்ளான் குலத்துளோர் மெச்ச வாழ்வன்  
அண்டினோர் தம்மைக் காப்பன் ஆள்கார ருடைய னாவன்  
எண்டிசைக் கீர்த்தி கொள்வன் இவன்பித்த தேக வானாம்.

7. Has cart and vehicles; will be doing business; has plenty of bullocks and cows; will live praised by his tribesmen; supports those who took shelter under him; has servants; gets famous in all eight directions; has a bilious body.

8. அரசரால் வணிபம் செய்வன் ஆசாரன் அடியார் நேயன்  
கரங்காலும் வடிவு முள்ளான் காரிழை இஷ்டனாவன்



விரைவினில் நடக்க வல்லன் விளம்புவோம் சூடு உள்ளான்  
நிரைஉப தேச முள்ளான் நிமலியே மேலுங் கேளே.

8. Engaged (his father) in a trade connected to the King; Observes the prescribed rites; Dear to the devotees of Shiva; has a mole on the hands and legs. Is fond of wife; walks quickly; hot bodied person; has lot of spiritual instructions; Oh! Parvati! Further, listen.

9. இவனுடைத் துணைவர் தம்மை இசைக்கிறோ மாண்பால் மூன்று  
நவனியில் தீர்க்க மாகும் நசித்திடும் மற்ற வெல்லாம்  
அவனியில் துணைவர் சேதி அறைகிறோம் இரண்டி லேதான்  
கவனமிக் குணத்தானாகும் காளையுங் மூன்றாஞ் ஜன்மம்;

9. We will tell about his (native's father's) co-borns; three male members will be long lived; others will not stay; we will tell the results for the co-borns in the second part; the native, as the third son to a father having such a family position....

10. உதிப்பனா மிவனே என்றோம் உரைக்கிறோ மவன்கு ணத்தைத்  
ததிநெய்ப்பால் இஷ்டம் கொள்வன் ஸத்தான ருறவு கொள்வன்  
அதிபனும் மிகுநி றத்தன் வாயுவாம் தேக முள்ளான்  
நதிபல் தீர்த்தம் தோய்வன் நற்சித்திர வீடு செய்வன்.

10. will take birth was what we stated. We will tell about the characteristics of him (the native). He will be interested in curd, ghee and milk; has the relationship of good people; beautiful colored person; has a windy body; will take bath in many sacred rivers; will construct a beautiful house.

**Yenbeeyes's Note:** We have already given a note in chart 1 about construction of a beautiful house. There are mainly 3 conditions which are being repeated here.

1. Lord of 9<sup>th</sup> house should occupy a Kendra
2. Lord of 4<sup>th</sup> house should be in exaltation or friendly house or conjoined with Ve or Mo.
3. 4<sup>th</sup> house is occupied by a planet in exaltation

If you see from Lagna, Lord of 9<sup>th</sup> house Saturn is occupying a Trikona and not a Kendra. Lord of 4<sup>th</sup> house Mercury is in his friend's house Venus and associated with him. 4<sup>th</sup> house is occupied by Ketu – not in exaltation. If you see from Moon – Lord of 9<sup>th</sup> house Mercury is placed in Kendra in 10<sup>th</sup>. Lord of 4<sup>th</sup> house Mars from Moon is in his own house. 4<sup>th</sup> house from Moon is occupied swakshetra (own house) Mars. Hence all the 3 conditions are satisfied. No doubt, he constructed a beautiful house.

11. பால்பாக்ய முடையனாகும் பகைவரை நேசங் கொள்ளான்  
சீலமா சாரனாவன் சிறுத்தவர் தம்மை காப்பன்  
வேல்விழி மனையாள் படசன் விரும்புவான் சுக புசிப்பு  
ஆலமாம் பகைவ ருக்கு அரியாவ னிவனே என்கிறோம்.

11. Has the fortune of having milk-yielding animals; will not make friendship with enemies; has good conduct and observes the prescribed rites; supports those who are in distress; has liking towards his wife who has beautiful eyes that pierce the heart of the

beholders like a lance; likes to eat healthy food; a severe poison to the enemies; looks like a lion.

12. மூலநோ யுடையனாவன் முன்கோபி பின்பு சாந்தன்  
ஞாலமேல் கீர்த்தி ஏற்பன் நற் கல்வி கடவுள் பக்தி  
மாலமகனொப்ப தாகும் வசீகர முடையனென்றோம்  
காலனை உதைத்தோன் தேவி கழறின மொழிகுன் றாவே.

12. Has piles disease; is hot-tempered; later becomes calm; will become famous in the world; has good knowledge and education; a pious man; has beautiful figure like Kama; a charming person; Oh! Parvati!, Consort of the kicker of Yama! Stated words will not go wrong.

13. சகலர்க்கு நண்பனாவன் தானிய விருத்தி உள்ளான்  
தகைமையாய்க் குடும்ப முள்ளான் தாளமாம் தந்த முள்ளான்  
இகபரனன்பு கூர்வன் ஈகைவான் வணிபம் செய்வன்  
உகமையாய்ப் பேச வல்லான் உறுதியா மனத்த னென்றோம்.

13. Will be friendly to all; has increased wealth of grains; has a good family; has teeth like coral; fondness towards God; a charitable man; doing business; capable of talking with parables. Strong-minded person.

14. உரோமங்கள் நீட்சி இல்லான் நுவலுப தேச முள்ளான்  
தீமையை ஒருவர்க் கெண்ணான் சங்கீதம் பாட வல்லன்  
காமியன் கனத்த புத்தி காவலர் நேசம் கொள்வன்  
பூமியும் விருத்தி செய்வன் புயபல னிவனே என்றோம்.

14. A person with Short-hairs in the body; capable of giving advices; never thinks of evil to anyone; knows music very well and also sings; interested in sex; a liberal minded person; has friendship of the royal guards and King; will increase land holdings; has strong shoulders.

15. இன்னவன் செங்கை தன்னில் நல்கிடும் கமல ரேகை  
மன்னிய சுழியு முள்ளான் மர்மவான் விசால மார்பன்  
உன்னித ஆல யங்கள் உத்தமன் செய்வா னாகும்  
கன்னென மொழியு முள்ளான் காதலி கேட்டி டாயே.

15. He has the Lotus line in his hand; one circle is also there; secretive person; broad chested person; will do service for excellent temples; speaks sweet words; Oh! Mother: listen.

16. இன்னவன் துணைவர் தம்மை இசைக்கிறோ மாண்ப லொன்று  
கன்னியும் மூன்று தீர்க்கம் கனக்காது மற்ற தெல்லாம்  
தன்னிலே ரண்டு நஷ்டம் சாற்றினோ மிவனுக் கேதான்  
அன்னமே யாங்கள் சொல்லும் அருள்மொழி குன்றா தென்றோம்.



16. We will tell about the co-borns of the native; has three siblings - One brother and Three sisters; others will not live; we say that two will be born and die; Oh! Swan (Calling Goddess Parvati as Swan – meaning God walks like swan)! Our sayings will not go wrong.

17. சாதகன் மணத்தின் காலம் சாற்றுவோ மொருபானெட்டில்  
கோதிலா உள்ளூர் தன்னில் குணமுடன் மாதுரு வர்க்கம்  
மாதிவள் வருவா ளென்றோ மவளுமா நிறத்தா ளாவள்  
தீதிலா குணத்தா ளாகும் தீங்கான வார்த்தை கூறாள்.

17. We will tell about the marriage time of the native. At the age of eighteen, from the same place, from the mother side relation, we say a good-natured girl will come. She will have light complexion; an evilless character; will not talk evil words.

**Publisher's Comment:** In earlier issues of Saptarishis Nadi translation we had shown how the timing is sometimes done in these nadis and we had then used Bhrihu Chakra Paddathi. Using the same here you can see that the Rishi says about marriage at 18th year of age, 18<sup>th</sup> year is the 6H (18-12), the lord of it goes in the 11H of marriage (BPHS) aspecting the 5H of affection and the 5L Venus who is karaka for wife too, sitting in the 11H of gains from the 7L of marriage. But the aspect on the Bhrihu Focus year lord (mars here) by so many planets from the 5H of love & children should create problems later on which is justified by the Rishis further statements & is a most interesting read.

18. அன்னங்கள் போட வல்லாள் ஆசார முடைய ளாகும்  
கன்னென மொழியு முள்ளாள் கற்புளாள் ஊக சாலி  
பின்னமில் லாத தேகி பெரியோர்க ளூறவு கொள்வள்  
மன்னிய வரனுக் கேதான் மனதுபோல் நடப்பா ளாகும்.

18. Will offer food to hungry persons; observes the prescribed rites and is of good character. Talks sweet words; is chaste; has wisdom; has blemishless beautiful body; will have affinity towards elders; behaves according to the wishes of her husband.

19. மனைவிகள் இருவராகும் மைந்தனு மில்லானாகும்  
சினமிலா முனிவர் சொல்லச் சயமுனி கேட்க லுற்றார்  
கனமுள சாத காக்குக் கழறினீர் தாரம் ரண்டு  
அனையவே அந்தச் சேதி அறைகுவீர் என்று கேட்டார்.

19. When the rishis said that the native has two wives; and has no sons, **Jaimini started asking:** you said that native has two wives; what is the reason for that?

**Yenbeeyes's Notes:** Sapta Rishi Nadi was supposed to be created by seven rishis – Athri, Agasthiyar, Songinarr, Jaimini, Narad, Vasishtha and Viswamitra. A reference to this is available in the preface to this grantha (manuscript). Jaimini who is asking the question here is one among them. One must also note that the tamil word used is Jayamuni and not Jaimini. At the same time Mr. J.N.Bhasin in his book 'Commentary on Saptarishi Nadi' has mentioned in the 1st chapter itself the name as "jaimini". Hence, I used the same spelling.

இரு மனைவிகள் ஏற்பட்ட கிரக நிலை

20. சொல்லுவேனிரண்டோனெட்டில் சுகமதில் கேது நிற்கச்

சல்லியனுடனே மைந்தன் சார்ந்திட தாரம் ரண்டு  
வில்லோனும் ஜன்மந் தங்கி மேவிய ஏழை பார்த்தும்  
சல்லியன் ஆட்சி யாகச் சனியுமே உச்சமாக;

20. Lord of second house (indicating family) Moon is placed in the 8th in Capricorn, placement of Ketu in the fourth house, the house of comforts and the conjunction of Venus and Saturn are the reasons for two wives. **Since Jupiter aspects the seventh**, the house of wife, Venus is in his own house and Saturn is exalted...(continued in next verse)

மறுப்பும் புத்திர தோஷமும்

21. இருப்பதால் தாரம் ஒன்றே இயம்பினோம் தீர்க்க மாகச்  
சிறப்பன சுதர்கள் தோஷம் செப்பினீ ரந்தச் சங்கை  
குறிப்பிடு மென்று கேட்கக் கூறுவார் அத்திரி தாமும்  
பிருகுமே அஞ்சில் நிற்கப் பரிதியும் நீச னாகி;

21. only one wife will be permanent. Kindly tell me the reasons for the blemish of childlessness, **Athri rishi states**: Placement of Venus in Libra in the fifth house (the house of progeny), debilitated Sun.. (continued in next verse)

புத்திர தோஷம் தீரும் கிரக நிலை

22. அஷ்டமத் தோனுங் கூடி அரசனும் பார்த்த தாலே  
நஷ்டங்கள் சுதர்க்கு என்றோம் நாயகி கேட்க லுற்றாள்  
துஷ்டர்களிருந்த போதும்சுரர்குரு ஐந்தைப் பார்க்கச்  
சட்டமாய்ப் புத்திர ருண்டு தசமத்தில் ராகு நிற்க;

22. Conjoined with the eighth lord Saturn and aspected by Mars, we said that there is Putra dosha (blemish of childlessness); **Parvati again started asking**: even though malefics are placed in the fifth, since Jupiter aspects the fifth house, there will be definitely issues. **Rishi started telling**: Since Rahu is in the tenth.. (continued in next verse)

**Yenbeeyes's Notes**: Rahu is in the tenth-By these words the rishi means that Rahu is placed in the sign of Jupiter. So Jupiter acts like Rahu and gives bad effects. There is a general rule that Whenever a planet is lord of a sign which is occupied by another planet, the former planet tries to modify the results – good or bad.

23. தனத்துளோ னெட்டில் நிற்க ஜாதகன் முன்னூழ் தன்னால்  
கனக்காது மதலை என்றோம் கௌசிகர் கேட்க லுற்றார்  
சினமுள முன்னூழ் தன்னைச் செப்புவிர் என்று கேட்க  
அனையவே சொல்லு கின்றார் அத்திரி முனிவர் தாமும்.

23. In addition, Lord of second house Moon is placed in the eighth house, because of the evil deeds done by the native in his previous birth, children will not live. **Rishi Kausika asked**: Tell the sinful bad deeds of the previous birth, **Athri Rishi started telling**.

24. ஜாதகன் முன்ஜன் மத்தைச் சாற்றுவோம் தவளை தென்பால்  
நீதியாய் அருகில் பேரூர் நிமலனும் கௌரி வம்சம்



மேதினி லுதித்து மேலும் வினைபல முள்ளா னாகிக்  
கோதிலாச் செட்டு செய்து குலத்துக்குத் தலைவ னாகி;

24. We tell about the native's previous birth. Born in a big place, to the south of Dhavaleswaram (a place near Rajamahendri in East Godavari district of Andhra Pradesh) in Gowri race, having the strength of fate, doing business and became the head of his race...(continued in next verse)

கணக்கில் மோசம்

25. மனைவிமைந் தருமுண்டாகி வாழ்கின்ற நாளிலேதான்  
அணையவே வந்த ஊழி அறைகிறோம் கேளுமம்மா  
இணையிலா ஏழை கட்டு இவன் சில பொருளும் தந்து  
வினையிலாக் கணக்கில் மோசம் வித்தகன் செய்தானென்றோம்.

25. And living with his wife and children, we will tell about an evil deed that happened. Oh! Mother! Listen. While giving pecuniary aid to poor and the destitute, he did some cheating in the accounts.

26. தனமதைக் கேட்கும் போது தந்தனர் பேதை தானும்  
சினமுடன் கணக்கைப் போலச் செல்வத்தைக் கேட்க லுற்றான்  
கனமுடன் ஏழை தானும் கழறுவார் சாபந் தானும்  
மனமுடன் மறுஜன் மத்தில் குழவிகள் தோட மாகும்.

26. When he asked them to return back the money lent by him, they paid him back without knowing the manipulation done by him. However, he became angry and demanded as per the accounts. (Probably the poor people might have paid lesser than shown in the accounts. It is also possible that according to them that was the amount payable by them as per their calculations. That might be the reason for his anger). (Since the money demanded by him was probably more), the poor people were sad and troubled, cursed him that in his next birth he will be subjected to Putra Dosha. (no issues).

27. பலஏழை சொல்ல லுற்றார் பெருகிற்று வந்தத் தோஷம்  
குலவியே இதுவல் லாமல் கூறுவோ மின்னும் வேறு  
நலமுட நதியின் பக்கல் நற்சிலை நாகம் ஒன்று  
பலமான அரசு ஒன்று புக்கிற்றுக் கேளு மம்மா.

27. Like that, many poor people started cursing. That curse reached the native. In addition to this, I will tell one more thing. On the side of a much benefitable sacred river, there was a statue of a cobra (snake) and near to that, there was a pipal tree. Listen. Mother!

புத்திர தோஷம்

28. மரத்தினில் பிசாசு ஒன்று வாசமாம் வெகு நாளாகத்  
திரமுட னம்ம ரத்தைச் செல்வனும் வெட்டி விட்டான்  
உரிமையாய்ப் பிசாசு தானும் உறைதற்கு இடமே இன்றி  
உரைந்தது அந்தச் சாபம் அம்மணி சொல்லுகின்றேன்.

28. In that tree, there lived an evil spirit for a long time. The native cut off that tree with courage. The evil spirit, which was living there like his own place, now cursed him because of want of place to reside. I will tell that curse. Mother! Listen.

29. இல்லங்கள் பாழ் தாகும் இனிஜன்மம் மில்லம் பாழாம்  
சொல்லியே வேறு விருகூடம் சென்றது பிசாசு தானும்  
வல்லியே அந்தச் சாபம் வரனுக்கு நேர்ந்ததம்மா  
அல்லலு மதிக முண்டாய் அவனுமே வறுமை பூண்டு,

29. Houses will be ruined; in the coming births also the living house will be destroyed. Cursing like that, the evil spirit went to another tree. Mother! That curse came to this native. Lot of sufferings came and he also became poor.. (continued in next verse)

30. சொந்ததோ ரில்லம் தன்னை தோற்றனன் பொருளுக் கேதான்  
வல்லியும் தானுங் கூட வளமுள தகூறி ணத்தில்  
முந்திய தீர்த்தம் தோய முயன்றுநன் சேதுக் கேதான்  
வந்தனம் ஸ்நானம் செய்து மால்புசை செய்யு வானாம்.

30. He lost his own house to debts (he sold the house to clear the debts). Then he along with his wife, took bath in the sacred rivers in the southern direction, then reached Sethu (Rameswaram) and took bath there and did puja to Maha Vishnu and other things.

31. லிங்கத்தைப் போற்றி செய்து நிர்மல மனம தாகப்  
பொங்கிய மதுரை புக்கிப் புண்ணிய ஸ்நானம் செய்து  
இங்கிவன் ரங்கம் சென்று இவனுந்தன் உள்ளூர் மீண்டு  
திங்களும் பத்துச் சென்று சேர்ந்தனன் எம்ப திக்கே.

31. Then he praised the Lingam and with a clear mind reached the flourishing Madurai and took sacred bath there (probably in the river – Vaigai) and then reached Srirangam and returned back (to his place) and died after ten months.

32. பிரமனால் வரையப் பட்டுப் பிறந்தவனிவனே என்றோம்  
அருமறை முனிவர் சொல்ல அம்பிகை கேட்கலுற்றாள்  
கருமியாய் முன்ஜன் மத்தில் கௌரியின் குலமு தித்துப்  
பெருமையாய் ஏழை சாபம் பெற்றதால் இச்சென் மத்தில்;

32. Then we said that this native was created by Brahma. When the rishis knowing the Vedas said like this, Parvati asked: In the previous birth, he was born in the Gowri<sup>1</sup> race

<sup>1</sup> Copy Editor Mr Bhaskaran's Notes: they have been classed as cultivators on the strength of a statement, Gavara as they are known now, is however, an important sub-division of Komati (Traders), and these Gavaras are probably in reality Gavara Komatis. These are so called after Gowri, the patron deity of this Caste".



and was a miser and also got the curse of the poor people, but in this birth.. (continued in next verse)

நதி முதலிய தீர்த்தங்களில் ஸ்நாநம் செய்த பலன்  
33. கங்கைதன் குலமு தித்த காரணம் சொல்லு மென்னப்  
பொங்கிய சேது தீர்த்தம் புரிந்ததால் இச்சென் மத்தில்  
இங்கிவனுதித்தா னென்றோம் இயும்புவோம் பிசாசு சாபம்  
பங்கமாம் ஜனித்த இல்லம் பருகாது சேத மென்றோம்.

33. What is the reason for taking birth in the Ganga race (the Vellala tribe who claim to have migrated from the Gangetic region)? We say that because he took bath in the Sethu possessing bubbling waves, was born in this race in this birth. Because of the curse of the evil spirit, we said that, there will be difficulty in getting the house in which he was born. (**Copy Editor:** It can be interpreted that he may not live in the house he was born in or the house will be damaged beyond repair)

34. வேறொரு கிருகம் வாய்க்கும் வித்தகி இவனுக் கேதான்  
கூறுவோம் மதலைத் தோடம் குணமுடன் விருத்தி நஷடம்  
தீரமாய்ச் சாபம் நீங்கச் செப்புவோம் சாந்தி தானும்  
ஆறுமா முகனைப் பெற்ற அம்பிகை யாளே கேளாய்.

34. He will get another house, we say wise woman. Because of the curse of childlessness (Putra dosha), progeny will not increase. We will tell a remedy to remove the curse. Oh! Mother of Lord Subramanya! Listen and grace!

புத்திர தோஷம் தீர சாந்தி  
35. பாரியும் தானு மாகப் பக்ஷிதன் மலைக்கு சென்று  
நாரியின் பாகத் தோர்க்கு நலமுடனார்ச்சித் தேத்திச்  
சீருடன் கிரியை சுற்றிச் சேயின் தன் வாரம் தன்னில்  
தேரிய மறையோ ருக்குச் சிறப்புட னன்ன மீந்து;

35. The native should go to the bird hill, pray and worship the half male and half female Siva (Arthanareeswara) there, then with due devotion should go round the hill on a Tuesday, then offer special food to the all knowing and Veda knowing Brahmins, (The verse is not complete here and continues to flow into the next stanza)

**Yenbeeyes's Notes:** There is a place in Tamilnadu near Kancheepuram called Thirukazhukundram, popularly known as Pakshi Thirtham and Dakshina Kailasam. The word Thirukazhukundram comes from Tamil word Thiru (Respectful) + Kazhugu (Eagle) + Kundram (mount). The Siva temple in this place is on a hillock and the presiding deity is called Vedagiriswarar. Two sacred eagles appear over the temple, after circling around the temple top, come down to a rock where sweet rice is offered as food to them by a priest. They eat the balls of rice and after cleaning their beaks in the water kept in a small vessel nearby, take off, circle around the tower again and fly off. This has been going on for centuries now. Rishi refers to this place as Pakdhi hill. In the second line the rishi states that 'half male and half female' – which is one of the forms of Shiva called ArthaNareeswarar (Artha means half; Naree means-woman i.e. half woman body; Eswarar means Lord Shiva). However, the presiding deity at Thirukazhukundram, is not half male and half female. Instead of telling directly as Shiva, probably the rishi

*gives the other name of Shiva. The most famous Arthanareeswarar temple in Tamilnadu is in Thriuchengode, a place near Erode. Here also the temple is situated on a hillock. However, this place has no relation to birds. So*

*what exactly the rishi means is not clear. Whether the native has to go to both places, viz to Thirukazhukundram as well as Thiruchengode and do the rest of the things as said in the remaining part of the verse is not clear.*

36. விடங் கந்தம் சொர்ணத் தோடு மேதினில் மரையோர்க் கீந்து  
அடவுடன் உள்ளூர் சென்று அவனுமே ஷஷ்டி நோன்பு  
திடமுட னோராண்டுந் தான் செய்திடத் தோடம் நீங்கி  
உடனேதான் மதலை தோன்றி உரைந்திடும் தீர்க்க மாக.

36. (Continued from previous verse)..Offer flowers, sandalwood paste, gold (give a fee) and betel and nuts to Brahmins, then after returning back to his place, should observe fast on Shashti thithi (the 6th day after new moon or full moon day). If he does like this for a year, the curse will be removed; children will be born and will have long life.

37. சொற்படி செய்யா னாகில் துலங்காது மதலை தானும்  
சொற்படி செய்வா னாகில் தோன்றிடு மாண்பா லொன்று  
மைப்படி பெண்கள் ரண்டு வந்திடுந் தீர்க்க மாக  
மெய்ப்புடன் முதலில் ரண்டு விளங்காது சேத மாமே.

37. If the Rishis advices are not followed, children will not prosper. If he does as per the sayings of the rishis, one male child and two female children will be born and they will live long. However, the first two children will have blemishes. They will not stay. (Meaning that the native will get a total of five children and the first two will die and the rest three will survive)

38. மாதுரு குணத்தை யாங்கள் வரைகிறோ மிரு நிறத்தாள்  
மேதினில் வாயு தேகி வித்தகி கபடு கொஞ்சம்  
தீதிலா குணத்தா ளாகுஞ் செப்புநன் நடக்கை உள்ளாள்  
மாதவர் தமைத் துதிப்பாள் வரனுக்கு நேய முள்ளாள்.

38. We will tell about the character of the mother of the native. Her complexion will be reddish black. Has windy body; a little deceitful; but not evil minded; has good conduct; will worship ascetics (The word used is “madhavar” means ascetic. If we take it as “Madhavan” it will indicate Thirumal or Vishnu). Dear to her husband.

**Yenbeeyes's Note:** Refer the note under verse 5 also. Fourth house and Moon rules over Mother. 4th house Lord is Mercury and fourth house is occupied by Ketu. So in the first place Mercury will exhibit the traits of Ketu. But he has association of many planets as described under Verse 5. Also the said house viz. Libra is aspected by Mars and Jupiter. Hence more or less the mother should get the same reddish color. But here, Moon representing Mother is placed in the house of Saturn and hence will be exhibiting the qualities of Saturn which is black. Hence it is stated as reddish black color.

39. அன்புட னன்ன மீவள் அவளுமே பித்த தேகி  
இன்பமாய் வார்த்தை சொல்வள் இவளுமுன் கோபி கொஞ்சம்  
துன்பமில் லாதா ளாகுஞ் சுகமுளாள் தெய்வ பக்தி



39. Will offer food with fondness to those who are hungry; has a bilious body; will talk sweetly; But a little short-tempered; has no difficulties; has happiness; devoted to God; because of the windy nature, has little disease in hip and legs.

40. மாதுரு துணைவர் தம்மை வரைகிறோ மாண்பா லொன்று  
கோதிலாப் பெண்பா லவ்வாறு கூறுவோந் தீர்க்க மாகத்  
தீதாகு மற்ற வெல்லாஞ் செல்விதன் இல்லம் பாழாம்  
மேதினில் மாமன் தானும் மேவுவன் இவன் தன் பக்கல்.

40. We will tell about the siblings of the mother of the native. One brother and one sister will be there with long life. Others will die. Mother's house will be destroyed. Maternal Uncle will also come and join the native.

41. இவளுடை முன்ஜன் மத்தை இசைக்கிறோஞ் காஞ்சி கீழ்ப்பால்  
நவனியில் பேரூர் தன்னில் நாயகி செங்குந்த வம்சம்  
அவனியி லுதித்து மேலும் அவளுக்குச் சுதர்க ளுண்டாய்த்  
தவசிகட் கன்பு பூண்டு தானவள் அன்ன மீந்து;

41. We will tell about mother's previous birth. To the east of Kancheepuram, in a big town, took birth in 'Senguntha' race, gave birth to children, offered food with devotion to ascetics;

42. மார்க்கத்தில் தாகப் பந்தல் வன்மையாய் வைத்து மேலும்  
ஏற்கவே வரனின் கூட இவள்பல தீர்த்தம் தோய்ந்து  
தீர்க்கமாங் கல்யம் பெற்றுச் செல்வியும் பேதி யாலே  
முர்க்கமாய் மரண மாகி முயன்றவ ளிவளே என்றோம்.

42. on the road side established lot of quenching water-sheds (to quench the thirsts of those who travel by foot), took bath along with her husband in many sacred rivers, lived for a long time with long enjoyment of married status and had a severe death because of purging - is she (native's mother) who was then born in this birth.

43. பின்ஜன்மம் காஞ்சி தன்னில் பிராமண குல முதித்து  
அன்னவள் வாழ்வா ளாகும் அறைகிறோந் தந்தை ஜன்மம்  
மன்னிய வேலங் காட்டில் வணிகர்தங் குல முதித்து  
உன்னித செட்டுச் செய்து உத்தமன் வாழ்ந்தா னென்றோம்.

43. Re-birth, she will take birth in Brahmin community and will be living in Kancheepuram. We will tell about the history of previous birth of the father. Took birth in business community in Velankadu (see notes) and lived in high status by doing higher level of business.

*Yenbeeyes's Note:* Velankadu is a name of place in Tamil Nadu which is in Vandavasi taluk, Tiruvannamalai district. Velankadu is a place filled with full of a tree with thorns whose botanical name is Aracia Arabica. There

is reference to Thiruvannamalai in verse 45 and hence, we can conclude that Velankadu is indeed the name of the place.

44. சிவபணி விடையும் செய்து தீபங்க ளனந்தம் வைத்துப்  
பவமுள புத்திர நின்றிப் பலதல தீர்த்தம் தோய்ந்து  
தவவடி வேல ருக்குத் தான்பணி விடையுஞ் செய்து  
நவனியில் மரண மாகி நாற்றலைக் கஞ்சன் தன்னால்;

44. Did service to Lord Shiva, lighted numerous lamps, due to the absence of the birth of sons took bath in many a sacred rivers, did service to the ascetic look alike Lord Subramanya, and in the end died; On account of the four headed Brahma, (Continued in next verse)

45. வரையவே விக்கு லத்தில் வந்தவன் பெருமை பூண்டு  
அறைகிறோம் பின்ஜன் மத்தை அருணைமா நகரில் தான்  
தெரியவே சைவச் சேயாய் ஜனித்துமே உபதேசி யாக  
உரன்முறை யாரு மெச்ச உத்தமன் வாழ்வா னென்றோம்.

45. Got created, and took birth in this community. Here also he will be with proudness (with greatness). We will tell about his re-birth. We said that taking birth in Thiruvannamalai, in the Shaiva community, was living, by giving advice to others and duly praised by relatives and others.

46. ஜாதகன் பொதுயோ கத்தைச் சாற்றுவோஞ் சகடு முள்ளான்  
மேதினில் சல்லிய மில்லான் விளைநிலம் விருத்தி செய்வன்  
கோதிலாச் செட்டுச் செய்வன் கோவல ரிஷ்ட மாவன்  
பாதக மெண்ணா நெஞ்சம் பாரினில் கீர்த்தி ஏற்பன்.

46. We will tell about the native's general fortune. Has Sakata Yoga; Free from debts in the world; will increase the fertile lands; will be doing business; will be dear to the Kings; no evil thoughts against others; will become famous.

**Yenbeeyes's Notes:** Sakata Yoga is caused when Moon is in the 12th, 6th or 8th from Jupiter. In this chart Moon is in the 8th from Jupiter. Majority of the astrological writers are of opinion that Sakata Yoga produces evil results. Also there is a difference as regards this yoga. According to the great Parasara and Varhamihira, when all planets are in the 1st and 7th, Sakata is caused. B.V.Raman, in his 300 important combinations states that "In the large number of horoscopes examined by me I have been able to mark that Sakata Yoga has not really made the natives poor and wretched but often the degree of poverty and wretchedness has been nominal." He also quotes from "Sukranadi" which says that one born in Sakata will have his fortune obstructed now and then. The exact words used are "Sakata yoga jatasya yogabhangam pade pade".

Even if he be of a royal descent, he becomes indigent, faces king's aversion and always under mental torment – Jataka parijatham (sakatadhi yogadhyaya)

47. ரத்தின நகைகள் சேர்ப்பன் நாதனார் பக்தி பூண்பன்  
உத்தம னாகி வாழ்வன் உயரச்வ முடைய னாவன்  
சுற்றத்தார்க் குதவி செய்வன் சொன்னசொல் தவறா னென்றோம்  
அத்திமா முகனைப் பெற்ற அம்பிகை மேலுங் கேளே.



47. Accumulates jewels of gems; Will have devotion to Shiva; will be an excellent person; has the best breed of horse; will be helping his relatives; will not go back on his words; Oh! The begetter of the elephant headed God!

48. உதித்தவன் ஜனன காலம் உயர்மதி தசை இருப்பு  
மதித்திட ஆண்டு ஒன்று வருந்திங்கள் நான்க தாகும்  
சதியுண்டு ஜாத காக்குத் தவறியே வீழ்வா னாகும்  
விதவித நோய்க ளுண்டு மெல்லியே மேலுங் கேளே.

48. At the time of birth, the native had remaining Moon dasa, one year and four months. There will be danger to the native; he may fall down by mistake; will get different kinds of diseases. Oh! Delicate woman! Further, listen.

49. ஆரல்தன் தசைகா லத்தில் அப்புறஞ் செல்வானாகுங்  
கூறிய கிருஷி நஷ்டங் குணமது பேத முண்டாம்  
தேரிய செலவ னேகம் துணைவர்கள் விருத்தி யாகும்  
மாரியால் பாதை உண்டு அவன் வீடு சித்திரம் செய்வன்.

49. Will go to another place during Mars dasa. Will get loss in agriculture; there will be change in character; Expenses will be more; co-borns will increase; will suffer on account of small pox; will beautify his house.

50. ஜயமுனி இதனைக் கேட்டுத் திடுக்கென வுரைக்க லுற்றார்  
நயமுடன் சித்திர வீடு நாட்டுவான் என்று சொன்னீர்  
தயையுடன் எவ்வி டத்தில் சாதிப்பான் விபரம் நன்றாய்ப்  
பயமிலாச் சொல்வீ ரென்ன பகருவார் முநிவர் தாமே.

50. After listening to this Jaimini suddenly asked: you said that he would construct a beautiful house. Where he will construct? Kindly tell the details clearly and without fear.

51. முன்ஜன்ம முனியின் சாபம் முயன்றதா லிக்கா லத்தில்  
இன்னவன் ஜனித்த இல்லம் இவனுமே அடையா னாகித்  
தென் திசை அருகி லேதான் செய்குவ னில்லம் தானும்  
பன்னிய பலன்க ளின்மை பகருவோங் கேளு மம்மா.

51. In view of the curse of the evil spirit in the previous birth, he will not get the house where he was born; to the south of that house, he will construct another house. We further state the results. Listen! Mother!

52. சேய்த்தசை முன்பா கத்தில் செலவுகள் அனந்த மாகும்  
ஆயவே பிற்பா கத்தில் ஆதிகமாம் பலனே உண்டு  
தாய்தந்தை துணைவ ருக்குச் சாற்றுவோஞ் சுபங்க ளுண்டு  
வாய்ப்புமி பலித மோங்கும் மனக்கவலை களுந் தீரும்.

52. In the first half of Mars mahadasa<sup>2</sup>, expenses will be more. Hence, in the later part will get more better results. For the mother and father and brothers, auspicious events will happen. Income from the fertile lands will increase; mental worries will leave.

53. ஆலயஞ் செய்வா னாகும் அதிகமாம் பொருளும் சேரும்  
சாலவே தானியச் செட்டு தரித்திடும் பூமி தானும்  
கோலமாய் விபரம் ரண்டில் கூறுவோம் விபர மாக  
வேலனை யீன்ற மாதே விமலியே கேட்டி டாயே.

53. Will be involved in building a temple; wealth will increase excessively; will do grains business; lands will remain with him; we will tell in detail in the second part. Oh! Giver of Lord Subramanya to the world! Please listen.

**Yenbeeyes's Notes:** On karakatwa of father:

BPHS Ch 32-Ver 22-24 states that the stronger among Sun or Venus is the karaka for father while the stronger one between the Moon and Mars is the significator for mother. In Brihat Jataka, Varahamihira states that Sun is the significator for father and Venus for mother in case of day birth and Saturn is the significator for father and Moon for mother for night births. Parasara has no distinction between day and night births.

My own observation is that Varahamihira is more accurate in this regard. The general signification of Sun for father and Moon for mother should not be ignored. It works well in practice.

It is also an accepted fact that Venus is karaka for 'beeja' (seed) and Mars for 'kshetra' (field), a concept used by Mantreswara while calculating the 'beeja sphuta' and 'kshetra sputa' in assessing the fecundity/fertility factor. In a female chart it is done by adding the longitudes of Moon, Mars and Jupiter. In a female chart it is done by adding the longitudes of Moon, Mars and Jupiter. Parasara's suggestion too could be founded on a similar principle.

But for all general purposes, Varahamihira is more acceptable while the standard significations of Sun for father and Moon for mother should be kept in mind at all times.

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<sup>2</sup> **Copy Editor Mr Bhaskaran's Notes:** According to verse 48 – the native runs moon maha dasa with a remainder of 1 year and 4 months. Therefore the native runs mars maha dasa from 1 year 4 months to 8 years and 4 months (if the Rishi alludes to Mars Maha dasa under vimsottari). If that were so, whose expenses will be more? not those of a child, surely. If we should reckon that the native's expenses will be more, even though the verse states "Saei" which normally refers to mars, if we take Saturn maha dasa, which the native will run in his 40's it may be appropriate (Saturn is also son of sun) - we can think on this.





*Y*enbeeyes hails from a Tamil family wherein he learnt astrology from his grandfather who knew the entire BPHS by heart. He was first asked to by heart the Sanskrit verses of BPHS & then slowly taught astrology by his grandfather who was his Guru. After 3 years of teaching only BPHS he was then taught Jaimini Sutras by the age of 23. Yenbeeyes is our author's pen name and he having retired in 2007 has taken up to the cause of astrology full time and is currently translating Jaimini Sutras into Tamil. Saptarishis Astrology has observed that Shri Yenbeeyes pursues this science with an unmatched discipline and dedication which is praiseworthy.

## Saptarishi Nadi -

### Chart 4

Gemini Ascendant  
By  
Yenbeeyes, India

Copy Editor: Bhaskaran Natesan  
Manuscript Supplied By: Upendra  
Bhadoriya

### Chart 4

ஜாதகம் 4

1. புந்தியு முச்ச மாகப் பூமக னிரவி  
கோலில்  
சந்திரன் சாடி யாகச் சனிகேது' மாட  
தாக  
மந்திரி வீணை யாக வெள்ளியும் ராகு  
தேளில்  
வந்தவன் மிதுனஞ் ஜன்மம் வரைகுவிர்  
பலனைத் தானே.

1. Tell the results of a person who has Gemini as Lagna with placements of planets as: Mercury in his exaltation place in Virgo, Mars and Sun in Libra, Moon in Aquarius, Saturn and Ketu in Taurus, Jupiter in Gemini, Venus and Rahu in Scorpio.

2. வதிட்டரும் சொல்லு கின்றார் ஆணது  
ஜனன மாகும்





பதியது கீழ்மேல் வீதி பகர் வாசல் தெற்கே யாகுஞ்  
சதிசெய்யும் மாயோன் மாரி தங்கிடும் தென்மேல் திக்கில்  
நதிசடை ஈசன் காளி நற்றந்தி சந்தி யப்பன்;

2. Vasishtha Rishi started telling: This is the horoscope of a male. His house is in a street running east to west with the door facing south. In the southwest direction, there is a temple for Vishnu and Mari Amman. A temple for Shiva, the wearer of Ganges on his muffed head, one for Kali, a temple for Lord Ganesha in the junction and ... (continued in next verse)

3. சோலையுஞ் சூழி மேற்கில் சூழ்ந்திடுங் கிழக்கில் தந்திச்  
சாலவே எதிர்வீ டில்லை சமவூரில் தந்தை இல்லம்  
பாலக னுதிப்பா னென்றோம் பலசாதி அவ்வூர் வாசஞ்  
சீலமாய்க் கங்கை வம்சஞ் செப்வோம் மிந்தப் பாலன்.

3. A grove and a tank are in the western direction. In the east, there is another temple for Ganesha. In the opposite side, there are no houses. We said that, in such a balanced place, in his father's house, this native would be born. In that place people of many races will live. This native will be born in the virtuous Ganga community

		Saturn Ketu	Asc. Jupiter	
Moon				
	Venus Rahu	Mars Sun	Mercury	

4. இன்னவன் ஜனன யோகம் எழில்பெருந் துணைவர் யோகம்  
மன்னிய அன்னை யோகம் வரும்புத்திர களத்திர யோகந்  
தந்தையின் யோகந் தானுஞ் சாற்றுவோம் முன்பின் ஜன்மம்  
அன்னையே யாங்கள் சொல்லும் அருள்மொழி குன்றா வென்றோம்.



4. We will tell about the fortunes of this native, fortunes of beautiful co-borns, mother's fortune and fortune of the expected wife and children, father's fortune. Our sayings about the previous birth and the next birth will also not go wrong.

5. தந்தையின் குணத்தைச் சொல்வேன் சற்சனன் பொறுமை உள்ளான்  
சிந்தையில் கபடு மில்லான் சீலவான் அன்ன மீவன்  
பந்தமால் நிறத்த னாகும் பலகலை படிக்க வல்லான்  
எந்தையே கிருஷி உள்ளான் ஈகைவான் ஒடிச்சல் தேகி.  
**About the Native's father**

5. I will tell about the father's history. Is of good manners; has patience; has no deception in mind; a man of good disposition; offers food to the hungry persons; is black like Vishnu; capable of studying many arts and science (Out of 64 types); will also do agriculture; a charitable man; has lean body.

**Yenbeeyes Notes:** The color of Lord Vishnu is the colour of a dark blue cloud. It is the color of the sky, denoting the cosmic dimensions and his connection with the Vedic Gods of rain and thunder and his relationship with the earth. Meghavarnam shubhangam is what Vishnu Sahasranama tells. It is the combination of depth and purity.

The word 'பலகலை' needs some explanation. Actually it is composed of two words meaning 'pala' (meaning many) and 'kalai' which has a host of meaning but in this context refers to philosophy, arts and science. Normally in Tamilnadu the word 'kalai' is used for arts related things. We see even the Arts colleges are mentioned as 'kalai kalluri (college) but all subjects including science is also taught there. We find a reference in Hindu scriptures about the 'chatuh shashti kala'. We find 2 types of Kala – one is found in Kama sutra which deals with sensual pleasures and the other is known as bahya kala or practical arts. So it is quite possible that the rishis refer to the traditional bahya kalas and states that the native's father will be learning many items listed out under the 64 kalas.

6. இனத்துக்குப் பகையு மாவன் எதிரியை நசிக்கச் செய்வன்  
கனத்தவர் நேசங் கொள்வன் காலாங்க ளுடைய னாகுஞ்  
சினமது கொஞ்ச முள்ளான் சீக்கிர நடைய னாவான்  
தனமது வதிக முள்ளான் தாட்சிண்யன் தீர நெஞ்சன்.

6. Enemy to his own relations; capable of destroying the enemies; has friendship with honorable/noble people; has many servants; a little short-tempered; Capable of walking fast; has lot of wealth; Compassionate person; courageous minded person.

**Yenbeeyes Notes:** The native's father will be wealthy – Can we find out from the chart?

Father is indicated by the 9<sup>th</sup> house, its lord and Sun. Though there are numerous factors involved to determine if a person will be wealthy, the primary importance goes to the 2<sup>nd</sup> house (dhana dhanyam kutumbah cha mritujalam amitrakam dhatu ratnadikam sarvam dhanasthanat noreekshyate- BPHS – Sloka 2 – Chapter 11). The status and wealth is linked with the 2<sup>nd</sup> house. The father is indicated by the 9<sup>th</sup> house. If we take the 9<sup>th</sup> house as Lagna of father – second house lord Jupiter is placed in a trine (5<sup>th</sup> house) and aspecting the Lagna.

Dhanabhavaphalam vacham srunu tvam dwijasattama Dhaeshah dhanabhavasthah kendrakonagato api va – BPHS – Chapter 13 -Sloka 1

From the 2<sup>nd</sup> Lord Jupiter, the 2<sup>nd</sup> house Lord Moon is placed in a trine and also aspected by himself. Moon and Jupiter are considered as the affluent planets and their strategic placements indicate the result. Also note the Lagna Lord (Saturn) is placed in a Kendra and is aspected by the 9<sup>th</sup> and 10<sup>th</sup> lord

Venus and Mars respectively. The parivartana between the 9<sup>th</sup> and 10<sup>th</sup> lord seen from the Lagna of father is also worth mentioning. If we look from the angle of Moon the 9<sup>th</sup> house is Libra whole lord Venus has exchanged houses with the 2<sup>nd</sup> Lord Mars who is again aspected by Dhanakaraka Jupiter and is also conjoined with 11<sup>th</sup> lord Sun. From the Sun the 9<sup>th</sup> house is Gemini wherein Dhanakaraka himself is placed and the 2<sup>nd</sup> there from again becomes Moon who occupies the trine 5<sup>th</sup> from Sun.

7. பூமியும் பரிபா லிப்பன் புகழுளன் அன்ன மீவன்  
தீமையை விரும்பா நெஞ்சன் ஜனவுப கார னாவன்  
தாமத மன்னர் நேயர் சுவாமிகள் பத்தி பூண்பன்  
நேமியோர் மெச்ச வாழ்வன் நிதமும் சீல னாவன்.

7. Conserves the land; is famous; Offers food to the hungry; has no desire in the mind to do evil; benefactor to the public; a friend to the King and his men; devoted to God; lives by being praised by the people on earth; Always a man of good conduct and manners.

8. இவனுடைத் துணைவர் தம்மை இயம்பவே யாண்பால் காணோம்  
அவனியில் பெண்பா லொன்று அறைகிறோந் தீர்க்க மாக  
நவனியில் குணத்தா னுக்கு நாயகன் மூன்றாஞ் ஜன்மம்  
கவனமா யுதிப்பா னென்றோம் காதலி மேலுங் கேளே.

8. When we look at the siblings of the native's father, we do not see any brothers. We distinctly say that one sister will be there with long life. The native will be born as the third son to such a person of character. Oh! Mistress (of Shiva), Further listen:

9. சாதகன் சேதி சொல்வேன் தயாளவா னிருசி வப்பன்  
சீதளக் குணதா னாகுந் தீரமா நெஞ்சு முள்ளான்  
மேதினில் கீர்த்தி கொள்வன் வித்தையு முடைய னாகும்  
பாதக மெண்ணா நெஞ்சன் பஞ்சைகட் குதவி செய்வன்.

About the Native:

9. I will tell about the news of the native. Benevolent hearted person; has reddish black complexion. A tenderhearted person; has a courageous mind; will become famous in the world; is knowledgeable; never thinks of evil to others; helps the poor.

**Yenbeeyes Notes:** The colour of the native is specified as "Iru sivappan". Iru means double and Sivappan means red colored person. Hence, the rishi might have wanted to say that the native has two colors mixed. That is justified from the planetary positions especially from Moon sign. Lord of Moon is Saturn and is aspected by Rahu gives a black color. Saturn is also aspected by Venus who will give variegated color. Venus is placed in the house of Mars and hence will partake the qualities of Mars and may give a reddish tinge. Saturn also has the aspect of Mars and hence reddish. Therefore, we can say that the person is of reddish black complexion.

10. போசனம் புளிப்பி லிச்சை பூமியு மதிகஞ் சேர்ப்பன்  
மாசிலாக் குணத்தா னாகும் மாடுகள் விருத்தி யுள்ளான்  
வேசிமார் மோக வானாம் வீண்வார்த்தை பேசா னாகும்  
பாசமா மனைவி நேயன் பந்துபு சிதனாஞ் சொல்லே.



10. Interested in eating food with sour taste. Will increase the fertile lands; a person of flawless character; has growth of quadrupeds (cow, goat, sheep, oxen etc); interested in prostitutes; will not say vain words; has fondness towards wife; praised by relatives;

#### கமல ரேகை

11. தேவதாப் பத்தி கொள்வன் சீலனாம் ஊக முள்ளான்  
நாவுமே தப்பா னாவன் நன்மொழி கமல ரேகை  
ஆவுகள் சேர்ப்பா னாகும் யாரையும் வசியஞ் செய்வன்  
கோவலர் நேசங் கொள்வன் குருவுப தேசங் கேட்பன்.

11. a pious man; has good manners; can arrive at conclusions; will not go back on his words; talks good words; has lotus line in his hand; will increase cows; is capable of charming or influencing anybody; will be friendly towards kings; will listen to the spiritual instructions of the Guru.

12. இவனுடைத் துணைவர் தம்மை இயம்புவோ மாண்பா லொன்று  
அவனியில் கன்னி ரண்டு அறைகின்றோ மிவனுக் கேதான்  
நவனியில் இளையோ னாக நாட்டுவோந் துணைவர் தம்மைக்  
கவனமா யவன் தன் சேதி கழருவோங் கேளு மம்மா.

12. We will tell about the siblings of the native. We say that he will have one brother and two sisters. Brother is younger to the native. We will carefully tell the details about him (his younger brother). Listen! Mother!

#### About the native's younger brother:

13. யோகவான் குணவா னாகும் உறுதியா மனத்த னென்றோம்  
பாகமாய்ப் பேச வல்லன் பலருக்கும் நல்லோ னாவான்  
நாகரி கங்க ளுள்ளான் நற்றந்தை தாயின் கர்மம்  
ஆகமுஞ் செய்யா னாகும் அவன்பலன் இரண்டில் சொல்வேன்.

13. He (Native's younger brother) Is a lucky, good-natured person and firm minded person; capable of speaking impartially (we can say also - in a mature way); good to many people; has polished Urban manners (means a gentle accomplished person); not doing the rites prescribed in the Vedas to the good father and mother; we will tell his fortunes in the second part.

#### About Native's wife

14. ஜாதகன் மணத்தின் காலம் சாற்றுவோ மொருபா னெட்டுள்  
மேதினில் வடகீழ்த் திக்கில் வித்தகி வருவா னென்றோம்  
கோதிலா வவள்கு ணத்தைக் கூறுவோ மிருசி வப்பள்  
பாதக மில்லா னாகும் பரிவுடன் வார்த்தை கூர்வாள்.

14. We will tell about the native's marriage time. Within his eighteenth year, from the northeast direction, his wife will come. We will tell about the character of such faultless woman. She will have reddish body. No evil thinking in mind; will talk with affection.

**Yenbeeyes Notes:** In this verse also the word “Iru Sivappal” is used as in verse 9. Therefore, as per the arguments given there she should also have double colour. When we look at the planetary positions, we find that the seventh house from Ascendant is ruled by Jupiter who is placed in Gemini. Jupiter has got golden yellow color and

Mercury is of green. Both the planets have no aspects. From Moon sign the seventh house Lord Sun is placed in Libra along with Mars both denoting reddishness. This combination is also aspected by Jupiter. Mars and Sun though will be eager to exhibit the qualities of Venus, but the aspect of Jupiter will dominate. Hence, the colour will be reddishness with a tinge of golden yellow.

The native married before the age of 18 is what is stated here. Let us see if we could reason out this issue from the chart. From Lagna 7<sup>th</sup> lord is the benefic and marriage giver is aspecting the 7<sup>th</sup>. From Moon 7<sup>th</sup> lord is Sun placed with Mars who had exchanged houses with Venus, karaka for marriage. From Sun 7<sup>th</sup> lord is Mars also aspecting the 7<sup>th</sup> house from Sun. From Venus Saturn is placed in the 7<sup>th</sup> house and himself joined with Rahu. Coupled with the aspect of Saturn on the 2<sup>nd</sup> house may cause delay. But we should remember that Venus will act as though he is in the 5<sup>th</sup> house due to the exchange of houses. So practically, the 7<sup>th</sup> lord from Venus from his supposed house of activity becomes Mars with whom he has conjoined. There is a shloka in Tamil in Jataka Chinthamani which stated that if the lord of the 10<sup>th</sup> house and the lord of the 7<sup>th</sup> house are within four signs from Lagna early marriage is likely to happen. However, this needs to be tested in other horoscopes too. From shloka 41 and 42 we find that the native was having Rahu dasa balance of 4 years and 10 months at the time of birth. So his Jupiter dasa-Mars bhukthi will be from 17 year 6 months and will end in 18 year and 5 months. So at the time of marriage he was running Jupiter dasa (lord of 7<sup>th</sup> aspecting the 7<sup>th</sup>) and Mars Antara (who due to the exchange of house with Venus acts as Venus (karaka for marriage)).

15. புத்திமான் பொறுமை சாலி புண்ணியமனத்த ளாகும்  
சித்தமே கறப்பு மில்லாள் செல்வியும் யோக சாலி  
சுத்தமு முடைய ளாகும் சுதர்களும் விருத்தி யென்றோம்  
அத்தியைப் பெற்ற மாதே அறைகின்றோ மேலுங் கேளே.

15. Intelligent; a patient woman; a pure minded person; no evil thoughts in her mind; she is also lucky; she is pure (has an unadulterated mind); we said that sons will thrive. Oh! Mother of elephant headed God! We are telling, further listen.

16. மதலைகள் விருத்தி தம்மை வரைகின்றோ மாண்பால் ரெண்டு  
சதியிலாப் பெண்பால் ரெண்டு சாற்றுவோம் தீர்க்க மாக  
முதல்சென்மம் நடட மாகும் முடிவினில் இரண்டு சேதம்  
நதிதனை யணிந்தோன் தேவி நங்கையே மேலுங் கேளே.

16. We will tell about the birth of children. There will be two male children and two female children, we say with perfection. The first-born child will not stay. The last two will also die. Oh! Wife of Shiva, the bearer of Ganga on his head, listen.

#### About the Native's mother:

17. மாதூரு மாநி றத்தாள் மர்மமில் லாதா ளாகுங்  
கோதிலாப் பித்த தேகி குற்றமில் லாதாளாகும்  
போதவே வரனுக் கேதான் பொருந்துநன் னடக்கை யுள்ளாள்  
மேதினி லன்ன மீவள் வித்தகி கேட்டி டாயே.

17. Mother is fair complexioned (i.e. native's mother); has no secrets; of bilious body; faultless woman; behaves according to the wishes of her husband; is of good and virtuous manners; offers food to those who are hungry; Oh! Mother, listen further.

**Yenbeeyes Notes:** The word ‘மர்மம்’ - (marmam) has been used by the rishi almost in all the charts to describe the qualities of a person. The word has a meaning ‘A secret meaning or purpose’ It may also denote a secret



part of the body which is not apt under the circumstances. There is another word 'வார்மம்' – (varmam) which has been used in poetic languages to indicate a malicious person or a person who has maliciousness, spitefulness, grudge, venomous. It is quite appropriate to take this meaning also. So when it is stated that no secret – meaning that there is no malevolence or grudge against anybody.

### About native's Mother's family)

18. அவளுடைத் தாய்க் குடும்ப மலைச்சலாம் என்று சொன்னோம்  
நவனியில் துணைவர் தம்மை நாட்டுவோ மாண்பால் மூன்று  
பவமுள இரண்டு சேதம் பகருவோ மொருவன் தீர்க்கம்  
அவனுமே சோங்கின் மேலே அக்கரை செல்வா னாமே.

18. Her mother's family will be a distressed or troubled one. Out of three brothers to her (native's mother) two will be lost (meaning loss of life) and one will be with long life. He will also go to a foreign country by ship.

**Yenbeeyes Notes:** Mother is indicated by the fourth house and karaka Moon. Mother side family is to be seen from the second to the fourth viz. fifth house. We find that the house indicating family of mother is occupied by Mars (karaka for brothers and also lord of 3<sup>rd</sup> and 8<sup>th</sup> house) and Sun (lord of 12<sup>th</sup> house). No doubt, mother's family house is totally damaged. The third house indicating brothers is having Venus who will give out the qualities of Mars and he is also conjoined with Rahu and aspected by Saturn all indicating loss of brother. Aspect of Jupiter on Mars and Sun can to some extent mitigate the evil. From Moon, the fourth house is Taurus and second from that is occupied by Jupiter lord of eighth house for mother confirming the distress for the mother side relations.

19. சிலகாலம் அங்கு நின்று செல்லுவான் தந்தை யில்லம்  
நலமுள குடும்பி யாவன் நற்பூமி சேர்ப்பா னாகும்  
பலமான கிருகம் செய்வன் பந்துமே லாக வாழ்வன்  
மலையிறை மகளாய் வந்த மங்கையே மேலுங் கேளே.

19. For some time he will be there and thereafter will go to his father's house. Has a good family. Will accumulate good lands; will construct a strong house; will be living in a high status than his relations; Oh! Daughter of the mountain king Himavan! Listen further.

**Yenbeeyes Notes:** Himavan was the emperor of mountains. He had two beautiful daughters named Ganga and Uma. Himavan gave Ganga to Devas. She flowed in heaven and purified anything she touched. Uma alias Parvati wanted to marry Shiva and after severe penance she married Lord Shiva.

### About Previous Birth of Native's father:

20. தந்தையின் முன்சென் மத்தைச் சாற்றுவோம் புதுவை தன்னில்  
சந்ததம் வடுகர் வம்சந் தானவ னுதித்து மேலும்  
முந்திய தனங்கள் பெற்று முயற்சியாய்ச் செட்டுச் செய்து  
பந்தமாய் மனைவி மைந்தர் பரிவுடன் வாழு நாளில்;

20. We will tell about the previous birth of the native's father. Born in Puducheri in vadugar community, got plenty of wealth (ancestral property), did business with his own efforts, while living with wife and children with affinity, (continued in next verse)

**Yenbeeyes Notes:** Vadugar – The people of telugu and Kannada ancestry in Tamil Nadu whose ancestors are believed to have moved into Tamil Nadu. They are also called in some parts of Tamil Nadu like Erode as Vettuva Gounder and they say they are from Andhra and speak Telugu.

21. வந்தவழி தன்னைச் சொல்வேன் வணிகனு மொருவன் தானுந்  
தன் தனம் வாங்கி யேதான் தரணியில் செட்டுச் செய்தான்  
பிந்தியும் நடடம் நேர்ந்து பொருளதை யீயா னாகிச்  
சிந்தையில் கலக்க முற்றுத் தேசமேல் சென்றா னென்றோம்.

21. We will tell about the fate that befell on him; Another merchant had borrowed money from the native's father (in his previous birth) and was doing business. Later on, he (who had borrowed money) incurred losses in the business and could not return back the borrowed money. Getting worried, he went to another place.

### Confiscating The Property Of Others

22. அவன்வீட்டைப் பொருளுக் காக அண்ணலும் பறித்துக் கொண்டு  
தவசிகள் வாசஞ் செய்ய சத்திரஞ் செய்தா னென்றோம்  
நவனியில் வருவோ ருக்கு நன்றாகப் பந்தல் வத்து  
இவனுமே சேது சென்று இராமலிங் கத்தைப் போற்றி;

22. For the money (given to the merchant), the native' father (in his previous birth) confiscated his house. He constructed a choultry for the ascetics (mendicants or recluse) in that place. Constructed a water booth also. (for quenching the thirst of travelers and passersby) Afterwards, he went to Sethu (Rameswaram) and worshipped the Lord Ramalingaswamy there...(Continued in the next verse)

23. பலவிதத் தலங்கள் சென்று பாலக னுள்ளூர் மீண்டு  
கல்வியும் நாச மாகக் கொண்டனன் ம்ரணந் தானும்  
நலமுள விக்கு லத்தில் நாயக னுதித்தானென்றோம்  
தலைவியுங் கேட்க லுற்றாள் தானவன் முன்சென் மத்தில்;

23. And after going to various sacred places he returned to his place and died. Again, took birth in this beneficial race as the native's father – was what we said. Parvati started asking: The native's father In his previous birth... (Continued in next verse)

**Yenbeeyes Notes:** Two words used in this shloka is confusing: 'கல்வியும் நாச மாகக்' – the first word 'kalviyum' means education, study. The second word means destruction, loss. It does not make sense that loss of education. What the Rishi wanted to say might be that he lost his mental balance and died as a result. But this is subject to correction by more learned Tamil scholar.

சேதுவில் நீராடிய பலன்

24. வடுகாதங் குலமு தித்து வரன் திருக் குலத்தி லேதான்  
அடைவுட னுதித்த தென்ன அறைகுவிர் முனியே யென்றாள்  
திடமதாய் முன்சென் மத்தில் சேதுக்குச் சென்ற தாலே  
உடனேதா னிக்கு லத்தில் உதித்தன னிவனே யம்மா.

Results of taking bath in Sethu (Rameswaram)

24. "Having born under vadugar caste, state the reason for his birth in this race in current birth? Oh! Rishi! Tell me!" Rishi replied "Mother!. because he went to Rameswaram with a strong mind in his previous birth, he was born in this race."

மறுபிறவி யில்லாத காரணம்



25. மறுசென்ம மிவனுக் கில்லை மங்கையுங் கேட்க லுற்றாள்  
 திருமக னிச்சென் மத்தில் செய்தபுண் ணியங்க ளென்ன  
 வறைகின்றோ மிச்சென் மத்தில் மறைமுதற் றலைவன் றன்னை  
 அருமையாய்த் தியானஞ் செய்தான் அதனாலே சென்ம மில்லை.

### Reasons for absence of re-birth

25. He has no re-birth. Parvati started asking: What are the good deeds that he did in this birth? Rishi started telling: In this birth since he worshipped the God extolled by the Vedas in a rare manner, he has no rebirth.

26. பாதக னிச்சென் மத்தில் பலபல விரோத முற்றுக்  
 காதக மனத்த னாகிக் கனபொரு ளிச்சை வைத்தும்  
 மேதினில் வாழ் வானுக்கு விளம்பினீர் தேவ ராக  
 ஏது கார்யம் செய்தாலுந் ஈசன்மேல் பக்தி பூண்பன்.

26. In this birth with manifold animosity and with a mind filled with harassing intentions had lust towards great riches. You said that to such a person there will be liberation from rebirth. (Parvati is asking the reason for such a result)<sup>1</sup>. The rishi said that whatever work he does, he does so with devotion to God (Lord Shiva).

27. பக்தியால் தேவ ராகப் பகர்ந்தனம் மாதா விற்குச்  
 சித்தமாய் முன்ஜன் மத்தைச் செப்புவோஞ் காஞ்சி மேல்பால்  
 சுத்தமாய்ப் பேரூர் தன்னில் சூத்திர ஜாதி யாக  
 வித்தகி உதித்தா ளென்றோம் மெல்லியே மேலுங் கேளே.

### About previous birth of native's mother

27. Because of that devotion, we said that he would reach deva loka (attain liberation from rebirth). We will tell about the previous birth of his mother. We said that to the west of Kancheepuram, in a pure and big place, she was born in the Sudra caste; Oh! Gentlewoman! Listen further.

28. மதலைக ளுள்ளா ளாகி மனமது ஈகை யாளாய்  
 அதிதிகட் கன்பு பூண்டு யாவார்க்கும் நல்லோ ளாகிச்  
 சதியிலா வரனுக் கேமுன் சத்தியும் மாண்டா ளென்றோம்  
 விதியினால் இச்சென் மமதில் விளங்கினா ளிவளே என்றோம்.

28. We said that she had children, had charitable mind, loved the guests, lived as a good woman to all and died before her husband. Because of fate, she was born in this birth.

29. பின்ஜன்மம் பகூதி தன்னில் பிறப்பளே இக்கு லத்தில்  
 தன்னிலே குடும்பி யாகிச் சஞ்சல மில்லா ளாகி  
 இன்னவள் வாழ்வா ளாகும் இயம்பின மொழி குன்றாவே  
 கன்னென மொழியி னாளே காதலி கேளு மம்மா.

<sup>1</sup> **Publisher:** The beauty of nadi readings can only be appreciated by a true seeker of knowledge and not by a seeker of mere techniques. Even if one does not find much of easily decipherable techniques from such nadis like Saptarishis Nadi, but what one can learn is how to see the play of Karma and understand it. Often we get judgmental when we see a money hungry astrologer or human but this verse shows the complexity of understanding Karma and rightly questioned by Maa Parvati.

29. In the next birth, she will be born in the same community in Thirukazhukundram and will be living as a good wife and without any grief. Words said by us will not fail; Oh! Mother! Utter of sweet words like sugarcane! Listen.

### About previous birth of native

30. ஜாதகன் முன்ஜன் மத்தைச் சாற்றுவோ மாலங் காட்டில்  
மேதினில் வன்னிய வம்ச மிதனிலி லுதித்து மேலும்  
போதவே தனங்கள் பெற்றுப் பூஷண முள்ளா னாகித்  
தீதிலா கிருஷி யாலே சீவனஞ் செய்தா னென்றோம்.

30. We will tell about the native's previous birth; We said that taking birth in vanniar community in Thiruvalangadu, gained lot of wealth, got jewels, was living by doing blemish less agriculture.

31. சாலைமார்க் கத்தி லேதான் தாகப்பந் தலு மமைத்துச்  
சீலமாய் முருகன் பேரில் சதாவுமே தியானஞ் செய்து  
ஆலங்காட் டானுக் கூழி அவனுமே நடத்தி வந்து  
ஞாலமேல் மரண மாகி நாற்றலைக் கஞ்சன் தன்னால்;

31. Established water booths on road side (to quench the thirst of travelers who are on foot), always dutifully worshipped Lord Muruga (Subramanya), did service to the Lord in the temple at Thiruvalangadu and finally died and because of the four headed Brahma...(Continued in next verse)

### மேம்பட்ட வருணத்தில் பிறக்கக் காரணங்கள்

32. வரையவே கங்கை வம்சம் வந்தவ னிவனே என்றோம்  
அறைகிறோ மிவன்பின் ஜன்மம் அக்காஞ்சி தன்னிலே தான்  
தெரியவே பிரம்ம சேயாய்ச் செல்வனு முதிப்பா னென்றோம்  
குறைவிலா வாழ்வா னாகுங் கூறுவோங் கேளுந் தாயே.

### Reasons for taking birth in the said community

32. Was created again and took birth in Ganga (agricultural) community and we continue to tell about his next birth. We will say that he will take birth in Brahmin community in Kancheepuram and will be living without any deficiency. Listen, Mother!

33. தந்தையின் மரணக் காலஞ் சாற்றுவோ நாற்பா னொன்றில்  
பிந்திய அன்னை காலம் பேசுவோம் நாற்பா நான்கில்  
எந்தையே இவனின் காலம் இயம்புவோம் அறுபதாண்டில்  
சந்ததங் கன்னி மாதஞ் சார்ந்திடு வம்மா வாசை.

33. We will tell the death of the father of the native will be in his forty first year. Then his mother will die in his forty fourth year. In addition, we will say that the native will die in his sixtieth year, in the month of Purattasi (a Tamil month and the English equivalent date is between 15th September to 15th October- Sun will be placed in Virgo at that time) on Amavasya Thithi.



**Yenbeeyes Notes:** We find quite often in the grantha that such and such event will happen in a specific month and particular day. However, the rules have not been given anywhere. Hence we have to reason out from our knowledge the factors responsible for the happening of such an event. Here the death of the native, his father and mother are given. Let us work out the dasa and antar dasa of the native which will be running during the times stated above. It is given in shloka 41 and 42 that the native has balance of Rahu dasa 4 years and 10 months at the time of birth. The calculation goes like this:

Dasa	Antara	Years	Months	Days	Age (Yr-MM-D)	Event
Rahu		4	10	0		
Jupiter		16	0	0		
Saturn		19	0	0	39-10-00	
Mercury	Mercury	2	4	27	42-02-27	Father died at 41
Mercury	Ketu	0	11	27	44-02-24	Mother died at 44
Mercury	Other Antaras	14	7	6	56-10-00	
Ketu	Upto Mars	2	11	0	59-09-0	
	Rahu	1	0	18	60-09-18	Native died at 60
	Jupiter	0	11	6	61-08-24	

Father's death: Event happened in Mercury dasa-Mercury Antar dasa. From the 9<sup>th</sup> house of father Mercury is placed in the 8<sup>th</sup> house and he is also lord of 8<sup>th</sup> house.

BPHS – Chapter 44 – Sloka 6 – *alabhe punah e tesham sambandhena vyavesthituhu*

*Kvachat shubhanam cha dashasu ashtameshadashasu cha |*

So the 8<sup>th</sup> lord dasa can bring about the death. The 8<sup>th</sup> house is as much a house of death and life like that of the 1<sup>st</sup> house. The dasa of the lord of 8<sup>th</sup> house can cause death of the relation from whom it is 8<sup>th</sup>. For mother Mercury is in the 8<sup>th</sup> house from karaka Moon. For the native he becomes Lord of Lagna. Thus Mercury has played its role. Now when we take up the Antar dasa for Father, Mercury himself is the Antar dasa planet. For mother, Ketu Antar dasa. 'Kujavat Ketu' – so Mars is placed in the 2<sup>nd</sup> house from the 4<sup>th</sup> house and as such assumes the maraca power. But since he has exchanged placed he will be acting as if he is placed in Scorpio from where he is aspecting Ketu designating his role to Ketu. The aspect of Jupiter on Mars could not stop this as Jupiter himself is a maraca for mother being owner of the 2<sup>nd</sup> house from karaka Moon. Now left out is the native himself. Native is said to have died at the sixtieth year. Rahu Antara is upto 60 years 9 months 18 days. Jupiter Antara starts while the native was still running his 60<sup>th</sup> year. Jupiter as lord of 7<sup>th</sup> house is capable of assuming maraca powers. From Moon also Jupiter is lord of 2<sup>nd</sup> house.

The month of death is seen from the transit of the Sun in trines to the Arudhapada of the 8<sup>th</sup> house. 8<sup>th</sup> house is Capricorn. Counting from Capricorn, Saturn is placed in the 5<sup>th</sup> therefrom. So again counting 5 houses from Saturn, the Mrityupada falls in Virgo. How true it is that when Sun was transiting Virgo, the native died.

The tithi on the day of death was Amavashya. The following planets determine the tithi

Sun – Prathama, Navami

Moon – Dwithiya, Dasami

Mars – Trithiya, Ekadasi

Mercury – Chaturthi, Dwadasi

Jupiter – Panchami, Trayodasi

Venus – Shashti, Chaturdasi

Saturn – Sapthami, Full Moon or Pournima

Rahu – Ashtami, New Moon or Amavasya

This is according to Kalachakra. The tithi of death is seen from the strongest planet in the 5<sup>th</sup> house from Lagna or sammuka rasi. (Sammuka rasi is mutual opposite facing rasis – They are – Aries-Scorpio; Taurus-Libra; Gemini-Virgo; Cancer-Aquarius; Leo-Capricorn and Sagittarius-Pisces) Here from Lagna in the 5<sup>th</sup> house Mars and Sun are placed. Sun is debilitated here. So if we take Mars, he has exchanged houses with Venus. So he will do as though he is placed in Scorpio. In Scorpio he has joined, Rahu. So Rahu will decide the tithi which is Amavasya or Ashtami. The native died in Amavasya tithi.

**Saptarishis Astrology Publisher:** Death of father in 41<sup>st</sup> year, if you use Bhrihu Chakra Paddathi, 41<sup>st</sup> year would be 5H (41-36=5), where Sun Karaka for Father and Mars the 3L of death from 9H of father is placed in trine to 9H of father so the Rishi telling 41<sup>st</sup> year looks fine. For Mother Rishis say 44<sup>th</sup> year which is the 8H (44-36=8H), which is the natural house of death so in that year some death should happen, this 8H is 12<sup>th</sup> from Moon karaka of mother and its lord Saturn who signifies death is with Ketu (end) in the 12H of exit and in the 4<sup>th</sup> house from Moon (this 4<sup>th</sup> house from Moon is important never miss it) so 44<sup>th</sup> year is justified as to the death of mother. Note that this Saturn Ketu forms 10<sup>th</sup> aspect to the Moon (mother) so when this Saturn Ketu is activated in the various BCP cycles events to Mother will be activated. Rishi says 60<sup>th</sup> year as death of the native which is the 12H (exit) of the chart, where 8L Saturn (death) is with Ketu so even this matches with Bhrihu Chakra Paddathi.

34. சுரத்தினால் மரண மாவான் சொல்லுவோம் யோகச் செய்கை  
தரைமிகத் தேட வல்லன் சகலர்க்கும் நல்லோ னாவன்  
மறையவர் நேசங் கொள்வன் வண்டிவா கனமு முள்ளான்  
குறைவிலாச் செல்வ முள்ளான் கோவுகள் விருத்தி என்றோம்.

34. He will die because of fever. We will tell about his fortunes: He is capable of searching for fertile lands; will be good to all; will be friendly to the Brahmins knowing Vedas; will have cart and carriages like vehicles. Has plenty of wealth; There will be increase in cows (in his cattle shed).

35. பலருக்கும் உதவி செய்வன் பத்தினிக் கன்பனாவன்  
நலமிகு வார்த்தை கூறுவன் நலமுள குடும்பி யாவன்  
விலைமாதர் விருப்பங் கொள்வன் மேலான புத்தி யுள்ளான்  
மலைமுரு கருக்கு அன்பு வைத்திடு வானாஞ் சென்னோம்.

35. Will help many people; dear to his wife; speaks virtuous (fair) words; will be good family man; interested in prostitutes; has higher intellect; we said that, he would have devotion towards the Lord of the hill, Subramanya.

### About the native's sisters:

36. அத்திரி முனிவர் சொல்வார் அவன்துணை விகள்தம் சேதி  
சுத்தமாய்ச் சொல்லு மென்னச் செப்புவார் வதிஷ்டர் தாமும்  
வித்தகி மூத்தோ ளுக்கு விளங்காது புத்திர ரென்றோங்  
குற்றதைச் சொல்லு மென்ன கூறுவார் முநிவர் தாமே.

36. When Athri asked to tell cleanly about the events in his sister's life, Vasishtar started telling: The elder sister will have no issues. When asked the reason for the reason of childlessness, rishi started telling:

### புத்திர தோஷம் நீங்க சாந்தி

37. முன் ஜன்ம வினையி னாலே மொழிந்திட்டோம் மதலைத் தோடம்  
அன்புட னதற்குச் சாந்தி அறைகின்றோம் விவர மாகத்  
தன்னிலே கிரக சாந்தி செய்துபின் தணிகைக் கேகி  
மன்னிய வேழு கார்த்தி விடாமலே சென்று மேதான்;

### Remedy to remove Putra Dosha (Childlessness)



37. Because of the curse that befell in the previous birth, she had no issues. We will tell with grace a remedy for that. After doing Navagraha Shanti (remedy to\for the nine planets) at his residence in a grand manner, he has to go to Thiruthani (Lord Subramanya temple) for seven days on which Krittika nakshatra comes..(Continued in next verse)

**Yenbeeyes's Note: Now, I am unable to resist my thoughts and just pouring out the same for the benefit of those readers who are not aware of the story behind Lord Subramanya. If the publisher feels this irrelevant, the same can be removed from the pages.**

*The Hindu religion rests upon a vast canon of Puranas, Vedas, and Agamas including srutis (revelation) and smritis (inspiration). The Puranas (meaning 'ancient') are the encyclopedias of sacred lore. Scientists and scholars are only beginning to appreciate the deep psychological and metaphysical wisdom preserved and transmitted in the form of puranic legend.*

*Puranic traditions maintain that there was once a period when there lived among the people a class of very advanced yogis called the munivars ('sages') who could see through an inner eye the past, present and future. They could even see the devas and asuras, the demigods and titans of mythic accounts who also inter-married and waged war very much as human beings do. The devas and asuras were rivals and each had recourse to the subtle powers of the planets as personified in mythology. Thus Jupiter and Venue quarreled by taking sides with these rivals, and so we have reference to Jupiter being the Guru of the devas while Venus was the Guru of the asuras.*

*There were three asura brothers--Soorapadman, Tarakasuran and Simhasuran--who were the sons of a great rishi named Kashyapa. Their mother Maya was an asura woman who by her womanly wiles had won the heart of Kashyapa and begot these sons by him. When Kashyapa preferred to teach them the principles of dharma, ahimsa and ethics, his wife Maya countered and taught them the mantras or incantation for obtaining powers to conquer the devas and become rulers of the world.*

*Thus the asuras fought and subdued the devas and became the rulers of the world with the power of the planet Venus. Their tyranny over the conquered devas was such that the devas, with Vishnu and Indra at their head, went to appeal to God Siva. Siva who had already promised eternal life to Soorapadman, would not intervene but entered yogic trance (samadhi) instead.*

*However, when the cruelties of the asuras became unbearable, the devas again appealed to Siva. This time Siva opened his third eye and out of it came six rays of light. These were received by Agni and diverted into a marshy lake called Saravana or 'forest of reeds', where each ray turned out to be a child. Hence, we hear of the six syllables Saravana- bhava, 'born in the forest of reeds'.*

*This extraordinary event happened in the month of Krittika or November, and hence the child Murugan is called **Karttikeya** after the six krittika maidens who found and nursed the six divine infants. Later, it is said, the mother-goddess Uma Devi gathered the six together as one so that their six heads shared one body. Because he has six faces, he is also called **Shan-mukha**, 'the six-faced one'. The six faces have their own significance, for each has its own purpose.*

*Being a god, the child Murugan could take up any form and do anything He pleased, anywhere and anytime. He happens to be a god of the afflicted; hence everyone looks up to Him. The Sapta Rishi or Seven Seers called him **Kali Yuga Varada**, the granter of boons in the present Dark Age of Quarrel. Approach to Him may be done through prayers and supplication by those afflicted by disease, sorrow, or discontents.*

*Siva intended for His son Karttikeya to go South to put down the asuras. But first He sent His ambassador to advise Soorapadman to avoid war and release the devas. However, Soorapadman, who had already obtained the boon of eternal life from Siva through his very arduous penance, refused all advice.*

*So war was declared. As mythology has it, at that time many of the stars and planets in the common were populated by titanic races of asuras. All of these powerful beings were destroyed and yet Soorapadman could not be killed or*

captured. Murugan then prayed to the Cosmic Mother, **Shakti**, and She sent Him the holy **Vel** or lance, the most advanced weapon that could track Soorapadman and flush him out of from wherever he hid.

Soorapadman had fled the battlefield and was hiding in the deep sea in the form of an enchanted mango tree in order to escape his relentless pursuer. Lord Murugan finally hurled the vel which split the tree and broke the enchantment. Soorapadman surrendered to Murugan, acknowledged His Divine Majesty, and begged Him for His limitless mercy.

Accordingly, the Lord transformed the asura's one half into a peacock to serve as His vahana or vehicle, and his other half into the ensign of a cock as his vetri-kodi or victory pennant. Lord Murugan, as **Subrahmanya** the Radiator of Brilliance, hence granted such a wonderful boon even to His sworn enemy.

Lord Subrahmanya, along with Agasthyar Rishi, came from the North but chose to offer his service and mercy particularly to the people of the South. Thus, today He has many friends and many great shrines in South India and Sri Lanka. Of the greatest, six are in Tamil Nadu while two are in Sri Lanka, namely Kataragama (Kathirkamam) and Nallur Kandaswami temple. Almost every worshiper at these temples has his or her prayers answered. In almost all of these temples there is a samadhi or final resting place of a yogi or siddha over which is built a shrine to Lord **Murugan** or **Karttikeya** or **Subrahmanya** or **Skanda** or **Arumuga**, the most popular of the Lord's Thousand Names

Since he was born in the Tamil month of Krittika and was brought up by krittika ladies, the day when Krittika Nakshatra comes, all the temples of Subrahmanya celebrate the day and worshippers also observe fast on that day.

## சாந்தி

38. அறுமுகர்க்க் கர்ச்சித் தேத்தி அடைவுடன் மாதந் தோறும்  
வருங்கார்த்தி தன்னில் தானே அடியவ ரொருவர்க் கன்னந்  
திடமுடன் பத்தி யோடு அவளுமே ஈவாளாகில்  
உடனேதான் மதலை தோன்றும் உரைக்கின்றோ மாண்பாலொன்று..

## Remedy

38. After worshipping the Lord Arumuga (Subrahmanya), continuously on every month on the day of Krtitika Nakshatra, if she offers food with devotion to one of the devotees or follower of Shiva, she will immediately conceive and give birth to a male child.

39. கன்னிகை யிரண்டு தீர்க்கங் கழறுவோ மவள்கு ணத்தை  
நன்னய புத்தி யாவள் நாயகன் பட்ச முள்ளாள்  
அன்னியர் தமக்கு நல்லோள் அவளுமே யீகை யுள்ளாள்  
உன்னதக் குடும்பந் தன்னில் உறைகுவா ளிவளே யென்றோம்.

39. She will get two female children also and they will have long life. We will tell about her character, she has a good intellectual mind; loves her husband; good to even other unknown people; is charitable; and will live in a dignified family.

Note”: The word “**பட்சம்**” (Patcham) has got two meanings. One is to take sides and the other one is to bear affection to one. The Rishi wants to convey probably that she is very affectionate towards her husband.

40. இவளுக்கு இளையோள் சேதி இயம்புவோங் கோபம் கொஞ்சம்  
அவசர மனத்தா ளாகும் அன்புள் குணத்தா ளாகும்  
நவனியில் புத்திர பாவம் நாட்டுவோ மாண்பால் ரண்டு  
பவமுள் கன்னி ரண்டு பகருவோந் தீர்க்க மாக.



40. We will tell about her younger sister. A little angry; a little hasty minded; has affectionate disposition; We will say with confidence that she will have children; two male and two female issues.

41. தன்வரன் தன்னா லேதான் தனக்கவ மான முண்டு  
அன்னவள் சுகமே வாழ்வள் அறைந்தனம் விவர மாகப்  
பன்னிய சாத காக்குப் பகர்ந்தனஞ் ஜனன காலம்  
உன்னித ராகு தன்னில் உறைந்திடு மாண்டு நான்கும்;

41. She will be subjected to disgrace because of her husband. Even then we say in detail that she will live comfortably. At birth, the native has balance of Rahu Mahadasa four years...(continued in next verse)

42. திங்களு மீரஞ் சாகும் செப்புவோம் பலனை யாங்கள்  
தங்கிடும் ரோகந் தானுஞ் ஜன நிந்தை விரோத முண்டு  
பொங்கின காலி சேதம் புராதனங் கலகம் நேருஞ்  
சங்கைகள் இரண்டி லேதான் சாற்றுவோங் கேளு மம்மா.

42. and ten months. We will tell the results of that time. Will get disease; will be subjected to disgrace and enmity with people; the herd of cows, which increased, will be lost; there will be a fight in respect of antiquity. (Meaning that there is to be problem with regard to some old property or things). We will tell about them in the second part.

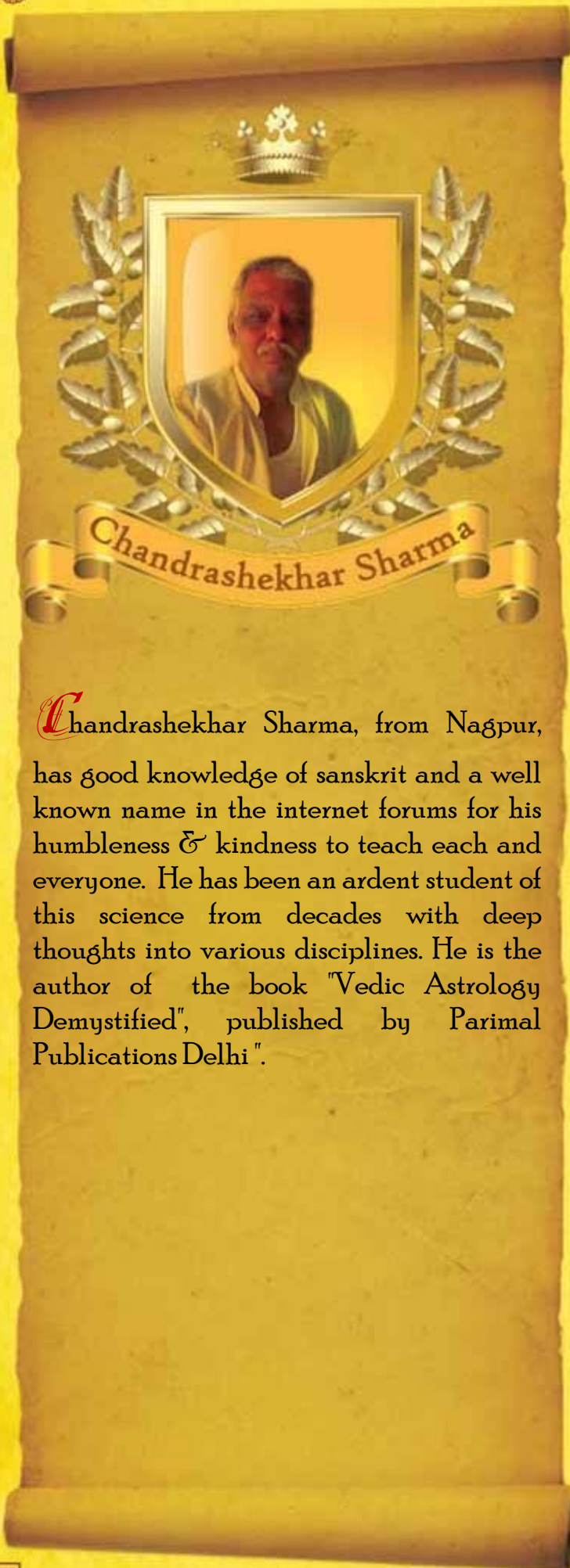
43. மந்திரி தசை யிலேதான் வந்திடுங் வடிக்குத் தானுஞ்  
சந்தத மிளையோன் சேதந் தந்துணை சுபமு முண்டு  
முந்தின தந்தை ஞாதி வர்க்கத்தில் மனைவி தோடம்  
பந்தமாய்க் குடும்ப சூதம் பகைவெல்லும் பூமி சேரும்.

43. In the Jupiter dasa there will be litigation. The younger brother will die. His wife will have good things. There will be blemish to the wife from his father's relation side. Happiness will be there in the family; will conquer the enemies; lands will increase.

44. நட்டமாம் பொருளுங் கூடும் ஞாதியின் பூமி சேரும்  
மட்டிலாச் சாத காக்கு மனையவள் சேரு மென்றோந்  
துட்டரு முறவே யாகுஞ் சொல்லுவோம் விவரம் ரண்டில்  
திட்டமாய்த் தவங்கள் செய்யுந் தேவியே கேட்டி டாயே.

44. Will get back the lost things; lands of relations will come to him; defect less native will get wife; will get the relationship of wicked men. We will tell the rest of the details in the second part; Oh! Parvati! Doer of penance with strong mind! Listen.

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**C**handrashekhar Sharma, from Nagpur, has good knowledge of sanskrit and a well known name in the internet forums for his humbleness & kindness to teach each and everyone. He has been an ardent student of this science from decades with deep thoughts into various disciplines. He is the author of the book "Vedic Astrology Demystified", published by Parimal Publications Delhi".

*Jyotish*  
*Phala Ratnamala*  
*Of*  
*Krishnamishra - 1*

Translated  
By  
Chandrashekhar Sharma, India

A 'Mission Saptarishis' Initiative

श्री

śrī

॥ ज्योतिषफलरत्नमाला ॥

कृष्णमिश्रविरचिता

| jyotiṣaphalaratnamālā | |

Kṛṣṇamiśraviracitā

**Foreword by Chandrashekhar:**

**T**his manuscript was sent to me by my very dear and knowledgeable astrologer friend Ravindra Bhagwat, who is devoted to unravel the mystery of what is commonly called Jaimini Jyotish. It was received by him from his Guru Sri Madura Krishnamurthy Sastry who is one of the foremost authorities on Jaimini system of Jyotish in India. I began translating this manuscript for Ravindra who is going to write a Book and commentary on Jaimini system of Astrology. So the credit for this translation should go to Ravindra and his Guru Madura Krishnamurthy.

Jyotishphalaratnamala is written by "**Krishnamishra**" who was a contemporary



of “Varāha Mihira”, in the court of King Vikramāditya. This is one of the most respected classics on Jaimini Jyotish and it has certain new concepts on how to draw Navamsha and Dreshkāna that needs the attention of the learned. I must also thank my young friend from Saptarishis Astrology who has prodded me to undertake translations of some Jyotish Classics that have so far remained inaccessible to astrologers. Saptarishis Astrology must be thanked for making some rare manuscripts available on the web for translation to English. If there are any inaccuracies or errors in interpretation of these shlokas, the blame entirely lies with me and my lack of knowledge of both Sanskrit and Jyotish.

श्रीविक्रमार्को जगतीतलेऽस्मिन् जीयान् मनुप्रख्ययशा नरेन्द्रः ।

पुपोष यः कोटिसुवर्णतो मां सबान्धवं सप्तति वत्सराणि ॥

śrīvikramārko jagatitale'smina jīyān manuprakhyayaśā narendrah |  
pupoṣa yaḥ koṭisuvārṇato mām sabāndhavaṁ saptati vatsaraṇi | |

*I have lived with my brothers for 70 years, well supported with 10 million gold coins received from Shri Vikramaaditya, (Aaditya means Sun and the learned Krishnamishra has used the synonym for Sun- Arka here to denote that) the famous king amongst human beings.*

तत्राध्यायास्त्रिंशद् ग्रन्थमितिसंख्यया पुनर्द्विसाहस्रम् ।

नानावृत्तविचित्रं कुर्मः श्रीविक्रमार्कनृपकीर्त्यै ॥

tatrādhyāyāstrīmśad grānthamitisāṅkhyayā punardvisāhastram |  
nānāvṛttavicitraṁ kurmaḥ śrīvikramārkanṛpakīrtyai | |

*For the glory of king Vikramaaditya, I studied 2300 granthas (books) containing different (Divine/occult) subjects, which (the distillation of that knowledge) appears in the adhyaayas (chapters) of this grantha (Jyotishphalaratnamala).*

करबदरसमानं शास्त्रमेतद्विपश्चिन

नियतमपि विलोच्य श्रेयसे यन्नराणाम् ।

यदि वदति तदानीं देवतुल्यो मनुष्यः

परमशिवपदं च प्राप्नुयादन्त्यकाले ॥

karabadarasamānaṁ śāstrametadvipaścina  
niyatamapi vilocya śreyase yannarāṇām |  
yadi vadati tadānīm devatulyo manuṣyaḥ  
paramaśivapadaṁ ca prāpnuyādantyakāle | |

*One who tells what is apparent, with the help of this science (which makes it possible to view the future), is said to be equivalent to God and shall achieve the abode of lord Shiva after his demise. (Therefore) Though the science is as clear as a jujube fruit in one's palm, I have studied the science for the betterment of human beings.*

## अध्याय ॥१॥

adhyāya || 1 ||

### Chapter || 1 ||

मुनिवरकृतहोराकाननेषु स्वबुध्या-

प्यनधिगतफलत्वाप्राप्तसौख्यं मनुष्यम् ।

स्फुटरफलरत्नैर्भूषयन् कणदिशे

जयति जगति विद्याभूषणः कृष्णमिश्रः ॥१॥

munivarakṛtahorākānaneṣu svabudhyāpyanadhigataphalatvāprāptasaukhyam manuṣyam |  
sphuṭataraphalaratnairbhūṣayan kaṇnadeśe jayati jagati vidyābhūṣaṇaḥ kṛṣṇamiśraḥ || 1 ||

*The learned Krishnamishra (the author), who shines like a gem, in the ornament worn in ears, and who is praised worldwide has delved into the complex forest of the Hora shastra, devised by the sages, which cannot be unraveled without study and is giving the results that he understood using his own intellect; for the benefit of mankind that is in distress.*

**Chandrashekhar's Comment:** There is a beautiful play of words in describing Krishnamishra as the gem in ear ornaments, as the name of the grantha is Jyotishphalaratnamala (string of Gems of results of Jyotish). The author intends to equate the knowledge gained through study of the 2300 granthas (books) that he referred to earlier, to string of gems which is equated to this book.

The fact that in the days of Krishnamishra the science was learnt by hearing words, spoken by the Guru, is also the reason that he is referring to the gems in ear ornaments. The hearing is through ears and the first words shall always fall on gems of an ear ornament. So he is, in a way, also praising his Guru by calling his Guru as the repository of all Jyotish knowledge and himself as only one of the gems (shishyas), in the ear ornament worn by the Guru.

मेषाद्याः प्रथिताः क्रमेण मुनिभिः प्रोक्तास्तथा राशयः

खेटाश्चात्र तु कथ्यतेऽशकविधिः संक्षेपतः कारकाः ।

meṣādyāḥ prathitāḥ krameṇa munibhiḥ proktāstathā rāśayaḥ  
khetāścātra tu kathyateṣakavidhiḥ saṅkṣepataḥ kārakāḥ |

*The sages have explained about the rasis beginning from Mesha (Aries) onwards. The method to understand the navamsha occupied by grahas, in these rasis, is explained, by me (Krishnamishra), in brief.*

पूर्वस्मिन् चरभाद्भवेद् ग्रहपराधीशक्रमेण द्विधा

भागाः स्युस्थिरभे तथोभयगृहे पूर्वैर्मुनीन्द्रैर्मतम् ॥२॥

pūrvasmin carabhādbhaved grahaparādhiśakrameṇa dvidhā  
bhāgāḥ syusthirabhe tathobhayagr̥he pūrvairmunīndraimatam || 2 ||



The ancient seers are of the opinion that the first navamsha of a rasi is identical with chara rasis, (beginning from Mesha) in reverse order (Mesha, Makara, Tula and Karka) then comes the sthira rasis and lastly the Ubhaya rasis, in succession.

**Chandrashekhar's Comment:** Here the learned Krishnamishra is giving a different method of allotting navamsha lordships than what is known to the modern world and the learned might like to test this method against the results on live charts.

॥अथ प्रकारान्तरेण भागानयनम् ॥

! 'tha prakārāntareṇa bhāgānayanam | |

Another method of division.

चरभे चरभात्स्थिरभे नवमात्

सुतभादुभये मुनयोऽपि जगु

विषमात्क्रमतो विपरीतमथो

विदुरंशककल्पनमत्र बुधाः ॥३॥

carabhe carabhātsthīrabhe navamāt  
sutabhādubhaye munayo'pi jagu  
viṣamātkramato viparītamatho  
viduramśakakalpanamatra budhāḥ | | 3 | |

In case of chara rasi the navamsha begins from the same chara rasi, in case of Sthira rasi it begins from the 9th rasi to itself and in case of Ubhaya rasi it begins with the 5th rasi from the Ubhaya rasi under consideration. The count is regular for the odd rasis and in case of even rasis the count is reverse, so think the learned.

**Chandrashekhar's Comments:** The shloka tells us that if the rasis are Odd the order is regular and if even then reverse. This means that whereas for Mesha the order will be Mesha, Vrishabha, Mittuna..... till Dhanu, for Vrishabha Rasi the order of Navamsha shall be Makara, Dhanu, Vrishchika, Tula, Kanyaa, ..... till Vrishabha. I am giving below the table of Navamsha order that is suggested by the learned Krishnamishra, for easy reference of the Jyotish fraternity.

Navamsha as suggested by the Venerable Krishnamishra.

Rasi	Navamsha Order per Krishnamishra
Mesha	Mesha, Vrishabha, Mithuna, Karka, Simha, Kanyā, Tulā, Vrishchika, Dhanu.
Vrishabha	Makara, Dhanu, Vrishchika, Tulā, Kanyā, Simha, Karka, Mithuna, Vrishabha.
Mithuna	Tula, Vrishchika, Dhanu, Makara, Kumbha, Meena, Mesha, Vrishabha, Mithuna
Karka	Karka, Mithuna, Vrishabha, Mesha, Meena, Kumbha, Makara, Dhanu.
Simha	Mesha, Vrishabha, Mithuna, Karka, Simha, Kanyā, Tulā, Vrishchika, Dhanu.
Kanyā	Makara, Dhanu, Vrishchika, Tulā, Kanyā, Simha, Karka, Mithuna, Vrishabha.
Tula	Tula, Vrishchika, Dhanu, Makara, Kumbha, Meena, Mesha, Vrishabha, Mithuna
Vrishchika	Karka, Mithuna, Vrishabha, Mesha, Meena, Kumbha, Makara, Dhanu.
Dhanu	Mesha, Vrishabha, Mithuna, Karka, Simha, Kanyā, Tulā, Vrishchika, Dhanu.
Makara	Makara, Dhanu, Vrishchika, Tulā, Kanyā, Simha, Karka, Mithuna, Vrishabha.
Kumbha	Tula, Vrishchika, Dhanu, Makara, Kumbha, Meena, Mesha, Vrishabha, Mithuna
Meena	Karka, Mithuna, Vrishabha, Mesha, Meena, Kumbha, Makara, Dhanu.

दृगाणक्लृप्तिश्चरभाच्चराणां  
 गृहाधिपे युग्मगते स्थिराद्धी ।  
 व्ययं समारभ्य तथोभयस्थिते  
 तदादि सन्तः प्रवदन्ति नित्यम् ॥४ ॥

dr̥gāṅakḷṛṭṣcarabhāccarāṇām  
 gṛhādhipē yugmagate sthīrāddhī ।  
 vyayam samārabhya tathobhayasthite  
 tadādi santah pravadanti nityam ।। 4 ।।

In DrugāNa (Dreshkāna), the trick is that from chara rasi (Charabha) first dreshkāna is lorded by the lagna lord (grihādhipē) and the next by the rasi 12th to it (Vyayam) the third dreshkāna being lorded by the lord of rasi in 11th to the lagna (Samārabhya...). Similarly in case of Sthira rasi the first dreshkāna is the sthira rasi, itself, and in case of Ubhaya rasi the first dreshkāna is the Ubhaya rasi itself next dreshkāna being that of the 12th lord and the third dreshkāna being that of the 11th lord of the rasis from the respective the sthira and Ubhaya rasis respectively.

राशीश्वरः स्यात् प्रथमो द्वितीयो  
 भागाधिपो लग्नपतिस्तृतीयः  
 चन्द्रश्चतुर्थो ग्रहनायको वे-  
 त्येवं हि योगे फलकारकाः स्युः ॥५ ॥

rāśīśvaraḥ syāt prathamō dvitīyo  
 bhāgādhipo lagnapatistṛtīyaḥ  
 candraścaturtho grahanāyako ve-  
 tyevaṁ hi yoge phalakārakāḥ syuḥ ।। 5 ।।

Lord of the rasi occupied by Chandra is first graha capable of giving results (Phalakaraka), Lord of the Lagna is next graha that can give results, and then comes the Moon. And fourth is the graha that conjoins either of these.

स्वलग्नपादष्टमगस्तदाद्यः  
 फणीनपुत्रौ हि तथा द्वितीयौ ।  
 चन्द्रो धराजस्तदनुस्तृतीयौ  
 निर्याणकाले फलकारकाः स्युः ॥६ ॥

svalagnapādaṣṭamagastadādyah  
 phaṇīnaputrau hi tathā dvitīyau ।  
 candro dharājastadanustṛtīyau  
 niryāṅakāle phalakārakāḥ syuḥ ।। 6 ।।

At the time of deciding time of death (Niryānakaale) the graha that occupies the 8th bhava from the lord of the Lagna is the one who is the first to give results. Amongst such occupant graha (who could



impart death) first, in importance (or potency), is Rahu second in order of of death inflicting qualities is Chandra (Moon) and third in potency is the Son of earth (Mars) {they can cause death in their dashas and transits in declining order of strength}.

दशाविधौ तत्तद्धीश्वराः स्युः

फलप्रदा मेषचतुष्टयस्य ।

तथास्थिराणां रिपुगेहनाथाः

केन्द्राधिपाश्रोभयमन्दिरस्य - रे स्युः ॥७॥

daśāvidhau tattaddhīśvarāḥ syuḥ  
phalaprada meṣacatuṣṭayasya ।  
tathāsthiraṇām ripugehanāthāḥ

kendrādhīpāścobhayamandirasya - re syuḥ ।।७।।

*Dashas of the lords of the Mesha and its squares are not capable of giving results (for the chara rasis), in case of sthira rasis the dashas of the 6th lords from them will not give results and in case of the Ubhaya (dual) rasis the dashas of the lords of squares (kendra) cannot give results.*

तथोदुदाये मुनिभिः प्रणीता

ये कारकास्ते युजि तत्क्रमेण ।

अन्यत्र तु स्याद्विपरीतमेव

नक्षत्रनाथे विषमान्यसंस्थे ॥८॥

tathoḍudāye munibhiḥ praṇītā  
ye kārakāste yuji tatkrameṇa ।  
anyatra tu syādviparītameva

nakṣatranāthe viṣamānyasamsthe ।।८।।

*Similarly, the sages proposed the dashas of nakshatras (Ududaaya). These operate according to the regular order of their lords (in case of occupation of odd nakshatra/rasi). When an even nakshatra/rasi is occupied the dashas operate in reverse order.*

पदं-पूर्वोत्तार्धे विपर्यस्ते- विलग्नाधिपतेर्वदन्ति

प्रधानमन्ये तु विलग्नराशेः ।

बलाबलं दैवविदूह्य पश्चात्

पदं विनिर्दश्य- विनिश्चत्य- वदेद्यथार्थम् ॥९॥

padam-pūrvottārdhe viparyaste- vilagnādhīpatervadanti  
pradhānamanye tu vilagnarāśeḥ ।  
balābalaṁ daivavidūhya paścāt

padam vinirdaśya- viniścatya- vadedyathārtham ।।९।।

In the previous (shloka) pada, later part the reverse order refers to the position of the Lagna lord occupying the odd or even rasi as the lagna lord is of prime importance. The intelligent (astrologer) should find out the relative strength (of Lagna and Rasi occupied by the Lagna lord) before applying the direction of dasha order (based on whether Lagna or rasi occupied by Lagna lord is stronger).

Or

The pada is calculated by placing the lagna rasi equi-distant from the lagna lord (counting as much ahead of the Lagna rasi as it is distant from the Lagna lord). The intelligent (astrologer) should predict after looking at the relative strength of the Lagna and the Pada lagna.

पदप्रवृत्तिर्न च राहुतः स्यात्  
बलाधिकाच्चापि न केतुतश्च ।  
धरासुतश्चाकसुतोऽप्यधीशौ  
दशाविपाके बलवानधीशः ॥१० ॥

padapravṛttirna ca rāhutaḥ syāt  
balādhikāccāpi na ketutaśca ।  
dharāsutaścārkasuto'pyadhīśau  
daśāvipāke balavānadhīśaḥ ।। 10 ।।

Rahu and Ketu do not rule over any dasha, even when they are powerful. They give results in the dasha of Saturn and Mars respectively.

Or

No pada lagnas are to be drawn from the position of Rahu and Ketu even when they are powerful (than Saturn and Mars, being co-lords of Kumbha and Vrishchika). They deliver results during the dasha of Saturn and Mars or the planet they conjoin with, depending on who is stronger, between them.

**Chandrashekhar's Comment:** Personally, I think that the second option in the translation of the above two shlokas, that I have indicated, is more apt.

खेते तथा स्वर्क्षगते चतुर्थ  
पदं भवेत् सप्तमगे च रिःफम् ।  
अन्यत्र च स्वर्क्षगते तदेव  
पदं विलग्नाधिपतेर्वदन्ति ॥११ ॥

kheṭe tathā svarkṣagate caturtham  
padaṁ bhavet saptamage ca riḥpham ।  
anyatra ca svarkṣagate tadeva  
padaṁ vilagnādhīpatervadanti ।। 11 ।।

When a planet occupies the fourth from own rasi the pada falls in own rasi and that falling in the 7th bhava falls in the 12th bhava. When it falls in other bhavas the pada falls as in the case of Lagna lord pada.

Or



In the same manner as when the planet falling in the 4th bhava gives pada in the 4th bhava, itself, same happens when it occupies the 7th and the 12th bhava.

**Chaandrashekhar's Comment:** Here I think that the first option is apt.

चन्द्रो यदा कर्किणि संस्थितः स्यात्

राशीश्वरो लग्नपतिः तदा स्यात् ।

तत्रैव जातस्य नरस्य केन्द्र-

त्रिकोणकेतौ-शौ- बलिनौ हि तेन-बलवान् हि नेता-कारक- ॥१२ ॥

candro yadā karkīṇi saṁsthitaḥ syāt

rāśīśvaro lagnapatiḥ tadā syāt |

tatraiva jātasya narasya kendra-

trikoṇaketau-śau- balināu hi tena-balavāna hi netā-kāraka- || 12 ||

As Chandra occupying Karka rasi makes him the rasi as well as the Lagna lord (thus very strong and capable of giving extremely good results), similarly with Ketu occupying a Kendra or a trikona the Jataka becomes a King/ powerful leader.

उच्चाधिनेत्रापि युतस्तथोच्चः

नीचेनयुक्तोऽपि तथैव नीचः ।

भावेशयुक्तोऽपि च राहुयुक्तो

बलव्यपेतस्सखगोत्र- खचरोऽत्र-शास्त्रे ॥१३ ॥

uccādhinetrāpi yutastathoccaḥ

nīcenayukto'pi tathaiva nīcaḥ |

bhāveśayukto'pi ca rāhuyukto

balavaypetassakhagotra- khacaro'tra-śāstre || 13 ||

When a graha is conjunct the lord of its neecha rasi (debilitated sign), or aspected by it or a graha in debility or conjunct Rahu, it is bereft of strength. Similarly it acts like being in exaltation if it is conjunct an exalted graha or conjunct the lord of the rasi where the graha in question is exalted, or aspected by them (the lords of exaltation rasis).

बलाधिकाः स्वर्क्षगताः खगाः स्युः

तत्रापि चन्द्रेण युता बलिष्ठाः ।

नीचारियुक्ता विबलास्तथास्तं-

गताश्च सूक्ष्मस्थितिमाश्रिताश्च ॥१४ ॥

balādhikāḥ svarkṣagatāḥ khagāḥ syuḥ

tatrāpi candreṇa yutā baliṣṭhāḥ |

nīcāriyuktā vibalāstathāstam-

gatāśca sūkṣmasthitimāśritāśca || 14 ||

A graha in own rasi is bestowed with strength, similarly it gains strength when conjunct Chandra. A graha loses his strength when it is in debility, in the rasi of an enemy, or combust. One must also analyze the strength of the graha based on the bhava that it occupies (sthitimaashrita).

मेषत्रिकोणे बलवान् रवीः स्यात्

कीटे तथा मन्त्रिगृहे विशिष्य ।

बुधस्य गेहे तु कदाचिदाहु-

रन्यत्र राशौ स बलव्यपेतः ॥१५॥

meṣātrikoṇe balavān raviḥ syāt  
kīṭe tathā mantriḡrhe viśiṣya ।  
budhasya gehe tu kadācidāhu-  
ranyatra raśau sa balavyapetaḥ । 15 ।

Surya/ Ravi (Sun) is strong in trines to Mesha rasi (Aries sign). He is especially strong in Vrishchika and Dhanu rasis. He is also strong in the rasis of Budha (Mithuna and Kanyaa), sometimes (mostly he is weak). In other rasis he is bereft of strength.

चन्द्रो यगुरूफ भृगोः स्वर्क्षगतो गुरोश्च यगुरोःफ

गृहे बली भार्गवमन्त्रियुक्तः ।

मध्योऽर्कपुत्रस्य गृहे बली स्यात्

भौमज्ञसूर्यर्क्षगतो युतश्च यस्यात्फ ॥१६॥

candro (gurū) bhrgoḥ svarkṣagato gurośca (guroḥ)  
ḡrhe balī bhārgavamantriyuktaḥ ।  
madhyo'rkaputrasya ḡrhe balī syāt  
bhaumajñasūryarkṣagato yutaśca (syāt) । 16 ।

Chandra is strong in own rasi and that of Shukra. Chandra is strong when in the house of Guru if conjunct Shukra and Guru. He is strong in the house of Shani (if in middle degrees? Or in the 10th house in rasi of Shani?). Chandra is also strong when in conjunction with Mars and Budha and Surya, in house of Shani.

**Chandrashekhar's Comment:** I do not think the word Guru in place of Chandra, which appears in another text as indicated in the book, as "Pathabheda", is right. The word Chandra is correct. The order of shlokas from Surya to Shani is obvious.

भौमो बली स्वर्क्षगतोऽपि यज्ञजीवफ जीव-

निशेशयुक्तश्च यशशीज्ञफ तदीयगेहे ।

मध्योऽर्कयुक्तो विबलोऽन्यथा स्यात्

इतीव सर्वज्ञमते वदन्ति ॥१७॥

bhaumo bali svarkṣagato'pi (jñajīva) jīva-



niśeśayuktaśca (śaśijña) tadīyagehe |  
madhyo'rkayukto vibalo'nyathā syāt  
itīva sarvajñamate vadanti | | 17 | |

*Mangal is strong in its own rasi. It also gets strength in the houses of Chandra and Guru if he conjoins them (another edition talks of the strength coming when it is with Budha and Guru and a third one says it is with Chandra and Budha that Mangal must conjoin in their rasis, to gain strength). Also it gains strength in rasi of Surya when it is conjunct Surya. In other rasis, when conjunct Surya, it is bereft of strength.*

**Chandrashekhar's comment:** I think the conjunction with Chandra and Guru is right, since grahas always gain strength when in samāgama with Chandra, not the other "Pāthabheda".

बुधस्तथा स्वर्क्षगतो दिनेश-

मुक्तो बली शोभनखेटयुक्तः ।

मध्यः कुजक्षीणसुधांशुयुक्तः

परत्र दौर्बल्यमुशन्ति सन्तः ॥१८॥

budhastathā svarkṣagato dineśa-  
mukto balī śobhanakhetayuktaḥ |  
madhyaḥ kujakṣīṇasudhāṁśuyuktaḥ  
paratra daurbalyamuśanti santaḥ | | 18 | |

*In the same manner, Budha gains strength when in own rasi, and when he is conjunct strong benefics (also its friends) if he is free of Surya (not combust). When with Mangal or conjunct weak Moon, and in other rasis, it is weak, say the sages.*

गुरुः शुभः क्षीणसुधांशुशुक्र-

भुजङ्गमानां युतिमन्तरेण ।

मध्यस्तथा भौमतदीयगेहे

परत्र दौर्बल्यमुशन्ति सन्तः ॥१९॥

guruḥ śubhaḥ kṣīṇasudhāṁśuśukra-  
bhujāṅgamānām yutimantareṇa |  
madhyastathā bhaumatadīyagehe  
paratra daurbalyamuśanti santaḥ | | 19 | |

*Guru is benefic. It is also a benefic when with (even) weak Chandra, Shukra or Rahu or when occupying their rasis, according to other learned (antareNa). In the house of or conjunct Mangal, (also), Guru is strong. In other rasis and with other grahas he is weak.*

शुक्रो बलीयान् खचराधिनेत्-

कन्यायुतिं चास्तमनं विनैव ।

क्रूरेण युक्तोऽपि बुधेन मध्यः

फणीन्द्रयुक्तो मरणे बलीयान् ॥२०॥

śukro baliyān khacarādhinetṛ-  
kanyāyutiṁ cāstamanam vinaiva |  
krūreṇa yukto'pi budhena madhyaḥ  
phaṇīndrayukto maraṇe baliyān | 20 |

*Shukra is strong when he is owner of the rasi occupied. When in Kanyaa rasi and combust (astam) he is devoid of strength. When conjunct malefics and also when in a rasi of Budha or conjunct Rahu it becomes a strong maraka.*

शुक्रर्क्षगः स्वर्क्षगतो बलीयान्

शनिस्सुराचार्यगृहे बुधस्य ।

गृहे च मध्यो विबलोऽन्यथा स्यात्

योगे ग्रहाणामपि तद्वदेव ॥२१॥

śukrarkṣagaḥ svarkṣagato baliyān  
śanissurācāryagrhe budhasya |  
grhe ca madhyo vibalo'nyathā syāt  
yoge grahāṇāmapi tadvadeva | 21 |

*Shani is strong in the rasi of Shukra, own rasis, in the rasi of Guru and that of Budha. In other rasis he is bereft of strength. One should predict the yogas caused by grahas in that fashion (after assessing the strength of grahas due to their placement in different rasis).*

राहुस्सदा क्रूरयुतो बलीयान्

शुक्रेणयुक्तोऽपि तथैव मध्यः ।

सदापि राहुर्मरणे बलीयान्

बलस्य हानिः न कदापि तस्य ॥२२॥

rāhussadā krūrayuto baliyān  
śukreṇayukto'pi tathaiva madhyaḥ |  
sadāpi rāhurmaraṇe baliyān  
balasya hāniḥ na kadāpi tasya | 22 |

*Rahu is always strong when with malefics and also when conjunct Shukra or in the rasis owned by them. Rahu is always a strong maraka and he never loses his strength.*

॥इति श्रीबालात्रिपुरसिन्दरी कृपाकटाक्षसमधिगतसमस्तविद्यावैदुष्य श्रीकृष्णमिश्रकृतौ

ज्योतिषफलरत्नमालायां प्रथमोऽध्यायः ॥



## अध्याय ॥२॥

adhyāya | |2| |

### Chapter | |2| |

ओजेविलग्ने तु तदेव लग्नं

युग्मे तु तत्सन्मुखमामनन्ति ।

ojevilagne tu tadeva lagnaṁ  
yugme tu tatsanmukhamāmananti |

*When lagna falls in odd rasi it is treated as the lagna but when it falls in even rasi, the sanmukha rasi is treated as lagna.*

**Chandrashekhar's Comment:** This, perhaps, means that one should count regular when the lagna is odd and reverse when it happens to be even. The logic would be that a sanmukha rasi falls opposite to a rasi and hence count in opposite direction. However one could also interpret as given above since the sanmukha rasi of the even rasi is always an odd rasi. However the succeeding paragraphs do suggest that the learned Krishnamishra intended to indicate Sanmukha rasia only. I leave it to the learned to make their own assessment.

तत्रापि तत्सप्तमयोर्बलानि-तत्सम्मुखयोर्बलानि

निर्णय विद्वान् प्रवदेत् फलानि ॥२॥१॥

tatrāpi tatsaptamayorbālāni-tatsammukhayorbālāni  
nirṇaya vidvān pravadet phalāni | |2| |1| |

*The learned should (also) predict on the basis of who amongst the 7th from lagna (Pathabheda: from the rasi opposite the lagna) is stronger.*

**Chandrashekhar's Comment:** In a round-about way, what is being said is that the stronger between the Lagna and 7<sup>th</sup> bhava is to be ascertained and the prediction be based on that. Again the first half of the shloka tends to indicate that for odd rasi one should treat lagna itself as lagna and in case of even rasi the Sanmukha rasi should be treated as lagna. If we consider this then we have to look the combination of rasi-Sanmukha rasis, in rasi drishti. Which then means that for Vrishabha lagna we consider the strength of Tula rasi and 7<sup>th</sup> from it, for Karka rasi we look at strength of Aquarius and 7<sup>th</sup> from it, for Dhanu rasi we look at Meena and 7<sup>th</sup> from it, for Vrishchika we look at Mesha and 7<sup>th</sup> from it, for Makara we assess the strength of Simha and the 7<sup>th</sup> from it and with Meena, we look at Dhanu Rasi and 7<sup>th</sup> from it for assessment of the strength of these lagnas.

एवं गृहीतादपि लग्नभावात्

पदं समानीय सदा विपश्चित् ।

evaṁ grhītādapi lagnabhāvāt  
padaṁ samāniya sadā vipaścit |

*In the same manner, as in case of Lagna (above), one should see (assess the strength of) the Pada lagna.*

ऐश्वर्यमायुश्च विभज्य काले

वदेदयत्नेन दृढं सभासु ॥२॥२॥

aiśvāryamāyusca vibhajya kāle  
vadedayatnena dṛḍhaṁ sabhāsu | 2 | 2 | |

*Give prediction with confidence after distinguishing between the events under consideration being related to Wealth and longevity, on the basis of time (dashas/transits operating, at the relevant time).*

पदे शुभानामपि संयुतिं च

केन्द्रे शुभानामपि संयुतत्वम् ।

pade śubhānāmapi saṁyutiṁ ca  
kendre śubhānāmapi saṁyutatvam |

व्ययत्रिकोणेषु च राहुयोगं

विना स्थितार्थ- स्थितः स्यात् शुभयोगमाहुः ॥२॥३॥

vyayatrikoṇeṣu ca rāhuyogaṁ  
vinā sthithārtham- sthithaḥ syāt śubhayogamāhuḥ | 2 | 3 | |

*If the pada (Arudha lagna or Lagna pada) or the rasis squaring it, is conjunct a benefic graha and, if Rahu does not conjoin the 12th from pada lagna or trines to 12th from pada lagna, one gets steady income.*

**Chandrashekhar's Comment:** “sthithaH syaat” also appears to be the correct Pathabheda and could indicate good results, though these are not specifically described.

पदं समानीय विचक्षणेन

प्रदक्षिणेनैव विचारणीयः ।

padam samāniya vicakṣaṇena  
pradakṣiṇenaiva vicāraṇīyaḥ |

भावा नयुग्मे च तदन्यथास्युः

पदक्रमोऽयं विबुधैः प्रणीतः ॥२॥४॥

bhāvā nayugme ca tadanyathāsyuḥ  
padakramo'yaṁ vibudhaiḥ praṇītaḥ | 2 | 4 | |

*When Pada lagna falls in an even rasi, one should count in right to left direction (reverse order), when it falls in odd rasi count otherwise (regular) as told by the learned.*

**Chandrashekhar's Comment:** This could also mean that while calculating Pada lagna (or any other Pada) if the graha is in even Rasi count in reverse order and if in odd rasis count in regular order and I personally think that this is what the learned Krishnamishra intended to convey in the shloka.

पदे तथा क्रूरगृहेशुभेन्

ग्रहेण दृष्टेऽप्यशुभाय भावि ।



pade tathā krūragrheśubhen  
grahēṇa dr̥ṣṭe'pyaśubhāya bhāvi |

शुभे तथा शोभनखेचरेण

दृष्टे शुभत्वं समुदाहरन्ति ॥२॥५॥

śubhe tathā śobhanakhecareṇa  
dr̥ṣṭe śubhatvaṁ samudāharanti | 2 | 5 | |

*When the Pada lagna falls in malefic rasi or gets aspect of malefic graha/s, the results are malefic. When however the Pada lagna falls in a benefic rasi or gets the aspect of a benefic graha/s benefic results ensue (for the Jataka).*

पदाश्रये - पदाद्द्वये शोभनखेचराणां

योगे भवेद्राजसमानयोगः ।

padāśraye - padāddvaye śobhanakhecarāṇām  
yoge bhavedrājasamānayogaḥ |

अन्यत्र शुक्रादपि रात्रिनाथा-

त्रीचादपि स्यात् विपरीतमेव ॥२॥६॥

anyatra śukrādapi rātrināthā-  
nnīcādapi syāt viparītameva | 2 | 6 | |

*When a Pada lagna is occupied by two benefics, a Rajyoga is obtained. However, if the (the two benefics being Shukra and Chandra) Shukra is conjunct a debilitated Chandra, the results are reverse (one gets Dāridrya/penury).*

**Chandrashekhar's Comment:** This could also mean that, if Shukra and Chandra are the two planets occupying the Pada lagna, or if either Shukra or Chandra is neecha (in debility) at any place other than Pada lagna (“anyatra”), one gets Dāridrya}

लाभे पदाच्चन्द्रगुरु भुजङ्ग-

युक्तौ तदाहुः निधिलाभमार्याः ।

lābhe padāccandragurū bhujāṅga-  
yuktau tadāhuḥ nidhilābhamāryāḥ |

एको भृगुश्चन्द्रयुतो यदि स्यात्

भवेन्नरेशाद्धनलाभ एव ॥२॥७॥

eko bhṛguścandrayuto yadi syāt  
bhavennareśāddhanalābha eva | 2 | 7 | |

*When the 11th from the Pada lagna is occupied by Chandra, Guru and Rahu, the jataka is blessed with wealth and nidhi (hidden wealth). If the said 11th be occupied by Shukra and Chandra, the Jataka can have good wealth from the King.*

**Chandrashekhar's Comment:** Bhunjanga could also be translated as 8<sup>th</sup>. This could mean that Guru and Chandra in the 8<sup>th</sup> bhava from the pada lagna indicate income through hidden wealth (Nidhi) and this

may actually be the right translation. Thus Guru and Chandra in either 11<sup>th</sup> or the 8<sup>th</sup> could indicate that one gets hidden wealth or even legacy. At the same time the next shloka indicates that bhujanga could refer to Rahu. I leave it to the authorities in Jaimini to decide which of the meaning is more suitable.

लाभे बुधार्की-अर्को भुजगेन दृष्टौ

देवालयक्षीणगृहेषु तद्वत्

lābhe budhārki-arkau bhujagena dr̥ṣṭau  
devālayakṣīṇagr̥heṣu tadvat

भौमेन भूमाववटेषु केतोः

चन्द्राज्जलेष्वित्यवदन् मुनीन्द्राः ॥२१८॥

bhaumena bhūmāvavaṭeṣu ketoḥ  
candrājjaḷeṣvityavadan munīndrāḥ | 218 |

*When Budha and Shani aspected by Rahu, and occupying the 11th bhava or debilitated Mangala conjunct/aspected by Ketu occupying the 9th bhava (devalaya); are aspected by a weak/waning Chandra, similar (becomes wealthy) results are obtained by the Jataka.*

**Chandrashekhar's Comment:** This yoga appears to be based on the Vipareeta principle (principle of contrary results where two negatives give positive results), in so far as the Mangal related yoga is concerned, as the weak Mangala will be aspected by its own weakened dispositor.

रवौ तथा भौमगृहे पदस्य

लाभे स्थिते भ्रातृधनस्य लाभः ।

ravau tathā bhaumagr̥he padasya  
lābhe sthite bhrātṛdhanasya lābhaḥ |

*When the pada lagna falls in the rasi owned by Ravi or Mangal, occupying the 11th bhava to the pada lagna, one gets wealth from brothers.*

जीवस्य गेहे तु सूताद्धनाप्तिः

बुधस्य तु ज्ञातिधनं वदन्ति ॥२१९॥

jīvasya gehe tu sūtāddhanāptiḥ  
budhasya tu jñātidhanaṁ vadanti | 219 |

*When such 11th from the Pada lagna falls in the rasi of Guru, one gets wealth from the son and if it falls in Budha's rasi he gets wealth from relatives.*

चन्द्रार्किगेहे स्वभुजार्जितं स्यात्

अन्यत्र राज्ञो धनलाभ एव ।

candrārkiगेहे स्वभुजार्जितं स्यात्  
anyatra rājño dhanalābha eva |

*Similarly, if the 11th from the Pada lagna falls in the rasi of Chandra or Shani one earns wealth through own efforts. In other case (rasi owned by Shukra) one gets wealth through the King.*



क्रूरैर्युते नीचगतेऽप्यमार्गात्

शुभैर्युते स्वोच्चगते सुमार्गात् ॥२॥१०॥

krūairyute nīcagate'pyamārgāt  
śubhairyute svocccagate sumārgāt | 2 | 10 | |

*When (the 11th from pada lagna) it is occupied by krura or debilitated planets, the wealth is accrued through bad (corrupt/lowly work/great labour or efforts?) means. When (the 11th from padalagna is) occupied by planets that are shubha or exalted one earns through good means.*

चन्द्रोबलीयेन-लिष्टेन युतोऽपि यस्य-चन्द्रेण नीचेन

गेहे स एव प्रभवेत् फलाय ।

candrobaliyena-liṣṭhena yuto'pi yasya-candreṇa nīcena  
gehe sa eva prabhavet phalāya |

*If Chandra is strong (good means) or that which is weak (bad means), joins (the 11th from pada lagna) also gives similar results.*

दिनेशयुक्तोऽप्यथवापिनीचो- नीचेनयुक्तो

धनव्ययायैव भवेन्नितान्तम् ॥२॥११॥

dineśayukto'pyathavāpinīco- nīcenayukto  
dhanavyayāyaiva bhavennitāntam | 2 | 11 | |

*If such a weak or debilitated Chandra is conjunct Ravi, one always spends money (can not retain his wealth).*

भौमो बली लाभगतस्तथैव

क्रूरैर्युतो स्वल्पधनप्रदाता ।

bhaumo bali lābhagatastathaiva  
krūairyuto svalpadhanapradātā |

*When a strong Mangal occupies the 11th (from pada lagna) and is conjunct a krura graha, he bestows limited (not much) wealth.*

क्षेत्रक्रमात् भ्रातृसुतादिकायात्

वदन्ति लाभं यवनाः स्वगेहे ॥२॥१२॥

kṣetrakramāt bhrāṭṛsutādikāyāt  
vadanti lābham yavanāḥ svagehe | 2 | 12 | |

*However if Mangala occupies the 3rd or the 5th (from Pada lagna) one gets profits (wealth), so says Yavanāchārya.*

शुक्रस्य राज्ञः सचिवस्य पुत्रात्

रवेः पितुश्चन्द्रमसः कलत्रात् ।

śukrasya rājñah sacivasya putrāt  
raveḥ pituścandramasaḥ kalatrāt |

*Shukra (placed in 11th from Pada lagna) gives wealth through the king, Guru through Son, Ravi so placed will give wealth through the father and Chandra in 11th from the Pada lagna indicates wealth through the wife.*

बुधस्य तु ज्ञातिधनं फणीन्द्रात्  
चौर्येण केतोः मुनयो वदन्ति ॥२॥१३॥

budhasya tu jñātidhanaṁ phaṇīndrāt  
cauryeṇa ketoh munayo vadanti | |2|13| |

*If Budha be so placed one gets wealth through the relatives or members of the clan and Rahu through theft or through his intelligence (“KetoH”) say the sages.*

चन्द्रार्कजौ राहुगुरु कुजार्की

ध्वजार्कपुत्रौ यदि चोक्तरीत्या ।

candrārkajau rāhugurū kujārki  
dhvajārkaputrau yadi coktarityā |

स्थिताः तदानीं नियतं नराणां

लाभे पदान्नीचधनप्रदाः स्युः ॥२॥१४॥

sthitāḥ tadānīm niyataṁ narāṇām  
lābhe padānnīcadhanapradāḥ syuḥ | |2|14| |

*Should the pairs of Chandra-Shani, Rahu-Guru, Mangal-Shani or Ketu- Shani be so placed (11th from pada lagna) and should one (out of the pair of grahas concerned) of them be in its neecha rasi (since they are together as indicated by word niyataM and both can not be neecha occupying one rasi) they are capable of bestowing wealth.*

नीचस्थिताः शोभनखेचरेन्द्राः

युक्ताः तदा म्लेच्छधनप्रदाः स्युः ।

nīcasthitāḥ śobhanakhecarendrāḥ  
yuktāḥ tadā mlecchadhanapradāḥ syuḥ |

राहुः शुभक्षेत्रगतस्तथैकः

केतुस्तथा क्रूरगतस्तथैव ॥२॥१५॥

rāhuḥ śubhakṣetragatastathaikaḥ  
ketustathā krūragatastathaiva | |2|15| |

*Should a benefic, being in debility, be conjunct Rahu or should Rahu occupy a rasi of benefic (“tathaika”) or should Ketu conjoin a Krura graha (in debility) or occupy a Krura rasi, the jataka gets wealth through a MlecCha (foreigner).*

नीचोच्चगैश्चन्द्रसुतस्तथैव



क्रूरैर्युतो म्लेच्छधनप्रदाता ।

nīcoccagaiścandrasutastathaiva  
krūrairyuto mlecchadhanapradātā ।

Similarly if Budha be in either debility or exaltation and conjunct a krura graha, it can indicate wealth through a MlecCha.

गुरूर्यदा नीचगतः तदंशे

द्रेक्काणगो म्लेच्छधनप्रदाता ॥२॥१६॥

gurūryadā nīcagataḥ tadaṁśe  
drekkāṇago mlecchadhanapradātā ।।2।16।।

If Guru is occupying its Neecha (debility) navamsha or dreshkāna he is, also, capable of giving one wealth through a MlecCha.

**Chandrashekhar's Comment:** Obviously the Guru has to be located in the 11<sup>th</sup> from Pada lagna in Rasi chart, simultaneously.

भौमो भुजङ्गेन दिनेश्वरेण

नीचेन चण्डालधनप्रदाता ।

bhaumo bhujāṅgena dīneśvareṇa  
nīcena caṇḍāladhanapradātā ।

When Mangal, Rahu and Surya are in debility (in drekkana or navamsha) one gets wealth through low caste persons (when in 11th from Pada lagna).

बुधोऽपि शीतांशुवदेव येन

युतो भवेत्तद्वदिति प्रसिद्धिः ॥२॥१७॥

budho'pi śītāṁśuvadeva yena  
yuto bhavettadvaditi prasiddhiḥ ।।2।17।।

That if Budha be similarly (in debility) placed conjunct Chandra, one gets wealth in similar fashion (through low caste people) is well known.

स्वक्षेत्रगो जीवयुतस्तथैको

विद्याविवादेन धनं ददाति ।

svakṣetrago jīvayutastathaiko  
vidyāvivādena dhanam dadāti ।

If Guru occupies own griha (rasi) alone, one is bestowed wealth through education and arguments (based on the education, so through one's knowledge)

पदस्य लाभे यदि भौमगेहे

गुरुर्यदि द्रव्यकरो नराणाम् ॥२॥१८॥

padasya lābhe yadi bhaumagehe

gururyadi dravyakaro narāṇām | 2 | 18 | |

If Guru occupies the 11th from pada lagna in the rasi of Bhauma (Mangal/Mars) one becomes wealthy.

शुक्रस्य गेहे तु वधूधनाप्तिः

बुधस्य गेहे निजविद्ययैव ।

śukrasya gehe tu vadhūdhanāptiḥ  
budhasya gehe nijavidyayaiva ।

In the rasi of Shukra (Guru placed there) one gets dowry and Guru if occupying the rasi of Budha one gets wealth through one's own line of education.

राज्ञो धनं चन्द्रदिनेशगेहे

सेवाधनं सुर्यसुतस्य गेहे ॥२॥१९॥

rājño dhanam candradineśagehe  
sevādhanam suryasutasya gehe | 2 | 19 | |

Should Guru be placed in the rasi of Chandra, the jataka gets wealth from King and if he occupies the rasi of Shani, the wealth is earned through service.

वाणीज्यतो भौमगृहे स्वगेहे

भृगुर्बुधर्क्षे कृषितो वदन्ति ।

vāṇijyato bhaumagrhe svagehe  
bhṛgurbudharkṣe kṛṣito vadanti ।

In the rasi of Mangala or his own rasi Shukra makes one a trader and if in the house of Budha, one is an agriculturist (or earns through agriculture - when occupying the 11th from Pada lagna).

निक्षेपतः च चारि सौरिगृहे रविन्दु-

-गेहे नृपाल्लभमुदीरयन्ति ॥२॥२०॥

nikṣepataḥ ca cāri saurigrhe ravindu-  
gehe nṛpāllābhamudīrayanti | 2 | 20 | |

When Shukra falls in (occupies) the 6th bhava (from the Pada lagna?) in the rasi of Shani or Ravi or Chandra, he gets income from the King.

**Chandrashekhar's Comment:** This is in keeping with the proposition by Kalidasa in "Uttara Kalamrit" that Shukra in 6<sup>th</sup> is capable of causing a rajyoga similar to when occupying 12<sup>th</sup> bhava.

भौमर्क्षसंस्थोऽर्कसुतः कुवृत्त्या

शुक्रर्क्षसंस्थो धनदो नृपस्य ।

bhaumarkṣasamsthō'rkasutaḥ kuvṛtyā  
śukrarkṣasamsthō dhanado nṛpasya ।



Shani, in such a situation (in the 6th from pada lagna), in the rasi of Bhauma (Mangal) makes one earn through bad means, whereas Shani in the rasi of Shukra shall make the native earn wealth through a King.

ज्ञगेहगो देवधनप्रदाता

चन्द्राकगेहे कृषिलाभदाता ॥२॥२१॥

jñagehago devadhanapradātā  
candrārkagehe kṛṣilābhadātā | 2 | 21 |

In the rasi of Budha the jataka (with Saturn in 6th from pada laga) will get wealth from God (perhaps income through management of temples or trusts etc. or through bhagya, that is his luck) and when in the rasi of Chandra or Surya one earns through agriculture.

गुरोगृहे ब्रह्मधनापहर्ता

स्वक्षेत्रगे सेवकदायहारी ।

gurorgṛhe brahmadhanāpahartā  
svakṣetrage sevakadāyahārī |

When Shani occupies the rasi of Guru (in the 6th from pada lagna) the jataka will steal wealth of a brahmin and if in own rasi he will gain wealth through servants.

ध्वजस्य गेहे तु गुरुस्वहारी

म्लेच्छजीवी फणीराजगेहे ॥२॥२२॥

dhvajasya gehe tu gurusvahārī  
mlecchajīvī phaṇīrājagehe | 2 | 22 |

Shani, when occupying the rasi of Ketu he will misappropriate the wealth of Guru while when occupying the rasi of Rahu he will earn from MlecCha (foreigners or people of other religion).

एको बली कुण्डलिनां वरेण्यः

राज्यार्धमेव प्रदिशत्यजस्रम् ।

eko balī kuṇḍalinām vareṇyaḥ  
rājyārdhameva pradiśatyajasram |

Even if one graha is bestowed with strength in a chart, one is capable of becoming an adviser to the king.

शुक्रेण युक्तश्च दिनेशयुक्तः

तथैव नो चेद्विपरीतमेव ॥२॥२३॥

śukreṇa yuktaśca dīneśayuktaḥ  
tathaiiva no cedviparītameva | 2 | 23 |

Even if Shukra is conjunct Ravi, no different results ensue.

**Chandrashekhar's Comment:** I think what he means here is that even if Ravi's conjunction of a strong Shukra is causing combustion, the results of strong Shukra are undiminished as Shukra and Shani do not get weak on account of combustion according to sages.

न्याय्यं धनं क्रूरगृहे भुजङ्गे

विपर्ययं सौम्यगृहे ददाति ।

nyāyyam dhanam krūragrhe bhujāṅge  
viparyayam saumyagrhe dadāti ।

*When Rahu occupies a krura rasi (in 11th from pada lagna Or 6th from Pada lagna), one gets wealth, through litigation. If in Saumya (benefic) rasi it is the other way (one gets wealth without litigation).*

**Chandrashekhar's Comment:** The reference to earning through litigation, could also indicate that one earns through legal profession. Again "Viparyaya" could mean that being in a Saumya (benefic) rasi the person loses wealth through litigation, instead of gaining it without litigation. However since the earlier shloka's are referring to sources of earning, I have translated it as above. The learned may correct me if wrong.

एवं ध्वजस्यापि विचार्य विद्वान्

फलं वदेन्नो वितथं कदापि ॥२॥२४॥

evam dhvajasyāpi vicārya vidvān  
phalam vadenno vitatham kadāpi ।।२।।२४।।

*Similarly think about Ketu. The learned say that this will never go wrong.*

केन्द्रस्थिताः सौम्यखगाः शुभाय

क्रूरा ग्रहा दुष्टफलप्रदाः स्युः ।

kendrasthitāḥ saumyakhagāḥ śubhāya  
krūrā grahā duṣṭaphalapradāḥ syuḥ ।

*Shubha grahas in a Kendra give good results whereas Krura grahas placed in a Kendra give evil results.*

द्रष्टा व्ययस्य प्रबलोऽपि खेटः

पदाद्विरोधीति वदन्ति सन्तः ॥२॥२५॥

draṣṭā vyayasya prabalo'pi khetāḥ  
padādvirodhīti vadanti santāḥ ।।२।।२५।।

*A graha that aspects the 12th bhava, if also endowed with strength, opposes what is promised by the pada.*

**Chandrashekhar's Comment:** I think the mention of Kendra and 12th bhava in the above two couplets is to position of bhavas with reference to Pada lagna, but it could as well be from 11th to Pada lagna. The aspects may be rasi aspects. However the next shloka indicates the possibility that this could also mean the Kendra and 12th bhava of the Pada lagna and therefore I have translated as above. The learned may correct me if I have gone wrong.



केन्द्रस्थितो वा निधनस्थितो वा

पदाद्वली पश्यति यो व्ययं च ।

kendrasthitho vā nidhanasthitho vā  
padādbali paśyati yo vyayam ca ।

विशिष्य शुक्रेन्दुभुजङ्गराज-

-दृष्टे व्यये निर्धनतैव सत्यम् ॥२॥२६॥

viśiṣya śukrendubhujaṅgarāja-  
-dṛṣṭe vyaye nirdhanataiva satyam ॥2॥26॥

*A graha that is strong and aspects the 12th from the pada while occupying a Kendra or 8th bhava, especially if the graha happens to be Shukra, Chandra and/or Rahu, its aspect on 12th leads to poverty.*

तृतीयषष्ठर्गताश्च नीचाः

क्रूराः पदार्थकरा भवन्ति ।

उच्चास्तु पश्यन्ति यदी प्रकृत्या

पदं तदा तान् सबलान् वदन्ति ॥२७॥

ṭṛtīyaṣṣṭharkṣagatāśca nīcāḥ  
krūrāḥ padārthakarā bhavanti ।  
uccāstu paśyanti yadī prakṛtyā  
padaṁ tadā tān sabalān vadanti ॥27॥

*When debilitated malefic grahas occupy the 3rd or the 6th and are krura as well as Neecha (in debility) they give good results especially if they also aspect their exaltation bhava in Pada lagna.*

विलग्नभात् कारकतः पदाच्च

विचार्य खेटान् विविधान् विपश्चित् ।

उदीरयेत् राजसभासु सम्यक

कदापि नो यति मृषापदं सः ॥२८॥

vilagnabhāt kārakataḥ padācca  
vicārya khetān vividhān vipaścit ।  
udīrayet rājasabhāsu samyaka  
kadāpi no yati mṛṣāpadaṁ saḥ ॥28॥

*One should analyze (a chart) from the lagna lord, Karaka and Pada lagna after considering different grahas. Then one shall be honoured in the King's court, this will never be wrong.*

**Chandrashekhar's Comment:** Here is a clear injunction of the learned Krishnamishra to look at the bhavas and graha position from janma Lagna, Karakamsha lagna and Pada Lagna.

॥इति श्रीबालात्रिपुरसिन्दरी कृपाकटाक्षसमधिगतसमस्तविद्यावैदुष्य श्रीकृष्णमिश्रकृतौ

ज्योतिषफलरत्नमालायां द्वितीयोऽध्यायः ॥

अध्याय ॥३॥

adhyāya | |3| |

Chapter | |3| |

चरा स्थिरान् पञ्चमलाभभावान्

स्थिरास्त्रिषष्टं नवमं तथैव ।

चतुर्थजामित्रगृहं च रिःफं

तथोभयस्थाः प्रविलोकयन्ति ॥१॥

carā sthirān pañcamalābhabhāvān  
sthirāstriṣaṣṭham navamaṁ tathaiva |  
caturthajāmitragṛhaṁ ca riḥphaṁ  
tathobhayasthāḥ pravilokayanti | |1| |

*Chara rasi aspects the sthira rasis in 5th, 8th and the 11th bhava (from itself) or all sthira rasis, Sthira rasi similarly aspects the 3rd, 6th and the 9th from itself. The dual rasi aspects the 4th, the 7th and the 12th {or Meena rasi that is the ubhaya rasi} (from itself).*

**Chandrashekhar's Comment:** There is some confusion, here, as in case of Chara rasi the 8th from itself is not mentioned, though if we consider Sthira to mean 8 (kept secret, so Randhra) then it is mentioned. However in case of Ubhaya rasis instead of the 10th rasi from self the 12th rasi is said to be receiving aspect. If we accept the literal meaning, what is said is that the Chara rasis aspect the 5th and 9th from themselves and Ubhaya rasis aspect the 4th, 7th and 12th from itself. This being at great variance from Jaimini, The only explanation for this anomaly, is that symbolic names are used here and that might have been done to adhere to the meter of the shloka.

ओजे विलग्ने तु तदेव लग्नं

युग्मे तदन्यत् पुरुषस्य योज्यम् ।

तत्रापि तत्सप्तमयोर्बलेन

ग्राह्यं विलग्नं नियतं हि सद्भिः ॥२॥

oje vilagne tu tadeva lagnaṁ  
yugme tadanyat puruṣasya yojyam |  
tatrāpi tatsaptamayorbaleṇa  
grāhyam vilagnaṁ niyataṁ hi sadbhiḥ | |2| |

*When lagna is an odd rasi, that rasi itself is the lagna, in case of lagna falling in even rasi it is otherwise. In that case the one that is stronger amongst the even rasi lagna and 7th rasi from it, is to be accepted as Lagna (or is inevitably the Lagna).*

शनिः कुजो ज्ञो गुरुशुक्रचन्द्र - शन्यारसौम्येज्यसितैणचिन्ह



दिनेश्वराणां बलमुत्तरं स्यात् ।

अन्ये तु सूर्येन्दुभृगोस्तनूज

गुरुज्ञभौमार्कसुतान् वदन्ति ॥३॥

śaniḥ kujo jño guruśukracandra śanyārasaumyejyasitainacinha  
dineśvarāṇām balamuttaram syāt |  
anye tu sūryendubhṛgostanūja  
guruḥjñabhaumārkasutān vadanti | 3 | |

*The grahas are stronger in the ascending order of Shani, Mangal, Budha, Guru, Shukra, Chandra and Ravi. However some (authorities) say that they are stronger in the ascending order of Surya, Chandra, Shukra, Guru, Budha, Mangal and Shani.*

ग्रहव्यपेतात् सखगो बलीयान्

तत्राप्यनेकग्रहसंयुतत्वम्

साम्ये चरादिक्रमतो बलीस्यात् यान्

तत्रापि साम्ये तु निसर्गतः स्यात् ॥४॥

grahavyapetāt sakhago baliyān  
tatrāpyanekagrahasamyutatvam  
sāmye carādikramato balīsyāt yān  
tatrāpi sāmye tu nisargataḥ syāt | 4 | |

*A graha that is conjunct another graha is stronger than the graha that is alone. The graha with more number of grahas is stronger than the one with lesser number of grahas. If grahas are conjunct identical number of grahas, then their strength is determined by occupation of rasi in the ascending order of Chara, Sthira, and Ubhaya rasis. If, even here, the grahas occupy similar rasis, then the natural strength of the grahas is to be considered (to decide which is stronger of the two rasis).*

**Chandrashekhar's Comment:** I think here the relative strengths of the bhava or rasi are, also, being talked about.

एवं चतुर्धापि बलं च योज्यं

योगे विलग्नस्य सदैव सद्भिः ।

मृतौ तु सर्वत्र तु दुर्बलं हि

बलाधिकं ग्राह्यतमं वदन्ति ॥५॥

evaṁ caturdhāpi balaṁ ca yojyam  
yoge vilagnasya sadaiva sadbhiḥ |  
mṛtau tu sarvatra tu durbalaṁ hi  
balādhikam grāhyatamaṁ vadanti | 5 | |

*In this manner should one assess the strength of grahas on four parameters. A graha in lagna is always auspicious. Grahas in mritavastha/debility or those placed in the 8th are to be treated as always weak. The strength of the shadow planets are (now) told.*

यथोत्तरं योगविधौ झकेतु  
भृगोस्तनूजाडिरसां वदन्ति ।  
अन्ये विदो देवपुरोहितस्य

ध्वजस्य शुक्रस्य बलं फणन्ति ॥६॥

yathottaram yogavidhau jñaketu  
bhṛgostanūjāñirasāṃ vadanti |  
anye vido devapurohitasya

dhvajasya śukrasya balaṃ phaṇanti | 6 |

*The yoga (conjunction of) of Ketu with Chandra, Budha, Shukra and Mangal is stronger in ascending order. Some (authorities) say that Ketu' strength is similar to Guru and that of Rahu is equal to that of Shukra. The conjunction of Ketu with Budha and that of Shukra with Mangal are progressively stronger. Others opine that the conjunctions of Guru with Ketu and of Shukra with Rahu are stronger in ascending order.*

रव्यारमन्दा भुजगश्च मृत्यौ

बलेन युक्ता हि यथोत्तरं ते । - यथोत्तरं ते हि बलेन युक्ताः

क्षीणशशी क्रूरयुतो बुधश्चे-

त्येवं जगुः केचन मौनिवर्याः ॥७॥ - योगिवर्याः ॥७॥

ravyāramandā bhujagaśca mṛtyau  
balena yuktā hi yathottaram te | - yathottaram te hi balena yuktāḥ  
kṣīṇaśaśī krūrayuto budhaśce-  
tyevaṃ jaguḥ kecana maunivaryāḥ | 7 | - yogivaryāḥ | 7 |

*Surya, Mangala, Shani and Rahu are progressively stronger in inflicting death. Some sages, however, are of the opinion that weak Chandra and Budha who is conjunct a malefic are stronger in ascending order (to give bad results).*

शुभैर्युतः पूर्णकलः तथोच्चः

चन्द्रः खगेभ्योऽभ्यधिकं बलीयान् ।

श्रेयोऽशुभस्यापि विधौ बलीयान्

सदापि -पापः - नीचो विबलोऽपि चन्द्रः ॥८॥

śubhairyutaḥ pūrṇakalaḥ tathoaccaḥ  
candraḥ khagebhyo'bhyadhikaṃ balīyān |  
śreyo'śubhasyāpi vidhau balīyān  
sadāpi -pāpaḥ - nīco vibalo'pi candraḥ | 8 |

*Chandra, when conjunct a benefic, with full paksha bala or in exaltation makes other grahas, even malefics, strong. However a Chandra in debility or bereft of strength is always malefic (and makes other grahas weak).*



विचक्षणो लग्नबलं विचार्य  
शुभानि पश्चान्नियतं विलोक्य ।

संवादतो द्वित्रिशुभैर्दशासु

ब्रूयान्नृपाणां सततं फलानि ॥९॥ - सभासु

vicakṣaṇo lagnabalaṁ vicārya  
śubhāni paścānniyataṁ vilokya ।  
saṁvādato dvitriśubhairdaśāsu

brūyānnrpāṇāṁ satataṁ phalāni । 9 । - sabhāsu

*Strength of Lagna is to be understood by looking at aspects of benefics over it. It is said that in such a case the second /third dasha gives good results to kings.*

**Chandrashekhar's Comment:** I think this also applies to others, besides kings and the word nripaNaam has to be viewed in broader perspective. Either it could be a pathabheda of “narāNāM” or the word “nripa” might have been used as when the benefics aspect lagna, it is by itself a rajyoga and the reference could be to that fact, leading the writer to use the word “nripa”.

विलग्नगो लग्नपतिः परत्र

द्वौ खेचरौ तत्र बलं विलग्नम् ।

एकस्तथा स्वोच्चगतः परत्र

द्वौ वा तदानीमपि तद्वदेव ॥१०॥

vilagnago lagnapatih paratra  
dvau khecarau tatra balaṁ vilagnam ।  
ekastathā svocagataḥ paratra  
dvau vā tadānīmapi tadvadeva । 10 ।

*When the Lagna lord occupies Lagna, when two grahas occupy lagna, or when even when one or two grahas are in exaltation anywhere in the chart (or when in the 12th bhava of the chart), lagna gets strength.*

**Chandrashekhar's Comment:** The reference to grahas in exaltation in any bhava, other than lagna, could also mean their being in the 12th bhava as “paratra” also means sequel. It is the 12th bhava that rises after the Lagna and may therefore be considered as sequel to the Lagna, though some could take the 2nd as the sequel.

एकत्र तु द्वावधिपौ तु नीचः

तत्सप्तमेऽप्येकखगे तथैव ।

ग्रहैर्युक्तोऽप्यधिपे तथोच्चे

तदेव लग्नं प्रवदन्ति सन्तः ॥११॥

ekatra tu dvāvadhipau tu nīcaḥ  
tatsaptame'pyekakhage tathaiva ।

grahairyukto'pyadhipe tathocce  
tadeva lagnaṃ pravadanti santaḥ | | 11 | |

(Similarly) When two such grahas (in lagna) are conjunct a graha in debility occupying the 7th bhava (simultaneously) or when such grahas are conjunct a graha in exaltation the Lagna gains strength.

**Chandrashekhar's Comment:** The reference to the graha in exaltation could also be hinting at the graha in exaltation occupying 7th from two grahas in the lagna. Again the graha in the 7th could be required to be a graha who rules water element (Chandra/Shukra) as the reference is to "Apya". The reference to lagna is only indicative of a bhava and for all bhavas, and bhaveshas, the strength is to be seen in a manner similar to that indicated by the next shloka.

एवं च राशेरथ राशिपाच्च  
बलानि सर्वं च निरीक्ष्य विद्वान् ।  
दशाविपाकेष्वपि तद्वदेव  
बलाधिकं लग्नपदेऽभिषिञ्चेत् ॥१२॥

evam ca rāśeratha rāśipācca  
balāni sarvaṃ ca nirīkṣya vidvān |  
daśāvīpākeṣvapi tadvadeva  
balādhikaṃ lagnapade'bhiṣiñcet | | 12 | |

In this manner, the rashi and rashi lord's strengths are viewed (assessed) by the learned. At the time of results of the dashas, it is said that the strength of the Lagnapada (or pada of the relevant bhava) also influences the results (this could also mean that the dasha of the rasi where lagna pada falls influences the results of Lagna rasi dasha more than the Lagna rasi itself- by virtue of being strong or weak etc.)

**Chandrashekhar's Comment:** Rashi and Rashi lord equates the bhava and bhava lord, the two being treated equally in Jaimini.

सर्वत्र साम्येऽपि दृगाणतोऽपि  
विचारणीयं हि बलं सुधीभिः ।  
तत्रापि साम्ये खलु होरतः- या- स्या-  
दितीव सर्वज्ञमते वदन्ति ॥१३॥

sarvatra sām्यe'pi dṛgāṇato'pi  
vicāraṇīyaṃ hi balaṃ sudhībhiḥ |  
tatrāpi sām्यe khalu horataḥ- yā- syā-  
ditīva sarvajñamate vadanti | | 13 | |

In the same manner, one should analyze the Drekkana and Hora strength, also, thus opine the knowledgeable.

त्रिंशत्कला व्योममणेर्विधोस्तु  
कलास्तथा षोडश भूसुतस्य ।



षड् इत्य चाष्टौ सुरपुजितस्य

भृगोर्दश द्वादश चैकिकार्केः ॥१४ ॥

triṁśatkalā vyomamaṇervidhostu  
kalāstathā ṣoḍaśa bhūsutasya |  
ṣaḍ jñasya cāṣṭau surapujitasya  
bhrgordaśa dvādaśa caikikārkeḥ | | 14 | |

*The strength of Chandra and Shani (the airy one) be seen from Trimshāmsha (D-30), of Mangal from Shodashāmsha (D-16), of Budha from shashthyamsha (D-6), from Ashtāmsha (D-8) of Guru, strength of Shukra be assessed from its strength in Dashāmsha (D-10) and that of Ravi should be assessed from the Dwādashamsha (D-12).*

**Chandrashekhar's Comment :** This is a very important shlokas since for the first time in an astrological text one is finding the direction to look at grahas strength not from Lagna, Navamsha, Shadavarga (6 Varga Charts), Saptajavarga (7 Varga Charts) or Shodasha varga (16 Varga charts) but telling to use different vargas to assess strength of different grahas.

निदानमेतद्धि बले निसर्गे

कलाविभागान् मुनयो वदन्ति ।

बली फणीन्द्रो ध्वजस्तथैकः

शुभैर्युतत्वे बलवान् ध्वजः स्यात् ॥१५ ॥

nidānametaddhi bale nisarge  
kalāvibhāgān munayo vadanti |  
balī phaṇīndro dhvajastathaikaḥ  
śubhairyutatve balavān dhvajḥ syāt | | 15 | |

*In this manner have the sages told the natural strength and the strength in vargas. Similarly Rahu and Ketu gain strength when conjunct shubha grahas.*

राहुर्बली क्रूरखगेन युक्तो-

ऽप्येतद्वलं जातकमात्र एव ।

नीचस्तथा स्वोच्चखगेन युक्तः

स्वयं तथोच्चस्य फलं ददाति ॥१६ ॥

rāhurbalī krūrakhagena yukto-  
'pyetadbalaṁ jātakamātra eva |  
nīcastathā svocchakhagena yuktaḥ  
svayaṁ tathocchasya phalaṁ dadāti | | 16 | |

*Rahu, when conjunct a malefic, endowed with strength, gives results of that strong malefic. Similarly even if it is weak but conjunct an uccha graha it (Rahu) gives results as if it is in his own Uccha rasi.*

योगे तदन्यत्र तु नीच एव

बली युतोच्चं विबलं करोति ।

दशाविभागेऽप्ययमेव योज्यः

न्यायस्तथा शास्त्रविशेषतश्च ॥१७॥

yoge tadanyatra tu nīca eva  
balī yutoccam vibalam karoti ।  
daśāvibhāge'pyayameva yojyaḥ  
nyāyastathā śāstraviśeṣataśca ।। 17 ।।

*Similarly when an exalted Rahu is conjunct a debilitated graha, that makes Rahu loose its strength (give results of the graha in debility). This principle is to be especially used for analysis of Dashas.*

**Chandrashekhar's Comment:** This is amplification of the principle of Rahu (also Ketu) giving the results of the graha conjunct, during its dasha.

विचारणीयं बहुशोऽत्र सद्भिः

ग्रन्थस्य विस्तारभयान्न चोक्तम् ।

अतः स्वबुद्धयैव विचार्य सर्वं

वदन्तु सर्वं गुणदोषविज्ञाः ॥१८॥

vicāraṇīyam bahuśo'tra sadbhiḥ  
granthasya vistārabhayānna cuktam ।  
ataḥ svabuddhyaiva vicārya sarvaṁ  
vadantu sarvaṁ guṇadoṣavijñāḥ ।। 18 ।।

*There are many other concepts which are not dealt with here for fear of the book being too bulky. Therefore the astrologer should think with his own intellect and then tell all the qualities and afflictions (pluses and minuses) of the chart.*

॥इति श्रीबालात्रिपुरसुन्दरीकृपाकटाक्षसमधिगतसमस्तविद्या वैदुष्य श्रीकृष्णामिश्रकृतौ

ज्योतिषफलरत्नमालायां तृतीयोऽध्यायः ॥

।। iti śrībālātripurasundarīkṛpākṭakṣasamadhigatasamastavidyā vaiduṣya śrīkṛṣṇamīśrakṛtau  
jyotiṣaphalaratnamālāyāṁ tṛtīyo'dhyāyaḥ ।।

*To Be Continued.....*

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## Asta Siddantha Sara - Sukra Ghati And Its Results

By

Raghavendra Rao, India

A 'Mission Saptarishis' Initiative

Daily from morning 6:00 AM onwards for every 24 minutes i.e., one Ghati period is taken and its Results (Phal) are given in the table as per Asta Siddhanta Sara.. One need not see - thithi, nakshatra, muhurtha, Rahu kala, Yama Ganda, Durmuhurtha, etc., etc., for doing urgent/routine matters Just follow this and be happy. The results as same in the night time also.

Time		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Hrs-Mts	Hrs-Mts							
06:00	06:24	प्रयाणकार्यसिद्धि	कार्यहानि	धनलाभ्	दुर्वार्त्	धनलाभ्	कार्यसिद्धि	कार्यहानि
		Journey will be fruitful	Hurdles to the work	Monitory gains	Bad News	Monitory gains	Proposal will be fruitful	Hurdles in the proposal
06:24	06:48	विद्यालाभ्	राजपूज्यता	प्रयाणजयं	मनःक्षोभ्	मनोभीष्टसिद्धि	काक्यनाशन्	सौख्य
		Good Time for Education	Will be honored	Good for Journey	Feels bad	Things will be fruitful	Work will not be completed	Safe
06:48	07:12	नौकरीमें कष्ट्	वाहनप्राप्त्	दुःख्	धनलाभ्	अनारोग्य्	धनलाभ्	विवाहसिद्धि
		Difficulty in Job	Vehicle comfort	Sadness	Monitory Gains	Illness	Monitory gain	Good for Marriage
07:12	07:36	शत्रुविद्धि	स्त्रीसौख्य	भूतभयं	यत्नकार्यसिद्धि	वाहनप्राप्ति	राजानुग्रह्	मित्रत्व्
		Enemies may develop	Comforts for ladies	Fear from Ghosts	Fruitful proposal	Vehicle Comforts	Favorable authorities	Friendship
07:36	8:00	चोर् भयं	भूलाभ्	वाहनप्राप्ति	कार्यभंग्	विवाहशुभ्	अपजय्	प्रयाणजय्
		Fear of Thieves	Gains on Land	Vehicle comfort	Hurdles in the work	Good for Marriage	Defeat	Journey will be fruitful
08:00	08:24	दुःख्	स्थानभ्रंश्	परोपकार्	महाभय्	सुखनाश्	कार्यजय्	वाहनप्राप्त्
		Sadness	Transfers	Helping nature	Great fear	Loss of comfort	Successful work	Vehicle comfort
08:24	08:48	अभीष्टसिद्धि	गुप्तधनलाभ्	वस्त्र् प्राप्ति	मनश्चांचल्य्	नौकरीजय्	दुःख् / भय्	कार्यजय्
		Proposal will be fruitful	Secret monitory gains	may buy new dresses	Fickle mind	Success in job	Sad / fear	Work will be successful
08:48	09:12	सौख्य-लाभ्	व्यवहार् जय्	प्रयाणनष्ट्	उपद्रव्	स्वामिदर्शन्	धैर्य्	राज सन्मान्
		Safety – gains	Success in case	Loss in Journey	Problems	May go to temple	Brave / Confident	Honored in Office

09:12	09:36	विवाहशुभ्	नैकरी	विवादरहित्	जयप्रद्	प्रयाण् भंग्	कष्ट् नष्ट्	कार्य् नष्ट्
		Good for marriage	Job	No controversy	Successful	Hurdles in Journey	Difficulty & Loss	Losses in the proposed work
09:36	10:00	मित्रवृद्धि	प्रियभोजन्	शत्रुभय्	प्रयाणभय्	कार्यशिक्षि	सौख्य	प्रयाण् कष्ट्
		Wide friends circle	Feast	Trouble from enemies	Break in joueney	Proposal will be fruitful	Safety	Difficulties in Journey
10:00	10:24	मृत्युभय्	स्त्रीलाभ्	स्त्रीलाभ्	राजसन्मान्	व्यापार् जय्	अनुकूल्	वस्त्र-स्त्रीलाभ्
		Life threat	Gains through lady	Gains through lady	Honored by officials	Success in trade	Favorable	Dress / gains
10:24	10:48	आरोग्य्	राजदर्शन्	कार्यनाश्	धन्-धान्य्	शत्रुनाश्	वस्तु वाहन्	मनश्चांचल्य्
		Healthy	Interview with Official	Failure in work	Money and grains	Enemies will be destroyed	Material and vehicle comforts	Fickle minded
10:48	11:12	शुभकार्य्	कार्यभंग्	कष्ट्	नैकरीजय्	विवाह् जय्	क्षेम् - लाभ्	मित्रनष्ट्
		Auspicious deeds	Hurdles in the proposal	Difficulty	Success in Job	Success in marriage dealings	Safe and Profitable	Loss of friendship
11:12	11:36	प्रयत्नफल्	रोग् पीडा	जान्वर् भय्	लाभ्	रोग् नाश्	कार्यजय्	मित्रप्राप्ति
		Try and succeed	Diseases	Fear from animals	Profitable	Disease cures	Successful proposal	Friendship
11:36	12:00	विष भय्	कार्यसिद्धि	अग्निपीडा	प्रयत्न जय्	कलहप्रद्	शस्त्रभय्	स्त्रीलाभ्
		Fear from poison	Proposal will be fruitful	Problems with fire	Try and succeed	Quarrelsome	Fear from weapons	Gains through ladies
12:00	12:24	नैकरी	शत्रुनाश्	रोग् पीडा	पस्त्रलाभ्	उद्योगनष्ट्	शत्रुनाश्	धनलाभ्
		Job	Destruction of enemies	Disease	May buy dress	Danger to job	Destruction of enemies	Monitory gains
12:24	12:48	रोग्	गो लाभ्	पुत्रलाभ्	संतोष्	तीव्र नाराज्	अतिभय्	प्रयाण्
		Fever / disease	Gains from Cow	New arrival / baby boy may born	Happiness	Mad with rage	Much More fear	Journey will be fruitful
12:48	1:12	राजसन्मान्	कार्यजय्	कार्यजय्	क्षेम्	कार्यजय्	विद्यासिद्धि	प्रयाणनष्ट्
		Official Honors	Success	Successful work	Safe	Successful work	Good Education	Loss in Journey
1:12	1:36	प्रयाण लाभ्	आरोग्य्	समस्या	तोडालाभ्	स्थान् नाशन्	रोग् पीडा	क्षेम्
		Gains through journey	Healthy	Problems	Minimum gains	Loss of position	Diseases	Safe
1:36	2:00	विवाद्	मित्रत्व्	राजसन्मान्	कलह्	चोर् भय्	दुःख्	वाहनयोग्



		Controversy	Friendship	Official Honor	Quarrel	Fear from thieves	Sadness	Vehicle comfort
2:00	2:24	मित्रत्व Friendship	सौख्य Safety	कार्यनष्ट Failure	इष्टसिद्धि Wishes will be fruitful	विवाह कलह Quarrels in marriage dealings	वाहनप्राप्ति Vehicle comforts	ज्ञानवृद्धि Gain the Knowledge
2:24	2:48	ज्वर Fear of getting fever	कार्यभंग Failure in the work	कार्यनष्ट Loss in the work proposed	पुत्रलाभ New arrival / baby boy may born	विवाद जय Win over controversy	स्त्रीलाभ Gains through ladies	विनोद Entertainment
2:48	3:12	धन् लाभ Monitory Gains	विवाह जय Good for Marriage dealings	अपजय Failure	उद्योगजय Good for job	यात्राशुश Good for Pilgrimage	स्पोटक् पीडा Fear from Poxes	कलह Quarrels
3:12	3:36	बंधन Imprisonment	कार्यप्राप्ति Success in work	शत्रुनाश Destruction of enemies	प्रयाण सिद्धि Good for Journey	धैर्य हानी Fear	विष जान्वर् भय Fear of a poisoned animal	उद्योगनष्ट Loss of job
3:36	4:00	स्थान भ्रंश Transfer	धन् लाभ Monitory gain	उद्योग हानी Hurdle in job	व्यवहार जय Successful dealing	कार्यभंग Failure	प्रयाण कष्ट Difficulty in journey	प्रयत्न फल Try and succeed
4:00	4:24	विद्याभंग Failure in education	विद्यालाभ Good for education	जयप्रद Successful	विवाहशुभ Good for marriage dealings	प्रयाण क्षेम Safe in journeys	शत्रु भय Fear of enemy	मनस्ताप Sadness
4:24	4:48	स्त्रीभोग Comforts through ladies	स्थिरकार्यनाश Loss in the fixed dealings	कार्यसिद्धि Proposal will be fruitful	कार्यजय Success in completing the task	विवाह शुभ Good for marriage dealings	कार्यनष्ट Loss in the work	शत्रुनाश Destruction of enemy
4:48	5:12	प्रयाण जय Gain in Journey	उद्योगजय Success in job	कार्यलाभ Profit in deal	मनः क्लेश Feeling bad	कलह Quarrel	प्रयाण सौख्य Safety in journey	विरोधि नाश Destruction of enemy
5:12	5:36	प्रयाण नाश Journey is not fruitful	यात्राप्राप्ति Pilgrimage	सुख-सौख्य Comfort - safety	बंधु-समागम Relatives may visit	ज्वर-शस्त्र पीडा Fever - problem in operation	दुःख Sadness	प्रयाण लाभ Gains in journey
5:36	6:00	भूलाभ Bhoolabh	राज पीडा Raj Pida	मित्रत्व Mitrav	वाहन प्रमाद Vahan Pramad	विद्या प्राप्ति Vidya Prapti	राजसन्मान Raj Sannaman	प्रिय वार्ता Priy Varta

	Landed gains	Fear from Officials	Friendship	Danger of an accident	Good for education	Official Honor	Good news
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Now days in this speedy world it is very difficult to consult astrologer / a Panchang for immediate / urgent works / routine works. To make it convenient the Sages have prepared a ready made table for its use.

This is being published in all Panchangas in Telugu every year – This is taken from the Tirumala Tirupati Devasthan Panchanga and it is got translated into Hindi and English. This is followed in Andhra Pradesh, Tamil Nadu, Karnataka and some parts of Kerala. The results are Amazing and Superb.



*R*aghavendra Rao hails from Tirupati a well known pilgrimage centre in India. He has studied MA. Indian Culture and MA. Astrology. He has published 20 articles in Telugu and edited and published Four Unpublished Palm Leaf Manuscripts in Telugu language. He is deeply interested in bringing out rare manuscripts translated into English for the benefit of astrology lovers worldwide. Saptarishis Astrology honors the spirit of Shri Raghavendra Rao





*R*ahul Vedi is a dear friend of Saptarishis Astrology involved as a team member. Though an extremely busy Corporate Professional in Australia he has actively supported in spreading the magazine by physically preparing free copies of the magazine and distributing it free to jyotish members in Australia. We remain indebted to the constant inspiration provided by him for the magazine.

## *Agni Puran 105th*

### *Chapter*

## *Establishing Methods*

### *- City and Houses*

Translated by

**Rahul Vedi, Australia.**

Sapta Rishi Team Member

#### A 'Mission Saptarishis' Initiative

**B**hagavan Shankar said - "Skand! To enable the houses in cities, villages, forts etc in a way so that these may prosper and grow; it is essential that a "**Vastumandala**" (Vastu set-up) of 81 steps be made and prayers & puja be offered to the Vastu devata.

By drawing 10 lines from East to West, and 10 lines from South to North, one obtains an 81 steps mandala (diagram).

The Ten Eastwards lines represent the 10 Nadis. These Nadis are named as: - 1. Shanta, 2. Yashovati, 3. Kanta, 4. Vishala, 5. Pranvahini, 6. Sati, 7. Vasumati, 8. Nanda, 9. Subhadra and 10. Manorama.

The Ten Northwards flowing lines represent another ten Nadis. These are :- 1. Harini, 2. Suprabha, 3. Lakshami, 4. Vibhuti, 5. Vimala, 6. Priya, 7. Jaya, 8. Vijaya, 9. Jwala and 10 Vishoka.

The crossing of these lines produces the 81 steps Mandala (diagram). The Nadis manifest and become the subject of meditation.

### 8 Deities Of East Direction

1. Isha,
2. Dhana (Parjanya),
3. Jaya (Jayant),
4. Shakra (Indra),
5. Ark (Aditya or Surya {Sun}),
6. Satya,
7. Bhrisha and
8. Vyoma (Akasha {Space})

These eight devatas are "**ASHTAKA**" for the four directions. These eight devatas should be offered 'puja' on the steps in the East direction.

### 8 Deities Of South Direction

1. Havyavah (Agni {Fire}),
2. Pusha,
3. Vitatha,
4. Soum (Somaputra Griahakshat),
5. Kritanta (Yama),
6. Gandharva,
7. Bhringa (Bhringaraja), and
8. Mriga

These eight devatas are worshiped on the steps in the Southward direction.

### 8 Deities Of West Direction

1. Pitar,
2. Dvarapala (Douvarika),
3. Sugriva,
4. Pushpadanta,
5. Varuna,
6. Daitya (Asura),
7. Shesha (Shousha), and
8. Ykshma (Papayakshma)

These eight devatas are worshiped on the steps in the Westward direction.

### 8 Deities Of North Direction

1. Roga,
2. Ahi (Naga),
3. Mukhya,
4. Bhallata,
5. Soma,
6. Shaila (Rishi),
7. Aditi and
8. Diti

These eight devatas are worshiped on the steps in the Northward direction.



### **Vastu-Mandala - Central Nine Steps**

Brahmaji is worshipped in the central nine steps of the Vastu-Mandala. Of the rest 48 steps, half i.e., 24 steps are for the worship of those devatas who rule six steps. [All around Brahmaji, is one each devata in the four directions, administering six steps - in the East is Marichi (Aryama), South is Vivasvan, in the West is Mitra and in the North is Prithvidhara].

### **Vastu-Mandala - Blocks**

- ❖ In the blocks, 4 squares between Brahmaji and Ish, 2 are for worshipping "Apa" and the lower 2 are for worshipping "Apavatsa". In the next six squares, worship "Marichi". Next to Marichi, and between Agni angle, next two blocks are "Savita" and below that are two for "Savitri". Below these, the six blocks are allocated to "Vivasvan". Vishnu-Indu is present in the two blocks between Brahmaji and Pitar, and the two blocks directly below are for Indra-Jaya. Worship all of these too.
- ❖ Worship "Mitra-Devata" in the six blocks that lie between Brahmaji and Varun. In the blocks located diagonally between Brahmaji and Roga, two are for worshipping Rudradasa and the two below that are for Yakshma.
- ❖ The six blocks on the northern side of Brahmaji are for worshipping Prithvidar. Outside of the Mandala, in cyclic order from Ishan etc. directions, worship the following balgrahas
  1. Charaki,
  2. Skanda,
  3. Vidari,
  4. Vikata,
  5. Putana,
  6. Jambha,
  7. Papa (Paparakshi) &
  8. Pilipiccha

## Vastu-Chakra Of 81 Steps

Ishan  
Chakri

East  
Indra

Agni  
Vidari

<b>1</b> Isha	<b>2</b> (Parjanya) Dhan	<b>3</b> (Jayant)	<b>4</b> (Indra)	<b>5</b> (Aditya)	<b>6</b> Satya	<b>7</b> Bhrish	<b>8</b> Vyoma	<b>9</b> Havyav
<b>32</b> Diti	<b>33</b> Apa	Apa	Marichi	Marichi	Marichi	Savita	<b>34</b> Savita	<b>10</b> Pusha
<b>31</b> Aditi	Apavast	<b>44</b> Apavast	Marichi	<b>37</b> Marichi	Marichi	Savitri	<b>38</b> Savitri	<b>11</b> Vijaya
<b>30</b> Giri	Prithvidar	Prithvidar				Vivasvan	Vivasvan	<b>12</b> Bhouma
<b>29</b> Soma	Prithvidar	<b>43</b> Prithvidar		<b>45</b> Brahma		<b>39</b> Vivasva	Vivasva	<b>13</b> Kridanta
<b>28</b> Bhallata	Prithvidar	Prithvidar				Vivasva	Vivasva	<b>14</b> Gandharv
<b>27</b> Mukhya	Rudrad	<b>42</b> Rudrad	Mitra	<b>41</b> Mitra	Mitra	<b>40</b> Vishnu	Vishnu	<b>15</b> Bhringa
<b>26</b> Ahi	<b>36</b> Yaksha	Yaksha	Mitra	Mitra	Mitra	Indra	<b>35</b> Indra	<b>16</b> Mriga
<b>35</b> Roga	<b>24</b> Yakshma	<b>23</b> Shesha	<b>22</b> Daitya	<b>21</b> Varun	<b>20</b> Pushpa	<b>19</b> Sugriva	<b>18</b> Dvarpal	<b>17</b> Pita

North  
Pilipicch

(Soma  
Kuber)

South  
(Yama)

(Viakt  
Kandarp)

Papa  
(Paparakshi)

Jambha  
Varuna

Putana  
Nipritri



This is the description of the "Vaastu Chakra" containing 81 steps. There is also another 100 steps "Mandap" (pavilion) where the 'devatas' should be worshipped. In the 100 steps "chakra", the central 16 steps are for worshipping Brahmaji. Around Brahmaji, in the four directions starting from the East, the set up is similar. The quarters are allocated to Marichi, Vivasvan, Mitra and Prithvidhara and they should be worshipped in 10 steps each. In the four corners starting from Ishan, are stationed other devatas such as the Daitya's mother, Diti, Ish, Agni, Mriga (Pusha), Pitar, Papayakshma and Anil (roga). They all occupy one and a half step each."

**B**hagavan Shankar continues, and says "Skanda, Now I shall describe the 'Mandap' (pavilion) for performing the Yagya. Thirty hands long and twenty eight hand wide is the pavilion of the base for Shiva. Shorter by eleven hands in both directions i.e. nineteen hands long and seventeen hands wide is the Shiva-identifier. Twenty two hands long and nineteen hands wide or optionally eighteen hands long and fifteen hands wide pavilion, is the identifier of Savitra. The dimensions of the other planets are contained within these. The wall should be three times high compared to the base. There should be an equal area of open land in front of the 'Mandap' (pavilion).

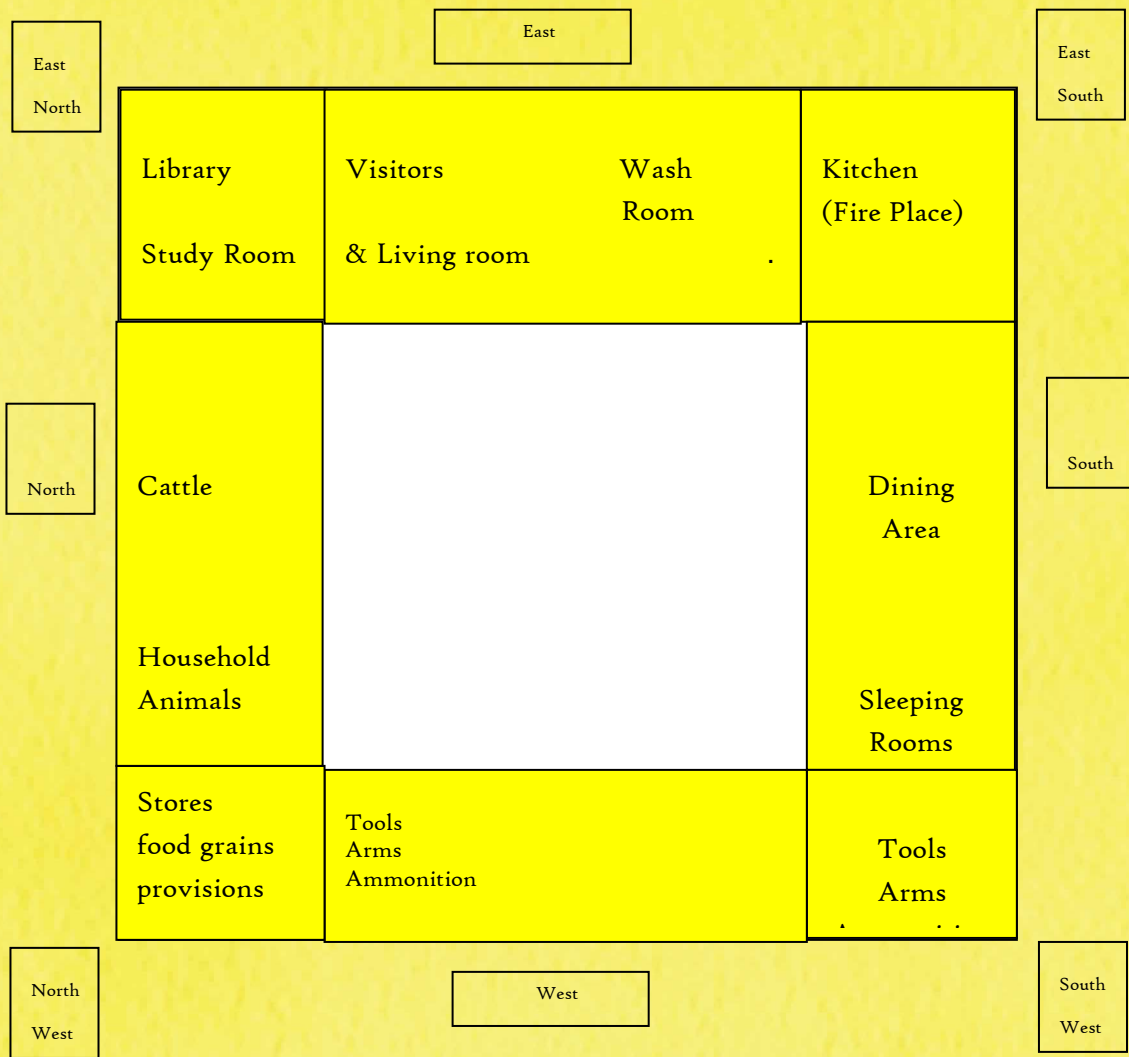
### Alleys

- ❖ In the rooms named 'Bhadra' and 'Shri Jaya', is placed a 'dvaara-viithii' (alley). If the door passage is reduced from the alleys, then the room thus obtained is called '**Bhadra**'. The expanse of the alley is proportional to the central quarters. It can be as much as a quarter or half of the central area. Sub-alleys are built using half of the alleys dimensions. These lead to one, two or three rooms. Should a house be constructed in this manner, then it shall fulfil all desires and needs. This is comprised of one, two, three, four and eight sections. The house with one section is made on the South side and has a door facing the North side. If two sections are required, then these should be constructed in the East and West sides. Their doors should face each other - that is to say, the Eastern section should have its door opening in the West; and the Western section should have the door opening towards the East. A house with four sections contains four doors and balcony's. This house has a door in each of the four directions. This is for the welfare of the householder. The house that has two rooms in the western direction, is called '**Yama-Suryak**'. House with rooms in the East and North, is called '**Danda**' and the house with two rooms in East-South direction is 'Vaata'. A three room's house which does not have a room in the East, is called '**Sukshetra**' (good field). Such a house is good for wisdom.
- ❖ If there is no room in the South direction, that house is called '**Vishaala**' (large). Such a house is fearful and destroys the clan. The house that does not have a room in the West, is called '**pakshaghna**' (side destroyer). Such a house is harmful for the progeny and creates many enemies. Now I shall describe the eight rooms starting from the East direction.
  1. Dhvaja, 2. Dhuma, 3. Simha, 4. Shvana, 5. Vrishabha, 6. Khara, 7. Haathi and 8. Kaaka are the rooms.



In the eastern direction should be the wash room and the room to greet visitors. East-south angle should accommodate the kitchen. Sleeping and dining rooms should be located in the South direction. South-west direction should be for tools and arms etc. Treasures and wealth should be kept in the Western quarters. Food grains and provisions should be stored in the West-North direction. North is for the cattle and household animals. East-north corner should be allocated for a decent study room.

**Plan layout for a 8 rooms dwelling**



The house agglomerate measured by the hand of the **house lord, multiplied by three and then divided by eight determines the income quarters of the house.** The remainder left after such division indicates the quarter starting from Dhvaja to Kaaka. 2, 3, 4, 6, 7 or 8 provide results accordingly. If it is in the middle (5th) or in the last (8th) then that is all-destructive situation. Therefore, the eight parts are left and the 'Mandap' (pavilion) is made in the ninth part which is beneficial and considered good. This pavilion should be either a square (equal sides) or a rectangle of sides such that the length is twice the width.

One can see a row of houses, from East to West and from North to South in the streets in the bazaar. Each building can have eight doors in each of the directions. These doors have a different set of results each.