The Jewel of Annual Astrology

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The Jewel of Annual Astrology

A Parallel Sanskrit-English Critical Edition of Balabhadra's Hāyanaratna

Edited, translated, and annotated by

Martin Gansten

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पद्माकान्तो विमलकिरणो मङ्गलः सौम्यमूर्तिः
वागीशो यः कविगतिरहिच्छत्रको मन्दहासः ।
स प्रत्यब्दं परमकरुणादृष्टिभिर्ज्ञानराशिः
भूयो भूयात्तुरगवदनः कोऽपि सानुग्रहो नः ॥

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Preface

The bulk of the work underlying the present volume was carried out within the context of a three-year research project entitled *The Hindu Reception of Perso-Arabic Traditions of Knowledge and the Role of Jainism in Cultural Transmission*, undertaken jointly by Olle Qvarnström and myself at Lund University, Sweden, and funded by Riksbankens Jubileumsfond. The Open Access publication of this book was made possible by an additional generous contribution from the latter body. It is thus my pleasant duty first of all to express my gratitude to Riksbankens Jubileumsfond for enabling both the research itself and the free sharing of its results. I likewise thank the Crafoord Foundation, the Urania Trust and the Society of Sciences in Lund for their valuable support in the form of equipment and travel grants.

Philological research would be near-impossible without the resources provided by good libraries and the expert assistance of their curators. Here I should like to convey my particular thanks to Camillo Formigatti at the Bodleian Library; to Pasquale Manzo at the British Library; to Hemant Kumar at the Acharya Shri Kailasasagarsuri Gyanmandir, Koba; and to Ross Macfarlane and Nikolaj Serikoff at the Wellcome Library, all of whom have been most helpful in providing access to relevant text witnesses. In a similar vein, thanks are due to Kengo Harimoto and Andrey Klebanov for their assistance in procuring digitized manuscript copies from the now sadly defunct Nepalese-German Manuscript Cataloguing Project.

In editing and translating the text of the *Hāyanaratna* I have benefited from discussions with many colleagues. A number of passages relating to mathematical astronomy were made fully intelligible to me only by the extraordinarily kind and patient assistance of Clemency Montelle and Krishnamurthi Ramasubramanian, for which I am most sincerely grateful. Needless to say, any remaining errors are my own. Thanks are also due to Toke Lindegaard Knudsen, Sreeramula Rajeswara Sarma and Michio Yano for their help with sundry astronomical matters, and to Roland Steiner for discussions on Sanskrit metrics and related philological issues. For conversations pertaining to astrological content, and occasionally to Arabic terminology, I thank Benjamin Dykes and Ola Wikander. Questions on details of Sanskrit usage or Indian cultural history, too numerous to mention, have been competently answered by equally numerous colleagues on the Indology and RISA (Religion In South Asia) discussion lists, and I am grateful to them all; special thanks go to Dominik Wujastyk for his help with various aspects of traditional Indian medicine. The edition work itself was done with the Classical Text Editor developed by Stefan Hagel, and

I gratefully acknowledge Stefan's kind assistance with mastering its basics, as well as Elisabet Göransson's generosity in sharing her licence with me.

Above all others, I thank my loving wife Anna for simply and miraculously being there, like a benefic star on the ascendant, year after year.

Introduction

The historical study of astrology straddles the gulf between religion and science that characterizes post-Enlightenment western culture. Sinologist Richard J. Smith, speaking of divination generally, states the problem succinctly:

> Like science, divination is concerned with natural phenomena and predictable, ordable processes; but like religion, it relies heavily on faith and presupposes some sort of personal connection with the constantly unfolding but mysterious patterns of cosmic change.[1]

This perceived hybrid nature of astrology often offends contemporary sensibilities, although, from a historical perspective, it is the anachronistic projection of a modern divide on to an ancient knowledge system that is to blame. Astrology, classified as a 'pseudo-science', has long been regarded as a liability by orthodox scholars of both science and religion; and as a result, academics of either field who choose to devote their time and energies to the study of astrology frequently find themselves in the position of having to defend that choice.[2] As a professional historian of religion, I too feel the need to state briefly why, publishing on this rather technical subject in a series dedicated to the scientific (rather than the religious) classics of Asia, I still consider myself as remaining within my proper sphere of study.

It is not the mere fact of astrology originating in what the man in the street would call a religious context – the astral divination of ancient Mesopotamia, where the will of the gods was expressed in the 'heavenly writing', *šiṭirti šamāmī* – that makes me consider astrology an inherently religious phenomenon. Nor is it simply that astrology has interacted with and affected other religious beliefs and practices in every subsequent host culture, from mystical Hermetic teachings to Manichaean conceptions of destiny to Hindu worship of planetary deities (*navagraha*) and so forth. While all this is true and relevant, it is my contention that astrology belongs in our modern category of 'religion' – the boundaries of which are more easily intuited than defined – first and foremost because of its preoccupation with themes long since abandoned by science, and to some extent even by philosophy: life as a meaningful narrative, fate

1 Smith 1991: 283.

2 See, e.g., Pingree 1992, motivated by the author's 'wish to provide an apologia for my claim to be a historian of science rather than of quackery'.

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and free will, man's place in the cosmos. Astrology may have been a science – μάθημα, *scientia*, *śāstra*, *ʿilm* – as that concept was understood in the cultures where it took root, but it was a *religious* science. Its history is thus an integral part of the history of religion; and if our preconceived notions of religion are challenged by a religious practice that centres more around calculation than supplication, then I believe we should welcome that challenge, allowing it to inform and refine our understanding of the breadth of human religious activity and experience.

1 Tājika and the History of Indian Astrology

Nowhere in the world has horoscopic astrology enjoyed such a long unbroken tradition as in the Indian subcontinent.[3] While European astrologers in the Middle Ages and Renaissance struggled to negotiate and maintain a compromise with the Church, only to see their art crumble in the early modern period with the collapse of the Aristotelian world-view with which it had allied itself, their Indian counterparts appear from the earliest times to have adapted seamlessly to the religious and philosophical outlooks of mainstream society. As a result, the astrology practised in contemporary India is typically perceived by its practitioners as being fully Indian in origin as well as character.

Nonetheless, astrology in the subcontinent can be seen to consist of three distinct historical strata. The earliest of these is the pre-Hellenistic astral divination that dates back at least to the late Vedic period and is based largely on the phases of the moon with the sun, as well as on the moon traversing the 27 or 28 asterisms (*nakṣatra*), one for each day of the sidereal lunar month. These considerations were used for determining the proper times for sacrifices and other rituals, but also eventually for personal divination. While some of them were absorbed into the later practice of horoscopic astrology, all the principal elements of the latter belong to the second stratum: the astrological lore transmitted from the Hellenistic world to India at some point in the early centuries of the Common Era,[4] as evinced by a large technical vocabulary of Greek ori-

3 I use the term 'horoscopic' throughout in its full technical sense, referring to astrology that makes use of the ὡροσκόπος or ascendant in casting figures for nativities and other events. For a discussion of the varying scholarly usages of the terms 'horoscope' and 'horoscopic', see Greenbaum and Ross 2010.

4 Pingree's deceptively precise dating (repeated liberally throughout his writings; see Pingree 1978 I: 3 f.; 1981: 10, 81; 1997: 34, 39, 79, 83; 2001: 4; etc.) of the *Yavanajātaka*, believed by him

gin.[5] These principal elements include the twelve-sign zodiac with its various subdivisions; the twelve horoscopic places or houses, beginning with the ascendant; the use of the five visible planets in addition to the sun and moon; and the doctrine of planetary interaction through aspect configuration (where planets are conceived of as 'seeing' each other).[6]

The third and last stratum (excluding European influences during and following the colonial period)[7] derives from a second wave of astrological transmission from the northwest, occurring about a millennium after the first. This transmission from the Perso-Arabic cultural area, occasioned by the increased Muslim presence in India, began in the Saurāṣṭra peninsula in present-day Gujarat at some point between the tenth and the thirteenth century CE, probably closer to the latter. By this time, memories of the Hellenistic origins of Indian astrology had faded and been replaced with a mythologized history that had the discipline originating with a number of semi-divine sages (*ṛṣi*). The new knowledge system was not merged with the established one, but rather formed a separate school alongside it, generally known as Tājika/Tājaka or 'Persian' (from the Persian *tāzīg* 'Arab', ultimately derived from the Arabic tribal name Ṭayyi'), although other designations are occasionally met with – including Yavana (properly 'Greek', derived from Ἰά[ϝ]ονες, but used in this period of any foreign culture from the northwest), Turuṣka ('Turkish') and Tārtīyika/Tārtīyaka, possibly meaning 'Tataric' in the generalized sense of 'Muslim'.

Arabic-language astrology and classical or pre-Islamic Indian astrology share a Hellenistic core that includes the principal elements listed above; but the former comprises a number of additional doctrines which had either never reached India before the advent of Tājika or else had not survived there.[8] It is,

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to be the earliest preserved Sanskrit text on horoscopic astrology, has now been convincingly refuted by Mak (2013, 2014).

5 See Pingree 1978: II 195–415; 1997: 31–38. The Sanskrit term *horā*, designating the art of horoscopy as well as the ascendant (cf. note 3), is itself one such Greek loanword (ὥρα).

6 In what follows, some acquaintance on the part of the reader with these fundamentals will be expected. Useful and accessible introductions to the subject are found in Barton 1994 and Brennan 2017, while Beck 2007 is encumbered by its compulsion to ridicule its subject matter at every turn; the same is true of the now largely outdated Bouché-Leclercq 1899. For erudite and in-depth accounts of many issues, see Heilen 2015.

7 While contacts between Indian and European astrology from the nineteenth century to the present have contributed in no small part to the development of both, they differ from earlier interactions in that the Indian participants in these exchanges did not typically belong to the hereditary communities preserving astrology as their intellectual property and made no effort to incorporate the new ideas into the Sanskrit scholarly tradition. See Gansten 2013.

8 Pingree's (1997: 81) claim that Tājika 'has a basic Indian core to which are added elements

in fact, an amalgam of astrological teachings and procedures borrowed from cultural areas that had preserved and developed the Hellenistic heritage in slightly different forms – notably Persia, but also Byzantium, Syria, and indeed India itself.[9] For the past six or seven centuries Tājika has been, as it still is today, largely synonymous with a prognostic technique known as *varṣaphala* or 'results of the year', often referred to in the European literature as annual revolutions or, more recently, as 'solar returns' – a procedure not known in India prior to the formulation of Tājika astrology.

Tājika first took root in India during a period of comparative openness to external influences, from the thirteenth to the sixteenth century. After this period, as Sheldon Pollock has observed, a struggle began between tradition and modernity in Sanskrit culture that resulted in a surge of Hindu neo-traditionalism in seventeenth-century India.[10] We may note that the perceived need for apologetics in Tājika works appears to have increased rather than decreased after the first three centuries of the school's existence. Such apologetics, as evinced in the present work, make use of one or more of three strategies: appeal to authoritative precedent, to empirical evidence, and to mythology.[11] The first kind of argument exploits the ambiguity of the term Yavana, which is treated as a personal name and then cited as a traditional authority to defend the 'Yavana school'. In the second, Tājika is claimed to be a valid topic of study because its predictions come true – in other words, because it is empirically verifiable – which renders its origin with 'Brahman-hating Turks' (to use Gaṇeśa Daivajña's striking phrase) irrelevant. Finally, in the third, the foreignness of Tājika is relegated to the status of mere incident by reference to a myth that has the Hindu sun god being cursed by Brahmā, Viṣṇu and Śiva to be born as a foreigner

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derived from the Arab/Persian texts on which it drew' is echoed by Minkowski (2004: 330), who states that Tājika is 'a Persianized version of Indian astrology [...] Sanskritic Jyotiṣ [*sic*] astrology with some distinctive, imported features, especially to do with prorogation and planetary aspects, conjunctions, and strengths'. In reality, however, distinctly Indian concepts – such as *yogas*, *daśās*, *aṣṭakavarga*, the numerous zodiacal subdivisions (*varga*), the use of indigenous asterisms (*nakṣatra*), etc. – are largely absent from Tājika astrology: at most, innovations loosely based on such concepts play a minor role in it, or traditional Sanskrit terminology is applied to concepts actually borrowed from Arabic-language sources. The central components of Tājika are thus Hellenistic and Perso-Arabic in origin, as will be demonstrated below. Prorogation or direction (ἄφεσις, *tasyīr*) is, however, chiefly neglected by Tājika authors and misunderstood by the few who do mention it; cf. the section on planetary periods below.

9 For overviews of the transmission history of astrology, correct in general if not always in particulars, see Pingree 1997, 2001.

10 See Pollock 2005, 2009.

11 See section 1.2.

(*mleccha*) 'in the city of Rome' and originating the Tājika tradition by teaching astrology to its inhabitants.

Little academic research has been done on Indian astrology generally, and even less on Tājika. Due to the false dichotomy that still persists between the astrology of South Asia and so-called western astrology,[12] the comparatively few historians who devote themselves to studying the development of horoscopic astrology are generally familiar with sources in Greek, Latin and/or Arabic, while the vast body of relevant Sanskrit literature remains largely unknown. In the twentieth century, the one major exception to this rule was the late David Pingree (1933–2005): most of what western scholarship today knows of astrology on Indian soil, it knows thanks to Pingree. This includes what little is known about Tājika, which receives three pages in one of his publications and a further twelve pages in another.[13] Such pioneering efforts are rarely free of errors, and in what follows, I shall have a number of criticisms to make both of Pingree's conclusions and, occasionally, of his translations. It is therefore all the more important to record here my indebtedness to much of his extremely valuable groundwork, particularly as it relates to dates and routes of transmission.

Prior to Pingree, the single scholarly source I have found for a discussion of Tājika astrology is Albrecht Weber, who in 1853 published a paper in his *Indische Studien* dealing largely with the *Hāyanaratna* – indeed, with the same manuscript that serves as the base text of the present edition (discussed below).[14] While Weber's work must now, with a few minor exceptions, be considered to have been superseded by that of Pingree, some of his mistaken Arabic etymologies have been handed down to posterity through standard reference works.[15] Like Pingree, Weber appears to have been interested chiefly in the transmission history of astrology rather than its actual doctrinal content, or

12 Indeed, 'western' in this context seems by unspoken consensus to mean 'to the west of India', as the term is used counter-intuitively to cover not only ancient Mesopotamia and Egypt, but also Persia and the Arabic-speaking world. Thus, otherwise good and useful historical overviews of astrology (e.g., Tester 1987; Holden 1996; von Stuckrad 2003; Campion 2008–2009; Maxwell-Stuart 2010) either blithely pass over India's role in the global transmission of horoscopic astrology or briefly state their intention of dealing only with 'western astrology'.

13 Pingree 1981: 97–100; 1997: 79–90. There are also entries for individual Tājika authors (cf. below) in the five published volumes of Pingree's *Census of the Exact Sciences in Sanskrit* (CESS, 1970–1994).

14 Weber 1853: 236–287.

15 See Böhtlingk and Roth 1855–1875; Monier-Williams 1899, s.v. *tambīra* and *muśallaha*; cf. the discussions below.

what he called its 'practical' aspects: dealing with the latter, he says, would be 'neither my office nor my wish, particularly as the reward in itself would hardly be much worth the effort'.[16]

2 Arabic Sources and Early Reception

With regard to the language used by the Tājika source texts, Pingree wrote some twenty years ago:

> [W]e are uncertain as to whether the texts that were translated into Sanskrit to be the basis of this new form of genethlialogy were originally written in Arabic or in Persian, or included texts written in both languages. The fact that the numerous technical terms are in Arabic is not decisive in this question since the Persian texts would also have used these Arabic technical terms; in a few instances the Sanskrit transliterations of these technical terms follow Persian pronounciation [*sic*], but that may simply reflect the fact that the Indians learned how to read Arabic texts from speakers of Persian.[17]

This question can now be answered with a high degree of certainty, as the major source texts of the Tājika tradition have been identified. All were composed in Arabic in the eighth or ninth century, giving a definite *terminus post quem* for their Sanskrit epitomes. The most important author by far is Sahl ibn Bishr (former half of the ninth century), whose definitions and examples are echoed by Tājika authors down the ages.[18] Others include ʿUmar ibn al-Farrukhān aṭ-Ṭabarī (fl. 762 to after 812), Abū Bakr al-Ḥasan ibn al-Khaṣīb (d. first quarter of the ninth century), Abū Maʿshar Jaʿfar ibn Muḥammad al-Balkhī (787–886), and possibly Yaʿqūb ibn Isḥāq al-Kindī, the 'philosopher of the Arabs' (d. after 862).[19] At first glance, these findings contradict the statement made by Balabhadra that the original Tājika treatise was written in Persian:

16 Weber 1853: 277: 'Mich auf diesen, den weiteren Verlauf des Werkes einnehmenden, praktischen Theil näher einzulassen, ist nicht meines Amts noch meines Willens, zumal die Ausbeute auch an und für sich wol schwerlich eine der Mühe sehr lohnende sein würde.'

17 Pingree 1997: 79 f.

18 See *Technical terms and concepts* below. Much of Sahl's writings in turn depends on Hellenistic sources, most importantly on Dorotheus of Sidon; see Stegemann 1942; Pingree 1997: 39–50, 63–78. For Dorotheus, see also Pingree 1976, to which Dykes 2017 offers some necessary corrections; for Sahl, see also Dykes 2008 and 2019a.

19 See Gansten 2014, 2019. For the Arabic authors themselves, see Sezgin 1979.

> The word Tājika denotes the treatise (*śāstra*) composed by Yavanācārya in the Persian language (*pārasyā bhāṣayā*), comprising one area of astrology and having for its outcome the prediction of the various kinds of results of annual [horoscopy] and so on. That same treatise was rendered into the Sanskrit language by those born after him, Samarasiṃha and other Brahmans versed in grammar, and that [work], too, is denoted by the word Tājika. Therefore they too use the same terms, such as *ikkavāla* and so on.[20]

However, we should remember that it is by no means certain that Persian and Arabic were, to Balabhadra's mind, two distinct languages. As discussed below, Balabhadra lived and worked in the Persian-speaking *milieu* of the Mughal court, but there is nothing to suggest that he studied or even had a working knowledge of Arabic that would enable him to distinguish between words of Persian origin and Arabic loanwords such as *iqbāl* (Sanskritized as *ikkavāla*).

Balabhadra does seem justified in tracing the transmission of these source texts through the Sanskrit authorship of Samarasiṃha, whose importance for the Indian Tājika tradition can hardly be overstated.[21] Accepting Pingree's provisional dating of Samarasiṃha's *floruit* to 1274 CE, the technically earliest known author on Tājika in Sanskrit may in fact have been the Jain Hemaprabhasūri, whose *Trailokyaprakāśa* supposedly dates from 1248;[22] but every introduction to Tājika written after Samarasiṃha contains doctrines which unmistakeably (due to a distinctive misreading of the Arabic sources, discussed below) originate with him.[23] Balabhadra repeatedly refers to Samarasiṃha as

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20 See section 1.2.

21 For a full discussion of the identity and authorship of Samarasiṃha, only the most important conclusions of which are given here and in the discussion of Tājika authorities below, see Gansten 2019. While the Tājika author is not identical with his later namesake of the Jain Upakeśagaccha (fl. 1315 CE, d. before 1337; cf. Qvarnström 2018), the recurrence of the name in that *milieu* is suggestive.

22 Pingree 1981: 112 (but see the discussion of Hemaprabhasūri below). Like many of Pingree's datings, this is based on the equation of one year of the Common Era with one year of the Śaka (or, occasionally, Vikrama) era, disregarding the fact that traditional Indian calendar years did not begin on 1 January, but rather on a movable date in the spring (or, in some regions, autumn). I will, however, accept Pingree's approximations without further comment below, except where I know them to be wrong by one year (as will sometimes be the case for dates in January–March).

23 For Pingree's dating of these authors, see Pingree 1981: 97, 112; 1997: 81. The latter refers to a manuscript of Samarasiṃha's *Karmaprakāśa* apparently copied in 1293, providing a *terminus ante quem*.

'anointed to the rank of a sage (*ṛṣi*) among Tājika authors',[24] a phrase that not only indicates great respect but also suggests that, in Balabhadra's view at least, the later tradition may be regarded as an exegesis of and elaboration on Samarasiṃha's seminal works, just as the religio-philosophical systems of Mīmāṃsā and Vedānta constitute exegeses of the words of the Vedic *ṛṣis*. In a similar vein, Balabhadra's senior contemporary Viśvanātha, commenting on the *Tājikanīlakaṇṭhī* (discussed below), states on several occasions that a point of doctrine is in dispute 'because Samarasiṃha has said nothing' about it.

As far as I have been able to determine, only one work composed by Samarasiṃha remains extant. This is the *Karmaprakāśa*, also known as *Manuṣyajātaka*, *Gaṇakabhūṣaṇa*, or *Tājikatantrasāra*.[25] The last is the designation preferred by Pingree, who seems to have been unaware of any other composition of Samarasiṃha's. From an examination of the fragments quoted by later writers, however, it appears that Samarasiṃha authored at least four works on Tājika, the first three of which were loosely connected and known collectively by generic names such as *Tājikaśāstra*, *Samarasiṃhaśāstra*, or *Samarasiṃhatājika*. The individual parts dealt with general principles, interrogations, and annual prognostication, respectively;[26] the former two were known as *Saṃjñātantra* and *Praśnatantra*, the third most likely as **Varṣatantra*.[27] This

24 See sections 1.6, 2.1, 4.2.

25 Internal evidence does suggest that some chapters may have been lost even from this surviving work (see Gansten 2019 for the arguments). That its original title was *Karmaprakāśa* is clear from its introductory stanzas.

26 Interrogations (Sanskrit *praśna*, Arabic *masā'il*), also called horary qustions or horary astrology, are a branch of the art in which a horoscope is cast for the time and place of asking a question. The outcome or answer to the question is deduced from this horoscopic figure just as a human destiny is deduced from the figure of a nativity. Minkowski (2014: 114 f.) mistakenly calls *praśna* 'the *jyotiṣa* version of catarchic astrology': the latter discipline (Sanskrit *muhūrta*, Arabic *ikhtiyārāt*) is properly that of electing favourable times for various undertakings – a branch of astrology which Minkowski, again incorrectly, claims 'was a specialty of *jyotiṣa* astrology, and did not have an exact counterpart in the astral sciences of the *yavanas*, which assumed a less deterministic conception of astrological causation than that of birth charts' (loc. cit.). Both natal and electional judgements can in fact be traced to the beginnings of horoscopic astrology (with interrogations possibly developing out of elections), and the tension between the relative determinism of the one and the relative indeterminism of the other has been reflected in philosophical debates on astrology through the centuries. See section 1.3 for Balabhadra's attempt to resolve this apparent conflict.

27 The remains of Samarasiṃha's *Praśnatantra* in fact make up the bulk of the later compendium known by the same name (or as the *Praśnakaumudī*) and popularly attributed to Nīlakaṇṭha, an attribution mistakenly endorsed by Pingree (1970–1994 A3: 180a; 1981: 113); see Gansten 2014.

compilation was still extant in the seventeenth century, as seen from quotations by Balabhadra and others; very likely it is identical with the original Tājika treatise in Sanskrit alluded to by Balabhadra in the passage quoted above.

In the *Karmaprakāśa*, which appears to have been written later as an independent work on Tājika genethlialogy, Samarasiṃha is explicit about his source, which he says is the *Gurutājikatantradīpa* or *Great Lamp* [*Illuminating*] *the Tājika Teaching* (in abbreviated form, the *Gurutantra* or *Great Teaching*) of Khindi[ka].[28] Despite Balabhadra's assertion that Samarasiṃha had translated his source directly from 'the Persian language', Pingree believed the [*Guru*]*tājikatantradīpa* to have been a Sanskrit work, now lost, by an Indian astrologer known in Arabic or Persian simply as (al)-Hindī 'the Indian',[29] and he even claimed – unfortunately without giving references – that quotations from this work are found in later authors.[30] There are, however, strong linguistic reasons to doubt that the Perso-Arabic *hindī* would have been Sanskritized as *khindi*.[31] The suggestion already made by Weber is far more likely to be correct: namely, that 'Khindi' is identical with the Arabic polymath al-Kindī mentioned above.[32] But the most intriguing aspect of this question is the fact that most of the authors on which Samarasiṃha demonstrably relies – Sahl, ʿUmar, Abū Bakr, Abū Maʿshar – are never mentioned either by him or by any subsequent Tājika author. This leads me to suspect that the *Great Teaching* was in fact a medieval Arabic compendium of astrological writings by different authors, here given a Sanskrit title, which had either been compiled by al-Kindī or was somehow erroneously attributed to him alone.[33] Several compendia of this sort are known to have existed during the medieval period, both in Arabic and, later, in Latin.[34]

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28 The suffix *-ka*, otherwise used to form diminutives, is often added to names for metrical reasons. Alternative forms of the name met with in Tājika literature are Khindhi and Khinda[ka].

29 Pingree 1970–1994 A2: 80a; 1981: 97; 1997: 80.

30 Pingree 1997: 81 (omitting *Guru-* from the title). Having seen nothing either in the *Hāyanaratna* or in any other Tājika text to indicate that such a Sanskrit work ever existed, I believe that Pingree was simply mistaken. It is possible that the passages he imagined to have been taken from the [*Guru*]*tājikatantradīpa* were in fact quotations from Samarasiṃha's *Tājikaśāstra*.

31 For the full argument, see Gansten 2012a.

32 Weber 1853: 249.

33 It is, of course, theoretically possible for such a compendium to have been a translation into Persian, justifying Balabhadra's statement; but no Persian compendia are known to me, and, given the dominant role of Arabic as a learned language in this period, the scenario is perhaps rather unlikely.

34 See Sezgin 1979 *passim*; Burnett 2006.

In addition to 'Khindi' and Samarasiṃha, a number of early authorities are mentioned by later Tājika authors, including Balabhadra. A name that may perhaps at one time have denoted a historical person with distinctive opinions is Romaka or 'the Roman'; but if so, his identity is unknown, and the extant works attributed to him are undoubtedly pseudepigraphic.[35] Of Dhiṣaṇa and the unfortunately named Durmukha ('Ugly-faced' or 'Foul-mouthed') we have no information at all, unless the latter should happen to be a severe scribal corruption of Durvītthasa, the Sanskritized name of Dorotheus, mentioned once by Samarasiṃha.[36] We can, however, be certain that Hillāja and Khattakhutta – frequently mentioned together – are wholly fictitious: they began life as Sanskritizations of the Perso-Arabic technical terms *hīlāj* and *kadkhudā* (used in determining the length of life) and are employed as such in the *Karmaprakāśa* and some other works.[37] Later these terms were misunderstood – perhaps due to the dwindling of Tājika genethlialogy proper, discussed below – and reinterpreted as personal names, with written works attributed to them.

As seen from the quotation above, Balabhadra claims that Samarasiṃha was a Brahman. Such a claim was necessitated by his insistence on a Brahman monopoly on the study of astrology – including Tājika, counter-intuitive as this may seem given the antecedents of the art. In the closing verses of the *Karmaprakāśa*, however, Samarasiṃha himself states unambiguously that he belongs to the Prāgvāṭa lineage, a mixed Jain and Hindu kinship group known

35 This Romaka is not identical with the author of the third- or fourth-century astronomical *Romakasiddhānta*. The earliest Tājika mention of Romaka is found in *Karmaprakāśa* 1.2, referring to 'Romaka and other ancient Yavanas' (*ādyayavanair* […] *romakādyaiḥ*) – not, as translated by Pingree (1997: 80), 'the ancient Greeks and Romans'. If this Romaka was a historical person, he may have been either a Hellenistic author whose works were preserved in Arabic, such as Ptolemy, or a Byzantine author such as Theophilus the Philosopher (695–785) from Edessa in present-day Turkey (near Ḥarrān, known for its enduring tradition of Greek science and philosophy, Hermeticism and astral religion). Known in Arabic as Thūfīl ibn Thūmā, Theophilus was the first notable astrologer of the Arabic era and played an important part in shaping Arabic-language astrology: see Pingree 2001: 13–20; Dykes and Gramaglia 2017.

36 *Karmaprakāśa* 7.1. Dorotheus is undoubtedly one of the most important authors in the history of astrology; cf. note 18.

37 The Middle Persian form is *hīlāg*, Arabized as *hīlāj* – not, as consistently assumed by Pingree (1976: 235–245; 1981: 83, 97 f.; 1997: 83, 90; etc.), *haylāj*: as noted by Kunitzsch (1977: 49), medieval European transcriptions, like the Sanskrit, all reflect a pronunciation with *ī* rather than *ay*: *hylech*, *alhileg*, etc. I am indebted to Ola Wikander for first making the connection between *kadkhudā* and 'Khattakhutta' (subsequently confirmed by my study of the *Karmaprakāśa*; cf. Gansten 2019).

today as Porwad or Porwal and generally considered to form part of the non-Brahman Baniyā or merchant community.[38] Some sixty years later, another Prāgvāṭa author on Tājika, Tejaḥsiṃha, even refers to himself as 'the son of a Śūdra', asking that readers not disregard his work on that account.[39] It thus appears that the earliest Sanskrit literature on Tājika astrology was the output not of Brahmans, but of Jains (Hemaprabhasūri) and non-Brahman Hindus (Samarasiṃha, Tejaḥsiṃha).[40] This prominence of Jains and of the mercantile class is consistent with what we know of the general dissemination of Perso-Arabic culture and knowledge systems in western India in the period.[41] Influential Jain families, dominating the areas of finance and coinage in the region, were the natural allies of the Sultanate in financial and administrative matters; and by extension, Jain intellectuals became intermediaries between Perso-Arabic and Sanskritic traditions of knowledge. Through this mediation of 'familiar strangers', new discoveries in the astral sciences were made accessible to the Brahmanic intellectual majority.[42] These included the astrolabe,

38 As Balabhadra quotes the *Karmaprakāśa* once (in section 3.7, under the title *Manuṣyajātaka*, explicitly attributing it to Samarasiṃha), it seems reasonable to suppose that he was familiar with Samarasiṃha's self-identification as a Prāgvāṭa, unless he was working from an incomplete manuscript of the text. Balabhadra may or may not have been acquainted with the socio-religious status of this community (found in western India rather than the northeastern region where Balabhadra lived); if he was, he would have been aware that his own claim was false.

39 For more details on Tejaḥsiṃha, see the discussion of Tājika authorities below and Gansten 2017, 2019. It has been suggested to me that Tejaḥsiṃha's self-designation *śūdra-* should properly read *kṣudra-* 'lowly', as the Prāgvāṭa community would be better regarded as Vaiśyas than Śūdras. Even if manuscript evidence should be found to support this conjecture, however, it would still corroborate the non-Brahman status of Tejaḥsiṃha and of the Prāgvāṭas generally.

40 The religious affiliations of Samarasiṃha and Tejaḥsiṃha are not explicitly stated, but unlike Hemaprabhasūri, they address the benedictory invocations of their respective preserved works solely to pan-Indic deities (Vāc, Gaṇeśa, the planets), with no mention of Jain *tīrthaṃkaras*.

41 The *Ūkeśagacchacaritra* by Kakkasūri, apparently written in the fourteenth century but extant only in a single modern manuscript discovered by John Cort (see Cort 2008; Qvarnström 2018), relates (vv. 354–385) an incident where the Jain *guru* Jambunāga, founder of a sublineage within the Upakeśagaccha, successfully matches his skills in annual prognostication (*varṣaphala*) against that of Brahman astrologers: while the latter give predictions for each day, Jambunāga predicts events down to the *ghaṭī* (24 minutes of clock time), including the arrival of a hostile Muslim army with 50,000 cavalry. Although Tājika is not explicitly mentioned, the use of the term *varṣaphala* is suggestive. I am indebted to Olle Qvarnström and Sven Ekelin for bringing this passage to my attention.

42 See Plofker (2010), from whom I have borrowed the phrase (originally coined by Stanley Milgram).

a sophisticated astronomical instrument highly useful for casting horoscopes and mentioned already by Hemaprabhasūri, although the first Sanskrit manual on it (the *Yantrarājāgama*) was authored more than a century later by Mahendrasūri, another Jain.[43]

Tejaḥsiṃha provides us with another important clue to the early transmission history of Tājika. He seems to have lived about two generations after Samarasiṃha and belonged to the same hereditary community in the same general area; both even claim a family connection with the ruling dynasty in a ministerial capacity. Yet in spite of this temporal, social and geographic proximity, Tejaḥsiṃha states that he learnt Tājika astrology from books and verified it by experience, 'even without the mediation (*pāramparya*) of a true teacher'. A break thus appears to have occurred in the earliest stages of the Indian transmission of Tājika (late thirteenth to early fourteenth century). This may explain the fact that, despite the survival of the *Karmaprakāśa*, there is no evidence of any real Tājika tradition of genethlialogy, or birth horoscopy proper, in India.[44] For whatever reason, only Samarasiṃha's earlier works seem to have found a wider circulation and to have been passed on from teacher to student, with the rather curious result that Tājika works after Samarasiṃha typically contain rules for judging the *revolution* of a nativity (an anniversary horoscope), but not for judging the figure of the nativity itself (the original horoscope). While a very limited number of works focusing on isolated elements of genethlialogy – typically the conception horoscope and longevity procedures – do exist, Pingree's statements that Tājika texts 'traditionally discuss' these matters, and that Tājika forms 'one of the most common systems of genethlialogy in use in the sub-continent' must therefore be considered somewhat misleading.[45]

The dissemination of Tājika appears to have been slow at first, and chiefly confined to the Gujarat area at least up to the end of the fourteenth century. Following Tejaḥsiṃha's *Daivajñālaṃkṛti* (1337), major Tājika works of the early period include Haribhaṭṭa's *Tājikasāra* (1388) and Keśava's *Varṣapaddhati*

43 See Sarma 1999, 2019 (the latter including extracts from Mahendrasūri's work). Hemaprabhasūri (*Trailokyaprakāśa* 1.7) refers to the astrolabe not by the later Sanskrit name *yantrarāja*, but by the Arabic loanword *sturlāba* – possibly a result of misanalysing Ar. *asṭurlāb* (from ἀστρολάβος) as **as-sṭurlāb*. As can be seen from the 1946 edition, this foreign word has suffered much distortion in the manuscript tradition.

44 The earliest commentary on the *Karmaprakāśa* of which I am aware is the *Daivajñasaṃtoṣaṇī* or *Karmaprakāśikāvṛtti* composed by Nārāyaṇabhaṭṭa Sāmudrika and dated by Pingree (1970–1994 A3: 166b; 1981: 97) to ca. 1725 CE, some 450 years after the original – suggesting that the work, though preserved, was not much studied.

45 Pingree 1997: 90, 85. It is not clear how many genethlialogical systems Pingree considered to exist in the Indian subcontinent.

(late 1400s). During the Mughal era, the eastward and southward spread of Tājika gained momentum, and Tājika works proliferated in the sixteenth and seventeenth centuries. Without question the most important of these was the *Tājikanīlakaṇṭhī* (1587) by Nīlakaṇṭha Daivajña of Benares, *jyotiṣarāja* or astrologer royal to the emperor Akbar. This work, consisting of two semi-independent volumes – the *Saṃjñātantra* and *Varṣatantra* – seems eventually to have eclipsed Samarasiṃha's *Tājikaśāstra*, and remains the most widely studied and published Tājika textbook today.[46]

3 The *Hāyanaratna* and Its Author

The Nīlakaṇṭha Daivajña who wrote the *Tājikanīlakaṇṭhī* had a younger brother named Rāma, also an astronomer-astrologer connected with the Mughal court, though not as celebrated as Nīlakaṇṭha himself.[47] This Rāma Daivajña (fl. 1590–1600) was the teacher of Balabhadra, whose chief writings are the present *Hāyanaratna* on Tājika and the *Horāratna* on Indian astrology in the classical or pre-Islamic style.[48] Both works are voluminous *nibandhas*, a genre that may be understood as a 'meta-commentary' in which different expositions of a given *śāstra* or systematic body of knowledge – often in the form of commentaries and subcommentaries on one or more foundational texts – are revised in dialectic fashion in order to establish a broad consensus.[49] This is what the *Hāyanaratna* attempts to do with respect to Tājika generally, and to annual horoscopy (*varṣaphala*) in particular.

According to his own information as given in these two works, Balabhadra belonged to the Bhāradvāja *gotra* or clan. His paternal grandfather was a certain Lāla, a resident of Kānyakubja (Kannauj) and described as a *gaṇaka*, which, like the Latin *mathematicus*, may mean mathematician, astrologer, or both. Lāla

46 As noted above, a spurious third volume also exists: the *Praśnatantra* or *Praśnakaumudī*, which is often published with the *Tājikanīlakaṇṭhī* proper but was not authored by Nīlakaṇṭha; see Pingree 1981: 113, Gansten 2014. For more on Nīlakaṇṭha, see the section on Tājika authorities below.

47 For Rāma's works, see Pingree 1970–1994 A5: 426b ff. Minkowski's (2014: 117) statement that Rāma 'wrote a text of horary astrology (*muhūrta*), completed in Banaras in 1600' should properly read 'catarchic/electional' rather than 'horary' (the latter being another term for *praśna* or interrogations; cf. note 26).

48 Minkowski's (2014: 130) characterization of the *Horāratna* as 'a species of *muhūrta* text' is not correct: while touching on other areas of classical Indian astrology, the work deals primarily with genethlialogy or birth horoscopes (*jātaka*).

49 See Ganeri 2010.

had five sons, three of whom were involved in the astral sciences; the youngest, Dāmodara, was Balabhadra's father and the author of a commentary (*vṛtti*) on the astronomical treatise *Brahmatulya* or *Karaṇakutūhala* by Bhāskara II. Balabhadra himself claims to have authored shorter commentaries (*ṭippaṇa*), no longer extant,[50] on the eponymous planetary table *Makaranda* and on Bhāskara II's mathematical *Bījagaṇita*, before embarking on his *magna opera*. He gives no information on his year of birth, but considering the dates of his own works (discussed below) and those of his teacher Rāma, some time between 1600 and 1615 would be a reasonable conjecture. If, as seems likely, the anonymous annual horoscope for the year 1623–1624 repeatedly discussed in Chapter 7 of the *Hāyanaratna* is that of Balabhadra himself, then he was born around 20 July (New Style) in Kāśī (Varanasi), which indeed is where his teacher Rāma Daivajña lived and worked;[51] but the precise year remains unknown.[52] While his own name, like those of most family members mentioned, relates to a form of Viṣṇu, the dedication at the end of the work suggests that Balabhadra's religious preference was for Śiva, whom he addresses as Someśa.

In the 1640s and 1650s, and possibly earlier, Balabhadra enjoyed the patronage of the Mughal prince Shāh Shujāʿ (1616–1661, second son of the emperor Shāh Jahān), to whom he refers respectfully in the closing sections of both *nibandhas*. During this period, Shāh Shujāʿ was governor of Bengal and Orissa, and Balabhadra describes himself as living near the prince in the regional capital Rājamahala (Rajmahal in the present-day Jharkhand state of India, just on the border of West Bengal). The date of Balabhadra's death is unknown, as are the circumstances of his life after Shāh Shujāʿ was repeatedly defeated in the fratricidal struggles over the imperial throne that commenced in 1658.

At the close of the *Hāyanaratna*, Balabhadra gives its date of completion in the form of a mathematical riddle:[53]

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50 See Pingree 1970–1994 A4: 234a.

51 Although Pingree (1997: 85) refers to Balabhadra as 'a Kānyakubja Brāhmaṇa', this appellation is justified only in terms of an ancestral connection: Balabhadra gives no explicit information on his own place of birth.

52 Section 7.9 of the *Hāyanaratna* contains another anonymous example, involving a nativity under the lunar asterism Rohiṇī. It is tempting to assume this too to refer to Balabhadra's own horoscope, which would narrow the possible years of birth down to either 1596 or 1615, but the neatness of the figures involved in the calculation suggests that the example may in fact be entirely hypothetical. The example in question focuses on the eighth year of life, which, for a subject born in 1615, would have been 1622–1623, one year too early to match the previous example – unless Balabhadra simply miscalculated, which is perhaps rather unlikely.

53 The following discussion on the date of the *Hāyanaratna* is a slightly reworked version of the information given in Gansten 2017.

> The *yoga* is equal to the square of the month; the lunar date is the *yoga* divided by two; the lunar date multiplied by three is the number of the day; the asterism equals half of that; and when all is added to one-five-seven-one, the Śaka date of the book results. Whoever understands that, I consider him to be a sun to make the lotus flowers [that are] the knowers of the two [kinds of] mathematics blossom.[54]

This stanza, imperfectly preserved in the manuscript tradition, describes different elements of the Indian calendar: the synodic month (*māsa*), lunar date or phase (*tithi*, of which there are 30 in a month), day of the week, asterism occupied by the moon (*nakṣatra*, normalized as 27 equal divisions of the ecliptic), and *yoga*, which in this context means the sum of the ecliptical longitudes of the sun and moon counted from 0° sidereal Aries and arranged in a series of 27 divisions from 0° to 360°. Treating all of these numerically, Balabhadra tells us that the *yoga* must be the square of some integer and divide by 2, which, with a maximum of 27, gives the possibilities 4 and 16. The month, which is the square root of the *yoga*, is therefore either 2 or 4; and the lunar date, which is half the *yoga*, is either 2 or 8. The day of the week must be 3 times the lunar date and, of course, no higher than 7; it must also divide by 2. The only possibility is 6, which is 3 × 2. Therefore the lunar date is necessarily 2, the *yoga* 4, and the month 2; and the asterism, the number of which should be half that of the day of the week, is 3.

Converting these numbers into the more usual format, the date thus arrived at is the second lunar day or *tithi* (*śukla-dvitīyā*) of the month of Vaiśākha in the Śaka year 1571, in the asterism Kṛttikā and the *yoga* Saubhāgya.[55] The sixth

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54 The two kinds of mathematics are presumably *pāṭīgaṇita* and *bījagaṇita*, corresponding broadly to arithmetic and algebra, respectively. The final sentence is a pastiche of Bhāskara II's *Siddhāntaśiromaṇi* 5.8, which itself contains a punning allusion to the author's name in the word *bhāskara* used for 'sun'. The same phrase (*-kamalaprodbodhane bhāskaraḥ*) occurs in the *Hāyanaratna's* opening section.

55 Lunar dates are most often numbered from 1 to 15 of either the waxing half (*śuklapakṣa*) or the waning half (*kṛṣṇapakṣa*) of the month, and whether the month is considered to begin with the former or the latter (i.e., at new moon or full moon, respectively) is a matter of regional difference. Balabhadra, wishing to express all data in a numerical format, does not mention the *pakṣa* but only gives the date (2) within the month as a whole (from 1 to 30). As the moon has to be almost new in order to occupy the asterism Kṛttikā (in sidereal Aries/Taurus) in the spring month of Vaiśākha, the *pakṣa* is necessarily *śukla*. It is thus evident that Balabhadra followed the *amānta* system, where the new moon begins and ends the month. Although the *amānta* calendar is mainly found in South India, it is also in use in the easternmost regions, including that of Bengal, where Balabhadra composed his two major works.

day counted from Sunday – generally considered the first day of the week – would be Friday; but in the context of reconstructing a date, the day of the week was used as a control device to verify the correctness of other parameters, typically based on a day count (*ahargaṇa*) from the epoch of the current age or Kaliyuga.[56] This epoch – 23 January, 3102 BCE (New Style) – was a Friday, making Wednesday the sixth day in a weekly cycle. All these variables conform to the afternoon of Wednesday, 14 April, 1649 CE (New Style).

This dating differs by two decades from that given by Pingree, which appears to have been based on the 1905 typeset edition of the *Hāyanaratna* discussed among the text witnesses below.[57] In that edition, as well as in the other witnesses which preserve the latter half of the crucial stanza, the compound representing the Śaka year in *bhūtasaṃkhyā* or word numerals reads *bhūvāṇākṣaku-*, giving Śaka 1551 = 1629 CE.[58] (The earliest available manuscripts unfortunately break off after the former half, and most of the incomplete manuscripts lack the stanza altogether.) The editions and two of the manuscripts even add '1551' in explicatory numerals. However, there are at least four reasons to doubt the correctness of this reading.

First, the calendric specifics do not fit together: it is impossible to get a perfect match for the *tithi*, *nakṣatra* and *yoga* in the year 1629. The discrepancy is not a huge one – an error of 4° to 5° in the longitude of the moon would produce an overlap of a few hours – but such an error would be somewhat surprising in an author of Balabhadra's standing.[59]

Second, towards the end of the work, Balabhadra casts a revolution figure (annual horoscope) for Shāh Shujāʿ's thirty-third year of life, commencing in Śaka 1570 = 1648 CE.[60] There seems to be no reason why he should have chosen for his example a date still nineteen years into the future; it is far more likely

56 See, e.g., Rao 2000: 73.

57 This is the edition cited in Pingree 1997: 86 n. 39. Pingree (1970–1994 A4: 236a) reproduces, apparently from the same edition and without commenting on its corrupt state, a version of the stanza under discussion so garbled that no information beyond the year can be salvaged from it.

58 For the *bhūtasaṃkhyā* system of expressing numbers, see Sarma 2003 and the discussion on translation principles below. The dating of the *Hāyanaratna* to 1629 recurs in Pingree 1981: 99 and 1997: 85 and has previously been reproduced by myself (Gansten 2012a: 308, 2014: 106) and others (e.g., Minkowski 2014: 130). A wholly erroneous dating is given by Karttunen (2015: 139, 401), who appears unaware of both Pingree's and Weber's datings (cf. note 61) and mistakes the 1777 date of the *manuscript* described by Weber (1853: 245), discussed below as text witness B, for the date of the work itself.

59 The overlap produced by allowing for such an error would occur in the early hours following sunrise on 25 April, 1629 (New Style).

60 See section 8.3.

for the revolution in question to refer to the prince's latest birthday at the time of writing.[61] Moreover, a date of 1629 would make Shāh Shujāʿ no more than twelve years old at the time of the completion of the *Hāyanaratna*. This tender age seems unlikely in view of the admiration expressed by Balabhadra for the prince's royal eminence and military prowess, even taking into account the typically hyperbolic nature of such statements ('the vanquisher of the sphere of the earth whose lotus feet are radiant with the crown jewels of all its kings').[62]

Third, in the penultimate verse of the work, Balabhadra explicitly states that it was composed in Rājamahala (Rajmahal) in the presence of, or in proximity to (*-antike*), Shāh Shujāʿ.[63] Rajmahal, which had been established as the capital of the Mughal *subah* or province of Bengal in 1595, became the residence of Shāh Shujāʿ following his appointment as governor (*subahdār*) in 1639.[64]

Fourth, Balabhadra's later opus, the *Horāratna*, is securely dated to January, 1654.[65] It appears more likely that some five years should have passed between the composition dates of these two *nibandhas* than a quarter of a century – particularly as the *Horāratna*, in listing Balabhadra's previous writings, mentions the *Hāyanaratna* last. It may also be noted that Balabhadra repeatedly

61 In his pioneering study on the *Hāyanaratna*, Weber, too, concluded that the year of this revolution figure could be used to date the work, although he was confused by the reading '1577' (corresponding to 1655 CE), which, as he notes, does not match Shāh Shujāʿ's stated age at the time (Weber 1853: 245 f.). This reading appears to be an error confined to the single manuscript used by Weber.

62 See section 1.6. Pingree, who claimed, for no apparent reason, that the *Hāyanaratna* was a work of commission undertaken at the request of Shāh Shujāʿ, had to wonder 'what or who induced the young prince to undertake this activity' (Pingree 1997: 85).

63 It seems likely that Pingree did not fully appreciate the contents of this stanza, as the version he reproduces without comment or correction (cf. note 57) is too corrupt to make sense syntactically. The same stanza is quoted from Pingree without emendation in Minkowski 2014, n. 107.

64 Prakash 1985: 39. Prakash also states that Shāh Shujāʿ was temporarily replaced as *subahdār* by Nawāb Fidaī Khān but returned to office in 1648, which circumstance provides some context for Balabhadra, writing in early 1649, making a point of the prince's presence. Pingree (1997: 85), while noting that Shāh Shujāʿ was serving as governor of Bengal when Balabhadra completed his later work *Horāratna*, misunderstands *rājamahala* as referring to 'the royal palace, presumably in Agra' – an assumption repeated, though apparently with some doubt, in Pingree 2004: 230. It does, however, seem a coincidence too many that Balabhadra should, in 1629, have employed the Arabic loanword *mahala* (not commonly used in Sanskrit) as a generic term for 'palace' (for which there are several indigenous Sanskrit words), despite the existence of a regional capital of the Mughal Empire specifically named Rājamahala/Rajmahal, and that, a decade later, his patron should have assumed office in that same city.

65 See Pingree 1970–1994 A4: 236a, 237a.

quotes Divākara's *Paddhatibhūṣaṇa* (discussed below), dated by Pingreee first to ca. 1630 but subsequently to ca. 1640.[66]

In view of the above considerations, I have emended the reading *bhūvāṇākṣaku-* '1551' to *bhūvārākṣaku-* '1571', an emendation made the more plausible by the resemblance of the characters *rā* and *ṇā* in the so-called Calcutta or northern style of Devanāgarī predominantly used in the text witnesses examined. It is also my (admittedly subjective) impression that, in practice, *vāṇa* '5' is more frequently encountered as a word numeral than *vāra* '7'. If this observation is correct, it would further increase the likelihood of the latter being mistaken for the former.

The *Hāyanaratna* is divided into two parts of five and three chapters (*adhyāya* or *adhikāra*), respectively. Following a general introduction, including a defence of Tājika and a discussion of the relationship of astrology to fate and free will, the first chapter deals with astrological fundamentals and the procedure for calculating the annual revolution, that is, the exact moment of the return of the sun to the ecliptical longitude that it held in the sidereal zodiac at the time of the nativity. The general sections of this chapter (1.2–3) closely follow the *Pīyūṣadhārā* commentary authored in 1603 by Govinda Daivajña – son of Nīlakaṇṭha, and thus nephew of Balabhadra's teacher Rāma Daivajña – on Rāma's *Muhūrtacintāmaṇi* (1.2). Large portions of text are actually copied verbatim from the *Pīyūṣadhārā*, including identical quotations from previous writers given in the same order, with only some abridgements and such alterations as required by the differing contexts (Tājika and Indian catarchic astrology, respectively). The *Pīyūṣadhārā* section in its turn appears to be strongly influenced by the *Vivāhadīpikā* commentary on Keśavārka's *Vivāhavṛndāvana* (1.2–3) authored by Gaṇeśa of Nandigrāma in 1554, unless both commentaries were modelled on a still earlier source. Five years after completing the *Hāyanaratna*, Balabhadra again copied the same portions from the *Pīyūṣadhārā* in his other chief work, the *Horāratna*.

The second to fourth chapters deal in turn with topics that set Tājika apart from classical Indian astrology (see the section on technical terms and concepts below): the aspect doctrine and schemes of planetary dignities, the sixteen planetary configurations (*yoga*), and the so-called lots (*sahama*). While these doctrines apply to all uses of Tājika and thus correspond roughly to the *Saṃjñātantra* or volume on definitions of Samarasiṃha's and Nīlakaṇṭha's respective works, the remaining chapters focus exclusively on the judgement of annual revolutions, corresponding to their *Varṣatantras*. The fifth chapter

66 Pingreee 1984: 98; 2004: 231.

addresses the so-called profection of the ascendant (*munthahā*, *inthihā*) and the planet ruling the year, along with particular configurations producing or cancelling misfortune (*ariṣṭa* or, sometimes, *riṣṭa*) and rise to power (*rājayoga*), respectively.[67] The sixth chapter outlines the results of each of the planets occupying each of the twelve houses or places from the ascendant in the annual horoscope, while the last two chapters deal in detail with the division of the year into periods ruled by each of the planets and with even more detailed levels of prediction by the casting of monthly and daily horoscopes.

In keeping with its nature as a *nibandha*, the *Hāyanaratna* includes numerous quotations from some forty earlier Tājika works (discussed below), as well as occasional references to other Sanskrit astrological and non-astrological sources. Roughly two thirds of the text as a whole consist of quotations, nearly all of them in verse; metres vary depending on the source, with *śloka*, *upajāti* and varieties of *āryā* predominating. By contrast, Balabhadra's original material is written predominantly in prose, with verse form reserved for the opening and concluding sections of the work and sporadic formulations of mathematical procedure or astrological examples (and, once, the sententious condemnation of an opponent).

From the historian's point of view, the value of the *Hāyanaratna* lies above all in the overview it gives of the development of the Tājika tradition by means of these quotations from sources spanning five centuries. While Balabhadra's own perspective is predominantly synchronic, it is not entirely ahistorical, as he acknowledges a distinction between 'ancient' (*jīrṇa*) and 'modern' (*navīna*) Tājikas.[68] In the latter group he includes Nīlakaṇṭha Daivajña, the elder brother of his own *guru*, whose authority in all matters he accepts and stoutly defends, and whose name he never mentions without prefixing it with the honorific *śrīmat*. It therefore appears that Balabhadra too was, in his own eyes, a 'modern', but within the confines imposed by an overarching Brahmanic traditionalism. In refuting the charge, laid (justifiably) at the door of Nīlakaṇṭha and others, that some of their astrological methods were newfangled and artificial, Balabhadra thus appeals not to the value of innovative discovery, but to the authority of 'the most ancient teacher Maṇittha' (pseudo-Manetho), to whom a Sanskrit work on Tājika is attributed.[69] This incident further serves to

67 The denotations of the last two terms are somewhat slippery, making their translation challenging. Cf. the discussion under *Principles of translation* below.

68 See sections 4.2; 4.6; 7.2.

69 See section 2.8. For the pseudepigraphic work of 'Maṇittha', see under *Tājika works and authorities cited* below; for the actual ancient work on astrology attributed to Manetho, see Lopilato 1998.

illustrate a recurring pattern: on matters of contention between Tājika authorities, Balabhadra tends – perhaps as a result of the 'modern' school being the furthest removed from its Perso-Arabic origins – to choose what is, from a historical point of view, the least correct position. Indeed, his statements often call to mind the criticism, expressed by his fellow Brahman Yādavasūri and cited by Balabhadra himself, that some Brahman authors 'have not understood the Yavana [i.e., Muslim] tradition'.[70]

4 Technical Terms and Concepts

The foreign doctrines on which such controversies could arise, and for which a Sanskritized Arabic nomenclature was partly adopted, relate both to concepts that were known but differently conceived in pre-Islamic Indian astrology and to concepts entirely new to a Sanskrit audience. The former include the system of aspects and the dignities and debilities of the planets; the latter comprise the sixteen configurations, the *sahamas* or lots, the *munthahā* or profection of the ascendant, the ruler of the year, the periods of the planets within a year, and the monthly and daily revolutions.

4.1 *Aspects*[71]

Known in Sanskrit as *dṛṣṭi*, or by any verbal noun denoting seeing, an aspect is an angle of longitudinal separation prevailing between two signs of the zodiac or between planets occupying them, which are conceived of as beholding, and thereby affecting, each other. Unlike the aspects of classical Indian astrology, the historical development of which remains to be fully investigated, the aspects employed in Tājika – identical with those of the Hellenistic, Perso-Arabic, and medieval European astrological traditions – are based on the division of the circle of twelve zodiacal signs by whole numbers. The 'bodily conjunction' in the same sign and degree is often distinguished from the 'aspectual conjunction' or aspect proper. Any given planet will distribute its influence through the zodiac by means of seven such aspects or 'glances': one opposition and two each of the sextile, square and trine. With regard to angular separation, it should be noted that astrological authors typically count signs inclusively, so that the square may be called a fourth-sign aspect; the trine, a fifth-sign aspect; etc.

70 See section 7.2.

71 The following overview is a summary of the discussion of aspects in Gansten 2018; see the latter for the full arguments involved.

The Sanskritized forms of the Arabic aspect names are all feminine, presumably to agree with *dṛṣṭi*. In this connection it is worth noting that Pingree's conjecture that 'both Indian and Arab/Persian planetary aspects are employed [...] the aspects with new definitions are given Sanskrit names and those that remained the same are given Arabic names',[72] though ingenious, rests on a corrupt reading. The relevant passage in the *Hāyanaratna* reads:

> It is *mukāriṇā* in one sign, *mukāvilā* on the seventh, and the aspect on the tenth and fourth is *taravī*: [these] three are said to bring danger. The aspect on the third and eleventh, called *tasdī*, is most excellent; the aspect on the ninth and fifth, called *taślī*, is greatly auspicious.[73]

In some of the later text witnesses of the *Hāyanaratna*, including the 1905 edition already mentioned, the names *taślī* and *tasdī* have been corrupted into *valī* and *tadā*, respectively, leading Pingree to mistake the Sanskrit adjectives describing them ('most excellent', 'greatly auspicious') for proper names.[74]

Divisor	Separation (signs)	Separation (degrees)	English name	Arabic name	Sanskritized name
1	12/0	360°/0°	conjunction	*muqārina*	*mukāriṇā*
2	6	180°	opposition	*muqābila*	*mukāvilā*
3	4	120°	trine	*tathlīth*	*taślī*
4	3	90°	square	*tarbīʿ*	*taravī*
6	2	60°	sextile	*tasdīs*	*tasdī*

Tājika aspect doctrine demonstrably relies in large part on Sahl ibn Bishr's popular introductory work on astrology, known under several Arabic titles; I shall refer to it below simply as the *Introduction*. Its Graeco-Arabic typology of aspects is faithfully preserved by Tājika tradition, as are Sahl's two versions of

72 Pingree 1997: 87.

73 See section 2.1. The passage, in the form of two stanzas, appears to be a quotation, but Balabhadra, unusually, gives no source for it. The first stanza and a half are also quoted, again without attribution (possibly from the *Hāyanaratna* itself), in the *Daivajñasaṃtoṣaṇī* commentary on Samarasiṃha's *Karmaprakāśa* 2.10–11.

74 Pingree (1997: 87) also divides the phrase *taravī dikcaturthe* '*taravī* on the tenth and fourth' incorrectly, leading him to believe that the Sanskritized name for the square aspect was *tarabīdika*.

the margins of ecliptical longitude within which aspects are considered to be effective; but his geometric definitions of the aspect angles – such as 'one sixth of the circle' for the sextile – were misinterpreted as fractional values of 'aspect strength' (*dṛg-* or *dṛṣṭibala*), a form of arithmetically computed planetary dignity recognized by pre-Tājika Indian astrology. These fractions, first listed by Samarasiṃha, were adjusted by later authors so as to match the classical Indian system more closely. Another creative misunderstanding concerns the distinction between dexter and sinister aspects – cast backward and forward in the zodiac, respectively – which were reinterpreted in Tājika as referring to the parts of the zodiac below and above the horizon.

4.2 *Dignity and Debility*[75]

Aspect strength forms one of the 'six strengths' (*ṣaḍbala*) of classical Indian astrology, a taxonomy which Balabhadra attempts with mixed success to impose on Tājika doctrine. The most complex of these is strength by zodiacal placement, of which Tājika tradition recognizes two varieties: the five dignities (*pañcavargī*) of the earliest sources and the additional twelve dignities (*dvādaśavargī*) of later authors. The latter system consists entirely of subdivisions of each zodiacal sign – strongly influenced by, but only partly identical with, the subdivisions found in pre-Islamic Indian astrology – while the former is based on the five Graeco-Arabic categories of domicile, exaltation, terms, triplicities and decans. The last two of these have given rise to much confusion and contention among Tājika authors.

With regard to triplicities (*trirāśi*, *trairāśika*), two different schemes of rulership are given by Samarasiṃha. One of these is more or less identical with the Graeco-Arabic system, although it is misunderstood to some extent by Balabhadra. The other, presumably introduced as an innovation by Samarasiṃha himself, has gained greater influence among later Tājika authors, but is applied by them chiefly to the procedure of selecting a single planet as ruler of the year (discussed below). For other purposes, Tājika authors as early as Tejaḥsiṃha and Haribhaṭṭa differ from Samarasiṃha by conflating triplicities with decans, to which planetary rulers are assigned by the Graeco-Arabic rather than the classical Indian method. This conflation leaves room for the Indian *navāṃśa* or ninth-part, often referred to as *musallaha* (misapplied, from Ar. *muthallatha* 'triplicity'), as the last of the five dignities. Tājika authors differ on whether

75 The following overview is a summary of the discussion of planetary dignities in Gansten 2018, which offers a number of necessary corrections to the outline given by Pingree (1997: 88). See the former for the full arguments.

planetary rulers should be assigned to these ninth-parts according to the classical Indian 'micro-zodiac' model (based on domicile rulerships) or follow the order of triplicity rulerships.

In their expositions of non-zodiacal dignities, Tājika authors beginning with Samarasiṃha reproduce two mistakes found in Sahl's account, confusing the genders assigned to the planets with, on the one hand, their status as superior or inferior (based on the cycles they form with the sun), and on the other, their classification as diurnal or nocturnal (that is, sect). The latter is a distinction fundamental not only to determining triplicity rulerships, but also to the calculation of the so-called lots or *sahamas* (see below) to which many Tājika works, including the *Hāyanaratna*, devote a separate chapter. Despite this, a systematic account of the sect doctrine is lacking from the Tājika canon, as is a technical term for the concept itself. Tājika authors also introduce misunderstandings or reinterpretations of their own, redefining the division of the horoscope into masculine and feminine sectors from quadrants to halves and resisting the Graeco-Arabic interpretation of swift motion as a dignity. Some authors likewise question the concept of a partile conjunction with the sun (known as being 'in its heart', Ar. *ṣamīmī*) as a dignity, while others uphold it – though once more apparently with no attempt at systematic exposition of the doctrine.

4.3 *The Sixteen Configurations*

Resting on the twin foundations of aspects and dignities, the sixteen planetary configurations (*ṣoḍaśa-yoga*) are perhaps the most distinctive and ubiquitous of all Tājika doctrines. The first two *yogas* relate to the positions of the planets in the angular, succedent or cadent houses of the figure, while the last two refer to zodiacal positions and other astronomical considerations considered to strengthen or weaken a planet's influence for good in the horoscope.[76] The twelve remaining configurations are all variations on the theme of planets approaching an exact aspectual angle (application, *itthaśāla*), calculated to the degree, or departing from one (separation, *īsarāpha*). The differences in the planets' apparent velocity and direction of travel, along with considerations

76 In Tājika as in astrological tradition generally, the relation of the notion of strength or dignity to that of beneficence is not always clear. A naturally benefic planet such as Jupiter or Venus is universally regarded as even more benefic when strong, but opinions differ with regard to the naturally malefic planets Mars and Saturn. The majority position appears to be as stated here – that a strong or dignified planet is always more disposed to do good – but some authors do suggest that it is better for the malefic planets to be weak. Instances of this view can be found in Chapter 6.

such as the zodiacal signs involved, combine to create a variety of possible scenarios, each with its own symbolic meaning.

Both modern practitioners and academic scholars have remarked on the surprising use of the word *yoga* in this context.[77] In pre-Islamic Indian astrology, *yoga* signifies any predefined combination of astrological factors present in a horoscopic figure, ranging from the simple and generic – such as a planet occupying an angular house while simultaneously in its sign of exaltation or domicile – to stipulations so complex as to appear more or less unique to a single nativity. Indian texts contain hundreds of *yogas*, some named after their supposed outcomes but many with fanciful names, such as the 'elephant-and-lion configuration' (*gajakesari-yoga*) involving the moon and Jupiter being placed in mutually angular signs, the expected outcome of which is in no way related to wildlife. Although Tājika offers a more generalized taxonomy of planetary interrelations, the fact that these, like many of the Indian configurations, are based on aspects and/or dignities may perhaps explain why the early Tājikas considered *yoga* the most congenial Sanskrit designation for them.[78]

While Pingree looks to Abū Maʿshar al-Balkhī's (787–886) list of twenty-five conditions for definitions, the Tājika list of sixteen *yogas* actually derives from Sahl ibn Bishr's *Introduction*, as demonstrated elsewhere.[79] Although the close correspondence between the Tājika list and that of 'Zahel bem biç Ismaelita' (properly Sahl ibn Bishr al-Isrāʾīlī) was noted already by Weber, the latter did not appreciate the full extent of Sahl's influence and mistakenly assumed that the two discrepancies between the lists were due to an element having been accidentally left out of Sahl's list and a substitute added at the end to make up the numbers.[80] As seen from the comparison below, the reverse is actually the case: Sahl's list is the original version, from which the Tājikas have eliminated the last item.

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77 See Raman 1982: 45; Pingree 1997: 88.

78 No universally accepted technical term seems to exist in Arabic. Abū Maʿshar employs the word *ḥāl*, translated by Burnett et al. (1994) as 'condition', and Pingree (1997: 71 f.) adopts this usage in his discussion of the Byzantine reception of Arabic astrology, which draws partly on Sahl; but Sahl himself speaks more vaguely of 'ways' or 'approaches' (Ar. *wajh*, rendered by the Byzantine and medieval Latin translators of Sahl as διάθεσις and *modus*, respectively). See Stegemann 1942: 36; Dykes 2019a: 52–75.

79 See Pingree 1997: 88 f. (referring to Burnett et al. 1994); Gansten and Wikander 2011. While the latter offers certain necessary corrections to the former, some of its own assumptions concerning planetary dignities in the Tājika tradition (based partly on Pingree 1997) must now be revised; see above and Gansten 2018.

80 Weber 1853: 265–273. Towards the end of this section, Sahl's name is even further distorted to 'Hazel'.

Arabic name	English meaning	Sanskritized name
1. *iqbāl*	1. advance	1. *ikkavāla*
2. *idbār*	2. retreat	2. *induvāra*
3. *ittiṣāl*	3. application	3. *itthaśāla*
4. *inṣirāf*	4. separation	4. *īsarāpha*
5. *naql*	5. translation	5. *nakta*
6. *jāmiʿa*	6. collection	6. *yamayā*
7. *manʿa*	7. prohibition	7. *maṇaū*
8. *qabūl*	8. reception	8. *kambūla*
9. *ghayr al-qabūl*	9. non-reception	9. *gairikambūla*
10. *khalāʾ as-sayr*	10. being void of course	10. *khallāsara*
11. *radd*	11. return	11. *radda*
12. *dufʿa l-quwwa*	12. committing strength	12. *duḥphālikuttha*
13. *dufʿa t-tadbīr …*	13. committing disposition …	13. *dutthotthadabīra*
… wa-ṭ-ṭabīʿa	… and nature	14. *tambīra*
14. *quwwa*	14. strength	15. *kuttha*
15. *ḍuʿf*	15. weakness	16. *duruḥpha*
16. *aḥwāl al-qamar*	16. conditions of the moon	– –

The original Sanskrit translator – presumably Samarasiṃha, whose *Karmaprakāśa* is the earliest preserved work in which this list appears[81] – has mistakenly split Sahl's thirteenth configuration in two, thus creating a new fourteenth configuration and causing the remaining items to be displaced, so that the Indian list of sixteen comes to an end with *duruḥpha*.[82] This was an easy mistake to make for two reasons. First, items in Sahl's list are separated by the word *wa* ('and'), so that it was natural to assume that the *wa* included in the name of the thirteenth configuration marked a new item. Second, the last configuration discussed by Sahl, the '[harmful] conditions of the moon', may easily be perceived as a subset of 'weakness' and included under that heading. This is exactly what

81 While the evidence suggests that the entire list of sixteen configurations was transmitted primarily through Samarasiṃha's *Tājikaśāstra* rather than his *Karmaprakāśa*, only a few verses relating to the configurations have survived from the former work, none of them dealing with the crucial *tambīra*; see Gansten 2019.

82 Pingree (1997: 89) mistakenly claims that *tambīra* (which he calls *taṃvīr*) corresponds to the Arabic word *tadbīr* – significantly, the only term he does *not* find in Abū Maʿshar's list. As seen from the table, *tambīra* actually corresponds to the Arabic *ṭabīʿa*.

has happened in Samarasiṃha's version, which was subsequently reproduced in every Tājika work discussing the sixteen configurations.

Even the configurations that were transmitted intact from Sahl were sometimes misunderstood to a smaller or greater extent in Tājika tradition, sometimes giving rise to radical reinterpretations, as in the cases of *qabūl* and *ghayr al-qabūl* (reception and non-reception).[83]

4.4 *Lots* (sahama)

The Arabic *sahm* 'lot', translating κλῆρος, is Sanskritized as *sahama*; a not infrequent synonym, no doubt partly on account of phonetic similarity, is the proper Sanskrit noun *sadman* 'seat, abode'. Though scorned (with one exception) by Ptolemy and therefore largely absent from European tradition since the Renaissance, when Ptolemy reached his apotheosis, the lots belong to the earliest strata of horoscopic astrology.[84] They are points on the ecliptic derived mathematically from the position of three elements by measuring the longitudinal distance from point A to point B (typically two planets) – always in the order of the signs, that is, forward along the ecliptic – and projecting the same distance, in the same direction, from point C (typically the ascendant). Thus, measuring the distance from the luminary of the sect – the sun in a diurnal nativity, the moon in a nocturnal one – to the other luminary and projecting the same distance from the ascendant degree will give the first and most important of the lots, the lot of fortune, known in Tājika as *puṇya-sahama*.[85]

The definitions of most lots similarly involve the concept of sect, the diurnal/nocturnal distinction mentioned above in connection with planetary dignities. A few lots use the cusp of a horoscopic house (*bhāva*), or even another, previously calculated lot, in place of a planet, or a planet in place of the ascendant, but the principle of calculation remains the same. In some texts, however, this principle is expressed differently: rather than *measuring the distance* from planet A to planet B (with planet A taking the ablative or 'direction from' case), later authors – including Balabhadra and Nīlakaṇṭha – speak of *subtracting the longitude* of planet A from planet B (with planet B taking the ablative). The

83 For an English version of Sahl's original exposition, see Dykes 2019a: 60–62.

84 When used in European astrology, the lots are often referred to as 'Arabic parts' (*pars* 'part' being a common Latin translation of *sahm*) on the mistaken assumption that, being absent from Ptolemy's work, they must have been introduced by the Arabs.

85 This, incidentally, is the only lot acknowledged by Ptolemy, who applies the diurnal definition universally (see Ptol. *Tetr*. III 11). For the Sanskrit designation, cf. the discussion on translation principles below.

results of the two operations, when correctly performed, are identical; but the difference in perspective seems to have confused some Tājika writers.[86]

Another source of confusion appears to be the tortuous and convoluted instructions for calculation given by Samarasiṃha. After measuring the longitudinal distance between points A and B in signs and fractions and converting the whole to degrees, either of two procedures is applied: (1) the ecliptical degrees already risen in the ascendant sign are added to the distance, which is then reconverted to signs and fractions and projected from 0° of the ascendant sign; (2) the degrees yet to rise in the ascendant sign are subtracted from the distance, which is reconverted and projected from 0° of the sign *following* the ascendant. The result in both cases is exactly the same, so that there is really no need for two separate procedures. Balabhadra, however, follows Nīlakaṇṭha in reading Samarasiṃha's text slightly differently, leading him to conclude that, under certain circumstances, one zodiacal sign (30° of longitude) should be added to the result, and he criticizes astrologers who uphold the former reading.[87]

The significations assigned to individual lots are often quite specific, which presumably adds to their appeal for practising astrologers pressed by their clients for detailed predictions: among many others, the *Hāyanaratna* includes lots relating to particulars such as other people's wives, travel by water, elephants, camels, etc. While a core set of Tājika lots are of Hellenistic origin, there is no doubt that many others were devised by astrologers writing in Arabic.[88] Indeed, the Persian scholar al-Bīrūnī had wryly remarked in his 1029 introduction to astrology that '[i]t is impossible to enumerate the lots which have

86 Not least Haribhaṭṭa (see below), who is censured by Balabhadra for 'not having even the slightest understanding of the calculation of *sahamas*' (see section 4.2). Sumatiharṣa Gaṇi, in his commentary on the *Tājikasāra* (233), dated by Pingree (1981: 98) to 1620, phrases his objection more gently: 'Here, the teacher [Haribhaṭṭa] describes some *suhamas* in accordance with Tājika [tradition] and some in a manner opposite to the *Saṃjñātantra*, Vāmana and other Tājikas.'

87 See section 4.2. The authors identified by name as erring in their views are Haribhaṭṭa, Keśava Daivajña and Gaṇeśa Daivajña; but Balabhadra's particular comments about astrologers inappropriately inventing spurious readings of Samarasiṃha may have been directed at Viśvanātha Daivajña, whose *Prakāśikā* commentary on Nīlakaṇṭha's *Saṃjñātantra* and *Varṣatantra* was completed in 1629 (Pingree 1970–1994 A5: 681; 1981: 99). In it, Viśvanātha states (ad *Saṃjñātantra* 3.24) that 'none of the authorities (*ācārya*) advocates adding one [sign] to the *sahamas*', citing both 'Samarasiṃha' (the disputed passage from the *Tājikaśāstra*) and the *Manuṣyajātaka* (that is, *Karmaprakāśa*), as well as 'the school of the Yavanas' (contemporary Muslim practice?), as evidence.

88 For a discussion of the possible antecedents of the Tājika lots given in Samarasiṃha's *Karmaprakāśa*, see Gansten 2019.

been invented […] they increase in number every day'.[89] As noted by Pingree, the number of *sahamas* listed in Tājika works likewise increased over time, probably suggesting a continued influx from Arabic-language sources.[90] While Samarasiṃha's *Karmaprakāśa* gives 32 *sahamas*, Nīlakaṇṭha, writing three centuries later, lists 50; to the latter, Balabhadra adds a further 25 from several other sources.[91]

4.5 *The Profection and the Ruler of the Year*

In predicting the results of any given year of life, particular attention is given by both Arabic and Tājika authors to the planet identified as 'ruler of the year'.[92] In available Arabic sources and their medieval Latin translations, this identification is based on a simple procedure, known in English as the annual profection of the ascendant: for each year of life elapsed from birth, the ascendant is symbolically moved one full sign (30°) forward in the zodiac, thus returning to its original position at age 12, 24, 36, etc. The domicile ruler of the current sign is the ruler of the year.[93]

As convincingly argued by Giuseppe Bezza, the Latin term *profectio* adopted into European vernaculars, while apparently derived from the verb *proficio* 'to advance', is actually an early modern misreading of scribal abbreviations for *perfectio* in the sense of the *completion* of a motion (ꝑ being mistaken for ꝓ).[94] The latter term corresponds semantically to the Arabic *burj al-muntahā* or *al-intihā'*, which in turn closely matches Ptolemy's συντελειουμένου ζῳδίου 'sign reached in completion'.[95] In Tājika sources, the same Arabic designations are Sanskritized as *munthahā* or *munthā* and *inthihā* or *inthā*, respectively (with variants).[96]

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89 Translated in Wright 1934: 282.

90 Pingree 1997: 89. As noted elsewhere, however, some *sahamas* not included in the *Karmaprakāśa* were nevertheless known to Samarasiṃha, as shown by preserved quotations from his *Tājikaśāstra* (see Gansten 2019). As only fragments of this work remain, we do not know how many lots it included.

91 See sections 4.1 and 4.3.

92 The technical term *sālkhudā*, borrowed from Persian, is often used in Arabic but not in Tājika sources, which consistently employ Sanskrit translations such as *varṣeśvara*.

93 See Dykes 2009: 185 ff. and 2019b: 185 ff. for translations from Māshā'allāh and Abū Maʿshar, respectively; cf. also Burnett and al-Hamdi 1991/1992.

94 Bezza 1996.

95 Ptol. *Tetr.* IV 10,20. Ptolemy refers to the rulers of the signs so reached as χρονοκράτορας […] ἐνιαυσιαίους 'annual time-rulers' – in other words, rulers of the years.

96 Samsó and Berrani (1999: 300) give a third Arabic synonym, not adopted by Tājika sources: *burj al-dawr* 'sign of the revolution'.

In Graeco-Arabic and subsequent European tradition, profections (to use the conventional terminology) form a major predictive technique in their own right, detailed in textbooks from the Hellenistic period up to the Renaissance.[97] Pingree's rather surprising statement that the *munthahā* constitutes 'one of those components of continuous horoscopy that appear to have been invented in Sasanian Iran and adopted in Arabic astrology in the early 'Abbāsid period' is thus incorrect.[98]

This wider use of profections is, however, largely unknown to Tājika authors: while Balabhadra does refer in passing to the equation of one degree of ecliptical longitude with twelve days 'according to the method of Yādava',[99] he does not connect this method with the *munthahā*, which he treats only as a point of symbolic significance in the annual horoscope, discussed in a different part of his work.[100] By contrast, the Tājika method for ascertaining the ruler of the year is considerably more complex than that met with in extant Arabic sources, involving as it does the identification of up to five possible candidates – the ruler of the *munthahā* being one – and the selection of the most suitable one according to criteria based on aspects and dignities. Although the sources for this procedure are currently unknown, they are likely to be of Perso-Arabic origin, as prominent use is made of elements foreign to classical Indian astrology, such as the *munthahā*, triplicity rulers and sect.

4.6 *Planetary Periods*[101]

All forms of astrology are concerned with the twin questions of *what* and *when*, or diagnosis and prognosis. Being conceptually linked, these two areas of concern may safely be assumed to have coexisted from the earliest period of horoscopic astrology: it is almost inconceivable that astrological clients of any era would have been satisfied with wholly undated predictions such as 'You will

97 For some early sources, see Ptol. *Tetr*. IV 10; Vett. Val. IV–VI; *Carm. astr*. IV; Paul. Al. 31.

98 Pingree 1997: 83. The mistake is surprising not least in view of the fact that Pingree had, about a decade earlier, produced a critical edition of Vettius Valens' *Anthologiae*, the richest ancient source for the technique (typically known in that work as παράδοσις 'handing over, transmission'). Almost equally remarkable is Pingree's apparent unfamiliarity with the contents of Ptolemy's brief closing chapter, which forms the basis of most European writings on astrological prognostication from the sixteenth to the nineteenth century.

99 See section 3.3. Assuming a continuous rather than a discrete motion, 30° per year is approximately equivalent to 12.175 days per degree. A continuous profection was explicitly taught by 'Umar aṭ-Ṭabarī in the eighth century; see Dykes 2010: 32 ff.

100 Pingree's statement (1997: 90) that Tājika texts 'discuss annual events not only on the basis of the anniversary horoscope, but as well on that of the *munthahā*' suggests two distinct prognostic techniques, a conclusion not supported by the textual evidence.

101 I hope shortly to publish a more detailed study on this topic.

marry' or 'You will fall ill', to say nothing of 'You will die'.[102] For this reason, the concept of 'continuous' astrology (a phrase coined by Pingree and subsequently employed by many other scholars) as distinct from 'the basic natal reading' must be regarded as somewhat artificial, the assumption that it represents a historically later development as highly implausible, and the quip that it was 'designed to guarantee the astrologer constant patronage' as ill-considered.[103]

In pre-Islamic Indian astrology, the timing of predicted events relies largely on systems dividing a life into blocks of time ruled by the planets in succession, most commonly known as *daśā* 'period, condition' and divided fractally into subperiods (*antardaśā*), subsubperiods (*pratyantardaśā*), etc. While the *daśā* systems found in the earliest Sanskrit texts are probably derived from Hellenistic sources, indigenous methods based on the position of the moon with respect to the 27 asterisms (*nakṣatra*) became popular in the medieval period and are still prevalent today. Common to all *daśā* systems is a lack of the sense of motion (whether astronomically based or purely symbolic) inherent in many Hellenistic astrological procedures: no point is 'sent out' to move around the horoscope; rather, the *daśās* are fixed periods assigned to the planets in turn.

Although *daśās* may theoretically be subdivided any number of times and thus reach levels of minute duration, Tājika authors beginning with Samarasiṃha have argued that the casting of annual revolutions allows for subtler and more detailed predictions.[104] To justify this claim, the annual prognostication must itself be broken down into smaller segments, a process conceptualized by the Tājikas as taking the form of *daśās* applied to the figure of the

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102 Indeed, Ptol. *Tetr*. III 11 famously cites 'the ancient' (probably Petosiris) as stating that the determination of the time of death is the first task of an astrologer in judging a nativity. For an overview of this topic in classical antiquity, see Heilen 2015: 984–1021 (for the figure of Petosiris cf. also pp. 539–562).

103 See Pingree 1973: 120 f., where 'continuous astrology' is primarily equated with annual revolutions. The concept recurs many times in Pingree's writings, however, employed as a blanket designation for the direction of the ἀφέτης or prorogator through the terms and for the profection or *intihā'* (Pingree 2001); for the real-time transits of the planets (Pingree 1981: 83); for various period systems (Pingree 1989); etc.

104 See section 1.2. Pingree's (1997: 87) statement that 'both the traditional Indian system of dividing the native's life into planetary periods (*daśās*) and sub-periods (*antardaśās*) and the corresponding Arab/Persian (originally Greek) methods [...] were incorporated into *tājika*' is, to the best of my knowledge, incorrect. Samarasiṃha's *Karmaprakāśa* gives a jumbled account of directions (cf. note 106) through the terms (Ar. *qisma*) and the Perso-Arabic period system known as *fardār* or *firdār*, treating them as a single method and calling the resulting periods both *kisimā* and *daśā* (see Gansten 2019); but no Tājika work known to me discusses traditional Indian *daśās*.

revolution, complete with subdivisions of their own. The penultimate chapter of the *Hāyanaratna* describes a number of such systems, some based on more or less imperfectly understood Perso-Arabic concepts, others being miniature versions of classical Indian *daśās* covering a single year rather than an entire lifetime. The predominant system is that generally known as *pātyāyinī daśā*, which likely began as a garbled version of 'Umar's system of continuous profections or 'greater condition'.[105] The same is probably true of at least one of the systems included under the heading of *tāsīra* (from Ar. *tasyīr*, typically designating so-called directions, but sometimes also used of profections), and likewise of the system utilizing the *haddās* or terms.[106] Another *tāsīra* system, specifically related to the houses, similarly appears to be based on 'Umar's 'lesser condition' of profecting (or possibly directing) the ascendant of the revolution figure,[107] whereas the system based on the hours (*kālahorā*) ruled by the planets may be derived from Abū Maʿshar's method of dividing the year into seven parts.[108] The 'natural periods' and those based on the 27 asterisms are Indian *daśās* adapted for use within the framework of annual prediction. For unclear reasons, the last-mentioned system is also referred to by the Arabic word *mudda* 'period'.

4.7 *Monthly and Daily Revolutions*

Another way of subdividing the annual prognostication is to cast separate horoscopes for the exact moment of the sun's entering the same degree, minute and second of arc as in the nativity, but in each of the twelve zodiacal signs (the monthly revolution), or the same minute and second of arc in each of the 360

105 For 'Umar's and Abū Maʿshar's treatments of this technique, see Dykes 2010: 32 ff., 2019b: 634 ff. Concerning the latter, note that Dykes mistakenly emends the figure 12;10,30 days (where the fraction is, just as the text says, ⅙ of a day plus half ⅙ of ⅒ of a day – in decimal notation, 0.175 days), which is exactly 365.25 days divided by 30°.

106 Directions (ἄφεσις), often known since the seventeenth century as 'primary' directions, are based on the apparent daily motion of the celestial sphere and calculated in oblique, right, or mixed ascensions. Fragmentary and poorly understood examples of this technique are scattered throughout Tājika literature, beginning with the *Karmaprakāśa* (cf. note 104). For the classical technique, see Gansten 2012b.

107 For 'Umar's and Abū Maʿshar's treatments of this technique, see Dykes 2010: 32 ff., 2019b: 636 f. Concerning the latter, note that Dykes misunderstands the 'approximation' mentioned in the text, which refers simply to the minor discrepancy between the true and mean daily apparent motion of the sun over the course of a year – not, as Dykes assumes, the considerably greater differences between arcs measured in ecliptical longitude and ascensional degrees, respectively.

108 See Dykes 2019b: 632 f.

degrees of the ecliptic (the daily revolution).[109] Such monthly and daily figures are judged, *mutatis mutandis*, along the same principles as the annual revolution, with a separate ruling planet identified for each, and even separate planetary periods and subperiods to produce still more minute divisions of time.[110]

While fine-grained astrological procedures such as monthly and daily profections have existed since Hellenistic times, and revolutions for these periods are discussed by some Arabic-language authors,[111] the techniques discussed in the last chapter of the *Hāyanaratna* appear to be largely indigenous, with much importance being given to the ninth-parts (*navāṃśa*) of the zodiacal signs. They may in fact derive from Hemaprabhasūri, the early Jain author on Tājika mentioned above, who claims the judgement of daily transits on the basis of the ninth-parts as his intellectual property and threatens that plagiarists will incur as much sin as they would by killing a cow – a warning that seems to have gone utterly unheeded.[112]

A peculiar feature of day-to-day predictions is the threefold prognostication of hunting, meals and dreams, recurring in a number of Tājika works (discussed in greater detail below), always near the end. Balabhadra quotes Vāmana and Nīlakaṇṭha on these topics, with additional considerations from non-Tājika authors. The extant text of the *Praśnatantra* again covers all three, with at least some of the verses on meals in all probability going back to Samarasiṃha's original text.[113] Haribhaṭṭa's *Tājikasāra* discusses hunting, meals and dreams in that

109 These procedures appear to be based on the opinion of Abū Ma'shar; see Dykes 2019b: 563, 644.

110 Pingree's statement (1997: 87 f.) that 'the horoscopes of the months and the days of the native's life […] replace the Indian *aṣṭakavarga* system' appears to be based on no other similarity than the fact that monthly and daily revolutions on the one hand, and the *aṣṭakavarga* method of evaluating planetary transits on the other, are both relatively detailed techniques intended for short-term prognostication.

111 The most important source is undoubtedly the ninth book of Abū Ma'shar's work on annual revolutions (transl. Dykes 2019b). In his tenth-century introduction to astrology, Kūshyār ibn Labbān prefaces his explanation of such procedures with this caveat (III 20, transl. Yano 1997: 251): 'Many astrologers go into details concerning the operation in the revolution so that they revolve it month by month, week by week, and day by day. Even if this is part of the art ⟨of astrology⟩, it is one of the branches which are far from the bases, and generalization of the teaching in it concerning its judgment is impossible but they are dependent on coincidences, even though papers are filled with them.'

112 *Trailokyaprakāśa* 885:

madīyasyāsya śāstrasya yo nāma corayiṣyati |
gohatyādikṛtaṃ pāpaṃ tasya sarvaṃ bhaviṣyati ||

113 The origin with Samarasiṃha is suggested partly by the metre employed in the relevant verses (*āryā*), but more importantly by their close similarities with the writings of Sahl ibn Bishr, one of Samarasiṃha's main sources. See below and Gansten 2014, 2019.

order, as does Yādavasūri's *Tājikayogasudhānidhi*; Nārāyaṇadāsa Siddha's *Praśnavaiṣṇava* covers meals and hunting; and Gaṇeśa's *Tājikabhūṣaṇa*, only meals. The *Praśnatantra* and *Praśnavaiṣṇava* present their material in the context of interrogations or horary astrology; the others, as part of daily predictions. In either case, there can be little doubt that at least the sections on hunting and meals represent a legacy from Sahl, the last two chapters of whose work on interrogations address these same topics. Until the complete works of Samarasiṃha are retrieved or restored, however, the precise transmission history of this lore is likely to remain unknown.[114]

Overall, it seems fair to observe that Perso-Arabic astrological doctrines have been misunderstood to a considerably greater degree in India than in the medieval European reception. This is almost certainly due at least in part to the existence of a well-established pre-Islamic tradition of horoscopic astrology in India, acting as a distorting lens through which the foreign knowledge system was viewed.

5 Non-Tājika Works and Authorities Cited

The quotations that make up the greater part of the *Hāyanaratna* are chiefly, but not solely, taken from Tājika authors. Quotations from non-Tājika works, most numerous in the first chapter, may be classified as astronomical, astrological, and miscellaneous. The last category includes general statements on philosophical topics such as fate (*daiva*) and free will (*puruṣakāra*, literally 'human effort') or on socio-religious codes of action (*dharma*), attributed to ancient sages without specifying any textual sources, to the even less specific *smṛti* '[religious] tradition', or occasionally not attributed at all. Most but not all of these quotations have been traced, although some may be designated as *Wanderstrophe*, so that the sources actually employed by Balabhadra remain somewhat conjectural. In fact, as mentioned above, substantial parts appear to have been lifted directly from Govinda Daivajña's *Pīyūṣadhārā*, so that the real question becomes that of Govinda's source texts (with which Balabhadra himself may or may not have been acquainted). Even where a title is given, the work in question may sometimes, as in the case of the *Viṣṇuyāmala*, be too amorphous for a quotation to be located within it.

114 As discussed elsewhere (Gansten 2019), Samarasiṃha's genethlialogical work *Karmaprakāśa* states at the beginning that it will explain astounding things, including the flavours of food; but no discussion of food is found in the extant text of that work.

In the field of mathematical astronomy, Balabhadra's foremost authority is his own teacher Rāma Daivajña, panegyrized with extravagant epithets: 'the royal swan roaming the lake encompassing all [astronomical] schools, the lion among those who have mastered the subtleties of the science of mathematics'. Rāma is quoted on a number of topics, often without mention of the name of the work in question, although some passages are attributed to the *Paddhaticintāmaṇi* or the *Siddhāntacintāmaṇi* – titles which may or may not refer to a single work and which are not mentioned by Pingree.[115] A single reference simply to the *Cintāmaṇi* (not explicitly connected with Rāma) may likewise be a shorthand version of one or both these titles. The *Rāmavinoda* is mentioned in passing but never quoted.

Balabhadra's allegiance seems not to lie with any single school or *pakṣa* of astronomical calculation, and he quotes his father Dāmodara on the subject:

> But as there are [many astronomical] schools such as the Brāhma, Saura and Ārya, according to which school should [the places of] the planets be established? Thus it is said in the *Dāmodarapaddhati*: 'The true [places of the] planets should be established by [the method of] that school according to which they coincide with calculation by observation at that time.'[116]

As already mentioned, Balabhadra states that he and Dāmodara had written commentaries on the *Bījagaṇita* and the *Brahmatulya* (or *Karaṇakutūhala*), respectively, both works authored by Bhāskara II and belonging to the Brāhmapakṣa. These works are quoted once and twice, respectively, in the *Hāyanaratna*, and the *Siddhāntaśiromaṇi* by the same author, eight times; there is also a single, unverified quotation attributed to a *Brahmasiddhānta*. But Balabhadra likewise quotes the *Sūryasiddhānta* three times and Jñānarāja's *Siddhāntasundara* of the Saurapakṣa once and claims to have written a commentary on the *Makaranda* of the same school, and to rely on its values for his elaborate example calculation of Shāh Shujā''s revolution figure (section 8.3). He also includes a single reference to a *Vasiṣṭhasiddhānta*, and some of his mathematical procedures in chapter 8 appear to be influenced by the *Grahalāghava* authored by Gaṇeśa Daivajña of Nandigrāma.

References to non-Tājika astrological works are relatively sparse. Varāhamihira (fl. sixth century), arguably the greatest authority of classical Indian astro-

115 Cf. note 47.

116 See section 1.8.

logy, is quoted about ten times, mostly referring to his *Bṛhajjātaka* but once to the *Laghujātaka* and once to the *Bṛhatsaṃhitā*. One of the three statements attributed to the sage Garga may also have been taken from the *Bṛhatsaṃhitā*; the other two remain unidentified, as do the single references to Satya, Māṇḍavya and Bādarāyaṇa. The *Vasiṣṭhasaṃhitā* is quoted three times and the *Nāradasaṃhitā* twice, one of the verses from the latter also occurring in the *Nāradapurāṇa* as well as in the *Kaśyapasaṃhitā*, which is quoted separately once. While the mythical or semi-mythical sages after which they are named were cited as authorities by Varāhamihira and other early writers, the dates of these *saṃhitās* in their current forms are uncertain.[117] Vasantarāja's eleventh-century *Śakunārṇava*, which deals primarily with omens rather than astrology proper, is likewise quoted once,[118] and Keśavārka's *Vivāhavṛndāvana* (circa thirteenth century) twice.[119] The last chapter of the *Hāyanaratna* quotes twice from the section on 'daily transits' (*dinacaryā*) in the *Saṃvitprakāśa* authored by Govinda Kavīśvara, although the author's name is not given by Balabhadra.[120] As Govinda does not state the date of his work, the earliest known manuscript of which (1696 CE) postdates the *Hāyanaratna*, all we can say for certain is that it is was composed before 1649.[121] The same chapter quotes once from the *Bhūpālavallabha*, which may be the original work of that name or perhaps the abridged version authored by Paraśu- or Parśurāma in 1356 CE, the *Paraśurāmopadeśa*.[122]

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117 Pingree (1981: 103) dates the *Nāradasaṃhitā* to 'sometime before about 1365' and the *Vasiṣṭhasaṃhitā* to the fifteenth century or earlier, giving no *terminus post quem* for either.

118 Pingree (1981: 76; 1970–1994 A5: 598b) dates the *Śakunārṇava* to the 1090s.

119 According to Pingree (1970–1994 A2: 75a), Keśavārka's *floruit* falls in the thirteenth or fourteenth century, though in a later publication (1981: 135) he gives 'XII/XIII'.

120 This *Saṃvitprakāśa* should not be confused with the Vaiṣṇava idealist treatise of the same name, authored by Vāmanadatta in Kashmir in the eleventh century or earlier.

121 See Pingree 1970–1994 A2: 136b; A3: 34b; A4: 84b; A5 96b f.

122 See Pingree 1970–1994 A4: 194a–b; A5 212b f. Pingree apparently considered the *Bhūpālavallabha* to be identical with the *Paraśurāmopadeśa*: although listing an incongruously voluminous manuscript with the former title (608 ff., attributed to Varāhamihira), he does not comment on the statement that he himself quotes from Par[a]śurāma to the effect that the latter work is a mere abridgement of a much longer text (whether by the same or a different author is not explicitly stated):

bhūpālavallabho granthaḥ kṛtaḥ pūrvaṃ savistaraḥ |
tataḥ paraśurāmopadeśaḥ svalpo viracyate ||
śrīkṛṣṇadevaputreṇa parśurāmopadeśakaḥ |
grantho 'yaṃ cātivistīrṇaḥ (read *-vistīrṇāt*?) *kriyate bhūpavallabhāt* ||

Possibly Pingree's view was influenced by that of Katre (1942), from whose manuscript of the text these two stanzas appear to have been missing, and who rejected the suggestion (received prior to publication) that the two works are different. However, the

A few unidentified sources have no obvious Tājika content and may be works on classical Indian astrology. Chapter 6 contains two passages of ten stanzas each quoted from a *Cūḍāmaṇi*, the former of which reads like a work on interrogations;[123] the same chapter depends for its list of significations of the twelve horoscopic houses on one Caṇḍeśvara, who may have been a Tājika author but on balance probably was not.[124] The quoted work, never named, may have been a treatise on interrogations;[125] one such, the *Praśnavidyā* or *Praśnacaṇḍeśvara*, is attributed by Pingree to either of two authors named Caṇḍeśvara (fl. 1185 and 1314, respectively).[126] Caṇḍeśvara is further quoted once in chapter 1 and twice in chapter 8, the very last quotation apparently referring to 'King Caṇḍeśvara' (*caṇḍeśvaranṛpoditam*).

6 Tājika Works and Authorities Cited

Although Balabhadra's exposition of Tājika makes use of more than three dozen earlier works on the subject, these are by no means treated equally. Two authors stand out by being regarded as absolute authorities, never to be disagreed with: these are Samarasiṃha, 'anointed to the rank of a sage among Tājika authors', and Nīlakaṇṭha, brother of Balabhadra's *guru*. No difference of opinion is admitted to exist between these two authors; in other words, Balabhadra is careful always to interpret Samarasiṃha so as to agree with Nīlakaṇṭha. Of the remaining authors, some are quoted frequently and with general approval; others seem to be brought up chiefly to be argued with.

Balabhadra's acquaintance with the extant literature on Tājika appears to have been extensive: of the original (non-commentarial) works on the subject listed by Pingree as authored before 1649, only three are *not* quoted in

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section colophons cited by Atle (1943), also referenced by Pingree, confirm that the *Paraśurāmopadeśa* is an abridgement (*iti śrībhūpālavallabhe sāroddhāre parśurāmopadeśe*), although a shortened version of the formula is sometimes used (*iti śrībhūpālavallabhe parśurāmopadeśe*, with variants).

123 A commentary of that name on the Tājika work of Padmanābha (see below) exists, but is written in prose.

124 The quotation in section 6.1 mentions 'Yavana' or 'the Yavanas' (which may as well refer to Greeks as to Persians, etc.), and that in 6.5 assigns the father to the fourth house (which is, admittedly, unusual in non-Tājika works); but there is no explicit Tājika terminology in the quotations, while they do contain frequent references to Indian cultural phenomena.

125 See the quotation in section 6.1: '[…] one should judge queries and so on.'

126 Pingree 1970–1994 A3: 41a; the former attribution is repeated in A5: 105b. I have not seen this text, which is different from and apparently more extensive than the work by the same title attributed to a certain Rāmakṛṣṇa (see Pingree 1970–1994 A5: 453a).

the *Hāyanaratna*, or at least not under the same names. These are Mahīdhara's *Tājikamaṇi* (1585), Śaṃkara's *Tājikacandrikā* (before 1607), and ʿAbd ar-Raḥīm's macaronic *Kheṭakautuka* (late 1500s, in mixed Sanskrit and Persian verse), only the last of which has come within my purview.[127] Although Balabhadra makes a case for the permissibility of Brahmans studying Yavana works on the astral sciences, he draws the line at Yavana poetry,[128] and the *Kheṭakautuka* may have seemed to him a grey zone. More to the point, it is doubtful whether this short composition should be classified as a Tājika work at all: for all its Perso-Arabic vocabulary, it contains no procedures or technical terms specific to Tājika, and would perhaps be better described as a poetic exercise on the subject of Indian genethlialogy.[129]

Govardhana's *Tājikapadmakośa*, quoted regularly by Balabhadra, includes little or no material on theoretical topics, focusing instead on the prediction of concrete outcomes related to various horoscopic factors. Two other works stand out by containing doctrines not found in the larger Tājika corpus: Hemaprabhasūri's early *Trailokyaprakāśa* and the later *Praśnavaiṣṇava* by Nārāyaṇadāsa Siddha. All these are discussed in the following overview, which presents the Tājika works and authors cited in the *Hāyanaratna*, beginning with authors known by name (given as nearly as possible in chronological order), followed by pseudepigraphic and anonymous or unidentified works. For information on dates and manuscripts I have relied to a great extent, though not exclusively, on Pingree's *Census of the Exact Sciences in Sanskrit* (CESS, 'Series A', 1970–1994), to which I have occasionally been able to offer a few corrections. Regrettably, the CESS never reached the completion of the series with the planned volume A6,

127 See Pingree 1981: 98 f.; 1997: 84; 1970–1994 A4: 390b ff., A2: 79b f.

128 See section 1.2. Karttunen (2015: 401) mistakenly states that the *prima facie* authority cited by Balabhadra as prohibiting the use of Yavana language is *Vasiṣṭhadharmasūtra* 6.41 (*na mlecchabhāṣāṃ śikṣet*[*a*]). The actual reference (*na vaded yāvanīṃ bhāṣāṃ prāṇaiḥ kaṇṭhagatair api*) is only to *smṛti* or 'Tradition', with no specific authority mentioned. This half-stanza is found in *Bhaviṣyapurāṇa* 3.28.53, the second half of which warns against entering a Jain temple 'even when being trampled by elephants' (*gajair āpīḍyamāno 'pi na gacchej jainamandiram*). The juxtaposition of Jains and Yavanas (Muslims) is probably not coincidental. Considering Balabhadra's explicit position on the permissible uses of Yavana language and learning, not to mention the fact of his *Hāyanaratna* being perhaps the most ambitious and comprehensive introduction to Tājika ever written, Karttunen's conclusion (loc. cit.) that 'the great popularity of Tājika or Islamic astrology' amounted to '[d]efying Balabhadra' is surprising to say the least.

129 The main topic of the *Kheṭakautuka* is the results of the seven planets and Rāhu in the twelve horoscopic houses (not, as stated by Minkowski [2004: 332], 'the influences of the houses in the signs of the zodiac'). For the complex figure of ʿAbd ar-Raḥīm (Khān-i-Khānān), one of the 'nine gems' at the court of Akbar, see Orthmann 1996.

so that authors beginning with the letters Ś, S or H are not included. The available information on these authors is thus somewhat less extensive.

6.1 *Hemaprabhasūri* (*fl. 1248?*)

Hemaprabhasūri's *Trailokyaprakāśa* – also known under several alternative titles, including the intriguing *Navyatājika* ('Modern Tājika') – has already been mentioned as possibly being the earliest preserved Sanskrit Tājika work. As the text is not dated, the 1248 CE date given by Pingree presumably rests on the authority of H.D. Velankar, who did not discuss his sources.[130] Of the author himself nothing definite is known except that his *guru*, named several times in the text, was one Devendrasūri; but it is fairly safe to assume that he lived in or near the present state of Gujarat in western India, where Jains were numerous and interactions with Muslims frequent. The suffix *sūri* in this context probably indicates leadership of a lineage (*gaccha*) within the Śvetāmbara sect. The benedictory invocation of the *Trailokyaprakāśa* being addressed to the Jina Pārśvanātha could possibly suggest this to be the now defunct Upakeśagaccha, referred to above in connection with *varṣaphala* or annual predictions, as that lineage was unique in tracing its origin to Pārśvanātha.[131]

The work is a large one, comprising between 1100 and 1300 stanzas, with considerable variation across text witnesses. It contains a significant amount of material not derived from Perso-Arabic sources or incorporated into later Tājika tradition, including prognostications based on elements of the Indian calendar. Balabhadra quotes five passages of varying length from the *Trailokyaprakāśa* in a non-committal way, without mentioning either the name or the non-Brahman status of its author, but I have been able to identify only two of these in the witnesses available to me: two manuscripts (one incomplete and undated, the other dating to 1712 CE) and two printed editions. My verse numbering follows the 1946 edition.

6.2 *Samarasiṃha* (*fl. 1274?*)[132]

As discussed above, Samarasiṃha seems to have lived in the coastal area of Gujarat; unlike the majority of later Tājika authors, he was not a Brahman

130 Pingree (1981: 112) says that Hemaprabhasūri 'is generally alleged to have written the Trailokyaprakāśa in 1248'. Velankar (1944: 165) merely states that the work was 'composed in Saṁ. 1305' (≈ 1248 CE), while R.S. Sharma in his edition of the text (1946: xvi) vaguely suggests that Velankar's dating was based 'perhaps on the authority of some manuscript'.

131 Dundas 2002: 284 n. 46. Cf. note 41. The name Samarasiṃha also recurs in the history of the Upakeśagaccha; cf. note 21.

132 For a more detailed study of Samarasiṃha and his works, see Gansten 2019.

but belonged to the mercantile Prāgvāṭa community. He states that his great-great-grandfather was counsellor to a Caulukya king, which, if taken literally, would indicate a date somewhere in the span 940–1245 CE for that ancestor – an estimate that agrees with Pingree's reported (but unspecified) evidence of a date of 1274 for the composition of the *Karmaprakāśa*.[133] Prior to this, Samarasiṃha had apparently authored three books known collectively as the *Tājikaśāstra* (with variants), which became the foundational work of the Tājika school but is, as far as can be ascertained, no longer extant. Balabhadra, in his approximately eighty references to it, never mentions a title but only Samarasiṃha's name. By contrast, his single quotation from the *Karmaprakāśa* (by its alternative designation *Manuṣyajātaka*) conscientiously includes both title and author, suggesting that he expected his readers to be less familiar with it. This latter text is available to me in ten manuscripts (four incomplete) and two printed editions; my identification of Balabhadra's quotation conforms to the numbering of the 1886 edition.

On two occasions, Balabhadra follows a quotation from 'Samarasiṃha' with the word *vyākhyā* 'explanation, commentary', on the latter occasion repeating parts of the information from the *vyākhyā* immediately afterwards. I therefore take this word to signal a verbatim quotation from an earlier, unspecified commentary on the *Tājikaśāstra*. Possible authors of this commentary include Tejaḥsiṃha, Tuka and 'Jīrṇa', all discussed below.

6.3 *Tejaḥsiṃha* (*fl. 1337*)[134]

Like Samarasiṃha, Tejaḥsiṃha belonged to the Prāgvāṭa kinship group. While describing himself unassumingly as being of low birth, he also states that his father Vijayasiṃha was counsellor or minister (*mantrin*) to a Prāgvāṭa official named Vikrama. This Vikrama in his turn enjoyed the favour of King Śāraṅgadeva, who is mentioned in connection with the 'Cālukya' (properly Caulukya) dynasty in a way that just falls short of an actual claim that he belonged to it (Śāraṅgadeva was actually a Vāghelā, ruling Gujarat ca. 1274–1296).[135]

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133 Pingree 1997: 81 (using the alternative title *Tājikatantrasāra*); but cf. Tejaḥsiṃha's use of the term Cālukya (for Caulukya, though properly speaking these are two unrelated Indian dynasties) as discussed below. Although Pingree (1981: 97) first somewhat rashly put a name to the Caulukya ruler alluded to by Samarasiṃha, his later treatment of the matter was more cautious.

134 For further details on Tejaḥsiṃha, see Gansten 2017, 2019.

135 Pingree's summaries (1970–1994 A3: 89a; 1981: 130; 1997: 82) of Tejaḥsiṃha's biographical sketch are incorrect; once more I suspect that he had not fully grasped the meaning of the passages in question.

Tejaḥsiṃha's *Daivajñālaṃkṛti*, completed in early 1337, is a medium-length work of around 300 stanzas, comprising fundamental Tājika doctrines and annual revolutions (not nativities or interrogations). It seems to be based wholly or partly on Samarasiṃha's *Tājikaśāstra*, on which, according to Balabhadra, Tejaḥsiṃha had also written a gloss (*ṭīkā*).[136] Despite this, it appears that Tejaḥsiṃha had no contact either with Samarasiṃha or with any students of his, since – as discussed above – he claims to have mastered the subject from books, without a teacher. A notable difference between the two authors is that Tejaḥsiṃha does not treat the sixteen Tājika configurations in detail, but confines himself to *itthaśāla*, *īsarāpha* and *kambūla*. Balabhadra quotes from the *Daivajñālaṃkṛti* nearly fifty times and on many different matters, almost never disagreeing with it. The text is available to me in four manuscripts (two incomplete), and I have identified quotations with reference to the earliest of these (DA1). However, some text passages attributed by Balabhadra to the *Daivajñālaṃkṛti* are absent from the independent text witnesses.

6.4 *Haribhaṭṭa* (*fl. 1388*)

Of Haribhaṭṭa (sometimes referred to simply as Hari or as Hariharabhaṭṭa, though not by Balabhadra) we know very little, but Pingree's hypothesis that he, too, lived in the Saurāṣṭra area of Gujarat appears plausible. Depending on which era he is presumed to have used, the year 1444 mentioned in his *Tājikasāra* may be equated either with 1388 CE or with 1523 CE, but manuscript evidence appears to support the earlier date.[137] Balabhadra, too, is of the opinion that 'Haribhaṭṭa [...] is much earlier than Keśava Daivajña and Gaṇeśa Daivajña'.[138] Like the *Daivajñālaṃkṛti*, the *Tājikasāra* focuses on Tājika fundamentals and annual revolutions, and it includes only the same three planetary configurations, but the work is longer (some 400 stanzas), with a greater emphasis on calculation and a few topics that may derive from Samarasiṃha's *Praśnatantra* (and thus ultimately from Sahl ibn Bishr's work on interrogations). Balabhadra quotes from the *Tājikasāra* about sixty times, mostly with approval, but is not afraid to criticize its author in an outspoken manner, as seen above. It is primarily on these occasions that he mentions Haribhaṭṭa by name. The text is available to me in twelve manuscripts (seven incomplete) and one printed edition. The numbering of the edition has been used in identifying quotations.

136 See section 5.1.

137 See Pingree 1981: 98, corrected in 1997: 82.

138 See section 4.2.

6.5 *Vaidyanātha* (*fl. before 1500?*)

A single quotation on the planet ruling the year is attributed by Balabhadra to a Vaidyanātha, of whom nothing further is known. Although Pingree does not explicitly discuss any Tājika author by that name, the teacher of Keśava Daivajña (see below) was in fact named Vaidyanātha, and may have written a work on Tājika, perhaps no longer extant. Another possible candidate is the Vaidyanātha who was the father of Kṛṣṇa (also discussed below), and whose likely *floruit* falls a few decades later.

6.6 *Keśava* (*fl. ca. 1500*)

The *Varṣa*[*phala*]*paddhati* in just 26 stanzas, also known as the *Keśavapaddhati* or *Tājikakeśavī*, was authored by Keśava Daivajña of Nandigrāma (identified by Pingree as present-day Nandod in Gujarat), probably in the early sixteenth century. This work, still studied today as an authoritative work on Tājika despite – or perhaps because of – its brevity, is available to me in seven manuscripts (three incomplete).[139] Balabhadra, however, mentions Keśava only a handful of times (with a single brief quotation), chiefly to contradict him.

6.7 *Rāma* (*fl. 1510*)

Balabhadra quotes a work called *Grahajñābharaṇa* with approval five times without mentioning the author's name. This is probably the work of that title listed by Pingree as written by Rāma, son of Balirāja, in 1510, although Pingree does not label it a Tājika work or discuss its contents at all.[140] From the fact that it is quoted each time on a different topic (all peculiar to Tājika), it seems to be fairly comprehensive in scope, which agrees with the most extensive manuscript listed by Pingree comprising 47 folios.

6.8 *Vāmana* (*fl. before 1517*)

Another authority quoted by Balabhadra about as frequently as Haribhaṭṭa, and often at greater length – mostly with approval, but once or twice to disagree with him – is Vāmana. According to Pingree, the work in question, referred to by Balabhadra simply as the *Vāmanatājika*, is also known as *Tājikasāroddhāra* and *Varṣatantra*. While the precise date and scope of the text are unknown, the earliest identified manuscript was copied in 1517, and the most extensive

139 For Keśava and his works, see Pingree 1970–1994 A2: 65a–74a; A4: 64a–66a; A5 56a–59b; 1981: 126 *et passim*; 1997: 83.

140 Pingree 1970–1994 A5: 426b.

manuscript comprises 29 folios.[141] Although no information on Vāmana's place of origin or residence is available, the fact that some passages quoted by Balabhadra from the Vāmanatājika contain borrowings from Hemaprabhasūri's *Trailokyaprakāśa* may suggest an origin in the western parts of India.

Balabhadra wants to make Vāmana an early authority, claiming that he predates Haribhaṭṭa, but also quotes (with disapproval) a statement by Tuka Jyotirvid – discussed below – which contrasts Vāmana with the Tājika 'teachers of old', thus implicitly depicting him as a modern.[142] Tuka associates Vāmana with the twelve-dignity system (*dvādaśavargī*) mentioned above and seems to imply that he invented it. If this should be true, Vāmana must have written before 'Maṇittha' in the latter half of the fifteenth century (discussed among pseudepigraphic works below) and would thus at least be earlier than Keśava, if not Haribhaṭṭa. Given the syncretic tendency of the *Vāmanatājika*, however, this appears somewhat unlikely.[143]

6.9 *Nārāyaṇadāsa Siddha* (*fl. ca. 1525?*)

The *Praśnavaiṣṇava* or *Praśnārṇavaplava* is an unconventional, explicitly syncretic text on interrogations, based on 'the schools of Varāha[mihira], Tājika and Mukunda'.[144] Although text witnesses differ greatly in scope, all versions of the work comprise several hundred stanzas. Pingree with some hesitation puts the *floruit* of its author Nārāyaṇadāsa Siddha at ca. 1525.[145] Balabhadra, who never mentions Nārāyaṇadāsa by name, cites his work on four occasions. The text is available to me in four incomplete manuscripts and two editions. I have identified quotations with reference to the fuller 1997 edition.

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141 Pingree 1970–1994 A5: 616a, correcting his previous (1981: 98), later dating. Only six manuscripts are listed, and no editions. It is not known whether any of the manuscripts is complete.

142 See section 2.8.

143 See section 4.2. Syntheses of Tājika and classical Indian astrology are found in some late works such as the *Praśnavaiṣṇava* (see below) and the *Praśnatantra* spuriously attributed to Nīlakaṇṭha (see Gansten 2014).

144 *Praśnavaiṣṇava* 1.2. Another possible meaning is 'the schools of Varāha[mihira] and the Tājika Mukunda'. In either case, the identity of this Mukunda is currently unknown.

145 Pingree 1970–1994 A3: 168b ff. Nārāyaṇadāsa refers to himself as a ruler of the *gusāmyis* (re-Sanskritized from an eastern vernacular form of *gosvāmin*), most likely to be taken here as a caste designation: Pingree's assumption that Nārāyaṇadāsa was 'probably a follower of Caitanya' appears theologically unlikely in light of his benedictory invocation addressed to Nārāyaṇa, somewhat abstractly described, rather than to Rādhā-Kṛṣṇa or to Caitanya himself.

6.10 *Sūryasūri/Sūryadāsa* (*fl. ca. 1540*)[146]

References to the *Tājikālaṃkāra*, whose author is called Sūryasūri by Balabhadra (who mentions him by name only once) and Sūryadāsa or simply Sūrya by Pingree, occur about a dozen times in the *Hāyanaratna*. Sūrya belonged to a family of productive authors on the astral sciences in Pārthapura (identified by Pingree with Pathri in present-day Maharashtra).[147] Pingree dates two of his astronomical works to 1538 and 1541, respectively, and the *Tājikālaṃkāra*, on unclear grounds, to 'about 1550'.[148] Balabhadra generally but not always agrees with this source, which I have not had the opportunity of examining myself; it is quoted in several different chapters of the *Hāyanaratna*, suggesting a fairly wide scope of Tājika doctrines.

6.11 *Kṛṣṇa* (*fl. before 1544*)

Also quoted about a dozen times is the *Tājikatilaka*, which is presumably the work by that title attributed by Pingree to a Kṛṣṇa, son of Vaijanātha (Vaidyanātha), though Balabhadra himself never mentions the author by name. The earliest known manuscript was copied in 1544, and the most extensive manuscript comprises 25 folios.[149] Although I have not seen the *Tājikatilaka*, the fact that quotations from it are interspersed throughout the chapters of the *Hāyanaratna* suggests that it covers a broad range of Tājika doctrines.

6.12 *Govardhana* (*fl. before 1544?*)

The *Tājikapadmakośa* is a non-theoretical work containing predictions for the placements of the planets in the twelve horoscopic houses. Its author, not named by Balabhadra, is the Brahman Govardhana, dated by Pingree with some hesitation to 1544 on the basis of an early manuscript.[150] Versions of

146 For more information on Sūryasūri/Sūryadāsa (chiefly pertaining to his non-astrological works), see Minkowski 2004.

147 Pingree 1970–1994 A2: 107a.

148 Pingree 1981 *passim*; 1997: 83 f.

149 Pingree 1970–1994 A2: 51a; A5: 46. Only three manuscripts are listed, and no editions. It is not known whether any of the manuscripts is complete.

150 Pingree 1970–1994 A2: 134b f. Govardhana's Brahman status is mentioned in a stanza often omitted but reproduced by Pingree from an early manuscript (*dvijo dhārmiko rāmo* […] *tatputro* […] *govardhano*). Pingree, while equating the apparent date of this manuscript with the author's *floruit*, does not elaborate on his reasons for doing so, but does follow the latter with a question mark. The translation of the Śaka date (*'ṅgāṅgendre*) as 1466 is sound in itself; however, the colophon in which it is found appears to be a corrupt *śloka*, of which *pādas* b and c remain intact but not, unfortunately, *pāda* d containing the date. The original version may have read *'ṅgāṅgendravatsare* or similar, making no change in the date, but we cannot be sure.

the text appear to vary a great deal, but the format of one stanza per house and planet (sometimes including Ketu and/or the *munthahā*) gives a scope of approximately 100–120 stanzas. The entire text – excluding the stanzas on Ketu and the *munthahā*, presumably not present in the version available to Balabhadra – is quoted in Chapter 6, though differently organized: while Govardhana's text is ordered according to the planets, Balabhadra's structure is based on the sequence of houses. The title, meaning *The Pericarp of the Lotus of Tājika*, may allude to Samarasiṃha's *Karmaprakāśa*, which ends with this word (*tājikapadmakośāt*). The text is available to me in six manuscripts and a single edition. I have identified quotations with reference to the latter.

6.13 *Tuka* (*fl. 1549/1550*)[151]

Although quoted more than fifty times in the *Hāyanaratna* and referred to by name half a dozen times, as well as being mentioned by Weber, Tuka Jyotirvid is not discussed in any of Pingree's works.[152] His work, the *Tājikamuktāvali*, was completed in the Śaka year 1471, corresponding to 1549 or early 1550 CE. Its opening and closing sections state that Tuka was the son of one Śiva, who had authored a number of astronomical and astrological works (though not, judging from their titles, on Tājika), and the student of his own elder brother Mahādeva. He gives his place of residence as Pippalagrāma, which he connects with the ruling Nikumbha clan; this clan name, along with Tuka's personal name, suggests a connection with Maharashtra, where there are still several locations called Pipal- or Pimpalgaon. The *Tājikamuktāvali* as available to me consists of 102 stanzas in varying metres, dealing with the fundamentals of Tājika and, in particular, annual revolutions. There is also a metrical *Tājikamuktāvaliṭippaṇī* of uncertain authorship, possibly an autocommentary, described in the colophon as a 'book of corrections (*śodhakapustaka*) to the *Tājakamuktāvali* composed by Tuka Jyotirvid, son of the illustrious Śiva Daivavid'.

Balabhadra does not distinguish between the original text and the commentary but quotes from both under the single title [*Tājika*]*muktāvali*, nearly always with approval (but cf. the comments on Vāmana above); he describes

151 The following overview is a summary of the information on Tuka Jyotirvid found in Gansten 2017.

152 See Weber 1853: 251. There is, however, a mention in Pingree 1970–1994 A1: 47b of an Ātuka/Āṭuka (clearly a mistake for Tuka) as the author of the *Tājikamuktāvali*, citing a single manuscript – a fact overlooked in Gansten 2017. Pingree's entry also gives the name of Tuka's father wrongly as Sadāśiva.

it as 'embodying the understanding of the Tājika science',[153] and also references Tuka's commentary on Samarasiṃha's *Tājikaśāstra*, quoting it verbatim once.[154] Each text is available to me in two undated manuscripts, and I have identified quotations with reference to the more legible ones (TM1, TMṬ1).

6.14 *Gaṇeśa* (*fl. ca. 1550/1600*)

The first cousin once removed of the Sūryasūri/Sūryadāsa mentioned above was Gaṇeśa Daivajña of Pārthapura, whose popular *Tājikabhūṣaṇa* in more than 400 stanzas is dated by Pingree to the latter half of the sixteenth century.[155] Balabhadra appears to have appreciated Gaṇeśa's work more than Sūryasūri's, as he quotes it twice as often – once more with general but not universal approval. The text is available to me in eight manuscripts (three incomplete) and a single edition, of which the last has been used for identifying quotations. (For a possible reference to another of Gaṇeśa's works, the *Ratnāvalīpaddhati*, see the discussion of anonymous and unidentified works below.)

6.15 *Padmasundara* (*fl. ca. 1575*)

The author of the *Hāyanasundara*, not named by Balabhadra, was the Jain Padmasundara, identified by Pingree as 'a pupil of Padmameru of the Nāgapurī Tapāgaccha'; he was active at the court of Akbar, and Pingree puts his *floruit* at 1575.[156] The work, available to me in a single manuscript, comprises some 300 verses, nearly half of which are quoted by Balabhadra, primarily in connection with the results of the ruler of the year (section 5.11). The remainder of the work appears to be heavily influenced by 'Maṇittha', discussed below, with many stanzas found in both works (some even occurring twice in the *Hāyanasundara*).

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153 See section 4.2.

154 See sections 2.9, 4.5.

155 Pingree's dating of the *Tājikabhūṣaṇa* seems to have veered considerably. After first (1970–1994 A2: 107a–110a, published in 1971) giving Gaṇeśa's date as '*fl. ca.* 1600', he states in A3: 28b (1976): 'Originally dated *ca.* 1600, Gaṇeśa's floruit must be extended backwards by about 50 years in light of the date of his cousin Jñānarāja (*fl.* 1503).' This then becomes '1550/1600' in A4: 75b f. (1981) and A5: 74b f. (1994). In Pingree 1981: 99 it is '[t]owards the end of the sixteenth century'; in 1984: 93 he strikes a mean with '*ca.* 1575'; but in 1997: 84 it is again 'about fifty years later' than 1550, and in 2004: 230, 'ca. 1600'. No arguments are given for these changes.

156 Pingree 1970–1994 A4: 179a; A5: 208b. For more on Padmasundara's interactions with Akbar, see Truschke 2016: 69 ff.

6.16 *Nṛsiṃha* (*b. 1548*)

Although quoted only a few times, and never under the name of its author, the *Hillājadīpikā* by Nṛsiṃha – grandson of the Keśava mentioned above, also of Nandigrāma[157] – may be said to be of significance in the *Hāyanaratna* precisely because Balabhadra associates it not with Nṛsiṃha but with the mythical authority Hillāja (cf. the discussion of pseudepigraphic works below). If Balabhadra was ignorant of its actual authorship, his version of the text must have lacked the metrical colophons recurring at the end of each chapter in some witnesses. Two manuscripts are available to me, one incomplete, the other damaged but sufficiently legible to identify the three quotations from it. The work itself is fairly short, comprising about 135 stanzas.

6.17 *Nīlakaṇṭha* (*fl. 1587*)[158]

The unique position of authority accorded Nīlakaṇṭha Daivajña by Balabhadra, who calls him 'the crown jewel in the circle of astrologers',[159] has already been mentioned. The same attitude is reflected in the enormous influence exerted by Nīlakaṇṭha's *magnum opus*, the *Tājikanīlakaṇṭhī*, on the subsequent development of the Tājika tradition. Pingree calls the work 'wildly popular', with some 800 extant manuscripts and dozens of printed editions;[160] and a visit to any Indian bookselling establishment specializing in Sanskrit or astrological literature will demonstrate the extent to which Tājika astrology is, even today, synonymous with the *Tājikanīlakaṇṭhī*. This unrivalled influence probably had less to do with the intrinsic didactic or literary value of the work than with Nīlakaṇṭha's standing at Akbar's court.[161]

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157 Pingree 1970–1994 A3: 202b f.

158 For more details on Nīlakaṇṭha's works, see Pingree 1970–1994 A3: 177b–189a, A4: 142b–144; 1981: 97 ff., 116, 127; 1997: 84 f.

159 See section 1.6.

160 Pingree 1997: 84 f.

161 For discussions of Nīlakaṇṭha's court position and the *jyotiṣarāja* institution, see Pingree 1997: 92 f.; Sarma 2000. Minkowski (2004: 330 f.), citing no sources, states that the *Tājikanīlakaṇṭhī* was actually commissioned by Akbar, which seems doubtful; the text itself makes no reference to the Mughal emperor. On the basis of a conjecture in Ali 1992: 43, Minkowski further claims that Nīlakaṇṭha's work was later translated into Persian at Akbar's request, but Ali is probably mistaken: Abū al-Faẓl's *Ā'īn-i-Akbarī*, to which he refers, only states vaguely that 'Mukammal Khān of Gujrāt translated into Persian the Tājak, a well-known work on Astronomy' (transl. Blochmann 1927 [1873]: 112). That Ali should tentatively identify this as the *Tājikanīlakaṇṭhī* is yet a tribute to the continued popularity of the latter work; but only three to four years had passed between its completion in Varanasi in 1587 and the writing of the *Ā'īn-i-Akbarī*, providing a rather

The work itself consists of two volumes: the *Saṃjñātantra*, an introduction to the subject dealing with its fundamental principles and terminology in some 220 stanzas, and the *Varṣatantra*, a compendium of techniques for annual prognostication comprising about 320 stanzas; the latter was completed in Kāśī (Varanasi) in 1587. From a certain amount of overlapping, including passages repeated verbatim, they appear to have been composed as semi-independent works. The *Tājikanīlakaṇṭhī* is the work most frequently quoted in the *Hāyanaratna*, with several hundred stanzas in all, from both *tantras*; there is also a single quotation from Nīlakaṇṭha's astrological section of the Sanskrit encyclopedia *Ṭoḍarānanda*.[162] Given the wide availability of the *Tājikanīlakaṇṭhī*, I have not consulted any manuscripts. References follow the numbering of the Jośī 2008 edition.

6.18 *Padmanābha* (*fl. before 1608?*)

Balabhadra attributes a single quotation on the calculation of planetary strength to a Padmanābha, who may be identical with the author of the very short *Hillājāyurdāya* on longevity procedures (in 27 stanzas). The quotation is, however, not from that text and may conceivably derive from a work no longer extant. No other Tājika author by the name Padmanābha is known. Pingree gives no date for the *Hillājāyurdāya* or its author, but does date Rāmeśvara Kṣīrasāgara's *Cūḍāmaṇi* commentary on that work to 1608.[163]

6.19 *Viśvanātha* (*b. 1579?*)

A single quotation on the topic of lots or *sahamas* is attributed by Balabhadra to a *Viśvanāthatājika*, almost certainly named after its author. This is very likely his own senior contemporary and fellow resident of Kāśī, who composed the *Prakāśikā* commentary on the *Tājikanīlakaṇṭhī*. Pingree does not mention the *Viśvanāthatājika*, and his list of Viśvanātha's astrological writings includes no independent works, perhaps indicating that the text is no longer extant.[164]

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narrow window for it first to have become sufficiently well-known and appreciated to merit translation, then actually translated and brought to the notice of Abū al-Faẓl. The Persian translator's connection to Gujarat rather suggests a text originating in western India – possibly Samarasiṃha's foundational and, at that time, still extant *Tājikaśāstra*.

162 For the *Ṭoḍarānanda*, commissioned by Rājā Ṭoḍaramalla, see Rocher 2016: 1–13.

163 Pingree 1970–1994 A4: 166b, 169a; A5: 502.

164 See Pingree 1970–1994 A5: 669a ff.

6.20 *Yādavasūri* (*fl. 1616?*)[165]

After Samarasiṃha and Nīlakaṇṭha, the author on whom Balabhadra most relies is Yādavasūri, the author of a fairly large work (some 550 stanzas) entitled *Tājikayogasudhānidhi*. Balabhadra quotes from this nearly a hundred times, often at length, and with general approval – the major exception being the calculation of planetary periods. Pingree states that its date is 'apparently' 1616, and that Yādavasūri wrote an autocommentary (*vivaraṇa*) on it; perhaps this date is stated or implied in the commentary, as I have not been able to find it in the original text.[166]

Pingree further claims that Yādavasūri 'belonged to a family dwelling at Prakāśa in Gujarat' and was a resident of 'Vāī on the Kṛṣṇā River'.[167] Both these claims are spurious, the first being based on the misidentification of Yādavasūri with one Yādavabhaṭṭa, father of the Tājika author Bālakṛṣṇa (for whom see below). Pingree's second claim is based on a metrically and syntactically corrupt reading of a stanza from the *Tājikayogasudhānidhi* which, read correctly, provides information not on the author's place of residence but rather on his parents. Yādavasūri gives his father's name as Śrīvatsa (while Bālakṛṣṇa's grandfather's name was Rāmakṛṣṇa) and his mother's as Śrī Bhāyi (or Bhāi). The latter is of particular interest, as the metrical colophon at the end of each of the sixteen chapters of the *Tājikayogasudhānidhi* states that Yādavasūri 'received his knowledge by the grace of the lotus feet of Śrī Bhāyi', suggesting that he considered his mother to have been his first *guru* in the field of Tājika. Unfortunately we have no further information on this possible woman astrologer. The text is available to me in four manuscripts (two incomplete, one complete but undated). I have identified quotations with reference to the most legible of these (TYS1).

6.21 *Divākara* (*b. 1606*)

The *Paddhatibhūṣaṇa* is a short work of some 70 verses, nine of which are quoted by Balabhadra – all with approval, and all but one dealing with calculation procedures. Only once does Balabhadra mention the name of the author, who was the son of a Nṛsiṃha (though not the one discussed above) and great-nephew of the Viśvanātha just mentioned, and when he does so it is with harsh censure, charging him with 'mental aberration' (as criticism of a statement

165 The following overview is a summary of the information on Yādavasūri found in Gansten 2017.

166 Pingree 1981: 99; 1970–1994 A5: 335. The earliest manuscript of the *Tājikayogasudhānidhi* cited by Pingree was copied in 1667, after the composition of the *Hāyanaratna*.

167 Pingree 1997: 84.

found not in the *Paddhatibhūṣaṇa* itself but in Divākara's autocommentary on it). In that context Balabhadra uses the alternative title *Varṣapaddhati*; the work is also known as *Varṣagaṇitapaddhati* or *Varṣagaṇitabhūṣaṇa*. As noted above, Pingree put its date first at ca. 1630, later revised to ca. 1640.[168] The text is available to me in a single manuscript.

6.22 *Bālakṛṣṇa* (*fl. before 1649*)

A single quotation on the ruler of the year is attributed by Balabhadra to the *Tājikakaustubha*, which is almost certainly the work of that name authored by Bālakṛṣṇa[bhaṭṭa].[169] As already noted, Pingree mistakenly identifies Bālakṛṣṇa's father Yādavabhaṭṭa (son of Rāmakṛṣṇa) with the Tājika author Yādavasūri (son of Śrīvatsa). He puts Bālakṛṣṇa's *floruit* at ca. 1625/1650 without giving any sources; the earlier date may possibly be due to Pingree's belief that the *Hāyanaratna* was written in 1629, making this a *terminus ante quem*. Having revised this dating by two decades, we can only say with certainty that the *Tājikakaustubha* was authored before 1649. It is apparently a large work: the most extensive manuscript listed by Pingree runs to 75 folios. Pingree believes it may have been written at Jambūsaras (Jambusar in present-day Gujarat), seemingly on the basis of the earliest identified manuscript; Prakāśā, the ancestral home mentioned by Bālakṛṣṇa in his closing stanzas, is said to be somewhat further south, on the northern bank of the river Tapi.

6.23 *Pseudepigraphic Works*

In addition to the authors just named, Balabhadra draws on several works by authors whose real names are unknown for his discussions of Tājika doctrine. The most straightforward instances are the twenty-odd references to 'Maṇittha', the Sanskritized form of Manetho (Μανέθων), recognized in the earliest Indian astrological literature as an ancient authority.[170] A single Tājika work, the brief *Varṣaphala* or *Varṣacaryā* in just over 70 stanzas, is typically attributed to this semi-mythical writer; Pingree dates the earliest preserved manuscript of it to 1475 CE.[171] Balabhadra quotes approximately half this text, most of the

168 Pingreee 1984: 98; 2004: 231.

169 I have not been able to verify the quotation, however, as I have access only to a single, incomplete manuscript of the *Tājikakaustubha*. For Bālakṛṣṇa, see Pingree 1981: 99; 1970–1994 A4: 243a f.

170 For Manetho, cf. note 69.

171 For more information on 'Maṇittha', see Pingree 1970–1994 A4: 344a; 1981: 98; 1997: 83. However, Pingree's speculation that the pseudonym Maṇittha was chosen due to its superficial similarity with the Arabic technical term *muntahā* seems rather fanciful and is not, to my

references occurring towards the end of Chapter 5. In Chapter 6 he quotes nearly a hundred additional stanzas from 'Maṇittha'; as these are found neither in independent witnesses of the *Varṣaphala* nor in Padmasundara's *Hāyanasundara* (which, as noted above, reproduces much material from the former work), Balabhadra presumably had access either to a substantially expanded version of the *Varṣaphala* or to a second work attributed to the same author. The *Varṣaphala* is available to me in four manuscripts, two of them undated; verse numbers given refer to the most legible of these (VPh1).

Considerably more complex is the designation *jīrṇa* 'the ancient[s]'. This epithet is used twice in an obviously generic sense, contrasted with *navīna* 'modern' as related above;[172] but some twenty times we encounter the phrase *jīrṇatājike* in the locative, which is how titles of works are typically referenced, followed by a quotation. It thus appears that Balabhadra had access to an actual text known as the *Jīrṇatājika* (never mentioned by Pingree), meaning *The Ancient Tājika* [*Teaching*] or *The Tājika* [*Teaching*] *of the Ancient*[*s*] or even *The Tājika* [*Teaching*] *of Jīrṇa*, interpreting the latter (somewhat implausibly) as a personal name.

The same word appears four times in the homosemous compounds *jīrṇatājikavacanāt* and *jīrṇatājikokteḥ*, which may be understood as 'according to the statement of [the work] *Jīrṇatājika*' or '… of the ancient Tājika[s]' or '… of the Tājika [named] Jīrṇa'. Unfortunately, it seems that more than one of these meanings may be intended. In one section, Balabhadra quotes a particular sentence three times (twice partially and once in full), first with the phrase *jīrṇatājikokteḥ* and then twice attributing it explicitly to Samarasiṃha. Between the first two occurrences, however, another quotation, almost certainly *not* from Samarasiṃha, is introduced using the identical phrase (*jīrṇatājikokteḥ*).[173] This latter quotation may possibly derive from a work called *Jīrṇatājika*.

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knowledge, substantiated by any connection made between the two in the *Varṣaphala*, nor indeed in any other Tājika work.

172 See sections 4.6 and 7.2. *Jīrṇa* in the plural is also used once (in section 1.3) in referring to non-Tājika astrological authories; the sentence in question (*jñānaviśeṣeṇa jyotirvidaḥ pūjātāratamyaṃ jīrṇair abhyadhāyi*) is copied from Govinda Daivajña's *Pīyūṣadhārā* 1.2 as discussed above, the only difference being that the edition of the latter work reads *pūjyatā-* for *pūjā-*. Perhaps significantly, the phrase is used there to introduce a quotation from an unidentified text/author.

173 See section 1.6. As discussed in Gansten 2019, Samarasiṃha's *Tājikaśāstra* appears from the extant quotations (in the *Hāyanaratna*, the *Praśnatantra*, and Viśvanātha's *Prakāśikā*) to have been composed entirely in varieties of the moraic *āryā* metre. While the former of the two quotations discussed here is likewise in *āryā*, the latter is in the syllabic *karṇinī* metre.

In a few instances, the attribution to 'Jīrṇa' occurs in the plural; these may be read either as generic references to 'the ancients' or as indicating a specific author, using the plural of respect. Although I find it unlikely that Jīrṇa was the actual name of the author of the *Jīrṇatājika*, I have treated the word as a personal designation on the one occasion where, from the context, I believe this to have been the intention of Balabhadra. In other cases, I have translated it as 'ancient'. Finally, Chapter 3 on the sixteen configurations has four occurrences of the phrase *iti jīrṇaṭīkākṛt*, which may be understood as 'thus [says] the ancient commentator' or '… the commentator on [the work of] Jīrṇa' or '… the commentator [named] Jīrṇa'. A possible clue here is the single occurrence in the same chapter (not found elsewhere in the *Hāyanaratna*) of the similar phrase *iti samarasiṃhaṭīkākṛt* 'thus [says] the commentator on [the work of] Samarasiṃha'. I have thus interpreted the former phrase as referring to an early commentator (presumably on Samarasiṃha's *Tājikaśāstra*), not necessarily identical with the author of the *Jīrṇatājika*.

Two pseudonyms closely connected in the sources are 'Hillāja' (a misunderstanding of the technical term *hīlāj*, as discussed above) and 'Romaka'.[174] Balabhadra quotes statements by Romaka that refer to the teachings of Hillāja and vice versa,[175] as well as stanzas that refer to them along with other ancient and mostly non-Indian authorities: Khindi and Romaka;[176] Khattakhutta, Khindi and Romaka;[177] Samarasiṃha, Hillāja, Khattakhutta, Khindi and Romaka;[178] and Khattakhutta, Romaka, Hillāja, Dhiṣaṇa and Durmukha.[179] A few authors appeal to the teachings of Romaka alone.[180] Although there is little doubt that these names are invoked more for added authority than to enlighten the reader about the provenance of particular doctrines, it still seems to me possible – even probable – that a meaningful historical connection does exist between some of them. An investigation into the precise nature of that connection, which may perhaps centre on longevity prognostication, must, however, be deferred for the present.

Balabhadra quotes Romaka by name six times without giving the title of a text, and refers explicitly to the *Romakatājika* twice; five of these quotations

174 See also Gansten 2012a.

175 See sections 1.2 (quoted from Nṛsiṃha's *Hillājadīpikā*) and 2.4 (quoted from a *Romakatājika*).

176 See section 2.5 (quoted from Kṛṣṇa's *Tājikatilaka*).

177 See section 7.2 (quoted from Tuka's *Tājikamuktāvali*).

178 See section 1.2 (Balabhadra's own composition).

179 See section 1.2 (quoted from Nīlakaṇṭha in the *Ṭoḍarānanda*).

180 See sections 4.4 (quoted from the *Jīrṇatājika*), 4.6 (unattributed, but possibly the same), 5.4 and 8.7 (quoted from Yādava's *Tājikayogasudhānidhi*).

occur in Chapter 4 on the *sahamas*. This text has so far proved elusive, though Pingree refers to a single manuscript of a *Tājaka* attributed to Romaka,[181] as well as to an incomplete manuscript of a *Jātakasāra*[*dīpa*] by one Nṛsiṃha, labelled *romakācāryamatatājika* 'Tājika according to the school of the teacher Romaka'.[182]

Hillāja is quoted by name nearly twenty times throughout the *Hāyanaratna*, with no title given for the work(s) referenced; more than half of the instances occur in Chapter 6 on the planets occupying the horoscopic houses. Only one of these references can be traced to the *Hillājadīpikā* of Nṛsiṃha,[183] discussed above, which is quoted twice more by title alone. The others presumably derive from a *Hillājatājika* known to Balabhadra and likewise explicitly referred to twice; this text is not identical with the anonymous work of that title reported by Pingree.[184] An identically named work, which I have not seen, is attributed to a Gopāla Sāgara; but given the late date of the single known manuscript (1866), its author is perhaps more likely to postdate Balabhadra.[185]

6.24 *Anonymous or Unidentified Works and Authors*

Nearly a dozen titles of works both unknown and unattributed are referenced in the *Hāyanaratna*. In Sanskrit alphabetical order, they are as follows:

Uttaratantra: quoted three times at length, on house results, using Tājika terminology. The title may be understood as 'the latter treatise', suggesting a two-volume work, but it is not Nīlakaṇṭha's *Varṣatantra*.

Tājikapradīpa: quoted once, on planetary strength. Possibly identical with the *Phalapradīpa* and/or *Varṣaphalapradīpa* (below).

Tājikaratnamālā: quoted three times, on aspects, *musallahas*, and planetary periods. *Ratnamālā* 'string of jewels' is more or less homosemous with *Ratnāvali* (below). A *Tājikaratna* by Gaṅgādhara exists but appears to be dated to 1653–1654, some four years later than the *Hāyanaratna*.

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181 Pingree 1970–1994 A5: 517b.

182 Pingree 1970–1994 A3: 198a. The date of this Nṛsiṃha is not given, but the earliest manuscript of the work in question is dated to 1637.

183 See section 1.2.

184 See Pingree 2004: 238. A number of verses in this *Hillājatājika* seem to derive, with minor variations, from standard works such as the *Tājikasāra* and *Tājikanīlakaṇṭhī*, suggesting it to be a late compilation; a majority of its 250 stanzas are in *upajāti* metre. By contrast, the *Hillāja*[*tājika*] quotations given by Balabhadra comprise some 90 stanzas of which just over two thirds are in *śloka*, 24 in *āryā*, and only 5 in other metres, including a single *upajāti* stanza.

185 See Pingree 1970–1994 A2: 131a.

Tājikasarvasvasāra: quoted once, on *rājayogas* or configurations for rise to power.

Tājikasindhu: quoted once, on house results. Possibly identical with the *Hāyanasindhu* (below).

Dīpikā: quoted once, on general results of the year based on calendric rather than specifically Tājika elements. *Dīpikā* 'little lamp' is unlikely to be the full title; the word is very common as the final member of a compound, especially in the names of commentaries. The quotation does not appear to derive from Nṛsiṃha's *Hillājadīpikā*. I am familiar with one work entitled *Tājikadīpikā*, but that is attributed to the late author Ghāsīrāma (fl. 1860).

Phalapradīpa: quoted once, on the *munthahā* in a figure cast for a query. Possibly identical with the *Varṣaphalapradīpa* (below).

Muddagrantha: may or may not be a proper title, but obviously a work on a type of planetary periods, quoted at length (nearly 60 stanzas) in Chapter 7.[186]

Yantrādhikāra: quoted once, on general results of the year based on horoscopic but not specifically Tājika elements. *Adhikāra* may be used in the sense of 'chapter', in which case this is part of some larger work.

Ratnāvalī: quoted once on planetary strength, using Tājika terminology. Like *Dīpikā*, *Ratnāvalī* (with synonyms) very commonly appears as part of titles. It may quite possibly refer here to the *Ratnāvalīpaddhati* or *Paddhatiratnāvalī* by Gaṇeśa Daivajña, which I have not seen.[187]

Varṣaphalapradīpa: quoted once, on planetary periods.

Hāyanasindhu: quoted once on the so-called *tambīra* configuration and three times on the positions of the planets in the houses, apparently with approval.

Hāyanottama: quoted once, on planetary periods.

Additionally, an unknown Miśra – apparently a Tājika author – is quoted three times on topics of calculation (of aspects, planetary hours and periods). There are also a few instances of quotations wholly unattributed, or attributed only to 'another book' or 'various works'. Although two or more titles may in some cases conceivably refer to the same work, the above list, taken together with the texts attributed above to Samarasiṃha, Vaidyanātha, Padmanābha and Viśvanātha but not reported by Pingree, serves as a reminder that our knowledge of Tājika sources is still very far from complete.

186 Pingree 1970–1994 A5: 326b mentions a single manuscript, dated 1855, of a work entitled *Muddādaśāphala* and attributed to 'Yavana'. I have not seen this text.

187 See Pingree 1970–1994 A2: 109a.

7 Textual Sources and General Editorial Principles

According to Pingree's estimate of two decades ago, the *Hāyanaratna* is preserved in approximately 100 manuscripts, nearly all copied in North India; many – perhaps most – are incomplete.[188] Less than ten are known to date from the eighteenth century, and only two from its former half; the remaining dated manuscripts were all copied in the nineteenth or early twentieth century. The present edition and translation, being the work of a single individual undertaken over a rather limited period of time, is necessarily based on only a small sample of these manuscripts and other text witnesses. Added to these constraints, access to manuscripts located in Indian libraries is often restricted, particularly for non-Indian scholars. I am thus acutely aware of the provisional nature of the results presented in this volume, and would be gratified to see more work done on the *Hāyanaratna*, as well as on its many tributaries, in order to fill the lacunae in our current knowledge of the Tājika tradition.

For this edition, I have examined fourteen witnesses of the *Hāyanaratna* and collated the six that are more or less complete. This group includes the earliest and seemingly most reliable manuscripts; the excluded, incomplete manuscripts, while mostly undated, do not appear to be very early or, from the samples taken, to offer valuable additional variants. The individual text witnesses are briefly described below. The accepted readings are those of the base text except where these are clearly inferior with regard to grammar, metre or sense. Variant readings given in the (negative) critical apparatus exclude purely orthographic variants and errors; see the discussion on transliteration principles below. Corrections present in the text witnesses themselves have been noted only when potentially affecting the meaning, when the presence of a correction appears particularly relevant (e.g., for establishing the similarity of two or more witnesses), or when the uncorrected form has been accepted as the better reading. Differences in phrasing have, however, been noted throughout, even when not appreciably affecting the meaning of a passage. Where physical characteristics affect the sense or intelligibility of the text, they have been noted; such characteristics do not normally include changes of hand

188 Pingree 1997: 85; 1970–1994 A4: 234 f. (listing 63 of these manuscripts in addition to three printed editions), A5: 230b (listing a further 20 manuscripts). It should be noted that some manuscripts not stated by Pingree to be incomplete still are: among those which I have had the opportunity to examine, this is true of Asiatic Society of Bengal G 2928 (comprising only the latter half of the work) and of Chandra Shum Shere d. 809 (only the former half). Presumably there are many other such instances; the recorded number of folios would often be an indication.

in manuscripts copied by more than one scribe. Illegible characters in a text witness are represented by asterisks, uncertain characters by question marks immediately following. (Dots below characters, sometimes employed for the latter purpose, are not compatible with transliterated Sanskrit text, where the underdot is a common diacritic.) Textual remarks have been assigned to a separate commentary. Also included is a source apparatus for quotations, discussed shortly below.

In the case of text passages attested by only a few witnesses or even a single one, I have preferred to err on the side of inclusion, as long as the passages in question do not conflict with the context in which they appear. This policy seems particularly desirable in the case of quotations from texts which are not otherwise readily available – most importantly, from Samarasiṃha's seminal but apparently no longer extant *Tājikaśāstra*. The same principle applies to tables and diagrams, including horoscopic figures, given throughout in the style most common in North India. Diagrams have been tacitly standardized to agree with the text, with abbreviations replaced with full words wherever possible; for numerals, see the discussion on transliteration below. On the very few occasions where entire sentences have been excluded from the accepted text, or where witnesses give the same or similar passages in different order, this has been noted in the commentary; the same applies to longer additions and mistaken repetitions of text passages.

In a few places, metre as well as content suggest loss of certain text in all witnesses, including witnesses not otherwise collated, presumably due to physical lacunae (no longer indicated) in a common archetype. Where possible, such omissions have been emended by recourse to independent text witnesses of works quoted (noted in the commentary); where no basis for an emendation is available, scansion symbols have been employed to mark the likely number and quantity of missing syllables as well as the probable distribution of the preserved text across an original stanza:

– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – / – – ⏑ – – ⏑ –
nandasthe 'ṣṭadinaṃ ravau gurudaśā diksthe tamo viṃśatiḥ |
śeṣe 'rke tu ⏑ – – ⏑ – ⏑ ⏑ ⏑ – / – – ⏑ – *ṣaḍdinaṃ*
– – *syāt tu sitasya* – ⏑ ⏑ ⏑ – / – – ⏑ – – ⏑ – ||

As discussed above, quotations from earlier works make up roughly two thirds of the *Hāyanaratna*. Regrettably, it has not been possible at this point to identify all passages quoted, and in some instances not even the works. A fair number of the relevant texts are, however, available to me in manuscript and/or printed editions, making it possible to identify many quotations with reference

to independent witnesses, and these have been noted in the source apparatus. Such independent witnesses are listed in the bibliography, with brief descriptions in the case of manuscripts, although some manuscripts were made available to me only at a later stage of the work and have been used less frequently. For the convenience of the reader, I have followed the verse numbering of printed (though rarely critical) editions where available. Unfortunately, such numbering is sometimes erratic, starting over from 1 as the topic changes even within a single chapter as demarcated in the edition or standard manuscript followed. For the sake of unambiguity, I have treated each new cycle of verse numbers in an edition as a separate chapter.[189] Any irregularities have been noted in the commentary.

The identification of text passages quoted does not necessarily imply that the readings used by Balabhadra are wholly or even nearly identical to those found in independent witnesses of the texts concerned. They frequently differ with regard both to individual stanzas and to the order in which they occur, and the references in the source apparatus are thus intended primarily as an aid for readers who wish to compare passages for themselves. When readings found in the *Hāyanaratna* are consistent across the collated witnesses, my general policy has been to accept them, even when seemingly inferior to those of independent sources for the works quoted, in an endeavour to approximate as closely as possible the readings actually used by Balabhadra. Where the *Hāyanaratna* readings are clearly corrupt, however, I have based emendations on independent testimonies whenever available. All such instances are noted in the commentary. By contrast, when witnesses of the *Hāyanaratna* differ among themselves with regard to a quotation, evidence from independent text witnesses has not generally been invoked in support of the accepted reading. Stanzas attributed by the *Hāyanaratna* to a given work but not corresponding even partly to any passage found in independent witnesses of that work have been left unreferenced in the source apparatus. Such cases may indicate misattribution by Balabhadra or a subsequent copyist. Where additional clarification is called for, this has been provided in the commentary.

Some quoted sources appear to be written in less elegant, occasionally ungrammatical Sanskrit, the most common error being the confusion of masculine and neuter gender in nouns. I have accepted such errors as probably reflecting the original readings and emended only what I believe to be actual corruptions in transmission.

189 The major exception concerns Tejaḥsiṃha's *Daivajñālaṃkṛti*; see the bibliography for details. Occasional introductory stanzas have been assigned the chapter number 0.

By the nature of Sanskrit syntax, many of the lemmas found in the apparatus form part of compounds. For considerations of readability, hyphens have not been employed where a lemma constitutes an easily discernible lexeme (or a series of lexemes), but only where it forms *part* of a lexeme (e.g., *-bhavā* in *saṃnipātodbhavā*), or of a compound or text sequence involving vowels coalescing by sandhi (e.g., *kāryo-* in *kāryopakramalābhau*).

8 Text Witnesses of the *Hāyanaratna* (collated)

The text witnesses used for this edition comprise three manuscripts proper, two lithographs likewise based on handwritten originals,[190] and a single typeset edition, all in Devanāgarī script and more or less complete:

8.1 *B: Chambers 182, Staatsbibliothek zu Berlin* (*base text*)[191]

Dated *saṃvat 1834 śake 1699 jyeṣṭhaśuddha 1 bhṛgau*, corresponding to Friday, 6 June, 1777 CE, this is the manuscript on which Weber based his 1853 paper on the *Hāyanaratna*, and which he described as 'very beautiful, but often faulty'. The title folio itself – obviously later than the rest and written on factory-made, watermarked paper – would seem to merit the latter comment, as the name of the work is given in Devanāgarī as *jyotiṣa śāstrīya hayaratnaṃ* (transcribed on the same page as *Jotish Shastrya Heyarutton*), suggesting an astro-equine treatise. The rest of this well-preserved paper manuscript comprises 226 folios of text in a single hand (easy to read if not precisely beautiful), now bound in codex format, but not so tightly as to impair reading. A vestige of a division into a former and a latter part is found at the beginning of the sixth chapter (f. 114) in the form of a repetition of the opening phrase *śrīgaṇeśāya namaḥ*. A high-

190 Lithographic printing of books from a handwritten master copy, while never popular in Europe, was widespread in Persia and India from the 1820s up to the turn of the century. As noted by Orsini (2009: 10 ff., 2013: xviii), its success was due to low initial investment and running costs, flexible use of multiple scripts, and the familiar appearance of the finished product, sometimes even emulating the physical form of traditional manuscripts. The comments of Marzolph (2009) on the Persian situation may be equally applied to India: 'Lithography […] constituted a direct continuation of manuscript production, bringing forth similar results, albeit in greater numbers, and involving basically the same set of specialists.' Shaw (1993) similarly refers to lithographs as 'mass-produced manuscript[s]'. For further details on lithographic printing in India, see Shaw 1998; Stark 2007: 29–106; and, specifically on Sanskrit lithographs, Formigatti 2016: 96–102.

191 Listed in Pingree 1970–1994 A4: 234b as Berlin 881.

quality, full-colour digital scan of the manuscript serves as the base text of the present edition, though with substantial corrections in the light of other text witnesses as discussed above.

8.2 *N: Nepalese-German Manuscript Cataloguing Project B 345-02*

The earliest text witness, dated *saṃvat 12828* (wrongly written for 1828) *śake 1693 vaiśākhaśuklatṛtīyāyāṃ gurau*, corresponding to Thursday, 18 April, 1771 CE. Available as a digital scan of a microfilm (made on 26 September, 1972, necessarily greyscale) of a paper manuscript comprising 242 folios in what appears to be a single hand, though with occasional corrections in a second one. This manuscript is not listed by Pingree. The original microfilm is currently in storage at the Staatsbibliothek zu Berlin; the descriptive label from the National Archives of Nepal gives the title wrongly as *Hāyaratna*. Although the writing is occasionally obscured by the poor quality of the microfilm, the manuscript as such appears to have been in good condition at the time of filming. There is no division into a former and a latter part. In view of its early date, this manuscript might have served as the base text for the edition had it not been for its profusion of errors, grave and frequent enough to suggest actual dyslexia.

8.3 *G: Koba Gyan Tirth 19–187*

A well-preserved paper manuscript comprising 219 folios in at least three, possibly four hands, one of them obviously untrained but all legible, made available in a high-quality, full-colour digital scan by Acharya Shri Kailasasagarsuri Gyanmandir in Koba, Gujarat. The manuscript is not listed by Pingree. There is no division into a former and a latter part. The date is given as *saṃvat 1890*, corresponding to 1833–1834 CE.

8.4 *K: Kashi Sanskrit Press, Varanasi, 1867–1868*

The text of this lithograph, written in a single hand, is described in the Sanskrit colophon as having been mechanically printed at the Kashi Sanskrit Press at the residence of Babu Fateh Narain Singhji in the vicinity of the Tripurabhairavī temple in Varanasi. Dated *saṃvat 1924*, corresponding to 1867–1868 CE, it is identical with the 'Kāśī 1867' edition listed by Pingree.[192] The text is divided

192 Pingree 1970–1994 A4: 234 f.; 1981: 99. The copy identified by Pingree as belonging to the British Museum is now housed in the British Library; the same is true in the case of the slightly later lithographed edition listed alongside it as published in Meraṭha (Meerut) in the Vikrama year 1932 or 1933 (1875–1877 CE; the publisher, not given by Pingree, is Jwala Prakash Press). A reference to an edition of the *Hāyanaratna* published in Benares, s.n., 1924 [1867] (the former year indicating the Vikrama era), is likewise found in the online

into two parts, the first five chapters comprising 81 numbered folios and the last three, 70 folios. I have primarily used the black-and-white digital scan made publicly available by the Digital Library of India; the original copy is stated to belong to the Asiatic Society of Bengal, Kolkata. Many folios are somewhat damaged, particularly around the edges; some appear to have been mended so inexpertly as to obscure the repaired text almost entirely. Where the readings of this scan are in doubt, they have been verified by additional full-colour images of pages from the copy held in the British Library (shelf mark 14053.e.3).

8.5 *T: Ganesh Prabhakar Printing Press, Varanasi, 1886*

Another lithograph, written, according to the Hindi colophon, by Dwarka Tiwari and printed at the Ganesh Prabhakar Printing Press of Babu Kishun Dayal at the residence of Babu Kauleshwar Singh in the Viśvanātha temple area (*purī*) of Varanasi. The date of the Sanskrit text is given as *saṃvat 1942 māghakṛṣṇa 1 guruvāsare*, corresponding to Thursday, 21 January, 1886 CE; that of the Hindi colophon, as *saṃvat 1942 phāguna śukla 7*, corresponding to 12 March the same year. The edition is not listed by Pingree. I have used the black-and-white digital scan made available by the Digital Library of India; the original copy is stated to belong to the Sri Venkateswara Oriental Research Institute at Tirupati. The text, apparently in good condition, is complete and divided into two parts – the first five chapters comprising 71 numbered folios and the last three, 67 folios – despite being listed as *Hayanaratnam Purvardha* ('former half', obviously based on the first title folio).

A second digitized copy of the same lithograph, but of inferior quality and lacking occasional text around the margins, is listed separately by the Digital Library of India as belonging to the Bharatiya Vidya Bhavan Library in Mumbai (with the title given as *Ath Hayana Ratna*, mistaking the Sanskrit inceptive particle *atha* for part of the name of the work).

8.6 *M: Khemraj Shrikrishnadas, Mumbai 1894*

Of the three editions of the *Hāyanaratna* listed by Pingree, the typeset 'Mumbaī/Bombay 1904'[193] was actually published in the first quarter of 1905 (*māgha saṃvat 1961, śake 1826*) by Khemraj Shrikrishnadas and printed at Shri Venkateshwar Steam Press, Mumbai, on 88 numbered folios (thus containing 176

SUDOC and WorldCat catalogues, almost certainly referring to the Kashi Sanskrit Press lithograph but misidentifying the author as Balbhadra Tiwari, b. 1935 (!).

193 Pingree 1970–1994 A4: 235b; 1981: 99.

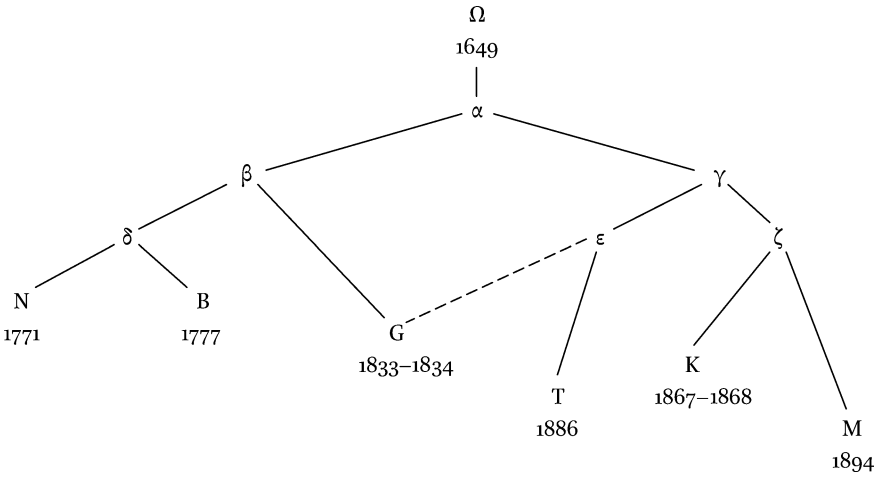
pages of text). However, this edition, made available in digitized form (black-and-white scan) by the Digital Library of India, is little more than a reprint of another typeset edition, not mentioned by Pingree but published eleven years earlier, on Sunday, 18 March, 1894 (*saṃvat 1950* [...] *śakābdāḥ 1815 phālgunaśukla 12 yutabhānuvāsare*), also by Khemraj Shrikrishnadas, but printed at Ganpat Krishnaji Press on 110 numbered folios. This earlier edition is currently available in digitized form (full colour and clearly legible, if of somewhat low resolution) at the Indian Manuscripts website, a private initiative.[194] While the 1905 edition was freshly typeset and minor changes of a cosmetic nature made, it appears to retain most of the errors present in the 1894 edition and add some of its own. I have thus chosen to collate only the 1894 edition, restricting my use of the 1905 one to a single instance of lacunae, caused by physical damage to the original, in the scan of the earlier edition.[195] While not explicitly divided into a former and a latter part, the printed text does retain a vestige of this division at the junction of the fifth and sixth chapters (ff. 56–57) in the form of the brief closing and opening phrases *samāptoyam / śrīgaṇeśāya namaḥ*.

The collated text witnesses thus span 123 years, with the earliest witness being dated 122 years after the autograph. The strictly limited number of witnesses means that any attempt at stemmatics is necessarily highly provisional. Nevertheless, the witnesses do fall into two clearly distinguishable groups – B N G and K T M – though with some unique similarities between G and T, sometimes as a result of corrections made to the text in the former, suggesting contamination.[196] This division holds true for horoscope diagrams as well: while B G employ the style common in North India throughout (N has only blank spaces, clearly intended for diagrams but never filled in), K T M also include three diagrams in the East Indian style, identically placed in all three witnesses. Within either group, the similarities are greatest between, on the one hand, B and N, and on the other, K and M. Being a lithograph and thus widely circulated outside its place of origin, K might be regarded as a likely source for the later M; but a handful of readings unique to M, or shared only with T, do appear to be more than mere corrections to those of K. Taken together, these observations suggest to me the tentative stemma below (with several possibly omitted links).

194 http://indianmanuscripts.com, last accessed 26 February, 2019.

195 Folio 49, forming part of the fifth chapter.

196 A very limited number of variants shared by B on the one hand and K, T and/or M on the other, too specific to be discounted as coincidental, also suggest some cross-group contamination in B, primarily in chapters 5 and 7.



9 Text Witnesses of the *Hāyanaratna* (not collated)

The text witnesses examined but not collated are all incomplete paper manuscripts in Devanāgarī script:

9.1 *G 2928, Asiatic Society of Bengal, Kolkata*

Despite being labelled as complete, this manuscript comprises only the latter half of the *Hāyanaratna* (the last three chapters). Of its 68 folios, the first 34, chiefly comprising the sixth chapter, have been made available to me in a digital scan, fully legible but somewhat distorted in colour. While the descriptive label accompanying the scan gives only the name of a single scribe (Viṣṇumitra), the available folios are clearly the work of two different hands, changing near the beginning of the seventh chapter (f. 26). According to Pingree, the manuscript is dated Thursday, 12 *kṛṣṇapakṣa* of Āśvina in *saṃ*[*vat*] 1879, *śaka* 1744, in Dilīpapura, corresponding to 1822 CE.[197]

197 Pingree 1970–1994 A4: 234b, likewise mentioning only the single scribe. Presumably in order to make the day of the week fit, Pingree wants to emend the date to 2 *kṛṣṇapakṣa*, corresponding to Thursday, 31 October, which would be correct from around midday on that date assuming the *amānta* calendar. However, there seems to be little reason for such an assumption: the two places named Dilīpapura/Dilippur that I have been able to locate (in present-day Uttar Pradesh and Chhattisgarh, respectively) both belong to a region where the *pūrṇimānta* calendar predominates. In that calendar, 12 *kṛṣṇapakṣa* would correspond to Thursday, 12 September, with no need for emending the colophon. (The unusually great difference is due to an intercalary month.)

9.2 *Chandra Shum Shere d. 777, Bodleian Library, Oxford*

This and the following two manuscripts belong to a single collection originating with a hitherto unidentified *paṇḍita* in Varanasi.[198] The manuscripts have been bound rather too tightly in codex format but are still possible to read, if with occasional difficulty. While all are composite, and only the last is dated (with some doubt as to whether that date in fact refers to the main body of the manuscript or only to a folio added later), they do not appear very old, and there is nothing to suggest that they antedate the nineteenth century. The Chandra Shum Shere manuscripts were all examined on location and documented by high-resolution photography.[199]

The present manuscript is fragmented and partly damaged, lacking the entire sixth chapter and the former half of the seventh. It comprises 93 folios in at least three different hands; horoscope diagrams are in the style most prevalent in East India. Despite the presence of the last chapter, including the colophon, the manuscript is not dated. A corrupt version of Balabhadra's riddle verse dating the text itself is, however, preserved, and has been compared with the variants in the edition. The first half-stanza contains three of the four distinctive mistakes found in witnesses B N, suggesting that the manuscript could, at least partly, be derived from hyparchetype ð. Unlike B N, however, it also contains the second half-stanza, perhaps due to contamination, with no mistakes save for the critical account of the year (*bhūvāṇākṣakubhiḥ 15 51*).[200]

9.3 *Chandra Shum Shere d. 801, Bodleian Library, Oxford*

A partly damaged and greatly disorganized manuscript comprising 96 folios in at least four different hands. Most of the sixth chapter as well as the last two appear to be lacking. Some of the horoscope diagrams are in the East Indian style, others in the more widespread North Indian format. There is no date.

9.4 *Chandra Shum Shere d. 809, Bodleian Library, Oxford*

A rather damaged manuscript comprising the former half of the text (the first five chapters) in 149 folios, all but two written in two alternating hands. Horoscope diagrams are in the North Indian style. The first and last folios, apparently lost, have been replaced by versions in a third hand, on different paper; the last gives the date as *śrīsaṃva*[*t*] *1895*, corresponding to 1838–1839 CE.[201]

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198 Camillo Formigatti, Bodleian Library, personal communication.

199 Cf. also Pingree 1984: 97 f.

200 The distinctive blank space in *15 51* exactly mirrors K T, lending strength to the suspicion of contamination from the γ witness family.

201 Pingree (1984: 97) mistakenly states that only the first folio has been replaced (designating

9.5 *Indic γ282, Wellcome Library, London*

This and the next manuscript, belonging to the Wellcome Library, London, were both examined on location and documented by high-resolution photography.[202] The present manuscript is fairly well-preserved, in a single hand, with 74 folios comprising nearly all of the former half of the text (breaking off shortly before the end of the fifth chapter). The text seems to contain an inordinate number of mistakes. Horoscope diagrams are in the North Indian style. There is no date.

9.6 *Indic γ566, Wellcome Library, London*

A very fragmented manuscript although physically in fair condition, with 34 folios containing parts of all chapters except the first and last. The single hand is decorative if sometimes a little hard to make out, and the text contains many mistakes. Horoscope diagrams are predominantly in the North Indian style, with some in the East Indian, occasionally side by side. There is no date.

9.7 *Lalchand Research Library Chandigarh 2673*

A fairly well-preserved manuscript in four or five different hands, all reasonably legible, with 158 folios comprising most of the text (breaking off only in the seventh chapter). Horoscope diagrams are in the North Indian style. There is no date. This and the following manuscript were made available to me only towards the end of my work on the text.

9.8 *Lalchand Research Library Chandigarh 806*

A well-preserved, very legible manuscript in a single hand but with only 14 folios, comprising part of the last chapter including the concluding section, but lacking a date. The stanza dating the work itself again reads *bhūvāṇākṣaku*, followed by an explicatory *155*| (for *1551*).

10 Principles of Transliteration and Presentation

While Sanskrit manuscripts are found in many regional systems of writing, modern editions of Sanskrit texts are typically set either in Devanāgarī script or in Roman transliteration. Considerations of aesthetics and felt authenticity aside, the chief advantage of the former option is to make the text more

the replacement as α), and that folio 149, containing the date, belongs to the main part of the manuscript (β).

202 Cf. also Pingree 2004: 230 f.

accessible to Indian readers who, while fluent in English and the use of the Latin alphabet, still find it cumbersome to read an Indian language in a non-Indian script. Sanskritists outside India may be equally comfortable with either option; but a Devanāgarī edition would exclude any western readers not specialized in Sanskrit from consulting the original text and apparatus. As I hope with this work to increase awareness of the Tājika tradition among historians of astrology generally, such an exclusion would, I feel, be a serious drawback. I have thus opted for a Romanized text, using the standard International Alphabet of Sanskrit Transliteration (IAST). Indian readers may perhaps find some consolation in the fact that a Romanized text by its nature performs, at least partly, that function of separating words (*padaccheda*) which is one task of a traditional Sanskrit commentary.

In the accepted text, orthography has been tacitly normalized, and purely orthographic differences between text witnesses have been ignored so as not to swell the apparatus unnecessarily.[203] Minor scribal errors, such as omitted or superfluous *anusvāra*, *visarga*, vowel modifier, or consonant gemination, have been noted only where alternative meanings could ensue.[204] The text witnesses typically do not distinguish between *b* and *v*, and sometimes confuse *s* with *ś*; the transliteration of these characters in the accepted text follows standard usage. Manuscript N (cf. my comments above) also regularly confuses *b*/*v* with *c*, *th* with *ch*, and character-final *ṃ* with character-initial *r*, and does not distinguish between *da* and *dṛ*. These variations occur too frequently to be noted separately, except where alternative meanings are possible.

The *anusvāra* (*ṃ*) has been used in transliteration to represent what is etymologically an *m* followed by a non-labial consonant; other instances of *anusvāra* in the text witnesses are transliterated using homorganic nasals. Similarly, the *visarga* (*ḥ*) is employed before sibilants, so that there are no geminated sibilants. Consonants following *r* are not geminated. A single apostrophe (*avagraha*) marks the loss of short *a* following *e* or *o*, but not coalescence into *ā*; there are no double apostrophes. Although apostrophes are often (but not consistently) omitted in the text witnesses, restored apostrophes have been noted in the apparatus only when they have a bearing on the meaning.

Sandhi (phonological change) has been standardized within words and in metrical text, but lack of sandhi marking natural pauses in prose passages has been preserved. Non-compounded words have been separated except in cases of vowel coalescence. The word *iti*, when used to mark the end of a quotation,

203 A commonly occurring instance of such differences is the variant *tājaka* for *tājika*.

204 A frequent error peculiar to the mathematical portions of the last chapter is the spelling *traikya* for *tryaikya*, which has likewise been tacitly corrected.

has been separated from the quotation, and sandhi – including vowel sandhi – adjusted accordingly. Quotations themselves, whether explicitly identified as such in the text or not, have been set in *italics* for ease of reference.

Text witnesses frequently differ in their use of *daṇḍas* (the sole Devanāgarī punctuation mark in the form of a vertical line), which are often obviously misplaced. I have divided prose paragraphs logically and inserted a single *daṇḍa* at the end of a clause or sentence, double *daṇḍas* at the end of a paragraph, whether supported by any witness or not. When necessary, this division, too, has been allowed to override sandhi as found in the witnesses. In metrical text, a single *daṇḍa* marks the end of a half-stanza (including any additional half-stanzas); double *daṇḍas*, the end of a stanza.

In sections relating to mathematical procedures, particularly where numbers are described in verse form using the *bhūtasaṃkhyā* or word-numeral system,[205] text witnesses typically include explicatory numerals, sometimes occurring in the middle of a compound. The inclusion or exclusion of such numerals in any given passage often varies between witnesses. In the edition, explicatory numerals deemed inessential (including those relating to *bhūtasaṃkhyā* terminology, which has been made clear by the translation) have been removed from the text. Numerals so removed have been noted in the apparatus only when witnesses differ in their interpretation of a particular numeric value, or when the translation differs from the interpretation of all witnesses. Likewise, the occasional numbering of verses quoted from other works, bearing no relation to the numbering of the original, has been omitted. Numerals forming necessary and integral parts of a sentence have naturally been retained. Numeric tables often present a particular challenge, being considerably more corrupt than the surrounding text, and recalculation has – given the dearth of early text witnesses – not infrequently proved the only way of restoring meaningful readings. (For the practical reason of Sanskrit manuscripts having a 'landscape' format and modern book pages a 'portrait' one, tables have also sometimes been modified by converting rows into columns and vice versa.) In a very few places, figures are too corrupt or procedures too obscure to permit of emendation.

All western-style dates both in this introduction and in the notes to the translation are in the New Style, that is, the (proleptic) Gregorian calendar beginning on 1 January, so as to be continuous with current calendric notation.

205 For an example, cf. the discussion on the dating of the *Hāyanaratna* above.

11 Principles of Translation

In the *Hāyanaratna*, Balabhadra addresses an intended audience of Sanskrit-literate Brahman males 'desirous of understanding the results of the year'.[206] While he appears to expect from his readers a certain understanding of pre-Tājika astrological vocabulary, he offers explanations for all technical terms of Perso-Arabic origin. In translating Balabhadra's work, I have attempted to retain this sense of the foreignness of Sanskritized Persian and Arabic terms by leaving them untranslated, rather than rendering them into English using the Latinate translation conventions that have been in place in Europe since the twelfth century. There are several additional arguments in favour of such a policy.

In some instances, seemingly simple translations may create an exaggerated impression of similarity between concepts found in the European and Tājika traditions, respectively. A case in point would be the Arabic *muntahā*, typically translated into European languages as 'profection'. As discussed above, the Tājika understanding of the Sanskritized term *munthahā* is rather more circumscribed than the Perso-Arabic or European concept of profections, being applied exclusively to the ascendant and playing a far less prominent role in determining the 'ruler of the year'. Simply rendering *munthahā* as 'profection' would thus make for false connotations.[207] In other cases, the use of established translation conventions would be wholly misleading, as if *kambūla*, like the Arabic *qabūl* from which it derives, were to be translated as 'reception'. The intricate Perso-Arabic doctrine of reception, based on relations of zodiacal dignity, bears little resemblance to the Tājika concept of *kambūla*, which by a creative misunderstanding has come to signify a configuration involving the moon and two other planets. Finally, the meanings of certain Perso-Arabic terms are debated even within the Tājika tradition, with factions forming among authors. Such is the case with *musallaha* (from the Arabic *muthallatha*, also discussed above), interpreted by most Tājika authors as a special name for the *navāṃśas* or ninth-parts of a zodiacal sign, but with differences of opinion regarding the planetary rulers assigned to them, and by some even as the *dvādaśāṃśa* or twelfth-part (δωδεκατημόριον). Here, employing the conventional translation ('triplicity') would naturally be impossible, and even 'ninth-part' would obscure the existence of multiple interpretations.

206 See section 1.2.

207 Presuming a reader already familiar with the doctrine of profection. To a reader not so familiar, the terms 'profection' and '*munthahā*' would, of course, be in equal need of elucidation.

Variations in technical vocabulary have likewise been preserved, so that *inthihā* (from the Arabic *intihā'*) is found alongside *munthahā*; *mutthaśila* and *mūsariḥpha* (from *muttaṣil*, *munṣarif*) alongside *itthaśāla* and *īsarāpha*, respectively; and *makabūla* (from *maqbūl*) alongside *kambūla*.[208] For the sake of clarity, however, the orthography of Perso-Arabic loanwords, which may vary quite considerably within the Tājika corpus (and sometimes, *metri causa*, within a single work), has been standardized in the translation, using the variants that are most commonly met with, etymologically most transparent, or both. (The single proper Persian name found in the text, that of Shāh Shujā', has been rendered in this standard form rather than the Sanskritized version Sāhisujā.)

In contrast to what has just been said, Sanskrit astrological terms *not* derived from Persian or Arabic typically have clear and well-understood meanings. Where corresponding concepts exist in European tradition, such Sanskrit terms have been translated following established English usage. It may be noted here that English astrological vocabulary has remained largely unchanged since publications on the subject began to appear in the vernacular during the seventeenth century, and I find it useful to retain these conventions, as they facilitate comparison between traditions.[209] As a result, this translation contains some English usages no longer commonly found outside astrological contexts, such as *benefic* and *malefic* used substantively ('well-doer' and 'evil-doer', respectively, applied to different groups of planets),[210] or *native* in the sense of 'person born, subject of a nativity' (in modern times more often called

208 Such variations appear to reflect Arabic usage, as medieval Latin translations similarly employ Arabic verbal nouns and participles interchangeably; cf. Salio 1493 and note 96 above. Dykes 2019a: 51 likewise notes Sahl's 'almost indistinguishable' use of *muqābala* and *istiqbāl*. Cf. also Elwell-Sutton 1977: 60–98 for several similar examples in a Persian context, albeit from a later period.

209 The most influential of the early English-language works on astrology is William Lilly's *Christian Astrology* (1647). By upholding the traditional vocabulary, my translations occasionally differ from those of Pingree and other scholars. In some cases, untraditional choices of phrasing may indicate a translator's unfamiliarity with and/or indifference to anglophone astrological tradition over the past several centuries; but in recent decades even some translators intimately acquainted with that tradition have chosen instead to create a new vocabulary which they feel better expresses the sense of the Greek or Arabic originals. However, I remain unconvinced that such neologizing will improve the reader's understanding of the concepts involved to a degree that would compensate for the diminishing intelligibility of earlier works as their technical language is lost.

210 The word *planet* has itself been used throughout in the older sense, still prevalent in astrological contexts, of any heavenly body apparently moving against the background of the fixed stars, thus including the sun and moon.

a birth chart). A glossary of technical terms both English and Sanskrit (including Sanskritized Perso-Arabic terms, with the most common orthographic variations listed) has been added at the end of the book.

In a few instances, Sanskrit terminology not derived from Arabic is still used to designate specifically Tājika concepts. The instance of the 'ruler of the year' – known in Arabic as *ṣāḥib as-sana* or by the Persian loanword *sālkhudā*, but in Sanskrit by any of several dozen compounds such as *varṣeśvara*, all straightforward calques – has already been mentioned. In other cases, I have employed somewhat freer translations so as better to convey the technical meaning of the terms. The most important case is that of Sanskrit *praveśa*, also *veśa* or *āveśa*, all literally translatable as 'entry' but used in the astrological sense of 'revolution' (of a year, a month or a day) and translated accordingly. Other instances are *sadman* 'seat' (also mentioned above), used as a synonym of *sahama* and translated as 'lot', and *puṇya* '[religious] merit' as the name of the first and most important lot, which I have translated as 'Fortune' to agree both with its astrological meaning and with the Arabic (and, ultimately, Greek) phrase on which it is based (*sahm as-sa'āda*, κλῆρος τῆς τύχης).

A few technical terms not peculiar to Tājika still deserve particular mention. Sanskrit *lagna* (or *vilagna*), literally 'adhering, intersecting', is used primarily of the ascendant point (which is the intersection of the ecliptic with the horizon), but also in several extended senses. First among these are the entire zodiacal sign rising and the first horoscopic place or house, for which different definitions exist. These senses are covered by the English word *ascendant* and have been translated accordingly. Another, much rarer sense is that of 'cusp [of a house]', typically found in compounds, and most commonly in those designating the tenth house cusp or midheaven (*daśamalagna*, *madhyalagna*), which is the intersection of the ecliptic with the meridian. Finally, *lagna* is occasionally used to refer to an entire chart or figure of the heavens. In such cases it has been translated as *horoscope*, which has long had the same extended sense in English.[211]

Two other multivalent and complementary terms are [*a*]*riṣṭa* and *rājayoga*. The former may refer broadly to any kind of misfortune, or to the astrological configuration indicating it; but it often connotes danger to a subject's life

211 See Blundeville 1594: 232 (IV xxxvi): 'This word Horoscop doth not onely signifie the degree of the Ecliptique, otherwise called the ascendent which riseth aboue the Horizon in the beginning of any thing that is to be sought or knowne, but also sometimes the whole figure of heauen containing the 12. houses […]' Although only this and similarly extended senses of *horoscope* are now in common use, the word was used by astrologers in the more restricted sense of 'ascendant' well into the nineteenth century.

or actual fatality, and my translation of it varies according to my understanding of the context. The latter term literally means a 'royal configuration' but in practice is used in a much wider sense to denote any sort of increase in power and/or status. Where *rāja-* or the related noun *rājya* (denoting either the office or the physical realm of a ruler) does seem from the context to refer unambiguously to kingship or a kingdom, I have translated it as such; but in most cases I have opted for the vaguer term 'dominion' (which covers both the abstract and the concrete sense). Similarly, when the context seems to require a broader sense (e.g., where the plural is used), 'prince' has been used to render words that are otherwise typically translated as 'king'.

Finally, two semantically related terms only indirectly connected with astrology but still contextually important are *dharma* and *puṇya*. Both, but especially the former, may denote a class of action on the one hand, and on the other, the resulting 'substance', intangible but manifesting in time as concrete good fortune (cf. what was said above regarding *puṇya-sahama* as the 'lot of fortune'). When the context seems to indicate this substantive sense, as something that may be increased or diminished, I have rendered both words as 'merit'; when a type of action, I have used 'piety', which covers religious devotion and observances as well as dutiful conduct in family and social relations. *Dharmaśāstra* I have translated as 'sacred law'.

As discussed above, while Balabhadra's original contributions are written chiefly in prose, the majority of the text consists of verse quotations in metres of varying complexity. Verse form is the norm in Sanskrit treatises on a wide range of subjects, including astrology; but like most modern translators of works not primarily classified as poetry, I have settled for a prose rendering. If this decision detracts from the literary quality of the work, it hopefully compensates for the loss by increased clarity. Similarly, and related to this, the intricate patterns of Sanskrit metres call for a wealth of synonyms with varying scansions to signify the planets, the zodiacal signs, the twelve places or houses, and so forth. Thus, the planet Jupiter may be called Bṛhaspati (the deity with which it is identified), 'the teacher', 'the teacher of the gods' (or 'of the king of the gods'), 'the revered one', 'the one revered by the gods', 'the priest of the gods', etc. The same is true, *mutatis mutandis*, of every planet, and to a lesser degree of the signs and houses. In the translation, this plethora of epithets has been replaced with unambiguous names, again sacrificing poetry to clarity. A special case is that of the two lunar nodes, treated in Indian astrology (including some, though not all, Tājika works) as 'planets' in their own right. European works on astrology, when mentioning the nodes at all, generally call them 'the head/tail of the dragon' (*caput/cauda draconis*), but do not include them among the planets. I have chosen to retain their most common Sanskrit designations, Rāhu and

Ketu, to signal this difference. These names, like those of the other planets, are used in the translation to convey a range of Sanskrit epithets: 'the darkness', 'the serpent', 'the son of Siṃhikā', etc.

More often than not, the twelve houses of the horoscope are referred to by names representing the topics to which they relate. Thus, the ascendant or first house may be called 'body', the second house 'wealth', and so forth. These designations have been consistently translated as 'first house', 'second house', etc. Thus, a clause literally reading *kalatre surejye* 'the one revered by the gods being in the wife' has been rendered rather more prosaically, but also more intelligibly, as 'if Jupiter is [placed] in the seventh house'.

The primary function of the word-numeral (*bhūtasaṃkhyā*) system already referred to several times above is likewise metrical, and no attempt has been made in the translation to distinguish between ordinary numerals and word-numerals. Thus, *sapta* 'seven' and *aśva* 'horse' (when used as a numeral) have both been translated as 'seven'. Indeed, renderings such as 'the one revered by the gods being in the wife with horse-degrees' would probably be beyond the endurance of even the staunchest translation literalist.

Numbers expressed in the text by figures rather than words often contain sexagesimal fractions separated by *daṇḍas*. In rendering these, I have followed the modern convention of separating the whole number from the fractions by a semicolon, and subsequent fractions from each other by commas. Thus, 365;15,31,30 days means 365 whole days plus 15⁄60 of a day plus 31⁄60⁄60 of a day plus 30⁄60⁄60⁄60 of a day (which is to say 365 days 15 *ghaṭīs* 31 *palas* 30 *vipalas* – in decimal notation, 365.25875 days). A special case is the use of numerals to denote zodiacal signs: when the position of a planet is given in the text as 3|9|36|59, this means 3 signs 9 degrees 36 minutes 59 seconds of arc, or 9°36′59″ in Cancer (the first three signs of the zodiac having been completed). As a degree is not 1⁄60 of a zodiacal sign but only 1⁄30, the notation *3;9,36,59 would be incorrect by modern standards. I have chosen instead to separate the figure of the sign from that of the degree by a comma followed by a blank space: 3, 9;36,59.

Three different types of brackets have been employed in the translation. Round brackets or parentheses () are used only for numerals present in the text but not otherwise syntactically integrated. Square brackets [] are used frequently to indicate phrases without precise correspondences in the Sanskrit but implied or otherwise deemed necessary for comprehension. Finally, curly brackets {} are used very rarely to indicate text suspected of having originated as a gloss or commentary by other authors than Balabhadra.

While the division into chapters is that of the text witnesses, the chapter titles as well as the division of the chapters into sections and subsections with

their separate headings have been added by me for ease of reference. The division of each section into paragraphs is likewise mine, and is generally dictated by the internal logic of the text. However, when several verses from another work are quoted as if forming a consecutive unit of text, but comparison with independent witnesses of the quoted work suggests a different order or missing lines, paragraph breaks have been employed to indicate the beginning and end of consecutive passages.

12 Abbreviations and Expressions Used in the Apparatus

Latin expressions conventionally used in critical editions have been limited to the most commonly occurring textual variants, where a word or phrase is added, omitted or corrected by a copyist, or where the accepted text includes an emendation of my own:

a.c.	(*ante correctionem*) before correction by the copyist(s)
add.	(*addidit/addiderunt*) add(s) after the lemma
om.	(*omittit/omittunt*) omit(s) the lemma
p.c.	(*post correctionem*) after correction by the copyist(s)
scripsi	('I have written') my emendation

Less frequent occurrences such as erasures, lacunae or marginalia have been described in the commentary. References to particular dictionary entries use the standard abbreviation s.v. for *sub voce*.

Collated witnesses of the *Hāyanaratna* are referred to by capital letters as indicated above. Other works, identified quotations from which are listed in the source apparatus or which are referenced in the commentary, have been abbreviated as follows (authors' names in parentheses where known):

AK	*Amarakośa* (Amarasiṃha)
BG	*Bījagaṇita* (Bhāskara II)
BhP	*Bhaviṣyapurāṇa*
BJ	*Bṛhajjātaka* (Varāhamihira)
BPH	*Bṛhatpārāśarahorā*
BS	*Bṛhatsaṃhitā* (Varāhamihira)
DA	*Daivajñālaṃkṛti* (Tejaḥsiṃha)
GPS	*Garuḍapurāṇasāroddhāra* (Navanidhirāma)
HD	*Hillājadīpikā* (Nṛsiṃha)
HR	*Hāyanaratna* (Balabhadra)

HS *Hāyanasundara* (Padmasundara)
JC *Jagaccandrikā* (Bhaṭṭotpala)
JKP *Jātakakarmapaddhati* (Śrīpati)
KK *Karaṇakutūhala* (Bhāskara II)
KP *Karmaprakāśa* (Samarasiṃha)
KS *Kaśyapasaṃhitā*
LJ *Laghujātaka* (Varāhamihira)
NP *Nāradapurāṇa*
NS *Nāradasaṃhitā*
PBh *Paddhatibhūṣaṇa* (Divākara)
PD *Pañcadaśī* (Vidyāraṇya)
PDh *Pīyūṣadhārā* (Govinda)
PK *Prakāśikā* (Viśvanātha)
PS *Parāśarasmṛti*
PT *Praśnatantra* (Samarasiṃha/'Nīlakaṇṭha' [attr.])
PV *Praśnavaiṣṇava* (Nārāyaṇadāsa Siddha)
RV *Rāmavinoda*(*sāriṇī*) (Rāma)
ŚA *Śakunārṇava* (Vasantarāja)
SiS *Siddhāntasundara* (Jñānarāja)
SP *Saṃvitprakāśa* (Govinda Kavīśvara)
SŚ *Siddhāntaśiromaṇi* (Bhāskara II)
ST *Saṃjñātantra* (Nīlakaṇṭha)
SūS *Sūryasiddhānta*
ŚV *Ślokavārttika* (Kumārila)
ŚVK *Ślokavārttikakāśikā* (Sucarita Miśra)
TBh *Tājikabhūṣaṇa* (Gaṇeśa)
TLP *Trailokyaprakāśa* (Hemaprabhasūri)
TM *Tājikamuktāvali* (Tuka)
TMṬ *Tājikamuktāvaliṭippaṇī* (Tuka?)
TPK *Tājikapadmakośa* (Govardhana)
TS *Tājikasāra* (Haribhaṭṭa)
TYS *Tājikayogasudhānidhi* (Yādavasūri)
VāP *Vācaspatya* (Tārānātha Tarkavācaspati)
VP *Varṣapaddhati* (Keśava)
VPh *Varṣaphala* (Maṇittha)
VS *Vasiṣṭhasaṃhitā*
VT *Varṣatantra* (Nīlakaṇṭha)
VV *Vivāhavṛndāvana* (Keśavārka)
YS *Yājñavalkyasmṛti*

Individual manuscript witnesses of a text, signified by its abbreviation followed by a number, are identified in the bibliography.

13 Planets, Zodiacal Signs and Asterisms

The following are the standardized names of the nine astrological planets in the Indian order, the twelve signs of the zodiac, and the twenty-seven Indian asterisms (*nakṣatra*), along with the abbreviations occasionally used for them in tables and figures.

Planet	**Abbreviation**
Sun	Su
Moon	Mo
Mars	Ma
Mercury	Me
Jupiter	Ju
Venus	Ve
Saturn	Sa
Rāhu	Rā
Ketu	Ke

Zodiacal sign	**Abbreviation**
Aries	Ar
Taurus	Ta
Gemini	Ge
Cancer	Cn
Leo	Le
Virgo	Vi
Libra	Li
Scorpio	Sc
Sagittarius	Sg
Capricorn	Cp
Aquarius	Aq
Pisces	Pi

Asterism	Abbreviation
Aśvinī	Aś
Bharaṇī	Bh
Kṛttikā	Kṛ
Rohiṇī	Ro
Mṛgaśīrṣa	Mṛ
Ārdrā	Ār
Punarvasu	Pn
Puṣya	Pṣ
Āśleṣā	Āś
Maghā	Ma
Pūrvaphalgunī	PPh
Uttaraphalgunī	UPh
Hasta	Ha
Citrā	Ci
Svāti	Sv
Viśākhā	Vi
Anurādhā	An
Jyeṣṭhā	Jy
Mūlā	Mū
Pūrvāṣāḍhā	PA
Uttarāṣāḍhā	UA
Śravaṇa	Śr
Dhaniṣṭhā	Dh
Śatabhiṣaj	Śa
Pūrvabhadrapadā	PBh
Uttarabhadrapadā	UBh
Revatī	Re

Text and Translation

∴

śrīgaṇeśāya namaḥ ||

gaṇādhipaṃ rāmaguroḥ padābjaṃ dāmodarākhyaṃ pitaraṃ ca natvā |
prācīnapadyair balabhadranāmā karoti saddhāyanaratnasaṃjñam ||
bhāgīrathītīravirājamāne śrīkānyakubje nagare 'tiramye |
abhūd bharadvājamaharṣivaṃśe śrīlālanāmā gaṇakoṣṇadhāmā ||
tasyātmajāḥ pañca babhūvur eṣāṃ śrīdevidāsaḥ prathamaṃ babhūva |
vyakte ca yaḥ śrīpatipaddhatau ca ṭīkāṃ vyadhāc chiṣyagaṇasya tuṣṭyai ||
tasmāl laghuḥ kheṭavicāradakṣaḥ prakhyātakīrtir vijitāripakṣaḥ |
śrīkṣemakarṇo 'tha tataḥ kaniṣṭho nārāyaṇo vyākaraṇe paṭiṣṭhaḥ ||
nyāye yaḥ surarājapūjitanibho vedāntināṃ agraṇīr
mīmāṃsādisamastaśāstrakamalaprodbodhane bhāskaraḥ |
śrīmadbhūpativṛndapūjitapado bhūdevamūrdhāmaṇiḥ
śrīmanmiśracaturbhujaḥ samabhavat tasmāl laghur dharmavit ||
tasmāl laghuḥ sakalaśāstrakalāpaṭiṣṭho
dāmodaraḥ samabhavat kṛtināṃ variṣṭhaḥ |
yo bhāskaroditapitāmahakarmatulya-
vṛttiṃ vyadhān nirupamāṃ kṛtināṃ hitāya ||
dāmodarasya tanayau jātau balabhadraharirāmau |
balabhadreṇa ca kiṃcit prakāśyate tājikaṃ guroḥ kṛpayā ||

1 namaḥ] śrīgurubhyo namaḥ || śrīsarasvatyai namaḥ add. G; śrīgurucaraṇakamalebhyo namaḥ || oṃ add. K T M 5 gaṇakoṣṇadhāmā] gaṇakopanāmā M 7 vyakte] vyaktaṃ M 16 -odita] -otita B 18 harirāmau] balirāmau K T M

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CHAPTER 1

Fundamentals of Astrology and the Annual Revolution

1.1 The Author's Family Lineage

Homage to Śrī Gaṇeśa!

Saluting Gaṇeśa, the lotus feet of his teacher Rāma, and his father Dāmodara, [the author] named Balabhadra composes the true [work] called *Hāyanaratna* with verses of old.

In the most beautiful town of Kānyakubja, shining on the bank of the Ganges, a sun among mathematicians named Śrī Lāla was born in the lineage of the great sage Bharadvāja. He had five sons: among them, the first-born was Śrī Devidāsa, who composed a gloss on the *Vyakta* and the *Śrīpatipaddhati* to please his assembly of students.[1] His junior was Śrī Kṣemakarṇa, skilled in the judgement of the planets, of wide renown, vanquisher of his opponents. Younger than he was Nārāyaṇa, most skilled in grammar. Śrī Miśra Caturbhuja was born as his junior, a knower of law who in logic resembled [Bṛhaspati, the preceptor] worshipped by the king of gods; who was foremost among knowers of Vedānta, a sun causing the lotus of all sciences, beginning with Mīmāṃsā, to blossom; whose feet were worshipped by multitudes of illustrious kings; and who was the crown jewel of the Brahmans. As his junior Dāmodara was born, most skilled in all sciences and arts, the greatest of the learned, who for the benefit of the learned composed an incomparable commentary on the *Pitāmahakarmatulya* authored by Bhāskara.[2] To Dāmodara were born the sons Balabhadra and Harirāma; and Balabhadra [now] reveals something of Tājika by the grace of his teacher.

1 *Vyakta* appears to be the name, or perhaps popular designation, of an unidentified work.

2 *Pitāmahakarmatulya* is presumably an alternative title for Bhāskara's *Brahmatulya* (also known as *Karaṇakutūhala*), *pitāmaha* 'grandfather' being a common epithet of the creator deity Brahmā.

nibandhā racitāḥ pūrvaiḥ saṃhitājātakādiṣu |
na hāyanaphale tasmān nibandhaṃ kartum udyataḥ ||
hillājakhattakhuttāryakhindhiromakasammatam |
sāraṃ samarasiṃhasya kriyate vārṣikaṃ phalam ||

nanu kimabhidheyakam idaṃ śāstraṃ prayojanaṃ ca kim | uktaṃ ca |

jñātārthaṃ jñātasambandhaṃ śrotuṃ śrotā pravartate |
granthādau tena vaktavyaḥ sambandhaḥ saprayojanaḥ || iti |

anyac ca |

sarvasyaiva hi śāstrasya karmaṇo vāpi kasyacit |
yāvat prayojanaṃ noktaṃ tāvat tat kena gṛhyate || iti |

ucyate | yavanācāryeṇa pārasyā bhāṣayā praṇītaṃ jyotiḥśāstraikadeśarūpaṃ vārṣikādinānāvidhaphalādeśaphalakaṃ śāstraṃ tājikaśabdavācyam | tadanantarasambhūtaiḥ samarasiṃhādibhir adhītavyākaraṇair brāhmaṇais tad eva śāstraṃ saṃskṛtaśabdopanibaddhaṃ tad api tājikaśabdavācyam eva | ata evaitais tā eva ikkavālādayo yāvantyaḥ saṃjñā upanibaddhāḥ | atra graharāśisvarūpaṣoḍaśayogasahamasāṅgavarṣaphalabhāvavicāradaśāvibhāgagamanāgamanādyanekapraśnarūpās tājikapadārthāḥ pratipādyatvena viṣayabhūtāḥ | eṣāṃ padārthānāṃ tājikagranthasya ca pratipādyapratipādakabhāvaḥ sambandhaḥ | prayojanaṃ tu bhūtabhaviṣyadvartamānaśubhāśubhaphalakathanam | uktaṃ ca nāradena |

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1 saṃhitā] saṃhitās M ‖ jātakādiṣu] tājikādiṣu K T M 16 sahamasāṅga] sahamāsāṅga M 17–18 pratipādyatvena] pratipādya tena K T; pratipādyaṃte na M 19 tu] ca K T M ‖ bhūta] om. N

6–7 jñātārthaṃ … saprayojanaḥ] ŚV 1.17 9–10 sarvasyaiva … gṛhyate] ŚV 1.12

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1 jātakādiṣu] The *tājaka* (*tājika*)/*jātaka* metathesis is not uncommon in MSS and editions of Tājika works.

1.2 The Tājika Teaching: Lawful and Useful

Earlier authors have composed digests on natural astrology, genethlialogy and so forth, [but] not on the results [of the revolutions] of the years; therefore, [I am] undertaking to produce such a digest. [Here] the results pertaining to the year are set forth: the essence of [the work of] Samarasiṃha, approved by Hillāja, the noble Khattakhutta, Khindhi and Romaka.[3]

Objection: what is the subject matter of this science, and what is its purpose?[4] For it is said [in *Ślokavārttika* 1.17]:

> The listener proceeds to listen to that [topic] the purpose and relation of which are known; therefore the relation should be stated at the beginning of a book, along with the purpose.

And also [in *Ślokavārttika* 1.12]:

> Until the purpose of any science or undertaking whatever is stated, how can it be grasped?

[In reply] it is said: the word Tājika denotes the treatise composed by Yavanācārya in the Persian language, comprising one area of astrology and having for its outcome the prediction of the various kinds of results of annual [horoscopy] and so on. That same treatise was rendered into the Sanskrit language by those born after him, Samarasiṃha and other Brahmans versed in grammar, and that [work], too, is denoted by the word Tājika. Therefore they too use the same terms, such as *ikkavāla* and so on. And by being set forth here, the Tājika concepts in the form of the natures of the planets and signs, the sixteen configurations, the *sahamas*, the results of the years with their parts, the judgement of houses, the division of periods, numerous questions on coming and going and so on, comprise its subject matter. And the condition of being set forth and setting forth, pertaining to these concepts and to the Tājika book, [respectively], is the relation. And the purpose is describing the good and evil results of the past, present and future. For Nārada says [in *Nāradasaṃhitā* 1.5]:

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3 For the identities of the authorities cited here, see the Introduction.

4 This question introduces the *anubandha-catuṣṭaya* or four constituents of any *śāstra*: *abhidheya* 'subject matter', *prayojana* 'purpose', *sambandha* 'relation' and *adhikāra* 'qualification'. The latter two are discussed shortly below.

prayojanaṃ tu jagataḥ śubhāśubhanirūpaṇam | iti |

atra śāstre varṣaphalapraśnādijijñāsur adhikārī | sa ca brāhmaṇa eva | uktaṃ ca vasiṣṭhena |

adhyetavyaṃ brāhmaṇair eva tasmāj
jyotiḥśāstraṃ puṇyam etad rahasyam |
etad buddhvā samyag āpnoti yasmād
arthaṃ dharmaṃ mokṣam agryaṃ yaśaś ca || iti |

nanu yavanācāryapraṇītekkavālādipārasīśabdātmakasya tājikaśāstrasyādhyayanam eva tāvad anabhihitam adhyāpanaṃ tu dūrād apāstam eva | uktaṃ ca smṛtau |

na vaded yāvanīṃ bhāṣāṃ prāṇaiḥ kaṇṭhagatair api | iti |

tanmūlabhūtatvāt samarasiṃhādiśāstrasyāpy adhyayanam anucitaṃ mūlāśuddhyā sarvam aśuddham iti nyāyāt ||

atrocyate | yavanācāryasyāṣṭādaśasaṃhitākartṛṣu parigaṇitatvāt tadvacaḥ pramāṇam eva | uktaṃ ca kaśyapena |

sūryaḥ pitāmaho vyāso vasiṣṭho 'triḥ parāśaraḥ |
kaśyapo nārado gargo marīcir manur aṅgirāḥ ||
lomaśaḥ pauliśaś caiva cyavano yavano bhṛguḥ |
śaunako 'ṣṭādaśāś caite jyotiḥśāstrapravartakāḥ || iti |

---

2 śāstre] tu add. K T M 5 rahasyam] grahasyaṃ B N G a.c. 8–9 -ādhyayanam] -ādhyāpanam K T M 9 adhyāpanaṃ] adhyayanaṃ K T M 12 samara] sadamara B a.c. N G K T M ‖ anucitaṃ] ucitaṃ B G; nucitaṃ N a.c.; nocitaṃ N p.c. 18 bhṛguḥ] guruḥ K T M

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1 prayojanaṃ … nirūpaṇam] NS 1.5 4–7 adhyetavyaṃ … ca] VS 1.7 11 na … api] BhP 3.28.53 16–19 sūryaḥ … pravartakāḥ] KS 1.2–3

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12 samarasiṃhādi] The *da* in N shows signs of having been rubbed at or coloured over.

> The purpose is to ascertain the good and evil of the world.

And a person qualified for [learning] this science is one desirous of understanding the results of the year, [answers to] questions and so on; and only a Brahman. For Vasiṣṭha says [in *Vasiṣṭhasaṃhitā* 1.7]:

> Therefore this pure and secret science of the stars should be studied only by Brahmans, because having rightly understood this, one attains wealth, merit, liberation and outstanding renown.

Objection: even the study of the Tājika treatise composed by Yavanācārya, which consists of Persian words such as *ikkavāla*,[5] is not [to be] undertaken; and the teaching [of it should be] avoided from afar. For it is said in Tradition [*Bhaviṣyapurāṇa* 3.28.53]:

> One should not speak the Yavana language even when the [vital] breaths are in one's throat.[6]

It being founded on that [treatise], studying a treatise even by an author such as Samarasiṃha is improper, on the principle that if the foundation is impure, all is impure.

[In reply] to this it is said: Yavanācārya being enumerated among the eighteen authors of [astronomical] works, his words are authoritative. For Kaśyapa says [in *Kaśyapasaṃhitā* 1.2–3]:

> Sūrya,[7] Pitāmaha,[8] Vyāsa, Vasiṣṭha, Atri, Parāśara, Kaśyapa, Nārada, Garga, Marīci, Manu, Aṅgiras, Lomaśa, Pauliśa, Cyavana, Yavana, Bhṛgu, and Śaunaka: these eighteen are the propounders of astral science.

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5 This statement shows that Balabhadra does not differentiate between Persian words proper and (Persianized) Arabic words such as *iqbāl*; cf. the Introduction.

6 That is, even in the face of death. I am grateful to S.R. Sarma for alerting me to this idiomatic expression, correctly understood by Weber (1853: 247), who renders it 'auch wenn's Einem ans Leben geht', though not by Pingree (1997: 87), who translates 'by breath that (accidentally) comes from one's throat'. Persian words could hardly be supposed to emanate 'accidentally' from the throat of a Brahman, and *-gata* in a compound typically signifies presence in, not emergence from (which would be more naturally expressed by *-udgata*). For the varying meanings of the word *yavana*, see the Introduction.

7 That is, the sun conceived of as a deity; the sun god.

8 'The grandfather', that is, Brahmā the creator.

tathā ca yavanācāryapraṇītaṃ saṃskṛtopanibaddhaṃ jātakaśāstraṃ yavanajātakākhyaṃ dṛśyate | tathaiva brahmaṇaḥ sakāśāt pāramparyavaśena tājikakartṛtvam apy asya smaryate | uktaṃ ca romakeṇa |

brahmaṇā gaditaṃ bhānau bhānunā yavanāya yat |
yavanena ca yat proktaṃ tājikaṃ tat prakāśitam || iti |

anye 'pi tājikācāryā uktāḥ ṭoḍarānande |

khattakhutto romakaś ca hillājo dhiṣaṇāhvayaḥ |
durmukhācārya ity ete tājikasya pravartakāḥ || iti |

atha ca |

jyotiḥśāstraphalaṃ purāṇagaṇakair ādeśa ity ucyate |

iti siddhāntasmaraṇāt | tathā ca |

kṛte paitāmahaṃ śāstraṃ tretāyāṃ bādarāyaṇam |
gārgīyaṃ dvāpare proktaṃ susatyaṃ tājikaṃ kalau ||

iti jīrṇatājikokteḥ | atha ca |

mlecchā hi yavanās teṣu samyak śāstram idaṃ sthitam |
ṛṣivat te 'pi pūjyante kiṃ punar daivavid dvijaḥ ||

10–11 purāṇa … iti] purāṇair ādeśya ity ucyateti K T; purāṇakair ādeśyam ity ucyata iti M

10 jyotiḥ … ucyate] SŚ 18.6 15–16 mlecchā … dvijaḥ] BS 2.14

7 hillājo] B inserts a character of unknown meaning in the middle of this word.

Also, there is a treatise on genethlialogy authored by Yavanācārya, composed in Sanskrit and entitled *Yavanajātaka*. Likewise, his authorship of Tājika is accepted by tradition on account of the succession [of teachers] beginning with Brahmā.[9] For Romaka says:

> That which was related by Brahmā to the sun [god], by the sun to Yavana, and which is proclaimed by Yavana, is revealed as Tājika.

Other Tājika teachers, too, are described in the *Ṭoḍarānanda*:

> Khattakhutta, Romaka, Hillāja, Dhiṣaṇa, and Durmukhācārya: these are the propounders of Tājika.

Moreover, [as seen] from the precept of *Siddhānta*[*śiromaṇi* 18.6]:

> The ancient astrologers say that prediction is the outcome of astral science.

– and likewise from the statement in the *Jīrṇatājika*:

> In the Kṛta [age], the teaching of Pitāmaha; in the Tretā, that of Bādarāyaṇa; in the Dvāpara, that of Garga is proclaimed; [and] in the Kali [age], the Tājika [teaching] is very true.

– and further, from the statement of Garga [as quoted in *Bṛhatsaṃhitā* 2.14]:

> For the Yavanas are foreigners; [yet] this science is well established among them, and they are venerated like sages. How much more, [then], a twice-born astrologer!

9 The passive causative of *smṛ* 'remember' has the technical sense of 'being stated in the *smṛti*', that is, in those traditional Hindu texts which, while carrying religious authority, are considered non-eternal and therefore secondary to the unauthored *śruti*. In the present context, Balabhadra is referring to *astrological* tradition rather than *smṛti* in the more narrowly religious sense; but his choice of expression suggests a desire to blur this distinction to some degree – a task facilitated by his tracing the origins of Tājika teachings to deities and sages of Hindu mythology.

iti gargokteś ca yavanajyotirgranthānām adhyayane dvijānāṃ na doṣaḥ | anyathā paṅkodbhavakamalāder īśvarapūjādau tyāgaḥ syāt | tathā bhujaṅgaphaṇavartimaṇigrahaṇe anādaraḥ syāt | uktaṃ ca gaṇeśadaivajñaiḥ |

brahmadveṣituruṣkanirmitam idaṃ tārtīyikaṃ vartate
śāstraṃ yady api sad dvijair api tathāpy adhyetum arhaṃ bhavet |
yasmād yat sadasatphalaṃ nigaditaṃ satyaṃ hi kiṃ paṅkaje
śaṅkā paṅkabhavā tathā phaṇiphaṇotpanne maṇau dūṣaṇam || iti |

hillājena tu brahmaviṣṇurudramukhanirgataśāpena yavanatāṃ prāptena śrīsūryeṇaiva yavanaśāstrapraṇayanād dvijānām api sūryasiddhāntavad etadadhyayanaṃ yuktam ity uktam |

keśaviṣṇumukhanirgataśāpān mlecchatādhigatatigmamarīceḥ |
romakeṇa puri labdham aśeṣaṃ tad dvijādibhir ato 'dhyayanīyam || iti |

puri romakapattane | yadā tu tad eva prameyaṃ kenacit subuddhinā samarasiṃhādinā adhītatadīyajyotiḥśāstreṇa dṛḍhatarasaṃskārād atyaktasaṃjñāparibhāṣeṇa saṃskṛtaśabdair upanibaddhaṃ cet paṭhyate tadā na ko 'pi doṣa iti jñeyam | *na vaded yāvanīṃ bhāṣām* etad vacanaṃ tu yāvanīyakāvyālaṃkārādiviṣayakam iti siddhāntaḥ ||

nanu sūryasiddhāntādigranthās tu śrautasmārtakarmaviṣayakāḥ | katham asya tājikaśāstrasya śrautasmārtakarmaviṣayakatvam | ucyate |

aṣṭavarṣaṃ brāhmaṇam upanayīta ṣaṣṭhe 'nnādyakāmyaḥ | iti | tathā

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2 anyathā] atha K T M 3 grahaṇe] graham K T 4 nirmitam] saṃbhavam K T M 9–10 vad etad] vat tad K T M 11 keśa] keśava K T M 12 romakeṇa] romake ca K T M ‖ dvijādibhir] dvijātibhir K T M 13 puri] scripsi; purī B N G; pura K T; pure M ‖ yadā tu] yakṣyatu B N G a.c.; yadā ca K T M 14 adhīta] adhītaṃ K T M ‖ tadīya] tadīyaṃ K T M ‖ atyakta] avyakta K T M 20 aṣṭavarṣaṃ] aṣṭame varṣe M ‖ upanayīta] scripsi; upanīyet B; upanīyeyet N a.c.; upanīyet (upanayet?) N p.c.; upanīyet G; upanīyayet K T; upanayet M

4–7 brahma … dūṣaṇam] TBh 1.4 11–12 keśa … 'dhyayanīyam] HD 1.6

20 aṣṭavarṣaṃ … upanayīta] This phrase occurs in ŚVK 1.88, 2.73, 4.19, seemingly as a quotation but with no attribution.

– there is no fault in twice-borns studying Yavana books on astral science. Otherwise, one should reject lotus flowers springing from the mire and so on for the worship of the Lord and so on; and one should not endeavour to obtain jewels located in serpents' hoods.[10] And this is said by Gaṇeśa Daivajña [in *Tājikabhūṣaṇa* 1.4]:

> Although this science was created by Brahman-hating Turks and is Tataric,[11] it is still fit to be studied even by the twice-born because the good and evil results predicted from it are true. In [enjoying] a lotus, is there any fear of the mire [from which it has grown], or is there any blemish in a jewel obtained from a serpent's hood?

But Hillāja says [in *Hillājadīpikā* 1.6] that because the Yavana science was founded by the illustrious sun [god] himself, who had become a Yavana due to a curse issued from the mouths of Brahmā, Viṣṇu and Rudra, the study of this is proper even for the twice-born, like [the study of] the *Sūryasiddhānta*:

> Romaka received this whole [science] in the city from the sun [god], who, by a curse issued from the mouths of Brahmā, Śiva and Viṣṇu, had been turned into a foreigner; therefore, it is fit to be studied by the twice-born and so on.

'In the city' means in the city of Rome. And when that same subject matter is rendered in the Sanskrit language after very certain revision by an intelligent man like Samarasiṃha who has studied that sort of astrology, not neglecting the explanation of terminology, it should be understood that there is no fault at all in studying it. But the statement 'One should not speak the Yavana language' applies [only] to Yavana poetry, rhetoric and so forth: this is the conclusion.

Objection: but books such as the *Sūryasiddhānta* deal with ritual actions prescribed by Revelation and Tradition. How does the Tājika science deal with ritual actions prescribed by Revelation and Tradition?

[In reply] it is said: by statements such as:

> One should initiate a Brahman of eight years, [or] in the sixth [year], [if one] desires food and so on.

10 The analogy of the jewel refers to a so-called snake-stone, taken from the skull of a snake and believed to be effective as an antidote to snake venom.

11 *Tārtīyika*; see the Introduction.

aṣṭavarṣā bhaved gaurī navavarṣā ca rohiṇī |

gaurīṃ dadad brahmalokaṃ sāvitraṃ rohiṇīṃ dadat |

ityādibhir vākyair upanayanavivāhakālā aneke 'bhihitāḥ | teṣāṃ jñānaṃ jhaṭiti tājikaśāstrād eva jāyate | anyac ca | uktakāle 'pi guruśuddhiṃ vinā yathopanayanavivāhāv utsargato na bhavatas tathā janmakālāt tattadvarṣeṣv ariṣṭasambhave 'pi na bhavato duṣṭaphalasya tulyatvād iti ||

nanu sadasatphalāvabodhārtham asti tājikaśāstrasya pravṛttiḥ | tājikaśāstroktavarṣapraveśo janmakālādhīnaḥ | tadaṅgīkāre ca jātakaśāstrād eva nṛṇāṃ sadasatphalabodho bhaviṣyati | kim anena tājikaśāstreṇa ||

atrocyate | jātakaśāstrāt sadasajjñānaṃ bahvāyāsasādhyaṃ bahukālasādhyaṃ cāsti | tathā hi janmakālīnaspaṣṭagrahān aṅgīkṛtya dṛṣṭiṣaḍbaleṣṭakaṣṭabalāni sarvagrahāṇām āyurvarṣāṇi cānīya tato daśām antardaśāṃ ca nirṇīya jātakaśāstroditaṃ sadasatphalaṃ vācyam | tatrāpi iṣṭakaṣṭabalāśrayaguṇakānayane sacchedagaṇitasya daśāpraveśe janmakālakaliyātavatsarasyetyādigaṇitasya ca jñānaṃ siddhāntavidām eva na yādṛśānāṃ tādṛśānām ||

anyac ca | evam atyāyāsenānītāsv api daśāsu phalavivekaḥ kartuṃ na śakyaḥ | katham | *āyuḥ kṛtaṃ yena hi yat tad eva* ityādivarāhokter grahāyurvarṣāṇāṃ daśa vā pañcadaśa vā viṃśatir vetyādīnāṃ bahūnāṃ varṣāṇāṃ

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2 dadad] dadyād B K T; dayāt N G ‖ dadat] daded K T 3–4 jhaṭiti] sad iti N 7 asti] asya T 9 nṛṇāṃ sadasat] om. B N G a.c. 11 cāsti] scripsi; vāsti B N G; -tāsti K T; -tā'sti M 14 guṇakā-] gaṇakā- T

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1 aṣṭavarṣā … rohiṇī] PS 7.4 18 āyuḥ … ity] BJ 8.2

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1 aṣṭavarṣā … rohiṇī] VāP (s.v. *upayama*) attributes to Vyāsa a stanza nearly identical to PS 7.4.
2 gaurīṃ … dadat] VāP (s.v. *upayama*) attributes a stanza beginning thus to Vātsya, supplying the verb *prāpnoti*.

– and [*Parāśarasmṛti* 7.4]:

> [A bride] of eight years is a *gaurī*, and one of nine years, a *rohiṇī*.
>
> Giving away a *gaurī* [one attains] the world of Brahmā; giving away a *rohiṇī* [one attains the world] of Savitṛ.

– many [possible] times are laid down for initiations and weddings. The knowledge of these arises instantly from the Tājika science itself. And further, just as an initiation and a wedding are not generally performed even at the time stated without an auspicious placement of Jupiter, neither are they performed when [signs of] misfortune arise in such-and-such a year from the time of birth, because the evil results are equal.

Objection: the purpose of employing the Tājika science is to ascertain good and evil results. [But] the revolution of years taught in the Tājika science is dependent on the time of the nativity, and [so], in accepting it, men will understand good and evil results from the science of genethlialogy itself. What, [then], is the use of this Tājika science?

[In reply] to this it is said: the knowledge of good and evil is found from the science of genethlialogy with much effort and over long time. Likewise, the good and evil results arising from the science of genethlialogy are to be pronounced after establishing the true [places of the] planets at the time of the nativity; calculating the aspects, the six strengths, the strengths for good and evil, and the years of life of all the planets; and deriving the periods and subperiods from them.[12] And there, too, the knowledge of computation [necessary] in calculating the multipliers involved in the strengths for good and evil, along with the divisors, and of the computation of the years elapsed in the Kali [era] at the time of birth [necessary] in [calculating] the beginning of a period, and so forth, belongs only to experts in the system, not to just anyone.

And further, when the periods have thus been calculated with the utmost effort, it is still impossible to determine the results. – How so? – As [we see] from the statement of Varāha[mihira in *Bṛhajjātaka* 8.2]: 'That [amount of] life which is granted by any [planet]', and so on, that the planets may [grant] many years of life – ten or fifteen or twenty, and so forth – it is not possible

12 The *daśā* or chronocrator system alluded to by Balabhadra, commonly known as *mūladaśā*, is treated for instance in *adhyāya* 8 of the *Bṛhajjātaka*, and in *adhyāya* 8 of the *Jātakakarmapaddhati* (or *Śrīpatipaddhati*).

sattvāt tattadgrahasambandhi śubhāśubhadaśāphalaṃ tāvatkālamadhye naikarūpaṃ sambhavati | antardaśāyām api varṣāṇāṃ pañcakaṃ ṣaṭkaṃ vā ekaikasya samāyāti | tatrāpi naikarūpam antardaśāphalam | vidaśāsūpadaśāsu ca kasyacid alpavarṣatvaṃ kasyacid bahuvarṣatvaṃ samāyāti | tatrāpi naikarūpaphalatā vaktuṃ śakyā | tasmād bahvāyāsenāpi jātakaphalaṃ sthūlakālaphaladam asti | tājike tu varṣamadhye sarveṣāṃ grahāṇāṃ daśāḥ samāyānti | antardaśāsv alpadinādyāḥ samāyānti | tatrāpi māsapraveśadinapraveśadaśāphalam atyantaṃ sūkṣmataraṃ samāyāti | ataḥ sadasatphalajñānaṃ tājikaśāstrād eva nitāntaṃ kāntam | uktaṃ ca samarasiṃhena |

prāyo na jātakaphale ciraprayojye matiḥ sphurati puṃsām |
tenātra hāyanaphalaṃ prakāśyate tājikaproktam || iti |

nanu prācīnakarmarūpasya daivasya avaśyambhāvitvāt katham udyamo varṣaphalavicārasya | yad āha śaunakaḥ |

yena tu yat prāptavyaṃ tasya vidhānaṃ sureśasacivo 'pi |
yaḥ sākṣān niyatijñaḥ so 'pi na śakyo 'nyathā kartum || iti |

tathā ca daivasya balavattve puruṣakāro nirarthaka iti ||

atrāhuḥ kiṃ ca yadi daivam eva phalet tadā kṛṣyādyupāyeṣu puruṣakārarūpā pravṛttir na syāt | atha ca śrutismṛtyāveditavidhiniṣedhāś ca nirarthakāḥ syuḥ | tad āha keśavārkaḥ |

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7 dināḍyāḥ samāyānti] scripsi; dināḍyā samāyāti B N G K T M ‖ tatrāpi] tatra K T M 8 dinapraveśadaśā] om. K M 11 cira] kāla add. K M 12 tājika] jātaka K M 17 ca] om. K T M ‖ puruṣakāro] puruṣākāro K T 18 ca] om. K T M ‖ phalet] phalan K T; phalaṃ M 18–19 puruṣakāra] puruṣākāra K T

11 ciraprayojye] T displays a hiatus, wide enough for two characters but containing only the horizontal top stroke of the Devanāgarī script, between *cira* and *prayojye*.

that the good or evil results of the period related to this or that planet should remain the same throughout that time. Even the subperiod of each planet may last for five or six years, and so the results of the subperiods cannot remain the same either; and in the third- and fourth-level periods, that of one [planet] lasts for few years, that of another for several years. Even there, it is not possible to predict the same results. Therefore, the results of genethlialogy, although [derived] with great effort, result [only] in broad times.[13] But in Tājika, the periods of all the planets occur within a year. A subperiod lasts [only] a few days; and the results of the periods in a monthly revolution or daily revolution become even more exceedingly accurate. Therefore, only the knowledge of good and evil results [derived] from the Tājika science is extremely pleasing. And Samarasiṃha says [in the *Tājikaśāstra*]:

> In general, [true] understanding does not shine forth for men in [considering] the results of genethlialogy, which are applied to long [times]. Therefore, the annual results proclaimed by the Tājikas are elucidated here.

1.3 Fate, Human Effort, and the Astrologer

Objection: but since fate in the form of [the results of] previous action must inevitably come to be, why bother with considering the results of the year? As Śaunaka says:

> Whatever anyone is to meet with, not even the counsellor of the lord of gods, who has direct knowledge of destiny, is able to alter his fate.

And fate thus being powerful, human effort is meaningless.

To this they reply, firstly: if fate alone were to give results, then one would not have to engage in human effort by pursuits like ploughing and so forth. Moreover, the injunctions and prohibitions laid down by Revelation and Tradition would be meaningless. Thus says Keśavārka [in *Vivāhavṛndāvana* 14.4]:

13 [*T*]*he results* [...] *result:* the tautology is in the original.

phaled yadi prāktanam eva tat kiṃ kṛṣyādyupāyeṣu paraḥ prayatnaḥ |
śrutiḥ smṛtiś cāpi nṛṇāṃ niṣedhavidhyātmake karmaṇi kiṃ niṣaṇṇā || iti |

api ca janmāntarārjitaṃ daivam api puruṣakāraṃ vinā na ghaṭata iti puruṣārthasyaiva mukhyatvam | tathā ca vasantarājaḥ |

pūrvajanmajanitaṃ purāvidaḥ karma daivam iti sampracakṣate |
udyamena tadupārjitaṃ tadā vāñchitaṃ phalati naiva kevalam || iti |

atha puruṣārthasyaiva mukhyatvāṅgīkāre

avaśyaṃbhāvibhāvānāṃ pratīkāro bhaved yadi |
tadā duḥkhair na bādhyeran nalarāmayudhiṣṭhirāḥ ||

nābhuktaṃ kṣīyate karma kalpakoṭiśatair api |
avaśyam eva bhoktavyaṃ kṛtaṃ karma śubhāśubham ||

ityādivākyānāṃ kā gatir iti ced atrocyate | atha karmaṇāṃ vaicitryaṃ kānicid dṛḍhamūlāni kānicic chithilamūlāni | yatra janmapattraśakunavarṣapraśnādibhir daśāphalarūpeṇa pratibandhakena saṃtānavidyādyabhāvo nirṇītas tatra grahaśāntyādirūpeṇa pūrṇaprayatnenāpi saṃtānādipratibandhakībhūtaṃ duritaṃ dṛḍhamūlatvān nivārayituṃ na śakyate | yatra tu grahacāravaśena gocarādinā saṃtānādipratibandho nirṇītas tac chithilamūlatvena svastyayanādinotpādyam | uktaṃ ca smṛtau |

hanyate durbalaṃ daivaṃ pauruṣeṇa vipaścitā | iti |

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1 phaled] phale K T M 2 kiṃ niṣaṇṇā || iti] kiṃ niṣam iti N a.c.; kiṃ niṣaṇam iti N p.c.; kinniṣedhati M 3 puruṣakāraṃ] puruṣākāraṃ K T 5 daivam] devam B N G 6 naiva] caiva N G 12 atha] tatra K T M 13 pattra] patre N; yatra T 14 pratibandhakena] pratibandhe kena N ‖ vidyādyabhāvo] vidyādyabhāve B; vidyāpabhāvo N 15 pūrṇa] om. K T M 16 duritaṃ] om. K T M 18 mūlatvena] bhūtatvena K T M

1–2 phaled … niṣaṇṇā] VV 14.4 5–6 pūrva … kevalam] ŚA 1.22 8–9 avaśyaṃ … yudhiṣṭhirāḥ] GPS 11.8; PD 7.156 10–11 nābhuktaṃ … śubhāśubham] NP 1.31.69

> If only previous [action] bears fruit, then why [expend] great effort in ploughing and other pursuits? And why should Revelation and Tradition alike be devoted to [describing] forbidden and enjoined acts?

Moreover, the fate earned in other births will not take effect without human effort. Thus the pre-eminence of human endeavour [is established]. And so [says] Vasantarāja [in *Śakunārṇava* 1.22]:

> Knowers of the past declare fate to be action produced in previous births. The desired [result] that was earned then will bear fruit by effort, not by itself.

Now, if [it is asked] what is to be made of statements such as [*Garuḍapurāṇasāroddhāra* 11.8 and *Nāradapurāṇa* 1.31.69]:

> If states that will inevitably come to be could be counteracted, then Nala, Rāma and Yudhiṣṭhira would not have been afflicted with misery.
>
> Action [the result of] which has not been experienced will not vanish even in billions of aeons. [The result of] action performed, good or evil, must inevitably be experienced.

– if the pre-eminence of human endeavour alone is accepted, [in reply] to this it is said that actions are manifold, some being firmly rooted and others, loosely rooted. When, from the figure of the nativity, omens, annual [revolutions], questions[14] and so on, [misfortune] such as the absence of progeny or learning is ascertained due to an obstruction in the form of the effect of a [planetary] period, then it is not possible to avert the evil that is obstructing progeny and so on even by the utmost effort in the form of propitiation of the planets and so on, because it is firmly rooted. But when an obstacle to [the attainment of] progeny and so on is ascertained by the movements of the planets in transit and so on, that [desired object] may be produced by benedictions and so on, because [the obstacle] is loosely rooted. For it is said in Tradition:

> Weak fate is struck down by intelligent effort.

14 That is, from a horoscope cast for the time and place of the question itself.

evaṃ śubhasūcakadaśāpākakāle kriyamāṇā yātrā vināyāsena phalasādhikā aśubhadaśāyāṃ hānidety ato 'vaśyaṃ jyotiḥśāstragaṇanopayogaḥ | pūrvoktaśaunakādivākyāni dṛḍhamūlakarmaviṣayakāni | daivapuruṣakārayoḥ sācivyam uktaṃ yājñavalkyena |

yathā hy ekena cakreṇa rathasya na gatir bhavet |
evaṃ puruṣakāreṇa vinā daivaṃ na sidhyati || iti |

saṃkṣepāj jyotiḥśāstrādhyayane phalam āha māṇḍavyaḥ |

evaṃvidhasya śrutinetraśāstrasvarūpabhartuḥ khalu darśanaṃ vai |
nihanty aśeṣaṃ kaluṣaṃ janānāṃ ṣaḍabdajaṃ dharmasukhāspadaṃ syāt ||

sūryasiddhānte 'pi |

divyaṃ cakṣur graharkṣāṇāṃ darśitaṃ jñānam uttamam |
vijñāyārkādilokeṣu sthānaṃ prāpnoti śāśvatam || iti |

jñānaviśeṣeṇa jyotirvidaḥ pūjātāratamyaṃ jīrṇair abhyadhāyi |

daśadinakṛtapāpaṃ hanti siddhāntavettā
tridinajanitadoṣaṃ tantravid dṛṣṭa eva |
karaṇabhagaṇavettā hanty ahorātradoṣaṃ
janayati ghanam aṅghas tatra nakṣatrasūcī || iti |

nakṣatrasūcilakṣaṇaṃ vārāhasaṃhitāyām |

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1 yātrā vināyāsena] yātrāpy anāyāsena M 5 na] tu B N G a.c. 7 -ādhyayane] -ādhyāpane K T M 9 kaluṣaṃ janānāṃ] kaluṣajjanānāṃ K T ‖ abdajaṃ] abdatan K; abdato M 15 tantravid dṛṣṭa] taṃtamaṃhovidaṣṭa B; taṃtratamaṃhovid dṛṣṭa N a.c.; taṃtamaṃhovid dṛṣṭa G a.c. 16 vettā] haghanamaṃ add. N a.c. G a.c. ‖ hanty] haghanamaṃhaty B 17 ghanam aṅghas] ca ghamoghas B; ca ghamaughas N a.c. G; ca ghanam aṃghas N p.c.; ghanam aṃdhas M

5–6 yathā … sidhyati] YS 1.351 11–12 divyaṃ … śāśvatam] SūS 14.23

Thus, a journey undertaken at the time of maturation of a period indicating good [results] will bear fruit without effort, [whereas a journey undertaken] during an evil period will lead to failure. Thus, astrological calculation is necessarily useful. The utterances of Śaunaka and others quoted above refer [only] to [the results of] firmly rooted actions. That fate and human effort go hand in hand is stated by Yājñavalkya [in *Yājñavalkyasmṛti* 1.351]:

> For as a cart will not move on one wheel, so without human effort, fate does not take effect.

Māṇḍavya summarizes the results of studying the astral science:

> The mere beholding of such a one who has mastered the essence of the science that is the eye of Revelation completely eradicates the impurities of men accrued over six years. [He] becomes the abode of righteousness and happiness.

And in *Sūryasiddhānta* [14.23 it is said]:

> Having understood the sublime knowledge shown [here], a divine eye [to perceive] the planets and stars, one attains an everlasting place among the sun and other [celestials].

The relative reverence due to an astrologer according to his particular knowledge was set forth by the ancients:

> A knower of the [complete] system destroys evils committed for ten days on mere sight; a knower of the [basic] theory [destroys] blemishes accrued over three days; a knower of [abridged] manuals and of [the times of revolutions of the planets through] the zodiac destroys the blemishes of a day and night; but a [mere] stargazer generates a mass of sin.

The characteristics of a stargazer [are stated] in Varāha[mihira's *Bṛhat*]-*saṃhitā* [2.16]:

aviditvaiva yaḥ śāstraṃ daivajñatvaṃ prapadyate |
sa paṅktidūṣakaḥ pāpo jñeyo nakṣatrasūcakaḥ ||

tithyutpattiṃ na jānanti grahāṇāṃ naiva sādhanam |
paravākyena vartante te vai nakṣatrasūcakāḥ || iti |

śrāddhe gaṇakānām apāṅkteyatvaṃ dharmaśāstroktaṃ nakṣatrasūcakābhiprāyeṇa jñeyam | uktaṃ ca vasiṣṭhena |

triskandhapāraṃgama eva pūjyaḥ śrāddhe sadā bhūsuravṛndamadhye |
nakṣatrasūcī khalu pāparūpo heyaḥ sadā sarvasudharmakṛtye || iti |

nanv asmin granthe granthabāhulyam eva dūṣaṇam iti cen na | yato granthasaṃkṣepe anyagranthāpekṣā vicārasaṃśayaś ca bhavati | granthavistāre saṃśayāpekṣayor abhāvo bhavati | tasmād granthavistāro na doṣāyeti jñeyam | uktaṃ ca yādavena |

saṃkṣepe saṃśayāpekṣe śrotuḥ syātām asaṃśayam |
varīyān vistaras tasmād apekṣāsaṃśayāpahaḥ || iti |

---

3 utpattiṃ] utpannaṃ B N G 4 iti] om. K T M 5 śāstroktaṃ] śāstre K T M 10 saṃśayaś] saṃkṣayaś G a.c.

1–2 aviditvaiva … nakṣatrasūcakaḥ] BS 2.16 7–8 triskandha … kṛtye] VS 1.10 13–14 saṃkṣepe … saṃśayāpahaḥ] TYS 1.8

3–4 tithy … sūcakāḥ] This stanza is not found in available editions of the BS. PDh 1.2, apparently Balabhadra's immediate but unacknowledged source, separates it from the preceding one with the words *anyac ca*, suggesting a different but unnamed source.

> He who assumes the role of astrologer without knowing the science should be known as a wretched defiler of the row,[15] a [mere] gazer at the stars.

[And another source states:]

> They do no know how to derive a lunar date, nor how to find [the places of] the planets. They depend on the words of others: those are the gazers at the stars.

The inadmissibility of astrologers at a *śrāddha*[16] declared in sacred law should be understood as referring [only] to stargazers. For Vasiṣṭha says [in *Vasiṣṭhasaṃhitā* 1.10]:

> One who has mastered the three branches [of astral science] is always to be honoured among Brahmans gathered at a *śrāddha*; but a stargazer is of evil nature and should be shunned at all pious functions.

If it should be objected that the abundance of books [cited] in this book is a fault, [we say]: not so, for when a book is abridged, the need for other books and doubts on the deliberations [presented in it] result. When a book is expanded, freedom from [such] need and doubt results; therefore one should not consider the extensiveness of a book as a defect. For Yādava says [in *Tājikayogasudhānidhi* 1.8]:

> In abridging, doubt and need undoubtedly arise in the hearer: therefore, extensiveness, which removes need and doubt, is better.[17]

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15 The 'row' (*paṅkti*) is that of Brahmans seated in order for a meal, an assembly into which no ritually defiling person may be admitted.

16 *Śrāddha* is an annual observance in honour of the ancestors. Like all important rituals, it is incomplete without the feeding of priests and other honoured guests.

17 The fact that Balabhadra considers this defence necessary illustrates the value that Indian learned traditions have placed on conciseness of expression, a value directly related to the prevalence of oral transmission and rote learning – hence the use of 'hearer' where we might expect 'reader'.

alam atiprasaṅgena | prakṛtaṃ tāvad anusarāmaḥ ||
athāto rāśisvarūpam | tatroktaṃ vāmanatājike |

phalaṃ rāśigrahādhīnaṃ sarveṣāṃ prāṇināṃ yataḥ |
ato meṣādirāśīnāṃ svarūpaṃ prāṅ nirūpyate ||
meṣo vṛṣo 'tha mithunaṃ karkaḥ siṃho 'tha kanyakā |
tulā tato vṛścikaś ca dhanur makara eva ca |
kumbho mīna iti proktā budhair dvādaśa rāśayaḥ ||
meṣo 'tha mithunaṃ siṃhas tulā dhanur atho ghaṭaḥ |
vijñeyā vibudhair ete krūrāḥ ṣaḍ api rāśayaḥ ||
vṛṣaḥ karkas tathā kanyā vṛściko makaras tathā |
mīna ete ṣaḍ api ca vijñeyāḥ saumyarāśayaḥ ||
puṃsaṃjñā rāśayaḥ krūrāḥ strīsaṃjñāḥ saumyarāśayaḥ ||
meṣakarkāv atha tulā makaraś cararāśayaḥ |
vṛṣasiṃhau vṛściko 'tha kumbhaś ca sthirarāśayaḥ |
mithunaṃ kanyakā dhanvī mīnaś ca dvisvabhāvakāḥ ||
meṣo 'tha vṛṣabhaḥ siṃho 'parārdhaṃ dhanuṣas tathā |
makaraś ca budhair jñeyā rāśayo 'mī catuṣpadāḥ ||
karkaṭo vṛścikaś cobhau bahupādau prakīrtitau |
kumbhamīnāv ubhau rāśī vijñeyau pādavarjitau ||
mithunaś ca tulā kanyā pūrvārdho dhanuṣas tathā |
rāśayo dvipadāḥ proktā yavanācāryasūribhiḥ ||
meṣaś ca siṃhadhanuṣau vijñeyā vahnirāśayaḥ |
vṛṣaḥ kanyātha makaraḥ syur ete bhūmirāśayaḥ ||
mithunaś ca tulā kumbho rāśayaḥ pavanātmakāḥ |
karkavṛścikamīnāś ca vijñeyā jalarāśayaḥ ||
ardhaśabdā mṛgaḥ kumbhaḥ kanyā ete ca rāśayaḥ |
tulālikarkamīnāś ca vijñeyāḥ śabdavarjitāḥ |
meṣo vṛṣo 'tha mithunaṃ siṃhaḥ śabdānvito dhanuḥ ||
karkālimīnā bahvapatyā jitmokṣaghaṭakāḥ smṛtāḥ |
madhyāḥ siṃhaiṇakanyājatulācāpās tathālpakāḥ ||

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1 anusarāmaḥ] anusaromaḥ B G a.c.; anusaroma N a.c. 2 athāto] atha K T M ‖ tatroktaṃ] uktaṃ ca K T; uktac ca M 3 yataḥ] om. N 12 puṃsaṃjñā … saumyarāśayaḥ] om. K T a.c. M 13 karkāv] kanyārkāv B a.c. 30 madhyāḥ … tathālpakāḥ] madhyeṇasiṃhakanyājatulācāpolpasūtayaḥ B G; meṃdhyeṇasiṃhakanyājatulācāpolpasūtayaḥ N

29 karkālimīnā bahvapatyā] All witnesses agree on this unmetrical reading.

1.4 The Signs of the Zodiac

But enough of digression: let us now pursue our main topic. And first, the natures of the zodiacal signs. On this matter, it is said in the *Vāmanatājika*:

> As the results [accruing] to all creatures depend on the zodiacal signs and planets, the natures of the signs beginning with Aries are described first. The twelve signs are said by the wise to be Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.
>
> Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are known by the learned as the six fierce signs, and Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are known as the six gentle signs. The fierce signs are known as male; the gentle signs are known as female.
>
> Aries, Cancer, Libra and Capricorn are movable signs; Taurus, Leo, Scorpio and Aquarius are fixed signs; Gemini, Virgo, Sagittarius and Pisces are of a dual nature.
>
> Aries, Taurus, Leo, the latter half of Sagittarius, and Capricorn: these signs are known by the learned as having four feet. Cancer and Scorpio are both said to have many feet. Both the signs Aquarius and Pisces are known as having no feet. The signs Gemini, Libra, Virgo and the former half of Sagittarius are said by the sage Yavanācārya[18] to have two feet.
>
> Aries, Leo and Sagittarius are known as fiery signs; Taurus, Virgo and Capricorn are earthy signs; Gemini, Libra and Aquarius are airy signs; Cancer, Scorpio and Pisces are known as watery signs.
>
> Capricorn, Aquarius and Virgo have half a voice; Libra, Scorpio, Cancer and Pisces are known to have no voice; Aries, Taurus, Gemini, Leo and Sagittarius have a voice.
>
> Cancer, Scorpio and Pisces have much progeny; Gemini, Taurus and Aquarius are said to be middling; and Leo, Capricorn, Virgo, Aries, Libra and Sagittarius, to have few.

18 As this name or epithet is in the plural, an alternative translation would be 'by the sagely Yavana teachers'.

rūkṣāḥ siṃhadhanurmeṣāḥ pītoṣṇāḥ pittadhātavaḥ |
vṛṣakanyāmṛgā rūkṣā uṣṇaśītāś ca vātulāḥ ||
yugmakumbhatulā uṣṇāḥ snigdhāṅgās tulyadhātavaḥ |
karkamīnālayaḥ snigdhāḥ śītāś ca śleṣmadhātavaḥ ||
nṛpaviṭśūdrabhūdevās tathā pūrvādikā diśaḥ | 5
meṣāt triḥ parivartena vijñeyā vibudhaiḥ sadā ||
prṣṭhodayāḥ karkamṛgadhanurmeṣavṛṣā amī |
śeṣāḥ śīrṣodayā jñeyā ubhayaś ca jhaṣaḥ smṛtaḥ ||
śīrṣodayā dinabalāḥ śeṣā rātribalāḥ smṛtāḥ |
rāśeḥ svanandabhāgo yaḥ sa tu vargottamāhvayaḥ || iti | 10

atha rāśivarṇān āha samarasiṃhaḥ |

aruṇasitaharitapāṭaladhūsaravipāṇḍurā vicitraḥ |
śitihemadyutipiṅgāḥ karburababhrū hy ajādivarṇāḥ syuḥ || iti |

atha rāśiṣu viṣamodayatvasamodayatvam uktaṃ samarasiṃhenaiva |

viṣamodayā mṛgādyāḥ ṣaḍ ḍhrasvatvena kālamānasya | 15
karkādyāḥ ṣaḍ dīrghatvāt samodayā ajatule ca samāne ||

---

1 rūkṣāḥ] sūkṣmāḥ K T M 3–4 tulyadhātavaḥ … ca] om. B N G 9 dinabalāḥ] dinacalāḥ N G 12 vipāṇḍurā vicitraḥ] scripsi; vipāṇḍuravicitrāḥ B N G K T; truṭpāṇḍuravicitrāḥ G p.c.; viṭpāṃḍuravicitrāḥ M 14–100.8 atha … iti] om. B N G a.c.

12–13 aruṇa … syuḥ] Cf. LJ 1.6

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16 dīrghatvāt … samāne] Although this part of the stanza is unmetrical, there is nothing on which to base an emendation.

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19 We see here a reworking of Graeco-Arabic four-humour medical theory adapted to the classical Āyurvedic terminology comprising three humours (*doṣa*): the fiery signs are dry, very hot, and correspond to bile; the earthy signs are dry, somewhat cooler, and correspond to wind (replacing the Graeco-Arabic humour of black bile); the airy signs are moist, hot, and correspond to a mixture of humours (to make up for the missing humour of blood); while the watery signs are moist, cool, and correspond to phlegm.

20 That is, east, south, west, north.

21 Although several of the colour terms used in this stanza have more than one meaning, comparison with the parallel passage in Samarasiṃha's *Karmaprakāśa* 1.7 makes the meanings given here more certain.

> Leo, Sagittarius and Aries are dry, yellow-hot, of bilious temperament; Taurus, Virgo and Capricorn are dry, hot and cool, of windy temperament; Gemini, Aquarius and Libra are hot, moist of body, of equally mixed temperament; Cancer, Pisces and Scorpio are moist, cool, of phlegmatic temperament.[19]
>
> [The four signs reckoned] by repetition thrice over from Aries are ever known to the learned as princes, commoners, menials and Brahmans, [respectively], and as the directions beginning with the east.[20]
>
> Cancer, Capricorn, Sagittarius, Aries, Taurus: these rise with their hinder parts. The rest are known to rise with their heads. Pisces is said to do both. Those rising with their heads are strong in the daytime; the others are said to be strong at night.
>
> The own ninth-part of a sign is called the best of its class.

Next, Samarasiṃha states the colours of the signs [in the *Tājikaśāstra*]:

> Red, white, green, pink, grey, whitish, many-coloured, black, golden, yellow, variegated, and brown are the colours of [the twelve signs] beginning with Aries.[21]

Then, Samarasiṃha himself describes [in the *Tājikaśāstra*] which among the signs rise crookedly or evenly:[22]

> The six [signs] beginning with Capricorn rise crookedly because [their] measure of time is short; the six beginning with Cancer rise evenly because [theirs] is long; [the six signs beginning with] Aries and Libra, [respectively], are equal.[23]

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22 Although no zodiacal sign rises completely perpendicular to the horizon even at the terrestrial equator, as the ecliptic (and therefore the band of the zodiac) is inclined to the celestial equator, for places of observation further north or south, the signs with longer ascensional times rise in a more upright fashion than those with shorter ascensional times.

23 While the metrical deficiency of the final quarter-stanza suggests some corruption, the translation given is the most likely meaning. The verse as a whole, as well as Balabhadra's explication of it, can only refer to the tropical zodiac, although this is not explicitly stated. In that zodiac, the six signs from Capricorn to Gemini rise in a shorter time than the average two hours per sign, while the remaining six signs take more than two hours each to rise. Aries and Libra themselves do not share the same rising time, as Aries shares the shortest rising time of all with Pisces, whereas Libra shares the longest with Virgo. However, the two halves of the zodiac *beginning* with Aries and Libra, respectively, do correspond exactly in terms of rising times.

yady api svalpākṣabhede 'ṃśe kālasya hrasvadīrghatvaṃ na sambhavati tathāpi bahvakṣabhede 'ṃśe tat sambhavaty eva | tad yathā | yatrākṣabhā dvādaśāṅgulās tatra makarādīnām udayapalāni ma 283 kuṃ 203 mī 158 me 158 vṛ 203 mi 283 karkādīnām udayapalāni ca ka 363 siṃ 395 kaṃ 398 tu 398 vṛ 395 dha 363 | atra makarāditaḥ karkādīnām udayapalāni bahvadhikānīti jñeyam | eṣāṃ prayojanam āha samarasiṃha eva |

bṛhatāṃ samodayānāṃ rāśīnāṃ madhyago vidhur vṛddhim |
yadi yāti tadā vṛddhir varṣe syād vyatyayād dhāniḥ || iti |

meṣādirāśīnāṃ saṃjñāntaram uktaṃ varāheṇa |

kriyatāvurijitumakulīraleyapāthonajūkakaurpyākhyāḥ |
taukṣika ākokero hṛdrogaś cāntyabhaṃ cettham ||

kendrādisaṃjñā uktās tenaiva |

kaṇṭakakendracatuṣṭayasaṃjñā lagnāstadaśamacaturthānām |
saṃjñā parataḥ paṇapharam āpoklimasaṃjñitaṃ ca tatparataḥ ||

---

8 vṛddhir … syād] vṛddhivaiṣamyaṃ M 13 kaṇṭaka] kaṃṭakā B a.c. N a.c. ‖ daśama] daśa B G a.c.; śede N; dādaśa K T

10–11 kriya … cettham] BJ 1.8 13–14 kaṇṭaka … tatparataḥ] LJ 1.18

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13 kaṇṭaka … saṃjñā] The form of this *pāda* given by all witnesses, in *dodhaka* metre rather than *āryā*, is taken from BJ 1.17 by the same author; LJ 1.18a should properly read *kendra-catuṣṭayakaṇṭaka-*. Either Balabhadra or an early copyist appears to have conflated the two stanzas, which are similar in both subject and composition.

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24 Balabhadra is referring to the sun's equinoctial shadow (*akṣabhā*), measured at noon on the equinox using a standardized gnomon (*śaṅku*) 12 digits (*aṅgula*) high. A midday shadow of the same length thus implies a solar elevation angle of exactly 45°, the gnomon and its shadow forming two equal sides of a right triangle. This angle subtracted from 90° gives 45° as the terrestrial latitude of the place of observation. (Where the two sides are of unequal length, the terrestrial latitude may be found by the formula 90 - $\tan^{-1}(12/s)$, where s is the length of the shadow.) I am indebted to S.R. Sarma for explaining the details of this Sanskrit convention. Assuming a tropical zodiac, the figures given by Balabhadra do match a terrestrial latitude of 45° north (about as far distant from the equator as Turin in Italy). It seems safe to assume that Balabhadra calculated this example theoretically, without reference to any place known to him personally. A *pala* is approximately 24 seconds of clock time.

25 The first eleven of these are Sanskritized Greek names: Kriya from Κριός; Tāvuri from Ταῦρος; Jituma from Δίδυμοι; Leya from Λέων; Pāthona from Παρθένος; Jūka from Ζυγός; Kaurpya from Σκορπιός; Taukṣika from Τοξότης; Ākokera from Αἰγόκερως; and Hṛdroga

Although the time cannot become [very] short or long when the degree of latitude is small, it does become so when the degree of latitude is great. For example, where the shadow of latitude is twelve digits,[24] the rising [times in] *palas* of the [six signs] beginning with Capricorn are:

Ca[pricorn]	Aq[uarius]	Pi[sces]	Ar[ies]	Ta[urus]	Ge[mini]
283	203	158	158	203	283

And the rising [times in] *palas* of the [six signs] beginning with Cancer are:

Ca[ncer]	Le[o]	Vi[rgo]	Li[bra]	Sc[orpio]	Sa[gittarius]
363	395	398	398	395	363

From this it can be understood that the rising times of [the signs] beginning with Cancer are much greater than [those] of [the signs] beginning with Capricorn. [In the *Tājikaśāstra*], Samarasiṃha himself states the purpose of these [categories]:

> If the moon is increasing within the expansive signs that rise evenly, then there is increase in that year; if the reverse, decrease.

Varāha[mihira] gives synonyms of the signs starting with Aries [in *Bṛhajjātaka* 1.8]:

> Kriya, Tāvuri, Jituma, Kulīra, Leya, Pāthona, Jūka, Kaurpya, Taukṣika, Ākokera, Hṛdroga and Antyabha.[25]

He himself states the designations of the angles and other [places, in *Laghujātaka* 1.18]:

> For [the places] following the ascendant, descendant, tenth and fourth [places, which are called] angles, quadrants or cardines, the designation is 'succedent', and [the places] following those are designated 'cadent'.[26]

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from Ὑδροχόος. *Antyabha* means simply 'the last sign'; however, *antya* could possibly be a pseudo-etymologized form of Ἰχθύες.

26 *Kendra*, *paṇaphara* and *āpoklima* are all Sanskritized Greek technical terms: κέντρον, ἐπαναφορά and ἀπόκλιμα, respectively. The basic meaning of κέντρον, as of Sanskrit *kaṇṭaka*, is 'sharp point, goad'. The translation follows the received text of *Laghujātaka* 1.18a rather than the confused version of the text witnesses.

grahāṇāṃ mūlatrikoṇagṛhāṇi tenaivoktāni |

siṃho vṛṣaḥ prathamaṣaṣṭhahayāṅgataulikumbhās trikoṇabhavanāni bhavanti sūryāt | iti ||

iti rāśisvarūpam ||

atha rāśisvarūpaprayojanam | tatra dvipadacatuṣpadadinarātrisaṃjñarāśiprayojanaṃ vakṣyamāṇabhāvaphale jñeyam | puṃstrīrāśiprayojanaṃ *puṃkheṭāḥ puṃrāśau strīgrahāḥ strīrāśau balinaḥ* iti sthānabale jñeyam | pittoṣṇaśītādiprayojanaṃ *rogakartā yatra rāśau* ityādi ṣaṣṭhabhāve rogasthitijñānārtham | rāśidikprayojanaṃ yātrāyāṃ digjñānārtham | cararāśyādiprayojanaṃ *carodaye bhojanam ekavāram* ityādi bhojanavicāre jñeyam | rāśīnāṃ jalādicāritvaprayojanaṃ tv ākheṭake *jalākheṭam āhuḥ savīryair graharkṣair jalākhyaiḥ* ity atra jñeyam | vahnyādirāśiprayojanam aṣṭamabhāve śikhirāśau vahnibhayam ityādisthale jñeyam | brāhmaṇādijātikrūrasaumyatvādiprayojanaṃ *lagnānumānavaśato vayaḥ pramāṇaṃ ca jātayo jñeyāḥ* ityādi samarasiṃhoktaṃ jñeyam | yathā mamāsmin varṣe kena lābho bhaviṣyatīti vicāre lābhabhāvalagnasamavarṇena tatkrūra-

4 iti rāśisvarūpam ||] om. B N G 5 saṃjña] scripsi; saṃjñā B N G K T M 6 rāśi[1]] svarūpa add. K T M ‖ vakṣyamāṇa] vasyamatā B N G ‖ bhāvaphale] bhāvabale B N G 7 puṃrāśau] balinaḥ add. K M; babalinaḥ add. T 8 ityādi … roga] ityādiṣabhāveviṃroga K; ityādiṣv abhāve viroga M 9 dik] tridiva B N; diva B a.c. G 11 jalādi] calādi T 13 bhāve] bhāge B N a.c. G

2–3 siṃho … sūryāt] BJ 1.14 8 roga … rāśau] VT 10.15 10 carodaye … ekavāram] Cf. PV 14.2; TYS 16.18 11–12 jalākheṭam … jalākhyaiḥ] VT 18.34

He also states the *mūlatrikoṇa*[27] houses of the planets [in *Bṛhajjātaka* 1.14]:

> Leo, Taurus, the first [or Aries], the sixth [or Virgo], Sagittarius, Libra and Aquarius are the *trikoṇa* houses [of the planets reckoned] from the sun.[28]

This concludes the natures of the zodiacal signs.

Next, the purpose of [knowing] the natures of those signs. Concerning this, the purpose of the signs designated as having two feet or four feet, [belonging to] day or night, should be understood to relate to the results of the places, which will be described below. The purpose of [designating] the signs male or female should be understood to relate to strength by position, as in [the statement by Samarasiṃha in the *Tājikaśāstra*]: 'Male planets in male signs, and female planets in female signs, are strong'. The purpose of [designations] such as bilious, hot and cold is to discover the location of an illness from the sixth house, as in [the statement in *Varṣatantra* 10.15]: 'In the sign where the [planet] causing the illness is [located]', and so on. The purpose of the directions of the signs is to discover the direction of a journey. The purpose of [designations] such as movable signs should be understood to relate to the consideration of meals, as in [the statement] 'When a movable [sign] rises, one eats once'.[29] The purpose of [designations of] the signs as living in water and so forth should be understood to relate to hunting, as in [the statement of *Varṣatantra* 18.34] 'From the planets and signs called watery being strong, they declare a water hunt'. The purpose of [designations of] the signs such as fiery should be understood to relate to such cases as there being danger from fire when a fiery sign is in the eighth house. The purpose of [designations] such as Brahman and other castes, or as fierce and gentle and so forth, should be understood [as in] the statement by Samarasiṃha [in the *Tājikaśāstra*]: 'Age, dimension and castes[30] should be known by means of conjecture from the ascendant'. For example, in judging [the question] 'How will I gain this year?', gain of substance of the same colours

27 Literally, 'root-triangle'. This specifically Indian dignity system is similar to but not identical with the Hellenistic signs of planetary 'joys'; see Gansten 2018.

28 Namely, in the order of the days of the week, as usual in Indian sources: the sun, the moon, Mars, Mercury, Jupiter, Venus, Saturn.

29 Source unknown. Other Tājika works differ, stating that a movable sign rising indicates three or 'many' meals.

30 Or, more generally, 'birth [rank], lineage' (*jāti*).

saumyādiprakṛtisahitena tatsamasaṃtānena tatsamabahujalpakenālpajalpakena tatsamavarṇādikavastulābho vācyaḥ | iti rāśisvarūpaprayojanam ||

atha grahasvarūpam | uktaṃ ca yādavena |

ravividhū kṣitijo budhavākpatī
bhṛguśanī ca tamaḥśikhinau grahāḥ |
nava sadā bhramaṇād bhagaṇe nṛṇāṃ
dadati dhātusamaṃ phalam uktavat || iti |

vāmano 'pi |

ravyādayo grahāḥ sapta sadasatphaladāyakāḥ |
munthāphalaviśeṣasya jñānārthaṃ rāhur aṣṭamaḥ || iti |

grahasvarūpam uktaṃ trailokyaprakāśe |

bhārgavendū jalacarau jñajīvau grāmacāriṇau |
rāhukṣitijamandārkān bruvate 'raṇyacāriṇaḥ ||
prabhātam indujagurū madhyāhnaṃ ravibhūmijau |
aparāhṇaṃ bhārgavendū saṃdhyā mandabhujaṃgamau ||
pittaṃ prabhākarakṣmājau śleṣmā bhārgavaśītagū |
jñagurū samadhātū ca pavanau rāhumandagau ||
kujārkau kaṭukau jīvo madhuras tubaro budhaḥ |
kṣārāmlau candrabhṛgujau tīkṣṇau sarpārkanandanau ||

---

1 tatsama[1]] matsama M ‖ jalpakenālpa] om. K T M 1–2 jalpakena] janmakena M 5 śikhinau] śikhino B N G K T 6 nava] na ca K T M 19 sarpārka] scripsi; sūryārka B N G K T M

4–7 ravi … uktavat] TYS 2.38 12–19 bhārgavendū … nandanau] TLP 19–23

and so on should be predicted through [a person] of the same estate as [the sign in] the eleventh house [or] the ascendant, one endowed with the same fierce or gentle nature and so on, with the same [number of] offspring, who talks correspondingly much or little. This concludes the purpose of [knowing] natures of the zodiacal signs.

1.5 The Planets

Next, the nature of the planets; and Yādava says [in *Tājikayogasudhānidhi* 2.38]:

> The nine planets – the sun and moon, Mars, Mercury and Jupiter, Venus and Saturn, Rāhu and Ketu – by their constant orbits through the zodiac yield results for men as declared according to their [respective] elements.

And Vāmana [says]:

> The seven planets beginning with the sun are the givers of good and evil results. For the purpose of knowing the particular results of the *munthahā*, Rāhu is the eighth [planet].

The natures of the planets are stated in *Trailokyaprakāśa* [19–23]:

> Venus and the moon live in water; Mercury and Jupiter live in the village; Rāhu, Mars, Saturn and the sun, they say, live in the forest.
>
> Mercury and Jupiter are morning; the sun and Mars, midday; Venus and the moon, afternoon; Saturn and Rāhu, twilight.
>
> The sun and Mars are bile; Venus and the moon are phlegm; Mercury and Jupiter are of equal humours; Rāhu and Saturn are wind.
>
> Mars and the sun are bitter, Jupiter sweet, Mercury astringent; the moon and Venus salty and sour, [respectively]; Rāhu and Saturn, hot.

tubaraḥ kaṣāyaḥ |

sthūla induḥ sitaḥ khaṇḍaś caturasrau kujoṣṇagū |
vartulau saumyadhiṣaṇau dīrghau śanibhujaṃgamau ||

khaṇḍo 'rdhacandrākāraḥ |

viprau śukragurū kṣatraṃ kujārkau śūdra indujaḥ |
indur vaiśyaḥ smṛtau mlecchau saiṃhikeyaśanaiścarau ||
raktavarṇaḥ kujaḥ prokto dhiṣaṇaḥ kanakadyutiḥ |
śukapicchasamaḥ saumyo gaurakāntir anuṣṇaguḥ ||
mandārārkasya puṣpeṇa samadyutir athoṣṇaguḥ |
kavir atyantadhavalaḥ phaṇī kṛṣṇaḥ śanis tathā ||
avanīśo dinamaṇis tapasvī rohiṇīpriyaḥ |
svarṇakāraḥ kṣiteḥ putro brāhmaṇo rohiṇībhavaḥ ||
vaṇig guruḥ kavir vaiśyo vṛṣalaḥ sūryanandanaḥ |
saiṃhikeyo niṣādaś ca sarvakāryeṣu sammataḥ ||
yuvā kujaḥ śiśuḥ saumyaḥ śaśiśukrau ca madhyamau |
mārtaṇḍamandadevejyaphaṇinaḥ sthavirā grahāḥ ||
jīvamaṅgalamārtaṇḍān uśanti puruṣān budhāḥ |
somasomajamandāhibhṛguputrā hi yoṣitaḥ ||
śukre candre bhaved raupyaṃ budhe svarṇam udāhṛtam |
gurau ratnayutaṃ hema sūrye mauktikam ucyate |
bhaume trapuḥ śanau lohaṃ rāhāv asthīni kīrtayet ||

grahāṇāṃ krūrasaumyatvam uktaṃ vāmanena |

jīvendusaumyaśukrāḥ syuḥ saumyāḥ krūragrahāḥ pare |
kṣīṇenduḥ krūrayukto jño rāhuḥ krūrāḥ prakīrtitāḥ ||
tvaṅmāṃsaromṇāṃ mando 'tha majjāsthnāṃ bhāskaraḥ prabhuḥ |
kujo raktasya śukrasya bhārgavo medasaḥ śaśī ||
raviḥ śukro dharāsūnuḥ svarbhānuḥ sūryanandanaḥ |
candro budhaḥ suraguruḥ prāgādidigadhīśvarāḥ ||

---

1 tubaraḥ kaṣāyaḥ] om. K T M 5 kṣatraṃ] dātrī K; kṣatrī T; kṣattrī M 26 śukrasya] om. K 28 digadhīśvarāḥ] digdhīśvarāḥ B N a.c. G a.c.

2–3 sthūla … bhujaṃgamau] TLP 28 5–21 viprau … kīrtayet] TLP 26–33

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1 tubaraḥ kaṣāyaḥ] K displays a hiatus wide enough for the omitted phrase and marked with something resembling an asterisk.

'Astringent' [means] sharp. [Continuing from *Trailokyaprakāśa* 28:]

> The moon is large; Venus, split; Mars and the sun, square; Mercury and Jupiter, round; Saturn and Rāhu, tall.

'Split' [means] having the shape of a half-moon. [Continuing from *Trailokya-prakāśa* 26–33:]

> Venus and Jupiter are Brahmans; Mars and the sun, nobles; Mercury, a menial; the moon, a commoner; Rāhu and Saturn are called foreigners.
>
> Mars is said to be the colour of blood;[31] Jupiter has a golden hue; Mercury resembles [the green of] a parrot tail; the moon has a whitish lustre, and the sun's hue resembles that of a flower of the coral tree; Venus is a dazzling white; Rāhu is black, and so is Saturn.
>
> In all affairs, the sun is considered a king; the moon, an ascetic; Mars, a goldsmith; Mercury, a Brahman; Jupiter, a merchant; Venus, a commoner; Saturn, a menial; and Rāhu, a savage.[32]
>
> Mars is a youth; Mercury, a child; the moon and Venus, middling; the sun, Saturn, Jupiter and Rāhu are old planets.
>
> The learned consider Jupiter, Mars and the sun to be male; the moon, Mercury, Saturn, Rāhu and Venus, indeed, are female.
>
> Silver belongs to Venus and the moon; gold is assigned to Mercury; gold inlaid with gems, to Jupiter; pearl is given to the sun; tin, to Mars; iron, to Saturn; and one should assign bones to Rāhu.

The malefic or benefic nature of the planets is stated by Vāmana:

> Jupiter, the moon, Mercury and Venus are benefics; the others are malefics. The waning moon, Mercury [when] joined to malefics, and Rāhu are said to be malefic.
>
> Saturn is ruler of skin, flesh and hair; the sun, of marrow and bones; Mars, of blood; Venus, of semen; the moon, of fat.
>
> The sun, Venus, Mars, Rāhu, Saturn, the moon, Mercury and Jupiter are the [respective] rulers of the [eight] directions beginning with the east.[33]

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31 Or simply 'red in colour'.

32 Although these verses partly contradict the ones closely preceding, no attempt at explanation or harmonization is made.

33 Going from east to south-east, south, etc.

sūryendujīvāḥ sattvākhyā jñaśukrau ca rajoguṇau |
svarbhānubhaumaravijās tamoguṇamayāḥ smṛtāḥ ||

vinaṣṭādigrahalakṣaṇam āha caṇḍeśvaraḥ |

krūradṛṣṭo yuto vāpi krūrākrānto viraśmikaḥ |
sa vinaṣṭo bhavet kheṭo vistaro 'tra nirūpyate ||
rāhuṇākrāntadehau tau divākaraniśākarau |
jitaḥ krūreṇa yaḥ kheṭaḥ samarāśisthito 'pi vā ||
pāpākrāntaḥ sa nirdiṣṭaḥ samāṃśe krūrasaṃyutaḥ |
antarālavihīno yo dṛṣṭyā paśyati pūrṇayā ||
sa jñeyaḥ pāpasaṃdṛṣṭo raśmihīno 'rkamadhyagaḥ |

atha grahasvarūpaprayojanam | tatra brāhmaṇādijātijñānaṃ vṛddhatvādivayojñānaṃ grāmādinivāsajñānaṃ vātādiprakṛtijñānaṃ caturasrādyākṛtijñānaṃ pumān strī ceti jñānam | prayojanaṃ mama kāryam asmin varṣe kena bhaviṣyatīti praśne varṣeśasamajātyādikena varṣalagneśasamajātyādikena ca manuṣyeṇa vā kāryaṃ jñeyam | kaṭukādirasajñānaṃ *turyasthakheṭavaśato bhojyānne rasam ādiśet* ityādyartham | svarṇādidravyoktir varṣe sabalagrahasya dravyalābho nirbalagrahasya dravyahānir ityādyartham | prabhātādikāloktir bhojanavicāre kālajñānārtham | grahavarṇaprayojanaṃ varṣe sabalagrahavarṇavastulābho nirbalagrahavarṇavastuhānir etajjñānārtham | evam anyad api jñeyam | iti grahasvarūpam ||

6 karaniśā] om. B N G a.c. 8 sa nirdiṣṭaḥ] śanir diṣṭaḥ B; sa nirdṛṣṭaḥ G ‖ samāṃśe] samāṃse B N G 14 varṣeśa] varṣalagneśa K T M ‖ varṣalagneśa] varṣeśa K T M 15 ca] vā K T M ‖ kāryaṃ] kārye B N G 16 vaśato] vasati K T; vasatir M ‖ artham] uktaṃ K T M 16–17 dravyoktir] divyoktir B N G 18 kāloktir] scripsi; kālokti B N G; kālokter K T M

16 turya … ādiśet] VT 18.40

> The sun, moon and Jupiter are said to be [of the quality of] clarity; Mercury and Venus have the quality of passion; Rāhu, Mars and Saturn are said to have the quality of darkness.

Caṇḍeśvara gives the definition of a planet being corrupt and so forth:

> A planet that is aspected by or conjunct a malefic, overcome by a malefic or without rays is corrupt. This is detailed as follows: the sun and the moon, when their bodies are overcome by Rāhu, or a planet vanquished by a malefic or occupying the same sign, is declared to be overcome by a malefic; in the same degree, it is conjunct a malefic. One who, with no interval, aspects with a full aspect is known as aspected by a malefic. One located within the sun is without rays.

Next, the purpose of [knowing] the natures of the planets, comprising the knowledge of the castes such as Brahmans; the knowledge of times of life such as old age; the knowledge of abodes such as a village; the knowledge of the humours such as wind; the knowledge of shapes such as square; and the knowledge of male and female [gender]. The purpose [is this]: in [considering] a question such as 'How will my affairs be accomplished this year?', the affairs should be known [to be accomplished] through a person of the same caste and so forth as the ruler of the year, or of the same caste and so forth as the ruler of the ascendant of the year. The purpose of the knowledge of tastes such as bitter is [according to] the statement [in *Varṣatantra* 18.40]: 'One should predict the taste of the food in a meal in accordance with a planet occupying the fourth [house]' and so forth. The purpose of the statement about substances such as gold is that there will be gain of the substance of a planet that is strong in the year and loss of the substance of a planet that is weak, and so forth. The purpose of the statement about times such as morning is knowledge of the time in a judgement about meals. The purpose of [the statements about] the colours of the planets is knowing the gain of objects the colour of a planet that is strong in the year and loss of objects the colour of a planet that is weak. Other [designations] should be understood in the same way. This concludes the natures of the planets.

atha varṣapraveśavelānayanam | tatsādhanam uktaṃ yādavena |

śako vartamāno januḥśākahīno gatābdā bhaveyuś caturdhā nidheyāḥ |
bhuvā vāṇacandrair ilārāmatulyair nabhaḥpāvakais tāḍitās te vidheyāḥ ||
janmavāraghaṭikāpalayuktāḥ ṣaṣṭyuparyuparigaṃ divasādyam |
saptaśeṣakam idaṃ dinapūrvā svāgatā bhavati hāyanavelā || 5

atraiva sugamopāya ukto daivajñacakracūḍāmaṇibhir asmadgurujyeṣṭha-bhrātṛbhiḥ śrīmannīlakaṇṭhadaivajñaiḥ |

gatāḥ samāḥ pādayutāḥ prakṛtighnasamāgaṇāt |
khavedāptaghaṭīyuktā janmavārādisaṃyutāḥ |
abdapraveśe vārādi saptataṣṭe 'tra nirdiśet || 10

prakārāntaram uktaṃ grahajñābharaṇe |

iṣṭaḥ śako janmaśakena hīnas tridhā sapādo dalitaś ca sārdhaḥ |
yuktas tathā janmagavārapūrvaiḥ sphuṭā bhaved abdaniveśavelā || iti |

---

3 bhuvā vāṇa] bhūvāṇa B N G a.c.; bhūva vāṇa G p.c.; bhuvā ra vāṇa K ‖ nabhaḥpāvakais] nabhabhapāvakais G a.c.; ilāpāvakais G p.c. T; nabhoṣāvakais K 4 -ādyam] -āḍhyam M 12 iṣṭaḥ śako] iṣṭakośe N

2–5 śako … velā] TYS 1.9–10 8–10 gatāḥ … nirdiśet] ST 1.16; VT 1.3–4

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3 bhuvā vāṇa] The *ra* inserted in K is almost certainly a wrong reading for an explicatory numeral 1. 13 janmagavārapūrvaiḥ] At the bottom of the page ending in the middle of this word, G gives the following *śloka* half-verse in a different hand: *punar munighnayātābdatriśatyāptapalānvitaḥ*. It is not clear where in the text the half-verse is meant to be inserted, nor what its source may be.

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34 Or 'welcome' (*svāgatā*) – a pun on the metre of this verse, likewise called *svāgatā*.

35 The mathematical operations described here are based on two observations. The first is the length of the sidereal year being 365 days 15 *ghaṭīs* 31 *palas* 30 *vipalas*, each successive unit comprising ⅙₀ of the preceding. In decimal notation, this corresponds to 365.25875 days, which is within 3½ minutes of clock time of the modern average value and within approximately ½ minute of the value given in the so-called *Liber Aristotilis* as the basis of annual revolutions (cf. Burnett and Pingree 1997: 196 f.; for the authorship of the *Liber Aristotilis*, see also Dykes 2019a: 27–32). The second observation is that a 365-day year in combination with a seven-day week will cause a given calendar date (or, in this case, the position of the sun in a given degree of the zodiac) to advance by

1.6 Calculating the Time of the Annual Revolution

Next, calculating the time of the revolution of the year. How to accomplish this is stated by Yādava [in *Tājikayogasudhānidhi* 1.9–10]:

> The current Śaka year minus the Śaka year of birth yields the elapsed years, to be kept [separately] in four ways. They should be multiplied by one, fifteen, thirty-one and thirty, [respectively]. Added to the day, *ghaṭī* and *pala* of birth [they yield the number of] days and so on [by] repeatedly exceeding sixty. What remains of this after [division by] seven is the well-derived[34] moment of [the revolution of] the year in days and so forth.[35]

An easy method for the same is explained by the crown jewel in the circle of astrologers, our teacher's elder brother, the illustrious Nīlakaṇṭha Daivajña [in *Saṃjñātantra* 1.16 and *Varṣatantra* 1.3–4]:

> One should say that the elapsed years with a quarter added, together with the *ghaṭīs* [derived by] multiplying the number of years by twenty-one and dividing by forty, and added to the days and so forth of the nativity, are the days and so forth at the revolution of the year, when reduced by multiples of seven.[36]

Another method is explained in the *Grahajñābharaṇa*:

> The year of the era sought minus the year of birth, [treated] in three ways: with a quarter added, halved, and with half added, and likewise added to the days and so forth of the nativity, is the true moment of the revolution of the year.[37]

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one day of the week every year. The years elapsed from birth are thus multiplied separately by 1, 15, 31 and 30, the resulting figures converted to greater units where possible, and multiples of 7 subtracted from the final number of days. The remainder in whole days indicates the day of the week sought after, counted from that of birth, while the fractions of a day indicate the number of *ghaṭīs*, etc., to be added to those of birth in order to find the exact time of the revolution.

36 In other words, for each elapsed year, add 1¼ days or 1 day 15 *ghaṭīs*, plus $^{21}/_{40}$ = 0.525 *ghaṭīs* or 31 *palas* 30 *vipalas*, to the date and time of birth, and reduce the total by multiples of 7.

37 In other words, for each elapsed year, add 1¼ days, ½ *ghaṭī* and 1½ *pala* to the date and time of birth.

evaṃ varṣadhruvakavaśāt tājikakartṛbhir aneke prakārā abhihitāḥ | te prayojanābhāvād granthabāhulyabhayāc ca na likhyante ||

atra rātrijanmanīṣṭakālayoge viśeṣa uktas tājikālaṃkāre |

niśi janma bhaved yadā tadā gatavārādikam atra saṃyutam |
dinamānayutakṣapāghaṭīpalapūrvair iha vāsaro gataḥ || iti |

yad vā rātrijanmani varṣasaṃghotthaghaṭīṣu rātrigataghaṭikā yojyāḥ | tatra varṣalagnaspaṣṭīkaraṇaṃ saṣaḍbhasūryāt kartavyaṃ yato gataghaṭikāḥ sūryāstād yātā iti | athavā varṣasaṃghotthaghaṭyādyam iṣṭakālaṃ prakalpya svajanmalagnaṃ raviṃ prakalpya yal lagnaṃ tad varṣapraveśalagnaṃ bhavati | evaṃ sakalagaṇakasārvabhaumaśrīmadrāmadaivajñāptavidyair mādṛśair aneke viśeṣāḥ kartuṃ śakyante | paraṃ tu vistarabhayād anudyogaḥ ||

atredaṃ dhyeyaṃ | yadi caitrāder anantaram api mīnārke janma tadā pūrvavarṣaśaka eva janmaśakaḥ kalpyaḥ | evaṃ janmārkasamabhānuś caitrāder ūrdhvaṃ meṣādeḥ prāg bhavati tadā prāgabdaśaka evābhīṣṭaśakaḥ kalpyaḥ | meṣāder ūrdhvaṃ tv agrimaśaka eva jñeyaḥ | anyathādhimāsasambhave kadācid ekacāndravarṣamadhye dvivāraṃ janmārkasamabhānoḥ sambhavena varṣadvayotthavārādivailakṣaṇyam apekṣitam api gatasamāsāmyān na syāt | evam adhimāsasahitavarṣād agrimavarṣe kadācic cāndravarṣam ullaṅ-

1 abhihitāḥ] bhihitās B N G K T 3 atra] athātra K T M 7 saṣaḍbha] saṣaṭka M 9 sva] sa K T M 13 kalpyaḥ] prakalpyaḥ K T M 14 kalpyaḥ] prakalpyaḥ K T M 15 sambhave] sambhavaṃ B N G 16 eka] eva K T M

Thus numerous methods have been devised by Tājika authors on the basis of the constant of the year; but they are not written [here] because it would serve no purpose, and from fear that it would swell the book.

Now, a special rule for deriving the time sought in a nocturnal nativity is stated in the *Tājikālaṃkāra*:

> When the birth was at night, then the elapsed days and so forth added to the length of the day in addition to the *ghaṭīs*, *palas* and so forth of night [make up] the elapsed day here.

Or, in a nocturnal nativity, the elapsed *ghaṭīs* of night may be added to the *ghaṭīs* produced by the accumulated years, and then the true ascendant of the year calculated by adding six signs to [the position of] the sun, because the elapsed *ghaṭīs* are taken from sunset. Or else, putting the *ghaṭīs* and so forth produced by the accumulated years in the place of the time sought, and putting the sun in the place of one's ascendant in the nativity, the ascendant [calculated for that time] is the ascendant for the revolution of the year. Thus, persons such as myself, who have received their knowledge from the illustrious Rāma Daivajña, sovereign of all mathematicians, can devise numerous particular methods; however, for fear of prolixity, I do not undertake [to do so].

Here the following should be considered:[38] if birth was after the beginning of [the lunisolar month] Caitra, but with the sun in Pisces, then the previous Śaka year should be taken as the Śaka year of birth. Likewise, if the return of the sun to its natal position takes place after the beginning of Caitra but before the beginning of [the solar month of] Aries, then the previous Śaka year should be taken as the Śaka year sought; but after the beginning of Aries, it should be known to be the next Śaka year. Otherwise, because the sun may sometimes return to its natal position twice within a single lunisolar year when there is an intercalary month, there will not be the expected difference in days and so forth between two years, due to the dissimilarity between the elapsed years. Likewise, in the year following a year contain-

38 This paragraph addresses the difference between the true (sidereal) solar year and the Indian lunisolar year consisting of 12 synodic months beginning with Caitra, when the full moon falls in or near the asterism Citrā. The sun will then be in late sidereal Pisces or early sidereal Aries. The typical lunisolar year lasts approximately 354 days and is thus shorter than a solar year; but when the discrepancy between the two becomes too great, it is adjusted by intercalation, making the lunisolar year *longer* than a solar year.

ghyāpi janmārkasamabhānau jāte saty ekavarṣavārādisamaṃ vārāder antaraṃ ca syāt | tasmāt sauravarṣādau śakapravṛttir jñeyeti | atra janmārkatulyo ravir yasmin māse bhavati tasminn eva māse varṣapraveśo jñeyaḥ | uktaṃ ca |

tithyādipattre jananārkatulyo ravir bhaved yatra sa eva māsaḥ | iti |

tatra janmārkasamo ravir yadi janmamāse nāyāti pare pūrve vā māse āyāti tadā janmamāsa ekarahita ekayukto vā kartavya iti ||

atha varṣadhruvakopapattiḥ | atra varṣādiḥ sādhyas tac ca sauram eva | uktaṃ ca siddhāntaśiromaṇau |

varṣāyanartuyugapūrvakam atra saurāt | iti |

atha *raveś cakrabhogo 'rkavarṣaṃ pradiṣṭam* iti tatraivoktatvād ravibhagaṇabhogena sauravarṣaṃ bhavati | tatra spaṣṭagateś cañcalatvāt sauravarṣādiḥ kadā bhaviṣyatīti jijñāsāyāṃ pratyakṣopalabdhyā janmakālīnasūryatulyaḥ sūryo yasmin dine tatra bhagaṇabhogasya jātatvād varṣādir jātaḥ | tasya jñāne upāyaḥ | yadi kalpasauravarṣaiḥ kalpasāvanadināni labhyante tadaikena kim iti prāptā ekasmin varṣe ete sāvanāhāḥ 365|15|31|30 | vārasyaivāpekṣitatvād upari saptataṣṭāḥ jātāḥ 1|15|31|30 | atrānupātaḥ | yady ekasmin varṣe ete sāvanāhās tadā bhuktāyurvarṣaiḥ kim iti | anena gatavarṣāṇi caturdhā guṇyāni rūpeṇa bhājyāni | phalaṃ janmasamayād ārabhya

8 sauram eva] sauravema B G; sauraveme N 11 tatrai-] tenai- K T M 12 bhogena] bhogyena B N G ‖ sauravarṣaṃ] saure varṣo K T ‖ tatra] tasya K T M 14 bhogasya] bhogyasya B N G 15 labhyante] om. B N G 16 prāptā] prāptau M ‖ ekasmin] evāsmin B p.c. ‖ ete] om. B N G ‖ 30] 31 B N ‖ vārasyaivā-] vārasyaiva- G; vārasyaikya- K T; vārasyaikyā- M 17 30] 31 B N G p.c. 18–19 anena … caturdhā] atra gatavarṣāṇi anena dhruvakena 01|15|31|30 caturṣu sthāneṣu K T; atra gatavarṣāṇi anena dhruvakeṇa 01|15|31|30 caturṣu sthāneṣu M 19 samayād] samād B N G

5 tithyādi … māsaḥ] PBh 7 10 varṣā … saurāt] SŚ 1.31 11 raveś … pradiṣṭam] SŚ 1.19

ing an intercalary month, even when the sun passes over a lunisolar year in returning to its natal position, the difference in days and so forth will equal the [difference in] days and so forth of a single year. Therefore, the calendar year should be understood to commence at the beginning of the solar year: [only] then can the revolution of the year be known to take place in the same month in which the sun returns to its natal position. For it is said [in *Paddhatibhūṣaṇa* 7]:

> When, in the table of *tithis* and so forth, [the longitude of] the sun is equal to [that of] the sun in the nativity, that is the month.

Therefore, when the sun does not attain the same [longitude] as the natal sun in the natal month, [but] does attain it in the following or preceding month, then the natal month should be decreased or increased by one.

Next, the demonstration of the constant of the year. Here the beginning of the year is to be found, and that [year] is only a solar one. For it is said in *Siddhāntaśiromaṇi* [1.31]:

> Here [the units] beginning with a year, a half-year, a season and a *yuga*[39] [should be derived] from the solar [measure].

Now, since it is said in the same [work, 1.19]: 'The sun's completion of a revolution defines the solar year', a solar year comes to be by the sun completing a revolution of the zodiac. And because [the sun's] true motion is variable, if one wants to know when the solar year will begin, the year begins on that day when, by empirical observation, [the longitude of] the sun is equal to [that of] the sun at the time of birth, because then it has completed a revolution of the zodiac. The method for [obtaining] knowledge of that [is as follows]: if by such a number of solar years such a number of civil days are obtained, then how much [is obtained] in one [year]? Thus in one year 365;15,31,30 civil days are obtained.[40] Because only the day of the week is wanted, the exceeding [figure] is reduced by multiples of seven, giving 1;15,31,30. Then proportion [is applied]: if these are the civil days in one year, then how many [are produced] by the completed years of life? The elapsed years are to be multiplied by this [figure] in four ways and divided by the [respective]

39 In this contex, *yuga* is probably used in the sense of world age.

40 That is, in sexagesimal notation (cf. note 35 and the Introduction).

sāvanadināni | asmin janmavārādiyogas tu varṣapraveśīyadivasaghaṭīpalajñānārthaṃ kṛtaḥ | atra palaghaṭībhyaḥ ṣaṣṭyā ūrdhvordhvayojanaṃ palaghaṭīnāṃ ṣaṣṭyadhikatvābhāvāt kṛtaṃ | vārāḥ saptaivātaḥ saptataṣṭam ity uktam | evaṃ kṛte tasmin sāvayave dine varṣādiḥ sphuṭo bhavatīty upapannam | athaikavarṣapraveśād agrimābdādipraveśajñānam |

bhūvāṇavidhubhūrāmakhāgnivārādikena yuk |
varṣamāsadinād veśo 'grimaḥ syāt tithir īśayuk || iti |

nanu sauravat sāvanacāndranākṣatrabārhaspatyavarṣāṇāṃ sambhavāt kathaṃ sauramānenaiva varṣapraveśo 'bhihitaḥ ||

tatrocyate | cāndrasāvanavarṣayos tu sūryasya candrasya vā sāmyābhāvāt tyāgaḥ | bārhaspatyamāne tu janmakālikarāśyādimadhyamaguruṇā abhīṣṭabārhaspatyavarṣe yady api guror aṃśasāmyaṃ bhavati tathāpi rāśisāmyābhāvāt tyāgaḥ | nākṣatravarṣānte yady api candrasāmyaṃ bhavati tathāpi grahāgresarasya grahāṇāṃ tejodātuś ca raveḥ sauravarṣe rāśyaṃśakalāvikalāsāmyād atha ca *varṣāyanartuyugapūrvakam atra saurāt* iti siddhāntokter *yāvān janmani bhānuḥ* ityādijīrṇatājikokteś ca sauramānenaivābdapraveśakaraṇaṃ yuktam ||

atha ca *māsair dvādaśabhir varṣam* iti sūryasiddhāntokter *varṣabhāskaralavena samāvat spaṣṭamāsaphalam ādiśet sudhīḥ* iti jīrṇatājikokteś ca sauramānenaiva māsapraveśo 'pi vidheyaḥ ||

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1 dinānī] dinānīti K T M 2 yojanaṃ] -yor janam K T; -yor janma M 7 dinād veśo] dināveśo K T M 8 sauravat] sauravarṣāt K T M ‖ sambhavāt] sambhave K T M 11 māne tu] mānena K T M 12 bhavati tathāpi] tathāpi + bhavati + B 15 ca] om. K T M 19 spaṣṭa] sāṣṭa K M

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15 varṣā … saurāt] SŚ 1.31 18 māsair … varṣam] SūS 1.13

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41 Text witnesses K T M give a more explicit reading: 'Here the elapsed years are to be multiplied by this constant of 1;15,31,30 in four places and divided by the [respective] unit.' In other words, the *vipalas* are divided by 60 to form *palas* (with a remainder in *vipalas*); the *palas* are divided by 60 to form *ghaṭīs*; and the *ghaṭīs* are divided by 60 to form days.

42 The source of this quotation is unknown.

43 *Nākṣatra*, that is, a purely lunar year consisting of twelve revolutions of the moon with respect to the fixed stars, grouped into 27 asterisms (*nakṣatra*) standardized as equal ecliptical segments ($27 \times 13°20' = 360°$).

unit.[41] The result is [the number of] civil days reckoned from the time of the nativity; and this is added to the day of the week and so forth of the nativity in order to know the day, *ghaṭīs* and *palas* pertaining to the revolution of the year. Here, *palas* and *ghaṭīs* exceeding sixty are converted into a higher [unit] because *palas* and *ghaṭīs* cannot exceed sixty. The days of the week are only seven; therefore, reduction by multiples of seven is prescribed. This having been done, the true beginning of the year falls on that day with its fractions. Thus it is proved. From the revolution of one year, knowledge of the revolutions of the following year and so on thus [arises, as it is said]:[42]

> The following revolution [is found] from the [previous] year, month [and] day [by] adding one, fifteen, thirty-one and thirty days and so forth. The lunar date [is found by] adding eleven.

Objection: since it would have been possible [to use] the civil, lunisolar, sidereal[43] or Jovian year, just like the solar year, why is the revolution of the year set forth using only the solar measure?

[In reply] to that it is said: the lunisolar and civil years are rejected due to the variability of [the motion of] the sun and moon. As for the Jovian measure, although Jupiter may attain the same degree in the Jovian year sought through the mean [motion of] Jupiter beginning from the zodiacal sign [it occupied] at the time of birth, nevertheless it is rejected due to the variability in sign [position]. [And] although [the position of] the moon is the same at the end of a sidereal year, nevertheless, because in a solar year the sun, who is foremost among the planets and giver of light to the [other] planets, attains the same sign, degree, minute and second; and because of the statement of the *Siddhānta*[*śiromaṇi* 1.31] that 'here, [the units] beginning with a year, a half-year, a season and a *yuga* [should be derived] from the solar [year]'; and also because of the statement of the ancient Tājikas [namely, Samarasiṃha, in the *Tājikaśāstra*], 'As far as the sun [had gone] in the nativity' and so on, it is fitting to make the revolution of the year conform only to the solar measure.

Furthermore, according to the statement of *Sūryasiddhānta* [1.13] that 'the year [consists] of twelve months', and the statement of the ancient Tājikas:[44] 'The wise should predict the true result of a month from the degree of [longitude occupied by] the sun of the year, just like [the result of] the year [itself]', the revolution of the month should be established only by the solar measure.

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44 Or possibly 'of [the work] *Jīrṇatājika*'. Cf. the Introduction.

nanu *māsās tathā ca tithayas tuhināṃśumānāt* iti siddhāntokter māsapraveśe cāndramāsasyaiva mukhyatvam iti cen na | yathā sauramāsapraveśe sūryāṃśasāmyaṃ jñāpakaṃ na tathā cāndramāsapraveśe kiṃcid asti | athavā adhikamāsasambhave trayodaśamāsānāṃ sattvāt pūrvoktaṃ sūryasiddhāntavaco lokaprasiddhiś ca vyāhanyeta | tasmāt sauramānenaiva māsadinapraveśādikaṃ vidheyam iti siddhāntaḥ ||

atha varṣapraveśasamaye svasvādhītasiddhāntakaraṇādirītyā sādhito 'rko janmakālīnārkeṇāvaśyaṃ samo bhavati | idam eva varṣapraveśasamaye pramāṇam | uktaṃ ca samarasiṃhena |

yāvān janmani bhānus tāvān varṣe sphuṭas tathaivam api |

śrīmannīlakaṇṭhajyotirvidbhir apy uktam |

tatkāle 'rko janmakālaraviṇā syād yataḥ samaḥ | iti |

evaṃ niṣpannasyābdapraveśakālasya spaṣṭīkaraṇam uktaṃ haribhaṭṭena tājikasāre |

sūryo varṣasamudbhavo na hi bhavej janmārkatulyo yadā
tadgatyā vihṛtaṃ tayos tu vivaraṃ labdhaṃ ca hīnānvitam |
varṣāveśaghaṭīpaleṣu satataṃ varṣārkahīnādhike
janmotthe dyumaṇau hi varṣasamayas tv evaṃ bhavet prasphuṭaḥ || iti |

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5 prasiddhiś] prasiddhaś K T; prasiddhaṃ M 6 siddhāntaḥ] rājñaṃtaḥ B G; rā*ṃtaḥ N 13 niṣpannasyābda] niṣpannasyādvarṣa B N p.c. G p.c. 16 vihṛtaṃ] vihitaṃ N G 18 prasphuṭaḥ] prasphuṭam K T M

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1 māsās … mānāt] SŚ 1.31 12 tatkāle … samaḥ] VT 1.5 15–18 sūryo … prasphuṭaḥ] TS 41

If it should be objected that, according to the statement of the *Siddhānta*[*śiromaṇi* 1.31], 'Months and lunar dates [should be calculated] by the lunar measure', the lunisolar month alone takes precedence in a monthly revolution, [then we say]: not so, [for] while the commencement of a solar month is marked by the sun attaining the same degree [in another zodiacal sign], there is no such [marker] at the commencement of a lunisolar month.[45] Moreover, because there will be thirteen months [in a year] when there is an intercalary month, the statement of the *Sūryasiddhānta* quoted above, as well as common usage, would be contradicted. Therefore, the conclusion is that the revolution of the month and day and so forth should be established only by the solar measure.

Now, at the time of the revolution of the year, [the longitude of] the sun, established by whatever method one has studied, whether a [full astronomical] system or an [abridged] manual or so forth, will necessarily be the same as [the longitude of] the sun at the time of birth. This alone is the [true] measure of the time of the revolution of the year. For Samarasiṃha says [in the *Tājikaśāstra*]:

> As far as the sun [had gone] in the nativity, that far likewise is [its] true [position] in [the revolution of] the year.

And the illustrious Nīlakaṇṭha Jyotirvid[46] says [in *Varṣatantra* 1.5]:

> Because [the longitude of] the sun at that time would be the same as [that of] the sun at the time of birth.

A correction of the time of an annual revolution thus derived is described by Haribhaṭṭa in *Tājikasāra* [41]:

> When [the longitude of] the sun derived in [the revolution of] the year is not equal to [that of] the sun in the nativity, the difference between them is removed by its motion, [making] the result smaller or greater. Whenever [the longitude of] the sun in the nativity is smaller or greater than [that of] the sun of the year at the *ghaṭīs* and *palas* of the revolution of the year, that will give the true [beginning of the] year.

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45 The beginning of a lunisolar or synodic month is marked by the moment of the exact conjunction or opposition of the sun and moon. Balabhadra is implicitly saying that a marker relating to zodiacal position is required.

46 Used here as a synonym of Daivajña. Both bynames mean 'astrologer'.

pārthapuranivāsigaṇeśadaivajñenāpy uktaṃ tājikabhūṣaṇe |

janmakālanalinīvilāsinā naiva yāti tulanāṃ kalāsu cet |
varṣakālanalinīpatis tayor antaraṃ gatihṛtaṃ yutonitam ||
kāryaṃ varṣadhruve tasmād asau spaṣṭaḥ prajāyate | iti |

atra varṣārkajanmārkasāmyābhāvāt kālasya spaṣṭīkaraṇam uktam | tatra svādhītakaraṇāt svadeśapūrvāparayāmyottarādikarmasaṃskṛto janmakālīnaspaṣṭārkaḥ | tatkaraṇajātadeśāntarādisaṃskṛto vārṣikaspaṣṭārko janmārkasamo 'vaśyaṃ bhavati | tadāsāmyaṃ tu khapuṣpāyamānam | atra dhūlīkarmaṇāpy ajñānam ātmano dūrīkarotv āyuṣmān | etad gaṇitapūrvakaṃ sakalabhūpālamūrdhāmaṇinīrājitacaraṇakamalānāṃ bhūmaṇḍalākhaṇḍalānāṃ śrīsāhisujāmahāprabhūṇāṃ māsapraveśānayane likhyate | ataḥ kālaspaṣṭīkaraṇam ayuktam ||

atha yady evam ucyate | pūrvoktānupātasādhitatvāt kalpamadhyamabhagaṇotthaḥ sāvanadhruvo 'pi grahavan madhyamas tatsādhitavarṣakālasyāpi madhyamatvam | madhyamaspaṣṭīkaraṇaṃ yuktam eveti | tad api na | yataḥ sauravarṣānte samupacayāpacayasāmyena madhyamaspaṣṭasāvanayos tulyatvāt sauravarṣāntaḥpātisaptataṣṭasāvanadhruvaḥ spaṣṭa eva | tatsādhito 'bdādiḥ sutarāṃ spaṣṭa eva | spaṣṭasya punaḥ spaṣṭīkṛtir na yujyate | ata eva *yāvān janmani bhānuḥ* iti padyena tājikakartṛṣu ṛṣisthānā-

2 tulanāṃ] tulatāṅ K T M 5 janmārka] janmārkasya B N G ‖ kālasya] kāla K T M 6 svādhīta] svādhīnat B N p.c.; svādhītat G 12 likhyate] likhisye B; likhisthe N G 14 sāvana] sāyana K T M ‖ dhruvo] dhruve M 16 samupacayāpacaya] samupacayāya B N G ‖ madhyama] madhya B N G; madhyamadhyama T M 16–17 sāvanayos] sāyanayos K T M 17 sāvana] sāyana K M 18 kṛtir] karaṇan K T; karaṇaṃ M

2–4 janma … prajāyate] TBh 1.8–9

47 That is, something non-existent or impossible.

48 Literally, 'dust-work' (*dhūlīkarman*), referring to the practice of writing calculations on a board covered with dust.

49 See section 8.3.

50 As on many matters of controversy on which he pronounces, Balabhadra is wrong and the authors he criticizes are right: the duration between two observable returns of the sun to the same point of sidereal longitude may in fact vary by up to 25 minutes or so of clock time. This is chiefly due to the phenomenon of perturbation, caused by the gravitational attraction of other bodies on the 'Keplerian orbit' of the earth and not generally understood before Newton. I am indebted to James Evans for this explanation. With what precision Haribhaṭṭa or Gaṇeśa Daivajña were able to determine the sun's longitude either by observation or by calculation is a more difficult question to answer. At least part of the discrepancy they noted would presumably have been

And Gaṇeśa Daivajña of Pārthapura says in *Tājikabhūṣaṇa* [1.8–9]:

> If the sun at the time [of the revolution] of the year does not equal the sun at the time of birth in its minutes of arc, the difference between them divided by the [sun's daily] motion should be added or subtracted to the constant of the year; by that [procedure] the true [time of the revolution] is derived.

Here, correction of the time is prescribed when [the longitudes of] the sun in [the revolution of] the year and the sun in the nativity do not agree. Concerning that [we say]: the true [position of the] sun at the time of the nativity is [taken] from the manual one has studied and corrected for one's own place by the east-west and north-south procedures and so forth; [and] the true [position of the] sun in the annual [revolution], rectified for difference of place and so forth by [the procedures] given in that [same] manual, will necessarily be the same as [that of] the sun in the nativity. The disagreement [between the two] is then transformed into a flower in the sky![47] Let the honourable [reader] dispel his ignorance on this matter by calculation.[48] This [procedure] is written, accompanied by figures, in the calculation of the monthly revolution of his majesty Śrī Shāh Shujāʿ, the vanquisher of the sphere of the earth whose lotus feet are illuminated by the crown jewels of all its kings.[49] Therefore, a correction of time is improper.[50]

Now, if it should be said thus: that because it is established by proportion as described above, the constant of the civil [solar year], produced by mean revolutions of the zodiac in a period just as [is done for] a planet, is a mean [value]; that the duration of the year established by it is likewise a mean one; and that it is proper to correct a mean [value] – even then [we say] no, because at the completion of a solar year, the mean and true civil [solar years] are identical, the increases and decreases [in the sun's motion] being equal;[51] hence the constant of the civil [solar year] that, reduced by multiples of seven, is implicit in the solar year, is indeed a true [value], and the beginning of the year established from it is most definitely true. And [to attempt] to correct a true value further is not proper. Therefore, with the verse beginning 'As far as the sun [had gone] in the nativity', Samarasiṃha,

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caused by the slight misestimation of the length of the sidereal year used by Tājika authors. For the error margin of Balabhadra's calculations, cf. Chapter 8, note 26.

51 The daily apparent motion of the sun varies slightly according to season, but the total increase and decrease from its mean value will balance each other out over the course of a year.

bhiṣiktena samarasiṃhena varṣakālaspaṣṭīkṛtiṃ vinaiva spaṣṭārkasāmyam uktaṃ na tu madhyamārkasāmyam | ato haribhaṭṭagaṇeśadaivajñakṛtaṃ kālaspaṣṭīkaraṇam ayuktam ||

idaṃ punar ihāvadheyam | prativarṣam ekā kalāyanāṃśagatir iti janmano bhūyasi kāle gate 'yanāṃśavaśenodayāntaracarāntarayor vailakṣaṇyāt tatsaṃskṛtas tatkaraṇajataddeśāntarādisaṃskṛto 'pi varṣārko janmārkasamo na bhavati | tadartham anupātenāntaraṃ sādhyaṃ | tad yathā | yadi sūryaspaṣṭagatikalābhiḥ ṣaṣṭighaṭikās tadārkāntarakalābhiḥ kim iti | labdhanāḍyādyena varṣāveśakālaḥ saṃskārya iti | tasmāt tatkaraṇajataddeśāntarabhujāntarasaṃskṛto 'bhīṣṭāyanāṃśavaśād utpannodayāntareṇa taddeśajapalabhotthatātkālikacareṇa ca saṃskṛto varṣārko janmārkasamo yadi syāt tadaiva kālasya spaṣṭatvam anyathā neti siddhāntaḥ | śrīmannīlakaṇṭhadaivajñais tu svalpāntaratvān noktam ato na ko 'pi doṣaḥ ||

atha varṣapraveśe tithyānayanam uktaṃ paddhatibhūṣaṇe |

samāsamājaḥ śitikaṇṭhanighnaḥ samāṣṭibhāgena samanvito 'sau |
svajanmatithyā ca kharāmataṣṭas tithir bhaved bhūnayutā kadācit || iti |

nakṣatrayogānayanam apy uktaṃ tājikasāre |

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2 ato] ata eva K T M 6 tatkaraṇaja] tatkaraṇāt K T M ‖ tad] tattad K T M 9 nāḍyādyena] nājyādyena K; bhājyādyena M ‖ tatkaraṇaja] tatkaraṇajas G p.c. T 12 yadi] na add. B N a.c. G K T M ‖ kālasya] kāla G K M 15 samājaḥ] samānaḥ N ‖ 'sau] syai M 17 apy] om. K T M

15–16 samā … kadācit] PBh 6

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12 yadi syāt] Although all text witnesses include the negation *na* in this phrase and only one erases it again, the sense and context require that it be omitted.

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52 This value is approximately 10 seconds of arc greater than the modern calculated value, although the rate of precession is not constant but will vary somewhat over large periods of time.

53 Balabhadra's point is that the corrections for the obliquity of the ecliptic and for ascensional difference are based on tropical parameters, and that the tropical longitudes corresponding to a single sidereal longitude will be slightly different in different years owing to the continuous precession of the equinox.

54 *Nāḍī* is a synonym of *ghaṭī*, or 1⁄60 of a nychthemeron.

55 That is, from its terrestrial latitude. Cf. note 24.

56 This sentence sums up the four corrective procedures (*saṃskāra*) employed to find the true longitude of a planet: *deśāntara*, addressing variations in the time of sunrise caused by terrestrial longitude; *cara* or ascensional difference, addressing variations in the length of the day caused by terrestrial latitude; and the equation of time consisting of *bhujāntara* and *udayāntara*, addressing the eccentricity and obliquity of the eclip-

who is anointed to the rank of a sage among Tājika authors, describes the identity of the true [positions of the] sun, and not [merely] the identity of the mean [positions of the] sun, even without any correction of the duration of the year. Therefore, the correction of time made by Haribhaṭṭa and Gaṇeśa Daivajña is improper.

Here, moreover, the following should be taken into account: the rate of precession is one minute of arc per year.[52] Hence, when a long time has passed since birth, the disparity in the corrections for obliquity and ascensional difference means that [the longitude of] the sun in [the revolution of] the year, corrected for those factors, will not be the same as [that of] the sun in the nativity, despite being corrected for longitudinal difference for that [same] place given by that [same] manual, on account of precession.[53] For that sake, the difference must be established by proportion, as follows: if the minutes of arc in the true [daily] motion of the sun give sixty *ghaṭīs*, then how much do the minutes of arc in the difference [in the longitude] of the sun give? The time of the revolution of the year should be corrected by the resulting *nāḍīs* and so forth.[54] Therefore, if [the longitude of] the sun in [the revolution of] the year, corrected for eccentricity and for the longitudinal difference of that place as given in that [same] manual, and corrected for obliquity as derived from the precessional value [for the time] sought and for the current ascensional difference derived from the equinoctial shadow of that place,[55] is the same as [that of] the sun in the nativity, only then is the time correct, [and] not otherwise: this is the conclusion.[56] But [this] has not been stated by the illustrious Nīlakaṇṭha Daivajña on account of the minuteness of the difference [caused; and] there is no fault in this.

Next, the calculation of the lunar date in the revolution of the year is described in *Paddhatibhūṣaṇa* [6]:

> The accumulated years multiplied by eleven, added to a sixteenth part of the years and to the lunar date of one's birth is the lunar date [of the revolution when] reduced by multiples of thirty, sometimes plus or minus one.

And the calculation of the asterism and *yoga* is described in *Tājikasāra* [12]:[57]

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tic, respectively. The last three are often combined and referred to as *tryaikya* or 'the triad'; cf. section 8.2 below.

57 In this context, *yoga* refers to one of the five elements of the Hindu almanac or *pañcāṅga*, namely, the sum of the sidereal longitudes of the sun and moon, grouped into 27 segments.

vyomendubhiḥ saṃguṇitā gatābdāḥ svaśūnyavedāśvilavair vihīnāḥ |
janmarkṣayogaiḥ sahitā pṛthaksthā nakṣatrayogau bhavato bhataṣṭau ||

lagnānayanam uktaṃ paddhatau |

samāsamājas triguṇaḥ samānāṃ daśāṃśayukto janilagnayuktaḥ |
sūryoddhṛtaḥ śeṣasamaṃ vilagnaṃ sāmānyato mānyatamair agādi || iti |

atra tithinakṣatrayogā varṣapraveśadivasasya prāyo naikaṭyenāyānti | uktaṃ ca sudhānidhau ||

niścayo 'tra sadā jñeyo vārāt sarvatra hāyane |
tithībhayogato jñeyam anumānaṃ bhayogayoḥ || iti |

lagnam api kālanaikaṭye samāyātīti jñeyam | tatra saṃkrāntijñānārthaṃ daivajñamukuṭālaṃkārāṇāṃ sakalagaṇakasārvabhaumānām asmadgurucaraṇānāṃ śrīrāmajyotirvidāṃ padyāni ||

śāke 'ṅkadasreṣumahīvihīne tristhe sapāde dalite ca sārdhe |
khenāṣṭavedaiḥ kṛtibhiḥ krameṇa yukte 'dritaṣṭe kriyasaṃkramaḥ syāt ||

athaikasyāṃ meṣasaṃkrāntau jñātāyāṃ tadagrimasaṃkrāntijñānārthaṃ sūtram |

dasrau śailaśarā rasā guṇayamās trīṇi dvayaṃ ṣaḍ viyad-
rāmā dvau khaguṇā kṛtā rasaśarā ṣaṇ nāgavedāḥ kramāt |
bhūmiḥ saptadaśa dvayaṃ rasaguṇā vedās trayaṃ mārgaṇās
tryakṣā vāsaranāḍikās tv ajadināḍ ye yojitāḥ syur vṛṣāt ||

---

1 sva] kha M. 14 khenāṣṭa] ṣenāṃṣa B N; ṣenāṃṣṭa G ‖ 'dri] dvi M 15 athaikasyāṃ] athaikasmin K T M

1–2 vyomendubhiḥ … bhataṣṭau] TS 12 4–5 samā … agādi] PBh 8 8–9 niścayo … yogayoḥ] TYS 1.26

> The elapsed years multiplied by ten, less by a two hundred and fortieth part of themselves, and added separately to the asterism and *yoga* in the nativity, are the asterism and *yoga* [of the revolution, when] reduced by multiples of twenty-seven.

The calculation of the ascendant is described in *Paddhati*[*bhūṣaṇa* 8]:

> [When] the accumulated years multiplied by three, added to a tenth part of the years and to the ascendant of birth, is divided by twelve, the ascendant is said by the worthy generally to equal the remainder.

Regarding this, the lunar date, asterism and *yoga* generally fall near to [but not necessarily on] the day of the annual revolution. And it is said in [*Tājikayoga*]*sudhānidhi* [1.26]:

> In every [revolution of the] year [the time] will be known with certainty [only] from the day of the week; from the lunar date, asterism and *yoga* [only] a conjecture will be known regarding the asterism and *yoga* [in the revolution].

The ascendant, too, should be understood [merely] to fall near to the [correct] time. In connection with that, [here are some] verses by the crown ornament of astrologers, the sovereign of all mathematicians, our venerable teacher Śrī Rāma Jyotirvid, for knowing [the time of] an ingress:

> When fifteen hundred and twenty-nine is subtracted from the Śaka year [and the result set down] in three places, with a quarter added, halved, and with half added, and added to nil, forty-eight, and twenty, [respectively, and then] reduced by multiples of seven, that is [the day of] the Aries ingress.

Next, when [the time of] one Aries ingress is known, a mnemonic verse for knowing [the times of] the following ingresses:

> Two and fifty-seven, six and twenty-three, three and two, six and thirty, two and thirty, four and fifty-six, six and forty-eight, one and seventeen, two and thirty-six, four and three, and five and fifty-three, [respectively], are the days of the week and the *nāḍīs* which are to be added to the day [and time] of the Aries [ingress, beginning] from Taurus.

atha saṃkrāntitithijñānopāyaḥ |

śāke navāśvitithyūne rudrai rāmair guṇeṣubhiḥ |
nighne rudrānvite khāgnitaṣṭe meṣāhajā tithiḥ ||
dvivedāṅgāṣṭadigrudrayutā syād anyasaṃkrame |
dvidvidvidvidvibhūbhir vā yuktā buddhyā kramāt parā || iti |

	meṣasaṃkrānti-vārādau kṣepakāḥ	**tithyādikṣepakāḥ**
meṣaḥ	0 0	0
vṛṣabhaḥ	2 57	2
mithunaḥ	6 23	4
karkaṭaḥ	3 2	6
siṃhaḥ	6 30	8
kanyā	2 30	10
tulā	4 56	11
vṛścikaḥ	6 48	11
dhanuḥ	1 17	11
makaraḥ	2 36	11
kumbhaḥ	4 3	11
mīnaḥ	5 53	11

3 nighne] nighno K ‖ rudrānvite] rudrānvito K ‖ taṣṭe] taṣṭo K ‖ meṣāhajā] meṣāhajās K 4 rudra] rudrā G K 5 dvidvidvidvidvi] dvi2dvi2dviradvi2 K T ‖ bhūbhir] scripsi; mi B G N a.c.; bhūmir N p.c. K T M 12 8] 0 K T M 14 56] 26 B 16 17] 20 K; 27 T 19 53] 23 M

5 dvidvidvidvidvi] The reading *-dvira-* of K T is almost certainly the result of an explicatory numeral 2 being misread as *ra*. ‖ iti] At this point G inserts the following rather corrupt stanzas: || *atha tripatākiphalaṃ* || *vedhayet ekareṣāyā rāhucaṃdranarasya ca* || *tadā kaṣṭa vijānīyāt tatvararveśunisitaṃ* || *rāho caṃdrasya vedhe tu* || *tathaiva śanibhaumayo* || *tatra varṣe bhavet mṛtyurogātigamane raṇe* ||2|| *rāho jīvasya vedhe tu* || *mṛtyur eva na saṃśayaḥ subhavedhe bhavet saukṣaṃ lābho bhavati niścitaṃ* ||3|| *krūras tanugate marmaṃ kaṃṭakaś ca trikoṇagai* || *śalyaṃṣakrūryagai krūrai* || *chidraṃ trirudragai svapnai* ||4|| *marmavedhe bhave mṛtyu kaṃṭake ca kulakṣayaṃ* || *śalyai nṛpatito bhiti tasmāta jñeyaṃ vicakṣaṇai 5* || *iti tripatākācakraphalaṃ* || 6 meṣa] The following table is omitted by N. K T M add the heading *rāśi* (*rāśī* M) for the first column and give the headings for the second and third column as *vāra ghaṭī* (*ghaṭikā* M) and *tithi* (*ti* K T), respectively.

Then, a method for knowing the lunar date of an ingress:

> When fifteen hundred and twenty-nine is subtracted from the Śaka year [and the result] multiplied by eleven, three, and fifty-three, with eleven added and reduced by multiples of thirty, [the end result] is the lunar date of the day of the Aries [ingress]. For an ingress into another [sign], two, four, six, eight, ten and eleven is added; then two, two, two, two and two ones are added intelligently, in order.

	Additive values for the Aries ingress in days of the week, etc.	**Additive values in lunar dates, etc.**
Aries	0 0	0
Taurus	2 57	2
Gemini	6 23	4
Cancer	3 2	6
Leo	6 30	8
Virgo	2 30	10
Libra	4 56	11
Scorpio	6 48	11
Sagittarius	1 17	11
Capricorn	2 36	11
Aquarius	4 3	11
Pisces	5 53	11

atha varṣapraveśe saṃkṣiptapañcāṅgaphalam uktaṃ trailokyaprakāśe |

nandābhadrājayāpūrṇāḥ śubhadās tithayo matāḥ |
dvādaśy ādyā ca riktāś ca na śubhā varṣaveśane ||
somo budho guruḥ śukro vārāś catvāra uttamāḥ |
bhaumārkaśanivārāś ca varṣe hānibhayapradāḥ ||
aśvinī mṛgaśīrṣaṃ ca hastaḥ puṣyaḥ punarvasuḥ |
svātiś ca revatī caiva varṣaveśe śubhāvahāḥ ||
kṛttikā rohiṇī cārdrā jyeṣṭhā mūlākhyatārakā |
śravaṇaṃ cānurādhā ca madhyaṃ pūrvottarātrayam ||
bharaṇī ca maghā citrā viśākhā śatatārakā |
dhaniṣṭhāśleṣikā proktā varṣaveśe 'tininditāḥ ||
viruddhayoge tithyāṃ ca varṣaveśo na śobhanaḥ | iti |

atra viśeṣa ukto dīpikāyām |

janmarkṣayuktā yadi janmamāse yasya dhruvaṃ janmatithir bhavec ca |
bhavanti tadvāsara eva nityaṃ nairujyasaubhāgyasukhāni tasya ||
kṛtāntakujayor vāre yasya janmadinaṃ bhavet |
anṛkṣayogasamprāptau vighnas tasya pade pade ||

---

10 viśākhā śatatārakā] viśāśetakhotatārakā N 12 tithyāṃ] viṣṭyāṃ K T M 15 tadvāsara] taddvārata M 17 samprāptau] samprāpto T

2–3 nandā … veśane] TLP 197 4–5 somo … pradāḥ] TLP 196 6–7 aśvinī … -āvahāḥ] TLP 193 8–9 kṛttikā … trayam] TLP 195 10–11 bharaṇī … 'tininditāḥ] TLP 194

1.7 General Methods for Gauging the Nature of the Year

Next, the results of the calendar in the revolution of the year are summarized in *Trailokyaprakāśa* [197, 196, 193, 195, 194]:

> The lunar dates [called] joyous, good, victorious and full are considered auspicious; the twelfth, first, and the empty [dates] are not auspicious in a revolution of the year.[58] Monday, Wednesday, Thursday and Friday: these four days are excellent, but Tuesday, Sunday and Saturday bring loss and fear to the year.[59] [The lunar asterisms] Aśvinī, Mṛgaśīrṣa, Hasta, Puṣya, Punarvasu, Svāti and Revatī are auspicious in a revolution of the year; Kṛttikā, Rohiṇī, Ārdrā, Jyeṣṭhā, Mūlā, Śravaṇa and Anurādhā are middling, [and so are] the three [pairs of asterisms called] 'former' and 'latter'.[60] Bharaṇī, Maghā, Citrā, Viśākhā, Śatatārakā, Dhaniṣṭhā and Śleṣikā are much condemned in a revolution of the year.[61] A revolution of the year in a contrary *yoga* or lunar date is not favourable.[62]

Regarding this, a special rule is stated in the *Dīpikā*:

> If one's lunar birth date [anniversary] is joined with the asterism of the nativity, in the month of the nativity, and on the same day of the week [as the nativity], one will surely always enjoy health, good fortune and happiness. [But] one whose birthday falls on the day of Death or Mars, in a non-[natal] asterism or *yoga*, meets with obstacles at every step.

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58 In either the waxing or the waning half-month (*pakṣa*), the 15 *tithis* are termed, in order, *nandā* 'joyous', *bhadrā* 'good', *jayā* 'victorious', *riktā* 'empty' and *pūrṇā* 'full', repeating three times. *Tithis* 1 and 12 are thus exceptions to the general rule here, as they are considered inauspicious despite belonging to the *nandā* and *bhadrā* categories, respectively.

59 The first-mentioned four days are ruled by the moon, Mercury, Jupiter and Venus, respectively, considered benefic planets; the latter three are ruled by Mars, the sun and Saturn, considered malefics.

60 The six asterisms referred to are Pūrva- and Uttara-phalgunī; Pūrva- and Uttara-aṣāḍhā; and Pūrva- and Uttara-bhadrapadā.

61 Śatatārakā and Śleṣikā are more commonly known as Śatabhiṣaj and Āśleṣā, respectively.

62 It is not clear in what sense the word *yoga* is used here.

na ṛkṣam anṛksam | kṛtāntaḥ śaniḥ | lagnaśubhāśubhaphalam uktaṃ hāyanasundare |

śubhagrahayute saumye varṣasvāmidṛśā yute |
rogodvegāpadāṃ nāśaḥ sutadārādisampadaḥ ||
deśabhūmyarthalābhaḥ syād dātā bhoktā nṛpapriyaḥ |
saumyaṃ ca vipulā buddhir varṣalagne śubhe śubham ||
krūravarṣe krūrayukte krūrāsvāmidṛśā yute |
rogodvego bhayaṃ duḥkhaṃ jvaro hānir daridratā ||
rājyabhaṅgaṃ tathaudāsyaṃ svabandhukalahaṃ kule |
sthānabhraṃśam avāpnoti varṣalagne 'śubhe 'śubham || iti |

atha varṣaveśe śubhāśubhaphalajñānārthaṃ samudracakram uktaṃ viṣṇuyāmale |

tiryagūrdhvagatā rekhāś catasras tatra saḻlikhet |
kṛttikādīni ṛkṣāṇi pūrvābdheḥ savyamārgataḥ ||
madhyāś ca sāgarāḥ khyātās tīre sāgarapārśvayoḥ |
catvāraḥ parvatāḥ koṇāḥ pūrvādividiśaḥ kramāt ||
tritribhaṃ sāgare deyam ekaikaṃ tīrakoṣṭhake |
koṇe dvibhaṃ dvibhaṃ madhyād aṣṭāviṃśati tārakāḥ ||
yatra syāj janmanakṣatraṃ tato varṣaphalaṃ labhet |
māsās tu varṣān māsāc ca dināni hi bhavanti vai ||
duḥkhaṃ samudre sukham eva tīre śaile śriyaṃ saḻlabhate manuṣyaḥ |
janmarkṣage ced bhavatīha varṣaṃ tatrātiduḥkhaṃ kila viṣṇutantre || iti |

---

6 saumyaṃ] saukhyaṃ T 7 krūrā-] krūra- K T M 9 rājyabhaṅgaṃ] rātājyabhagaṃ N ‖ tathaudāsyaṃ] dathaudāsyaṃ B G; ddathaudāśyaṃ N 10 avāpnoti] avāmoti N 11 veśe] praveśe G p.c. K T M 16 vidiśaḥ] vidiśi K T M 20 māsāc ca] māsādya B; māsādyā N G 22 tatrāti] tatrāpi K T M

3–10 śubha … 'śubham] HS 101–104

'A non-[natal] asterism' means 'not the [natal] asterism'. Saturn is [called] Death.[63] The good and evil results of the ascendant are stated in *Hāyana-sundara* [101–104]:

> If a benefic is joined to good planets and to the aspect of the ruler of the year, illness, anxiety and misfortune are destroyed, and one is blessed with children, wife and so on; one gains a place, land and wealth, gives [charity], enjoys and befriends princes; there is kindness and abundant intelligence: [such is] the good [arising] when a benefic is in the ascendant of the year.
>
> In an evil year, joined to evil [planets] and to the aspect of a malefic other than the ruler, there is fear of illness, danger, suffering, fever, loss and poverty; one meets with loss of dominion, apathy, quarrels with one's own kinsmen in the family community and a fall from one's position: [such is] the evil [arising] when a malefic is in the ascendant of the year.

Next, the Ocean diagram for knowing the good and evil results at the revolution of the year is related in the *Viṣṇuyāmala*:

> Four lines go horizontally and [four] vertically. There one should write the asterisms beginning with Kṛttikā counter-clockwise from the eastern ocean. The central [squares] are called oceans; the shores are either side of the oceans; the corners are four mountains: [they are] the intermediate directions in order from the east.
>
> Three asterisms should be given to each ocean, one to each shore-square, and two asterisms to each corner, [beginning] from the centre: [these are] the twenty-eight asterisms. One should take the results of the year from [the square] where the birth asterism falls. The months follow the year, and the days, the month.
>
> A man meets with suffering in the ocean, happiness on the shore, and fortune on a mountain. If the year falls in the birth asterism, there is much suffering, according to the *Viṣṇutantra*.

63 The days of 'Death and Mars' are thus Saturday and Tuesday, respectively.

parvata punarvasu puṣya	tīra ārdrā	sāgara kṛttikā rohiṇī mṛgaśīrṣa	tīra bharaṇī	parvata revatī aśvinī
tīra āśleṣā				tīra uttarabhadra- padā
sāgara maghā pū. pha. u. pha.				sāgara dhaniṣṭhā śata- bhiṣak pū. bha.
tīra hasta				tīra śravaṇa
parvata citrā svāti	tīra viśākhā	sāgara anurādhā jyeṣṭhā mūlā	tīra pūrvāṣāḍhā	parvata uttarāṣāḍhā abhijit

varṣavicāre samudracakram

atha varṣapraveśe śubhāśubhaphalajñānārthaṃ tripatākacakram uktaṃ muktāvalyām |

rekhātrayaṃ tiryag athordhvasaṃstham anyonyaviddhāgragam ekakoṇāt |
smṛtaṃ budhais tat tripatākacakraṃ prāṅmadhyarekhāpragavarṣalagnāt ||
nyased bhacakraṃ kila tatra saikāṃ
yātābdasaṃkhyāṃ vibhajen nabhogaiḥ |
śeṣonmite janmagacandrarāśes
tulye ca rāśau vilikhec chaśāṅkam ||
pare caturbhājitaśeṣatulye sthāne svarāśeḥ khacarās tu lekhyāḥ |
svarbhānuviddhe himagau tu kaṣṭaṃ tāpo 'rkaviddhe rug inotthaviddhe ||

3 athordhva] adhordhva B N G T ‖ viddhā] dviddha N; piddhā K T 4 rekhāpraga] rekhāprāga B N; rekhāmuga G; rekhāgraga T M 6 yātābda] yātāha T 9 svarāśeḥ] śvarāse G; svarāśau K T M 10–134.1 himagau … mahījaviddhe] om. B N G a.c. 10 tāpo] tamo G p.c. ‖ inotthaviddhe] inātmajena K T M

3–134.2 rekhā … sudhīmān] TMṬ 1.17–20

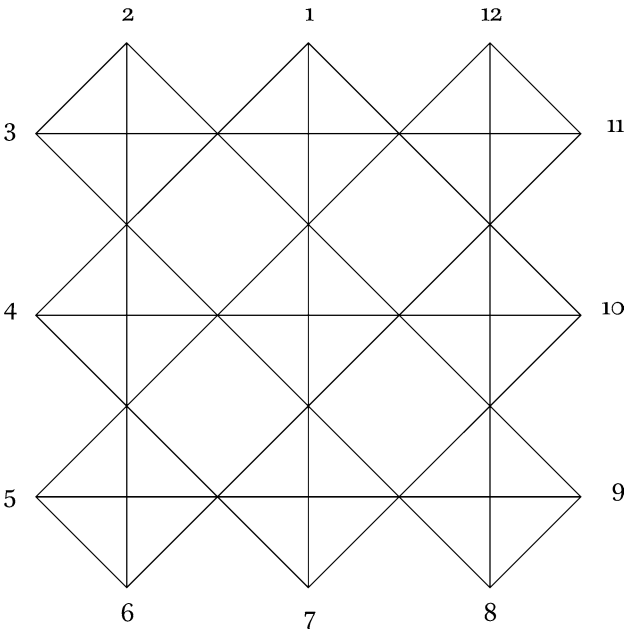
Mountain Punarvasu Puṣya	Shore Ārdrā	Ocean Kṛttikā Rohiṇī Mṛgaśīrṣa	Shore Bharaṇī	Mountain Revatī Aśvinī
Shore Āśleṣā				Shore Uttarabhadra- padā
Ocean Maghā Pū. pha. U. pha.				Ocean Dhaniṣṭhā Śata- bhiṣak Pū. bha.
Shore Hasta				Shore Śravaṇa
Mountain Citrā Svāti	Shore Viśākhā	Ocean Anurādhā Jyeṣṭhā Mūlā	Shore Pūrvāṣāḍhā	Mountain Uttarāṣāḍhā Abhijit

The Ocean diagram for judging a year

Then, the Three-flag diagram for knowing the good and evil results at the revolution of the year is described in [*Tājika*]*muktāvali*[*ṭippaṇī* 1.17–20]:

> Three lines go horizontally and [three] vertically, intersecting each other at the ends from one corner [to another]. The learned call that the three-flag diagram, progressing from the ascendant of the year at the central eastern line. One should inscribe the zodiac there and divide the elapsed years plus one by nine. In the sign corresponding to the remainder, [counted inclusively] from the sign occupied by the moon in the nativity, one should enter the moon. The rest of the planets should be entered in the places corresponding to the remainder, [counted inclusively] from their own signs, after dividing [the elapsed years plus one] by four.
>
> If the moon is intersected by Rāhu, [there is] evil; affliction, if intersected by the sun; illness, if intersected by Saturn; bodily pain, if inter-

mahījaviddhe tu śarīrapīḍā śubhaiś ca viddhe jayasaukhyalābhaḥ |
śubhāśubhavyomagavīryato 'tra phalaṃ ca varṣasya vadet sudhīmān || iti |



tripatākacakram

cakre meṣarāśir upalakṣaṇārthaṃ likhitaḥ | meṣasthale varṣalagnaṃ jñeyam | athātra prasaṅgād varṣaśubhāśubhaphalajñānārthaṃ svajanmalagnān meṣasaṃkramalagnaphalaṃ praśnavaiṣṇavoktaṃ likhyate |

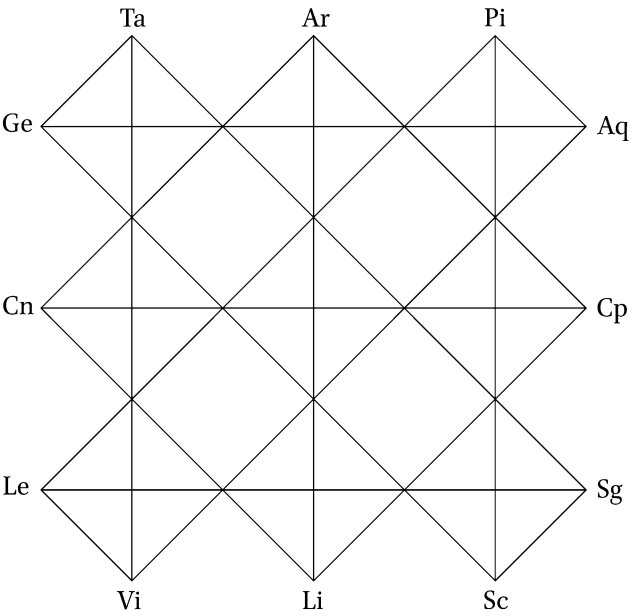
janmodayād bhāsvadajapraveśalagnaṃ hi yadbhāvagataṃ śubhānvitam |
tadbhāvavṛddhiṃ prakaroti tasmin varṣe nṛṇāṃ pāpayutaṃ tad anyathā ||
janmodaye dehasukhaṃ dhane 'rthalābhas tṛtīye ca kuṭumbavṛddhiḥ |
turye suhṛtsaukhyam athātmajāptiḥ putre 'tha ṣaṣṭhe 'riparājayaḥ syāt ||

---

3 upalakṣaṇārthaṃ] upalakṣaṇam K T ‖ likhitaḥ] om. K T ‖ sthale] sthāne K T ‖ jñeyam] gneyaṃ G 5 saṃkrama] saṃkramaṇa K T 6 bhāsvadaja] bhāsvabdaja N G ‖ bhāvagataṃ] bhāgavataṃ B N a.c. 8 dhane 'rtha] nadhartha N nedhartha G a.c. ‖ lābhas] lābhaṃ B N G 9 suhṛt] sutat B; sut N G a.c. ‖ athātmajāptiḥ putre] athātre jāptiḥ putma K

6–136.4 janmodayād … vilagne] PV 13.73–75

sected by Mars; [but] victory, happiness and gain if intersected by benefics. The wise man should predict the results of the year according to the strength of the benefic and malefic planets.



The Three-flag diagram

In the diagram, Aries has been entered as an example: the ascendant [sign] of the year should be understood to take the place of Aries. And related to that, the results of [reckoning] the ascendant at the Aries ingress from one's birth ascendant for knowing the good and evil results of the year are written [here] as described in *Praśnavaiṣṇava* [13.73–75]:

In whatever house from the ascendant in the nativity the ascendant at the sun's ingress into Aries falls, joined to benefics, it makes [the significations of] that house prosper for men in that year. Joined to malefics, it is the reverse.

In the ascendant of the nativity [there is] bodily pleasure; in the second, gain of wealth; in the third, increase in one's household; in the fourth, happiness from friends; in the fifth, birth of a child; in the sixth,

strīsaukhyāptir bhavati madane mṛtyurugbhīś ca randhre
dharmārthāptis tapasi daśame vittasaukhyāspadāptiḥ |
lābhe lābhaḥ sukhadhanacayo duḥkhadāridryam ante
puṃso meṣaṃ praviśati ravau janmalagnād vilagne || iti |

etat phalaṃ saumyayute jñeyaṃ pāpayute sarvaṃ viparītam | miśrayute miśraṃ jñeyam iti ||

meṣapraveśalagnasya jagallagneti nāma yavanā vadanti | svavarṣalagnāj jagallagnavicāra ukto yantrādhikāre |

janmalagnād varṣalagnāj jagallagnaṃ yadā bhavet |
aṣṭame dvādaśe vāpi sa varṣo na śubhāvahaḥ ||

anyo 'pi viśeṣas tatraiva |

aṣṭame dvādaśe vāpi bhaved yatpurarāśitaḥ |
jagallagnaṃ tadā hānis tatpurasya na saṃśayaḥ || iti |

atha janmakāle yena siddhāntena karaṇena vā makarandarāmavinodādisāraṇīgranthena vā grahāḥ ṣaṭkarmasaṃskṛtāḥ sādhitās tenaiva varṣapraveśe 'pi udayāntarādiṣaṭkarmasaṃskṛtāḥ spaṣṭā grahāḥ sagatikāḥ sādhanīyāḥ | uktaṃ ca paddhatau |

4 puṃso] puṃsāṃ K T ‖ meṣaṃ] meṣe K T 5 jñeyaṃ pāpayute] om. G 7 yavanā] yavanānāṃ G p.c. ‖ sva] om. K T M ‖ lagnāj] lagnād api K T M 8 vicāra] vicāro 'yam K T M 14 makarandarāma] makaraṃrādema N

> there is defeat by enemies;[64] in the seventh, there is happiness from women; in the eighth, fear of illness and death; in the ninth, attainment of merit and advantage; in the tenth, gain of property, happiness and rank; in the eleventh, profit and increase of happiness and wealth; in the twelfth, suffering and poverty: [these are the results] of the ascendant when the sun enters Aries, [as reckoned] from the ascendant in a man's nativity.

These results are to be understood when [the ascendant of the year] is joined to benefics. If it is joined to malefics, all is reversed. If it is joined to mixed [planets, results] should be understood to be mixed.

The Yavanas call the ascendant at the Aries ingress by the name 'ascendant of the world'. Judging the ascendant of the world from the ascendant of one's own [revolution of the] year is decribed in the *Yantrādhikāra*:

> When the ascendant of the world falls in the eighth or twelfth [house] from the ascendant of [one's own] nativity or from the ascendant of [the revolution of] the year, that year is not auspicious.

Another special rule [is found] in that same work:

> When the ascendant of the world falls in the eighth or twelfth [house] from the sign of any town, that town suffers damage without a doubt.

1.8 Calculating the Planetary Positions in the Annual Revolution

Now, by whatever [astronomical] work or [abridged] manual or book of tables – such as the *Makaranda*, the *Rāmavinoda* and so forth – the [places of the] planets, corrected by the six procedures, were found at the time of the nativity, the true [places of the] planets along with their motion are to be found by that same [method] at the annual revolution as well, corrected by the six procedures beginning with the correction for obliquity.[65] For it is said in *Paddhati*[*bhūṣaṇa* 9]:

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64 Or, possibly, *of* enemies; but the negative results predicted for the other two 'evil houses' support the former interpretation.

65 These six corrective procedures are presumably the four already mentioned in section 1.6 (see note 56) in addition to the *mandaphala* (equation of the centre) and *śīghraphala* (equation of the conjunction).

abdapraveśe khacarāḥ sacārāḥ karaṇān nijāt |
sādhanīyā vilagnaṃ ca spaṣṭaṃ kāryaṃ nijodayaiḥ ||

te grahāḥ spaṣṭā eva | uktaṃ ca bhāskarācāryaiḥ |

yātrāvivāhotsavajātakādau kheṭaiḥ sphuṭair eva phalasphuṭatvam | iti |

atrādiśabdena varṣapraveśādau jñeyam | tājikasāre 'pi |

vinā grahaiḥ spaṣṭatarair na kiṃcit
phalaṃ pravaktuṃ nitarāṃ kṣamaḥ syāt | iti |

atha brahmasaurāryādipakṣāṇāṃ sattvāt kasmin pakṣe grahāḥ sādhyā ity uktaṃ dāmodarapaddhatau |

yānti saṃsādhitāḥ kheṭā yena dṛggaṇitaikyatām |
tena pakṣeṇa te kāryāḥ sphuṭās tatsamayodbhavāḥ || iti |

nanu grahānayanam ārṣaśāstrād eva kartuṃ yujyate na tu mānuṣyāt tasyāyathārthatvād iti cet satyam | grahānayanaṃ munikṛtaśāstrād eva kartum ucitam | paraṃ tu tatrāpi kālavaśenāntaraṃ patati | uktaṃ ca sūryasiddhānte |

śāstram ādyaṃ tad evedaṃ yat pūrvaṃ prāha bhāskaraḥ |
yugānāṃ parivartena kālabhedo 'tra kevalaḥ || iti |

vasiṣṭhasiddhānte 'pi |

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8 saurāryādi] saurācāryādi B N G 14 tu] om. B N G a.c. 14–15 sūryasiddhānte] sūryyīseddhāṃte N 17 kālabhedo] kālābhedo N G ‖ kevalaḥ] kevalam K T M

1–2 abda … nijodayaiḥ] PBh 9 4 yātrā … sphuṭatvam] SŚ 7.1 6–7 vinā … syāt] TS 36 16–17 śāstram … kevalaḥ] SūS 1.9

> In a revolution of the year, the [places of the] planets should be found along with their motion, from one's own manual; and the true ascendant should be found by the ascensions of one's own [location].

Those [places of the] planets are only the true ones. For it is said by Bhāskarācārya [in *Siddhāntaśiromaṇi* 7.1]:

> In a journey, wedding, festival, nativity and so forth, true results are [found] only from the true [places of the] planets.

Here, the words 'and so forth' should be understood to include annual revolutions and so forth.[66] And in *Tājikasāra* [36]:

> Without very true [positions of the] planets one will be entirely incapable of predicting any result.

But as there are [many astronomical] schools such as the Brāhma, Saura and Ārya, according to which school should [the places of] the planets be established? Thus it is said in the *Dāmodarapaddhati*:

> The true [places of the] planets should be established by [the method of] that school according to which they coincide with calculation by observation at that time.

If it should be objected that it is proper to base planetary calculations only on the precepts of sages and not of humans because the latter are fallible, [then we say:] true, it is appropriate to base planetary calculations only on the precepts of sages; but even in those [methods], differences creep in with time. For it is said in *Sūryasiddhānta* [1.9]:

> This is that same original science which Bhāskara taught of old. By the passing of ages, a mere difference in time [has arisen] here.

And in the *Vasiṣṭhasiddhānta* [it is said]:

66 This sentence testifies to the enduring love affair of Sanskrit authors with the ending *-ādi*, its meaning in the present context being 'explained' by another compound ending in the same word.

itthaṃ māṇḍavya saṃkṣepād uktaṃ śāstraṃ mayottamam |
visrastī ravicandrādyair bhaviṣyati yuge yuge ||

visraṃsanaṃ visrastiḥ | śithilatvam iti yāvat | siddhāntasundare 'pi |

munipraṇīte manujaiḥ kvacic ced dṛśyate 'ntaram |
tadā tad eva saṃsādhyaṃ na kāryaṃ sarvam anyathā || iti |

tad antaraṃ bījasaṃjñaṃ brahmaguptamakarandamiśrādibhiḥ svasattādikāle lakṣayitvā muniśāstrajaniteṣu graheṣu saṃskṛtaṃ tad yuktam eva | tathā ca brahmasiddhānte |

saṃsādhya spaṣṭataraṃ bījaṃ nalikādiyantrebhyaḥ |
tatsaṃskṛtagrahebhyaḥ kartavyau nirṇayādeśau ||

ity alam | atha pañcāṅgapattrād eva tātkālikīkaraṇena spaṣṭagrahānayanam uktaṃ śrīmannīlakaṇṭhadaivajñaiḥ |

gataiṣyadivasādyena gatir nighnī khaṣaḍdhṛtā |
labdham aṃśādikaṃ śodhyaṃ yojyaṃ spaṣṭo bhaved grahaḥ || iti |

atha pañcāṅgīyanakṣatrād eva candraspaṣṭīkaraṇam uktaṃ tair eva |

itarkṣanāḍyaḥ kharaseṣu śuddhāḥ sūryodayād iṣṭaghaṭīṣu yuktāḥ |
bhayātasaṃjñā bhavatīha caivaṃ nijarkṣanāḍyā sahito bhabhogaḥ ||

---

1 mayottamam] mayoditam K T M 4 ced] ca K T M ‖ 'ntaram] taraṃ B N G 5 tad eva] deteve N 6 brahma] trahma N 7 graheṣu] om. B N G a.c. 9 saṃsādhya] saṃsādhyaṃ M 11 pattrād] yaṃtrād K T M ‖ karaṇena] karaṇenya B N G 12 śrīman] śrī B N G 15 eva[2]] ādau bhabhogabhayātam āha add. G 16 itarkṣa] gatarkṣa T 16–17 itarkṣa … bhabhogaḥ] om. B

4–5 muni … anyathā] SiS 2.1.9 13–14 gataiṣya … grahaḥ] ST 1.18

16–17 itarkṣa … bhabhogaḥ] Although this stanza is omitted by the base text as well as by available editions of the ST, its presence in all other witnesses of the *Hāyanaratna* (including one earlier than the base text), in conjunction with Balabhadra's close connection with Nīlakaṇṭha's family, makes me inclined to regard it as a genuine quotation from the ST, lost from at least some traditions of that text. It may even have been deliberately excluded from B to agree with what the copyist regarded as the standard reading of the ST.

> Thus, Māṇḍavya, have I told you [this] excellent science in brief. A fall-away of the sun, moon and other [planets] will come to pass from age to age.

'Fall-away' [means] a falling away, that is to say, a loosening. And in *Siddhāntasundara* [2.1.9 it is said]:

> If humans occasionally see a difference in [observed phenomena and the methods] authored by sages, then only that should be remedied: not everything should be changed.

That difference, known as a 'seed', has been defined by Brahmagupta, Makaranda Miśra and others in their respective epochs as a correction to the [positions of the] planets generated by the precepts of the sages; and that is proper. So too [it is said] in the *Brahma*[*sphuṭa*]*siddhānta*:[67]

> After defining the 'seed' very precisely with the help of instruments such as the *nalikā*, [astrological] judgement and prediction should be based on the [positions of the] planets corrected by that [value].[68]

Let this suffice. Next, [in *Saṃjñātantra* 1.18] the illustrious Nīlakaṇṭha Daivajña describes the calculation of the true [places of the] planets by interpolation from just a page of the calendar:

> The motion [should be] multiplied by the days and so forth elapsed [or] yet to come and divided by sixty. The result in degrees and so forth should be subtracted [or] added: [this is] the true [place of the] planet.

Then [in *Saṃjñātantra* 1.19] he himself describes how to find the true [position of the] moon merely from the [lunar] asterism given in the calendar:

> The [time in] *nāḍīs* of [the moon leaving] the previous asterism subtracted from sixty and added to the *ghaṭīs* sought from sunrise is known as the traversed part of the asterism; likewise, added to the *nāḍīs* of [the

67 While several later sources similarly attribute this stanza to the *Brahmasphuṭasiddhānta*, possibly on the authority of Balabhadra, it is not found in standard editions of that work. It may simply be misattributed, or else derive from a different work called *Brahmasiddhānta*.

68 For the *nalikā-* or *nalaka-yantra*, see Rai 2000.

khaṣaḍghnaṃ bhayātaṃ bhabhogoddhṛtaṃ tat
khatarkaghnadhiṣṇyeṣu yuktaṃ dvinighnam |
navāptaṃ śaśī bhāgapūrvas tu bhuktiḥ
khakhābhrāṣṭavedā bhabhogena bhaktāḥ || iti |

atredaṃ dhyeyam | pañcāṅgīyā grahāḥ kiṃdeśīyā utpannaś ca manuṣyaḥ kiṃdeśīyaḥ | na hi sarvadeśīyamanuṣyāṇām ekadeśaniṣpannapañcāṅgena spaṣṭā grahāḥ kartuṃ yujyante deśabhedena | deśāntarabhujāntarodayāntaracarapalādisaṃskārasadbhāvāt sūryādisarvagrahāṇām anyathādarśanāt | tasmāt spaṣṭagrahasahitais taddeśīyapañcāṅgaiḥ kṛtvā taddeśīyamanuṣyāṇāṃ spaṣṭā grahāḥ kartum iṣyante na tv anyatreti jñeyam ||

atha lagnādidvādaśabhāvasādhanam | uktaṃ ca tājikasudhānidhau ||

janmābdapṛcchādiśubhāśubheṣu bhāvā vidheyāḥ sudhiyā yato 'tra |
tattadvaśenaiva diśanti nityaṃ śubhāśubhaṃ bhāvabhavaṃ nabhogāḥ || iti |

7 bhedena | deśāntara] bhedeśāntara N 11 tājika] jātaka K T M

1–4 khaṣaḍghnaṃ … bhaktāḥ] ST 1.19 12–13 janmābda … nabhogāḥ] TYS 2.18

> moon leaving] the current asterism, it becomes the duration of [that] asterism.[69]
>
> The traversed part of the asterism multiplied by sixty and divided by the duration of the asterism, added to the [number of elapsed] asterisms times sixty, multiplied by two and divided by nine, is the [position of the] moon in degrees and so forth;[70] its motion [per *ghaṭī*] is forty-eight thousand [seconds of longitude] divided by the duration of the asterism.

Here the following should be considered: for what place were the [positions of the] planets in the calendar [calculated], and in what place was the person born? For it is not proper for the true [positions of the] planets [in the nativities] of persons [born] in every place to be taken from a calendar produced for a single place, on account of the difference between places. For the sun and all other planets appear differently [in different places] on account of corrections for longitude, eccentricity, obliquity, *palas* of ascensional difference and so forth.[71] Therefore it should be understood that it is right for the true [positions of the] planets to be taken from a calendar made for a certain place, furnished with the true [positions of the] planets, [for use in nativities] of persons [born] in that place, and not [from] anywhere else.

1.9 Calculating and Judging the Houses in the Annual Revolution

Now, establishing the twelve houses beginning with the ascendant. And it is said in *Tājika*[*yoga*]*sudhānidhi* [2.18]:

> For [knowledge of] the good or evil in a nativity, [revolution of a] year, question, and so forth, the wise [astrologer] should establish the houses, for the planets always signify the good or evil produced by the houses on account of this or that.

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69 This verse is not found in available editions of the *Saṃjñātantra*. The calendar (*pañcāṅga*) shows, for each day (beginning at sunrise and divided into 60 *ghaṭīs* or *nāḍīs*), the 'break' (*cheda*) or time at which the moon changes asterisms (*nakṣatra*). The previous day's *cheda* subtracted from 60 will thus give the time spent by the moon in the current asterism before sunrise on the current day.

70 The implied starting-point is 0° sidereal Aries, also the beginning of the asterism Aśvinī. The formula $60 \times 2 / 9$ gives 13°20′ = 48,000″, the extension of one asterism.

71 Strictly speaking, the eccentricity and obliquity of the ecliptic do not vary with the place of observation.

tājikatilake 'pi |

bhāvasādhanam athābhidhīyate hāyanotthaphalanirṇayahetoḥ |
praśnayānajanivarṣaveśane bhāvasādhanam avādi kāraṇam || iti |

bhāvānāṃ nāmāny uktāni tājikamuktāvalyām |

tanur dhanaṃ bhrātṛsuhṛtsutāristrīrandhradharmāḥ kramaśo vilagnāt |
vyāpāralābhavyayasaṃjñakāś ca saṃhāragatyā syur ime 'rkatulyāḥ || iti |

atra lagnādibhāvā anvarthasaṃjñā jñeyāḥ | yathā dehavicāro lagnāt dravyavicāro dvitīyād evaṃ sarvatra | etat saviśeṣaṃ bhāvavicāre vakṣyāmaḥ ||
tatra bhāvānayanopayuktaṃ carakhaṇḍadinārdhānayanam |

syāt sāyane 'rke 'jatulādiyāte śaṅkuprabhā svadyudale 'kṣabhā sā |
tridhākṣabhā diggajadigvinighnī tv antyā trihṛt syuś carakhaṇḍakāni ||
syāt sāyanoṣṇāṃśubhujarkṣasaṃkhyacarārdhayogo lavabhogyaghātāt |
khāgnyāptiyuktas tu caraṃ palādi ṣaṣṭyā vibhaktaṃ ghaṭikādikaṃ syāt ||
careṇa saṃyutonāś ca kartavyās tithināḍikāḥ |

---

3 praśnayānajani] janmayānakhalu B N G a.c.; praśnayānakhalu G p.c. ‖ avādi] athādi K T M 9–146.2 tatra … bhavet] om. B N G a.c. 9 bhāvānayanopayuktaṃ] bhāvanayanopāyam uktaṃ K T; bhāvanayanopāya uktaḥ || atha M 10 syāt] syāyat G p.c. ‖ 'kṣabhā sā] kṣabhāsāṃ M

5–6 tanur … tulyāḥ] TM 16

72 The word used for 'twelve' literally means 'sun'. The order of the houses follows that of the zodiacal signs, which is the reverse of the daily course of the sun across the sky: beginning at sunrise, it passes first through the twelfth house, then the eleventh, etc.

73 Cf. note 24.

74 These increments of ascensional difference (*carakhaṇḍa*) are given in units of time (*pala*, approximately 24 seconds of clock time); multiplication by 6 would give *asus*, corresponding to minutes of arc. The purpose of these three values is to adjust the equatorial rising times, or right ascensions, of the zodiacal signs (in the tropical zodiac) for the terrestrial latitude of observation: the first and largest value is subtracted from the rising times of Aries and Pisces but added to those of Virgo and Libra; the middle value is subtracted from Taurus and Aquarius but added to Leo and Scorpio; and the final, smallest value is subtracted from Gemini and Capricorn but added to Cancer and Sagittarius.

And in the *Tājikatilaka*:

> Establishing the houses is described next, in order to judge the results produced by [the revolution of] the year. In a question, journey, nativity, or annual revolution, establishing the houses is said to be the foundation.

The names of the houses are given in *Tājikamuktāvali* [16]:

> They are known in order from the ascendant as body, wealth, brothers, friends, children, enemies, wife, wound, piety, occupation, gain, and loss, numbering twelve, in reverse order.[72]

These names of the ascendant and other houses should be understood to reflect their meanings, so that [the topic of] the body is judged from the ascendant, wealth is judged from the second [house], and so on throughout. We shall explain this in detail in [the chapter on] the judgement of houses.

In that connection, the increments of ascensional difference and diurnal semi-arcs employed in the calculation of houses are calculated [as follows]:

> When the sun with precession added is at the beginning of Aries or Libra, the shadow of the gnomon at local noon will be the shadow of latitude.[73] The shadow of latitude multiplied three ways: by ten, eight, and ten, [respectively], and the last [figure] divided by three, gives the increments of ascensional difference.[74]
>
> Half the sum of the ascensional difference of the number of signs in the argument of the sun with precession added, added to the product of the degrees remaining [in that argument] divided by thirty, is the ascensional difference in *palas* and so forth; divided by sixty, it is [the same] in *ghaṭīs* and so forth.[75]
>
> The ascensional difference should be added to or subtracted from fifteen *nāḍīs* when the sun with precession added is in the six signs

75 The object of this exercise is to find the time between sunrise and local noon (the culmination of the sun) from the rising times of the zodiacal signs. The rising times of the signs, with fractions, between the zodiacal position of the sun and its opposite point in the zodiac will give the length of the day; half that time will give the time of noon. However, as the linear interpolation included in the method falsely presumes a zodiacal sign to rise at a uniform speed, its result will only be approximately correct.

meṣajūkādiṣaḍbhe 'rke sāyane sto divādale |
dinārdhaṃ triṃśataḥ śuddhaṃ śeṣaṃ rātridalaṃ bhavet ||

atha natādīnām ānayanam uktaṃ sakalasiddhāntamaṇḍalīsaroviharaṇa-rājahaṃsagaṇitavidyācāturītāntrikapañcānanāhigavīpravīṇaiḥ śrīmadgurucaraṇaiḥ paddhaticintāmaṇau | tatrādau natonnatānayanam |

dinārdhayugrātrigatāvaśeṣa-
nāḍyo nataṃ paścimapūrvakaṃ syāt |
dyuyātahīnaṃ dyudalaṃ nataṃ prāg
dyukhaṇḍahīnaṃ dyugataṃ paraṃ tat ||

athāyanāṃśānayanam |

bhūnetravedonaśako daśāṃśahīnaḥ khaṣaḍbhir vihṛto 'yanāṃśaḥ |
trighno 'rkarāśiḥ svadalena yuktas tāvanmitābhir vikalābhir āḍhyaḥ ||

atha spaṣṭalagnānayanam | tatra spaṣṭalagnānayanopayuktaṃ svodaya-sādhanaṃ brahmatulye |

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1 bhe 'rke] bhakte K T M ‖ sto] ste K T M 4–5 śrīmadgurucaraṇaiḥ] om. K T M 9 hīnaṃ] hīne K T M 13–148.7 tatra … sādhanam] om. B N G a.c.

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76 As local noon and midnight are always 30 *ghaṭīs* (12 hours) apart, the difference between half the duration of a day (the sun's diurnal semi-arc) and 30 will give half the duration of a night (its nocturnal semi-arc).

77 While *haṃsa* etymologically corresponds to the English word *goose*, both *haṃsa* and the *rājahaṃsa* used here have a wider range of meaning, being applied to several species of large, typically white aquatic birds. The translation 'swan' in this context reflects the cultural and symbolic status of the (*rāja*)*haṃsa* rather than ornithological taxonomy.

78 The unusual compound employed by Balabhadra to express 'the grammar of Patañjali' literally translates as 'the cattle of the serpent', thus adding two more zoological allusions to this passage. Patañjali is traditionally identified as an *avatāra* or incarnation of Ananta, the divine serpent on which Viṣṇu reclines.

79 Strictly speaking, these four definitions all pertain only to the upper meridian distance (*nata*). The lower meridian distance (*unnata*) will be the difference between the former and 180°.

> beginning with Aries or Libra: [these] are the diurnal semi-arcs. [When] the diurnal semi-arc subtracted from thirty, the remainder is the nocturnal semi-arc.[76]

Next, the calculation of meridian distance and so forth is described by the royal swan[77] roaming the lake encompassing all [astronomical] schools, the lion among those who have mastered the subtleties of the science of mathematics, the expert in the grammar of Patañjali,[78] our illustrious and venerable teacher [Rāma Daivajña], in the *Paddhaticintāmaṇi*; and first, calculating the upper and lower meridian distance:

> [By night], the *nāḍīs* elapsed or remaining of night added to [those of] the diurnal semi-arc will be the western or eastern meridian distance [of the sun, respectively]. By day, the diurnal semi-arc minus the elapsed [*nāḍīs* of] day is the meridian distance in the east; minus the remaining [*nāḍīs* of] day, the one in the west.[79]

Next, calculating the precessional value:[80]

> The Śaka year minus four hundred and twenty-one, less by one tenth and divided by sixty, is the degree of precession, added to as many seconds of arc as three times the [number of] signs [traversed by] the sun, increased by half.[81]

Next, calculating the true ascendant; and how to find the oblique ascensions employed in the calculation of the true ascendant [is described] in *Brahmatulya* [3.1–2]:[82]

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80 Presumably this and the remaining unattributed quotations in this section are all taken from Rāma Daivajña's *Paddhaticintāmaṇi*.

81 The epoch of 0° sidereal Aries coinciding with the vernal equinox is thus set to Śaka 471 or 549 CE, and the annual rate of precession estimated at 54 seconds of arc – considerably less than the one minute stated by Balabhadra in section 1.6 above (perhaps meant only as an approximation) but still greater than the modern value of 50 seconds. For the time of the completion of the *Hāyanaratna* on 14 April (Gregorian or New Style), 1649, corresponding to Śaka 1571, the first part of the calculation would be: (1571 - 421) × 0.9 / 60 = 17.25 or 17°15′. By modern calculation, the sun at sunrise in Rajmahal was at 24°19′40″ Aries in the tropical zodiac and had therefore traversed about 0.81 signs, giving an additional 0.81×3×1.5 = 3.645 seconds of arc, or all in all 17°15′04″ (rounded). The sidereal longitude of the sun at sunrise would thus be 7°04′36″ Aries.

82 An alternative title for Bhāskara II's *Karaṇakutūhala*.

laṅkodayā nāgaturaṅgadasrā
go'ṅkāśvino rāmaradā vināḍyaḥ |
kramotkramasthāś carakhaṇḍakaiḥ svaiḥ
kramotkramasthaiś ca vihīnayuktāḥ |
meṣādiṣaṇṇām udayāḥ svadeśe
tulādito 'mī ca vilomasaṃsthāḥ ||

atha lagnasādhanam |

yatkālārkaḥ sāyanas tasya bhogyair
bhāgair nighnaḥ svodayaḥ khāgnibhaktaḥ |
bhogyaṃ jahyād iṣṭanāḍīpalaughāc
cheṣād agryān svodayāṃś cāvaśeṣam ||
triṃśannighnam aśuddhāptaṃ bhāgādyaṃ meṣapūrvakaiḥ |
aśuddhāt prāg gṛhair yuktaṃ lagnaṃ syād vyayanāṃśakam ||
bhogyālpakālāt khatrighnāt svodayāptalavādiyuk |
ravir eva bhavel lagnaṃ saṣaḍbhārkān niśā tanuḥ ||

atra janmadeśīyameṣādilagnamānair lagnaspaṣṭīkaraṇaṃ kartavyaṃ na tv anyadeśodayair iti | atha dhanarṇalagnānayane viśeṣaḥ |

sūryodayād yātaghaṭīṣu bhogyair
divāvaśeṣe sarasārkabhuktaiḥ |
niśāgate 'py aṅgayutārkabhogyair
niśāvaśeṣe ravibhuktabhāgaiḥ |
gatāgatai rāśyudayaiḥ khabhoktyā
lagnaṃ dhanarṇaṃ samam eva bhūyāt || iti |

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3 kramot-] kramāt M 4 kramot-] kramāt K T M 8 yat] tat B N G T 10 palaughāc] palebhyaḥ K T M 11 agryān] agryāt B N G 13 gṛhair] grahair G M 17–23 atha … iti] om. B N G a.c. 17 dhanarṇa] dhanarṇe M 19 sarasārka] rasabhārka K T M 20 'py aṅga] vyaṅga K T M

1–6 laṅkodayā … saṃsthāḥ] KK 3.1–2

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83 The object here is to find the rising sign and degree at any time from the time of local sunrise and the rising times of the zodiacal signs, with fractions. Again, the method is approximate because a zodiacal sign is falsely presumed to rise at a uniform speed. Adding six signs to the longitude of the sun means using the point 180° opposite in the zodiac.

84 The meaning of the last clause is uncertain, but the main point of the quotation is always to use the horizontal distance in the east. Between noon and midnight, when

> The right ascensions are two hundred and seventy-eight, two hundred and ninety-nine, and three hundred and twenty-three *vināḍīs* in direct and reverse order. Subtracted from and added to the respective increments of ascensional difference, [also] in direct and reverse order, they are the ascensions of the six [signs] beginning with Aries for one's own location. Beginning with Libra, these are inverted.

Then, finding the ascendant:

> The oblique ascension [of the sign] where the sun with precession added is at the time is multiplied by the degrees yet to be traversed [in it] and divided by thirty. One should subtract [this] part yet to be traversed from the total [time] sought in *nāḍīs* and *palas*, and the oblique ascensions [of the] following [signs] from the remainder. The [resulting] remainder, multiplied by thirty and divided by [the oblique ascension of the sign] not subtracted, added to the houses – Aries and so forth – prior to the one not subtracted and minus the precessional value, is the ascendant in degrees and so on. [With only] a little time remaining [from sunrise to birth, that time], multiplied by thirty and divided by the oblique ascension [of the sun's sign], added in degrees and so on to [the longitude of] the sun itself is the ascendant. At night, the ascendant [is calculated] from [the longitude of] the sun with six signs added.[83]

This procedure of finding the true ascendant should be performed using the durations of Aries and the other ascendant [signs] for the place of birth, and not the ascensions for any other place. Next, a special rule for calculating the ascendant by addition or subtraction:

> By the [degrees] yet to be traversed [by the sun] in the *ghaṭīs* following sunrise; by the [degrees] traversed by the sun with six [signs] added at the end of day; by the [degrees] yet to be traversed by the sun with six [signs] added when night has fallen; by the degrees traversed by the sun at the end of night: increased or decreased by the ascensions of the signs elapsed and not elapsed, the ascendant will be the same as [the figure] declared from the culminating sign.[84]

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the sun is in the western hemisphere, its opposite point in the ecliptic is used for finding the ascendant.

atha daśamalagnānayanam |

yuktāyanāṃśārkagataiṣyabhāgā laṅkodayaghnāḥ khaguṇoddhṛtās tat |
syād bhuktabhogyaṃ tapanasya jahyāt palīkṛtāt prāgaparān natāt tat ||
kramād gataiṣyān udayāṃś ca śeṣam aśuddhahṛt khāgniguṇaṃ lavādyam |
viśuddhapūrvāparabhe vihīnayutaṃ khabhaṃ syād ayanāṃśahīnam ||
lagnaṃ saṣaḍbhaṃ madanābhidhānaṃ
turyābhidhaṃ syād daśamāt saṣaḍbhāt ||

atha pūrvanate 'pi dhanalagnānayanārthaṃ madīyaṃ vṛttam |

prāṅ natasyonnataṃ kṛtvā raviṃ kṛtvā saṣaḍbhakam |
laṅkodayair dhanākhyena karmaṇā syāt khabhasphuṭam ||

atha nataṃ vinaiva lagnād eva daśamalagnasādhanam uktaṃ vivāha-vṛndāvane |

kṛtvā lagnād arkavad rātrikhaṇḍaṃ bhūyo vyakṣais tadghaṭībhir vilagnam |
cakrārdhone te ca tatkālam evaṃ jāyeyātām astamadhyāhnalagne || iti |

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8 lagnānayanārthaṃ] lagnārthaṃ B N G a.c. 10 khabhasphuṭam] sphuṭaṃ khabhaṃ G p.c. 13 vyakṣais] vyaktais B N G 14 cakrārdhone] cakrārddho 6 na K; cakrārddh○ 6 naṃ M ‖ iti] om. B

13–14 kṛtvā … lagne] VV 8.1

Next, calculating the tenth house cusp:

> The degrees traversed or yet to be traversed by the sun with precession added, multiplied by the right ascensions [of the respective signs] and divided by thirty, will be [the time] elapsed or yet to elapse [in the diurnal path] of the sun. One should subtract that from the eastern or western meridian distance converted to *palas*, respectively, and [likewise subtract] the ascensions [of the signs] traversed or yet to be traversed. The remainder [of the meridian distance], divided by the [ascensions of the signs] not subtracted and multiplied by thirty, are the degrees and so on [which], subtracted from or added to the eastern or western signs that have been subtracted, will be the culminating sign [and degree] when the degree of precession has been subtracted.[85]
>
> The ascendant with six signs added is called the seventh house; [the sign] six signs from the tenth is called the fourth.

Now a stanza of my own on calculating [the midheaven by] addition to the ascendant from the meridian distance in the east:

Having found the complement of the meridian distance in the east and added six signs to [the longitude of] the sun, the cusp [within] the culminating sign is derived by the procedure called addition by right ascensions.

Next, how to derive the tenth house cusp from the ascendant itself, without the meridian distance, is described in *Vivāhavṛndāvana* [8.1]:

> After establishing the nocturnal semi-arc for the ascendant as if it were the sun, and then the ascendant from its *ghaṭīs* without terrestrial latitude, with half the circle removed they will thus become, at that time, the descendant and [upper] meridian cusps.

85 Once more an approximate method based on the presumption that all degrees of a given zodiacal sign rise at a uniform speed.

ayam arthaḥ | prathamaṃ svābhīṣṭakāle svadeśīyodayair lagnaṃ kāryaṃ | tatas tad eva lagnaṃ daśamalagnārthaṃ sūryaṃ kalpayitvā *ayanāṃśā-ḍhyabhānor* iti vakṣyamāṇavidhinā caradalam āneyam | tataḥ

carapalayutahīnā nāḍikāḥ pañcacandrā
dyudalam atha niśārdhaṃ yāmyagole vilomam |

iti rātridalam āneyam | tato rātridalam eveṣṭakālaṃ prakalpya prāg ānītaṃ lagnam arkaṃ kalpayitvā vyakṣair laṅkodayair uktaprakāreṇānītaṃ lagnaṃ caturthalagnaṃ bhavati | atha te prāglagnacaturthalagne ṣaḍrāśyūne krameṇa saptamadaśamalagne bhavetām ||

atha lagnacaturthayoḥ siddhau sasaṃdhisarvabhāvānayane matkṛtapadyāni |

lagnaṃ caturthāt saṃśodhya śeṣaṃ ṣaḍbhir vibhājitam |
rāśyādyaṃ yojayel lagne saṃdhiḥ syāl lagnavittayoḥ ||
saṃdhiḥ ṣaḍaṃśasaṃyukto dhanabhāvo bhavet sphuṭaḥ |
dhanabhāvaḥ ṣaḍaṃśāḍhyaḥ saṃdhir dhanatṛtīyayoḥ ||
ṣaḍaṃśasaṃyutaḥ saṃdhis tṛtīyo bhāva ucyate |
ṣaḍaṃśāḍhyas tṛtīyaḥ syāt saṃdhir bhrātṛcaturthayoḥ ||
tṛtīyasaṃdhir ekāḍhyas turyasaṃdhir bhaved iha |
dvyāḍhyas tṛtīyabhāvo 'pi putrabhāvo bhavet sphuṭaḥ ||
tryāḍhyo dvitīyasaṃdhiḥ syāt saṃdhiḥ pañcamabhāvajaḥ |
dhanabhāvo vedayuto ripubhāvaḥ prajāyate ||
lagnasaṃdhiḥ pañcayutaḥ saṃdhiḥ syād ripubhāvajaḥ |
lagnādyāḥ saṃdhisahitāḥ bhāvāḥ ṣaḍrāśisaṃyutāḥ |
saptamādyā bhavantīha bhāvāḥ sarve sasaṃdhayaḥ || iti |

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3 vakṣyamāṇavidhinā] om. K T M 7 kalpayitvā] prakalpayitvā G 8 caturthalagne] caturthe K T M 13 rāśyādyaṃ] rāśyādi K T 20 tryāḍhyo] āḍhyo G K T M

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9 bhavetām] G adds in a different hand in the margin: *atra proktaprakārānītacaturthalagnasya carodayādīnām avayavatyāgāt kadācit sāṃtaratā bhavatīti jñeyaṃ.* 20 tryāḍhyo] The variant of G K T M is almost certainly due to the conjunct character *tryā* being misread as the similar-looking independent *ā* of the so-called Calcutta or northern style of Devanāgarī.

The meaning is as follows: first the ascendant for the time sought should be found using the [oblique] ascensions for one's own place. Then, imagining that same ascendant to be the sun for the sake of [finding] the tenth cusp, half the ascensional difference should be calculated by the rule beginning 'Of the sun with precession added', stated below.[86] Then the nocturnal semi-arc should be calculated as follows:

> The *palas* of ascensional difference added to or subtracted from fifteen *nāḍīs* are the diurnal and nocturnal semi-arc, [respectively]; vice versa in the southern hemisphere.

Then, imagining the nocturnal semi-arc to be the time sought, and imagining the previously calculated ascendant to be the sun, the ascendant, calculated by the method described as 'without latitude', [that is], by right ascensions, becomes the fourth cusp. Next, this eastern ascendant and fourth cusp minus six signs will be the seventh and tenth cusps, respectively.

Next, once the ascendant and the fourth [house cusp] have been found, [here are some] verses of my own making on calculating all the houses with their junctions:

Subtracting [the ecliptical longitude of] the ascendant from [that of] the fourth, one should add the remainder in signs and so forth, divided by six, to the ascendant: [the result] will be the junction of the ascendant and the second house. [That] junction with [another] sixth added will be the cusp of the second house; the second house with one sixth added is the junction of the second house and the third. [That] junction with one sixth added is called the third house; the third with one sixth added is the junction of the third and fourth houses. The junction [following] the third with one [sign] added will be the junction [following] the fourth, and [the cusp of] the third with two [signs] added will be the cusp of the fifth house. The junction [following] the second with three [signs] added will be the junction following the fifth house; [the cusp of] the second house with four [signs] added will become [the cusp of] the sixth house. The junction [following] the ascendant with five [signs] added will be the junction following the sixth house. When added to six signs, [these six] houses beginning with the ascendant, along with their junctions, become all the [remaining] houses beginning with the seventh, with their junctions.

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86 This exact phrase does not recur anywhere in the *Hāyanaratna*. Presumably Balabhadra intended to quote one work on the topic but forgot and quoted another instead.

atha kevalalagnajñānād eva sakalabhāvasaṃdhisādhanārthaṃ sugamopāyo matkṛtaḥ |

sveṣṭalagnād vakṣyamāṇavidhinā caram ānayet |
lagne meṣādiṣaṭkasthe tenonās tithināḍikāḥ ||
tulādiṣaḍbhe sahitāḥ prakalpyās te 'mśakāḥ punaḥ |
tair aṃśaiḥ sahitaṃ lagnaṃ lagnasaṃdhir bhavet sphuṭaḥ ||
tadaṃśaiḥ sahitaḥ saṃdhir dhanabhāvaḥ prajāyate |
dhanabhāvas tu tair yukto dhanasaṃdhiḥ prajāyate ||
tair yukto dhanasaṃdhiś ca bhrātṛbhāvo bhavet sphuṭaḥ |
taiḥ saṃyuto bhrātṛbhāvaḥ saṃdhiḥ syāt sahajābhidhaḥ ||
tṛtīyasaṃdhis tair yuktas turyabhāvaḥ prajāyate |
pūrvoktavat samprasādhyāḥ śeṣā bhāvāḥ sasaṃdhayaḥ || iti |

bhāvaphalavicāra uktaḥ śrīmannīlakaṇṭhadaivajñaiḥ |

kheṭe saṃdhidvayāntaḥsthe phalaṃ tadbhāvajaṃ bhavet |
hīne 'dhike dvisaṃdhibhyāṃ bhāve pūrvāpare phalam ||

anyatrāpi |

ārambhasaṃdher dyucaro yadonaḥ phalaṃ dadāty ādimabhāvajātam |
virāmasaṃdher adhikas tadānīm āgāmibhāvotthaphalapradaḥ syāt || iti |

atredam avagantavyam | yadā kadācid ekarāśir bhāvadvaye samāyāti athavā bhāva ekarāśiṃ parityajyāyāti tadā bhāvakuṇḍalyāṃ tādṛśā eva rāśayaḥ sthāpyāḥ | saṃdhirāśyāditulyo grahaḥ pūrvāparabhāvasaṃdhistha-

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1 jñānād] jñād B ‖ saṃdhi] rāśi K T M 4 ṣaṭkasthe] ṣaḍbhasthe K T M 5 ṣaḍbhe] ṣaḍbhaiḥ M 6 saṃdhir … sphuṭaḥ] sandhiḥ prajāyate K T M 7 tadaṃśaiḥ sahitaḥ saṃdhir] tair yuto lagnasandhiś ca K T M ‖ bhāvaḥ prajāyate] bhāvo bhaved iha K T M 8 dhanabhāvas tu tair yukto] tair yukto dhanabhāvaś ca K T M 9 sphuṭaḥ] sphuṭam K T M 12 samprasādhyāḥ] prasaṃsādhyāś K T; prasaṃsādhyāḥ M 13 phalavicāra uktaḥ] vicāraphalam uktaṃ K T M ‖ śrīman] śrī B N G 17 dadāty] vṛdaty B N a.c. G; dadaty N p.c. 18–156.3 iti … bhāva] om. N G 20 bhāva[1]] om. K T M ‖ parityajyāyāti] scripsi; parityajya yāti B; parityajyāvāyāti K T; parityajya vā yāti M ‖ tadā] tathā K

14–15 kheṭe … phalam] ST 1.28

19–156.2 atredam … prāñcaḥ] G indicates that this passage should be inserted before rather than after the foregoing quotation.

Next, [here is] an easy method devised by myself for finding all the houses with their junctions merely from the knowledge of the ascendant:

From the ascendant [at the time] sought one should find the ascensional difference by the method described below: if the ascendant is in the group of six [signs] beginning with Aries, fifteen *nāḍīs* are made less by that [amount]; but if in the six signs beginning with Libra, those degrees should be understood to be added [to fifteen *nāḍīs*]. The ascendant added to those degrees will be the exact junction [following] the ascendant. [That] junction added to those degrees becomes [the cusp of] the second house, and the second house added to them becomes the junction [following] the second house. The junction [following] the second house added to them will be the cusp of the third house, and the third house added to them will be the junction named after the third house. The junction [following] the third [house] added to them becomes [the cusp of] the fourth house. The remaining houses with their junctions are to be found as previously described.

The judgement of the results of a house is described by the illustrious Nīlakaṇṭha Daivajña [in *Saṃjñātantra* 1.28]:

> When a planet is placed between two junctions, [its] results will be produced by that house. If [its longitude] is less or greater than the two junctions, [its] result [will belong] to the former or latter house, [respectively].

And elsewhere [it is said]:

> When [the longitude of] a planet is less than the beginning junction, it gives results produced by the previous house. If it is greater than the ending junction, then it will give results produced by the following house.

Here the following is to be understood: whenever one sign extends over two houses, or a house extends over more than one sign, then that is how the signs should be entered in the figure of houses. A planet whose [longitude in] signs and so forth equals a [house] junction should be entered exactly on the line marking the junction between the former and the latter house. But

rekhāyām eva sthāpyaḥ | atha bhāvakuṇḍalī kevalaṃ bhāvaphalārtham eva | anyaḥ sarvo 'pi tājikavicāro grahakuṇḍalyaiva vidheya iti prāñcaḥ ||
atha bhāvaviṃśopakānayanam uktaṃ muktāvalyām |

grahasaṃdhyantaraṃ bhāvasaṃdhyantaravibhājitam |
labdhaṃ bhāvaphalaṃ jñeyaṃ tattribhāgo viśopakāḥ ||

atrāntarakaraṇe viśeṣa uktaḥ paddhatau |

ādyasaṃdhir grahād bhāvāc chodhyo bhāvonake grahe |
bhāvasthasaṃdhitaḥ śodhyo graho bhāvas tathādhike ||

bhāvatas tu phalaṃ sarvaṃ janmavarṣavratādiṣu |
viṃśopakānumānena gamanapraśnavāstuṣu ||

atha kīdṛśo bhāvo grahasaṃyogena śubham aśubhaṃ vā phalaṃ prayacchatīty uktaṃ tājikatilake |

nijapatiguruvitsurāripūjyair yadi sahitaś ca vilokitaḥ sa bhāvaḥ |
atiśayaphalado na śeṣakheṭair atha sahitas tv avalokito 'vaśeṣaiḥ ||

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1 atha] ca add. K T M ‖ phalārtham eva] phalārthaiva M 3 atha] om. B N G 6 atrāntara] atrānta M 7 grahād] grahā B N G 8 saṃdhitaḥ śodhyo] sandhimac chodhyo K M 10 -ānumānena] -ānumanina K ‖ gamana] gamanam K T 11 śubham aśubhaṃ] śubhāśubhaṃ K T M 13 vit] vā B N; jña G ‖ sahitaś ca] sahitatsa B G; sahita*sa N 14 'vaśeṣaiḥ] 'vaśeṣe B G

4–5 graha … viśopakāḥ] TM 17 7–8 ādya … tathādhike] PBh 16 9–10 bhāvatas … vāstuṣu] TM 19

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87 The point being made here is that the fundamental Indian horoscopic figure or chart (more commonly called the *rāśikuṇḍalī* or 'figure of signs'), although its precise design varies regionally, consists of twelve segments representing the zodiacal signs, and that most astrological factors, such as the zodiacal dignities or debilities of the planets, their mutual configurations or aspects, etc., are judged from this figure. However, when so-called quadrant houses – based on the horizon and meridian circles quadrisecting the ecliptic, and producing twelve divisions not typically coinciding with the zodiacal signs – are used, a separate figure of houses must be drawn up for that purpose, with the planets located in the correct divisions.

[this] figure of houses is solely for the purpose of [ascertaining] the results of the houses. Every other judgement in the Tājika [science] is to be made from the figure of the planets [in the zodiacal signs]: so say the ancients.[87]

Next, the calculation of the twenty-point strength of a house is described in [*Tājika*]*muktāvali* [17]:

> The distance between the planet and the [house] junction is divided by the distance between the house [cusp] and the junction. The result should be known as the house strength; one third of that is the twenty-point strength.[88]

Here, a special rule on measuring the difference is described in *Paddhati*[*bhūṣaṇa* 16]:

> The former junction should be subtracted from the planet [and] from the house [cusp] when [the longitude of] the planet is less than [that of] the house [cusp]; likewise, the planet [and] the house [cusp] should be subtracted from the junction following the house [cusp] when [the longitude of the planet] is greater [than that of the house cusp].

[Continuing from *Tājikamuktāvali* 19]:

> In nativities, annual [revolutions], [the taking of] vows and so forth, in journeys, questions and laying foundations, all results [are produced] by a house in proportion to the twenty-point strength.

Now, what sort of house will yield good or evil results by combining with [various] planets is described in the *Tājikatilaka*:

> If joined to or aspected by its own ruler, Jupiter, Mercury and Venus, a house gives outstanding results, but not if joined to other planets or aspected by the others.

88 The house strength by this calculation will always be 1 or less. This value or *rūpa* is then converted to the next sexagesimal level (*kalā* or *virūpa*) through multiplication by 60 before being divided by 3, thus yielding a maximum score of 20 as suggested by the name *viṃśopaka*.

atra vakṣyamāṇabhāvabale sabalabhāvasya phaladātṛtvaṃ nirbalasya naiveti jñeyam | athāsmād grahād ayaṃ grahaḥ kasmin sthāne 'stīti jñānārthaṃ yavanamatenetaretarasaṃkhyā uktā cintāmaṇau |

arkādibhyaś candrapūrvān salagnāṃs
tyaktvā śeṣādholavāḥ pañcabhūmyaḥ |
cen nyūnās tacchodhitāḥ śuddhimān syāt
tasmin rāśāv anyathā bhe parasmin || iti ||

iti daivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne graharāśisvarūpavarṣapraveśādyānayanādhikāraḥ prathamaḥ ||1||

1 bale] phale G p.c. 6 tacchodhitāḥ śuddhimān] tacchodhitāc chuddhimān B; tacchodhitāt chuddhimā N; tacchodhitāt chuddhimān G

Here it should be understood that a house that is strong according to the [methods of calculating] house strength described below will [be able to] give results, [while] a house that is weak will not.

Next, for the sake of knowing in which place this planet is from that planet, the mutual reckoning according to the Yavana method is described in the *Cintāmaṇi*:

> Subtracting the moon and so forth, along with the ascendant, from the sun and so forth, the degrees remaining after [each] are fifteen: if [the degrees] subtracted are less, the subtracted [planet] will be [considered as located] in that [same] sign; otherwise, in the next sign.[89]

In the *Hāyanaratna* composed by Balabhadra, son of the learned Dāmodara, foremost of astrologers, this concludes the first topic: the natures of the planets and signs and the calculation of the revolution of the year and so forth.

89 A tentative translation, as the meaning is not quite clear.

atha grahāṇāṃ dṛgadhyāyo nirūpyate | tatra dṛṣṭiprayojanam uktaṃ tājikālaṃkāre |

nabhaścarāṇāṃ na proktaṃ yāvad vīkṣaṇalakṣaṇam |
tāvan na śakyate vaktuṃ phalaṃ varṣe śubhāśubham || iti |

yogasudhānidhāv api |

prāpye kareṇāpy akhile 'rthajāte purogate bhrāmyati dṛṣṭihīnaḥ |
tathopadiṣṭeṣṭaphale vinekṣaṇaṃ vadāmi dṛṣṭyānayanaṃ tato 'ham || iti |

tatra grahāṇāṃ caturdhā dṛṣṭiḥ | ekā pratyakṣasnehā samastalokasamakṣaṃ snehadā | dvitīyā guptasnehā apratyakṣasnehakārikā akathitam eveṣṭakāryasaṃsiddhidā | tṛtīyā guptavairā aprakāśitaśatrubhāvakārikā | caturthā pratyakṣavairā | āsāṃ lakṣaṇaṃ dṛṣṭiparimāṇaṃ cāha samarasiṃhaḥ |

navapañcamayor dṛṣṭiḥ pādonā sarvadṛṣṭitaḥ sabalā |
melāpakadṛṣṭir iyaṃ pratyakṣasnehadṛṣṭiś ca ||
tārtīyaikādaśayor dṛṣṭau yo vīkṣate tṛtīyadṛśā |
taddṛṣṭis tryaṃśonānyasya tu ṣaḍbhāgadṛṣṭiś ca |
anayor guptasnehā dṛṣṭiḥ sarvatra kāryasiddhikarī ||

6 prāpye] prāpte K T M 13 sneha] snehada N 14 tārtīyaikā-] tṛtīyaikā- G p.c. T

6–7 prāpye … 'ham] TYS 5.1

12–162.5 nava … syuḥ] These stanzas by Samarasiṃha have been preserved in PT 4.49–51 and reworked in ST 2.9–10.

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CHAPTER 2

Aspects and Dignities

2.1 The Various Aspects and Their Results

Now the chapter on the aspects of the planets is set forth. Regarding that, the purpose of aspects is declared in the *Tājikālaṃkāra*:

> Until the characteristics of the aspects of the planets have been described, it is not possible to predict the good and evil results of a year.

And in [*Tājika*]*yogasudhānidhi* [5.1]:

> Even with every object in front of him within arm's reach, a man bereft of sight stumbles; so also when the results sought [by astrology] are taught without the aspects; therefore I shall explain the calculation of aspects.[1]

On that matter, the planets have four kinds of aspect. One is openly friendly, [that is], it displays friendship before the eyes of all the world. The second is secretly friendly, [that is], its friendship is not given openly: it perfects the matter sought without announcing it. The third is secretly inimical: it causes undivulged conditions of enmity. The fourth is openly inimical. Samarasiṃha states their characteristics and the extent of aspects [in the *Tājikaśāstra*]:

> The aspect on the ninth and fifth [signs] is strong, less than a full aspect by a quarter. This is an aspect of uniting and an aspect of open friendship. In an aspect on the third and eleventh [signs, the planet] that aspects with the aspect on its third has an aspect less [than full] by a third; the other [planet] has an aspect of one sixth. Their aspect is one of secret friendship and perfects every matter.[2]

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1 A pun on the word *dṛṣṭi*, which means 'sight' in the everyday sense as well as an astrological aspect.

2 The numbers of the aspected signs are all reckoned inclusively, the sign occupied by the aspecting planet being considered the first.

anyasyaikādaśasyātra draṣṭuḥ |

daśamacaturthā dṛṣṭiḥ pādadṛg iha guptadurjanākhyā tu |
yātobhayasaptamake sakalā pratyakṣadurjanā dṛṣṭiḥ ||
ekarkṣasthitayor apy ubhayor dṛṣṭir matā sakaladṛṣṭiḥ |
sāpy ubhayasaptamanibhā tisro 'ridṛśaḥ kṣutākhyāḥ syuḥ || iti |

viśadaṃ dṛṣṭiphalam āha vāmanaḥ |

pañcame navame dṛṣṭiḥ sarvasaukhyaphalapradā |
prakaṭīkurute hy eṣā mitrāṇi svajanāṃs tathā ||
tṛtīyaikādaśe dṛṣṭiḥ sadā snehapravardhinī |
sutasaṃtoṣadā bhavyā hy āyurvṛddhidhanapradā ||
caturthe daśame dṛṣṭir guptadurjanabhedikā |
mitraghātakarī duṣṭā śokasaṃtāpavardhinī ||
ubhayoḥ saptamā dṛṣṭiḥ prakaṭā ripubhedinī |
vivādaṃ vigrahaṃ yuddhaṃ jhakaṭaṃ ca karoti hi ||
ekarkṣe balinī dṛṣṭiḥ prādhānyāt kāryasādhinī |
svasthāne phaladā jñeyā mitrapakṣāt tathaiva ca ||
tṛtīyaikādaśe pādaṃ dalaṃ vyomacaturthayoḥ |
trikoṇe tryaṅghri mūrtyaste pūrṇaṃ paśyanti khecarāḥ || iti |

tājikasāre 'pi

pādaṃ trirudre svadalaṃ khaturye pādatrayaṃ syān navapañcame 'pi |
paśyanti pūrṇaṃ samasaptake ca grahā na cānyatra vilokayanti || iti |

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1 anyasyaikā-] anasyaikā- K ‖ -daśasyātra] -daśasyānna N; -daśasthānna G; -daśasthāna K T M; ‖ draṣṭuḥ] dṛṣṭaḥ N; dṛṣṭuḥ G T; draṣṭuḥ K M; 2 caturthā] caturthe K T M 3 yātobhaya] yā cobhaya K T M 4 sakaladṛṣṭiḥ] sakalā 60 dṛṣṭi N G; sakalā 60 dṛṣṭiś ca K T; sakalā 60 || dṛṣṭiś ca M 5 sāpy ubhaya] sā ubhaya T M ‖ saptamanibhā] saptakhāmbuni K T M 9 snehapravardhinī] snehamavardhinī N 14 jhakaṭaṃ] saṃkaṭaṃ K T M 18 mūrtyaste] mūrtyasthe K T; mūrtisthe M 20 svadalaṃ] sadalaṃ B N G 21 na] nya T

20–21 pādaṃ … vilokayanti] TS 57

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18 iti] At this point K T M insert the following sentence with minor variations: *atra vāmanena tṛtīye tryaṃśonā 40 ekādaśe* (*ekādaśame* K) *ṣaḍbhā* (*ṣaḍbhāḥ* M) *10 gamitā caturthadaśame pādamitā 15 dṛṣṭir uktā tatra mūlabhūtasya samarasiṃhasya viruddhād vānekatājikagraṃthādau mūlaṃ mṛgyam iti.*

Here, 'the other [planet]' is the one that aspects its eleventh. [Continuing from the *Tājikaśāstra*:]

> The aspect on the tenth and fourth here is a quarter-aspect and is called [that of] a secret enemy; and that aspect which goes to the seventh [sign] of both [planets] is full, [the aspect of] an open enemy. When both [planets] are in one sign, that aspect too is considered a full aspect; it is similar to the mutual [aspect on] the seventh. [These] three inimical aspects are called *kṣuta*.[3]

Vāmana explains the results of aspects clearly:

> The aspect on the fifth and ninth gives as its result all [sorts of] happiness; for it manifests friends and one's own people. The aspect on the third and eleventh always increases friendship; it is pleasant and gives children and contentment,[4] increase of longevity and wealth. The aspect on the fourth and tenth signifies secret enemies; it is evil, causes injury from friends,[5] and increases sorrow and suffering. The mutual seventh aspect signifies open enemies, for it causes disputes, conflicts, fighting and quarrels. The aspect in a single sign is strong and most effectively accomplishes a matter. It is understood to give results in [one's] own place or by means of friends. Planets aspect the third and eleventh [signs] by a quarter, the tenth and fourth by half, a trine by three quarters, and the first and seventh fully.[6]

And in *Tājikasāra* [57 it is said]:

> A quarter on the third and eleventh; half on the tenth and fourth; three quarters on the ninth and fifth; and the planets aspect the same [sign] and the seventh fully, but do not aspect any other.

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3 The word *kṣud-* or *kṣuta-dṛṣṭi*, which recurs in several Tājika texts, is of uncertain derivation, although the general meaning of 'evil aspect' is clear. For a discussion of Samarasiṃha's aspect doctrine and its relation that of Sahl ibn Bishr, see the Introduction and Gansten 2018.

4 Or: 'contentment with children'.

5 Or: 'injury to friends'.

6 A trine in this sense (*trikoṇa*) means the fifth or ninth sign or house.

atraikarkṣe samarasiṃhenāśubhā dṛṣṭir uktā vāmanena śubhā dṛṣṭir uktā | anayor vākyayor vyavasthā | yau grahāv ekasthānagatau tau uccasvagṛhagatau vakṣyamāṇamaitrīcakreṇa prakārāntareṇa vā mitragṛhagau vā syātām tayor dṛṣṭiḥ śubhaphaladātrī | yadā tu samaśatrunīcakṣetrādigau syātāṃ tadā tayor dṛṣṭir aśubheti ||

atha samarasiṃhena caturthadaśame pādadṛṣṭir uktā | tṛtīye tryaṃśonā ekādaśe ṣaḍbhāgadṛṣṭir uktā | vāmanena haribhaṭṭena caturthadaśame 'rdhadṛṣṭis tṛtīyaikādaśe pādadṛṣṭir uktāsti | tatra ṛṣisthānābhiṣiktasamarasiṃhavirodhād vāmanādivākye mūlaṃ mṛgyam ||

atha yavananāmāṅkitā dṛṣṭiḥ |

mukāriṇā syād ekarkṣe saptame syān mukāvilā |
taravī dikcaturthe tu tisraḥ proktā bhayapradāḥ ||
tṛtīyaikādaśe dṛṣṭis tasdī proktā mahottamā |
navapañcamayor dṛṣṭis taślī proktā mahāśubhā || iti |

atha draṣṭṛdṛśyayo rāśibhede saty api dvādaśāṃśamadhye tayor avasthāne dṛṣṭayo yathoktaphaladātryaḥ syuḥ | dvādaśāṃśātikrame tu sādhāraṇaphaladātryaḥ syur ity uktaṃ samarasiṃhena |

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2 vyavasthā] vyaśvāsthā B N G a.c. ‖ tau] om. K T 3 syātām] tadā add. G K T 6–9 atha … mṛgyam] om. B N G a.c. K T M 10 yavananāmāṅkitā] yavananām aṃgīkṛtā G p.c. 11 saptame] saptabhe T M 12 dik] dṛk B N G T 13 tṛtīyaikādaśe] tṛtīyaikādaye N G ‖ tasdī] ta dā K; tadā T M 14 pañcamayor] pañcayor T ‖ dṛṣṭis taślī] dṛṣṭis tallī G p.c.; dṛṣṭir va lī K; dṛṣṭir balī T M 15 draṣṭṛ] dṛṣṭa B N G; dṛṣṭu K T ‖ avasthāne] eva sthāne N M 16 dṛṣṭayo] dṛṣṭayor K T ‖ -dātryaḥ syuḥ] -dātryo M 17 phaladātryaḥ] phaladā aḥ G a.c.

6–9 atha … mṛgyam] This passage, found only in G as a correction inserted in a different hand, appears to be a fuller and more coherent version of the sentence added by K, T and M immediately prior to the foregoing quotation. 13–14 tṛtīyaikādaśe … mahāśubhā] The conspicuous spaces in K may suggest an intermediate stage where the initial elements of conjunct characters have been eliminated with some hesitance from the Sanskritized Arabic terms *tasdī* and *taślī* to form recognizable, if superfluous, Sanskrit lexemes. 17 phaladātryaḥ] The reading of G is another instance of confusion of the characters *a* and *trya* in northern-style Devanāgarī.

Here, Samarasiṃha declares the aspect in the same sign to be evil; [but] Vāmana declares it to be a good aspect. The verdict on [the matter of] these two statements [is this]: if two planets are in one place and they occupy their exaltation or domicile, or the domicile of a friend according to the table of friendships described below or by some other method, then their aspect will yield good results. But when they should occupy a neutral or inimical sign, their fall, and so on, then their aspect is evil.[7]

Also, Samarasiṃha declares the aspect on the fourth and tenth [signs] to be a quarter aspect [in strength]; that on the third is said to be less [than full] by a third, and the aspect on the eleventh to be one sixth [in strength]. [But] Vāmana and Haribhaṭṭa declare half an aspect on the fourth and tenth and a quarter aspect on the third and eleventh. In that regard, since they conflict with [the statement of] Samarasiṃha, who is anointed to the rank of a sage, the basis of the statements by Vāmana and others is questionable.[8]

Next, [each] aspect called by its Yavana name:[9]

> It is *mukāriṇā* in one sign, *mukāvilā* on the seventh, and the aspect on the tenth and fourth is *taravī*: [these] three are said to bring danger. The aspect on the third and eleventh, called *tasdī*, is most excellent; the aspect on the ninth and fifth, called *taślī*, is greatly auspicious.

Now, even when the aspecting and the aspected [planet] are in different signs,[10] while they remain within a distance of twelve degrees, their aspects give the results described; but when they pass beyond twelve degrees, they give [only] ordinary results. So says Samarasiṃha [in the *Tājikaśāstra*]:

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7 Although Dykes (2019a: 51) interprets the Arabic text of Sahl as including only the opposition among the inimical aspects, both the Indian translator (Samarasiṃha?) and the unknown medieval Latin translator appear to have taken it to include the conjunction; see Gansten 2018.

8 Nevertheless, Balabhadra's own 'easy method' of calculating aspect values in section 2.3 below is based on the ratios given by Vāmana and Haribhaṭṭa, rather than those of Samarasiṃha and Nīlakaṇṭha.

9 The source of this stanza is unknown, but it is likely to be a quotation. See the Introduction and Gansten 2018.

10 This presumably means different from the signs forming the aspect angle under consideration. For instance, Cancer forms a square with Aries, being 90° distant from it, whereas Leo forms a trine (120°) with Aries; but a planet at the very end of Aries will still form a square with a planet at the very beginning of Leo, as they are within a 12° margin of the 90° angle.

sarvāś caitā hi dṛśo dvādaśabhāgāntare bhaveyuś cet |
tat saviśeṣā jñeyā dṛṣṭyanusārāt phalaṃ sarvam || iti |

vāmano 'pi |

dṛṣṭisthāneṣu sarveṣu dvādaśāṃśāntare sthitaḥ |
śīghragrahād graho mandaḥ śubhā sā dṛṣṭir ucyate || iti |

atra grahāṇāṃ dīptāṃśamadhye dṛṣṭiphalaṃ pūrṇam ity uktaṃ tājika-ratnamālāyām |

dīptabhāgasthitāḥ santo dṛṣṭisthāneṣu cet sthitāḥ |
tadā dṛṣṭiphalaṃ pūrṇaṃ proktaṃ yacchanti khecarāḥ || iti |

saṃjñātantre 'pi |

puraḥ prṣṭhe svadīptāṃśair viśiṣṭaṃ dṛkphalaṃ grahaḥ |
dadyād atikrame teṣāṃ madhyamaṃ dṛkphalaṃ viduḥ || iti |

viśeṣo muktāvalyām |

śīghrakhecarapuraḥ sthiragāmī tasya dṛṅ nigaditādyaphalā sā |
anyathā bhavati bhāviphalāptyai vartamānaphaladā samagatyā || iti |

anyo viśeṣas tājikasāre |

krūragrahāś cet khaladṛṣṭisaṃsthāḥ
pāpetarāḥ saumyadṛśi sthitāś ca |
yacchanti te dṛṣṭiphalaṃ yathoktaṃ
phalaṃ tadardhaṃ ca vilomasaṃsthāḥ || iti |

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2 saviśeṣā] saśeṣā B N G a.c. ‖ phalaṃ] om. M 5 ucyate] uttamā B N G a.c. 10 'pi] om. K T M 14 nigaditādyaphalā sā] scripsi; nigaditāccaphalāśā B; nigaditāccapalāṃ N; nigaditāccaphalāṃśā G; nigaditā viphalā sā K T M 15 phalāptyai] phalāptau B N G K 16 anyo] anyopi T 20 tadardhaṃ] tadardhe T

11–12 puraḥ … viduḥ] ST 2.14 14–15 śīghra … samagatyā] TM 44 17–20 krūra … saṃsthāḥ] TS 61

1–2 sarvāś … sarvam] This stanza by Samarasiṃha has been preserved in PT 4.52. 14 nigaditādyaphalā sā] The emendation is supported by MS TM1.

> For if all these aspects occur within twelve degrees, then they should be known to be particular[ly effective]. All results [come to be] in accordance with the aspects.

And Vāmana [says]:

> [If] the slower planet is situated within twelve degrees of the faster planet in any place of aspect, that aspect is called good.

Concerning this, it is said in the *Tājikaratnamālā* that the results of an aspect [occurring] within the orbs of light of the planets are full:

> If occupying the places of aspect while placed within the orb of light, the planets give the declared results of the aspect in full.

And in *Saṃjñātantra* [2.14 it is said]:

> A planet gives the particular results of its aspects within its own orb of light, in front and behind; beyond it, the results of the aspect are known as middling.

A special rule [is stated] in [*Tājika*]*muktāvali* [44]:

> [If] the slow-moving [planet] is ahead of the faster planet, the result of its aspect is said to be in the past; if the reverse, the result will be accomplished in the future; if their position [in degrees] is the same, [the aspect] gives results in the present.[11]

Another special rule [is stated] in *Tājikasāra* [61]:

> If malefic planets occupy [the places of] malefic aspects, and benefics occupy [the places of] benefic aspects, they give the results of the aspects as declared; but [only] half those results if conversely placed.

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11 As seen from the discussion in section 3.3 below, the word 'ahead' (*puras*, which can also mean 'easterly') must be understood in the sense of the daily motion of the planets (from rising in the east to culminating in the south, etc.) for this statement to harmonize with the other Tājika (and Arabic-language) teachings on aspects. The principle is typically expressed in the opposite manner: the slower-moving planet being ahead of the faster-moving one *in the zodiac*, so that the aspect is approaching perfection, is considered to signify a future event.

yadā tu krūrāḥ saumyadṛṣṭiviṣaye saumyāḥ krūradṛṣṭiviṣaye tadārdhaphaladātāraḥ syuḥ | krūrasaumyayor yoge caraṇatrayaṃ phalaṃ jñeyam | yad āha vāmanaḥ |

duṣṭadṛṣṭisthitāḥ krūrāḥ saumyāḥ saumyadṛgāśritāḥ |
dṛṣṭyudbhavaṃ phalaṃ pūrṇaṃ nṛṇāṃ yacchanti khecarāḥ ||
vyatyayasthāḥ phalasyārdhaṃ yacchanti grahadṛṣṭijam |
pādonaṃ saumyapāpaiś ca phalaṃ jñeyaṃ vicakṣaṇaiḥ || iti |

viśeṣāntaram āha samarasiṃhaḥ |

cakrasya vāmadṛṣṭer dakṣiṇadṛṣṭir balīyasī jñeyā | iti |

atra cakrasya vāmadakṣiṇalakṣaṇam uktaṃ hillājena |

dyūnāc ca rāśiṣaṭkaṃ bāhyākhyaṃ cāntaraṃ lagnāt |
bāhyābhyantarayor api saṃjñoktā vāmadakṣiṇākhyā tu ||

vāmano 'pi |

cakrādyantadale dṛṣṭir grahāṇāṃ vāmadakṣiṇā |
jñeyaṃ tābhyāṃ bale prauḍhā vāmadṛṣṭes tu dakṣiṇā || iti |

9 cakrasya] cakramya B ‖ vāmadṛṣṭer] vāmadṛṣṭir N a.c. G a.c. ‖ balīyasī] balīyasāṃ G 14 cakrādyantadale] scripsi; cakrādyaṃtarddale B N G; cakrādyanārdale K; cakrādyaṃnārdale T; cakrādyānāṃ dale M 15 dṛṣṭes] dṛṣṭe N G; dṛṣṭais T M

9 cakrasya … jñeyā] According to PK ad ST 2.13, the next quotation from Samarasiṃha constitutes the remaining half of this stanza. The present half-stanza recurs in KP 2.13 with the variant reading *tv āśu* for *jñeyā*.

But when malefics are within the scope of benefic aspects, and benefics within the scope of malefic aspects, then they give half their [expected] results. When they are configured with [both] a malefic and a benefic, the results should be understood to be three quarters [full]. As Vāmana says:

> Malefic planets occupying [the places of] malefic aspects, and benefics occupying [the places of] benefic aspects, give men the results produced by the aspects in full. Contrarily placed they give half the results of the planets' aspects; [if they are aspected] by [both] benefics and malefics, the results should be understood by the wise to be less [than full] by one quarter.

2.2 Dexter and Sinister Aspects

Samarasiṃha states another special rule [in the *Tājikaśāstra*]:

> A right-hand aspect in the circle should be known to be stronger than a left-hand aspect.[12]

Concerning this, a definition of the left and right of the circle is given by Hillāja:

> The six signs [counted] from the descendant are called exterior, and [the six signs counted] from the ascendant are interior. [Another] designation for the exterior and interior is left and right, [respectively].[13]

And Vāmana [says]:

> The aspects of the planets on the former and latter half of the circle are left and right, [respectively]. Of the two, the right one should be understood to be greater in strength than the left.

12 For the distinction between dexter and sinister aspects, which goes back to Hellenistic sources but is not found in classical Indian astrology and is misunderstood in the Tājika tradition (including the present work), see the Introduction and Gansten 2018.

13 The phrase 'six signs' should be understood in the sense of 180° counted from the degree of the descendant to that of the ascendant or vice versa.

ayam arthaḥ | lagnasthagrahasya lagnasya bhogyabhāgād ārabhya saptama-bhuktabhāgaparyantaṃ yāvad dṛṣṭiḥ sā dakṣiṇā | evaṃ saptamāl lagnaṃ yāvad vāmadṛṣṭiḥ | sā dakṣiṇadṛṣṭyapekṣayā nirbalā jñeyeti | udāharaṇam āha samarasiṃhaḥ |

bhūkendropari dṛṣṭir madhyāt sabaleti sarvatra | iti |

asyārthaḥ | daśamadṛṣṭeḥ sakāśād bhūkendropari yā dṛṣṭiḥ sā sabalā evaṃ sarvatra jñeyam | ayam arthaḥ | daśamasthagrahasya caturthaparyantaṃ yā dṛṣṭiḥ sā dakṣiṇadṛṣṭitvāt sabalā | ataś caturthād daśamaṃ yāvad vāma-dṛṣṭitvān nirbalā ity arthaḥ ||

sthānaviśeṣoktadṛṣṭer viśeṣaphalanirṇayārthaṃ spaṣṭadṛṣṭikalānayanam uktaṃ saṃjñātantre |

1 bhogya] bhukta B N G 2 saptamāl] saptamāc ca K T M 3 dakṣiṇa] dakṣiṇā K ‖ nir-balā] sabalā G p.c. K T M 4–6 samarasiṃhaḥ … asyārthaḥ] om. B N G a.c. 7–9 ayam … arthaḥ] om. K T M 10 nirṇayārthaṃ] nirṇayārthe M ‖ kalānayanam] kālānayanaṃ G

5 bhū … sarvatra] PK ad ST 2.13 quotes the same half-stanza from the now lost foundational work by Samarasiṃha, reading *sarvato 'py ūhyam* for *sarvatra*. 7–9 ayam … arthaḥ] In place of this passage, K T M insert a wholly different one which may or may not have originated with Balabhadra, but in its present form appears to contradict the reasoning in the surrounding passage: *yathā saptamasthagrahasya lagnād* (*lagnā* K) *daśame caturthe ca pādamitā dṛṣṭir asti parantu caturthadṛṣṭir vāmadṛṣṭitvād daśamadakṣiṇā* (*dakṣiṇa* T) *dṛṣṭy-apekṣayā itthaśālādiyogeṣv anyayogeṣv api vā sabalā jñeyeti atha*. With nothing on which to base an emendation, I have chosen not to include it in the main text. The accepted reading, being an explication of the quotation from Samarasiṃha and attested by the older witnesses, does seem likely to belong to Balabhadra's text proper, although it is curious that the text witnesses that retain it have omitted the quotation itself – an omission later corrected in the case of G.

14 'The angle of the earth' means the anti-culminating point or lower midheaven, where the ecliptic intersects the meridian below the horizon. The tautological reading 'tenth

The meaning is as follows: for a planet placed on the ascendant, an aspect in the space beginning from the degree about to be traversed by the ascendant and ending with the degree [last] traversed by [the cusp of] the seventh house is a right-hand one. Likewise, a left-hand aspect [is found] in the space from the seventh [cusp] to the ascendant; and that should be understood to be weaker compared to a right-hand aspect. Samarasiṃha gives an example [in the *Tājikaśāstra*]:

> An aspect on the angle of the earth from the midheaven is strong: it is so in all cases.

That means: an aspect [that goes] from the region of the tenth aspect [and falls] on the angle of the earth is strong, and it should be understood likewise in all cases.[14] The meaning is as follows: an aspect of a planet occupying the tenth [house], ending in the fourth [house], is strong by virtue of being a right-hand aspect. Therefore, [the aspect that occurs] in the space from the fourth [house] to the tenth is weak by virtue of being a left-hand aspect: this is meant.[15]

2.3 Numerical Values of the Aspects

The calculation of the exact [strength of an] aspect in points, to determine the particular result of an aspect to a particular place as described [above], is described in *Saṃjñātantra* [2.11–12]:[16]

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aspect', though present in all text witnesses, is probably a mistake for something like 'tenth house' or 'tenth cusp'. In this case the quoted source is clearer than the gloss provided to explain it! As the contents of this sentence are more or less repeated in the following two, the former may conceivably have been quoted or paraphrased from a commentary on the *Tājikaśāstra*.

15 By the original definition of the terms, an opposition can be neither dexter nor sinister: the distinction is applied only to the aspect angles formed in two opposite directions by the same planet (trines, squares and sextiles). The underlying idea seems to be that, in an aspect between two planets, the one that would already be above the horizon as the other was rising in the east holds the dominant position. In an opposition, both planets will be at the horizon simultaneously: one in the east, the other in the west.

16 Here and throughout the following discussion of planetary strength, the word *kalā*, which in other contexts means a minute of arc, is translated as 'point'. The maximum strength is typically 60 points, which make up 1 *rūpa* or 'unit' of strength. The exception is the *viṃśopaka* or 'twenty-point' scheme, where values are divided by 3 to make a maximum score of 20. Occasionally, however, *viṃśopaka* is used more loosely to mean 'point' in general.

apāsya paśyaṃ nijadṛśyakheṭād
ekādiśeṣe dhruvaliptikāḥ syuḥ |
pūrṇaṃ khavedās tithayo 'kṣavedāḥ
khaṃ ṣaṣṭir abhraṃ śaravedasaṃkhyāḥ ||
tithyaḥ khacandrā viyad abhratarkāḥ
śeṣāṃśayātaiśyaviśeṣaghātāt |
labdhaṃ kharāmair adhikonakaiśye
svarṇaṃ dhruve tāḥ sphuṭadṛṣṭiliptāḥ || iti |

rāśayaḥ	**dṛṣṭikalāḥ**	**antaram**
0	60	60 ṛ
1	0	40 dha
2	40	25 ṛ
3	15	30 dha
4	45	45 ṛ
5	0	60 dha
6	60	60 ṛ
7	0	45 dha
8	45	30 ṛ
9	15	5 ṛ
10	10	10 ṛ
11	0	60 dha

4 khaṃ] khe K M 9 dṛṣṭikalāḥ] scripsi; dṛṣṭidgalma B; om. G; dṛṣṭika K; vṛścika T M 12 40] 4 K T M 19 5 ṛ] 15 ṛ B G a.c.; 5 dha K T M 20 10^2] 0 K T M

1–8 apāsya ... liptāḥ] ST 2.11–12

9 rāśayaḥ] The following table is omitted by N.

Subtracting [the longitude in signs and so forth of] the aspecting [planet] from [that of] the one it aspects, for the remainder of one and so forth the constant value in points is nil, forty, fifteen, forty-five, nil, sixty, nil, forty-five, fifteen, ten, nil [and] sixty, [respectively]. Multiplying the difference between the previous and the following [value] by the remaining degrees and dividing by thirty, [one should] add to or subtract from the constant accordingly as the constant being approached is greater or less: that [result] is the exact [value of the] aspect in points.[17]

Signs	Aspect points	Difference
0	60	-60
1	0	+40
2	40	-25
3	15	+30
4	45	-45
5	0	+60
6	60	-60
7	0	+45
8	45	-30
9	15	-5
10	10	-10
11	0	+60

17 The constant values are simply the point values assigned to the aspects in Samarasiṃha's scheme. The modification introduced here, if taken literally, will sometimes result in a separating aspect (where the distance from the exact aspect angle is increasing) being considered stronger than an applying aspect (where the distance is decreasing), or in an applying aspect being considered stronger than an exact one, which contrasts sharply with Perso-Arabic practice.

draṣṭrā varjitadṛśyaḥ	**śeṣabhāga-guṇakāḥ**	**bhājakāḥ**	**pātyāḥ kalāḥ**
10	1	2	15
2	1	2	15
3	1	1	30
9	1	1	30
4	3	2	45
8	3	2	45
0	2	1	60
6	2	1	60
sthānadvaye samarasiṃhamatena dṛṣṭiḥ			
2	4	3	40
10	2	6	10

athātra sugamopāyo matkṛtaḥ |

draṣṭrā vihīnadṛśyasya śeṣato dṛṣṭir ucyate |
ekaśeṣe vinā rāśim aṃśārdhaṃ dṛṣṭir ucyate ||
dvibhe pañcadaśopetaṃ bhāgārdhaṃ ca triśeṣake |
bhāgārdhaṃ triṃśatā yuktaṃ caturbhe svārdhasaṃyutāḥ ||
bhogyāṃśāḥ pañcabhe dvighnā bhuktāṃśā dṛṣṭir ucyate |
ṣaḍbhe dvighnā bhogyabhāgāḥ saptabhe svārdhasaṃyutāḥ ||
bhuktabhāgā bhaved dṛṣṭiḥ kalādyā tājikoditā |
aṣṭabhābhyadhikaṃ prohya rāśyādyaṃ bhavarāśitaḥ ||

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1 draṣṭrā] scripsi; dṛṣṭā B; dṛṣṭa G; diṣṭā K T M ‖ śeṣa] śe B N; roṣa K T ‖ pātyāḥ] pāvā K T M 2 dṛśyaḥ] dṛśā K T; dṛśaḥ M ‖ guṇakāḥ] graḥāṃkā K; grahakāḥ T; grahāṃkāḥ M 11 sthānadvaye … dṛṣṭiḥ] om. K T M 13 10[1]] scripsi; 6 B G; om. K T M ‖ 2] 1: K T M ‖ 6] scripsi; 1 B N; 3: K T M ‖ 10[2]] scripsi; 60 B G; om. K T M 15 draṣṭrā] scripsi; dṛṣṭā B N G; dṛṣṭyā K T M 16 aṃśārdhaṃ] aṃśārdhā M 18 bhāgārdhaṃ] bhāgārddhāt M ‖ yuktaṃ] yuktaś M ‖ caturbhe] caturthe K T M ‖ saṃyutāḥ] saṃyutam K T M 19 dvighnā] pañcame K T M ‖ bhuktāṃśā] bhoktāṃśā K T 20 saptabhe] saptame K T M 22 aṣṭabhā-] aṣṭamā- K T M

Aspected [planet] minus aspecting [planet]	Multipliers of remaining degrees	Divisors	Points to be reduced
10	1	2	15
2	1	2	15
3	1	1	30
9	1	1	30
4	3	2	45
8	3	2	45
0	2	1	60
6	2	1	60
Aspects on two places according to the opinion of Samarasiṃha:			
2	4	3	40
10	2	6	10

Next, an easy method for this, devised by myself:

The [strength of an] aspect is said to be [derived] from the remainder when the aspecting [planet] has been subtracted from the aspected one. When the remainder [in signs] is one, the aspect [value] is said to be half the degrees, excluding the sign. When it is two signs, [the aspect value is] half the degrees with fifteen added. When the remainder is three [signs, the aspect value is] half the degrees added to thirty. When it is four signs, [the aspect value is] the degrees left [till the end of a thirty-degree increment] added to half of the same. When it is five signs, the aspect [value] is said to be twice the degrees elapsed [in the thirty-degree increment]; when it is six signs, twice the degrees left. When it is seven signs, the exceeding degrees added to half of the same become the aspect [value] in points and fractions proclaimed by the Tājikas. Above [and including] eight signs, [the values of] the signs and so forth should be counted conversely from the eleventh sign:[18] the

18 This convoluted instruction means that the value of a remainder of 11, 10, 9 or 8 signs equals that of 1, 2, 3 and 4 signs, respectively; but the fractions are subtracted from the whole values rather than added to them.

śeṣam aṃśīkṛtaṃ dvābhyāṃ hṛtaṃ dṛṣṭis tu jāyate |
navabhe daśabhe 'py evaṃ śivabhe bhuktabhāgakāḥ |
dvinighnā śūnyabhe dvighnā bhogyāṃśā dṛṣṭir ucyate ||

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1 aṃśārdham
2 15 yuktam aṃśārdham
3 30 aṃśārdhayutāḥ
4 bhogyāṃśāḥ svārdhayutāḥ
5 bhuktāṃśā dviguṇāḥ
6 bhogyāṃśā dviguṇāḥ
7 bhuktāṃśāḥ svārdhayutāḥ
8 rāśyādyaṃ 11 rāśiśuddham aṃśīkṛtaṃ dvihṛtam
9 aṣṭamavat
10 aṣṭamavat
11 bhuktāṃśā dviguṇāḥ
12 bhogyāṃśā dviguṇāḥ

---

athāsmin dṛṣṭigaṇite sthānadṛṣṭiṃ vināpi grahāṇāṃ dṛṣṭir āyāti | tad yathā | dṛśyo bhaumaḥ 5|15 draṣṭā candraḥ 0|5 | atrobhayor yady api ṣaṣṭhāṣṭame sthānadṛṣṭir nāsti tathāpi pūrvoktagaṇitenāgatā dṛṣṭikalāḥ 20 | tatra vakṣyamāṇetthaśālādiyoge varṣeśavicāre ca atha ca *yo bhāvaḥ svāmisaumyābhyāṃ dṛṣṭo yukto 'yam edhate* ityādibhāvavicāre ca sthānadṛṣṭeḥ prāmāṇyaṃ gaṇitāgatadṛṣṭer vā | iti saṃśayanivāraṇārthaṃ yathobhayor aikyaṃ bhavati tathā dṛṣṭigaṇitam uktaṃ muktāvalyām |

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2 navabhe] navame K T M ‖ daśabhe] daśame K T M 5 15 yuktam] bhuktam K T M 6 yutāḥ] yuktā G; yutāma K T 7 svārdhayutāḥ] tvā atāḥ K T; tvāgatāḥ M 8 bhuktāṃśā dviguṇāḥ] bhuktāṃśādiguṇa K T M 9 bhogyāṃśā dviguṇāḥ] bhogyāṃśādiguṇa K T M 10 svārdhayutāḥ] svāīgatā K T; svāīgata M 11 11] rā K T; om. M ‖ dvihṛtam] dvidane K T; dvidate M 14 bhuktāṃśā dviguṇāḥ] bhuktāṃśādirāṇā K; bhuktāṃśādiguṇa T M 15 bhogyāṃśā dviguṇāḥ] bhogyāṃśādiguṇa K T M 17 dṛśyo] ḍṛśo B ‖ draṣṭā] dṛṣṭā B ‖ 5^2] 15 K T M 18 gaṇitenāgatā] gaṇitināgatā K ‖ 20] 2 B; om. N 19 varṣeśavicāre] varṣe śanicāre B ‖ svāmisaumyābhyāṃ] svāmisvāmyābhyāṃ N B a.c.

19–20 yo … edhate] VT 5.1; BPH 74.10

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4 1] The following table is omitted by N. G adds in the margin: *rāśe dṛṣṭi kṛtāḥ*.

remainder in degrees, divided by two, become the aspect [value]; similarly when [the remainder] is nine or ten signs. When it is eleven signs, twice the exceeding degrees, and when nil signs, twice the degrees left, are said to be the aspect [value].

1	Half the degrees
2	Half the degrees plus 15
3	Half the degrees plus 30
4	Remaining degrees plus half
5	Elapsed degrees doubled
6	Remaining degrees doubled
7	Elapsed degrees plus half
8	Signs etc. subtracted from 11 signs, converted to degrees and halved
9	Like the eighth
10	Like the eighth
11	Elapsed degrees doubled
12	Remaining degrees doubled

Now, in this calculation of aspects, even without an aspect by place, planets may achieve an aspect. For example, Mars is the aspected [planet at] 5 [signs] 15 [degrees] and the moon the aspecting [planet at] 0 [signs] 5 [degrees].[19] Although there is no aspect by place here, [as the planets are] in the sixth and eighth from each other, still, according to the calculation just described, we get an aspect [strength] of 20 points. That being so, in the *itthaśāla* and other configurations described below, and in determining the ruler of the year, and also in judging the houses – according to [statements] such as [*Varṣatantra* 5.1:] 'The house that is aspected or joined by its ruler and a benefic prospers' – is it the aspect by place or the aspect derived by calculation that is valid? To remove that doubt so that unity prevails between the two [methods], the calculation of aspects is described thus in [*Tājika*]*muktāvali* [40–41]:

19 That is, Mars has completed the first 5 signs of the zodiac and is at 15° Virgo; the moon is at 5° Aries.

draṣṭrūnadṛśye daśadṛgbhatulye
bhāgādy adho netrahṛtaṃ tithibhyaḥ |
tryaṅke kharāmebhya ibhābdhibhe tu
trighnaṃ dvihṛtyāptam iṣuśrutibhyaḥ ||
khatarkarāśipramite dvinighnaṃ
viyadrasebhyo bhavatīha dṛṣṭiḥ |
śrutīndunighnatrilavo dvidigbhe
khābdhīrakebhyaḥ smarasiṃhaśāstrāt || iti |

atra tṛtīyaikādaśādyuktadṛṣṭisthāneṣv eva dṛṣṭigaṇitam uktaṃ nānyasthāneṣu | tatrāpi rāśyādāv uktadṛṣṭeḥ prārambhaḥ rāśyante ca kṣayaḥ | evaṃ sthānadṛṣṭigaṇitāgatadṛṣṭyor aikyāt tukajyotirvidoktam eva dṛṣṭigaṇitaṃ yuktisaham ālocayāmaḥ | atha dṛkkhecarānayanam uktaṃ tājikālaṃkāre |

kheṭādhiṣṭhitabhodayāvadhidhiyā nakrādilaṅkodayān
saṃyojyāptam itaḥ phalaṃ khaśaśibhiḥ so 'ṃśādidṛkkhecaraḥ |
yukto bhair navabhis tatheṣṭakhacaraṃ rekhāt svadeśodayān
ekīkṛtya punas tathaiva khacaraḥ sādhyo 'ṃśapūrvo budhaiḥ ||
yat syād yogadale tayoḥ sa bhavati spaṣṭo 'tha dṛṣṭigrahaḥ
syus tadbhāgamitā lavā yadi tadā dṛṣṭiḥ sphuṭā socyate |
jñeyaṃ dṛgjanitaṃ śubhāśubhaphalaṃ pūrṇaṃ tato dhīmatā
keṣāṃcin matam īdṛśaṃ dṛśi mayā khecāriṇāṃ bhāṣitam ||

yādavaḥ |

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1 draṣṭrūna] scripsi; dṛṣṭyūna B G p.c.; draṣṭana N; dṛṣṭūna G a.c. K T; draṣṭṝna M 3 tryaṅke] aṃke G a.c. 8 rakebhyaḥ] khakebhyaḥ G p.c. T 11 sthānadṛṣṭi] dṛṣṭiḥ B N G ‖ aikyāt tuka] aikyādikaṃ M 12 saham] sahitam K T M ‖ dṛkkhecarānayanam] dṛkkhecarānam K 13 bhodayāvadhi] bhogyāvadhi B N G a.c. 15 rekhāt] reṣāt B G; meṣāt K T M 16 punas] tatas N 17 yat] yaḥ K T M ‖ yogadale] yāgadalaṃ K M; yogadalaṃ T ‖ bhavati] vabhati K T 18 lavā yadi] lavādi ye N 19 dhīmatā] dhīmatāṃ M

1–8 draṣṭrūna … śāstrāt] TM 40–41

3 tryaṅke] The reading of G is another instance of confusion of the characters *a* and *trya* in northern-style Devanāgarī.

20 Smarasiṃha: *sic*, presumably for purely metrical reasons. For this variation on Samarasiṃha's name, see Gansten 2019. The values produced by the method of calculation given here by Tuka agree with Balabhadra's own, except when the remainder is 8 signs (a trine); but both methods differ from the values given by Samarasiṃha and Nīlakaṇṭha with regard to the two sextiles, the two squares, and the dexter trine. Tuka's method includes an adjustment for the sextiles to agree with Samarasiṃha, but provides no such adjustment for the squares.

> When the aspecting [planet] subtracted from the aspected one equals ten or two signs, the degrees and so forth divided by two and subtracted from fifteen; when three [or] nine [signs, subtracted] from thirty; when eight [or] four signs, tripled then halved [and subtracted] from forty-five; when measuring nil or six signs, doubled [and subtracted] from sixty, is [the value of] the aspect here. When [the distance measures] two or ten signs, [the degrees should be] multiplied by four and one, [respectively], divided by three, [and subtracted] from forty and ten according to the treatise of Smarasiṃha.[20]

Here, the calculation of aspects is described only for the stated places of aspect, beginning with the third and eleventh, and not for other places. Moreover, the aspects described commence at the beginning of the sign and cease at the end of the sign. Because of the unity that thus prevails between aspects by place and aspects derived by calculation, we regard the calculation of aspects described by Tuka Jyotirvid as [the most] proper. Next, the calculation of planets of aspect is described in the *Tājikālaṃkāra*:

> Adding together the right ascensions [in *palas*] beginning from Capricorn up to the end of the ascensions of the sign occupied by a planet, the resulting figure divided by ten is the planet of aspect in degrees and so on with nine signs added. Likewise, the wise should then find [the position of] the planet in degrees and so on by adding the planet sought to the [oblique] ascensions of its own place from the line [of the equator]. What is produced by half the sum of those two [figures] will then be the true planet of aspect. If the degrees [of the aspect] correspond to its degrees, then the aspect is called true. From that the wise should understand the full good and evil results arising from an aspect: this is the opinion of some on the aspects of the planets [as] related by me.[21]

Yādava [says in *Tājikayogasudhānidhi* 5.16]:

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21 This procedure is clearly based on the concept of mixed ascensions discussed in section 4.4 below (see Chapter 4, note 37), although the present description appears even more corrupt. *Rekha* 'line' usually refers to the prime meridian, but must be understood here as the equator, as distance from the equator (terrestrial latitude) is what determines the ascensions 'of one's own place', i.e., oblique ascensions.

evaṃ tayor antarabhāgakāś ca
dīptāṃśatulyā yadi yogakārye |
yogottham iṣṭaṃ yadi vā hy aniṣṭaṃ
graho 'tra datte kila vakṣyamāṇam || iti |

atha dṛṣṭigaṇite viśeṣāntaro miśroktaḥ |

dṛśyasya draṣṭrā rahitasya bhāgā gajendutaś ced adhikāḥ kharāmāt |
śodhyāḥ punas te ravito viśodhyāḥ svadīptabhāgād athavā viśodhyāḥ ||
na ced viśudhyanti tadā na dṛk syād yathoktadṛksthānakalā vinighnāḥ |
divākarair dīptalavaiḥ krameṇa bhaktāḥ sphuṭā dṛṣṭikalā bhavanti || iti |

grahadṛṣṭiprayojanam āha vāmanaḥ |

phalaṃ dṛṣṭipramāṇena svayaṃ yacchanti khecarāḥ |
tat phalaṃ balamānena jñātvādeśyaṃ śubhāśubham || iti |

atha dṛṣṭipradhānatvān maitrīcakrasya pūrvaṃ dṛṣṭayo 'bhihitās tatrāvasaraprāptaṃ maitrīcakram ucyate | tatra maitrīcakraṃ caturvidham | ekaṃ dṛṣṭivaśena mitrasamaśatrurūpaṃ | dvitīyaṃ dṛṣṭivaśenādhimitramitrasamaśatrvadhiśatrurūpam | tṛtīyaṃ dṛṣṭivaśena mitraśatrurūpam | caturthaṃ dṛṣṭiṃ vinaiva niyatamitraśatrurūpam | tatra prathamaṃ tridhāmaitryādisahitaṃ maitrīcakram uktaṃ romakatājike |

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1 antarabhāgakāś] abhāgakāś K; arambhakāś T; aṃśakabhāgakāś M 3 vā hy aniṣṭaṃ] vā svaniṣṭhaṃ B N G a.c.; bāhyaniṣṭhaṃ M 6 draṣṭrā] dṛṣṭā B G; draṣṭā N K T 7 bhāgād] bhād G 8 sthāna] tena K T M 12 jñātvādeśyaṃ] jñātvādeśaṃ B N G 16 mitra[1]] om. B G K T M ‖ tṛtīyaṃ … rūpam[2]] om. B N G a.c.

1–4 evaṃ … vakṣyamāṇam] TYS 5.16

> And if the distance in degrees between the two is thus equal to [or less than] the orb of light as they form a configuration, the planet here gives [the result] described below as arising from the configuration, whether desirable or undesirable.

Then another special rule of calculating aspects is described by Miśra:

> If the degrees [of longitude] of the aspected [planet] minus the aspecting one are more than eighteen, they should be subtracted from thirty, subtracted from twelve, or subtracted from their own orb of light. If they cannot be subtracted, then there is no aspect.[22] The points as declared for the place of aspect, multiplied by twelve and divided by the respective orb of light, are the exact aspect [value] in points.

Vāmana describes the purpose of the aspects of the planets:

> The planets themselves give results in proportion to their aspects. Understanding those results according to their measure of strength, one should predict the good and evil.

2.4 Schemes of Friendship and Enmity

Now, because the table of friendships is dependent on the aspects, the aspects have been set forth first; but now the proper time has come to describe the table of friendships. And the table of friendships is of four kinds. One takes the form of friends, neutrals and enemies on account of aspects. The second takes the form of great friends, friends, neutrals, enemies and great enemies on account of aspects. The third takes the form of friends and enemies on account of aspects. The fourth, without [considering] aspects, takes the form of constant friends and enemies. Of these, the first table of friendships, comprising a threefold [scheme of] friendship and so forth, is described in the *Romakatājika*:

22 The instructions as given make little sense, as a figure of 18 or above can never be subtracted from 12, nor from the orb of light of any planet (the greatest of which is 15°), while the distance remaining in the aspect can never exceed 30.

mitraṃ tṛtīyapañcamanavamaikādaśagato 'pi yo yasya |
dhanaripumṛtiriṣpheṣu ca samo grahaḥ syād iti jñeyam ||
śatrus tathaikaturye jāyāsthāne tathā daśame |
tājikahillājamatenaitādṛk kathitam asmābhiḥ || iti |

mitram	**samaḥ**	**śatruḥ**
9	2	1
5	6	4
3	8	7
11	12	10

dvitīyaṃ viśeṣabalopayuktaṃ pañcadhāmaitryādiyutaṃ maitrīcakram uktaṃ muktāvalyām |

yaḥ pratyakṣamamatvadṛṣṭiphalado jñeyo 'dhimitrābhidho
guptasnehadṛśātha paśyati ca yo yaṃ mitram asya smṛtaḥ |
naivālokayatīha yaḥ sa tu samo yo guptadaurjanyadṛg
draṣṭā śatrur athādhiśatrur api yaḥ pratyakṣadaurjanyadṛk || iti |

adhimitrādicakram

adhimitram	5	9		
mitram	3	11		
samaḥ	2	6	8	12
śatruḥ	4	10		
adhiśatruḥ	1	7		

1 yasya] jasya K 10 maitryādiyutaṃ] om. K T 12 mamatva] samatva K T M ‖ dṛṣṭi] dṛṣṭiḥ B N G 13 smṛtaḥ] smṛtaṃ K T; smṛtam M 14 yaḥ] om. B N a.c. G 15 draṣṭā] dṛṣṭā B G; dṛṣṭyā K T M 16 adhimitrādicakram] om. N G K T M

12–15 yaḥ … dṛk] TM 46

5 mitram] The following table is omitted by G N K T M, while B uses abbreviations. 16 adhimitrādicakram] The following table is omitted by N K T M.

> A planet occupying the third, fifth, ninth or eleventh from another is a friend; in the second, sixth, eighth or twelfth it should be understood to be neutral; an enemy likewise in the first or fourth, and also the tenth: in this manner have we explained [the friendship scheme] according to the school of the Tājika Hillāja.

Friendly	**Neutral**	**Inimical**
9	2	1
5	6	4
3	8	7
11	12	10

The second table of friendships, employed for [ascertaining] particular strength and comprising a fivefold [scheme of] great friendship and so forth, is described in [*Tājika*]*muktāvali* [46]:

> One who gives the result of an aspect of open friendship should be known by the name of great friend; one who aspects any [planet] with an aspect of secret friendship is called its friend; one who does not aspect at all is neutral; one aspecting with an aspect of secret enmity is an enemy; and a great enemy is one [who aspects] with an aspect of open enmity.

Table of great friends, etc.:

Great friends	5, 9
Friends	3, 11
Neutral	2, 6, 8, 12
Enemies	4, 10
Great enemies	1, 7

tṛtīyaṃ mitraśatrurūpaṃ maitrīcakram uktaṃ tatraiva |

iṣṭāniṣṭekṣakau kheṭau nekṣakau ca śubhāśubhau |
yad vā mitraripū jñeyau svadṛṅmānānumānataḥ || iti |

caturthaṃ niyatamitraśatrurūpaṃ dvividhaṃ maitrīcakram uktaṃ tājikasāre |

mitrāṇy āraśaśāṅkaśakrasacivā bhaumārkadevārcitā
jīvārkakṣaṇadādhipāḥ śanisitau candrārkabhūnandanāḥ |
saumyādityabhavau śaśāṅkajasitau mandajñaśukrā ime
sūryāt syū ripavas tu tājikamate śeṣā budhaiś coditāḥ || iti |

mitraśatrucakram

	mitram	**śatruḥ**
sūryaḥ	caṃ maṃ gu	bu rā śu śa
candraḥ	sū maṃ gu	bu rā śu śa
maṅgalaḥ	sū caṃ gu	bu rā śu śa
budhaḥ	rā śu śa	sū caṃ maṃ gu
guruḥ	sū caṃ maṃ	bu rā śu śa
śukraḥ	rā bu śa	sū caṃ maṃ gu
śaniḥ	rā bu śu	sū caṃ maṃ gu

eṣāṃ sarveṣāṃ cakrāṇāṃ yathāsampradāyaṃ vyavasthā draṣṭavyeti | maitrīcakraprayojanaṃ vakṣyamāṇapañcavargībale jñeyam | tad agre sarvaṃ prakaṭībhaviṣyati ||

1 śatrurūpaṃ] om. B N G a.c. 2 |] śubhāśubham K T M 3 jñeyau] jeyau K M 6 mitrāṇy āra] mitrārāyāra M 9 ripavas] ripuvas B N a.c. G ‖ śeṣā] jñeyā K T M ‖ budhaiś] vuthaidiś B 10 mitraśatrucakram] om. B; mitrāmitraṃ sūryādīnām K T M

2–3 niṣṭekṣakau … mānataḥ] TM 42 6–9 mitrāṇy … coditāḥ] TS 73

19 vyavasthā] With reference to this word, G adds in a different hand at the bottom of the page: *ekasthānekavidhaprāptasyaikatraikavidhakathanaṃ vyavasthā*.

The third table of friendships, taking the form of friends and enemies, is described there as well [*Tājikamuktāvali* 42]:

> Planets of good or evil aspect, or not aspecting, should be known as benefic or malefic, or as friends and enemies, in accordance with the measure of their respective aspects.[23]

The fourth table of friendships, taking the twofold form of constant friends and enemies, is described in *Tājikasāra* [73]:

> The friends [of the planets reckoned] from the sun are: [1] Mars, the moon and Jupiter; [2] Mars, the sun and Jupiter; [3] Jupiter, the sun and the moon; [4] Saturn and Venus; [5] the moon, the sun and Mars; [6] Mercury and Saturn; [7] Mercury and Venus; [8] Saturn, Mercury and Venus. According to the Tājika school, the others are assigned as [their] enemies by the learned.[24]

Table of friends and enemies:

	Friends	**Enemies**
Sun	Moon, Mars, Jupiter	Mercury, Rāhu, Venus, Saturn
Moon	Mars, Jupiter, sun	Mercury, Rāhu, Venus, Saturn
Mars	Sun, moon, Jupiter	Mercury, Rāhu, Venus, Saturn
Mercury	Rāhu, Venus, Saturn	Sun, moon, Mars, Jupiter
Jupiter	Sun, moon, Mars	Mercury, Rāhu, Venus, Saturn
Venus	Rāhu, Mercury, Saturn	Sun, moon, Mars, Jupiter
Saturn	Rāhu, Mercury, Venus	Sun, moon, Mars, Jupiter

The decision [on which] of all these tables [to use] should be made according to [one's own] tradition. The purpose of a table of friendships should be understood in [the context of] the five-dignity strength described below. This will all be made clear further on.

23 The verse is unclear about the status of planets that do not aspect. Perhaps they are meant to be grouped with those of evil aspect.

24 The sequence indicated by the numbers in square brackets refers to the planets in the order of rulers of the days of the week from the sun to Saturn, apparently with Rāhu added as the eighth.

atha pañcavargībalam | tatprayojanam āha yādavasūriḥ |

balaṃ viṃśopakajñānaṃ pañcavargībalaṃ vinā |
na bhaved atha vakṣyāmi pañcavargīprasādhanam || iti |

tājikālaṃkāre 'pi |

vīryājñāne varṣanāthaprasiddhiḥ
kartuṃ śakyā naiva yasmāt samāsu |
jñātuṃ vīryaṃ sūryataḥ khecarāṇāṃ
tasmād vakṣye pañcavargīvidhānam || iti |

pañcavargān āha samarasiṃhaḥ |

svagṛhaṃ svoccaṃ haddā trairāśikam atha musallahaṃ ceti |
pañca grahādhikārā vinādhikāraṃ graho na balī || iti |

tadarthaṃ gṛheśān āha vāmanaḥ |

bhaumaśukrajñacandrārkabudhaśukrāramantriṇaḥ |
sauriḥ śanis tathā jīvo meṣādīnām adhīśvarāḥ || iti |

rāśisvāmicakram

svāmī	**sū**	**caṃ**	**maṃ**	**bu**	**gu**	**śu**	**śa**
rāśiḥ	5	4	1	3	9	2	10
			8	6	12	7	11

1 āha] cāha K T M 5 vīryā-] vīryya- K T M ‖ nātha] nāthaḥ M ‖ prasiddhiḥ] prasiddhaḥ K T M 6 śakyā] śakyo M 9 vargān] vargīn B N G 12 gṛheśān] graheśān K 14 sauriḥ] scripsi; śauriḥ B N G K T M 15 rāśisvāmicakram] om. B N K T M

2–3 balaṃ … prasādhanam] TYS 4.14

15 rāśisvāmicakram] The following table is omitted by B N K T M.

2.5 The Five Dignities

Next, the five-dignity strength. Its purpose is stated by Yādavasūri [in *Tājikayogasudhānidhi* 4.14]:

> The strength [consisting in] knowledge of the twenty-point [scheme] cannot come to be without the five-dignity strength. Therefore I shall describe the arrangement of the five dignities.

And in the *Tājikālaṃkāra* [it is said]:

> Because it is not possible to establish the ruler of the year without a knowledge of strength, I shall describe the method of the five dignities for knowing the strength of the planets [starting] from the sun in [different] years.

Samarasiṃha states the five dignities [in the *Tājikaśāstra*]:

> Domicile, exaltation, *haddā*, triplicity and *musallaha* are the five dignities of the planets. Without dignity, a planet is not strong.

The domicile rulers [to be used] for that purpose are stated by Vāmana:

> Mars, Venus, Mercury, the moon, the sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are the rulers of [the signs] beginning with Aries.

Table of sign rulerships:

Ruler	**Sun**	**Moon**	**Mars**	**Mercury**	**Jupiter**	**Venus**	**Saturn**
Sign	5	4	1 8	3 6	9 12	2 7	10 11

atha grahāṇām uccanīcarāśīn tatparamoccān āha yādavaḥ |

meṣo vṛṣo 'tha makaro mṛgadṛk kulīro
mīnas tulā dinapapūrvakhagoccakāni |
āśāgnipiṇḍatithivāyubhaviṃśatulyās
tuṅgā lavāḥ svamadagās tu bhavanti nīcāḥ || iti |

grahāḥ	**uccāni**	**nīcāni**
sūryaḥ	0 10	6 10
candraḥ	1 3	7 3
maṅgalaḥ	9 28	3 28
budhaḥ	5 15	11 15
guruḥ	3 5	9 5
śukraḥ	11 27	5 27
śaniḥ	6 20	0 20

rāśiṣu haddeśāḥ saṃjñātantre |

meṣe 'ṅgatarkāṣṭaśareṣubhāgā jīvāsphujijjñāraśanaiścarāṇām |
vṛṣe 'ṣṭaṣaṇnāgaśarānalāṃśāḥ śukrajñajīvārkikujeśahaddāḥ ||
yugme ṣaḍaṅgeṣunagāṅgabhāgāḥ saumyāsphujijjīvakujārkihaddāḥ |
karke 'dritarkāṅganagābdhibhāgāḥ kujāsphujijjñejyaśanaiścarāṇām ||
siṃhe 'ṅgabhūtādrirasāṅgabhāgā devejyaśukrārkibudhārahaddāḥ |
striyāṃ nagāśābdhinagākṣibhāgāḥ saumyośanojīvakujārkināthāḥ ||
tule rasāṣṭādrinagadvibhāgāḥ koṇajñajīvāsphujidārahaddāḥ |

3 dinapa] dinava M 4 āśāgni] aṃśāgni K T M 5 mada] naga K T M 16 vṛṣe 'ṣṭaṣaṇnāga] vṛṣaṣṭaṅnāga B 20 nagākṣi] nāgāgākṣa K; nagākṣa T M 21 haddāḥ] nāthāḥ G p.c.

2–5 meṣo … nīcāḥ] TYS 4.16 15–190.5 meṣe … carāṇām] ST 1.33–38

6 grahāḥ] The following table is omitted by N. G separates figues for signs and degrees; K T M omits the top row.

Next, the signs of exaltation and fall for the planets, [and] their [degrees of] highest exaltation, are stated by Yādava [in *Tājikayogasudhānidhi* 4.16]:

> Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are the exaltations of the planets beginning with the sun. Ten, three, twenty-eight, fifteen, five, twenty-seven and twenty, [respectively], are their highest degrees; [the signs] in the seventh from their respective [exaltations] are their [signs of] fall.[25]

Planet	**Exaltation**	**Fall**
Sun	0, 10	6, 10
Moon	1, 3	7, 3
Mars	9, 28	3, 28
Mercury	5, 15	11, 15
Jupiter	3, 5	9, 5
Venus	11, 27	5, 27
Saturn	6, 20	0, 20

The rulers of the *haddās* within the signs [are listed] in *Saṃjñātantra* [1.33–38]:

> In Aries, six, six, eight, five and five degrees belong to Jupiter, Venus, Mercury, Mars and Saturn, [respectively]; in Taurus, eight, six, eight, five and three degrees are the *haddās* ruled by Venus, Mercury, Jupiter, Saturn and Mars; in Gemini, six, six, five, seven and six degrees are the *haddās* of Mercury, Venus, Jupiter, Mars and Saturn; in Cancer, seven, six, six, seven and four degrees belong to Mars, Venus, Mercury, Jupiter and Saturn; in Leo, six, five, seven, six and six degrees are the *haddās* of Jupiter, Venus, Saturn, Mercury and Mars; in Virgo, seven, ten, four, seven and two degrees are ruled by Mercury, Venus, Jupiter, Mars and Saturn; in Libra, six, eight, seven, seven and two degrees are the *had-*

25 Again, the planets are counted in the standard Indian order of the days of the week. The highest exaltation of the sun at 10° Aries is the classical Indian figure, probably due to a corruption in the early transmission; the Hellenistic and Perso-Arabic traditions have 19° Aries. See Pingree 1978 II: 220 f. with the additional remarks in Gansten 2018: 171; cf. also Heilen 2015: 713–717, Brennan 2017: 242–248.

kīṭe nagābdhyaṣṭaśarāṅgabhāgā bhaumāsphujijjñejyaśanaiścarāṇām ||
cāpe ravīṣvambudhipañcavedā jīvāsphujijjñāraśanaiścarāṇām |
mṛge nagādryaṣṭayugaśrutīnāṃ saumyejyaśukrārkikujeśahaddāḥ ||
kumbhe nagāṅgādriśareṣubhāgā jñaśukrajīvāraśanaiścarāṇām |
mīne 'rkavedānalanandapakṣāḥ sitejyasaumyāraśanaiścarāṇām ||

haddācakram

meṣaḥ	bṛ 6	śu 6	bu 8	maṃ 5	śa 5
vṛṣabhaḥ	śu 8	bu 6	bṛ 8	śa 5	maṃ 3
mithunaḥ	bu 6	śu 6	bṛ 5	maṃ 7	śa 6
karkaṭaḥ	maṃ 7	śu 6	bu 6	bṛ 7	śa 4
siṃhaḥ	bṛ 6	śu 5	śa 7	bu 6	maṃ 6
kanyā	bu 7	śu 10	bṛ 4	maṃ 7	śa 2
tulā	śa 6	bu 8	bṛ 7	śu 7	maṃ 2
vṛścikaḥ	maṃ 7	śu 4	bu 8	bṛ 5	śa 6
dhanuḥ	bṛ 12	śu 5	bu 4	maṃ 5	śa 4
makaraḥ	bu 7	bṛ 7	śu 8	śa 4	maṃ 4
kumbhaḥ	bu 7	śu 6	bṛ 7	maṃ 5	śa 5
mīnaḥ	śu 12	bṛ 4	bu 3	maṃ 9	śa 2

atha trairāśikeśā uktās tājikālaṃkāre |

meṣe bhaumārkaśukrā budhavidhuśanayaḥ syur vṛṣe yugmarāśau
devejyakṣmājasūryāḥ sitabudhaśaśinaḥ karkaṭe sampradiṣṭāḥ |
siṃhe mandejyabhaumā ravisitaśaśijāḥ syur yuvatyāṃ tulāyāṃ
candrārkījyās tathālau kujaravikavayo jñendumandāś ca cāpe ||

3 nagādry] nagāghry K T; nagāṃghry M ‖ saumyejya] somejya M 4 śukra] śu K 6 haddācakram] om. B N K T M 19 trairāśikeśā] trairāśikeṇa G p.c.

6 haddācakram] In the following table, all witnesses abbreviate the names of the zodiacal signs and planets. G has *gu* for *bṛ* throughout, with no difference in meaning. N lists not the extension of each division but rather its termination degree.

> *dās* of Saturn, Mercury, Jupiter, Venus and Mars; in Scorpio, seven, four, eight, five and six degrees belong to Mars, Venus, Mercury, Jupiter and Saturn; in Sagittarius, twelve, five, four, five and four [degrees] belong to Jupiter, Venus, Mercury, Mars and Saturn; in Capricorn, seven, seven, eight, four and four [degrees] hold the *haddās* of Mercury, Jupiter, Venus, Saturn and Mars; in Aquarius, seven, six, seven, five and five degrees belong to Mercury, Venus, Jupiter, Mars and Saturn; in Pisces, twelve, four, three, nine and two [degrees] belong to Venus, Jupiter, Mercury, Mars and Saturn.[26]

Table of *haddās*:

Aries	Jupiter 6	Venus 6	Mercury 8	Mars 5	Saturn 5
Taurus	Venus 8	Mercury 6	Jupiter 8	Saturn 5	Mars 3
Gemini	Mercury 6	Venus 6	Jupiter 5	Mars 7	Saturn 6
Cancer	Mars 7	Venus 6	Mercury 6	Jupiter 7	Saturn 4
Leo	Jupiter 6	Venus 5	Saturn 7	Mercury 6	Mars 6
Virgo	Mercury 7	Venus 10	Jupiter 4	Mars 7	Saturn 2
Libra	Saturn 6	Mercury 8	Jupiter 7	Venus 7	Mars 2
Scorpio	Mars 7	Venus 4	Mercury 8	Jupiter 5	Saturn 6
Sagittarius	Jupiter 12	Venus 5	Mercury 4	Mars 5	Saturn 4
Capricorn	Mercury 7	Jupiter 7	Venus 8	Saturn 4	Mars 4
Aquarius	Mercury 7	Venus 6	Jupiter 7	Mars 5	Saturn 5
Pisces	Venus 12	Jupiter 4	Mercury 3	Mars 9	Saturn 2

Next, the triplicity rulers are described in the *Tājikālaṃkāra*:

> In Aries, Mars, the sun and Venus; in Taurus, they are Mercury, the moon and Saturn; in the sign of Gemini, Jupiter, Mars and the sun; in Cancer, Venus, Mercury and the moon are assigned; in Leo, Saturn, Jupiter and Mars; in Virgo, they are the sun, Venus and Mercury; in Libra, the moon, Saturn and Jupiter; then in Scorpio, Mars, the sun

26 With two exceptions, this list corresponds to the standard version of the so-called Egyptian terms; cf. Ptol. *Tetr.* I 21. The exceptions are the terms of Venus and Jupiter in Gemini, the order of which has been reversed, and likewise the terms of Mars and Saturn in Sagittarius. In neither case could the order be changed without intrusive emendation to the received text of Nīlakaṇṭha's work.

makare gurubhaumapadminīśāḥ sitaviccandramaso ghaṭe niruktāḥ |
śanivākpatibhūmijās tu mīne kathitāḥ sadgaṇakair dṛkāṇanāthāḥ || iti |

dreṣkāṇacakram

	aṃśāḥ 10	**aṃśāḥ 20**	**aṃśāḥ 30**
1	maṅgalaḥ	raviḥ	śukraḥ
2	budhaḥ	candraḥ	śaniḥ
3	guruḥ	maṅgalaḥ	raviḥ
4	śukraḥ	budhaḥ	candraḥ
5	śaniḥ	guruḥ	maṅgalaḥ
6	raviḥ	śukraḥ	budhaḥ
7	candraḥ	śaniḥ	guruḥ
8	maṅgalaḥ	raviḥ	śukraḥ
9	budhaḥ	candraḥ	śaniḥ
10	guruḥ	maṅgalaḥ	raviḥ
11	śukraḥ	budhaḥ	candraḥ
12	śaniḥ	guruḥ	maṅgalaḥ

trairāśikeśvarā lāghavenoktāḥ saṃjñātantre |

ādyāḥ kujādyā ravito 'pi madhyamāḥ sitāt tṛtīyāḥ kṛiyato dṛkāṇapāḥ | iti |

atilāghavena trairāśikeśvarā uktā haribhaṭṭadaivajñaiḥ |

1 guru] kuru G 3 dreṣkāṇacakram] om. B N K T M 5 ra] sū B

18 ādyāḥ … dṛkāṇapāḥ] ST 1.30

3 dreṣkāṇacakram] In the following table, N K T M have *bṛ* for *gu* throughout; G K T M have *sū* for *ra* throughout. G adds a row with the headings *rā°*; *prathamadre°*; *dvi°dre°*; *tṛ°dre°* and designates the signs of the zodiac with abbreviated forms of their names instead of numbers.

> and Venus; Mercury, the moon and Saturn in Sagittarius; in Capricorn, Jupiter, Mars and the sun; in Aquarius they are said to be Venus, Mercury and the moon; and in Pisces, Saturn, Jupiter and Mars are designated by true astrologers as rulers of the decans.[27]

Table of decans:

	10 degrees	**20 degrees**	**30 degrees**
Aries	Mars	Sun	Venus
Taurus	Mercury	Moon	Saturn
Gemini	Jupiter	Mars	Sun
Cancer	Venus	Mercury	Moon
Leo	Saturn	Jupiter	Mars
Virgo	Sun	Venus	Mercury
Libra	Moon	Saturn	Jupiter
Scorpio	Mars	Sun	Venus
Sagittarius	Mercury	Moon	Saturn
Capricorn	Jupiter	Mars	Sun
Aquarius	Venus	Mercury	Moon
Pisces	Saturn	Jupiter	Mars

The triplicity rulers are concisely described in *Saṃjñātantra* [1.30]:

> The first ones beginning with Mars, the middle ones [counted] from the sun, and the third ones from Venus: [these] are the rulers of the decans [counted] from Aries.[28]

Haribhaṭṭa Daivajña describes the triplicity rulers very concisely:[29]

27 For the confusion introduced here concerning triplicities, decans and ninth-parts, see the Introduction and Gansten 2018.

28 The meaning of this terse formula is that the rulers of the first decans (0°–10°) of the twelve zodiacal signs, beginning with Aries, follow in the Indian planetary order (based on the days of the week) counted from Mars. The rulers of the middle decans (10°–20°) of the same signs follow in the same order counted from the sun, and the rulers of the last decans (20°–30°), counted from Venus.

29 I have not been able to locate this stanza in available independent witnesses of the *Tājikasāra*.

dviśūnyapañcayugrāśeḥ saptataṣṭe dṛkāṇapāḥ |

atra rāśir vartamāno jñeyaḥ | vartamānarāśiḥ prathamadreṣkāṇe dviyuto dvitīyadreṣkāṇe śūnyayutas tṛtīyadreṣkāṇe pañcayuk kartavyaḥ | saptataṣṭe sūryād dreṣkāṇasvāmī bhavatīty arthaḥ ||
musallahā uktās tājikaratnamālāyām |

muśallahāḥ syuḥ kriyanakrajūkakulīrapūrvāḥ kriyapūrvakāṇām | iti |

etat spaṣṭam āha yādavasūriḥ |

ajadhanurharayo 'jamukhāḥ smṛtās tv alikulīrajhaṣāś ca kulīrataḥ |
dhaṭamukhā ghaṭayugmadhaṭā matā mṛgavṛṣaiṇadṛśo makarādayaḥ || iti |

atra tājikabhūṣaṇatājikālaṃkārādau musallaheśā anyathaivoktāḥ |

ravījyamandāḥ sitacandrabhaumāḥ śanijñajīvāḥ kavibhaumacandrāḥ |
muśallaheśā ajato mṛgendrād dhanurdharād ahni niśi dvayor vā || iti |

naitad ramyam | yataḥ samarasiṃhenaite varṣeśanirṇayārthaṃ trairāśikeśvarā uktā na tu musallaheśāḥ |

meṣādicatustrairāśikeśvarā ravisitārkibhṛgavo 'hni |
guruśaśibudhabhaumā niśi śanikujagurvindavaḥ satatam || iti |

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1 rāśeḥ] rāśis K T M 2 rāśir vartamāno] vartamāno rāśir K T M 2–4 vartamāna … arthaḥ] om. B N G 6 muśallahāḥ syuḥ] muśallahākhyāḥ B G p.c.; muśallakhyāḥ N G a.c. ‖ jūka] yūk B; yuk N G 7 spaṣṭam] spaṣṭaṇadṛśom K; spaṣṭena dṛśa M 8 mukhāḥ] mukhāt K T M ‖ jhaṣāś] ṛṣāś G a.c.; hayāś G p.c. 9 ghaṭa] dhaṭa G M ‖ dhaṭā] ghaṭā G T M ‖ vṛṣaiṇadṛśo] vṛṣa K M 11 ravījya] ravījyaḥ B ‖ jīvāḥ kavi] jīvārkavi N 12 ahni] enhi B G ‖ niśi] niśir B G ‖ dvayor vā || iti] dvayoś ceti N 13–14 trairāśikeśvarā uktā] trairāśikesva urāktā N 15 'hni] hi M

8–9 aja … -ādayaḥ] TYS 4.6 11–12 ravījya … vā] TBh 1.31 15–16 meṣādi … satatam] Cf. KP 1.21

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7 spaṣṭam] K and M reproduce the same error, transposing most of the phrase *vṛṣaiṇadṛśo* from the following stanza here, possibly as the result of a common source witness having been damaged and imperfectly restored. 9 mṛga … -ādayaḥ] M prefaces its metrically deficient version with a question mark.

> The rulers of the decans [are found] from the sign with two, nil or five added, when reduced by multiples of seven.

That is, here [the number of] the current sign should be known. The current sign should be added to two in the first decan, added to nil in the second decan, and added to five in the third decan. When reduced by multiples of seven, [the resulting number counted] from the sun becomes the ruler of the decan.[30]

The *musallahas* are described in the *Tājikaratnamālā*:

> The *musallahas* of the [signs] beginning with Aries begin with Aries, Capricorn, Libra and Cancer, [repeating three times].

The same is clearly stated by Yādavasūri [in *Tājikayogasudhānidhi* 4.6]:

> Aries, Sagittarius and Leo are said to begin with Aries; Scorpio, Cancer and Pisces [are counted] from Cancer; Aquarius, Gemini and Libra are considered to begin with Libra; Capricorn, Taurus and Virgo begin with Capricorn.

These rulers of the *musallahas* are described quite differently in the *Tājikabhūṣaṇa*, the *Tājikālaṃkāra* and so on, [as here in *Tājikabhūṣaṇa* 1.31]:

> The sun, Jupiter and Saturn; Venus, the moon and Mars; Saturn, Mercury and Jupiter; Venus, Mars and the moon: [these are] the rulers of the *musallahas* from Aries, from Leo, [and] from Sagittarius, by day, by night, and at both [times].

[But] this is not agreeable, for those are the triplicity rulers described by Samarasiṃha [in the *Tājikaśāstra*][31] for determining the ruler of the year, not the rulers of the *musallahas*:

> The triplicity rulers of the four [signs] beginning with Aries are the sun, Venus, Saturn and Venus by day; Jupiter, the moon, Mercury and Mars by night; and, Saturn, Mars, Jupiter and the moon at all times.

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30 The order of the planets is once more that of the days of the week.

31 Although the stanza quoted here also occurs in Samarasiṃha's *Karmaprakāśa*, known to Balabhadra as the *Manuṣyajātaka*, it is quoted again below (5.7) as part of a longer passage not found in the *Karmaprakāśa*.

ete dinarātrivibhāgoktās trairāśikeśvarā varṣeśārtham evety uktaṃ saṃjñātantre ||

varṣeśārthaṃ dinaniśāvibhāgoktās trirāśipāḥ | iti |

tasmād atra pūrvoktā navāṃśeśā eva musallaheśāḥ | uktaṃ ca sudhānidhau |

muśallahaṃ navāṃśaṃ ca kathitaṃ tājike mate | iti |

tājikatilake 'pi |

muśallaheśās tu navāṃśanāthāḥ proktāḥ sadā khindakaromakādyaiḥ | iti |

tājikamuktāvalyām api |

musallaheśān navamāṃśapān ye jagur mate khindakaśāstravijñāḥ | iti |

atha pañcavargīphalam uktaṃ yādavena |

svakīyagehādibhavā śubhā syāt pāpārijātā viparītabhāvā |
mitrādijā madhyaphaleṣuvargī viśeṣavīryānayanaṃ bruve 'ham ||

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3 niśā] niśor K T M ‖ vibhāgoktās] bhoktās G 8 muśallaheśās tu] muśallaheśāś ca K T M 10 mate] na te K T M

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3 varṣeśārthaṃ … trirāśipāḥ] ST 1.61 6 muśallahaṃ … mate] TYS 4.25 10 musallaheśān … vijñāḥ] TMṬ 1.15 12–13 svakīya … 'ham] TYS 4.26

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10 mate] Although the correct reading of the original line is undoubtedly *na te* (supported by MS TMṬ1), this would contradict Balabhadra's argument, and we must therefore assume that the *mate* of the three earliest witnesses reflects the reading followed by Balabhadra.

That these triplicity rulers are described according to division by day and night only for the sake of [ascertaining] the ruler of the year is declared in *Saṃjñātantra* [1.61]:

> The triplicity rulers are described according to division by day and night for the sake of [ascertaining] the ruler of the year.

Therefore, the *musallaha* rulers are only the rulers of the ninth-parts previously described here. And [*Tājikayoga*]*sudhānidhi* [4.25] says:

> And the ninth-part is called *musallaha* in the Tājika school.

And in the *Tājikatilaka*:

> The rulers of the ninth-parts are always called the rulers of the *musallahas* by Khindika, Romaka and so on.

And in *Tājikamuktāvali*[*ṭippaṇī* 1.15]:

> [Those] who say that the rulers of the ninth-parts are rulers of the *musallahas* are versed in the doctrine of Khindika according to [his] school.[32]

Next, Yādava describes the results of the five dignities [in *Tājikayogasudhānidhi* 4.26]:

> The fivefold position arising from one's own domicile and so on is good; that produced by malefics and enemies is evil; that produced by friends and so on gives middling results. I shall describe the calculation of exact strength.

32 This somewhat awkward translation reflects the reading of the earlier text witnesses of the *Hāyanaratna* (B N G), presumably that followed by Balabhadra. Other text witnesses, as well as independent MSS of the *Tājikamuktāvaliṭippaṇī*, support the more plausible and grammatical reading: 'Those who say that the rulers of the ninth-parts are rulers of the *musallahas* are *not* versed in the doctrine of Khindika.' This, however, contradicts Balabhadra's argument as well as the preceding quotation.

atha pūrvaṃ grahabalajñānārthaṃ sthānāny uktāni | idānīṃ kasmin sthāne kiyad balam ity uktaṃ grahajñābharaṇe |

triṃśat svabhe viṃśatir uccage syāt tithiḥ svahadde daśakaṃ dṛkāṇe |
navāṃśake pañca bhavanty aśītir evaṃ yugāptāś ca viśopakāḥ syuḥ || iti |

atha mitrasamaśatrurūpe maitrīcakre balavibhāga uktaḥ saṃjñātantre | 5

svasvādhikāroktabalaṃ suhṛdbhe
pādonam ardhaṃ samabhe 'ribhe 'ṅghriḥ |
evaṃ samānīya balaṃ tadaikye
vedoddhṛte hīnabalaḥ śaronaḥ || iti |

uccabalānayanam uktaṃ vāmanena | 10

nīconito grahaḥ ṣaḍbhādhiko maṇḍalaśodhitaḥ |
śeṣasyāṃśā nandabhaktā balam uccasya jāyate || iti |

athātra māmakaṃ padyam |

nīcagrahāntaraṃ kāryaṃ ṣaḍbhād alpaṃ yathā bhavet |
tadaṃśāṅkalavaḥ svoccabalaṃ syāt tājike sphuṭam || iti | 15

nīce grahaḥ śodhyo nīcaṃ vā grahe śodhyaṃ śodhite sati yat ṣaḍbhād alpaṃ bhavet | tasyāṃśā navabhaktā uccabalaṃ syād iti ||

athādhimitramitrasamaśatrvadhiśatrurūpe maitrīcakre balavibhāga uktas tājikatilake |

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1 pūrvaṃ] sarvaṃ B N; sarvaḥ G a.c. ‖ bala] la T 4 aśītir] aśīti B N G 5 rūpe] rūpa B N G 11 ṣaḍbhādhiko] ṣaḍbhād adhiko G p.c. 13–17 athātra … iti] om. B N G a.c. 15 tadaṃśāṅka] tadāṃśāṃka K T M 16 yat] yathā K T M 17 bhavet] bhavati tathā kāryaṃ K T; bhavati tathā kāryam M 18 mitramitra] mitrāmitra N

6–9 svasvādhi … śaronaḥ] ST 1.40

Thus the places [of the five dignities] for knowing the strength of a planet have been described first. Now, the *Grahajñābharaṇa* describes how much strength [a planet gains] in each place:

> There will be thirty [points] in its domicile, twenty when it is exaltated, fifteen in its own *haddā*, ten in its decan, five in its ninth-part. [The points] thus are eighty; divided by four, they become the twenty-point strength.

Next, the division of strength in the table of friendships taking the form of friends, neutrals and enemies is described in *Saṃjñātantra* [1.40]:

> The strength assigned to each dignity of [the planet] itself is less by a quarter in the sign of a friend, half in the sign of a neutral, a quarter in the sign of an enemy. Calculating the strength thus and dividing the sum by four, [a planet] with less than five [points is considered] weak.

The calculation of exaltation strength is described by Vāmana:

> The [longitude of the] planet is subtracted from its [degree of] fall [and the result] subtracted from the circle [if it is] greater than six signs. The degrees of the remainder, divided by nine, becomes its strength of exaltation.

Here is a verse of my own on this matter:

The distance between the [degree of] fall and the planet should be measured so that it is less that six signs: a ninth of those degrees is the exact exaltation strength in the Tājika [school].

The planet should be subtracted from the [degree of] fall, or the [degree of] fall subtracted from the planet, so that less than six signs remain after subtraction. The degrees of that [distance], divided by nine, will be the exaltation strength.

Next, the division of strength in the table of friendships taking the form of great friends, friends, neutrals, enemies and great enemies is described in the *Tājikatilaka*:

uktāḥ kalāḥ svarkṣagate grahendre pratyekavargaṃ tv adhimitragehe |
svāṅghryaṃśahīnā hitagehasaṃsthe svārdhonitāḥ svāṅghrilavatrayonāḥ ||
samarkṣage śatrugṛhopayāte nijāṣṭamāṃśapramitaṃ balaṃ syāt |
adhidviṣadbhopagate svakīye nṛpāṃśaliptā iti vargavīryam |
yathāgataṃ tuṅgabalaṃ tu tena samanvitaṃ vargabalaṃ balaṃ syāt || iti |

mitraśatrurūpe maitrīcakre balam uktaṃ paddhatau |

nijamitrāribhe triṃśat tithyaḥ sārdhādrayo balam |
hadde tattaddalaṃ tryaṃśo dreṣkāṇe 'ṃśe rasāṃśakaḥ || iti |

aṃśe navāṃśe | etat spaṣṭam uktaṃ tājikasāre |

triṃśāṃśā nijabhe svamitrabhavane ghasrāṃśakāḥ śatrubhe
sārdhāḥ saptalavāḥ svakhāgnilavake bhāgās tu pañcendavaḥ |
triṃśāṃśe nijamitraje nagalavāḥ sārdhāḥ kṛtāḥ śatrubhe
pādonāḥ svaguṇāṃśake daśalavā vāṇāṃśakā mitrage ||
dreṣkāṇe sadalā yamās tv arigate nandāṃśake sve śarā
nandāṃśe nijamitrage yamalavāḥ sārdhās tv arau taddalam | iti |

tadaikyaturyabhāgakapramāṇikā balonmitiḥ |
daśādhike bale balī śarālpake 'lpavīryakaḥ || iti |

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1 vargaṃ] varge N G a.c. K T M 2 lava] taca B G a.c.; tatra N 3 samarkṣage] samerkṣage N 4 gate] gataṃ B N G 7 mitrāri] mitrādi G p.c. 8 dalaṃ] dale B N G ‖ tryaṃśo] tryaṃśe K T M ‖ 'ṃśe] ṃśa G 11 svakhāgni] khakhāgni G 12 mitraje] mitrabhe G p.c. K T M 13 daśa] dala K T M ‖ mitrage] mitrabhe K T 14 tv arigate] varigate B N G a.c. 15 arau] araus B N G 16 bhāgaka] bhāga K T M ‖ balonmitiḥ] balonmitaḥ K; balonmito M 17 bale] balo K T M

7–8 nija … rasāṃśakaḥ] PBh 30 10–15 triṃśāṃśā … taddalam] TS 74–75 16–17 tadaikya … vīryakaḥ] PBh 31

> The points assigned when a planet occupies its own place in each dignity is less by one quarter in the place of a great friend, less by half when occupying the place of a friend, less by three quarters when occupying a neutral place; it measures one eighth when occupying the domicile of an enemy, and one sixteenth when occupying the place of a great enemy: this is the strength by dignity. The strength by dignity added to the exaltation strength as [previously] derived is thus the [total] strength.

The strength in the table of friendships taking the form of friends and enemies is described in *Paddhati*[*bhūṣaṇa* 30]:

> In [a planet's] domicile, a friend's or an enemy's sign, [its] strength is thirty, fifteen and seven and a half, [respectively]. In [their respective] *haddā*, [the strength is] half of each; a third in the decan; and a sixth in the [ninth]-part.

'In the part' [means] in the ninth-part. This is described clearly in *Tājikasāra* [74–75]:

> Thirty points in [the planet's] own domicile, fifteen points in the house of its own friend, seven and a half points in an enemy's sign; fifteen points in its own thirtieth-part, seven and a half points in the thirtieth-part of its own friend, four less by a quarter in the place of an enemy; ten points in its own third, five in that of a friend, but two and a half in the decan of an enemy; five in its own ninth-part, two and a half points in a ninth-part of one's own friend, but half of that in [the ninth-part of] an enemy.[33]

[Continuing from *Paddhatibhūṣaṇa* 31:]

> The measure of strength comprises one fourth of the sum of these.[34] When the strength exceeds ten, [the planet is] strong; when it is less than five, [the planet is] weak.

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33 The Graeco-Arabic terms (Sanskritized as *haddā*) are here designated by the word *triṃśāṃśa* 'thirtieth-part', otherwise used for the pre-Islamic Indian version of the terms. As both types of terms are actually divisions of a sign into five unequal parts, the designation 'thirtieth-part' probably reflects the commonly used Greek synonym μοῖραι 'degrees', a degree being a thirtieth of a sign.

34 A play on words: *pramāṇikā* 'comprising' is also the name of the metre used.

	sva	**mitra**	**sama**	**śatru**
gṛhabalam	30	22 30	15 0	7 30
haddābalam	15	11 15	7 30	3 45
dreṣkāṇabalam	10	7 30	5 0	2 30
musallahabalam	5	3 45	2 30	1 15

pañcadhāmaitrīcakre balacakram idam

	gṛham	**haddā**	**dreṣkāṇaḥ**	**navāṃśaḥ**
sva	30	15	10	5
adhimitra	22 30	11 15	7 30	3 45
mitra	15	7 30	5	2 30
sama	7 30	3 45	2 30	1 15
śatru	3 45	1 52	1 15	0 37
adhiśatru	1 45	0 56	0 37	0 18

śatrumitrarūpamaitrīcakrabalaṃ ca

	svasya	**mitrasya**	**śatroḥ**
gṛham	30	15	7 30
dreṣkāṇaḥ	15	7 30	3 45
haddā	10	5	2 30
navāṃśaḥ	5	2 30	1 15

6 pañcadhāmaitrīcakre] pañcadhāmaitrīcakra G M; pañcadharmitrīcakra K T ‖ idam] om. G K T M 9 22 30] 22 31 K T M ‖ 11 15] 12 15 K T M ‖ 7 30] 7 3 K T M 11 3 45] 7 45 G a.c. ‖ 2 30] 2 10 B G a.c. 12 3 45] 0 15 K T M ‖ 1 52] 0 56 K T M ‖ 1 15] 0 37 K T M ‖ 0 37] 0 18 K T M 14 śatrumitra] mitraśatru K T M ‖ rūpa] rūpe B G ‖ cakrabalaṃ] om. K T M ‖ ca] om. G K T M 15 mitrasya] mitraṃ B; mitra T M 16 gṛha] 18 K T M 17 3 45] 3 40 T; 3 47 M

1 sva] The following table is omitted by N. The remaining text witnesses abbreviate some or all words. G adds in the top row: *gṛhā*. 6 pañcadhāmaitrīcakre] The following table is omitted by N. The remaining text witnesses abbreviate all words. K T M omit the row labelled *adhiśatru*. 14 śatrumitra] The following table is omitted by N. The remaining text witnesses abbreviate some or all words.

	Own	Friendly	Neutral	Inimical
Domicile strength	30	22;30	15	7;30
Haddā strength	15	11;15	7;30	3;45
Decan strength	10	7;30	5	2;30
Musallaha strength	5	3;45	2;30	1;15

This is a table of strengths in the fivefold friendship scheme:

	Domicile	*Haddā*	Decan	Ninth-part
Own	30	15	10	5
Great friend	22;30	11;15	7;30	3;45
Friend	15	7;30	5	2;30
Neutral	7;30	3;45	2;30	1;15
Enemy	3;45	1;52	1;15	0;37
Great enemy	1;45	0;56	0;37	0;18

And tabular strengths in a friendship [scheme] in the form of friends and enemies:

	Own	Friend's	Enemy's
Domicile	30	15	7;30
Decan	15	7;30	3;45
Haddā	10	5	2;30
Ninth-part	5	2;30	1;15

atra vāmanena lagnasyāpi pañcavargī kāryety uktam |

svoccaṃ navāṃśakaṃ haddā gṛhaṃ dreṣkāṇa eva ca |
salagnakhecarāṇāṃ tu prokteyaṃ pañcavargikā || iti |

atha varṣeśadaśādhīśabalādinirṇayārthaṃ viṃśopakavibhāgena naṣṭabalādilakṣaṇam uktaṃ tājikasāre |

vāṇair naṣṭabalo graho daśamitair madhyo viśopais tataḥ
śreṣṭho ghasramitaiḥ sukhārthajanakaḥ proktaḥ khadasrair bhavet | iti |

nanu viṃśativiṃśopakātmakaṃ balaṃ kasyāpi grahasya nāyāti | tathā hi meṣasthasūryasya uccabalādi yady api samāyāti tathāpi svagṛhatvābhāvān mitrasamaśatrugṛhādibhedakṛtabalatāratamyenāvaśyaṃ nyūnatā sārdhadvayaviṃśopakamitā bhavaty eva | evaṃ sati sārdhāḥ saptadaśaviṃśopakā balam | siṃhasthasūryasya svagṛhabalaṃ yady api samāyāti tathāpy uccarāśer abhāvād uccabalasya nyūnatāyāṃ ṣoḍaśaviṃśopakā balaṃ syān na tu viṃśativiṃśopakātmakam ||

atha budhasya kanyāyāṃ pañcadaśāṃśe svagṛhabalaṃ svoccabalaṃ ca pūrṇaṃ yady api samāyāti tathāpi haddādreṣkāṇanavāṃśabalāni pūrṇāni na sambhavanti | yata ādimāḥ ṣaḍaṃśāḥ kanyāyāṃ budhahaddā | antimas tribhāgo budhadreṣkāṇaḥ | antimam aṃśatrayaṃ viṃśatikalādhikaṃ budhanavāṃśaḥ | yadi kanyāntimanavāṃśo gṛhyate tadā svagṛhadreṣkāṇasvanavāṃśabalāni sampūrṇāny āyānti paraṃ tv *ekaṃ saṃdhitsato 'paraṃ pracyavate* iti nyāyād uccabalaṃ kiṃcid ūnaṃ haddādibalam api mitrādigehasattvān nyūnam | ataḥ paramaṃ balaṃ yathā kathaṃcid aṣṭādaśaviṃśo-

3 salagna] salama K; sahamaṃ M ‖ prokteyaṃ] proktoyaṃ K T 4 viṃśopaka] viṃśopakā- M 6 vāṇair] vāṇālpair K T; bāṇālpair M 7 sukhārtha] sukhāthe K 9 svagṛhatvābhāvān] svagṛhatvān K T M 11 viṃśopakamitā … eva] viṃśā N a.c.; viṃśopakānyūnabalā N p.c. ‖ bhavaty] bhavety B G 15 svoccabalaṃ] om. B N G a.c. 17 ādimāḥ] ādibhāt B N; ādimāt G 18 viṃśatikalādhikaṃ] om. B N G 19 gṛha] scripsi; gṛhe B N G K T M 20 sampūrṇāny āyānti] saṃpūrṇādy ayāṃti B G; saṃpūrṇā*yāṃti N a.c. ‖ saṃdhitsato] sandhivatsato K T M 21 pracyavate] pratyavata B N a.c. G; pravavata N p.c. ‖ balaṃ] calaṃ N; bale T

6–7 vāṇair … bhavet] TS 76

Regarding this, Vāmana says that the five dignities should be applied to the ascendant as well:

> Exaltation, ninth-part, *haddā*, domicile and decan: these are declared as the five dignities for the planets and the ascendant.

Now, for the sake of judging the strength of the ruler of the year, the ruler of the period and so on, the definitions of a powerless [planet] and so on by divisions of the twenty-point strength is stated in *Tājikasāra* [76]:

> With [up to] five [out of] twenty points, a planet is declared to be powerless; with up to ten, middling; with up to fifteen, excellent; and with twenty, producing happiness and wealth.

Objection: no planet can attain a strength of twenty in the twenty-point scheme, [which may be proved] as follows: although the sun posited in Aries attains the strength of exaltation and so on, a deficiency amounting to two and a half points still necessarily results according to the proportions of strength based on the distinction between friendly, neutral and enemy signs and so on, because [the sun] is absent from its domicile. This being so, its strength is seventeen and a half points. [Likewise], although the sun posited in Leo attains the strength of domicile, still, by the deficiency in exaltation strength due to [the sun] being absent from its sign of exaltation, [its] strength will be sixteen points, not twenty points.

Moreover, although Mercury in the fifteenth degree of Virgo attains both full domicile strength and exaltation strength, yet the full strengths of *haddā*, decan and ninth-part are not possible [to attain], because the *haddā* of Mercury is the first six degrees of Virgo; the decan of Mercury is the last third [of Virgo]; and the ninth-part of Mercury is the last three degrees and twenty minutes [of Virgo].[35] If we take the last ninth-part of Virgo, then [Mercury] attains full strength of domicile, decan and own ninth-part; but according to the adage 'Seeking one thing, one loses another', the exaltation strength is somewhat reduced, and the strength of *haddā* and so on is likewise diminished, as [Mercury] will occupy the place of a friend and so on.[36] Therefore,

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35 All text witnesses agree on the reading 'six degrees', although it was established above (in agreement with most Greek and Arabic versions) that the terms of Mercury extend over the first 7° of Virgo. There are actually two *navāṃśas* or ninth-parts of Mercury in Virgo: 13°20′–16°40′ and 26°40′–30°00′.

36 Mercury would then be in the terms of Saturn rather than in its own terms.

pakātmakaṃ syān na viṃśativiṃśopakātmakam balam | anyeṣāṃ tu svagṛhoccayor bhedād viṃśativiṃśopakanyūnam eva balaṃ syāt ||

atra kecit pañcavargīdvādaśavargīharṣasthānabalānām aikyaṃ tribhaktaṃ yadi viṃśativiṃśopakamitaṃ syāt tadā pūrṇabalo graho jñeyaḥ | uktaṃ ca yādavena |

śrīsūryavargīśaravargikāmutsthānotthavīryaikyam athāgnibhaktam |
ced viṃśatiḥ pūrṇabalo grahaḥ syād balānumānena ca madhyamādiḥ || iti |

alam atiprasaṅgena | atha daśāphalajñānārthaṃ pañcaviṃśopakanyūnabalo naṣṭabalaḥ pañcaviṃśopakātmakabalaḥ svalpabalaḥ pañcādhikabalo madhyabalaḥ daśādhikabalaḥ pūrṇabalaḥ | varṣeśaphalajñānārthaṃ tu ṣaḍviṃśopakātmakabalo hīnabalaḥ ṣaḍviṃśopakādhikabalo madhyabalaḥ dvādaśaviṃśopakādhikabalaḥ pūrṇabalaḥ | etat spaṣṭam uktaṃ hillājena |

pañcaviṃśopakān nyūnabalo naṣṭabalo grahaḥ |
pañcaviṃśopakabalo hīnavīryaḥ prakīrtitaḥ ||
pañcādhikabalo madhyabalaḥ sampūrṇavīryakaḥ |
daśādhikabalo 'bdeśaphalaṃ jñeyaṃ tribhāgataḥ ||

iti sāmānyapañcavargībalasādhanam ||

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6 vargikāmutsthānottha] vargikām utthānottha B N a.c. G; vargikāsu sthānottha K T M 7 madhyamādiḥ] madhyanāḥ dir N 12 hillājena] hillājanena G 16 daśādhika] daśodhika T ‖ balo 'bdeśa] baloddeśa N; balodbheśa? G

6–7 śrīsūrya … madhyamādiḥ] TYS 4.40

6 mutsthānottha] N adds the following gloss in a different hand at the bottom of the page: *mut prīti pramado harṣa iti kośāt harṣasthānotthabalam ity arthaḥ.*

[Mercury's] maximum strength by any calculation would amount to eighteen points; [there is] no strength amounting to twenty points. And for other [planets], because their domiciles and exaltations are different [signs], the strength would certainly be less than twenty points.

Concerning this, some [say that] a planet should be understood to have full strength if the total of the strengths [arising from] the five dignities, the twelve dignities, and the places of joy, divided by three, amounts to twenty points. And Yādava says [in *Tājikayogasudhānidhi* 4.40]:

> If the total of the strengths produced by the twelve dignities, the five dignities, and the places of joy, divided by three, is twenty, the planet has full strength. Middling [strength] and so on [should be determined] by proportions of strength.

But enough of digression. For the purpose of knowing the results of periods, then, [a planet] with less than five points of strength is powerless; one whose strength amounts to [exactly] five points has little strength; one whose strength is greater than five [points] is of middling strength; and one whose strength is greater than ten [points] has full strength. But for the purpose of knowing the results of the ruler of the year, [a planet] whose strength amounts to six points has little strength; one whose strength is greater than six points is of middling strength; and one whose strength is greater than twelve points has full strength. This is clearly described by Hillāja:

> A planet with less than five points has no strength; one with five points of strength is declared to be of little strength; one with more than five [points of] strength has middling strength; one with more than ten [points of] strength has full strength. The results of the ruler of the year should be known by a threefold division.

This concludes the general arrangement of the five dignities.

atha khattakhuttakhindakādisammataṃ sthānadikkālanisargaceṣṭādṛg-balaṃ nirūpyate | uktaṃ ca samarasiṃhena |

sāmānyabalam ihoktaṃ viśeṣam avalokya phalam ūhyam | iti |

tatrādau sthānabale saviśeṣapañcavargīcakrasūcanam uktaṃ kutthayoge samarasiṃhena |

sabalī svagṛhatrirāśihaddoccamuśallaheṣu vā kheṭaḥ | iti |

etat spaṣṭaṃ gaṇitapūrvakam uktaṃ tājikamuktāvalyām |

svādhīṣṭādau tarkavedāgninetra-
rūpārdhāni syur gṛhe 'rkoddhṛtāni |
tuṅge vedāgnyaśvinas tattadardhaṃ
hadde rāmā dvau tadardhāny ataḥ syuḥ ||
trairāśyutthe dvau tadardhārdhakāni
trairāśyardhaṃ syān musallāhasaṃjñe |
yad vā sveṣṭārātiṣu dvādaśāṃśā
gehād aṅgābdhyagnayo 'bdhyagnidasrāḥ ||
rāmāśvyabjā netracandrārdhakāni
candrārdhāṃśā rūpapūrvāḥ krameṇa |
kheṭe śuddhe saptamāt svādigehāc
cheṣe bhādye 'nyatra kalpyo 'nupātaḥ ||

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1 sammataṃ] sthānādisaṃmatam add. G p.c. ‖ dikkāla] dikyala B N G a.c. ‖ nisarga] visarga T 1–2 dṛg] dig G p.c. 6 trirāśi] scripsi; trairāśika B N G K T M ‖ muśallaheṣu] samuśallaheṣu B N G ‖ vā kheṭaḥ] variṣṭha K T M 8 netra] netre K T M 10 ardhaṃ] arthaṃ B N G a.c. 12 utthe] usye B N G a.c. ‖ dvau tadardhā] om. N 13 ardhaṃ] ardhaḥ M 14 dvādaśāṃśā] dvādaśāṃśo K T M 19 bhādye] scripsi; bhārddhe B N G K T M

8–210.2 svādhīṣṭādau … bhavet] TM 50–53

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6 sabalī … kheṭaḥ] The reading *trairāśika*, though supported by all text witnesses, has been emended to *trirāśi* for metrical reasons, with no change in meaning. 19 bhādye] The emendation is supported by MS TM1.

2.6 The Sixfold Strength

Next, the strength by position, direction, time, nature, motion and aspect, approved by Khattakhutta, Khindika and others, is set forth.[37] And Samarasiṃha says [in the *Tājikaśāstra*]:

> The general strength has been described here; [but] one should ascertain results after examining [the strength] in detail.

2.6.1 *Strength by Position*

Beginning, then, with strength by position, Samarasiṃha in [treating of] the *kuttha* configuration [in the *Tājikaśāstra*] gives an indication of the detailed scheme of the five dignities:

> A planet is strong in its domicile, triplicity, *haddā*, exaltation or *musallaha*.

This is described clearly, along with calculations, in *Tājikamuktāvali* [50–53]:

> In [a division belonging to the planet] itself, a great friend, and so on, [the values] for domicile will be six, four, three, two, one, and a half, divided by twelve; for exaltation, four, three, two, and consecutive halves; then, for *haddā*, they will be three, two, and [consecutive] halves of that; for [the strength] produced by triplicities, two, and the halves and halves of that; for *musallaha*, it will be half of [the strength of] the triplicity. Or else, in [the scheme consisting only of the planet] itself, friends, and enemies, the twelfths of points [for these dignities, reckoned] in order from the domicile, are: six, four, three; four, three, two; three, two, one; two, one, and a half; one, a half, and a [quarter] fraction, if, when the planet has been subtracted from the seventh from its own domicile, the remainder falls in its domicile and so forth; [if it falls] elsewhere, proportions should be applied.

37 While these 'six strengths' (*ṣaḍbala*) play an important part in classical Indian astrology (see, e.g., *Jātakakarmapaddhati* 3), the classification is not used in the Greek or Perso-Arabic traditions.

adhīṣṭādigrahādibhyo balaṃ yad iha sādhitam |
tattaddṛṅmānanighnaṃ tat ṣaṣṭibhaktaṃ sphuṭaṃ bhavet || iti |

pañcadhāmaitryāṃ balavibhāgata etāny aṅkāni dvādaśoddhṛtāni balam

	gṛham	**uccam**	**haddā**	**trairāśikaḥ**	**musallahaḥ**
svīyavarge	6	4	3	2	1
adhimitravarge	4	3	2	1	‖
mitrasya varge	3	2	1	‖	|
samasya varge	2	1	‖	|	═
śatruvarge	1	‖	|	═	—
adhiśatruvarge	‖	|	═	—	’‖

dvidhā maitryāṃ vā balacakram

	svasya varge	**mitravarge**	**śatruvarge**
gṛham	6	4	3
uccam	4	3	2
haddā	3	2	1
trairāśikaḥ	2	1	‖
musallahaḥ	1	‖	|

atra tarkavedādyaṅkāni dvādaśoddhṛtāni rūpakalādikaṃ balaṃ bhavati | athātra svagṛhe pūrṇaṃ balam | *duraṣphe svagṛhanagabhagaḥ* ity ukteḥ

1 adhīṣṭādi] scripsi; abhīṣṭādi B N G K T M 3 vibhāgata] vibhāgaḥ K T M ‖ vibhāgata … balam] om. G 7 |] || B G 8 |] || B G ‖ ═] ’||| B; ’|| G 9 1] om. T ‖ ||] om. T ‖ |] om. T ‖ ═] ’6 (?) || B; ’|| G; om. T ‖ —] ’3 || B; 3 ||| G; om. K T M 10 ═] ’||| B; ’|| G ‖ —] ’3 || B; 3 || G ‖ ’||] ’1 ||| B; 1|51 G; ||| M 18 atra] atha M 19 duraṣphe] dutapphe K ‖ sva²] sve N G a.c. ‖ gṛha] graha B N G ‖ bhagaḥ] bhāga B G K T M

1 adhīṣṭādi] The emendation is supported by MS TM1. 3 pañcadhāmaitryāṃ] The following table is omitted by N. The remaining text witnesses abbreviate some words. Fractional values appear to be denoted by different systems in the text witnesses. In the majority system adopted here, a simple vertical line denotes a quarter; a horizontal line, a sixteenth-part; and a vertical line preceded by an apostrophe, a sixty-fourth-part. 11 dvidhā] The following table is omitted by N K T M, while B G abbreviate some words.

> The strength thus established from planets [occupying the divisions of their] great friends and so on will be exact when multiplied by the respective measure of aspect [strength] and divided by sixty.

These numbers divided by twelve are the strength according to the distribution of strength in the fivefold friendship [scheme]:

	Domicile	**Exaltation**	***Haddā***	**Triplicity**	***Musallaha***
Own division	6	4	3	2	1
Great friend's division	4	3	2	1	½
Friend's division	3	2	1	½	¼
Neutral division	2	1	½	¼	⅛
Enemy's division	1	½	¼	⅛	1/16
Great enemy's division	½	¼	⅛	1/16	1/32

Another table of strength by twofold friendship:

	Own division	**Friendly division**	**Inimical division**
Domicile	6	4	3
Exaltation	4	3	2
Haddā	3	2	1
Triplicity	2	1	½
Musallaha	1	½	¼

Here, the numbers six, four and so on, divided by twelve, is the strength in units and [sexagesimal] fractions. Now, [a planet's] strength here is full in its own domicile; [but as seen] from the statement 'In [the configuration] *duruḥpha*, occupying the seventh sign from its domicile', a planet is pow-

svagṛhāt saptame rāśau graho nirbalaḥ | antare trairāśikam uccabalavaj jñeyaṃ ||

tatrārkacandrayor ekam eva svagṛham ato na saṃdigdham | bhaumādīnāṃ tu svagṛhadvayasadbhāvāt tatsaptamasyāpi dvaividhyāt katham | atra balānayanopāya ucyate | bhaumādiṣu cāravaśāt nikaṭasthitam eva svagṛhaṃ svagṛhaṃ na tu dūrasthitam iti sampradāyayuktir iti | atha gṛhaṃ svagṛhasaptamād viśodhya śeṣaṃ ṣaḍadhikaṃ cet dvādaśaśuddhaṃ no ced yathāsthitam eva sthāpyam | tatas tasyāṃśāḥ ṣaḍbhaktāḥ kalādi balaṃ syād iti ||

atropapattiḥ | svagṛhaprārambhe pūrṇaṃ triṃśatkalātmakaṃ balaṃ tatsaptamārambhe śūnyam antare 'nupātaḥ | yadi rāśiṣaṭkāṃśaiḥ 180 pūrṇaṃ balaṃ 30 labhyate tadeṣṭena kim iti | atra guṇaharayos triṃśatāpavarte kṛte guṇasthāne rūpaṃ bhājakasthāne ṣaḍ ity upapannam | evam adhimitragrahasya gṛhe pūrṇaṃ balaṃ 20 adhimitragṛhāt saptame śūnyaṃ | tatrādhimitragṛhasthaṃ graham adhimitrasaptamagṛhād viśodhya śeṣaṃ ṣaḍadhikaṃ dvādaśaśuddhaṃ no ced yathāsthitam eva sthāpyaṃ tasyāṃśā navabhaktāḥ kalādi svādhimitragṛhabalaṃ syāt ||

atropapattir anupātena | yadi rāśiṣaṭkāṃśaiḥ 180 pūrṇaṃ balaṃ 20 tadeṣṭena kim iti | atra guṇaharayor viṃśatibhir apavarte kṛte guṇasthāne rūpaṃ bhājake navety upapannam | evaṃ grahabale svasvaparamabalena svasvasaptamagṛhena ca pūrvavad anupātayuktyā sopapattikaṃ balaṃ sādhyam | svoccabalaṃ tv anupātena prāg ānītam eva | adhimitrādyucce uktavad anupātena balaṃ sādhyam | uccarāśyabhāve svoccabalam eva kartavyam ||

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3 eva] eka B N G a.c. 4 saptamasyāpi] samasyāpi B N G 6 svagṛhaṃ] om. N K T M 7 viśodhya] viśodhyaṃ G T ‖ ṣaḍadhikaṃ] ṣaḍaiva'dhikaṃ B N G 9 gṛha] graha N G 13 grahasya gṛhe] gṛhasya grahe B N G M ‖ gṛhāt] grahāt N G 14 graham] gṛhaṃ G p.c. 15 -tam eva sthāpyaṃ] om. B N G 16 balaṃ] vahaṃ G 18 guṇaharayor] guhaṇarayor N 20 gṛhena] grahena B 21 adhimitrādy] adhitrādy N

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38 The source of this quotation is not known. As given, it appears to form part of a line in the syllabic *sragdharā* metre. However, the orthography of Tājika technical terms is quite fluid, and a change from *duraṣphe* to *duraphe* (both variants being common) would make it qualify as the first or third quarter of a stanza in the moraic *āryā* metre favoured by Samarasiṃha in his *Tājikaśāstra*. The name (from Arabic *ḍuʿf* 'weakness') refers to the last of the 16 Tājika *yogas*; cf. section 3.16.

39 As each of the seven planets has only one sign of exaltation, five signs of the zodiac

erless in the seventh sign from its domicile.[38] In the interval [the strength] should be understood [by] the rule of three, as with exaltation strength.

In that regard, the sun and the moon have only one domicile [each]; hence there is no ambiguity. But since the [planets] beginning with Mars have two domiciles [each], and the seventh from those are also twofold, how [should we proceed]? [In reply] to this, the method for calculating strength is stated [as follows]: the domicile that is close to Mars and so on in their motions is considered to be the [relevant] domicile, and not the one that is far away: this is the reasoning [approved by] tradition. Subtracting the sign [occupied] from the seventh from the [planet's] domicile, then, if the remainder exceeds six, it should be subtracted from twelve; if not, it should be taken as it is. Then, its points divided by six will be the strength in points and so on.

This is demonstrated [as follows]: at the beginning of [a planet's] own domicile, [its] strength is full, comprising thirty points; at the beginning of the seventh [sign] from it, it is nil; in the interval, [strength is calculated by] proportion. If by the 180 degrees of six signs a full strength of 30 is obtained, then how much [is obtained] by the [position] sought? Here, when the multiplier and divisor have been reduced by thirty, one unit is obtained in the place of the multiplier and six in the place of the divisor. Likewise, in the domicile of a great friend, the full strength is 20; in the seventh from the domicile of the great friend, [the strength is] nil. Then, subtracting the planet occupying a great friend's domicile from the seventh house from that of the great friend, the remainder, [if] exceeding six, is subtracted from twelve; if not, it should be taken as it is. Its points divided by nine will be the strength of a great friend's domicile in points and so on.

This is demonstrated by proportions: if by the 180 degrees of six signs a full strength of 20 [is obtained], then how much [is obtained] by the [figure] sought? Here, when the multiplier and divisor have been reduced by twenty, one unit is obtained in the place of the multiplier and nine in the place of the divisor. Thus in [the matter of] planetary strength, the correct strength is to be found by the rule of proportion from the respective maximum strength and the respective seventh house, as above. The exaltation strength has already been calculated by proportion; the strength in the exaltation of a great friend and so on should be found by proportion as described [above]. In the absence of an exaltation sign, the [planet's] own exaltation strength should be worked out.[39]

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remain in which no planet is exalted. Balabhadra is addressing a scenario where the planet under consideration occupies one of these five signs.

atha haddādreṣkāṇanavāṃśānāṃ saptame nairbalyam iti vacanābhāvād aṃśair evānupātaḥ | tad yathā | grahasya vartamānahaddārambhe balārambhaḥ haddāmadhye paramaṃ balam 15 haddāsamāptau balaṃ śūnyam | tatra grahahaddābhuktabhogyayor alpahaddāṃśāḥ pañcadaśaguṇāḥ vartamānahaddārdhāṃśabhaktāḥ svahaddābalaṃ syāt | atropapattir anupātena | yadi vartamānahaddārdhāṃśaiḥ pañcadaśa kalā labhyante tadā grahahaddābhuktabhogyayor alpāṃśaiḥ kim ity upapannam ||

atha svadreṣkāṇaprārambhe balopacayaḥ pañcamāṃśasamāptau pūrṇaṃ balaṃ 10 daśāṃśasamāptau śūnyaṃ balaṃ | tatra grahavidyamānadreṣkāṇabhuktabhogyayor alpam aṃśādi dviguṇaṃ kalādi svadreṣkāṇabalaṃ syāt | atropapattiḥ | yadi pañcabhir aṃśair daśakalāmitaṃ balaṃ tadeṣṭena kim | atra pañcabhir apavarte kṛte harasthāne rūpaṃ guṇasthāne dvayam ity upapannam ||

atha musallahārambhe balārambhaḥ madhye pūrṇaṃ balaṃ 5 ante śūnyaṃ | tatra grahavidyamānamusallahabhuktabhogyayor alpam aṃśādi triguṇitaṃ svamusallahabalaṃ syāt | atropapattiḥ | yadi musallahārdhena catvāriṃśatkalādhikenaikāṃśamitena pañcakalāmitaṃ balaṃ tadeṣṭena kim iti | atra bhājakāt triguṇo guṇakaḥ ato 'ṃśādi triguṇīkṛtyam ity upapannam ||

2–8 grahasya … sva] om. B N G a.c. 4 graha] gṛha G 7 bhuktabhogyayor alpāṃśaiḥ] bhuktāṃśaiḥ G 8 balopacayaḥ] phalopacayaḥ B N K T M; phalepacayaḥ G a.c. ‖ pañcamāṃśasamāptau] paṃcamāṃsasarāṃśai B; paṃcamāṃsasarāśai N G a.c. 9 10] 20 G p.c. T 10 svadreṣkāṇa] om. B N G a.c. K 12 tadeṣṭena] tadaikena B N G ‖ hara] guṇaka G p.c. ‖ rūpaṃ guṇasthāne] om. B N G 14–19 atha … upapannam] om. B N G a.c. 15 graha] gṛha G 16 triguṇitaṃ] caturguṇyaṃ G 17 catvāriṃśat] caśatvāriṃśat K 17–18 catvāriṃśat … kṛtyam] sapādāṃśamite ca 1|15 G 18 iti] om. G ‖ bhājakāt … kṛtyam] bhājakāc caturguṇo guṇaka a***ṇakṛtam G ‖ kṛtyam] kṛtam M

2–8 grahasya … sva] From the context it seems likely, but not certain, that this passage is a later interpolation. G notes in a different hand in the margin: *truṭaḥ*. 10 svadreṣkāṇa] From the context it seems likely, but not certain, that this passage is a later interpolation. 14–19 atha … upapannam] From the context it seems likely, but not certain, that this passage is a later interpolation. In G it has been added to the bottom of the page, and damage to one corner has obliterated about seven *akṣaras*.

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40 Over the next three paragraphs, several sentences and stray phrases have been enclosed between {curly brackets}. These represent text that is not present in the earliest text witnesses and which from the context seems likely not to have formed part of the original *Hāyanaratna* but to have begun as glosses on a difficult passage. I have nevertheless chosen to include rather than exclude these passages, as they do not contradict the reasoning of the surrounding text.

Now, as there is no statement to the effect that [a planet suffers] loss of power in the seventh from [its own] *haddā*, decan or ninth-part, the proportion is [calculated] by degrees only, as follows:[40] {the strength begins with the beginning of the current *haddā* [occupied by] the planet; the maximum strength [of] 15 [points] is at the middle of the *haddā*; and the strength is nil at the end of the *haddā*. Therefore, of the parts elapsed and remaining to the planet in the *haddā*, the lesser degrees of the *haddā* multiplied by fifteen and divided by half the degrees of the current *haddā* will be the [planet's] own strength of *haddā*. This is demonstrated by proportions: if by half the degrees of the current *haddā* fifteen points are obtained, then how much is obtained by the lesser degrees out of the parts elapsed and remaining to the planet in the *haddā*?

Next,} the [decan] strength increases from the beginning of the [planet's] {own} decan; the full strength [of] 10 [points] is at the completion of the fifth degree; and the strength is nil at the completion of the tenth degree. Therefore, of the parts elapsed and remaining to the planet in its current decan, the lesser degrees and so on multiplied by two will be the [planet's] {own decan} strength in points and so on. This is demonstrated [as follows]: if by five degrees a strength of ten points [is obtained], then how much [is obtained] by the [position] sought? Here, when [the multiplier and divisor] have been reduced by five, one unit is obtained in the place of the divisor and two in the place of the multiplier.

{Next, the [*musallaha*] strength begins at the beginning of the *musallaha*; the full strength [of] 5 [points] is at the middle; [and the strength is] nil at the end [of the *musallaha*]. Therefore, of the parts elapsed and remaining to the planet in its current *musallaha*, the lesser degrees and so on multiplied by three will be the [planet's] own *musallaha* strength in points and so on. This is demonstrated [as follows]: if by half the *musallaha*, amounting to one degree and forty minutes, a strength of five points [is obtained], then how much [is obtained] by the [position] sought? Here, the multiplier is three times the divisor; therefore, [the answer] is obtained when the degrees and so on are multiplied by three.}[41]

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41 Text witness G consistently uses a factor of 4 rather than 3 throughout this passage and explicitly states that half a *musallaha* extends over 1°15′ (rather than 1°40′). The *musallaha* would thus be equated not with the ninth-part or *navāṃśa* of 3°20′, but with the twelfth-part or *dvādaśāṃśa* of 2°30′. While such an identification is not currently known from any other Tājika work, the doctrine of twelfth-parts is an ancient one, going back to Babylonian times and present in both Greek and Arabic sources, and this identification could represent a deliberate attempt to incorporate it in the five-dignity scheme.

evam anupātenādhimitrādidreṣkāṇabalam | pūrvoktaparamabalena grahasya haddādreṣkāṇamusallahabalaṃ sādhyam | evaṃ svādinavāṃśe svādihaddāyāṃ tattadaṃśair anupātāt phalaṃ jñeyam | tatra haddāyāṃ paramaṃ balaṃ kalāḥ 15 musallahe paramaṃ balaṃ kalāḥ 5 | atha evaṃ sarvabalaikyaṃ grahopari anyeṣāṃ grahāṇāṃ yā dṛṣṭayaḥ samāgatās tadaikyena guṇitaṃ ṣaṣṭibhaktaṃ sphuṭaṃ syāt ||

evaṃ saviśeṣapañcavargīcakranirūpaṇānantaram anyat sthānabalam uktaṃ tatraiva samarasiṃhena |

yo lagne kendre vā tannikaṭe vātha vīkṣate lagnam |
puruṣā gaganād yāvat tṛtīyabhavane striyo 'pi navamāntam ||
puṃkheṭāḥ puṃrāśau strīrāśau strīgrahā balinaḥ |
sarveṣāṃ strīpuṃsāṃ sthirarāśau vā bhavanti te balinaḥ || iti |

etat spaṣṭaṃ gaṇitapūrvakam uktaṃ muktāvalyām |

lagnakendratadupasthitagrahe rūpakārdhacaraṇonmitaṃ balam |
strīṣu rūpam avaner navamāntaḥ puṃsu bhāvaphalatoparageṣu ||
sthirarāśau sarveṣāṃ puṃstrīrāśau pumaṅganākhyānām || iti |

atra lagne grahaḥ pūrṇavīryaḥ kendre 'rdhavīryaḥ paṇapharāpoklimayoś caraṇavīryaḥ | tatra pūrṇaṃ balaṃ ṣaṣṭikalātmakam ardhaṃ triṃśatkalāḥ caraṇaḥ pañcadaśakalāḥ ||

1–2 pūrvokta … balaṃ] om. B N G 2 sādhyam] bodhyaṃ B 3 tatra] tattad B; tata N G 4 balaṃ²] om. K T M ‖ atha] om. B N G 9 vā] om. B 11 kheṭāḥ] khecarāḥ G p.c. 12 sarveṣāṃ strīpuṃsāṃ] om. B N G K T ‖ te] om. B 14 lagna] gna N G a.c. 15 rūpam avaner] rūpabhavaner B N G 16 puṃ] om. B N G a.c. 18 caraṇa] ca pūrṇa N G a.c. ‖ triṃśat] tryaṃśat B; aṃśat N G

14–16 lagna … -ākhyānām] TM 47–48

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18 triṃśat] The reading of N G is another instance of confusion of the characters *a* and *trya* (as seen in B) in northern-style Devanāgarī.

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42 In the version supported by the three earliest text witnesses (B N G), the foregoing two sentences read as a single sentence: 'Thus the strength of [a planet in] the decan of a great friend and so on should be found by proportion.'

43 That is, a succedent house.

Thus the strength of [a planet in] the decan of a great friend and so on [is found] by proportion. A planet's strength of *haddā*, decan and *musallaha* should be found from the maximum strength described above.[42] Thus one should understand the result [of a planet] in its own and other ninth-parts, and in its own or other *haddās*, by proportion from the respective degrees. As to that, the maximum strength in the *haddā* is 15 points, and the maximum strength in the *musallaha* is 5 points. Then, the total of all such strength, multiplied by the total [strength] of the aspects cast by other planets on the planet [under consideration] and divided by sixty, is the exact [strength].

Following this definition of the detailed scheme of the five dignities, a different strength by position is described by Samarasiṃha in the same [*Tājikaśāstra*]:

> [The planet] that, [placed] in the ascendant or an angle, or in [a house] approaching them,[43] aspects the ascendant; male [planets in the interval] from the tenth house to the third, and female [planets from the fourth house] up to the ninth; male planets in male signs, and female planets in female signs, are strong; or for all of them, male or female, they are strong in a fixed sign.

This is described clearly, along with calculations, in [*Tājika*]*muktāvali* [47–48]:

> A planet in the ascendant, an[other] angle, or [a house] approaching one has a strength of one, a half or a quarter unit, respectively. Female [planets] have one unit between [the angle of] the earth and the ninth [house]; male [planets] are fruitful in the following houses. All [planets get one unit] in a fixed sign, those called male and female in male and female signs, [respectively].

Here, a planet in the ascendant has full strength; in an[other] angle, half strength; in a succedent or cadent house, a quarter strength.[44] Full strength, then, comprises sixty points; half, thirty points; a quarter, fifteen points.

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44 Balabhadra interprets the words *nikaṭa* and *upasthita* (used in the foregoing quotations from Samarasiṃha and the *Tājikamuktāvali*, respectively) not in the dynamic sense of 'approaching' – that is, succedent – but in the static sense of 'near', which would apply equally to succedent and cadent houses. Such an interpretation is alien not only to Greek and Perso-Arabic astrology, but even to pre-Islamic Indian tradition, which distinguishes between the strength of these two types of houses (see, e.g., *Bṛhajjātaka* 1.17–18).

atha lagnasame grahe pūrṇaṃ balaṃ | dvādaśasaṃdhivirāmavikalāto lagnabhāvaprārambhaḥ | tatas tadvirāmaṃ yāvat phalopacayaḥ | prathamabhāvavirāmavikalātaḥ prathamasaṃdhivirāmaṃ yāvad bhāvaphalāpacayaḥ | antarasthe grahe 'nupātaḥ kāryaḥ | sa cānupātaḥ pūrvaṃ *grahasaṃdhyantaraṃ kāryam* ityādinā bhāvaphalānayanārthaṃ kṛta eva | ato lagnasthagrahasya bhāvaphalam eva balaṃ | kendrasthagrahasya bhāvaphalārdham eva balaṃ | paṇapharāpoklimasthagrahasya bhāvaphalacaturthāṃśo balam iti ||

atha strīgrahāṇāṃ caturthādiṣaḍbhāveṣu balavattvokteḥ pūrvayuktyā caturthādiṣaḍbhāvasthānāṃ strīgrahāṇāṃ bhāvaphalam eva tatratyaṃ balam | evaṃ puruṣagrahāṇām api daśamādiṣaḍbhāveṣu sthitānāṃ bhāvaphalam eva balam iti ||

atha sthirarāśisthagrahabalam | tatra rāśyārambhe balopacayaḥ pañcadaśāṃśaiḥ pūrṇaṃ balaṃ rāśyante śūnyam | ato grahasya rāśipūrvārdhe sthitasya bhuktāṃśāḥ rāśyuttarārdhe sthitasya grahasya bhogyāṃśāś caturguṇā balam | atropapattiḥ | yadi pañcadaśāṃśaiḥ pūrṇaṃ balaṃ 60 labhyate tadā sthirarāśisthitagrahabhuktabhogyair aṃśaiḥ kim | atrobhayoḥ pañcadaśabhir apavarte kṛte aṃśāś caturguṇāḥ kāryā ity upapannam | evaṃ viṣamasamarāśigānāṃ puṃstrīgrahāṇāṃ sthirarāśisaṃsthagrahabalavad balaṃ jñeyaṃ | iti sthānabalam ||

2–3 tatas … vikalātaḥ] om. B N G 3 phalāpacayaḥ] phalopacayaḥ M 4 kāryaḥ] om. K T M 5 kṛta] scripsi; kṛtam B N G K T M 6 balaṃ] phalaṃ N G a.c. 6–7 kendrastha … balaṃ] keṃdrasthagrahasya bhāvaphalārdham eva balaṃ add. B 13 rāśisthagrahabalam] rāśosthagrahacalaṃ N 14 śūnyam] balam add. K T M 15 sthitasya[1]] grahasya add. B N G p.c. ‖ grahasya] om. B N G 17 sthirarāśi] sthirarāśirarāśi G ‖ graha] om. K T 18 aṃśāś] tryaṃśāś K T M 19 sthira] strī K M; om. T 20 graha] guru B N G

4–5 graha … kāryam] Cf. TM 17

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18 aṃśāś] The reading of K T M is another instance of confusion of the characters *a* and *trya* in northern-style Devanāgarī (this time in reverse).

Now, a planet exactly on the ascendant has full strength; [but] the ascendant house commences from the second of arc marked by the junction [following] the twelfth house. From that [junction] up to the [cusp] marking that [first house], results increase; and from the second of arc marked by [the cusp of] the first house up to that marking the junction [following] the first [house], results of the house decrease. When the planet occupies the interval, proportion should be applied; and that proportion has been set forth above in the context of calculating the results of a house, with the words 'The distance between the planet and the [house] junction should be found' and so on.[45] Therefore, for a planet placed in the ascendant, its strength is the [numerical] house result itself; for a planet placed in an[other] angle, its strength is half its house result; for a planet placed a succedent or cadent [house], its strength is one fourth of its house result.[46]

Next, because female planets are said to be strong in the six houses beginning with the fourth, by the reasoning above, the [numerical] house result of female planets placed in the six houses beginning with the fourth is itself [their] strength arising from that placement. Similarly, for male planets placed in the six houses beginning with the tenth, the [numerical] house result itself is [their] strength.

Next, the strength of planets occupying a fixed sign. Concerning that, the strength increases from the beginning of the sign; after fifteen degrees, the strength is full; at the end of the sign, it is nil. Therefore, for a planet placed in the former half of the sign, the degrees traversed, and, for a planet placed in the latter half of the sign, the degrees remaining, multiplied by four, is the strength. This is demonstrated [as follows]: if by fifteen degrees the full strength [of] 60 [points] is obtained, then how much [is obtained] by the degrees traversed by or remaining for the planet occupying the fixed sign? Here, when both [multiplier and divisor] have been reduced by fifteen, the degrees should be multiplied by four: thus [the answer] is obtained. Similarly, the strength of male and female planets occupying odd and even signs, [respectively], should be understood in the manner of the strength of planets occupying a fixed sign. This concludes the strength by position.

45 Presumably Balabhadra has in mind the stanza from *Tājikamuktāvali* 17, quoted in section 1.9, in which case this is not an exact quotation.

46 Cf. note 44.

atha digbalam uktaṃ tatraiva |

navamasahajaṣaṣṭhāṅgāyaputrāntyabhasthā
dyumaṇita iha kheṭā digbalāḍhyā bhaveyuḥ | iti |

atra sūryādīnāṃ navamādisthāne pūrvoktayuktyā bhāvaphalatulyam eva balaṃ jñeyam | idam eva prathamaṃ harṣabalaṃ samarasiṃhenoktam | iti digbalam ||

atha kālabalam | tatra samarasiṃhaḥ |

gurumandau yadi paścimarātrau śukrendubhūsutāḥ sāyam |
udayanti tadā balino naragrahāś cāhni naktam apare ca ||

atrārkāt saptamalagnodayaḥ kālaḥ sāyaṃśabdavācyaḥ | tatra candrabhaumau pūrṇabalau 60 | atrārkāc chukraḥ saptamaḥ kadāpi na sambhavaty ato 'tra saptamaśabdaḥ paramāntaravācī jñeyaḥ | ataḥ sūryaśukrayoḥ paramāntarāṃśaiḥ pañcāśatsaṃkhyair balaṃ sādhyam | uktaṃ ca muktāvalyām |

raveḥ saptame candrabhaumau balāḍhyau
khapañcāṃśatulyāntare daityamantrī | iti |

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2 bhasthā] masthā B N G 3 balāḍhyā] balādyā B N G a.c. K T M 5 idam] ayam B N G K T 9 balino] calino N 12 paramāntara] maramāṃtara B 15 balāḍhyau] balādyau N G a.c. 16 tulyāntare] tūlāṃtare K M

2–3 navama … bhaveyuḥ] TM 58 15–16 raveḥ … mantrī] TM 57

2.6.2 *Strength by Direction*

Next, the strength by direction is described in the same place [*Tājika-muktāvali* 58]:

> Occupying the ninth, third, sixth, first, eleventh, fifth and twelfth place, [respectively], the planets [reckoned] from the sun become endowed with strength by direction.

Here, by the [same] reasoning [as] above, the strength of the sun and other [planets] in the ninth and other places should be understood to equal the [numerical] results of the house. This itself is the first strength of joy described by Samarasiṃha. This concludes the strength by direction.

2.6.3 *Strength by Time*

Next, the strength by time. Regarding that, Samarasiṃha [says in the *Tājikaśāstra*]:

> If Jupiter and Saturn rise [heliacally] at the end of night, and Venus, the moon and Mars in the evening, then they are strong; also [strong are] male planets in the day, and the others, at night.[47]

Here, the phrase 'in the evening' denotes the time when the seventh cusp from the sun rises.[48] The moon and Mars then have full strength [of] 60 [points]. Concerning this, it is never possible for Venus to be [in] the seventh from the sun; therefore, the word 'seventh' should be understood here to denote maximum elongation. Thus, the strength should be established from the maximum elongation of Venus from the sun, amounting to fifty degrees. And it is said in [*Tājika*]*muktāvali* [57]:

> The moon and Mars are strong in the seventh from the sun, Venus at a distance of fifty degrees.

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47 This sentence, clearly based on Sahl's somewhat defective account, conflates three similar but separate ways of dividing the planets into two groups: diurnal and nocturnal sect, gender, and superior/inferior position relative to the sphere of the sun; see Gansten 2018. For Mars to rise heliacally in the evening is astronomically impossible.

48 That is, the ecliptical point opposite the sun. This is not correct: Balabhadra mistakes the *heliacal* rising intended by Samarasiṃha (following Sahl) for *acronychal* rising, when a planet appears opposite the sun and thus rises as the sun sets. As Venus can never rise acronychally, Balabhadra is forced to adopt a highly contrived interpretation of Samarasiṃha's statement.

sūryatulyatve sarve 'pi nirbalāḥ | atha balānayanam | sūryasya candrabhaumayoś cāntaraṃ ṣaḍūnaṃ sthāpyam | tadaṃśās tribhaktā balaṃ bhavet | atropapattir uccabalavat | sūryaśukrayoś cāntaraṃ pañcāśadaṃśamadhye sthāpyam | tadanantaram etadaṃśāḥ ṣaḍguṇāḥ pañcabhaktāḥ śukrabalaṃ syāt | atropapattiḥ | yadi pañcāśadaṃśaiḥ ṣaṣṭikalā labhyante tadeṣṭena kim iti | ubhayor daśabhir apavarte kṛte guṇakaḥ ṣaḍ bhājakaḥ pañcety upapannam ||

atha jīvaśanyor ardharātrānantaraṃ balārambhaḥ | tṛtīyapraharānte balaṃ pūrṇaṃ | caturthapraharānte balaṃ śūnyaṃ | ataḥ sūryād rātrimānam ānīya yady ardharātrānantaram iṣṭakālas tadā tasminn ardharātraḥ śodhyaḥ | yadi tṛtīyapraharottaram iṣṭakālaḥ sa rātrimānamadhye śodhyaḥ | śeṣaṃ ṣaṣṭiguṇaṃ praharamānena bhaktaṃ labdhaṃ guruśanibalam ||

atha divasādigrahabalam | tatra lagnamadhye raviṃ viśodhya yady avaśeṣaṃ tryūnaṃ tadā tadrāśyādikaṃ viṃśadguṇaṃ balam | adhikaṃ ṣaṭcyutaṃ vidheyaṃ śeṣaṃ rāśyādi viṃśadguṇaṃ puṃgrahāṇāṃ balaṃ bhavati | puṃgrahāṇāṃ ravyūnalagne ṣaḍadhike tu na balam | evaṃ ravyūne lagne ṣaḍūne sati strīgraheṣu na balam | ṣaḍadhikaṃ ṣaḍūnaṃ navādhikaṃ dvādaśatyaktam avaśeṣaṃ viṃśatiguṇaṃ strīgrahavīryaṃ bhavati | yato dinaniśoḥ puṃstrīprābalyam uktaṃ saṃdhau tu virāmaḥ | etat spaṣṭam uktaṃ muktāvalyām |

4 etad] eva tad K T M 8–10 ardha ... yady] om. B N G a.c. 9 ataḥ] atha K T M 10 ardharātrānantaram] ardharātryanaṃtaram B N G a.c. 12 balam] lavaṃ G 15 grahāṇāṃ] grahīṇāṃ N 16 adhike] adhikena G p.c. 17 graheṣu] scripsi; gṛheṣu B N G K T M ‖ balam] calaṃ N ‖ adhikaṃ] adhike K T M ‖ navādhikaṃ] vādhikaṃ M 18 graha] gṛha N G ‖ vīryaṃ] cīṇaryaṃ N

49 This statement conflicts with what will be said below in the context of strength by motion; cf. note 53.

50 A watch (*prahara*) is a quarter of the day or, as in this case, night, beginning at sunset. The third watch thus commences at midnight and lasts for half of the time between midnight and the following sunrise.

When [their longitude is] equal to [that of] the sun, all [planets] are powerless.[49] Now, calculating the strength: the distance between the sun and the moon or Mars should be established [so that it is] less than six [signs]: those degrees, divided by three, will be the strength. This is demonstrated in the same way as exaltation strength. Then the distance between the sun and Venus, out of the fifty degrees [possible], should be established; thereafter, these degrees multiplied by six and divided by five will be the strength of Venus. This is demonstrated [as follows]: if by fifty degrees sixty points are obtained, then how much [is obtained] by the [elongation] sought? When both [places] have been reduced by ten, the multiplier is six and the divisor, five: thus [the answer] is obtained.

Next, the strength of Jupiter or Saturn begins immediately after midnight; at the end of the third watch, the strength is full; at the end of the fourth watch, the strength is nil. Therefore, after one has calculated the duration of night from [the position of] the sun, if the time sought closely follows midnight, then midnight should be subtracted from that [time; but] if the time sought falls after the third watch, that [time] should be subtracted from the duration of night. The remainder multiplied by sixty and divided by the duration of a watch gives the strength of Jupiter or Saturn.[50]

Next, planetary strength by day and so forth. Concerning this, if, after the sun has been subtracted from the ascendant, the remainder is less than three [signs], then those signs and so on multiplied by twenty is the strength.[51] [If the remainder is] greater [than three signs], it should be subtracted from six. The remainder in signs and so on, multiplied by twenty, is the strength of the male planets. But if the sun subtracted from the ascendant yields more than six [signs], the male planets have no strength; similarly, if the sun subtracted from the ascendant yields less than six [signs], there is no strength for the female planets. [If the number of signs is] greater than six [it should be made] less by six; [if it is] greater than nine, [it should be] subtracted from twelve: the remainder multiplied by twenty is the strength of the female planets, because male and female planets have been said to be powerful by day or night, [respectively]; but [their strength] ceases at the junction [of day and night]. This is described clearly in [*Tājika*]*muktāvali* [54]:

51 In other words, the day strength would be considered full not at true midday (when the sun culminates), but when the point 90° ahead of the sun in the ecliptic rises, which may occur either before or after noon – a curiously counter-intuitive definition.

arkonalagne cayatas trirāśiṃ yāvat paratrāpacayena rūpam |
puṃstve 'nyakheṭeṣu cayān navāntaṃ ṣaḍbhāt paratrāpacayena vedyam ||

ayam arthaḥ | arkonalagne trirāśiṃ yāvac cayato vṛddhito rūpam balam | trirāśito 'gre apacayena rūpaṃ puṃkheṭeṣu balam | anyakheṭeṣu strīgraheṣu saptamān navāntaṃ yāvad rūpaṃ balam | aparatra daśamāt dvādaśāntam apacayena rūpaṃ balaṃ jñeyam ity arthaḥ | iti kālabalam ||

atha nisargabalam | tatra nisargabalam uktaṃ tājikapradīpe |

rūpasya saptamāṃśo balaṃ bhavet sūryaputrasya |
taddvyādiguṇaṃ bhaumajñagurusitendvarkajaṃ nisargaṃ syāt ||

iti nisargabalam ||

atha ceṣṭābalaṃ | samarasiṃhaḥ |

mandagatir aśīghragatiś cāvakraḥ krūradṛgrahitaḥ |
krūrāyukto balavān śubhayutadṛṣṭaḥ kṛtābhyudayaḥ ||
sūryasya caikabhāge | iti |

1 cayatas] yatas B N G a.c.; cayates T ‖ paratrāpa] paracāpa B N 2 puṃstve 'nya] puṃstvanya B N G K T ‖ cayān navāntaṃ] cayān nacāṃtaṃ N; cayan navāntaṃ K T; ca yatnavāṃs taṃ M ‖ vedyam] vidyāt M 3 vṛddhito] vṛddhato B N G a.c. ‖ balam] om. B N G a.c.; jñeyaṃ add. G p.c. 4 puṃkheṭeṣu] puṃścetṣu N ‖ graheṣu] gṛheṣu B N 5 dvādaśāntam] dvādaśāntaraṃ G p.c. 11 samarasiṃhaḥ] samasiṃhaḥ N G a.c. 13 yuta] śyuta N

1–2 arkona … vedyam] TM 54

52 In other words, the strength of Mars is 2/7 of a unit; that of Mercury, 3/7, etc., making the total strength of the seven planets 4 units. This idea seems to originate in pre-Islamic India rather than with any Arabic-language source; cf. *Jātakakarmapaddhati* 3.19. The sequence of the planets in increasing order of strength is the two malefics, the neutral Mecury, the two benefics, and the two luminaries.

> The ascendant being made less by the sun, by increase up to three signs and by decrease on the other side, is one unit when [the planet] is male. For the other planets, it should be understood by increase from six signs up to nine and by decrease on the other side.

The meaning is as follows: the ascendant being made less by the sun, the strength up to three signs is one unit by increase, [that is], by increment. After three signs, the strength for male planets is one unit by decrease. For the other planets, [that is], the female planets, the strength is one unit from the seventh up to the end of nine [signs]. On the other side, [that is], from the tenth to the end of the twelfth, the strength should be understood to be one unit by decrease: that is meant. This concludes the strength by time.

2.6.4 *Strength by Nature*

Next, strength by nature; and the strength by nature is described in the *Tājikapradīpa*:

> One seventh of a unit is the strength of Saturn; that of Mars, Mercury, Jupiter, Venus, the moon and the sun is the same multiplied by two and so on, [respectively].[52]

This concludes the strength by nature.

2.6.5 *Strength by Motion*

Next, strength by motion. Samarasiṃha [says in the *Tājikaśāstra*]:

> [A planet] slow in motion, not swift in motion, not retrograde, free from malefic aspects, not joined to malefics, joined to [or] aspected by benefics, having risen [heliacally], is strong; also, in one degree with the sun …[53]

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53 The quotation from Samarasiṃha ends a quarter into a stanza. Viśvanātha, quoting the same verse in his commentary on *Saṃjñātantra* 2.69, supplies the next quarter: 'or in a fixed sign: then, too, they are strong'. The doctrine that a planet is strong when slow in motion agrees with Indian tradition but not with Greek or Perso-Arabic ones, which consider swiftness a strength; possibly Samarasiṃha misunderstood his sources. Conversely, the doctrine that a planet is strong when conjunct the sun within one degree – known as being 'synodic' or, later, 'in the heart' of the sun – is in line with Greek and Perso-Arabic traditions but contrasts with pre-Islamic Indian astrology, where this exception to the general principle of combustion is unknown (as demonstrated by Viśvanātha; cf. note 55). See Gansten 2018.

etat spaṣṭam uktaṃ tājikamuktāvalyām |

dviguṇāṃśā rūponā vīryam athārkāṃśagānāṃ ca |
śubhasamaliptasya balaṃ krūrāsahitasya rūpaṃ syāt |
mārgodayārdhabhāgasthitasya vāśīghragasya madhyagateḥ || iti |

atra sūryo yadrāśinavāṃśe tasminn eva navāṃśe sthitasya grahasya bhāgādyaṃ dviguṇaṃ ṣaṣṭityaktam avaśeṣaṃ balaṃ bhavati ||

atha śubhagraheṇa samānaliptasya ṣaṣṭikalā balam | nyūnādhikatve tu dvayor antaraṃ triṃśadaṃśanyūnaṃ vidheyam | tadaṃśā dviguṇā balam | atra śubhasamalipto yadā krūragrahasahito bhavati tadā na balam ity api jñeyam ||

atha grahasya mārgaprārambhadine udayadine ca balopacayaḥ | atha grahamārgadinam ārabhya vakraparyantaṃ tathodayadivasam ārabhyāstaparyantaṃ yā dinasaṃkhyā tadardhaṃ vidhāya tāvatsaṃkhye 'hni ṣaṣṭikalātmakaṃ balam | vakradine astadine ca balaṃ śūnyam antare 'nupātaḥ | yadi madhyadinaiḥ pūrṇaṃ śubhabalaṃ labhyate tadā mārgadinād gatair gamyair vā divasais tathā grahodayadinād gatair gamyair vā divasaiḥ kim iti | athodayāstavakramārgadinānāṃ jñānaṃ sugamopāyena madgurucaraṇaiḥ siddhāntacintāmaṇāv uktam |

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2 rūponā] rūpona K T M ‖ athārkāṃśa] athākaṃśi N G a.c. ‖ ca] cā T 3 śubhasamaliptasya] śubham aliptasya B ‖ krūrā-] krūra- T 4 -ārdhabhāga-] -ārdhaṃ bhāgo B N G ‖ vāśīghragasya] 'vāśīghragamya B G; 'vāśāghragamya N 6 tyaktam] śeṣam G p.c.; bhaktam K T M 8 triṃśadaṃśa] tiṃśa N a.c.; triṃśa N p.c. ‖ aṃśā] aṃśād M ‖ dviguṇā] dviguṇaṃ K T M 11–12 mārga … graha] om. K T M 16 vā[1]] yā N G 17 mad] śrīmad G p.c.

2–4 dviguṇāṃśā … gateḥ] TM 47–48

4 gateḥ] B inserts a character of uncertain meaning in the middle of this word.

54 'The middle part of its direct motion' means the midpoint between the time when a planet previously resumed direct motion and the time at which it will turn retrograde. 'The middle part of its [heliacal] rising' similarly means the midpoint between the time when the planet last became visible after leaving its conjunction with the sun and the time when it will last be visible before its next conjunction. For the superior planets, the latter position (here considered strong) will necessarily coincide with their retrograde motion (here considered weak), leading to contradiction. This is a partial and less sophisticated version of the Greek and Perso-Arabic doctrines of apparent planetary cycles in relation to the sun (see, e.g., Paul. Al. 14 and Abū Ma'shar *Abbr*. 2).

This is described clearly in *Tājikamuktāvali* [47–48]:

> Their degrees [and minutes] doubled and subtracted from one unit yield the strength of [planets] placed in the degree of the sun. The strength of [a planet] in the same minute of arc as a benefic, not joined to a malefic, is one unit, or of [a planet] occupying the middle part of its direct motion [or heliacal] rising, not moving swiftly, of middling motion.[54]

Here, in whatever sign and ninth-part the sun is [placed], the degrees and so on of a planet occupying that same ninth-part [should be] doubled and subtracted from sixty: the remainder is the strength [of that planet].[55]

Next, the strength of [a planet] in the same minute of arc as a benefic planet is sixty points. But if [its longitude] is smaller or greater, the distance between the two should be subtracted from thirty. Those degrees doubled are the strength [of the planet]. Concerning this, it should also be understood that when [the planet] in the same minute of arc as a benefic is [also] joined to a malefic, then it has no strength.

Next, the strength of a planet increases from the day when it commences its direct motion and from the day when it rises [heliacally]. As many days as there are, then, from the day of the planet's [assuming] direct motion up to [the beginning of] retrogression, and likewise from the day of [heliacal] rising up to setting, dividing them by half, after that number of days the strength amounts to sixty points. On the day of retrogression or setting, the strength is nil; in the interval, [the strength is calculated by] proportion: if full benefic strength is obtained by the days [up to] the middle, then how much [is obtained] by the days elapsed from the day of [the beginning of] direct motion or remaining [before retrogression]; likewise, by the days elapsed from the day of the planet's [heliacal] rising or remaining [before setting]? Now, the knowledge of the days of [heliacal] rising, setting and [commencing] retrograde and direct motion by an easy method is described by my venerable teacher in the *Siddhāntacintāmaṇi*:

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55 Balabhadra here adopts a forced interpretation of Samarasiṃha's word *bhāga* (lit. 'part, portion', typically used in the sense of 'degree' in astrological contexts) as 'ninth-part'. A different solution to the problem posed by Samarasiṃha's statement is proposed by Viśvanātha, who correctly notes that even a planet conjunct the sun within a ninth-part would be combust or invisible, and therefore suggests the (mistaken) emendation '*not* in one degree with the sun'.

pūrvāstataḥ paścima udgamo 'smād vakraṃ tato 'staḥ para udgamaḥ prāk |
mārgī purāstāt khalu dantadantair vedair nṛpair vedaradair budhaḥ syāt ||
bhṛgoḥ sārdhadvimāsāṣṭamāsais tryaśvidinaiḥ kramāt |
navabhis tryaśvidivasair māsair aṣṭamitais tathā ||
bhaumāstād udayas tasmād vakraṃ tadanu mārgatā |
tato 'sta evaṃ kramato vedakāṣṭhādvipaṅktibhiḥ ||
māsair bhuvā sāṅghrivedair yugaiḥ sāṅghriyugair guroḥ |
śaneḥ sāṅghribhuvā rāmair vedaiḥ sārdhaiś ca vahnibhiḥ ||

ity udayāstādidinajñānam ||

	budhaḥ	**śukraḥ**
pūrvāstāt paścimodayam	dināni 32	dināni 75
paścimodayād vakram	dināni 32	dināni 240
vakrāt paścimāstam	dināni 4	dināni 23
paścimāstāt prāgudayam	dināni 16	dināni 9
prāgudayān mārgam	dināni 4	dināni 23
mārgāt pūrvāstam	dināni 32	dināni 240

	maṅgalaḥ	**bṛhaspatiḥ**	**śaniḥ**
astād udayam	4	1	1 7 30
udayād vakram	10	4 7 30	3
vakrān mārgam	2	4	4
mārgād astam	10	4 7 30	3 15

1 'smād] stād B N; 'stād G 2 purāstāt] purostī B N G; purosto K T 3 māsāṣṭa] māsyaṣṭa B N G K T ‖ tryaśvi] tryasthi B N; trasthi G a.c.; traśvi G p.c. 5 bhaumāstād] māstād N G ‖ tadanu] datadanu N 6 kāṣṭhā] kāṣṭho K T M 7 bhuvā] bhurvā T 10 śukraḥ] bhṛgu G 11 pūrvāstāt paścimodayam] pūrvāstāścimedayaḥ K; pūrvāstāścimodayaḥ T; pūrvāstāt paścime° M ‖ 32] 22 B 13 paścimāstam] paścimo 'stam K T M ‖ 4] 3 B G 14 udayam] udayaḥ K T M 15 mārgam] mārgaḥ K T M ‖ 4] 3 B G 17 bṛhaspatiḥ] gu G 18 udayam] udayaḥ B K T K ‖ 1 7 30] 1 B; 1|8 G 19 4 7 30] 4 8 B G 21 astam] astaḥ M ‖ 4 7 30] 4 8 B G

10 budhaḥ] The following table is omitted by N. K T M abbreviate some words. 17 maṅgalaḥ] The following table is omitted by N. The remaining text witnesses abbreviate some words.

> After setting in the east there is rising in the west; thereafter retrogression; then setting; next, rising in the east; [then] Mercury is direct until setting, for thirty-two, thirty-two, four, sixteen, four and thirty-two [days, respectively]. For Venus, [the same is true] for two and a half months, eight months, twenty-three days, nine [days], twenty-three days, and eight months, in order. After the setting of Mars there is rising; thereafter retrogression; after that, direct motion; then setting, in that order, for four, ten, two and ten [months, respectively]. For Jupiter, [the same is true] for one month, four and a quarter, four, and four and a quarter, [respectively]; for Saturn, for one and a quarter, three, four, and three and a half [months, respectively].

This concludes the knowledge of days of rising and setting and so forth.

	Mercury	**Venus**
Eastern setting to western rising	32 days	75 days
Western rising to retrogression	32 days	240 days
Retrogression to western setting	4 days	23 days
Western setting to eastern rising	16 days	9 days
Eastern rising to direct motion	4 days	23 days
Direct motion to eastern setting	32 days	240 days

	Mars	**Jupiter**	**Saturn**
Setting to rising	4	1	1;7,30
Rising to retrogression	10	4;7,30	3
Retrogression to direct motion	2	4	4
Direct motion to setting	10	4;7,30	3;15

atha grahagatibalam | tatra aśīghrasya ko 'rthaḥ | mandagater madhyagatinyūnaspaṣṭagater grahasya sabalatvam | tathā madhyamagater madhyamagatitulyaspaṣṭagater grahasya ca sabalatvam | madhyamagatito 'dhikaspaṣṭagater grahasya balābhāvo jñeyaḥ | atra bhaumasya gatitulyāḥ kalā dviguṇā balaṃ bhavati | budhasya gatikalāḥ ṣaḍguṇā ekonāśītihṛtā balaṃ bhavati | guror dvādaśaguṇāḥ śukrasya svatryaṃśarahitāḥ śanes triṃśadguṇā iti | mathitārtho gurusampradāyāj jñeyaḥ | iti ceṣṭābalam ||

atha dṛgbalaṃ tatraiva |

lagnaṃ paśyati yāvat tāvat tasya grahasya vīryaṃ syāt |
śubhadṛṣṭasya ca pāpagrahaturyadṛśonitasya pādonam ||

atra yasya grahasya yāvatī lagnasyopari dṛṣṭiḥ tāvad eva tasya dṛgbalam | atha śubhadṛṣṭasya grahasya yāvatī śubhadṛṣṭiḥ sā pādonā balaṃ syāt | paraṃ tu krūraturyadṛṣṭirahito graho 'pekṣitaḥ | tatsambhave na balam iti *vīkṣate lagnaṃ sabalī* iti samarasiṃhaḥ | iti dṛgbalam ||

atha lagnādidvādaśabhāvasahamānāṃ balānayanam uktaṃ muktāvalyām |

3 spaṣṭagater] spagater N G 6 triṃśadguṇā] triṃśaṇāḥ T 9 tāvat] vat K ‖ syāt] syāt tā K 12 yāvatī] yāvatā B N G 13 tu] om. B N G

15 balānayanam] N inserts a character of uncertain meaning in the latter part of this word.

56 Although the work last quoted was, properly speaking, Rāma Daivajña's *Siddhāntacintāmaṇi*, Balabhadra is probably referring back to Samarasiṃha's *Tājikaśāstra*, which serves as his starting point for the discussion of the 'sixfold strength'.

Next, the planets' strength by [daily] motion. Concerning this, what does 'not swift' mean? A planet of slow motion, [that is], whose true motion is less than its mean motion, is strong; so also, a planet of middling motion, [that is], whose true motion equals its mean motion, is strong. [But] a planet whose true motion exceeds its mean motion should be understood to be bereft of strength. Here, twice the minutes of arc corresponding to the [daily] motion of Mars is its strength; the minutes of arc of Mercury's motion multiplied by six and divided by seventy-nine is its strength; for Jupiter, [the strength is the minutes of arc] multiplied by twelve; for Venus, [its minutes of arc] less by one third; for Saturn, [the minutes of arc] multiplied by thirty. The substance [of these calculations] should be learnt from the tradition of one's teacher. This concludes the strength by motion.

2.6.6 *Strength by Aspect*

Next, strength by aspect [is described] in the same [work]:[56]

> As much as a planet aspects the ascendant, that much strength does it have. And [the strength] of [a planet] aspected by benefics [and] free from the fourth-[sign] aspect of a malefic planet is a quarter less.

Here, whichever planet aspects the ascendant by any amount, that is the amount of its aspect strength. Further, the strength of a planet aspected by a benefic is a quarter less than the amount of the benefic aspect; however, [only] a planet free from the fourth-[sign] aspect of a malefic is intended, [for] if that [aspect] is present, there is no strength: hence Samarasiṃha says [in the *Tājikaśāstra*], 'A strong [planet] aspects the ascendant'.[57] This concludes the strength by aspect.

2.7 Other Calculations of Strength

Next, the calculation of strength for the *sahamas* of the twelve houses beginning with the ascendant is described in [*Tājika*]*muktāvali* [61–62]:[58]

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57 This exact phrase is not quoted elsewhere in the text.

58 Balabhadra's claim that these two stanzas refer to *sahamas* or lots is supported by colophons in MSS of the *Tājikamuktāvali*, though not by the stanzas themselves, which do not contain the word *sahama*. The word used is *sadman* 'dwelling, abode', which in a Tājika context is sometimes used as a synonym of *sahama*, but which might also refer to the twelve horoscopic houses themselves, giving a less tortuous reading of the Sanskrit. I have nevertheless translated *sadman* as 'lot' in the following quotation.

tanvādikānām iha sadmanāṃ tu patyur balaṃ caiva balaṃ pradiṣṭam |
svanāthajīvajñadṛśā sametaṃ nṛbheṣu rūpānvitam āpyabheṣu ||
catuṣpadākhyeṣv api cārdhayuktaṃ na kīṭabhe kiṃcana yojanīyam |
śubhāśubhavyomagadṛgviyogayugāṃśayuktonam atisphuṭaṃ syāt || iti |

viśeṣam āha vāmanaḥ |

svasvasvāmibalatvena jñeyo rāśir balādhikaḥ |
jīvajñayukto dṛṣṭo vā svasvasvāmiyutekṣitaḥ ||
pṛṣṭhodayāḥ karkimṛgadhanurmeṣavṛṣā amī |
śeṣā śīrṣodayā jñeyā mīnas tūbhayataḥ smṛtaḥ ||
śīrṣodayā dinabalāḥ śeṣā rātribalāḥ smṛtāḥ |
nṛrāśayo 'tha lagnasthā daśamasthāś catuṣpadāḥ ||
vṛścikaḥ saptamasthāne caturthe jalarāśayaḥ |
saṃdhyāyāṃ vṛściko rāśir divase nararāśayaḥ ||
rātrau balāḍhyāḥ śeṣāḥ syur itthaṃ rāśibalaṃ smṛtam |
iti rāśibalaṃ proktaṃ purāṇācāryasammatam ||

atrāṣṭadhā grahāṇāṃ balaphalam uktaṃ padmanābhena | atra ekaikaṃ prati sārdhaṃ viṃśopakaṃ balaṃ jñeyam | sampūrṇaṃ balaṃ ṣaḍviṃśopakātmakam | madhyamaṃ balaṃ triviṃśopakātmakam | tryūnam adhamabalaṃ jñeyaṃ | tad yathā |

śūnye hānis tathā kleśo ardhe śoko mahad bhayam |
vaimanasyaṃ tathodvego rūpe proktam idaṃ phalam ||
sārdharūpe tanoḥ pīḍā dvābhyāṃ duḥkhaṃ sukhaṃ samam |

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3 yuktaṃ] muktaṃ G p.c. 4 ati] iti K 11 lagna] la K ‖ -sthā] -sthād B N 16 atrāṣṭadhā] athāṣṭadhā K T M 17 sārdhaṃ] sāddhīṃ N ‖ balaṃ[1]] om. B N G a.c. 18–19 tryūnam adhama] scripsi; tryūnamadhyama B G p.c.; anamadhyama N G a.c.; tryūnaṃ madhyama K T M 20 kleśo] hy add. K T M ‖ ardhe] arghye N; ardhye G 21 vaimanasyaṃ] vainamasyaṃ G

1–4 tanvādikānām … syāt] TM 61–62

> And the strength of the lots of the [houses] here beginning with the ascendant is declared to be the strength of the ruler.[59] Joined to the aspect of its ruler, Jupiter or Mercury, in human signs, it gets one unit [of strength]; in watery and quadrupedal signs, it gets half; in Scorpio, it gets nothing. [This strength] becomes very exact when made greater or less by a quarter [of the strength] derived from the aspect [or] separation of benefic or malefic planets.

Vāmana states a special rule:

> According to the strength of its own ruler, a sign should be understood to be strong [when] joined to or aspected by Jupiter or Mercury [or] joined to or aspected by its own ruler. Cancer, Capricorn, Sagittarius, Aries and Taurus: these rise with their backs. The rest rise with their heads; but Pisces is known both ways. [The signs] rising with their heads are strong by day; the rest are known as strong by night. And human signs [are strong] in the ascendant, quadrupedal [signs] in the tenth, Scorpio in the seventh place, and watery signs in the fourth. The sign of Scorpio is strong at twilight, human signs in the day, the rest at night: this is known as the strength of the signs. Thus the strength of the signs as approved by the ancient teachers has been described.

Concerning this, the eightfold result of the strength of the planets is described by Padmanābha. Here, for each [result], the strength should be understood to increase by half a point. The maximum strength comprises six points; middling strength comprises three points; less than three should be understood to be poor strength, as follows:

> When [the strength] is nil, there is loss and suffering; when half [a point], grief and great danger; dejection and anxiety are said to result when it is one point; when a point and a half, bodily pain; when two, happiness and unhappiness in equal measure; when two and a half,

59 This half-stanza reads differently in independent witnesses of the *Tājikamuktāvali*: 'For the lots of [the houses] (*or:* For the places) here beginning with the ascendant, the strength is that arising from the aspect *kataya* of its ruler.' The non-Sanskrit word *kataya/katayā* (possibly an instrumental inflection of **katā*) might conceivably be a variant of *kuttha* 'strength' (Arabic *quwwa*), which would fit the context. In any case, either Balabhadra or some intervening copyist appears to have smoothed out the troublesome phrase.

sārdhadvābhyāṃ sukhāvāptis tribhir bhogaḥ sukhaṃ dhanam |
sārdhatraye sarvasiddhiś caturbhiḥ sarvato yaśaḥ || iti |

nirbalagrahalakṣaṇaṃ tu viśeṣataś candrasya duruḥphayoge vakṣyamāṇe viśadībhaviṣyatīti | naṣṭabalānāṃ sūryādīnāṃ phalam uktaṃ tejaḥsiṃhena |

tvagdṛṣṭirukparibhavādi ravau vinaṣṭe
'bje 'rthakṣayo 'ratirujo 'vanije laghutvam |
jñe jñānahānir aṇuvṛttyapapuṇyatejye
śukre tv abhogasukhatānugabhīḥ śanau ca || iti |

aṇuvṛttir alpavṛttir apapuṇyatā puṇyarāhityam anugabhīḥ svasevakād bhayam | atha balaprasaṅgād iṣṭakaṣṭavicāro likhyate | tatprayojanam uktaṃ ratnāvalyām |

tājikoktaphalādeśaḥ prakartuṃ śakyate yataḥ |
iṣṭakaṣṭaphalajñānān nirṇayas tad athocyate ||
svocce mitroccago mārgī suhṛtsaumyāvalokitaḥ |
uditaḥ saumyacārī ca tritrikoṇāyago 'thavā ||
vargottame mitravarge svagehe sūryabhāgagaḥ |
mūsariḥpho muthaśilaḥ saumyaiḥ saumyāntago yutaḥ ||
evaṃ balayutaḥ kheṭo jñeyaḥ ṣoḍaśadhā budhaiḥ |
nīce śatrūccago vakrī ripupāpāvalokitaḥ ||
astago yāmyabhāgastho lagnād riḥphāriṣu sthitaḥ |

---

1 bhogaḥ] bhogo B N G; bhāgaḥ M 3–4 nirbala … bhaviṣyatīti] om. K T M 4 balānāṃ] calānāṃ M 6 'bje] jjve N 7 vṛttyapa] vṛtthaya B; vṛtyaya N G K; kṛtyaya T 9 vṛttir[2]] vṛtyaitir N G ‖ apapuṇyatā] ayapuṇyatā B K ‖ sevakād] śevaka T 10 bala] om. K T M 12 śakyate] kyaśete N

5–8 tvag … ca] DA 228

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2 iti] From the context, one stanza appears to be missing. G notes in a different hand in the margin: *truṭa*.

> attainment of happiness; when three, pleasure, happiness and riches; when three and a half, success in everything; when four, renown everywhere.[60]

The detailed definition of a powerless planet will become clear in the discussion of the moon's *duruḥpha* configuration below. The results of the sun and other planets being powerless are described by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 228]:

> Diseases of the skin and eyes, humiliation and so on [will result] when the sun is powerless; when it is the moon, loss of wealth, enmity and illnesses;[61] when Mars, dishonour; when Mercury, loss of knowledge; when Jupiter, scant occupation and impiety; when Venus, want of happiness from pleasures; and when Saturn, peril from attendants.

'Scant occupation' [means] little occupation; 'impiety' [means] lack of piety; 'peril from attendants' [means] danger from one's servants. Next, as it is connected with strength, the judgement of [strength for] good and evil is written. Its purpose is described in the *Ratnāvali*:

> Now the judgement according to the knowledge of good and evil results is described, by which it becomes possible to predict the results described by the Tājikas:
>
> [1] In its own exaltation, [2] in the exaltation of a friend, [3] direct in motion, [4] aspected by a friend [5] or a benefic, [6] [heliacally] risen, [7] moving north [of the ecliptic] or [8] in the third, a trine,[62] or the eleventh house, [9] in an optimal division,[63] [10] in the division of a friend, [11] in its own domicile, [12] in the degree of the sun, [13] in a *mūsariḥpha* or [14] *mutthaśila* with benefics, [15] between benefics or [16] joined [by them]: such a planet should be understood by the wise to be strong in sixteen ways.
>
> [1] In its fall, [2] in the exaltation of an enemy, [3] retrograde, [4] aspected by an enemy [5] or a malefic, [6] [heliacally] set, [7] occupy-

60 The results of 4½, 5, 5½ and 6 points appear to be missing.

61 Possibly the 'enmity and illnesses' should be read with Mars rather than the moon. Another possible reading is 'sexual illnesses'.

62 'A trine' in this context means the fifth or ninth house.

63 *Vargottama* is a part of a sign, particularly a ninth-part, corresponding to that same sign, e.g., the ninth-part of Aries in Aries.

vargottamavihīno yaḥ śatruvarge gṛhe 'pi ca ||
sūryabhāgojjhitaḥ krūrai riḥpho muthaśilo 'pi ca |
pāpayukto madhyagato jñeyaḥ kheṭo balojjhitaḥ || iti |

atra śubhasthānage grahe śubhaphalaṃ rūpamitaṃ sthāpyam | aśubhasthānage grahe aśubhaphalaṃ rūpamitaṃ sthāpyam | punaḥ śubhāśubhaphalayor antare kṛte sati yac chubham aśubhaṃ vā avaśiṣṭaṃ tad eva grahasya iṣṭaṃ kaṣṭaṃ vā phalaṃ daśāphalādiṣu jñeyam | etat spaṣṭam uktaṃ maṇitthena |

sarvatra kalpyaṃ pṛthag eva rūpaṃ phalaṃ śubhākhyaṃ phalanirṇayāya |
ihāpi rūpaṃ parikalpya sādhyaṃ phalaṃ ca kaṣṭābhidham atra tajjñaiḥ ||
pṛthaksthitasyāsya yad antarālaṃ phalaṃ tad evābhidham atra vedyam |
daśādhike śreṣṭhaphale ca pūrṇaṃ phalaṃ daśone kathitaṃ ca madhyam ||
kaṣṭādhike pūrṇaśaśāṅkahīne
śubhe ca kaṣṭe daśato variṣṭhe |
kaṣṭāt tathā kaṣṭataraṃ niruktaṃ
phalaṃ daśāyāṃ yavanaiḥ purāṇaiḥ || iti |

atha pañcavargebhya iṣṭakaṣṭam uktaṃ tājikamuktāvalyām |

dalaṃ dalārdhaṃ ca tadardhakaṃ ca
svakīyamitrārigṛhe śubhaṃ syāt |
tathaiva dṛkke 'ṅgalavas tadardhaṃ
tatkhaṇḍakaṃ nandalave 'rkabhāgaḥ ||
tadardhakaṃ taddalam eva triṃśe
tithyaṃśakordhvaṃ ca dalaṃ tv athocce |
nakhāṃśakordhvaṃ ca dalaṃ ca nīce
śūnyaṃ khavedāṃśanakhāṃśakau ca || iti |

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2 bhāgojjhitaḥ] bhāgo 'hitaḥ G p.c.; bhāgobhitaḥ M ‖ krūrai] krūro B N G 3 balojjhitaḥ] 'valokita G p.c.; balobhita M 5 mitaṃ] saṃmitaṃ G 7–8 spaṣṭaṃ uktaṃ] spaṣṭaktam K 19 śubhaṃ] svabhe K T M 20 dṛkke 'ṅga] dṛkkendra M 22 taddalam] tadbalam M ‖ eva] eka B 23 athocce] athoccai B N G; atho*aḥ T 25 nakhāṃśakau] nakhāṃśako B N

9–16 sarvatra … purāṇaiḥ] VPh 15–18; cf. HS 40–41 18–25 dalaṃ … ca] TM 64–65

9 nirṇayāya] G notes in a different hand in the margin of folio 37^{v}: *truṭa 37 patre **. Some text does appear to be lacking from the quotation as compared with independent witnesses of the VPh. 25 iti] Alone among the text witnesses, M (the latest) adds a table giving the preceding fractions in numerical format, numerators placed above denominators. That table has been omitted here as likely being a modern addition.

> ing a southerly degree [of latitude], [8] placed in the twelfth or sixth house from the ascendant,[64] [9] without an optimal division, [10] in an enemy's division [11] or domicile, [12] having left the degree of the sun, [13] in a *riḥpha* or [14] *mutthaśila* with malefics,[65] [15] joined to benefics or [16] placed between [them], a planet should be understood to be bereft of strength.

Here, one unit of good results should be entered when a planet occupies a good position, and one unit of evil results should be entered when a planet occupies an evil position. Then, after finding the difference between the good and evil results, the [strength for] good or evil that remains is the good or evil result of the planet, to be understood in [judging] the result of periods and so forth. This is described clearly by Maṇittha [in *Varṣaphala* 15–18]:

> One unit of the results called good should be given for each place in order to judge results. Having allotted these points, the wise should find the results called evil. The difference between these separate [figures] should be understood to be the [final] result. When the good result is greater than ten, [that] result is full; when it is less than ten, it is called middling; when the evil is greater [than the good] and the good is less than ten, or when the evil is more than ten, the result of the period is declared by the ancient Yavanas to be evil and very evil, [respectively].

Next, the [strength for] good and evil [arising] from the five dignities is described in *Tājikamuktāvali* [64–65]:

> The [strength for] good in [a planet's] own domicile, that of a friend and that of an enemy is half [a point], half of one half, and half of that, [respectively]. In a decan, likewise, it is one sixth of a point, half of that, and half of that; in a ninth-part, it is one twelfth, half of that, and half of that; in a thirtieth-[part], it is one fifteenth, half, and so on; in exaltation, it is one twentieth, half, and so on; in fall, it is nil, one fortieth, and one twentieth.

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64 All text witnesses share this reading, although the compound is in the plural rather than the dual, which would properly suggest at least three compounded items. The eighth house is typically listed with the sixth and twelfth.

65 From the context it would seem that *riḥpha* is used here not in the standard sense, as a name for the twelfth house (from Greek ῥιφή), but rather as a truncated form of *mūsariḥpha* (from Arabic *munṣarif*; cf. next chapter).

etadūnaṃ *yad vā sveṣṭārātiṣu dvādaśāṃśā* ityādyuktabalavibhāgāṃśaṃ kaṣṭaphalaṃ sādhyam | itīṣṭakaṣṭavicāraḥ | atra kecana sāmānyenaiva aṣṭadhā balaṃ kalpayanti | uktaṃ ca hillāje |

samagatir udito yaḥ saumyadṛṣṭo 'tha yuktaḥ
sa śubhamuthaśilī syāt saumyabhāve 'rkabhāge |
vicarati śubhamadhye cātivīryaḥ pradiṣṭaḥ
kathitabalavirodhī hīnavīryaḥ khagendraḥ |
ubhayabalasamāse cāpy abhāve tayor vā
vicarati yadi kheṭo madhyavīryo munīndraiḥ || iti |

atra samagativirodhaḥ śīghragatiḥ | uditavirodho 'stagaḥ | evaṃ sarvatrāpi jñeyam | atra pratyekaṃ sārdhaviṃśopakadvayamitaṃ balaṃ jñeyam | athātra viśeṣaphalajijñāsunā pūrvoktaṃ ṣaḍvidham api balaṃ vicāryam | tadabhāve sāmānyapañcavargībalaṃ vicāryam | tadabhāve 'py aṣṭadhā balaṃ vicāryam iti siddhāntaḥ ||

atha dvādaśavargīcakram | tatra vāmanaḥ |

1–242.16 -rātiṣu … tanvā-] om. B N G a.c. 1 dvādaśāṃśā] dvādaśāṃkā G 3 hillāje] hillājena M 10 gatiḥ] scripsi; gati K T; gaty M 12 balaṃ] dhanaṃ G 14 siddhāntaḥ] rāddhāṃtaḥ G

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1 yad … dvādaśāṃśā] TM 41

1–242.16 -rātiṣu … tanvā-] In G the preceding phrase *etadūnaṃ yad vā sveṣṭādi* has been crossed out, and a note in the margin reads *truṭaḥ 37|5*. The omitted passages are supplied on a separate folio in a different hand. 15 cakram] At this point G adds the following stanza, near-identical to the previous quotation from Vāmana: *sukhāvāptis tribhir bhogo yaśovṛddhiḥ sukhaṃ dhanaṃ* || *sārddhatraye sarvasiddhiś caturbhiḥ sarvato yaśa iti* ||

The evil result should be found by subtracting these [values] from the allotted points of strength stated in [the quotation from *Tājikamuktāvali* 51–52 above], beginning 'Or else, in [the scheme consisting only of the planet] itself, friends, and enemies, the twelfths of points'. This concludes the judgement of [strength for] good and evil. Concerning this, some consider the strength as an eightfold total; and Hillāja says:

> The planet that is [1] of middling motion, [2] [heliacally] risen, [3] aspected or [4] joined to benefics, [5] in a benefic *mutthaśila*, [6] in a benefic house, [7] in the degree of the sun, and [8] placed between benefics is declared by the great sages to be exceedingly powerful; one that negates the strengths [just] described, to have little power; and, if the planet has a balance of both strengths [for good and evil], or in the absence of both, to be of middling power.

Here, the negation of middling motion is swift motion; the negation of [heliacally] risen is set: this is how all [the criteria] should be understood. On this matter, each [criterion of] strength should be understood to amount to two and a half points. The conclusion, then, is that anyone wishing to know the detailed results [of a planet] should consider the sixfold strength described above; failing that, one should consider the total strength of the five dignities; and failing even that, one should consider the eightfold strength.

2.8 The Twelve Dignities

Next, the scheme of twelve dignities. On that, Vāmana [says]:

grhahorādreṣkāṇāḥ pādāṃśaḥ pañcāṃśaṣaṣṭhāṃśau |
saptāṣṭanavadaśāṃśā rudrāṃśā dvādaśāṃśāś ca ||
bhaumaśukrajñacandrārkabudhaśukrāramantriṇaḥ |
sauriḥ śanis tathā jīvo meṣādīnām adhīśvarāḥ ||
lagnārdhaṃ jāyate horā sarvalagneṣu sarvadā |
ojarāśibhavārkendvoḥ same candrārkajā matā ||
meṣādisarvarāśīnāṃ tribhāgeṣu yathākramam |
ādyapañcanaveśānāṃ dreṣkāṇā bhaṇitā budhaiḥ ||
ekadvitricaturtheṣu lagnapādeṣu ca kramāt |
svasvarāśyādikendreśāḥ pādāṃśanāyakā matāḥ ||
kujārkījyabudhāḥ śukraḥ pañcamāṃśeṣu nāyakāḥ |
ojarāśiṣu yugmeṣu grahā vyatyayataḥ smṛtāḥ ||
meṣādyā viṣame rāśau samarāśau tulādikāḥ |
vijñeyā vibudhair evaṃ rāśiṣaṣṭhāṃśanāyakāḥ ||
ojarāśau svarāśyādyāḥ same saptamarāśitaḥ |
saptāṃśanāyakāḥ sarve vijñeyā vibudhaiḥ sphuṭāḥ ||
meṣādyāś cararāśīnāṃ cāpādyāḥ sthirarāśiṣu |
dvisvabhāveṣu siṃhādyā jñeyāś cāṣṭāṃśanāyakāḥ ||
meṣamṛgatulākarkamukhāḥ syur navamāṃśakāḥ |
meṣakesaridhanvādirāśicakre vyavasthitāḥ ||

13 samarāśau] om. K 15 saptama] sapta T 19 meṣamṛga] meṣo mṛgas G ‖ navamāṃśakāḥ] navabhāṃśakāḥ K

1 pādāṃśaḥ … ṣaṣṭhāṃśau] K T M agree on this unmetrical reading, one mora short.

66 Most of these divisions are either inherited from Hellenistic astrology or innovations of pre-Islamic Indian tradition. The *horā* (from Greek ὥρα 'hour', the average rising time of half a sign) represents a division by 2. The division by 5 is a 'streamlined' form of terms (*ḥadd/haddā*, *triṃśāṃśa*), while the division by 10 is found in classical Indian astrology but distributed among the planets by a different method. Only the divisions by 6, 8 and 11 are unknown to both, as well as to Perso-Arabic sources. See Gansten 2018.

67 While the divisions of a sign are not dependent on the ascendant as such, the ascendant is often defined in Indian astrology according to the divisions in which it falls.

68 This is the classical Indian scheme of decan rulership rather than the Greek and Perso-Arabic one discussed in sections 2.5 and 2.6 above.

69 The angles are the first, fourth, seventh and tenth sign, counting inclusively – in other words, the signs distant from each other by multiples of 90°.

Domicile, *horā*, decan, fourth-part, fifth-part, sixth-part, seventh-[part], eighth-[part], ninth-[part], tenth-part, eleventh-part and twelfth-part [are the twelve dignities].[66]

Mars, Venus, Mercury, the moon, the sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are the [domicile] rulers of [the signs] beginning with Aries.

Half of the ascending sign is a *horā*. In all ascendants, always, they are considered to belong to the sun and moon, [respectively], in an odd sign; in an even sign, to the moon and sun.[67]

In all signs, beginning with Aries, the thirds are declared by the wise to be the decans of [the planets] ruling the first, fifth and ninth [signs from the current one], in order.[68]

In the first, second, third and fourth quarters from the ascendant [sign], the rulers of the fourth-parts are considered to be [the planets] ruling the angles from the sign in question.[69]

Mars, Saturn, Jupiter, Mercury and Venus are considered to be the rulers of the fifth-parts in the odd signs; in the even [signs], the planets are in the reverse order.

The rulers of the sixth-parts of a sign should be understood by the wise to begin from [the ruler of] Aries in an odd sign and from [the ruler of] Libra in an even sign.[70]

The true rulers of the seventh-parts should all be understood by the wise to begin from the sign in question in an odd sign, and from the seventh sign [from it] in an even sign.

The rulers of the eighth-parts should be understood to begin with Aries in the movable signs, with Sagittarius in the fixed signs, and with Leo in [the signs] of dual nature.

The ninth-parts in the cycle of signs beginning with Aries, Leo and Sagittarius begin with Aries, Capricorn, Libra and Cancer.[71]

The wise know that the planets ruling the [first] tenth-parts in an ascendant [beginning with Aries] follow in the order [of the rulers of] Aries, Aquarius, Sagittarius, Libra, Leo and Gemini.

---

70 In other words, beginning from 0° Aries, the 72 sixth-parts in the zodiac form 6 continuous cycles corresponding to the 12 zodiacal signs. The newly invented eighth-, tenth-, and eleventh-part divisions below follow the same pattern, as do the older seventh- and ninth-parts.

71 That is, in Aries, Leo and Sagittarius, the first ninth-part belongs to Aries; in the signs immediately following these (namely, Taurus, Virgo and Capricorn), the first ninth-part belongs to Capricorn; etc.

ajakumbhadhanustaulisiṃhayugmakrameṇa tu |
daśāṃśanāyakā lagne grahān evaṃ vidur budhāḥ ||
meṣamīnaghaṭā nakracāpālitulakanyakāḥ |
siṃhakarkaṭayugmokṣādikā rudrāṃśanāyakāḥ ||
svasvarāśyādikā jñeyā dvādaśāṃśakanāyakāḥ |
evaṃ lagne 'tra vijñeyā budhair dvādaśavargikā ||
sūryādīnāṃ tu kheṭānāṃ vīkṣyā dvādaśavargikā |
śubhā svamitrasaumyoccā nindyā nīcāripāpajā ||
evaṃ phaladvayaṃ vīkṣya tad viśodhyaṃ parasparam |
taccheṣaṃ tatphalaṃ jñeyaṃ grahe dvādaśavargajam ||
varge śubhādhike krūraḥ śubhaḥ saumyo 'tiśobhanaḥ |
nindyādhike śubhaḥ krūraḥ krūro 'tikrūratāṃ vrajet ||
svagṛhād yad graho datte tanvādibhāvajaṃ phalam |
nijavīryānumānena sthitaṃ rāśīśabhāvajam ||
ekaikarāśimadhyasthaṃ vijñeyaṃ rāśimaṇḍalam |
tanvādibhāvarūpeṇa svagṛhādikrameṇa ca ||
tena dvādaśavargasya sūkṣmasthūlaprabhedataḥ |
sthūlaṃ sūkṣmaṃ phalaṃ jñeyaṃ grahāṇāṃ sarvabhāvajam || iti |

atraikaikarāśimadhyastham ity anena tanvādisarvabhāvānāṃ dvādaśavargikā vidheyāḥ | tasmād bhāvānāṃ sthūlasūkṣmaphalavicāraḥ kārya ity arthaḥ | etat spaṣṭam uktaṃ saṃjñātantre |

bhāveṣu sarveṣv api vargacakraṃ vilokya tattatphalam ūhanīyam | iti |

dvādaśavargīcakre viṃśopakānayanam uktaṃ yogasudhānidhau |

---

4 yugmokṣādikā] scripsi; kāsokṣādikā G; kyamokṣādikā K; mokṣādikā T; kā mokṣādikā M 9 evaṃ pha-] om. T 10 vargajam] vargataḥ G 11 śubhādhike] śubhādikaḥ G ‖ śobhanaḥ] śobhanaṃ G 13 svagṛhād yad graho] svagṛhādyaṃ gṛho G 17 tena] te ca K T M ‖ sūkṣmasthūla] proktaṃ sthūla B N G a.c.; sthūlasūkṣma K T M 18 sarva] rvasa N

22 bhāveṣu … ūhanīyam] ST 1.48

> The rulers of the eleventh-parts [in the signs reckoned from Aries] begin with [the rulers of] Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini and Taurus, [respectively].
>
> The rulers of the twelfth-parts should be understood to begin with [the ruler of] the respective sign. Thus should the twelve dignities in an ascendant be understood by the wise.
>
> The twelve dignities of the sun and other planets are to be examined. [The divisions] arising from [the planet's] domicile, [the sign of] a friend, a benefic, or its exaltation are good; those arising from [the sign of] fall, an enemy, or a malefic are evil. Examining both [kinds of] results thus and subtracting the one from the other, the remainder should be understood to be that planet's resulting [strength] from the twelve dignities. In predominantly good divisions, [even] a malefic is good, and a benefic, exceedingly beneficent. If the evil [divisions] predominate, [even] a benefic is evil, and a malefic becomes exceedingly maleficent; for in accordance with its own strength [derived] from its domicile [and so forth] a planet gives the results of the houses beginning with the ascendant, residing [there and] produced by the ruler of the sign.[72]
>
> The [entire] circle of signs should be understood as residing within every single sign, in the form of the houses beginning with the ascendant and in the order of [a planet's] own domicile and so forth. Therefore, in all houses, [both] the general and the detailed results of the planets should be understood, according to the general and detailed divisions of the twelve dignities.

Here, by [the statement] 'residing within every single sign' it is meant that the twelve dignities should be applied to all the houses, beginning with the ascendant. Therefore, [both] general and detailed judgement of the results of the houses should be made. This is stated clearly in *Saṃjñātantra* [1.48]:

> Having examined the scheme of dignities for all the houses, one should infer the results of each.

The calculation of points [of strength] from the scheme of twelve dignities is described in [*Tājika*]*yogasudhānidhi* [4.10]:

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72 The last sentence is syntactically unclear and its meaning somewhat tentative.

śataṃ kalāḥ sve bhavanādike ca maitre tadardhaṃ ca ripau tadardham |
tadaikyam abhrāṅgahṛd arkavargyāṃ viṃśopakā vīryayutau bhavanti || iti |

atra kecana dvādaśavargīcakraṃ na kurvanti | paṭhanti ca |

vāmanena grahāṇāṃ yā proktā dvādaśavargikā |
purācāryair anuktatvāt kṛtrimā sā prakīrtyate || iti |

etan na ramaṇīyam | yato 'tiprācīnācāryeṇa maṇitthena *bhaumaḥ sito jñaḥ* ityādiślokadaśakena dvādaśavargīcakram abhihitam | ata eva saṃjñātantre śrīmannīlakaṇṭhadaivajñair dvādaśavargīcakram uktam iti | iti dvādaśavargīcakram ||

atha grahāṇāṃ harṣabalam | tatra catvāri harṣadāni sthānāny uktāni tejaḥsiṃhena |

nidhihutāśaṣaḍekaśivātmajavyaya ināt prathamaṃ khalu harṣadam |
svagṛham uccam atho dvitayaṃ smṛtaṃ nikhilakheṭagaṇeṣu tṛtīyakam ||
atha dine nṛkhagasya tu yoṣito bhavati rātriṣu harṣapadaṃ tathā |
udayatas tritayaṃ tritayaṃ kramād yuvatinṛdyusadāṃ ca caturthakam ||

4 yā] vā K T M 5 kṛtrimā] kṛttimā B G K; kṛtimā N ‖ iti] ti K; pi T 8 uktam] om. B N G a.c. 10 harṣa[1]] varṣa K M ‖ catvāri] om. B N G a.c. ‖ -dāni sthānāny] -dānāny B N G a.c.; sthānāny G p.c. 15 tritayaṃ[2]] tṛtayaṃ K T ‖ dyusadāṃ] dyuṣadāṃ K

1–2 śataṃ … bhavanti] TYS 4.10 4–5 vāmanena … prakīrtyate] TMṬ 1.2 6 bhaumaḥ … jñaḥ] VPh 51; HS 73 12–15 nidhi … caturthakam] DA 7.1–2

> [A planet earns] a hundred points in its own domicile and so on; half in that of a friend; half again in [that of] an enemy. That sum divided by sixty makes up the total points of strength in the twelve dignities.

Concerning this, some do not use the scheme of twelve dignities, and they quote [*Tājikamuktāvaliṭippaṇī* 1.2]:

> Because the twelve dignities of the planets set forth by Vāmana have not been described by the teachers of old, they are declared to be artificial.

[But] this is not agreeable, since the most ancient teacher Maṇittha sets forth the scheme of twelve dignities in the ten stanzas beginning 'Mars, Venus, Mercury' [*Varṣaphala* 51–60].[73] That is why the illustrious Nīlakaṇṭha Daivajña has described the scheme of twelve dignities in the *Saṃjñātantra*. This concludes the scheme of the twelve dignities.

2.9 The Joys of the Planets

Next, the strength of joy of the planets. On that matter, the four places that give joy [to the planets] are described by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 7.1–2]:

> [House] nine, three, six, one, eleven, five or twelve is the first [place] giving joy [to each of the planets counted] from the sun; [its] domicile and exaltation is considered the second, among all the planets; next, the third place of joy is in the day for a male planet but at night for a female; and [the houses] by threes from the ascendant is the fourth for female and male planets in order.

73 Maṇittha or (Pseudo)-Manetho is indeed an ancient astrological authority mentioned by name by early Sanskrit authors (see, e.g., *Bṛhajjātaka* 7.1); for the actual ancient work on astrology ascribed to Manetho, see Lopilato 1998. The *Varṣaphala* ascribed to 'Maṇittha' is, however, probably no older than the fifteenth century; see Gansten 2018.

atra samarasiṃhena *dvitīyakaṃ harṣapadaṃ sarveṣāṃ nijagṛhaṃ bhavati* ity anena ślokārdhena svagṛham eva harṣasthānam uktaṃ na tu svoccam iti jñeyam | atra viṃśopakā uktāḥ paddhatibhūṣaṇe |

harṣānvitā harṣapade pañca viṃśopakā matāḥ |
harṣasthānacatuṣkasthaḥ kheṭaḥ syāt pūrṇaharṣitaḥ || iti |

atha samarasiṃhaṭīkāyāṃ tukajyotirvidbhir ekaikaharṣasthāne rūpamitaṃ balam uktam | tatrāpi navamādisthāneṣu lagnāt tritribheṣu ca pūrvoktayuktyā grahāṇāṃ bhāvaphalam eva balam | svagṛhoccabalaṃ tu

rāśyante paramoccaṃ tu procur grahavido janāḥ |
rāśyante pūrṇaphaladaṃ svagṛhaṃ ca tathā viduḥ ||

iti jīrṇatājikavacanāt svagṛhasvoccasthagrahasyāṃśādikaṃ dviguṇaṃ svagṛhasvoccabalaṃ bhavati | dinarātribalaṃ tu pūrvoktaṃ grahadinabalam eva | punar grahāṇāṃ viśeṣabale prathamaharṣabalaṃ dinarātribalaṃ ca yojitam eva | ato harṣasthānadvayabalaṃ viśeṣabaleṣu yojyam iti tattvam | sarveṣāṃ balānām aikyaṃ sphuṭabalaṃ bhavati | sphuṭabalenaiva varṣeśaphalaṃ daśāphalādikaṃ ca jñeyam iti vimalam | prathamaharṣabale 'dhikasthānāni keṣāṃcid grahāṇām uktāni praśnavaiṣṇave |

karma bandhu dhanaṃ cendos turyaṃ jñasyodayaṃ raveḥ |
dyūnaṃ bhaumasya dharmarkṣaṃ śaneḥ prāhuḥ svaharṣadam || iti |

yādavena tu pañca harṣasthānāny uktāni |

---

1 harṣapadaṃ … nijagṛhaṃ] scripsi; nijagṛhaṃ sarveṣāṃ harṣapadaṃ B N K T M; nijagrahaṃ sarveṣāṃ harṣapadaṃ G 4 pade] padaṃ N ‖ pañca] ca N 7–8 pūrvokta] pūrvocca B N G 8 balam] phalaṃ N G 12 gṛhasvocca] gṛhococca N; gṛhe cocca G 17 'dhika] harṣa add. K T M 18 bandhu] bandha B N ‖ cendos] cendvos B N G a.c. ‖ jñasyodayaṃ] jñasthodayaṃ B N G a.c.; tasyodayaṃ G p.c. 19 sva] sa K T M

4–5 harṣānvitā … harṣitaḥ] PBh 20 18–19 karma … harṣadam] PV 2.30

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1 harṣapadaṃ … nijagṛhaṃ] The unmetrical word order supported by all text witnesses suggests an error early in the transmission of the text, possibly even originating with Balabhadra. Restoring the metre does not change the meaning but does make for a somewhat more natural word order.

Concerning this, it is to be understood from this half-stanza [in the *Tājikaśāstra*] by Samarasiṃha – 'The second place of joy for all [planets] is their own domicile' – that only [a planet's] domicile is a place of joy, and not its exaltation. The points for this are described in *Paddhatibhūṣaṇa* [20]:

> In a place of joy, the points endowed with joy are considered to be five. A planet occupying [all] four places of joy rejoices fully.

Now, in his commentary on [the *Tājikaśāstra* by] Samarasiṃha, Tuka Jyotirvid assigns one unit of strength to each place of joy. Among them, in the ninth and other houses and in the places by threes from the ascendant, the [numerical] house result itself is the strength of the planets according to the reasoning described above. But [regarding] the strength from domicile and exaltation, when a planet occupies its domicile or its exaltation, its degrees and so on doubled yield its strength of domicile or exaltation, according to the statement of the *Jīrṇatājika*:

> The knowers of the planets say that the maximum exaltation is at the end of the sign; and they likewise know the domicile to give full results at the end of the sign.

Now, the strength of day or night is only the planets' strength of day described above; and [that] strength of day or night is itself applied again [as] the first strength of joy in [the calculation of] the detailed strengths of the planets. Thus, the truth of the matter is that the strength of two places of joy should be added to the detailed strengths. The total of all [these] strengths is the definitive strength, and it is from the definitive strength that the result of the ruler of the year, the result of periods and so forth should be understood. Thus [everything] is clear. Concerning the first strength of joy, additional places are described for some of the planets in *Praśnavaiṣṇava* [2.30]:

> The tenth, the fourth and the second for the moon, the fourth for Mercury, the ascendant for the sun, the seventh for Mars, and the ninth for Saturn are said to give them joy.

But Yādava describes five places of joy [in *Tājikayogasudhānidhi* 4.36–37]:

nandāgnitarkenduśiveṣvinākhyāḥ sūryādikānāṃ svagṛhaṃ nijoccam |
strīpuṃkhagānāṃ tanutas trayaṃ ca niśādinaṃ strīnarasaṃjñitānām ||
puṃbhāni puṃsāṃ vanitāgṛhāṇi strīvyomagānāṃ ca mudāspadāni |
harṣāspadeṣv abdhiviśopakāṃś ca pṛthak pṛthak pañcasu saṃvadanti ||

iti śrīdaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne
dṛṣṭisāṅgabaleṣṭakaṣṭādyānayanādhikāro dvitīyaḥ ||2||

---

1 gṛhaṃ] gṛhān K 2 strīpuṃ] scripsi; puṃstrī B N G K T M 3 mudāspadāni] dāspadāni K; yadāspadāni T M 5 varya] vargya K ‖ paṇḍita] ṇḍita T 6 baleṣṭakaṣṭādy] baleṣṭakādy N

1–3 nandāgni … āspadāni] TYS 4.36–37 4 harṣā- … saṃvadanti] TYS 4.38

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2 strīpuṃ] This emendation, required by the sense of the passage, is supported by MS TYS1. The error present in all text witnesses again suggests an early error.

> [1] [Houses] nine, three, six, one, eleven, five and twelve, [respectively], for the [planets] beginning with the sun; [2] one's own domicile and exaltation; [3] the [groups of] three [houses] from the ascendant for female and male planets, [respectively]; [4] night and day for the [planets] known as female and male, [respectively]; and [5] male signs for the male planets, female signs for the female planets, are the places of joy. To each of the five places of joy they assign four points.

In the *Hāyanaratna* composed by Balabhadra, son of the learned Dāmodara, foremost of astrologers, this concludes the second topic: the calculation of the aspects, the strength with its subdivisions, good and evil, and so forth.

atha ṣoḍaśayogādhyāyo vyākhyāyate | tatrekkavālādiṣoḍaśayogānāṃ nāmāny uktāni tājikabhūṣaṇe |

ikkavālenduvārākhyāv itthaśālam ataḥ pare |
īsarāphaś ca naktaṃ ca yamayā maṇaū tataḥ ||
kambūlaṃ gairakambūlaṃ khallāsarakaraddake |
tato duḥphālikutthaś ca dutthadabbīratambirau ||
kutthaś ca duruphaś caite yogāḥ ṣoḍaśa kīrtitāḥ |
tājikācāryavaryaiś ca phalavijñānahetave ||

athetthaśālādiyogopayuktāḥ sūryādīnāṃ dīptāṃśā uktās tejaḥsiṃhena |

īkṣate 'rka iha pañcadaśāṃśair dīptakaiś ca ravibhir vidhur āraḥ |
aṣṭabhir bhṛgumṛgāṅkatanūjau saptabhir guruśanī navabhiś ca || iti |

tājikasāre 'pi |

raviḥ śarābjais tapanaiḥ śaśāṅko lavair mahījo vasubhiś ca bhāgaiḥ |
jñabhārgavau saptalavair nabhogair devejyamandau prayutiṃ karoti ||

---

1 yogādhyāyo] yogādhyāyaḥ B N G ‖ vyākhyāyate] om. B N G ‖ tatrekkavālādi] yatrekkavālādi T 3 itthaśālam ataḥ pare] itthaśālas tataḥ param K T M 7 kutthaś] dutthaś B N G ‖ duruphaś] durukaś G 8 -ācāryavaryaiś] -ācāryyaiś B a.c. N 10 'rka] om. N G a.c. 11 guru] guruḥ B N G 14 prayutiṃ] prayatiṃ N G

3–8 ikkavāle- … hetave] TBh 4.4–6 10–11 īkṣate … ca] DA 8.9 13–14 raviḥ … karoti] TS 88

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CHAPTER 3

The Sixteen Configurations

3.1 The Names of the Configurations and the Orbs of Light of the Planets

Now the chapter on the sixteen configurations is explained; and the names of the sixteen configurations beginning with *ikkavāla* are described in *Tājikabhūṣaṇa* [4.4–6]:

> Those called [1] *ikkavāla* and [2] *induvāra*, [3] *itthaśāla* and then [4] *īsarāpha*, [5] *nakta* and [6] *yamayā*, [7] *maṇaū* and then [8] *kambūla*, [9] *gairikambūla*, [10] *khallāsara*, [11] *radda*, and then [12] *duḥphālikuttha*, [13] *dutthotthadabīra* and [14] *tambīra*, [15] *kuttha* and [16] *duruḥpha*: these are the sixteen configurations declared by the foremost of Tājika teachers for understanding the results [of the planets].[1]

Next, the orbs of light of the sun and other [planets], employed in the configurations beginning with *itthaśāla*, are described by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 8.9]:

> Here the sun aspects within an orb of light of fifteen degrees, the moon within twelve, Mars within eight, Venus and Mercury within seven, and Jupiter and Saturn within nine.

And in *Tājikasāra* [88 it is said]:

> Within fifteen degrees the sun; within twelve, the moon; within eight degrees, Mars; within seven degrees, Mercury and Venus; and within nine, Jupiter and Saturn make a joining.

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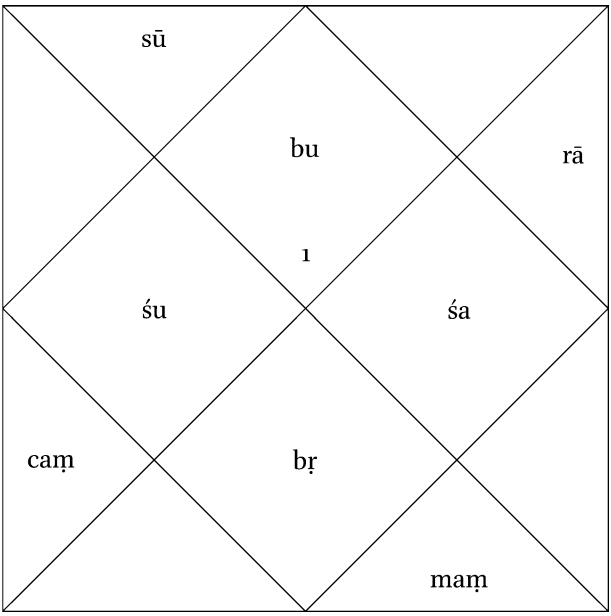
1 For the Arabic antecedents of these names and their transmission, see the Introduction. Sanskritized forms vary considerably within the text and across witnesses. For the sake of intelligibility, the nomenclature has been standardized in the translation, using the variants most frequently found and/or closest to the Arabic originals. The most common variant forms are noted in the Glossary.

atra pañcadaśabhir aṃśaiḥ raviḥ prayutiṃ vakṣyamāṇetthaśālādiyogaṃ karotīty arthaḥ | evaṃ sarvatra | praśnavaiṣṇave rāhor api dvādaśa dīptabhāgā uktāḥ ||

athekkavālenduvārau | tatrekkavālenduvārayor lakṣaṇam uktaṃ saṃjñātantre | 5

cet kaṇṭake paṇaphare ca khagāḥ samastāḥ
syād ikkavāla iti rājyasukhāptihetuḥ |
āpoklime yadi khagāḥ sa kilenduvāro
na syāc chubhaḥ kvacana tājikaśāstragītaḥ || iti |



ikkavālayogaḥ

5 tantre] taṃtraivaṃ B N G 8 sa kilenduvāro] sakaleṃduvāro B; sa keleṃduvāro K T

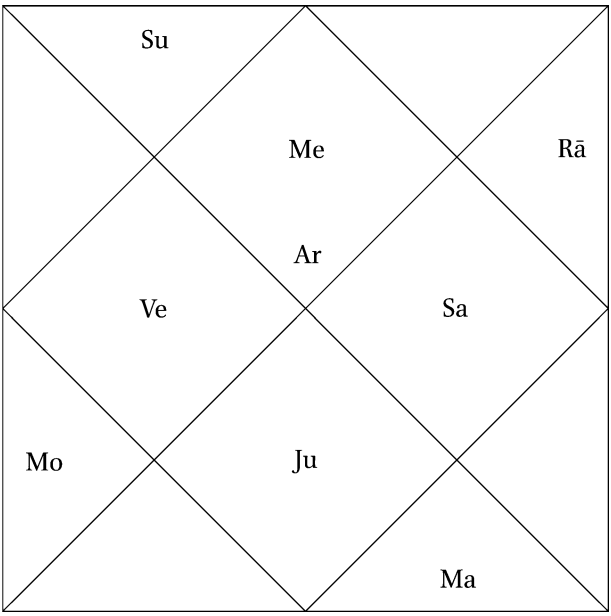
6–9 cet … gītaḥ] ST 2.17

That is, the sun makes a joining, [meaning] a configuration such as the *itthaśāla* described below, within fifteen degrees; and so on throughout. In the *Praśnavaiṣṇava*, Rāhu, too, is assigned an orb of twelve degrees.

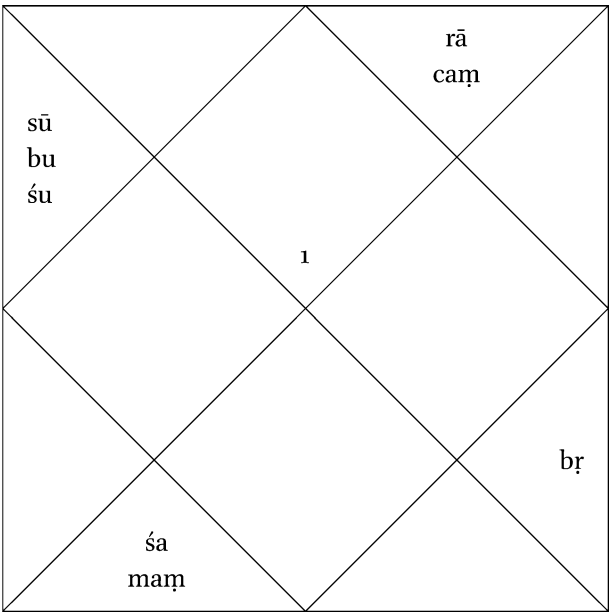
3.2 The *Ikkavāla* and *Induvāra* Configurations

Next, *ikkavāla* and *induvāra*; and the definitions of *ikkavāla* and *induvāra* are stated in *Saṃjñātantra* [2.17]:

> If all the planets are in an angle or a succedent house, that is *ikkavāla*, causing attainment of dominion and happiness. If the planets are in a cadent house, that is *induvāra*, never praised as good in the Tājika science.



The *ikkavāla* configuration



induvārayogaḥ

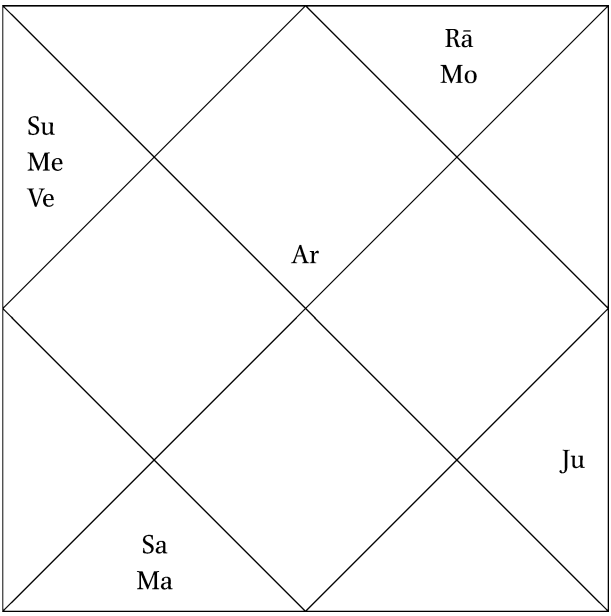
atra varṣapraveśe ikkavālayogotpattau rājyasukhayor labdhiḥ kulānumānena vācyā | varṣāriṣṭe 'py ariṣṭabhaṅgo vācyaḥ | kvacana varṣapraveśamāsapraveśādau yadā kendrāpoklimasthā grahāḥ paṇapharāpoklimasthā vā syus tadā ko 'pi yogo na sambhavet | *sarve grahā dvitriṣv api kendrādiṣu sthitā yogakartāro jñeyāḥ* iti jīrṇaṭīkākṛt | yādavenaitau yogau anyathaiva kathitau |

kendrasthitadvitayarāśigayoḥ khadhāmnor
dṛṣṭis tadā nigadito 'tra sa ikkavālaḥ |
āpoklimopagatakendragayor yadi syād
yogas tadā munivaraiś ca sa induvāraḥ || iti |

---

2 ariṣṭa] ariṣṭya N ‖ praveśa] praveśo B N G a.c. 3 yadā] tu add. G 5 ṭīkākṛt] ṭīkāt B N G a.c. ‖ kathitau] kathitaṃ G 6 kha] sva B K M

6–9 kendra … induvāraḥ] TYS 6.5



The *induvāra* configuration

Here, if the *ikkavāla* configuration arises in the revolution of the year, the attainment of dominion and happiness should be predicted in accordance with [the native's] family community; and if a misfortune [is expected] in that year, the reversal of that misfortune should be predicted. But if, in any revolution of the year or month and so on, the planets occupy angles and cadent houses, or succedent and cadent houses, then no [such] configuration can occur. So says the ancient commentator:[2] 'All the planets, even occupying two or three angles and so on, should be understood to cause the [*ikkavāla*] configuration.' [But] Yādava describes these configurations quite differently [in *Tājikayogasudhānidhi* 6.5]:

> [If there is] an aspect between planets placed in signs that occupy two angles, then the great sages call that *ikkavāla*; if the configuration is between [planets] placed in a cadent house and an angle, [respectively], then that is *induvāra*.

2 Or 'the commentator [called] Jīrṇa' or 'the commentator on [the work of] Jīrṇa'. See the Introduction.

dvayor eva grahayoḥ kendrapaṇapharasaṃsthayor dṛṣṭau satyām ikkavālayogaḥ | dṛṣṭau satyāṃ kendrāpoklimasthayor dvayor eva grahayor induvārayoga iti yādavamatam | atra dīptāṃśair dṛṣṭau yogāḥ sambhavanty ato yādavokta eva pakṣaḥ sādhīyān iti cen na | yato yamayāyoge sarvais tājikakartṛbhir dṛṣṭyabhāva udāhṛto 'sti | iti ikkavālenduvārau ||

athetthaśālaḥ | tac ca vartamānaparipūrṇabhaviṣyanmuthaśilabhedena tridhetthaśālayogaḥ | tatra vartamānamuthaśilayoge lakṣaṇam uktaṃ tājikālaṃkāre |

dṛṣṭau satyāṃ proktadīptākhyabhāgair
mandāt kheṭac chīghrakheṭo yadālpaḥ |
aṃśais tulyaḥ kiṃcid ūnas tadetthaśālo yogo mūthaśīlaḥ sa eva || iti |

atretthaśālādiyogeṣu grahāṇāṃ śīghragatvaṃ mandagatatvaṃ ca spaṣṭagatyā jñeyam | atra kecic chīghramandagrahayor ekarāśisthayor eva muthaśilayogaḥ na navapañcādibhinnarāśau | yataḥ samarasiṃhena madhyamādhamakambūlalakṣaṇe

meṣasthe 'bje śaninā karkasthe bhūbhuvā striyāṃ kavinā |
makarasthe guruṇā saha mīnasthe jñena na śubhaṃ ca ||

1–3 ikkavāla … dṛṣṭau] om. B N 3 yogāḥ] yogaḥ B N G 5 dṛṣṭyabhāva] daṣṭābhāva N; daṣṭyabhāva G 6 bhaviṣyan] bhaviṣya K M ‖ muthaśila] munthaśila K 11 tulyaḥ] svalpaḥ B N G a.c. 15 na] om. B N G M 16 lakṣaṇe] kṣaṇe N 18 makarasthe] makarasthena K T ‖ jñena] jñe M

17–18 meṣasthe … ca] Also quoted in full in PK ad ST 2.51, which contains part of the same stanza.

The *ikkavāla* configuration is when there is an aspect between just two planets occupying angles or succedent houses; the *induvāra* configuration is when there is an aspect between just two planets occupying an angle and a cadent house: this is Yādava's opinion. If [anyone should say] that because [all] configurations come to be when there is an aspect within the orbs of light [of the planets involved], Yādava's position is better, [we say]: not so, because the *yamayā* configuration is defined by all Tājika authors as an absence of aspect.[3] This concludes the *ikkavāla* and *induvāra*.

3.3 The *Itthaśāla* Configuration

Next, *itthaśāla*; and the *itthaśāla* configuration is threefold, by the distinction between an ongoing, perfected, and future *mutthaśila*.[4] Among them, the definition of an ongoing *mutthaśila* configuration is stated in the *Tājikālaṃkāra*:

> In an aspect occurring within the [previously] described orbs of light, when the swifter planet is less than the slower planet in degrees [of longitude], equal [or just] slightly less, then the configuration is [called] *itthaśāla*; *mutthaśila* is the same.

The swiftness or slowness of the planets in these configurations beginning with *itthaśāla* should be known from their true motions. Now, some [say that] a *mutthaśila* configuration pertains only to a swifter and a slower planet occupying a single sign, not when they are nine and five signs apart and so forth,[5] because Samarasiṃha presents a *mutthaśila* configuration as [taking place] in a single sign, not in different signs, in defining a middling/inferior *kambūla* in this verse [from the *Tājikaśāstra*]:

> If the moon is in Aries with Saturn, in Cancer with Mars, in Virgo with Venus, in Capricorn with Jupiter, or in Pisces with Mercury, [the result] is not good.

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3 Or: 'in the absence of an aspect'. In either case, Balabhadra's argument does not hold up, as even *yamayā* does require an aspect – in fact, two aspects – within the respective orbs of light of the planets; cf. section 3.6.

4 *Itthaśāla* and *mutthaśila* (from Arabic *ittiṣāl* and *muttaṣil*, respectively) are typically used entirely synonymously.

5 In a trine aspect, counting inclusively, planet A will be in the fifth sign from planet B, while planet B is in the ninth sign from planet A.

iti padyenaikarāśau muthaśilayogo 'bhihito na bhinnarāśau | iti cen na yatas tena tatraiva nīcagayor grahayor itthaśālaḥ kāryanāśakaḥ proktaḥ | tad yathā |

yadi nīco nīcena ca muthaśilakārī tathā ripur dviṣatā |
tadvat tat kambūlaṃ candro 'pi vināśako 'muṣmin || iti |

atra muthaśilakāriṇor grahayor ekaṃ nīcaṃ na sambhavati | trayāṇāṃ lagneśakāryeśacandrāṇāṃ tu sutarāṃ na sambhavati | tasmād ekagṛhagayor eva muthaśīlayoga iti vyāptir gataiva | uktaṃ ca tejaḥsiṃhena |

uktāṃśakāntaradṛgutthaṃ apītthaśāla-
kambūlakaṃ ca pṛthagṛkṣagayor dvayoḥ syāt | iti |

anye punar āhuḥ | rāśicakre śīghragrahasyāgre yadā mandagraho bhavati tadetthaśālayogo netarathā | etad avicāritaramaṇīyam | yataḥ samarasiṃhena uttamottamakambūlodāharaṇe *ravibhaumābhyāṃ yathā meṣe* ity anena

candrāparau yadi mithaḥ svagṛhoccasaṃsthau
meṣe yathā kujaravī tad atīva śastam |

ity anena ca tejaḥsiṃhenāpi meṣasthayor arkabhaumayoḥ karkasthena candreṇa sahetthaśālayoga uktaḥ | tatra meṣasthayor arkabhaumayor mandagayoḥ śīghragaś candro agre bhavati na tu pṛṣṭhe | tasmāc chīghra-

---

1 padyenaika] yadyenaika G 4 kārī] yathārī add. N G a.c. ‖ tathā] scripsi; yathā B N G K T M 5 tadvat] madvat G ‖ tat] om. B N G 7 gṛhagayor] grahayor B G a.c.; graharyor N; grahayogar G p.c. 8 yoga] yogo B N G ‖ vyāptir] vāpti B N G 10 pṛthagṛkṣa] pṛthagṛharkṣa N p.c.; pṛthagarkṣa K T M 12 netarathā] netarayā B N ‖ avicārita] avicāritaṃ B N K T ‖ ramaṇīyam] maraṇīyaṃ G a.c.; ramaraṇīyaṃ G p.c.

9–10 uktāṃśakā- … syāt] DA 9.10 15–16 candrāparau … śastam] DA 9.7

4–5 yadi … 'muṣmin] Also quoted with minor variations (*pāda* c reads *tat kambūlaṃ neṣṭaṃ*) in PK ad ST 2.52, which paraphrases the same stanza. My emendation is supported by the reading of the PK.

If [anyone says] thus, [we say]: not so, because [Samarasiṃha] himself in that same [*Tājikaśāstra*] declares that an *itthaśāla* between two planets in their fall destroys the matter sought, as follows:

> If a [planet] in its fall forms a *mutthaśila* with [another planet] in its fall, or an enemy with an enemy, that *kambūla* is the same: in this [configuration], the moon destroys [the matter].[6]

Regarding this, it is not possible for two planets forming a *mutthaśila* to have a single sign of fall; and it is most certainly not possible for three [planets]: the ruler of the ascendant, the ruler of the matter sought, and the moon. Therefore, the [supposed] rule that a *mutthaśila* configuration pertains only to [planets] occupying a single sign is revoked. And Tejaḥsiṃha says [in *Daivajñālaṃkṛti* 9.10]:

> An *itthaśāla* [or] *kambūla* produced by an aspect within the degrees stated [for the orbs of light] may take place between two [planets] occupying different signs.

Others, moreover, say that there is an *itthaśāla* configuration when the slower planet is ahead of the swifter planet in the zodiac, and not otherwise. This is agreeable [only] to the unreflecting, because in illustrating a superior/superior *kambūla*, Samarasiṃha in the [verse from the *Tājikaśāstra*] beginning 'Like the sun and Mars in Aries', and also Tejaḥsiṃha in this [verse, *Daivajñālaṃkṛti* 9.7]:

> If the two [planets] other than the moon occupy each other's domicile or exaltation, like Mars and the sun in Aries, that is exceedingly fortunate.

– describe an *itthaśāla* configuration of the sun and Mars in Aries with the moon in Cancer. In that [configuration], the swifter moon is ahead of the slower sun and Mars placed in Aries, not behind them. Therefore it should be understood that, of the swifter and the slower planet, which is ahead

6 'The same' presumably means 'as in the previous verse', that is, not good. These two stanzas from Samarasiṃha's lost work are also quoted by Viśvanātha in his commentary on *Saṃjñātantra* 2.51–52, but with the phrase 'that *kambūla* is not good' in the place of 'that *kambūla* is the same'.

mandagrahayor madhye agrasthatvaṃ pṛṣṭhasthatvaṃ rāśicakre yathāsambhavaṃ jñeyam | ata eva maṇaūyoge

yadi vakraḥ saurir vā śīghrasyāgre sthito 'thavā pṛṣṭhe |
paśyaṃś caturthasaptamadṛṣṭyā vāthaikarāśisthaḥ ||

ity anena padyena samarasiṃhena śīghramandayor agrapṛṣṭhasthatvaṃ yathāsambhavam eva pradarśitam | sarvayogeṣv api muthaśilavicāro grahāṇām ekarāśigānāṃ bhinnarāśigānām api bhavaty eveti spaṣṭam abhihitam ||

atra svadīptāṃśair dvādaśāṃśair vā muthaśilayogādayo vicāraṇīyā ity uktaṃ tājikatilake |

svadīptabhāgai ravibhāgakair vā yogā vicāryā muthaśīlamukhyāḥ | iti |

atha paripūrṇamuthaśilalakṣaṇam uktaṃ yogasudhānidhau |

vikalikākalikādalahīnakaś carakhago 'lpajavād api vā samaḥ |
muthaśilaṃ sakalaṃ sakalaṃ phalaṃ phalati yad yavano munirāḍ jagau ||

bhaviṣyanmuthaśilayogalakṣaṇam uktaṃ vāmanena |

rāśyantagaḥ śīghragatiḥ sthirasya bhāgān vivikṣuḥ pararāśigasya |
yadā bhavet taṃ pravadanti yogam eṣyaṃ bhaviṣyatphaladaṃ sadaiva ||

samarasiṃhamate vartamānamuthaśilayogo 'yam | bhaviṣyanmuthaśilalakṣaṇam uktaṃ tenaiva |

---

1 agrasthatvaṃ pṛṣṭhasthatvaṃ] agrapṛṣṭhasthaṃ B N G 1–4 cakre … rāśi] om. B N G a.c. 2 ata] etad K T M 4 vāthaika] tathaike K T; tathaika M 5 samarasiṃhena] samarasiṃhe B N G a.c. 6 eva] e B ‖ vicāro] vicā N G a.c. 7 abhihitam] ca add. K T M 8 dīptāṃśair] dīptāṃśaṃ B N G 8–10 dvādaśāṃśair … bhāgai] om. B N G a.c. 12 javād] javār B N G ‖ api] atha K T M 13 sakalaṃ²] saphalaṃ K ‖ phalaṃ] tadā K ‖ phalati] kalati B N G a.c. ‖ yad] tad K ‖ yad yavano] padmavano G p.c. 15 vivikṣuḥ] scripsi; vivakṣuḥ B N G K T M 17 'yam] bhaviṣyanmuthaśilayogoyaṃ add. K T; bhaviṣyanmuthaśīlayogoyaṃ add. M

12–13 vikalikā … jagau] TYS 6.7

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7 The sentence presumably continues into the following stanza. The aspects mentioned correspond to the square, opposition and conjunction.

8 Because most of the sixteen configurations are more or less complex variations on applying and/or separating aspects between two or more planets, Balabhadra considers application or *mutthaśila* as an integral part of these other configurations.

and which behind in the zodiac depends on the circumstances. That is why, in [describing] the *maṇaū* configuration, Samarasiṃha in this verse [from the *Tājikaśāstra*] demonstrates that the swifter and slower planets' positions ahead or behind each other depend on the circumstances:

> If Mars or Saturn is placed ahead of the swifter [planet] or behind, aspecting [it] by the fourth- or seventh-[sign] aspect or occupying the same sign …[7]

And it is made clear that in all configurations, the consideration of *mutthaśila* pertains both to planets occupying a single sign and to those occupying different signs.[8]

On this matter, it is stated in the *Tājikatilaka* that the configurations beginning with *mutthaśila* should be considered [when occurring] either within [the planets'] own orbs of light or within twelve degrees:

> Within their own orbs of light or within twelve degrees, the configurations beginning with *mutthaśila* should be considered.

Next, the definition of a perfected *mutthaśila* is stated in [*Tājika*]*yogasudhānidhi* [6.7]:

> [When the longitude of] the swifter planet is a second of arc, or half a minute of arc, less than [that of] the slower one, or equal [to it, that] completed *mutthaśila* bears complete fruit, as the lord of Yavana sages has declared.

Vāmana states the definition of a future *mutthaśila* configuration:

> When the swifter [planet], situated at the end of a sign, is about to enter the degrees [of the orb of light] of the slower one placed in the next sign, that configuration is called impending and always gives future results.[9]

[But] in Samarasiṃha's opinion, this is an ongoing *mutthaśila* configuration. He gives [this] definition of a future *mutthaśila* [in the *Tājikaśāstra*]:

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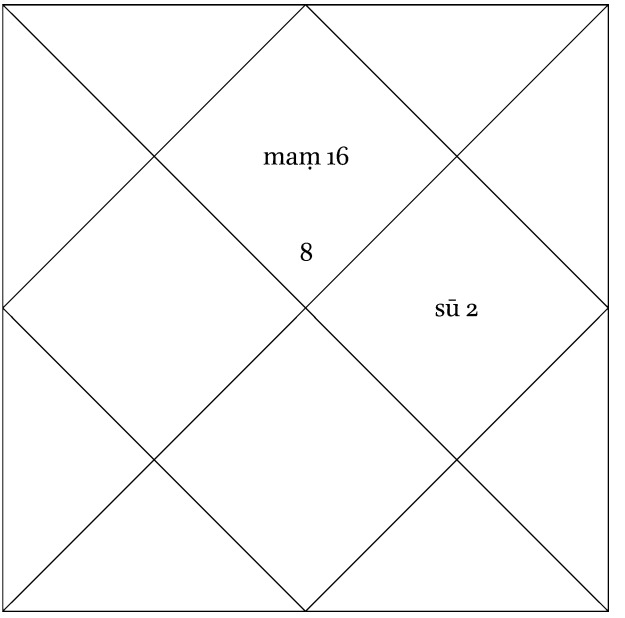
9 That is, it signifies events to take place at some future time. This distinction is meaningful for instance in interrogational astrology, where events past, present and future (with respect to the time of the client asking a question) may all be of relevance.

yady uktabhāgato 'sau hīnāṃśair mandaprṣṭhato bhavati |
tan muthaśilaṃ bhaviṣyad gaṇanīyaṃ kāryasaṃsiddhyai ||

atretthaśālayoge pṛṣṭhasthe śīghre vakriṇi satītthaśālaphalābhāvaḥ | agrasthe mande vakriṇi satītthaśālaviśeṣa iti sampradāyayuktiḥ | vartmanānamuthaśilodāharaṇam āha yādavaḥ |

vṛścike bhavati bhūsutas tanau bhāgaṣoḍaśa ino harau dvayam |
vā samāṃśakamitau tadālpakād rājyalabdhir apare khilāḥ svayam ||



vartamānamutthaśilayogaḥ rājyalābhapraśnaḥ

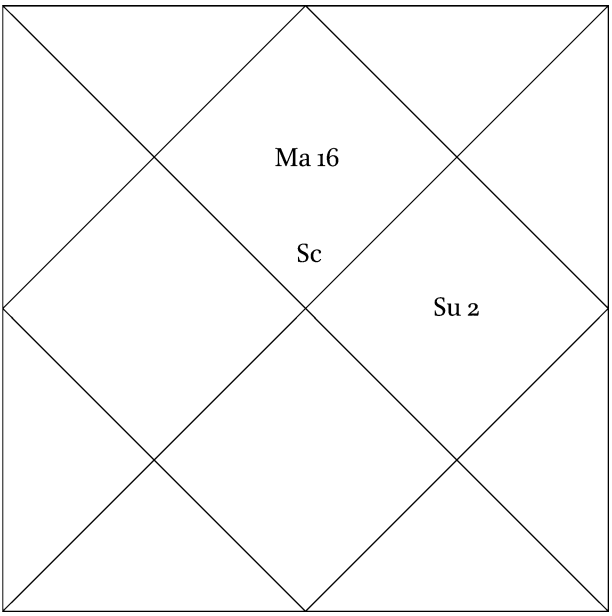
2 bhaviṣyad] bhaviṣya B N G a.c. 3–4 atretthaśāla … yuktiḥ] om. B N G a.c. 4 vakriṇi] cakriṇi G ‖ satītthaśāla] phala add. K T M ‖ viśeṣa] viśeṣe G 6 harau] hatau N 7 samāṃśaka] samāṃka B N G ‖ tadālpakād] scripsi; tadālpadā B N G; tadālpikā K T M ‖ khilāḥ] khilā M ‖ svayam] śrayaṃ G p.c.; tv ayaṃ K T M

6–7 vṛścike … svayam] TYS 6.10

> If this [swifter planet] is behind the slower one with less degrees than the degrees declared [as the orb of light],[10] that should be reckoned a future *mutthaśila*, [working] to accomplish the matter sought.

In this *itthaśāla* configuration, if the swifter planet, placed behind [the slower one], is retrograde, there are no *itthaśāla* results; [but] if the slower planet, placed ahead [of the swifter one], is retrograde, it is a variety of *itthaśāla*: this is the reasoning of the [Tājika] tradition.[11] Yādava gives an example of an ongoing *mutthaśila* [in *Tājikayogasudhānidhi* 6.10]:

> [If] Mars is in Scorpio in the first house with sixteen degrees, the sun in Leo [with] two, or with the same number of degrees, then presently [the querent] will achieve dominion. Other [examples should be] supplied by [the reader] himself.



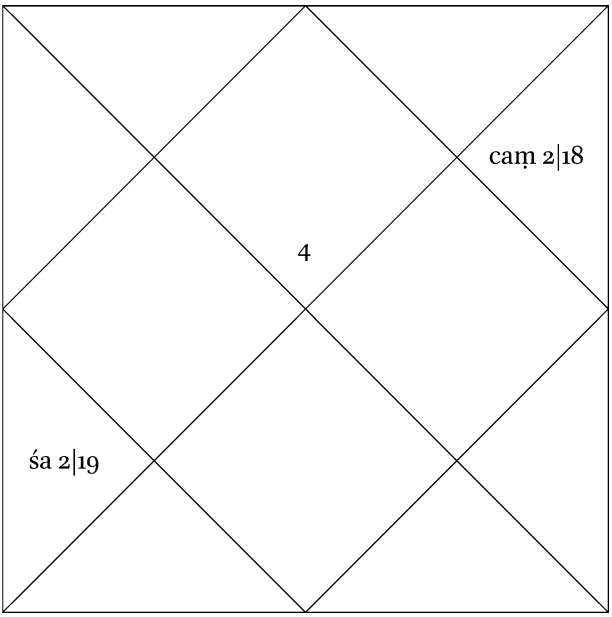
An ongoing *mutthaśila* configuration: question on gaining dominion

10 That is, if the swifter planet's longitude is so much less than the slower planet's that the distance *exceeds* the stipulated orb of light.

11 Because in the former case the aspect will never perfect, whereas in the latter, it will.

atha pūrṇamuthaśilodāharaṇaṃ jīrṇatājike |

strīlābhasya praśne karkavilagnaṃ śaśī vṛṣe dvibhāgāḍhyaḥ |
sāṣṭādaśakalikāḍhyaḥ kaurpye mando dvibhāgamitaḥ |
ekonaviṃśatikalāsahito 'yaṃ pūrṇaphaladaḥ syāt ||



pūrṇamutthaśilayogaḥ strīlābhapraśnaḥ

atha varṣapraveśe yadi ko 'pi pṛcchati mamāsmin varṣe strīlābho bhaviṣyati na veti | evaṃvidhe praśne lagneśakāryeśayoḥ paripūrṇetthaśāle strīlābho 'vaśyaṃ vaktavyaḥ | evam agre sarvatra jñeyam ||

atha rāśyantarāśyādisthitagrahetthaśālayogodāharaṇam |

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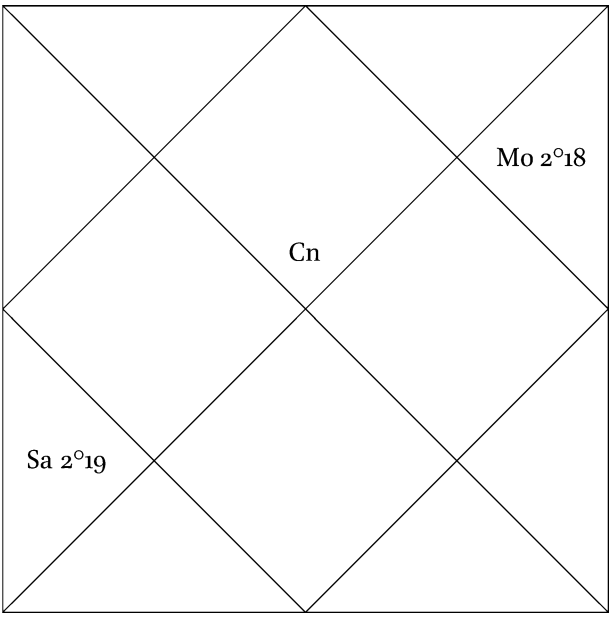
2 bhāgāḍhyaḥ] bhāgādyaḥ N G a.c.; bhāgagaḥ K M 3 kaurpye] kāryye M 5 pṛcchati] pṛcchasi B N G 6 veti] ceti B N G 7 vaktavyaḥ] karttavyaḥ B G a.c.; kartavyaḥ N 8 -śālayogod-] -śālod- K T M

---

2 strī … bhāgāḍhyaḥ] This half-stanza deviates from the standard varieties of *āryā* metre: its eight feet (*gaṇa*) consist of four morae (*mātrā*) each, except for the seventh, which has five morae, making 33 in all. The same pattern recurs in a number of quotations below, some unattributed and others attributed to Samarasiṃha.

Next, an example of a perfected *mutthaśila* [is given] in the *Jīrṇatājika*:

> In a question about obtaining a wife, Cancer is the ascendant; the moon is in Taurus at two degrees and eighteen minutes [of longitude]; Saturn is in Scorpio at two degrees and nineteen minutes. This [configuration] will give complete results.



A perfected *mutthaśila* configuration: question on gaining a wife

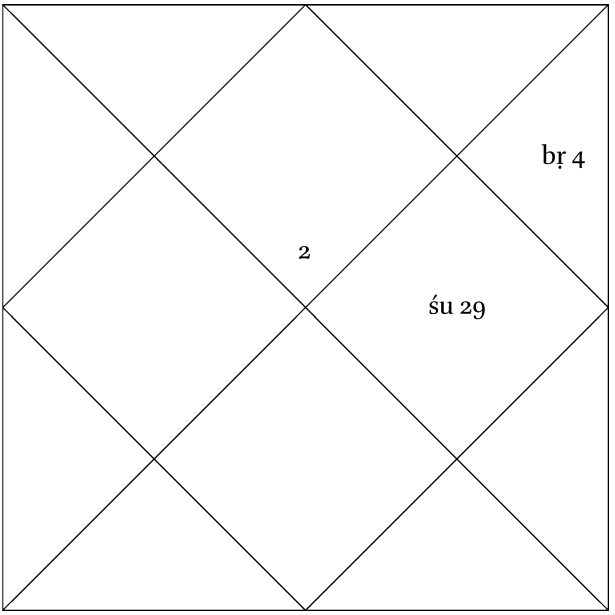
Thus, in a revolution of the year, if someone asks, 'Will I obtain a wife this year or not?', [or] in such a question,[12] if the rulers of the ascendant and of the matter sought form a perfected *itthaśāla*, the obtainment of a wife should be predicted with certainty. It should be understood likewise in all other [areas].

Next, an example of an *itthaśāla* configuration between planets occupying the end of a sign and the beginning of a sign:[13]

12 I take this to mean that the astrological figure being judged to answer the question may be either one cast for the revolution of the year (*varṣakuṇḍalī*) or one cast for the actual time of the client asking the question (*praśnakuṇḍalī*).

13 Presumably continuing from the *Jīrṇatājika*.

vṛṣalagnaṃ lābhasya praśne kumbhe 'ntyabhāgagaḥ śukraḥ |
vedāṃśamito mīne gurur evaṃ mutthaśilayogaḥ ||



prakārāntareṇa mutthaśilayogaḥ lābhayogapraśnaḥ

atha bhaviṣyanmuthaśilodāharaṇam |

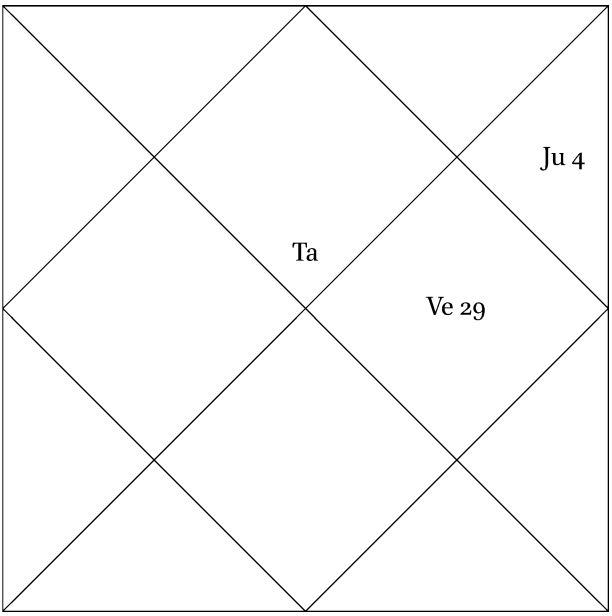
tulāvilagne bhṛgujaḥ śarāṃśaiḥ karke 'dricandraiḥ kṣitijo 'ntyarāśau |
dhanasya lābhe kathito bhaviṣyadyogaḥ sakhe bhāviphalapradātā || 5

1 lagnaṃ] lagne N 2 mutthaśilayogaḥ] muthaśilo yogaḥ B N; muthaśilayogaḥ G 4 'dri] dvi B N G 5 lābhe] lābhaḥ B N G

4–5 tulā ... pradātā] TYS 6.11

2 mutthaśilayogaḥ] Although the earliest text witnesses support a slightly different reading, the geminated *mutthaśila*, being closer to the Arabic *muttaṣil*, appears somewhat more likely to be the original form. With the loss of gemination, the compound may have been broken up to preserve the metre.

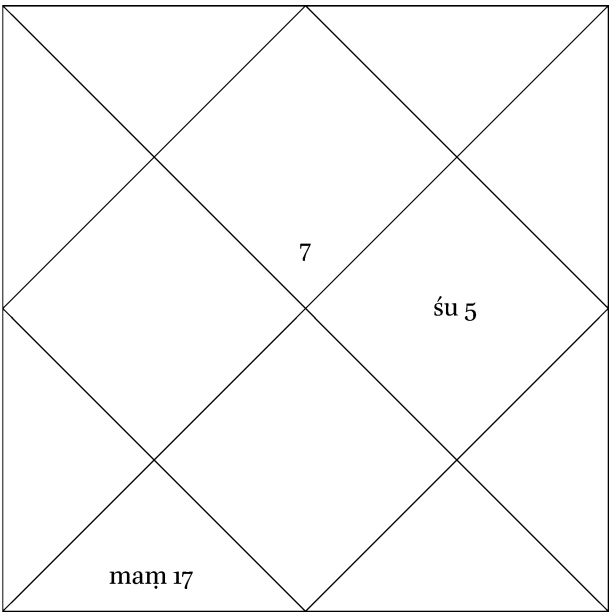
In a question on gain, Taurus is the ascendant; Venus is in the last degree of Aquarius, [and] Jupiter is in Pisces at four degrees: thus [there is] a *mutthaśila* configuration.



A different kind of *mutthaśila* configuration: question on configuration for gain

Next, an example of a future *mutthaśila* [from *Tājikayogasudhānidhi* 6.11]:

With Libra ascending, Venus is in Cancer at five degrees, Mars in Pisces with seventeen degrees. This, friend, is said to be a future configuration for gain of wealth: it gives results yet to come.



bhaviṣyanmutthaśilayogaḥ dhanalābhapraśnaḥ

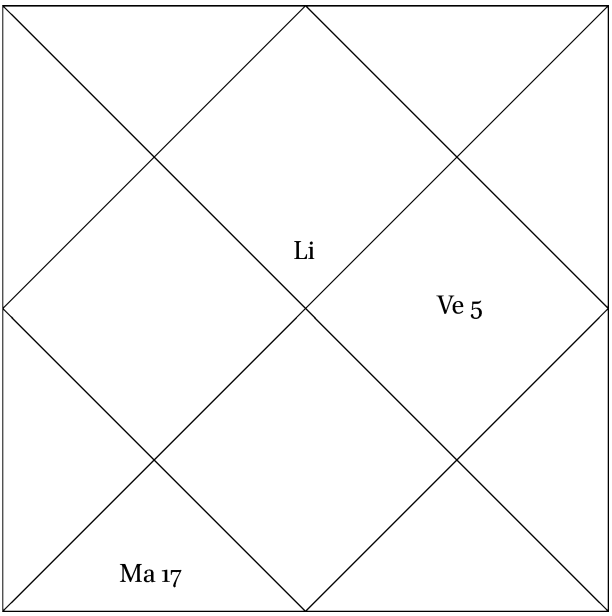
athetthaśāle phalanirdeśaprakāra uktaḥ saṃjñātantre |

lagneśakāryādhipatatsahāyā yatra syur asmin patisaumyadṛṣṭe |
tadā balāḍhyaṃ kathayanti yogaṃ viśeṣataḥ snehadṛśeti santaḥ ||

sahāyo nāma mitram | lagneśaḥ lagneśamitraṃ kāryeśaḥ tanmitram ete catvāro yatra bhāve syus tasmin bhāve patisaumyadṛṣṭe sati balī yogaḥ | atha bhāvadaśāsahamatasīramuthahābdeśādayo 'pi yatra bhāve syus tasmin bhāve patisaumyadṛṣṭe sati teṣāṃ sabalatvaṃ syād iti samarasiṃhaṭīkākṛt |

3 sneha] saumya B N G 4–5 lagneśaḥ … catvāro] om. B N G 4 mitraṃ kāryeśaḥ] mitrāryeśaḥ M 6–7 atha … ṭīkākṛt] om. B N G 7 sabalatvaṃ] sabala T; sabalaḥ M

2–3 lagneśa … santaḥ] ST 2.21



A future *mutthaśila* configuration: question on gaining wealth

Next, a method for ascertaining the results of an *itthaśāla* is described in the *Saṃjñātantra* [2.21]:

> If [the place] where the ruler of the ascendant, the ruler of the matter sought and their helpers are [located] is aspected by its ruler and benefics, the wise call the configuration powerful, particularly if [the planets aspect] by a friendly aspect.

A helper means a friend. The ruler of the ascendant, its friend, the ruler of the matter sought and its friend: when the house where these four are [located] is aspected by its ruler and benefics, the configuration is strong. And when the house where the rulers of a house, a period, a *sahama*, the *tāsīra*, the *munthahā*, the year and so on are [located] is aspected by its ruler and benefics, they [too] are strong: so says the commentator on [the *Tājikaśāstra* by] Samarasiṃha. [Continuing from *Saṃjñātantra* 2.22–23:]

svarkṣādisatsthānagataḥ śubhaiś ced yutekṣito 'bhūd bhavitāthavāste |
tadā śubhaṃ prāg abhavat supūrṇam agre bhaviṣyaty atha vartate ca ||
vyatyastam asmād viparītabhāve
'theṣṭarkṣato 'niṣṭagṛhaṃ prapannaḥ |
abhūc chubhaṃ prāg aśubhaṃ tv idānīṃ
saṃyātukāmena ca bhāvi vācyam ||

ayam arthaḥ | lagnādhīśaḥ kāryādhīśo vā viparītabhāve svaśatrunīcādiduṣṭasthāneṣu gataḥ san pāpair yukta īkṣito vābhūt tadā prāg aśubham abhavat | evaṃ sarvatra | saṃyātukāmena rāśyantasthena śīghreṇa pāpagraharāśau saṃyātukāmena kṛtvā bhaviṣyad aniṣṭaṃ vācyam | bhāvadaśādāv ity arthaḥ ||

athetthaśāle viṃśopakānayanam |

pṛṣṭhasthaśīghragrahahīnamanda-
grahasya bhāgai rahitā vidheyāḥ |
pṛṣṭhasthaśīghragrahadīptabhāgāḥ
pṛṣṭhasthaśīghradyutibhāgabhaktāḥ |
phalaṃ yad āptaṃ nakhasaṃguṇaṃ tad
viṃśopakāḥ syur muthaśīlamukhye || iti |

udāharaṇam | mandagraho bhaumo rāśyādiḥ 7|16 śīghraḥ sūryo rāśyādiḥ 4|2 | atha sūryasyāṃśaiḥ 2 bhaumasyāṃśāḥ 16 hīnāḥ 14 ebhiḥ sūryasya dīptāṃśā 15 hīnāḥ śeṣe 1 sūryasya dīptāṃśair 15 bhakte labdham 0|4 nakhaguṇaṃ jātā itthaśāle viṃśopakāḥ 1|20 ||

---

1 yutekṣito] yutokṣito B N ‖ bhavitāthavāste] bhavitā vāthaste N a.c.; bhavitā vāthavāste N p.c.; bhavitānyathāste G p.c.; bhavitāpy athāste K T M 3 vyatyastam asmād] vyatyas tasmād K T; vyatyasta tasmād M 6 vācyam] iti add. G p.c. 7 lagnādhīśaḥ kāryādhīśo] lagnādhīśo M ‖ sva] om. K T M ‖ nīcādi] nīcādiṣu G p.c. 8 san] sat B N G ‖ pāpair] pācair N ‖ īkṣito] ikṣato B N G a.c.; ikṣito G p.c. 9 sarvatra] sabīgha N 10 vācyam] ity arthaḥ add. K T M 11 daśādāv] daśād B N G 13 pṛṣṭhastha] pṛṣṭhasya B N 15 dīpta] dīpti G p.c. 16 stha] sta G 17 nakha] naṣa B N 19 16] 1 B N a.c. 20 atha] atra K T M 21 dīptāṃśair] dīptāṃśā K T

1–6 svarkṣādi … vācyam] ST 2.22–23

> If [one of these planets], occupying a good place such as its domicile, was [previously] joined to or aspected by benefics, will be so, or remains so [at present], then the good [result] was previously complete, or it will be so in future, or it is so [now, respectively]. If the circumstances are contrary, it is the opposite of this, or [if the planet] has gone from a good sign to an evil sign, [the result] was previously good but is now evil; and from a planet about to enter [an evil sign], future [evil] should be predicted.

The meaning is as follows: [if] the ruler of the ascendant or the ruler of the matter sought, in contrary circumstances, [that is], occupying an evil place such as [that of] an enemy or its fall, was [previously] joined to or aspected by malefics, then previously [the result] was evil. The same [principle should be applied] everywhere. From a planet about to enter, [that is], a swifter [planet] placed at the end of a sign and about to enter the sign [occupied by] an evil planet, once it has done [so], future evil should be predicted, [namely], in the period of [that] house and so on: this is meant.

Next, calculating the twenty-point strength in an *itthaśāla*:[14]

The degrees [of longitude] of the slower planet, less by [the longitude of] the swifter planet placed behind [it], should be subtracted from the orb of light of the swifter planet placed behind and divided by the orb of light of the swifter [planet] placed behind.[15] The result derived, multiplied by twenty, is the strength in points in a *mutthaśila* and so on.

An example: the slower planet is Mars, whose [position in] signs and so on is 7, 16; the swifter one is the sun, whose [position in] signs and so on is 4, 2.[16] Now, the 16 degrees of Mars less by the 2 degrees of the sun is 14. These are subtracted from the orb of light of the sun, 15. When the remainder 1 is divided by the orb of light of the sun, 15, the result is 0;4. Multiplied by twenty it gives 1;20 points of strength for the *itthaśāla*.

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14 As the following verses are neither a continuation from the *Saṃjñātantra* nor otherwise attributed, I assume that they were authored by Balabhadra himself.

15 The repetitions are in the original.

16 The notation means '7 signs 16 degrees [completed]' and '4 signs 2 degrees [completed]', in other words, positions in Scorpio and Leo, respectively; cf. the Introduction.

atha ṣoḍaśayogaprāntye likhitaṃ yādavavṛttenāvadhidinānayanam | tatra bhaumārkayor aṃśāntaraṃ 14 dvādaśaguṇaṃ 168 jātāny avadhidināni | evaṃ sarvatra jñeyam ||

varṣalagne saumyagrahetthaśālaphalam uktaṃ tājikasāre |

yadītthaśālaḥ khacarais tu saumyaiḥ kṛto 'bdalagne paripūrṇakaś ca | 5
datte tadāsau vividhaṃ vilāsaṃ dhanāgamaṃ kāntivivardhanaṃ ca || iti |

itthaśālādīnāṃ phalaṃ jīrṇatājike |

itthaśālaḥ svayaṃ kartā yamayā naktam anyataḥ |
īsarāphaḥ svayaṃ hartā maṇaū cānyahastataḥ |
khallāsaraiḥ phalābhāva iti varṣe vicintayet || 10

atra lagneśakāryabhāveśayor itthaśālādiyogotpattau etat phalaṃ vācyam iti | itītthaśālaḥ ||

athesarāphayogaḥ | tatresarāphayogalakṣaṇaṃ tājikabhūṣaṇe |

śīghragraho mandagater grahāt tu yadaikabhāgaṃ purataḥ prayāti |
sa īsarāphaḥ sa tu mūsarīphaḥ purātanair duṣṭaphalaḥ pradiṣṭaḥ || 15

---

5 yadītthaśālaḥ] yadītthaśālā B N G ‖ kṛto] vṛto N 6 ca || iti] cet B N G 7 phalaṃ] om. B N G a.c. 11 atra … iti] om. B N G a.c. ‖ lagneśa] scripsi; lagne K T M 15 sa īsarāphaḥ] tadesarāphas K T M

5–6 yadītthaśālaḥ … ca] TS 93 14–15 śīghra … pradiṣṭaḥ] TBh 4.10

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11 atra … iti] G, which adds this sentence in a different hand in the margin, does not indicate where it is to be inserted.

Next, the calculation of days remaining according to the method of Yādava is written at the end of [the section on] the sixteen configurations [in *Tājikayogasudhānidhi* 6.35].[17] In that [method], the distance of 14 degrees between Mars and the sun, multiplied by twelve, gives 168 days remaining. It should be understood thus in all [cases].[18]

The result of an *itthaśāla* of benefic planets in the ascendant of the year is described in *Tājikasāra* [93]:

> If a perfected *itthaśāla* is formed by benefic planets in the ascendant of the year, it gives manifold pleasures, gain of wealth and an increase in beauty.

The results of *itthaśāla* and other [configurations are described] in the *Jīrṇatājika*:

> [If there is an] *itthaśāla*, [the native] himself creates [something; if] a *yamayā* or *nakta*, [it comes] from another. [If there is an] *īsarāpha*, [the native] himself destroys [something; if] a *maṇaū*, [it is done] by another's hand. By *khallāsara*, nothing results: thus one should judge [configurations] in [the revolution of] the year.

Concerning this, one should predict these results if the ruler of the ascendant and the ruler of the house of the matter sought form an *itthaśāla* or other configuration. This concludes the *itthaśāla*.

3.4 The *Īsarāpha* Configuration

Next, the *īsarāpha* configuration; and the definition of an *īsarāpha* configuration [is given] in *Tājikabhūṣaṇa* [4.10]:

> When the swifter planet moves in front of the slower planet by one degree, that is an *īsarāpha* or a *mūsariḥpha*, declared by the ancients to give evil results.

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17 For some reason Balabhadra here departs from his usual policy of verbatim quotation. For the stanza in question, see the end of section 3.16.

18 This principle of assigning 12 days to each degree of longitude is based on the prognostic technique known as annual profections, which gives rise to the *munthahā* discussed in Chapter 5, although Balabhadra nowhere connects the two. See the Introduction.

atha śīghragrahasya mandagrahaikāṃśātikramaṇe īsarāphayogaḥ | ekāṃśāpūrtyai kalānām atikrameṇetthaśālayoga iti jīrṇaṭīkākṛt | atresarāphayogaḥ saumyagrahajanitaḥ śubha ity uktaṃ hillāje |

īsarāphe saumyajāte kāryabhaṅgo na jāyate | iti |

atha śīghragraho mandam atikramya dvādaśāṃśābhyadhiko bhavet tadāpi mūsariphaḥ śubhaphalada evety uktaṃ yādavena |

caro 'carāc carel lavaṃ puraḥ sa īsarāphakaḥ |
śubho na mūsarīphakaḥ śubho 'rkabhāgagas tu cet ||

atrodāharaṇam āha sa eva |

dhanurvilagne gurur aṣṭibhāgo budho 'dricandro mithunaṃ gato 'tra |
na kanyakāyā varalābhasiddhiḥ syāt piṇḍatulye 'tra budhe tadāptiḥ ||

athesarāphayoge viṃśopakānayanam |

pṛṣṭhasthamandagrahahīnaśīghragrahasya bhāgā nakhasaṃguṇāś ca |
agrasthaśīghragrahadīptabhāgair bhaktā viśopāḥ syur ihesarāphe ||

iti īsarāphayogaḥ ||

---

1 grahaikā-] grahasyaikā- K T M 1–2 -āpūrtyai] -āpūrtau K T M 2 krameṇetthaśāla] kramaṇe pītthaśāla K T M 7 'carāc] carā B N G ‖ carel] care B N G a.c. K T M ‖ lavaṃ] om. B N G a.c. 8 cet] te B N G 10 bhāgo] bhāgair K T M ‖ candro] candrair K T M 11 piṇḍa] paṃ*ḍa B; paṃḍa N G a.c. 14 viśopāḥ] viśopakā B N G a.c.

7–8 caro … cet] TYS 6.12 10–11 dhanur … tadāptiḥ] TYS 6.13

11 piṇḍa] B inserts a character of uncertain meaning, similar to *ta* but without the top stroke, in the middle of the word *paṃḍa*.

Thus the *īsarāpha* configuration [is formed] when the swifter planet passes beyond the slower planet by one degree. By [merely] passing beyond its minutes of arc, without completing one degree, [the swifter planet still forms] an *itthaśāla* configuration: so says the ancient commentator. Concerning this, it is stated in the *Hillāja*[*tājika*] that an *īsarāpha* configuration formed by benefic planets is good:

> When an *īsarāpha* is produced by benefics, the destruction of the matter sought does not result.

Next, Yādava says [in *Tājikayogasudhānidhi* 6.12] that [when] the swifter planet, passing beyond the slower one, exceeds it by twelve degrees, then, too, the *mūsariḥpha* gives good results:

> [When] the swifter moves a degree in front of the slower, that is *īsarāpha*. A *mūsariḥpha* is not good; but it is good if it attains twelve degrees.

He gives an example of this himself [in *Tājikayogasudhānidhi* 6.13]:

> Jupiter is in a Sagittarius ascendant at sixteen degrees; Mercury is in Gemini at seventeen. Here there is no success in winning a girl in marriage; [but] if Mercury here has twenty-eight [degrees, the querent] obtains her.

Next, calculating the twenty-point strength in an *īsarāpha*:[19]

The degrees [of longitude] of the swifter planet, less by [the longitude of] the slower planet placed behind [it], multiplied by twenty and divided by the orb of light of the swifter [planet] placed ahead, is the strength in points of this *īsarāpha*.

This concludes the *īsarāpha* configuration.

19 Again, this verse was most probably authored by Balabhadra himself.

atha naktayogaḥ | tatra naktayogalakṣaṇaṃ saṃjñātantre |

lagneśakāryādhipayor na dṛṣṭir mitho 'tha tanmadhyagato 'tha śīghraḥ |
ādāya tejo yadi prṣṭhasaṃsthān nyased athānyatra hi naktam etat ||

anyatra mandagrahe prṣṭhasaṃsthāc chīghragrahād ity arthaḥ | atra sarvatra svadīptāṃśamadhye yadi śīghragrahān mandagraho 'dhiko bhavati tadā śīghro mandasya tejodātā mandaḥ śīghrasya tejoharo jñeyaḥ | dīptāṃśamadhye śīghragrahān nyūnāṃśe mandagrahe śīghro mandasya tejoharaḥ mandaḥ śīghrasya tejodātā jñeyaḥ | vakṣyamāṇamaṇaūyoge viśeṣavākyāc chīghrād adhikāṃśo nyūnāṃśo 'pi mandaḥ śīghrasya tejohartā bhavatīti tattvam | atrodāharaṇaṃ saṃjñātantre |

strīlābhapṛcchātanur asti kanyā svāmī budhaḥ siṃhagato daśāṃśaiḥ |
sūryāṃśakair devaguruḥ kalatre dṛṣṭis tayor nāsti mitho 'tha candraḥ ||
cāpe vṛṣe cobhayadṛśyamūrtiḥ śīghro 'rkabhāgair athavā bhavāṃśaiḥ |
ādāya tejo budhato dadau yaj jīvāya lābhaḥ parataḥ striyāḥ syāt ||

---

1 naktayogaḥ | tatra] om. B 5 dīptāṃśa] dīptāṃśair B N G a.c. 5–7 'dhiko … grahe] om. B N G a.c. 12 kalatre] kalatraṃ M 13 'rka] 'lpa G p.c. 14 striyāḥ syāt] striyās tat K T

2–3 lagneśa … etat] ST 2.25 11–14 strī … syāt] ST 2.26–27

3.5 The *Nakta* Configuration

Next, the *nakta* configuration; and the definition of a *nakta* configuration [is given] in *Saṃjñātantra* [2.25]:

> If there is no aspect between the ruler of the ascendant and the ruler of the matter sought, but a swifter [planet], placed between them, takes the light from [the planet] placed behind [it] and commits it to the other one, this is *nakta*.

'To the other one' means 'to the slower planet'; 'from [the planet] placed behind [it]' means 'from the swifter planet'.[20] Here, in every [case], if the slower planet exceeds the swifter planet [in longitude] within their own orbs of light, then the swifter one is understood to give its light to the slower one, and the slower one, to take the light from the swifter one. If, within the orbs of light, the slower planet has fewer degrees [of longitude] than the swifter planet, the swifter one is understood to take the light of the slower one, and the slower one, to give [its] light to the swifter one. [But] by a special rule, in the *maṇaū* configuration described below, the slower one, whether it has more or fewer degrees [of longitude] than the swifter one, takes the light from the swifter one: this is the truth of the matter. Concerning this [*nakta* configuration], there is an example in *Saṃjñātantra* [2.26–27]:

> In a question about obtaining a wife, Virgo is the ascendant; [its] ruler Mercury is in Leo with ten degrees; Jupiter is in the seventh house [Pisces] with twelve degrees. There is no aspect between them; but if the moon in Sagittarius [or] Taurus with twelve or eleven degrees, aspected by both and swifter [than both], taking the light from Mercury, gave it to Jupiter, [the querent] would obtain a wife through [the help of] another.

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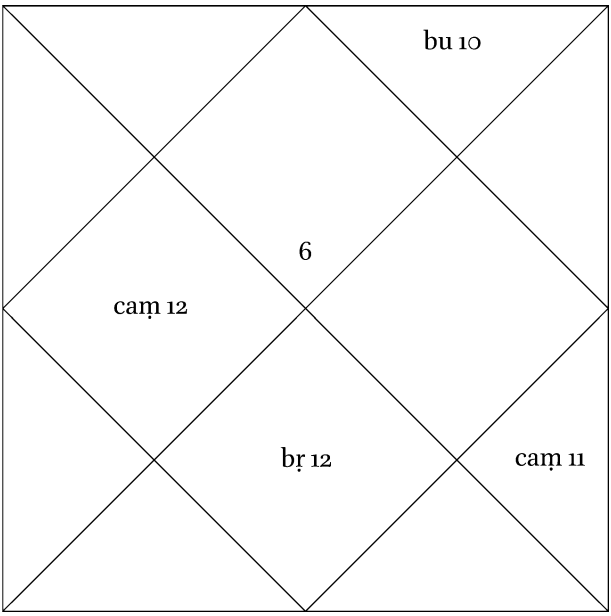
20 This interpretation is neither astronomically necessary nor, to my knowledge, supported by Arabic-language sources. The example cited shortly below has the moon at 11° separating from an aspect to Mercury at 10° and applying to one with Jupiter at 12°; but if Mercury and Jupiter reversed their longitudes so that the moon separated from the latter and applied to the former, the scenario would still constitute a translation (*naql*) of light, that is, *nakta-yoga*. Balabhadra in his explication does in fact go on to confirm that either planet may give or receive light, thereby contradicting his own overly restrictive gloss.



naktayogaḥ

ayam arthaḥ | atra lagneśakāryeśayoḥ parasparaṃ ṣaḍaṣṭagatvāt dṛṣṭir nāsti | atha śīghraś candro 'nyonyaṃ budhaṃ guruṃ ca paśyan svasmād alpāṃśād budhāt tejo gṛhītvā svasmād adhikāṃśāya gurave dadau | tasmāt parahastāt strīlābhaḥ ||

atra sthānadṛṣṭisadbhāve 'pi dīptāṃśātikrameṇa naktayogo bhavatīty uktaṃ yādavena |

lagneśakāryapakhagau nijabhāgadṛṣṭyā
hīnāv ubhau carakhago 'ntaragaḥ prapaśyan |
nītvā mahaś caragater acalāya dadyān
naktaṃ bhaved aparahastavilambasiddhyai ||

atrodāharaṇam āha sa eva |

---

2 paśyan] san add. G p.c. 7 dṛṣṭyā] dṛṣṭvā B N G a.c. 8 khago] ṣago N ‖ prapaśyan] pravaśyan G 9 caragater acalāya] caragateḥ khacarāya B N G

7–10 lagneśa … siddhyai] TYS 6.14

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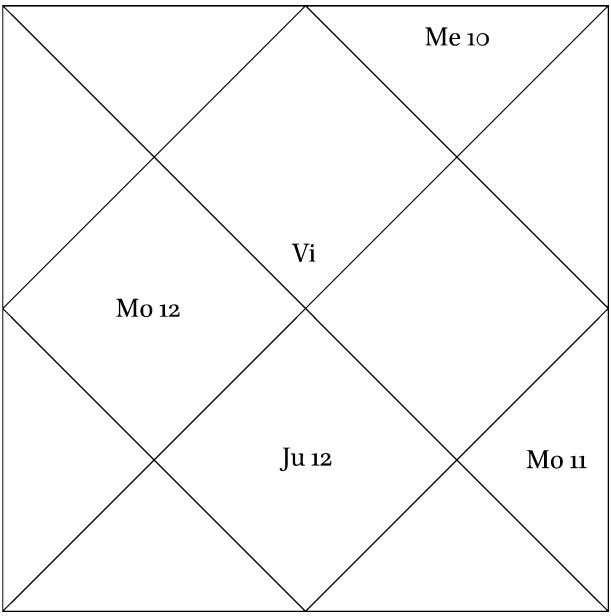
21 That is, when planets occupy either the same sign or signs that form an aspect angle (60°, 90°, 120° or 180°), without consideration of the exact position of the planets within those signs.



The *nakta* configuration

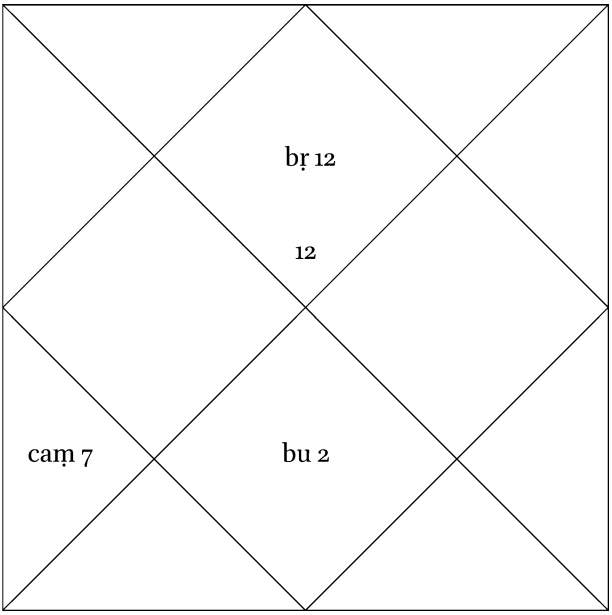
The meaning is as follows: here, because they are placed in the sixth and eighth [sign] from each other, [respectively], there is no aspect between the ruler of the ascendant and the ruler of the matter sought. But the swifter moon, mutually aspecting both Mercury and Jupiter, took the light from Mercury, which had fewer degrees [of longitude] than [the moon] itself, and gave it to Jupiter, which had more degrees than [the moon] itself. Therefore, [the querent] obtains a wife by another's hand.

Concerning this, Yādava says [in *Tājikayogasudhānidhi* 6.14] that even when an aspect by place is present,[21] a *nakta* configuration arises when the orb of light is exceeded:

> [If] the planets ruling the ascendant and the matter sought are without an aspect within their own orbs [of light, but] a swifter planet placed between them, aspecting them both, takes the light from the swifter one and gives it to the slower one, [this] is a *nakta*, leading to success by the helping hand of another.

He himself gives an example of this [in *Tājikayogasudhānidhi* 6.15]:

mīne vilagne gurur arkabhāgaḥ striyāṃ budho netralavo na dṛṣṭiḥ |
tayoś ca madhye 'drilavaḥ kulīre candras tadānyena sakhe 'ṅganāptiḥ || iti |



punar naktayogaḥ

iti naktayogaḥ ||

atha yamayāyogaḥ | tatra yamayāyogalakṣaṇam uktaṃ tājikabhūṣaṇe |

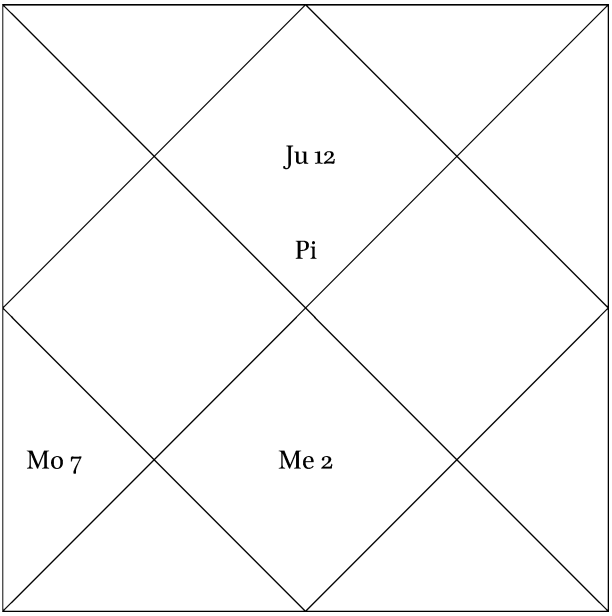
parasparālokanavarjitaṃ yat kheṭadvayaṃ paśyati mandakheṭaḥ | 5
dīptāṃśakair dhāma carād gṛhītvā sthirāya datte yamayābhidhānaḥ ||

2 tadānyena] tadānyeta B N G ‖ iti] eva B N G

1–2 mīne … 'ṅganāptiḥ] TYS 6.15 5–6 parasparā- … -dhānaḥ] TBh 4.13

22 The notion that the slowest-moving planet in the *jāmi'a/yamayā* configuration should occupy an intermediate degree with regard to the other two planets involved (within their respective zodiacal signs) probably arose from analogy with the fastest-moving

> Jupiter is in a Pisces ascendant at twelve degrees; Mercury is in Virgo at two degrees: there is no aspect. But if the moon is between them at seven degrees in Cancer, then, friend, [the querent] obtains a wife through another [person].



Another *nakta* configuration

This concludes the *nakta* configuration.

3.6 The *Yamayā* Configuration

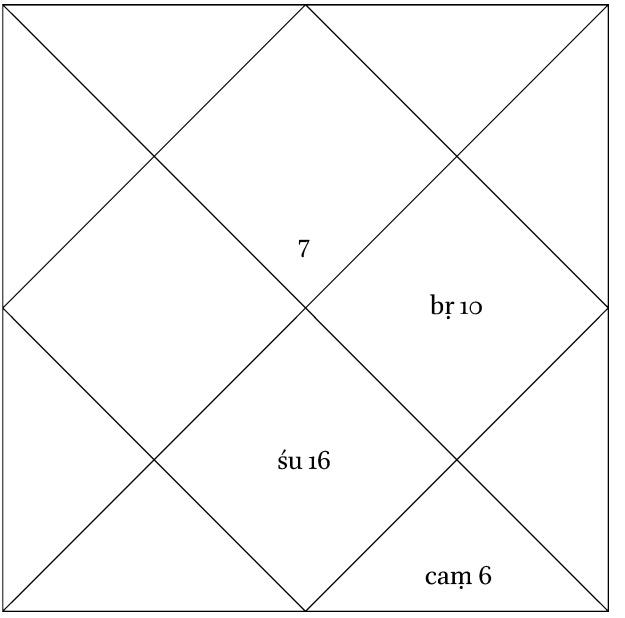
Next, the *yamayā* configuration; and the definition of a *yamayā* configuration is stated in *Tājikabhūṣaṇa* [4.13]:

> If a slower planet within its orb of light aspects a pair of planets lacking a mutual aspect and, taking the light from the swifter, gives it to the slower, [that is] called *yamayā*.[22]

planet in the *naql/nakta* configuration. In the *jāmi'a* as defined by Sahl ibn Bishr, both the faster-moving planets must in fact occupy *earlier* degrees in order to form applying (approaching) aspects with the third and slowest planet, which then collects their light.

ayam arthaḥ | parasparālokanavarjitaṃ kheṭadvayaṃ lagneśakāryeśābhidham | tṛtīyo 'nyo mandagrahaḥ svadīptāṃśair lagnādhīśakāryādhīśau sthānadṛṣṭyā paśyet | punar ubhayor madhye śīghrāt tejo nītvā mandagāya datte tadā yamayāyogaḥ syāt | atrodāharaṇaṃ saṃjñātantre |

rājyāptipṛcchātulalagnanātho meṣe sitas tv aṣṭilavair vṛṣasthaḥ | 5
candro rasāṃśair yadi rājyanātho dṛṣṭis tayor nāsti gurus tu mandaḥ ||
digaṃśakaḥ karkagatas tu paśyann ubhau maho dīptalavaiḥ sa cāndram |
dadau sitāyeti padasya lābho 'mātyena bhāvīti vimṛśya vācyam ||



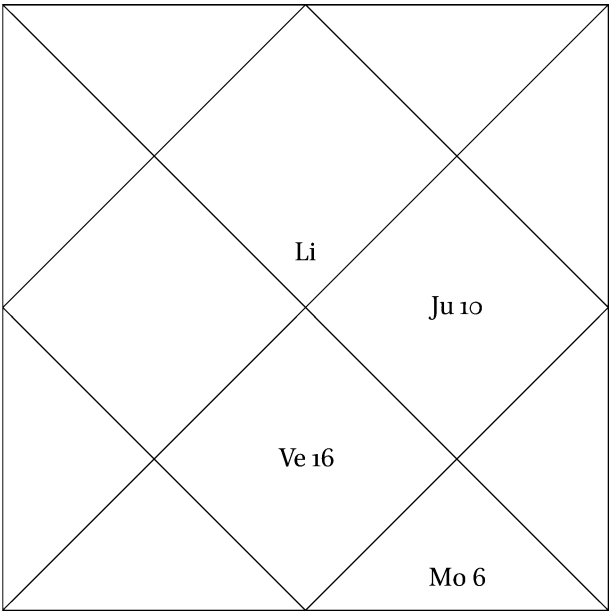
yamayāyogaḥ

2 'nyo] om. K T ‖ manda] śīghra G p.c. 3 paśyet] paśyan K T M ‖ śīghrāt] śīghrat K; śīghra M 3–4 mandagāya datte tadā] maṃdagātadaya T 4 tadā] om. K M ‖ yamayā] yamayo B; yamayākhyo K T M 6 nātho] nātha B N G a.c. 7 digaṃśakaḥ] digaṃśataḥ M ‖ karka] karke T 8 'mātyena] 'mātyeta G

5–8 rājyāpti … vācyam] ST 2.29–30

The meaning is as follows: a pair of planets, namely, the ruler of the ascendant and the ruler of the matter sought, lack a mutual aspect. Another, third, slower planet aspects the ruler of the ascendant and the ruler of the matter sought with an aspect by place [and] within its own orb of light. Further, of the two, it brings the light from the swifter and gives it to the slower: then there is a *yamayā* configuration. An example of this [is given] in *Saṃjñā-tantra* [2.29–30]:

> If Venus, ruler of Libra ascendant in a question on achieving dominion, is in Aries with sixteen degrees, and the moon, ruler of [the tenth house of] dominion, is placed in Taurus with six degrees, there is no aspect between them; but [if] the slower Jupiter, placed in Cancer with ten degrees and aspecting both, gave the light of the moon within its orb of light to Venus, one should consider and predict that [the querent] will attain the rank through a counsellor.



The *yamayā* configuration

atra lagneśakāryeśayor dvirdvādaśakatvād anyonyaṃ dṛṣṭir nāsti | tṛtīyo gurur mandagāmī karkastho daśāṃśaḥ lagnādhīśakāryādhīśau sthānadṛṣṭyā paśyan svalpāṃśād dhimāṃśoḥ svadīptabhāgais tejo gṛhītvā bahvaṃśāya śukrāya dadau | tasmān mantridvārayā rājyalābho vācyaḥ | iti yamayāyogaḥ ||

atha maṇaūyogaḥ | tatra maṇaūyogalakṣaṇam āha yādavaḥ |

bhaumo vā ravijaś carasya purataḥ pṛṣṭhe 'thavā saṃsthitaḥ
paśyan śatrudṛśā svadīptalavakair hīnair ahīnair api |
yatkāryārtham atho kṛtaṃ muthaśilaṃ tatra sthito vā graho
gṛhṇātīha maho maṇur nigadito yogo 'rthanāśe paṭuḥ ||

manuṣyajātake samarasiṃho 'pi |

jāte 'pi yoge ravijo 'tha bhaumaḥ
śīghrasya pṛṣṭhe 'tha puro 'ridṛṣṭyā |
svāṃśair mahas tv ekagatas tu hīnā-
dhikaiś ca sa syān maṇaū na śastaḥ || iti |

---

1 dvir] dvi B N G ‖ anyonyaṃ] anyonya K T M 3 paśyan] san add. K T M ‖ dhimāṃśoḥ] dhimāṃśaiḥ B N G ‖ bahvaṃśāya] vahvaṃśā B N G a.c. 4 dadau] dadaus G ‖ mantri] maṃtra K T M ‖ rājyalābho] mātyena add. K T M 5 yoga] om. B N G a.c. 9 maṇur] maṇaūr B N G ‖ nāśe] nāśo B a.c. N G 10 jātake] tājike K T M 13 mahas] grahas T 14 sa] saḥ B N G K T

6–9 bhaumo … paṭuḥ] TYS 6.19 11–14 jāte … śastaḥ] KP 3.8

4 mantri … rājyalābho] K T M obviously add [*']mātyena* as a result of misreading the homosemous *mantridvārayā*. 9 gṛhṇātīha] B inserts a character of uncertain meaning, similar to *ya* but without the top stroke, in the middle of this word block. 11 jāte] B inserts a character of uncertain meaning, similar to *pa* but without the top stroke, in the middle of this word.

23 Jupiter, among other things, signifies ministers or counsellors. Text witnesses K T M misread 'by means of the counsellor' as 'by means of *mantras*' and add: 'through the counsellor'.

Here, because the ruler of the ascendant and the ruler of the matter sought are in the second and twelfth from each other, [respectively], there is no aspect. The third [planet], Jupiter, moving more slowly and placed in Cancer with ten degrees, aspecting the ruler of the ascendant and the ruler of the matter sought with an aspect by place and taking the light from the moon, which had fewer degrees [of longitude], within its own orb of light, gave it to Venus, which had more degrees. Therefore, the attainment of dominion by means of the counsellor should be predicted.[23] This concludes the *yamayā* configuration.

3.7 The *Maṇaū* Configuration

Next, the *maṇaū* configuration; and Yādava states the definition of a *maṇaū* configuration [in *Tājikayogasudhānidhi* 6.19]:

> [If] Mars or Saturn, placed ahead of or behind the swifter planet and aspecting [it] with an inimical aspect within its own orb of light, whether less or greater [in longitude]; or else, [if] the [malefic] planet occupies [the house] of the matter for which the *mutthaśila* is formed and here takes the light, [that] configuration is called *maṇaū*, powerful in destroying the matter.

And Samarasiṃha in *Manuṣyajātaka* [3.8]:[24]

> Even if an [*itthaśāla*] configuration is formed, [if] Saturn or Mars, behind or ahead of the swifter [planet], by an inimical aspect within its own degrees, whether less or greater, [takes][25] the light, or occupies a single [sign with the swifter planet],[26] that is *maṇaū*, [which is] not good.

---

24 Among the many quotations from Samarasiṃha given by Balabhadra, this is the only one attributed to the *Manuṣyajātaka* (the original title of which appears to be *Karmaprakāśa*); see the Introduction and Gansten 2019. The metre is not the moraic *āryā* typical of other quotations from Samarasiṃha, but the syllabic *upajāti*.

25 The verb is missing in all versions of the stanza available to me and must be supplied from previous verses.

26 This tentative translation of the terse phrase *ekagataḥ* 'occupying one' follows the commentary by Nārāyaṇabhaṭṭa Sāmudrika, who explains: 'The one-sign aspect should be understood to have been mentioned separately because, in the opinion of some, it is a friendly aspect.'

pūrvapadyasyāyam arthaḥ | bhaumaḥ śanir vā lagneśakāryeśayor madhye śīghragrahasyāgre pṛṣṭhe vā sthitvā caturthasaptamaikarāśidṛṣṭyā paśyan san svadīptāṃśair hīnair adhikair vā śīghrasya tejo gṛhṇāti | tatra lagneśakāryeśayor itthaśāle 'pi kārye nāśako maṇaūyogaḥ | athavā yat kāryanimittaṃ lagneśakāryeśābhyāṃ yasmin sthāne muthaśilaṃ kṛtaṃ tatra dvayor ekasthānago bhaumaḥ śanir vā hīnair adhikair vā svadīptabhāgair dvayor ekasya vā tejo gṛhṇāti sa maṇaūyogaḥ | kāryanāśako jñeyaḥ | atra śrīharibhaṭṭadaivajñakṛtaḥ saṃgrahaślokaḥ |

bhaumaḥ śanir vā yadi mūthaśīlīsarāphavān śīghraripugraheṇa |
lagneśakāryādhipatīttthaśālaphalapraṇāśī maṇaū śubho na ||

atrodāharaṇam āha yādavaḥ |

kanyāvilagne 'sti budho 'stanātho daśāṃśakair āṅgiraso 'dricandraiḥ |
mīne ca yugme 'vanijo bhavāṃśair muṣṭo budhas tena na cāṅganāptiḥ ||
prṣṭhe 'pi bhaume navabhis tathaiva mīne kavir hastimito 'tra pūjyaḥ |
nṛpaiś ca tatrārkasuto navāṃśair nagaiś ca pṛṣṭhe na hi kāryasiddhiḥ ||
karke vilagne 'sti kavir dināṃśair vṛṣe 'bhracandrair himaguḥ kujo 'tra |
bhūpair lavair bhūmisutena candro hatas tato nātra sakhe 'rthalābhaḥ || iti |

---

1 padyasyāyam] padyasvāyam B N 4 kārye] kārya K M; kāryya T ‖ yogaḥ] syāt G p.c. 4–6 -yogaḥ … śa-] om. N G a.c. 6 sthānago] sthānagā B; sthānagau K T 7 gṛhṇāti] ṛhāti N ‖ sa] so B N G K T; vā add. G p.c. T 7–10 atra … na] om. B N G a.c. 9 yadi] om. K M 12 āṅgiraso] aṃgirasā K T M 13 bhavāṃśair muṣṭo] bhavāṃśaiḥ pṛṣṭho B N G a.c. T M; bhavāṃśaiḥ pṛṣṭau K 15 nagaiś] nāgaiś B N G

12–17 kanyā … lābhaḥ] TYS 6.20–22

13 muṣṭo] This reading, added by a different hand in the margin of G, is required by the context and supported by MS TYS1.

27 Presumably in a version of the *Tājikasāra* available to Balabhadra. Although I have been unable to find this stanza in available independent witnesses of the *Tājikasāra*, it conforms to the style and metre of the section in that text dealing with the *yogas* (88–93).

28 Although this interpretation is required to make sense of the text and confirmed by the accompanying figures, what the verse actually says in the form attested by all witnesses is: 'Mercury is in Virgo ascendant, ruler of the seventh, with ten degrees; Jupiter in Pisces with seventeen …'. When Virgo is the ascendant, Mercury rules the ascendant and Jupiter with equal necessity rules the seventh house.

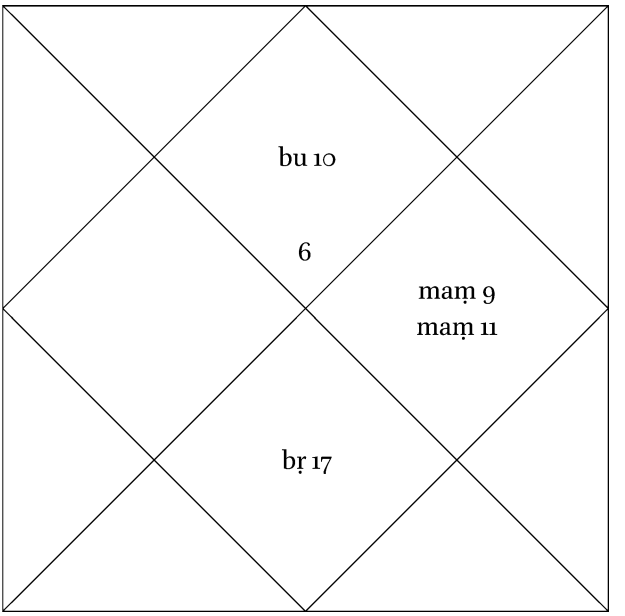
The meaning of the former verse is this: Mars or Saturn, placed ahead of or behind the swifter planet out of the ruler of the ascendant and the ruler of the matter sought, and aspecting it with a fourth-, seventh- or one-sign aspect within its own orb of light, whether [its degrees are] less or greater, takes the light of the swifter [planet]. In such a case, even if the ruler of the ascendant and the ruler of the matter sought are to form an *itthaśāla* configuration, the *maṇaū* configuration destroys it. Or else, Mars or Saturn, occupying either the place in which or the place for the sake of whose matter a *mutthaśila* is formed by the ruler of the ascendant and the ruler of the matter sought, takes the light of both or one by the lesser or greater degrees of its orb of light. This is summarized in a stanza composed by Śrī Haribhaṭṭa Daivajña:[27]

> If Mars or Saturn has a *mutthaśila* or *īsarāpha* with a swifter, enemy planet, [that is] *maṇaū*, not good, which destroys the result of an *itthaśāla* between the ruler of the ascendant and the ruler of the matter sought.

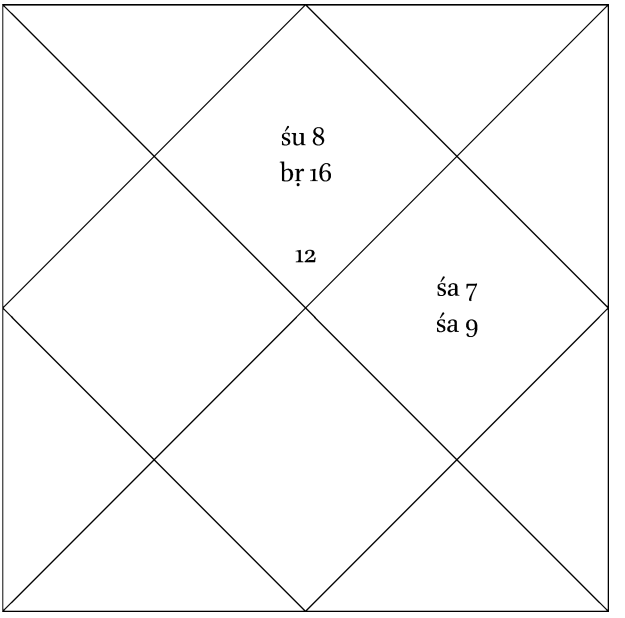
Yādava gives an example of this [in *Tājikayogasudhānidhi* 6.20–22]:

> Mercury is in Virgo ascendant with ten degrees; Jupiter, ruler of the seventh, in Pisces with seventeen; and Mars in Gemini with eleven degrees.[28] Mercury is robbed [of light]; therefore [the querent] does not obtain a wife.
>
> If Mars is behind [Mercury] with nine [degrees], it is the same. [If] Venus is in Pisces at eight [degrees], Jupiter there [too] with sixteen [degrees], and Saturn there with nine degrees or behind [Venus] with seven, there is no success in the matter.[29]
>
> [If] Venus is in Cancer ascendant with fifteen degrees, the moon in Taurus with ten, and Mars there [too] with sixteen degrees, the moon is afflicted by Mars; therefore, friend, [the querent] gains no wealth here.

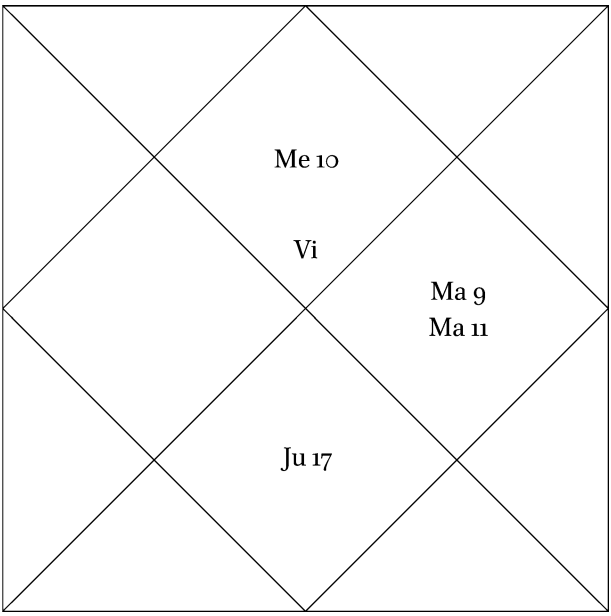
29 What the matter sought would be in this hypothetical case is not stated, but presumably either Venus or Jupiter is meant to rule the ascendant. The accompanying figures have Pisces rising (making Venus rule the third sign from the ascendant, so that the matter could be related to siblings) with Saturn in Sagittarius.



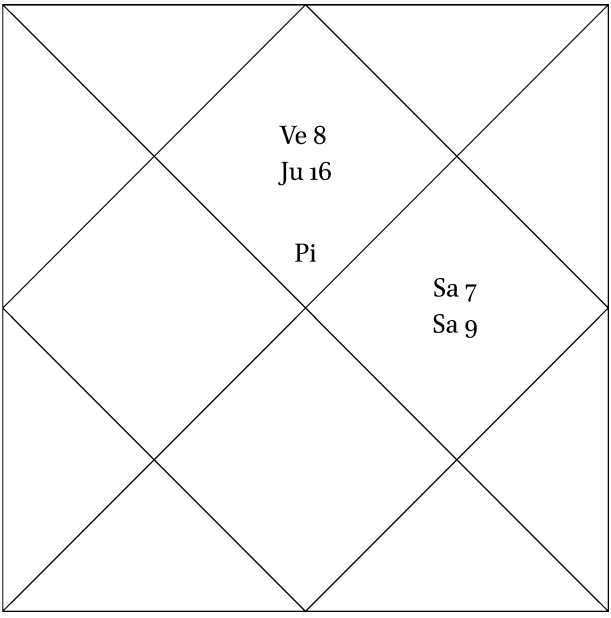
maṇaūyogaḥ



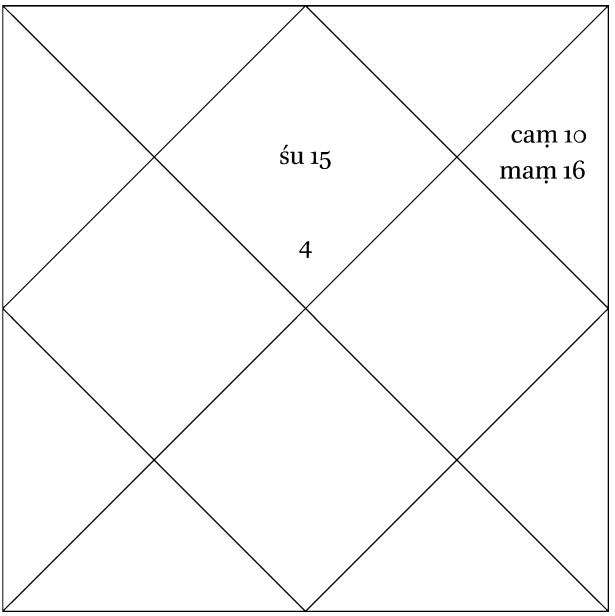
maṇaūyogaḥ



The *maṇaū* configuration



The *maṇaū* configuration



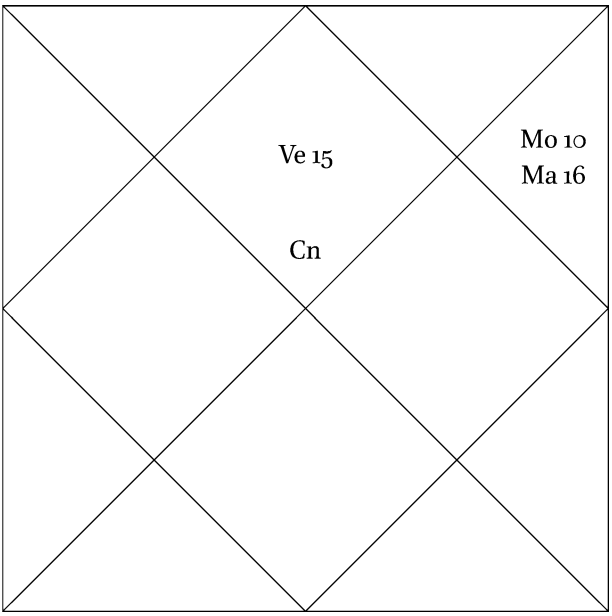
maṇaūyogaḥ

atra prathamodāharaṇe daśamastho bhaumo lagnagaṃ budhaṃ turya-dṛṣṭyā paśyan san budhād alpāṃśād ekenāṃśenādhiko bhūtvā budhatejo-haro jātaḥ | atra strīlābhapraśne kāryeśalagneśayor gurubudhayor itthaśāle 'pi budhasya tejohīnatvāt strīlābho na ca vaktavyaḥ | atha

harate tejaḥ svāṃśair hīnādhikaiś ca maṇaūyogo 'sau | 5

2 san] om. K T M ‖ tejo] teja B N G 5 hīnādhikaiś] scripsi; hīnair adhikaiś B N G; ahīnair adhikaiś K T M ‖ yogo] yoge B N G

5 hīnādhikaiś] The emendation, required by the metre, is made the more plausible by the occurrence of an identical compound in the foregoing quotation from Samarasiṃha (KP 3.8). The reading *hīnair adhikaiś* may have originated as a scribal correction for **hīnāradhikaiś*, with *ra* representing a misreading of the *avagraha* (apostrophe): **hīnā'dhikaiś*.



The *maṇaū* configuration

In the first example here, Mars being placed in the tenth house and aspecting Mercury in the first house by a fourth-[sign] aspect, exceeding Mercury, who has fewer degrees [than Jupiter], by one degree, takes away the light of Mercury. Here, in a question on obtaining a wife, although there is an *itthaśāla* between Jupiter and Mercury, the ruler of the matter sought and the ruler of the ascendant, [respectively], because Mercury is bereft of light, obtaining a wife cannot be predicted.

Now, according to the special rule stated by Samarasiṃha [in the *Tājika-śāstra*]:[30]

> It takes away the light by its own degrees whether lesser or greater: this is the *maṇaū* configuration.

30 This second quotation from Samarasiṃha on the *maṇaū* (cf. note 24) lacks the name of the text quoted, presumably because it was the chief work associated with Samarasiṃha. The metre is once more *āryā*. Although only the latter half-stanza is quoted here, there are definite similarities between the two verses, suggesting that one was modelled on the other.

iti viśeṣasamarasiṃhavākyena śīghragrahād budhād alpāṃśo mandagraho bhaumo navāṃśamito 'pi budhatejoharo jātaḥ | tasmān navāṃśamite bhaume maṇaūyogatvāt strīlābho na vācyaḥ | evaṃ dvitīyodāharaṇe śukraśanyor yogo jñeyaḥ ||

atha tṛtīyodāharaṇe lābhapraśne karkalagne tadīśaś candro vṛṣe daśāṃśaḥ | tatraiva kujaḥ ṣoḍaśāṃśaḥ | atra mando bhaumaḥ śīghrāc candrād adhikāṃśas tasmāc candratejoharo jātaḥ | atra yady api lagneśakāryeśayor itthaśālayogo 'sti tathāpi bhaumakṛtamaṇaūyogatvāl lābho na vācyaḥ | evam ekarāśisthāne 'py udāharaṇaṃ jñeyam | iti maṇaūyogaḥ ||

atha kambūlayogaḥ | tatrānekabhedasahitakambūlayoga uktaḥ saṃjñātantre |

lagnakāryeśayor itthaśāle 'trendvitthaśālataḥ |
kambūlaṃ śreṣṭhamadhyādibhedair nānāvidhaṃ smṛtam ||

atra lagneśakāryeśayor itthaśāle sati ced atra lagneśena kāryeśena cobhābhyāṃ vā candro muthaśilaṃ karoti tat kambūlam | atra kambūlayoge bhedopapattau svagṛhoccāvasthitir uttamo 'dhikāraḥ | svahaddādreṣkāṇanavāṃśāvasthitir madhyamo 'dhikāraḥ | śatrunīcagṛhāvasthitir adhamo 'dhikāraḥ | etattritayādhikārarāhityaṃ samo 'dhikāraḥ | yad āha yādavaḥ |

---

1 samarasiṃha] samarasiṃhena B; samarasiṃhenvaṃna N; samarasiṃhenana G 2 tejo] teja B N G ‖ mite] ti add. B G 3 evaṃ] om. K T M 5 lagne] lagnaṃ K T M 5–6 daśāṃśaḥ] daśāṃśās M 6 tatraiva] sāstava K; tatra M ‖ candrād] caṃdrārkaud B N G 7 tasmāc candra] tasmāś candra B N G ‖ tejo] teja B N G 9 sthāne 'py] sthānerapy B G K T; sthāneraṣy N 10 sahita] sahite B N G 12 lagna] lagne G 13 śreṣṭha] ceṣṭa M 15 karoti] karotīti T 16 bhedopapattau] bhedoyattau B N G a.c. ‖ haddā] sva add. G p.c. ‖ dreṣkāṇa] sva add. G p.c.

12–13 lagna ... smṛtam] ST 2.36

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9 sthāne 'py] The *ra* in B N G K T again most likely represents a misreading of the *avagraha*.

– the slower planet Mars, even if it has nine degrees [and thus] fewer degrees than the swifter planet Mercury, takes away the light of Mercury. Therefore, [even] if Mars has nine degrees, obtaining a wife cannot be predicted, because of the *maṇaū* configuration. The configuration between Venus and Saturn in the second example should be understood in the same way.

Now, in the third example, in a question on [monetary] gain in Cancer ascendant, its ruler, the moon, is in Taurus with ten degrees; Mars is in the same place with sixteen degrees. Here, the slower Mars has more degrees than the swifter moon; therefore, it takes away the light of the moon. Although an *itthaśāla* configuration is present here between the ruler of the ascendant and the ruler of the matter sought, still, because of the *maṇaū* configuration formed by Mars, gain cannot be predicted. The example should be understood in the same way when [all the planets] occupy a single sign. This concludes the *maṇaū* configuration.

3.8 The *Kambūla* Configuration

Next, the *kambūla* configuration; and the *kambūla* configuration with its many subdivisions is described in *Saṃjñātantra* [2.36]:

> When there is an *itthaśāla* between the rulers of the ascendant and the matter sought, a *kambūla*, of various kinds according to the divisions into superior, middling, and so forth, is said [to arise] from an *itthaśāla* [of the two planets] here with the moon.

Here, when an *itthaśāla* between the ruler of the ascendant and the ruler of the matter sought is present, if the moon here makes a *mutthaśila* with the ruler of the ascendant, the ruler of the matter sought, or both, that is a *kambūla*. Among the subdivisions of this *kambūla* configuration, the superior class is [a planet] occupying its own domicile or exaltation; the middling class is [a planet] occupying its own *haddā*, decan, or ninth-part; the inferior class is [a planet] occupying the domicile of an enemy or its fall. The absence of this threefold classification constitutes the neutral class. As Yādava says [in *Tājikayogasudhānidhi* 6.23]:

svoccasvālayaśālinor yadi śaśī svocce svagehe sthitaḥ
suśreṣṭhaṃ nijatuṅgageharahito yoge tadā śreṣṭhakam |
svatrairāśikahaddabhāgagatayor madhyaṃ vinaibhis tato
hīnaṃ hīnataraṃ ca nīcaripubhe yogaṃ karotīha cet ||

hīnaṃ samaṃ hīnataram adhamam | evaṃ candrasya lagneśakāryeśayoś cādhikāragaveṣaṇayā kambūlam uttamottamādiṣoḍaśabhedabhinnaṃ bhavatīti jñeyam ||

athottamottamakambūlalakṣaṇaṃ saṃjñātantre |

yadīnduḥ svagṛhoccasthas tādṛśau lagnakāryapau |
itthaśālīkabūlaṃ tad uttamottamam ucyate ||

atrodāharaṇaṃ tatraiva |

meṣe raviḥ kujo vāpi karkarāśigataḥ śaśī |
tatretthaśālāt kambūlam uttamottamakāryakṛt || iti |

atra saṃtānapraśne meṣalagnaṃ lagneśo bhaumaḥ svagṛhe meṣalagne viṃśatyaṃśaḥ | pañcamabhāvādhīśo raviḥ svocce meṣe saptamadaśāṃśaḥ | candraḥ karke svagṛhe caturdaśāṃśaḥ | atrārkabhaumayoḥ kāryeśalagneśayor itthaśālayogo 'sti | candro 'pi dvābhyāṃ sahetthaśālaṃ karoti | tena uttamottamakambūlaṃ jātam | uttamottamakāryaṃ karoti saṃtānaprāptyākhyaṃ kāryam avaśyaṃ karotīty arthaḥ ||

---

2 su] sva B N G 5 hīnataram adhamam] scripsi; hīnataramadhyamaṃ B N G K; hīnataraṃ madhyamam T M 6 gaveṣaṇayā] gaveṣaṇāya B; gaveṣaṇāyā N G 8 athottamottama] scripsi; athottama B N G K T M ‖ kambūla] kambū K 9 tādṛśau] tādṛśā B N G ‖ kāryapau] kāryapā B N G 10 itthaśālī] itthaśālīka M ‖ kabūlaṃ tad ut-] kaṃbūlaṃ tadot- B; kaṃbūlaṃ tad ut- N a.c. G; kambūlam ut- K M; kambūla tad ut- T 14 svagṛhe] svagṛho G 16 caturdaśāṃśaḥ] caturdaśeṃśi B 19 prāptyākhyaṃ] praśnākhyaṃ B N G a.c. ‖ avaśyaṃ] avaśyakaṃ B N G

1–4 svocca … cet] TYS 6.23 9–10 yadīnduḥ … ucyate] ST 2.37 12–13 meṣe … kāryakṛt] ST 2.48

> If the moon, placed in its own exaltation or domicile, is configured with two [planets] in their own exaltations or domiciles, it produces a most superior configuration; if [the moon] lacks [the position in] its own exaltation or domicile, then a superior one; [if it is configured] with two [planets] placed in their own triplicities, *haddās*, or [ninth]-parts, a middling one; without these [dignities], one lower than that; and in its fall or the sign of an enemy, an even lower one.

'Lower' [means] neutral; 'even lower' [means] inferior.[31] By such an examination of the dignities of the moon as well as of the ruler of the ascendant and the ruler of the matter sought, the division of the *kambūla* into sixteen categories should be understood to arise, beginning with the superior/superior.

Next, the definition of a superior/superior *kambūla* [is stated] in *Saṃjñātantra* [2.37]:

> If the moon occupies its own domicile or exaltation, and the rulers of the ascendant and the matter sought do the same, the *kambūla* [arising from that] *itthaśāla* is called superior among the superior.

An example of this [is given] in the same place [*Saṃjñātantra* 2.48]:

> [If] the sun and Mars are in Aries and the moon in the sign of Cancer, the *kambūla* [produced] by that *itthaśāla* is superior among the superior in accomplishing the matter sought.

Here, in a question on children, the ascendant is Aries. Mars, ruler of the ascendant, is in its domicile in Aries ascendant at twenty degrees. The sun, ruler of the fifth house, is in its exaltation in Aries at seventeen degrees; the moon is in its domicile in Cancer at fourteen degrees. Here, an *itthaśāla* configuration is present between the sun and Mars, the ruler of the matter sought and the ruler of the ascendant, [respectively], and the moon, too, forms an *itthaśāla* with them both. Thus a superior/superior *kambūla* is produced. It accomplishes the matter sought [in a fashion] superior among the superior, that is, it inevitably accomplishes the matter, namely, obtaining children.

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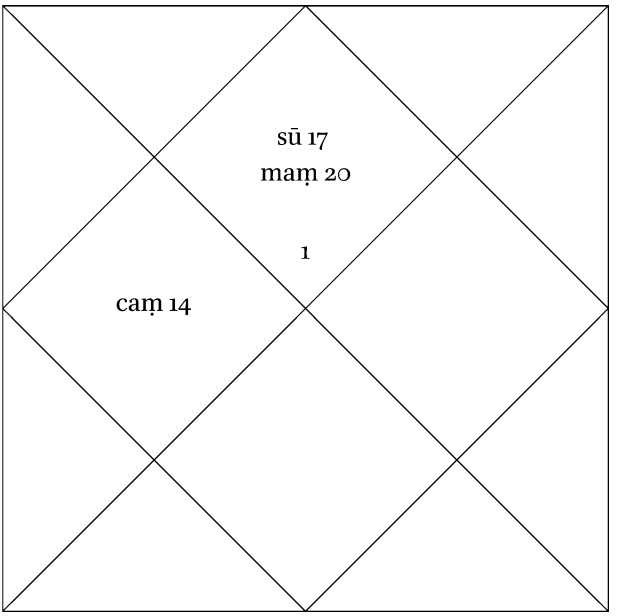
31 But as Yādava's classification comprises five rather than four categories, it still does not correspond exactly to Balabhadra's.



uttamottamakambūlam

atra lagnādhīśakāryeśayor muthaśilasattve candro dvayor anyatareṇa muthaśilaṃ cet karoti tadāpy uttamottamakambūlaṃ syād iti yādavaḥ | atrodāharaṇam āha sa eva |

meṣe 'ṅge 'vanijo navāṃśaka inaḥ siṃhe kubhāgaḥ śaśī
karke piṇḍalavo hi cottamatamaḥ kambūlayogaḥ śubhaḥ | iti |

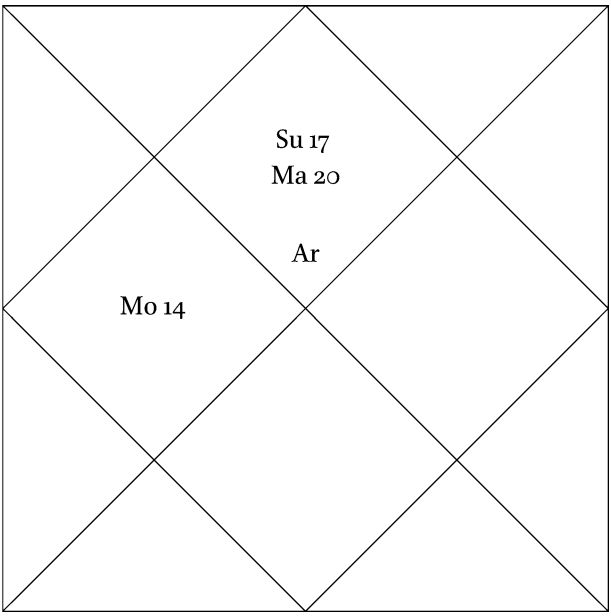
atra lagneśakāryeśābhyāṃ candro muthaśilaṃ karotīti mukhyaḥ pakṣaḥ ||
athānyeṣāṃ kambūlayogānāṃ saṃjñātantroktalakṣaṇāni svakṛtodāharaṇasahitāni likhyante | tatrottamamadhyama-uttamasamayor lakṣaṇe |

---

1 candro] candre B N G 2–3 atrodāharaṇam āha] atrodāharaṇa B 5 tamaḥ] scripsi; mataḥ B N G K T M 6 atra] atha B N G ‖ kāryeśābhyāṃ] kāryeśāṇāṃ B N G 8 sahitāni] sahitā B N G a.c. ‖ madhyama-uttama] madhya-uttama B N G; madhyottama M

4–5 meṣe … śubhaḥ] TYS 6.24

5 tamaḥ] The emendation, required by the context, is supported by MS TYS1.



A superior/superior *kambūla*

Regarding this, Yādava says that when a *mutthaśila* is present between the ruler of the ascendant and the ruler of the matter sought, if the moon forms a *mutthaśila* with either of the two [and not with the other], even then there is a superior/superior *kambūla*; and he gives an example [in *Tājikayogasudhānidhi* 6.24]:

> [If] Mars is in Aries in the ascendant at nine degrees, the sun in Leo at one degree, and the moon in Cancer at twenty-eight degrees, [this is] a most superior, auspicious *kambūla* configuration.

The standard position on this matter is that [a superior/superior *kambūla* arises when] the moon forms a *mutthaśila* with [both] the ruler of the ascendant and the ruler of the matter sought.

Next, the definitions of the other *kambūla* configurations stated in the *Saṃjñātantra* are written, along with examples of my own making; and [first] the definitions of the superior/middling and superior/neutral [configurations, from *Saṃjñātantra* 2.38]:

svīyahaddādṛkāṇāṅkabhāgasthenetthaśālataḥ |
madhyamottamakambūlaṃ hīnādhikṛtinottamam ||

atra *yadīnduḥ svagṛhoccastha* ity anuvartate | hīnādhikṛtinā trividhādhikārarahitena | ko 'rthaḥ | samasya gṛhahaddādreṣkāṇanavāṃśasthena lagnapena kāryapena ca | atrodāharaṇe |

bhāgyapraśne tulālagnaṃ svahaddāyāṃ daśāṃśakaḥ |
daśame saṃsthitaḥ śukro bhāgyapo jñaś ca saptame ||
śakrāṃśaḥ svīyahaddāyāṃ candraḥ karke navāṃśakaḥ |
yoge trayāṇāṃ kambūlaṃ proktam uttamamadhyamam ||
svanāmasadṛśaṃ jñeyaṃ praśne kambūlajaṃ phalam |
evaṃ svasvanavāṃśe tu gatayor lagnakāryayoḥ ||
svagṛhoccagatasyendor jñeyo yogaḥ sa eva hi |
rājyapraśne yugmalagnaṃ budhaḥ kaurpye nagāṃśakaḥ ||
samasya jñasya gehe tu ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ |
⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ karke pañcāṃśakaḥ śaśī ||
kambūlam uttamasamaṃ trayāṇām itthaśālataḥ ||

1 dṛkāṇāṅka] ddreṣkāṇāṃka B; dreṣkāṇāṃka N 4 samasya] samastha G ‖ gṛhahaddā] gṛhaddā N 5 ca] om. K T M ‖ atrodāharaṇe] atrodāharaṇaṃ N G 9 uttamamadhyamam] uttamadhyamaṃ B 11 kāryayoḥ] kāryapoḥ B N G 12 gṛhocca] grahocca G ‖ gatasyendor] gatasyeṃdau B N; gatasyeṃdaur G

1–2 svīya … kṛtinottamam] ST 2.38 3 yadīnduḥ … stha] ST 2.37

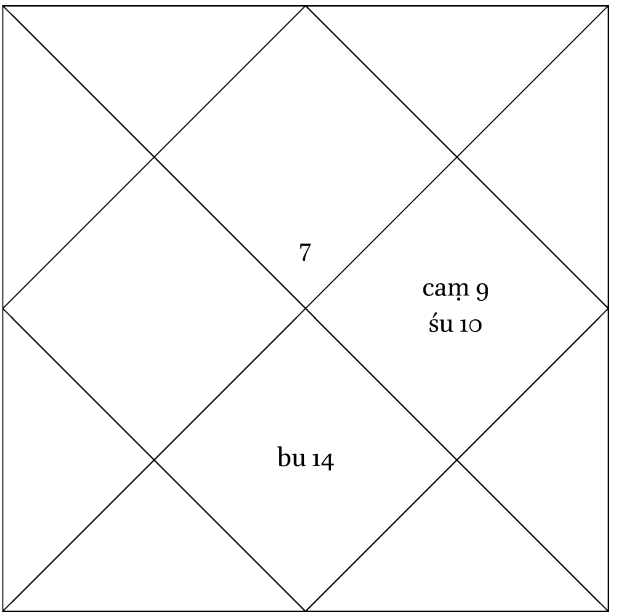
> From an *itthaśāla* with [a planet] occupying its own *haddā*, decan, or ninth-part [arises] a middling/superior *kambūla*, [or] a superior one [formed] with [a planet] of little dignity.

Here, [the phrase] 'If the moon occupies its own domicile or exaltation' is supplied from the earlier [verse]. 'With [a planet] of little dignity' [means] with one bereft of the three kinds of dignity. What does that mean? [The configuration] of a neutral [planet] with the ruler of the ascendant and the ruler of the matter sought occupying their domicile, *haddā*, decan or ninth-part. Here are two examples:

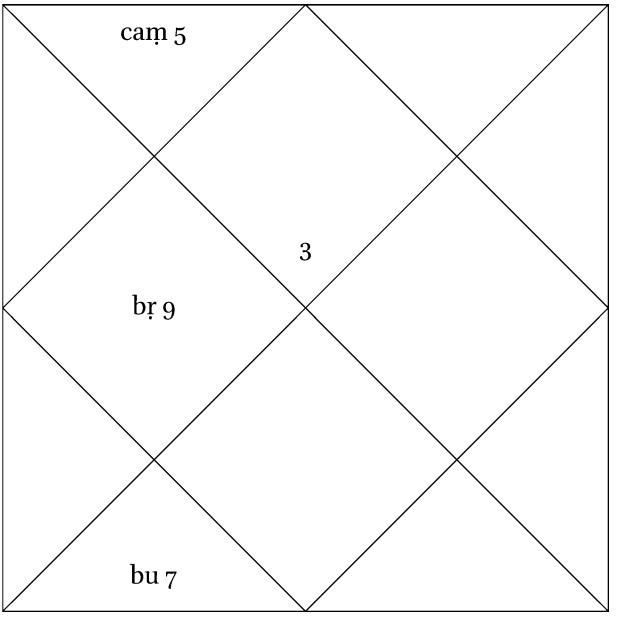
In a question on good fortune, Libra is the ascendant; Venus occupies the tenth [house] at ten degrees, in its own *haddā*; Mercury, ruler of the ninth house, is in the seventh at fourteen degrees, in its own *haddā*; and the moon in in Cancer at nine degrees. By the configuration of the three, a superior/middling *kambūla* is declared. The results produced by the *kambūla* in [the figure of] the question should be understood to agree with its name. The same configuration should likewise be understood [to arise] between the moon placed in its own domicile or exaltation and [the rulers of] the ascendant and the matter sought placed in their respective ninth-parts.

In a question on [achieving] dominion, Gemini is the ascendant; Mercury is in Scorpio at seven degrees; in the sign of the neutral Mercury [...] the moon is in Cancer at five degrees.[32] By the *itthaśāla* of the three, a superior/neutral *kambūla* [arises].

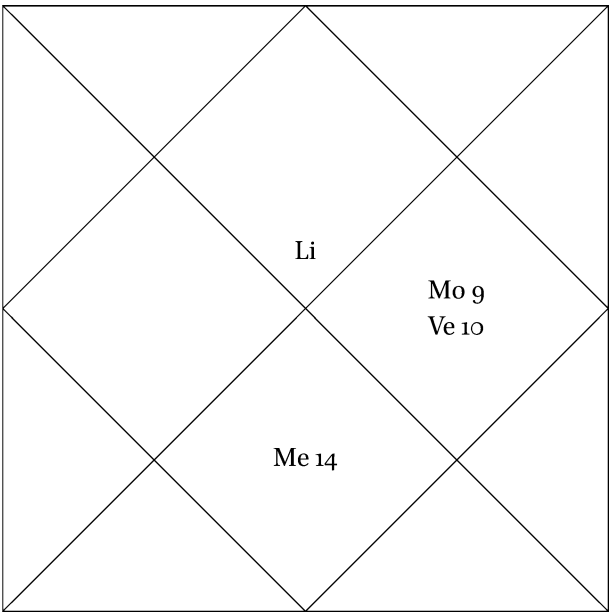
32 At least half a stanza, describing the position of Jupiter, is missing from all available text witnesses, suggesting an omission early in the textual tradition. The accompanying figures show Jupiter at 9° Virgo.



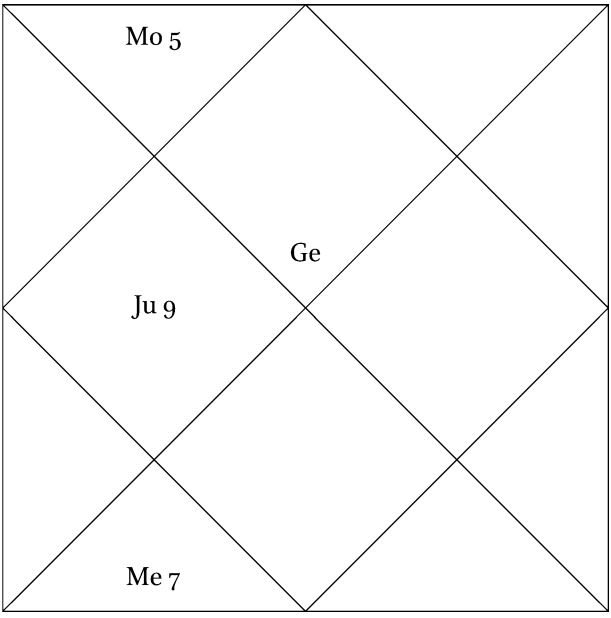
uttamamadhyamakambūlam



uttamasamakambūlam



A superior/middling *kambūla*



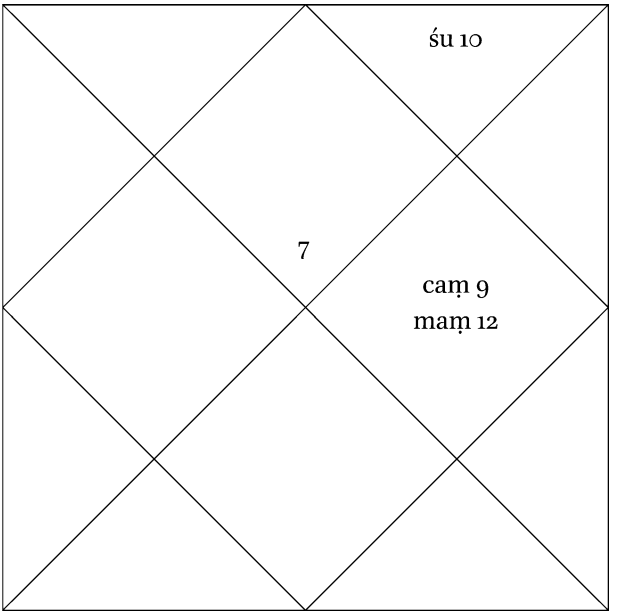
A superior/neutral *kambūla*

athottamādhamakambūlalakṣaṇam |

uttamādhamatā nīcaripugehasthitena cet |

atrāpi *yadīnduḥ svagṛhoccastha* ity anuvartate | udāharaṇam |

praśne strīlābhasaṃjñe tu tulālagnaṃ ca bhārgavaḥ |
svanīce yuvatīrāśau daśāṃśaḥ saptamādhipaḥ || 5
kujaḥ svanīce sūryāṃśo vidhuḥ karke navāṃśakaḥ |
trayāṇām itthaśālatvāt kambūlam cottamādhamam ||



uttamādhamakambūlam

atha madhyamottamakambūlalakṣaṇam |

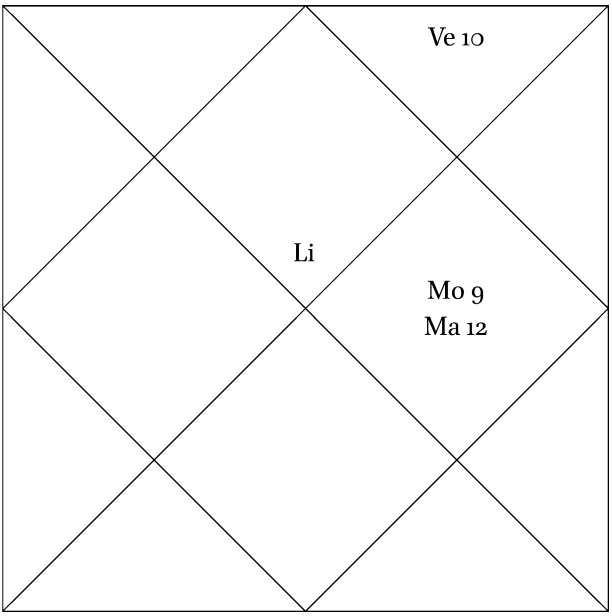
2 uttamādhamatā … cet] ST 2.39 3 yadīnduḥ … stha] ST 2.37

Next, the definition of a superior/inferior *kambūla* [from *Saṃjñātantra* 2.39]:

> It is superior/inferior if [the configuration is] with [a planet] occupying its fall or an enemy sign.

Here, too, [the phrase] 'If the moon occupies its own domicile or exaltation' is supplied from the earlier [verse]. An example:

In a question on the topic of obtaining a wife, Libra is the ascendant; Venus is in its fall in the sign of Virgo, at ten degrees; Mars, ruler of the seventh [house], is in its fall at twelve degrees; and the moon is in Cancer at nine degrees. By the three forming an *itthaśāla*, a superior/inferior *kambūla* [arises].



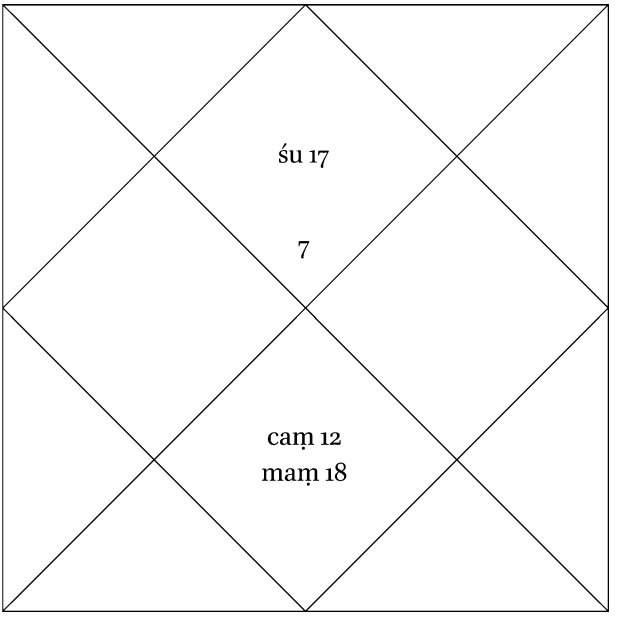
A superior/inferior *kambūla*

Next, the definition of a middling/superior *kambūla* [from *Saṃjñātantra* 2.39–40]:

svahaddādigataś candraḥ svabhoccasthetthaśālakṛt |
madhyamottamam etac ca pūrvasmān na viśiṣyate ||

pūrvasmād uttamamadhyamakambūlāt | udāharaṇam |

bhāminīlābhake praśne tulālagnaṃ tulopagaḥ |
śukro ghanāṃśo jāyeśo dhṛtyaṃśo meṣagaḥ kujaḥ || 5
svanavāṃśagataś candro meṣarkṣe dvādaśāṃśakaḥ |
trayāṇām itthaśālatvāt kambūlaṃ madhyamottamam ||



madhyamottamakambūlam

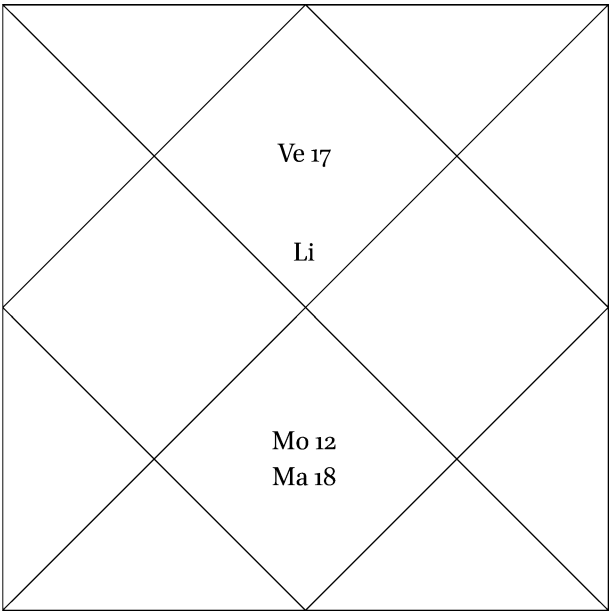
5 ghanāṃśo] dhanāṃśo K T M

1–2 sva … viśiṣyate] ST 2.39–40

> [If] the moon, occupying its own *haddā* and so forth, forms an *itthaśāla* with [a planet] occupying its own domicile or exaltation, this is a middling/superior [*kambūla*], no different from the foregoing.[33]

'From the foregoing' [means] from a superior/middling *kambūla*. An example:

In a question on obtaining a wife, Libra is the ascendant; Venus is in Libra at seventeen degrees; Mars, ruler of the seventh house, is in Aries at eighteen degrees; the moon is in its own ninth-part in the sign of Aries, at twelve degrees. By the three forming an *itthaśāla*, a middling/superior *kambūla* [arises].



A middling/superior *kambūla*

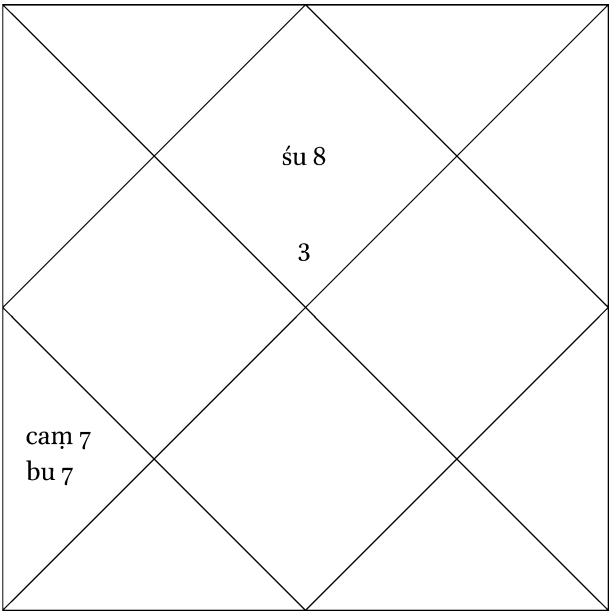
33 The choice of phrasing is not ideal, as the moon does not rule any terms (*haddā*): these belong only to the five true or non-luminary planets. The moon does, however, have its own decans and ninth-parts, which, in Nīlakaṇṭha's and Balabhadra's view, belong to the same class of minor dignities. Independent witnesses of the *Saṃjñātantra* read: '[If] the moon, occupying its own decan [or ninth]-part …'

atha madhyamadhyamakambūlalakṣaṇam |

svahaddādipadasthena kambūlaṃ madhyamadhyamam |

atra *svahaddādigataś candra* ity anuvartate | udāharaṇam |

putrapraśne yugmalagnaṃ jñas tulāyāṃ nagāṃśakaḥ |
svahaddāyāṃ sthitaḥ śukraḥ pañcameśo 'ṣṭamāṃśakaḥ ||
mithune svīyahaddāyāṃ vidhur jūke nagāṃśakaḥ |
svatribhāgagato yoge kambūlaṃ madhyamadhyamam ||



madhyamamadhyamakambūlam

yoge itthaśālākhye | atha madhyamasamakambūlalakṣaṇam |

madhyamaṃ samakambūlaṃ hīnādhikṛtikheṭajam |

---

3 atra] atha B N ‖ haddādi] gṛhādi B N G 6 vidhur jūke] vidhūrjake B; vidhūrjuke G 8 yoge ittha-] yogottha B N G

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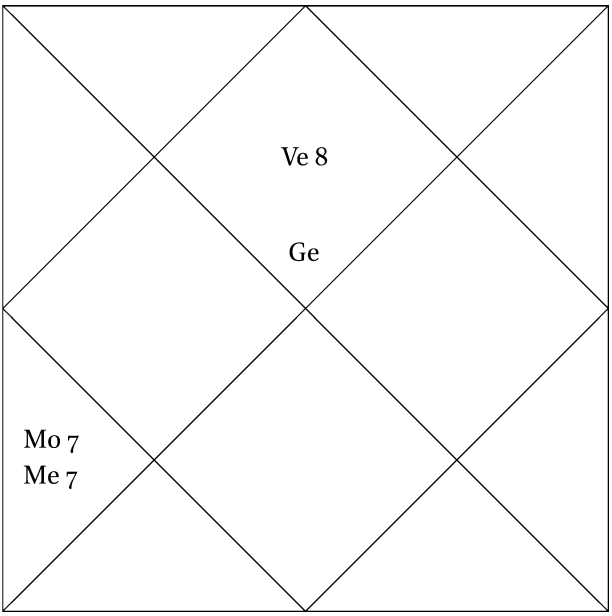
2 sva … madhyamam] ST 2.40 3 sva … candra] ST 2.39 9 madhyamaṃ … kheṭajam] ST 2.41

Next, the definition of a middling/middling *kambūla* [from *Saṃjñātantra* 2.40]:

> The *kambūla* is middling/middling if [the the moon is configured] with [a planet] occupying a dignity beginning with its own *haddā*.

Here, [the phrase] '[If] the moon, occupying its own *haddā* and so forth' is supplied from the earlier [verse]. An example:

In a question on children, Gemini is the ascendant; Mercury is placed in Libra at seven degrees, in its own *haddā*; Venus, ruler of the fifth [house], is at eight degrees in Gemini, in its own *haddā*; the moon is in Libra at seven degrees in its own third-part. In [this] configuration, the *kambūla* is middling/middling.



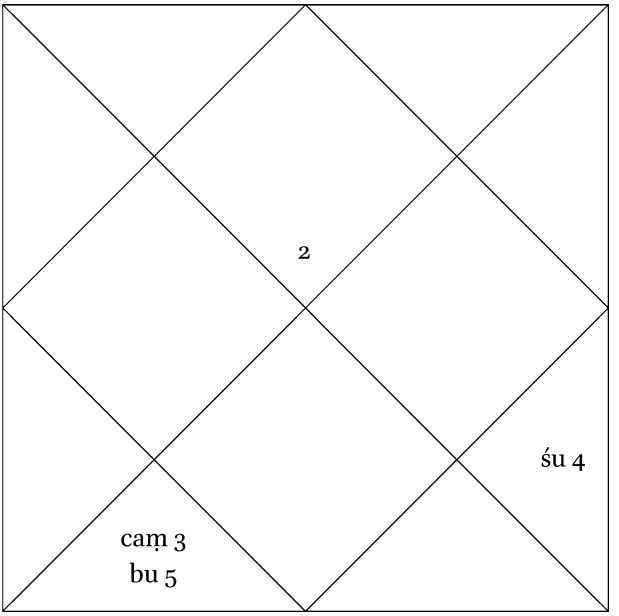
A middling/middling *kambūla*

'In [this] configuration', namely, *itthaśāla*. Next, the definition of a middling/neutral *kambūla* [from *Saṃjñātantra* 2.41]:

> The *kambūla* is middling/neutral when produced by a planet with little dignity.

atrāpi *svahaddādigataś candra* ity anuvartate | udāharaṇam |

vṛṣalagnaṃ sutapraśne mṛge vedāṃśakaḥ sitaḥ |
samasya jñasya haddāyāṃ suteśo jñaḥ śarāṃśakaḥ ||
tulāyāṃ samamandasya haddāstho jūkagaḥ śaśī |
rāmāṃśaḥ svatribhāge tu kambūlaṃ madhyamaṃ samam || 5



madhyamasamakambūlam

atha madhyamādhamakambūlalakṣaṇam |

madhyamādhamakambūlaṃ nīcāribhagakheṭajam |

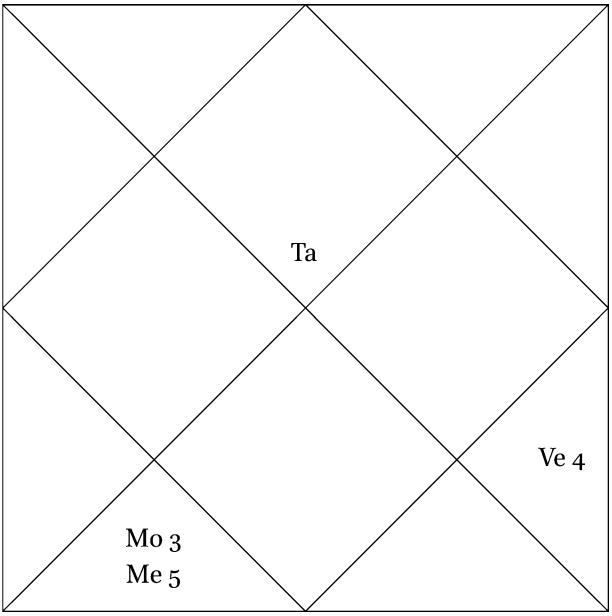
atrāpi *svahaddādigataś candra* ity anuvartate | udāharaṇam |

1 haddādigataś] scripsi; gṛhādigataś B N G M; gṛhādigaś K T ‖ anuvartate] anuvatte N

1 sva … candra] ST 2.39 7 madhyamādhama … kheṭajam] ST 2.41 8 sva … candra] ST 2.39

Here, too, [the phrase] '[If] the moon, occupying its own *haddā* and so forth' is supplied from the earlier [verse]. An example:

In a question on children, Taurus is the ascendant; Venus is in Capricorn at four degrees, in the *haddā* of the neutral Mercury; Mercury, ruler of the fifth house, is in Libra at five degrees, in the *haddā* of the neutral Saturn; the moon is in Libra at three degrees, in its own third-part: the *kambūla* is middling/neutral.



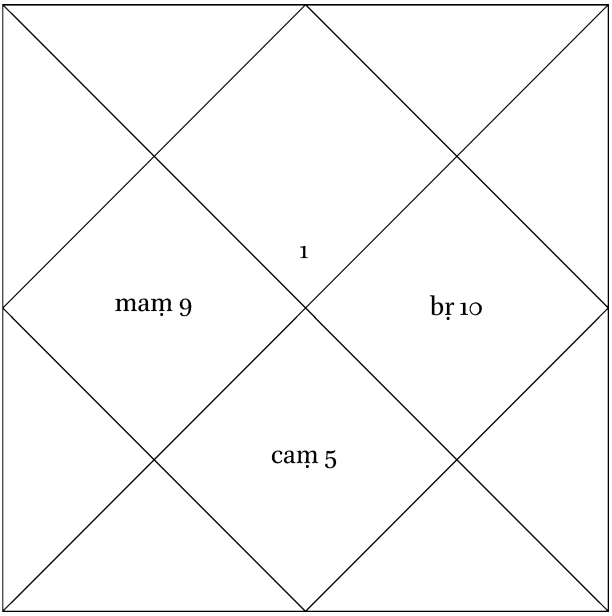
A middling/neutral *kambūla*

Next, the definition of a middling/inferior *kambūla* [from *Saṃjñātantra* 2.41]:

> The *kambūla* is middling/inferior when produced by a planet in its fall or the sign of an enemy.

Here, too, [the phrase] '[If] the moon, occupying its own *haddā* and so forth' is supplied from the earlier [verse]. An example:

bhāgyapraśne meṣalagnaṃ bhaumaḥ karke navāṃśakaḥ |
gurur bhāgyādhipo nīce makare ca daśāṃśakaḥ ||
svadreṣkāṇagataś candras tulāyāṃ pañcabhāgakaḥ |
trayāṇām itthaśālatvāt kambūlaṃ madhyamādhamam ||



madhyamādhamakambūlam

atha samottamakambūlalakṣaṇam | 5

induḥ padonaḥ svarkṣoccasthitenāpy uttamaṃ tu tat |

atra padonatvaṃ dvividham | ekaṃ tāvat grahāṇāṃ samagṛhasamahaddā-samadreṣkāṇasamanavāṃśagatvam | dvitīyaṃ sūkṣme prativikalārūpe

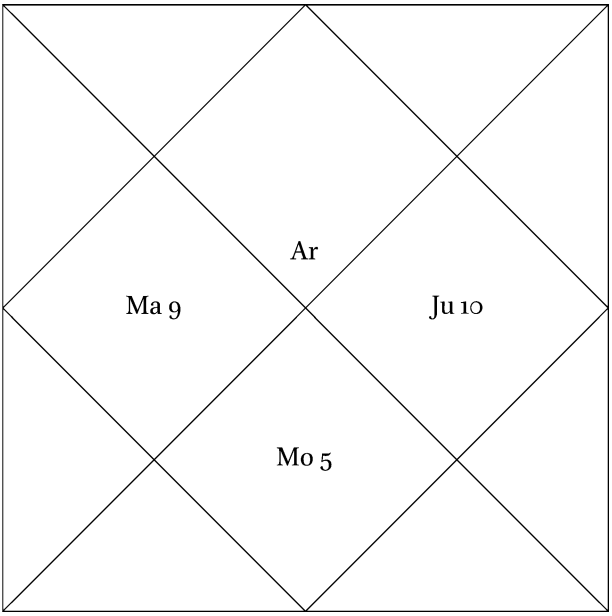
---

6 tat] yat B N G 7 padonatvaṃ] padonaṃ K M ‖ haddā] ddāha N; haddāsamaddā K 8 dreṣkāṇa] dreṣkāṇe T M ‖ -gatvam] -gatatvam K T 8–312.1 'sama] scripsi; sama B N G K T M

6 induḥ … tat] ST 2.42

8–312.1 'sama] The emendation is required by the explication following shortly below. The *avagraha* is often, though not consistently, omitted by all text witnesses.

In a question on good fortune, Aries is the ascendant; Mars is in Cancer at nine degrees; Jupiter, ruler of the ninth house, is in its fall in Capricorn at ten degrees; the moon is in its own decan in Libra at five degrees. By the three forming an *itthaśāla*, a middling/inferior *kambūla* [arises].



A middling/inferior *kambūla*

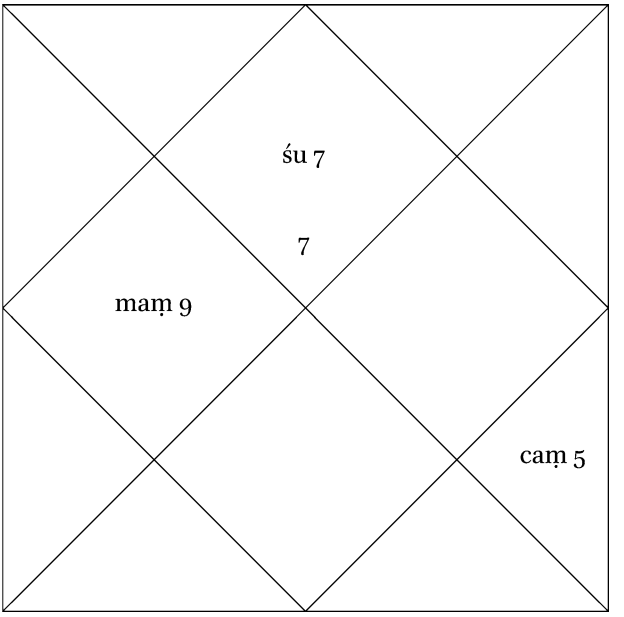
Next, the definition of a neutral/superior *kambūla* [from *Saṃjñātantra* 2.42]:

> [If] the moon without dignity [is configured] with [a planet] occupying its own domicile or exaltation, that is superior.

Concerning this, lack of dignity is of two kinds. One of them is when the planets occupy a neutral domicile, a neutral *haddā*, a neutral decan, and a neutral ninth-part. The second, minute form, concerning seconds of arc, is

'samagṛhahaddādreṣkāṇanavāṃśānām ādau prānte vāvasthitatvam iti jīrṇaṭīkākṛt | udāharaṇam |

dhanalābhābhidhe praśne tulālagnaṃ ca bhārgavaḥ |
tulāyāṃ nagabhāgaś ca dhaneśo makare kujaḥ ||
navāṃśo mithune candro jñahaddāyāṃ śarāṃśakaḥ | 5
indoḥ samo jñaḥ kambūlaṃ yoge proktaṃ samottamam ||



samottamakambūlam

atha samamadhyamakambūlalakṣaṇam |

svahaddādigatenāpi pūrvavan madhyam ucyate |

atrāpi *induḥ padona* ity anuvartate | udāharaṇam |

---

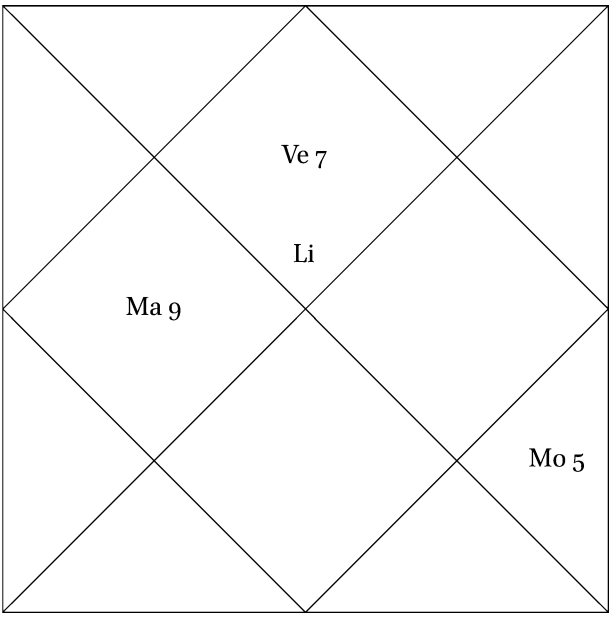
1 gṛhahaddā] grahahaddā B G p.c.; grahaddāhe N; grahaddā G a.c. 1–2 jīrṇa] om. B N G 6 yoge] yogaṃ B G; yoga N 7 atha] om. B N G a.c.

---

8 sva … ucyate] ST 2.42 9 induḥ padona] ST 2.42

when they are located at the [very] beginning or end of a domicile, *haddā*, decan or ninth-part that is not neutral: so says the ancient commentator. An example:

In a question on the topic of gaining wealth, Libra is the ascendant; Venus is in Libra at seven degrees; Mars, ruler of the second house, is in Capricorn at nine degrees; the moon is in Gemini in the *haddā* of Mercury at five degrees. Mercury is neutral to the moon. In [this] configuration, the *kambūla* is declared to be neutral/superior.



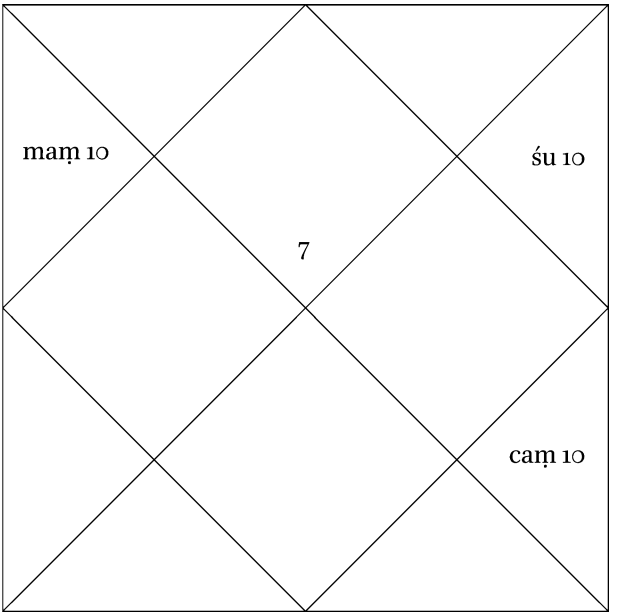
A neutral/superior *kambūla*

Next, the definition of a neutral/middling *kambūla* [from *Saṃjñātantra* 2.42]:

> [When configured] with [a planet] occupying its own *haddā* and so on, [the *kambūla*] is called middling, as before.

Here, too, [the phrase] '[If] the moon without dignity' is supplied from the earlier [verse]. An example:

dhanapraśne tulālagnaṃ śukraḥ siṃhe daśāṃśakaḥ |
svahaddāyāṃ dhanādhīśo bhaumaś cāpe digaṃśakaḥ ||
svahaddāyāṃ ca mithune samaśukrasya haddagaḥ |
vidhur daśāṃśo yoge syāt kambūlaṃ samamadhyamam ||



samamadhyamakambūlam

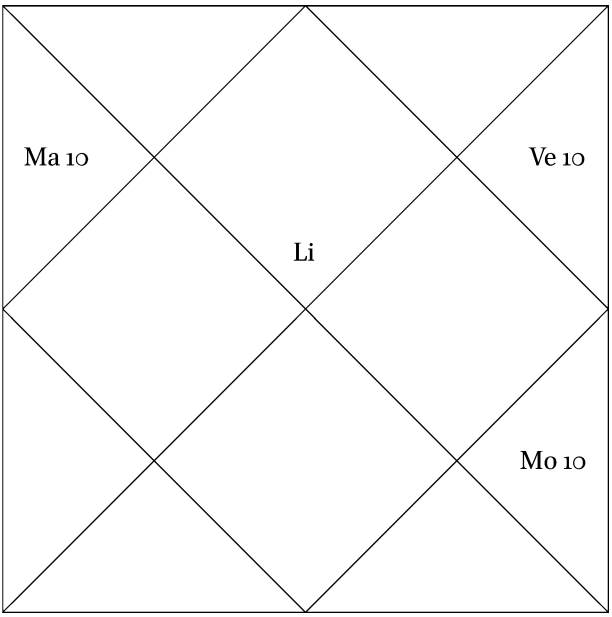
atha samasamākhyamadhyamakambūlalakṣaṇam | 5

padonenāpi madhyaṃ syād iti yuktaṃ pratīyate |

3 sama] samaḥ B N G 4 syāt] smāt K T; 'smāt M

6 padonenāpi ... pratīyate] ST 2.43

In a question on wealth, Libra is the ascendant; Venus is in Leo at ten degrees, in its own *haddā*; Mars, ruler of the second house, is in Sagittarius at ten degrees, in its own *haddā*; the moon is in Gemini in the *haddā* of the neutral Venus, at ten degrees. In [this] configuration, the *kambūla* is neutral/middling.[34]



A neutral/middling *kambūla*

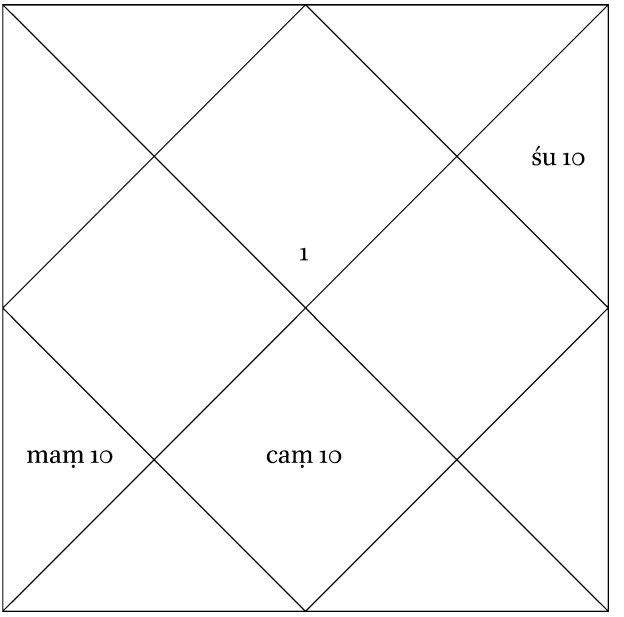
Next, the definition of the middling *kambūla* called neutral/neutral, [from *Saṃjñātantra* 2.43]:

> [Configured] with [a planet] lacking dignity, too, [the *kambūla*] is rightly acknowledged to be middling.

34 But the example is flawed, as Mars at 10° Sagittarius is in Jupiter's terms, not its own: indeed, Mars at 10° of any sign cannot be in its own terms. For Mars to be at 10° of a neutral sign in a minor dignity and configured with the moon and Venus, it would have to occupy its own decan in Gemini. This is too large a discrepancy to be plausibly attributed to corrupt transmission.

atra *induḥ padona* ity anuvartate | padonena dreṣkāṇādisaṃdhisthena lagneśena kāryeśena ca | udāharaṇam |

dravyapraśne meṣalagnaṃ bhaumaḥ siṃhe dhanādhipaḥ |
bhṛgur ghaṭe vidhur jūke trayaś cāmī digaṃśakāḥ ||
dreṣkāṇasaṃdhau saṃsthityā jātāś cāmī padonitāḥ | 5
samaṃ samaṃ ca kambūlaṃ proktaṃ taditthaśālataḥ ||



samasamakambūlam

atha samādhamakambūlalakṣaṇam |

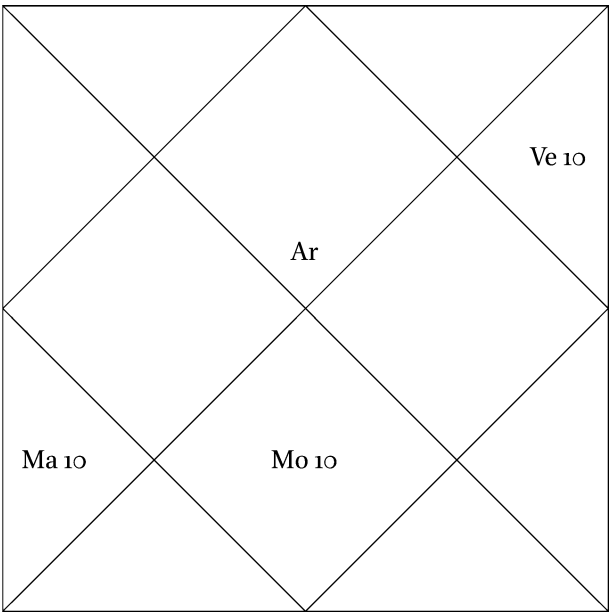
nīcāristhenetthaśāle 'dhamakambūlam ucyate |

5 saṃsthityā] saṃsthitya K M ‖ padonitāḥ] padonataḥ N; padonatāḥ G 6 samaṃ samaṃ] samāsamaṃ B N G 8 kambūlam] kambūla B N G

1 induḥ padona] ST 2.42 8 nīcāri … ucyate] 2.43

Here, [the phrase] '[If] the moon without dignity' is supplied from the earlier [verse]. 'With [a planet] lacking dignity' means with the ruler of the ascendant and the ruler of the matter sought occupying the junction of a decan and so forth. An example:

In a question on riches, Aries is the ascendant; Mars is in Leo; Venus, ruler of the second house, is in Aquarius; the moon is in Libra; and these three are [all] at ten degrees. Being placed at the junctions of [their respective] decans, they are bereft of dignity. The *kambūla* [arising] from their *itthaśāla* is declared to be neutral/neutral.[35]



A neutral/neutral *kambūla*

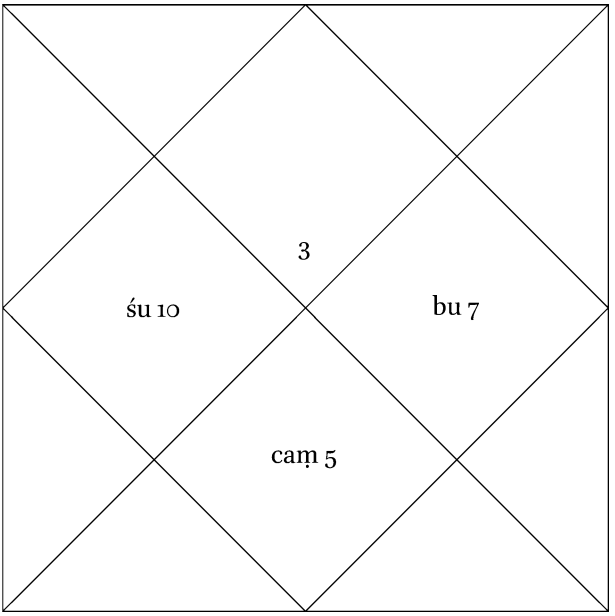
Next, the definition of a neutral/inferior *kambūla* [from *Saṃjñātantra* 2.43]:

> In an *itthaśāla* with [a planet] occupying its fall or an enemy [sign], the *kambūla* is said to be inferior.

35 Another flawed example: Venus and the moon would be at the very end of their own decans; but the decan of Mars is the last decan in Leo, not the first. Venus at 10° Aquarius would also occupy its own terms or *haddā* and thus cannot properly be said to be without dignity.

atra *induḥ padona* ity anuvartate | udāharaṇam |

putrapraśne yugmalagnaṃ budho mīne nagāṃśakaḥ |
suteśaḥ kanyakāyāṃ ca daśāṃśo nīcago bhṛguḥ ||
samasya jñasya dreṣkāṇe cāpe candraḥ śarāṃśakaḥ |
trayāṇām itthaśālatvāt kambūlaṃ ca samādhamam || 5



samādhamakambūlam

athādhamottamakambūlalakṣaṇam |

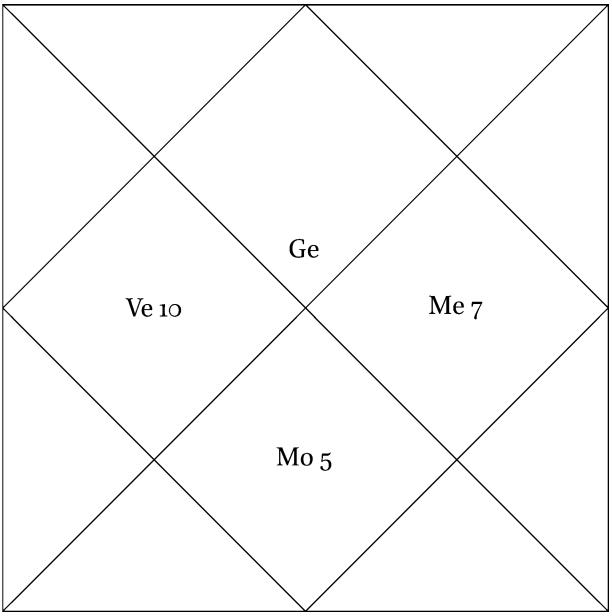
nīcaśatrubhagaś candraḥ svabhoccasthetthaśālakṛt |
adhamottamakambūlam || iti |

1 atra] om. B N G 2 nagāṃśakaḥ] navāṃśakaḥ K T M 4 jñasya] om. B N 6–320.7 athā- … madhyamam] om. B N

1 induḥ padona] ST 2.42 7–8 nīca … kambūlam] ST 2.44

Here, [the phrase] '[If] the moon without dignity' is supplied from the earlier [verse]. An example:

In a question on children, Gemini is the ascendant; Mercury is in Pisces at seven degrees; Venus, ruler of the fifth house, is in its fall in Virgo at ten degrees; the moon is in the decan of the neutral Mercury in Sagittarius at five degrees. By the three forming an *itthaśāla*, a neutral/inferior *kambūla* [arises].[36]



A neutral/inferior *kambūla*

Next, the definition of an inferior/superior *kambūla* [from *Saṃjñātantra* 2.44]:

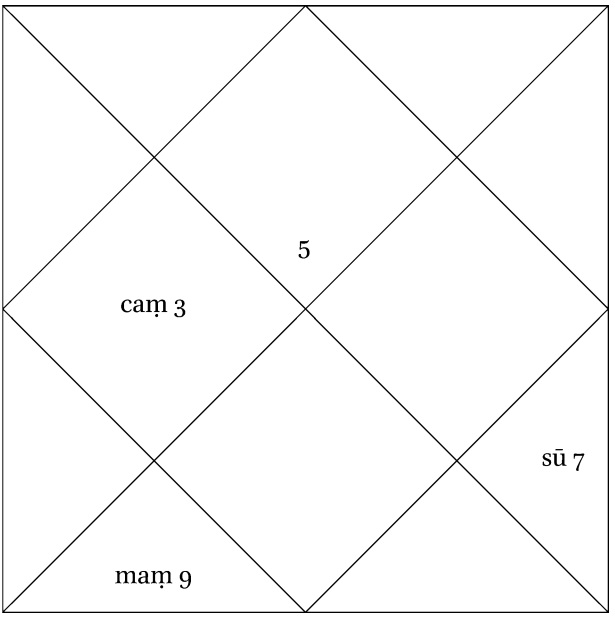
> [If] the moon, placed in its fall or an enemy sign, forms an *itthaśāla* with [a planet] occupying its own domicile or exaltation, [that is] an inferior/superior *kambūla* …[37]

36 This example, too, is flawed, as the position of Mercury and Venus in opposite zodiacal signs is astronomically impossible. Even assuming simultaneous maximum and opposite elongations for both planets, the greatest possible distance between them is some 75°, or two and a half signs.

37 Balabhadra omits the last quarter-stanza: '… giving the same result as the foregoing.'

udāharaṇam |

sukhapraśne siṃhalagnaṃ raviḥ saptāṃśakaḥ kriye |
sukheśo makare bhaumo navāṃśo vṛścike śaśī |
tryaṃśas trayāṇāṃ yoge tu kambūlam adhamottamam ||



adhamottamakambūlam

athādhamamadhyamakambūlalakṣaṇam | 5

svahaddādigatena cet |
itthaśālī kabūlaṃ tad ucyate 'dhamamadhyamam ||

atra *nīcaśatrubhagaś candra* ity anuvartate | udāharaṇam |

---

2 lagnaṃ] lagne T M 4 tryaṃśas] aṃśas G 6 gatena] gate M 7 kabūlaṃ] scripsi; kaṃbūlaṃ G K M; kabūla T 8 candra] śatrubhagaś candra add. B N

6–7 sva … madhyamam] ST 2.45 8 nīca … candra] ST 2.44

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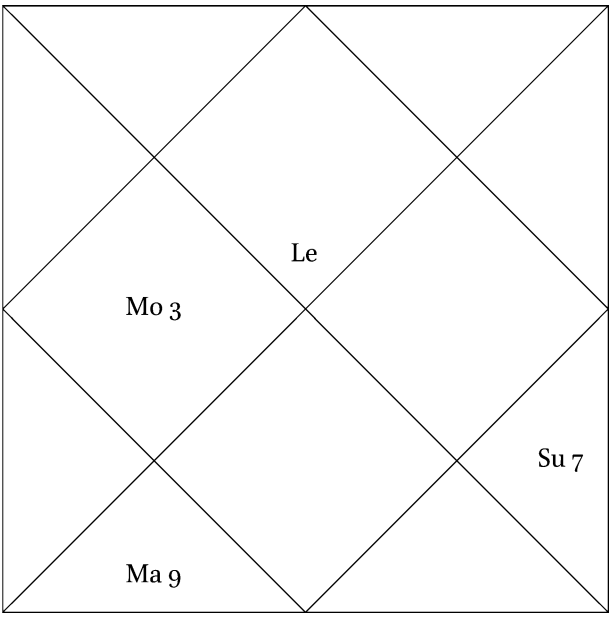
4 tryaṃśas] The reading of G is another instance of confusion of the characters *a* and *trya* in northern-style Devanāgarī.

An example:

In a question on happiness, Leo is the ascendant; the sun is at seven degrees in Aries; Mars, ruler of the fourth house, is in Capricorn at nine degrees; the moon is in Scorpio at three degrees. By the configuration of the three, an inferior/superior *kambūla* [arises].



An inferior/superior *kambūla*

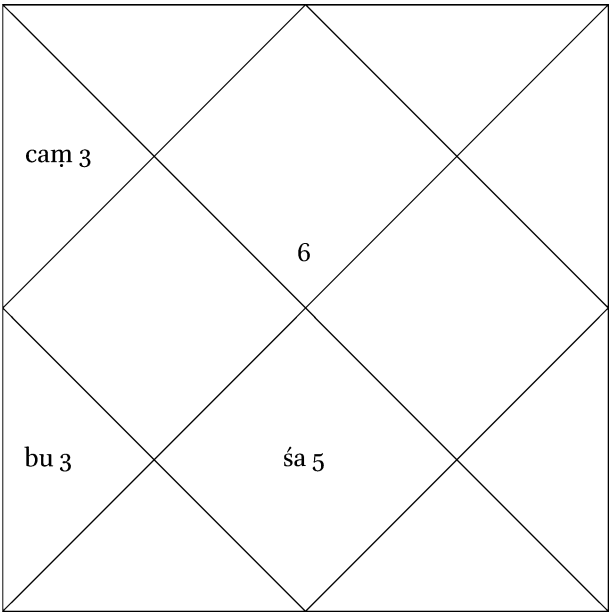
Next, the definition of an inferior/middling *kambūla* [from *Saṃjñātantra* 2.45]:

> … If it forms an *itthaśāla* with [a planet] occupying its own *haddā* and so on, that *kambūla* is said to be inferior/middling.[38]

Here, [the phrase] '[If] the moon, placed in its fall or an enemy sign' is supplied from the foregoing [verse]. An example:

38 Balabhadra omits the first quarter-stanza: 'The moon, occupying its fall or an enemy's domicile …', preferring instead to supply the near-identical phrase from the previous verse, perhaps for the sake of consistency.

putrapraśne 'ṅganālagnaṃ svahaddāyāṃ mṛge budhaḥ |
rāmāṃśaḥ putrapo mandaḥ svahaddāyāṃ śarāṃśakaḥ ||
mīne vṛścikagaś candras tryaṃśaś caiṣāṃ tu yogataḥ |
proktaṃ cādhamamadhyaṃ tu kambūlaṃ śāstravedibhiḥ ||



adhamamadhyamakambūlam

athādhamasamakambūlalakṣaṇam | 5

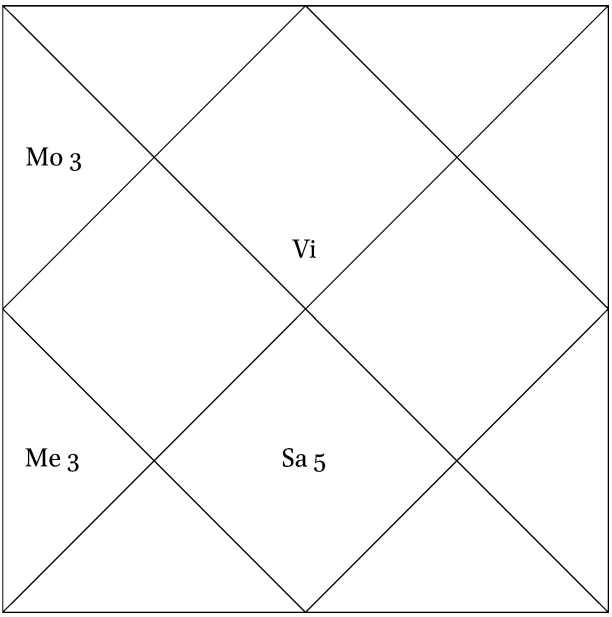
padonenetthaśālī cet kambūlaṃ madhyamaṃ smṛtam |

atra *nīcaśatrubhagaś candra* ity anuvartate | udāharaṇam |

4 kambūlaṃ] kaṃ N 6 madhyamaṃ smṛtam] samamadhyamaṃ smṛtaṃ B N; tv adhamaṃ samam K T M

6 padonenetthaśālī … smṛtam] ST 2.46 7 nīca … candra] ST 2.44

In a question on children, Virgo is the ascendant; Mercury is in its own *haddā* in Capricorn at three degrees; Saturn, ruler of the fifth house, is in its own *haddā* at five degrees in Pisces; the moon is in Scorpio at three degrees. By the configuration of these [three], an inferior/middling *kambūla* is declared by the knowers of the [Tājika] science.[39]



An inferior/middling *kambūla*

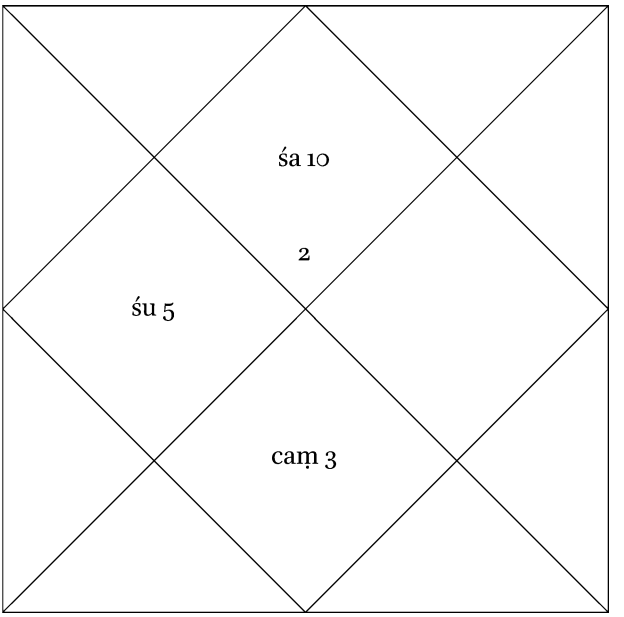
Next, the definition of an inferior/neutral *kambūla* [from *Saṃjñātantra* 2.46]:

> If it forms an *itthaśāla* with [a planet] lacking dignity, the *kambūla* is called middling.

Here, [the phrase] '[If] the moon, placed in its fall or an enemy sign' is supplied from the earlier [verse]. An example:

39 This example has a minor flaw: Saturn at 5° Pisces would be not in its own terms, but in its own decan.

vṛṣalagnaṃ rājyalābhapraśne siṃhagataḥ sitaḥ |
samasyārkasya gehe tu śarāṃśo rājyapaḥ śaniḥ ||
vṛṣe samasya śukrasya gehe khendumitāṃśakaḥ |
candro vṛścikagas tryaṃśas trayāṇām itthaśālataḥ |
kambūlaṃ cādhamasamaṃ proktaṃ tājikavedibhiḥ || 5



adhamasamakambūlam

athādhamādhamakambūlalakṣaṇam |

nīcāribhasthakheṭena nīcāribhagataḥ śaśī |
itthaśālī kabūlaṃ tad adhamādhamam ucyate ||

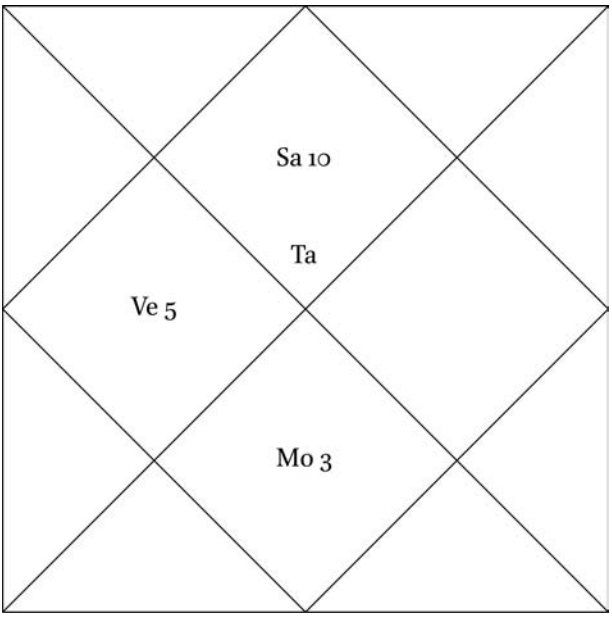
udāharaṇam |

---

2 rājyapaḥ] madhyapaḥ G 6 athādhamādhama] athādhama B N 8 kabūlaṃ] kaṃbūlaṃ B N M ‖ adhamādhamam] 'dhamādhamam G

7–8 nīcāri … ucyate] ST 2.47

Taurus is the ascendant in a question on achieving dominion; Venus is in Leo, the domicile of the neutral sun, at five degrees; Saturn, ruler of the tenth house, is in Taurus, the domicile of the neutral Venus, at ten degrees; the moon is in Scorpio at three degrees. By the *itthaśāla* of the three, an inferior/neutral *kambūla* is declared by the knowers of the Tājika [science].



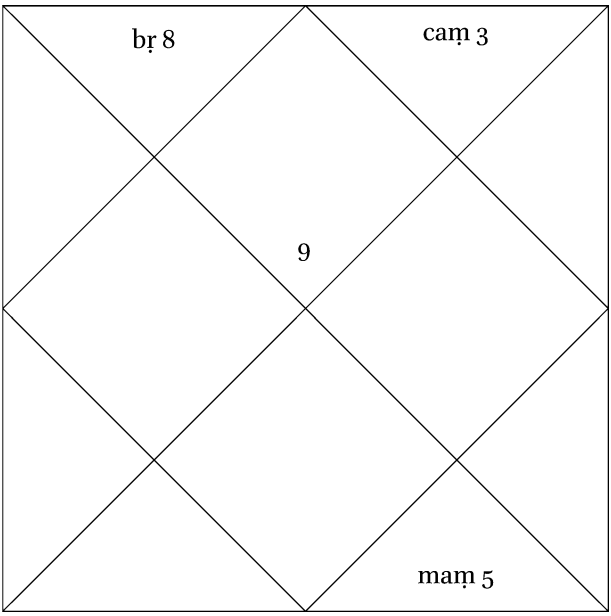
An inferior/neutral *kambūla*

Next, the definition of an inferior/inferior *kambūla* [from *Saṃjñātantra* 2.47]:

> [If] the moon, placed in its fall or an enemy sign, forms an *itthaśāla* with [a planet] occupying its fall or an enemy sign, that *kambūla* is called inferior/inferior.

An example:

putrapraśne dhanurlagnaṃ mṛge vasvaṃśako guruḥ |
karke sutādhipo bhaumaḥ pañcāṃśo vṛścike śaśī |
tryaṃśas trayāṇāṃ yoge tu kambūlam adhamādhamam ||



adhamādhamakambūlam

kambūle viśeṣa uktaḥ saṃjñātantre |

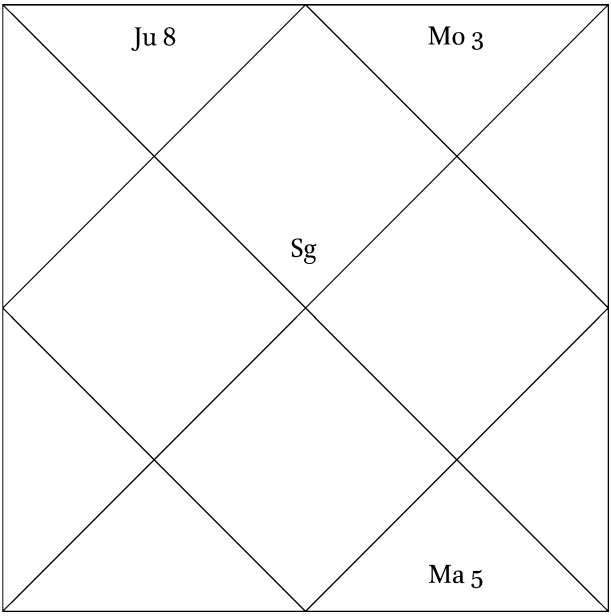
lagnakāryapayor itthaśāle 'traiko 'sti nīcagaḥ |
svarkṣādipadahīno 'nyo 'trenduḥ kambūlayogakṛt ||
tatra kāryālpatā jñeyā yathā jātyanyam arthayan |
anyajātiḥ pumān arthaṃ tathaitat kavayo viduḥ || iti |

atha kambūlayoge viṃśopakānayanam |

1 vasvaṃśako] vasvaṃkako K M 3 kambūlam adhamādhamam] kaṃbūlaṃ madhyamādhamaṃ B; kaṃbūlaṃ dhamamādhamaṃ N 7 jātyanyam] jñātyanyam G

5–8 lagna … viduḥ] ST 2.53–54

In a question on children, Sagittarius is the ascendant; Jupiter is in Capricorn at eight degrees; Mars, ruler of the fifth house, is in Cancer at five degrees; the moon is in Scorpio at three degrees. By the configuration of the three, an inferior/inferior *kambūla* [arises].



An inferior/inferior *kambūla*

A special rule for a *kambūla* is stated in *Saṃjñātantra* [2.53–54]:

> In an *itthaśāla* between the rulers of the ascendant and the matter sought, if one [planet] is in its fall, the other lacks the dignity of domicile and so on, and the moon makes a *kambūla* with them, [the results pertaining to] the matter sought should be understood to be insignificant, as when a man of one caste[40] requests something from one of another caste [and receives but little]: thus do the wise understand this.

Next, calculating the twenty-point strength in a *kambūla* configuration:

40 Or, more generally, 'birth [rank], lineage' (*jāti*).

niśeśalagneśvarayor niśeśakāryeśayoḥ kāryapalagnayoś ca |
viṃśopakāḥ sammilitās tribhaktā viṃśopakās te kathitāḥ kabūle ||
iti śrīrāmadaivajñagurupādābjabhaktitaḥ |
kambūlaṃ bhedasahitaṃ balabhadreṇa nirmitam ||

iti kambūlayogaḥ ||

atha gairikambūlam | tatra gairikambūlalakṣaṇam āha yādavaḥ |

jātetthaśāle hy ubhayor adṛṣṭisthāne carañ chītarucis tayos tu |
praviśya kasyāpi gṛhaṃ tathoccaṃ kuryād yutiṃ gairikabūlam uktam ||
vadanti cainaṃ phalataḥ samānaṃ kambūlayogasya tathaiva bhedaiḥ |
tathā hi gehaṃ na nijoccakaṃ ca yadā tadāniṣṭaphalaṃ kabūlam ||

tayor lagneśakāryeśayor yutim itthaśālam | candretthaśālāvasthitasya grahasya gṛham uccaṃ vā na bhavati tadāniṣṭam ity arthaḥ | uktaṃ ca tājikālaṃkāre |

tatkheṭagehatuṅgastho na syād yadi ca candramāḥ |
gairikambūlayogo 'sāv abhadraḥ kathito budhaiḥ ||

atrodāharaṇaṃ saṃjñātantre |

lapsye sukham iti praśne siṃhalagnaṃ raviḥ kriye |
aṣṭāṃśaiḥ sukhapaḥ kumbhe bhaumo 'ṃśai ravibhis tayoḥ ||
itthaśālo 'sti tatrenduḥ kanyāyāṃ carame 'ṃśake |
svarkṣādipadahīnasya netthaśālo 'sti kasyacit ||

---

7 hy ubhayor] dyubhayor B N; hyubhayīr M 9 cainaṃ] caitaṃ K T M 10 tadāniṣṭa] tadābhīṣṭa B N 11 itthaśālam] itthaśālaś K T M ‖ candretthaśālāva-] candretthaśāva- G 11–12 grahasya] om. B N M; stha K 12 gṛham] graham K T M 14 geha] gehe B N 17 lapsye] laśye B N

7–10 jāte … kabūlam] TYS 6.25–26 17–330.2 lapsye … dāyakam] ST 2.58–60

The twenty-point strength [produced by the *itthaśāla*] of the moon with the ruler of the ascendant, of the moon with the ruler of the matter sought, and of the ruler of the matter sought with [the ruler of] the ascendant, added together and divided by three, is said to be the twenty-point strength in a *kambūla*.

With devotion to the lotus feet of his teacher Śrī Rāma Daivajña, Balabhadra thus delineates the *kambūla* with its subdivisions.

This concludes the *kambūla* configuration.

3.9 The *Gairikambūla* Configuration

Next, the *gairikambūla*; and Yādava states the definition of a *gairikambūla* [in *Tājikayogasudhānidhi* 6.25–26]:

> When an *itthaśāla* is formed while the moon is passing through a sign not aspected by either of those two [planets], but, having entered the domicile or exaltation of any [planet], it will effect a joining [with that planet, that configuration] is called *gairikambūla*. This is said to be equal in its results to the *kambūla* configuration, and also in its subdivisions; but when [the sign entered] is not the domicile or the exaltation [of the planet applied to], then the [*gairi*]*kambūla* gives evil results.

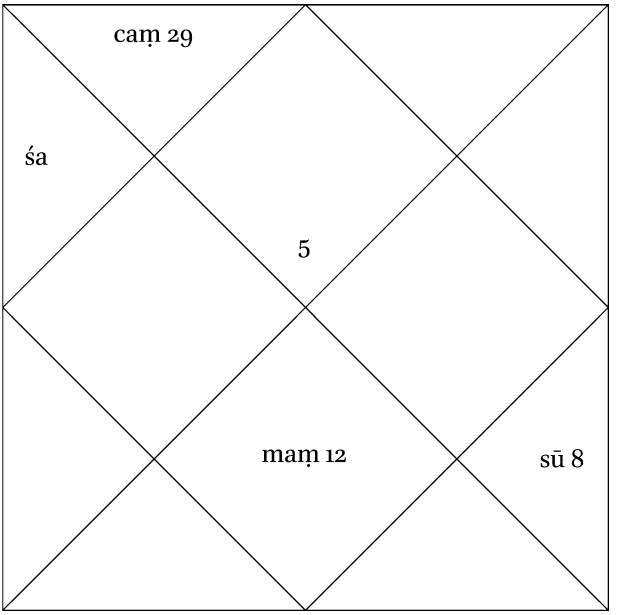
'Of those two' [means] of the ruler of the ascendant and the ruler of the matter sought; 'joining' [means] *itthaśāla*. That is, [if] it is not the domicile or the exaltation of the planet forming an *itthaśāla* with the moon, it is evil. And it is said in the *Tājikālaṃkāra*:

> And if the moon is not placed in the domicile or exaltation of that planet, the wise call that that *gairikambūla* configuration inauspicious.

An example of this [is given] in *Saṃjñātantra* [2.58–60]:

> In the question 'Will I attain happiness?', Leo is the ascendant; the sun is in Aries with eight degrees; Mars, ruler of the fourth house, is in Aquarius with twelve degrees: there is an *itthaśāla* between them. The moon is in the last degree of Virgo; it lacks the dignities of domicile and so on, and has no *itthaśāla* with any [planet, but will] form an

sa svoccagena śaninānyarkṣasthenetthaśālakṛt |
gairikambūlam anyena sāhāyyāl lābhadāyakam ||



gairikambūlayogaḥ

iti gairikambūlam ||

atha khallāsaraḥ | tatra tadyogalakṣaṇam āha yādavaḥ |

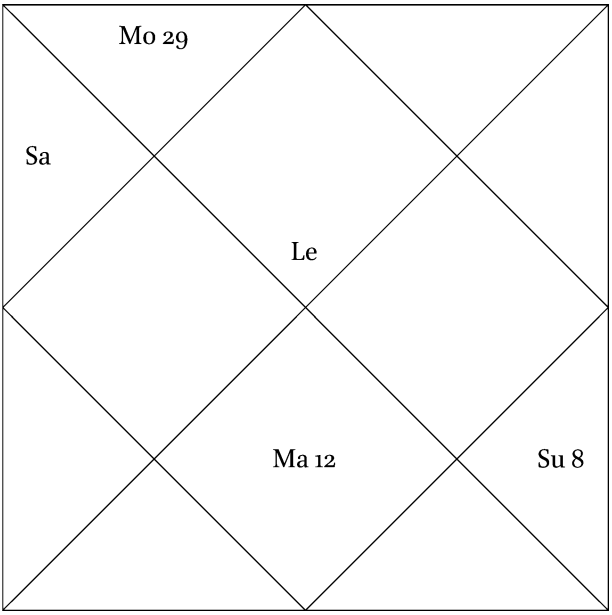
dvayor athaikena ca śītabhānur adṛṣṭimārge vicaran karoti |
na mūthaśīlaṃ na ca saṃyutiṃ vā khallāsaraḥ kāryaharas tadā syāt ||

4 tad] khallāsara G K T M ‖ āha] ā B 5 śīta … mārge] śītabhānudṛṣṭiḥ svamārge B N

5–6 dvayor … syāt] TYS 6.27

41 While no exact position is given here, the accompanying figures in several text witnesses show Saturn at 12° Libra. However, this would have the moon applying to the opposition of the sun before reaching the conjunction of Saturn.

itthaśāla with Saturn occupying its exaltation in the next sign.[41] [That] *gairikambūla* gives gain through the assistance of another.



The *gairikambūla* configuration

This concludes the *gairikambūla*.

3.10 The *Khallāsara* Configuration

Next, the *khallāsara*; and Yādava states the definition of that configuration [in *Tājikayogasudhānidhi* 6.27]:

> If the moon, traversing a path of no aspect with either of the two [planets], makes neither a *mutthaśila* nor a joining, then a *khallāsara* comes to be, destroying the matter sought.[42]

42 Here, Yādava apparently distinguishes between an *itthaśāla* or application on the one hand and a 'joining' or 'conjunction' (*saṃyuti*) on the other, though it is not clear what the difference is. *Saṃyuti*, a Sanskrit rather than Perso-Arabic term, might possibly refer to a conjunction by sign alone (without considerations of orbs of light), as used in pre-Islamic Indian astrology, or be meant to include separating conjunctions.

atra lagneśakāryeśayor api mutthaśilābhāvo jñeya iti kecid āhus tan na | yataḥ sarvaiḥ khallāsaraphalaṃ kāryanāśakam ity uktam | tatra lagnapakāryapayor itthaśālābhāve kāryaprāptir eva na jātā | tatra kāryanāśasambhavaḥ khapuṣpādisamaḥ | tayor itthaśāle kāryaprāptisambhave 'pi lagnapakāryapābhyāṃ candrasya yutītthaśālāsambhavāt kemadrumayogavad itthaśālaphalanāśakaḥ khallāsarayogo jñeya iti | etat spaṣṭam uktaṃ jīrṇatājike |

lagneśakāryādhipayor itthaśālo na vā yutiḥ |
dvābhyāṃ candro netthaśālī proktaḥ khallāsaro 'śubhaḥ ||

udāharaṇam |

lapsye sutam iti praśne siṃhalagnaṃ raviḥ kriye |
vedāṃśaiḥ sutapo jīvaḥ kumbhe 'ṃśaiḥ śarasammitaiḥ ||
lagnakāryapayor asti yogo muthaśilābhidhaḥ |
atha kanyāntime 'ṃśe ca vidhur muthaśilo na hi |
dvābhyāṃ ca tena kāryasya nāśī khallāsaro mataḥ ||

---

1 tan na] tatra B 2 tatra] jīrṇatājake B; jīrsātājake N 2–3 lagnapa … kāryapayor] lagneśakāryādhipayor B N K T M 3 eva] evaṃ B N ‖ nāśa] om. K T M 4–5 lagnapa] lagna G 5–6 yogavad itthaśāla] yoga*ād itthaśāla B; yogatthaśāla N 9–12 -ktaḥ … jīvaḥ] om. B 11 lapsye] laśye N 12 vedāṃśaiḥ] om. G ‖ sutapo] sutapeḥ K T; sutape M 13 yogo] yo G 14 'ṃśe] om. G ‖ muthaśilo] mūthaśile G T

On this matter, some say that the absence of a *mutthaśila* should be understood [to apply] to the ruler of the ascendant and the ruler of the matter sought as well, [but we say]: not so, for everyone declares the result of a *khallāsara* to be the destruction of the matter sought. But in the absence of an *itthaśāla* between the ruler of the ascendant and the ruler of the matter sought, the [possibility of] attainment of the matter sought does not even occur, and the possibility of the matter sought being destroyed is then like a flower in the sky and so forth.[43] Even when there is an *itthaśāla* between them and [thus] the possibility of attaining the matter sought, when a joining [or] *itthaśāla* with the ruler of the ascendant or the ruler of the matter sought is not possible for the moon, the *khallāsara* configuration, like the *kemadruma* configuration, should be understood to destroy the result of the *itthaśāla*.[44] This is clearly described in the *Jīrṇatājika*:

> [If there is] neither an *itthaśāla* nor a joining between the ruler of the ascendant and the ruler of the matter sought, and the moon forms an *itthaśāla* with neither, [that] is declared to be *khallāsara*, not good.[45]

An example:

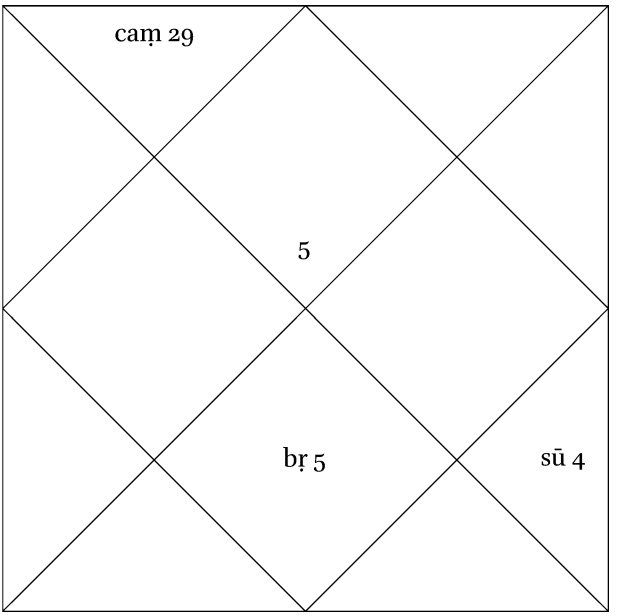
In the question 'Will I have a child?', Leo is the ascendant; the sun is in Aries with four degrees; Jupiter, ruler of the fifth house, is in Aquarius with five degrees. There is the configuration called *mutthaśila* between the rulers of the ascendant and of the matter sought. Then the moon is in the last degree of Virgo; [it has] no *mutthaśila* with the two [others]. Therefore a *khallāsara*, destroying the matter sought, is considered [to arise].

---

43 That is, an impossibility or absurdity.

44 Balabhadra's comparison is apt: the *kemadruma-yoga* described in pre-Islamic Sanskrit works on astrology (e.g. *Bṛhajjātaka* 13.3, 6) is a simpler version of the same idea, deriving its name from the Greek κενοδρομία, which was later translated into Arabic as *khalā' as-sayr* and thus entered Sanskrit a second time as *khallāsara*. Both the Greek and the Arabic names refer to the moon moving in an 'empty path' or, in the traditional English phrase, being 'void of course' (translating the Latin *vacua cursus*).

45 But this quotation does support the position just refuted by Balabhadra, namely, that a *khallāsara* involves the lack of an *itthaśāla* between the two relevant planets (in addition to the moon).



khallāsarayogaḥ

iti khallāsaraḥ ||

atha raddayogaḥ | tatra raddayogalakṣaṇam uktaṃ yogasudhānidhau |

vakreṇa dyumaṇikarābhigāmināstaṃ
prāptena vyayaripunāśagāminā ca |
krūreṇa kramitanabhaḥsadetthaśālaṃ 5
tad raddaṃ harati phalaṃ praharṣaṇīyam ||

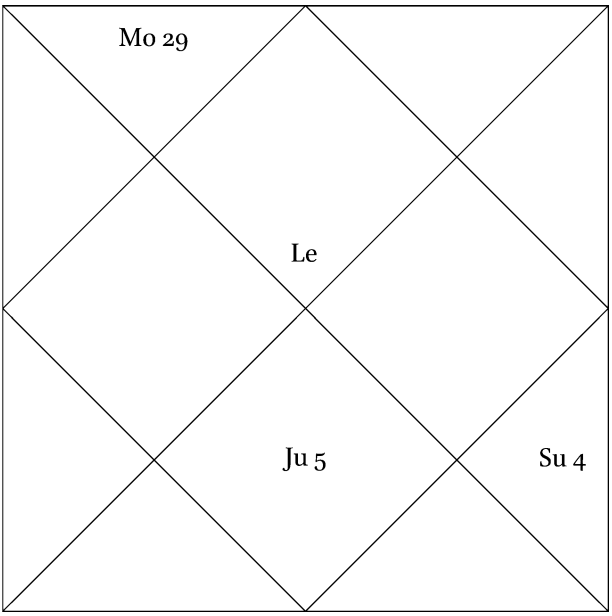
atra viśeṣa uktas tājikabhūṣaṇe |

āpoklimasthaś carakhecaraś cet kendrasthamandena ca mūthaśīlam |
karoti kārye prathamaṃ vilambaṃ paścād avaśyaṃ sakalārthasiddhiḥ ||

---

2 raddayogaḥ] raddaḥ G 4 prāptena] prāptaṃ na M 5 nabhaḥ] tabhas T; tamas M 8 āpoklimasthaś] āpoklimaś B N ‖ khecaraś] kheṭaraś B N 9 siddhiḥ] siddhim K T M

3–6 vakreṇa … praharṣaṇīyam] TYS 6.28 8–9 āpoklimasthaś … siddhiḥ] TBh 4.26



The *khallāsara* configuration

This concludes the *khallāsara*.

3.11 The *Radda* Configuration

Next, the *radda* configuration; and Yādava states the definition of a *radda* configuration in [*Tājika*]*yogasudhānidhi* [6.28]:

> An *itthaśāla* with a planet that is retrograde, approching the sun's rays, [heliacally] set, occupying the twelfth, sixth or eighth house, or overcome by a malefic, is *radda*: it destroys delightful results.[46]

On this matter, a special rule is stated in *Tājikabhūṣaṇa* [4.26]:

> If a swifter planet occupying a cadent house forms a *mutthaśila* with a slower one occupying an angle, at first there is a delay in the mat-

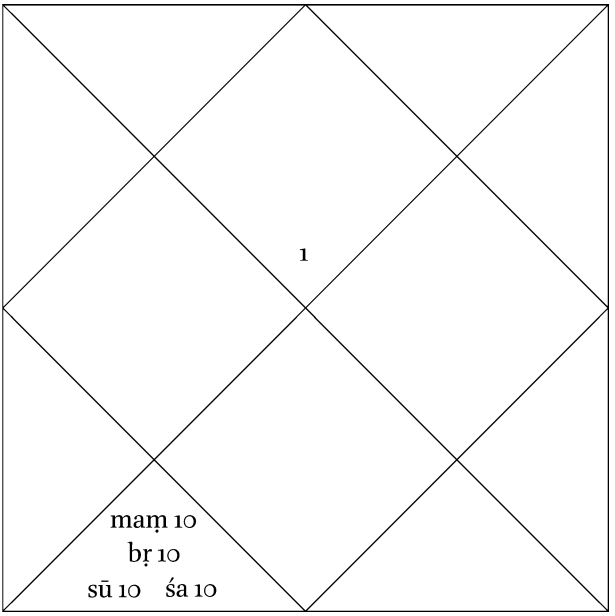
46 A punning allusion to the name of the somewhat unusual metre employed here: *praharṣiṇī* 'delighting'.

kendrasthitaḥ śīghragatiḥ karoti
āpoklimasthena ca mūthaśīlam |
mandena kāryaṃ prathamaṃ ca bhūtvā
prānte vināśaṃ samupaity avaśyam ||

atrodāharaṇam |

bhāgyapraśne meṣalagnaṃ bhaumaḥ kanyāgato guruḥ |
bhāgyapas tatra tatraiva saṃsthitau ravimandagau |
sarve digaṃśapramitā raddo 'yaṃ phalanāśakaḥ ||
vā tallagne mīnasaṃsthaḥ kujo makarago guruḥ |
dvau digaṃśau prāg aśubhaṃ śubhaṃ paścāt prakīrtitam ||
vā tallagne karkasaṃstho bhaumo mīnagato guruḥ |
dvau digaṃśau prāk śubhaṃ syāt paścād aśubham eva ca ||

iti raddam ||



raddayogaḥ phalanāśaḥ

5 atrodāharaṇam] atrodāharaṇam add. K 10 digaṃśau] digaṃśa K T M 11 bhaumo] vā add. M ‖ mīnagato] mīnato K M 12 syāt] om. B N; syā G 13 raddam] raddaḥ K T M

> ter sought, but afterwards inevitably success in all things. And if the swifter one, occupying an angle, forms a *mutthaśila* with a slower one occupying a cadent house, the matter sought, having first come into being, is inevitably destroyed in the end.[47]

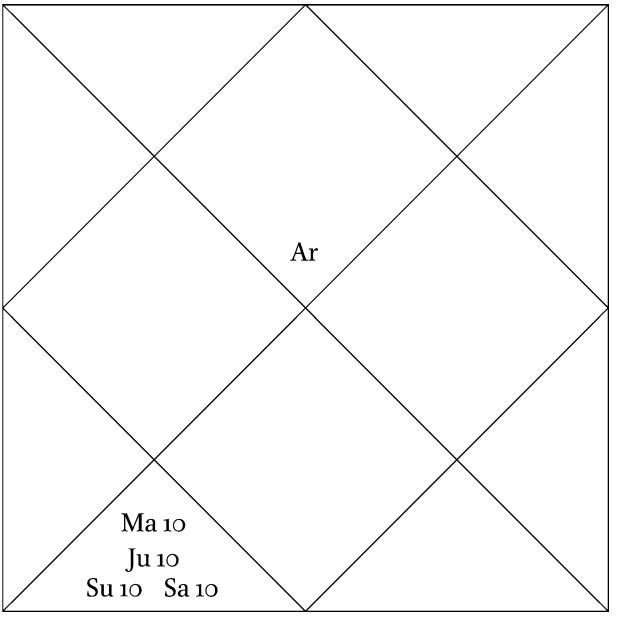
Here is an example:

In a question on good fortune, Aries is the ascendant; Mars is in Virgo; Jupiter, ruler of the ninth house, is there [as well]; and there, too, are the sun and Saturn, all at ten degrees: this is *radda*, which destroys the [good] result.

Or, with that ascendant, Mars is in Pisces, Jupiter in Capricorn, both at ten degrees: first evil is declared, then good.

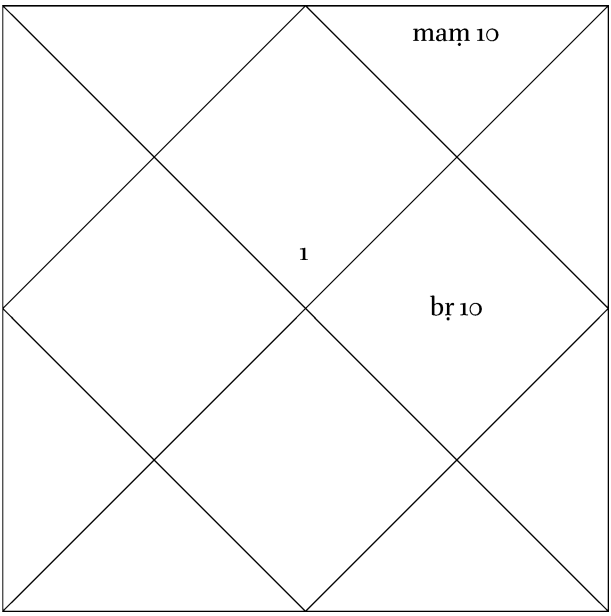
Or, with that ascendant, Mars is in Cancer, Jupiter in Pisces, both at ten degrees: first there will be good, and then evil.

This concludes the *radda*.

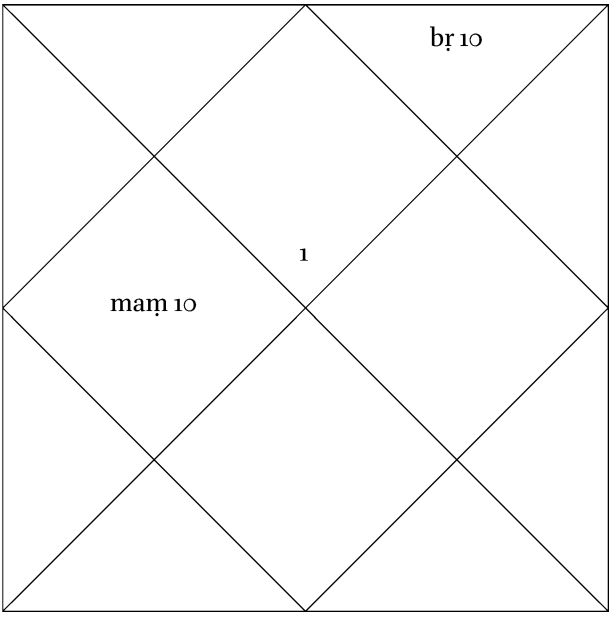


The *radda* configuration: destruction of results

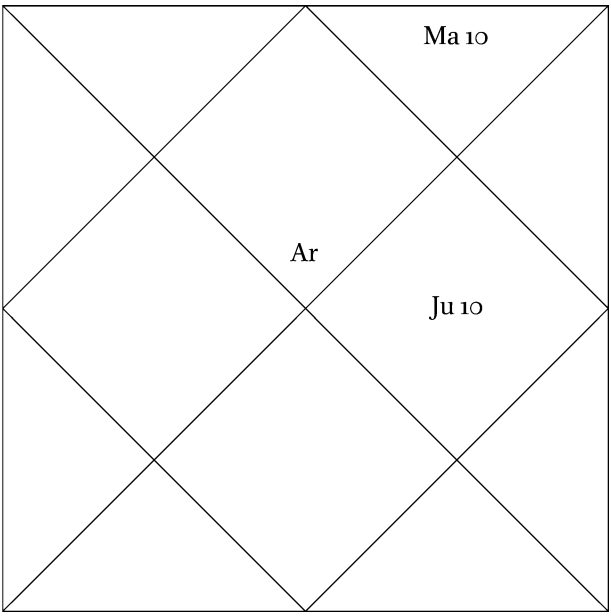
47 The second sentence/stanza is not found in available text witnesses of the *Tājika-bhūṣaṇa*.



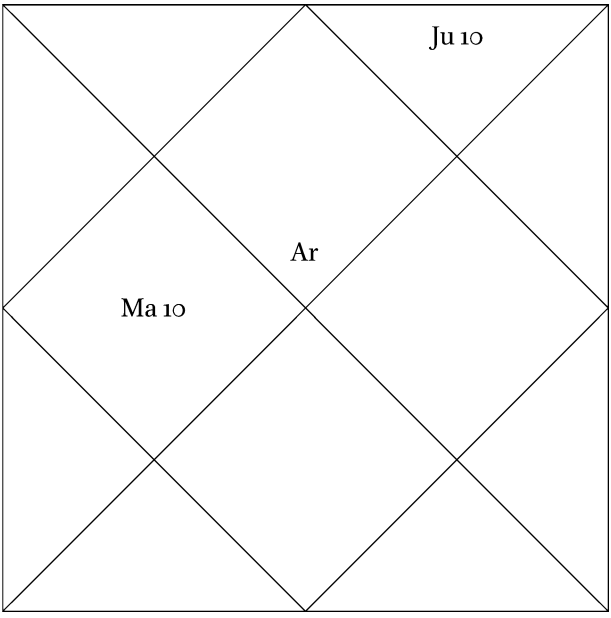
prāgaśubhapaścācchubharaddayogaḥ



prākśubhapaścādaśubharaddayogaḥ



The *radda* configuration: first misfortune, then good fortune



The *radda* configuration: first good fortune, then misfortune

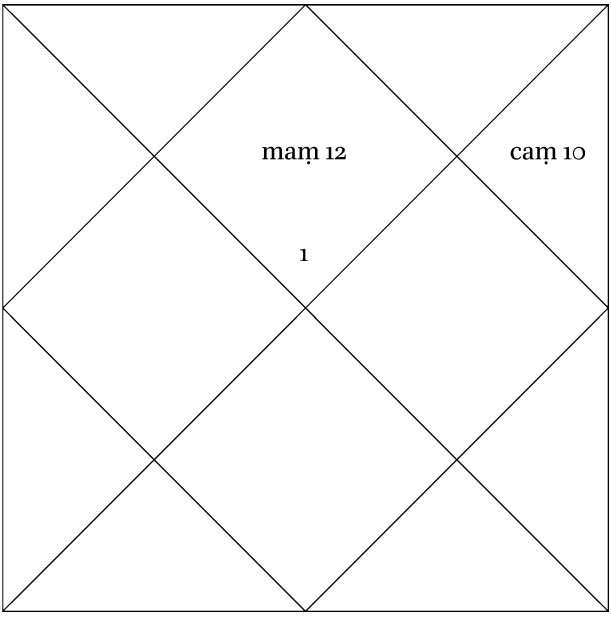
atha duḥphālikutthayogaḥ | tatra duḥphālikutthayogalakṣaṇaṃ tājikabhūṣaṇe |

mandaḥ svagehe yadi vā nijocce trairāśike vāpi nije prakuryāt |
yogaṃ careṇānadhikāriṇā ced duḥphālikutthaḥ śubhakṛn niruktaḥ ||

yogaṃ muthaśilākhyam | yady adhikārarahitena śīghreṇa muthaśilaṃ kāryakaraṃ tarhi adhikārasahitenāpy avaśyaṃ kāryakaram iti jīrṇaṭīkākṛt | atrodāharaṇam |

sukhapraśne meṣalagnaṃ bhaumaḥ sūryāṃśakaḥ kriye |
digaṃśakaḥ sukhādhīśo himāṃśuḥ kumbhasaṃsthitaḥ |
dvayor atretthaśālatvāt sukhalābhaṃ vinirdiśet ||

iti duḥphālikutthayogaḥ ||



duḥphālikutthayogaḥ

1 duḥphālikutthayogaḥ | tatra] om. G 3 trairāśike] traiśike K 4 careṇānadhi] vareṇānadhi G 5 muthaśilaṃ] muśilaṃ G 6 jīrṇa] om. G 7 atrodāharaṇam] athodāharaṇaṃ B N 11 duḥphālikutthayogaḥ] duḥphalālikuttha G; duḥphālikutthaḥ K T M

3–4 mandaḥ … niruktaḥ] TBh 4.27

3.12 The *Duḥphālikuttha* Configuration

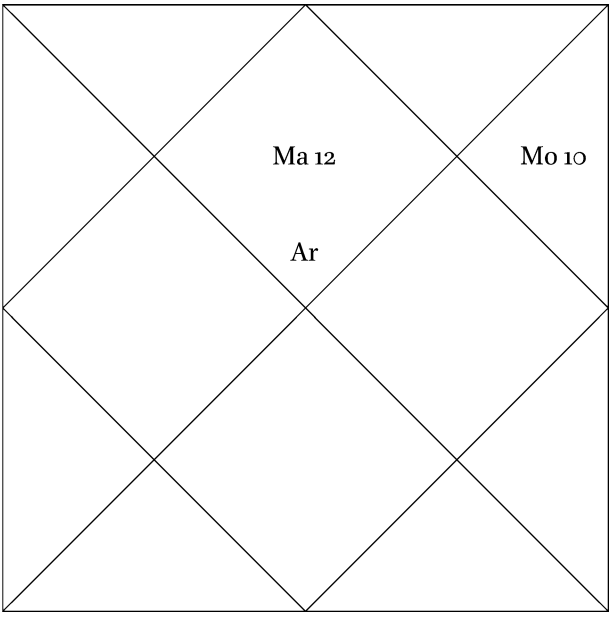
Next, the *duḥphālikuttha* configuration; and the definition of a *duḥphālikuttha* configuration [is stated] in *Tājikabhūṣaṇa* [4.27]:

> If a slower [planet] in its own domicile or exaltation, or its own triplicity, should make a configuration with a swifter one with no dignity, [this] is declared to be the beneficent *duḥphālikuttha*.

'A configuration', namely, a *mutthaśila*. If a *mutthaśila* with a swifter planet bereft of dignity will accomplish the matter sought, then [a *mutthaśila*] with one that has dignity will necessarily accomplish the matter: so says the ancient commentator. Here is an example:

In a question on happiness, Aries is the ascendant; Mars is in Aries at twelve degrees; the moon, ruler of the fourth house, occupies Aquarius at ten degrees. By the two forming an *itthaśāla*, one should predict the attainment of happiness.

This concludes the *duḥphālikuttha* configuration.



The *duḥphālikuttha* configuration

atha dutthotthadabīrayogaḥ | tatra dutthotthadabīrayogalakṣaṇam uktaṃ jīrṇatājike |

lagneśakāryādhipatī nirbalau yogakārakau |
tayor ekaḥ svagehoccādisthenānyena yogakṛt ||
dutthadabbīrayogo 'nyasāhāyyāt kāryakārakaḥ |
athavānyau grahau svarkṣādigau śīghragatī tayoḥ ||
nirbalena ca mandena muthaśīlakarau tadā |
dutthadabbīrayogo 'nyasāhāyyāt kāryakārakaḥ ||

tayor lagneśakāryeśayoḥ | udāharaṇam |

jāyāpraśne siṃhalagnaṃ tulāsaptāṃśake raviḥ |
śanir meṣe nandabhāgaḥ kujo meṣe rasāṃśakaḥ ||
nirbalau lagnakāryeśāv itthaśālakarau tayoḥ |
śaniḥ svagṛhasaṃsthena bhaumena muthaśīlakṛt |
jāyālābho 'nyasāhāyyād dutthadabbīrayogake ||
vā tallagne sūryabhaumamandāḥ pūrvoktavat sthitāḥ |
meṣe jīvaḥ svahaddāyāṃ pañcāṃśo gurubhūmijau |
mandena yogakartārāv ato lābho 'nyataḥ smṛtaḥ ||

---

1 -dabīra[1]] -taṃbīra M ‖ -dabīra[2]] -taṃbīra M ‖ uktaṃ] uñ K 5 -dabbīra] -taṃbīra M ‖ sāhāyyāt] sāyyāt T ‖ kārakaḥ] kāraḥ B N; karaḥ G 8 -dabbīra] -taṃbīra M ‖ kārakaḥ] karaḥ G 11–12 śanir … tayoḥ] om. N 13 saṃsthena] saṃstho na G 14 yogake] yogakau B; yogakauḥ N 15 vat] va B 16 bhūmijau] bhūmijaḥ M

3.13 The *Dutthotthadabīra* Configuration

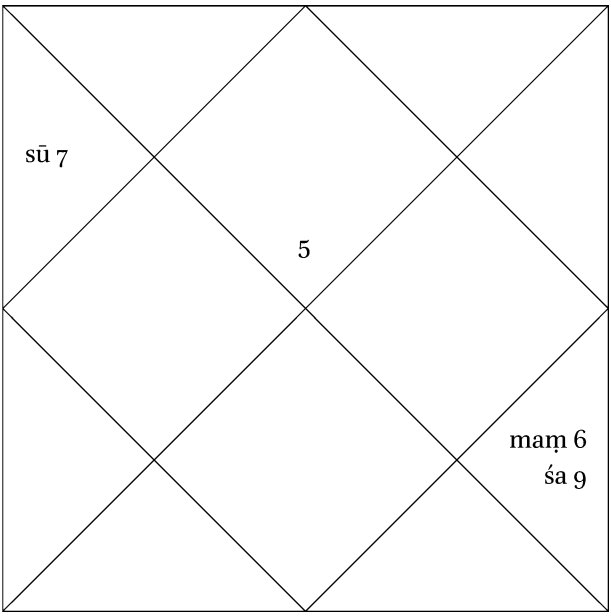
Next, the *dutthotthadabīra* configuration; and the definition of a *dutthotthadabīra* configuration is stated in the *Jīrṇatājika*:

> [If] the ruler of the ascendant and the ruler of the matter sought, being weak, form a configuration, and one of them [also] forms a configuration with another [planet] occupying its own domicile, exaltation and so forth, [that is] *dutthotthadabīra*, accomplishing the matter sought through the assistance of another.
>
> Or else, if two other, swifter planets, occupying their own domiciles and so forth, form a *mutthaśila* with the slower, weak one of the two, then [that, too, is] *dutthotthadabīra*, accomplishing the matter sought through the assistance of another.

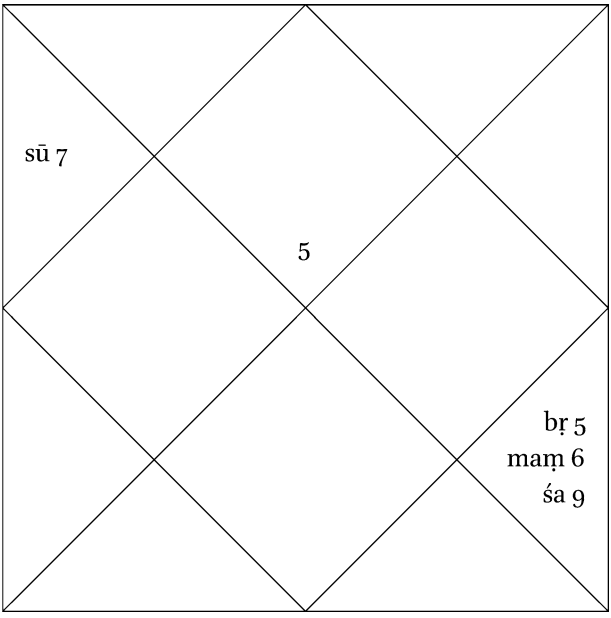
'Of the two' [means] of the ruler of the ascendant and the ruler of the matter sought. An example:

In a question on [finding] a wife, Leo is the ascendant; the sun is the seventh degree of Libra; Saturn is in Aries at nine degrees; Mars is in Aries at six degrees. The rulers of the ascendant and the matter sought, forming an *itthaśāla*, are weak, [but] of the two, Saturn forms a *mutthaśila* with Mars, which occupies its own domicile. In [this] *dutthotthadabīra* configuration, the obtainment of a wife [comes about] through the assistance of another.

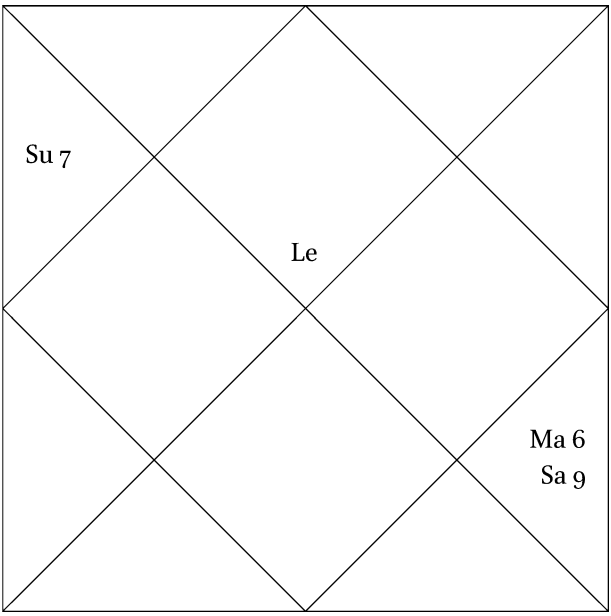
Or, in the same ascendant, the sun, Mars and Saturn are placed as already stated; Jupiter is in its own *haddā* in Aries at five degrees. Jupiter and Mars form a configuration with Saturn; therefore, [a wife] is said to be obtained through another.



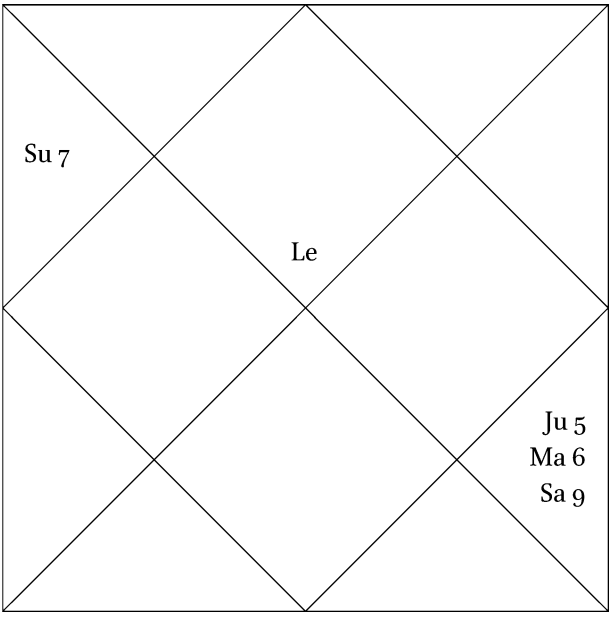
dutthotthadabīrayogaḥ



dutthotthadabīrayogaḥ



The *dutthotthadabīra* configuration



The *dutthotthadabīra* configuration

atra svagṛhago bhaumaḥ svahaddāstho gurus tau svanīcasthena nirbalaśanaiścareṇetthaśālakarāv ataḥ strīlābho 'nyato vācyaḥ | iti dutthotthadabīrayogaḥ ||

atha tambīrayogaḥ | tatra tambīrayogalakṣaṇam uktaṃ hāyanasindhau |

lagneśakāryādhipayor na yogo balī tayor bhāntagato 'parāya |
dīptāṃśakair vīryayutāya datte 'nyarkṣe maho 'tyantaśubhas tabīraḥ ||

atra lagneśakāryeśayor itthaśālābhāve tayor eko balī rāśyantagaḥ aparāya anyasmai svagṛhādivīryayutāyāgrimarāśāv itthaśāladvārayā tejo datte | sa śubhas tambīrayogaḥ | udāharaṇam |

sukhapraśne tulālagnaṃ dvyaṃśaḥ karke bhṛguḥ śaniḥ |
ekonatriṃśadaṃśaś ca kumbhe yogas tayor na hi ||
mīnasaṃsthena guruṇā pañcāṃśenetthaśālavān |
śanis tambīrayogo 'yaṃ proktaḥ kāryakaro budhaiḥ ||

---

1 gṛhago] gṛhagau B N; grahago M 2–3 dutthotthadabīra] dutthodabīra G; dutthotthataṃbīra M 7 itthaśālābhāve] iśālābhāve K 8 anyasmai] vīryayutāya datte 'nyarkṣe maho 'tyaṃtaśubhas tabīraḥ atra lagneśakārye add. G ‖ sva … yutāyāgrima] agrima G 11 yogas tayor] yogonayor B N; yogo tayor K T M 13 budhaiḥ] budhaḥ B N

Here, Mars is in its own domicile; Jupiter is in its own *haddā*. The two form an *itthaśāla* with the weak Saturn placed in its fall; hence the obtainment of a wife through another [person] should be predicted. This concludes the *dutthotthadabīra* configuration.

3.14 The *Tambīra* Configuration

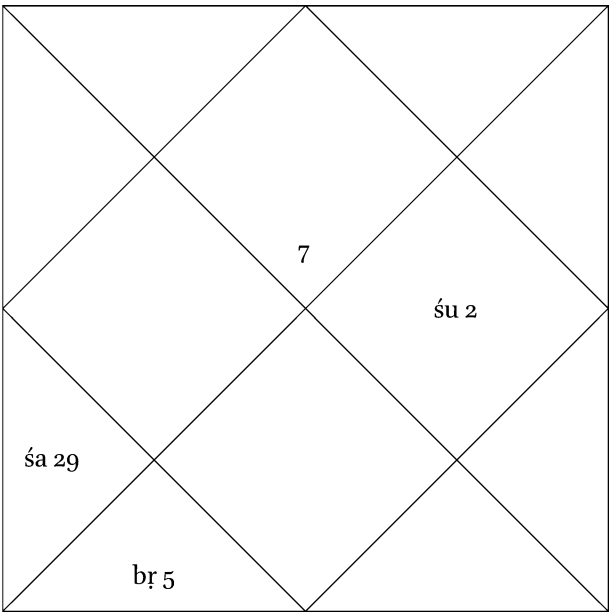
Next, the *tambīra* configuration; and the definition of a *tambīra* configuration is stated in the *Hāyanasindhu*:

> [If] there is no configuration between the ruler of the ascendant and the ruler of the matter sought, [but one] of them, strong and placed at the end of a sign, gives its light to a different [planet] endowed with strength in the next sign, within its orb of light, [that is] the exceedingly beneficial *tambīra*.

Here, in the absence of an *itthaśāla* between the ruler of the ascendant and the ruler of the matter sought, one of them, strong and placed at the end of a sign, by means of an *itthaśāla* gives its light to a different, [that is], another [planet], endowed with the strength of [occupying] its own domicile and so forth, in the following sign. That is the beneficial *tambīra* configuration. An example:

In a question on happiness, Libra is the ascendant; Venus is in Cancer at two degrees, and Saturn is in Aquarius at twenty-nine degrees. There is no configuration between them, [but] Saturn forms an *itthaśāla* with Jupiter placed in Pisces at five degrees. This is declared by the wise to be a *tambīra* configuration, accomplishing the matter sought.[48]

48 The scenario described could be an *itthaśāla*, that is, an applying conjunction, only if Jupiter were retrograde or stationing to retrograde, in which case Saturn would most likely be retrograde as well. Jupiter would then re-enter Aquarius, rather than Saturn entering Pisces. Such a scenario is astronomically compatible with Venus being placed in Cancer, but it seems unlikely that this was what Balabhadra had in mind.



tambīrayogaḥ

iti tambīrayogaḥ ||

atha kutthayogaḥ | tatra kutthayogalakṣaṇam uktaṃ tājikabhūṣaṇe |

kheṭaḥ svīyagṛhādikaṇṭakagataḥ prāglagnasaṃlagnadṛk
sadbhir dṛṣṭayutaś ca pāpayutidṛksaṃvarjito 'bhyudgataḥ |
mārgī kālabalānvitaḥ sa balavān samyakphalāvāptidaḥ
kālajñair balavīkṣaṇāya gadito yogo hi kutthābhidhaḥ ||

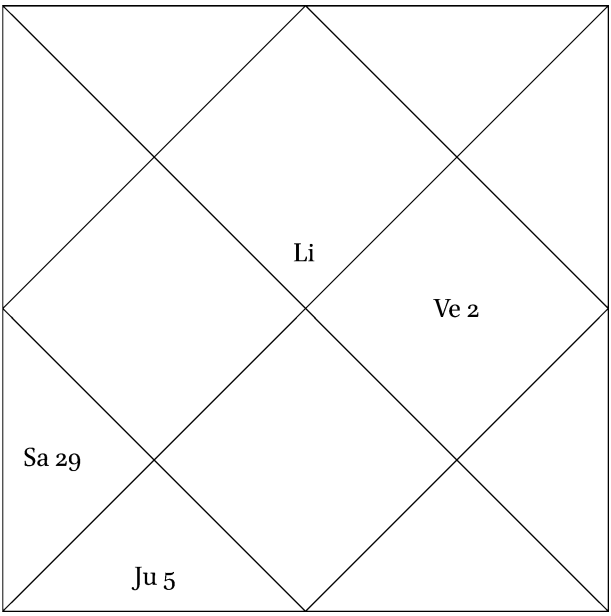
iti kutthaḥ ||

---

1 tambīrayogaḥ] taṃbīraḥ G 3 prāg] prāga K T 4 sadbhir dṛṣṭa] sadbhidarṣṭa N ‖ 'bhyudgataḥ] bhyudgamaḥ K T M

3–6 kheṭaḥ … ābhidhaḥ] TBh 4.29ª

3–6 kheṭaḥ … ābhidhaḥ] This stanza is missing from the printed edition of the TBh, where it should occur between vv. 4.29 and 4.30, but present in MS TBh1.



The *tambīra* configuration

This concludes the *tambīra* configuration.

3.15 The *Kuttha* Configuration

Next, the *kuttha* configuration; and the definition of a *kuttha* configuration is stated in *Tājikabhūṣaṇa* [4.29[a]]:

> A planet occupying its own domicile and so on, in an angle, conjunct or aspecting the ascendant, conjunct or aspected by benefics, free from the conjunction and aspect of malefics, [heliacally] risen, direct, possessed of strength by time, is strong and grants the attainment of results in full. [This] configuration, called *kuttha*, is declared by astrologers for ascertaining the strength [of a planet].

This concludes the *kuttha*.

atha duruḥphayogaḥ | tatra duruḥphayogalakṣaṇaṃ tatraiva |

astaṃgato vyastagatis tv aśastair yutekṣito 'ṣṭāntyarigaḥ svagehāt |
saptopago nīcakhagetthaśāli rāhvāsyapucche duruphābhidhānaḥ ||

saṃjñātantre candrasya duruḥphe viśeṣa uktaḥ |

candraḥ sūryād dvādaśe vṛścikādye khaṇḍe neṣṭo 'ntye tulāyāṃ viśeṣāt |
rāśīśenādṛṣṭamūrtir na sarvair dṛṣṭo jñeyaḥ śūnyamārgaḥ padonaḥ ||
kṣīṇe bhānte no śubho janmakāle pṛcchāyāṃ vā candra evaṃ vicintyaḥ |
śukle bhaumaḥ kṛṣṇapakṣe 'rkasūnuḥ kṣuddṛṣṭyenduṃ vīkṣate no śubho 'sau ||

asyāpavādam āha samarasiṃhaḥ |

divase tu pūrvapakṣe pṛcchāyāṃ jātake ca ravisūnuḥ |
nararāśigo 'lpadoṣaṃ bahudoṣaṃ vyatyayāt kurute ||
bhaumo rātrāv apare pakṣe strīrāśisaṃgataḥ svalpam |
doṣaṃ kurute praśne janmani ca vyatyayāt pracuram ||

iti duruḥphaḥ ||

---

2 gatis] gamis B N ‖ 'ṣṭāntyarigaḥ] ṣṭāṃtyārigaḥ B; 'ṣṭāṃtyādiragaḥ N; ṣṭāṃtyārigas K M 3 saptopago] samopago N 4 viśeṣa uktaḥ] viśeṣoktaḥ B N G K T 6 rāśīśenādṛṣṭa] rāśīśena dṛṣṭa N 7 kṣīṇe] kṣīṇo N ‖ kṣīṇe bhānte] kṣīṇaś caṃdro G T 8 pakṣe 'rka] parkekṣai N ‖ vīkṣate] vīkṣyato B N; vīkṣyate K T ‖ śubho 'sau] śubhāsau B 11 vyatyayāt] vityayāt B N 12 rātrāv apare] rātrāpare B N

2–3 astaṃgato … ābhidhānaḥ] TBh 4.30 5–8 candraḥ … 'sau] ST 2.73–74 10–13 divase … pracuram] TŚ

---

2 'ṣṭāntyarigaḥ svagehāt] For metrical reasons, *-anty-* (for a non-standard stem form *antin*) must be accepted here in the sense of *antya*. Independent text witnesses of the TBh read *randhragṛhādisaṃsthaḥ*.

3.16 The *Duruḥpha* Configuration

Next, the *duruḥpha* configuration; and the definition of a *duruḥpha* configuration [is stated] in the same place [*Tājikabhūṣaṇa* 4.30]:

> [If a planet is heliacally] set, retrograde, conjunct or aspected by malefics, occupying the eighth, twelfth or sixth house, placed in the seventh [sign] from its domicile, forming an *itthaśāla* with a fallen planet [or] in the mouth or tail of Rāhu, [that configuration] is called *duruḥpha*.

A special rule on the *duruḥpha* of the moon is stated in *Saṃjñātantra* [2.73–74]:[49]

> The moon is not good in the twelfth [sign] from the sun; in the former half of Scorpio and the latter [half] of Libra in particular; unaspected by the ruler of its sign; unaspected by anyone, known as being in an empty path,[50] without dignity; nor is it good when waning [or] at the end of a sign, whether at the time of the nativity or in a question: thus should the moon be judged. [If] Mars in the bright or Saturn in the dark fortnight aspects the moon with a *kṣut* aspect, it is not good.

Samarasiṃha states an exception to this [in the *Tājikaśāstra*]:[51]

> In the daytime and in the former [bright] fortnight, in a nativity or a question, Saturn placed in a male sign does little harm, but much harm if the opposite. Mars at night, in the latter fortnight, and placed in a female sign, does little harm in a nativity or a question, but much if the opposite.

This concludes the *duruḥpha*.

---

49 This 'special rule' is based on the sixteenth and last condition in Sahl's original list: *aḥwāl al-qamar* 'the [harmful] conditions of the moon', separate from *ḍuʿf* 'weakness'; see the Introduction.

50 Here a Sanskrit expression is used for what was treated as a separate configuration in 3.10. Cf. note 44.

51 But the quotation from Samarasiṃha is not so much an exception as an elaboration of what was just said. The distinctions made here between day and night, odd and even signs, and the waxing and waning phases of the moon, are based on the Hellenistic concept of sect, not well understood in Tājika tradition.

ete sarve itthaśālasyaiva bhedā ity uktaṃ ca yādavena |

taṃ taṃ viśeṣaṃ pratipadyamāno nirūpitaḥ ṣoḍaśadhetthaśālaḥ |
yathā caturviṃśatibhedaśālī syāt keśavaś cakragadādibhedaiḥ ||

anyo 'pi viśeṣas tatraiva |

yadyadbhāvapatir dadāti hi nijaṃ tejo 'ṅganāthāya cet
tattatprāptikaro 'nyathā kṣayakaraḥ krūraḥ śubhārdhāptikṛt |
evaṃ krūraśubhādivīkṣaṇavaśāj jñātvā vaded buddhimān
bhāgair antarasambhavai raviguṇais tatprāptikālaṃ tathā ||

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne ṣoḍaśayogādhyāyas tṛtīyaḥ ||3||

1 bhedā] bhedaḥ B N 2 taṃ²] om. B N ‖ ṣoḍaśadhetthaśālaḥ] ṣoḍaśadyetthaśālataḥ B N 3 śālī syāt] śīlāsya B N 5 patir] papatir B 6 tat²] om. N ‖ śubhārdhāpti] śubharddhyāpti M

2–3 taṃ¹ … bhedaiḥ] TYS 6.34 5–8 yad¹ … tathā] TYS 6.35

Yādava says [in *Tājikayogasudhānidhi* 6.34] that all these [configurations] are simply subdivisions of *itthaśāla*:

> [Thus] *itthaśāla* has been described in sixteen ways, by setting forth this or that distinction, just as Keśava has twenty-four distinct forms, distinguished by [the hands in which he holds] the discus, mace and so on.[52]

Another special rule [is found] in the same place [*Tājikayogasudhānidhi* 6.35]:

> Whichever ruler of a house gives its own light to the ruler of the ascendant, it effects the attainment of [the signfications of] that [house], or else its destruction: a malefic effects half the attainment [bestowed by] a benefic. Understanding it thus, in accordance with the aspects of malefics and benefics and so on, the wise should likewise predict the time of attaining that [result] from the intervening degrees [in the *itthaśāla*] multiplied by twelve.[53]

In the *Hāyanaratna* composed by Balabhadra, son of the learned Dāmodara, foremost of astrologers, this concludes the third chapter: the sixteen configurations.

52 These are the so-called *upavyūhas* or secondary manifestations of Viṣṇu in Vaiṣṇava Pāñcarātra doctrine, each known by a different name.

53 Cf. note 18.

atha sahamādhikāraḥ | tatprayojanam āha yādavaḥ |

sakalabhāvaphalasya sahāyatāṃ
vidadhate sahamāni sadā yataḥ |
vidhir ivodyamanasya nṛṇām ataḥ
sahamasaṃnayanaṃ vidadhe sphuṭam || iti |

atha śīghropasthityarthaṃ sahamānāṃ nāmāny uktāni saṃjñātantre |

puṇyaṃ gurujñānayaśāṃsi mitraṃ māhātmyam āśā ca samarthatā ca |
bhrātā tato gauravarājyatātā mātā suto jīvitam ambu karma ||
māndyaṃ ca manmathakalī parataḥ kṣamoktā
śāstraṃ sabandhusahamaṃ tv atha bandakaṃ ca |
mṛtyoś ca sadma paradeśadhanānyadārāḥ
syād anyakarma savaṇik tv atha kāryasiddhiḥ ||
udvāhasūtisaṃtāpaśraddhāḥ prītir balaṃ tanuḥ |
jāḍyavyāpārasahame pānīyapatanaṃ ripuḥ ||
śauryopāyadaridratvaṃ gurutāmbupathābhidham |
bandhanaṃ duhitāśvaś ca pañcāśat sahamāni hi ||

---

6 nāmāny uktāni] nāmānuktāni B N 7 guru] gurur B K T M 8 rājya] rāja N G K T M 10 sahamaṃ tv atha] sahatantkvatha K; sahamantkvatha T 11 mṛtyoś ca] mṛtyottha N; mṛtyuś ca K T; mṛtyuñ ca M 16 duhitāśvaś ca] duhitā śvaśrūḥ M

2–5 sakala … sphuṭam] TYS 11.1 7–16 puṇyaṃ … hi] ST 3.1–4

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1 This description of the *sahamas*, exploiting the phonetic similarity of the word with Sanskrit *sahāya* 'assistant', may further suggest a knowledge on Yādavasūri's part of the Arabic root of *sahm*, which, in form III, can mean 'have a share in, assist'.

2 *Bandaka* and *banda* (similar in derivation to the English 'bondsman') are Persian loanwords, suggesting a social institution with no exact Indian counterpart.

3 The word translated here and below as 'lot' is *sadman*, a Sanskrit word proper which more literally means 'seat, abode, place'. This synonym of *sahama* was presumably chosen chiefly for its phonetic similarity, but it may not be out of place to note that Arabic *sahm*,

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CHAPTER 4

The *Sahamas*

4.1 The Names of the *Sahamas*

Now, the topic of *sahamas*. Their purpose is stated by Yādava [in *Tājikayoga-sudhānidhi* 11.1]:

> Because the *sahamas* always lend assistance to the results of all the houses, just as fate [lends assistance] to the exertions of men, therefore I set forth the true calculation of *sahamas*.[1]

Next, for the sake of easy recollection, the names of the *sahamas* are listed in *Saṃjñātantra* [3.1–4]:

> [1] Fortune, [2] teacher, [3] knowledge, [4] renown, [5] friends, [6] greatness and [7] hope and [8] ability, [9] brothers, then [10] honour, [11] dominion, [12] father, [13] mother, [14] children, [15] life, [16] water, [17] work and [18] illness, [19] desire, [20] strife, then [21] forbearance, [22] instruction, [23] kinsmen and then [24] serfs[2] and the lot[3] of [25] death, [26] foreign countries, [27] wealth, [28] others' wives, [29] others' work and [30] merchants, and then [31] success in undertakings, [32] marriage, [33] birth, [34] affliction, [35] faith, [36] love, [37] force, [38] body, the *sahamas* of [39] dullness and [40] occupation, [41] falling into water, [42] enemies, [43] valour, [44] means, [45] poverty, [46] dignity, [47] travel by water, [48] imprisonment, [49] daughters and [50] horses are the fifty *sahamas*.[4]

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among its other meanings, also designates a unit used in measuring land. A somewhat parallel case is the Latin term *locus*, used by Firmicus Maternus in the fourth century as a translation of Greek κλῆρος, the latter apparently being understood in its secondary sense '[allotted] piece of land' rather than 'lot [that is cast]'.

4 The precise meanings of several of these names are doubtful, chiefly due to the lack of context. As noted in the Introduction, *puṇya* 'virtue, religious merit' has been rendered as 'fortune' to accord both with the Greek and Arabic names of this first and most important lot (κλῆρος τῆς τύχης, *sahm as-sa'āda*), the latter of which it was undoubtedly meant to translate, and with its astrological usage. The sense here is that of *pūrvapuṇya* or 'past merit', that is, good deeds from previous lives manifesting in the present as good fortune.

atra paradeśasahamam eva mārgasahamam | vivāhasahamam eva strī-sahamam | jñānasahamam eva vidyāsahamaṃ jñeyam | anyair adhikāni sahamāny uktāni |

bhāryākhyamokṣāv asukhaṃ pitṛvyasaṃjñaṃ tathā kleśagamāgamau ca |
gajābhidhaṃ sanmatighātakoṣṭraṃ catuṣpadākhyaṃ vyasanaṃ kṛṣiś ca ||
dṛṣṭyākhyam ākheṭakabhṛtyakāṅga-
prāptir nidhijñātiṛṇāni buddhiḥ |
ādhānadhairyābhidhasatyakāni
pañcādrisaṃkhyāny akhilāni tāni |
proktāni pūrvaiḥ kramaśas tv athaiṣāṃ
sphuṭaṃ vadāmy ānayanaṃ yathoktam || iti |

atha sugamaprakāreṇa puṇyasahamānayanam uktaṃ saṃjñātantre |

sūryonacandrānvitam ahni lagnaṃ vīndvarkayuktaṃ niśi puṇyasaṃjñam |
śodhyarkṣaśuddhyāśrayabhāntarāle lagnaṃ na cet saikabham etad uktam ||

asyārthaḥ | divase varṣapraveśo janmakālo vā bhavet tadā tātkālika-spaṣṭalagnaṃ tātkālikaspaṣṭasūryarahitena candramasānvitaṃ kāryaṃ tat puṇyasahamaṃ bhavati | rātrau lagnaṃ spaṣṭacandrarahitaspaṣṭārkayutaṃ puṇyasahamaṃ syāt | atra saṃskāraviśeṣa ucyate *śodhyarkṣa* iti | śodhyate nyūnaḥ kriyate yo grahaḥ sa śodhyaḥ | tasya rāśiḥ śodhyarkṣam | yasmin grahe śodhyo grahaḥ śodhyate sa śuddhyāśrayo grahaḥ | tasya bhaṃ rāśiḥ | anayo rāśyādigrahayor madhye śodhyagraharāśyāder ārabhya śuddhyā-

4 pitṛvya] pitṛ B N ‖ tathā] tato B N 5 sanmati] saṃmati B N G ‖ ghātakoṣṭraṃ] ghātakoṣṭhaṃ K T; ghātakoṣṭaṃ M 7 nidhi] nidhir B N G 10 athaiṣāṃ] aśaiṣāṃ N 16 candramasānvitaṃ] candramāsānvitaṅ T 18 śodhyate] śodhyaye B N 20 grahe śodhyo] grahešo G 21 rāśyāder] rāśyādir K T; rāśyādim M

13–14 sūryona … uktam] ST 3.5

Here, the *sahama* of foreign countries should be understood to be [what others call] the *sahama* of journeys; the *sahama* of marriage is the *sahama* of women; and the *sahama* of knowledge is the *sahama* of learning. Others describe additional *sahamas*:

> [51] Wife, [52] release, [53] unhappiness, [54] uncles, then [55] suffering, [56] coming and going, [57] elephants, [58] right thinking,[5] [59] killing, [60] camels, [61] quadrupeds, [62] vice and [63] ploughing, [64] sight, [65] hunting, [66] servants, [67] limbs, [68] acquisition, [69] treasure, [70] family members, [71] debts, [72] understanding, [73] impregnation, [74] wisdom and [75] truth: these seventy-five [*sahamas*] were all declared by the ancients in [that] order. Now I shall explain their true [mode of] calculation as described [by them].[6]

4.2 Calculating the *Sahama* of Fortune: Conflicting Opinions

Now, the calculation of the *sahama* of fortune by an easy method is described in *Saṃjñātantra* [3.5]:

> By day, [the longitude of] the ascendant added to [that of] the moon less by [that of] the sun is called Fortune; by night, [the ascendant] added to the sun less by the moon. If the ascendant is not [placed] between the signs of the subtrahend and the minuend, it is declared that one sign should be added to this.

This means: [if] the revolution of the year or the time of birth should occur by day, then the true ascendant at that time, added to the moon, from which the true sun at that time has been subtracted, should be found: that becomes the *sahama* of fortune. By night, the ascendant added to the true sun minus the true moon would be the *sahama* of fortune. To this [procedure], a special correction is stated with the words '[If the ascendant is not placed between] the places of the subtrahend [and the minuend]'. The planet that is subtracted, [that is], deducted, is the subtrahend; its zodiacal sign is the sign of the subtrahend. The planet from which the subtrahend planet is subtracted is the minuend; its zodiacal sign is the sign [of the minuend]. If the ascendant should not fall between the signs and so on of these two planets, [that

5 Or: 'good inclination' (*sanmati*). Text witnesses B N G read 'agreement' (*saṃmati*).

6 Again, the lack of context renders the precise meanings of several names speculative.

śrayagraharāśyaṃśāvadhi madhye cel lagnaṃ na syāt tadaitat puṇyasahamam ekarāśisahitaṃ kāryam | yadi tayor madhye lagnaṃ syāt tadaikarāśiyutaṃ na kāryam ity arthaḥ | atra śodhyarkṣaśuddhyāśrayetisāmānyoktir grahabhāvasahamānām api grahaṇārthaṃ kṛtā ||

atrodāharaṇam | spaṣṭaḥ sūryo rāśyādiḥ 4|8|10 spaṣṭacandro rāśyādiḥ 6|12|10 lagnaṃ rāśyādi 8|10|0 | dine varṣapraveśo 'stīty ataḥ sūryaḥ candramadhye śodhitaḥ | śeṣam 2|4|0 lagnayutaṃ 10|14|0 | siṃhāṣṭamāṃśād ārabhya tulādvādaśāṃśāvadhi dhanurlagnābhāvād ekarāśiyutaṃ jātaṃ puṇyasahamaṃ 11|14|0 ||

atha rātrau varṣapraveśe sūryaḥ 4|8|10 candraḥ 6|12|10 lagnaṃ 2|14|0 atra sūryamadhye candraḥ śodhitaḥ śeṣaṃ 9|26|0 lagnayutaṃ 0|10|0 | tulādvādaśāṃśād ārabhya siṃhāṣṭamāṃśāvadhi mithunalagnasattvād ekarāśiyogābhāvaḥ | tasmād idam eva 0|10|0 puṇyasahamam | atrārthe mūlaṃ samarasiṃhaḥ |

divase dinapatibhogyān śaśibhuktān aṃśakāṃś ca sammīlya |
antaḥsthitarāśiyutāṃs triṃśat pratyekataḥ kṛtvā ||
yady antararāśyantar na bhavati lagnaṃ tadāsya bhuktāṃśāḥ |
madhye kṣepyā madhyasthite tu bhogyāṃśakāḥ pātyāḥ ||
lagnadvitīyabhavanāt triṃśat pratyekaśodhite yatra |
viśrāmyati tatrarkṣe vijñeyaṃ puṇyasahamam iti ||
naktaṃ tu candrabhogyād ravibhuktaṃ yāvad anya ādyavidhiḥ || iti |

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1 na] om. G 1–2 na … syāt] tasmāt B N 4 bhāva] om. K M ‖ grahaṇārthaṃ] grahāṇārthaṃ B ‖ kṛtā] hatā G 5 atrodāharaṇam] asyodāharaṇam K T M ‖ spaṣṭa] spaṣṭaś M 7 yutaṃ] yuktaṃ G 8 jātaṃ] om. B N 9 sahamaṃ] samaṃha N ‖ 11|14|0 ||] 11|10 B; 1110 N 10 atha] atra B N ‖ 2|14|0] 2|4|0 N 12 ārabhya] ābhya K ‖ mithuna] mimithuna G 13 sahamam] samaṃ N 15 pati] padi K 16 yutāṃs] yutāt G 17 antara] anta G 18 kṣepyā] kṣipyā B N 19 lagna] lagnā N ‖ pratyeka] pratyekaṃ B N 21 naktaṃ] naṣṭaṃ B N ‖ bhogyād] bhogyā B N 21–360.2 ravi … sammīlya] om. B N

7 As above, the format used represents signs, degrees and minutes of arc (s, d;m) completed. The ordinal numbers used are therefore not strictly correct: the sun at 4, 8;10 would be in the ninth degree of Leo, and the moon at 6, 12;10, in the thirteenth degree of Libra.

8 Because 12 signs (360°) are deducted from any figure exceeding it.

9 This rather convoluted set of instructions appears to be the cause of the curious misunderstanding that Balabhadra is so determined to defend. As will be discussed shortly below, a variant (and undoubtedly correct) reading of the passage from Samarasiṃha has 'from the ascendant [or] the second place' rather than 'from the second place from the ascendant'. Once this variant is accepted, the procedure set forth by Samarasiṃha produces results that fully agree with Graeco-Arabic tradition, although his method of calculation appears unnecessarily circuitous. Starting from the sun by day or the moon by night, the longitudinal distance between the luminaries is first measured in signs and fractions of signs

is], in the space beginning with the sign and so on of the subtrahend planet and ending with the sign and degree of the minuend planet, then one sign should be added to this *sahama* of fortune. That is, if the ascendant should fall between those two, then one sign should not be added. The common terminology of 'place of the subtrahend and minuend' has been used here to cover planets, houses and *sahamas*.

Here is an example: the true sun in signs and so on is 4, 8;10; the true moon in signs and so on is 6, 12;10; the ascendant in signs and so on is 8, 10;0. The revolution of the year falls in the day; therefore, the sun is subtracted from the moon. The remainder of 2, 4;0 added to the ascendant [gives] 10, 14;0. Because the Sagittarius ascendant does not fall between the eighth degree of Leo and the twelfth degree of Libra, one sign is added, giving a *sahama* of fortune at 11, 14;0.[7]

But if the revolution of the year falls in the night, [with] the sun at 4, 8;10, the moon at 6, 12;10 and the ascendant at 2, 14;0, the moon is subtracted from the sun. The remainder of 9, 26;0 added to the ascendant [gives] 0, 10;0.[8] Because the Gemini ascendant does fall between the twelfth degree of Libra and the eighth degree of Leo, there is no adding of one sign. Therefore, this [figure of] 0, 10;0 is itself the *sahama* of fortune. On this matter, [the *Tājikaśāstra* by] Samarasiṃha is the fundamental [authority]:

> By day, the degrees yet to be traversed by the sun [in its sign] should be combined with those traversed by the moon [in its sign], added to the signs falling between them, making each into thirty [degrees]. If the ascendant does not fall in the intervening signs, then the degrees traversed by it should be added to the foregoing; but if it falls between them, the degrees yet to be traversed [by it] should be subtracted. When thirty degrees have been subtracted for each [sign counted] from the second place from the ascendant, the *sahama* of fortune should be understood [to fall] in the sign where [the degrees] come to an end. By night [the counting is done] from [the degrees] yet to be traversed by the moon up to those traversed by the sun; the remaining procedure is as before.[9]

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along the zodiac and the whole converted to degrees. The second part of the calculation follows either of two procedures: (1) the ecliptical degrees already risen in the ascendant sign are added to the above total, which is then reconverted to signs and fractions and projected from 0° of the ascendant sign; (2) the degrees yet to rise in the ascendant sign are subtracted from the total, which is then reconverted and projected from 0° of the sign *following* the ascendant. The result in both cases is exactly the same.

vyākhyā | divase varṣapraveśe sūryabhogyāṃśān candrabhuktāṃśāṃś ca sammīlya punaḥ sūryāc candraparyantaṃ yāvanto 'ntaḥsthitarāśayas te triṃśat pratyekataḥ kṛtvā yojyāḥ | triṃśadguṇitā rāśayo yojyā ity arthaḥ | punaḥ sūryarāśeḥ sakāśāc candrarāśiṃ yāvan madhye lagnarāśir na bhavati tadā asya lagnasya bhuktāṃśāḥ kṛtāṃśasamūhe kṣepyāḥ | yadi tu tayoḥ śodhyaśodhakayoḥ rāśyādikayoḥ madhyavarti lagnaṃ bhavati tadā lagnabhogyāṃśāḥ prāktanāṃśamadhye śodhyāḥ | tato lagnadvitīyabhavanam ārabhya triṃśadaṃśais triṃśadaṃśair ekaikaṃ rāśiṃ viśodhya yasmin rāśyādau viśrāntiḥ syāt tadrāśyādyaṃ puṇyasahamaṃ jñeyam | rātrau candrabhogyāṃśāḥ sūryabhuktāṃśair madhyavartirāśibhiś ca yutāḥ kāryāḥ | tato yady antararāśyantar *ityādi* anya ādyavidhiḥ *kartavya ity arthaḥ* ||

atrodāharaṇam | dine sūryabhogyāṃśāḥ 21|50 candrabhuktāṃśair 12|10 yutāḥ 34|0 | sūryacandrayor madhye eka eva rāśis tasyāṃśaiḥ 30 yutāḥ 64 | ayam aṃśādyaḥ sūryonaś candro jātaḥ | atha dhanurlagnam ubhayor madhye nāsty ato lagnabhuktāṃśāḥ 10 prāktanāṃśamadhye 64 yojitāḥ 74 | evaṃ dhanurlagnasya saṃskāro jātaḥ | tato lagnadvitīyabhavanaṃ makaras tam ārabhya triṃśadaṃśair ekarāśikalpanayā makarakumbhayor aṃśāḥ 60 śodhitāḥ śeṣaṃ 14 aṃśādi | atra mīnalagnasyāṃśāḥ 30 na śudhyanty ato mīnacaturdaśāṃśair viśrāntir jātā | tasmād idam eva puṇyasahamam | mīnalagne caturdaśāṃśasammitaṃ 11|14 saṃjñātantrānītasamam ||

1 vyākhyā] khyāvyā T ‖ bhuktāṃśāṃś] bhukāṃś G 2 yāvanto … sthita] yovanoṃtaḥ || sthi B N 4 sakāśāc] śakāśāc K T ‖ rāśiṃ] rāśiḥ M ‖ na] om. B 6 madhya] madhye G 7 prāktanāṃśa] proktanāṃśa K T; proktāṃśa M ‖ lagna] lagnā B N 8 ārabhya] ārabhyas B N ‖ triṃśadaṃśais] om. B N K T 9 viśrāntiḥ] viśrāṃptiḥ N 11 antara] aṃta G ‖ antar] aṃta B N G K T ‖ ityādi] ity āha B N K M 12 bhogyāṃśāḥ] bhobhṛgryāṃśāḥ N 14–15 ayam … 64] om. B N ‖ atha … 64] punar ete 'ṃśā lagnasya bahiḥsthitatvād bhuktāṃśair K T M 15 lagna] scripsi; la G 16 evaṃ] ekaṃ G ‖ lagna] lagnā B N; lagnāt K; lagnāta T 16–17 makaras tam] makarastham M 20 caturdaśāṃśa] caturdaśāṃśāḥ B N ‖ sammitaṃ] mitaṃ G

10 Here and in section 7.1 below, Balabhadra follows a quotation from Samarasiṃha with the word *vyākhyā* 'explanation, commentary', on the latter occasion repeating parts of the information from the *vyākhyā* immediately afterwards. I therefore take this word to indicate a verbatim quotation from an earlier, unspecified commentary on the *Tājikaśāstra*. Such commentaries are referenced repeatedly in the *Hāyanaratna* (see 2.9, 3.3, 4.5, 5.1), twice explicitly naming Tuka Jyotirvid as the commentator, although Balabhadra also alludes briefly to a separate commentary by Tejaḥsiṃha and to an unnamed 'ancient (*jīrṇa*) commentator'; see the Introduction.

> Commentary:[10] When the revolution of the year occurs by day, after the degrees yet to be traversed by the sun and the degrees traversed by the moon have been combined, all the signs that fall [in the interval] from the sun up to the moon should then be made into thirty degrees each and added. That is, the [number of] signs multiplied by thirty should be added. Then, if the sign of the ascendant does not fall in the interval from the sign of the sun up to the sign of the moon, then the degrees traversed by that ascendant should be added to the total that was converted to degrees. But if the ascendant does fall between the signs and so on of that subtrahend and minuend, then the degrees yet to be traversed by the ascendant should be subtracted from the foregoing degrees. Thereafter, starting from the second place from the ascendant and subtracting thirty degrees for each successive sign, in the sign and so on where [this total] comes to an end, that sign and so on should be understood to be the *sahama*. By night, the degrees yet to be traversed by the moon should be added to the degrees traversed by the sun and the signs falling between [them]; thereafter one should do [as stated in the verses] beginning with 'If the ascendant does not fall' [and ending] 'the remaining procedure is as before': this is meant.

Here is an example: by day, the 21;50 degrees yet to be traversed by the sun, added to the 12;10 degrees traversed by the moon, [give] 34;0.[11] There is only one [complete] sign between the sun and the moon; [the foregoing degrees] added to its 30 degrees [give] 64. This gives [the longitude of] the moon minus the sun in degrees and so on. Now, the Sagittarius ascendant is not between the two [luminaries]; therefore, the 10 degrees traversed by the ascendant are added to the foregoing 64 degrees, [giving] 74. This gives the correction for Sagittarius ascendant. Then, the second place from the ascendant is Capricorn; beginning with that and counting thirty degrees for each sign, the 60 degrees of Capricorn and Aquarius are subtracted, and the remainder is 14 degrees and so on. The 30 degrees of the sign[12] of Pisces cannot be subtracted from this; therefore [the counting] comes to and end with fourteen degrees of Pisces. Therefore, this itself is the *sahama* of fortune. Fourteen degrees in the sign of Pisces amounts to 11, 14, the same [figure] calculated in [the example based on] the *Saṃjñātantra*.

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11 The positions of the sun, moon and ascendant given below are the same as in the examples from the *Saṃjñātantra* above.

12 Literally, 'ascendant' (*lagna*); but as it has been made clear that Sagittarius is the rising sign, the word is obviously used here as a synonym of 'zodiacal sign'.

atha rātrau candrabhogyāṃśāḥ 17|50 sūryabhuktāṃśair 8|10 yutāḥ 26|0 | candrārkayor antarastharāśyaṃśair 9|26 yutāḥ 296 jātaś candronasūryaḥ | atra candrārkayor madhye lagnam astīty ato lagnabhogyāṃśāḥ 16 proktāṃśamadhye 296 śodhitāḥ śeṣam 280 | tato lagnadvitīyabhavanaṃ karkastham ārabhya navarāśyaṃśāḥ 270 mīnāntaṃ yāvat | aṃśasamūhe 280 śodhitāḥ śeṣaṃ 10 | meṣarāśir aṃśāḥ 30 na śudhyanty ato meṣadaśāṃśe viśrāntir jātā | ata idam eva 0|10 puṇyasahamaṃ saṃjñātantrānītasahamasamam ||

atha saṃjñātantroktasaikatākaraṇopapattiḥ | tatra samarasiṃhena lagnasaṃskāre śodhyaśodhakayor madhye lagnābhāve lagnabhuktāṃśāḥ kṛtāṃśasamūhe kṣepyāḥ | lagnasattve tu lagnabhogyāṃśāḥ kṛtāṃśasamūhe śodhyāḥ | punar lagnadvitīyabhavanāt triṃśat pratyekataḥ kṛtvā śodhanam uktam | tatra lagnābhāve bhuktāṃśasahitāṃśasamūhe dhanabhāvāt triṃśattriṃśāṃśaśodhane dhanabhāvād eva sahamagaṇanā jātā | dhanabhāvalagnabhāvayor antaraṃ caikarāśimitaṃ dṛṣṭam ataḥ sahame saikatāṃ kṛtvā lagnād eva sahamagaṇanoktā | lagnasattve tu bhogyāṃśarahite 'ṃśasamūhe dhanabhāvāt pūrvavac chodhane kṛte 'trāpi dhanabhāvād eva gaṇanā jātā | paraṃ tu bhogyāṃśaśodhane bhuktāṃśayojane 'ṃśasāmyapūrvakam ekarāśyaṃśānām ūnatvaṃ bhavati | ekarāśihīno dhanabhāvo lagnabhāva eva

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3 16] 9|16 K T M 8 saikatā] saikatya G ‖ tatra] pūrvaṃ add. G K T M 9 śodhya] om. N ‖ lagnābhāve] lagnabhāve T 10 kṣepyāḥ] kṣethāḥ G ‖ sattve] samatve K T M 12 bhāvāt] bhāt M 12–13 triṃśat] triṃśas B 13 śodhane] śodhanena G 14 antaraṃ] antaś K T M 15 sattve] samatve K T M ‖ rahite 'ṃśa] om. K M 16 pūrvavac chodhane] pūrvavad bodhane G 18–364.1 eva bhavaty] evaty N

Next, [an example] by night: the 17;50 degrees yet to be traversed by the moon, added to the 8;10 degrees traversed by the sun, [give] 26;0. Added to the degrees of the signs located between the moon and the sun it gives 9 [signs] 26 [degrees, or] 296 [degrees as the longitude of] the sun minus the moon. Here the ascendant is between the moon and the sun; therefore the 16 degrees yet to be traversed by the ascendant are subtracted from the said 296 degrees, [giving] a remainder of 280. Then, beginning with the second place from the ascendant, which falls in Cancer, the 270 degrees of nine signs go up to the end of Pisces. Subtracted from the total of 280 degrees [they give] a remainder of 10. The 30 degrees [comprising] the sign Aries cannot be subtracted [from this]; therefore [the counting] comes to rest in the tenth degree of Aries. Therefore this [figure of] 0, 10 itself is the *sahama* of fortune, the same as the *sahama* calculated in [the example based on] the *Saṃjñātantra*.

Next, demonstrating the addition of one [sign] described in the *Saṃjñātantra*. On the matter of correcting the ascendant, according to Samarasiṃha, if the ascendant is absent [from the space] between the subtrahend and minuend, the degrees traversed by the ascendant are to be added to the total converted into degrees; but if the ascendant is present [there], the degrees yet to be traversed by the ascendant are to be subtracted from the total converted into degrees. Then, making each [sign] into thirty [degrees], subtraction is prescribed [starting] from the second place from the ascendant. Thus, when the ascendant is absent [from the space between the subtrahend and minuend], and thirty degrees at a time are subtracted from the total number of degrees to which the degrees traversed by the ascendant have been added, [starting] from the second house, the calculation of the *sahama* is made only from the second house. [Here], the interval between the second house and the first house is seen to amount to one sign; therefore, if one [sign] is added to the *sahama*, the calculation of the *sahama* is said to be made only from the first house. But when the ascendant is present [from the space between the subtrahend and minuend], and the subtraction is made as above, from the total number of degrees from which the degrees yet to be traversed by the ascendant have been deducted, [starting] from the second house, then here, too, the calculation [of the *sahama*] is made only from the second house. However, although the degrees are the same, a difference of one sign arises between [the calculations based on] subtracting the degrees yet to be traversed and adding the degrees already traversed; [and] one sign subtracted from the second house equals the first house. Therefore, without the correction of adding one [sign] to the *sahama*, the calculation of the *sahama* is said to

bhavaty ataḥ sahame saikatāsaṃskāraṃ vinaiva lagnād eva sahamagaṇanoktā | ity upapannaṃ saikatāsaṃskārakaraṇam ||

atra kecit *lagnadvitīyabhavanāt* iti vākye *lagnād dvitīyabhavanāt* iti pañcamyantaṃ padadvayarūpaṃ pāṭhaṃ kalpayitvā *yady antararāśyantar na bhavati lagnaṃ tadāsya bhuktāṃśā* | *madhye kṣepyāḥ* tadaiva lagnabhāvād evāgrimarāśyaṃśāḥ śodhyāḥ | yadā tu madhyasthitaṃ lagnaṃ tadāsya bhogyāṃśā madhye kṣepyās tadaiva lagnadvitīyabhavanād ārabhyāgrimarāśyaṃśāḥ śodhyāḥ | evaṃ kṛte sati lagnasya bahiḥsthitatve madhyasthitatve vā lagnayoga eva bhavatīty āhuḥ | naitad ramyam | yata ṛṣisthānābhiṣiktasamarasiṃhavākye prathamataḥ pāṭhāntarakalpanam eva nocitam | atha kalpyamāne 'pi pāṭhe kramād iti padābhāvān nābhimatasiddhiḥ | rītir iyaṃ granthakartṛṇāṃ yatra yatra yathāsaṃkhyaṃ cikīrṣitaṃ tatra tatra kramayathāsaṃkhyayathākramapadāni prayujyante |

abdā gajāśvais trirasair vibhājitā
ṛṇaṃ viliptāsu śaśījyayoḥ kramāt | iti bhāskaraḥ |

1 bhavaty] bhavatīty G ‖ saṃskāraṃ] saṃskāre K T M 6 bhāvād] bhavanād G K 6–7 yadā … bhogyāṃśā] om. B N 7 tadāsya] tadā sva K T M ‖ lagna] lagnā K ‖ bhavanād] lagnād K T M 8–9 madhyasthitatve] om. B N K T M 9 yata] yato B N G K T 11 kalpyamāne] kalpamāno B; kalpamāne N G ‖ padābhāvān nābhimata] padābhācābhābhimata N 12 yatra[2]] om. K T M 13 krama[1]] kramaḥ B N; kramād M ‖ prayujyante] prayujyete N; prayuṃjate G 14 gajāśvais] ganākhais N

14–15 abdā … kramāt] KK 1.16

13 The difference in the Sanskrit is very slight: *lagnadvitīyabhavanāt* as a single compound versus *lagnād dvitīyabhavanāt* in two words. The two variants are metrically equivalent.

14 Although all text witnesses support this reading, it is clearly a mistake, whether on the part of Balabhadra or that of an early copyist: for the method to make sense, 'added to' should read 'subtracted from'.

15 Balabhadra's unnamed opponent may perhaps be Viśvanātha Daivajña (son of one Divākara and great-uncle of another, mentioned below), whose *Prakāśikā* commentary on Nīlakaṇṭha's *Saṃjñātantra* and *Varṣatantra* was completed in 1629. Commenting on *Saṃjñātantra* 3.24, Viśvanātha writes: 'In this *Saṃjñātantra*, it is said that if the ascendant does not fall between the subtrahend and minuend, then one sign should be added to the *sahama*; but no statement in support of this notion is found anywhere, nor is there any adding of one [sign] in the school of the Yavanas. In [the *Tājikaśāstra* by] Samarasiṃha, there is the reading "from the second place from the ascendant". The adding of one [sign] agrees with this reading, [and] the present author, upholding

be made only from the first house. Thus the correction of adding one [sign] is demonstrated [as correct].

Concerning this, for the phrase 'from the second place from the ascendant' [in the verse by Samarasiṃha], some invent the reading 'from the ascendant [or] the second place', in two words in the ablative case,[13] and say that 'if the ascendant does not fall in the intervening signs, then the degrees traversed by it should be added to the foregoing' and then, [beginning] from the house of the ascendant itself, the degrees of the following signs should be subtracted; but when the ascendant does fall between [the sun and the moon], then the degrees yet to be traversed by it should be added to[14] the foregoing, and then, beginning from the second place from the ascendant, the degrees of the following signs should be subtracted. When it is done like this, whether the ascendant falls outside or inside [the intervening signs], the addition is made to the ascendant.[15] [But] this is not agreeable, because, firstly, inventing a variant reading of the statement of Samarasiṃha, who is anointed to the rank of a sage, is not appropriate; and even if [such] a reading is invented, due to the absence of the word 'respectively', it does not prove the proposition. [For] it is a custom of authors, whenever they desire something to be done in a certain order, always to employ the words 'respectively', 'in order', or 'correspondingly'.[16] [For instance], Bhāskara [says in *Karaṇakutūhala* 1.16]:

> The years divided by seventy-eight and sixty-three, respectively, [give] the deficit in the seconds of arc of the moon and Jupiter.

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the reading "from the second place from the ascendant", advocates the adding of one [sign]. However, both in Samarasiṃha and in the *Yavanatājika* and the *Manuṣyajātaka*, the [correct] reading is "from the ascendant and the second place". With this reading, there is no adding of one [sign]. Accepting this, none of the authorities (*ācārya*) advocates adding one [sign] to the *sahamas*.' While the *Yavanatājika* referred to by Viśvanātha is unknown to me (and may in fact have been a work in a Yavana language, that is, Persian or Arabic), all available text witnesses of the relevant passage (4.7) in Samarasiṃha's *Manuṣyajātaka* (or *Karmaprakāśa*) do read 'from the ascendant and the second' (*lagnād dvitīyāc ca*). It is worth noting that Viśvanātha appears to be aware of contemporary practice among Muslim (Yavana) astrologers and cites it as supporting evidence.

16 An *ad hoc* argument: as amply demonstrated in the *Hāyanaratna* itself, this presumed custom is frequently disregarded both by Balabhadra and by the many authors he quotes.

ataḥ kramoktau satyām eva yathoktārthalābho bhavet | kramapadābhāve 'pi viparīto 'py arthaḥ sambhāvyeta | yathā lagnasya madhyagatatvābhāve sati dvitīyabhavanād ārabhya śodhanaṃ lagnasyāntarbhūte sati lagnād ārabhya śodhanam ityarthatvāt | atha ca samarasiṃhasya yady eṣa evābhiprāyo 'bhimataḥ syāt tadā *yady antararāśyantar* ityādipadyadvayokteḥ prakāragauravam apahāya prathamapadyakathanānantaraṃ tatra rāśyādi lagnaṃ kṣepyam ity eva prakāraṃ lāghavāt samarasiṃho brūyāt | tac ca na kṛtam | ato lagnadvitīyabhavanād ity ekam eva padaṃ jyāya iti siddhāntaḥ | etat spaṣṭam uktaṃ tejaḥsiṃhena |

bhogyān ahni raver aṃśān bhuktān indoś ca melayet |
tatas tayor antarālarāśisaṃghāṃśakair yutān ||
syāc cen nāntararāśyantar lagnaṃ tasyāṃśakoccaye |
lagnabhuktāṃśakāḥ kṣepyās tanmadhyasthe 'thavodaye ||
tadātrodayabhogyāṃśāḥ pātyāḥ syur bhāgapiṇḍataḥ |
triṃśatkṛtvā dhanasthānād aṃśān pratyekaśodhanāt ||
viśrāmyati hi tatrarkṣe syāt puṇyasahamaṃ vidhoḥ |
bhogyād āravibhuktaṃ tu niśy anyo vidhir ādimaḥ || iti |

vāmanenāpi pitṛsahamānayane spaṣṭam abhihitam |

dine varṣavilagnaṃ cet sūryabhogyāṃśakāṃs tataḥ |
śanibhuktān aṃśakāṃś ca madhyarāśyaṃśakair yutān ||

1 satyām] satyam B N 2 'pi] om. B N M 4 evābhiprāyo] evāprāyo G 5 padyadvayokteḥ] scripsi; padadvayokteṃ B; padadvayoktaṃ N; padyadvayoktaṃ G T; yaddvayokta K; padyokta M 6 padya] pada B N 8 jyāya] jāyata B N K T M 10 ahni] ahi N 11 saṃghāṃśakair] saṃyāṃśakair G ‖ yutān] yutāt B N G 12 tasyāṃśakoccaye] tasyāṃśakośaye B; tasyāṃśake ca ye K M 13 madhyasthe] madhye B N 18 abhihitam] ca add. G K T M 19 bhogyāṃśakāṃs] scripsi; bhogyāṃśakās B N G K T M

10–17 bhogyān … ādimaḥ] DA 256–259

6 apahāya] G inserts a small circle, similar to a zero sign, after this word.

Only when the order is specified, therefore, can the meaning as stated be grasped. In the absence of the word 'respectively', even the opposite meaning may become possible: for instance, the meaning that when the ascendant is not present in the interval [between the sun and moon], subtraction begins from the second place, [and] when the ascendant is placed between [them], subtraction begins from the ascendant. Moreover, if this had indeed been Samarasiṃha's intended meaning, then Samarasiṃha could have abandoned the unwieldy procedure of the two verses beginning with 'If the ascendant does not fall in the intervening signs' and simply stated, after relating the first verse, the procedure of adding the ascendant in signs and so on to that [figure].[17] But he has not done this; therefore, the conclusion is that [the reading] 'From the second place from the ascendant' in a single word is preferable. This is clearly described by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 256–259]:

> By day one should combine the degrees yet to be traversed by the sun with those traversed by the moon, added to the total degrees of the signs falling between them. If the ascendant does not fall within the intermediate signs, the degrees traversed by the ascendant are to be added to the total degrees; but if the ascendant does fall between them, then the degrees yet to be traversed by the ascendant are to be subtracted from the total degrees. Making [the signs] into thirty and subtracting the degrees of each [beginning] from the second place, in that sign [where] it comes to an end will be the *sahama* of fortune. By night [the counting is done] from [the distance] yet to be traversed by the moon to that traversed by the sun; the remaining procedure is as before.

Vāmana, too, sets it out clearly in the calculation of the *sahama* of the father:

> If the ascendant of the year falls in the daytime, one should add the degrees yet to be traversed by the sun to the degrees traversed by Saturn, together with the degrees of the intervening signs, and then judge

17 This part of Balabhadra's objection is justified: as noted above, Samarasiṃha's metod of calculation is unnecessarily complicated, and it is not clear how it arose. One may speculate that an Arabic description of two alternative methods of arriving at the same result (similar to the alternatives given by Balabhadra himself in various contexts) was misinterpreted by Samarasiṃha as prescriptions for different scenarios; but no likely Arabic source text has as yet been identified.

ekīkṛtya tataḥ prāgvat kṛtvā lagnavicāraṇam |
rātrau varṣavilagnaṃ cec chanibhogyāṃśakāṃs tataḥ ||
sūryabhuktān aṃśakāṃś ca piṇḍayet prāgvad ācaret |
śuddhiḥ kāryā dhanād yatra viśrāntiḥ pitṛsadma tat || iti |

yat tu narasiṃhanandanena divākareṇa svakṛtavarṣapaddhatiṭīkāyāṃ *saikatāsaṃskāro vāmanena nokta* ity uktaṃ tan matibhrameṇa | tājikaśāstrāvabodharūpāyāṃ tājikamuktāvalyām apy uktam |

evaṃ divā syān niśi vaiparītyān
madhye tanāv ūnitam eṣyabhāgaiḥ |
asambhave lagnagatāṃśayuktaṃ
gaṇyaṃ dhanarkṣād akhileṣu caivam || iti |

grahajñābharaṇe 'py uktam |

divase bhānubhogyāṃśān indubhuktāṃś ca melayet |
tadantarālarāśyaṃśayutāl lagnaṃ tadantare ||
yadi na syāt tadā kṣepyā bhuktāṃśā asya madhyage |
pātyā bhogyalavāḥ svāt tu triṃśat triṃśac ca śodhayet |
viśrāmyati gṛhe yatra vijñeyaṃ puṇyasadma tat || iti |

svād dvitīyabhavanāt |

yeṣu noktā pṛthak śuddhis teṣu kāryā dhanāditaḥ ||

iti jīrṇatājike 'pi spaṣṭam uktam | evaṃ jīrṇatājikakartṛbhiḥ prāmāṇikair

3 bhuktān] bhuktāṃśakān G 5 yat tu] yad u M ‖ ṭīkāyāṃ] ca add. G 6 vāmanena nokta] vāmanenokta K T M ‖ bhrameṇa] bhraṣṭena G 9 madhye] vadhye B 12 grahajñābharaṇe] grahajñābharaso N 13 bhogyāṃśān] bhāgyāṃśān N 16 svāt] syāt B N 17 gṛhe] grahe G 19 kāryā] kārye N 20 tājike] tājako N

8–11 evaṃ … caivam] TM 22

> the ascendant as before. If the ascendant of the year falls in the nighttime, one should add the degrees yet to be traversed by Saturn to the degrees traversed by the sun and proceed as before. Subtraction should be done from the second house: where it comes to an end, that is the lot of the father.

But what Divākara, son of Narasiṃha, says in his commentary on his own *Varṣapaddhati* – that 'The correction of adding one [sign] is not stated by Vāmana' – is due to mental aberration.[18] And in the *Tājikamuktāvali*, too, which embodies the understanding of the Tājika science, it is said [in verse 22]:

> It should be [done] thus by day, the reverse at night; if the ascendant is in the middle, [the total] is decreased by the degrees yet to be traversed; if it is absent, [the total] is added to the degrees traversed by the ascendant; and in all [cases], it is counted from the second place.

And in the *Grajñābharaṇa* it is said:

> By day one should combine the degrees yet to be traversed by the sun with those traversed by the moon, added to the degrees of the signs falling between them. If the ascendant does not fall in that interval, then the degrees traversed by it are to be added; if it is between [the sun and moon], the degrees yet to be traversed are to be subtracted. One should subtract thirty [degrees] at a time [starting] from [the place of] possessions: the domicile where it comes to an end should be understood to be the lot of fortune.

'From [the place of] possessions' [means] from the second place.[19] In the *Jīrṇatājika*, too, it is clearly stated:

> For those [*sahamas*] where subtraction is not described separately, it should be done from the beginning of the second place.

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18 The *Varṣapaddhati* mentioned here is the work more often referred to by Balabhadra as the *Paddhatibhūṣaṇa* and also known as the *Varṣagaṇitapaddhati* or *Varṣagaṇitabhūṣaṇa*.

19 Such designations of the horoscopic houses are very common and have typically been translated simply as 'the second (etc.) house'; see the Introduction. The more literal rendering has been used here only to make sense of Balabhadra's gloss.

uktatvāt keśavadaivajñaharibhaṭṭagaṇeśadaivajñakṛtaṃ saikatāsaṃskārarahitaṃ sahamasādhanaṃ na ramaṇīyam | asmadgurūṇām eva mataṃ yuktisaham ālocayāmaḥ | kiṃ ca saikatāsaṃskārarahite kṛte 'pi sahame phale visaṃvāda ityādi sujñair vilokyam iti | atha ca saikatāsaṃskārarahitaṃ sahamasādhanaṃ keśavadaivajñagaṇeśadaivajñato 'tiprācīnena haribhaṭṭenaiva kṛtam ity avagamyate | yatas tasmāt prācīnair vāmanādibhiḥ saikatāsaṃskāra ukto 'sti ata eva jñāyate gaṇeśadaivajñakeśavadaivajñādibhir ādhunikair haribhaṭṭamatenaiva saikatāsaṃskārarahitaṃ sahamasādhanaṃ kṛtam asti | tatra haribhaṭṭasya sahamasādhanajñānaleśo 'pi nāsti | yatas tena tājikasāre |

puṇyaṃ syād divase 'rkato himaruciḥ śodhyaḥ kṣapāyāṃ raviś
candrāl lagnasamanvitam |

ityādinā sakalasahamaśiromaṇeḥ puṇyasahamasya sādhanaṃ samarasiṃhavākyājñānād yathā anyathaivoktaṃ tathaiva saikatāsaṃskāro 'pi noktaḥ | ity alam atikliṣṭena samarasiṃhavākyavicāravistareṇa viramyate |

svaguror matavidveṣī alaṃ ca matakhaṇḍane |
balabhadrakṛtodyogo loke 'smin kena vāryatām || iti |

1–2 saṃskāra] saṃkā N 2 rahitaṃ] sahitaṃ B N ‖ mataṃ] mate M 5 prācīnena] pravīṇena B N 6 avagamyate] avagyate B N ‖ yatas] yat G ‖ prācīnair] prīcīnair B 8 matenaiva] meṣenaiva K ‖ rahitaṃ] hirahitaṃ N 14 vākyājñānād] vākyajñānād B T ‖ saṃskāro] saṃskāre B N ‖ noktaḥ] noktam B N K T M 15 siṃha] om. B N K ‖ vistareṇa] vistareṇeti G 16 vidveṣī] vidviṣi B N; vidveṣi G K T ‖ alaṃ] pralaṃ T ‖ khaṇḍane] khaṃḍanena K T 17 balabhadra] balabhadraḥ B N; babhadraḥ G ‖ kṛtodyogo] kṛto yogo B N K T

11–12 puṇyaṃ … samanvitam] TS 233

13 sahamasya] B inserts a character similar to *dh* after this word.

20 Or 'our teachers': the word is given in the plural, but this is often the case even when Balabhadra refers exclusively to his *guru* Rāma Daivajña.

21 As Keśava's *Varṣapaddhati* was written around 1500, this statement by Balabhadra supports Pingree's (1997: 82) revised dating of the *Tājikasāra* to c. 1388, contrasting with his previously suggested date of c. 1523 (Pingree 1981: 98). See the Introduction for these authors.

Since this is stated by the authoritative author of the *Jīrṇatājika*, the calculation of *sahamas* without the correction of adding one [sign], as practised by Keśava Daivajña, Haribhaṭṭa, and Gaṇeśa Daivajña, is not agreeable. We regard only the opinion of our teacher as correct.[20] And if a *sahama* should still be calculated without the correction of adding one [sign], it is for experts to examine whether the [predicted] result fails to manifest and so forth. Moreover, we acknowledge that the calculation of *sahamas* without the correction of adding one [sign] was practised by Haribhaṭṭa, who is much earlier than Keśava Daivajña and Gaṇeśa Daivajña.[21] [But] since the correction of adding one [sign] is described by Vāmana and others earlier than he [Haribhaṭṭa],[22] it is understood that the calculation of *sahamas* without the correction of adding one [sign] is practised by Keśava Daivajña, Gaṇeśa Daivajña and other moderns solely according to the opinion of Haribhaṭṭa; and Haribhaṭṭa has not even the slightest understanding of the calculation of *sahamas*! For just as in *Tājikasāra* [233], beginning:

> Fortune by day is the moon subtracted from the sun; by night, the sun from the moon; [both] added to the ascendant …

– he describes the calculation of that crown jewel of all *sahamas*, the *sahama* of fortune, quite differently due to misunderstanding the statement of Samarasiṃha, so, too, he omits the correction of adding one [sign].[23] Enough! The wearisome and lengthy consideration of Samarasiṃha's statement ends here.

[Anyone] being hostile to the opinion of his own teacher is [reason] enough to refute his opinion. What in this world can thwart the endeavour undertaken by Balabhadra?[24]

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22 Whether Vāmana was in fact earlier than Haribhaṭṭa is doubtful, and perhaps, given the syncretic tendency of his *Tājikasāroddhāra*, rather unlikely. Nonetheless, as seen from the quotations above, the misunderstanding of Samarasiṃha so passionately defended by Balabhadra did exist prior to Haribhaṭṭa: it was shared by Tejaḥsiṃha, whose work antedates that of Haribhaṭṭa by half a century.

23 It is true that the brief instructions in the *Tājikasāra* occasionally seem to have the method backwards. The reason for this erratic performance probably lies in the two deceptively similar but actually opposite ways of describing the same procedure outlined above, both making use of the ablative ('direction from') case; see the Introduction.

24 Balabhadra is making a punning allusion to the deity for whom he was named, the brother of Kṛṣṇa also called Balarāma or Baladeva and known for his strength (*bala*).

athāvaśeṣasahamānāṃ sādhanaṃ saṃjñātantre |

vyatyastam asmād guruvidyayos tu saṃsādhanaṃ puṇyaviyuk surejyaḥ |
divā vilomaṃ niśi pūrvavat tu yaśo'bhidhaṃ tat sahamaṃ vadanti ||

asmāt puṇyasahamāt | dinarātrivyatyayena guruvidyāsahamayoḥ sādhanaṃ kartavyam | pūrvaval lagnayogaḥ saikatā ca kartavyā |

puṇyasadma gurusadmatas tyajed vyatyayo niśi sitānvitaṃ tu tat |
saikatā tanuvad uktarītito mitranāma sahamaṃ vidur budhāḥ ||

atra *śodhyarkṣaśuddhyāśrayabhāntarāle sito na cet saikabham etad uktam* iti jñeyam |

puṇyād bhaumaṃ śodhayed uktavat syān
māhātmyaṃ tan naktam asmād vilomam |
śukraṃ mandād ahni naktaṃ vilomam
āśākhyaṃ syād uktavac cheṣam ūhyam ||

atroktavat purāvad ityādiśabdair lagnayogaḥ saikatā ca jñātavyeti |

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4 rātri] rātre B N 5 kartavyā] kāryā K T M 8–9 iti jñeyam] om. K T M 11 tan] taṃ K T M 13 āśākhyaṃ] āsākhyaṃ K T M 14 purāvad] puṇyavad M

2–3 vyatyastam … vadanti] ST 3.6 6–7 puṇya … budhāḥ] ST 3.7 10–13 puṇyād … ūhyam] ST 3.8

4.3 Calculating the Remaining *Sahamas*

Next, the calculation of the remaining *sahamas* [is described] in the *Saṃjñātantra* [beginning at 3.6]:

> The reverse of this is the calculation of [the *sahamas* called] [2] Teacher and [3] Learning. Jupiter less by Fortune by day, the reverse by night, [and projected] as before: that *sahama* they call by the name of [4] Renown.

'Of this' [means] of the *sahama* of fortune. The calculation of the *sahamas* of teacher and learning should be performed by reversing day and night, and the addition [of the resulting distance] to the ascendant and the addition of one [sign] should be performed as before. [Continuing from *Saṃjñātantra* 3.7:]

> One should subtract the lot of fortune from the lot of the teacher – the reverse at night – and that [distance] is added to Venus. The addition of one [sign should be made] according to the procedure stated for the ascendant. The wise know that *sahama* by the name [5] Friends.

Here [the procedure] should be understood as follows: 'If Venus is not [placed] between the places of the subtrahend and the minuend, it is declared that one sign should be added to this.'[25] [Continuing from *Saṃjñātantra* 3.8:]

> One should subtract Mars from Fortune as described; that will be [6] Greatness. By night it is the reverse of this. [Subtracting] Venus from Saturn by day – the reverse by night – will be [the *sahama*] called [7] Hope. The rest is to be understood as described.

Here, the words 'as described', 'as before' and so on should be understood to mean the addition [of the distance] to the ascendant and the addition of one [sign]. [Continuing from *Saṃjñātantra* 3.9:]

25 The quotation is that from *Saṃjñātantra* 3.5 given above, with the word 'Venus' substituted for 'the ascendant'.

sāmarthyam ārāt tanupaṃ viśodhya naktaṃ vilomaṃ tanupe kuje tu |
jīvād viśuddhe satataṃ purāvad bhrātārkihīnād gurutaḥ sadohyaḥ ||

lagnasvāmini bhaume divā rātrau ca jīvād viśuddhe sāmarthyasahamaṃ syād iti | atra sarvatra śodhane kṛte sati yatra yogo noktas tatra lagnayogaḥ kartavyaḥ | uktaṃ ca yādavena |

śodhe kṛte yatra na yoga uktaḥ kasyāpi tatraiva yutaṃ vilagnam | iti |

keśavapaddhatau sarvatra tanur yojyā iti yad uktam | tan mūlābhāvād upekṣyam | tājikasāre tu |

sāmarthyaṃ tanupāt tyajet kṣitisutaṃ ghasre 'nyathā rātriṣu | iti |

sāmarthyasahame śodhyaśodhakavaiparītyam uktaṃ tan nirmūlatvād upekṣyam | yad āha samarasiṃhaḥ|

sāmarthyasahamam ahni ca lagnapater bhūsutaṃ niśi vilomam |

asyārthaḥ | lagnādhīśād bhaumaṃ yāvat sāmarthyasahamaṃ bhavati | bhaumāl lagnādhīśaṃ śodhayed ity arthaḥ | nanv etat kuto 'vagamyata iti cec chṛṇu | atraitad vyākhyānaṃ pratyakṣopalabdhyaiva yuktaṃ | yato bhaumāl lagnādhipe śodhite sati lagnādhīśād bhaumaparyantaṃ gaṇanā bhavati | lagnādhīśād bhaume śodhite sati lagneśād bhaumaparyantaṃ gaṇanā

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1 viśodhya] viśodhye T 2 viśuddhe] viśuddhet B N ‖ purā] om. G 3 svāmini] svāmine N ‖ divā] om. B N 4 yogaḥ] yogā N 6 śodhe] śodhye K T M 9 tanupāt tyajet] tanupā tyaje B N 10 tan] na add. G ‖ tan nirmūlatvād] tantirmūlatvād N 10–13 nirmūlatvād … asyārthaḥ] om. G 12 bhū] bhṛ K a.c.; bhṛgu K p.c. T M 14 śodhayed ity] śodhyety B N ‖ nanv etat] na cet B N 16 gaṇanā] gaṇanī N

1–2 sāmarthyam … sadohyaḥ] ST 3.9 6 śodhe … vilagnam] TYS 11.18 9 sāmarthyaṃ … rātriṣu] TS 235

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4 yogaḥ] N inserts a small circle, similar to a zero sign, after this word.

> [The *sahama* called] [8] Ability [is derived] by subtracting the ruler of the ascendant from Mars; the reverse by night. But when Mars is the ruler of the ascendant, [Ability is derived] when it is subtracted from Jupiter at all times [and projected] as before. [The *sahama* called] [9] Brothers should be deduced from Jupiter, less by Saturn.

That is, when Mars as ruler of the ascendant is subtracted from Jupiter by day or night, that is the *sahama* of ability. Here, whenever there is no mention of addition after the subtraction has been made, the ascendant should be added. And Yādava says [in *Tājikayogasudhānidhi* 11.18]:

> Where no addition of anything is stated after subtraction has been made, there the ascendant is added.

But what is said in the *Keśavapaddhati*, that the ascendant is to be added everywhere, should be disregarded, as it is unfounded.[26] And in *Tājikasāra* [235] the subtrahend and minuend are transposed in [calculating] the *sahama* of ability:

> [To find] Ability, one should subtract Mars from the ruler of the ascendant by day; the reverse at night.

That, [too], should be disregarded as having no foundation. For Samarasiṃha says [in the *Tājikaśāstra*]:

> The *sahama* of ability [is taken] by day from the ruler of the ascendant to Mars; the reverse at night.

This means: the *sahama* of ability is as far [from the ascendant] as from the ruler of the ascendant to Mars; that is, one should subtract the ruler of the ascendant from Mars. If you should object, 'How do you make that out?', then listen: this explanation is proved by direct observation. For when the ruler of the ascendant has been subtracted from Mars, [the result] is the distance from the ruler of the ascendant up to Mars; [but] when Mars has been sub-

26 Neither the exact phrase used by Balabhadra nor anything resembling it is present in available independent witnesses of Keśava's *Varṣapaddhati*, nor does the phrase fit the metre used in the stanzas dealing with *sahamas* (19–21), so that it is uncertain whether it should be construed as a quotation. Possibly it refers to a prose commentary, perhaps even an autocommentary, on the work.

na bhavati | tad yathā | varṣapraveśe bhaumo rāśyādiḥ 3|10 lagneśaś candro rāśyādiḥ 2|5 atra lagnādhīśāc candrād bhaumaparyantaṃ gaṇanā kartavyā | tatra mithunapañcāṃśād upari karkadaśamāṃśāvadhi gaṇanayā jātaṃ rāśyādi 1|5 lagnādhiponabhaumasamaṃ na tu bhaumonalagnapasamam | ata eva muktāvalyāṃ spaṣṭam abhihitam |

sāmarthyasadma divase kujato 'ṅganāthaṃ
cet so 'ṅgapo gurum atas tu sadaiva jahyāt | iti |

samarasiṃhavākye yasmād gaṇanā tasya śodhyatvam | yadavadhi gaṇanā tasya śodhakatvaṃ sarvatra jñeyam | ity alam |

dine guroś candram apāsya naktaṃ raviṃ kramād arkavidhū ca deyau |
rītyoktayā gauravam arkam ārker apāsya vāmaṃ niśi rājyatātau ||

dine gurumadhye candram apāsya śeṣe 'rkayogaḥ kāryaḥ | rātrau gurumadhye sūryam apāsya candrayogaḥ kāryaḥ | dine rātrau ca kramāc chodhyarkṣaśuddhyāśrayabhāntarāle sūryaś candro vā na bhavet tadaikarāśiyogo vidheya ity arthaḥ |

mātenduto 'pāsya sitaṃ vilomaṃ naktaṃ suto 'harniśam indum ijyāt |
syāj jīvitākhyaṃ gurum ārkito 'hni vāmaṃ niśīdaṃ samam ambayāmbu ||

mātṛsahamam eva jalasahamaṃ jñeyam |

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1 na] om. B N K T M 3 tatra] tataḥ B N; ta K; om. M ‖ gaṇanayā] gaṇane G; gaṇaneyā T 3–4 gaṇanayā … bhaumona] gaṇanā samaṃ tanu bhaumena B N 4 bhaumasamaṃ] bhaumaḥ saman M ‖ bhaumona] kujena K T M 7 so 'ṅgapo] seṃgapo B N; sāṃgayoḥ K T; sāgayor M 8 yadavadhi] yadanadhi K M 9 sarvatra] om. B 10 deyau] devau K M 11 rītyoktayā] rītyoktavā M ‖ rājya] scripsi; rāja B N G K T M 12–13 gurumadhye] dinamadho K 14 yogo] yoge B N 17 niśīdaṃ] viśīdaṃ K T; niśīṃduṃ M 18 sahamam eva] sahamemaṃva T

6–7 sāmarthya … jahyāt] TM 27 10–11 dine … tātau] ST 3.10 16–17 mātenduto … ambayāmbu] ST 3.11

tracted from the ruler of the ascendant, [the result] is not the distance from the ruler of the ascendant up to Mars. For example, in the revolution of the year, [the longitude of] Mars in signs and so on is 3, 10; [that of] the moon, ruler of the ascendant, in signs and so on is 2, 5. Here, the counting should be made from the moon, ruler of the ascendant, up to Mars. By that counting from the fifth degree of Gemini up to the tenth degree of Cancer, [a distance] of 1, 5 in signs and so on results, equal to Mars minus the ruler of the ascendant but not equal to the ruler of the ascendant minus Mars. That is why it is clearly stated in [*Tājika*]*muktāvali* [27]:

> The lot of ability by day is [found by subtracting] the ruler of the ascendant from Mars; if he is the ruler of the ascendant, one should subtract Jupiter from him at all times.

It is to be understood in all cases that [the point] from which the counting is done in Samarasiṃha's description is the subtrahend; that up to which the counting is done is the minuend. Let this suffice. [Continuing from *Saṃjñātantra* 3.10:]

> Subtracting the moon by day, the sun by night, from Jupiter, the sun or moon should be added, respectively. [The *sahama* produced] by the procedure described is [10] Honour. By subtracting the sun from Saturn, the reverse at night, [11] Dominion and [12] Father [are produced].

That is, subtracting the moon from Jupiter by day, the sun should be added to the remainder. Subtracting the sun from Jupiter by night, the moon should be added. By day or night, if the sun or moon, respectively, is not placed between the places of the subtrahend and the minuend, then the addition of one sign should be performed. [Continuing from *Saṃjñātantra* 3.11:]

> [13] Mother [is produced] by subtracting Venus from the moon, the reverse at night; [14] Children [by subtracting] the moon from Jupiter by day or night; [the *sahama*] called [15] Life comes to be [by subtracting] Jupiter from Saturn by day, the reverse at night; [16] Water is the same as Mother.

The *sahama* of water should be understood to be only the *sahama* of the mother. [Continuing from *Saṃjñātantra* 3.12:]

karma jñam ārān niśi vāmam uktaṃ
rogākhyam induṃ tanutaḥ sadaiva |
syān manmatho lagnapam induto 'hni
vāmaṃ niśīnduṃ tanupaṃ sadārkāt ||

yadi candro lagneśas tadā raver indum eva sadā śodhayet |

kalikṣame sto guruto viśuddhe kuje vilomaṃ niśi pūrvarītyā |
śāstraṃ dine saurim apāsya jīvād vāmaṃ niśi jñasya yuteḥ purāvat ||

atra budhayogaḥ saikatā ca budhaṃ gṛhītvā kartavyeti |

divāniśam jñāc chaśinaṃ viśodhya
bandhvākhyam etan niśi bandakaṃ syāt |
vāmaṃ divaitan mṛtir aṣṭamarkṣāt
sadā vidhuṃ śodhya tathārkiyogāt ||

rātrau bandhusahamam eva bandakasahamam | dine candramadhye budhaḥ śodhyo lagnayogādi pūrvavad bandakasahamaṃ syāt | mṛtisahame śaniyogaḥ | śaniṃ gṛhītvā saikatā ca kartavyā |

deśāntarākhyaṃ navamād viśodhya dharmeśvaraṃ saṃtatam uktavat syāt |
aharniśaṃ vittapam arthabhāvād viśodhya pūrvoktavad arthasadma ||

samarasiṃho 'pi

arthasahamaṃ dvitīyādhipāt |
dvitīyaṃ ca dinarātram

6 guruto] gurutā B N 8 budhaṃ] budhe B N ‖ kartavyeti] kavyertati N 9 niśam] dineśaṃ N ‖ chaśinaṃ] śinaṃ add. N 10 bandakaṃ] cadakaṃ N 13 sahamam eva] sahamava T ‖ eva bandaka] evarvadaka N 14–15 sahame śaniyogaḥ] samehaśeniyogaḥ N 16 deśā-] diśā- N ‖ navamād viśodhya] navamādi śodhya K T M

1–4 karma … sadārkāt] ST 3.12 6–7 kali … purāvat] ST 3.13 9–12 divā … yogāt] ST 3.14 16–17 deśā- … sadma] ST 3.15

> [17] Work is said to be [produced by subtracting] Mercury from Mars, the reverse by night; [the *sahama*] called [18] Illness, [by subtracting] the moon from the ascendant at all times; [19] Desire, [by subtracting] the ruler of the ascendant from the moon by day, the reverse at night, [or] the moon as ruler of the ascendant from the sun at all times.

If the moon is ruler of the ascendant, then one should subtract the moon itself from the sun at all times. [Continuing from *Saṃjñātantra* 3.13:]

> [20] Strife and [21] Forbearance are [produced] when Mars is subtracted from Jupiter, the reverse at night, by the foregoing procedure; [22] Instruction, by subtracting Saturn by day from Jupiter, the reverse by night, and adding [the remainder] to Mercury as before.

Here the addition should be made to Mercury, and the adding of one [sign] by taking Mercury [as the point of reference]. [Continuing from *Saṃjñātantra* 3.14:]

> Subtracting the moon from Mercury by day or night, this is [the *sahama*] called [23] Kinsmen; by night, this will [also be] [24] Serfs, the reverse by day. Likewise, [25] Death [is produced by] subtracting the moon from the eighth house at all times and adding it to Saturn.

By night, the *sahama* of kinsmen itself is the *sahama* of serfs. By night, Mercury is to be subtracted from the moon; adding it to the ascendant and so forth as before will give the *sahama* of serfs. In [calculating] the *sahama* of death, addition [is made] to Saturn, and and the adding of one [sign] should be made by taking Saturn [as the point of reference]. [Continuing from *Saṃjñātantra* 3.15:]

> Subtracting the ruler of the ninth house from the ninth at all times as described will give [the *sahama*] called [26] Foreign countries. Subtracting the ruler of the second house from the second house by day or night as previously described [will produce] [27] the lot of wealth.

Samarasiṃha, too, [says in the *Tājikaśāstra*]:

> And the *sahama* of wealth is from the ruler of the second to the second by day or night.

ayam arthaḥ | dvitīyādhipāt dvitīyaṃ yāvad arthasahamaṃ bhavati | dvitīyādhipaṃ dvitīyabhāvāc chodhayed ity arthaḥ | keśavapaddhatau yat *sveśāt svabhaṃ dravyakam* ity arthasahamaṃ śodhyaśodhakavyatyayād ānītaṃ tat samarasiṃhavākyājñānād eveti jñeyam |

sitād apāsyārkam athānyadārāhvayaṃ sadā prāgvad athānyakarma |
candrāc chaniṃ vāmam atho niśāyāṃ śaśvad vaṇijyaṃ dinabandakoktyā ||

candramadhye budhaḥ sadā śodhyo lagnayogādi pūrvavad vāṇijyasahamaṃ syāt |

śaner divārkaṃ niśi candram ārker viśodhya sūryendubhanāthayogāt |
syāt kāryasiddhiḥ satataṃ viśodhya mandaṃ sitāt syāt tu vivāhasadma ||

dine śanau sūryaḥ śodhyaḥ sūryākrāntarāśīśvaro graho yojyaḥ | rātrau śanimadhye candraḥ śodhyaś candrākrāntarāśīśvaro yojyaḥ | ubhayatrāpi saikatā yathāsambhavaṃ vidheyā |

guror budhaṃ prohya bhavet prasūtir vāmaṃ niśīnduṃ śanito viśodhya |
ṣaṣṭhaṃ kṣiped uktadiśā sadaiva saṃtāpasadmāram apāsya śukrāt ||

atra tājikasāre ṣaṣṭhabhāvāc chodhanam uktaṃ tat samarasiṃhavākyājñānād eveti jñeyam | yad āha samarasiṃhaḥ |

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3 artha] arthaḥ T M ‖ śodhya] om. B N ‖ ānītaṃ tat] ānītaṃt B N 4 vākyājñānād] vākyajñānād K T ‖ jñeyam] om. K T M 5 athānya[2]] athāṃtya M 7 vāṇijya] vaṇijyaṃ B N 9 śaner] śanir T ‖ ārker] ārkor N; ārke K T M 10 mandaṃ] mande K T M 11 rāśīśvaro] rāśīścarau N 17 yad āha samarasiṃhaḥ] om. B N

2–3 sveśāt … dravyakam] VP 20 5–6 sitād … bandakoktyā] ST 3.16 9–10 śaner … sadma] ST 3.17 14–15 guror … śukrāt] ST 3.18

The meaning is as follows: as far as it is from the ruler of the second to the second, that is the *sahama* of wealth. That is, one should subtract the ruler of the second from the second house. [Therefore], the *sahama* of wealth that is calculated in the *Keśavapaddhati* [20] with the words 'Riches is the second place [subtracted] from the ruler of the second', by transposing subtrahend and minuend, should be understood [to arise] from a misunderstanding of Samarasiṃha's statement. [Continuing from *Saṃjñātantra* 3.16:]

> Next, subtracting the sun from Venus at all times as before [gives the *sahama*] called [28] Others' Wives. Next, [29] Others' Work [is produced by subtracting] Saturn from the moon, and the reverse at night. [30] Trade [is found] at all times by the day formula for Serfs.

Mercury is to be subtracted from the moon at all times. Addition to the ascendant and so forth [performed] as before will give the *sahama* of trade.[27] [Continuing from *Saṃjñātantra* 3.17:]

> Subtracting the sun from Saturn by day, the moon from Saturn by night, [31] Success in Undertakings results from adding the ruler of the sign of the sun or moon. Subtracting Saturn from Venus at all times, [32] the lot of marriage results.

By day, the sun is to be subtracted from Saturn, and the planet ruling the sign occupied by the sun is to be added. By night, the moon is to be subtracted from Saturn, and the ruler of the sign occupied by the moon is to be added. In both cases, the addition of one [sign] is to be performed as applicable. [Continuing from *Saṃjñātantra* 3.18:]

> Subtracting Mercury from Jupiter, [33] Birth results; the reverse by night. Subtracting the moon from Saturn, one should add the sixth by the procedure stated at all times: [this is] [34] the lot of affliction. Subtracting Mars from Venus –

Here, subtraction from the sixth house is prescribed in *Tājikasāra* [244]: this should be understood [to arise] from a misunderstanding of Samarasiṃha's statement. For Samarasiṃha says [in the *Tājikaśāstra*]:

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27 This was called the *sahama* of merchants in section 4.1.

saṃtāpa- |
sahamam aharniśam indor mandāntaṃ ṣaṣṭhataḥ pātaḥ || iti

atra yasmāt pātaḥ sa eva yojyo jñeyaḥ | yathā mitrasahame śukrāt pāta uktas tatra śukro yojyate | tathātra ṣaṣṭhabhāvo yojya ity arthaḥ | atra *āram apāsya śukrāt* ity agrimeṇa sambandhaḥ |

śraddhā sadā proktadiśātha puṇyaṃ vidyākhyataḥ prohya sadā puroktyā |
prītyākhyam ukte baladehasaṃjñe yaśaḥsame jāḍyam apāsya bhaumāt ||
śaniṃ vilomaṃ niśi cāndriyogād vyāpāram ārāj jñam apāsya śaśvat |
pānīyapātaḥ śaśinaṃ viśodhya saurer vilomaṃ niśi pūrvavat syāt ||
mandaṃ kujāt prohya ripur vilomaṃ rātrau bhaved bhaumavihīnapuṇyāt |
śauryaṃ vilomaṃ niśi pūrvavat syād upāya ijyaṃ ravito viśodhya ||
vāmaṃ niśi jñaṃ tu viśodhya puṇyāj jñayug vilomaṃ niśi tad daridram |

atra puṇyasahamād budhaṃ śodhayet | paścād budhaṃ yojayet | evaṃ kṛte puṇyasahamatulyaṃ daridrasahamaṃ bhavati | paraṃ tu rātrau vaiparītya-nimittaṃ daridrasahamānayanaṃ kṛtam iti |

sūryoccataḥ sūryam apāsya naktaṃ candraṃ nijoccād gurutā puroktyā ||

dine sūryoccamadhye sūryaḥ śodhyo rātrau tu candroccāc candram apā-syobhayatrāpi lagnayogādi puroktyā kāryam |

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2 aharniśam] amahanniśam G ‖ mandāntaṃ] mandasya G ‖ pātaḥ] pātya K T M 3 pātaḥ] pātyas K T M ‖ śukrāt pāta] śukrotpāta T M 4–5 atra … sambandhaḥ] om. G 6 puroktyā] puroktā K T M 7 jāḍyam] jājyam K T M 8 niśi] ni N 9 saurer] saurair B N 11 ijyaṃ] scripsi; ījyaṃ B N G K T M ‖ ravito] śanito G 13 atra] atha G 17 sūryocca] sūryyecca N 18 puroktyā] puroktā B

4–5 āram … śukrād] ST 3.18 6–12 śraddhā … daridram] ST 3.19–22 16 sūryoccataḥ … puroktyā] ST 3.22

> The *sahama* of affliction by day and night is [the distance] from the moon up to Saturn; the projection is [made] from the sixth.

Here, that from which the projection is made should be understood to be the addend. For example, in the *sahama* of friends, projection is prescribed from Venus: there, Venus is added. Here, likewise, the meaning is that the sixth house is to be added. The words 'Subtracting Mars from Venus' are connected with what follows. [Continuing from *Saṃjñātantra* 3.19–22:]

> – at all times by the procedure stated, [35] Faith [is produced]. Next, subtracting Fortune from [the *sahama*] called Knowledge at all times as previously stated [gives the *sahama*] called [36] Love. [The *sahamas*] described as being called [37] Force and [38] Body are the same as Renown. [39] Dullness [is produced] by subtracting Saturn from Mars – the reverse at night – and adding [the result to] Mercury. [40] Occupation [is produced] by subtracting Mercury from Mars at all times. [41] Falling into Water is produced by subtracting the moon from Saturn, the reverse at night, as before. [42] The Enemy [*sahama*] comes to be by subtracting Saturn from Mars, the reverse at night. [43] Valour is produced by Fortune made less by Mars, the reverse at night, as before. [44] Means [is produced] by subtracting Jupiter from the sun, the reverse at night. Subtracting Mercury from Fortune and adding Mercury, the reverse at night, is [the *sahama* of] [45] the Poor.[28]

Here one is to subtract Mercury from the lot of fortune, and then add Mercury. When this is done, the *sahama* of the poor will be identical with the *sahama* of fortune; but because [the procedure] is reversed at night, the calculation of the *sahama* of the poor is performed [separately]. [Continuing from *Saṃjñātantra* 3. 22:]

> Subtracting the sun from the exaltation of the sun, [or] the moon from its own exaltation by night, according to the previous description, [produces] [46] Dignity.

By day, the sun is to be subtracted from the exaltation of the sun; but by night, the moon is subtracted from the exaltation of the moon. In either case, the addition of the ascendant and so forth is to be performed according to the previous description. [Continuing from *Saṃjñātantra* 3.23–24:]

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28 This was called the *sahama* of poverty in section 4.1.

karkārdhataḥ prohya śaniṃ syāj jalādhvānyathā niśi |
puṇyāc chaniṃ viśodhyāhni vāmaṃ tu niśi bandhanam ||
candraṃ sitād apāsyoktaṃ sadā kanyākhyam uktavat |
puṇyād arkam apāsyāyayogād aśvo 'nyathā niśi ||

iti pañcāśat sahamāni | athānyeṣāṃ sahamānām ānayanam uktaṃ yādavena |

śukraṃ madeśāj jahi saptameśaḥ
śukras tadā candrapateḥ sajāyam |
jāyābhidhaṃ sūryasutāc ca puṇyaṃ
syād bandhamokṣaṃ dyuniśaṃ sasauram ||
dyurātram ijyaṃ sukṛtād vihāya bhaumānvitaṃ duḥkhagṛhaṃ pradiṣṭam |
mandaṃ mahījād divase niśāyāṃ vilomam aṅgaṃ sahamaṃ ca sāṅgam ||
bhaumaṃ himāṃśor hy apahāya ghasre
kleśaḥ sasūryo hi vilomarātrau |
sūryāc chaniṃ sāṅgam idaṃ tathaiva
gamāgamākhyaṃ sahamaṃ vicintyam ||
guruṃ sadendos tanuyug gajākhyaṃ guro raviṃ sāṅgam ahany athohyet |
naktaṃ vilomaṃ sumahatyagāraṃ puṇyaṃ guror ghāta ihoktam anyat ||
eṇeḥ kujaṃ coṣṭrakam aṅgayuktaṃ divā ripuṃ cāntyagṛhāt salagnam |
catuṣpadākhyaṃ niśi vāmam ārkiṃ lagnāt salagnaṃ vyasanaṃ sadaitat ||
mandaṃ dharājād dyuniśaṃ salagnaṃ
kṛṣyākhyakaṃ candramaso 'rkam ahni |

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2 tu] om. G ‖ tu niśi] niśi tu K T M 8 sajāyam] sajāyāṃ B N 9 jāyābhidhaṃ] jayābhidhaṃ K M 10 mokṣaṃ dyuniśaṃ] mokṣādy aniśaṃ M 13 apahāya ghasre] apadāya ghasre G; apahāryasre T 15 sūryāc] sūryoc N 17 guruṃ] guraṃ T ‖ gajākhyaṃ] gajākhye M 19 eṇeḥ] scripsi; aineḥ B N G; saneḥ K; śaneḥ T M ‖ coṣṭrakam] cāṣṭakam B N M; coṣṭakam G K 21 dharājād] dharājāta M 22 kṛṣyākhyakaṃ] vai sahamaṃ niruktam add. M ‖ 'rkam ahni] 'rkavahni G

1–4 karkārdhataḥ … niśi] ST 3.23–24 7–386.2 śukraṃ … munīritāni] TYS 11.26–31

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29 Here and in items 58 and 65 below, a lot or *sahama* is called a 'house' (*gṛha*, *agāra*), perhaps meant as synonyms of the more usual *sadman*.

30 In the list given in section 4.1, this position was given to the *sahama* of uncles, while the *sahama* of limbs appeared in place 67.

31 *Sumahatī* (*-ī*?). Literally 'very great' (in the feminine, which does not agree with any of the nouns used for 'lot'), but possibly a corruption, though all text witnesses agree. In the list given in section 4.1, the 58th *sahama* was called 'right thinking' (*sanmati*) or 'agreement' (*saṃmati*).

> Subtracting Saturn from the middle of Cancer produces [47] Travel by Water; the reverse at night. Subtracting Saturn from Fortune by day, but the reverse at night, [produces] [48] Imprisonment. Subtracting the moon from Venus is said at all times [to produce the *sahama*] called [49] Daughters [when performed] as stated. Subtracting the sun from Fortune and adding [the result] to the eleventh house [produces] [50] Horses; the reverse at night.

These are the fifty *sahamas*. Next, the calculation of other *sahamas* is described by Yādava [in *Tājikayogasudhānidhi* 11.26–31]:

> Subtract Venus from the ruler of the seventh house; [if] Venus is the ruler of the seventh house, then from the ruler of [the sign occupied by] the moon: added to the seventh house, [this is the *sahama*] called [51] Wife. [Subtract] Fortune from Saturn: [this] will be [52] Release from imprisonment by day and night [when] added to Saturn. Subtracting Jupiter from Fortune by day or night is declared [to produce] the house of [53] Suffering [when the result is] added to Mars.[29] [Subtracting] Saturn from Mars by day, the reverse by night, [produces] the *sahama* [54] Limbs[30] [when] added to the ascendant. Subtracting Mars from the moon by day [produces] [55] Pain [when] added to the sun; the reverse by night. [Subtracting] Saturn from the sun and adding the ascendant: this should likewise be considered the *sahama* called [56] Coming and Going. [Subtracting] Jupiter from the moon at all times and adding the ascendant [produces the *sahama*] called [57] Elephants. [Subtracting] the sun from Jupiter and adding the ascendant by day one should next consider [the result] the house of [58] Agreement,[31] the reverse at night. [Subtracting] Fortune from Jupiter is said here [to produce] another [*sahama*], [59] Killing.[32] [Subtracting] Mars from Capricorn[33] and adding the ascendant [produces] [60] Camels. [Subtracting the *sahama* of] the Enemy from the twelfth house by day and adding the ascendant [produces the *sahama*] called [61] Quadrupeds, the reverse at night. [Subtracting] Saturn from the ascendant and adding the ascendant at all times: this [produces] [62] Vice. [Subtracting] Saturn from Mars by day or night and adding the

32 This seems a surprising appellation given the astrological symbolism involved, but the witnesses are unanimous, although the phrasing is very terse.

33 Presumably the first degree of Capricorn, or possibly the 28th, which is the exaltation of Mars.

rātrau vilomaṃ tanusaṃyutaṃ syād
dṛṣṭyākhyam etāni munīritāni || iti

atha pitṛvyākheṭakabhṛtyabuddhisahamānayanam uktaṃ muktāvalyām |

sūrye mandaviśuddhe pitṛvyabhavanaṃ vilagnāḍhye |
ṣaṣṭhaṃ ṣaṣṭheśonaṃ savyayam ākheṭakaṃ bhavati ||
saumyaṃ viśodhya candrāl lagnāḍhye bhṛtyasahamaṃ syāt |
jīvaḥ sūryavihīno lagnayuto buddhisahamaṃ syāt |
rātrau tadviparītaṃ jñeyaṃ sarvatra pūrvavad vedyam ||

athānyasahamānām ānayanam uktaṃ hillājatājike |

lābhaṃ lābheśonaṃ lagnayutaṃ prāptisahamaṃ syāt |
lagnaṃ turyeśonaṃ lagnayutaṃ syān nidheḥ sahamam ||
dhairyaṃ mahātmyasahamaṃ jñānasamaṃ jñātisahamaṃ syāt |
mandaḥ śukravihīno lagnayutaḥ syād ṛṇaṃ sahamam ||
sutapo lagnavihīnaḥ pañcamabhāvānvito 'tha garbhasahamaṃ syāt |
candro budhena hīno lagnayutaḥ satyasahamaṃ syāt ||
eṣāṃ vai sahamānāṃ dinarātrikṛto na bhedo 'sti ||

iti sahamānayanam ||

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1 tanu] na tu K T M ‖ saṃyutaṃ] saṃyuktaṃ K 5 ṣaṣṭhaṃ] ṣaṣṭhe T M ‖ savyayam] rānyayam B N 6 lagnāḍhye] scripsi; lagnāḍhyo B N G K M; lagnāḍhyā T 8 pūrvavad] vad B N 11 nidheḥ] nidhiṃ G 12 mahātmya] scripsi; māhātmya B N G K T M ‖ sahamaṃ[2]] samaṃ K T 14 'tha] rtha N 16 na] bha N ‖ 'sti] iti sahamānān dinarātrikṛto na bhedosti add. K

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4 sūrye … āḍhye] TM 30 5 ṣaṣṭhaṃ … bhavati] TM 31 6 saumyaṃ … syāt] TM 32 8 rātrau … vedyam] TM 32

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12 mahātmya] This less grammatical form is required by the metre.

> ascendant [produces the *sahama*] called [63] Ploughing. [Subtracting] the sun from the moon by day, the reverse at night, and adding the ascendant will give [the *sahama*] called [64] Sight.[34] These [*sahamas*] were proclaimed by the sages.

Next, the calculation of the *sahamas* of uncles, hunting, servants and understanding is described in [*Tājika*]*muktāvali* [30–32]:

> When the sun is subtracted from Saturn and added to the ascendant, [that is] the house of [65] uncles. The sixth less by the ruler of the sixth and added to the twelfth house becomes [66] Hunting. Subtracting Mercury from the moon will be the *sahama* of [67] servants when the ascendant is added. Jupiter less by the sun and added to the ascendant will be the *sahama* of [68] understanding. By night it should be understood to be the reverse. In all cases [the calulation] should be understood as before.[35]

Then, the calculation of other *sahamas* is described in the *Hillājatājika*:

> The eleventh house less by the ruler of the eleventh house and added to the ascendant will be the *sahama* of [69] acquisition. The ascendant less by the ruler of the fourth and added to the ascendant will be the *sahama* of [70] treasure. [71] Wisdom is [identical with] the *sahama* of greatness; the *sahama* of [72] family members is the same as Knowledge. Saturn less by Venus and added to the ascendant will be the *sahama* [called] [73] Debts. Next, the ruler of the fifth house less by the ascendant and added to the fifth house will be the *sahama* of [74] pregnancy.[36] The moon less by Mercury and added to the ascendant will be the *sahama* of [75] truth. For these *sahamas* there is no distinction between day and night.

This concludes the calculation of the *sahamas*.

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34 This would be identical to the *sahama* of the teacher or learning above (the lot of the daemon in Hellenistic astrology).

35 As compared to section 4.1, the *sahamas* listed in this and the following quotation are somewhat disarranged, though perhaps the reverse is the case, and the list in 4.1 is a later summary of the sources quoted here.

36 This was called the *sahama* of impregnation in section 4.1.

atha sahamaspaṣṭīkaraṇaṃ romakatājike |

laṅkodayasya bhuktāṃśāḥ svodayasya tathā hṛtāḥ |
sahamāṃśair dvayor aikyaṃ daśabhaktaṃ dalīkṛtam |
saumyagole dhanaṃ proktaṃ yāmyagole tad anyathā || iti |

etat spaṣṭam uktaṃ viśvanāthatājike |

vakṣye sahamasādānāṃ spaṣṭīkaraṇam uttamam |
yasmin rāśau tu sahamaṃ tallaṅkodayamānakam ||
vibhajed aṃśakair labdhaṃ pṛthag eva nidhāpayet |
tathaiva nijadeśottham udayaṃ prāptakaṃ ca yat ||
tat pūrvalabdhasaṃyuktaṃ nakhabhaktaṃ lavādikam |
tad dhanaṃ saumyagolasthe sahame yāmyage ṛṇam |
atīva sahamaṃ spaṣṭaṃ jāyate gaṇakoktitaḥ || iti |

sahameśaspaṣṭīkaraṇam uktaṃ romakeṇa |

laṅkodayasya bhuktāṃśāḥ svodayasya tathā punaḥ |
tadaikyaṃ daśabhir bhaktaṃ phalam aṃśādikaṃ bhavet |
saumyagole dhanaṃ proktaṃ yāmyagole tad anyathā || iti |

anayoḥ prayojanaṃ jīrṇatājike |

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1 sahama] sahamasya B N 2 svodayasya] svodayasā K 5 viśvanātha] viśva G 6 vakṣye] vakṣo K ‖ sādānāṃ] scripsi; sadānāṃ B N K; rāśīnāṃ G T; padānāṃ M 8 pṛthag] prathag G 8–10 pṛthag … saṃyuktaṃ] om. B N 10 saṃyuktaṃ] saṃktaṃ G ‖ lavādikam] dinādikaṃ B N 12 gaṇakoktitaḥ] gaṇitoktita G 13 sahameśa] sahame B N K T M 15 phalam] phalaśam N

37 The 'correction' described in this section appears to be a garbled version of mixed ascensions, properly employed in directions (Greek ἄφεσις, Arabic *tasyīr*), as confirmed by the technical term *kisima* (Arabic *qisma*) occurring at the end of the section. When a significator – in this case, a lot or *sahama* – is not found on the horizon or meridian, the distance between it and the planet or point to which it is directed is calculated using a sliding scale between right and oblique ascensions, and the resulting number of degrees equated with years of life. The procedure was first described in Ptol. *Tetr.*

4.4 Converting the *Sahamas* to Ascensions

Next, a correction for *sahamas* [is described] in the *Romakatājika*:[37]

> The elapsed degrees of right ascension, and likewise of oblique ascension, are divided by the degrees of the *sahama*; the sum of the two is divided by ten and halved. In the northern hemisphere, addition is prescribed; in the southern hemisphere, the reverse.

This is described clearly in the *Viśvanāthatājika*:

> I shall describe the foremost correction of the places of the *sahamas*: one should divide the amount of right ascension of the sign in which the *sahama* is by [its] degrees and write down the result separately; likewise the ascensions obtained for one's own place. Added to the previous result and divided by twenty, that is [the total] in degrees and so forth. If the *sahama* occupies the northern hemisphere, that [figure] is added; if it is in the south, subtracted. By the verdict of astrologers, a most correct *sahama* results.

The correction for the ruler of the *sahama* is described by Romaka:

> The elapsed degrees of right ascension, and then likewise of oblique ascension: their sum is divided by ten; the result will be the degrees and so forth. In the northern hemisphere, addition is prescribed; in the southern hemisphere, the reverse.

The purpose of these two [calculations is stated] in the *Jīrṇatājika*:

III 11. The simplified, inaccurate version sketched in this section consists of the following steps: first, an approximate value of right ascension for the point sought is found by multiplying its ecliptical longitude within a sign with the right ascensions of that sign (this is more conventiently done in the tropical zodiac, i.e., with precession added, as the ascensions of sidereal signs vary over time) and dividing the result by 30. Second, the same procedure is repeated with oblique ascensions. Although not explicitly stated, both kinds of ascension are measured in *palas* (units of 24 seconds of time). Third, the two resulting figures are added and the sum halved to give an average. Fourth and last, this average is divided by 10 to give degrees, as 360 degrees rise in 3600 *palas* (24 hours).

sahameśaḥ sphuṭadṛṣṭyā paśyati sahamaṃ tadā balaṃ tasya |
sahamasyaiva prāptiḥ sphuṭakisime romakaḥ prāha || iti |

bhagrahasahamānayanaṃ samarasiṃhaṭīkāyāṃ tukajyotirvidbhir uktam |

graham agrasthagṛhāt saṃśodhya lagnaṃ yojyaṃ grahasahamaṃ bhavet |
evaṃ muthahārāśisaṃyogān muthahāsahamaṃ ca bhavati |

uktaṃ ca |

muthahārāśisaṃyogān muthahāsahamaṃ ca tat | iti

atha bhāvasahamānayanam uktaṃ romakeṇa |

varṣe janau divā kāryaṃ svāmihīnaṃ tanuṃ sadā |
bhāvahīnaṃ tathā rātrau lagnaṃ yojyaṃ sphuṭaṃ bhavet || iti |

atra sahamasya sahamādhīśasya ca sabalatve grahāṇāṃ śubhāśubhaṃ vā phalam avikalaṃ syāt | nirbalatve nyūnaṃ syād iti jñeyam | athātra kiṃcid viśeṣavicāraḥ | etāni sahamāni devadattādeḥ śubhāśubhaphalajijñāsā-

1 tadā] sadā G 2 sphuṭa] sphuṭaḥ T M ‖ kisime] kiṃ same T M ‖ iti] saumyagole dhanaṃ proktaṃ yāmyagole tad anyatheti add. B N 3 bha] om. G K T 4 gṛhāt] grahāt B N ‖ grahasahamaṃ] grahasaṃ G 5 ca] om. G 5–7 bhavati … ca] om. B N 7 saṃyogān] rāṃyogān G ‖ tat] yat G ‖ iti] om. K T M 7–10 iti … bhavet] om. B N 8 atha] om. G 9 janau] jamau M ‖ kāryaṃ] kāryeṃ T; kārye M

9 tanuṃ] This ungrammatical construction is attested by all witnesses containing the quotation.

> [When] the ruler of the *sahama* aspects the *sahama* by a corrected aspect, then that *sahama* becomes strong in the true *kisima*, says Romaka.

4.5 *Sahamas* of Signs, Planets, and Family Members

The calculation of the *sahamas* of signs and planets is described by Tuka Jyotirvid in his commentary on [the *Tājikaśāstra* by] Samarasiṃha:

> Subtracting a planet from [the beginning of] the following domicile,[38] the ascendant should be added: [this] becomes the *sahama* of the planet. Similarly, by adding the sign of the *munthahā*, the *sahama* of the *munthahā* comes about.

And it is said:

> And by adding the sign of the *munthahā*, that is the *sahama* of the *munthahā*.[39]

Next, the calculation of the *sahamas* of houses is described by Romaka:

> If [the revolution of] the year [or] the nativity is by day, the ascendant should always be made less by the ruler; at night, likewise, [the ruler should be made] less by the house and the ascendant added: [this] will be the true [*sahama*].[40]

Concerning this, it should be understood that if the *sahama* and the ruler of the *sahama* are strong, the good or evil results of the planets are unimpaired; if they are weak, [the results] are less. Now, here is one particular consideration: these *sahamas* have been set forth for the sake of finding out the good

38 Or possibly 'from the following planet', should *gṛhāt* be a mistake for *grahāt*. The two words are frequently confused, and I am not aware of other texts describing either procedure.

39 This formula is obviously incomplete. The phrasing (in *śloka* metre) is almost identical to the end of the foregoing prose quotation from Tuka; possibly this second quotation forms part of the first.

40 Something is clearly wrong with this formula, with regard to both the content and the grammatical construction; but all text witnesses agree, and there is little on which to base an emendation.

rtham abhihitāni | tatra yasya janmapattram asti tasya tāvat sahamavicāro bhavati | athedānīṃ tadīyabhrātur yadi janmapattrābhāvas tadā tadīyapatnībhāgyalābharājyasahamāni cikīrṣitāni santi | evaṃ patnyādīnāṃ bhrātrādisahamāni cikīrṣitāni santi | kathaṃ teṣāṃ niṣpattir iti ced ucyate | yasya bhāvasya śubhāśubhaphalajijñāsābhīṣṭā sa eva bhāvo lagnaṃ kalpyaḥ | sūryādigrahās tu yathāsthitā eva mantavyāḥ | tatra *sūryonacandrānvitam ahni lagnam* ityādyuktaprakāreṇa puṇyādisahamaṃ sādhyam | yatra punar bhrātrādeḥ prasūtisahamānayane ṣaṣṭhabhāvādiyogaś cikīrṣitas tatra bhrātrādibhāvād yat ṣaṣṭhādibhāvas taṃ kṣiped iti | anye tu lagnasthāne bhrātrādisahamaṃ yojyam | ṣaṣṭhabhāvādiyoge pañcarāśiyuktas tatsahamayogo vidheyaḥ | tad etat spaṣṭam uktaṃ muktāvalyām |

abhīṣṭasadmāni śubhāśubhārthaṃ pitrādikānāṃ vidadhīta dhīmān |
proktaprakārais tanuvat svasadmasaṃyojaneneti guror mataṃ me || iti |

evaṃ tattadbhāvasyāpi pitrādīnāṃ maraṇasahamam api sādhyam | yathā *mṛtir aṣṭamarkṣād induṃ viśodhyoktavad ārkiyogāt* iti | atra hi tattadbhāvaṃ tattatsahamaṃ vā lagnaṃ prakalpya tasmāt prāgvad bhāvān ānīya candram idānīm ānītāṣṭamabhāvamadhye viśodhya śaniyoge sati maraṇasahamaṃ pitrādeḥ syāt | etad apy uktaṃ tatraiva |

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1 sahama] sama B N a.c. 2 janma] janmā B 3 sahamāni] sahamābhane N 3–4 evaṃ … santi] om. G 5 sa] ṃśa B N ‖ kalpyaḥ] kalpaḥ B N G 6 sthitā] sthita B N 7 yatra] yataḥ K T M 8 bhrātrādeḥ] bhrātrādiḥ N; bhrātādeḥ G 9 ṣaṣṭhādi] ṣaṣṭyādi M ‖ bhāvas] bhāvāvas T M 11–394.13 tad … iti] om. B 12 abhīṣṭa] bhīṣṭa N 15 bhāvaṃ] scripsi; bhāvas N G K T M 16 prakalpya] prakalpa N 17 bhāva] bhāvā N; bhāvaṃ M ‖ madhye] om. K M

6–7 sūryona … lagnam] ST 3.5 12–13 abhīṣṭa … me] TM 33 15 mṛtir … yogāt] ST 3.14

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41 Literally, 'to Devadatta', the Sanskrit equivalent of Everyman.

42 There seems to be a mistake here: the *sahama* of birth (no. 33 in sections 4.1 and 4.3) does not involve the sixth house, but the *sahama* of affliction (no. 34) does.

and evil results [due to occur] to anyone.[41] Thus, if someone has a birth horoscope, then his *sahamas* can be considered. Now then, if his brother should lack a birth horoscope, then it is desirable to establish his *sahamas* of wife, fortune, acquisition or dominion [from the horoscope at hand]. Likewise, it is desirable to establish the *sahamas* of brothers and so forth of the [native's] wife and other [relations]. If [it should be asked] how these are derived, [in reply] it is said: that house for which one wants to find out the good and evil results should be imagined to be the ascendant, while the sun and other planets are considered as remaining in their places. Then, the *sahamas* of fortune and so on should be established by the method described [in *Saṃjñātantra* 3.5] with the words 'By day, [the longitude of] the ascendant added to [that of] the moon less by [that of] the sun' and so on. Further, when one wants to add the sixth house and so on for calculating the *sahama* of birth for the brother and others, one should add that house which is the sixth and so on from the house of brothers or other [relations].[42] But others [say that] the *sahama* of brothers and so on should be added to the ascendant, and when the sixth house and so on is [to be] added, five signs should be added to the sum of that *sahama*. This is clearly described in [*Tājika*]*muktāvali* [33]:

> The wise [astrologer] should establish the lots sought for [finding out] good and evil [events] for the father and others by adding their own lots like an ascendant by the methods described: this is the opinion of my teacher.

So too, the *sahama* of death should be found for this or that house of the father and other [relations], as in [the statement from *Saṃjñātantra* 3.14]: 'Death [is produced by] subtracting the moon from the eighth house in the manner stated and adding it to Saturn.'[43] Here, considering this or that house, or this or that *sahama*, to be the ascendant, and calculating the houses from it as before, and then subtracting the moon from the eighth house [thus] calculated, will give, when Saturn is added, the *sahama* of death of the father and so on. This, too, is stated in the same place [*Tājika-muktāvali* 34]:

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43 This form of the quotation differs slightly from that given for *sahama* no. 25 in section 4.3 above; it is more grammatical and agrees better with available independent witnesses of the *Saṃjñātantra*. Quite conceivably, Balabhadra, having studied the text closely under the brother of its author, was quoting from memory on the first occasion, or possibly on both.

pitrādiriṣṭasahamaṃ tebhyo 'py aṣṭamabhāvataḥ | iti |

evam ekasmād eva varṣalagnād anekāni sahamāni bhavantīty alaṃ prasaṅgena ||

atha sahamānāṃ phalāni | tatrādau sahamādhīśabalitvābalitvalakṣaṇam uktaṃ samarasiṃhena |

svagṛhoccatriṃśāṃśatrirāśikanavāṃśakagatānām |
prākprāksthāne balavān yathottarasthānago hīnaḥ ||
yasya bahavo 'dhikārās tadbalam anveṣyam udayadṛṣṭau ca |
bahvadhikāro 'pi yadā na vīkṣate lagnam asya na balaṃ syāt ||
svalpādhikārayukto vilagnadarśī balī kheṭaḥ |
divase ca varṣalagne dinakheṭānāṃ niśāgate 'nyeṣām |
balam adhikaṃ krūrasthāne ca śubhair aśubham anyathā tu śubham || iti |

dinakheṭāḥ puṃgrahāḥ anyeṣāṃ strīgrahāṇām iti | atha sahamasya balābalam uktaṃ romakeṇa |

svasvāminā śubhaiḥ kheṭaiḥ sahamaṃ yutavīkṣitam |
bhaved balayutaṃ svāmī balavān yasya vā bhavet ||
viparyaye nirbalatvam aṣṭamādhipasaṃyutam |
krūretthaśālasahitaṃ tatphalaṃ naiva hāyane ||
sahamasvāmī patite bhavane 'riṣṭaṃ karoty acirāt |
sahame śubhayutadṛṣṭe sahamāriṣṭaṃ vināśayati || iti |

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4 balitvābalitva] valinatva N 6 triṃśāṃśa] scripsi; triṃśa N G; triṃśat K T M ‖ trirāśika] scripsi; trairāśika N G K T M 7 prāk[1]] om. K T M 8 'dhikārās] dhikāṭa N 8–10 tadbalam … svalpādhikāra] om. N 9 vīkṣate] scripsi; vīkṣyate G K T M 11 niśāgate] scripsi; niśāgato N G K T M ‖ 'nyeṣām] ṣāṃ T 13 grahāṇām] grahaṇām N T 15 svāminā] svāmivā K T M

1 pitrādi … bhāvataḥ] TM 34

6 svagṛhocca … gatānām] The emendation, required by the metre, does not affect the meaning. 19 patite] All witnesses include an explicatory *6|8|12* after this word.

> The fatal *sahama* for the father and others [is derived] from the eighth house from those.

Thus, from just a single horoscope of the year, a multitude of *sahamas* arise. But enough of digression.

4.6 The Results of *sahamas*

Next, the results of *sahamas*; and first, the definition of the ruler of a *sahama* being strong or weak is stated by Samarasiṃha [in the *Tājikaśāstra*]:

> Of [planets] occupying their domiciles, exaltations, thirtieth-parts,[44] triplicities, or ninth-parts, [the one] in each foregoing place is stronger, and the one in the following place, less so. When [a planet] has several dignities, its strength in aspecting the ascendant should also be examined. When [a planet] even with several dignities does not aspect the ascendant, it has no strength; [but] a planet endowed with few dignities and aspecting the ascendant is strong. If the horoscope of the year [falls] in the daytime, the strength of the diurnal planets is greater; if in the night, [the strength] of the other [planets]. By the benefic [planets being situated] in an evil place, there is misfortune; good fortune if it is otherwise.

'The diurnal planets' [means] the male planets; 'of the other [planets]' [means] of the female planets. Next, Romaka describes the strength and weakness of a *sahama*:

> A *sahama* conjunct or aspected by its ruler and benefic planets, or whose ruler is strong, becomes endowed with strength; weakness is the opposite. [If a *sahama* is] conjunct the ruler of the eighth [house] and has *itthaśāla* with a malefic, its result is not [seen] in [that] year. The ruler of a *sahama* in a ruinous house[45] soon causes misfortune, [but] if the *sahama* is conjunct or aspected by benefics, it destroys the misfortune [threatening] the *sahama*.

44 That is, terms or *haddā*; cf. Chapter 2, note 33.

45 Meaning, according to the explicatory figures of the text witnesses, houses 6, 8 and 12.

yādavo 'pi |

svapatimitraśubhekṣitasaṃyutaṃ sahamam udgatanātham udīritam |
bali nijārthakaraṃ yadi vānyathā kṣayakaraṃ bhavanaṃ ca vicintayet || iti |

nanu bahūnāṃ varṣapraveśe puṇyāśvarājyagajādisahamānāṃ tadadhipānāṃ ca sabalatvaṃ dṛśyate paraṃ tu tatphalaṃ teṣāṃ na bhavatīti ced ucyate | prathamaṃ janmani prāg uktarītyā sarvāṇi sahamāni sādhyāni | tataḥ svāmino balābalavivekaṃ sahamasyāpi balābalavivekaṃ vidhāya yeṣāṃ sahamānāṃ sarvaprakāreṇa nairbalyaṃ nirṇītaṃ tāni varṣe phaladānāsāmarthyāt kadācid api na vicārayet | yeṣāṃ tu sarvaprakāreṇa sabalatvaṃ tāny eva varṣe vicāraṇīyāni | uktaṃ ca saṃjñātantre |

ādau janmani sarveṣāṃ sahamānāṃ balābalam |
vimṛśya sambhavo yeṣāṃ tāni varṣe vicārayet || iti |

atha pāpaśubhagrahasambandhena yutidṛṣṭyoḥ phalaṃ saṃjñātantre |

pāpayuk śubhadṛṣṭaṃ ced aśubhaṃ prāk tataḥ śubham |
śubhayuktaṃ pāpadṛṣṭam ādau śubham asat pare ||

atra varṣasya ṣaṇmāsākhyaṃ vibhāgadvayaṃ prakalpya yutidṛṣṭiphalayoḥ kālabhedaḥ kalpyaḥ |

lagnāt ṣaṣṭhāṣṭariṣphasthaṃ dharmabhāgyayaśoharam |
śubhasvāmidṛśā prānte sukhadharmādisambhavaḥ ||

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3 bali nijārtha] balini cārtha B N 4–5 tadadhipānāṃ] om. B N 8 yeṣāṃ] teṣāṃ B N 8–9 nairbalyaṃ … prakāreṇa] om. B N 9–10 sabalatvaṃ] sabalatve B N 13 sambandhena] sambandhane N ‖ dṛṣṭyoḥ] dṛṣṭayoḥ B N 14 dṛṣṭaṃ] dṛṣṭe K 15 śubham asat] śubhasamet N 16 māsākhyaṃ] māsāṭavyaṃ N ‖ prakalpya] prakalpa B N ‖ dṛṣṭi] dṛṣṭa G 17 bhedaḥ] bhedadaḥ N; bhedataḥ K T M ‖ kalpyaḥ] kalpaḥ B N 19 śubha] śuta N ‖ dṛśā] daśā N ‖ prānte] prāṃtye K T M

2–3 sva … vicintayet] TYS 11.32 11–12 ādau … vicārayet] ST 3.30 14–15 pāpa … pare] ST 3.33 18–19 lagnāt … sambhavaḥ] ST 3.32

And Yādava [says in *Tājikayogasudhānidhi* 11.32]:

> A *sahama* aspected by or conjunct its ruler, a friend or a benefic, and whose ruler is [heliacally] risen, is declared to be strong and produce its own significations; but if it is the reverse, one should consider [that] house[46] to destroy [its significations].

If it should be objected that, in the annual revolution of many [natives], the *sahamas* of fortune, horses, dominion, elephants and so forth as well as their rulers are seen to be strong, yet the results of those [strong *sahamas*] do not manifest, [in reply] it is said: first all *sahamas* are to be found in the nativity by the procedure described above. Then, after examining the strength or weakness of [each] ruler, and the strength or weakness of [each] *sahama*, those *sahamas* which by every method are determined to be weak should never be considered in [the revolution of] the year, as they are unable to produce any result; but those which by every method are [found to be] strong are to be considered in the year. And it is said in *Saṃjñātantra* [3.30]:

> Having first examined the strength and weakness of all *sahamas* in the nativity, one should consider those [for] which [results] are possible in [the revolution of] the year.

Next, the results of conjunctions and aspects relating to malefic and benefic planets [are described] in *Saṃjñātantra* [3.33]:

> If [a *sahama*] is conjunct a malefic and aspected by a benefic, there is evil at first, then good; [if it is] conjunct a benefic and aspected by a malefic, there is good at the beginning but evil in the end.

Regarding this, a distinction in time should be made between the results of a conjunction and an aspect by dividing the year into two parts, each comprising six months. [Continuing from *Saṃjñātantra* 3.32, 35–36, 62:]

> [The *sahama* of fortune] occupying the sixth, eighth or twelfth [house] from the ascendant destroys merit, fortune and renown; [but] by the aspect of a benefic [or] ruler, happiness, merit and so forth come about in the end.

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46 That is, the lot or *sahama*; cf. note 29. The word used here is *bhavana*.

sūtau ṣaṣṭhāṣṭariṣphastham abde pāpahataṃ punaḥ |
puṇyaṃ dharmārthasaukhyaghnaṃ patyau dagdhe phalaṃ tathā ||
sahamāny akhilānīttthaṃ sūtau varṣe ca cintayet |
śubhayogekṣaṇāt saukhyaṃ patyur vīryānusārataḥ |
dāridryamṛtimāndyārikaliṣūkto viparyayaḥ || iti |

pūrvoktaprakāreṇa dāridryādisahamāni tadadhipāni ca ced balayuktāni tadā tatsambandhiduḥkhaṃ vaktavyam | teṣāṃ nirbalatve tattannāśādinā tattatsambandhisukham ity arthaḥ | jīrṇatājike |

evaṃ samastasahame śubhayutadṛṣṭe ca muthaśilīkṛte puṃsām |
jyotirvidbhiś cintyaṃ śubhāśubhaṃ tasya tad viṣayam || iti |

samarasiṃhaḥ |

janmani ca varṣalagne sahamāny akhilāni vīkṣya phalam ūhyam |
varṣeśvaro 'tha lagneśvaro 'pi yasmin sthitas tad ātmaphaladāyi || iti |

evaṃ sāmānyataḥ sarvasahamaphalavicāraḥ kartavya iti | atha puṇyādisahamānāṃ viśeṣaphalavicāro jīrṇanavīnādinānātājikagranthebhyo likhyate | tatrādau puṇyasahamavicāraḥ |

3 sūtau] sutau T ‖ ca] om. G 4 yogekṣaṇāt] yogakṣaṇāt T ‖ patyur vīryā-] patyu jīvā- B N 5 kaliṣūkto] scripsi; kalīṣukto B N G; kaliyukto K T M 6 dāridryādi] daridrādi G ‖ ca] om. G 7 vaktavyam] vācyaṃ G ‖ tat[2]] om. G 8 tat[1]] om. N G 9 samasta] om. B N 10 tasya] nāsya K T M 13 ātma] āpta B N K M 15 nānā] nā B N

1–3 sūtau … cintayet] ST 3.35–36 4–5 śubha … viparyayaḥ] ST 3.62

6 tadadhipāni] The unexpected neuter form, presumably a result of agreement attraction, is attested by all witnesses. 9 evaṃ … puṃsām] This half-stanza again has 33 morae. 13 varṣeśvaro … dāyi] This half-stanza again has 33 morae.

47 This quotation appears to have been taken somewhat out of context: for a mixed result, one would expect the *sahama* to be badly placed in some way while simultaneously influenced by a benefic planet.

> Occupying the sixth, eighth or twelfth [house] in the nativity, and moreover afflicted by a malefic in [the revolution of] the year, Fortune destroys merit, wealth and happiness. If its ruler is burnt, the result is the same. One should consider all *sahamas* in this way, in the nativity and in the year.
>
> By the conjunction or aspect of a benefic there is happiness according to the strength of the ruler [of the *sahama*]. For Poverty, Death, Illness, Enemies, and Strife, the opposite is declared.

That is, if the *sahamas* of poverty and so forth and their rulers are endowed with strength according to the method described above, then suffering should be predicted in connection with them; [but] if they are weak, happiness [should be predicted] in connection with them due to the destruction of that [suffering] and so forth. [It is said] in the *Jīrṇatājika*:

> When, [in the horoscopes] of men, any *sahama* is thus conjunct or aspected by a benefic or forming a *mutthaśila* [with one], astrologers should consider its signification to be [a mixture of] good and evil for that [native].[47]

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> In the nativity and in the horoscope of the year, the results should be inferred after examining all the *sahamas*. That [*sahama*] on which the ruler of the year or the ruler of the ascendant is placed will give its own results.

The general results of all *sahamas* are to be judged in this way. Next, the judgement of the particular results of Fortune and the other *sahamas* is written, [taken] from various Tājika works both ancient and modern; and first, the judgement of the *sahama* of fortune:[48]

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48 While the sources of the majority of these quotations are as yet unidentified, they can be distinguished by their metres, which are almost exclusively *śloka* and varieties of *āryā*. Although the style is highly formulaic throughout, passages in the same metre also share other features (the simpler *śloka* stanzas containing more errors of grammar and probable errors of transmission) and thus seem more likely to derive from the same source texts – quite possibly only two main sources, despite Balabhadra's use of the word 'various' (*nānā*). Changes of metre have been indicated below by paragraph breaks.

yatrābde puṇyasahamaṃ śubhaṃ so 'bdaḥ śubhāvahaḥ |
aniṣṭe 'smin śubho neti puṇyam ādau vicārayet ||
sabale puṇyasahame dharmasiddhir dhanāgamaḥ |
śubhasvāmīkṣitayute vyatyaye vyatyayaṃ viduḥ ||
savīrye puṇyasahame dravyopāyas tu nānyathā |
anyāny api savīryāṇi svanāmaphalavanti hi ||
janmakāle 'niṣṭagehe varṣe krūrayutaṃ tathā |
puṇyasadma sukhārthaghnaṃ tadadhīśe ca nirbale ||
gurusadma śubhair yuktaṃ dṛṣṭaṃ vā svāminā yadi |
upadeṣṭuḥ sukhaṃ varṣe viparīte viparyayaḥ ||
jñānasadma yutaṃ dṛṣṭaṃ svāminā ca śubhagrahaiḥ |
bahuvidyāvabodhaḥ syād vidyābhāvo 'nyathā bhavet ||
yaśasaḥ sahamādhipatau vināśage pāpayutadṛṣṭe |
prakaroti yaśonāśaṃ pāpārjitadhanayaśolabdhim ||
yaśasaḥ sahamādhipatau śubhakheṭayute muthaśīlīkṛte puṃsām |
dharmacayaṃ dhanalabdhiṃ karoti niyataṃ mahāhave vijayam ||
yaśasaḥ sahamādhipatau naṣṭagrahayuji ca pāpamūsariphe |
ayaśas tejobhraṃśo vāhanavastrārthapadanāśaḥ ||
yaśasaḥ sahameṣv evaṃ phalaṃ prakalpyaṃ ca romakaḥ prāha ||

atrānyeṣām api sahamānāṃ phalam etādṛśam eva śubhāśubhaṃ jñeyam |

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4 vyatyayaṃ] vityayaṃ B N 5 dravyopāyas] dravyepāyas G 6 anyāny] anyān K 10 upadeṣṭuḥ] upadeṣṭaṃ G; upadeṣṭa K T; upadiṣṭaṃ M ‖ viparyayaḥ] paryayaḥ B 11 śubhagrahaiḥ] śubhāgrahaiḥ N 14 yaśolabdhim] yaśopalabdhiṃ B N; yaśopalabdhiñ ca K T M 15–16 yaśasaḥ … labdhiṃ] om. B N 17 sahamādhi-] sahamādi- K ‖ mūsariphe] mūsvariphe G 18 nāśaḥ] dharmacayaṃ dhanalabdhiṃ karoti niyataṃ mahāhave vijayaṃ add. B N 19 yaśasaḥ … prāha] om. B N 20 sahamānāṃ] svāminaḥ add. G K T M ‖ jñeyam] om. B N K T M

1–2 yatrābde … vicārayet] ST 3.34 3–4 sabale … viduḥ] ST 3.31

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15 yaśasaḥ … puṃsām] This half-stanza again has 33 morae.

[The *sahamas* of fortune, teachers and knowledge:]

That year in which the *sahama* of fortune is good, brings good; [but] if this [*sahama*] is unfavourable, there is no good. Therefore one should first examine Fortune. When the *sahama* of fortune is strong, joined to or aspected by benefics [or its] ruler, there is accomplishment of merit and acquisition of wealth; if the opposite, they understand the opposite.[49]

If the *sahama* of fortune is powerful, there is the means to wealth, but not otherwise; other powerful [*sahamas*], too, give results [according to] their names. The lot of fortune in an unfavourable house in the nativity, and joined to a malefic in [the revolution of] the year, destroys happiness and wealth if its ruler, too, is weak. If the lot of teachers is joined to or aspected by benefics [or] by its ruler, there is happiness from the teacher in [that] year; if the reverse, the opposite. [If] the lot of knowledge is joined to or aspected by its ruler and benefic planets, there will be much learning and comprehension [in that year]; [if] it is otherwise, absence of learning.[50]

[The *sahama* of renown:]

If the ruler of the *sahama* of renown is in the eighth house, joined to or aspected by malefics, it brings about loss of reputation [or] attainment of ill-gained wealth and renown. If the ruler of the *sahama* of renown is joined to benefic planets [or] forming a *mutthaśila* [with them], it makes men accumulate merit and gain wealth [and gives] certain victory in battle. If the ruler of the *sahama* of renown is joined to corrupt planets and in *mūsariḥpha* with malefics, there is infamy, decrease in vigour, and loss of vehicles, clothes, wealth and rank. In this way, says Romaka, the results of the *sahamas* of renown should be conceived.[51]

Regarding this, the good and evil results of other *sahamas*, too, should be understood in just the same manner.[52]

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49 These verses in *śloka* metre are quoted from *Saṃjñātantra* 3.34, 31.

50 The verses in this paragraph are in *śloka* metre.

51 The verses in this paragraph are in *āryā* metre. The closing reference to Romaka is identical in phrasing and position to that in the quotation ascribed to the *Jīrṇatājika* (likewise in *āryā* metre) in section 4.4 above.

52 Text witnesses G K T M read: 'the good and evil results of the ruler of other *sahamas*, too'.

mitrasadma śubhair yuktaṃ dṛṣṭaṃ vā svāminā yadi |
nānāvidhaṃ mitrasukhaṃ loke vairaṃ viparyayāt ||
māhātmyaṃ śubhadṛṣṭaṃ yutaṃ tathā svāminā varṣe |
ekāntakṛtyakaraṇe vicāraṇe vāpi gopanaṃ na viparīte ||
āśā śubhayutadṛṣṭā ṣaṣṭhāṣṭamariṣphavarjitā śubhadā |
prakaroti vāñchitārthaṃ nānāvastrāśvasaukhyadaṃ puṃsām |
tadadhīśe 'pi phalaṃ syāt pāpekṣaṇayogato duḥkham ||
sāmarthyaṃ śubhayugdṛṣṭaṃ svāminā prabhutā bhavet |
balādhikyaṃ sukhaṃ dehe viparīte 'śubhaṃ vadet ||
bhrātṛsadma śubhākrāntaṃ dṛṣṭaṃ vā svāminā yadi |
mithaḥ saukhyaṃ sodarāṇāṃ kalaho viparītake ||
bhrātṛsadmeśvare naṣṭe 'nujanāśas tadā bhavet |
tasminn abhyudite vīryayute bhrātuḥ sukhaṃ bhavet ||
gauravasahamaṃ ca yadā patiyugdṛṣṭaṃ śubhagrahaiś cāpi |
sukhanicayaṃ dhanamānaṃ rājaśrībhūṣaṇāmbarasulabdhim ||
śubhamuthaśilagaṃ puṃsāṃ gauravasahamaṃ śubhagrahair dṛṣṭam |
kīrtijñānaprāptir dhanasukhavāhanārthavastrakaraṃ jñeyam ||
gauravasahamaṃ ca yadā hy asadgrahair yuktamuthaśilīkṛtaṃ bhavati |
mānabhraṃśaṃ kuryād dhananāśaṃ sarvasaukhyapadahīnam ||
miśragrahayutadṛṣṭaṃ gauravasahamaṃ hi miśramuthaśilakṛt |
ādau śubhaṃ ca kuryād aśubhaṃ ca vinirgame puṃsām ||

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2 nānāvidhaṃ] nānābhidhaṃ B N G ‖ viparyayāt] viparyaye G K T M 6 nānā] nāmā T 7 pāpekṣaṇa] pāpekṣā G 8 sāmarthyaṃ] svāmyarthyaṃ G ‖ yugdṛṣṭaṃ] dṛṣṭaṃgdṛ B a.c.; dṛṣṭaṃdṛg B p.c.; drgdṛṣṭaṃ N 9 viparīte] pavirīte N 12 'nuja] 'nujo B; nujā N ‖ nāśas] vāśas K T 13 bhavet] vadet G 16 muthaśilagaṃ] muthaśilaṃ ca G 17 jñeyam] om. B N K T; ca G 19 saukhyapada] saukhyaṃ ca B N ‖ hīnam] naṃhī N 20 muthaśilakṛt] muthaśilīkṛtaṃ K M; muthaśilīkṛt T

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4 ekānta … viparīte] This half-stanza again has 33 morae. 17 vāhanārtha] Emending this phrase to *vāhana* would restore the metre, but all witnesses agree on the present reading. 18 gaurava … bhavati] This half-stanza again has 33 morae.

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53 This verse is in *śloka* metre.

54 The religious overtones given here to the *sahama* of greatness (*māhātmya*) are confirmed in *Saṃjñātantra* 3.58 quoted at the end of this chapter.

55 The verses in this paragraph are in *āryā* metre.

56 Text witnesses B N read: 'is aspected with a benefic aspect'.

57 The verses in this paragraph are in *śloka* metre. *Anuja* 'younger sibling' is sometimes used for siblings generally. 'Happiness from' may alternatively be understood as 'happiness to'.

58 Or, possibly, 'the regard of wealth'.

[The *sahama* of friends:]

If the lot of friends is joined to or aspected by benefics [or] by its ruler, there is manifold happiness from friends; from the opposite [configuration], enmity with people [in general].[53]

[The *sahamas* of greatness and hope:]

[If] Greatness is aspected by benefics [or] joined [by them, and] likewise by its ruler, in [the revolution of] the year, there is reclusion for the sake of devoting oneself exclusively to one task or contemplation, [but] not if the reverse.[54] Hope, joined to or aspected by benefics and free from the sixth, eighth and twelfth houses, is favourable: it brings about the desired object and bestows manifold clothes, horses and happiness on men; but the result of malefics aspecting or joining its ruler will be suffering.[55]

[The *sahamas* of ability and brothers:]

[If] Ability is conjunct or aspected by benefics[56] [or] by its ruler, [the native] will have authority, great strength, and bodily happiness; if the opposite, one should predict evil. If the lot of brothers is occupied by benefics or aspected [by them or] by its ruler, there is happiness between siblings; if the opposite, quarrel. If the ruler of the lot of brothers is corrupt, there will be loss of younger siblings; but if it is [heliacally] risen and endowed with strength, there will be happiness from a brother.[57]

[The *sahama* of honour:]

And when the *sahama* of honour is joined to or aspected by its ruler and by benefic planets, [it brings] a multitude of happiness, the wealth and regard,[58] and easy gain of royal glory, ornaments and garments. [If] the *sahama* of honour forms a benefic *mutthaśila* [or] is aspected by benefic planets, men attain renown and knowledge; it should be understood to produce wealth, happiness, vehicles, goods and clothes.[59] And when the *sahama* of honour has joined or formed a *mutthaśila* with evil planets, it makes a fall from grace, loss of wealth, and [makes the native] bereft of happiness and position. Joined to or aspected by mixed planets [or] forming mixed *mutthaśilas*, the *sahama* of honour first produces good for men, but in the end, evil.[60]

59 From a corruption of the metre, 'goods' appears to be an erroneous addition to this list.
60 The verses in this paragraph are in *āryā* metre.

atra sarvasahameṣu miśragrahayutau etad eva phalaṃ vācyam ity arthaḥ |

rājyaṃ śubhayutadṛṣṭaṃ sveśena ca mūthaśīlitaṃ saumyaiḥ |
rājyaprāptikaraṃ syāt tadadhīśe pūrvalakṣaṇayute ca ||
balahīne tadadhipatau krūrair yukte tathā dṛṣṭe |
rājyasahamamūsariphe rājyabhraṃśaś ca kośanāśaś ca || 5
pitṛsahamaṃ śubhayuktaṃ śubhagrahair mūthaśīlagaṃ svapatinā ca |
bhavati ca pitṛtaḥ saukhyaṃ vāhanavastrārthadhananicayam ||
astagate balahīne pitṛsahameśe 'ṣṭame lagnāt |
krūrakṛtamūsariḥphe maraṇaṃ tātasya paradeśe |
caralagnasthe tasmin sthirabhe gehe 'nyabhe mārge || 10
mātāpitroḥ sadmanāthe naṣṭe nāśas tayor bhavet |
udite vīryayukte vā tayoḥ saukhyaṃ prajāyate ||
sahamaṃ vā tadadhīśaḥ śubhetthaśālī yutaḥ krūraiḥ |
varṣasya pūrvabhāge rogas tātasya cottarārdhe śam ||
balāḍhye sahamādhīśe nṛpān māno yaśodgamaḥ | 15
evaṃ ca mātṛsahame phalaṃ jñeyaṃ yathoditam ||
sutasahamaṃ śubhayuktaṃ śubhagrahair muthaśīlīkṛtaṃ svapatinā ca |
bhavati hi sutasya lābhaḥ śubhadṛgyogād atīva śubham ||
sutasahamaṃ ca tadīśaḥ pāpayutaḥ saumyamūthaśilaḥ |
pūrvaṃ sutasya duḥkhaṃ paścāt saukhyaṃ bhaved varṣe || 20
sutasahamaṃ pāpayutaṃ muthaśilagaṃ vā sutasya nāśaḥ syāt |

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1 sarva] sarvatra K T M ‖ miśra] śubha add. B N 2 yuta] yuktaṃ B N; yutaṃ M 3 lakṣaṇa] loṃkṣaṇa N 5 sahama] sahame K T M 8 astagate] astaṃgate K T M ‖ sahameśe 'ṣṭame] sahame śreṣṭame B N; sahameṣṭame G 9 mūsariḥphe] mūsariḥpho B 11 sadma] sahma N ‖ nāśas] vāsas K M 12 prajāyate] prajñā jāyate N 13 sahamaṃ] sahame B N ‖ tadadhīśaḥ] tadadhīśe B; tadhīśe N; tadādhīśo G 14 rogas] rogo G 15 balāḍhye] balādye N ‖ māno] māna G 18 lābhaḥ] lābho G 19–20 suta … varṣe] om. B N 19 īśaḥ] īśo G 21 vā] cā K T

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6 pitṛ … ca] This half-stanza again has 33 morae. 15 yaśodgamaḥ] All witnesses agree on this non-standard form. 17 suta … ca] This half-stanza again has 33 morae.

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61 The verses in this paragraph are in *āryā* metre. It is not entirely clear to what 'it' in the last sentence refers. Most probably it is the ruler of the *sahama*, in which case 'ascendant' must here be understood as a mere synonym of 'sign', as the ruler has been stated to occupy the eighth house. 'Another sign' means a dual or double-bodied sign, neither movable nor fixed.

62 This verse is in *śloka* metre.

The meaning here is that this same result should be pronounced for all *sahamas* when they are joined to mixed planets.

[The *sahamas* of dominion, father and mother:]

[The *sahama* of] dominion, joined to or aspected by benefics and by its own ruler, [or] forming a *mutthaśila* with benefics, will make [the native] attain dominion, if its ruler shares the same attributes. If its ruler is bereft of strength, joined to malefics [or] similarly aspected, in *mūsariḥpha* with the *sahama* of dominion, there is both fall from dominion and loss of assets. [If] the *sahama* of the father is joined to benefics [or] forming a *mutthaśila* with benefic planets and with its own ruler, there is happiness and a multitude of vehicles, clothes, goods, and wealth from the father. [But] if the ruler of the *sahama* of the father is [heliacally] set [and] bereft of strength in the eighth [house] from the ascendant, forming a *mūsariḥpha* with a malefic, the father dies: in a foreign land if it is placed in a movable ascendant, at home [if] in a fixed sign, [or] on the way [if] in another sign.[61]

If the ruler of the lot of the mother or father is corrupt, they will perish; but if [heliacally] risen and endowed with strength, they will be happy.[62]

[If] the *sahama* or its ruler has an *itthaśāla* with a benefic and is joined to malefics, in the former part of the year there is illness to the father; in the latter half, it is well.[63]

If the ruler of the *sahama* is endowed with strength, there is honour from the king and rise to fame. So too should the results be understood for the *sahama* of the mother, according to what has been said [before].[64]

[The *sahamas* of children, life and water:]

[If] the *sahama* of children is joined to benefics [or] forming a *mutthaśila* with benefic planets and its own ruler, there is gain of children; by benefic aspect or conjunction, it is exceedingly good. [If] the *sahama* of children and its ruler are joined to malefics [but] in *mutthaśila* with benefics, first there will be suffering to a child in [that] year; later, happiness. [If] the *sahama* of children is joined to malefics or forming a *mutthaśila* [with one], a child will perish. And [if] the

63 This verse is in *āryā* metre.

64 This verse is in *śloka* metre.

miśragrahaiś ca yuktaṃ sutasya sahamaṃ pāpamūsariḥpham |
prakaroti tatra kaṣṭaṃ sutasya varṣe tathā kalaham ||
putrasadmeśvare naṣṭe putranāśaṃ vinirdiśet |
tasminn abhyudite putrasthite putrāptim ādiśet ||
sūtau suteśvaro varṣe putrasadmādhipo bhavet |
dṛṣṭaḥ svamitrasaumyaiś cet putralābhakaro mataḥ ||
krūradṛṣṭe jīvitākhye sahame nirbalādhipe |
varṣe mūrchā bhavet puṃsāṃ viparīte sukhaṃ bahu ||
jalasadma śubhair yuktaṃ dṛṣṭaṃ vā svāminā yadi |
dyuter ādhikyatā dehe viparīte 'lpatā matā ||
śubhayutadṛṣṭe karmaṇi muthaśilage vā svapatiyute dṛṣṭe |
nūtanadeśapurāṇāṃ svāmitvaṃ bhavati niyamena ||
balavati sahamādhipatau krūrāyukte śubhair dṛṣṭe |
bhavati hi dhanacayalābho vāhanavastrārthabhūmilābhaś ca ||
pāpākrānte tasmin dhananāśo nṛpatidaṇḍaś ca |
pāpair dṛṣṭe tasmin pūrvārjitadhanacayavināśaḥ ||
karmapatau mūsariphe pāpaiḥ kheṭais tathaiva phalam |
karmaṇi sahamādhipatau śaniyutadṛṣṭe ca karmavaikalyam |
patyau vakre dagdhe vaikalyaṃ bhavati buddhināśaś ca ||
māndyādhipaś ca pāpaḥ pāpair yuta īkṣito bhavati māndyam |
nidhanādhipamuthaśilage māndyān nidhanaṃ tadādeśyam |
māndyādhipaś ca saumyaḥ śubhayutadṛṣṭo na māndyaṃ syāt ||
miśragrahayutadṛṣṭe svalpataraṃ māndyabhāvaṃ ca |
śubhamuthaśile ca sahame vāhanaśastrārthalābhaś ca ||

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1 yuktaṃ] yutaṃ B N 2 sutasya] suta B N 3 naṣṭe] naṣṭa N 5 sūtau] sutau M ‖ suteśvaro] suteśvare B N ‖ sadmādhipo] samādhipo K M 6 dṛṣṭaḥ] dṛṣṭaṃ K M; dṛṣṭa T ‖ lābhakaro] lābhākaro G 10 ādhikyatā] ādhikyato B N 11 yute dṛṣṭe] scripsi; yutadṛṣṭe B N G K T M 13 krūrāyukte] krūrāyuktai G; krūrāyuto T 16 vināśaḥ] scripsi; vināśaṃ B N G; vināśam K T M 18 vaikalyam] vaikalpam M 19 vaikalyaṃ] vaikalpaṃ M 20 māndyādhipaś ca] māṃdyādhipatiḥ K T M ‖ yuta īkṣito] yutekṣito B N 21 muthaśilage] muthaśithalage N; muthaśilame K M 22 dṛṣṭo] dṛṣṭe B N 23 graha] gata B N

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23 svalpataraṃ māndyabhāvaṃ] The unexpected neuter form is attested by all witnesses.

sahama of children is joined to mixed planets, with a *mūsariḥpha* with a malefic, it brings about evil for a child in that year, and likewise quarrels.[65]

If the ruler of the lot of children is corrupt, one should declare the loss of a child; if it is [heliacally] risen in the fifth house, one should predict the gain of a child. If the ruler of the fifth house in the nativity should become ruler of the lot of children in the year, aspected by its own friends and benefics, it is said to cause the gain of a child. If the *sahama* called Life is aspected by malefics, its ruler being weak, men suffer stupor in [that] year; if the opposite, much happiness. If the lot of water is joined to or aspected by benefics [and] by its ruler, there is said to be abundant lustre in the [native's] body; if the opposite, but little.[66]

[The *sahamas* of work, illness, desire and strife:]

If Work is joined to or aspected by benefics or forming a *mutthaśila* [with one], [and] joined to or aspected by its own ruler, [the native] surely gains authority over new lands and cities. If the ruler of the *sahama* is strong, not joined to malefics [but] aspected by benefics, there is gain of much wealth, and gain of vehicles, clothes, goods and land. If it is occupied by malefics, there is loss of wealth and punishment by the king; if it is aspected by malefics, destruction of much wealth previously amassed. If the ruler of Work is in a *mūsariḥpha* with malefic planets, the result is the same. If Work [and] the ruler of the *sahama* are joined to or aspected by Saturn, there are defects in [the native's] work; if the ruler is retrograde or burnt, there are defects and loss of reason. And [if] the ruler of Illness is a malefic, joined to or aspected by malefics, there is illness; if [the *sahama*] forms a *mutthaśila* with the ruler of the eighth house, then death from illness should be predicted. And [if] the ruler of Illness is a benefic, joined to or aspected by benefics, there will be no illness. If the *sahama* is joined to or aspected by mixed planets, there is a trifling case of illness, and if it has a *mutthaśila* with a benefic, there is gain of vehicles, weapons

65 The verses in this paragraph are in *āryā* metre.

66 The verses in this paragraph are in *śloka* metre. Although bodily lustre seems an improbable signification of the *sahama* of water (*jala*), the text witnesses are unanimous and agree with the definition quoted in section 4.7 below from *Saṃjñātantra* 3.56. Possibly the interpretation is based on a secondary meaning of *jala* not found in standard dictionaries.

manmathasahamaṃ ca śubhair dṛṣṭaṃ yuktaṃ tathā svapatinā ca |
manmathavilāsaharṣādhikaṃ bhaven naiva viparīte ||
jhakaṭakasahame krūrākrūrair dṛṣṭe yute ca mūthaśile |
jhakaṭakayogān nidhanaṃ vicintayet tasya puruṣasya ||
jhakaṭakasahame saumyāsaumyair dṛṣṭe tadā jayaṃ pravadet |
miśragrahaiś ca dṛṣṭe kalahakleśau ca sambhavataḥ ||
kṣamāsadma śubhair yuktaṃ dṛṣṭaṃ vā svāminā yadi |
sahiṣṇutā bhaved varṣe 'nyathā krodho 'dhiko bhavet ||
śāstrasadma śubhair dṛṣṭaṃ yutaṃ sveśena vā tathā |
vede smṛtau tatparatvaṃ viparīte viparyayaḥ ||
bandhusadma śubhākrāntaṃ śubhadṛṣṭaṃ tatheśvaraḥ |
pitṛvyabhrātṛbhiḥ saukhyaṃ kalahaś cānyathā bhavet ||
bandakasahamaṃ ca śubhair yutadṛṣṭaṃ svāminā ca tathā |
svātantryaṃ syād varṣe parāśrayatvaṃ ca viparīte ||
mṛtyoḥ sahamaṃ krūrair dṛṣṭaṃ yuktaṃ ca nirbalādhīśam |
mṛtyuvināśaṃ vindyād viparīte kaṣṭasaṃghaṃ syāt ||
paradeśākhyaṃ sahamaṃ sveśaśubhair yuktadṛṣṭaṃ ca |
paradeśe sukhalābho yātrā vā naiva viparīte ||
śubhanāthadṛṣṭasahitaṃ dhanasahamaṃ saukhyadaṃ dravyāt |
arthasahamaṃ śubhayutaṃ pāpair dṛṣṭaṃ ca pāpamūsaripham |
pūrvaṃ dhanacayalābhaṃ kurute madhye vyayam anartham ||
krūrāridṛṣṭasahitaṃ ripuyogād bhavati dhanahāniḥ |
pāpārjitam atha duḥkhaṃ prakaroti tathārthavilayaṃ ca ||
ripudṛṣṭyā śatrubhayaṃ śubhapāpānāṃ ca taskarabhayaṃ ca |

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3 jhakaṭaka] bhakaṭaka M 4 jhakaṭaka] bhakaṭaka M ‖ vicintayet] ciṃtayet K M 5 jhakaṭaka] bhakaṭaka M ‖ saumyāsaumyair] saumyāḥ saumyair B; saumyau N 6 miśra] miśraka B N 13 yuta] yuktaṃ B N K T M 16 saṃghaṃ] saṃpat K T M 17 ca] vā G T; om. K 21 anartham] ca add. G 22 krūrāri] krūrādi K T M ‖ dṛṣṭa] dṛṣṭi K T M 23 pāpārjitam] pāpāśritam K T M 24 ca] om. K T M

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67 While all text witnesses do read 'weapons' (*śastra*), it is worth noting that vehicles and goods have been listed together with clothes (*vastra*) no less than four times in the preceding quotations, and will be so once more shortly below.

68 The verses in this paragraph are in *āryā* metre. The interpretation of *krūrākrūra* and *saumyāsaumya* as rare intensive formations ('greatly malefic/benefic') rather than as copulative compounds involving an adjective and its negation ('malefic and non-malefic', 'benefic and non-benefic') seems to be required by the context.

69 The verses in this paragraph are in *śloka* metre.

70 Presumably this means that any danger of death is removed.

71 That is, of wealth.

and goods.[67] And [if] the *sahama* of desire is aspected by or joined to benefics and likewise to its own ruler, there will be abundant joy from amorous play, but not if the reverse. If the *sahama* of strife is aspected, joined and in *mutthaśila* with greatly malefic [planets], one should judge that the man [whose horoscope it is meets] his death by engaging in strife; [but] if the *sahama* of strife is aspected by greatly benefic [planets], then one should predict [his] victory; and if [the *sahama*] is aspected by mixed planets, quarrel and suffering will ensue.[68]

[The *sahamas* of forbearance, instruction and kinsmen:]

If the lot of forbearance is joined to or aspected by benefics [and] by its ruler, there will be forbearance [in the native's demeanour] in [that] year; otherwise, there will be much anger. [If] the lot of instruction is likewise aspected by or joined to benefics [and] to its ruler, there is commitment to the Veda and Tradition; if the opposite, the reverse. [If] the lot of kinsmen is occupied by benefics [or] aspected by benefics, [and] its ruler likewise, there will be happiness together with uncles and brothers; otherwise, quarrel.[69]

[The *sahamas* of serfs, death, foreign countries, wealth, others' wives, and others' work:]

And [if] the *sahama* of serfs is joined to or aspected by benefics and likewise by its ruler, there will be freedom in [that] year; if the opposite, dependence on others. [If] the *sahama* of death is aspected by malefics and joined [by them], its ruler being weak, one finds destruction of death;[70] if the opposite, a host of evil. And [if] the *sahama* called Foreign countries is joined to or aspected by its own ruler and benefics, there is attainment of happiness in a foreign country or a journey; if the opposite, there is not. The *sahama* of wealth, aspected [or] attended by benefics [and] its ruler, gives happiness from possessions. The *sahama* of goods,[71] joined to benefics and aspected by malefics [or] in *mūsa-riḥpha* with a malefic, first makes [the native] amass wealth [but] in between [makes] loss and reversals.[72] [If] aspected [or] attended by malefics [or] enemies, there is loss of wealth on account of enemies; it also brings about ill-gotten [wealth], suffering, and the destruction of goods. By the aspect of an enemy [planet] there is danger from enemies, and by the aspect of benefics and malefics, danger from robbers.

72 All text witnesses agree on the reading 'in between' rather than the expected 'in the end'.

hitadṛṣṭyā nijamitrād dhanaṃ ca māno yaśaś ca sukham ||
dhanasahamaṃ pāpayutaṃ saumyair dṛṣṭaṃ mūthaśilīti nṛṇām |
pūrvaṃ dhanacayanāśaṃ paścād arthāgamāt sukhadam ||
arthasahamaṃ ca dṛṣṭaṃ śubhāśubhair muthaśilīkṛtaṃ puṃsām |
prakaroti vastralābhaṃ vāhanakanakaugharatnayutam ||
paradārasadma yuktaṃ dṛṣṭaṃ vā svāmiśubhakheṭaiḥ |
paranārīgamanasukhaṃ viparīte tatra duḥkhaṃ syāt ||
yady anyakāryasahamaṃ śubheśayuktaṃ vilokitaṃ vāpi |
sevāditaḥ sukhaṃ syāt paropakāraś ca naiva viparīte ||
vaṇiksadma śubhair dṛṣṭaṃ yutaṃ vā svāminā yadi |
satyālīkāt sukhaṃ vācyaṃ tasmād duḥkhaṃ viparyaye ||
kāryasya siddhisahamaṃ śubhapatidṛṣṭaṃ yutaṃ muthaśilaṃ ca |
śubhakāryasya ca siddhis tvarayā nūnaṃ mahāhave vijayaḥ ||
krūrais tadviparītaṃ parājayo bhavati yuddhavādādau |
miśragrahais tu dṛṣṭaṃ yuddhavivāde jayaḥ proktaḥ ||
pariṇayasahamaṃ saumyair dṛṣṭaṃ yuktaṃ ca saumyamūthaśilam |
tatprāptiḥ syān miśraiḥ kaṣṭād atha pāpamṛtyupair naivam ||
prasūtisahamaṃ yuktaṃ dṛṣṭaṃ sveśaśubhagrahaiḥ |
sūtyādhānādikaṃ varṣe viparīte na sambhavaḥ ||
saṃtāpasahamaṃ saumyaiḥ svāminā dṛṣṭasaṃyutam |

2 mūthaśilīti] muthaśilīkṛtaṃ K T M 8 śubheśa] śubhena K T M ‖ vāpi] vā B N 10 yutaṃ] yuktaṃ G K T M 13 mahāhave] mahādeve G 15 yuddha] yuddhe B N 17 naivam] naiva B N G 18 dṛṣṭaṃ] ca add. B N 19 sūtyādhānādikaṃ] sūtyā vānādikaṃ B N; sūtyā dhanādikaṃ K M ‖ sambhavaḥ] saṃśayaḥ G

73 The context demands that *śubhāśubha* be interpreted as another intensive formation; cf. note 68.

74 The verses in this paragraph are in *āryā* metre. Service being considered 'others' work' suggests the presumed native/client to belong to the upper social strata.

By the aspect of a friendly [planet] there is wealth from one's friend, honour, renown and happiness. [If] the *sahama* of wealth is joined to malefics [but] aspected by benefics [or] in *mutthaśila* [with one], first [it brings about] loss of accumulated wealth for men, [but] later it gives happiness from the acquisition of goods. And the *sahama* of goods, aspected by greatly benefic [planets or] forming a *mutthaśila* [with them] brings about gain of clothes for men, along with vehicles and abundant gold and jewels.[73] [If] the lot of others' wives is joined to or aspected by its ruler and benefic planets, there will be happiness from intercourse with others' women; if the opposite, suffering from it. If the *sahama* of others' work is joined to benefics and its ruler or aspected [by them], there will be happiness from service and so on and assistance to others; if the opposite, there will not be.[74]

[The *sahama* of merchants:]

If the lot of merchants is aspected by or joined to benefics [and] its ruler, happiness from truth and falsehood should be predicted; if the opposite, suffering from them.[75]

[The *sahamas* of success in undertakings and marriage:]

[If] the *sahama* of success in undertakings is aspected by benefics and its ruler, joined to or in *mutthaśila* [with them], success in auspicious undertakings comes quickly, and sure victory in battle. [If it is aspected and so on] by malefics, it is the opposite of that: there is defeat in combat, debate and so on. But [if it is] aspected by mixed planets, victory in combat and debate is declared. [If] the *sahama* of marriage is aspected by joined to benefics [or] in *mutthaśila* with a benefic, that [signification, that is, marriage] will be accomplished. By mixed [aspects and so on, marriage will be accomplished] with difficulty, and by [the aspects of] malefics and the ruler of the eighth house, it will not be.[76]

[The *sahamas* of birth and affliction:]

[If] the *sahama* of birth is joined to or aspected by its own ruler and benefic planets, there is a birth [or] pregnancy and so on in [that] year; if the opposite, there is no birth. [If] the *sahama* of affliction is

75 This verse is in *śloka* metre. All text witnesses agree on the somewhat opaque reading 'from truth and falsehood'.

76 The verses in this paragraph are in *āryā* metre.

saṃtāpo mānasī pīḍā nāśo duḥkhaṃ viparyaye ||
śraddhā śubhayutadṛṣṭā sveśena ca dharmabuddhiḥ syāt |
viśvāso 'pi ca loke viparīte niṣphalaṃ sarvam ||
prītisadma śubhākrāntaṃ dṛṣṭaṃ vā svāminā yadi |
saṃtoṣādhikatā varṣe nairāśyaṃ viparītake ||
balasadma yutaṃ saumyair dṛṣṭaṃ svapatinā yadi |
sainyajātaṃ sukhaṃ varṣe viparīte viparyayaḥ ||
dehasadma yutaṃ krūrair hastapādādipīḍanam |
śubhasvāmiyutaṃ dṛṣṭaṃ sarvāṅge dṛḍhatā matā ||
jāḍyasadma yutaṃ saumyaiḥ kāryavismaraṇaṃ bhavet |
śāstravismaraṇaṃ vāpi svāmikrūraiḥ śubhaṃ phalam ||
vyāpārasadma saumyāḍhyaṃ dṛṣṭaṃ vā svāminā tathā |
vyāpāre lābham ādeśyaṃ hāniḥ syād viparītake ||
pānīyapātasahamaṃ krūrayutaṃ jalabhayaṃ karoty abde |
astaṃgate tadīśe buḍanaṃ syān naiva viparīte ||
śatrusadma yutaṃ krūraiḥ śatrūktaṃ niṣphalaṃ bhavet |
tannāśaḥ syāt tadutpattiḥ śubhasvāmiyutekṣite ||
śauryasadma śubhasvāmiyuktaṃ śastrādisaṃgrahaḥ |
śatrumāraṇayatnādau siddhir naivānyathā bhavet ||
upāyasahamaṃ yuktaṃ dṛṣṭaṃ vā svāmisadgrahaiḥ |

1 saṃtāpo] saṃtāpa B N G K T 2 yuta] yutaṃ M ‖ ca] om. B N 3 viparīte] viparītaṃ G ‖ sarvam] sarve B; sarveṃ N 5 saṃtoṣādhikatā] saṃtoṣādikā B N 6 yadi] tathā G 9 śubha] śu G 12 saumyāḍhyaṃ] saumyādyaṃ N G 14 yutaṃ] yuktaṃ B N K 15 buḍanaṃ] ṣujhanaṃ B N ‖ viparīte] viparītake B N 18 śaurya] saurya G

13 lābham ādeśyaṃ] The unexpected neuter form is attested by all witnesses.

77 While it seems counter-intuitive that evil results should be expected from both good and bad placements of the *sahama*, all text witnesses agree on this reading. The verses in this paragraph are in *śloka* metre.

aspected by or conjoined with benefics [and] its ruler, there is affliction and mental anguish; loss and suffering if the opposite.[77]

[The *sahama* of faith:]

[If] Faith is joined to or aspected by benefics and by its own ruler, there will be an inclination towards piety and trust in people; if the opposite, nothing results.[78]

[The *sahamas* of love, force, body, dullness and occupation:]

If the lot of love is occupied by benefics or aspected [by them and] by its ruler, there is abundant satisfaction in [that] year; if the opposite, there is no hope. If the lot of force is joined to benefics [or] aspected [by them and] by its own ruler, there is happiness arising from the army in [that] year; if the opposite, the reverse. [If] the lot of body is joined to malefics, there is pain in hands, feet and so on; [but if] joined to benefics and its ruler [or] aspected [by them], the whole body is considered robust. [If] the lot of dullness is joined to benefics, there will be unmindfulness of duty or unmindfulness of teachings; [but if it is joined or aspected] by its ruler and malefics, good results. [If] the lot of occupation is attended by benefics or aspected [by them and] likewise by its ruler, gains from one's occupation should be predicted; if the opposite, loss.[79]

[The *sahama* of falling into water:]

The *sahama* of falling into water joined to malefics brings danger from water in [that] year. If its ruler is [heliacally] set, there will be drowning, but not if the opposite.[80]

[The *sahamas* of enemies, valour, means, poverty and dignity:]

[If] the lot of enemies is joined to malefics, the words of enemies will have no effect, and they will be destroyed; if [the lot is] joined to or aspected by benefics and its ruler, they will prosper. [If] the lot of valour is joined to benefics and its ruler, [the native] takes up arms and so on [and enjoys] success in killing his enemies and like endeavours; otherwise, it will not happen. [If] the *sahama* of means is joined

78 This verse is in *āryā* metre.

79 The verses in this paragraph are in *śloka* metre.

80 This verse is in *āryā* metre.

siddhir vāñchitakāryasya sādhane syān na cānyathā ||
dāridryasahamaṃ krūrair yutadṛṣṭaṃ yadā tadā |
nirdhanatvavināśaḥ syād viparīte daridratā ||
gurutāsahamaṃ dṛṣṭaṃ yuktaṃ vā svāmisadgrahaiḥ |
svamaṇḍale mahattvaṃ syād īśatvaṃ vā na cānyathā ||
jalapathasahamaṃ dṛṣṭaṃ yuktaṃ vā svāmisadgrahaiḥ sukhaṃ potāt |
nadyānītajalād vā sukhaṃ bhaven naiva viparīte ||
bandhanākhyasahamaṃ yutekṣitaṃ svāminā na hi tadāsti bandhanam |
pāpavīkṣitayute 'sti bandhanaṃ pāpaje muthaśile viśeṣataḥ ||
bhāryāsadma śubhair dṛṣṭaṃ yutaṃ vā svāminā yadi |
bhāryāvilāsasaukhyādyaṃ nānyathā gṛhajaṃ sukham ||
gajāśvoṣṭrādisahamaṃ svāmisaumyekṣitaṃ yutam |
teṣāṃ catuṣpadānāṃ ca sukhaṃ vṛddhiḥ kṣayo 'nythā ||
bhṛtyasadma śubhākrāntaṃ dṛṣṭaṃ vā svāminā tathā |
svabhṛtyataḥ sukhādhikyaṃ vaimanasyaṃ viparyaye ||
sanmatisahamaṃ ca śubhair dṛṣṭaṃ yuktaṃ svapatinā ca |
sadbuddhivṛddhir evaṃ sāmayikī vā bhavet sphūrtiḥ ||
sahamaṃ vyasanākhyaṃ ca krūradṛgyutisaṃyutam |
dyūtaveśyānurāgaḥ syād viparīte na sambhavaḥ ||
pitṛvyākheṭasahamaṃ śubhasvāmiyutekṣitam |

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1 cānyathā] vānyathā G 2 dāridrya] daridya N; daridra G K T M 3 viparīte] dariīte add. N 5 vā na] nāma G 6 sahamaṃ dṛṣṭaṃ] sadma saṃdṛṣṭaṃ B N ‖ yuktaṃ] yutaṃ B N ‖ sad] om. B N ‖ sukhaṃ potāt] supokhaṃtāt N 7 sukhaṃ] su B N ‖ viparīte] viparītake B N 9 yute] yuteḥ G ‖ pāpaje] pāpabhe G T 11 gṛhajaṃ] grahajaṃ G 12 gajāśvoṣṭrādi] gajoṣṭrādi N 14 bhṛtya] bhrātṛ B N 15 bhṛtyataḥ] bhrātṛtaḥ B N ‖ viparyaye] vipady api B N 16 yuktaṃ] yutaṃ B N 17 sadbuddhivṛddhir] sadbuddhir G; savṛddhir K; sabuddhivṛddhir T ‖ vā] om. G ‖ bhavet sphūrtiḥ] bhaven mūrtiḥ G 19 dyūta] dyūte B N 20 yutekṣitam] yutekṣite B

8–9 bandhanākhya … viśeṣataḥ] ST 3.51

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6 jala … potāt] This half-stanza again has 33 morae. ‖ sad] In this place, B inserts a character reminiscent of an unfinished *th* or possibly *ś*.

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81 The verses in this paragraph are in *śloka* metre.

82 This verse is in *āryā* metre. The second meaning suggests the compound being interpreted as 'travel *of* water'.

83 This verse in *rathoddhatā* metre is quoted from *Saṃjñātantra* 3.51.

84 The verses in this paragraph are in *śloka* metre.

to or aspected by its ruler and benefics, there will be success in what he wishes to accomplish, not otherwise. When the *sahama* of poverty is joined to or aspected by malefics, then penury will be destroyed; if the opposite, [the native faces] poverty. [If] the *sahama* of dignity is aspected by or joined to its ruler and benefics, [the native] will become a great man or ruler in his own province, not otherwise.[81]

[The *sahama* of travel by water:]

[If] the *sahama* of travel by water is aspected by or joined to its ruler and benefic planets, there will be happiness from a ship or from water brought from a river, but not if the opposite.[82]

[The *sahama* of imprisonment:]

[If] the *sahama* called Imprisonment is joined to or aspected by its ruler, then there is no imprisonment. If it is aspected by or joined to malefics, there is imprisonment, particularly if there is a *mutthaśila* arising from a malefic.[83]

[The *sahamas* of wife, quadrupeds, and servants:]

If the lot of wife is aspected by or joined to benefics [and] to its ruler, there is happiness from enjoyment with one's wife and so on; otherwise, there is no domestic happiness. [If] the *sahama* of elephants, horses, camels and so on is aspected by its ruler and benefics [or] joined [to them], there is happiness from and increase of those quadrupeds; otherwise, decrease. [If] the lot of servants is occupied by benefics or aspected [by them or] likewise by its ruler, there is abundant happiness from one's own servants; if the opposite, dejection.[84]

[The *sahama* of right thinking:]

[If] the *sahama* of right thinking is aspected by or joined to benefics and its own ruler, there is increase of right understanding, or else a shining forth of harmony.[85]

[The *sahamas* of vice, uncles, and hunting:]

And [if] the *sahama* called Vice receives the aspect or conjunction of malefics, there will be attachment to gambling and prostitutes; if the opposite, it does not occur. [If] the *sahama* of uncles [or] hunting is

85 The second interpretation appears to have been influenced by the variant name *saṃmati* 'agreement' rather than *sanmati* 'right thinking'. This verse is in *āryā* metre.

pitṛvyākheṭajaṃ saukhyaṃ duḥkhaṃ syād viparītake ||
dṛksahamaṃ svāmiśubhair dṛṣṭaṃ yuktaṃ ca dṛṣṭivṛddhiḥ syāt |
krūrayute viparītaṃ tadadhīśe 'staṃgate bhaved āndhyam ||
ṛṇasahame viparītaṃ tājikavijñaiḥ phalaṃ jñeyam |
phalam eṣāṃ kathanīyaṃ kulajātyanumānato yathāyogyam ||

ayam arthaḥ | dvivārṣikabālasyodvāhasaṃtatyādi saty api sambhave na vācyam | yeṣāṃ kule vāṇijyādi na sambhavati tatra saty api sambhave na vācyam | tathā deśāntaragatabhartṛkānāṃ kulastrīṇāṃ vandhyādīnāṃ napuṃsakānāṃ ca saty api sambhave prasavasambhavo na vācyaḥ | evam anyatrāpi jñeyam ||

ajñātajanmanaḥ praśnalagnād api sahamavicāraḥ kartavya ity uktaṃ saṃjñātantre |

praśnakāle 'pi sahamaṃ vicāryaṃ praṣṭur icchayā |
sarveṣām upayogo 'tra citraṃ pṛcchanti yaj janāḥ ||

athoktasahamaphalāni varṣapraveśadivasāt katidivasaiḥ syur ity uktaṃ tājikamuktāvalyām |

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1 -jaṃ saukhyaṃ] -jasukhaṃ G 2 yuktaṃ] yutaṃ B N K T 3 'staṃgate] stegate G 6 bālasyod-] lasyod- G a.c.; balasyod- G p.c.; bālyasyod- K; bālakasyod- M 9 sambhavo na] saṃbha N 11 api] ca add. G 13 praṣṭur] pṛṣṭur G 15 divasāt] divatsyāt G

13–14 praśna … janāḥ] ST 3.63

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86 The verses in this paragraph are in *śloka* metre.

87 Or, more generally, 'birth [rank], lineage' (*jāti*).

> joined to or aspected by benefics and its ruler, there will be happiness from uncles and hunting, [respectively]; if the opposite, suffering.[86]
>
> [The *sahamas* of sight and debts:]
>
> [If] the *sahama* of sight is aspected by and joined to its ruler and benefics, [the native's] sight will improve; if it is joined to malefics, the opposite; if its ruler is [heliacally] set, blindness will result. For the *sahama* of debts, experts in the Tājika [science] should understand the results to be the reverse [of this]. The results of these [*sahamas*] are to be predicted in accordance with family community and caste[87] as applicable.[88]

The meaning is as follows: even when [astrologically] possible, marriage, progeny and so on should not be predicted for a child of two years; nor should trade and so forth be predicted, even when [astrologically] possible, for those in whose family community it is not done; nor should a birth be predicted to occur, even when [astrologically] possible, for women of good family whose husbands are abroad, for barren women, or for effeminates.[89] It should be understood thus in other cases as well.

Saṃjñātantra [3.63] states that for someone whose [time of] birth is unknown, the *sahamas* should be judged from the ascendant of [the time of] a question:

> At the time of a question, too, a *sahama* should be judged at the desire of the querent. All [*sahamas*] are applied here, according to the manifold questions that people ask.

4.7 The Times of Results

Next, in how many days following the day of the annual revolution will the results described for the *sahamas* occur? This is stated in *Tājikamuktāvali* [35]:

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88 The verses in this paragraph are in *āryā* metre.

89 *Napuṃsaka*, literally 'non-male', but lacking a precise English equivalent: while it has sometimes been translated as 'eunuch', it does not necessarily connote a castrate, but more often a member of the 'third gender' still recognized in South Asia (organized in communities such as the *hijṛās*), who may or may not retain male genitalia while assuming a female identity with respect to name, dress, and so on.

sveśonitasya sahamasya lavā vinighnāḥ
svīyodayena khakhavahnihṛtā bhavanti |
tatprāptihetukisimākhyadināni yad vā
tattaddaśāsu tadasambhava evam eva ||

tathā ca romakaḥ |

sahameśvarasahamayor antarabhāgā nijodayābhyastāḥ |
khakhavahnibhir vibhaktā labdhaṃ tatprāptikisimāhaḥ || iti |

atra prakārāntaram uktaṃ yādavena |

sahameśvarayoḥ kāryam antaraṃ rāśipūrvakam |
tadyukto 'rko bhaved yādṛk tādṛk saṃkrāntibhe phalam ||

evaṃ pakṣadvaye kaḥ pakṣaḥ sādhīyān iti ced ucyate | romakasammatatvāt pūrvokta eva pakṣaḥ sādhīyān |
atha saṃdigdhārthānāṃ sahamānām arthaḥ saṃjñātantre |

upadeṣṭā gurur jñānaṃ vidyā śāstraṃ śrutismṛtī |
moho jāḍyaṃ balaṃ sainyam aṅgaṃ deho jalaṃ dyutiḥ ||
gurutā maṇḍaleśatvaṃ gauravaṃ mānaśālitā |
nigrahānugrahavibhū rājā chattrādicihnabhāk ||

---

1 lavā] lavavā K 4 tat] om. N 6 sahamayor] sahamapayor K T M ‖ antara] aṃ N 7 prāpti] prāsi N 11 dvaye] scripsi; traye B N G K T M

1–4 sveśonitasya … eva] TM 35 9–10 sahame … phalam] TYS 11.34 14–420.7 upadeṣṭā … nāmataḥ] ST 3.56–61

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6 sahameśvarasahamayor] While this reading is one mora short, the attempt of K T M to restore the metre sacrifices the sense of the passage. The original version may perhaps have read *sahamādhīśa-*. 8–12 atra … sādhīyān] All witnesses mistakenly place this passage immediately after the quotation from the *Tājikamuktāvali*, obviously an early error. 11 dvaye] While the reading *traye* is attested by all witnesses, only two positions are in fact described in the surrounding text, a fact further confirmed by the use of the comparative *sādhīyān*.

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90 This is similar to the procedure given in section 4.4 (see note 37), but using only oblique ascensions rather than mixed (a method of direction rejected by Ptolemy but still used by some Arabic-language authors such as ʿUmar aṭ-Ṭabarī). The approximative method outlined here can be analysed as follows: first, dividing the longitudinal distance in degrees between the *sahama* and its ruler by 30 gives the distance in signs (with fractions). Second, multiplying this distance by the combined rising times (oblique

> The degrees of the *sahama*, less by [those of] its own ruler, multiplied by the oblique ascensions [of the zodiacal signs involved] and divided by three hundred, give the days called *kisima* causing the attainment of that [*sahama*'s significations]; or else, if that is impossible, [it will happen] likewise in the periods of the respective [planets].[90]

And likewise, Romaka [says]:

> The degrees between the ruler of the *sahama* and the *sahama*, multiplied by the oblique ascensions [of the zodiacal signs involved] and divided by three hundred give the day of the *kisima* of the attainment of that [*sahama*'s significations].[91]

Yādava states another method for this [in *Tājikayogasudhānidhi* 11.34]:

> The distance between the *sahama* and its ruler should be found in signs and so on: as far as [the longitude of] the sun added to that [distance] is, at the ingress [of the sun] into that sign, the result [will manifest].

If [it should be asked] which of these two positions is the better one, [in reply] it is said: the former position is definitely better, as it is approved by Romaka.

Next, the meaning of *sahamas* of doubtful meaning [is stated] in *Saṃjñātantra* [3.56–61]:

> Teacher [means] instructor; knowledge, learning; instruction, Revelation and Tradition; dullness, confusion; force, army; limbs, body; water, lustre;[92] dignity, rulership of a province; honour, enjoying respect; a king, one having the power of punishment and favour, possessing the

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ascensions), measured in *palas*, of the signs falling between these two points gives the same distance in *palas*. Third, dividing these *palas* by 10 gives the distance in degrees of oblique ascension, as 360 degrees rise in 3600 *palas* (24 hours). These degrees of the circle are equated with days in a year of life, which is roughly correct if a day is defined in the usual way (≈ 1/365 of a year), or wholly correct if a 'solar day' (introduced in section 7.1 below) is used, defined as the time it takes the sun to traverse 1° of the ecliptic. *Qisma*, Sanskritized as *kisima*, is properly the time it takes a directed significator to pass through a particular set of planetary terms.

91 The similarities between this and the foregoing quotation are so great that one is clearly based on the other.

92 See note 66.

māhātmyaṃ mantragāmbhīryaṃ dhṛtir buddhyādiśālitā ||
sāmarthyaṃ dehajā śaktiḥ śauryaṃ yatno 'rinigrahe ||
āśecchoktā matir dharmyā śraddhā bandaḥ parāśrayaḥ |
pānīyapatanaṃ vṛṣṭir jale 'kasmāc ca majjanam ||
ādhivyādhī tāpamāndye sapiṇḍā bandhavaḥ smṛtāḥ |
satyālīkaṃ vaṇigvṛttir ādhānaṃ prasavaḥ smṛtaḥ |
dāsatvaṃ parakarmoktam anyat spaṣṭaṃ svanāmataḥ || iti |

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne sahamādhyāyaś caturthaḥ ||4||

1 dhṛtir] dhṛti G 2 dehajā] deha K M ‖ śauryaṃ] syāc chauryaṃ M ‖ 'rinigrahe] vinigrahe B N 5 bandhavaḥ] bāṃdhavāḥ G; bandhavās K; bāndhavāḥ T 6 prasavaḥ] prasanaḥ N; prasavaṃ K

insignia of parasol and so on; greatness, being deep in [the practice of] *mantras*;[93] wisdom, possessing insight and so on; ability, power of the body; valour, efforts to subdue enemies; hope is said [to mean] wish; faith, pious inclination; a serf, one dependent on another; falling [of/into] water, rain, or suddenly sinking in water; suffering and illness [mean] anxiety and disease, [respectively]; kinsmen are said to be those sharing oblations;[94] living by trade, [a mixture of] truth and falsehood; impregnation, procreation; others' work, servitude. [The meaning of] other [*sahamas*] is clear from their names.

In the *Hāyanaratna* composed by Balabhadra, son of the learned Dāmodara, foremost of astrologers, this concludes the fourth chapter: the *sahamas*.

93 Viśvanātha's commentary on this verse, which appears from its phrasing to have been directly influenced by the anonymous quotation on the same lot in section 4.6 (cf. note 54), states that *māhātmya* may refer to the state of being of a great sage (*mahātman*) as well as to greatness (*mahattva*), and that being deep in *mantras* means 'exclusively performing contemplation of a *mantra*; his "depth" [means] not appearing [in public]'.

94 That is, those offering oblations in the form of balls of rice (*piṇḍa*) to the same (paternal) ancestors.

atha varṣeśādivicārādhyāyaḥ | tatra varṣeśanirṇayo munthājñānaṃ vinā na bhavaty ata ādau muthahā nirūpyate | tatra munthāśabdasya vyākhyānam āha yādavaḥ |

prasūtilagnabhramaṇena bhāvān mathnāti muntheti ca rūḍhir asyāḥ |
śubhāśubhākhyaṃ ca phalaṃ vyanakti sthānāśrayād eva vadāmi samyak ||

muthahotpattiprakāram āha samarasiṃhaḥ |

janmagatavarṣarāśau dvādaśabhakte taduddhṛte śeṣe |
lagnād gaṇite yatra ca viśrāmyati munthahā sā syāt || iti |

ayam arthaḥ | janmato gatavarṣasamūhe dvādaśabhakte śeṣo janmalagnād yatra dhanasahajādibhāve viśrāmaṃ prāpnoti sa eva muthahā syāt | janmacakre pratyabdam ekarāśibhramaṇavaśād yatra yatra rāśyādibhāvaṃ yāti sa bhāva eva varṣe muthahā syād iti | taṭṭīkākṛt tejaḥsiṃho 'pi |

1 munthājñānaṃ] muṃjñāthānaṃ N 2 munthāśabdasya] muṃthābdaśasya N 3 yādavaḥ] yādayaḥ N 4 rūḍhir] rūr B 5 śubhāśubhākhyaṃ] śubhākhyaṃ N 9 samūhe] samūho G ‖ śeṣo] scripsi; śeṣe B N G K T M 10 syāt] syād iti K T M 11 yatra[2]] om. B K M ‖ yāti] yāli N 12 bhāva] om. G ‖ varṣe] om. G ‖ taṭṭīkā] tadṛkā B; tadakā N

4–5 prasūti … samyak] TYS 8.1 7–8 janma … syāt] Cf. HS 241

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CHAPTER 5

The Ruler of the Year and Related Matters

5.1 Calculating the *Munthahā*

Now, the chapter on judging the ruler of the year and so on. On that matter, determining the ruler of the year is not possible without understanding the *munthahā*; therefore, the *munthahā* is described first. Concerning that, Yādava gives an explanation of the word *munthā* [in *Tājikayogasudhānidhi* 8.1]:[1]

> By rotating the ascendant of the nativity, it churns the houses; therefore it is commonly known as *munthā*.[2] It reveals the results known as good or evil by lodging in [different] places. I [shall] describe [it] in full.

[In the *Tājikaśāstra*], Samarasiṃha states the method of arriving at the *munthahā*:

> Dividing the total years elapsed from the nativity by twelve, taking the remainder and counting from the ascendant, [the sign] where it finds rest will be the *munthahā*.

The meaning is as follows: dividing the sum of years elapsed from the nativity by twelve, that house [counted] from the ascendant of the nativity – the second, third and so on – in which the remainder comes to rest, will itself be the *munthahā*. Whatever house, in signs and so on, it reaches by rotation [at a rate of] one sign per year in the figure of the nativity, that house itself will be the *munthahā* in [that] year. Likewise, his commentator Tejaḥsiṃha [states in *Daivajñālaṃkṛti* 13.1]:

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1 Balabhadra and the authors he quotes indiscriminately employ the forms *mu*[*n*]*thā*, *mu*[*n*]*thahā* and *i*[*n*]*thā*, *i*[*n*]*thihā* (from Arabic *al-muntahā, al-intihā'*), with variants, to refer to the profected ascendant. In the translation this nomenclature has generally been standardized as *munthahā* and *inthihā*, respectively. See the Introduction.

2 The Sanskrit word for 'churn' is *manth-*.

janmodayādinikhile khalu bhāvacakre
pratyabdam ekabhavanaṃ muthahā bhunakti | iti |

vāmano 'pi |

janmalagnajarāśyādirāśicakre prajāyate |
pratyabdaṃ muthahā rāśiḥ || iti |

maṇittho 'pi |

dvicandrabhaktāś ca gatābdapiṇḍāḥ śeṣenthihā syād atha janmalagnāt |
bhrameṇa yuktā muthahā purāṇaiḥ śubhāśubhasyāpi nirūpaṇāya ||

tājikatilake 'pi |

aśeṣajanmodayapūrvabhāvacakre 'nthihaikaṃ bhavanaṃ bhunakti | iti |

etat spaṣṭaṃ gaṇitapūrvakam uktaṃ tājikamuktāvalyām |

saikā gatābdā vihṛtāḥ pataṅgais
taccheṣabhāve muthahā janurbhāt |
bhāvāntarāṃśārkalavo 'numāsaṃ
vṛddhir bhaven māsaphalārtham asyāḥ ||
yā munthahāyāḥ khalu māsabhuktir
gataiṣyamāsāntaravāsarais tām |
bhajed avāptiṃ prativāram asyā
vṛddhir bhaved ghasraphalārtham evam || iti |

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2 pratyabdam] pratyekam K M ‖ eka] eva B; eca N 4 lagnaja] lagna B N ‖ prajāyate] ca jāyate G 7 gatābda] gajābda G 8 nirūpaṇāya] nirūpaṇā ca B N 10 bhavanaṃ] bhuvanaṃ N ‖ iti] om. B N T K 11 uktaṃ] tājikamuktan add. K 12 vihṛtāḥ] vihatāḥ G 14 bhāvāntarāṃśārka] bhāvāntarāśyarka M 15 vṛddhir] bhuktir G T M 16 yā] yān M 17 māsāntara] māntara K 18 bhajed] bhaved K T M ‖ avāptiṃ] avāptaṃ G K T M

1–2 janmo- … bhunakti] DA 16.1 7–8 dvi … nirūpaṇāya] VPh 6–7; cf. HS 31 12–19 saikā … evam] TMṬ 4.1–2

> In the entire circle of houses beginning with the ascendant of the nativity, the *munthahā* traverses one house every year.

Likewise, Vāmana [states]:

> The sign [known as] the *munthahā* is produced year by year in the circle of signs beginning with the sign of the ascendant of the nativity.

Likewise, Maṇittha [states in *Varṣaphala* 6–7]:

> The total of elapsed years is divided by twelve; the remainder [counted] from the ascendant of the nativity is the *inthihā*. The *munthahā* was employed by the ancients through rotation for determining good and evil [results].

Likewise, in *Tājikatilaka* [it is said]:

> In the entire circle of houses beginning with the ascendant of the nativity, the *inthihā* traverses one house [per year].

This is clearly described in *Tājikamuktāvali*[*ṭippaṇī* 4.1–2], accompanied by calculations:

> Adding one to the elapsed years and dividing them by twelve, the *munthahā* [falls] in the house of the remainder, [counting inclusively] from the sign [rising] in the nativity. Dividing the degrees comprising a house by twelve gives its monthly increment for the sake of [predicting] the results of a month. Similarly, one should divide the monthly motion of the *munthahā* by the days comprising elapsed and future months; the quotient is its daily increment for the sake of [predicting] the results of a day.

prasūtilagnabhramaṇena bhāvān mathnāti iti yad avadad yādavo 'py anukūlam | kecana sarvatra janmalagnāṃśayojanaṃ kurvanti | tat pūrvoktavākyānāṃ vicāreṇa yuktisaham | ata eva

svajanmalagnāt prativarṣam ekaikarāśibhogān muthahābhrameṇa

iti padyārdhena śrīmannīlakaṇṭhadaivajñaiḥ sāmānyataḥ svamatam abhidhāya

svajanmalagnaṃ ravitaṣṭayātaśaradyutaṃ sā bhamukhenthihā syāt

iti ślokottarārdhena tājikasārakartṛmatam abhihitam | tad yathā |

yātābdasaṃghād ravibhir vibhaktāc cheṣenthihā syād atha janmalagnāt |
janmāṅgabhāgaiḥ sahitā || iti |

athavā lagnāṃśayojanaṃ dhanasahajādibhāvāṃśayojanopalakṣakam | yathā janmalagnaṃ siṃho dvādaśāṃśamitaḥ prathamavarṣe tatraiva muthahā | punar dhanabhāvaḥ kanyāyāṃ daśāṃśamitaḥ dvitīyavarṣe kanyāyāṃ daśāṃśamitā muthahā | evaṃ sarvatra jñeyaṃ ||

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1 bhāvān] vān N ‖ mathnāti iti yad avadad] scripsi; mathnātīty avaṃdan B; mathnātīty avadan N K T; mathnātity avadan G; manthātīty avadan M 1–2 anukūlam] scripsi; anukūlaḥ B N G K T M 2 tat] sat B N 4 svajanma] sajanma N; svanma T 7 yāta] jātarā G; pāta M ‖ sā bha] sāma N 12 tatraiva] tatrai G 13 daśāṃśa] dvādaśāṃśa B N ‖ mitaḥ] miteḥ G 14 daśāṃśa] dvādaśāṃśa B N ‖ mitā] mithā G

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1 prasūti … mathnāti] TYS 8.1 4 sva … bhrameṇa] ST 1.66; VT 2.1 7 sva … syāt] ST 1.66; VT 2.1 9–10 yātābda … sahitā] TS 126

What Yādava said – 'By rotating the ascendant of the nativity, it churns the houses' – is agreeable. Some people always add the degree of the ascendant of the nativity [to the *munthahā*; and] on consideration of the statements above, that is appropriate. Therefore, the illustrious Nīlakaṇṭha Daivajña, having set forth his own view in general terms in half a verse [in *Saṃjñātantra* 1.66 and *Varṣatantra* 2.1]:

> By rotation of the *munthahā* at the rate of one sign per year from the ascendant of one's nativity –

– in the latter half of the stanza sets forth the view of the author of the *Tājikasāra*:

> – the ascendant of one's nativity, added to the years elapsed reduced by multiples of twelve, is the *inthihā* in signs and so on.

That [opinion, found in *Tājikasāra* 126], is as follows:

> From the total years elapsed divided by twelve, the remainder [counted] from the ascendant of the nativity is the *inthihā*, added to the degrees of the ascendant of the nativity …

Or else, the addition of the degrees of the ascendant is used elliptically for the addition of the degrees of the second, third, and other houses. For example, [if] the birth ascendant is Leo at twelve degrees, that is where the *munthahā* is for the first year; next, the second house is in Virgo at ten degrees; [therefore], in the second year the *munthahā* is in Virgo at ten degrees. It should be understood in this way in every [house].

atha muthahāvicāraṇaprakāraḥ | muthaheśamuthahayoḥ śubham aśubhaṃ vā phalam uktaṃ samarasiṃhena |

kasmin rāśau muthahā kaḥ kheṭas tatra ko 'dhipas tasyāḥ |
janmani varṣe tadbalam anveṣyaṃ hīnam adhikaṃ vā ||
muthahādhipatiḥ ṣaṣṭhāṣṭamago dvādaśagaś caturthagaś ca |
astamito vakrī vā krūradṛśā vīkṣito yutaḥ krūraiḥ ||
krūrāc caturthasaptamasaṃsthaḥ krūreṇa vā vijitaḥ |
bhavyo na bhavati varṣe cāṣṭamabhavanādhipena yugdṛṣṭaḥ |
krūradṛśā maraṇasamaṃ kaṣṭaṃ yogadvayena maraṇakaraḥ ||

yadi muthaheśo 'ṣṭamabhāvādhipena yutaḥ krūradṛṣṭyā vā dṛṣṭas tadā maraṇasamaṃ kaṣṭaṃ | yadi *muthahādhipatiḥ ṣaṣṭhāṣṭamagaḥ* ityādyuktalakṣaṇayuto 'ṣṭamādhīśayutadṛṣṭaś ca muthaheśo bhavati tadā maraṇaṃ syāt | atra muthahādhīśadaśāyām aṣṭamādhīśāntardaśā yasmin kāle samāyāti tatraiva maraṇaṃ vācyam | tājikasāre |

munthādhipo vyayavināśagato vivīryo
duṣṭagrahas tv aśubhavargagato 'bdakāle |
kaṣṭaṃ nṛṇāṃ parikaroti bhayaṃ vivādaṃ
lokais tathā nijajanaiḥ kalahaṃ nitāntam ||

tejaḥsiṃhaḥ |

muthahādhipatiḥ ṣaṣṭhāṣṭamāntyāstagato 'stagaḥ |
vakro vā nijadhātūtthavyādhiṃ dadyād daśāsu ca ||

---

1 prakāraḥ] scripsi; prakāra B N; prakāraṃ G K T M 5 ṣaṣṭhāṣṭamago] ṣaṣṭhoṣṭago B N; ṣaṣṭhoṣamago G ‖ caturthagaś] scripsi; caturthaś B N G K T M 6 vakrī vā krūra] vakrūra G 7 krūrāc] krūrāś M ‖ vijitaḥ] vivarjjitaḥ G 8 cāṣṭama] vāṣṭama K T M ‖ bhavanādhipena] bhavanādhipe B; bhāvanādhipena G 10 dṛṣṭyā vā] om. K M 13 atra] atha G T 15 munthādhipo] muthahādhipo B N 17 kaṣṭaṃ] kalaṣṭaṃ G ‖ bhayaṃ vivādaṃ] bhavaṃti vādaṃ B N

15–18 munthā- … nitāntam] TS 188

20–21 muthahā- … ca] This stanza is not found in independent text witnesses of the DA.

3 Most likely a misattribution. The stanza is very similar to that attributed (also, most probably, wrongly) to Samarasiṃha almost immediately below; cf. note 5.

5.2 General Results of the *Munthahā*

Next, the method of judging the *munthahā*. The good or evil results of the *munthahā* and the ruler of the *munthahā* are described by Samarasiṃha [in the *Tājikaśāstra*]:

> In which sign is the *munthahā*? What planet is there? Who is the ruler of that [*munthahā*]? Its strength should be examined in the nativity [and] in the year, whether [it is] small or great. The ruler of the *munthahā* in the sixth or eighth, twelfth or fourth [house], [heliacally] set or retrograde, aspected with a malefic aspect [by, or] joined to, malefics, occupying the fourth or seventh [sign] from a malefic or vanquished by a malefic, is not auspicious in [that] year, nor if joined to or aspected by the ruler of the eighth house. By a malefic aspect [one suffers] evil equal to death; by two [such] configurations, it kills.

If the ruler of the *munthahā* is joined to or aspected by the ruler of the eighth house with an evil aspect, then there is evil equal to death. If the ruler of the *munthahā* possesses the characteristics described in [the verse] beginning 'The ruler of the *munthahā* in the sixth or eighth' and is also joined to or aspected by the ruler of the eighth, then death will occur. Here death should be predicted at the time when the subperiod of the ruler of the eighth [house] occurs in the period of the ruler of the *munthahā*. [It is said] in *Tājikasāra* [188]:

> The ruler of the *munthahā* in the twelfth or eighth house, being bereft of strength, a malefic planet, and occupying malefic divisions at the time of [the revolution of] the year, surrounds men with misfortune, danger and arguments with people [in general], and also much quarrel with their own kin.

[And] Tejaḥsiṃha [says]:[3]

> The ruler of the *munthahā* occupying the sixth, eighth, twelfth or seventh house, [heliacally] set or retrograde, will give illness arising from its own element[4] and in [its own] periods.

4 In a medical context, *dhātu* 'element' may refer to the three humours of wind (*vāta*), bile (*pitta*) and phlegm (*kapha*), normally called *doṣa*, but more often means the seven bodily substances of chyle, blood, flesh, fat, bone, marrow and semen.

tājikabhūṣaṇe |

bhāgye ca lābhe sahaje ca kendre ced varṣakāle muthahādhināthaḥ |
karoti puṃsāṃ vipulaṃ pratāpaṃ maitraṃ nṛpaiḥ sanmativardhanaṃ ca ||

samarasiṃhaḥ |

muthahādhipatiḥ kendre svoccamitrasvarāśigaḥ |
karoti vividhārthāptiṃ suhṛtsaukhyaṃ viśeṣataḥ ||

ayaṃ duṣṭamuthahāpavāda iti jīrṇāḥ |

daśame cāye puṇye svāmitvakarī nṛṇāṃ bhaven muthahā |
lagnadvitīyapañcamasahaje copakramād dhanaṃ datte ||
lagnāt ṣaṣṭhadvādaśacaturthasaptāṣṭagā na varā |
saviśeṣaṃ tu tadīśe dagdhe śubhasaṃyute śreṣṭhā ||

tanudhanasahajādīnāṃ madhye yatrāsti munthahā tasya pūrvoktajātaka-phalaṃ tatkāle yacchati | śubheśāt pratibhāve vakṣyamāṇaṃ munthā-phalaṃ śubheśamunthāyāṃ pūrṇaṃ jñeyam | krūreśamunthāyāṃ kiṃcin nyūnaṃ jñeyam ity arthaḥ ||

---

3 maitraṃ] maitrīṃ K T M 5 kendre] om. B ‖ mitra] mitraḥ B N 7 jīrṇāḥ] jīrṇaḥ G K T M 8 cāye] cāpe M ‖ puṇye] puṇya B ‖ karī] kārī B N; karo M ‖ nṛṇāṃ bhaven] bhaven nṛṇāṃ K T M 9 lagna] lagnād G 10 saptāṣṭa] saptāṣṭama G ‖ gā] ga B N 12 sahajā-dīnāṃ] sahajānāṃ B N K T M 13 śubheśāt] śubheśā G K T M 13–14 munthā … śubheśa] om. B 14 munthāyāṃ[2]] muṃthādhipatvāt B N

2–3 bhāgye … ca] TBh 2.2

[And] in *Tājikabhūṣaṇa* [2.2 it is said]:

> If the ruler of the *munthahā* is in the ninth, eleventh or third house or in an angle at the time of [the revolution of] the year, it makes abundant prowess for men, friendship with princes, and increase of good thinking.

[And] Samarasiṃha [says]:[5]

> The ruler of the *munthahā* in an angle, occupying its exaltation, a friendly sign, or its domicile, makes gain of various goods [and] happiness from friends in particular.

Jīrṇa states that this is an exception for when [the house placement of] the *munthahā* is evil:

> In the tenth, eleventh or ninth house, the *munthahā* makes positions of authority for men; and in the ascendant, second, fifth and third house, it gives wealth by [one's own] enterprise. It is not to be desired in the sixth, twelfth, fourth, seventh or eighth [house] from the ascendant, particularly if its ruler is burnt. If [the ruler is] conjunct a benefic, [the *munthahā*] is very good.

In whatever house the *munthahā* [currently] is – the first, second, third, and so on – at that time it gives the results predicted for that [house] in the nativity. When the ruler of the *munthahā* is a benefic, the result of the *munthahā* about to be declared for each house [as arising] from a benefic ruler should be understood to be full. That is, when the *munthahā* has a malefic ruler, they should be understood to be somewhat less.

5 Most likely a misattribution; cf. note 3. Unlike all other quotations attributed by Balabhadra to Samarasiṃha (except the single quotation from the *Karmaprakāśa*), this one is in *śloka* rather than *āryā* metre.

atha muthahāyā dvādaśabhāvaphalāni tejaḥsiṃhenoktāni |

ārogyatāṃ kāyasukhāni puṣṭiṃ manaḥprasādaṃ nṛpateḥ sukhaṃ ca |
pratāpavṛddhiṃ vijayaṃ ripūṇāṃ kṣayaṃ vidhatte muthahā tanusthā ||
miṣṭāśanaṃ vittadhanādivṛddhim upakramāc cintitakāryasiddhim |
svavargasaṃtoṣaṇam iṣṭavargasamāgamaṃ vittagatenthihāyām ||
mahodyamaṃ kāyabalapravṛddhim
ārambhasiddhiṃ ca sahotthasaukhyam |
sarvopakartṛtvam analpamaitrīṃ
tṛtīyagenthā nṛpatiprasādam ||
rujāṃ pravṛddhiṃ tanupīḍanaṃ ca nirudyamatvaṃ ca vapuḥkṛśatvam |
bhayaṃ ripūṇām asukhapravṛddhiṃ turyenthihā hṛdgataguptaduḥkham ||
sadbuddhivṛddhiṃ dvijadevabhaktiṃ pratāpamāhātmyayaśaḥpravṛddhim |
sutāptasaukhyaṃ janatāprasādaṃ vittāgamaṃ pañcamagenthihāyām ||
ripūdayaṃ caurabhayaṃ kṛśatvaṃ nirudyamatvaṃ nṛpater bhayaṃ ca |
kāryārthahāniṃ vyasanāgamaṃ ca ṣaṣṭhenthihā durmatim iṣṭavairam ||
cintāṃ manomoham analparogaṃ pīḍāṃ kalatrādinijeṣṭakaṣṭam |
vittārthanāśaṃ kumatiṃ bhayaṃ ca yaśovināśaṃ muthahāstasaṃsthā ||
duṣṭāmayārtiṃ balakāntināśam
amitrabhītiṃ vyasanāgamaṃ ca |
mohaṃ mater bandhanaduḥkham artha-
dharmapraṇāśaṃ nidhanasthitenthā ||
bhāgyodayaṃ dharmadhanārthavṛddhiṃ
nṛpottamaiḥ prītisamāgamaṃ ca |
svavargasaṃtoṣasukhaṃ yaśaś ca
datte 'nthihā bhāgyagatārthasiddhim ||

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1 muthahāyā] muthahāvā K 2 ārogyatāṃ] scripsi; ārogyatā B N G K T M 4 miṣṭāśanaṃ] miṣṭānam K 6 bala] balaṃ M 9 nṛpati] nṛpa N 10 ca vapuḥ] vapuṣaḥ G 11 hṛdgata] hṛta K 12 buddhivṛddhiṃ] buddhiṃ G 15 durmatim iṣṭa] durmatiniṣṭha T M 16 cintāṃ] scripsi; ciṃtā B N G M; cintā K T ‖ pīḍāṃ] scripsi; pīḍā B N G K T M 17 kumatiṃ] kumatir G ‖ vināśaṃ] vināśo B N G; vināśaḥ K T 18 bala] kila B N 20 mohaṃ] mahaṃ N 23 samāgamaṃ ca] samāgacama N

5.3 Results of the *Munthahā* Occupying the Twelve Houses

Next, the results of the *munthahā* in the twelve houses are described by Tejaḥsiṃha:[6]

> The *munthahā* in the first house yields good health, pleasures of the body, well-being, contentment of mind, happiness from the king, increase of prowess, victory, and the destruction of enemies.
>
> When the *inthihā* is in the second house [it yields] sweetmeats, increase of wealth, property and so on by enterprise, the realization of planned ventures, the satisfaction of one's own people, and the company of loved ones.
>
> The *inthihā* in the third [house yields] great exertion, increase in physical strength, success in undertakings and happiness from siblings, helpfulness to all, no little friendship, and the favour of kings.
>
> The *inthihā* in the fourth [house yields] increase of illness and pains in the body, lethargy and gauntness of body, danger from enemies, increase of unhappiness, and secret sorrows of the heart.
>
> When the *inthihā* is in the fifth [house it yields] increase of right understanding, devotion to gods and Brahmans, increase of prowess, greatness and renown, happiness from children and intimates, the favour of the community, and the acquisition of wealth.
>
> The *inthihā* in the sixth [house yields] a rise of enemies, danger from robbers, gauntness, lethargy, and danger from the king; frustration of ventures, the onset of calamity, foolishness, and enmity with loved ones.
>
> The *munthahā* occupying the seventh house [yields] anxiety, bewilderment of mind, no little illness, suffering, misfortunes to one's wife and other loved ones, loss of wealth and property, foolishness, fear, and loss of reputation.
>
> The *inthihā* in the eighth house [yields] suffering from grave illness, loss of strength and beauty, danger from enemies and the onset of calamity, bewilderment of mind, the anguish of imprisonment, and destruction of property and merit.
>
> The *inthihā* occupying the ninth house gives a dawning of good fortune, increase of merit, wealth and property, the favour and company

6 This lengthy passage is not attested in available independent witnesses of Tejaḥsiṃha's *Daivajñālaṃkṛti*.

nṛpaprasādaṃ svajanaiś ca saukhyaṃ
mahatpratiṣṭhāṃ svajanopakāram |
dharmārthalābhaṃ vimalaṃ yaśaś ca
vaśitvasaukhyaṃ daśamenthihāyām ||
manorathāptiṃ śubhabuddhivṛddhiṃ
sutāptasaukhyaṃ svajanaiś ca saukhyam |
dharmārthalābhaṃ manasaḥ prasādaṃ
vaśitvam aiśyaṃ muthahāyasaṃsthā ||
anekarukpīḍanam aṅgakārśyaṃ nirudyamatvaṃ svaparair vivādam |
dharmārthahāniṃ ripurājabhītim abhīṣṭapīḍāṃ muthahā vyayasthā ||
ye rāśayaḥ krūrayutās tathā tadastasthitās tatra gatenthihā sā |
taddhātujaṃ pīḍanam atra bhāvodbhavasya nāśaṃ ca phalasya vindyāt ||
tanvādibhāve muthahāsti yatra tadbhāvatadvargabhavaṃ phalaṃ tadā |
bhavyāśubhaṃ vīryavaśena datte vīryaṃ tato 'syāś ca vibhor vicintayet || iti |

atha varṣatantre muthahāyā dvādaśabhāvaphalāni |

śatrukṣayaṃ mānasatuṣṭilābhaṃ pratāpavṛddhiṃ nṛpateḥ prasādam |
śarīrapuṣṭiṃ vividhodyamāṃś ca dadāti saukhyaṃ muthahā tanusthā ||
utsāhato 'rthāgamanaṃ yaśaś ca svabandhusanmānanṛpāśrayāś ca |
miṣṭānnabhogo balapuṣṭisaukhyaṃ syād arthabhāve muthahā yadābde ||

---

3 ca] vaśiś ca add. K 5 buddhivṛddhiṃ] buddhivṛddhir N; buddhiṃ K; buddhiprāptiṃ T; buddhivāptiṃ M 8 vaśitvam] śivatvam G T 9 svaparair] tv aparair G 11 tathā tad] tathāvad M ‖ asta] aṃta K T M 13 tanvādi] tatamvādi N 15 muthahāyā] muthahāyāṃ B N

16–436.20 śatru … vairam] VT 2.5–16

of great princes, satisfaction and joy among one's own people, and renown.

When the *inthihā* is in the tenth [house it gives] the favour of the king and happiness with one's own people, great eminence, the assistance of one's own people, gain of merit and property, an unblemished reputation, and the pleasures of power.

The *munthahā* occupying the eleventh [house gives] fulfilment of wishes, increase of good understanding, happiness from children and intimates and happiness with one's own people, the gain of merit and property, contentment of mind, power and rulership.

The *munthahā* occupying the twelfth [house gives] the torment of many illnesses, gauntness of body, lethargy, quarrels [both] with one's own [kin] and others, loss of merit and property, danger from enemies and kings, and suffering to loved ones.

[If] the *inthihā* occupies [any of] those signs which are occupied by malefics or [which are] placed opposite[7] [them, the native] suffers pain arising from that [planet's corresponding] element and destruction of the [good] results produced by the house [located] there. In whatever house the *munthahā* is, beginning with the ascendant, at that time it gives the good or evil results arising from that house and its divisions[8] according to its strength; and one should judge its strength from its ruler.

Next, the results of the *munthahā* in the twelve houses [as described] in *Varṣatantra* [2.5–16]:[9]

The *munthahā* in the first house gives destruction of enemies, gain of contentment of mind, increase in prowess, the favour of the king, bodily well-being, a variety of undertakings, and happiness.

In the year when the *munthahā* is in the second house, there will be acquisition of wealth by exertion, renown, respect from one's own kinsmen and royal patronage, eating of sweetmeats and happiness from growing strength.

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7 Text witnesses K T M read 'between'.

8 The meaning of 'divisions' (*varga*) in this context is not entirely clear, but most probably it refers to the scheme of zodiacal dignities.

9 The similarities between the following astrological delineations and those just attributed to Tejaḥsiṃha are so great that either Nīlakaṇṭha must have based his version on that of the earlier author or, perhaps more likely, both versions depend on a still earlier source, presumably Samarasiṃha's *Tājikaśāstra*.

parākramād vittayaśaḥsukhāni saudaryasaukhyaṃ dvijadevapūjā |
sarvopakāras tanupuṣṭikāntī nṛpāśrayaś cen muthahā tṛtīye ||
śarīrapīḍā ripubhīḥ svavargyavairaṃ manastāpanirudyamatve |
syān munthahāyāṃ sukhabhāvagāyāṃ janāpavādāmayavṛddhiduḥkham ||
yadīnthihā pañcamagābdaveśe sadbuddhisaukhyātmajavittalābhaḥ |
pratāpavṛddhir vividhā vilāsā devadvijārcā nṛpatiprasādaḥ ||
kṛśatvam aṅgeṣu ripūdayaś ca bhayaṃ rujas taskarato nṛpād vā |
kāryārthanāśo muthahārigā ced durbuddhivṛddhiḥ svakṛte 'nutāpaḥ ||
kalatrabandhuvyasanāribhītir utsāhabhaṅgo dhanadharmanāśaḥ |
dyūnopagā cen muthahā tanau syād rujā manomohaviruddhaceṣṭā ||
bhayaṃ ripos taskarato vināśo dharmārthayor durvyasanāmayāś ca |
mṛtyusthitā cen muthahā narāṇāṃ balakṣayaḥ syād gamanaṃ sudūre ||
svāmitvam arthopagamo nṛpebhyo dharmotsavaḥ putrakalatrasaukhyam |
devadvijārcā paramaṃ yaśaś ca bhāgyodayo bhāgyagatenthihāyām ||
nṛpaprasādaṃ svajanopakāraṃ satkarmasiddhiṃ dvijadevabhaktim |
yaśo'bhivṛddhiṃ vividhārthalābhaṃ datte 'mbarasthā muthahā padāptim ||
yadīnthihā lābhagatā vilāsaḥ saubhāgyanairujyamanaḥprasādāḥ |
bhavanti rājāśrayato dhanāni sanmitraputrābhimatāptayaś ca ||
vyayo 'dhiko duṣṭajanaiś ca saṅgo rujā tanau vikramato 'py asiddhiḥ |
dharmārthahānir muthahā vyayasthā yadā tadā sajjanato 'pi vairam ||

---

1 saudarya] soṃdarya B; sodarya G; sauṃdarya T M ‖ saukhyaṃ] khyaṃsau N 2 tṛtīye] scripsi; tṛtīyā B G K T M; tṛtīyo N 3 vargya] vargye G; varga K T M ‖ nirudyamatve] nirudyamatvaṃ T 4 vādāmaya] vādābhaya K T M 5 sadbuddhi] sudbu N 6 nṛpati] nṛpatiḥ K T; nṛpateḥ M 8 kṛte] vṛte G 11 durvyasanā-] dravyasanā- K 19 rujā] rujas K T M ‖ vikramato 'py asiddhiḥ] vikramatorthasiddhiḥ B a.c. G; vikramatotha siddhiḥ B p.c.; vikramanothasiddhiḥ N 20 hānir] hānim K T ‖ sajjanato] sañjanato T

If the *munthahā* is in the third [house], there is wealth, renown and pleasure [resulting] from courageous action, happiness from siblings, veneration of gods and Brahmans, helpfulness to all, bodily well-being and beauty, and royal patronage.

If the *munthahā* is in the fourth house, there will be pain in the body, danger from enemies, enmity with one's own people, affliction of the mind, lethargy, and suffering from slander by people [in general] and mounting illness.

If the *inthihā* is in the fifth [house] in the revolution of the year, there is gain of right understanding, happiness, children and wealth, increase of prowess, varied delights, veneration of gods and Brahmans, and the favour of the king.

If the *munthahā* is in the sixth house, there is gauntness of the limbs, rise of enemies, danger from illness, robbers, or the king; frustration of ventures, increasing weak-mindedness, and repentance of one's deeds.

If the *munthahā* is in the seventh house, there will be misfortune to wife and relatives, danger from enemies, frustration of efforts, loss of wealth and merit, illness in the body, and forbidden actions [committed due to] bewilderment of mind.

If the *munthahā* is in the eighth house, there will be danger from enemies and robbers, loss of merit and property, heavy calamities[10] and illnesses, dwindling of men's strength, and distant journeys.

If the *inthihā* is in the ninth house, there is authority, acquisition of property from princes, religious festivals, happiness from wife and children, veneration of gods and Brahmans, great renown, and the dawning of good fortune.

The *munthahā* in the tenth house grants the favour of the king, the assistance of one's own people, the accomplishment of good works, devotion to gods and Brahmans, increase in renown, gain of a variety of goods, and the attainment of rank.

If the *inthihā* is in the eleventh house, there is delight, good fortune, good health and contentment of mind, wealth from royal patronage, and the company of good friends, children and loved ones.

When the *munthahā* is in the twelfth house, there is much expense and association with evil men, illness in the body and failure even after exertion, loss of merit and property, and enmity with good men.

10 Or: 'evil passions'.

anyo 'pi viśeṣas tatraiva |

krūrair dṛṣṭaḥ kṣutadṛśā yo bhāvo muthahātra cet |
śubhaṃ tadbhāvagaṃ naśyed aśubhaṃ cāpi vardhate ||

vāmanaḥ |

svāminā svāmimitreṇa balāḍhyena śubhena vā |
muthahā saṃyutā dṛṣṭā bhāvotthaśubhapoṣikā ||
svasvāmiśatrukheṭena krūreṇālpabalena vā |
muthahā saṃyutā dṛṣṭā nindyā miśrais tu miśradā ||

atra miśrair uttamādhamagrahaiḥ yutadṛṣṭā munthā sabalagrahasya phaladā bhavati | uktaṃ ca yādavena |

uttamādhamakhagair vimiśritā niścayas tu balaśālino grahāt | iti |

samarasiṃhaḥ |

janmani madaripumṛtyuvyayābdhigābde ca tanudhanādisthā |
krūrahatā tadbhāvakṣatikṛt saumyeśasaṃyutā śubhadā ||

hillājatājike |

janmani ca varṣakāle 'niṣṭasthānasthitā hatā krūraiḥ |
atyantam aśubhadātrī ubhayatra śubhātisaukhyaṃ syāt ||
janmacaturthasthāne varṣe syād yatra kutrāpi |
saumyayutā janakasya ca vasubhūlābhapradātha pāpayutā ||

---

3 vardhate] vardhateḥ G 5 balāḍhyena] balādyena N 6 poṣikā] poṣikāḥ G 7 balena] palena K 9 munthā] muṃthāṃ B; yuṃmunthā N 10 ca] om. B 11 khagair] grahair G ‖ iti] yāt B; syāt N 15 hillāja] hillāje M 16 hatā] hatāḥ N 18 janma] janmani B N 19 janakasya] januṣi śastya B N ‖ pradātha] pradāpa B N

2–3 krūrair … vardhate] VT 2.17 11 uttamā … grahāt] TYS 8.5

5.4 The *Munthahā* in the Nativity and in the Revolution

In the same place [*Varṣatantra* 2.17] there is another special rule:

> If the *munthahā* is in a house which is aspected by a malefic with a *kṣuta* aspect, the good of that house will be destroyed, and the evil increases.

[And] Vāmana [says]:

> Conjoined to or aspected by its ruler, a friend of the ruler, or a benefic endowed with strength, the *munthahā* nourishes the good [results] produced by the house [it occupies]. Conjoined to or aspected by a planet inimical to its ruler, or by a malefic of little strength, the *munthahā* is to be abhorred; [conjoined to or aspected] by mixed [planets], it gives mixed [results].

Concerning this, the *munthahā*, conjoined to or aspected by mixed, [that is, both] excellent and vile planets, gives the result of the strong[est] planet. And Yādava says [in *Tājikayogasudhānidhi* 8.5]:

> [When the *munthahā* is] mixed with [both] excellent and vile planets, the judgement derives from the planet possessed of strength.

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> Occupying the seventh, sixth, eighth, twelfth or fourth house in the nativity and [one of the other houses] – the first, second, and so on – in [the revolution of] the year, [the *munthahā*], afflicted by malefics, effects the destruction of that house; [but] conjoined with benefics [and] its ruler, it gives good [results].

[And] in the *Hillājatājika* [it is said]:

> [The *munthahā*], occupying a bad place both in the nativity and at the time of [the revolution of] the year and afflicted by malefics, gives utterly evil [results]; [if it is] good in both, there will be great happiness. In the fourth house of the nativity, wherever it falls in the year, [the *munthahā*] joined to benefics gives gain of goods and land to the

nṛpabhītikarī mṛtyau janmani śubhasaṃyutā varṣe |
ciravasulābhakarī sā pāpayutā kleśakāriṇī proktā ||
evaṃ ca ṣaṣṭhabhāvādiṣu phalam ūhyaṃ svajanmabhataḥ |
varṣe yasmin bhāve muthahā saumyeśasaṃyutā bhavati ||
evaṃ janmani yaḥ syād bhāvas tadvṛddhisaukhyam abde syāt |
evaṃ pāpair aśubhaṃ janmani yadbhāvagā muthahā ||
pāpair yutā ca dṛṣṭā varṣe yo bhāva eṣa syāt |
tasya ca nāśo vācyaḥ phalam asyāḥ svāmipāke syāt ||
varṣe 'py aniṣṭagehasthitātha yadbhāvagā januṣi |
krūrayutā bhāvasya ca nāśakarī śubhayutā śubhadā ||
muthaheśo muthahā vā janmani yuktekṣitā saumyaiḥ |
varṣasya pūrvabhāge śubhaṃ phalaṃ yacchati svakīyaṃ ca ||
evaṃ ca varṣakāle phalaṃ ca varṣottarārdhe syāt |
pāpasya dṛṣṭiyoge aśubhaṃ phalam eva tatra syāt ||
muthahāphalaṃ samastaṃ dhiṣaṇācāryeṇa me gaditam || iti

atha muthahāyā grahasthānayutidṛṣṭiphalaṃ varṣatantre |

yadīnthihā sūryagṛhe yutā vā sūryeṇa rājyaṃ nṛpasaṃgamaṃ ca |
datte guṇānāṃ parabhāgam āptiṃ sthānāntarasyeti phalaṃ dṛśo 'pi ||

parabhāgaṃ paramamaryādām |

---

2 karī] valaṃ B N 3 janmabhataḥ] janmataḥ B N 4 bhāve] bhāva G; bhaven K T M 5 evaṃ] eṣo G K; ca add. B N ‖ janmani yaḥ] janmapaḥ B N ‖ tadvṛddhisaukhyam] tadvad asaumyam B N 6 bhāvagā] bhavanagā G 7 eṣa] eva B N 8 nāśo] dāśo B N 9 bhāvagā] bhāva K M 10 bhāvasya] scripsi; tadbhāvasya B N G K T M 14 yoge] yo G 15 me] om. K T M 18 para] paṭa G ‖ āptiṃ] āsiṃ N

17–18 yadīnthihā … 'pi] VT 2.24

father;[11] but joined to malefics, it causes danger from the king. In the eighth house of the nativity, [the *munthahā*], joined to benefics in the year, causes gain of ancient goods; joined to malefics, it is said to cause misery. So too, the results for the sixth and other houses from the sign of one's [ascendant in the] nativity are to be inferred.

In whatever house the *munthahā* appears in the year, conjoined to benefics [and] its ruler, and likewise whatever house [that] may be in the nativity, in [that] year there will be happiness from the prospering of that [house]. Likewise [there will be] evil [if the *munthahā* is joined] by malefics. Whatever house in the nativity the *munthahā* occupies, joined to or aspected by malefics, [and] whatever house this is in the year, the destruction of that [house] is to be predicted. The results of this [*munthahā*] will occur in the period of its ruler. And in whatever house of the nativity [the *munthahā*] occupies the domicile of a malefic in the year, joined to malefics, it destroys the house; joined to benefics, it gives good [results].

Joined to or aspected by benefics in the nativity, the *munthahā* or its ruler gives its own good results in the former part of the year. [If it is] thus at the time of [the revolution of] the year, the [good] results will occur in the latter half of the year. If a malefic joins or aspects, there will be evil results in that [part of the year]. The entire results of the *munthahā* were declared to me by Dhiṣaṇācārya.

5.5 Planets Influencing the *Munthahā*

Next, the results of the *munthahā* in the places, conjunctions or aspects of the planets [are described] in *Varṣatantra* [2.24–26]:

> If the *inthihā* is in the domicile of the sun or joined to the sun, it gives dominion and the company of princes, the highest part of virtues, [and] the attainment of another place. Such, too, is the result of the aspect [of the sun].

'The highest part' [means] the supreme boundary.

11 Or, possibly, 'gain of the father's goods and land'.

candreṇa yuktendugṛhe 'tha dṛṣṭendunāpi vā dharmayaśo'bhivṛddhim |
nairujyasaṃtoṣamatipravṛddhiṃ dadāti pāpekṣaṇato 'tiduḥkham ||
kujena yuktā kujabhe kujena dṛṣṭā ca pittoṣṇarujaṃ śarīre |
śastrābhighātaṃ rudhiraprakopaṃ saurekṣitā saurigṛhe viśeṣāt ||

samarasiṃhaḥ |

bhaume śaninā yukte saviśeṣaṃ śanigṛhe 'py evam |

budhena śukreṇa yutekṣitāpi tadbhe 'pi vā strīmatilābhasaukhyam |
dharmaṃ yaśaś cāpy atulaṃ vidhatte kaṣṭaṃ ca pāpekṣaṇayogataḥ syāt ||

samarasiṃhaḥ |

sitabudhapade gurudṛśā strīmatilābho 'śubhekṣaṇāt kaṣṭam |

yutekṣitā vā guruṇā guror bhe yadīnthihā putrakalatrasaukhyam |
dadāti hemāmbararatnabhogaṃ śubhetthaśālād iha rājyalābhaḥ ||
śaner gṛhe tena yutekṣitā vā yadīnthihā vātarujaṃ vidhatte |
mānakṣayaṃ vahnibhayaṃ dhanasya hāniṃ ca jīvekṣaṇataḥ śubhāptim ||
tamomukhe cen muthahā dhanāptiṃ
yaśaḥ sukhaṃ dharmasamunnatiṃ ca |
sitejyayogekṣaṇataḥ padāptiṃ
suvarṇaratnāmbaralabdhayaś ca ||
tatpṛṣṭhabhāge na śubhapradā syāt tatpucchagā yad ripubhītiduḥkham |

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1 gṛhe] grahe B 3 pittoṣṇa] pitoṣṭā N ‖ śarīre] vidhatte G; tanoti K T M 6 bhaume] bhauma B N ‖ saviśeṣaṃ] viśeṣaṃ B N 10 dṛśā] daśā M 12 lābhaḥ] lābham K T M 13 vā yadīnthihā] om. N ‖ vidhatte] vitte K 17 sitejya] sitejye B ‖ yogekṣaṇataḥ] yogakṣaṇataḥ N

1–4 candreṇa … viśeṣāt] VT 2.25–26 7–8 budhena … syāt] VT 2.27 11–18 yutekṣitā … ca] VT 2.28–30 19–444.1 tat[1] … nāśaḥ] VT 2.32

Joined to the moon, in the moon's domicile, or aspected by the moon, it gives increase of merit and renown, health, contentment, and improvement of mind; [but] if aspected by a malefic, great misery.

Joined to Mars, in the domicile of Mars, or aspected by Mars, [it gives] illnesses of bile and heat in the body, wounds from weapons, and agitation of blood, particularly if [also] aspected by Saturn [or] in the domicile of Saturn.

Samarasiṃha [says in the *Tājikaśāstra*]:

Particularly if Mars is joined to Saturn; likewise if in Saturn's domicile.

[Continuing from *Varṣatantra* 2.27:]

[If the *munthahā*] is joined to or aspected by Mercury [or] Venus, or in their signs, there is happiness from gain of a woman [or] of comprehension. It bestows unequalled renown and merit; but a malefic aspecting or joining will bring evil.

Samarasiṃha [says in the *Tājikaśāstra*]:

By the aspect of Jupiter on the place of Venus [or] Mercury, [there is] gain of a woman and of comprehension, [respectively]; an aspect from a malefic brings evil.

[Continuing from *Varṣatantra* 2.28–30, 32:]

If the *inthihā* is joined to or aspected by Jupiter [or] in Jupiter's domicile, it gives happiness from wife and children, enjoyment of gold, clothes and jewels; by *itthaśāla* with a benefic here, [the native] gains dominion.

If the *inthihā* is the domicile of Saturn [or] joined to or aspected by him, it yields illness from [the humour of] wind, loss of honour, danger from fire, and loss of wealth; [but] if aspected by Jupiter, attainment of good [results].

If the *munthahā* is in the mouth of Rāhu, [it gives] acquisition of wealth, renown, happiness and an upsurge of piety; by conjunction or aspect from Venus or Jupiter, attainment of rank and [there is] gain of gold, jewels and clothes. In its back [the *munthahā*] will not give good results: if [the *munthahā* is] placed in its tail, there is the misery of dan-

pāpekṣaṇād arthasukhasya hāniś cej janmanīttthaṃ gṛhavittanāśaḥ ||

samarasiṃho 'pi |

tatpucche muthahāyām āpad duḥkhaṃ vipakṣaparitāpaḥ |
janmagatāyām evaṃ vittaṃ parahastagaṃ svayam adṛśyam ||

rāhumukhādilakṣaṇaṃ varṣatantre |

bhogyā rāhor lavās tasya mukhaṃ pṛṣṭhaṃ gatā lavāḥ |
tataḥ saptamabhaṃ pucchaṃ vimṛśyeti phalaṃ vadet ||

gatā bhuktāḥ | vāmano 'pi |

rāhor mukhaṃ bhogyalavās tu bhuktāḥ
pṛṣṭhaṃ tathā saptamakaṃ tu puccham | iti |

atra yo graho janmani yasmin rāśau sthito varṣe 'pi tadrāśigataḥ syāt tadā munthāyutidṛṣṭiphalaṃ pūrṇaṃ prayacchatīti yādavaḥ | tejaḥsiṃhena muthahāyā grahāṇāṃ yogaphalam evoktam |

datte 'rkayuktā mahadīśatāṃ nṛpaiḥ
saṅgaṃ padāptiṃ ca bṛhadguṇodayam |
bhaumārkiyuk tadgatadhātujāśubhaṃ
datte viśeṣān muthahā śaner gṛhe ||

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3 muthahāyām āpad] muthahāpāpāmāpa G 4 gatāyām] apy add. B N G K T M ‖ svayam] svam B N 15 padāptiṃ] yadāptiñ M 16 yuk tad] yuktaṅ M 17 datte] dhatte G

6–7 bhogyā … vadet] VT 2.31 14–446.4 datte … buddhidā] DA 16.5–6

> ger from enemies. By an aspect from a malefic, there is loss of goods and happiness; if [placed] thus [even] in the nativity, destruction of home and wealth.

And Samarasiṃha [says in the *Tājikaśāstra*]:

> If the *munthahā* is in its tail, [there is] misfortune, suffering, and torment from adversaries. If it is thus in the nativity, [too],[12] [the native's] wealth falls into others' hands, not to be seen by himself.

A definition of the mouth and so on of Rāhu [is found] in *Varṣatantra* [2.31]:[13]

> The degrees yet to be traversed by Rāhu are its mouth; its back are the degrees past. The seventh sign from it is its tail. Considering thus one should predict the results.

'Past' [means] traversed. And Vāmana [says]:

> The face of Rāhu are the degrees to be traversed; those traversed are its back; and the seventh [sign from it] is its tail.

Concerning this, Yādava says that a planet which occupies the same sign in the year as it did in the nativity gives the result of its conjunction or aspect with the *munthahā* in full. Tejaḥsiṃha, too, describes the results of the conjunctions of the *munthahā* with the planets [in *Daivajñālaṃkṛti* 16.5–6, 8]:

> Joined to the sun, the *munthahā* gives great power, the company of princes, attainment of rank, and the dawning of lofty virtues; [but] joined to Mars [or] Saturn, it gives evils arising from the elements residing in them, particularly [when the *munthahā* is placed] in the domi-

12 'Too' (*api*), though present in the stanza as attested by all text witnesses, violates the metre and is almost certainly an interpolation, whether originating with Balabhadra or with some subsequent copyist.

13 In Sanskrit texts of this late period, the name Rāhu and its various synonyms normally denote only the moon's north or ascending node; but Arabic astrological works, like earlier Sanskrit sources, refer to the lunar nodes as a single mythical being, of which the north node is the head and the south node the tail. Tājika authors further divide the 'head' into a front part or mouth and a hinder part, a division not found in the quotations from earlier authors like Samarasiṃha and Tejaḥsiṃha (also given below) nor, to my knowledge, in Arabic-language works.

jīvānvitārthātmajadārasaukhyadā
yutendunā rukkṣayaraupyakīrtidā |
śukreṇa yuktārthakalatraśarmadā
saumyānvitā syān muthahārthabuddhidā ||
kaver guror vā yutidṛṣṭito 'nthihā rāhvāsyagā dharmadhaneśatāvahā |
tatpucchagā cārijatāpaduḥkhadā datte viśeṣād aśubhair yutekṣitā ||

anyo 'pi viśeṣas tenaivoktaḥ |

nīcasthitena vibalena hatena pāpaiḥ
kendre yutāpi raviṇā muthahā na bhavyā |
janmany aniṣṭagṛhagā vibalābdakāle
pāpārditā tanugatāṅgavikārakartrī ||

atra raviṇā ity upalakṣaṇam | sarvagrahāṇāṃ nīcādigatvaṃ śubhaphalanāśakaṃ jñeyam | anyac ca tatraiva |

janmodayāt kiyati varṣavilagnato 'pi
sthāne 'nthihāsti nijanāthabalādiyuktā |
tatsthānakotthaphaladā tanute tathārau
māndyaṃ mṛtiṃ ca mṛtigārikṛtāpado 'ntye ||
bhaumārkiyug jvalanarugbhayadenthihā syāt
krūrair hatā janakayor bhayakṛc caturthe |
yadbhāvagābdajanuṣor api ninditetthaṃ
tannāśadā balayutātra tu tatphalāḍhyā || iti |

athoktānāṃ muthahāphalānāṃ pākaḥ svāmidaśāyāṃ bhavatīty uktaṃ tājikabhūṣaṇe |

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5 dṛṣṭito 'nthihā] dṛṣṭigeṃthihā G; dṛṣṭigenthihā K T M 7 anyo 'pi] anyośpi N 10 janmany aniṣṭa] janmaṣṭa B N ‖ vibalābda] vibalānībda B N 11 kartrī] kartī B N 12 sarva] sarve G ‖ nīcādigatvaṃ] nīcārigatā ca G 17 kṛtāpado] kṛdāpado B N G ‖ 'ntye] iti add. B N K T M 18 jvalana] jalana N 21 tu] om. B N ‖ phalāḍhyā] phalādyā G a.c.; phalāptyai K T M ‖ iti] om. B N 22 daśāyāṃ] dṛśāyāṃ K

5–6 kaver … yutekṣitā] DA 16.8 8–11 nīca … kartrī] DA 16.10 14–17 janmodayāt … 'ntye] DA 16.9 18–21 bhaumārki … phalāḍhyā] DA 16.11

> cile of Saturn. Joined to Jupiter, the *munthahā* gives happiness from wealth, wife and children; joined to the moon, it destroys illness and gives silver and renown; joined to Venus, it gives joy from wealth and wife; joined to Mercury, it gives wealth and comprehension.
>
> By the conjunction or aspect of Venus or Jupiter, the *inthihā* placed in the mouth of Rāhu brings merit, wealth and power; [but] placed in its tail, it gives torment and suffering caused by enemies, particularly if joined to or aspected by malefics.

He himself states another special rule [in *Daivajñālaṃkṛti* 16.10]:

> The *munthahā* joined to the sun occupying its fall, weak [or] afflicted by malefics is not auspicious, even in an angle. Occupying an evil house in the nativity and weak at the time of [the revolution of] the year, afflicted by malefics and occupying the ascendant, it causes illness in the body.

Here, 'the sun' is used elliptically: occupying its fall and so on should be understood to destroy the good results of all planets. And in the same place, [*Daivajñālaṃkṛti* 16.9, 11, he states] something else:

> In whatever place the *inthihā* appears, counted from the ascendant of the nativity or the ascendant of the year, endowed with the strength of its own ruler and so on, it gives the results arising from that house. Thus, in the sixth house it produces illness; in the eighth house, death; and in the twelfth house, misfortunes caused by enemies.
>
> Joined to Mars [or] Saturn, the *inthihā* will give danger from fire and illness, [respectively]; afflicted by malefics in the fourth [house], it makes danger for the parents. Corrupted in this way, it destroys whatever house it occupies [counted] from [the ascendant of] the year or [of] the nativity; but if endowed with strength here, it abounds in the [good] results of that [house].

Next, it is said in *Tājikabhūṣaṇa* [2.24] that the maturation of the results stated [above] for the *munthahā* occurs in the period of its ruler:

yan mūthahāyāḥ phalam uktam atra śubhaṃ vimiśraṃ tv aśubhaṃ viśeṣāt |
tat kalpanīyaṃ muthaheśapāke balānumānān nanu buddhimadbhiḥ ||

viśeṣam āha yādavasūriḥ |

janurvilagne sati sāyanāṃśe
yatrenthihā tatpatir abdapo 'smin |
śubhe śubhaṃ krūrakhage na bhavyaṃ
phalaṃ vaded romakasammataṃ tat || iti |

iti muthahāvicāraḥ ||

athājñātajanmanaḥ praśnapattrīkaraṇam uktaṃ tājikabhūṣaṇe |

jananasamayalagnājñānabhāve sudhībhir
vidhivad amalapṛcchākālalagnaṃ prasādhyam |
śubhaphalam aśubhaṃ vā kīrtayet sarvam asmān
nigaditavad udārāc chāstrabuddher vicārāt ||
tatkālahorākhacarānusāraṃ varṣe vicāraṃ vidadhīta dhīmān |
praśnārkatulyo 'grimavarṣabhānur yadā tadābdasya bhavet praveśaḥ ||
pṛcchāvilagnasya vihāya rāśiṃ vibhājayed aṃśakalākalāpam |
khabāṇacandrair iha rāśipūrvaphalaṃ vilagnān muthahāsthitiḥ syāt ||
caturthabhāvādhipatir vicintyaḥ svajanmalagnādhipatir balārtham |

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2 tat] ta G 6 śubhe] śubho K T M 7 vaded] vade B N 10 lagnājñāna] lagnajñāna K M 11 kāla] pāla N; vāla G 13 vad] tad G K T 14 khacarā-] kharā- N 16–18 pṛcchā … balārtham] om. B N G 18 -patir[1]] -patiṃ M ‖ vicintyaḥ] scripsi; vicintya K T M ‖ patir[2]] scripsi; patiṃ K T M

1–2 yan … buddhimadbhiḥ] TBh 2.24 4–7 janur … tat] TYS 8.29 10–13 janana … vicārāt] TBh 12.6 14–15 tat … praveśaḥ] TBh 12.9 16–18 pṛcchā … balārtham] TBh 12.7–8

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18 vicintyaḥ … patir] The emendation is supported by MS TBh2 and TBh Mumbai 2005.

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14 The particular association of tropical values with Romaka ('the Roman', see the Introduction) is significant, implicitly confirming the use of sidereal values by other authors. The simple procedure for identifying the ruler of the year stated here is the one found

> The results of the *munthahā* that have been stated here according to the distinction [between] good, mixed, and evil, should be expected by the wise in the period of the ruler of the *munthahā*, in accordance with its strength.

Yādavasūri states [another] special rule [in *Tājikayogasudhānidhi* 8.29]:

> When precession has been added to the ascendant of the nativity, the ruler [of the sign] where the *inthihā* [falls] is the ruler of the year. If it is a benefic, one should declare the result to be good; if a malefic planet, it is not auspicious. That [method] is approved by Romaka.[14]

This concludes the consideration of the *munthahā*.

5.6 Finding the *Munthahā* from a Query

Next, casting the figure of a query for someone whose [time of] birth is unknown is described in *Tājikabhūṣaṇa* [12.6, 9, 7–8]:

> In case of the ascendant at the time of the nativity being unknown, the wise should establish the ascendant in the prescribed manner for the time of [the client asking] a faultless question. From this one should declare everything, good results or evil, as [they have been] stated, by honest judgement from one's understanding of the science.
>
> The wise man should judge [the results] in [that] year according to the planets at that hour. The revolution of the year will be when the sun in the following year [reaches a longitude] equal to [that of] the sun at the [time of] query.
>
> Excluding the sign of the ascendant at the query, one should divide the totality of its degrees and minutes by one hundred and fifty.[15] The result in signs and so on is the position of the *munthahā* from the ascendant. For the purpose of strength [calculations], the ruler of the fourth house should be considered as the ruler of the ascendant in the nativity.

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e.g. in the works of Māshā'allāh and Abū Ma'shar, and of later authors dependent on them; see the Introduction.

15 This is the number of minutes of arc in one twelfth-part of a zodiacal sign (*dvādaśāṃśa*, δωδεκατημόριον).

praśnapattre munthānayanam uktaṃ phalapradīpe |

tyaktvā bhaṃ praśnalagnasya kalikāḥ khākṣabhūhṛtāḥ |
labdhā rāśyādikā munthā praśnapattre bhavet sphuṭā ||

iti praśnapattrīkaraṇam ||

atha varṣeśavicāraḥ | uktaṃ ca yogasudhānidhau |

vividhabhāvavibhūṣaṇavigrahā sunayanānayanāñcitamanmathā |
yuvativan na vibhāti patiṃ vinā śarad ataḥ śaradaḥpatir ucyate ||

atha pañcādhikāriṣu trairāśikeśasattvād ādau trairāśikeśvarā ucyante | uktaṃ ca tājikabhūṣaṇe |

varṣasvāmivicārārthaṃ meṣāt trairāśikeśvarāḥ |
divārātrikrameṇādau cintanīyā manīṣibhiḥ ||

tatra trairāśikaśabdena kim ucyata iti ced atrocyate | meṣādidvādaśarāśīnāṃ madhye meṣādicatuṣṭayaṃ prathamo rāśiḥ | siṃhādicatuṣṭayaṃ dvitīyo rāśiḥ | dhanurādicatuṣṭayaṃ tṛtīyo rāśiḥ | evaṃ niṣpannās trayo rāśayas trairāśikaśabdavācyāḥ | trairāśikasvāmina āha tejaḥsiṃhaḥ |

bhāsvatsitārkibhṛgujāḥ syur ajāc caturṇāṃ
dyusvāmino guruśaśijñakujā niśeśāḥ |

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1 munthānayanam uktaṃ phala-] muṃthānayanaphalam uktaṃ B N 2 tyaktvā bhaṃ] tyaktā bhaṃ B N T; tatkāmaṃ M 7 śaradaḥ] śaradāṃ B N; śaradām K T M 8 trairāśikeśvarā] trairātrikeśvarā G; trairāśikeśvara K M ‖ ucyante] ucyate K M 14 dhanurādi] dhanurāśi N; dhanurādirāśi G 16 bhṛgujāḥ syur ajāc] bhṛgujāc K

6–7 vividha … ucyate] TYS 7.1 10–11 varṣa … manīṣibhiḥ] TBh 1.13 16–452.2 bhāsvat … ca] DA 5.1

16 A punning verse based on the use of the feminine *śarad* for 'year' and on *pati*, also meaning 'husband', for 'ruler'. *Bhāva* 'emotion' further has the technical meaning '[horoscopic] house'.

The calculation of the *munthahā* in the figure of a query is described in the *Phalapradīpa*:

> Omitting the sign of the ascendant at the query, its minutes of arc divided by one hundred and fifty gives the true *munthahā* in the figure of the query.

This concludes the casting of a figure for a query.

5.7 The Triplicity Rulers

Next, the consideration of the ruler of the year; and it is said in [*Tājika*]*yogasudhānidhi* [7.1]:

> Like a young woman, her figure enhanced by a variety of emotions and paying homage to the god of love by the allurement of her beautiful eyes, the year does not shine without its ruler; therefore, the ruler of the year is [now] described.[16]

Next, because the ruler of the triplicity is among the five candidates [for the office of ruler of the year], the rulers of the triplicity are explained first. And it is said in *Tājikabhūṣaṇa* [1.13]:

> For the sake of determining the ruler of the year, the wise should first consider the rulers of the triplicities from Aries in order of day or night.

If it should be asked what, then, is meant by the word 'triplicity', [in reply] it is said: among the twelve signs beginning with Aries, the first group is the four beginning with Aries; the second group is the four beginning with Leo; [and] the third group is the four beginning with Sagittarius.[17] The three groups thus produced are denoted by the word 'triplicity'. The rulers of the triplicities are stated by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 5.1]:

> The sun, Venus, Saturn and Venus are the day rulers of the four [signs] from Aries; Jupiter, the moon, Mercury and Mars are the night rulers;

17 Balabhadra's explanation, representing a misunderstanding of the Perso-Arabic source texts, rests on the double meaning of the Sanskrit word *rāśi* – 'zodiacal sign' or 'group' – used in the neologism *trirāśi* or *trairāśika* 'triplicity'. See Gansten 2018.

siṃhāt tu te vinimayāt kramataḥ sadeśāḥ
śanyāramantriśaśino dhanurāditaś ca ||

vinimayāt dinarātrivyatyayāt | sadeśāḥ divā rātrau ceśāḥ | maṇittho 'pi |

ravibhṛguśaniśukrejyendusaumyāvaneyāḥ
śanikujagurucandrāḥ svāmino 'hni trirāśau | 5
guruśaśibudhabhaumādityadaityejyasaurāḥ
sitaśanikujadevejyendavo rātrilagne || iti |

atha divā rātrau trairāśipāḥ

rāśiḥ	**divā**	**rātrau**
1	sūryaḥ	bṛhaspatiḥ
2	śukraḥ	candraḥ
3	śaniḥ	budhaḥ
4	śukraḥ	maṇgalaḥ
5	bṛhaspatiḥ	sūryaḥ
6	candraḥ	śukraḥ
7	budhaḥ	śaniḥ
8	maṇgalaḥ	śukraḥ
9	śaniḥ	śaniḥ
10	maṇgalaḥ	maṇgalaḥ
11	bṛhaspatiḥ	bṛhaspatiḥ
12	candraḥ	candraḥ

samarasiṃhena ete trairāśikeśvarā yavanamatenoktāḥ | svamatenānye proktāḥ | tad yathā |

1 sadeśāḥ] śadeśāḥ B N 3 rātrau ceśāḥ] rātri īśāḥ B N 3–4 maṇittho … -āvaneyāḥ] om. B N 4 saumyāvaneyāḥ] saumyāvanīśāḥ G 5 trirāśau] rātrau ca ravisitaśaniśukrā jīvacaṃdrajñabhaumāḥ śanikujagurucaṃdrā meṣato ghasralagne B N 6 daityejya] jya N 8 atha … trairāśipāḥ] trairāśikeśāḥ G; om. K T M 9 rāśi] om. B; rāśayaḥ K T M ‖ divā] dine G; dineśā K T; dineśāḥ M ‖ rātrau] rātreśā K T; rātrīśāḥ M 12 budhaḥ] bṛ M 14 sūryaḥ] bu M 20 bṛhaspatiḥ[1]] gu B G ‖ bṛhaspatiḥ[2]] gu B G 22 -siṃhena] -siṃhe B N; -siṃhenā G ‖ ete] etau B N ‖ trai-] om. B N

8 atha] The following table is omitted by N. The remaining text witnesses abbreviate the names of the planets.

> [of the four signs] from Leo, they are reversed in order; the constant rulers [of the four signs] beginning with Sagittarius are Saturn, Mars, Jupiter and the moon.

'Reverse' [means] by reversal of day and night. 'Constant rulers' [means] rulers by both day and night. And Maṇittha [says]:[18]

> The sun, Venus, Saturn, Venus, Jupiter, the moon, Mercury, Mars, Saturn, Mars, Jupiter and the moon are the [respective] triplicity rulers [of the twelve signs] by day; Jupiter, the moon, Mercury, Mars, the sun, Venus, Saturn, Venus, Saturn, Mars, Jupiter and the moon [are the rulers] in a night horoscope.

These are the triplicity rulers by day and night:

Sign	**By day**	**By night**
Aries	Sun	Jupiter
Taurus	Venus	Moon
Gemini	Saturn	Mercury
Cancer	Venus	Mars
Leo	Jupiter	Sun
Virgo	Moon	Venus
Libra	Mercury	Saturn
Scorpio	Mars	Venus
Sagittarius	Saturn	Saturn
Capricorn	Mars	Mars
Aquarius	Jupiter	Jupiter
Pisces	Moon	Moon

Samarasiṃha says [in the *Tājikaśāstra*] that these triplicity rulers are according to Yavana opinion. According to his own opinion they are different, as follows:

18 This stanza is not attested in available independent witnesses of the *Varṣaphala*.

meṣādicatustrairāśikeśvarā ravisitārkibhṛgavo 'hni |
guruśaśibudhabhaumā niśi śanikujagurvindavaḥ satatam ||
divase dinapasadeśau rātrau rātripasadeśau ca |
anayor yo balayukto jñeyas trairāśināyakaḥ kheṭaḥ ||

tājikamuktāvalyām api |

ravibhṛguśaniśukrās triḥ parāvartanena
kriyata iha diveśāḥ syuḥ sadeśāś ca tadvat |
śanikujagurucandrā rātrināthās tathaivā-
maraguruśaśisaumyakṣmāsutāś ca krameṇa || iti |

rāśiḥ	**dine**	**rātrau**	**sadeśvarāḥ**
1	sūryaḥ	bṛhaspatiḥ	śaniḥ
2	śukraḥ	candraḥ	maṇgalaḥ
3	śaniḥ	budhaḥ	bṛhaspatiḥ
4	śukraḥ	maṇgalaḥ	candraḥ
5	sūryaḥ	bṛhaspatiḥ	śaniḥ
6	śukraḥ	candraḥ	maṇgalaḥ
7	śaniḥ	budhaḥ	bṛhaspatiḥ
8	śukraḥ	maṇgalaḥ	candraḥ
9	sūryaḥ	bṛhaspatiḥ	śaniḥ
10	śukraḥ	candraḥ	maṇgalaḥ
11	śaniḥ	budhaḥ	bṛhaspatiḥ
12	śukraḥ	maṇgalaḥ	candraḥ

1 trairāśikeśvarā] scripsi; trirāśikeśvarā B N G K T M ‖ bhṛgavo] bhṛgujo B N 2 gurvindavaḥ] gurvendavaḥ K T 3 dinapasadeśau] dinasaddeśau B N; dinapasaddeśau K T; dinapasadṛśau M ‖ sadeśau[2]] saddeśau K T; sadṛśau M 4 bala] bāla M ‖ nāyakaḥ] nākaḥ B N 6 parāvartanena] parārtanena K T 8 kujaguru] gurukuja K T M 9 kṣmā] om. T ‖ iti] om. G 10 rāśi] rāśiṣu K T M ‖ dine] trairāśikeśāḥ add. G; rāśive K T M ‖ rātrau] rātrīśvarā G M; rātreśvarā K T ‖ sadeśvarāḥ] śadreśvarā K; śadreśva T M 11 sūryaḥ] ra B ‖ bṛhaspatiḥ] gu G 13 bṛhaspatiḥ] gu G 14 maṅgalaḥ] śa K T M 15 bṛhaspatiḥ] gu G 16 candraḥ] bu K T M 17 bṛhaspatiḥ] gu G; bu T 18 maṅgalaḥ] bṛ K T M 19 bṛhaspatiḥ] gu G 21 bṛhaspatiḥ] gu G 22 candraḥ] bṛ T

1–2 meṣādi … satatam] Cf. KP 1.21 6–9 ravi … krameṇa] TMṬ 1.12

1 trairāśikeśvarā] The emendation, required by the metre, is supported by MSS KP1, KP2, KP4 and KP Mumbai 1884. 10 rāśiḥ] The following table is omitted by N. The remaining text witnesses abbreviate the names of the planets.

> The triplicity rulers of the four [signs] beginning with Aries are the sun, Venus, Saturn and Venus by day; Jupiter, the moon, Mercury and Mars by night; and, Saturn, Mars, Jupiter and the moon at all times. By day, the day ruler and the constant ruler [should be taken]; at night, the night ruler and the constant ruler. Of these two, the planet that is endowed with [greater] strength should be known as the triplicity ruler.[19]

And in *Tājikamuktāvali*[*ṭippaṇī* 1.12 it is said]:

> Here, repeating thrice from Aries, the sun, Venus, Saturn and Venus are the rulers by day; the constant rulers likewise are Saturn, Mars, Jupiter and the moon; so also, the night rulers are Jupiter, the moon, Mercury and Mars, respectively.

Sign	**By day**	**By night**	**Constant ruler**
Aries	Sun	Jupiter	Saturn
Taurus	Venus	Moon	Mars
Gemini	Saturn	Mercury	Jupiter
Cancer	Venus	Mars	Moon
Leo	Sun	Jupiter	Saturn
Virgo	Venus	Moon	Mars
Libra	Saturn	Mercury	Jupiter
Scorpio	Venus	Mars	Moon
Sagittarius	Sun	Jupiter	Saturn
Capricorn	Venus	Moon	Mars
Aquarius	Saturn	Mercury	Jupiter
Pisces	Venus	Mars	Moon

19 The first of these sentences comprises a stanza in *āryā* metre also found in Samarasiṃha's surviving work *Karmaprakāśa* (1.21) and already quoted in section 2.5 above. For the varying Tājika doctrines on the triplicities, see the Introduction and Gansten 2018.

anayos trairāśikeśvarayor viṣayavyavasthoktā tatraiva |

divā dinādhīśasadeśayor yo rātrau tu rātrīśasadeśayoś ca |
trairāśikeśo balavān grahaḥ syān naisargikas tulyabale vicintyaḥ || iti |

dinādhīśasadeśayo rātrīśasadeśayor vā madhye yo balavān sa grāhyaḥ | balasāmye tejaḥsiṃhādyuktā nisargās trairāśikeśvarā jñeyā iti ||

atha varṣeśārthaṃ pañcādhikāriṇa āha samarasiṃhaḥ |

atha varṣaiśvaryakṛte pañcānveṣyāḥ purenthihādhīśaḥ |
hāyanalagnasvāmī tattrairāśikapatis tadanu |
dinavarṣe ravir indur niśi caiko janmalagnanāthaś ca ||

atra sūryaśabdena sūryākrāntarāśīśvaraś candraśabdena candrākrāntarāśīśvara ucyata iti | ata eva tejaḥsiṃhena spaṣṭam uktam |

varṣādhipāḥ syur iha pañca ravīndurāśyor
eko 'dhipo 'hni niśi ca kramato 'nthiheśaḥ |
sambhūtilagnavibhur abdavilagnapas tat-
trairāśipaś ca punar eṣu balaṃ vilokyam ||

2 sadeśayor] sadṛśayor K T ‖ rātrīśa] rātrīrā N ‖ sadeśayoś] sadṛśayoś K T 3 tulya] tv alpa B N 4 sadeśayo] sadṛśayo K T M ‖ sadeśayor] sadṛśayor K T M ‖ madhye … grāhyaḥ] om. B N G 10 candraśabdena] om. B N 11 iti] ity arthaḥ G; ity artha T 13 eko 'dhipo] ekādhipo G K T M ‖ kramato 'nthiheśaḥ] kramateṃtthiheśaḥ G; krameṃthiheśaḥ K T M 14 vibhur] vir N; vidhur K M ‖ vilagnapas tat] scripsi; vilagnapaś ca B N G K T M 15 punar eṣu] scripsi; puradeva B N; punar eva G K T M

2–3 divā … vicintyaḥ] TMṬ 1.13 12–15 varṣā … vilokyam] DA 14.1

14 vilagnapas tat] The emendation, suggested by the source verse from the TŚ, is supported by MS DA1. 15 punar eṣu] The emendation is supported by MS DA1.

The verdict on the matter of [selecting one of] these two triplicity rulers is described there too [1.13]:

> The stronger planet of the two – the day ruler and the constant ruler by day, and the night ruler and the constant ruler by night – will be the triplicity ruler. In case [they are] of equal strength, the one [stronger] by nature should be considered [the ruler].

The stronger one of the day ruler and the constant ruler, or of the night ruler and the constant ruler, should be taken. In case of equal strength, the [planets stronger by][20] nature explained by Tejaḥsiṃha and others should be understood to be the triplicity rulers.

5.8 Finding the Ruler of the Year

Next, for the purpose of [determining] the ruler of the year, Samarasiṃha explains the five candidates [in the *Tājikaśāstra*]:

> Now, for the sake of rulership of the year, five [planets] should be sought: first, the ruler of the *inthihā*; then the ruler of the ascendant of the year and its triplicity ruler; in a year [commencing] by day the sun is one, [in a year commencing] at night, the moon; and the ruler of the ascendant of the nativity.

Here, the word 'sun' means the ruler of the sign occupied by the sun, and the word 'moon' means the ruler of the sign occupied by the moon. Therefore, Tejaḥsiṃha describes it clearly [in *Daivajñālaṃkṛti* 14.1]:

> The [potential] rulers of the year here are five: one is the ruler of the sign of the sun or the moon by day or night, respectively; [another is] the ruler of the *inthihā*; the ruler of the ascendant of the nativity; the ruler of the ascendant of the year; and then its triplicity ruler. The strength of these [five] is to be examined.

20 Although one or more words seem to be missing here, all text witnesses agree on this reading.

maṇittho 'pi |

divā vilagne ravināyako 'pi rātrau vidhor janmavilagnapaś ca |
varṣapraveśe tanupo 'nthiheśas trirāśināthaḥ kathito 'dhikāre ||

vāmano 'pi |

janmalagnābdalagneśau dyuniśārkendurāśipau |
trirāśināyakentheśau jñātavyās te prayatnataḥ ||

tājikabhūṣaṇe 'pi |

janmodayābdodayamunthaheśā varṣapraveśe divase 'rkabheśaḥ |
niśīndubheśas trigṛheśa ete varṣādhipatye hy adhikāriṇaḥ syuḥ ||

muktāvalyām api |

muntheśo varṣalagneśas tattrairāśikanāyakaḥ |
divārkarāśināthaś ca rātrau candrarkṣanāyakaḥ ||
janmalagneśvaraś caivaṃ varṣe pañcādhikāriṇaḥ |
eteṣu balavāl̐ lagnaṃ paśyed yaḥ so 'bdanāyakaḥ |
anīkṣamāṇo lagnaṃ ca sabalo 'py abdapo na hi ||

yādavo 'pi |

janmalagnapatir inthihādhipo 'harniśaṃ raviśaśāṅkarāśipaḥ |
syus trirāśipatir abdalagnapaḥ pañca hāyanapatitvayogyakāḥ ||
lagnaṃ prapaśyann adhivīrya eṣāṃ varṣeśvaraḥ syād atha dṛṣṭyabhāve |
vīryādhiko nābdavibhur vivīryo lagnaṃ prapaśyann api hāyaneśaḥ |

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3 'nthiheśas] mutheśas K T M 5 janma] janmaga G 6 prayatnataḥ] pramalataḥ N 7 'pi] om. B N 8 varṣa] varṣe G ‖ praveśe] praveśo B N K T M 9 trigṛheśa] tripadeśa B ‖ ete] rāte G ‖ varṣādhipatye] varṣā5dhepatye N; varṣādhipā ye G 11 tattrairāśika] trairāśyarāśi B N 13–14 janma … nāyakaḥ] om. B N 15 anīkṣamāṇo] anīkṣyamāṇaṃ B; anīkṣamāṇaṃ N 17 lagna] lagne G ‖ patir] patim B N 18 patitva] yatitva M 19 prapaśyann] prapaśyenn K T; prapaśyed T 20 vivīryo] vivīrya B N ‖ prapaśyann] prapaśyenn K T; prapaśyed M

2–3 divā … 'dhikāre] VPh 7–8; cf. HS 31–32 8–9 janmodayā … syuḥ] TBh 1.34 11–14 muntheśo … nāyakaḥ] TMṬ 4.3–4 17–460.1 janma … vidheyaḥ] TYS 7.3–4

And Maṇittha [says in *Varṣaphala* 7–8]:

> If the horoscope [of the revolution] is by day, the ruler of the sun; if by night, that of the moon; the ruler of the ascendant of the nativity; the ruler of the ascendant at the revolution of the year; the ruler of the *inthihā*; and the triplicity ruler: [these are] declared to have authority [in the year].

And Vāmana [says]:

> The rulers of the ascendant of the nativity and the ascendant of the year; the rulers of the sun [or] moon [by] day [or] night; the triplicity ruler and the ruler of the *inthihā*: these should be carefully investigated.

And in *Tājikabhūṣaṇa* [1.34 it is said]:

> The rulers of the ascendant of the nativity, the ascendant of the year, and the *munthahā*; the ruler of the sign of the sun if the revolution of the year is by day, the ruler of the sign of the moon [if it is] at night; [and] the triplicity ruler: these are the candidates for rulership of the year.

And in [*Tājika*]*muktāvali* [*ṭippaṇī* 4.3–4 it is said]:

> The ruler of the *munthahā*; the ruler of the ascendant of the year; the ruler of its triplicity; by day, the ruler of the sign of the sun; at night, the ruler of the sign of the moon; likewise, the ruler of the ascendant of the nativity: [these are] the five candidates [for rulership] of a year. Among them, one that is strong and aspects the ascendant is the ruler of the year; one not aspecting the ascendant, although strong, is not ruler of the year.

And Yādava [says in *Tājikayogasudhānidhi* 7.3–4]:

> The ruler of the ascendant of the nativity; the ruler of the *inthihā*; the ruler of the sign of the sun and moon by day and night, [respectively]; the triplicity ruler; and the ruler of the ascendant of the year: [these] five are eligible for rulership of the year. Of these, [one] aspecting the ascendant and being of great strength will be ruler of the year. In the absence of [such] an aspect, [even] one great in strength is not ruler

vīrye samāne 'pi tanuṃ prapaśyed dṛṣṭyādhiko varṣapatir vidheyaḥ ||

tājikakaustubhe 'pi |

eṣāṃ yaḥ khacaras tanuṃ bahudṛśā paśyet sa varṣādhipo
dṛksāmye 'dhibalaś ca tejasi same naikādhikārī nṛpaḥ |
tatsāmye muthahāpatiḥ sa yadi no paśyet tadāhny arkapo
rātrau candrabhapo 'tra no yadi vibhuḥ proktas tribheśas tadā ||
na paśyet sa candro na candretthaśālaḥ
sa cen naiva paśyet tadā lagnapaḥ syāt |
na paśyec ca lagnaṃ tadā no sameśaḥ
sameśaṃ vinā mṛtyur eva pradiṣṭaḥ || iti |

vāmano 'pi |

dṛṣṭyabhāve tu saṃgrāhyas tasmād alpabalo grahaḥ |
samasaṃkhyābale jāte tadā dṛṣṭyādhikaḥ patiḥ ||

yādavaḥ |

dṛṣṭau samāyāṃ bahavo 'dhikārā yasyeṣuvargyā śaradīśvaraḥ saḥ |

samarasiṃho 'pi |

2–10 tājikakaustubhe … iti] om. B N G 5 tadāhny] scripsi; tadā hy K T M 6 vibhuḥ] scripsi; vidhuḥ K T M 12 dṛṣṭyabhāve] dṛṣṭābhāve B; dṛṣṭyābhāve N G K T 13 dṛṣṭyādhikaḥ] dṛṣṭyādhipaḥ B 15 vargyā] vargyāṃ M 16 samarasiṃho] sarasiṃho N

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15 dṛṣṭau … saḥ] TYS 7.4

> of the year; but even [a planet] without strength, aspecting the ascendant, is ruler of the year. If the strength [of several planets] is equal, [if one] aspects the ascendant [being] greater by aspect [strength], it should be made ruler of the year.

And in the *Tājikakaustubha* [it is said]:

> Among these, the planet that aspects the ascendant with a great aspect is ruler of the year; if the aspects are equal, the one of greater strength [is ruler of the year]; if the power is equal, the one with more claims is ruler;[21] if those are equal, the ruler of the *munthahā* [is ruler of the year]; if that one does not aspect [the ascendant], then the ruler of the sun by day, the ruler of the sign of the moon by night; if these [do] not [aspect the ascendant], then the triplicity ruler is declared ruler [of the year. If] that [planet] does not aspect [the ascendant], the moon [is ruler of the year; if] not, [then the planet] that has *itthaśāla* with the moon; if that does not aspect [the ascendant] either, then the ruler of the ascendant will be [ruler of the year]. And if [that planet] does not aspect the ascendant, then there is no ruler of the year. Without a ruler of the year, death is predicted.

And Vāmana [says]:

> In the absence of an aspect [from a strong planet], a planet of lesser strength than it should be taken; if the strength [of two or more planets] amount to the same, then the one greater by aspect is ruler [of the year].

[And] Yādava [says in *Tājikayogasudhānidhi* 7.4]:

> When the aspect is equal, the one that has more claims among the five dignities is ruler of the year.

And Samarasiṃha [says in the *Tājikaśāstra*]:

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21 That is, a single planet holding several of the relevant rulerships (over the *munthahā*, the ascendant of the annual revolution, and so forth).

varṣapatitve dṛṣṭe pracurāṇāṃ pañcavargikāmadhye |
yasya bahavo 'dhikārās tasyaiśvaryaṃ hi parikalpyam ||

atra dṛṣṭisamatve janmalagnapavarṣalagnapetyādyuktādhikārapañcakamadhye yasya bahavo 'dhikārāḥ sa eva varṣādhipa ity uktam | tājikasāre |

yadābdalagnaṃ bahavo nabhogāḥ paśyanti cet pañcadivaukasāṃ hi |
madhye 'dhikārā bahavo 'pi yasya tasyābdapatvaṃ gaditaṃ pravīṇaiḥ ||

yādavaḥ |

dṛṣṭeḥ samatve 'py adhikāratulye divā niśīnendugṛhādhināthaḥ |
dṛṣṭir na tasya tribhapo na tasya dṛṣṭis tadā candramasetthaśālaḥ ||
kenāpi so 'bdādhipatir vinetthaśālaṃ tadā yas tanupaḥ pradiṣṭaḥ |

tājikatilake 'py evam evoktam |

paśyen na lagnaṃ yadi pañcamadhye ko vā tadā bahvadhikāranāthaḥ ||
evaṃ na cet syād bahuvīryakheṭo hy asyāpy abhāve 'bdavilagnapena |
syān mūthaśīlaṃ śaradīśvaro 'syābhāve bhaven munthahanātha īśaḥ || iti |

atra pañcādhikāriṇāṃ dṛṣṭyabhāve varṣalagneśo 'bdapa ity uktaṃ muktāvalyām |

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1 dṛṣṭe] dṛṣṭeḥ B N ‖ vargikā] vargikāṇāṃ K T M 2 parikalpyam] parikalpam K T M 3 lagnapa] lagnepa N 4 sa] om. B N 5 cet pañca] cetthaṃ ca M 6 'dhikārā] dhikāro T 6–9 tasyābda … tasya] om. K T M 7 yādavaḥ] yādavaiḥ N 8 dṛṣṭeḥ] dṛṣṭe B N G ‖ gṛhā-] grahā- G 9 dṛṣṭis] dṛṣṭes N 10 so] śo B N 10–12 yas … tadā] om. B N 13 na] om. B N ‖ kheṭo] kheṭe B N ‖ hy asyāpy] svasyāpy B N 15 atra] atha K T M ‖ dṛṣṭyabhāve] dṛṣṭyābhāve B N

5–6 yadā- … pravīṇaiḥ] TS 99 8–10 dṛṣṭeḥ … pradiṣṭaḥ] TYS 7.5–6 12–14 paśyen … īśaḥ] TYS 7.6–7

> When several [planets] are seen to have [qualifications for] rulership of the year, the rulership should be assigned to the one with more claims from among the five dignities.

This is [what is being] said here: when the aspects are equal, only that [planet] which has more claims from among the five dignities [previously] described – the ruler of the ascendant of the nativity, the ruler of the ascendant of the year, and so on – is ruler of the year. [And] in *Tājikasāra* [99 it is said]:

> When many planets aspect the ascendant of the year, experts declare that the rulership of the year belongs to that one among the five planets that has more claims.[22]

[And] Yādava [says in *Tājikayogasudhānidhi* 7.5–6]:

> When the aspect is the same and the claims are equal, the domicile ruler of the sun or moon by day or night, [respectively; if] that one has no aspect, the triplicity ruler; if that one has no aspect, then whichever [planet] has an *itthaśāla* with the moon is ruler of the year. Without an *itthaśāla*, the one that is ruler of the ascendant is declared [to rule the year].

The same thing, too, is said in the *Tājikatilaka*. [Continuing from *Tājikayogasudhānidhi* 7.6–7:]

> If none among the five aspects the ascendant, then the ruler of more claims; if it cannot be thus, [then] the planet with more strength; in the absence even of that, [the planet that has] a *mutthaśila* with the ruler of the ascendant of the year will be ruler of the year; in the absence of that, the ruler of the *munthahā* will be ruler [of the year].

Regarding this, it is said in [*Tājika*]*muktāvali*[*ṭippaṇī* 4.9] that, in the absence of any aspect [to the ascendant of the year] from the five candidates, the ruler of the ascendant of the year is ruler of the year:

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22 Strictly speaking, if at least one planet has more than one claim to authority, the number of planets vying for rulership is necessarily less than five.

pañcādhikāriṇo lagnaṃ na paśyanti yadā tadā |
varṣalagneśvaro yas tu sa evābdapatir bhavet ||

evaṃvidhe viṣaye prakārāntaram uktaṃ tājikabhūṣaṇe |

paśyen na kaścid yadi varṣalagnaṃ tallagnarāśir janane 'pi yena |
dṛṣṭo 'dhipaḥ syān na ca tatra dṛṣṭas tadenthiheśo 'pi vicintanīyaḥ || iti |

atra pañcādhikāriṇāṃ dṛṣṭyabhāve yādavasūrimatena pariṇāme muthaheśo varṣapaḥ | tukajyotirvinmatena varṣalagneśaḥ | gaṇeśadaivajñamatena pañcādhikārimadhye janmani varṣalagnanirīkṣakaḥ | tatra viṣayavyavasthā | trayāṇām eṣāṃ madhye yaḥ sthānādiṣaḍbalenādhikabalaḥ sa eva varṣeśaḥ | nanu pūrvaṃ yādavena *bahuvīryakheṭaḥ* uktaḥ | sa eva punar balavaśenaiva kathaṃ varṣeśvaratvaṃ | ucyate | yādavena *bahuvīryakheṭaḥ* uktaḥ | tatra bahuvīryakheṭaḥ sāmānyapañcavargyāṃ daśādhikabalaḥ viśeṣabale pañcarūpādhikabalo bhavati | na tu tannyūnabalaḥ | atra tu trayāṇāṃ madhye yasyaiva kiṃcid balādhikyaṃ tasyaiva varṣeśvaratvam iti sarvaṃ sustham | yadaite trayo 'pi samabalās tadā yādavagaṇeśadaivajñatājikatilakoktyā muthaheśa eva varṣeśa iti tattvam ||

6 dṛṣṭyabhāve] dṛṣṭyābhāve B N G ‖ matena] om. B N 7 tuka] tattuka K T M ‖ jyotirvin] jyotir B N 8 pañcādhikāri] pañcādhikāra B N ‖ lagna] om. B N 9 -ādhikabalaḥ] -ādhikābalaḥ N 10 yādavena] yādavema G ‖ uktaḥ] uktas K T M 10–11 sa … uktaḥ] om. G K T M 12 bahu] om. G ‖ bale] balo K T; balaḥ M 13 balo] bale K T ‖ tannyūna] taṃnyūna B N; tryūna G ‖ atra tu] atru N ‖ madhye] yasyai add. T 14 sarvaṃ sustham] sarvam utpannaṃ G

1–2 pañcā- … bhavet] TMṬ 4.9 4–5 paśyen … vicintanīyaḥ] TBh 1.37 10 bahu … kheṭaḥ] TYS 7.7 11 bahu … kheṭaḥ] TYS 7.7

3 prakārāntaram] The unexpected neuter form is attested by all witnesses.

> When the five candidates do not aspect the ascendant, then the one that is ruler of the ascendant of the year itself becomes ruler of the year.

Another approach to this kind of topic is stated in *Tājikabhūṣaṇa* [1.37]:

> If no [planet] should aspect the ascendant of the year, the one that aspected the sign of that ascendant in the nativity will be ruler [of the year]; [if that sign] was not aspected even then, the ruler of the *inthihā* should be considered [ruler of the year].

Here, in the absence of aspects [to the ascendant of the year] from the five candidates, the final ruler of the year, in the opinion of Yādavasūri, is the ruler of the *munthahā*. In the opinion of Tuka Jyotirvid, it is the ruler of the ascendant of the year. In the opinion of Gaṇeśa Daivajña, it is that one among the five candidates which aspected [the sign of] the ascendant of the year in the nativity. The verdict on this matter [is this]: of these three, the strongest one in the sixfold strength of place and so on is indeed ruler of the year. [If you] object: 'The planet with more strength' was already mentioned by Yādava. How can it again [be eligible for][23] ruling the year simply on account of its strength? – [then in reply] it is said: 'The planet with more strength' was mentioned by Yādava. In that context, a planet with more strength in the general five dignities is one with more than ten [units of] strength; in the detailed [scheme of] strength, one with more than five [units of] strength; but not one with less strength than that. But here, out of the three [planets suggested above], the rulership of the year belongs to the one that has just a little more strength [than the others]. Thus all is well [resolved]. And if these three are equal in strength, then by the statements of Yādava, Gaṇeśa Daivajña, and the *Tājikatilaka*, the ruler of the *munthahā* itself is ruler of the year. This is the truth of the matter.

23 A verb appears to be missing in the two earliest text witnesses (B N). In the others, this and the following sentence have been omitted altogether.

athājñātajanmanaḥ praśnapattre varṣeśānayanaṃ tājikasāre |

praśnāṅgapo varṣapatiḥ prakalpyas turyeśvaro janmavilagnanāthaḥ |
munthādhipaḥ praśnavilagnataś ca trairāśipo ghasrapatiḥ purāvat || iti |

yadā punar muthaheśo varṣeśo jātas tadā viśeṣaphalam āha samarasiṃhaḥ |

muthaheśo varṣapatiḥ sthāpyo 'sminn astage phalaṃ na śubham |
janmani yasmin rāśau tasmin varṣe sthitaḥ phalaṃ pūrṇam ||

ayam arthaḥ | muthaheśo janmani śubhasthānago varṣe 'pi śubhasthānagatas tadā śubhaṃ phalaṃ pūrṇam | ubhayatrāniṣṭasthānagatas tadā aśubhaṃ phalaṃ pūrṇam | yadā janmani śubhasthānago varṣe aśubhasthānagas tadvarṣe pūrvārdhe aśubhaṃ phalam varṣottarārdhe śubhaṃ phalam | viparīte viparītaṃ phalaṃ jñeyam ity arthaḥ ||

atha candrābdapatve viśeṣo muktāvalyām |

candraiśvarye tu yenendur bhavet pūrṇetthaśālakṛt ||
sa varṣeśo bhaven nūnaṃ no cen muthaśilaṃ tadā |
candrarāśīśvaro 'bdeśaḥ sa ced indur bhaved yadā ||
tatphalaṃ sūryavad vedyaṃ śreṣṭhamadhyādhamaṃ tadā |
candradhātvanusāreṇa khindakasyeti sammatam || iti |

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2 prakalpyas] prakalpyo G 4 varṣeśo] om. G 5 śubham] śubhagam B N 7 varṣe] varṣo N; varge G 8 ubhayatrāniṣṭa] ubhayatrāpi naṣṭa G ‖ sthānagatas] sthānagas G 10 tadvarṣe] tadā varṣa G K T M 11 viparīte] om. B; viparī N 14 nūnaṃ] nyūnaṃ B N G K 16 madhyādhamaṃ] madhyamaṃ B N ‖ tadā] dā N 17 khindakasyeti] khindhikasyeti K M

2–3 praśnā- … purāvat] TS 102 13–17 candrai- … sammatam] TMṬ 4.6–8

24 While this reads like a general rule, it may have be preceded by qualifying conditions in the text quoted.

25 Again, a verb appears to be lacking but may be given in a subsequent verse.

26 But Samarasiṃha is not speaking of generic good or evil places, but of a planet returning to the actual zodiacal sign that it occupied in the nativity. The sun will occupy its natal sign in every revolution; Mercury and Venus, quite often; Jupiter and Saturn, at approximately twelve- and thirty-year intervals, respectively; Mars and the moon, less regularly.

27 Although supported by all text witnesses, this interpretation of Balabhadra's contradicts the principle quoted above from the *Hillājatājika*, to the effect that placements

5.9 Special Considerations

Next, the calculation of the ruler of the year in the figure of a query for someone whose [time of] birth is unknown [is explained] in *Tājikasāra* [102]:

> The ruler of the ascendant of the query should be considered ruler of the year; the ruler of the fourth, ruler of the ascendant of the nativity; the ruler of the *munthahā* [should be known] from the query ascendant; the triplicity ruler [is] the ruler of the day, as before.

Further, when the ruler of the *munthahā* becomes ruler of the year, Samarasiṃha states a special rule [in the *Tājikaśāstra*]:

> The ruler of the *munthahā* should be made ruler of the year.[24] If it is [heliacally] set, the result is not good. Occupying, in [the revolution of] the year, the sign in which [it was placed] in the nativity, [it gives its] full results.[25]

The meaning is as follows: the ruler of the *munthahā* occupies a good place in the nativity, and also occupies a good place in [the revolution of] the year. Then the good results are complete.[26] [If] it occupies an evil place at both [times], then the evil results are complete. When it occupies a good place in the nativity [but] an evil place in the year, in that year results are evil in the former half; in the latter half of the year, results are good.[27] If the opposite, the results should be understood to be the opposite: this is meant.

Next, a special rule when the moon is ruler of the year [is stated] in [*Tājika*]*muktāvali*[*ṭippaṇī* 4.6–8]:

> When the moon holds the rulership [of the year], that [planet] with which the moon forms a perfected *itthaśāla* will certainly be ruler of the year. If there is no *mutthaśila*, then the ruler of the moon's sign is ruler of the year. If the moon [itself] should be that [ruler],[28] then its results should be known in the manner of the sun, [whether] superior, middling or inferior, [but] in accordance with the essence of the moon: this is accepted by Khindika.

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in the nativity correspond to the former part of the year, placements in the revolution to the latter half. Possibly the words *śubha* 'good' and *aśubha* 'evil' were transposed in this prose section of the text at an early point in the transmission.

28 That is, if the moon should be in Cancer.

atra candraś cet trairāśikeśvaras tadā candra eva varṣeśvaro jñeyas trairāśikeśvaratvābhāve yena candro muthaśilī sa eva varṣapa iti viśeṣa uktas tejaḥsiṃhena |

dṛṣṭyādikair api samo 'hni ravir niśīndus
trairāśikotthavibhutābhṛd asau na cet syāt |
syād vā tadā muthaśilī ca khagena yena
sthāpyaḥ patiḥ sa tam ṛte śaśirāśipas tu ||

grahajñābharaṇe 'pi |

trairāśikeśo na bhaved yadīnduś candreśvaratve 'pi khagena yena |
mukhyākhyayogo 'sya sa īśa ukto vinā tam indor gṛhapo 'bdapaḥ syāt || iti |

mukhyayoga itthaśālākhyaḥ | atra viśeṣāntaram āha vaidyanāthaḥ |

varṣe candretthaśālāt tu yo 'bdapas tasya janmani |
kambūlam indunā janmarātrau varṣaṃ tadottamam || iti |

atra pañcādhikāriṇāṃ madhye pañcavargyā balayuto 'pi lagnadarśī durūḥphoktanirbalagrahalakṣaṇayuto varṣeśo na bhavatīty api viśeṣo dhyeyaḥ |

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4 samo] same B N G T 6 khagena] ragena M ‖ yena] om. K T 9 na bhaved] bhanabhaved B a.c.; bhanaved B p.c. 10 mukhyākhyayogo 'sya] mukhyayogptesya N ‖ sa īśa ukto] sadeśayukto B N ‖ vinā tam] vinītam B; vinīnītam N ‖ indor] indu B N G ‖ gṛhapo] grahapo B N 11 yoga] scripsi; yogo B N G K T M 13 varṣaṃ] varṣe K T 14–15 atra … dhyeyaḥ] om. B N 14 darśī] scripsi; daśī G; dṛśa K T M

4–7 dṛṣṭy … tu] DA 14.3

On this matter, Tejaḥsiṃha states a special rule [in *Daivajñālaṃkṛti* 14.3]: if the moon is the triplicity ruler,[29] then the moon itself should be understood to be ruler of the year; [but] if it is not the triplicity ruler, only that [planet] with which the moon is in *mutthaśila* is ruler of the year:

> If the sun by day [or] the moon by night, though equal [to other planets] with regard to aspects and so on, does not carry the authority arising from triplicity, and if it then forms a *mutthaśila* with any planet, that [planet] should be made ruler [of the year]; but without such [a planet], the ruler of the moon's sign [is ruler of the year].

And in the *Grahajñābharaṇa* [it is said]:

> If the moon does not become triplicity ruler when the moon holds the rulership [of the year], the planet with which it has the configuration called 'principal' is said to be ruler [of the year]. Without that, the ruler of the moon's sign will be ruler of the year.

The principal configuration is the one called *itthaśāla*. On this matter, Vaidyanātha states another special rule:

> [If] that [planet] which is ruler of the year by virtue of an *itthaśāla* with the moon in the year has a *kambūla* with the moon in the nativity, in a night birth,[30] then the year is excellent.

Concerning this, another special rule is to be considered: among the five candidates, one which, although endowed with the strength of the five dignities and aspecting the ascendant, possesses the characteristics of a weak planet called *duruḥpha*, does not become ruler of the year.[31]

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29 Presumably of the ascendant in the revolution of the year, as discussed at the beginning of section 5.8.

30 Literally, 'in a birth night' (*janmarātrau*); but this seems the most likely intended meaning.

31 For *duruḥpha*, see section 3.16.

atha varṣeśasāmānyaphalam āha samarasiṃhaḥ |

sa yadi śubhayuktadṛṣṭaḥ ṣaṣṭhāṣṭāntyagṛhavarjito 'bhyuditaḥ |
sarvādhikārayukto janmani varṣe ca sadṛśabalaḥ ||
tad aśeṣam uttamaṃ syāt svāmitvaṃ vapuṣi balam atīva sukham |
mahataḥ sthānasyāptis tad anu ca janmagrahānusārāc ca ||

ayam arthaḥ | varṣeśo janmani satsthānagataḥ śubhadṛṣṭaś ced bhavati tadā śubhaṃ varṣaphalam avikalaṃ syāt | duṣṭasthānādigataḥ pāpadṛṣṭaś ced bhavati tadā duṣṭaphalam avikalaṃ vācyam | miśratve miśraṃ phalam | tājikasāre |

kendratrikoṇāyagate 'bdanāthe saumye ca ramyaḥ sakalas tadābdaḥ |
ṣaḍaṣṭariḥphopagate vivīrye kaṣṭaprado 'sau gadito munīndraiḥ ||
munthābdabhugrandhrasamāṅganāthā
nāstaṃgatā vīryayutās tam abdam |
ramyaṃ sukhārthāgamanaṃ vilāsaṃ
kurvanti te vyatyayato vilomam ||
atha samādhipatau triṣaḍāyage
khalakhage sakalaṃ sabale śubham |
vyayavināśagate 'bdapatau tadā
na ca śubhaṃ gaditaṃ munibhir nṛṇām || iti |

atha viśeṣam āha tejaḥsiṃhaḥ |

maitre saumye sve ca varge sthito 'tha
tyaktāṣṭāntyadviḍ jayī cottarasthaḥ |
mitraiḥ saumyair dṛṣṭayukto 'rkamukto
datte 'bdeśaḥ sarvaśarmākhilābdam ||

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1 atha] atra B N K M 2 sa yadi] sapadi M ‖ yukta] scripsi; yuta B N G K T M 3 janmani] janma B N 5 -āptis] -āptiṃ K T M 8 avikalaṃ] aviphalaṃ N 14 sukhā] sukhyā K 15 vyatyayato] vyastam ato K T M 17 khala] khala add. N 19 śubhaṃ] subhaṃ G 21 sve] khe G 22 tyaktā-] tyaktvā- M ‖ jayī] jayo M ‖ cottarasthaḥ] cottarasya B N 23 yukto] yuto B N ‖ 'rkamukto] vamukto B N

10–19 kendra … nṛṇām] TS 185–187 21–24 maitre … -ābdam] DA 14.7

5.10 General Results of the Ruler of the Year

Next, Samarasiṃha states the general results of the ruler of the year [in the *Tājikaśāstra*]:

> If it is joined to or aspected by benefics, free from the sixth, eighth and twelfth houses, [heliacally] risen and endowed with all authority in the nativity, and of similar strength in the year, all of that [year] will be excellent: rulership, strength of body, abundant happiness and attainment of great rank, according to that [annual revolution] and in accordance with the planet in the nativity.

The meaning is as follows: if the ruler of the year occupies a good place in the nativity, aspected by benefics, then the good results of the year are unimpaired. If it occupies an evil place and so on, aspected by malefics, then unimpaired evil results should be predicted; if things are mixed, the results [too] are mixed. In *Tājikasāra* [185–187 it is said]:

> If the ruler of the year is a benefic and occupies an angle, a trine, or the eleventh house, then the entire year is pleasant; if it occupies the sixth, eighth or twelfth house without strength, it is said by the great sages to give evil [results]. The rulers of the *munthahā*, the year, the eighth house and the ascendant of the year being endowed with strength, not [heliacally] set, make a pleasant year, gain of happiness and wealth, and delights; if it is opposite, [they give] the reverse. Now, when the ruler of the year is a malefic planet occupying the third, sixth or eleventh house in strength, all is good; but if the ruler of the year occupies the twelfth or eighth house, then sages declare no good for men.

Now, Tejaḥsiṃha states a special rule [in *Daivajñālaṃkṛti* 14.7, 9; 28.6]:

> Occupying a friendly, benefic or its own division, leaving out the eighth, twelfth and sixth houses, being victorious, standing in the north, aspected by or joined to friends and benefics, free of the sun, the ruler of the year bestows every comfort throughout the year.

vakre 'bdape 'bdajanuṣor api sarvakārye
syāt prātilomyaviphalatvadhanakṣayādyam |
aste hate 'pi ca tad eva tathaiva lagna-
nāthenthihādhipadaśāpatayo vicintyāḥ ||
janmābdayor api hate 'bdadaśādhipe 'ri-
randhrāntyage 'bdam asad anyaśubhe 'pi yoge |

abdadaśādhipo varṣeśaḥ |

varṣeśvaro muthaśilī ca bhaved yadauko-
nāthena tatsadanadhātuphalaṃ dadāti |
ramyaṃ virūpam api vīryavaśāt tayos tad-
bhāvekṣaṇāc ca paricintya dhiyābhidheyam ||

atra varṣeśo varṣalagnādhīśena muthaśilaṃ karoti varṣalagnādhīśo vā balavān tadā bhūpāt sukhaṃ vācyam | tathā varṣeśo varṣalagnapena sahesarāphayogaṃ karoti varṣalagnapo vā hīnabalas tadā bhūpād asukhaṃ vācyam | uktaṃ ca jīrṇatājike |

varṣalagneśvaro bhūpaḥ senānīś candrasūryapaḥ |
muthahādhipatir mantrī pureśo janmalagnapaḥ ||
rasasasyādidhātūnāṃ tanos trairāśikeśvaraḥ |
balavadbhir imais tebhyaḥ śubhaṃ hīne tad anyathā || iti |

tejaḥsiṃhaḥ |

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1 'bdape 'bda] thavābda B N K T M ‖ januṣor] jenuṣor B ‖ api] asi G 2 prātilomya] scripsi; prāṃtyalomya B G K T; prāṃtyalemya N; prātyalomya M 4 nāthenthihādhipadaśāpatayo] nāthoṃthihādhipatayor B; nātheṃthihādhipatayor N 5 'bda] bdapa G ‖ daśādhipe] daśādhipo B 6 'bdam asad] bdasamad N 8 yadauko] scripsi; yadaiko B N G K T M 10–11 tadbhāvekṣaṇāc] tad dhi vikṣaṇāc K 11 dhiyābhidheyam] dhiyā vidheyam K T M 12–13 varṣa … varṣeśo] om. B N 13 tathā] yadā G 13–14 sahesarāpha] sarāpha N 14 varṣa] om. K T M ‖ balas] tāvān add. B N ‖ bhūpād] nṛpād G ‖ asukhaṃ] sukhaṃ B N 16 senānīś] senānī B N G 18 tanos] tavos G

1–4 vakre … vicintyāḥ] DA 14.9 5–6 janmā … yoge] DA 28.6 8–11 varṣeśvaro … -dheyam] DA 14.10

8 yadauko] The emendation, required by the context, is supported by MS DA1.

> If the ruler of the year is retrograde both in the year and in the nativity, there is contrariety, futility and loss of wealth in every undertaking. If it is [heliacally] set or afflicted, [the result is] the same. The ruler of the ascendant [of the year], the ruler of the *inthihā*, and the ruler of the period should be considered in the same way.
>
> If the ruler of the period of the year is afflicted both in the nativity and in the year, occupying the sixth, eighth or twelfth house, the year is bad, even if the configuration is good in other [respects].

'The ruler of the period of the year' [means] the ruler of the year. [Continuing from *Daivajñālaṃkṛti* 14.10:]

> And when the ruler of the year has a *mutthaśila* with the ruler of [any] house, it gives the results of the substance of that house, pleasing or ugly in accordance with the strength of both [planets] and according to the aspects on that house. One should pronounce after considering [the matter] intelligently.

Here, [if] the ruler of the year makes a *mutthaśila* with the ruler of the ascendant of the year, or the ruler of the ascendant of the year is strong, then happiness from the king is to be predicted. Likewise, [if] the ruler of the year makes an *īsarāpha* configuration with the ruler of the ascendant of the year, or the ruler of the ascendant is of little strength, then unhappiness from the king is to be predicted. And it is said in the *Jīrṇatājika*:

> The ruler of the ascendant of the year is the king; the ruler of the sun [or] moon is the commander of the army; the ruler of the *munthahā* is the counsellor; the ruler of the ascendant of the nativity is the governor of the city; the triplicity ruler of the ascendant is [the custodian] of water, grains and other commodities. By these [planets] being strong, good [will come] from those [persons]; if [the strength] is poor, the reverse.

[And] Tejaḥsiṃha [says in *Daivajñalaṃkṛti* 14.11, 8; 28.5, 8, 9–10, 11]:

sambhūtilagnamuthahābdavilagnanāthā
varṣeśavad vihitasaumyakhagetthaśālāḥ |
susthānagāḥ śubhadṛśaś ca suhṛtsvasaumya-
varge gatā hy udayinaḥ phaladās tadā syuḥ ||
pūrṇaṃ phalaṃ tu paripūrṇabale 'bdanāthe
madhye ca madhyam iha hīnabale ca hīnam |
naṣṭaṃ samastam api naṣṭabale sadā syād
dauḥsthyādhirukprabhṛtikaṣṭaphalaṃ vinaṣṭe ||
sūrye 'bdape 'bdajanuṣoś ca śanau ca dagdhe
vakre 'bale viphalatā nikhilakriyāṇām ||
yadbhāvapas tanubhujābdabhujāthavettha-
śālī balī bhavati tatra phalaṃ tadutttham |
kendre 'dhikārasahito 'bdapatir vipāpaḥ
svīyādhikāraphaladaḥ sabaloditaś ca ||
yadbhāvago januṣi saumyakhago 'bdake 'pi
tadbhāvago yadi tadā khalu tatphalaṃ syāt |
janmābdalagnamuthahābdabhujoditāś ca
vīryādhikā yadi tadābdam atīva ramyam || iti |

atha varṣeśādīnām avasthā hillājenoktāḥ |

dīpto dīnaḥ svastho muditaḥ suptaḥ prapīḍitaś caiva |
parihīyamānavīryaḥ pravṛddhavīryo 'dhivīryaś ca ||
svoccasthaḥ kila dīpto dainyaṃ punar eti nīcabhavanasthaḥ |
svasthaḥ svabhavanasaṃstho mitrakṣetrāśrito muditaḥ ||
ripurāśigataḥ supto grahābhibhūtaḥ prapīḍitaś caiva |
ravikiraṇamuṣitadīptiḥ khacaraḥ parihīyamānavīryaś ca ||
svanīcabham atikrāntaḥ svoccābhimukhaḥ pravṛddhavīryaḥ syāt |

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2 -vad] scripsi; tad B N G K T M 3 su-[1]] sva B N G K T 4 varge] varṣe B N ‖ phaladās tadā] phaladāḥ sadā G; phaladās sadā K T M 5 tu pari] om. K M ‖ bale] va B 8 kaṣṭa] varṣa B N; neṣṭa K T M 9 śanau] pānau B N 11 bhāvapas] bhāvas B; bhāvagas N ‖ bhujābda] om. B 12 balī] om. N ‖ tatra] tan na N 14 svīyā] sīmā G 17 lagna] janu B N 18 iti] om. B N 19 varṣe] varthe N 21 'dhivīryaś] vivīryaś K T M 22 punar eti] purapureti K 25 muṣitadīptiḥ] muṣitaḥ B; mukhitadīptiḥ G 26 nīcabham] scripsi; nīcam B N G K T M

1–4 sambhūti … syuḥ] DA 14.11 5–8 pūrṇaṃ … vinaṣṭe] DA 14.8 9–10 sūrye … kriyāṇām] DA 28.5 11–12 yad … uttham] DA 28.8 13–16 kendre … syāt] DA 28.9–10 17–18 janmā … ramyam] DA 28.11

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2 -vad] The emendation, required by the syntax, is supported by MS DA1. 3 su-] The emendation, required by the context, is supported by MS DA1. 17 bhujoditāś] Possibly an instance of double sandhi for *bhujaḥ uditāś*.

Like the ruler of the year, the rulers of the ascendant of the nativity, the *munthahā*, and the ascendant of the year will give [good] results when forming *itthaśālas* with benefic planets, occupying good places and aspected by benefics, occupying friendly, their own, or benefic divisions, and rising [heliacally].

The result is full if the ruler of the year has complete strength, middling if [its strength is] middling, and poor if poor; but if its strength is lost, all will always be lost, [and] if [the ruler of the year] is corrupt, there are evil results such as uneasiness, anxiety and illness.

If the sun is ruler of the year and Saturn is burnt, retrograde or weak in the year and in the nativity, there is futility in every undertaking.[32]

If the strong ruler of any house has an *itthaśāla* with the ruler of the ascendant, or else with the ruler of the year, it produces its results in that [year].

The ruler of the year in an angle, endowed with authority, without the malefics, strong [and heliacally] risen, gives the results of its own authority. If a benefic planet occupies the same house in the year as it did in the nativity, then certainly its results will come to pass.

If the rulers of the ascendants of the nativity and of the year, of the *munthahā*, and of the year are [heliacally] risen and of great strength, then the year will be exceedingly pleasant.

Next, the conditions of the ruler of the year and other [planets] are described by Hillāja:

[1] Blazing, [2] wretched, [3] confident, [4] happy, [5] sleeping and [6] tormented, [7] decreasing in strength, [8] increasing in strength, and [9] of great strength. [A planet] occupying its exaltation is 'blazing', and one occupying its sign of fall becomes 'wretched'; one occupying its own domicile is 'confident'; one placed in the domicile of a friend, 'happy'. One occupying the sign of an enemy is 'sleeping', one vanquished by [another] planet is 'tormented', and a planet robbed of its light by the sun's rays is 'decreasing in strength'. One having passed beyond its sign of fall and approaching its exaltation is 'increasing

32 Saturn being combust or 'burnt' implies that it is conjunct the sun, but the connection between the sun and Saturn in the other cases is not clear. In independent witnesses of the *Daivajñālaṃkṛti*, the preceding half-stanza refers to Saturn occupying the tenth house, giving some context for the statement about actions or undertakings.

svāṃśakasaṃsthaḥ saumyair vilokyamāno 'dhivīryaś ca ||
dīpte dīptir anuttamā narapater dīne ca dainyāgamaḥ
svasthe svātmamanaḥsthitaṃ ca bhavati śrīkīrtisaukhyādikam |
āmodo mudite yathepsitaphalaprāptiḥ prasupte vipat
pīḍā śatrukṛtā prapīḍitatanau mauḍhyaṃ gate 'rthakṣayaḥ ||
bhavati pravṛddhavīrye gajaturagasuvarṇaratnāptiḥ |
tadvad adhivīryayukte bhuktitrayasampadādikaṃ rājñaḥ ||
varṣeśo lagnapatiḥ svadaśādhīśaś ca yadguṇopetaḥ |
tadguṇaphalaṃ ca varṣe nirdeśyaṃ khattakhuttamatam etat || iti |

atha varṣeśamūsariḥphaphalaṃ varṣatantre |

śubhesarāphe śubham asti kiṃcid aniṣṭam evāśubhamūsariḥphe | iti |

viśeṣāntaram āha samarasiṃhaḥ |

yo bhavati varṣanāthas tasmin varṣe daśādhipaḥ sa iha |
kaṃ paśyed atha cakre kvāste janmani ca varṣe ca ||
krūraḥ śubho 'thavāyaṃ kena ca dṛṣṭo yutaḥ sa kasya gṛhe |
kendre tannikaṭe vā samagatir uditaḥ kimadhikāraḥ ||
ittham avalokite 'smin śubhayutadṛṣṭe vilagnagaganasthe |
sarvaṃ śubhaṃ svaparikaramadhye prādhānyam āviśati ||
madhyabale 'smin madhyaṃ hīne hīnaṃ gṛharkṣabhāvena |
samyag vilokya jātakahāyanalagne phalaṃ nigadet |
varṣasvāmini mande patite vibale nirāśatādauḥsthye || iti |

1 saṃsthaḥ] sthaḥ B N 2 dīpte] dīpto B N ‖ dīne] hīne K T M 4 prasupte] prasupto B N G 5 mauḍhyaṃ] meṣaṃ N; moṣaṃ G 7 bhuktitraya] bhuktyatra B N; muktitraya K T M 9 khattakhuttamatam] khantukhuttam B; khatakhantam N; svatamuttamatam K M 10 atha] om. B N 13–14 sa iha | kaṃ] scripsi; sa iha taṃ B N; sa iha || taṃ G; sadgṛhagata K T; sadgṛhagaṃ M 14 kvāste] kāste N 15 'thavāyaṃ] 'thavāye G ‖ sa] om. T 17 avalokite] avalokito G ‖ dṛṣṭe] dṛṣṭaṃ B N T 18 parikara] paripāka G T 19 hīne] om. K T 20 nigadet] nigaditaṃ B N 21 patite] vitite N a.c.; tite N p.c. ‖ dauḥsthye] dausthe B N K T M

11 śubhesarāphe … mūsariḥphe] VT 1.38

> in strength', and one occupying its own division, being aspected by benefics, is 'of great strength'.
>
> When [a planet] is blazing, there is unsurpassed splendour from the king; when it is wretched, the arrival of wretchedness; when it is confident, grace, renown, happiness and so on abide in one's heart and mind; when it is happy, there is joy and the attainment of desired results; when it is sleeping, misfortune; when it is tormented in body, torments caused by enemies; when obscured [by the sun], loss of wealth. When it is increasing in strength, there is gain of elephants, horses, gold and jewels; likewise, when it is endowed with great strength, the blessing of threefold pleasures and so on from the king. With whatever virtues the ruler of the year, the ruler of the ascendant and the ruler of one's [current] period are invested, the result of those virtues should be predicted: this is the view of Khattakhutta.

Next, the results of a *mūsariḥpha* with the ruler of the year [are described] in *Varṣatantra* [1.38]:

> When the *īsarāpha* is with a benefic there is some good, [but] only evil if the *mūsariḥpha* is with a malefic.

Samarasiṃha states another special rule [in the *Tājikaśāstra*]:

> [The planet] that becomes ruler of the year is the ruler of the period of that year. What [planet] does it aspect here, and where in the circle does it dwell, in the nativity and in the year? Is it a malefic or a benefic, aspected by or joined to whom, and in whose domicile is it? [Is it] in an angle or near one,[33] direct in motion, [heliacally] risen, and what authority does it have? This [ruler] having been examined thus, if it is joined to or aspected by benefics, in the ascendant or the midheaven, all is good, and [the native] becomes foremost among his peers. When it is of middling strength, [the good results are] middling; when [the strength is] poor, [the results are] poor, according to the nature of the house and sign. One should declare the result after thoroughly examining the horoscopes of the nativity and the year. If the ruler of the year is slow,[34] corrupt and weak, [there is] despair and uneasiness.

33 That is, in a succedent house.

34 Or: 'is Saturn'.

varṣatantre |

yo janmani phalaṃ dātuṃ vibhur mūsaripho 'sya cet |
abdalagnābdapabhavas tasminn abde na tatphalam ||
vyatyāse phalam ādeśyam itthaśāle viśeṣataḥ |
nobhayaṃ cet tadāpy asti janmāśrayam iti sphuṭam ||

ayam arthaḥ | janmani pañcameśo guruḥ pañcamabhāvaṃ paśyati tatra vā bhavati | tena putraprāptikaro jātaḥ | punar yasmin varṣe gurudaśā tasminn eva varṣe varṣalagneśavarṣeśayor īsarāphayogo guruṇā saha jātas tadā tasmin varṣe putraprāptir na vācyā | vyatyāse dīptāṃśātikrameṇa musariḥphayogābhāve itthaśāle vā phalaṃ vācyam | dṛṣṭyabhāvatvāt itthaśālamūsariḥphayogayor abhāve janmakālāśrayeṇa putraprāptir vācyā iti |

hadde yādṛśi yaḥ kheṭa ādhatte 'tra ca yo mahaḥ |
janmany abde ca tādṛktve tadātmaphaladas tv asau ||

ayam arthaḥ | janmani yo grahaḥ svīyahaddādiyutas tasmin yo graho muthaśīlena tejo nikṣipati | tasmin grahe varṣakāle 'pi tādṛśi sati | ko 'rthaḥ | varṣe tasyām eva haddāyāṃ sa eva graho muthaśilaṃ karoti tadā sa varṣe krūrasaumyabalābalādivivekenātmaśubhāśubhaphalado bhavati | atrodāharaṇam uktaṃ tatraiva |

abdeśvaro gurur mitrahadde mitradṛśā śaśī |
maho 'trādhād amūdṛk sa varṣe 'bdas tena śobhanaḥ ||

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3 bhavas] kṣavas G 5 sphuṭam] sphuṭaḥ B N 8 īsarāpha] itisarāpha B N ‖ yogo] yoge N 10 dṛṣṭyabhāvatvāt] iṣṭyavācatvāt B N; om. G 11 abhāve] avābhe N 12 kheṭa] khevṛ N 13–14 janmany … grahaḥ] om. B 13 tādṛktve] tādakte N 16 tasyām eva] tasyābhāve ca B N G 19 gurur] guror G 20 amūdṛk sa] amūdṛkata N

2–5 yo … sphuṭam] VT 1.40–41 12–13 hadde … asau] VT 1.39 19–20 abdeśvaro … śobhanaḥ] VT 1.43

[And] in *Varṣatantra* [1.40–41, it is said]:

> If [a planet] which [by its condition] in the nativity is able to give a [certain] result has a *mūsariḥpha* with the ruler of the ascendant of the year or the ruler of the year, its result will not [manifest] in that year. In the opposite [situation], the result should be predicted, particularly in case of an *itthaśāla*. If there is neither [*mūsariḥpha* nor *itthaśāla*], then clearly [the result] depends [solely] on the nativity.

The meaning is as follows: in the nativity, Jupiter, ruler of the fifth, aspects the fifth house or is in it. Thereby he becomes able to make [the native] have children. Then, when the period of Jupiter occurs in a year, in that same year the ruler of the ascendant of the year or the ruler of the year forms an *īsarāpha* configuration with Jupiter: then having a child in that year should not be predicted.[35] In the opposite [situation, that is], in the absence of a *mūsariḥpha* configuration due to [the aspect angle] exceeding [the planets'] orbs of light, or in case of an *itthaśāla*, the result should be predicted. In the absence of both *itthaśāla* and *mūsariḥpha* configurations due to the absence of any aspect, having children should be predicted depending [only] on [the configurations at] the time of the nativity. [Continuing from *Varṣatantra* 1.39:]

> In whatever sort of *haddā* a planet is, or whichever [planet] directs its light there in the nativity, if it is the same in the year, then that [planet] will give its own results.

The meaning is as follows: a planet which in the nativity is joined to a *haddā* belonging to itself and so on, and a planet which casts its own light there by *mutthaśila* – if that planet is [placed] like that even at the time of [the revolution of] the year. What does that mean? [If] that same planet makes a *mutthaśila* in that same *haddā* in the year, then in [that] year it will give its own good or evil results, in accordance with the consideration of [its nature as a] malefic or benefic, [its] strength or weakness, and so on. An illustration of this is given in the same place [*Varṣatantra*, 1.43]:

> Jupiter is ruler of the year, in a friendly *haddā*; the moon directs its light there with a friendly aspect; [and] he is of such a kind in the year: thereby the year [becomes] good.

35 This is a somewhat elaborated version of the illustration given by Nīlakaṇṭha himself in the verse following the two just quoted (*Varṣatantra* 1.42).

ayam arthaḥ | janmani mitrahaddāsthaguruṇā snehadṛṣṭyā candra itthaśālaṃ karoti | varṣe 'pi varṣeśvaro gurur amūdṛk nāma etādṛśaḥ | ko 'rthaḥ | mitrahaddāsthaḥ snehadṛṣṭyā candretthaśālavāṃś ca | tena guroḥ śubhaphalādhikyād varṣaḥ śobhana ity arthaḥ | anyo 'pi viśeṣas tatraiva |

janmābdāṅgapatīnthihāpatisamānāthādyadhīkāravān
sūryo naṣṭabalas tvagakṣivilayaṃ kuryān nirutsāhatām |
nīcatvaṃ pitṛmātṛto 'py abhibhavaṃ candre 'kṣikāryakṣayo
dāridryaṃ ca parābhavo gṛhakalir vyādhyādhibhītis tadā ||
bhaume calatvaṃ bhīrutvaṃ budhe mohaparābhavau |
jīve dharmakṣayaḥ kaṣṭaphalājīvanavṛttayaḥ ||
śukre vilāsasaukhyānāṃ nāśaḥ strībhiḥ samaṃ kaliḥ |
saure bhṛtyajanād duḥkhaṃ rujo vātaprakopataḥ || iti |

naṣṭabalaḥ pañcavargyā pañcaviṃśopakanyūnabala iti |

atha sūryādigrahasādhāraṇyenottamamadhyamanikṛṣṭabalayutasyābdapasya phalaṃ varṣatantre | tatrādau raviphalam |

sūrye 'bdape balini rājyasukhātmajārthalābhaḥ kulocitabhavaḥ parivārasaukhyam |
puṣṭaṃ yaśo gṛhasukhaṃ vividhā pratiṣṭhā
śatrur vinaśyati phalaṃ janikheṭayuktyā ||

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1 haddāstha] haddāsthaḥ B N G 1–2 candra itthaśālaṃ] candretthaśālaṅ T 8 gṛha] graha G ‖ vyādhyādhi] vyādhyādi K M 9 calatvaṃ] valatvam K T; balatvam M 10 phalā-] phalāj T M 13 pañca[2]] om. K T M 16 sūrye] sūryo M 17 bhavaḥ] bhuvaḥ B N G

5–12 janmā- … prakopataḥ] VT 5.3–5 16–19 sūrye … yuktyā] VT 1.15

The meaning is as follows: in the nativity, the moon makes an *itthaśāla* by friendly aspect with Jupiter, which occupies a friendly *haddā*; and in the year, Jupiter, ruler of the year, is 'of such a kind', that is, similar to this. What does that mean? Occupying a friendly *haddā* and having an *itthaśāla* with the moon by friendly aspect. 'Thereby' – from the abundance of Jupiter's good results – 'the year [becomes] good'. This is meant. In the same [work, *Varṣatantra* 5.3–5], there is another special rule:

> The sun having lost its strength and holding the office of ruler of the ascendant of the nativity or the year, ruler of the *inthihā*, ruler of the year and so on causes deterioration of the skin and eyes, inertia, inferiority, subjugation of[36] one's father and mother; if the moon [holds office having lost its strength], then there is failure of eye[sight] and of undertakings, poverty, humiliation, domestic strife and danger of illness and anxiety. If Mars, there is fickleness and cowardice; if Mercury, bewilderment and humiliation; if Jupiter, loss of merit and earning one's livelihood with hardships; if Venus, loss of delight and pleasures, and quarrels with women; if Saturn, suffering on account of servants and illness from agitation of [the humour of] wind.

'Having lost its strength' [means] having a strength of less than five in the twenty-point scheme of the five dignities.

5.11 The Results of Each Planet as Ruler of the Year

5.11.1 *The Sun as Ruler of the Year*

Next, the general results of the sun and other planets as rulers of the year endowed with excellent, middling or poor strength [are described] in the *Varṣatantra*; and first, the results of the sun [1.15–17]:

> If the sun as ruler of the year is strong, [there is] gain of dominion, happiness, children and wealth as befits one's family community; enjoyment of retinue; wide renown; domestic happiness; eminence of various kinds; [the native's] enemy is destroyed. The results [should be understood] in accordance with the planets in the nativity.

36 Or, possibly, under.

ayam arthaḥ | varṣeśo janmani satsthānagaḥ svoccādigaḥ śubhagrahāvalokito bhavati tadā śubhaphalam avikalaṃ syāt | vaiparītye 'śubhaphalaṃ miśratve miśraphalam iti |

madhye ravau phalam idaṃ nikhilaṃ tu madhyaṃ
svalpaṃ sukhaṃ svajanato 'pi vivādam āhuḥ |
sthānacyutir na ca sukhaṃ kṛśatāpi dehe
bhītir nṛpān muthaśilo na śubhena cet syāt ||

atra raveḥ śubhagraheṇa sākaṃ muthaśilayoge aśubhaphalālpatā jñeyeti |

sūrye balena rahite 'bdapatau videśa-
yānaṃ dhanakṣayaśuco 'ribhayaṃ ca tandrā |
lokāpavādabhayam ugrarujo 'tiduḥkhaṃ
pitrādito 'pi na sukhaṃ sutamitrabhītiḥ ||

tejaḥsiṃho 'pi |

sadmoccamukhyaparipūrṇabale 'bdape 'rke
prāptiḥ kulocitapadasya punaḥ pratiṣṭhā |
sthānacyutau bhavati bhūdhanakīrtimitra-
lābho 'rivargavijayādi vapuḥsukhāni ||
haddādṛkāṇakanavāṃśakamukhyamadhya-
vīrye tu madhyam akhilaṃ phalam ādimaṃ syāt |
nīcādinā gatabale ca vinaṣṭadagdhe
rogādhidūragatidauḥsthyajanāpavādāḥ ||

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1 sat] san M ‖ grahā] gṛhā N G 2 avikalaṃ] api viphalaṃ M 14 'bdape 'rke] bdapekṣarke G 15 padasya] pasya N 16 sthānacyutau] scripsi; sthānācyuto B N G; sthānacyuto K T M 17 lābho 'ri] scripsi; lābhāri B N G K T M 18 dṛkāṇaka] dreṣkāṇaka B N G ‖ mukhya] mukhaṃ B N G 21 rogādhi] bhīr ādhi B N G a.c. ‖ dūra] dūtara G

4–7 madhye … syāt] VT 1.16 9–12 sūrye … bhītiḥ] VT 1.17 14–21 sadmocca … vādāḥ] DA 15.1–2

16 sthānacyutau] The emendation is supported by MS DA1. Cf. also the highly similar quotation from the TS immediately following (likely derived either from an early witness of the DA or from a common source). 17 lābho 'ri] The emendation is supported by MS DA1.

The meaning is as follows: [if] the ruler of the year occupies a good place, in its exaltation and so on, aspected by benefic planets, then the good results are unimpaired; if the opposite, [there are] evil results; if it is mixed, mixed results.

> If the sun is middling [in strength], all these results are middling; [astrologers] declare little happiness and quarrels with one's own people; there will be a fall from position and no happiness, gauntness of body and danger from the king, if there is no *mutthaśila* with a benefic.

Here, if the sun has a *mutthaśila* configuration with a benefic planet, the evil results should be understood to be slight.

> If the sun as ruler of the year is bereft of strength, there is travel abroad,[37] loss of wealth, sorrows, danger from enemies, and lethargy; danger of slander by [common] people, terrible illnesses, great suffering, no happiness from one's father and so on, and dangers to[38] children and friends.

And Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 15.1–2]:

> If the sun as ruler of the year is abounding in the strength of domicile, exaltation, and so on, there is attainment of rank befitting one's family community, and eminence; by change of place, there is gain of land, wealth, renown and friends, victory over enemy forces and so on, and pleasures of the body. If [the sun is] of middling strength by [dignities of] *haddā*, decan, ninth-part, and so on, all the foregoing results will be middling. If [the sun] has lost its strength by fall and so on, is corrupt and burnt,[39] there is illness,[40] anxiety, distant journeys, uneasiness and slander by people [in general].

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37 Not, in this cultural context, undertaken for pleasure, but more likely as a last resort in difficult circumstances, and understood to be fraught with hardships and danger.

38 Or, possibly, from.

39 For a planet to be 'burnt' or 'combust' (*dagdha*) normally means being heliacally set, that is, too apparently close to the sun in the sky to be visible. It is not clear what the term is intended to convey when applied to the sun itself; possibly it is used simply as a synonym of 'afflicted'.

40 Text witnesses B N read 'fear'.

tājikasāre 'pi |

abdādhipe 'mbaramaṇau sabale pratiṣṭhā-
prāptis tato nijakule bahurājyalābhaḥ |
sthānāntarād bhavati bhūdhanakīrtimitra-
lābhas tathā bahusukhāni ripor vināśaḥ ||
putrān nṛpāt svajanato 'lpasukhaṃ narāṇāṃ
syān madhyavīryasahite dyumaṇau daśāyām |
kuryād aritvam api rogabhayaṃ vivādaṃ
lokais tathā nṛpajanaiḥ saha cāpi vairam ||
naṣṭe ravau bhavati vairijanād virodho
rogāgamo nṛpajanād bhayam ugrakaṃ syāt |
dravyakṣayaś ca sutataḥ kalahaḥ svamitrād
dagdhe ca dūragatidauḥsthyajanāpavādāḥ ||

atha viśeṣaphalaṃ hāyanasundare |

varṣasvāmī yadā sūryas tadvarṣe saṃsthito 'pi vā |
pūrṇaṃ paśyati vā varṣe tadā rājabhayaṃ bhavet ||
jvaraḥ pittabhramo vā syād dhānir vā pūrvadeśataḥ |
dhātuvyāpārato hānir virodho mitrabāndhavaiḥ ||
viyogo deśagamanaṃ yadi candramasā yutaḥ |
pūrṇadṛṣṭo 'tha śatrūṇāṃ jetā draviṇalābhadaḥ ||
vāyavyottarato labdhiḥ saukhyaṃ tejovivardhanam |
sadyogatā mitrasaṅgaḥ strīsaṅgāt sukham āpnuyāt ||
śvetakrayāṇakāl lābho viśeṣāt kalapattanāt |
śayanāśanavastrādi miṣṭānnasvādubhojanam ||
saudhotsaṅgasthito gītanṛtyalolupamānasaḥ |
strīvatsalaḥ sugandhāḍhyo rātrau sukhitacetasaḥ ||
śleṣmakopaḥ kvacit kāle vāntir vā bhavati dhruvam |

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5 vināśaḥ] vināśaṃ B N G 8 aritvam] daridratvam B N G; daritvam K 12 sutataḥ] sasutaḥ B N; sutaḥ N 13 dauḥsthya] sva B N 14 atha] atra K T M 15 sūryas tad] sūrya sa B N G 18 dhātu] dhātur B N G 20 dṛṣṭo] dṛṣṭe K T M ‖ 'tha] pa B N ‖ jetā] tejā N G 21 labdhiḥ] vyādhiḥ B N G a.c. 22 sadyogatā] sadyogatir B N G 23 viśeṣāt] viśeṣā B N G ‖ pattanāt] scripsi; pattanā B N G; pattanam K T M 24 śayanāśana] śamanāśana G p.c. ‖ miṣṭānna] bhiṣṭānna K ‖ bhojanam] bhojanaḥ B N G 26 sugandhāḍhyo] sugandhādyo B N

2–13 abdā- … -vādāḥ] TS 104–106 15–488.5 varṣa … raviḥ] HS 105–125

And in *Tājikasāra* [104–106 it is said]:[41]

> If the sun as ruler of the year is strong, there is attainment of eminence, and gain of great dominion in one's own family community. There is gain of land, wealth, renown and friends from another place; also many pleasures and destruction of the enemy. Men will have little happiness from sons, the king or their own people when the sun in its period is endowed with middling strength.[42] It creates hostility, danger of illness, quarrels with people [in general], and likewise enmity with princes. If [the strength of] the sun is lost, there is conflict with enemies, onset of illness, and there will be terrible danger from princes; loss of wealth on account of children; quarrels with friends; and if burnt, distant journeys, uneasiness and slander by people [in general].

Next, detailed results [as described] in *Hāyanasundara* [105–125]:

> When the sun is ruler of the year, or occupying that year, or fully aspecting the year,[43] then there is danger from the king, or there will be a fever or a disorder of bile, or loss [arising] from the east, loss from business [involving] minerals, and quarrels with friends and relatives.
>
> There is separation and travel to [another] country if [the sun is] joined to the moon or fully aspected [by it]: it will vanquish enemies and give gain of property. There is gain from the northwest and north, happiness and increase in vigour, good fortune and the company of friends; [the native] derives happiness from the company of women. There is gain from trade in white articles, in particular from Kalapattana;[44] beds, food, clothes, and eating sweetmeats and [other] tasty [foods]. [The native] lives in a stuccoed [house], his heart eager for song and dance, indulging in women, well-perfumed, happy in his mind at night. Sometimes, indeed, there is agitation of phlegm or vomiting.

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41 These verses, in the same metre as the foregoing quotation from the *Daivajñālaṃkṛti* and with several long phrases repeated verbatim, suggest a direct influence from the former work on the *Tājikasāra*, authored about half a century later.

42 That is, when the sun is ruler of the year.

43 Presumably 'year' here refers to the sign of the *munthahā*, or possibly to the ascendant of the revolution.

44 Probably a port known to ancient Graeco-Roman traders as Camara, near to or identical with present-day Karaikal on the southeast coast of India.

syād bhaumayutadṛṣṭo 'rko bhaved vidrumalābhakṛt ||
svarṇalābho yaśolābhaḥ śatrūṇāṃ ca parājayaḥ |
rājasanmānam adhikamatiḥ pittaprakopatā ||
syād dakṣiṇadiśo lābho vahnitaskarasādhvasam |
mṛṣābhayaṃ bhaved bhaumayutadṛṣṭe ca bhāskare ||
sūryo budhena sahito 'tha nirīkṣito 'pi
syāt tadguṇaḥ kim api kacchuratā kadācit |
śatror bhayaṃ bhavati kiṃcana kaṣṭam iṣṭair
vidveṣitā svasadane 'pi rujārditaḥ syāt ||
yadi guruyutadṛṣṭaḥ syād asau caṇḍarociḥ
sṛjati vitathamārgaṃ pāpamārgaṃ vihāya |
gurupadam atha tīrthaṃ prāpnuyāt putrasaukhyaṃ
nṛpakulabahumānyaḥ strīprasaṅgena lābhaḥ ||
sajjanaiḥ saha sambandhaḥ śatrunāśo dhanāgamaḥ |
cittotsāho mano'bhīṣṭaṃ kāryasiddhir bhaven nṛṇām ||
ravir atha sitadṛṣṭaḥ saṃyuto vā jvarārtir
bhavati śirasi pīḍā chardir apy eti vāntim |
bhavati jaṭharaśūlaṃ kāsapittātisārai
ripubhayam atha cintā sthānato bhraṃśam eti ||
yadāgneyadiśo lābhaḥ pittakāmaladadrutāḥ |
galaḥ śuṣyati śukreṇa ravir dṛṣṭo yuto yadi ||
śaninā yadi saṃyuto 'tha dṛṣṭas tapanas tāpakaro nṛṇāṃ ripubhyaḥ |
dhanahānir udāsatodyamāt syād viphalakleśakaraḥ suhṛdviyogāt ||
syāc catuṣpadato hānir asitād api mānavāt |
asaukhyaṃ paścimāśāto hāniḥ śaniyuto raviḥ ||
rāhuṇāpy atha yuto yadi dṛṣṭo dharmadīdhitir amaṅgalakartā |
nīcakarmanirato dhanahīnaḥ pīḍito bhavati durvyasanena ||
putramitrasahajādipīḍitaḥ kaṣṭam eti sukhahānir adbhutā |
ādhim eti nanu nairṛter diśo mūtrakṛcchrasadṛśā rujārditaḥ ||
viyogo bandhuvargebhyo vikārāḥ pīḍayanti ca |

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1 yuta] nyuta G 3 pitta] pi N; tta K 6 sahito] sahite N 9 vidveṣitā] vidveṣatā B N G 12 putra] yatra G 15 'bhīṣṭaṃ] bhīṣṭaḥ B N G 16 sita] sati B N G 18 kāsa] kāka B N G; kāśa K T 20 yadāgneya] syād āgneya K T M 21 galaḥ] gataḥ B N G ‖ ravir] scripsi; ravi B N G K T M 23 hānir udāsato] hāni dāsato K ‖ viphala] viphalaḥ K T M

Should the sun be joined to or aspected by Mars, it will make gain of[45] coral; there is gain of gold, gain of renown, and conquest of enemies; honour from the king, excellent comprehension, [but] agitation of bile. There will be gain from the southern quarter, peril from fire and robbers and danger from lies when the sun is joined to or aspected by Mars.

[If] the sun is joined to or aspected by Mercury, [the native] will have its virtue,[46] and sometimes afflictions of the skin; there is danger from an enemy, some evil, hostility with loved ones, and he will be plagued by illness in his own home.

If that sun is joined to or aspected by Jupiter, he abandons the path of falsehood, leaving the path of evil; he will attain the position of preceptor[47] or a sacred place and happiness from children [and be] highly regarded by princely families; there is gain by connections with women. Men will have association with good people, defeat of enemies, acquisition of wealth, strength of mind, the heart's desire, and success in undertakings.

If the sun is aspected by Venus or conjoined [with it], there is suffering from fever, headache and nausea, and [the native] vomits. There is stomach pain from cough, bile and diarrhoea, danger from enemies and anxiety, [and the native] loses his place. While there is gain from the southeastern quarter, there is [also] bile, jaundice and skin disease; the throat dries up if the sun is aspected by or joined to Venus.

If the sun is joined to or aspected by Saturn, it makes afflictions for men from enemies; there will be loss of wealth and apathy from exertion; [the sun] makes troubles in vain due to separation from friends. There will be loss due to quadrupeds and black men, unhappiness and loss from the western quarter [if] the sun is joined by Saturn.

And if [the sun] is joined to or aspected by Rāhu, there is religious reflection [but the native] acts unpropitiously: he is given to low acts, bereft of wealth, tormented by evil passions. Tormented by[48] children, friends, brothers and so on, he suffers misery; his loss of happiness is astounding. He suffers anxiety from the southwestern quarter [and is] plagued by illnesses like strangury. There is separation from his group

45 Or, possibly, from.

46 Presumably wisdom or learning, reflecting the Sanskrit name of Mercury (*budha*).

47 Or: the feet of his preceptor. Seeking refuge at someone's feet is a common way of expressing submission.

48 Or: on account of.

nīcasaṅgarato nityaṃ rāhuṇā saṃyuto raviḥ ||
ketunā yutadṛṣṭo 'rkaḥ sthānabhraṃśam avāpnuyāt |
bandhumitrakṛtā pīḍā tv audāsyaṃ śocanīyatā ||
hānir nīcajanāt kṛṣṇamanujenārdito bhavet |
sarvāśubhaphalaṃ datte ketunā saṃyuto raviḥ ||

iti sūryaphalam ||

atha candraphalaṃ varṣatantre |

vīryānvite śaśini vittakalatraputra-
mitrālayādivividhaṃ sukham āhur āryāḥ |
sraggandhamauktikadukūlasukhānubhūtir
lābhaḥ kulocitapadasya nṛpaiḥ sakhitvam ||
varṣādhipe śaśini madhyabale phalāni
madhyāny amūni riputā sutamitravarge |
sthānāntare gatir atho kṛśatā śarīre
śleṣmodbhavaś ca yadi pāpakṛtesarāphaḥ ||
naṣṭe 'bdape śaśini śītakaphādirogaś
caurādibhīḥ svajanavigraham apy uśanti |
dūre gatiḥ sutakalatrasukhātyayaś ca
syān mṛtyutulyam atihīnabale śaśāṅke ||

tejaḥsiṃhena candraphalaṃ sūryavad uktam | tājikasāre 'pi |

varṣādhipe himarucau paripūrṇavīrye
vittāgamo nṛpajanān nṛpater dhanāptiḥ |
saukhyāni cātra vividhāni kalatraputra-
śvetādivastuvaśataḥ prakaroti lābham ||
madhye vidhur nṛpajanān nṛpater virodhaṃ
vittakṣayaṃ svajanataḥ prakaroti vairam |
strīvargataḥ satatam alpasukhaṃ kṛśatvaṃ
vairāgyaduḥkhajananaṃ bhayam ugrakaṃ ca ||

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3 tv audāsyaṃ] saudāsyaṃ K M; tyaudāsyaṃ T 4 hānir] api B N G ‖ kṛṣṇa] kṛṣṭa G p.c. N
5 sarvāśubha] sarvaṃ śubha T 12 varṣādhipe] varṣādhipaḥ K T ‖ śaśini] rāśini K; saśini T
18 sukhātyayaś] sukhāptayaś M 25 madhye] madhyo K T M

8–19 vīryānvite … śaśāṅke] VT 1.19–21 21–490.4 varṣā- … pāke] TS 107–109

> of kinsmen, and diseases torment [him; he is] constantly addicted to low company [if] the sun is joined to Rāhu.
>
> [If] the sun is joined to or aspected by Ketu, [the native] will lose his place; there is torment caused by kinsmen and friends, apathy, a lamentable condition and loss due to low people: he will be plagued by a black man. Joined by Ketu, the sun gives all evil results.

This concludes the results of the sun.

5.11.2 *The Moon as Ruler of the Year*

Next, the results of the moon [are described] in *Varṣatantra* [1.19–21]:

> If the moon is endowed with strength, noble [astrologers] declare manifold pleasures of wealth, wife, children, friends, houses and so on: there is enjoyment of garlands, perfumes, pearls and fine cloth, attainment of rank befitting one's family community, and friendship with princes. If the moon as ruler of the year has middling strength, these results are middling; there is enmity with one's children or circle of friends, leaving [home] for another place, gauntness of body and excess of phlegm if a malefic makes an *īsarāpha* [with the moon]. If the moon as ruler of the year has lost [its strength], there is illness from cold, phlegm and so on, danger from robbers and so on, and [astrologers] declare discord with one's own people. There will be distant travel and an end to happiness from wife and children; if the moon is utterly bereft of strength, [a condition] equal to death.

Tejaḥsiṃha says that the results of the moon are like [those of] the sun. And in *Tājikasāra* [107–109 it is said]:

> If the moon as ruler of the year is complete in strength, there is acquisition of wealth from princes, gain of riches from the king, and manifold pleasures; it makes profit on account of wife, children, and substances that are white and so on. If [its strength] is middling, the moon makes conflict with princes or the king, loss of wealth, enmity with one's own people, little pleasure from women at all times, gauntness, the arising of aversion and suffering, and terrible danger. If [its strength] is lost,

naṣṭe bhayaṃ bhavati vātakaphādipīḍā
vairodayo nijakule nṛpater virodhaḥ |
sthānāntarād aribhayaṃ tv asukhaṃ ca dagdhe
mṛtyor bhayaṃ tanubhṛtāṃ himagau ca pāke ||

viśeṣaphalaṃ hāyanasundare |

varṣapo yadi candraḥ syāt pūrṇaṃ paśyati varṣapam |
varṣe vā strīprasaṅgena manujaḥ sukham edhate ||
kanyāprasūtiḥ sitavastutaḥ syāl lābhas tathālaṃkaraṇaṃ ca kiṃcit |
svapne yuvatyā saha saṅgam eti lābhas tu vāyavyadiśo 'pi bhūyāt ||
bhuṅkte 'timadhuraṃ vastrābharaṇaprāptir uttamā |
kiṃcit svapakṣato vairaṃ lābhaḥ syād uttarādiśaḥ ||
candraḥ sūryeṇa yuto dṛṣṭo vā rājasaṃgamaṃ kurute |
kṣāmo jvarākṣirogau gātre lūtādivisphoṭaḥ ||
kiṃcid api vahnitaḥ suranṛpavargād bhītim eti sāśaṅkam |
krudhyaty anusamayam ayaṃ yadi candraḥ sūryayutadṛṣṭaḥ ||
bhaumena sahitaś candro dṛṣṭo vāgneś catuṣpadāt |
bhayaṃ vidhatte yāmyāto hāniḥ kācij jvaravyathā ||
bhayaṃ ca skhalanād bhūmau śastrād rudhiravikriyā |
kāso visphoṭakādi syur bhayaṃ hānir athālpikā ||
kṣāmaṃ vapur nṛpād daṇḍabhayaṃ syād indraluptakam |
maṅgalena yuto dṛṣṭo 'maṅgalaṃ kurute śaśī ||
budhena yutadṛṣṭo vā rohiṇīramaṇas tadā |
svarṇādidhātusambandhāl lābho vāhanavājinām ||
medhāvṛddhir bhogayutaḥ sadānandamayaḥ sukhī |
samakṣaripupakṣaḥ syāl likhane paṭhane bhayam ||
syād uttaradiśo lābhaḥ svajanāt sukham āpnuyāt |
sadā śubhaphalaṃ datte budhena sahitaḥ śaśī ||

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2 nṛpater] nṛpatir K T ‖ virodhaḥ] virodhaṃ B N G; virodham K T 3 sthānāntarād ari] sthānāntarādi B N 4 ca] sva G p.c. K T M 5 hāyana] hāna B 6 varṣapam] varṣayaṃ G 8 vastutaḥ] vastugaḥ B N G ‖ karaṇaṃ] karaṇaś B N G K T ‖ kiṃcit] kaścit B N G K T 13 kṣāmo] kṣamo B ‖ jvarākṣirogau] scripsi; jvarākṣirogārtair B N G; jvarākṣirogārtau K; jvarākṣirogārttau T; jvarāc chirārto M ‖ lūtādi] śūlādi K T M 15 krudhyaty] scripsi; kruddhaty B N G K T M ‖ ayaṃ] ca add. B N G 16 vāgneś] vāgneya B N; vāgne G p.c. 18 bhūmau] bhaume B N G ‖ śastrād rudhira] śastrāt drudhira B N G ‖ vikriyā] vikrayā B N G 19 kāso] kāsaṃ K T 20 vapur] vupur K ‖ luptakam] lumakaṃ N 21 maṅgalena] maṅgalema N 23 vājinām] vāninām N 25 bhayam] bhayāt B N G 27 budhena] budhema N

6–492.30 varṣapo … śaśī] HS 126–150

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20 indraluptakam] G adds in the margin: *vādi khorā*.

there is danger, afflictions of [the humour of] wind, phlegm and so on, the dawning of enmity in one's own family community, conflict with the king, danger from enemies from another place, and unhappiness; if [the moon] is burnt, danger of death for men in the period of the moon.

Detailed results [are described] in *Hāyanasundara* [126–150]:

If the moon should be ruler of the year or aspect the ruler of the year fully in [the revolution of] the year, a man prospers happily by connections with women. There will be the birth of a daughter, gain from white articles, and some decoration [of the body]; he unites with a woman in his dreams, and there will be gain from the northwestern quarter. He eats the sweetest [foods] and obtains excellent clothes and ornaments; there will be some enmity with his own people [but] gain from the northern quarter.

Joined to or aspected by the sun, the moon brings the company of princes, [but] there is a wasting [of the body], fever and eye disease, and outbreak of skin ailments and so on in his body. He also suffers some danger and anxiety from fire, from gods and princes, and is frequently angry, if the moon is joined to or aspected by the sun.

Joined to or aspected by Mars, the moon gives danger from fire and quadrupeds, loss in the south, and some affliction from fevers. There will be danger of slipping on the ground; corruption of the blood from [injury by] a weapon; cough, boils and so on; fear, and a little loss. The body will be gaunt; there will be danger of punishment by the king and baldness. Joined to or aspected by Mars, the moon makes such misfortunes.[49]

[If] the moon is joined to or aspected by Mercury, then there is gain of vehicles and horses by dealings in gold and other metals. There is increase in comprehension, and [the native] enjoys pleasures, ever blissful and happy; [but] he will be brought face to face with his enemies, and there is danger in reading and writing. There will be gain from the northern quarter, and he will derive happiness from his own people. Joined to Mercury, the moon always gives good results.

49 A pun on the word *maṅgala* 'fortunate, auspicious', used euphemistically as a name of Mars.

yadi guruyutadṛṣṭas tārakeśo dhanāptiṃ
sukhavasanasutaśrīsadvilāsaṃ vidhatte |
bhavati viśadavidyālabdhir aindrīdiśātaḥ
kim api ca dhanadāśāto mahālābham eti ||
vāhanāptir bhaved bhoktā bhagavaty ativatsalaḥ |
loke mānayaśaḥ svarṇalābhas tūttamasaṅgataḥ ||
śukreṇa yutadṛṣṭaś cet tārakādhipatir yadā |
muktābharaṇabhūṣādilābhaḥ śvetakrayāṇakāt ||
jagadīśvarapadabhakto lābho jalajātavastutaḥ satatam |
sukham eti strīsaṅgāt kanyāsūtiḥ striyo lābhaḥ ||
syād āgneyadiśaḥ saukhyaṃ lābhaḥ puṇyavivardhanam |
gītād uttamavastrādiśayanāsanabhojanam ||
syād uttamagatiprāptiḥ savilāsaḥ sahoditaḥ |
sugandhadivyavastrādi labhate manujottamaḥ ||
sauriṇā yutadṛṣṭendur udvegaṃ kurute bhayam |
nṛpaśatrubhayāc chokaṃ hāniṃ vā vāruṇīdiśaḥ ||
kāṇāt paṅgor alpalābho dhananāśo bhayaṃ bhavet |
gātre raktavikāreṇa dadrur nīcena saṃgatiḥ ||
kuṭumbamadhye kalaho durbuddher vyasanāgamaḥ |
kṛśatā gātrasaṃkocaḥ śaniyuktaḥ śaśī yadi ||
syāt tamoyutadṛṣṭendus tadā śatrurujārditaḥ |
bhayodvegau śarīre ca raktavātasya vikriyā ||
mitrabandhujanaiḥ kleśo hānir nairṛtyabhāgataḥ |
vātajvarajalādibhyo bhayaṃ mūrchābhramārtayaḥ ||
saṅgaḥ pāpātmabhir dharmanāśo vātārtiruddhatā |
sarvakāryakṛtā cintāsaṃtoṣo rāhuyuk śaśī ||
ketunā yutadṛṣṭaś ced anuṣṇagur udāsakṛt |
pīḍā ca mitrabandhūnāṃ raktavātasya vikriyā ||
mūrchā jvarāmayaḥ sarpajalabhīḥ kalaho 'sakṛt |
syān nairṛtīdiśo hāniḥ ketunā sahitaḥ śaśī ||

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2 śrī] strī K T M 9 pada] pade B N G ‖ vastutaḥ] vastunaḥ N G K T M 12 uttama] uma N ‖ śayanāsana] śayanāśana K T ‖ bhojanam] bhojanaḥ B N G K T 13 prāptiḥ] prāmiḥ N 14 sugandha] sugandhan K T M ‖ vastrādi] vastrāṇi B N G 15 dṛṣṭendur] dṛṣṭeṃdus B N G 15–21 dṛṣṭendur … yuta] om. B N 15 udvegaṃ] tadvegaṃ G 17 kāṇāt paṅgor] kāṇāṃtyagor G ‖ bhavet] vadet G 19 durbuddher vyasanāgamaḥ] durbuddhe 'rthasamāgamaḥ G 20 yuktaḥ] yukto K T M 22 bhayo-] bhaye B G; bhagre N ‖ vikriyā] vikrayā B N G 23 nairṛtya] nairṛti B N G a.c.; nairṛta G p.c. 24 bhramārtayaḥ] tramārtavaḥ B N G 25–29 saṅgaḥ … jvarāmayaḥ] om. K 25 vātā] vāṃtā G 26 saṃtoṣo] saṃtovo N 27 anuṣṇa] anuṣka B N G 28–29 pīḍā … 'sakṛt] om. B N 30 syān] sān N G

If the moon is joined to or aspected by Jupiter, it bestows gain of wealth, happiness, clothes, children, and the true delights of splendour. There is attainment of brilliant learning from the eastern quarter, and moreover [the native] enjoys great profit from the northern quarter. There is gain of vehicles; [the native] will enjoy and be greatly devoted to the Lord; [there is] honour and renown in the world and gain of gold from company with the great.

And when the moon is joined to or aspected by Venus, there is gain of pearls, ornaments, jewellery and so on from trade in white articles. [The native] is devoted to the feet of the Lord of the world; there is constant gain from articles derived from water; he derives happiness from associating with women; there is the birth of a daughter [or] gain of a woman. There will be happiness from the southeastern quarter, gain and increase of merit; from singing [he earns] enjoyment of the finest clothes and so on, beds and seats. He will attain the highest goal; playful, speaking together,[50] the excellent man obtains perfumes, divine clothes and so on.

Joined to or aspected by Saturn, the moon produces agitation and fear, sorrow by dangers from princes and enemies, or loss from the western quarter. There will be little gain from the one-eyed or lame, destruction of wealth, and fear. In the body, there is skin disease from a corruption of the blood and low company; there is quarrel in the household, the appearance of vice from weak-mindedness, gauntness and withering of the limbs, if the moon is joined to Saturn.

Should the moon be joined to or aspected by Rāhu, then [the native] is plagued by enemies and illness; there is fear and agitation and, in the body, corruption of blood and [the humour of] wind. There is distress from friends and kinsmen; loss from the southwestern quarter; danger from [the humour of] wind, fever, water and so on; stupor, confusion, and pain. There is association with the evil-minded, loss of merit, crippling pain from [the humour of] wind, anxiety on account of every undertaking, and discontent, [if] the moon is joined by Rāhu.

If the moon is joined to or aspected by Ketu, it causes apathy; there is affliction to friends and kinsmen and corruption of blood and [the humour of] wind. There will be stupor, fever illness, danger from snakes and water, frequent quarrels, and loss from the southwestern quarter, [if] the moon is joined to Ketu.

50 Translation somewhat uncertain.

iti candraphalam ||

atha bhaumaphalaṃ varṣatantre |

bhaume 'bdape balini kīrtijayārināśaḥ
senāpatitvaraṇanāyakatāpratiṣṭhā |
lābhaḥ kulocitadhanasya namasyatāpi
lokeṣu mitrasutavittakalatrasaukhyam ||
madhye 'bdape 'vanisute rudhirasrutiś ca
kopo 'dhiko jhakaṭaśastrahatikṣatāni |
svāmitvam ātmaguṇato balagauravaṃ ca
madhyaṃ sukhaṃ nikhilam uktaphalaṃ vicintyam ||
hīne 'bdape 'sṛji bhayaṃ riputaskarāder
lokāpavādabhayam ātmadhiyā vināśaḥ |
kāryasya viṣvag atirogabhayaṃ videśa-
yānaṃ kṣayo 'panayato gurudṛṣṭyabhāve ||

kāryasya viṣvak sarvataḥ kāryasya nāśaḥ | gurudṛṣṭyabhāve sarvaṃ phalaṃ syāt | taddṛṣṭisattve phalaṃ sarvaṃ śubhodarkaṃ syād iti | tejaḥsiṃhaḥ |

vīryānvite 'vanisute 'vanipād ripor vā
senāpateḥ sadhanatā janasevyatā ca |
madhye tu madhyam abale tu videśayānaṃ
cauryāstrarugjvalanabhītyapakīrtighātāḥ ||

tājikasāre 'pi |

vīryānvite kṣitisute nṛpater dhanāptiḥ
senāpate ripugaṇād vijayo raṇāc ca |
sevā dhanaṃ bhavati mārgavaśāc ca saukhyaṃ
strīsaṅgataś ca vividhaṃ sukham atra vindyāt ||

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3 jayāri] jayori M 5 namasyatāpi] namasyatopi G; namasyatoṣi T 7 srutiś] śrutiś K T 8 jhakaṭa] bhakaṭa M 9 ātma] āpta G ‖ guṇato] gaṇato K T M 13 viṣvag] chik T 15 viṣvak] chik K T 16 śubhodarkaṃ] śubho G; śubhodayaṃ K T M 19 madhye] madhyan K T M ‖ madhyam] madhyeṃm N 22 vīryānvite] vīryānvito B N ‖ dhanāptiḥ] dhanāptiṃ K T M

3–14 bhaume … abhāve] VT 1.22–24 17–20 vīryā- … ghātāḥ] DA 15.5 22–496.8 vīryā- … vinaṣṭe] TS 110–112

This concludes the results of the moon.

5.11.3 *Mars as Ruler of the Year*

Next, the results of Mars [are described] in *Varṣatantra* [1.22–24]:

> If Mars as ruler of the year is strong, there is renown, victory, destruction of enemies, the eminence of commanding an army or leading it in battle, gain of wealth befitting one's family community, respect in society, and happiness from friends, children, wealth and wife. If Mars as ruler of the year is middling [in strength], there is flowing of blood, great anger, quarrels, blows from weapons, and wounds; authority by one's own merits and dignity from strength: happiness [and] all results described should be considered middling. If Mars as ruler of the year is poor [in strength], there is danger from enemies, robbers and so on, fear of censure from the world, failure of undertakings all round through [faults in] one's own thinking, danger of severe illness, travel abroad and loss from misconduct, in the absence of an aspect from Jupiter.

Failure of undertakings all round, [that is], of every undertaking. All [these] results will take place in the absence of an aspect from Jupiter; that is, when such an aspect is present, all [these] results will end well. [And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 15.5]:

> If Mars is endowed with strength, [the native] becomes rich through the king, the enemy, or the commander of the army, and respected by the people; if [the strength is] middling, [the results are] middling; if [Mars] is weak, there is travel abroad, theft, [blows from] weapons, illness, fire, fear, infamy, and injury.

And in *Tājikasāra* [110–112 it is said]:

> If Mars is endowed with strength, there is gain of wealth from the king, from the commander of the army, [or] from the enemy host, and victory in battle; there is service [performed for the native], wealth, and happiness on account of journeys, and he will find manifold pleasures from the company of women. If Mars is middling [in strength], there

madhye kuje bhavati lohabhayaṃ vivādaṃ
kuryāt kṛśatvam akhilāṅgam analparogam |
vairodayaṃ nṛpajaneṣu dhanakṣayaṃ ca
caurād bhayaṃ svajanato hy athavā narāṇām ||
caurāstrarugjvalanabhītyapakīrtilābhaḥ
pittodayaṃ bhavati pādamukhākṣideśe |
duṣṭād bhayaṃ nijajanād dhanadhānyanāśaḥ
strīputramitrakalahaṃ kṣitije vinaṣṭe ||

viśeṣaphalaṃ hāyanasundare |

varṣapo yadi māheyo varṣeṇa yutadṛg yadi |
pittaraktaprakopo 'nyadāradurvyasane rataḥ ||
durnaye nirato mitrabāndhavair vigraho 'dhikaḥ |
taskarāgnibhayaṃ dhatte yadi bhaumo 'sti varṣapaḥ ||
raviṇā yutadṛṣṭo 'tha vakro nṛpakulād dhanam |
satsanmānam avāpnoti kuryāt sāhasam uttamam ||
raṇe jayaḥ prāgdiśātaḥ sukhalābho jvaras tanau |
paścimasyām alābho 'lpabhayaṃ vittabhayaṃ kvacit ||
candreṇa yutadṛṣṭaś ced bhaumo nānārthalābhadaḥ |
suḥrdaḥ sukham utsāham āpnoti maṇimauktikān ||
putrabhrātrādivṛddhiḥ syāt sukhaṃ yuvatisaṃgamāt |
vastrābharaṇabhojyānāṃ lābho vāyavyadigbhavaḥ ||
cāndriṇā dharaṇijo yutadṛṣṭo vairivargaparitāpam upaiti |
rājavahninṛpabhīr dhanahāniḥ pīḍanaṃ paśugaṇasya nitāntam ||
raktapittaprakopaḥ syāc cintā dhanadadigbhavā |
bhaumena yutadṛṣṭaś ced budho 'śubhaphalapradaḥ ||
bhaumo guruyutadṛṣṭas tīrthaprāptiḥ svadevagurubhaktaḥ |
puṇyamatiḥ śubhasaṃgatim āsādya śubhārthasaṃcayaṃ kurute ||
vikhyātaḥ sarvajane kulamadhye supratiṣṭhito bhavati |
īśānadiśo lābhaḥ svalpabhayaṃ kim api sukham asau dhatte ||
bhaumaḥ sitayutadṛṣṭaḥ śatrukrodhād bhayaṃ vapurduḥkham |
sopadravatā hānir gamanaṃ durvyasanam agnidigbhītiḥ ||

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2 kṛśatvam] kṛrāmatv N 7 dhana] dhara K 9 viśeṣaphalaṃ] viśeṣaṃ B N 12 durnaye] duryyane K T ‖ nirato] tirato G 18 bhaumo] āro K T M 19 āpnoti] āmoti N 20 bhrātrādi] bhrātṛ K T M ‖ vṛddhiḥ] pravṛddhis M 22 vairivarga] vai vivarga G 23 dhana] hana T 26 yuta] yuto K T M ‖ svadeva] sadeva K T M 28 pratiṣṭhito] pratiṣṭho K T 29 asau] adhau G 31–498.2 durvyasanam … hānir] om. B N

10–498.12 varṣapo … yutaḥ] HS 151–167

is danger from iron; it makes quarrels for men, gauntness in the whole body and no little illness, the arising of enmity with princes, loss of wealth, danger from robbers or from one's own people. He meets with robbers, [blows from] weapons, illness, fire, fear, and infamy; there is disturbance from [the humour of] bile in the regions of the feet, mouth, and eyes; danger from the wicked, loss of wealth and crops from one's own people, and quarrels with wife, children, and friends, if Mars is corrupt.

Detailed results [are described] in *Hāyanasundara* [151–167]:

If Mars is ruler of the year, [or] if it is joined to or aspecting the year, there is agitation of bile and blood. [The native] is given to evil passions with others' wives, devoted to misconduct; there is much conflict with friends and kinsmen. It gives danger from robbers and fire, if Mars is ruler of the year.

If Mars is joined to or aspected by the sun, [the native] obtains wealth from a princely family and the esteem of good men; he commits great violence; there is victory in battle, gain of happiness from the eastern quarter, and fever in the body. There is loss in the west, a little danger, and sometimes danger [of losing] money.

If joined to or aspected by the moon, Mars gives gain of manifold goods: [the native] wins friends, happiness, fortitude, pearls and jewels. There will be increase of children, brothers and so on, happiness from the company of women, and gain of clothes, ornaments and food from the northwestern quarter.

[If] Mars is joined to or aspected by Mercury, [the native] suffers torment from enemies; there is danger from the king, fire and princes, loss of wealth, and intense suffering for his cattle. There will be agitation of blood and bile and anxiety from the northern quarter: if joined to or aspected by Mars, Mercury gives evil results.

[If] Mars is joined to or aspected by Jupiter, [the native] visits a sacred place, is devoted to his own deity and preceptor, of pious inclination: he seeks out good company and accumulates a wealth of good [deeds]. Well-known to everyone, he is celebrated in his own family community. There is gain from the northeastern quarter: that [planet] gives a little danger, but more happiness.

[If] Mars is joined to or aspected by Venus, there is danger from the wrath of his enemies, suffering of the body, sudden calamity, loss, going away, vice, and danger from the southeast.

śaniyutadṛṣṭe bhaume duḥkham udāso vicintitā dauḥsthyaṃ |
hānir durvyasanatvaṃ durbuddhir nīcasaṃgamataḥ ||
udvegaḥ syāt paścimāśābhayo hāniḥ sitetarāt |
manujād vā yaśohānir bhaumaś cec chanidṛgyutaḥ ||
rāhuṇā yutadṛṣṭaś cel lohitāṅgo bhayaṃkaraḥ |
caurāgninṛpaśatrūṇāṃ bhītidaḥ sukhahānikṛt ||
śarīre vātakaṣṭaṃ syād bhayaṃ nairṛtyadigbhavam |
tathodvego hānir arthe nīcasaṅgād adharmakṛt ||
syāt ketuyutadṛṣṭaś cet kujo vidyudbhayaṃkaraḥ |
syān meghagarjanād bhītiś codagagniripor api ||
śarīre 'pi rujātaṅkau kleśaś caurād aher bhayam |
śokacintāparo bhūyād bhaumaḥ ketudṛśāyutaḥ ||

iti bhaumaphalam ||

atha budhaphalaṃ varṣatantre |

saumye 'bdape balavati prativādalekhya-
sacchāstrasadvyavahṛtau vijayo 'rthalābhaḥ |
jñānaṃ kalāgaṇitavaidyabhavaṃ gurutvaṃ
rājāśrayeṇa nṛpatā nṛpamantritā vā ||
adbādhipe śaśisute khalu madhyavīrye
syān madhyamaṃ nikhilam etad athādhvayānam |
vāṇijyavartanam athātmajamitrasaukhyaṃ
saumyetthaśālavaśato 'parathā na kiṃcit ||

nikhilaṃ padyoktaṃ vāṇijyena vartanaṃ jīvanam | atra budhasaumyetthaśāle prāguktaṃ śubhaphalam avikalaṃ syād anyathā na | atra *mārga-*

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5 bhayaṃ] bhavaṃ N 7–10 śarīre … api] om. B N G a.c. 8 tathodvego] tathābde go G 11 śarīre 'pi] śarīropa B N G a.c.; śarīrepa G p.c. ‖ kleśaś] leśaś N 12 bhūyād] bhūpad T; bhūpād M ‖ dṛśā] vṛśā N ‖ yutaḥ] punaḥ B N G 21 vartanam] vartmanam T 23 nikhilaṃ] prāk add. K T M ‖ budha] budhe K T M 24 prāguktaṃ] prāyuktaṃ K T

15–22 saumye … kiṃcit] VT 1.25–26

> If Mars is joined to or aspected by Saturn, there is suffering, apathy, anxiety, uneasiness, loss, addiction to vice and weak-mindedness due to low company. There will be agitation, danger from the western quarter, loss due to a black man, or loss of reputation, if Mars is aspected by or joined to Saturn.
>
> If Mars is joined to or aspected by Rāhu, it causes fear, gives dangers from robbers, fire, princes and enemies, and puts an end to happiness. There will be pain in the body from [the humour of] wind and danger from the southwestern quarter; likewise agitation and loss of wealth, [and the native] commits unlawful acts due to low company.
>
> Should Mars be joined to or aspected by Ketu, it makes danger from lightning; there will be fear of thunder, of northern fire[51] and enemies. There is illness and ache in the body, affliction from robbers and danger from snakes; [the native] will be given to grief and anxiety, if Mars is aspected by or joined to Ketu.

This concludes the results of Mars.

5.11.4 *Mercury as Ruler of the Year*

Next, the results of Mercury [are described] in *Varṣatantra* [1.25–26]:

> If Mercury as ruler of the year is strong, there is victory and gain of wealth by debate, writings, true teachings and honest dealings; knowledge; office as a teacher of arts, mathematics or medicine by royal patronage; and the status of a prince or of a prince's counsellor. Indeed, if Mercury as ruler of the year is of middling strength, all this will be middling; then there is going on a journey, occupation with trade, and happiness from children and friends, on account of a benefic *itthaśāla*; otherwise, nothing.

The 'all' mentioned in the verse is the occupation, [that is], livelihood, by means of trade.[52] Here, if Mercury has a benefic *itthaśāla*, the good results described above will be unimpaired; otherwise, not. Concerning this, from Samarasiṃha's statement [in the *Tājikaśāstra*, beginning] 'On the road,

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51 Or, possibly, 'upwards-moving fire'. Meaning uncertain. An independent witness of the *Hāyanasundara* reads 'robbers and fire', but this unmetrical reading is more likely to be a copyist's emendation of a difficult passage than the original version.

52 It is not clear why Balabhadra should feel the need for this forced interpretation. 'All this' more naturally refers to the results previously described: victory in debates, etc.

gatā budhabhāvān iti samarasiṃhavākyena pūrṇabale budhe varṣeśe adhvayānam api vācyam |

saumye 'bdape 'dhamabale balabuddhihānir
dharmakṣayaḥ paribhavo nijavākyadoṣāt |
nikṣepato vipad atīva mṛṣaiva sākṣyaṃ
hāniḥ paravyavahṛteḥ sutavittamitre ||

tejaḥsiṃhaḥ |

sevārthamānalikhanādiphalaṃ sutādi-
toṣo budhe 'dhikabale vyavasāyalābhaḥ |
madhye tu madhyam akhilaṃ nijavākyadoṣāt
sarvārthahānir adhame 'nṛtasākṣitā ca ||

tājikasāre 'pi

varṣādhipe śaśisute sabale 'tisaukhyaṃ
sevā dhanaṃ likhanataḥ paṭhanādilābhaḥ |
strīmitrasaukhyam atulaṃ sutataś ca nūnaṃ
vāṇijyato dhanasamāgamanaṃ vilāsaḥ ||
madhyaś ca somatanayo nijavākyadoṣāt
sarvārthahānim aśubhaṃ prakaroty anartham |
strīmitraputrakalahaṃ sukham atra cālpaṃ
vairodayaṃ nṛpajanāt svajanāc ca tadvat ||
naṣṭe budhe nṛpabhayo 'nṛtasākṣitā ca
kleśodayaḥ svajanato 'rthalayo vivādaḥ |
caurād bhayaṃ hṛdi galāmayakṛt svanetra-
pīḍā bhaven nikhilamadhyamakaṃ ca dagdhe ||

viśeṣaphalaṃ hāyanasundare |

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1 bhāvān] scripsi; bhavān B N G; mavān K T M ‖ iti] vākye add. K T M 3 'dhama] 'ma T 8 sevā] senā B N G a.c. ‖ likhanādi] khalinodi N 9 'dhika] kika G 20 svajanāc ca] svajanīcca G 21 sākṣitā] sākṣitaṃ B N 24 bhaven nikhila] bhavebhikihila N

3–6 saumye … mitre] VT 1.27 8–11 sevā … ca] DA 15.6 13–24 varṣā- … dagdhe] TS 113–115

1 bhāvān] While the emendation is necessarily conjectural due to the lack of of context, some emendation is required by the metre, assuming this to be *āryā* as in virtually all quotations attributed to Samarasiṃha.

those of Mercury's nature',[53] going on a journey should be predicted even when Mercury as ruler of the year has full strength. [Continuing from *Varṣatantra* 1.27:]

> If Mercury as ruler of the year is of poor strength, there is loss of strength and intellect, loss of merit, humiliation through the fault of one's own words, grave misfortune due to a pledge, false testimony, loss with regard to children, wealth and friends from dealings with others.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 15.6]:

> If Mercury has great strength, there are results like service, wealth, honour, and writing; contentment with children and so on; and gain through business. If [its strength] is middling, all is middling; if it is poor, there is loss in all things through the fault of one's own words, and false testimony.

[And] in *Tājikasāra* [113–115 it is said]:

> If Mercury as ruler of the year is strong, there is great happiness, service, wealth from writing, gain from reading and so on, incomparable happiness from women and friends, and indeed from children, acquisition of wealth from trade, and delights. Middling [in strength], Mercury brings about loss in all things through the fault of one's own words; misfortune and reversals; quarrels with women, friends, and children, and little happiness; the arising of enmity with princes, and likewise with one's own people. If Mercury is corrupt, there is danger from princes, false testimony, onset of suffering, loss of wealth through one's own people, disputes, and danger from robbers; it makes illness of the heart and throat; there will be affliction to his eyes; and if [Mercury] is burnt, all [results are] middling.[54]

Detailed results [are described] in *Hāyanasundara* [168–188]:

53 Both the fragmentary Sanskrit phrase itself and its meaning are uncertain.

54 Although this last interpretation seems astrologically unlikely, and the Sanskrit is syntactically awkward, all text witnesses agree.

varṣalagnapatiś cāndrir yutadṛṣṭo 'tha satphalam |
datte divyāṅganābhogaṃ dhiṣaṇām atisundarīm ||
svadharmaniratāḥ putramitravargeṇa saṃyutaḥ |
suhṛdāṃ sutakanyādivṛddhiḥ sānandamoditaḥ ||
kadācit syād vapuḥpīḍā lābhaḥ syād uttarādiśaḥ |
sarvaśāstrapravīṇaś ca varṣapaḥ syād budho yadi ||
rohiṇīnandanaḥ sūryayutadṛṣṭo yadā bhavet |
vapuṣi jvarabādhā syāt kiṃcic chatrubhayaṃ bhavet ||
tathā rājakulāt prītiḥ strīputrasvajanotsavaḥ |
tīrthaprāptis tathā lābhaḥ pūrvāśātaḥ phalodgamaḥ ||
suvarṇāśvapravālādipaśuvargādisaṃcayaḥ |
akasmād api labdhiḥ syād budhayukto ravir yadā ||
syāc candrayutadṛṣṭas tu saumyo 'saumyakaraḥ smṛtaḥ |
kāsadadrukṛtāṃ pīḍāṃ karoti gajasādhvasam ||
pāmā kharjūr aṅgabhaṅgaḥ paśūnāṃ vadhapīḍanam |
śatror bhayaṃ vināśo vā cintā vāyavyadigbhavā |
suhṛdo 'pi virodhaḥ syān mahiṣādiraṇād bhayam ||
syād bhaumayutadṛṣṭaś cec candrajo dīrgharogakṛt |
kule vā duḥkulaṃ kopaḥ sthānabhraṃśam avāpnuyāt ||
ādhir vā dasyubhīḥ kleśaḥ sambhramaḥ parasaṃgamāt |
śiro'rtiḥ svarṇakārād vā hānir yāmyadiśo bhavet ||
guruṇā yutadṛk saumyo bhayavyādhinikṛntanaḥ |
śatrunāśo narendrādisanmāno mahanīyatā ||
satyavaktā puṇyatīrthe lābho dharmavrate dṛḍhaḥ |
īśānadigbhavaṃ saukhyaṃ prītilābhaṃ prayacchati ||
bhārgaveṇa yuto dṛṣṭo jño vijñānakalāpakṛt |
bahustrīsaṃgamād rāmāratiprītipramodadaḥ ||
strīsaṃgamāt sukhaprāptir lābhaḥ śvetakrayāṇakāt |
svadevagurubhaktaḥ syād vadānyo nāṭakapriyaḥ ||
sukhaṃ māṅgalyam utsāhaṃ kurute mitrasaṃgamam |

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5 uttarā] uttaro B N G 10 prāptis] prāmis N 11 suvarṇāśva] suvarṇaśva G 15 kharjūr aṅga] kharjjūrāṃga B N; khārjūragaṃ M 17 suhṛdo] suhṛdbhyo T 19 duḥkulaṃ] duḥkalaṃ K; duṣkalaṃ M ‖ kopaḥ] kotha K T M 22 yuta] yukta K T ‖ saumyo] saumye B N G 23 sanmāno] sanmānā B N G 26 jño] go B N G 28 sukhaprāptir] sukhāt prāptiḥr B; sukhātmāptiḥr N G ‖ śveta] sveta B N G 29 syād] svad N G ‖ priyaḥ] miyaḥ N

1–504.12 varṣa … karaḥ] HS 168–188

Mercury as ruler of the horoscope of the year, [or] joined to or aspected by [the ruler of the year], gives good results: enjoyment of divine women and the most beautiful discernment. [The native] is devoted to his own duties, accompanied by his circle of children and friends; there is increase of friends, sons and daughters and so on, [and he is] happy and delighted. Occasionally there will be pain in the body; there will be gain from the northern quarter; and [the native] is accomplished in all sciences if Mercury is ruler of the year.

When Mercury should be joined to or aspected by the sun, the body will be afflicted by fever, and there will be some danger from enemies; [but] there is also favour from a princely family, celebrations with wife, children and one's own people, visiting a sacred place, gain from the eastern quarter and the arising of [good] results. There is accumulation of gold, horses, coral, various cattle, and so on, and there will be sudden gain, when Mercury is joined to the sun.

But should Mercury be joined to or aspected by the moon, it is known to give evil results: it makes afflictions caused by cough and skin disease, and peril from elephants. There is scabies, itching, broken limbs, the suffering of cattle being killed, danger from or destruction by enemies, anxiety from the northwestern quarter, opposition from friends, and danger from buffaloes and battle.

If Mercury should be joined to or aspected by Mars, it makes long illnesses, or there is a low connection[55] in the family, and anger; [the native] will lose his place. There will be anxiety or suffering from robbers, confusion by mixing with strangers, headache, loss through a goldsmith or from the southern quarter.

Joined to or aspected by Jupiter, Mercury puts an end to fear and illness: there is destruction of enemies, honours from princes and so on, and a position of respect. [The native] speaks the truth; there is gain in a sacred place; he is firm in his religious vows. [Mercury] gives happiness from the northteastern quarter and gain of affection.

Joined to or aspected by Venus, Mercury ties a garland of learning; it gives delight in the pleasures and affection of ladies by the company of many women; there is attainment of happiness from the company of women and gain from trade in white articles. [The native] will be devoted to his own deity and preceptor, generous, fond of theatre. [Mercury] brings happiness, auspiciousness, joy and the company of

55 Translation uncertain.

rājacihnapadaprāptiḥ śatrunāśaṃ karoti vā |
syād āgneyadiśaḥ saukhyaṃ budhaḥ śukreṇa dṛṣṭayuk ||
sauriṇā yutadṛṣṭas tu dharmabhraṃśakaro budhaḥ |
sambhogasamaye kārśyaṃ śītalatvaṃ prajāyate ||
pramehādivikāro vā nīcasaṅgād dhanavyayaḥ |
klībe prītir gṛhe kleśo veśyādāsīṣu vā ratiḥ ||
budhas tamodṛṣṭayutaḥ sāhasaṃ kurute 'dhikam |
sarvakāryakṛtotsāhaḥ kiṃcic cittabhramo 'pi ca ||
syān nairṛtidiśo lābho vātodbhūtarujārditaḥ |
kiṃ ca nīcajanāt saukhyaṃ labhate manujaḥ sadā ||
rohiṇītanayaḥ ketuyutadṛṣṭo yadā bhavet |
śokahānikaro nīcasaṃgamād asukhaṃkaraḥ ||

iti budhaphalam ||

atha guruphalaṃ varṣatantre |

jīve 'bdape balayute parivārasaukhyaṃ
dharmo guṇagrahilatā dhanakīrtiputrāḥ |
viśvāsyatā jagati sanmativikramāptir
lābho nidher nṛpatigauravam apy arighnam ||

guṇeṣu śauryādiṣu āgrahavattā |

adbādhipe suragurau kila madhyavīrye
syān madhyamaṃ phalam idaṃ nṛpasaṃgamaṃ ca |
vijñānaśāstraparatāpy aśubhesarāphe
dāridryam arthavilayaś ca kalatrapīḍā ||

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1 prāptiḥ] prātiḥ N 3 karo] kare N 5 vā] ca G 6 klībe] lībe N 10 kiṃ ca] kiṃcin K T; kiñcin M 16 grahilatā] grahitṛtā M 17 sanmati] sa K 19 guṇeṣu] gusoṣu N G a.c.; guṇoṣu G p.c. ‖ ādiṣu] ādi B N G a.c. ‖ āgrahavattā] āgrahaṃ vā M 20 vīrye] vīrdhye G 21 saṃgamaṃ] saṅgamaś K T M 22 paratāpy aśubhe] paratā na śubhe K T M

15–18 jīve … arighnam] VT 1.28 20–506.4 adbādhipe … ca] VT 1.29–30

> friends; there is attainment of rank [marked by] royal insignia, or it causes the destruction of enemies. There will be happiness from the southeastern quarter, [if] Mercury is aspected by or joined to Venus.
>
> But joined to or aspected by Saturn, Mercury makes [the native] stray from piety. At the time of lovemaking, weakness and coldness is engendered [in the sexual organ], or there are urinary and other disorders; there is loss of wealth by low company, affection for an effeminate,[56] domestic unhappiness, or intercourse with prostitutes and servant girls.
>
> Aspected by or joined to Rāhu, Mercury does great violence; there is much exertion in all affairs, and some mental disturbance. There will be gain from the southwestern quarter; the man is plagued by illness produced by [the humour of] wind and always derives happiness from low people.
>
> When Mercury should be joined to or aspected by Ketu, it makes sorrow and loss, and brings unhappiness from low company.

This concludes the results of Mercury.

5.11.5 *Jupiter as Ruler of the Year*

Next, the results of Jupiter [are described] in *Varṣatantra* [1.28]:

> If Jupiter as ruler of the year is endowed with strength, there is happiness from retinue, piety, virtuous inclination, wealth, renown, children, the confidence of the people, attainment of good opinion and valour, gain of treasure, and dignity from the king, destroying one's enemies.

[Virtuous inclination means] having a proclivity for virtues such as courage. [Continuing from *Varṣatantra* 1.29–30:]

> Indeed, if Jupiter as ruler of the year is of middling strength, these results will be middling, and [likewise] the company of princes. There is devotion to learning and sciences; but, if there is an *īsarāpha* with a malefic, poverty, dissolution of wealth, and suffering to one's wife. If

56 *Klība*, a synonym of *napuṃsaka*; cf. Chapter 4, note 89.

jīve 'bdape 'dhamabale nṛpato 'rthasaukhya-
hānis tyajanti sutamitrajanāḥ sabhāryāḥ |
lokāpavādabhayam ākulatāpi kaṣṭa-
vṛttis tanau kapharujo ripubhīḥ kaliś ca ||

tejaḥsiṃhaḥ |

dharmārthakīrtidhanabuddhyarisaṃdhiloka-
viśvāsyatāsutasukhāni savīryajīve |
madhye ca madhyam idam eva phalaṃ ca nindye
dharmārthahānyaśubhabandhuvirodhabādhā ||

tājikasāre 'pi |

devārcito balayutaḥ pramadāvilāsaṃ
kuryāt samitrasutato vividhaṃ ca saukhyam |
vittāgamo nṛpatito vijayo ripūṇāṃ
viśvāsyatā sakalalokajaneṣu śaśvat ||
nākeśvarasya sacivaḥ khalu madhyavīryo
lokair virodham aśubhaṃ prakaroti bhūpāt |
vairodayaṃ svajanataś ca parair vivādaṃ
kuryāt kṛśatvam api caurabhayaṃ sadāsau ||
nindye gurau khalu bhaven nṛpato 'rthanāśo
dharmārthahānyasukhabandhuvirodhapīḍā |
pādākṣigulphajaṭhare jaghaneṣu nṝṇāṃ
vātārtikṛt tv aribhayaṃ tanusaṃkṣayaḥ syāt ||

viśeṣaphalaṃ hāyanasundare |

varṣapo yadi gurur yutadṛṣṭo dīptikṛd diśati dhānyadhanāptim |
rājamānyasutasaṃtatikartā kāñcanādimaṇimauktikalābhaḥ ||

---

1 saukhya] saukhyam M 3 kaṣṭa] kaṣṭaṃ K T; kaṣṭam M 6 loka] loke B 7 viśvāsyatā] viśvāsatā B N G 8 nindye] nindyaṃ K T M 11 devārcito] devārcako M 13 vijayo] scripsi; vijayaṃ B N G; vilayaṃ K T M 14 viśvāsyatā] viśvāsatā B N G 15 vīryo] vīrye B N 16 lokair] loka K; loke T M 17 vairodayaṃ] vairodayaḥ M 19 nṛpato 'rthanāśo] nṛpater vināśo B N 21 gulpha] gulma G ‖ jaghaneṣu] janagheṣu B N a.c.; janadyeṣu N p.c. 22 -kṛt tv] kratv G ‖ saṃkṣayaḥ] saṃkṣayaṃ G 24 dṛṣṭo] dṛṣṭe N 25 rāja] rājya B N

6–9 dharmārtha … bādhā] DA 15.7 11–22 devā … syāt] TS 116–118 24–510.11 varṣapo … yadi] HS 189–207

> Jupiter as ruler of the year is of poor strength, there is loss of wealth and happiness through princes; children and friends leave [the native], along with his wife; there is danger of slander by people [in general], distress, evil occupation, illnesses of phlegm in the body, danger from enemies, and quarrels.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 15.7]:

> If Jupiter is strong, there is piety, goods, renown, wealth, comprehension, reconciliation with enemies, the confidence of the people, children, and happiness. If [the strength] is middling, these same results are middling; if poor, there is the affliction of loss of merit and goods, misfortune, and conflict with kinsmen.

[And] in *Tājikasāra* [116–118 it is said]:

> Endowed with strength, Jupiter will make delights with women and manifold happiness with friends and children; there is acquisition of wealth from princes, victory over enemies, and the constant confidence of all the people. Indeed, Jupiter being of middling strength brings about conflict with people [in general] and evils from the king, the arising of enmity with one's own people and quarrels with others; it will always make gauntness and danger from robbers. Indeed, if Jupiter is poor [in strength], there will be loss of wealth through princes[57] and the affliction of loss of merit and goods, unhappiness, and conflict with kinsmen; it makes men suffer from [the humour of] wind in the feet, eyes, ankles, stomach and hinder parts; there will be danger from enemies and a wasting away of the body.

Detailed results [are described] in *Hāyanasundara* [189–207]:

> If Jupiter is ruler of the year [or] illuminates [the ruler of the year, being] joined to or aspected [by it],[58] it indicates gain of crops and wealth; it makes him honoured by the king and provides him with children; there is gain of of gold and other [precious metals], gems and

57 Text witnesses B N read 'destruction of/from the king'.

58 This terse phrasing probably refers to Jupiter aspecting or conjoining another planet within its orb of light; cf. section 3.1.

puṇyatīrthādigamanaṃ lābhas tūttaradigbhavaḥ |
vastraratnavibhūṣādilabdhir uttamamānuṣāt ||
raviṇā yutadṛṣṭaś cej jīvaḥ śatrunikṛntanaḥ |
khyāto rājakule tejovṛddhir bādhā jvarāditaḥ ||
śiro'vartir vātapīḍā kiṃcid rājabhayaṃ bhavet |
svalpaḥ pūrvadiśo lābhaḥ sahajāt kalahapriyaḥ ||
vidhuyutadṛṣṭo jīvo lalanābhogaṃ karoti sukhavṛddhim |
śubhaśayanāsanabhojanasutasuhṛdāṃ prāptim adhipasanmānam ||
sitavastutas tu lābhaḥ striyo 'pi varabhogasaukhyam adhikataram |
vāyavyadiśo lābhaḥ kāsādivyasanam api kvacit ||
bhaumena yutadṛṣṭaś ced dhanasaukhyapadapradaḥ |
raṇe jayo raktavastuvyāpārāl labdhir uttamā ||
yaśo nīrogatā saukhyaṃ syād dakṣiṇadiśas tathā |
nṛpād bhayaṃ jvaraṃ kiṃcid bhaumadṛṣṭe yute gurau ||
budhena yutadṛṣṭaś ced ratisaukhyapadapradaḥ |
vittalābhaḥ sukhe duḥkhe sāmyaṃ vā śatrumitrayoḥ ||
lābhavyayasamo devagurupādarataḥ sadā |
labdhir uttarataḥ kiṃcic chiro'rtir buddhivaibhavam ||
sitayutadṛṣṭe jīve dhanahāniḥ kleśatā ripoḥ kācit |
buddhibhraṃśo yuvatīviyojito hānir api ca rudradiśaḥ ||
śaniyutadṛṣṭe dhiṣaṇe mlecchabhayaṃ sthānahāniḥ syāt |
dyūtakrīḍamadhupānakeliratāś cādhamaiḥ saṅgaḥ ||
visphoṭakādivikṛtir vātādhikyaṃ jalād bhayaṃ karabhāt |
hānir manujāt kṛṣṇāt kṛṣāṇakād api ca mahiṣabhayam ||
cintā vāruṇadigbhūtā dhanahānir api dhruvam |

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2 uttama] uttara B N 3 nikṛntanaḥ] nikraṃtanaḥ G 4 āditaḥ] ārdditaḥ B N 5 śiro'vartir] śirovārtir B N K; śirovārti T; śirortir vā M ‖ rāja] rājya G 6 sahajāt] sahasāt B N K; sāhasāt G T ‖ kalaha] kalahaḥ T 7 vidhu] guru G ‖ jīvo] caṃdro G ‖ vṛddhim] vṛddhiḥ G 8 -āsana] -āśana K M ‖ prāptim] prāptir G 9 vara] vaṭa G ‖ bhoga] bhogya B N 10 kvacit] kiṃcit G K T M 13 dakṣiṇa] dakṣiṇa add. B 15 rati] ati K T M 16 sukhe] scripsi; sukhaṃ B N G K T M ‖ duḥkhe] scripsi; duḥkhaṃ B N G K T M 17 vyaya] vyayau K T M ‖ samo] samau B N K T M 19 kācit] kvacit B N 21 mleccha] mlekṣa K ‖ sthāna] māna add. K T M 22 krīḍa] scripsi; krīḍā B N G K T M ‖ pāna] scripsi; pāne B N G K T M ‖ rataś] rātaś K T; ratiś M 23 vātā] vā N 24 kṛṣāṇakād] krayāṇakād B N K T 25 dhana] dhanaṃ B N

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22 dyūta … pāna] The emendations, required by the metre, do not affect the meaning.

pearls. There are journeys to sacred places and so on, gain from the northern quarter, and acquisition of clothes, jewels, ornaments and so on from an exalted person.

If Jupiter is joined to or aspected by the sun, [the native] strikes down his enemies and is famed in a princely family; there is increase of vigour [but] affliction from fever and so on, headache and suffering from [the humour of] wind; there will be some danger from the king, little gain from the eastern quarter; he is quarrelsome by nature.

Joined to or aspected by the moon, Jupiter brings enjoyment of women, increase of happiness, gain of good beds, seats, food, children and friends, and the respect of the king. There is gain from white articles, very great happiness from exquisite enjoyment of a woman, gain from the northwestern quarter but occasional suffering from cough and so on.

If joined to or aspected by Mars, [Jupiter] bestows wealth, happiness and rank; there is victory in battle and excellent gains from dealing in red articles. There will be renown, health, and happiness in the southern quarter, [but] some danger from the king and fever, if Jupiter is aspected by or joined to Mars.

If joined to or aspected by Mercury, [Jupiter] bestows [sexual] delight,[59] happiness and rank; there is gain of wealth, equanimity in happiness and sorrow, or towards friends and enemies; [the native] is the same in gain and loss, constantly devoted to the feet of his deity and preceptor; there is gain from the northern quarter, some headache, and extraordinary intelligence.

If Jupiter is joined to or aspected by Venus, there is loss of wealth, some suffering from an enemy, and mental deterioration; [the native] is separated from a woman; and there is loss from the northeastern quarter.

If Jupiter is joined to or aspected by Saturn, there will be danger from foreigners and loss of position;[60] [the native] is given to gambling, amusements, and drinking wine; there is low company, disorders such as boils, an excess of [the humour of] wind, danger from water [or] a camel, loss through a black man or a ploughman,[61] and danger from buffaloes. There is anxiety from the western quarter, and certainly

59 Text witnesses K T M read 'great' (sc. happiness).

60 Text witnesses K T M add 'and honour'.

61 Text witnesses B N K T read '[a black] article of trade'.

mahiṣāt karabhāt prāptiḥ kācic chaniyute gurau ||
saiṃhikeyena yutadṛg gurur bandhanakaṣṭadaḥ |
bandhupīḍā vapurvātapīḍitaṃ jvarayakṣmaṇā ||
suḥrdviyogād udvego manastāpo mṛter bhayam |
kule śokaḥ padabhraṃśo jalasarpabhayaṃ bhavet ||
syād āgneyadiśo bhītir bhaved asitamānuṣāt |
hānir vā yutadṛṣṭaś ced gurū rāhugraheṇa ca ||
syāt ketuyutadṛṣṭaś cet surarājapurohitaḥ |
putrabhrātrādisambandhāt sthānabhraṃśam avāpnuyāt ||
deśabhramaṇaśīlaḥ syāc cintā vai nīcasaṃgamāt |
aśubhaṃ kurute ketuyutadṛṣṭo gurur yadi ||

iti guruphalaṃ ||

atha śukraphalaṃ varṣatantre |

śukre 'bdape balini nīrujatā vilāsaḥ
sadvastraratnamadhurāśanabhogatoṣāḥ |
kṣemapratāpavijayā vanitāvilāso
hāsyaṃ nṛpāśrayavaśena dhanaṃ sukhaṃ ca ||
abdādhipe bhṛgusute khalu madhyavīrye
syān madhyamaṃ nikhilam etad athālpavṛttiḥ |
guptaṃ ca duḥkham akhilaṃ sunibaddhavṛttiḥ
pāpārivīkṣitayute vipado 'rthanāśaḥ ||

alpavṛttir niyatavṛttiḥ sunibaddhā sarvato nivṛttā vṛttiḥ |

śukre 'bdape 'dhamabale manaso 'titāpo
lokopahāsavipado nijavṛttināśaḥ |

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1 mahiṣāt] mahiṣī B N G 2 gurur] guru B N 3 vapurvāta] ca yuvati B N K 4 viyogād] viyoga G 5 bhraṃśo] bhraṃśe B N 6 bhaved] nīcād G 7 ced] ca B N ‖ gurū] guru B N 10 cintā vai nīca] citte nīcasya G 15 āśana] āsana K M 20 vṛttiḥ] vṛddhiḥ G 22 alpa … vṛttiḥ²] om. K T M

14–21 śukre … nāśaḥ] VT 1.31–32 23–512.2 śukre … saukhyam] VT 1.33

> loss of wealth, [but] some gain from buffaloes and camels, if Jupiter is joined to Saturn.
>
> Joined to or aspected by Rāhu, Jupiter gives the evils of imprisonment, affliction to[62] kinsmen, and being afflicted by [the humour of] wind in the body[63] through consumption with fever. There will be agitation due to separation from friends, mental suffering and fear of death, sorrow in the family, loss of position, and danger from water and snakes. There will be danger from the southeastern quarter, or there will be loss due to a black man, if Jupiter is joined to or aspected by the planet Rāhu.
>
> If Jupiter is joined to or aspected by Ketu, [the native] will lose his place on account of his children, brothers, and so on. He will be inclined to roam the country and there is anxiety due to low company: if joined to or aspected by Ketu, Jupiter produces [such] evils.

This concludes the results of Jupiter.

5.11.6 *Venus as Ruler of the Year*

Next, the results of Venus [are described] in *Varṣatantra* [1.31–32]:

> If Venus as ruler of the year is strong, there is health, delight and the satisfaction of fine clothes, jewels, sweet foods, and pleasures; well-being, prowess and victory; delight from women; laughter, wealth and happiness on account of royal patronage. Indeed, if Venus as ruler of the year is of middling strength, all this will be middling, and there is little occupation, all secret suffering, occupation most hindered; if [Venus] is aspected by or joined to malefics or inimical [planets], misfortunes and loss of wealth.

'Little occupation' [means] restricted occupation; 'most hindered' [means] occupation obstructed on every side. [Continuing from *Varṣatantra* 1.33:]

> If Venus as ruler of the year is of poor strength, there is great mental torment, misfortunes [making the native] the laughing-stock of the world,

62 Or, possibly, from.

63 Text witnesses B N K read 'afflicted by a young woman'.

dveṣaḥ kalatrasutamitrajaneṣu kaṣṭād
annāśanaṃ ca viphalakriyatā na saukhyam ||

tejaḥsiṃhena |

śukre kalatravaravastravarānnapāna-
nīrogatākhilavilāsasukhaṃ savīrye |
madhye ca madhyam akhilaṃ khalu guptaduḥkhaṃ
nindye 'khilāsukhapadaṃ janahāsyatā ca ||

tājikasāre 'pi |

daityeśvarasya sacivaḥ paripūrṇavīryo
dadyād varānnavanitāsuvilāsahāsyam |
ārogyatākhilavilāsasukhaṃ ca lābhaṃ
kṣemapratāpavijayaṃ sumatiṃ ca dadyāt ||
madhyo nṛpāt svajanatas tv arito virodhaṃ
śleṣmārtikṛc ca sutadārabhayaṃ ca kaṣṭam |
kāryārthahānim api moharujodayaṃ ca
kuryān na saukhyam iha svīyadaśāpraveśe ||
nindye 'site 'khilajanāt kalaho nitāntaṃ
syād vairito nṛpajanād asukhatvam atra |
saukhyārthahānir atiśokabhayaṃ vivādo
dagdhe svapākaviṣaye matisaṃkṣayaṃ ca ||

viśeṣaphalaṃ hāyanasundare 'pi |

varṣādhipo yadi bhṛgos tanayo 'tha dṛṣṭo
yukto 'śvavāhanavibhūṣaṇatādilābhaḥ |
kanyāprasūtir atha dharmapadārthasārtha-
buddhiprakāśakuśalatvam upaiti jantuḥ ||

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1 janeṣu] jane B a.c. N 2 ca] om. B N ‖ kriyatā] vikriyatā B 3 tejaḥsiṃhena] tejaḥsiṃhaḥ G K T M 6 ca] sva B N G 18 asukhatvam atra] asukhaṃ camatra B N; asukhañ ca tatra K T M 19 vivādo] vivāde N 20 dagdhe] ragdhe N 21 'pi] om. G K T M 23 yukto] yuto B N; yuktaś K T M ‖ 'śva] ca K T M 25 kuśalatvam] latvam N

4–7 śukre … ca] DA 15.8 9–20 daitye- … ca] TS 119–121 22–516.6 varṣādhipo … phalam] HS 208–223

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16 svīya] The unmetrical reading is supported by all witnesses.

> the loss of one's own occupation, enmity with one's wife, children, and friends, difficulty finding food to eat, useless endeavours and no happiness.

[And it is said] by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 15.8]:

> If Venus is strong, there is happiness from wife, fine clothes, good food and drink, health and all [manner of] delights; if it is middling, indeed, all is middling, and there is secret suffering; if it is poor, [the native] is the abode of every unhappiness and [suffers] the ridicule of people [in general].

And in *Tājikasāra* [119–121 it is said]:

> Being complete in strength, Venus will give good food, much delight from women, and laughter; and it will give the happiness of health and all delights, gain, well-being, prowess, victory, and a good mind. Middling [in strength, Venus gives] opposition from the king, one's own people, and enemies; it will make suffering from phlegm, danger to wife and children, evils, failure in enterprises, the arising of confusion and illness, and no happiness, at its period commences. If Venus is poor [in strength], there will certainly be quarrels with everyone, unhappiness from enemies and princes, loss of happiness and wealth, great sorrow and fear, and disputes; if burnt, disintegration of [the native's] mind during its period.

And detailed results [are described] in *Hāyanasundara* [208–233]:

> If Venus is ruler of the year or aspected by or joined to [that ruler], there is gain of horses, vehicles, ornaments and so on, the birth of a daughter, and the native meets with prosperity in the form of merit, a wealth of objects, and illumination of intellect.

bhṛgutanayo raviṇā yutadṛṣṭaḥ kaṣṭaṃ vai jaṭharaṃ kurute |
jvarabādhā ca śiro'rtir netre vā duṣyato ripor bhītiḥ ||
vapuṣi durbalatā nṛpater bhayaṃ dahanabhītir amitrakṛtaḥ kaliḥ |
kim api kāsam upaiti dhanavyayaṃ bhavati hāyanake raviyuk kaviḥ ||
candreṇa yutadṛṣṭaś ced bhārgavaḥ paśunāśakṛt |
nakhadantaśirobādhāṃ yāti kāmalapittatām |
striyāḥ saukhyam avāpnoti kācid vātodbhavā vyathā ||
bhaumena yutadṛṣṭaś ced uśanā dhanalābhakṛt |
pittaprakopataḥ pīḍā nṛpāl lābho 'tha yāmyataḥ |
catuṣpadād bhayaṃ kiṃcid anutsāho vicittatā ||
sitas tu jñena dṛṣṭo vā yuto 'tha dhanalābhakṛt |
buddhiprakāśo mitrādiputrotsāho 'dhimānyatā |
cāturī caturo lābhaḥ syād udīcīdiśo dhruvam ||
gurau śukreṇa yukte syāt suśīladṛḍhadharmabhāk |
puṇyatīrthapadaprāptir jñātibandhujanāt sukham ||
kuṭumbibhiḥ prakupito raudrīdigjanitaṃ sukham |
labhate dhanasanmānaṃ lābhaḥ syāt sitavastutaḥ ||
sitas tu śaniyukto 'tha vīkṣito lābhadāyakaḥ |
puragrāmādhipatyaṃ ca mitraprītivivardhanam ||
vāruṇīdigbhavo lābhaḥ kṛṣṇavastukṛto bhavet |
jñātisambandhataḥ saukhyaṃ daurbalyaṃ vātavikriyā ||
śītajvaro jalād bhītir mahiṣād aśvato bhayam |
striyā jaratyā sambhogaḥ sitaś cec chanidṛṣṭayuk ||
sitas tamoyuto dhatte nakhadantaśirovyathām |
pittakāmalataḥ kṣīṇaḥ śarīre kleśam aśnute ||
nairṛtyān nīcato hānir jalasarpabhayaṃ bhavet |
śītajvaropadravaḥ syān nīcasaṅgād dhanakṣayaḥ ||

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1 jaṭharaṃ] scripsi; jāṭharaṃ B N G K T M 2 'rtir] vartir G ‖ duṣyato] duṣṭato K T M 3 vapuṣi] vapuṣir N ‖ bhītir amitra] bhītimitra T 5 bhārgavaḥ] dhārgavaḥ K 7 avāpnoti] avāmoti N 9 pitta] pittaḥ B; pitaḥ N 10 vicittatā] scripsi; vicitratā B N K T M; viciṃtatā G 12 'dhimānyatā] dhimānitā B N K T M 14 dharma] karma G 16 prakupito] prakupite B N 17 sita] pīta G 18 śani] śaninā K T M ‖ 'tha] om. B N K T M 19 prīti] prītir B N ‖ vivardhanam] vivardhanaḥ B N G K T 22 jalād] talād N 24 śirovyathām] virācyathāṃ G 25 kāmalataḥ] kamalataḥ N

17–18 vastutaḥ … yukto] In G, these words have been partly effaced using yellow paste.

Joined to or aspected by the sun, Venus makes grave evils;[64] there is affliction from fever and headache, or the eyes fail, and there is danger from enemies. There is weakness in the body, danger from the king, danger of fire and strife caused by enemies; moreover, [the native] suffers from cough and there is loss of wealth in [that] year, [if] Venus is joined to the sun.

If Venus is joined to or aspected by the moon, it destroys cattle; [the native] suffers afflictions of the nails, teeth, and head, and jaundice from [the humour of] bile. He receives happiness from a woman, [but] there is some pain caused by [the humour of] wind.

If Venus is joined to or aspected by Mars, it makes gain of wealth; there is suffering from agitation of bile but gain from the king and from the south; some danger from quadrupeds, listlessness, and mental confusion.

If Venus is aspected by or joined to Mercury, it makes gain of wealth; there is illumination of intellect, celebrations with friends, children and so on, great respect, and cleverness; there will certainly be swift gains from the northern quarter.

If Jupiter is joined to Venus, [the native] will possess good morals and firm [devotion to] religion; there is attainment of rank and [journeys to] sacred places, and happiness from family members and kinsmen. [He is] angry with members of his household, [but] there is happiness arising from the northeastern quarter; he gains wealth and respect, and there will be gain from white articles.

Joined to Saturn or aspected [by it], Venus gives gains; there is authority over a town or village, and increase of affection between friends. There will be gain from black articles in the western quarter, happiness on account of family members, [but] weakness and disorders of [the humour of] wind. There is fever with chills, danger from water, danger from buffaloes and horses, and intercourse with an old woman, if Venus is aspected by or joined to Saturn.

Joined to Rāhu, Venus gives afflictions of the nails, teeth, and head; [the native] wastes away through jaundice from [the humour of] bile, and suffers pain in the body. There will be loss in the southwest [or] from low people, danger from water and snakes, attacks of fever with chills, and loss of wealth from low company.

64 All text witnesses read *jāṭharaṃ* 'of the stomach', but the metre requires *jaṭharaṃ* 'grave'.

sitas tu ketuyugdṛṣṭaḥ suhṛdbhir bāndhavaiḥ kaliḥ |
putrādikaṣṭaṃ śatrubhyo vigraho nīcasaṃgamāt ||
hānir bhayaṃ nairṛteḥ syād rūkṣavātaprakopataḥ |
visphoṭakā jalabhayaṃ phaṇibhīr bhramamūrchatā ||
kṛṣṇavastumanuṣyād vā hāniḥ śvadaśanād bhayam |
sitaḥ ketuyuto dṛṣṭo 'śubhaṃ datte sadā phalam ||

iti śukraphalam ||

atha śaniphalaṃ varṣatantre |

mande 'bdape balini nūtanabhūmiveśma-
kṣetrāptir arthanicayo yavanāvanīśāt |
ārāmanirmitajalāśrayasaukhyam aṅga-
puṣṭiḥ kulocitapadāptigaṇāgraṇītve ||
abdādhipe ravisute khalu madhyavīrye
madhyaṃ phalaṃ nikhilam annabhujis tu kaṣṭāt |
dāsoṣṭramāhiṣakudhānyarates tu lābhaḥ
pāpaṃ phalaṃ bhavati pāpayugīkṣaṇena ||
mande balena rahite 'bdapatau kriyāṇāṃ
vandhyatvam arthavilayo vipado 'ribhītiḥ |
strīputramitrajanavairakadannabhuktiḥ
saumyetthaśālayuji saukhyam apīṣad āhuḥ ||

tejaḥsiṃhena |

mande jalāśrayamahīruharopakarma-
vāṇijyakṛṣyavatilabdhidhiyo 'dhivīrye |
madhye tu madhyam adhame tu suhṛdvipattiḥ
kaṣṭaṃ kriyāviphalatānilarugvikārāḥ ||

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1 yugdṛṣṭaḥ] yutdṛk G 3 rūkṣa] scripsi; rakṣa B N; rakta G M; rukṣa K T 4 visphoṭakā] visphoṭakāj B N G K T ‖ mūrchatā] mūrddanāḥ G; mūrchanāḥ T 5 hāniḥ śva] hāniś ca B N K T M 9 balini nūtana] bali niruttama K T 10 āptir] āmir N 12 tve] tva K; tvaṃ T; tvam M 20 yuji] yuti N ‖ apīṣad] aṣīṣad N ‖ āhuḥ] āhaḥ K T 21 tejaḥsiṃhena] tejaḥsiṃhaḥ G a.c. M; tejasiṃhaḥ G p.c. K T 22 mande] mando B N K T M ‖ mahī] maha B N 23 vati] vani G K T M ‖ dhiyo] yo K; payo T M 24 tu²] su B; om N 25 kaṣṭaṃ] kaṣṭa B K T M

9–20 mande … āhuḥ] VT 1.34–36 22–25 mande … vikārāḥ] DA 15.9

> [If] Venus is joined to or aspected by Ketu, there is quarrel with friends and relatives, evils to children and so on, and conflict with enemies through low company. There will be loss and danger from the southwest, boils from dryness and agitation of [the humour of] wind, danger from water, danger from snakes, confusion and stupor; loss from black articles or [a black] man, and danger of dog bites: joined to Ketu or aspected [by it], Venus always gives evil results.

This concludes the results of Venus.

5.11.7 *Saturn as Ruler of the Year*

Next, the results of Saturn [are described] in *Varṣatantra* [1.34–36]:

> If Saturn as ruler of the year is strong, there is acquisition of new lands, houses, and fields, accumulation of riches from a Yavana king, happiness from pleasure gardens and artificial ponds, bodily well-being, attainment of rank befitting one's family community, and leadership of an assembly. Indeed, if Saturn as ruler of the year is of middling strength, all results are middling, but [the native] has difficulty finding food to eat; there is gain from a fondness for servants, camels, buffaloes, and low-class grains; by the joining or aspect of a malefic, there are evil results. If Saturn as ruler of the year is bereft of strength, actions are futile; there is dissipation of wealth, misfortunes, danger from enemies, enmity with wife, children, and friends, and eating of bad food; if it forms an *itthaśāla* with a benefic, [astrologers] say there is a little happiness, too.

[And it is said] by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 15.9]:

> If Saturn has great strength, there are thoughts of gain from ponds, planting trees, trade, farm land, and begging; if middling, [results are] middling; if poor, adversities to friends, evils, futility of actions, and disorders from illnesses of [the humour of] wind.

tājikasāre 'pi |

mande 'bdape 'dhikabale vanaparvatāc ca
lābho mahān bhavati bhūruharopaṇāc ca |
vāṇijyakṛṣyapatito 'rthasamāgamaś ca
mlecchāt khalān nijajanāt sukham atra nūnam ||
madhyaḥ śaniḥ svajanarājajanād virodhaṃ
vātārtikṛj jaṭharapṛṣṭhagale ca netre |
dāridryaduḥkhaparipīḍanam atra kuryād
vairāgyam arthaparihānisuhṛdvirodham ||
nindye 'tra sarvam adhamaṃ tu suhṛdvipattiḥ
kaṣṭaṃ kṛiyāviphalatānilarugvikārāḥ |
kāryārthahānir atha putrasuhṛdvipattir
dagdhe 'rkaje bhavati daṃṣṭribhayaṃ ca mṛtyuḥ ||

viśeṣaphalaṃ hāyanasundare |

varṣapo yadi śanir bhayam ārtiḥ pīḍanaṃ vapuṣi vātavikārāt |
putradārakalaho matihānir grāmayānam atibhīr jaladeśāt ||
nīcaprasaṃgatiś cintā hāniḥ paścimadeśataḥ |
kṛṣṇakrayāṇakāt saurir datte varṣe śubhaṃ phalam ||
raviyutadṛṣṭaḥ sauriḥ sutayuvatīkleśadas tanau kaṣṭam |
mitravirodhodvegaḥ pravāsitā vapuṣi durbalatā ||
jvarabādhā ca śiro'rtir nṛpavahnibhayaṃ tathā ca dhanahāniḥ |
syād udvego manujair mahadbhir api raviyute mande ||
śaśiyutadṛṣṭaḥ saurir yuvatīmaraṇāntakaṣṭado bhavati |
kukṣivyathāṃ vidhatte dhananāśaṃ kiṃcid āpnoti ||
bandhuviyogaḥ kleśo mitraiḥ kaphavātasambhavavikāraḥ |

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2 bale] le N 3 mahān] mahā G 5 mlecchāt] śleṣmāt B N; śleṣmā K T M ‖ khalān] valān B N K T; balān M 7 -kṛj jaṭhara] -kṛttathara N 8 dāridrya] dāridra G 10 nindye] nindyaṃ N 12 vipattir] vipatti G 16 hānir] hīnir N ‖ yānam] ponam B N; om. K 17 prasaṃgatiś] prasaṅgatā K 18 kṛṣṇa] kṛṣṭaṃ M ‖ krayāṇakāt] krpāṇakāt G K M ‖ saurir] saurī K ‖ varṣe śubhaṃ] vaśubheṃ N 25 bandhu] vadhu T ‖ kleśo] leśo N

2–13 mande … mṛtyuḥ] TS 122–124 15–520.23 varṣapo … bhavet] HS 224–240

[And] in *Tājikasāra* [122–124 it is said]:

> If Saturn as ruler of the year has great strength, there is much gain from forests and mountains, and from the planting of trees; there is acquisition of riches from trade, farm lands and rulers,[65] and happiness, indeed, from foreigners, scoundrels, and one's own kin. Middling [in strength], Saturn will make opposition from one's own people and princes, afflictions from [the humour of] wind in the stomach, back, throat, and eyes, torments of poverty and suffering, aversion, loss of wealth, and opposition from friends. If [the strength of Saturn is] poor, everything is bad: adversities to friends, evils, futility of actions, disorders from illnesses of [the humour of] wind, loss in undertakings and wealth, and adversities to children and friends. If Saturn is burnt, there is danger from a wild boar and death.

Detailed results [are described] in *Hāyanasundara* [224–240]:

> If Saturn is ruler of the year, there is fear, suffering, pain in the body from disorders of [the humour of] wind, quarrels with wife and children, loss of reason, travel to a village,[66] and great fear from a watery place. There is low company, anxiety, and loss from the western quarter; [but] Saturn in [its] year gives good results from trade in black articles.
>
> Joined to or aspected by the sun, Saturn gives suffering from wife and children; there are evils of the body, agitation from the opposition of friends, living abroad, and weakness in the body. There will be suffering from fever and headache, danger from princes and fire, and also loss of wealth and agitation caused by great men, if Saturn is joined to the sun.
>
> Joined to or aspected by the moon, Saturn gives evils even unto the death of [the native's] wife; it produces stomach pains, and [the native] suffers some loss of wealth. There is separation from kinsmen, distress

65 All text witnesses of the *Hāyanaratna,* and some independent witnesses of the *Tājikasāra,* read *patito* 'from rulers', while other independent witnesses read *vanitā* '[from] women'. Very likely the original reading was the more unusual *vatito* 'from begging', to harmonize both with Tejaḥsiṃha's text (and/or its source, presumably Samarasiṃha) and with the astrological symbolism of Saturn.

66 Or, possibly but less likely, from a village. Either meaning seems incongruous, and some text witnesses give variant readings, but none that suggests a useful emendation.

hānir vāyavyadiśaḥ svalpasukhaṃ vaiśyato 'lpabhayam ||
bhaumayutadṛṣṭasauriḥ sthānabhraṃśo 'gnitaskarādibhayam |
saha bāndhavair virodho dhanahānir dakṣiṇadiśātaḥ ||
na viśvāsyau svarṇakārakṣatriyau dhanahānidau |
raktavātavikāraḥ syāt sauriṇā maṅgale yute ||
budhayutadṛṣṭo mandaḥ karoti saubhāgyasaukhyadhanalābham |
hemādilābhasutajanmamānyatāthottarādiśo lābhaḥ ||
guruyutadṛṣṭas tu śanir gurudevarataḥ suvarṇadhanalabdhiḥ |
saukhyaṃ tīrthaprāptir mahāpadāptiś ca raudrītaḥ ||
strīsaṅgāt sukhavṛddhiḥ syād grāmabhūmyarthalābhakṛt |
lābhaḥ pūrvadiśo bhūyāt saurir guruyutekṣitaḥ ||
sitayutadṛṣṭaḥ kroḍaḥ suhṛtprasaṅgaḥ sahodarair maitrī |
lābhaḥ sutādisammatir āgneyadiśo bhavel lābhaḥ ||
prītir aṅganayātyantaṃ mānanīyaḥ kule bhavet |
kaphādivikriyā sauriḥ śukreṇa yutavīkṣitaḥ ||
rāhuṇā yutadṛṣṭo 'rkiḥ saṃnipātarujākaraḥ |
mūrchā ca śītalārogaḥ pittakopo 'ṅgapīḍanam ||
jalasarpāribhīr nīcasambandhād dhanasaṃkṣayaḥ |
nairṛtyāṃ dhanahāniḥ syād atīsārabhramāv api ||
syāt ketuyutadṛṣṭas tu śanir vātaprakopakṛt |
vigrahaḥ sutamitrādyaiḥ kleśaḥ puṇyaparikṣayaḥ ||
pāpavṛddhir athodvego nīcād duḥkham avāpnuyāt |
āgneyīnairṛtīdeśād dhanahāniḥ kvacid bhavet ||

iti śaniphalam | tājikasāre sthānaviśeṣeṇāpi varṣeśaphalam uktam |

sadmoccageṣu paripūrṇaphalaṃ khageṣu
haddātribhāgakanavāṃśagateṣu madhyam |

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2 bhauma] bhaumena K T M ‖ dṛṣṭa] dṛṣṭaḥ B N K T M 4 viśvāsyau] viśvāsau B N; viṃdyāt saukhyaṃ K T 6 saubhāgya] om. G ‖ lābham] lābhāḥ B N; lābhaḥ K T 7 mānyatā] scripsi; amātyato B N G M; āmātyato K; āṃmātyato T 11 bhūyāt] bhūyān G K T M 14 aṅganayā-] agatayā- B; agatathā- N ‖ mānanīyaḥ] mānīyaḥ B N 15 śukreṇa] śukreyā G 18 bhīr nīca] bhītī ca G 19 nairṛtyāṃ] nairṛtyād M ‖ bhramāv] bhramād B N K T M 21 puṇya] purā G p.c. 22 athodvego] athodvegī G 24 varṣeśa] vargeśa G

25–522.2 sadmocca … samantāt] TS 125

7 hemādi … lābhaḥ] The emendation, required by both sense and metre, is supported by MS HS1. The caesura following the initial short syllable of the 4th foot (*gaṇa*) conforms to the 'old *āryā*' identified by Jacobi.

regarding friends, disorders arising from [the humours of] phlegm and wind, loss from the northwestern quarter, little happiness, and a little danger from commoners.

[If] Saturn [is] joined to or aspected by Mars, there is loss of place, danger from fire, robbers and so on, opposition from relatives, and loss of wealth from the southern quarter. Goldsmiths and nobles are not to be trusted, [but] cause loss of wealth. There will be disorders of blood and [the humour of] wind, if Mars is joined by Saturn.

Joined to or aspected by Mercury, Saturn makes good fortune, happiness and gain of wealth. There is gain of gold and so on, the birth of a son, respect, and gain from the northern quarter.

[If] Saturn is joined to or aspected by Jupiter, [the native] is devoted to teachers and gods; there is gain of gold and wealth, happiness, a visit to a sacred place, and attainment of great rank from the northeast. There will be increase of happiness from the company of women; [Jupiter] makes gain of a village, land, and wealth; there will be gain from the eastern quarter, [if] Saturn is joined to or aspected by Jupiter.

[If] Saturn is joined to or aspected by Venus, there is interaction with friends, friendship with siblings, gain, and harmony with children and so on; there will be gain from the southeastern quarter. There is abundant affection from a woman; [the native] will be honoured in his family community, [but there are] disorders from [the humour of] phlegm and so on, [if] Saturn is joined to or aspected by Venus.

Joined to or aspected by Rāhu, Saturn makes compounded illness, fainting, small-pox, agitation of bile, and pain in the body. There is danger from water, snakes, and enemies, and loss of wealth due to low company; there will be loss of wealth in the southwest, dysentery and confusion.

Should Saturn be joined to or aspected by Ketu, it makes agitation of [the humour of] wind, discord with children, friends and so on, suffering, and loss of merit. There is an increase of evil, agitation, and [the native] meets with suffering from low persons; sometimes there is loss of wealth from the southeastern or southwestern quarter.

This concludes the results of Saturn. In *Tājikasāra* [125], moreover, the results of the ruler of the year are described according to its particular position:

When planets occupy their domiciles or exaltations, the [good] results are complete; when they occupy their *haddās*, thirds, or ninth-parts,

nīcāriveśmasahiteṣu ca dagdhavīryam
astārigeṣu khalu naṣṭaphalaṃ samantāt ||

atrāyaṃ viśeṣaḥ | yadi varṣeśena krūragraha itthaśālaṃ karoti tadā varṣeśasya śubhaphalaṃ pūrṇam aśubhaphalaṃ nyūnaṃ jñeyam | yadi varṣeśena krūragraha īsarāphaṃ karoti tadā aśubhaṃ pūrṇaṃ phalaṃ śubhaphalaṃ nyūnaṃ jñeyam iti | iti varṣeśaphalaṃ samāptam ||

athāriṣṭavicāraḥ | tatroktaṃ vakṣyamāṇaṃ vā varṣaphalaṃ saty ariṣṭe vṛthā mariṣyamāṇatvāt tasyety āha maṇitthaḥ |

vṛthā phalaṃ hāyanajaṃ ca yasmān na jīvanaṃ hāyanariṣṭayogāt |
riṣṭāni tasmāt prathamaṃ pravakṣye pūrvair vidhijñaiḥ kathitāni yāni ||

muktāvalyām api |

riṣṭāni ced varṣaphale bhavanti tadā vṛthā varṣavicāraṇā syāt |
sabhaṅgariṣṭasya vinirṇayo 'taḥ śiṣyāvabodhāya nirūpyate 'tra ||

maṇitthaḥ |

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2 astārigeṣu] astādigeṣu K T M ‖ phalaṃ] valaṃ G ‖ samantāt] sama tat N 3 varṣeśena] saha add. G 5 graha īsarāphaṃ] grahesarāphaṃ G ‖ pūrṇaṃ phalaṃ] phalaṃ pūrṇaṃ G 10 pūrvair] pūrṇair B N

9–10 vṛthā … yāni] VPh 19; HS 42 12–13 riṣṭāni … 'tra] TM 70

> middling; when they are joined to their fall or enemy houses, their strength is consumed; indeed, when they are [heliacally] set [and also] in inimical [signs],[67] the [good] results are entirely lost.

Concerning this, there is the following distinction: if a malefic planet makes an *itthaśāla* with the ruler of the year, then the good results of the ruler of the year should be understood to be full, and the evil results, slight; [but] if a malefic planet makes an *īsarāpha* with the ruler of the year, then the evil results of the ruler of the year should be understood to be full, and the good results, slight. This concludes the results of the ruler of the year.

5.12 Unfortunate Configurations

Next, the consideration of misfortune.[68] On that matter, Maṇittha states [in *Varṣaphala* 19] that when [an indication of] fatality is present, the results of the year – whether [those already] described or described below – are to no avail, as that [native] is going to die [before they manifest]:

> Because [there will be] no life due to a fatal configuration in a [revolution of the] year, the results arising from [that] year are to no avail. Therefore I shall first explain the fatal [configurations] described by the astrologers of old.

And in [*Tājika*]*muktāvali* [70 it is said]:

> If there are fatal [configurations] in the revolution of the year, then judging [other results of] the year is to no avail. Therefore, the judgement of fatal [configurations] along with [their] cancellations is described here for the instruction of students.

[And] Maṇittha [says in *Varṣaphala* 20]:

67 Text witnesses K T M read '[heliacally] set and so forth'.

68 Although *riṣṭa* or *ariṣṭa* can refer to misfortune in a broad sense, it often has the sense of life-threatening danger or fatality. See the Introduction.

lagnādhināthe mṛtibhāvasaṃsthe bhaumekṣite tasya ca bhāvasaṃsthe |
astaṃgate vā bhṛguje budhe vā śastrābhighāto bahudhāpadaś ca ||

tasya bhāvasaṃsthe lagnādhīśe bhaume cāṣṭamasaṃsthe ity arthaḥ |

rātrīśvare bhāskaramaṇḍalasthe ṣaṣṭhe vyaye vā mṛtibhāvasaṃsthe |
tridoṣato 'sau bahubhiḥ prakāraiḥ karoti kaṣṭaṃ vividhaṃ daśāyām ||
varṣalagnaparandhreśau caturthanidhanāntyagau |
muthahāsaṃyutau yatra tadvarṣe maraṇapradau ||
cej janmanātho vibalo mṛtīśo lagnaṃ gato bhāskaradṛṣṭamūrtiḥ |
śastrābhighāto bahudhā ca kaṣṭaṃ kaṣṭaṃ śarīre maraṇena tulyam ||
muthahālagnanāthau cet sūryamaṇḍalam āgatau |
dṛṣṭau tau sūryaputreṇa sarvanāśakarau matau ||
yogo yadā mūsaripho grahendrair duṣṭaiḥ kṛtaḥ saumyakṛtaḥ kabūlaḥ |
janmādhipaḥ krūrayutas tadānīṃ mahārthanāśaṃ maraṇena tulyam ||
balotkaṭāḥ krūrakhagā balena hīnā yadā saumyakhagās tadānīm |
duḥkhaṃ mahāvyādhikṛtaṃ ca vairaṃ parasparaṃ śatruvimardanaṃ ca ||
daityendrapūjyo yadi nīcasaṃsthaḥ
sureśapūjyo ripubhāgavartī |
svapne 'pi saukhyaṃ na hi varṣamadhye
vṛthā phalaṃ hāyanajaṃ tadānīm ||
astaṃgatau bhārgavasomaputrau nīcasthito rātripatir yadā syāt |
tadā viyogaṃ maraṇaṃ ca kaṣṭaṃ śarīrapīḍām atulāṃ karoti ||
janmalagnād varṣalagnam aṣṭamaṃ yadi jāyate |
tasmin varṣe bhavet pīḍā mṛtyuḥ pāpayutekṣaṇāt ||

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4 rātrīśvare] rātrīśvaro N ‖ maṇḍala] maṃla N 5 'sau] 'ptau G 8 dṛṣṭa] dṛṣṭi K T M 9 ghāto] ghātaṃ G ‖ kaṣṭaṃ²] kuṣṭhaṃ M 13 janmādhipaḥ] janmādhipeḥ N 14 balotkaṭāḥ] balotkarāḥ K T M ‖ khagās] raveṇas K; raves M 15 vyādhi] trādhi K T ‖ parasparaṃ] parasyo K 16 nīca] jīva K 17 sureśa] surejya K T M ‖ pūjyo] pūjye K T 19 hāyanajaṃ] hāyanajāt K T 21 viyogaṃ] yovigaṃ T

1–2 lagnā … ca] VPh 20; HS 43; cf. HS 285 4–5 rātrīśvare … daśāyām] VPh 21; HS 44 6–7 varṣa … pradau] VPh 22; HS 45, 242, 246 8–9 cej … tulyam] VPh 24; HS 47 10–11 muthahā … matau] VPh 26; HS 49, 243 12–13 yogo … tulyam] VPh 30; HS 53 14–19 balotkaṭāḥ … tadānīm] VPh 38–39; HS 60–61 20–21 astaṃ … karoti] VPh 40; HS 62

> The ruler of the ascendant occupying the eighth house, aspected by Mars and occupying its house, with either Venus or Mercury being [heliacally] set, there is injury from weapons and misfortunes of many kinds.

'Occupying its house' means that the ruler of the ascendant and Mars are [both] in the eighth. [Continuing from *Varṣaphala* 21–22, 24, 26, 30, 38–39, 40:]

> If the moon is placed within the orb of the sun, occupying the sixth, twelfth, or eighth house, it makes manifold misfortunes from [all] three humours in many ways in its period. In that year in which the ruler of the ascendant of the year and the ruler of the eighth house occupy the fourth, eighth or twelfth house, joined to the *munthahā*, they cause death.
>
> If the ruler of the nativity is weak and the ruler of the eighth house is in the ascendant, its body aspected by the sun, there is injury from weapons and evils of many kinds; evils[69] in the body equal to death.
>
> If the rulers of the *munthahā* and the ascendant have come within the orb of the sun and are aspected by Saturn, they are considered to destroy all things.
>
> When evil planets form the *mūsariḥpha* configuration, benefics form a *kambūla*, and the ruler of the nativity is joined to malefics, then there is great loss of wealth, equal to death.
>
> When the malefic planets abound in strength and the benefic planets are bereft of strength, there is suffering caused by severe illness, hostility, and enemies destroying each other. If Venus occupies its fall and Jupiter traverses the [zodiacal] division of an enemy, in that year there is no happiness even in dreams, and the [expected] results of the year come to nothing.
>
> When Venus and Mercury are [heliacally] set, and the moon occupies its fall, then [that configuration] makes separation, an evil death, and unequalled pain in the body.
>
> If the eighth [sign] from the ascendant of the nativity becomes the ascendant of the year, there will be suffering in that year: death, if malefics join or aspect.[70]

69 Text witness M reads 'leprosy'.

70 This last verse is not attested by available independent witnesses of the *Varṣaphala*.

aṣṭamalagne muthaheśvarayogo niṣiddha iti tājikasāre |

śukrejyau yadi cāstagau himarucir nīcānugaś cet tadā
kuryād vyādhibhayaṃ viyogam aśivaṃ kaṣṭaṃ mahad dāruṇam |
chidreśo yadi lagnagas tanupatiś chidrānugaś cet tadā
dṛṣṭau tau khalakhecarair nidhanadau śastrād bhayaṃ syāt tataḥ ||

haddeśvaro hāyanalagnanāthaḥ saptāntyagaḥ krūrayutaḥ karoti |
mṛtiṃ daśāyāṃ śubhayuktadṛṣṭaḥ phalaṃ tadardhapramitaṃ karoti ||
nīce trirāśyādhipatiḥ parasya gehe 'tha pāpena vilokitaś ca |
kāryasya nāśaṃ kurute hy akasmād vairaṃ ca kaṣṭaṃ parataḥ sadaiva ||
purenthiheśo ravimaṇḍalastho yadā tadaivaṃ pravadanti santaḥ |
ṣaṣṭhāṣṭamasthe nanu varṣanāthe mahābhayaṃ bhūpakṛtaṃ ca kaṣṭam ||
yadāṃśubhāge śaśije kabūle mandena sārdhaṃ na sukhaṃ kadācit |
kalatrahāniṃ maraṇaṃ ca duḥkhaṃ karoti vairaṃ bahudhā narāṇām ||
krūraḥ khago yo 'stamito 'tha vakrī krūrasya varge yadi lagnanāthaḥ |
krūras tadā bhaṅgam uśanti tajjñāḥ purasya vairaiḥ purato vināśam ||

2–5 śukrejyau … tataḥ] om. G K T M 4 patiś] pati B 7 dṛṣṭaḥ] dṛṣṭiḥ K T M ‖ tad] stad B N ‖ ardha] arddhaṃ B N; ardhaṃ K T M ‖ pramitaṃ] pratimaṃ G K T M 10 pure-] pare- K T M ‖ maṇḍalastho] maṇḍalasya K M ‖ tadaivaṃ] tad evaṃ K T M 11 -sthe] -stho N ‖ bhayaṃ] bhayaḥ G ‖ bhūpa] bhūta M 12 yadā-] tadā- K T M ‖ sārdhaṃ] sārdhe K T ‖ na] ma K 13 hāniṃ] hābhi N; hānir K T 14 varge] garve K T M 15 bhaṅgam] bhagnam K T M ‖ purasya] puraṃ ca K T M ‖ vairaiḥ] vairaṃ B N G T M ‖ vināśam] vināśaḥ B N; vināśāḥ G; vināśa T

2–5 śukrejyau … tataḥ] TS 146 6–7 haddeśvaro … karoti] VPh 23; HS 46 8–9 nīce … sadaiva] VPh 68–69 10–11 pure- … kaṣṭam] VPh 45; HS 67 12–13 yadā … narāṇām] VPh 43; HS 65 14–15 krūraḥ … vināśam] VPh 46; HS 68

2–5 śukrejyau … tataḥ] B N, the only witnesses to include this stanza from the TS, insert it in the middle of the foregoing quotation from the VPh.

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71 A tentative translation of a syntactically problematic phrase. The actual quotation from the *Tājikasāra* is present only in the two earliest text witnesses (B N), where it is misplaced, and does not mention the *munthahā* (though it does occur in a section of that work dealing with results of the *munthahā*). There is thus reason to suspect some textual corruption.

72 The *Varṣaphala* does not specify which are the relevant terms (*haddā*) in this context. Most likely, the underlying original concept is that of directions (ἄφεσις, Arabic *tasyīr*) through the terms, not generally understood by Tājika authors. Depending on the extension of the terms in question and the latitude of birth, a significator such as the ascendant will take a number of years to pass through them, during which time

According to *Tājikasāra* [146], the ruler of the *munthahā* joining the eighth [house and] the ascendant[71] is forbidden:

> If Venus and Jupiter are [heliacally] set, and if the moon occupies its fall, then [that configuration] makes dangerous illness, unhappy separation, great and cruel evils. If the ruler of the eighth house is placed in the ascendant, and if the ruler of the ascendant occupies the eighth house, both aspected by malefic planets, then they cause death: there will be danger from weapons from that [configuration].

[Continuing from *Varṣaphala* 23, 68–69, 45, 43, 46:]

> The ruler of the *haddā*[72] [or] the ruler of the ascendant of the year placed in the seventh or twelfth house joined to malefics causes death in its period. Joined to or aspected by benefics, it limits the result to half of that.[73]
>
> The ruler of the triplicity in its fall or in another's domicile, aspected by a malefic, makes the sudden failure of an undertaking, and constant, severe enmity with others.
>
> When the ruler of the *inthihā* is about to enter[74] the orb of the sun, then the wise [astrologers] declare the same. Indeed, when the ruler of the year is placed in the sixth or eighth [house], there is grave danger and evils caused by the king.
>
> When Mercury is in a *kambūla* with Saturn within its orb of light, there is never any happiness: it makes men lose their wives [and causes] death, suffering, and enmity of many kinds.
>
> If a malefic planet that is [heliacally] set or retrograde, in the division of a malefic, is the malefic[75] ruler of the ascendant, then experts declare defeat and destruction by enemies before the town.

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the ruler of the terms (known as the divisor, translating *al-qāsim*, or as *algebuthar*, a Latinization of the Perso-Arabic *al-jār bakhtār* which in turn translates χρονοκράτωρ 'ruler of the time') is considered a major influence on the native's life. Cf. Chapter 4, notes 37 and 90.

73 What would constitute 'half the result' of dying is not altogether clear.

74 Or: 'When the ruler of the *inthihā* of the town occupies'. Although such a meaning may seem far-fetched, the word *pura* 'town' recurs a few verses below.

75 This superfluous 'malefic' (*krūras*) is attested by all text witnesses. Possibly it should read *krūraṃ*, to agree instead with *bhaṅgam*: 'cruel defeat'.

varṣatantre |

lagneśe 'ṣṭamage 'ṣṭeśe tanusthe vā kujekṣite |
jñajīvayor astagayoḥ śastraghāto vipan mṛtiḥ ||
krūramūsaripho 'bdeśo janmeśaḥ krūritaḥ śubhaiḥ |
kambūle 'pi vipan mṛtyur ittham anyādhikāritaḥ ||
lagneśe 'ṣṭamage 'ṣṭeśe tanau ca mṛtim ādiśet |
inthiheśe 'bdape vāribhe 'staṃyāte rujā vipat ||
janmany aṣṭamagaḥ pāpo varṣalagne rugādhidaḥ |
candrābdalagnapau naṣṭabalau cet syāt tadā mṛtiḥ ||
vyayāmbunidhanāristhā janmeśābdapamunthahāḥ |
ekarkṣagās tadā mṛtyuḥ pāpakṣutadṛśā dhruvaḥ ||
janmābdalagnapau pāpayuktau patitabhasthitau |
rogādhidau mṛtyukarāv astagau nekṣitau śubhaiḥ ||
abdalagnād ṛjvanṛjū vyayārthasthau rujau khalau |
evaṃ varṣābdalagneśajanmeśair api bandhanam ||

lagnaṃ pāpakhagāntare yadi gataṃ dyūnaṃ tathā mṛtyukṛt iti tājikasāre saptame 'pi kartarī niṣiddhoktā | hāyanasundare |

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1 varṣatantre] om. N 2 kujekṣite] kuje kṣitau K M 3 jīvayor] śukrayor N; jīvavayor K ‖ vipan] vibhapaṃ N; pivan K 4 mūsaripho] mūsariphe N 5 mṛtyur] mṛttir K 6 'ṣṭeśe] ṣṭeśo B N a.c.; śe G 7 inthiheśe] imthiheśo B N; inthiheśo K; itthiheśo T ‖ vāri] vāpi K T ‖ bhe 'staṃ] masta K; bhastaṃ M ‖ yāte] jāte K ‖ rujā] hajā K ‖ vipat] viyat T 9 candrā] janmā K M ‖ mṛtiḥ] tiḥ T 10 janmeśā] janmeśo N; tanośā K 11 kṣuta] mukta K T ‖ dṛśā] daśā K T M ‖ dhruvaḥ] dhruvaṃ K T M 12 pāpa] māpa K ‖ yuktau] yukto K T ‖ bha] ma K T 13 ādhidau] ādhipo N ‖ karāv] varāv N ‖ nekṣitau] nekṣatau B N; nekṣitai K; nekṣitaiḥ T M 14 vyayā-] riṣphā- K T; riḥphā- M ‖ rujau] scripsi; rujā B N K T M; rujaḥ G ‖ khalau] khilau B N; tadā K T M 15 lagneśa] lagneśe K T ‖ janmeśair] janmeśor K; janmeśaur T 16 lagnaṃ] lagne K T M ‖ pāpakhagāntare] pāyasvanāntare K ‖ dyūnaṃ] puta K; puṃje M ‖ tājikasāre] jātakamāre K; jātakasāre M 17 'pi] mi K ‖ niṣiddhoktā] ticiddhoktā K; ticidbhoktā T

2–3 lagneśe … mṛtiḥ] VT 3.1 4–5 krūra … kāritaḥ] VT 3.5 6–7 lagneśe … vipat] VT 3.18 8–9 janmany … mṛtiḥ] VT 3.11 10–11 vyayāmbu … dhruvaḥ] VT 3.13 12–13 janmābda … śubhaiḥ] VT 3.12 14–15 abda … bandhanam] VT 3.17 16 lagnaṃ … mṛtyukṛt] TS 149

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76 Text witness N reads 'Venus'.

77 That is, the other planets with a claim to rulership in the year: the domicile and triplicity rulers of the ascendant and the ruler of the sect light (the sun by day, the moon by night) in the annual revolution.

[And] in *Varṣatantra* [3.1, 5, 18, 11, 13, 12, 17 it is said]:

> If the ruler of the ascendant occupies the eighth, or the ruler of the eighth occupies the ascendant, aspected by Mars, while Mercury and Jupiter[76] are [heliacally] set, there is wound from a weapon, misfortune, and death.
>
> [If] the ruler of the year has a *mūsariḥpha* with a malefic and the ruler of the nativity is afflicted, even if there is a *kambūla* with benefics, there is misfortune and death. It is thus [even] with the other [planets] in authority.[77]
>
> If the ruler of the ascendant occupies the eighth, and the ruler of the eighth, the ascendant, one should predict death. If the ruler of the *inthihā* or the ruler of the year is [heliacally] set in an enemy sign, there is illness and misfortune.
>
> A malefic occupying the eighth of the nativity [being placed] in the ascendant of the year gives illness and anxiety. If the moon and the ruler of the ascendant of the year[78] have lost their strength, then death will occur.
>
> [If] the ruler of the nativity, the ruler of the year, and the *munthahā* occupy a single sign in the twelfth, fourth, eighth or sixth house, then, by a *kṣuta* aspect from a malefic, death is certain.
>
> The ascendant rulers of the nativity and the year, joined to malefics and occupying ruinous signs, give illness and anxiety; they cause death [if also heliacally] set and not aspected by malefics.
>
> Two malefics, direct and retrograde, placed in the twelfth and second house from the ascendant of the year, [respectively], afflict [the native with illness]; with the rulers of the year, of the ascendant of the year, and of the nativity being thus, there is imprisonment.

Besiegement[79] even of the seventh [house] is declared in *Tājikasāra* [149] to be forbidden, with the words: 'If the ascendant, or likewise the descendant, is placed between malefics, it causes death.' [And] in *Hāyanasundara* [291 it is said]:

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78 Text witnesses K M read 'the ascendant rulers of the nativity and the year'.

79 *Kartarī*, lit. 'scissors'. *Kartarī-yoga* is the standard Sanskrit term for the configuration known in western nomenclature as besiegement, where a horoscopic point is found between two planets of the same nature.

syāt krūrakartariyuto lagneśo rājarogabhayakārī | iti |

tājikabhūṣaṇe |

kṣmāsutekṣitayutas tanubhartā syān mṛtisthitikaro mṛtikartā |
sūryaluptakiraṇau dhiṣaṇajñau śastrapīḍanakarau ca narāṇām ||
cen munthahā pāpayutā ṣaḍaṣṭavyayopagā hetihutāśabhītim |
karoti varṣe ravinandanena yutekṣitā vā pavanaprakopam ||
madananidhanabandhuprāntaśatrusthitā cej
jananasamayalagnād inthihābde 'ṣṭamasthā |
khalagaganacaraiś ced yuktadṛṣṭātiriṣṭaṃ
janayati śubhadṛṣṭotpannariṣṭālpatā syāt ||
kāminībhavanagas tuhināṃśur lagnapo mṛtipatir yadi saṃsthaḥ |
dvādaśe dviṣi tathāyuṣi riṣṭaṃ syān mṛtau ca tanupo muthaheśaḥ ||
janmarkṣanātho nidhane 'bdalagnāt syān mṛtyukṛt krūrayutekṣitaś ca ||

hillājadīpikāyām |

krūrasya hadde sitaguḥ sapāpaḥ kendre na dṛṣṭaś ca śubhair mṛtiḥ syāt |
samandalagne dyunage mahīje varṣe naro 'sau yamasadma yāti ||
kṣapādhave krūrayute dyunasthe samastadṛkturyalavena dṛṣṭe |
vinaṣṭapāpena ca niścayena varṣe naro 'sau yamasadma yāti ||

---

1 yuto] patī K T ‖ lagneśo] lagneśa B N ‖ rājaroga] rājayoga B; rājayo roga N; rājyaroga M ‖ kārī | iti] karoti K T M 2 tājika] jātaka K T M 3 yutas] yuta K T M ‖ tanu] lagna K T M ‖ karo] karau G 4 lupta] lama K; lagna T ‖ dhiṣaṇa] maṇa K ‖ ca] hi K T M ‖ narāṇām] marāṇāṃ K 5 cen munthahā] ced ithihā K T; ced inthihā M ‖ pāpa] yā K; yāpa T ‖ vyayopagā] vyayopayoge K T ‖ heti] yeti B N ‖ hutāśa] jatāśā K ‖ bhītim] bhītiḥ K T; bhītiṇ M 6 yutekṣitā] yujekṣite K T ‖ pavana] pacana K T ‖ prakopam] prakopaḥ K T 7 prānta] scripsi; prāpti B N; prāṃtya G T M; māṃtya K 9 gaganacaraiś] svagatavasthaur K ‖ ced] om. K 10 dṛṣṭotpanna] dṛṣṭotyaṃta B N ‖ riṣṭā] riṣṭo K T 11 bhavanagas] bhavanagatas B N ‖ tuhināṃśur] tu himāṃśu K T M 12 āyuṣi] āyubi N; ātryuṣi M 13 nātho] nāthau G ‖ ca] cet K T M 15 hadde] scripsi; haddā B N G T M; ruddā K ‖ sapāpaḥ] sa yo yaḥ K T ‖ kendre na] kendreṇa K T M ‖ dṛṣṭaś ca] dṛṣṭona M ‖ śubhair] śubhe K T 16 dyunage] dyumage N ‖ sadma yāti] gnathāmi K 17 kṣapādhave] lagnādhipe K T M ‖ dyunasthe] dyūnākhye K; dyunākhye T M ‖ dṛkturya] dṛkrūrya B; dakrūrya N ‖ lavena] balena M 18 pāpena ca niścayena] pāpaṃ navatiś ca yena K T M

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1 syāt … kārī] HS 291 3–4 kṣmā … narāṇām] TBh 6.4 5–12 cen … muthaheśaḥ] TBh 6.6–8 15–532.2 krūrasya … mṛtiḥ] HD 7.12–14

> Besieged by malefics, the ruler of the ascendant will make danger of consumption.

[And] in *Tājikabhūṣaṇa* [6.4, 6–8 it is said]:

> Aspected by or joined to Mars, the ruler of the ascendant taking its place in the eighth house causes death; and Jupiter and Mercury, deprived of their rays by the sun, make suffering from weapons for men.
>
> If the *munthahā*, occupying the sixth, eighth or twelfth house, is joined to malefics, it makes danger from weapons and fire in [that] year; or, if it is joined to or aspected by Saturn, agitation of [the humour of] wind. If the *inthihā*, occupying the eighth [house of the revolution] of the year, [simultaneously] occupies the seventh, eighth, fourth, twelfth or sixth house from the ascendant at the time of the nativity, and if it is joined to or aspected by malefic planets, it gives rise to grave misfortune; [but if] aspected by benefics, the misfortune engendered will be slight. If the moon is placed in the seventh house, the ruler of the ascendant [and] the ruler of the eighth house occupying the twelfth, sixth or eighth house, there will be misfortune, and [likewise if] the ruler of the ascendant [and] the ruler of the *muthahā* are in the eighth house.
>
> The ruler of the sign [occupied by the moon] in the nativity in the eighth house from the ascendant of the year will cause death if joined to or aspected by malefics.[80]

[And] in *Hillājadīpikā* [7.12–14 it is said]:

> [If] the moon is in the *haddā* of a malefic, with a malefic, and in an angle, not aspected by benefics, death will occur. If Saturn is in the ascendant and Mars is placed in the descendant, in that year the man goes to the abode of Yama.[81] If the moon, joined to a malefic, is placed in the descendant, aspected by a corrupt malefic with a full [or] quarter aspect,[82] in that year certainly the man goes to the abode of Yama.

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80 This last sentence is not attested in available independent witnesses of the *Tājikabhūṣaṇa*.

81 The god of death and ruler of the netherworld.

82 This probably means an opposition (considered to have full strength) or a square aspect.

kujatamo'rkasutāḥ sukham āśritā yamapuraṃ sa naraḥ parigacchati |
mṛtigatas tv aśubho 'śubhadṛṣṭiyug vigata ijyadṛśābdagatā mṛtiḥ ||

tājikasāre |

lagnāstāntyaṣaḍaṣṭago himarucir dṛṣṭaḥ khalaiḥ saṃyutaḥ
syād riṣṭaṃ prakaroty asau ca guruṇā no vīkṣitaḥ saddṛśā |
kaṣṭaṃ syāc chaninā kujena dahanāc chastrād bhayaṃ vā viduḥ
saṃdṛṣṭaḥ prakaroti saumyakhacaraiḥ saukhyapradaḥ śobhanaḥ ||
randhreśo 'tha vilagnapo yadi vidhor lagnād vyayāṣṭārigo
no saumyair avalokito nidhanakṛn munthādhipo vā tathā |

daivajñālaṃkṛtau |

candreśalagneśamṛtīśvarāś ced vyayārimṛtyūpagatā vilagnāt |
mṛtyupradā janmapamunthaheśau mṛtyusthitau krūranirīkṣitau tathā ||

ity ariṣṭavicāraḥ ||

athāriṣṭabhaṅgaḥ | varṣatantre |

---

1 puraṃ] karaṃ B N G K T 4 lagnāstāntya] lagnāstyaṃtya B; lagnostyaṃtya N ‖ ṣaḍ-aṣṭago] ṣaḍago T 5 riṣṭaṃ] iṣṭaṃ T M 8 lagnād vyayāṣṭārigo] lagnād vyayāriṣṭago K T M 9 no] tau K T M ‖ avalokito] avanākitau M 10 daivajñā-] daivā- B N K T M 12 janmapa] nanmapa N ‖ munthaheśau] thamuṃheśau N

4–7 lagnā … śobhanaḥ] TS 148 8–9 randhreśo … tathā] TS 152

> [If] Mars, Rāhu and Saturn have resorted to the fourth house, that man reaches the city of Yama. And [if] a malefic occupies the eighth house, with the aspect or conjunction of [another] malefic, turned away from the aspect of Jupiter, death takes place in that year.

[And] in *Tājikasāra* [148, 152 it is said]:

> Should the moon occupy the ascendant, descendant, twelfth, sixth or eighth house, aspected by or joined to malefics, it brings about misfortune, unless aspected by Jupiter with a good aspect. Should it be aspected by Saturn, it is known to bring hardship; by Mars, danger from fire or weapons; [but aspected] by benefic planets, it is auspicious and bestows happiness.
>
> If the ruler of the eighth house or the ruler of the ascendant is placed in the twelfth, eighth or sixth house from the moon or the ascendant, not aspected by benefics, it causes death, and so, too, the ruler of the *munthahā*.

[And] in the *Daivajñālaṃkṛti* [it is said]:

> If the ruler of the moon, the ruler of the ascendant, and the ruler of the eighth house occupy the twelfth, sixth or eighth house from the ascendant, they bestow death; so, too, the ruler of the nativity and the ruler of the *munthahā* occupying the eighth house and aspected by malefics.[83]

This concludes the consideration of misfortune.

5.13 Cancellation of Misfortune

Next, the cancellation of misfortune; [and it is said] in *Varṣatantra* [4.2, 1, 4–5, 7, 6, 8]:

83 This verse is not attested in available independent witnesses of the *Daivajñālaṃkṛti*.

guruḥ kendre trikoṇe vā pāpādṛṣṭaḥ śubhekṣitaḥ |
candralagnenthihāriṣṭaṃ vinaśyārthasukhe diśet ||
lagnādhipo balayutaḥ śubhekṣitayuto yadā |
kendratrikoṇago 'riṣṭaṃ nāśayet sukhavittadaḥ ||
lagne dyuneśas tanugaḥ surejyaḥ krūrair adṛṣṭaḥ śubhamitradṛṣṭaḥ |
riṣṭaṃ nihatyārthayaśaḥsukhāptiṃ diśet svapāke nṛpatiprasādam ||
balānvitau dharmadhanādhināthau krūrair adṛṣṭau tanugau tadā syāt |
rājyaṃ gajāśvāmbararatnapūrṇaṃ riṣṭasya nāśo 'py atulaṃ yaśaś ca ||
yadā savīryo muthahādhināṭho lagnādhipo janmavilagnapo vā |
kendratrikoṇāyadhanasthitās te sukhārthahemāmbaralābhadāḥ syuḥ ||
triṣaṣṭhalābhopagatair asaumyaiḥ kendratrikoṇopagataiś ca saumyaiḥ |
ratnāmbarasvarṇayaśaḥsukhāptir nāśo 'py ariṣṭasya tanoś ca puṣṭiḥ ||
tuṅge śanir vā bhṛgujo gurur vā śubhetthaśālī yavanād dhanāptim |
balī kujo vittagato yaśo'rthatejāṃsy akasmāc ca sukhāni dadyāt ||

maṇitthaḥ |

sukhādhipaḥ saukhyagato baliṣṭhaḥ saumyejyaśukraiḥ sahito 'tha dṛṣṭaḥ |
dadāti saukhyaṃ vipulaṃ manojñāṃ jāyāṃ susaundaryaguṇānvitāṃ ca ||
muthahāyā upacaye sūryo vā dharaṇīsutaḥ |
tasmin varṣe śubhaṃ sarvaṃ saphalaṃ bhadradāyakam ||

---

2 vinaśyā] vināśyā B N G ‖ sukhe] sukhaṃ K T M 4 vittadaḥ] vittagaḥ G 5–14 lagne … dadyāt] om. B N G 8 gajāśvā] gajāsvā K; gajākhā T 9 yadā] yayadā T 12 sukhāptir] scripsi; sukhāptiṃ K T M 14 akasmāc] akasyāc T 17 manojñāṃ] scripsi; manojñaṃ B N G K T M

1–2 guruḥ … diśet] VT 4.2 3–4 lagnādhipo … vittadaḥ] VT 4.1 5–8 lagne … ca] VT 4.4–5 9–10 yadā … syuḥ] VT 4.7 11–12 tri … puṣṭiḥ] VT 4.6 13–14 tuṅge … dadyāt] VT 4.8 16–17 sukhādhipaḥ … ca] VPh 29; HS 52, 100

3–4 lagnādhipo … vittadaḥ] G gives this stanza twice, the first time substituting *nāśyārtha-sukhe diśet* for the last *pāda*, with a subsequent correction of *nāśyā-* to *vināśyā-*; the second time reading *-vittagaḥ* for *-vittadaḥ*.

[If] Jupiter is in an angle or a trine, unaspected by malefics and aspected by benefics, the misfortune [indicated by] the moon, the ascendant and the *inthihā* vanishes, and one should predict wealth and happiness.

When the ruler of the ascendant, endowed with strength, is aspected by or joined to benefics [while] occupying an angle or a trine, it will destroy misfortune and give happiness and wealth.

[If] the ruler of the descendant is in the ascendant and Jupiter occupies the ascendant unaspected by malefics and aspected by friendly benefics, it destroys misfortune, and one should predict the attainment of wealth, renown and happiness in its own period, and the favour of the king. [If] the rulers of the ninth and second houses are endowed with strength, unaspected by malefics and occupying the ascendant, then there will be dominion complete with elephants, horses, garments and ornaments, annihilation of misfortune, and incomparable renown.

When the ruler of the *munthahā*, the ruler of the ascendant [of the year], or the ruler of the ascendant of the nativity is strong, and they occupy angles, trines, the eleventh or the second house, they will give gain of happiness, wealth, gold and garments.

By malefics occupying the third, sixth, and eleventh houses, and benefics occupying angles and trines, there is attainment of ornaments, garments, gold, renown and happiness, annihilation of misfortune, and bodily well-being.

Saturn or Venus or Jupiter in its exaltation, forming an *itthaśāla* with a benefic, will give gain of wealth from a Yavana; and Mars, strong and placed in the second house, sudden renown, wealth, vigour and pleasures.

[And] Maṇittha [says in *Varṣaphala* 29]:

The ruler of the fourth house placed in the fourth house in great strength, joined to or aspected by Mercury, Jupiter and Venus, gives abundant happiness and a charming wife endowed with great beauty and virtue. [If] the sun or Mars is in an increasing place from the *muthahā*, in that year everything is good, fruitful and fortunate.[84]

84 The increasing places (*upacaya*), a concept from pre-Islamic Indian astrology, are houses 3, 6, 10 and 11.

aṣṭamalagnāpavādaḥ saṃhitāyām |

jhaṣakulīravṛṣālimṛgāṅganā jananarāśivilagnagṛhāṣṭagāḥ |
śubhaphalā bhṛguṇā kathitās tayor adhipatī suhṛdau hi parasparam ||

yādavaḥ |

yadi śubhā bhavakaṇṭakakoṇagā yad athavāṅgapatir balikendragaḥ |
harati riṣṭagaṇaṃ gaṇapārcanaṃ tanubhṛtāṃ namatām iva vighnajam ||
yadi khalo 'bdatanoḥ śaśino 'thavā triripulābhagataḥ sabalaḥ śubhaiḥ |
balibhir īkṣitayuk ca tathā hared aśubham āmayam āmayajaṃ malam ||
tanupatir yadi vābdapatiḥ śubhaḥ śubhavilokitayug yadi kendragaḥ |
bhṛgusuto 'tha hared aśubhaṃ bahu kulam aśīlam ivāryajanaiḥ stutam |
balini saumyakhage 'py abale 'śubhe bhavati sarvaśubhaṃ tanudhāriṇām ||
vilasadamalatejāś candramāḥ kendravartī
sphuradamalakaraughaiḥ saumyakheṭaiś ca yugdṛk |
mṛtisahamam avīryaṃ vīryayuktaś ca jīvo
harati maraṇakālaṃ yogivat siddhabandhaḥ ||

---

2 -āṅganā] -āṅgavā K ‖ janana] janama N ‖ āṣṭagāḥ] āṣṭamāḥ G 5 śubhā bhava] śubhabhāva G; śubhāśubha M 6 gaṇapārcanaṃ] gaṇayārcana N ‖ vighnajam] vidhūjaṃ G 7 gataḥ] gavaḥ K T 8 yuk ca tathā] yutkathavā B N K ‖ āmayam āmayajaṃ malam] ābhayamaṅgalam K ‖ malam] mam M 9 śubhaḥ śubha] śubhāśubha K T M 10 ivāryajanaiḥ stutam] aśīlam ivārjitaṃ B N; ivārjajanaistutaṃ G 11 dhāriṇām] dhāriṇaṃ G 13 karaughaiḥ] kasaṃghaiḥ K T 14 sahamam] saham K M ‖ yuktaś] scripsi; yuktaṃ B N G; yuktañ K T M ‖ jīvo] scripsi; jīvaṃ B N G K T M 15 kālaṃ] pālaṃ M ‖ yogivat] yogavit G ‖ bandhaḥ] vaṃdyaḥ N K T M

5–15 yadi … bandhaḥ] TYS 9.14–17

2–3 jhaṣa … parasparam] VāP (s.v. *upayama*) cites the same stanza without attribution.

An exception to [the rule of] the eighth [house becoming the] ascendant [is stated] in the *Saṃhitā*:[85]

> Pisces, Cancer, Taurus, Scorpio, Capricorn and Virgo occupying the eighth [place] from the domicile on the ascendant [or] the sign [of the moon] in the nativity are declared by Bhṛgu to give good results, for the rulers of those two [domiciles] are mutual friends.[86]

[And] Yādava [says in *Tājikayogasudhānidhi* 9.14–17]:

> If benefics occupy the eleventh house, angles and trines, or if the ruler of the ascendant is strong and occupying an angle, it removes a host of misfortunes, just as the worship of Gaṇeśa [removes misfortunes] arising from hindrances for those men who bow down to him.[87]
>
> If a strong malefic occupies the third, sixth or eleventh house from the ascendant of the year or from the moon, aspected by or joined to strong benefics, it will remove evil just as crêpe ginger [removes] impurities caused by disease.[88]
>
> If the benefic ruler of the ascendant or ruler of the year is aspected by or joined to benefics and Venus occupies an angle, it will remove much evil, just as an uncultured family [improves its standing] when praised by noble men. When a benefic planet is strong while a malefic is weak, all happiness befalls men.
>
> The moon dwelling in an angle, resplendent with pure light and joined to or aspected by benefic planets shining forth with a flood of pure rays, the *sahama* of death without strength and Jupiter[89] endowed with strength, dispel the [imminent] time of death like a *yogin* who has mastered the locks.[90]

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85 Although it is not clear which *saṃhitā* Balabhadra is referring to (the *Kaśyapa-*, *Nārada-*, and *Vasiṣṭhasaṃhitās* referenced earlier do not seem to contain this stanza, nor does Varāhamihira's *Bṛhatsaṃhitā*), it is unlikely to be a Tājika work. Most likely the rule cited occurs in the context of catarchic (*muhūrta*) astrology.

86 The rulers of the following pairs of signs are meant: Leo and Pisces; Sagittarius and Cancer; Libra and Taurus; Aries and Scorpio; Gemini and Capricorn; Aquarius and Virgo.

87 The word *gaṇa* 'host' recurs in the name Gaṇapa or Gaṇeśa 'Lord of the hosts'.

88 A pun on the word *āmaya*, which can mean 'illness' but is also a name for the medicinal plant referred to.

89 Or, possibly, '[the *sahama* of] life'.

90 Although the reading is syntactically awkward, this is the most likely intended meaning. The 'locks' (*bandha*) are physical techniques that form part of the *haṭhayoga* tradition.

hillāje |

jīve vilagne tanupaḥ sa eva trairāśikeśo na bhavaty ariṣṭam |
mandas tanoḥ kendragataḥ sa eva musallaheśas tv aśubhaṃ vinaśyet ||
trairāśipo 'stakhalavakraviyug balāḍhyaḥ
satsthānagaḥ khalaviyuk sitaguś ca jīvet |
śukras tu kendrarahito yadi paśyatījyaṃ
kendrānugaṃ sakalam eti layaṃ tv ariṣṭam ||
candrarāśīśvaro lagnarāśipaś ca khalair viyuk |
riṣṭaṃ tadā layaṃ yāti yathā vyādhiḥ sadauṣadhaiḥ ||

atra viśeṣa uktas tājikamuktāvalyām |

ṣaṣṭhāṣṭamadvādaśaturyasaṃsthā pāpānvitā krūranirīkṣitenthā |
tadīśvaras tadvad athārkalupto varṣeśvaro randhraripuvyayasthaḥ ||
astaṃgato lagnapatiś ca tadvat sāmānyato 'nye 'pi vināśasaṃsthāḥ |
tathābdalagnāt tripatākacakre viddhaḥ śaśī janmapatiś ca randhre ||
parājitā varṣapajanmalagnavarṣāṅgamunthāpatayas tathaiva |
astaṃgatā jīvitapuṇyadehanāthā ime riṣṭakarā hi yogāḥ ||
ato 'nyathā riṣṭaharāḥ khacarā munibhiḥ smṛtāḥ |
riṣṭakartṛgrahāṇāṃ ca vīryam ekatra kārayet ||
tadvac ca riṣṭahartṝṇāṃ sthāpayec ca pṛthag balam |
tatra riṣṭabale yojye mṛtirogabale punaḥ ||
dehāṅgapuṇyajīvānāṃ balaṃ tadbhaṅgakṛdbalam |
iṣṭakaṣṭabalaṃ kṣepyaṃ riṣṭāriṣṭabale tathā ||

---

1 hillāje] hillājaḥ K T M 4 trairāśipo] trairāśiko M ‖ 'sta] 'staḥ G ‖ khalavakraviyug] khalevayug B N ‖ balāḍhyaḥ] valādyaḥ N 5 viyuk] viyuka G ‖ sitaguś] śitaguruś B N; –taguś G ‖ jīvet] jīve N p.c. 11 -enthā] -eṃtthihā B N; -enthihā K T M 12 lupto] luso N 18 grahāṇāṃ] grahāsyaṃ K 19 tadvac ca] tadūcca T 20 tatra] tatrā K ‖ ṃrti] smṛti B 21 bhaṅga] bhaga M ‖ balam] vate G; valaḥ K T; balaḥ M

11–12 ṣaṣṭhā- … vyayasthaḥ] TM 72 13–14 astaṃgato … randhre] TM 71 15–540.4 parājitā … hi] TM 73–78

17–542.17 riṣṭa … lābhaḥ] The digitized images of N corresponding to this part of the text are illegible.

[And] in the *Hillāja*[*tājika* it is said]:[91]

> If Jupiter is in the ascendant and is itself the ruler of the ascendant [or] the ruler of the triplicity, no misfortune occurs. [If] Saturn occupies an angle from the ascendant [but] is itself the ruler of the *musallaha*, the evil will perish. [If] the ruler of the triplicity is free of [heliacal] setting, malefics, and retrogression, and endowed with strength, and the moon occupies a good place free from the malefics, [the native] will live. And if Venus, deprived of [a position in] an angle, aspects Jupiter found in an angle, all misfortune vanishes. If the ruler of the sign of the moon and the ruler of the sign on the ascendant are free from the malefics, then misfortune vanishes, as an illness [vanishes] by [the use of] good medicines.

Concerning this, a special rule is stated in *Tājikamuktāvali* [72, 71, 73–78]:

> The *inthihā* occupying the sixth, eighth, twelfth or fourth [house] joined to malefics [or] aspected by malefics; its ruler likewise, or robbed [of its light] by the sun; the ruler of the year placed in the eighth, sixth or twelfth house;
>
> – the ruler of the ascendant [heliacally] set, or likewise other [planets] in general, occupying the eighth house; similarly, the moon intersected in the Three-flag diagram [calculated] from the ascendant of the year, and the ruler of the nativity in the eighth house;
>
> – similarly too, the ruler of the year and the rulers of the ascendant of the nativity, the ascendant of the year, and the *munthahā* vanquished; and the rulers of the [*sahamas* of] life, fortune and the body [heliacally] set: these are configurations causing misfortune. [Configurations] contrary to these are considered by sages to remove misfortune. One should set down the power of the planets causing misfortune in one place, and likewise draw up the strength of those removing misfortune separately. The strength of [the *sahamas* of] death and illness should be added to that strength of misfortune, and then the strength of [the *sahamas* of] body, limbs, fortune and life [and] the strength of [the planets] counteracting them [should likewise be added]. Similarly, the strength for good and evil should be added to the strength

91 Text witnesses K T M read *hillājaḥ* in the nominative, implying the name of an author, rather than *hillāje* in the locative, implying the (partial) title of a work.

tayor antarato dhīmān riṣṭaṃ tadbhaṅgam ādiśet |
sāmye riṣṭasamaṃ kleśaṃ dharmād riṣṭaṃ layaṃ vrajet ||
riṣṭakṛdgrahadaśāntare yadāntardaśādhiripupāpino bhavet |
tatra mṛtyum api niścayaṃ vadej jātakāyuravasāna eva hi ||

ity ariṣṭabhaṅgavicāraḥ ||

atha rājayogavicāraḥ | uktaṃ ca sudhānidhau |

nṛpāspadaṃ sarvajanābhimṛgyaṃ
labhyaṃ ca tad bhāgyavaśena puṃbhiḥ |
tal labhyate kheṭakṛtais tu yogais
tān atra yogān kathayāmi kāṃścit ||
turyeśo 'mbugato balī baliśubhair yuktekṣito rājyadaḥ
kendrāptitrisutāṅkagaḥ suragurur janmāṅgapo veśmagaḥ |
yoge 'smin dvitaye 'pi vājivilasatkumbhīndrasenaṃ nṛpaṃ
taṃ kuryāt samadadviṣaḍgajagaṇe śārdūlavikrīḍitam ||
yuvatidhāmapatis tanugo balī guruyutekṣitamūrtir ihodbhavām |
vividhabhogayutāṃ nṛpasampadaṃ paridadāti dadāti manorathān ||
meṣūraṇe svoccagataḥ pataṅgaḥ karkodaye vākpatir indur arthe |
sūryetthaśālas tu bhaven nṛpālaḥ samudramudrāṅkitabhūmipālaḥ ||

---

1 antarato] aṃtar adhaḥ B; aṃtarajo K T M 2 sāmye] saumye G; saumyai K T M ‖ riṣṭa] riṣṭaṃ K M ‖ dharmād riṣṭaṃ] dharmāriṣṭaṃ B; dharmād iṣṭaṃ K M; dharmādiṣṭhaṃ T 3 daśādhiripu] ddaśādhipa B; ddaśāvidhiripu G ‖ pāpino] yāyino G 4 avasāna] avaśātu K T 5 ariṣṭa] ari K T 6 ca] om. G 12 āpti] āptiḥ G T 13 dvitaye] dvitīye B ‖ kumbhīndra] kuṃbheṃdra M 14 taṃ] tat B K T M ‖ kuryāt] kuryātat kuryāt B ‖ gaṇe] –ṇo G; gaṇo T 15 -bhavām] -bhavam B K T M 16 yutāṃ] yutaṃ B K T M ‖ sampadaṃ] saṃpadā K T M ‖ manorathān] manorathaṃ K T M 18 nṛpālaḥ] navālaḥ B

7–542.14 nṛpāspadaṃ … jālaiḥ] TYS 10.1–10

of misfortune or lack of misfortune. From the difference between the two, a wise [astrologer] should predict misfortune or its cancellation. If [the indications for both are] equal, [he should predict] suffering equal to [fatal] misfortune, [or that] the misfortune will vanish by [acts of] piety. When the subperiod of a great enemy [that is also a] malefic should occur within the period of a planet causing misfortune, then one should predict certain death [if the time falls] at the end of the life-span [indicated by] the nativity.[92]

This concludes the consideration of cancellation of misfortune.

5.14 Configurations for Dominion

Next, the consideration of configurations for dominion; and it is said in [*Tājikayoga*]*sudhānidhi* [10.1–10]:

> The royal throne is sought after by all men, and men may attain it by the force of destiny. It is attained by the configurations formed by the planets: here I describe some of those configurations.
>
> The ruler of the fourth [house] strong in the fourth house, joined to or aspected by strong benefics, gives kingship. Jupiter placed in an angle, the third, fifth, or ninth house, [and] the ruler of the ascendant of the nativity placed in the fourth house: in this double configuration, it makes that [native] a king with an army of mighty elephants and shining with horses, playing like a tiger amid a dozen rutting elephants.[93]
>
> The ruler of the seventh house placed in the ascendant, strong and with its body joined to or beheld by Jupiter, bestows the royal splendour born of this [world] along with numerous pleasures: it fulfils one's desires.
>
> The sun occupying its exaltation in the midheaven, Jupiter in a Cancer ascendant, the moon in the second house in an *itthaśāla* with the sun: [with this configuration the native] will become a king ruling the land [to where it is] sealed by the ocean.[94]

92 Or, possibly, '[indicated by the science of] genethlialogy' or even '[indicated by the *Bṛhaj*]*jātaka*'.

93 The subject of this sentence ('it') is not clear. The image alludes to the name of the metre employed: *śārdūlavikrīḍita* 'tiger's play'.

94 Or oceans. The idea may be that of a king ruling (part of) the Indian subcontinent from its eastern to its western coast.

karkodaye vākpatir indur āro 'je mūthaśīlī nṛpatiḥ svabhe 'rkaḥ |
yasya prasādād arisundarīṇāṃ samudrasaṃdarśanakautukaṃ syāt ||
niśeśasūryau sitavākpatī ca kṛtetthaśālau patitānyabhasthau |
vīryānvitau sto yadi bhūpa urvīṃ praśāsti sacchattrayaśo'vataṃsaḥ ||
varṣeśvaro lābhagato 'rkajo 'rko meṣūraṇe candrakṛtetthaśālaḥ |
samudrasīmānam ilāṃ purīvat sampālayet pālitaśatrubālaḥ ||
vīryaśālibhṛgujetthaśālini sādhikārapadalābham arkaje |
mlecchamaṇḍalavimardanakṣamo bhūpatir gajarathoddhato raṇe ||
sarve śubhāḥ kendragatās trilābhāristhāḥ khalā vīryayutā nṛpaḥ syāt |
vātocchaladgāṅgataraṃgaśobhāharasphuraccāmaravījyamānaḥ ||
pañcādhikāripatibhir mitha itthaśālaiḥ
kendrasthitair balayutair nṛpatiḥ pidhatte |
yaḥ svapratāpatulitaṃ hi ruṣeva sūryaṃ
preṅkhaturaṃgamarathotthitareṇujālaiḥ ||

uttaratantre |

lagne 'mbareśaḥ śubhakhecaraś cec chaśāṅkalagnādhipatī nabhaḥsthau |
svavīryayuktau śubhavīkṣitau sto varṣe tadā syāt khalu rājyalābhaḥ ||
lagnādhināthena himāṃśunā vā yadītthaśālaṃ kurute 'mbareśaḥ |
śubhaḥ svatuṅgādigato 'mbaraṃ ca paśyet tadā syāt khalu rājyalābhaḥ ||

---

1 indur āro 'je] indurāje B; indurājye sa K T M 4 vīryānvitau sto] vīryānvitāste M ‖ sto] stau B; ste K T ‖ urvīṃ] ūrvyā K T; ūrvyāṃ M ‖ sacchattra] nakṣatra B K M 6 sīmānam ilāṃ] sāmānam ilāṃ G; sīmāmam ilāṃ K T; sīmāṃ mahilāṃ M 7 lābham arkaje] lābhakarmaje B K T M 10 vātocchalad] vātocchalād B; vātoddalād G 12 nṛpatiḥ pidhatte] nṛpatir vidhatte B K T M 13 yaḥ sva] yaḥ B; yasya K T M 14 preṅkhat] preṃṣa G; preṃvat K ‖ turaṃgama] turaṃga G 16 lagne 'mbareśaḥ] lagneśvareśaś K M; lagneśvaresaś T 17 khalu] khanu G 19 sva] sa B ‖ 'mbaraṃ] ṃvare B ‖ paśyet] taśye K ‖ syāt] syā G

18–19 lagnādhi … lābhaḥ] B accidentally gives this stanza twice. The second occurrence has been bracketed, seemingly in the same hand.

95 Presumably with a view to actually crossing the ocean and enjoying the king's 'favours'. The fact that the enemy is pictured as living across the ocean agrees with the assumption that Yādavasūri was a resident of Gujarat; cf. the Introduction.

96 Ruinous signs are presumably those falling in the evil houses (6, 8 and 12).

97 The parasol, especially if white, is a classical emblem of royal power in India. Text witnesses B K M read 'asterism' for 'parasol'.

98 Again, this is the most likely intended meaning of a syntactically awkward construction. In Indian cosmology, Ilā is the central and highest part of the central continent Jambudvīpa.

99 Or, possibly, 'the children of his enemies'. The implication in either case is that the (adult male) enemies have been killed.

Jupiter [and] the moon in a Cancer ascendant, Mars in Aries in a *mutthaśila* [with the moon], the sun in its domicile: [with this configuration the native becomes] a king on account of whose favour the women of the enemy will eagerly wish to behold the ocean.[95] If the moon and the sun, and Venus and Jupiter, [respectively], form an *itthaśāla*, occupying signs that are not ruinous,[96] and are endowed with strength, [the native becomes] a king [who] rules the earth, adorned with the spendour of [royal] parasols.[97]

[If] the ruler of the year is Saturn placed in the eleventh house and the sun is in the midheaven forming an *itthaśāla* with the moon, [the native] will govern [the land up to] the ocean boundary like the city of Ilā,[98] guarding the women of his enemies.[99]

If Saturn has an *itthaśāla* with Venus endowed with strength, along with attaining a position of authority, [the native becomes] capable of vanquishing foreign troops, a king raised up on an elephant chariot in battle.[100]

[If] all the benefics occupy angles and the malefics are placed in the third, eleventh and sixth houses, endowed with strength, [the native] will become a king fanned with sparkling yak-tail whisks evoking the brilliance of Ganges waves stirred up by the wind.[101]

By *itthaśālas* between the five rulers in authority, occupying angles and endowed with strength, [the native becomes] a king who darkens the sun – equal in fury, as it were, to his own prowess – by the clouds of dust thrown up by the jolting of his horse-[drawn war] chariots.[102]

[And] in the *Uttaratantra* [it is said]:

If the ruler of the tenth house is a benefic planet in the ascendant, and the moon and the ruler of the ascendant are placed in the midheaven, endowed with their respective strengths and aspected by benefics, in that year [the native] will surely gain dominion.

If the benefic ruler of the tenth house, occupying its exaltation and so on, makes an *itthaśāla* with the ruler of the ascendant or with the moon and aspects the tenth house, then [the native] will surely gain dominion.

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100 Another allusion to the name of the metre employed: *rathoddhatā* 'raised up in a chariot'.

101 The (white) yak-tail fan is another emblem of royal power.

102 Presumably the sun's 'fury' refers to its reddish glow when darkened by dust, sand, etc.

himāṃśukarmādhipalagnanāthā meṣūraṇasthāḥ śubhavīkṣitāś ca |
svoccādigāḥ syuḥ śubhakhecarāś cet tadā prakuryur dhruvarājyalābham ||
harṣasthite karmapatau śubhagrahe svatuṅgarāśyādigate tathodite |
śubhekṣite kendradhanatrikoṇage rājyasya lābho 'sti śubhair vilagnagaiḥ ||
lagneśvaraḥ svarkṣagato vilagne svatuṅganāthena nijoccagena |
dṛṣṭas tadā tatra abhīṣṭarājyalābho bhaved bhūmipateḥ krameṇa ||
svoccasthito lagnagataḥ śubhagrahaḥ śeṣais trikoṇāyagatair balānvitaiḥ |
acintitā rājapadāptir unnatiḥ syād alpikā svarkṣagṛhādisaṃsthitaiḥ ||
mīnodaye bhārgavajīvasaṃyute
lābhe kuje rājyapadāptim ādiśet |
vṛṣodaye saumyahimāṃśubhārgavaiḥ
kendre gurau syuḥ khalu rājyasampadaḥ ||
śubhetthaśālo 'mbarapo vilagne rājyapradaḥ svoccagṛhādisaṃsthaḥ |
lagneśvare svarkṣagate vilagne svocce kuje syāt khalu rājyalābhaḥ ||
kendre himāṃśuḥ svagrhe svatuṅge vāpītthaśālaṃ kurute khapena |
lagnādhipenātha catuṣṭayastho varṣe tadā syāt khalu rājyalābhaḥ ||
kendrasthite śītakare balāḍhye śubhair yute krūravivarjite ca |
śuddhe 'pi vā syāt khalu rājyalābhaś candre 'bale nīcagate na rājyam ||

maṇitthaḥ |

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2 gāḥ syuḥ] gasthāḥ B N; bhasthāś K T M 5 vilagne] vilagnage G 8 saṃsthitaiḥ] saṃsthaiḥ B N K T M 15 vāpī-] vīrye- B N K T M ‖ khapena] svapena M 16 lagnādhipenātha] lagnādhipo nātha M 17 balāḍhye] valādye B N

103 The astrological configuration described here may be understood in two ways. If the 'exaltation ruler' is the planet whose exaltation falls in the rising sign itself, then the configuration can only be a conjunction and not an aspect proper: for instance, Cancer rising with the moon in it, and with Jupiter, whose exaltation is Cancer, present in the same sign. But the phrasing seems rather to suggest that the 'exaltation ruler' should be understood as the domicile ruler of the sign where the first planet would be exalted: for instance, Cancer rising with the moon in it, and with Venus, ruler of Taurus (where the moon would be exalted), placed in its own exaltation Pisces, from where it would aspect the moon by a trine.

If the moon, the ruler of the tenth house and the ruler of the ascendant occupy the midheaven, aspected by benefics and occupying their exaltations and so on, and are [themselves] benefic planets, then they will being about certain gain of dominion.

If the ruler of the tenth house is a benefic planet in its place of joy, occupying its sign of exaltation and so on, and likewise [heliacally] risen, aspected by benefics, and placed in an angle, the second house, or a trine, while benefics occupy the ascendant, there is gain of dominion.

[If] the ruler of the ascendant occupies its domicile in the ascendant, aspected by its exaltation ruler placed in its own exaltation, then [the native] will gradually obtain the desired dominion from the king.[103]

[If] a benefic planet occupies the ascendant in its exaltation, with the others occupying trines or the eleventh house, endowed with strength, there will be unexpected attainment of royal dignity; a lesser elevation with [the other planets] occupying the signs of their domiciles and so on.

If a Pisces ascendant is joined by Venus and Jupiter, with Mars in the eleventh house, one should predict attainment of royal dignity. Indeed, by Mercury, the moon and Venus [being placed] in a Taurus ascendant while Jupiter is in an angle, there will be the blessings of dominion.

The ruler of the tenth house occupying its exaltation, domicile and so on in the ascendant, in *itthaśāla* with a benefic, bestows dominion. If the ruler of the ascendant occupies its domicile in the ascendant while Mars is in its exaltation, [the native] will surely gain dominion.

[If] the moon in an angle in its domicile or its exaltation makes an *itthaśāla* with the ruler of the tenth house,[104] or with the ruler of the ascendant [while] occupying an angle,[105] in that year [the native] will surely gain dominion.

If the moon endowed with strength occupies an angle, joined to benefics and free of malefics, or waxing, [the native] will surely gain dominion; [but] if the moon is weak [or] placed in its fall, there is no dominion.

[And] Maṇittha [says in *Varṣaphala* 28, 33, 48, 34, 36, 49, 47, 37, 35, 42, 41]:

104 Text witness M reads 'with its own ruler'.

105 Text witness M reads '[if] the ruler of the ascendant occupies an angle from its ruler'.

vācaspatir lagnagatas tṛtīyo janmādhināthaḥ sukhago 'tra yasya |
sa vairivṛndaṃ parijitya bhuṅkte balaṃ gajāntaṃ vipulāṃ ca lakṣmīm ||
jāmitranāthe tanubhāvayāte lagne gurau mitraśubhaiś ca dṛṣṭe |
krūrair adṛṣṭe dhanadhānyayukto bhaven naraḥ śakrasamo balena ||
dharmādhināthe sabale 'rthanāthe yute śubhair lagnagatair adṛṣṭe |
krūrair gajāntāṃ vipulāṃ ca lakṣmīṃ bhunakti jantuḥ śubhakarmayuktaḥ ||
saumyagrahaiḥ kaṇṭakagair asaumyais triṣaṣṭhalābhopagatair vilagnāt |
kīrtiprabhāputradhanāni ratnapravālavastrādisamastalābham ||
nijāṃśakasthe tridaśejyapūjye daityādhipe svoccam upāgate ca |
nijāṃśakasthe rajanīśaputre bhaven manuṣyo manujādhināthaḥ ||
yadītthaśālo guruśukrasaumyaiḥ kṛtas tadā rājyabhavo hi lābhaḥ |
svoccasthitais tai racito yadāsau balena śakrapratimo manuṣyaḥ ||
dharme ratiḥ kāṃcanalābhayuktā prītiḥ svavarge dhanadhānyayuktā |
balī ca bhaumo dhanabhāvasaṃstho bhaved akasmād atulaṃ ca tejaḥ ||
niśādhināthena kṛte kabūle devādhipejye tanukaṇṭakasthe |
ratnāśvalābhaṃ kurute tadānīṃ yaśaś ca lakṣmīm atulāṃ karoti ||
yadītthaśālo ravito 'sti saumyaiḥ krūrais triṣaṣṭhāyagataiḥ sahaiva |
vijitya sarvān api vairivṛndān bhunakti rājyaṃ vipulaiś ca bhogaiḥ ||

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1 sukhago] sutago K M 2 parijitya] parihṛtya B N K T M 3 jāmitra] yāmitra B G 4 adṛṣṭe] adṛṣṭo G ‖ śakra] śukra B N 5 'rtha] rkṣa B ‖ yute] yukte G 9 sthe] sthū G 12 sthitais tai] sthitaisau K ‖ racito] racitau B N ‖ śakra] śukra B N ‖ pratimo] pramito B N G 13 yuktā[1]] yuktāḥ B; yuktaḥ N K T M ‖ yuktā[2]] yuktaḥ B N K T M 15 tanu] scripsi; na tu B N K T M; nanu G 17 saumyaiḥ] saumyaḥ K T M

1–2 vācaspatir … lakṣmīm] VPh 28; HS 51, 288 3–4 jāmitra … balena] VPh 33 7–8 saumya … lābham] VPh 48; HS 70 9–10 nijā- … -nāthaḥ] VPh 34; HS 56 11–12 yadī … manuṣyaḥ] VPh 36; HS 58 13–14 dharme … tejaḥ] VPh 49; HS 71 15–16 niśā- … karoti] VPh 47; HS 69 17–18 yadī … bhogaiḥ] VPh 37; HS 59

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15 tanu] The emendation is supported by MS VPh1.

He who has Jupiter occupying the ascendant [or placed in] the third, and the ruler of the nativity placed in the fourth house,[106] vanquishes a host of enemies and commands an army equipped with elephants, and abundant riches.

If the ruler of the seventh house occupies the first house and Jupiter is in the ascendant, aspected by friends and benefics and unaspected by malefics, a man will be endowed with wealth and grains and equal Indra in strength.

If the ruler of the ninth house is strong and the ruler of the second house is joined to benefics occupying the ascendant but unaspected by malefics, a man performs good deeds and enjoys abundant riches including elephants.[107]

By benefic planets placed in the angles and malefics occupying the third, sixth and eleventh houses from the ascendant, [he enjoys] renown, splendour, children and wealth, and the acquisition of all things such as jewels, coral and clothes.

If Jupiter is placed in its own division[108] and Venus occupies its exaltation while Mercury is placed in its own division, a man becomes a ruler of men.

If an *itthaśāla* is formed by Jupiter, Venus and Mercury, then there is gain produced by dominion. When that [configuration] is formed by those [planets] occupying their exaltations, a man equals Indra in strength.

Love of piety along with gain of gold, delight in one's own [family] circle along with wealth and grains, and unequalled vigour, will come about unexpectedly [if] a strong Mars occupies the second house.

If the moon forms a *kambūla* with Jupiter placed in an angle from the ascendant, then it makes gain of jewels and horses; it causes renown and unequalled riches.

If there is an *itthaśāla* of the sun with the benefics, [and] with the malefics occupying the third, sixth and eleventh houses, [the native] vanquishes all enemy hosts and enjoys dominion with abundant pleasures.

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106 Text witnesses K M read 'fifth house'.

107 This verse is not attested in available independent witnesses of the *Varṣaphala*.

108 The word used here is *aṃśa*[*ka*], which may mean 'degree' but is also frequently used in Indian astrology as a shorthand for other divisions of a zodiacal sign, particularly the ninth-part. Similar expressions recur below, using the words *bhāga* (which likewise can mean 'degree'), *varga* (which refers to astrological divisions but not to degrees) and, once, *haddā* 'terms'.

saumyenduśukrā nijahaddasaṃsthāḥ
sūryāramandās trikhalābhasaṃsthāḥ |
tadā dhanaṃ vā bahulaprabhāvān
bhunakti śakrapratimo balena ||
dvau mūsariḥphau yadi śukrasaumyau gurus tṛtīyopagato 'sti yasya |
muktāyaśorājyaphalaṃ vidhatte hastyaśvaniṣpīḍitavairivṛndam ||
yadā mutheśo nijabhāgavartī svoccaṃ gato mitraśubhaiś ca dṛṣṭaḥ |
dadāti lakṣmīṃ gajaratnahemapravālakādyāṃ satataṃ narebhyaḥ ||
trirāśinātho yadi bhūmiputraḥ svatuṅgabhāge nijabhāgago vā |
lagnatrikoṇāyagato dadāti mahāsukhaṃ sarvabalopapannam ||
svoccaṃ gate devapurohite ca trirāśināthe nijavargasaṃsthe |
parasparālokanam atra yāte dadāti putrān vipulāṃ ca lakṣmīm ||
caturthasaurir yadi somaputrakambūlavartī yadi pañcamāṃśe |
mahābalaṃ prāpayate sa kheṭo mitrāgamaṃ kāryavilāsayuktam ||
mitrasya gehe yadi bhūmiputro grahaiḥ sthitaiḥ svoccagṛhe kabūlī |
dadāti rājyaṃ vipulaṃ manojñāṃ nārīṃ dhanaṃ vājigajādilābham ||
yadīndusaumyejyasurāripūjyāḥ svoccaṃ gatāḥ svāṃśagatā yadi syuḥ |
lagnāt trikendrāyagatāḥ svamitrair dṛṣṭāś ca yuktā nijavīryayuktāḥ ||
gajāśvaratnāmbaradeśalābhaṃ strīputralābhaṃ vividhaṃ ca saukhyam |
yacchanti kheṭāḥ paramardanaṃ ca kurvanti sarvaṃ balino narāṇām ||
bhāgyādhipaḥ svoccam upāgato balī ravīnduvācaspatibhir nirīkṣitaḥ |
bhāgyodayaḥ syād dhanadhānyalābho nṛpaprasādo niyataṃ narāṇām ||
yadārkaputro balavān svatuṅgasaṃstho 'tha tuṅge bhṛgujo balāḍhyaḥ |
yadā tadā mlecchajanaprasādād bhunakti rājyaṃ vipulāṃ ca lakṣmīm ||

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1 śukrā] nakrā K M 2 saṃsthāḥ] saṃsthaiḥ N 3 vā] yā N ‖ prabhāvān] prabhāvād M 4 pratimo] pramito B N G 6 muktā] bhuktvā K T M 7 yadā mutheśo] yadāvanīśo M 8 ādyāṃ] āḍhyāṃ G M; āḍhyaṃ K T 10 mahā] mahī G; mahīṃ T 13 putra] scripsi; putraḥ B N; putro G; putreṣ K T; putraiḥ M 14 prāpayate sa kheṭo] bhūridhanaṃ ca dhatte K T M ‖ kheṭo] kheṭe B N 18 yuktāḥ] muktāḥ G 19 gajā] rgegajā N 20 para] mara G ‖ kurvanti sarvaṃ] kurvaṃ N; kurvanti sarve K T 22 bhāgyodayaḥ] bhāgyodayaṃ K T 23 'tha] pya K T M

1–4 saumye … balena] VPh 35; HS 57; cf. HS 99 5–6 dvau … vṛndam] VPh 42; HS 64 23–24 yadārka … lakṣmīm] VPh 41; HS 63

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13 putra] Evidence from independent witnesses of the VPh is equally inconclusive. An alternative emendation with little difference in meaning would be *putre*.

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109 The meaning of this term is not clear. As the *kambūla* is a configuration involving the five dignities, the fifth-part may conceivably refer to the terms or *haddā*, of which there are five to a zodiacal sign.

[If] Mercury, the moon and Venus occupy their own *haddās*, and the sun, Mars and Saturn occupy the third, tenth and eleventh houses, then [the native] enjoys wealth or manifold powers, equalling Indra in strength.

If the two [planets] Venus and Mercury are in *mūsariḥpha* and Jupiter occupies the third [house] for someone, [that configuration] bestows pearls, renown and dominion as a result, and a host of enemies trampled by [the native's] horses and elephants.

When the ruler of the *munthahā* dwells in its own division, occupying its exaltation and aspected by friends and benefics, it always grants men riches such as elephants, jewels, gold and coral. If Mars as ruler of the triplicity is in its degree of exaltation or occupies its own division, occupying the ascendant, a trine, or the eleventh house, it grants great happiness accompanied by all [manner of] strength. If Jupiter occupies its exaltation and the ruler of the triplicity occupies its own division, having entered into mutual aspect, it gives children and abundant riches. If Saturn [occupying] the fourth [house] forms a *kambūla* with Mercury in the fifth-part,[109] that planet makes [the native] attain great strength[110] and acquire friends along with pleasure in his work. If Mars is in the sign of a friend, having a *kambūla* with planets occupying their signs of exaltation, it gives extensive dominion, a charming woman, wealth, and gain of horses, elephants and so on. If the moon, Mercury, Jupiter and Venus occupy their exaltations and their own divisions while occupying the third, angles, or the eleventh house from the ascendant, aspected by or joined to their friends and endowed with their own strengths, [those] planets bestow gain of elephants, horses, jewels, clothes and land, gain of wives and children, manifold happiness, and the destruction of enemies: [when] strong, they do everything for men. [If] the ruler of the ninth house occupies its exaltation, strong and aspected by the sun, the moon and Jupiter, there will surely be a dawning of good fortune for men, gain of wealth and grains, and royal favour.[111]

When Saturn is strong, occupying its exaltation, and when Venus is in its exaltation endowed with strength, then [the native] enjoys dominion and abundant riches by the favour of foreigners.

110 Text witnesses K T M read 'it gives copious wealth'.

111 The verses in this paragraph are not attested in available independent witnesses of the *Varṣaphala*.

varṣatantre |

yadā savīryo muthahādhinātho lagnādhipo janmavilagnapo vā |
kendratrikoṇāyadhanasthitās te sukhārthahemāmbaralābhadāḥ syuḥ ||
tuṅge śanir vā bhṛgujo gurur vā śubhetthaśālād yavanād dhanāptim |

tājikasarvasvasāre |

syād ikkavāle khalu rājayogaḥ syād induvāre nṛparājyavicyutiḥ |
nṛpātmajānām iha rājyalābho 'nyeṣāṃ pratiṣṭhā vasulabdhayaḥ syuḥ ||

tājikālaṃkāre 'pi |

janane jananetragocarāḥ khacarāḥ svasvagṛhoccasaṃsthitāḥ |
aribhaṃ pravihāya hāyane yadi te syuḥ sakalārthasiddhidāḥ || iti |

iti rājayogavicāraḥ ||

atha rājayogabhaṅgaḥ | maṇitthaḥ |

vyaye śaśāṅko yadi tatra sauriḥ ṣaṣṭhe bhṛgur hānikaraḥ samantāt |
dhanāśvaratnādimahādbhutānāṃ svacittavaikalyakaro hy akasmāt ||
dharmādhipe vā vibale ca vittanāthe vilagne śubhadṛṣṭihīne |
krūrair yute nāśam upaiti lakṣmīḥ susaṃcitā śakrasurakṣitāpi ||

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2 yadā] sadā G ‖ janmavilagnapo] janmani lagnapo K T 5 sarvasva] om. G 6 ikkavāle] iṣkavālo G 8 'pi] om. G 9 janane] om. N ‖ jana] śubha B ‖ sva[1]] om. K 10 hāyane] hīyane N 11 iti … vicāraḥ] om. B N K T M 12 rājayoga] rāyojega N 13 bhṛgur] rguṃbhṛ N ‖ hāni] hīna B N 14 vaikalya] kaikalya N ‖ akasmāt] akasmā B

2–4 yadā … dhanāptim] VT 4.7–8 13–14 vyaye … akasmāt] VPh 50; HS 72

[And] in *Varṣatantra* [4.7–8 it is said]:

> When the ruler of the *munthahā*, the ruler of the ascendant [of the year] or the ruler of the ascendant of the nativity is strong, and they occupy angles, trines, the eleventh or the second houses, they will give gain of happiness, goods, gold and clothes. By a benefic *itthaśāla*, Saturn or Venus or Jupiter in its exaltation [will give] gain of wealth from a Yavana.

[And] in the *Tājikasarvasvasāra* [it is said]:

> In an *ikkavāla*, there may be a configuration for kingship; in an *induvāra*, there may be a fall from royal power. Here, the children of a king may attain a kingdom; others, eminence and gain of property.

And in the *Tājikālaṃkāra* [it is said]:

> If the planets that come within range of men's sight occupy their respective domiciles and exaltations in the nativity and avoid an inimical sign in [the revolution of] the year, they will grant the accomplishment of all objects.

This concludes the consideration of configurations for dominion.

5.15 Cancellation of Dominion

Next, the cancellation of configurations for dominion; [and] Maṇittha [says in *Varṣaphala* 50]:

> If the moon is in the twelfth house, Saturn there [too, and] Venus in the sixth, [that configuration] causes complete loss of wonderful things such as wealth, horses and jewels, and causes unexpected disturbance in one's mind.
>
> Or if the ruler of the ninth house is weak and the ruler of the second house is in the ascendant without benefic aspects, joined to malefics, one's riches perish, however well accumulated and guarded by Indra himself.[112]

112 This latter verse is not attested in available independent witnesses of the *Varṣaphala*.

tājikabhūṣaṇe |

nīcasthitāś cāstamitāś ca pāpā nṛpālayogaṃ dalayanty alaṃ te |
khalāḥ kuvarge vibalāś ca saumyāḥ kṛtārgalāḥ syur narapālayogāḥ ||

tājikasāre 'pi |

nīcopagā vairigṛhopayātāḥ pāpair yutā vāstagatā grahendrāḥ |
haranti rājyaṃ vipulaṃ narāṇāṃ tadā sukhaṃ nālpataraṃ hi varṣe ||
duṣṭavargopagāḥ pāpāḥ saumyāś ced balavarjitāḥ |
apakurvanti te rājyaṃ kaṣṭaṃ kurvanti dehinām ||

yādavaḥ |

astaṃgatau nīcam upāgatau vā krūrārisampīḍitamūrtikau vā |
devejyaśukrau manujādhipatyaṃ sukhārthalābhaṃ harato narāṇām ||
sūtau vyomapatir grahaḥ sa yadi cet tadvat padādhiṣṭhito
nīcaṃ cāstam upāgataḥ śubhaharaḥ prokto 'bdaveśe budhaiḥ |
saumyāś cet patitāśritāḥ khalakhagāḥ kendrāśritā vakriṇo
nirvīryā yadi vā tadābdasamaye lakṣmīḥ parikṣīyate ||
janau vyaye 'nthā daśame ca varṣe svasvāmisaumyekṣaṇayogahīnā |
sveśāriduṣṭekṣiyutā śriyaṃ haret tṛṣṇeva dhairyaṃ puruṣasya pūjyam ||
abdeśaḥ padapo 'thavāstamayago nīcārigo vā bhavel
lagneśena kṛtesarāphayutikaḥ kheśo 'tha rātrīśvaraḥ |
kṣīṇo nīcagataḥ śubhojjhitayutiḥ sūryo 'pi duṣṭāśrayī
rājyaṃ nītibalena viśritam iva kṣīṇoti dehaṃ rujā ||
pañcādhikāriṣv api naiva kendratrikoṇalābhakramago balīyān |
pare 'pi duṣṭāśrayagā vivīryās tadā bhaved bhūrisukhārthanāśaḥ ||

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5 -yātāḥ] scripsi; -jātā B N K T M; -yātā G ‖ yutā] yutāś G ‖ vāsta] cāsta G 6 hi varṣe] viharṣe K M 8 apakurvanti] apākurvaṃti K M ‖ te] om. N 9 yādavaḥ] om. K T M 10 krūrāri] krūrā N 12 tadvat] tadvad M ‖ padādhiṣṭhito] yadādhiṣṭhitā B N; yadādhiṣṭhito K M 13 upāgataḥ] ubāgataḥ N 16 janau] janai G ‖ vyaye 'nthā] vyayetho G K T M ‖ daśame] daśamī B N G ‖ hīnā] hīnaḥ K T M 17 duṣṭekṣiyutā] duṣṭarkṣayuta K M; duṣṭarkṣayutā T ‖ tṛṣṇeva] tṛṣṇaiva K T M ‖ puruṣasya pūjyam] puruṣapūjyaṃ G a.c.; puruṣaprapūjyaṃ G p.c. 20 gataḥ] yutaś K T M ‖ śubhojjhita] śubhohita B N K; śubho hita M ‖ yutiḥ] yutaḥ G 21 viśritam] viśratim B; visṛtam G; vistṛtam K T M ‖ kṣīṇoti] kṣīṇeti G; kṣīṇo T M ‖ dehaṃ] deha B N; dehe K; videhe T M ‖ rujā] scripsi; rujaṃ B N G; rujam K T M 22 lābha] lābhaḥ B N

2–3 nīca … yogāḥ] TBh 9.1 5–8 vairigṛhopa … dehinām] TS 162–163 10–23 astaṃ … nāśaḥ] TYS 10.11–15

[And] in *Tājikabhūṣaṇa* [9.1 it is said]:

> Malefics occupying their fall and [heliacally] set are enough to break a configuration for dominion. [If] the malefics are in evil divisions and the benefics are weak, configurations for dominion are impeded.

And in *Tājikasāra* [162–163 it is said]:

> Planets occupying their fall or resorting to inimical signs, joined to malefics or [heliacally] set, rob men of extensive dominion; in that year there is not the least happiness. If malefics occupy evil divisions and benefics are weak, they drive dominion away and make evil for men.

[And] Yādava [says in *Tājikayogasudhānidhi* 10.11–15]:

> [Heliacally] set or occupying their fall, or their bodies afflicted by malefics and enemies, Jupiter and Venus rob men of authority over [other] men and of gain of happiness and wealth.
>
> If the planet that rules the tenth house in the nativity is appointed to the same office in the revolution, [but] occupying its fall or [heliacally] set, the learned say that it removes the good [it signifies in that year]. If benefics occupy ruinous [places] and malefic planets occupy angles, retrograde or weak, then in that year, riches waste away.
>
> The *inthihā* in the twelfth in the nativity and the tenth in [the revolution of] the year, bereft of the aspect or company of its ruler and the benefics [but] joined to the aspects of malefics inimical to its ruler, will carry off [the native's] prosperity, just as thirst [carries off] a man's admirable fortitude.
>
> Should the ruler of the year or the ruler of the tenth house be [heliacally] set or placed in its fall or [the sign of] an enemy; the ruler of the tenth house form an *īsarāpha* configuration with the ruler of the ascendant; the moon be waning, occupying its fall, and bereft of the company of benefics; or the sun occupy an evil [house], the [native's] domain is sundered, as it were, by the force of politics, and illness corrupts his body.
>
> [If] the strongest among the five [planets] in authority is not placed in an angle, a trine, or the eleventh house, in order [of preference], and the others, weak, resort to evil places, then there will be much destruction of happiness and wealth.

lagneśvare nīcapatītthaśāle rājyacyutir hīnadhiyā nṛpasya |
khape svanīcādhipatītthaśāle syād rāṣṭram asya kṣitipasya śūnyam ||

varṣatantre |

abdenthiheśādikhagāḥ khalaiś ced yutekṣitā astaganīcagā vā |
saumyā balonā nṛpayogabhaṅgaṃ tadā vaded vittasukhakṣayaṃ ca || 5
itthaṃ janmani varṣe ca yogakartur balābalam |
vimṛśya kathayed rājayogaṃ tadbhaṅgam eva ca ||

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne varṣeśādivicārādhyāyaḥ pañcamaḥ ||5||

---

1 lagneśvare] lagneśare N 1–2 rājya … -śāle] om. B N K M 1 hīna] nīna G 3 varṣatantre] om. G 4 abdenthiheśā] abdeṃthihāśā B N 5 saumyā] saumyo N ‖ balonā] balonī N ‖ kṣayaṃ] kṣayāṃś B N G 8 paṇḍita … balabhadra] ° B 9 pañcamaḥ] om. B N K M; samāptoyaṃ || atha hāyanaratnasyottarārdham prārabhyate add. K; atha hāyanaratnasyottarārdhaprārambhaḥ add. T; samāptoyam add. M

4–5 abde- … ca] VT 4.14 6–7 itthaṃ … ca] VT 4.13

> If the ruler of the ascendant has an *itthaśāla* with the ruler of its fall, the king falls from kingship due to poor thinking. If the ruler of the tenth house has an *itthaśāla* with the ruler of its own fall, the realm of that king will be deserted.[113]

[And] in *Varṣatantra* [4.14, 13, it is said]:

> If the planets [in authority], beginning with the rulers of the year and of the *inthihā*, are joined to or aspected by malefics, [heliacally] set, or occupying their fall, and the benefics are weak, then one should predict cancellation of configurations for dominion and the loss of wealth and happiness.
>
> Considering thus the strength and weakness of [the planet] making a configuration, one should declare a configuration for dominion or its cancellation.

In the *Hāyanaratna* composed by Balabhadra, son of the learned Dāmodara, foremost of astrologers, this concludes the fifth chapter: the judgement of the ruler of the year and so on.

113 This verse is not attested in available independent witnesses of the *Tājikayoga-sudhānidhi*.

śrīgaṇeśāya namaḥ | atha tanvādidvādaśabhāvavicārādhyāyaḥ | uktaṃ ca yādavena |

bhāvaṃ parasyānadhigamya dhīmān
neṣṭe 'pi vaktuṃ sa hitāhitaṃ kṣamaḥ |
tathaiva tanvādikabhāvajātaṃ
śubhāśubhaṃ tad vivṛṇomy athāham ||

dvādaśabhāvānāṃ saṃjñāḥ samarasiṃhenoktāḥ |

tanudhanasahajasuhṛtsutaripujāyāmṛtyudharmakarmāyāḥ |
vyaya iti bhāvā dvādaśa kāryasthānāni lagnādyāḥ || iti ||

atha sāmānyato bhāvavicāra ukto 'bdatantre |

yo bhāvaḥ svāmisaumyābhyāṃ dṛṣṭo yukto 'yam edhate |
pāpadṛṣṭiyutau nāśo miśrair miśraphalaṃ vadet ||

---

1 śrī … namaḥ] om. N G ‖ vicārādhyāyaḥ] vicāraḥ B 3 -ānadhigamya] -ādhigamya B N 4 neṣṭe] ṛṣṭe K; dṛṣṭe T M 5 tanvādika] tattvādika M 7 samarasiṃhenoktāḥ] samarasiṃhena B N 8 suhṛt] suhṛda B N a.c. 12 dṛṣṭi] dṛṣṭa G K T M ‖ yutau] yuto B N K T M ‖ nāśo] nāśau G

3–6 bhāvaṃ … athāham] TYS 12.1 11–12 yo … vadet] VT 5.1; cf. BPH 74.10

1 Most text witnesses include this renewed (if brief) introductory benediction to mark the beginning of the latter half of the *Hāyanaratna*.

2 A pun on the word *bhāva*, which can mean both 'nature' and 'horoscopic house'.

3 Friends are not, to my knowledge, found as a signification of the fourth house in Greek- or Arabic-language astrological texts. If of purely Indian origin, it may be the result of

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CHAPTER 6

Judging the Twelve Houses

6.1 General Principles of Judgement

Homage to Śrī Gaṇeśa![1]

Now, the chapter on the judgement of the twelve houses beginning with the ascendant; and Yādava says [in *Tājikayogasudhānidhi* 12.1]:

> Without studying the nature of another, a wise man is unable to speak of [his] good and bad [traits] even if he wishes to. I shall now expound the good and evil likewise produced by the houses beginning with the ascendant.[2]

The designations of the twelve houses are stated by Samarasiṃha [in the *Tājikaśāstra*]:

> [1] Body, [2] wealth, [3] siblings, [4] friends,[3] [5] children, [6] enemies,[4] [7] wife, [8] death, [9] piety, [10] action, [11] gain, [12] loss: these twelve houses, beginning with ascendant, are the places of the affairs [indicated by their names].

Next, the general [method of] judging a house is described in *Abdatantra* [5.1]:[5]

> The house that is aspected or joined by its ruler and a benefic prospers; if aspected or joined by a malefic, [there is] destruction [of the significations of that house]; from mixed [planets] one should declare mixed results.

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misinterpretation: early Sanskrit works on astrology (such as *Yavanajātaka* 1.70 and *Bṛhajjātaka* 1.15) use the word *bandhu* 'kinsman', which may represent an intentional or unintentional widening of the signification of parents and ancestors given to the fourth house in Hellenistic astrology. In a secondary sense, however, *bandhu* may also be understood as 'friend', and this is the meaning taken by later Indian authors.

4 The assignment of enemies to the sixth house is common in Greek and some Arabic texts (see, for instance, Vett. Val. IV 12), although later Arabic and European tradition often reassigns them to the seventh.

5 A synonym of Nīlakaṇṭha's *Varṣatantra*.

atra svāmiśubhagrahāṇāṃ yutau dṛṣṭau vā tadbhāvasambandhi svasya saukhyam | ko 'rthaḥ | tadbhāvoktaśubhapadārthānāṃ vṛddhyā aśubhapadārthānāṃ nāśena ca sukham | pāpais tadbhāvoktāśubhapadārthavṛddhyā śubhapadārthanāśena ca svasya duḥkham | evaṃ miśraiḥ saumyapāpair miśraṃ śubham aśubhaṃ ca | tatra saumyādhikye sukhādhikaṃ duṣṭaṃ phalaṃ pāpādhikye duḥkhādhikam śubhaphalaṃ jñeyam | tulyatve krūrasaumyānāṃ balābalavivekena phalanirdeśaḥ | atra bhāveśamitragraheṇa dṛṣṭo yukto vā bhāvaḥ svaphalado jñeyaḥ | bhāveśaśatruṇā saumyenāpi yuto dṛṣṭo bhāvaḥ svaphalanāśako jñeyaḥ | bhāvādhīśo 'pi lagnād bhāvād vā kendrago bhāvaśubhaphalavṛddhidaḥ | ṣaṣṭhāṣṭamadvādaśastho bhāvaphalanāśako jñeya iti viśeṣaḥ |

bhāvanātho yathā paśyed bhāvakāryakaraḥ smṛtaḥ |
ākrānto 'pi ca yaḥ paśyet parataḥ kāryasiddhikṛt ||

iti jīrṇatājike | atra viśeṣo bhagavatā gargeṇoktaḥ |

nīcastho ripugehastho graho bhāvavināśakṛt |
udāsīnagṛhe madhyo mitrasvarkṣatrikoṇagaḥ |
svoccagaś ca graho 'vaśyaṃ bhāvavṛddhikaraḥ smṛtaḥ || iti |

vyayāṣṭaṣaṣṭhabhāveṣu vicāravaiparītyam āha satyācāryaḥ |

---

1 yutau] yuto M ‖ dṛṣṭau] dṛṣṭā K T M 3 ca] om. B N ‖ bhāvoktāśubha] bhāvoktāḥ śubha K; bhāvoktaśubha M 4 nāśena] nāśoma G 5 ca] vā B N 5–6 sukhādhikaṃ] scripsi; sukhādhikyaṃ B N G; sukhādhikyan K T M 6 pāpādhikye] pāpadṛṣṭe B N ‖ duḥkhādhikam] duḥkhādhikya K T M 8 yukto] yuto G K T M ‖ phalado] phalaprado G K T M; vā add. K T M 9 dṛṣṭo] vā add. K T 13 'pi ca yaḥ] bhāvapaḥ G 16 madhyo] madhye B N 17 graho] grahe G 18 vyayāṣṭaṣaṣṭha] ṣaṣṭhāṣṭavyaya K T M ‖ vicāra] vicāram K T; vicāre M

15–17 nīcastho … smṛtaḥ] JC 20.10

Here, when [a house] is joined or aspected by its ruler and benefic planets, one will experience happiness in connection with that house. What does that mean? Happiness [comes about] by increase of the good things signified by that house and by destruction of the bad things. By malefics [joining or aspecting], one will experience misery from increase of the bad things signified by that house and from destruction of the good things. Similarly, by a mixture of benefics and malefics, [there will be] a mixture of good and bad. In that case, it should be understood that if benefics predominate, the evil results are outweighed by happiness; if malefics predominate, the good results are outweighed by misery. If malefics and benefics are equal [in number], the results are predicted by a consideration of their strength and weakness.

On this matter, a house aspected or joined by a planet friendly to the ruler of the house should be understood to give its own results; but a house aspected by or joined to an enemy of the ruler of the house, even if [that planet is] a benefic, should be understood to destroy its own results. And it should be understood that the ruler of the house occupying an angle from the ascendant or from the house [itself] increases the good results of the house; but occupying the sixth, eighth or twelfth [place from the ascendant or the house], it destroys the results of the house. This is a special rule.

> Even as the ruler of a house is considered to accomplish the matter of the house if aspecting it, [a planet] occupying [the house] and one aspecting [it] perfect the matter through another [person].[6]

So [it is said] in the *Jīrṇatājika*. On this matter, a special rule is stated by the venerable Garga:

> Occupying its fall or an enemy's domicile, a planet destroys a house; in a neutral domicile it is middling; occupying a friend's or its own sign, its [*mūla*]*trikoṇa* or exaltation, a planet is considered inevitably to make the house prosper.

Satyācārya states the reverse judgement [to be true] for the twelfth, eighth and sixth houses:

6 A tentative translation of a very terse stanza.

saumyāḥ puṣṭiṃ pāpā viparyayaṃ saṃśritā grahāḥ kuryuḥ |
mūrtyādiṣu nidhanāntyāriṣu bhāveṣūtkramāt phalaṃ dadyuḥ || iti |

ayam arthaḥ | aṣṭamasthāḥ saumyā mṛtyuhāniṃ kurvanti | pāpā mṛtyuvṛddhiṃ kurvanti | dvādaśe saumyā vyayahāniṃ krūrā vyayavṛddhim | ṣaṣṭhabhāvasthāḥ saumyāḥ śatruhāniṃ krūrāḥ śatruvṛddhiṃ kurvantīti satyācāryamatam | ṣaṣṭhe saumyāḥ śatruvṛddhiṃ krūrāḥ śatruhāniṃ kurvantīti tājikakartṛmatam | tad agre grahāṇāṃ bhāvaphale prakaṭībhaviṣyati | atra viśeṣam āha samarasiṃhaḥ |

janmani yasmin rāśau śubho 'śubho vā sa varṣalagne 'pi |
yadi bhavati tadā pūrṇaṃ śubhāśubhaṃ yacchati svadhātuvaśāt ||
dṛṣṭvā navāṃśakabalaṃ śubhadṛgyogaṃ ca sarvakāleṣu |
praṣṭuḥ śubham ākhyeyaṃ viparītaṃ vyatyayād eṣām || iti |

atra viśeṣāntaram āha tejaḥsiṃhaḥ |

lagnaprabhṛtyakhilabhāvapatau vinaṣṭe
tadbhāvajārthaviṣayakṣatir ittham atra |
naṣṭe 'ripe ripurujo 'panayo 'ntyanāthe
nārthavyayaś ca mṛtipe mṛtihānir ittham || iti |

atha bhāveṣu baliṣṭhagrahalakṣaṇam uktaṃ saṃjñātantre |

lagnakarmāstaturyāyasutāṅkastho balī grahaḥ |
yathādimaṃ viśeṣeṇa satrivitteṣu candramāḥ ||
kujaḥ satriṣu pṛcchāyāṃ sūtau varṣe ca cintayet |

---

1 viparyayaṃ] viparyaye B N K M 2 -āntyāriṣu] -āṃtyāri G; -āntāriṣu K; -ātyāripu T; -āntā ripu M ‖ -ūtkramāt] -utkramāt B; -ūkramāt N; -ūktakramāt G 7 tājika] jātaka N 8 atra] atha G 10 śubhāśubhaṃ] śubhaṃ K T M 11–12 dṛṣṭvā … iti] om. B N K T M 12 viparītaṃ] scripsi; viparīte G 15 bhāvajārtha] bhāvajātra K T M 17 mṛtipe] om. G 18 graha] om. G

1–2 saumyāḥ … dadyuḥ] JC 20.10 14–17 lagna … ittham] DA 17.3 19–562.2 lagna … vicintayet] ST 1.58–59

> Benefic planets occupying the ascendant and other houses make them prosper, malefics the reverse; in the eighth, twelfth and sixth houses, they give the opposite result.

The meaning is as follows: benefics occupying the eighth [house] avert death, malefics bring on death. Benefics in the twelfth [house] avert loss, malefics bring on loss. Benefics occupying the sixth house avert enemies, malefics bring on enemies. This is the view of Satyācārya.[7] [But] the view of Tājika authors is that benefics in the sixth [house] bring on enemies [while] malefics avert enemies.[8] This will become evident below in [the description of] the results of the planets in the houses. Concerning this, Samarasiṃha states a particular rule [in the *Tājikaśāstra*]:

> In whatever sign a benefic or a malefic [is found] in the nativity, if it appears [there] in the horoscope of the year as well, then it bestows its good or evil results in full according to its own nature. After examining the strength of the ninth-parts and the benefic aspects and conjunctions at all times, good should be predicted for the querent; the opposite if these are contrary.

Concerning this, Tejaḥsiṃha states another special rule [in *Daivajñālaṃkṛti* 17.3]:

> If the ruler of any house, beginning with the ascendant, is corrupt, the matters signified by that house are destroyed. Thus, if the ruler of the sixth house here is corrupt, there is loss of enemies and illness; if the ruler of the twelfth house, there is no loss of wealth; if the ruler of the eighth house, death is averted.

Next, the definition of the strongest planets in the houses is given in *Saṃjñātantra* [1.58–59]:

> A planet is strong in the first, tenth, seventh, fourth, eleventh, fifth and ninth houses in descending order; also, the moon in particular in the third and second houses, [and] Mars in the third. One should judge

7 For the early and important astrological authority Satya, whose work is no longer extant, see Pingree 1978 II *passim*.

8 This supposed Tājika view does not reflect the majority opinion of Greek- or Arabic-language astrological works.

bhāvā navetthaṃ śastāḥ syū riṣphāṣṭaripavo 'śubhāḥ ||
dīptāṃśātikrame śastā ime 'pīti vicintayet |

atra sarvāpekṣayā lagnastho graho balī | tasmād daśamastho hīnabalaḥ | evaṃ sarvatra | dvādaśāṣṭamaṣaṣṭhabhāvā gaṇitāgatā adhiṣṭhitagrahadīptāṃśān atikramya varteraṃs tadā śubhaphalā iti | evaṃ śubhabhāveṣu grahāḥ svadīptāṃśamadhyeṣv atyantaṃ śubhāḥ | tadatikrame nyūnaphaladā ity anuktam api jñeyam ||

viśeṣam āha yādavaḥ |

yadyadbhāvapatir graho januṣi so 'trābde 'dhikārī balī
tattatprāptikaro 'thavā januṣi yadbhāvādhipo 'bde sa ca |
paśyet taṃ sa tathāvidho yadi ca no paśyet phalaṃ svapnavad
yaḥ kaścit khacaro janau śaradi yadbhastho 'tra tatprāptidaḥ || iti |

anyo 'pi viśeṣa ukto hāyanasundare |

yasmin bhāve bhāvanāthena yukto
lagnasvāmī tasya bhāvasya vṛddhim |
kuryān nityaṃ mṛtyunāthena yukto
yasmin bhāve tasya hāniṃ sadaiva || iti |

atha lagneśo yadbhāvasvāminā sahetthaśālaṃ karoti tadbhāvasambandhipadārthānāṃ varṣe lābhasukhādikaṃ vācyam | tatrāpi maṇaūkhallāsararaddayogādisambhave itthaśālaphalaṃ na vācyam | evam itthaśālāsambhave 'pi yamayānaktatambīrayogādau phalaṃ granthoktaṃ vācyam iti bhāvavicārādhyāyānuktam api jñeyam | atra jātakavarṣapraśnādau lagnā-

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1–2 bhāvā … vicintayet] om. G 4 gatā] om. G 5 varteraṃs] vartate K; vartaṃte T M ‖ phalā] phaladā G K T M 6 madhyeṣv] madhyastheṣv G 7 jñeyam] bhāvavicāre add. G 8–12 viśeṣam … iti] om. G 10 tat[1]] om. K ‖ bhāvādhipo] bhāvodhipo B N ‖ sa ca] sarve B N; sa ve G 11 tathā] thā N ‖ svapnavad] svamavad N 12 'tra] va N 17 tasya] tasyā B N 19 tatrāpi] tatropi N 20 radda] hadda M ‖ itthaśālā-] itthaśāla- B N 20–21 -sambhave] -saṃve T 21 granthoktaṃ] graṃtholaṃ N; yathoktaṃ anyadvārā G; yathoktaṃ T

9–12 yad[1] … prāptidaḥ] TYS 12.10

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22 jñeyam] At this point G adds the quotation from TYS 12.10 omitted after the previous occurrence of the phrase *api jñeyam*.

> thus in a question, a nativity, and a [revolution of the] year. Thus, nine houses are good; the twelfth, eighth and sixth houses are bad; [but] if they exceed the orbs of light, one should judge even these to be good.

That is, a planet occupying the ascendant is the strongest of all; less than that in strength is one occupying the tenth; and so in all [the houses, strength decreases gradually]. Should the twelfth, eighth and sixth houses, derived by calculation, be so arranged that they exceed the orbs of light of the occupying planets, then they give good results. Likewise, although it is not stated, it should be understood that planets in good houses, the cusps of which fall [within] their orbs of light, are exceedingly good; [but] when [the cusps] exceed those [orbs, the planets] give lesser results.

Yādava [in *Tājikayogasudhānidhi* 12.10] states a special rule:

> Whatever house a planet rules in the nativity, if it has authority in this year and is strong, it makes [the native] attain [the significations of] that [house]; or if, in the year, it aspects the house that it rules in the nativity. If it is such but does not aspect, the result is [insubstantial] like a dream. Whatever planet occupies any sign [both] in the nativity [and] in the year, it gives the attainment of [the significations of] that [sign].

Another special rule is stated in the *Hāyanasundara*:

> If the ruler of the ascendant is joined to the ruler of any house in that house, it always causes that house to prosper; [but] joined to the ruler of the eighth house in any house, it always [causes] the destruction of that [house].[9]

Also, if the ruler of the ascendant forms an *itthaśāla* with the ruler of any house, happiness from the gain of the objects signified by that house and so forth should be predicted in [that] year; however, if configurations such as *maṇaū*, *khallāsara* or *radda* are present, the results of the *itthaśāla* should not be predicted. Likewise, even in the absence of an *itthaśāla*, if configurations such as *yamayā*, *nakta* or *tambīra* [are present], it should be understood that the results described in books are to be predicted, even though [this is] not stated in chapters on the judgement of houses. Regarding this,

9 This verse is not attested in the available independent witness of the *Hāyanasundara*.

didvādaśabhāvāḥ sādhyāḥ | tato yatra yatra bhāve yad yad vastu kathitaṃ tattadvastvabhiprāyādi grahayogato vācyam | uktaṃ ca caṇḍeśvareṇa |

yadyadbhāve tu yad vastu kathitaṃ yavanādibhiḥ |
tatkāryasaṃjñam ākhyātaṃ tataḥ praśnādi cintayet ||

iti sāmānyato bhāvavicāraḥ ||

atha viśeṣabhāvavicāro 'trādau tanubhāvavicāraḥ | tatra tanubhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

ārogyapūjāguṇamānavṛttam āyur vayo jñātijadoṣasaukhyam |
kleśākṛtī lakṣaṇavarṇarakṣā tadbhāgineyasya vadhūs tanoḥ syāt ||

atra tanubhāvaś cet svāmisaumyābhyāṃ dṛṣṭo yukto vā syāt tadā dehe ārogyaṃ lokataḥ pūjālābhaḥ guṇodayaḥ sanmānādhikyaṃ śubhācaraṇam āyuṣi nirvighnatā lagneśavayasā puruṣeṇa sukhādhikyaṃ svajñātisukhaṃ kleśanāśaḥ śubhākṛtitvaṃ nāmakāntivardhanaṃ dehe śubhalakṣaṇodgamaḥ lagnādhīśasya saṃjñātantroktabrāhmaṇādivarṇadvārayā sukham aṅgarakṣā bhāgineyajāyādehe sukhaṃ bhāgineyavivāhādyutsavena vā sukham | evaṃ pāpaiḥ sarvaṃ viparītaṃ jñeyam | miśrair miśraṃ ca pūrvavaj

1 yad[1]] om. G 2–3 tat … kathitaṃ] om. B N 2 yogato] yogito G; yogattī K 3 bhāve tu] bhāveṣu G 4 saṃjñam ākhyātaṃ] saṃjñām ākhyātaṃ B N; ciṃtavākhyānāṃ G 6 vicāro 'trādau] vicāre | ādau G; vicāre ādau K T M 8 jñātija] jñātica B N 9 ākṛtī] ākṛtā N ‖ tanoḥ] tanau K T M 12 vayasā] vayasāṃ B N ‖ sukhādhikyaṃ] sukhā'dhikaṃ M ‖ jñāti] jāti G ‖ sukhaṃ] saukhyaṃ K T M 13 vardhanaṃ] varddhaṃ B N 13–14 -odgamaḥ] -odayaḥ G

in a nativity, [revolution of the] year, or query, the twelve houses beginning with the ascendant should be established, and from them, the signification of whatever matter is assigned to each house and so on should be predicted by the configurations of the planets. For Caṇḍeśvara says:

> The matter that is assigned by Yavana and others to each house is called the topic signified by that [house]. From that one should judge queries and so on.

This concludes the general [method of] judging a house.

6.2 The First House

Next, the judgement of individual houses, beginning with the judgement of the first house. Regarding that, Caṇḍeśvara describes what is to be considered from the first house:

> Health, homage, virtues, honour, conduct, longevity, age, harm or happiness from relatives, suffering, appearance, attributes, estate,[10] safety, and the wife of one's nephew[11] are [to be predicted] from the first house.

Here, if the first house should be aspected or joined by its ruler and a benefic, then the body is healthy, one receives homage from the people, there is a dawning of virtue, an abundance of honours, good conduct, no obstacles to longevity, abundant happiness from a person of the age [signified by] the ruler of the ascendant, happiness from one's relatives, an end to suffering, good appearance, increase in name and beauty, emergence of auspicious signs on the body, happiness by means of the estate signified by the ruler of the ascendant according to the *Saṃjñātantra*, such as the Brahmans, physical safety, pleasures of the body for the nephew's wife or happiness from celebrating the wedding of the nephew and so forth. Similarly, by malefics [aspecting or joining the first house] the opposite of all this should be under-

10 That is, social class (*varṇa*). This is the interpretation adopted by Balabhadra, but an equally likely meaning is 'colour'. Very possibly both are intended.

11 This last signification is only one of many possible examples of derived (secondary, tertiary, and so forth) house meanings: siblings belong to the third house; their children, to the seventh house (this being the fifth from the third); and the spouses of the latter, to the first house (seventh from the seventh) – counting inclusively at each step.

jñeyam | atha viśeṣayogās tājikasāre |

lagnādhipe pūrṇabale 'tisaukhyam ārogyatā kāntivivardhanaṃ ca |
alpaṃ sukhaṃ madhyabale vinaṣṭe kaṣṭaṃ vyayāṣṭārigate 'lpasaukhyam ||

atra varṣalagneśo janmany api pūrṇabalopekṣita ity uktaṃ tejaḥsiṃhena |

lagneśvare 'bdajanuṣor api pūrṇavīrye
nīrogatāmatimahattvavapuḥsukhāni |
lagne 'tha dṛṣṭasahite vibhunā śubhair vā
bhāveṣu caivam akhileṣu phalaṃ vilokyam ||

evaṃ pāpaiḥ sarvaṃ viparītaṃ jñeyam | miśrair miśraṃ ca phalaṃ bhavet |

kendrasthite lagnapatau ca saumyair dṛṣṭe yute vā navapañcamasthaiḥ |
saukhyaṃ vilāso vijayo bhaved vā kambūlage rātripatau balāḍhye ||
lagnaṃ yadā pāpakhagaiḥ sametaṃ saumyagrahair no sahitaṃ ca dṛṣṭam |
dadāti māndyaṃ bahulaṃ samānte tathā vivādaṃ kujanair narāṇām ||
śubhagrahāḥ kendragatā balānvitāḥ sadyo 'rthalābhāya sukāryasiddhaye |
pāpagrahāḥ pañcamadharmakendragā dāridryaduḥkhāya bhavanti tatra ||
saumyagrahair upacayopagataiḥ samastair
lagnāt tathā himakarāt sabalair narāṇām |
dadyur dhanāni vividhāni vilāsahāsyaṃ
saukhyāgamaṃ nikhilalokajanāt pṛthivyām ||

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2 ārogyatā] ārogyatāṅ K T 3 gate] gato B N a.c. 4 varṣa] varṣe N ‖ janmany api] janmavyapi G 7 dṛṣṭa] dṛṣṭi B N ‖ sahite] sahito G ‖ vibhunā] vibhutā B N G 8 caivam] tatram B 9 evaṃ … bhavet] om. G ‖ miśraṃ ca] miśra K T M 10 -sthaiḥ] scripsi; -sthe B N G K T M 15 dharma] om. B N K T M ‖ kendragā] vā add. B N K T M 16 saumya] sau T 19 loka] scripsi; yoga B N G K T M

2–3 lagnā- … saukhyam] TS 190 5–8 lagneśvare … vilokyam] DA 17.2 10–11 kendra … balāḍhye] TS191

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19 loka] The emendation is supported by MSS TS1, TS2 and TS3.

stood [to occur], and by mixed [planets], mixed [results] should be understood [to occur], as above. Next, particular configurations [are described] in *Tājikasāra* [190]:

> If the ruler of the ascendant has full strength, there is great happiness, good health and increase in beauty; if it is of middling strength, there is little happiness; if it is corrupt, there is evil; if occupying the twelfth, eighth or sixth house, little happiness.

Here the ruler of the ascendant of the year is expected to have full strength [and so on] in the nativity as well: thus [says] Tejaḥsiṃha [in *Daivajñālaṃkṛti* 17.2]:

> If the ruler of the ascendant has full strength both in the year and in the nativity, there is good health, greatness of mind, and pleasures of the body, if the ascendant is also aspected or joined by its ruler or benefics. Results should be considered thus for all the houses.

Similarly, by [the aspects and occupancy] of malefics, the opposite of all this should be understood [to occur], and by mixed [planets], the results will be mixed. [Continuing from *Tājikasāra* 191:]

> If the ruler of the ascendant occupies a quadrant, aspected by or joined to benefics occupying the ninth or fifth [house], there will be happiness, delight and victory, or if the moon endowed with strength forms a *kambūla*.
>
> When the ascendant is beset by malefic planets and neither joined nor aspected by benefic planets, it gives men much illness at the end of the year, and likewise disputes with evil people. Benefic planets occupying angles and endowed with strength immediately leads to gain of wealth and the accomplishment of good deeds; but malefic planets placed in the fifth, ninth, or angles lead to poverty and suffering. By all benefic being planets strong and occupying places of increase[12] from the ascendant as well as from the moon, they give manifold riches, delight and laughter, and gain of happiness from all the people in the world.[13]

12 See Chapter 5, note 84.

13 The verses in this paragraph are not attested in available independent witness of the *Tājikasāra*.

samarasiṃhaḥ |

lagneśe kendrasthe śubhagrahe lagnage śubhair dṛṣṭe |
lagnāt trikoṇasaṃsthe kṣemaṃ dehasya candramūthaśile ||
yadi lagne lagnapatiḥ saumyayuto vā vilokitaḥ saumyaiḥ |
tat praṣṭur vyākulatā śarīradoṣā vinaśyanti ||
yatrarkṣe lagneśas tatpatir aśubhe gṛhe tadā kāryam |
na syād aste kaṣṭād daśamadṛśā kaṭukatā kārye ||
jātakalagnād varṣe ṣaṣṭhe 'ntye vā dṛśā grahaiḥ krūraiḥ |
dṛṣṭe yute ca vācyaṃ tadvarṣe na śubham anyayoge 'pi ||
janmani pāpe varṣe lagnagatā munthahā na hi śreṣṭhā |
krūrayutadṛṣṭacandre lagnasthe vāśubhaṃ bahuśaḥ ||
lagnāt saptāṣṭamage bhaume varṣaṃ na śobhanaṃ vācyam |

jīrṇatājike |

udito lagnapo lagnaṃ paśyet sarvagrahekṣitam |
sārvabhaumas tadā yogo mahābhāgyasya jāyate ||
yadrāśijo naras tasya samudeti patir yadā |
rāśīśasyodayo vā syād udayas tatra vatsare ||

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2 grahe] grahai T ‖ śubhair] śubhe K T 3 -saṃsthe] -sthe G 4–7 yadi … kārye] om. B N K T M 8 varṣe] varṣaṃ G ‖ dṛśā] daśā N K T M 12 lagnāt … vācyam] om. B N 15 sārva] sarva B N 16 rāśijo] rāśito B N 17–570.1 rāśī … 'thavā] om. G 17 -odayo] -odaye B N

15–574.21 mahā … varṣe] Folios 3^{v} and 4^{r} are missing from the scan of T.

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If the ruler of the ascendant occupies an angle and a benefic planet occupies the ascendant aspected by benefics [or] is placed in a trine from the ascendant with a *mutthaśila* from the moon, there is bodily well-being. If the ruler of the ascendant is in the ascendant joined to a benefic or aspected by benefics, then the querent's anxiety and ailments of the body vanish.
>
> [If] the ruler of the sign where the ruler of the ascendant [resides] is in a malefic house,[14] then the querent's purpose will not be accomplished. If it is [heliacally] set with a tenth-[sign] aspect from a malefic, violence will accompany his affairs.
>
> If the year [falls] in the sixth or twelfth house from the ascendant of the nativity,[15] aspected by malefic planets with an aspect or joined [to them],[16] no good should be predicted for that year even in [the presence of] other configurations.
>
> The *munthahā* occupying the ascendant is not very good if there is a malefic in the [sign corresponding to that] year in the nativity. If the moon occupies the ascendant joined to or aspected by a malefic, evil abounds. If Mars occupies the seventh or eighth [house] from the ascendant, the year should not be declared to be good.

[And] in the *Jīrṇatājika* [it is said]:

> Should the ruler of the ascendant, [heliacally] risen, aspect the ascendant [which is also] aspected by all [other] planets, then an all-conquering configuration is formed for the greatly fortunate [native].
>
> When the ruler of the sign under which a man was born rises [heliacally], or the [heliacal] rising of the ruler of [that] sign takes place, [the native] rises up in that year.[17]

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14 *Gṛha*, which in the present context could mean either the domicile of a malefic planet or one of the evil houses (6, 8 or 12).

15 Presumably by the annual profection of the ascendant (the *munthahā*); see the Introduction.

16 The phrase 'aspected [...] with an aspect' seems either redundant or incomplete (for 'aspected [...] with an evil aspect'), but there is no basis in the text witnesses for an emendation.

17 The two conditions given appear to be entirely synonymous. Possibly the text is corrupt, but there is nothing on which to base an emendation.

uditaḥ svoccago vāpi rāśipo lagnapo 'thavā |
śubhaṃ tadvatsare tasya kuryād yukto 'thavā grahaḥ ||
lagneśo vīkṣate lagnaṃ vīkṣante ca śubhagrahāḥ |
tadā dehasukhaṃ vindyāl lagne lagneśvaro 'thavā ||
lagnaṃ lagneśvaraḥ paśyed bhāvaṃ paśyati bhāvapaḥ |
tāv ubhau bhāvagau syātāṃ tadā tadbhāvajaṃ sukham ||
svakṣetrastho lagnapatir lābhapena yutaḥ śaśī |
śreṣṭho dhanādhipaś cet syāt tadā śreṣṭhaphalāptikṛt ||
kendrago yadi lagneśaḥ śubho dṛṣṭaḥ śubhair api |
trikoṇalābhago vāpi candrāgre kṣemakārakaḥ ||
jīve 'bdape krūrayute lagne hānir bhayaṃ nṛpāt |
ṣaṣṭho lagnādhipo nūnaṃ svayam eva ripur bhavet |
aṣṭamo mṛtyukṛc caiva vyayago vyayakārakaḥ ||
lagnanāthe vinaṣṭe syād vinaṣṭāvayavaḥ pumān |
tejovarṇādikaṃ naṣṭam udite nikhilaṃ śubham ||
lagnanātho rāśināthaḥ kendranātho 'tha bhāvapaḥ |
udeti yatra māse ca tanmāse tatsukhaṃ bahu ||
uditāv uttame bhāge rāśilagnapatī sthitau |
kendre vā syuḥ śubhā hy evaṃ tadā śreṣṭhaphalaṃ smṛtam ||
yasmin gṛhe lagnapatis tadīśaḥ syāc chubhe gṛhe |
śubhakāryasya siddhiḥ syād viparīte na sambhavaḥ ||

---

3 vīkṣate] scripsi; vīkṣyate B N G K M ‖ vīkṣante] vīkṣyaṃte B N K M 4 vindyāl] vidyāl K M 9 śubho dṛṣṭaḥ] śubhadṛṣṭaḥ B; om. N ‖ api] vilokitaḥ add. N p.c. 10 lābhago] lagnago B N ‖ candrāgre] ced rājye K M 14 vinaṣṭāvayavaḥ] vinaṣṭaḥ vayavaḥ K 15 naṣṭam udite] naṣṭasudite N; naṣṭam udito G 17 udeti] udite B N ‖ māse[1]] nāthe B N 19 śubhā hy evaṃ] śubhāpy evaṃ B N; śubhāthevaṃ G ‖ śreṣṭha] śreṣṭhaṃ G K 20 gṛhe[1]] grahe G; gehe K M

14–15 lagna … śubham] G transposes these two half-stanzas.

[Heliacally] risen or occupying its exaltation, the ruler of the sign [occupied by the moon in the nativity] or the ruler of the ascendant will bring good to him in that year, or a planet joined [to the ruler will do the same].

[If] the ruler of the ascendant aspects the ascendant and benefic planets aspect [it too], then he will have pleasures of the body, or [if] the ruler of the ascendant is in the ascendant.

Should the ruler of the ascendant aspect the ascendant, and the ruler of a house aspects [that] house, or should both of them occupy the house, then there is happiness from that house.

If the ruler of the ascendant occupies its domicile, the moon is joined to the ruler of the eleventh house, and the ruler of the second house is excellent [by dignity], then it brings excellent results.

If the ruler of the ascendant occupies an angle, benefic and aspected by benefics, or it occupies a trine or the eleventh house ahead of the moon,[18] it causes well-being.

If Jupiter as ruler of the year is joined to a malefic in the ascendant, there is loss and danger from the king. [If] the ruler of the ascendant is [in] the sixth, [the native] will become his own enemy; [in] the eighth, it will cause death, and occupying the twelfth house, it will cause loss.

If the ruler of the ascendant is corrupt, a man will lose limbs; his vigour, colour and so on will be lost; [but] if [the ruler of the ascendant is heliacally] risen, all is well.

In the month in which the ruler of the ascendant, the ruler of the sign [occupied by the moon in the nativity], the ruler of an angle or the ruler of a house rises [heliacally], in that month there is much happiness from that [planet's significations].

Should the rulers of the sign and of the ascendant, [heliacally] risen, occupy the highest degree[19] in an angle, or should the benefics be [placed] thus, then excellent results are declared.

Should the ruler of the house in which the ruler of the ascendant [resides] be in a benefic house,[20] good deeds will be accomplished; in

18 The meaning seems to be that the moon is approaching an exact conjunction (or possibly an aspect) with the ruler of the ascendant.

19 Presumably the degree of exaltation is meant, in which case the two planets cannot be conjunct, as each planet has its own sign and degree of exaltation. An alternative meaning is 'the last degree', but this does not seem to agree with astrological doctrine.

20 In both instances, the word for 'house' in this sentence is *grha*. In the first instance it clearly refers to the domicile of a planet; the second is less clear.

nīcasthite cāstamite aśubharkṣasthite tathā |
lagneśabhapatau kāryam aśubhaṃ tatra sidhyati ||
lagnakāryapayor yogaḥ śubhayoḥ siddhikṛd bhavet |
pāpayoś ca tayor yogo alpakāryakaro mataḥ ||

hillājaḥ |

vilagnāt pañcamaṃ tasmāt puṇyabhaṃ ca tatas tanuḥ |
sthānatraye yadā saumyāḥ sukhasampat tadā bhavet ||
svoccaṃ tatra yadā saumyās tatra rājyaṃ mahāsukham |
svocce lagne śriyaṃ turye saukhyaṃ yoṣid dyune bhavet |
vyomni rājyaṃ grahaṃ samyag vicārya phalam ādiśet ||

yādavaḥ |

janmāṅgābdapatiḥ samātanupatir vābde bhaved yadbhagas
tadbheśena kṛtetthaśālayutikas tattatpradaś cec chubhaḥ |
yad vā bhāvanṛpo 'thavā sahamapo varṣādhināthena vā
lagneśena karoti ced yutim ihāsyāptiprado hāyane ||
lagneśvare vā śaradīśvare vā vīryānvite saumyayutekṣite ca |
śarīrasaukhyaṃ bahuduḥkham aṣṭaṣaṣṭhasthite tatpatinātha yukte ||
janmalagnapatir uttamavīryo yadgṛhe januṣi tatra ca dṛṣṭe |
tena vā sahita asya ca labdhis tad yathāṅgasukham abdatanau syāt ||
bhāvā janmani hāyane svaphaladāḥ saumyasvapekṣāyutā

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1 aśubharkṣa] aśubharkṣe G 2 sidhyati] siddhāti K 4 yogo] yoga K M 6 vilagnāt] lagnāt K ‖ puṇyabhaṃ] puṇyabhe G 7 sampat tadā] saṃpattido M 8–9 svoccaṃ … bhavet] om. B N 10 grahaṃ] scripsi; grahe B N G K M 13 tattatpradaś] tatprāptidaś G K M 14 yad vā] yadbhā K 17 patinātha] patinā ca G K M 18 gṛhe] grahe B N 19 ca labdhis] tv alabdhis G 20 bhāvā] bhāvaṃ B N ‖ janmani] janmati N ‖ saumya] saumyā B N; saumyais K M ‖ svapekṣā] svadyekṣā N; svapatyā K M

12–17 janmā- … yukte] TYS 12.12–13 18–19 janma … syāt] TYS 12.15 20–574.7 bhāvā … dhāyane] TYS 12.118–119

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19 sahita] This sandhi (for *sahite*), rare but not unheard of, is confirmed by independent witnesses TYS1, TYS2.

the opposite [situation], they cannot. If the ruler of the sign [occupied by] the ruler of the ascendant occupies its fall, is [heliacally] set, or occupies a malefic sign,[21] evil deeds are accomplished. A configuration of the rulers of the ascendant and the matter sought, both benefic, will accomplish [the matter], but their configuration when both malefic, is said to produce only a little of the matter.

[And] Hillāja [says]:

The fifth from the ascendant, the ninth sign from it, and then the ascendant: when benefics are in [these] three places, then happiness will abound. When the benefics [are in their] exaltation there, there is dominion and great happiness. In exaltation in the ascendant, [a benefic will make] splendour; in the fourth, happiness; in the seventh house, there will be a wife; in the tenth house, dominion. Having examined the planet carefully, one should predict the result.

[And] Yādava [says in *Tājikayogasudhānidhi* 12.12–13, 15, 118–119]:

Should the ruler of the ascendant of the nativity, [the ruler] of the year, or the ruler of the ascendant of the year form an *itthaśāla* configuration with the ruler of the sign that it occupies in [the revolution of] the year, it bestows [the matter signified by] that [sign], if it is a benefic; or else, if the ruler of a house or the ruler of a *sahama* makes a configuration with the ruler of the year or the ruler of the ascendant, it bestows the attainment of [the matter signified by] that [house or *sahama*] in that year. If the ruler of the ascendant or the ruler of the year is endowed with strength and joined to or aspected by benefics, there are pleasures of the body; [but there is] much suffering if [the same planet] occupies the eighth or sixth [house] joined to its ruler.

If the house in which the ruler of the ascendant of the nativity is [placed] with excellent strength in the nativity is aspected or joined by that [ruler, there is] attainment of [the matter signified by] that [house]: for example, [if it is placed] in the ascendant of the year, there will be pleasures of the body.

The houses of the nativity give their own results in the year when joined by the aspects of the benefics and their own rulers; if the reverse,

21 The word used here is *ṛkṣa*, which unambiguously refers to a division of the zodiac.

vyastā vyastaphalāś ca tat paridṛḍhāḥ sādāḥ sameśo 'pi ca |
evaṃ cāpi vilagnavad dhanasukhaṃ cakraṃ vidhāyātra tu
duṣṭāduṣṭakhagodayāstadinato brūyāc chubhaṃ cāśubham ||
sūtau yadbhavane śubho 'bdasamaye tadgo 'ṅgato 'bdāṅgato
munthāto 'pi tadāptikṛt kṣatikaraḥ krūro 'tha varṣeśvaraḥ |
yadbhāve sahame 'tivīryasahito lagneśvareṇāpi vā
tatpenātha kṛtetthaśālayutikas tatprāptikṛd dhāyane ||

tejaḥsiṃhaḥ |

varṣāṅgapo januṣi yadgṛhago balī syād
varṣe ca lagnam atha tadgṛham āśritaś cet |
tadbhāvajaṃ khalu phalaṃ sakalaṃ dadāti
cetthaṃ sadātra muthahābdapatī vicintyau ||

atra varṣalagneśaphalam āha samarasiṃhaḥ |

yadi lagneśaḥ sūryo duḥkhaṃ ca vyākulatvaparavaśate |
yadi somas tu parānnaṃ bhuṅkte 'tho nāśrayo vigatadhātuḥ ||
bhaume lagnādhipatau sarvavirodhī vivādakṛd rogī |
saumye ca patau vidyābuddhiprabhṛtīni jāyante ||
gurusitayoś ca patitve sukhāni pūrṇāni sarvāṇi |
mandapatitve kalahodvegavikārāśubhāni syuḥ || iti |

atra viśeṣam āha hillājaḥ |

janmani ye balayuktā hīnabalāḍhyās tathā varṣe |
te varṣapūrvabhāge śubhaphaladāś cottare tv aśubhāḥ ||
ye janmani balahīnā varṣe balasaṃyutāḥ kheṭāḥ |
te varṣacaramabhāge śubhaphaladāḥ pūrvabhāgake tv aśubhāḥ ||

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1 dṛḍhāḥ] dṛḍhas K 2 -vad dhana] varddhana B N ‖ sukhaṃ] mukhaṃ N; svakhañ K ‖ tu] tad K M 3 -odayā-] scripsi; -āhvayā- B N; -āśrayā- G K M 4 tadgo 'ṅgato] scripsi; tadgoṃtago B N; tadgoḥ 'gatoḥ G; tadva gato K; taddharmato M 6 bhāve] bhāvo N ‖ sahito] sahite B N 6–7 vā tatpenātha] vā tat svenātha B; vāstv etenātha N 7 kṛtetthaśāla] kṛtotthaśāla N; kṛtthaśāla K 9 gṛhago] grahago B N 11 dadāti] dadhāti B N 13–19 atra … iti] om. B N 13 lagneśa] lagne M 15 parānnaṃ bhuṅkte 'tho] scripsi; parānnabhuktātho G; parānnabhukūlatho K; parānnabhuk kulato M 18 patitve] pativi K; pativati M 21 balāḍhyās] balādyās N K M 22 varṣa] om. B N 23 ye] ca add. K T ‖ saṃyutāḥ] yutāḥ B N 24 varṣa] varṣe K T M

9–12 varṣā- … vicintyau] DA 17.1

> they reverse their results: that [is if they are] powerful, and [likewise] the lots and the ruler of the year. Arranging the circle [of houses] thus, as with the ascendant, [there is] happiness from wealth [from the second house, and so on]. From the days of [heliacal] rising and setting of malefic and benefic planets, one should predict good and evil. In whatever house a benefic [resides] in the nativity, occupying that [house] at the time of [the revolution of] the year, [as reckoned] from the ascendant [of the nativity], from the ascendant of the year, or from the *munthahā*, it causes the attainment of [the matter signified by] that [house]; a malefic causes [its] destruction. And in whatever house or *sahama* the ruler of the year [resides], endowed with great strength and forming an *itthaśāla* configuration with the ruler of the ascendant or with the ruler of that [house], it causes the attainment of [the matter signified by] that [house] in [that] year.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 17.1]:

> Whatever house the ruler of the ascendant of the year occupied in the nativity, being strong, if it should occupy the ascendant or that [same] house in [the revolution of] the year, it surely gives the full result arising from that house. The rulers of the *muthahā* and of the year are also always to be considered thus.

Concerning this, Samarasiṃha [in the *Tājikaśāstra*] states the results of the ruler of the ascendant of the year:

> If the sun is ruler of the ascendant, there is suffering, agitation and subservience to others. If the moon [is ruler, the native] eats another's food, has no shelter and is without substance. If Mars is ruler of the ascendant, he opposes everyone, makes quarrels and is sickly. If Mercury is ruler, learning, understanding and so forth arise. If the rulership goes to Jupiter and Venus, all pleasures are complete. If Saturn holds rulership, there will be evils of strife, agitation and ailments.

Concerning this, Hillāja states a special rule:

> Those [planets] that are endowed with strength in the nativity but have little strength in the year give good results in the former part of the year but are evil in the latter. Those planets that have little strength in the nativity but are endowed with strength in the year give good results in

ubhayatra ye balāḍhyāḥ sampūrṇe 'bde śubhapradās te syuḥ |
ubhayatra vīryarahitās te varṣe 'niṣṭadāḥ sakale ||

atha lagnabhāvasthitānāṃ sūryādīnāṃ phalaṃ tājikapadmakośe |

atha pravakṣye yavanāditattvaṃ tanvādigānāṃ ravipūrvakāṇām |
sāmānyato bhāvaphalaṃ khagānāṃ kautūhalād daivavidāṃ hitāya ||
ravir lagnago vātapittaṃ karoti
kalatrāṅgapīḍāṃ śiro'rtyakṣirogam |
vivādaṃ janānāṃ bhaved guptacintā
daśā neṣṭakārī bhaved dhāyane 'smin ||
tanugatas tanute rajanīkaro vikalatāṃ ca kaphajvarapīḍanam |
bhavati pāpakhagānvitadṛg yadā tanuvināśakaro balavarjitaḥ ||
dharaṇitanayalagne syād vraṇaṃ vātapīḍā
bhavati ripuvivādo netraśīrṣe ca rogaḥ |
jvaravamanavikārād aṅganānāṃ ca kaṣṭaṃ
nṛpabhayam atha lohād agnito vā bhayaṃ syāt ||
rajanikarasutaḥ syāl lagnago hāyanasya
bahulabalavivṛddhir yoṣitāṃ cāpi saukhyam |
bhavati ripuvināśo bhūpapakṣāc ca lābho
dhanajanasukhakārī mitralābhaṃ karoti ||
jīve lagnagate hayāmbarasukhaṃ prāpnoti vṛddhiṃ parāṃ
rājyāt saukhyasamāgamaṃ ca bahulaṃ vyāpārataḥ syāj jayaḥ |
kīrteś cāpi vivardhanaṃ ripujanā naśyanty avaśyaṃ tathā
jāyāsaukhyam athāpi mauktikadhanaṃ hemnaś ca lābho bhavet ||
tanusthānago bhārgavaś ced iha syāt
pratiṣṭhāvivṛddhiṃ samṛddhyāgamaṃ ca |
ripūṇāṃ vināśam tathā bhūpamānaṃ
jayaṃ bhūṣaṇādyaṃ narāṇāṃ karoti ||
mūrtisthito ravisutaḥ sutalābhakārī
hy uccasthitaḥ svabhavane ca karoti labdhim |

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1 balāḍhyāḥ] balādyāḥ N 2 sakale] pi add. M 5 kautūhalād] kautūhalaṃ G K T M 11 khagānvita] guganvita G 12 vraṇaṃ] vraṇo G T; dhaṇo K 14 aṅganānāṃ] aṃganāṃge K T M 16 hāyanasya] hāyane syād B N 21 rājyāt] rāt N 22 janā naśyanty] jano naśyaty G 23 hemnaś] hemaś K T 27 bhūṣaṇādyaṃ] bhūṣaṇāḍhyaṃ K T M

4–5 atha … hitāya] TPK 0.2 6–9 ravir … 'smin] TPK 1.1 10–11 tanu … varjitaḥ] TPK 2.1 12–15 dharaṇi … syāt] TPK 3.1 16–19 rajani … karoti] TPK 4.1 20–23 jīve … bhavet] TPK 5.1 24–27 tanu … karoti] TPK 6.1 28–578.2 mūrti … madhye] TPK 7.1

the latter part of the year but are evil in the former part. Those that are rich in strength in both [figures] will bestow good for the entire year, but those bereft of strength in both give evils the whole year.

Next, the results of the sun and other [planets] occupying the first house [are described] in *Tājikapadmakośa* [0.2, 1.1, 2.1, 3.1, 4.1, 5.1, 6.1, 7.1, 8.1]:

Now I shall describe the truth [according to] Yavana[22] and others: the general results of the sun and other planets occupying the ascendant and other houses, from an eager desire for the well-being of astrologers.

The sun placed in the ascendant makes [an excess of the humours of] wind and bile, bodily pain for the [native's] wife, headache and ailments of the eyes and quarrels with people [in general]. There will be secret anxiety, and its period in this year will not bring any good.

The moon placed in the ascendant makes defects, suffering from phlegm and fever; when it is bereft of strength and joined to or aspecting malefic planets, it destroys the body.

When Mars is in the ascendant, there will be wounds and suffering from [the humour of] wind; there are quarrels with enemies and ailments of the eyes and head, evils to women [of the family] from disorders with fever and vomiting, and there will be danger from the king and danger from iron or fire.

Should Mercury occupy the ascendant of the year, there is great increase in strength and happiness from women, destruction of enemies and gain from the king's retinue: it brings happiness from wealth and people and makes [the native] gain friends.

If Jupiter occupies the ascendant, [the native] obtains happiness from horses and clothes, great prosperity and gain of abundant happiness from dominion; there will be triumphs in his occupation, his fame will spread, and his enemies inevitably perish; there will be happiness from his wife, pearls and wealth, and gain of gold.

If Venus should occupy the ascendant in this [year], it makes an increase in eminence and acquisition of riches, destruction of enemies and honours from the king, triumphs, ornaments and so forth for men.

Occupying the ascendant, Saturn brings children and gain if occupying its exaltation; in its domicile, it makes gain; in the rest [of the

22 Or: 'the Yavanas'.

śeṣe ca vairibhayavāyukṛtā ca pīḍā
jāyāṅgakaṣṭam atha rogakṛd abdamadhye ||
tamo lagnagaṃ kāminīnāṃ ca pīḍā
ripor bhīticintā vyayo vyagratā ca |
śiro'rtiṃ ca bhūpād bhayaṃ mānabhaṅgaṃ
tathā netrapīḍāṃ karotīha varṣe ||

ketuphalaṃ sarvatra rāhuvaj jñeyam | maṇitthaḥ |

bahucintā tathodvegaṃ śiro'kṣimukhapīḍanam |
bahuroṣo 'ṅganāpīḍā varṣādau lagnage ravau ||
prakṣīṇaś candramāḥ krūraś cākṣīṇaḥ saumya eva ca |
saumyadṛṣṭas tathā saumyaḥ pāpadṛṣṭas tv aśobhanaḥ ||
śuklāṣṭamyuttaradalād yāvat kṛṣṇāṣṭamīdalam |
tāvac chubhaś ca śītāṃśuḥ proktasthāneṣu śobhanaḥ ||
lagne śītakare puṃsāṃ śvāsakāsādipīḍanam |
paṭalākṣivikāraiś ca pīḍitaḥ kapharogataḥ ||
mūrdhavaktrādirogāṃś ca kalahaṃ ca dhanakṣayam |
raktapittaprakopaṃ ca kurute lagnagaḥ kujaḥ ||
dehe saukhyaṃ dhiyo vṛddhir nṛpamānaṃ dhanāgamam |
tejodhairyavivṛddhiś ca varṣe saumye vilagnage ||
saukhyaṃ putrakalatrāder vapurārogyasanmatī |
lābhaṃ sevāsukhaṃ bhūpamānaṃ lagnagate gurau ||

---

1 śeṣe ca] śeṣeṣu K T M 3 lagnagaṃ] lagnagaḥ K T M 5 śiro'rtiṃ] śirortiś K T 6 netra] cātra G 7 sarvatra] sarvaṃ G 9 roṣo] rogo K T M 10 cākṣīṇaḥ] cākṣīṇaiḥ N 15 paṭalākṣi] vadanākṣi G ‖ rogataḥ] rogadaḥ G 16 mūrdha] mūrdhva G ‖ rogāṃś] rogaś B; rogāś N G K T ‖ ca dhana] vaṃdhana G 17 kujaḥ] śubhaḥ B 19 dhairya] dhairyasya K p.c. T M ‖ vivṛddhiś] vṛddhiś K T M ‖ vilagnage] vilagne G

3–6 tamo … varṣe] TPK 8.1

signs there is] suffering caused by [the humour of] wind and danger from enemies and bodily evils for the wife, and it makes illness in [that] year.

[If] Rāhu occupies the ascendant, there is suffering to women [of the family], danger and anxiety [on account] of enemies, loss and agitation: it makes headache, danger from the king, loss of honour and suffering from the eyes in this year.

The results of Ketu should be understood to be like those of Rāhu in all [houses].[23] [And] Maṇittha [says]:[24]

There is much anxiety and agitation, pains in the head, eyes and mouth, much anger[25] and suffering to women at the beginning of the year if the sun is in the ascendant.

Waning, the moon is a malefic; waxing, a benefic. Likewise, aspected by benefics it is a benefic, but a malefic when aspected by malefics. From the middle of the eighth day of the bright fortnight up to the middle of the eighth day of the dark fortnight,[26] the moon is a benefic, good in the places declared [for it]. If the moon is in the ascendant, men suffer from asthma, cough and so on; [the native] is afflicted with cataracts and disorders of the eyes, and with illnesses of phlegm.

Placed in the ascendant, Mars makes illnesses of the head, mouth and so on, strife, loss of wealth, and agitation of blood and bile.

If Mercury is placed in the ascendant in the year, there are pleasures of the body, a broadening of the mind, honours from the king, acquisition of wealth, and increase in vigour and intelligence.

If Jupiter occupies the ascendant, there is happiness from children, wife and so on, a healthy body and a good mind, gain, happiness from service and honours from the king.

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23 As Rāhu and Ketu (always identified, in this late period, with the moon's north and south nodes, respectively) are diametrically opposed, this statement by Balabhadra would imply the identical interpretation of the placement of the nodes in each pair of opposing houses (e.g., the first and seventh, the second and eighth, etc.), which does not agree with the descriptions below. It would have been more internally consistent to say that the placement of one node necessarily entails the opposite placement of the other node, so that there is no need to interpret them separately.

24 As discussed in the Introduction, the passages quoted from 'Maṇittha' in this chapter do not form part of the standard text of the short *Varṣaphala* attributed to that author.

25 Text witnesses K T M read 'illness'.

26 That is, from the waxing half-moon to the waning half-moon.

saukhyaṃ lābhaṃ pramodaṃ ca kulavṛddhir bhaven nṛṇām |
mānaṃ bhūmipater datte daityejyo lagnago yadi ||
kaphamārutakopaṃ ca śirojaṭharapīḍanam |
iṣṭadveṣaṃ vaktrapīḍā varṣe lagnagate śanau ||
dehe marutkṛtā pīḍā kalahaṃ vibhavavyayam |
putramitrādikaṃ kaṣṭaṃ rāhau varṣavilagnage ||

iti tanubhāvavicāraḥ ||

atha dhanabhāvavicāraḥ | tatra dhanabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

māṇikyamuktāphalaratnadhātuvajrāmbarasvarṇahayādi sarvam |
raupyādi dhānyaṃ krayavikrayādi sādhāraṇaṃ tat kathitaṃ dvitīye ||

atra dhanabhāvaś cet svāmisaumyābhyāṃ dṛṣṭo yukto vā syāt tadā māṇikyamuktāphalaratnavajrāmbarasvarṇādīnām āgamāt sukham aśvāditaḥ sukhaṃ krayavikrayād dhanāgamaḥ dhānyavyāpārādito lābhaḥ | krūraiḥ sarvaṃ viparītaṃ miśrair miśram | atha yogā varṣatantre |

vittādhipo janmani vittago 'bde jīvo yadā lagnapatītthaśālī |
tadā dhanāptiḥ sakale 'pi varṣe krūresarāphe dhanadhānyahāniḥ ||

yādavena nanu janmani dhanabhāvasthaguror yoga uktaḥ |

yadi devagurur dhane janau śaradi syād api tatra tadbhujā |
muthaśīlayutau tadā dhanaṃ bahulaṃ syād iti niścitaṃ vadet ||

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4 pīḍā] pīḍāṃ M 5 marutkṛtā] manukritā K ‖ vyayam] kṣayam M 6 mitrādikaṃ] jāyādikaṃ G 12 atra] a G a.c.; atha G p.c. 13 phala] om. B 18 nanu] janu N; tu G K T M 19 bhujā] yutaḥ K T M

16–17 vittādhipo … hāniḥ] VT 6.1 19–20 yadi … vadet] TYS 12.16

> If placed in the ascendant, Venus gives men happiness, gain, delight and honours from the king, and their family prospers.
>
> If Saturn occupies the ascendant in the year, there is agitation of [the humours of] phlegm and wind, pains in the head and stomach, enmity with loved ones and pain in the mouth.
>
> If Rāhu is placed in the ascendant of the year, there is pain caused by [the humour of] wind in the body, strife, loss of fortune, and evils [to] children, friends and so on.

This concludes the judgement of the first house.

6.3 The Second House

Next, the judgement of the second house. Concerning that, Caṇḍeśvara describes what is to be considered from the second house:

> Rubies, pearls, jewels, minerals, diamonds, clothes, gold, horses and all such [things], silver and grains, buying and selling and so on are the general [significations] assigned to the second [house].

Here, if the second house should be aspected or joined by its ruler and a benefic, then there is happiness from the acquisition of rubies, pearls, jewels, diamonds, clothes, gold and so on, happiness from horses and so on, acquisition of wealth from buying and selling, gain from dealing in grains and so on. By malefics [aspecting or occupying the house] all is reversed; by mixed [planets], mixed. Next, configurations [are described] in the *Varṣatantra* [beginning at 6.1]:

> When Jupiter as ruler of the second house in the nativity occupies the second house in the year and has an *itthaśāla* with the ruler of the ascendant, then there is gain of wealth throughout the year; [but] if there is an *īsarāpha* with a malefic, loss of wealth and grains.

[In *Tājikayogasudhānidhi* 12.6], however, Yādava describes the configuration with Jupiter occupying [rather than ruling] the second house in the nativity:

> If Jupiter is in the second house in the nativity and is there again in the year, in a *mutthaśila* configuration with its ruler, then one should predict with certainty that there will be abundant wealth in that year.

tājikasāre muthaśilaṃ vinaiva yoga uktaḥ |

vitteśvaro janmani devapūjyo varṣe dhanastho dhanalābhakṛt syāt |
varṣādhināthena yutekṣito vā jīvas tathā varṣapatir balāḍhyaḥ ||
dhanapatiḥ kurute dhanago dhanaṃ yadi surādhipatīyasamanvitaḥ || iti |

varṣatantre |

janmany arthāvalokīyo 'bde 'bdeśo balavān yadā |
tadā dhanāptir bahulā vināyāsena jāyate ||

evaṃvidho gurur dhanabhāve ced bhavati tadā viśeṣeṇottamaphalam uktaṃ yādavena |

janane dhanadṛṣṭike gurau śaradīśe śaradīpsitaṃ dhanam |
dhanagehagate tathā dhanair bahubhiḥ sevya ihārthavān naraḥ ||

vāmanena tu guror dhanabhāve dṛṣṭiṃ vinaiva yoga uktaḥ |

gurau varṣādhipatyaṃ ca sabalatvaṃ ca bibhrati |
dhanāptir mahatī tatra varṣe bhavati niścayāt |
evaṃvidhe site saumye 'thavā bahudhanaṃ bhavet ||
dhanasthāne śubhayute dhanāptir bahudhā bhavet |
nirbale pāpayukte ca dhanahānis tu jāyate ||

varṣatantre |

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1 yoga uktaḥ] yogoktāḥ B N; yogoktaḥ G K T 3 balāḍhyaḥ] valādyaḥ N 6 arthā] athā N ‖ 'bde] om. B N G 7 tadā] tada G 10 śaradīśe] dhanabhāve B N ‖ īpsitaṃ] īppitaṃ N 11 -vān naraḥ] -vā bharaḥ N 12 vāmanena] vāmane G ‖ guror] gurur G ‖ bhāve] bhāva G ‖ yoga uktaḥ] yogoktāḥ B; yogoktaḥ N G K T 13 gurau] gurur B N G K T 17 jāyate] evaṃ add. B

2–3 vitte- … balāḍhyaḥ] TS 192 4 dhana … samanvitaḥ] TS 178 6–7 janmany … jāyate] VT 6.2 10–11 janane … naraḥ] TYS 12.17

In *Tājikasāra* [192, 178], the configuration is described without a *mutthaśila*:

> Jupiter as ruler of the second house in the nativity occupying the second house in the year will make gain of wealth, or [if] Jupiter is joined to or aspected by the ruler of the year; likewise [if it is] ruler of the year, endowed with strength.
>
> The ruler of the second house occupying the second house produces wealth if joined by Jupiter.

[And] in *Varṣatantra* [6.2 it is said]:

> When Jupiter aspects the second house in the nativity and, in the year, is ruler of the year and strong, then abundant gain of wealth comes about without effort.

Yādava says [in *Tājikayogasudhānidhi* 12.17] that if such a Jupiter is found in the second house, then results are particularly excellent:

> If Jupiter aspects the second house in the nativity and rules the year, there is [gain of] the desired wealth in [that] year; and if it occupies the second house, a man becomes wealthy and attended by many riches.[27]

But Vāmana describes the configuration without any aspect of Jupiter on the second house:

> When Jupiter possesses both rulership of the year and strength, great gain of wealth definitely takes place in that year; or if Venus or Mercury is the same, there will be much wealth. If the second house is joined by benefics, there is manifold gain of wealth; [but] if it is weak and joined by malefics, loss of wealth results.

[And] in *Varṣatantra* [6.3–4, 5.8–9, 6.7, it is said]:

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27 Although all available text witnesses of the *Hāyanaratna* agree on this tautological reading, independent witnesses of the *Tājikayogasudhānidhi* read 'attended by many persons'. The latter reading also agrees with the quotation from Samarasiṃha shortly below, which is presumably the source used by the later Tājika authors.

evaṃ yadbhāvapo janmany abde tadbhāvago guruḥ |
lagneśenetthaśālī cet tadbhāvajasukhaṃ bhavet ||
tathā januṣi yaṃ paśyed bhāvam abde 'bdapo guruḥ |
tadā tadbhāvajaṃ saukhyam uktaṃ tājikavedibhiḥ ||
sūtau dhanapradaḥ kheṭo dhanādhīśaś ca tau yadi | 5
varṣe naṣṭau vittanāśānyanikṣepāpavādadau ||
evaṃ samastabhāvānāṃ sūtau nāthāś ca poṣakāḥ |
varṣe naṣṭabalās teṣāṃ nāśāyohyā vicakṣaṇaiḥ ||
lagnavitteśasaṃyogo vittasaukhyavilāsadaḥ ||

vāmanaḥ | 10

yoge lagneśavitteśor vittasaukhyaṃ na jāyate ||

atra varṣatantre lagneśadhaneśayor yogaḥ śubhaphalada uktaḥ | vāmanenāśubhaphalada uktaḥ | tatrānayor vyavasthā | ekarāśau tayor muthaśile śubhaṃ phalaṃ mūsariphe aśubhaphalam | tad uktaṃ tejaḥsiṃhena |

svāṅgeśayor muthaśile sukhato 'rthalābho 15
naiḥsvaṃ vyaye tanupater dhanapesarāphāt || iti |

samarasiṃhaḥ |

janmani ca somajanmani ṣaṣṭhapatau tatsthite ca varṣāntaḥ |
laghuvittakalābhaḥ syād evaṃ bhaume bhaved rogaḥ ||

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6 nāśānyanikṣepāpa-] nāśāv anyanikṣepāpa- K; nāśāv anyanikṣepa- M 9 saṃyogo] saṃyoge B N 11 lagneśa] lagnena G ‖ vitteśor] vitteśau B G; viteśo N 12 atra] ta a N 15 svāṅgeśayor] svāṅgeśaśayor B ‖ lābho] lābhau G 16 naiḥsvaṃ] nauḥsva N; naiśvaṃ G; naissva K T M ‖ vyaye] vyayo G; vyayau K T M 18 somajanmani] some B N ‖ ca[2]] om. B N 19 vittaka] vittasya G T

1–4 evaṃ … vedibhiḥ] VT 6.3–4 5–8 sūtau … vicakṣaṇaiḥ] VT 5.8–9 9 lagna … vilāsadaḥ] VT 6.7 15–16 svā- … -esarāphāt] DA 18.7

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9 vilāsadaḥ] While Balabhadra's exposition confirms that this is his reading of the text, PK ad VT 6.7 confirms the alternative reading *vināśadaḥ* of opposite meaning.

> If Jupiter thus occupies in the year any house that it rules in the nativity, and has an *itthaśāla* with the ruler of the ascendant, there will be happiness arising from [the significations of] that house. Likewise, knowers of Tājika declare that if Jupiter as ruler of the year aspects a house in the nativity [and] in the year, then happiness arises from that house.
>
> A planet bestowing wealth [by its placement] in the nativity, and the ruler of the second house: if both are corrupt in the year, they give destruction of wealth and accusations [of not returning] the pledges of others. Likewise, if the [planets] ruling and supporting any house in the nativity have lost their strength in the year, they should be inferred by the wise to destroy those [houses].
>
> A conjunction of the rulers of the ascendant and the second house gives happiness and delight through wealth.

[But] Vāmana [says]:

> By the ruler of the ascendant and the ruler of the second house joining, no happiness from wealth results.

Here, a joining of the ruler of the ascendant and the ruler of the second house is said in the *Varṣatantra* to give good results, [but] it is said by Vāmana to give evil results. The verdict on these two [statements is that] when they have a *mutthaśila* in the same sign, the result is good; when a *mūsariḥpha*, the result is evil. That is described by Tejaḥsiṃha [in *Daivajñālaṃkṛti* 18.7]:

> When there is a *mutthaśila* between the rulers of the second house and the ascendant, there is easy gain of wealth, [but] poverty if the ruler of the ascendant has an *īsarāpha* with the ruler of the second house in the twelfth house.[28]

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If Mercury rules the sixth [house] in the nativity and occupies it in the year, there will be little gain of wealth; if Mars is thus, there will be illness.

28 Text witnesses G K T M omit 'in the twelfth house' and instead read 'poverty and loss'. Independent witnesses of the *Daivajñālaṃkṛti* omit 'the ruler of the ascendant', leaving it implied, and read 'placed in the twelfth or sixth house'.

yādavena tu janmani ṣaṣṭhabhāvasthabudhasya yoga uktaḥ |

janane śaśije ripusthite śaradīhāpi gate 'bdake dhanam |
laghu bhūmisute tathāvidhe nijadhātūtthagado nirūpitaḥ ||

varṣeśe sati śukre dhanage saumyekṣite ca bhūridhanalābhaḥ |
saumye 'py evaṃ sabale vyavasāyajñānalikhanato vittam ||
vittasthite gurau syāc chubhayutadṛṣṭe dhanī ca bahusevyaḥ |
muthahārāśiṃ janmani paśyati varṣe 'pi taddṛśi viśeṣāt ||
mālasahame jñajīve śukre vā saumyadṛṣṭiyuji |
svakulocitaṃ ca vittaṃ rājyaṃ bhūyastaraṃ bhavati ||
mande ca dhanopagate dhanavyayo bhīḥ kṣatiś ca kāryāṇām |
guruyukte bhrātṛsukhaṃ śubhadṛṣṭyā tasya bhūtayo bhrātuḥ ||
randhre dvitīyake vā gurau ca pāpārdite bhavati hāniḥ |
haddādhipatau jīve śubhadṛṣṭayute dhanaprāptiḥ |
viparīte dhanahānir mandasthāne gurau tathāpy evaṃ ||
dvipadaṃ catuṣpadaṃ vā vicārya rāśiṃ grahoktadhātuṃ ca |
parasuhṛdādigṛhāṇāṃ yathoktakāryā atho jñeyāḥ ||
dhanalābhasya praśne lagneśenendunā ca dhananāthaḥ |
kurute yadītthaśālaṃ śubhayutidṛgbhyāṃ bhavel lābhaḥ ||
lagneśadhaneśvarayor naktena ca vānyamānuṣāl lābhaḥ |

1 yoga uktaḥ] yogoktaḥ B N G K T 3 vidhe] sute B N 5 vyavasāya] vivalāya B N ‖ likhanato] khilato B N 6 syāc chubha] syād yubha G 7 paśyati] scripsi; paśyan B N G K T M ‖ taddṛśi] tādṛśa G; tādṛśi K T M 8 māla] mātu K T; mātuḥ M ‖ yuji] yuti B N 11 yukte] śukre B N ‖ śubhadṛṣṭyā] śubhāgatā B N 12 dvitīyake] dviyake B N ‖ bhavati] om. B N K T M 13 jīve] om. B N ‖ dṛṣṭayute] dṛṣṭayutau N; yutadṛṣṭe G; dṛṣṭiyute K T M 15 rāśiṃ] rāśi K T M 16 parasuhṛd] paraśuhṛd N; dhanasuhṛd G K T M 17–588.3 dhana … api] om. B N 17 lābhasya] ca add. K T M ‖ praśne] praśna G ‖ dhana²] om. K T a.c. M 19 naktena] scripsi; naktaṃ G; naktañ K T M

2–3 janane … nirūpitaḥ] TYS 12.20 17–18 dhana¹ … lābhaḥ] Cf. PT 2.6

4 varṣeśe … lābhaḥ] This half-stanza again has 33 morae. 8 mālasahame] G adds in the margin, seemingly as a gloss: *dhanasahame*. 13 jīve] B and N both display a lacuna in this place.

But [in *Tājikayogasudhānidhi* 12.20], Yādava describes the configuration with Mercury occupying [rather than ruling] the sixth house in the nativity:

> If Mercury occupies the sixth house in the nativity and is placed there in the year, too, there is little wealth in [that] year; if Mars is such, disease is declared to arise from its own temperament.

[Continuing from the *Tājikaśāstra*:]

> If Venus, being ruler of the year, occupies the second house aspected by benefics, there is abundant gain of wealth; if Mercury is thus and strong, there is wealth from trade, knowledge and writing. If Jupiter occupies the second house, joined to or aspected by benefics, [the native] is wealthy and attended by many, particularly if [Jupiter] aspects the sign of the *munthahā* both in the nativity and in the year.
>
> If Mercury, Jupiter or Venus is on the *māla-sahama*,[29] joined to the aspects of benefics, there is wealth befitting one's family community and expansion of one's dominion. If Saturn occupies the second house, there is loss of wealth, fear and failure in undertakings. If it is joined to Jupiter, there is happiness from brothers; by its good aspects, prosperity for the brother. If Jupiter is afflicted by malefics in the eighth or second house, there is loss; [but] if Jupiter as ruler of the *haddā* is aspected by or joined to benefics, gain of wealth.[30] If the opposite, there is loss of wealth; likewise if Jupiter is in a sign of Saturn. After considering whether a sign has two feet or four feet[31] and the element signified by the planets, one should understand the matters ascribed to [planets] in inimical or friendly domiciles and so on.
>
> In a question on gaining wealth, if the ruler of the second house makes an *itthaśāla* with the ruler of the ascendant or with the moon, with benefics joining and aspecting, there will be gain. By a *nakta*

29 Arabic *sahm al-māl* 'lot of wealth' (discussed by that name under 4.3 and 4.6 above). While text witness G glosses *māla* with the Sanskrit word *dhana* 'wealth, money', the fact that Balabhadra does not explain the Arabic loanword suggests that it had already gained sufficient currency in North India for him to expect his readers to be familiar with it. In modern Hindi, *māl* means 'goods, property, money'.

30 It is not clear what terms (*haddā*) are meant. If, as is likely, this configuration derives from an Arabic source text, the word most likely refers to the terms through which the ascendant or another significator is currently directed (the *qisma*, making Jupiter the *qāsim*).

31 That is, whether it is represented by a human or animal image.

yamayāyoge 'pi tathā śubhayukte vā dhane bhadram ||
krūragrahair dhanasthair dūre lābho 'nyad dāsyād aśubham |
krūramuthaśile ca tayor mriyate praṣṭā kathaṃcid api ||

vāmanaḥ |

gurur janmani yadrāśau tadrāśau varṣalagnage |
jāyate vittanīruktvaṃ śubhasvāmiyutekṣite ||
janmany arke lagnagate 'bde dhanasthe dhanaṃ bhavet |
gurau pāpārdite randhre dhanasthe vā nṛpād bhayam |
sabale 'bdapatau jñe ca lipijñānodyamair dhanam ||

varṣatantre |

janmalagnagatāḥ saumyā varṣe 'rthe dhanalābhadāḥ ||

yādavena tu budhasyaiva yoga uktaḥ |

vidi janmavilagnage 'bdake dhanayāte dhanalabdhir uttamā || iti |

varṣatantre |

arthārthasahameśau cec chubhair mitradṛśekṣitau |
balinau sukhato lābhapradau yatnād arer dṛśā ||
mitradṛṣṭyā muthaśile 'rthāṅgayoḥ sukhato dhanam |
tayor mūsariphe vittanāśadurnayabhītayaḥ |

---

1 yamayā] yana K; dhana M ‖ vā] vo G 2 'nyad dāsyād] scripsi; nyadā syād G K T M 3 praṣṭā] praṣṭī K M 5 tadrāśau varṣalagnage] varṣalagnepi tādṛśaḥ G 6 vittanīruktvaṃ] mīvitaniruktaṃ B N 7 dhanaṃ bhavet] dhanasaṃbhavet G 9 'bda] tu B N 12 yoga uktaḥ] yogoktaḥ G 14 varṣatantre] om. B N G 17 'rthāṅgayoḥ] rthāṃgapayoḥ B N

2–3 krūragrahair … api] Cf. PT 2.7 11 janma … lābhadāḥ] VT 6.8 13 vidi … uttamā] TYS 12.25 15–18 arthārtha … bhītayaḥ] VT 6.10–11

> between the ruler of the ascendant and the ruler of the second house, there is gain through another person; likewise in a *yamayā* configuration; or if the second house is joined by benefics, it is good. By malefic planets occupying the second house, gain is far away: what is more, there is evil from servitude. And if the two have a *mutthaśila* with a malefic, the querent somehow dies.[32]

[And] Vāmana [says]:

> If the sign in which Jupiter was [placed] in the nativity is on the ascendant of the year, joined to or aspected by benefics and its ruler, wealth and good health result. If the sun occupies the ascendant in the nativity and the second house in the year, there will be wealth. If Jupiter is afflicted by malefics in the eighth or the second house, there is danger from the king. If Mercury as ruler of the year is strong, there is wealth through endeavours of writing and knowledge.

[And] in *Varṣatantra* [6.8 it is said]:

> Benefics occupying the ascendant of the nativity and [placed] in the second house in the year give gain of wealth.

But Yādava [in *Tājikayogasudhānidhi* 12.25] ascribes [that] configuration only to Mercury:

> If Mercury occupies the ascendant in the nativity and is placed in the second house in the year, there is abundant gain of wealth.

[The description] in *Varṣatantra* [6.10–11, 14–18, continues]:

> If the rulers of the second house and of the *sahama* of wealth are strong and aspected by benefics with a friendly aspect, they bestow wealth with ease; with difficulty, if [aspected] with an inimical aspect. In a *mutthaśila* by friendly aspect between [the rulers of] the second house and the ascendant, wealth [comes] easily; in a *mūsariḥpha* between

32 The Arabic text by Sahl ibn Bishr on which this passage is ultimately based speaks not of the querent dying, but of a condition of poverty lasting *until* death. See Gansten 2014: 110 ff.

krūrayogekṣaṇāt sarvaṃ viparītaṃ phalaṃ bhavet ||
vitteśo janmani gurur varṣe varṣeśatāṃ dadhat |
yadbhāvagas tam āśritya lābhado lagna ātmanaḥ ||
vitte suvarṇarūpyāder bhrātrādeḥ sahajarkṣagaḥ |
pitṛmātṛkṣamādibhyo vittaṃ suhṛdi pañcame |
suhṛttanayataḥ ṣaṣṭhe 'rivargād bhūribhītidaḥ ||
strībhyo dyūne 'ṣṭame mṛtyur arthahetuḥ patho 'ṅkage |
khe nṛpāder nṛpakulād āye 'ntye vyayado bhavet ||

yādavaḥ

tanuge sabale janau dhane śaradarke tanupetthaśālini |
śubhadṛśy atha tuṅgage svabhe bahuvittaṃ nijavaṃśajān nṛpāt ||
jananābdakayor dhane tamo grasati dravyam asaumyadṛgyutaḥ ||

jīrṇatājike |

candro lagnapatir vāpi dhanapasyāgrago bhavet |
tadā na dhanalābhaḥ syād dhanahānir bhaved dhruvam ||
dhane lagnapatir dyūne vittapo dhanalābhakṛt |
dhane śukrenduguravo yadā lābho mahāṃs tadā ||
cararāśau lagnagate pāpe ca samavasthite |
arthānām ādiśed dhāniṃ tatra varṣe suniścitam ||

tejaḥsiṃhaḥ |

sve 'rtho gurau januṣi taddṛśi vā nṛpādeḥ
prāptiḥ savāṅgagaśubhair dhanagaiś ca varṣe ||

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6 bhūri] dhāni G 8 nṛpakulād] nṛkulād N 11 tuṅgage svabhe] tuṃgagehage G K T M ‖ vaṃśajān] vaṃśajaṃ G K T 12 dhane] dhana G 14 patir] pavir N ‖ dhana] dhadhana N ‖ pasyāgrago] pasyāgraho B N 15 dhana[1]] om. N ‖ syād] om. G 16 lagna] dhana B N 17 lābho mahāṃs tadā] lābho nahis tadā K T M 21 sve 'rtho] arthe K T M ‖ taddṛśi] tādṛśi G ‖ nṛpādeḥ] nṛpebde G 22 savāṅgaga] savīryaga B N

1–8 krūra … bhavet] VT 6.14–18 10–11 tanuge … nṛpāt] TYS 12.30 12 jananā- … yutaḥ] TYS 12.22 21–22 sve … varṣe] DA 18.6

the two, there is loss of wealth, misconduct, and fear. By malefics joining or aspecting, all [good] results will be reversed.

Whatever house Jupiter, being ruler of the second house in the nativity and holding rulership of the year, occupies in [that] year, it gives wealth in accordance with that: in the ascendant, [it gives wealth originating] from oneself; in the second house, from gold, silver and so on; occupying the sign of the third house, from brothers and so on; in the fourth house, there is wealth from father, mother, the earth and so on; in a friendly [sign] in the fifth, from friends and children; in the sixth, it gives grave danger from enemies; in the seventh house, from women; in the eighth, death is the cause of wealth; when it occupies the ninth, [wealth comes] from journeys; in the tenth house, from the king and so on; in the eleventh house, from a princely family; in the twelfth house, it causes loss.

[And] Yādava [says in *Tājikayogasudhānidhi* 12.30, 22]:

If the sun occupies the ascendant in the nativity and the second house in the year, having an *itthaśāla* with the ruler of the ascendant, aspected by benefics or occupying its exaltation or domicile, there is much wealth from a prince born in one's own lineage.

Rāhu in the second house of the nativity and the year, joined to the aspect of malefics, devours wealth.

[And] in the *Jīrṇatājika* [it is said]:

Should the moon or the ruler of the ascendant be placed ahead of the ruler of the second house, then there will be no gain of wealth; [rather], loss of wealth will certainly occur. The ruler of the ascendant in the second house [and] the ruler of the second house in the seventh house bring gain of wealth. When Venus, the moon and Jupiter are in the second house, then there is great gain. If a movable sign occupies the ascendant and a malefic is located [there], one should predict definite loss of wealth in that year.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 18.6, 10, 4, 3]:

If Jupiter is in the second house in the nativity or aspects it, there is wealth: gain from the king and so on by benefics occupying the ascendant of the nativity and the second house in the year.

saumyagraho januṣi pūrṇabalo dhane cet
tatra sthito 'bdasamaye 'pi tadā dhanaṃ syāt |
dravye ca vīryayuji kiṃ bahunā dhanaṃ syād
dravyasya hānir adhame 'khilam ittham ūhyam ||
bhānau nabhoyuji save ca nabhaḥsthite 'bde
syāl lagnabhuṅmuthaśile vibhutā svamānāt ||
mando 'bdapo 'bdasamaye 'pi mṛtāv asaumya-
dṛgyuktibhāṅ mṛtikaras tanupetthaśālī ||

uttaratantre |

śītāṃśulagneśvaravittanāthāḥ parasparaṃ saṃyutavīkṣitāś ca |
dhanatrikoṇodayagā yadā syus tadārthalābhaṃ pravaden narāṇām ||
śaśāṅkajīvajñasitā balāḍhyā vittāyadharmātmajakaṇṭakasthāḥ |
svoccādigāḥ syur na ca pāpayuktāḥ kurvanti lābhaṃ pracuraṃ suśīghram ||
śītāṃśuvitteśvaralagnapānāṃ kambūlayoge pracurārthalābhaḥ |
lagneśavitteśvarayoś ca naktayoge 'nyamartyād dhanam eti pṛcchakaḥ |
vittaṃ ca vindyād yamayākhyayoge dvayoś ca pāpārditayor na vittabhāk ||
krūrair dhanasthaiḥ śubhadṛṣṭayuktair dūre cirād alpadhanasya lābhaḥ |
pāpekṣitair vittagataiś ca pāpair dhanasya nāśaś cirasaṃcitasya ||
lagneśavittādhipatīttha śālo yasmin hi bhāve śubhavīkṣitaḥ syāt |
tanvarthabhabhrātṛsuhṛtsutārijāyāsu taddvārata eti lābham ||
dharme 'tha dharmād gagane kṣitīśāl lābhe svamitrād vyayage vyayādiḥ |

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3 bahunā] scripsi; bahuthā B; bahudhā N G K T M 4 'khilam] likhim N 5 save ca] ca sarva B N; sicecca K T M 6 bhuṅ] yug K T M ‖ muthaśile] muthaśilair B N 8 yukti] bhukti K T M ‖ bhāṅ] bhāk bhū N 12 kaṇṭakasthāḥ] kaṃrakasthāḥ N 13 svoccādigāḥ] ccādigāḥ N 14 vitteśvara] vitteravara N ‖ pracurārtha] pracurortha K T; pracuro 'rtha M 16 vindyād] vidyā B N ‖ yoge] yoga T 20 arthabha] artha B N ‖ sutāri] sutāyaḥ ri G ‖ dvārata] dvāratva N 21 gagane] gamane B N; gagana T ‖ lābhe] lobhe N ‖ vyayage] vyayago B N ‖ vyayādiḥ] vyayādeḥ B N G

1–4 saumya … ūhyam] DA 18.10 5–6 bhānau … mānāt] DA 18.4 7–8 mando … -etthaśālī] DA 18.3

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3 bahunā] The emendation is supported by MSS DA1, DA3.

If a benefic planet is in the second house of the nativity with full strength and occupies it at the time of the year as well, then there will be wealth. What point is there in saying more? If the second house is endowed with strength, there is gain of wealth; loss of wealth if it is weak. Thus all things should be judged.

If the sun joins the tenth house in the nativity and should occupy the tenth house in the year, in a *mutthaśila* with the ruler of the ascendant, there is greatness [arising] from [the native's] own worth.

Saturn as ruler of the year and [placed] in the eighth house at the time of the year with malefics aspecting or joining it, and in an *itthaśāla* with the ruler of the ascendant, brings death.

[And] in the *Uttaratantra* [it is said]:

When the moon, the ruler of the ascendant, and the ruler of the second house, joined to or aspecting each other, occupy the second house, a trine, or the ascendant, then one should predict gain of wealth for men. Should the moon, Jupiter, Mercury and Venus be endowed with strength, occupying the second, eleventh, ninth or fifth house or an angle and their exaltations and so on and not joined to malefics, they make plentiful and very quick gain.

In a *kambūla* configuration between the moon, the ruler of the second house, and the ruler of the ascendant, there is plentiful gain of wealth. In a *nakta* configuration between the ruler of the ascendant and the ruler of the second house, the querent obtains wealth through another person. He will also find wealth if the two have a *yamayā* configuration, [but] if they are afflicted by malefics, he does not get wealth.

By malefics occupying the second house aspected by or joined to malefics, there is gain of little wealth, far away and after a long time; but by malefics occupying the second house aspected by [other] malefics, there is loss of long-accumulated wealth.

Should the ruler of the ascendant and the ruler of the second house have an *itthaśāla* in any house, aspected by benefics, [then] in the houses of the body, wealth, brothers, friends, children, enemies, and wife,[33] [the native] has gains by means of those [persons and things signified]. In the ninth house, [he has gains] from piety; in the tenth house, from the king; in the eleventh house, from his friends; in the

33 That is, the first seven houses.

lagneśavittādhipatītthaśāle randhre dhanāptir vadhabandhayuddhāt ||
vitteśvaro lagnagataḥ kuṭumbe lagneśvaraḥ syād dhanado narāṇām |
lagnārthapau vittagatau vilagne vittodayeśau sukhavittadau staḥ ||
lagneśavittādhipatī vilagne nirīkṣyamāṇau gurucandramobhyām |
śubhau ca tau vīryayutau viśeṣāl lābhaṃ prabhūtaṃ kuruto narāṇām ||
śītāṃśuvitteśvaralagnanāthā vittasthitāḥ syur balino viśeṣāt |
praṣṭuḥ prakuryuḥ pracurārthalābhaṃ vitteśajīvaḥ sita indujo vā ||
pūrṇaḥ śaśāṅko vṛṣakarkam āśrito
nirīkṣito vā sahitaḥ śubhagrahaiḥ |
pāpair vihīno gaganārthalābhagaḥ
praṣṭuḥ prabhūtārthasukhāspadapradaḥ ||
deveḍyacandrātmajabhārgavāṇām eko 'pi tuṅge svagṛhe balāḍhyaḥ |
lagne dhane karmaṇi vā trikoṇe sthitaḥ prakuryāt sahasārthalābham ||

atha dhanabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

kuṭumbād virodho nṛpād bhītikaṣṭaṃ
dhanārtir dhanasthe ravau mānavānām |
paśūnāṃ prapīḍodare cāpadaḥ syuḥ
sa saumyānvito dravyalābhaṃ karoti ||
kuṭumbāj jayaṃ mitrapakṣāc ca lābhaṃ
dhanāḍhyaṃ dhanasthaḥ śaśāṅkaḥ prakuryāt |
ripūṇāṃ vināśaṃ tathā netrapīḍāṃ
bhaved abdamadhye nṛpāt saukhyakārī ||
dhanastho dharaṇyātmajo dravyalābhaṃ
śiro'rtiṃ janānāṃ virodhaṃ karoti |
tathaudaryavahner bhayaṃ śokamohau
kalatre 'kṣirogaṃ karotīha varṣe ||

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1 vittā-] vicā- M ‖ -ītthaśāle] -ītthaśāli G ‖ vadha] dhana M 2 dhanado] dhanage K T M 3 vilagne] om. G ‖ staḥ] saḥ B 4 nirīkṣyamāṇau] nirīkṣamāṇau N 5–6 viśeṣāl … balino] om. K T M 8 āśrito] āśritaḥ M 9 vā sahitaḥ] savāhitaḥ N ‖ śubha] śubhair G 10 lābhagaḥ] lābhaḥ B N G 11 -āspada] -āspadaḥ B N 12 balāḍhyaḥ] balāḍhye B N 13 lābham] lābhaḥ B N 14 dhana] dharma M 16 ārtir] ārtiṃ G 17 prapīḍodare] prapīrodaye N 20 śaśāṅkaḥ] prakuḥ add. N

15–18 kuṭumbād … karoti] TPK 1.2 19–22 kuṭumbāj … kārī] TPK 2.2 23–26 dhanastho … varṣe] TPK 3.2

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3 vilagne] G displays a lacuna in this place.

twelfth house, there is loss and so on. If the ruler of the ascendant and the ruler of the second house have an *itthaśāla* in the eighth house, there is gain of wealth from killing, capturing, and fighting.

The ruler of the second house occupying the ascendant [or] the ruler of the ascendant [placed] in the second house will give men wealth; the rulers of the ascendant and of the second house occupying the second house, [or] the rulers of the second house and of the ascendant [placed] in the ascendant, give happiness and wealth.

The ruler of the ascendant and the ruler of the second house [placed] in the ascendant, being aspected by Jupiter and the moon, and particularly [if] the two [rulers are] benefic and endowed with strength, make abundant gain for men. Should the moon, the ruler of the second house and the ruler of the ascendant occupy the second house, particularly [if] strong, they bring about plentiful gain of wealth for the querent [if] the ruler of the second house [is] Jupiter, Venus or Mercury.

The full moon resorting to Taurus or Cancer, aspected by or joined to benefic planets, free from malefics and occupying the tenth, second or eleventh house, bestows abundant wealth, happiness and rank on the querent. Even one among Jupiter, Mercury and Venus [placed] in its exaltation or domicile, endowed with strength, and occupying the ascendant, second or tenth house, or a trine, will bring about sudden gain of wealth.

Next, the results of the sun and other [planets] occupying the second house [are described] in [*Tājika*]*padmakośa* [1.2, 2.2, 3.2, 4.2, 5.2, 6.2, 7.2, 8.2]:

When the sun is in the second house, men will have strife on account of their household, the evil of danger from the king, injury to wealth, suffering to cattle and pains in the stomach; [but] if it is joined to benefics, it makes gain of goods.

Occupying the second house, the moon will bring triumph on account of the household, rich gains from friends, destruction of enemies, [but] also ailments of the eyes. In that year it makes happiness from the king.

Occupying the second house, Mars makes gain of goods, headache, strife with men, danger from the stomach and fire,[34] grief and confusion, and eye disease to the wife in this year.

34 Or, perhaps less likely, 'from the stomach-fire', that is, the digestive function.

dhanasthaḥ sutaḥ syād yadā śītaraśmer
bhaved dravyalābhaḥ kuṭumbāj jayaś ca |
ripor nāśanaṃ mānakīrtyor hi lābhaḥ
pratiṣṭhādhikā hāyane syāt sukhaṃ ca ||
kuṭumbarāśau ca gate surejye dhanādibhogāl̐ labhate manuṣyaḥ |
catuṣpadānāṃ ca samāgamaḥ syāt taddhāyane bhūpajanāc ca lābhaḥ ||
dhanasthe kavau dhānyalābho dhanāptir
bhaven mlecchajāteḥ sukhaṃ sampadāṃ ca |
naro rājatulyo bhavaty atra varṣe
paśūnāṃ hayānāṃ gṛhe syāt sukhaṃ ca ||
divānāthaputro dhanastho dhanānāṃ
vināśam vidhatte kuṭumbād virodham |
prakuryāc ca netrodareṣu prapīḍāṃ
kaphārtiś ca varṣe bhavet sarvadaiva ||
janāpavādaṃ ca kuṭumbagaś cet tamas tathā bhūpabhayaṃ karoti |
netrodaravyādhibhayārtidoṣād dhanāpahāraṃ ca bhayaṃ tathābde ||

maṇitthaḥ |

ripurājānalaiś caurair vivādaṃ vibhavavyayam |
kuṭumbakalahaṃ varṣe dvitīyo bhāskaro yadi ||
iṣṭasthānagataṃ saukhyaṃ dhanāptiḥ śvetavastutaḥ |
śarīre param ārogyaṃ dvitīye rajanīkare ||
vahnicauranṛpādibhyo bhayaṃ vā vibhavakṣayam |
dṛśo ruk kāminīkaṣṭaṃ dhanasthe dharaṇīsute ||
śarīraṃ nirujaṃ nityaṃ dravyalābho nṛṇāṃ bhavet |
iṣṭasvajanajaṃ saukhyaṃ rauhiṇeye kuṭumbage ||
dhanalābhaṃ tathārogyaṃ pramodo bandhuvargataḥ |
pracaṇḍaiḥ sadṛśaṃ bhogaṃ devejye dhanage bhavet ||

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1 dhanasthaḥ] dhanastho G 3 kīrtyor] kāṃtyor G 6 samāgamaḥ] samā N 8 bhaven] bhaket N ‖ sampadāṃ ca] saṃpadāni B N 21 śarīre] scripsi; śarīraṃ B N G K T M ‖ param ārogyaṃ] paṭam ārāgyaṃ B N 24 śarīraṃ] śarīre B N G ‖ nṛṇāṃ bhavet] bhaven nṛṇām K T M 27 devejye] devejyo K T M ‖ dhanage] dhanago K T M

1–4 dhanasthaḥ … ca] TPK 4.2 5–6 kuṭumba … lābhaḥ] TPK 5.2 7–10 dhanasthe … ca] TPK 6.2 11–14 divā … sarvadaiva] TPK 7.2 15–16 janā- … tathābde] TPK 8.2

When Mercury should occupy the second house, there will be gain of goods and triumph on account of the household, destruction of enemies, gain of honour and renown, great eminence and happiness in [that] year.

And if Jupiter occupies the sign of the second house, a man gains wealth and other pleasures; there will be acquisition of quadrupeds in that year, and gain from royal persons.

If Venus occupies the second house, there will be increase of grains and gain of wealth from those of foreign birth and happiness from riches; a man becomes equal to a king in this year, and there will be happiness from cattle and horses in his house.

Occupying the second house, Saturn gives destruction of wealth, strife on account of the household; it will bring about suffering of the eyes and stomach, and there will always be ailments from [the humour of] phlegm in [that] year.

If occupying the second house, Rāhu makes slander by [common] people and likewise danger from the king; from the ills of pain and danger of illness of the eyes and stomach [it makes] expense of wealth and danger in [that] year.

[And] Maṇittha [says]:

If the sun is [placed in] the second [house, it makes] disputes, loss of fortune, and quarrels in the household in [that] year through enemies, the king, fire and robbers.

If the moon is in the second, there is happiness relating to loved ones, gain of wealth from white articles, and excellent health in the body.

If Mars occupies the second house, there is danger from fire, robbers, the king and so on, loss of fortune, illness of the eyes, and evil to one's wife.

If Mercury occupies the second house, men will have constant good health in the body, gain of goods, and happiness derived from loved ones and one's own people.

If Jupiter occupies the second house, there will be gain of wealth and good health, rejoicing in the company of kinsmen, and objects of pleasure such as white oleander.

dhanalābhaṃ suhṛdvṛtteḥ strīsukhaṃ śatrusaṃkṣayam |
kāntivṛddhir nṛṇāṃ dehe daityejyo dhanago yadi ||
pīḍā vaktre tathā netre dhananāśo nṛpād bhayam |
putrajāyādikaṣṭaṃ ca dvitīye ravinandane ||
dhanavyayam anārogyaṃ cintā vastyādipīḍanam |
vaktralocanapīḍā ca dhanasthe siṃhikāsute ||

iti dhanabhāvavicāraḥ ||

atha sahajabhāvavicāraḥ | tatra sahajabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

śūrānujakṣetrasamṛddhilābhaṃ bhṛtyādidāsībhaṭakarmakartuḥ |
yātrādi cintā vinayaṃ samagraṃ paryāyam etat kathitaṃ tṛtīye ||

atrāpi saumyasvāmiyutadṛṣṭau pūrvavad vicāraḥ | vāmanaḥ |

sūrye site vā varṣeśe sahaje bhrātṛtaḥ sukham |
śubhadṛṣṭe 'tha taiḥ sārdhaṃ kalahaḥ pāpavīkṣite ||
śukre dagdhe jhakaṭakas taiḥ sārdhaṃ kaṣṭadaṃ phalam |
jīve sahajage saukhyaṃ sodarāṇāṃ prajāyate ||

atra *jīve tṛtīyabhāve punar ākulatā ca sodarāṇāṃ ca* iti samarasiṃhoktaṃ duṣṭaphalaṃ nirbalagurau jñeyam | uktaṃ ca yādavena |

1–2 dhana … yadi] om. B N 1 vṛtteḥ] vṛttiḥ K T; vṛddhiḥ M 5 cintā vastyādi] ciṃtāvasthādi K T M 6 vaktra] vaktre K T M ‖ dhanasthe] dhanastho K 7 iti] bha add. N ‖ bhāvavicāraḥ] bhāvaḥ B N 8 cintanīyam ity] ciṃtanīmāty N 10 dāsī … kartuḥ] mārgaṃ ca vade prakartuḥ K; mārgaṃ ca vadec ca kartuḥ T M 11 vinayaṃ] vilayaṃ B N; ninayaṃ T M 12 dṛṣṭau] dṛśau K; dṛśaiḥ T M ‖ pūrvavad] pūrvavid N ‖ vāmanaḥ] nāmataḥ K 13 varṣeśe] varṣeśaṃ K T M 14 dṛṣṭe] dṛṣṭa T ‖ 'tha taiḥ] dhanaiḥ K T M ‖ kalahaḥ] kattaruḥ K 15 śukre] śukra B N ‖ jhakaṭakas] jñakaṃṭakastraiḥ K 17 punar] yutar K T; pitur M ‖ ca[1]] om. K M ‖ ca iti] veti G ‖ siṃhoktaṃ] sitoktaṃ K 18 duṣṭa] dṛṣṭa K M ‖ gurau] guror K T M ‖ jñeyam] jñeyaḥ K T ‖ uktaṃ ca] tad uktaṃ K T M ‖ yādavena] vadanena K

> If Venus occupies the second house, men have gain of wealth from the affairs of friends, happiness from women, destruction of enemies, and increase in the beauty of the body.
>
> When Saturn is in the second, there are ailments of the mouth and eyes, loss of wealth, danger from the king, and evils to children, wife and so on.
>
> When Rāhu occupies the second house, there is loss of wealth, poor health, anxiety, illness of the abdomen and so on, and ailments of the mouth and eyes.

This concludes the judgement of the second house.

6.4 The Third House

Next, the judgement of the third house. Concerning that, Caṇḍeśvara describes what is to be considered from the third house:

> Valour, siblings, gain of land and prosperity,[35] servants and so on, servant-girls, mercenaries and labourers, travel and so on, thought[36] and conduct: these are all declared [to be significations and therefore] synonyms of the third [house].

Here, too, in the case of a benefic and the ruler [of the house] joining or aspecting [it], judgement [should be made] as before. [And] Vāmana [says]:

> If the sun or Venus is ruler of the year [and placed] in the third house, aspected by benefics, there is happiness from brothers, but quarrels with them if [the ruler of the year is] aspected by malefics. If Venus is burnt, there is conflict with them, an evil result. If Jupiter occupies the third house, happiness from siblings results.

On this matter, the evil result stated by Samarasiṃha [in the *Tājikaśāstra*] – 'And if Jupiter is in the third house, again there is agitation among brothers' – should be understood [to apply] when Jupiter is weak. And Yādava says [in *Tājikayogasudhānidhi* 12.33]:

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35 Or 'land and gain of prosperity', or even 'land, prosperity and gain'.

36 *Cintā* 'thought' also has the more specific meaning 'worry, anxiety', and text witnesses B N read 'the vanishing of anxiety'.

dhiṣaṇe sabale samādhikāre sahajasthe sahajotthasaukhyam asmin |
aśubhākṣiyute vinaṣṭadagdhe sahajād vyākulatātiduḥkhitā ca ||

bhrātṛsaukhyaṃ vilagnābdanāthayuksahajeśvare |
vidhau sahajage sāre bhrātṝṇām arucir bhavet ||
tatra sthito budhaḥ saumyekṣito 'py anujavṛddhikṛt |
bhrātṛsadmeśvare naṣṭe 'nujanāśas tadā bhavet |
tasmiṃś cābhyudite vīryayute bhrātṛsukhaṃ bhavet ||

tejaḥsiṃhaḥ |

lagnābdabhuṅmuthaśile sahaje tadīśe
dūre 'pi sodaragaṇe yutisaukhyadāyī |
vādas tu mūsariphato 'tra mitho 'śubhekṣe
sāre vidhau sahajage sahajāturatvam ||
janmābdayos tu sabalo 'nujavṛddhido jña
evaṃ gurau sahajage 'khilabandhuyogaḥ |
yukte nijeśasahameśadṛśarddhayaḥ syur
bhrātur vyayo 'śubhayute tu nijeśanāśāt ||
aste tṛtīyapatitas tanupe 'bdape vā
vādo mithas tv aparabhāvapater apīttham |
bhrātrīśvare januṣi taddṛśi cāpi varṣe
tatsthe śubhekṣitayute sahajeṣu saukhyam ||

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1 asmin] asthin N 2 aśubhākṣi] aśubhekṣita B N M; aśubhākṣita K T ‖ yute] yukte K T; yug M ‖ sahajād] sahaja B; sahajaṃ N; sahajā K T 4 sahajage] sahajaro N; saduge K 5 budhaḥ] vadhaḥ K M ‖ 'py anuja] nuja G K T M ‖ vṛddhi] vivṛddhi G K T M 6 'nujanāśas] nujānāśas K; rujo nāśas M 7 cābhyudite] cāpyadite K; cāpy udite T M ‖ vīrya] vīrye K T M 9 tadīśe] tadīśo G 10 dūre 'pi] saumyā hi K T; dūre hi M ‖ dāyī] dāyi K; dāpa M 11 mūsariphato 'tra] mūsariphaḥ tatra B N; mūsariphi tatra G 13 janmābdayos] janmābdapos M ‖ 'nuja] naja K; na ca T M ‖ vṛddhido jña] scripsi; vṛddhido jño B N G; vṛddhirājño K T; vṛddhirājño hy M 14 sahajage] sahajago G 15 sahameśadṛśarddhayaḥ] scripsi; sahame sadṛśārddhayaḥ B N; sahameśadṛśārddhayaḥ G; sahame sadṛśābdapaḥ K T M 16 bhrātur] bhrātar M ‖ vyayo] yamī K T M 18 mithas tv apara] mithostva'para G; mithastapara K; mithaḥ svapara M 19 taddṛśi] scripsi; tādṛśi B N G K T M ‖ cāpi] vāpi K T M

1–2 dhiṣaṇe … ca] TYS 12.33 9–12 lagnā- … -āturatvam] DA 19.2 13–20 janmā- … saukhyam] DA 19.4–5

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8 tejaḥsiṃhaḥ] At this point, K T M add a somewhat unmetrical stanza not found in independent witnesses of the DA: *svasvāmisaumyekṣita* (*-saumyekṣiti* K T) *bhrātṛgehe lagnādhināthena nirīkṣito* (*nirīkṣitau* K T) *vā | kendre trikoṇāyagate tadīśe sukhaṃ samutthair bahulaṃ prakalpyam* (*ahulam akalpam* K; *ahalaṃ prakalpam* T) || 19 taddṛśi] The emendation is supported by MSS DA1, DA3.

> If Jupiter, being strong and having authority in the year, occupies the third house, happiness arises from siblings in this [year]. If it is joined to the aspects of malefics, corrupt or burnt, there is agitation and great unhappiness from siblings.

[Continuing from Vāmana:]

> There is happiness from brothers if the ruler of the third house is joined by the rulers of the ascendant and of the year. If the moon occupies the third house along with Mars, there will be dislike among brothers. Mercury placed there and aspected by benefics makes increase of siblings. If the ruler of the lot of brothers is corrupt, then there will be destruction of brothers; but if it is [heliacally] risen and endowed with strength, there will be happiness from brothers.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 19.2, 4–5]:

> If, in the third house, its ruler has a *mutthaśila* with the ruler of the ascendant or of the year, it grants the happiness of meeting even if [the native's] siblings are [settled] far away; but from a *mūsariḥpha* here there are disputes among them if malefics aspect. If the moon occupies the third house with Mars, there is suffering to siblings.
>
> Being strong in the nativity and the year, Mercury [in the third house] gives increase of siblings; likewise, if Jupiter occupies the third house, all kinsmen come together. If it[37] is joined by the aspect of its own ruler and the ruler of the *sahama* [of brothers], there are riches for the brother, but loss by the corruption of its own ruler if it[38] is joined to malefics. If the ruler of the ascendant or the ruler of the year is in the seventh house from the ruler of the third [house], there are disputes among them; so also for the ruler of [any] other house. If the ruler of the third house aspects it in the nativity and occupies it in [the revolution of] the year, aspected by or joined to benefics, there is happiness among siblings.

37 Presumably the third house is meant, although grammatically the reference appears to be to Jupiter.

38 Again, the reference is not entirely clear.

samarasiṃhaḥ |

sahajapatau sahajasthe 'dhikāravati lagnapasya muthaśilini |
varṣapater vā sodarayogāt prītir dvayoḥ saukhyam ||

varṣatantre |

krūresarāphe kalahaḥ śanau bhaumarkṣage rujaḥ |
jñarkṣe 'sṛjy anuje māndyaṃ vadet sahajage sphuṭam ||

krūresarāphe krūradṛśā lagneśābdeśayoḥ sahajeśenesarāphayoge |

mandarkṣage 'sṛji budhe kujarkṣe sahaje śubhaiḥ |
yutekṣite sodarāṇāṃ mithaḥ sakhyaṃ sukhaṃ bahu ||
vīryānvitendugṛhago bhṛgujo 'dhikārī
sūtyabdayoḥ sahajabandhugaṇasya vṛddhyai ||

atra tejaḥsiṃhena grahasthānāny uktāni |

sthāne kujasya tu śanau sahajārtidauḥsthye
jñasthānage 'nujabhayaṃ sahaje mahīje |
sthānaṃ gate ca śaśino balino 'bdakāle
sūtau ca bandhusahajopacayādi śukre || iti |

jīrṇatājike |

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2 'dhikāravati] dhikāravartti K T M 3 varṣa] varṣe B 4 varṣatantre] om. B N 5 krūresarāphe] krūresarāphaṃ T ‖ rujaḥ] kujaḥ N; guruḥ G T 7 krūresarāphe] krūresarāphaṃ K T M 8 mandarkṣage] maṃdarkṣe B N ‖ 'sṛji budhe] sṛjavidhe K; mṛtibudhe M 9 sakhyaṃ] saukhyaṃ G K T M ‖ sukhaṃ] om. K M 11 abdayoḥ] abdapoḥ M 12 graha] grahāṇāṃ K T M 13–16 -sya … -cayādi] om. T a.c. M 13 dauḥsthye] dausthaṃ K 14 'nuja] ranuja T 15 sthānaṃ gate] sthānāṃgate K; sthānaṃga T ‖ balino] om. N 16 sahajopacayādi] sahajo yatra pādi K

5–6 krūresarāphe … sphuṭam] VT 7.5 8–9 mandarkṣage … bahu] VT 7.6 10–11 vīryā- … vṛddhyai] VT 7.7 13–16 sthāne … śukre] DA 19.3

13–16 -sya … -cayādi] T adds the omitted passage in a different hand at the bottom of folio U8^{v}.

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If the ruler of the third house, occupying the third house, has authority [in the year and] has a *mutthaśila* with the ruler of the ascendant or the ruler of the year, there is affection from a meeting of siblings, and happiness to both.

[And] in *Varṣatantra* [7.5 it is said]:

> If there is a malefic *īsarāpha*, there is conflict; if Saturn occupies a sign of Mars, ailments; if Mars is in a sign of Mercury, one should predict ill health to a brother, certainly if it occupies the third house.

'If there is a malefic *īsarāpha*' [means] if the ruler of the ascendant and the ruler of the year have an *īsarāpha* configuration with the ruler of the third house by a malefic aspect. [Continuing from *Varṣatantra* 7.6, 7:]

> If Mars is in a sign of Saturn [or] Mercury in a sign of Mars in the third house, joined to or aspected by benefics, there is mutual friendship and much happiness.
>
> Venus, occupying the house of the moon endowed with strength[39] and having authority in the nativity and the year, makes for increase among siblings and kinsmen.

Concerning this, Tejaḥsiṃha describes the places of the planets [in *Daivajñālaṃkṛti* 19.3]:

> If Saturn is in the place of Mars, there is injury and uneasiness to siblings; if Mars in the third house occupies the place of Mercury, there is danger to siblings. If Venus occupies the place of the strong moon at the time of [the revolution of] the year and in the nativity, there is increase of kinsmen and siblings and so on.

[And] in the *Jīrṇatājika* [it is said]:

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39 It is not clear whether Venus or the moon should be strong.

janmalagnābdalagneśau budhaśukrau balānvitau |
sahaje sahajāt saukhyaṃ gurau caivaṃ phalaṃ vadet ||
vikramas tatpatir vāpi yadi saumyagrahekṣitaḥ |
nirākulas tadā bandhur duḥsthaḥ krūragrahe mataḥ ||
ripau vikramapas tiṣṭhet tadgṛhe ripurāśipaḥ |
bhrātṛpe krūradṛṣṭe vā bhrātā rogeṇa pīḍitaḥ ||
sahajādhipatiḥ kendre balī sahajasaukhyadaḥ |
sahaje pāpasaṃyukte svāmyadṛṣṭe 'nuje bhayam |
evaṃ ca bhrātṛsahame phalaṃ jñeyaṃ prayatnataḥ ||
adhikārī bhṛgur varṣe save vā candrasaṃyutaḥ |
varṣe syād yatra kutrāpi sahajānāṃ sukhapradaḥ ||

yādavaḥ |

aśubhākṣiyute śarajjabandhau sati dagdhe svapatau na tena dṛṣṭe |
jananīsahameśadṛṣṭihīne vyasanaṃ bandhuṣu nūnam atra vācyam ||
janibandhupatau samāvinaṣṭe jananīsadmapatāv apīha naṣṭe |
khalakhecarayogadṛṣṭiyukte sahajānāṃ ca bhaved vināśa ugraḥ ||
janibandhugate 'bdabandhuge 'smin sabale 'ṅgābdapatītthaśālayoge |
paradeśagabandhuyogasaukhye khaladṛṣṭyā musarīphake kalis taiḥ ||

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1 balānvitau] balānvite K T 4 mataḥ] yataḥ G; sthitaḥ K T M 5 vikramapas] vikramayaṃs M 6 bhrātṛpe krūradṛṣṭe] bhrātṛpaidaradṛṣṭair B; bhrātṛpaidaraṣṭair N 10 save] sarvair B N; sarve G p.c. K T M 11 varṣe] varṣo G 13 aśubhākṣi] aśubhekṣita B N M; aśubhākṣita K T ‖ śarajja] saroja K T M 14 bandhuṣu] vuvaṃdhuṣu N ‖ nūnam] nūtanam B 15 jani] janani B ‖ apīha] api B N 16 yukte … ugraḥ] scripsi; hīne vyasanaṃ baṃdhuṣu ugra eva vācyaḥ B N G; hīne vyasanaṃ bandhuṣu ugra eva vācyaḥ K T; hīne vyasanaṃ bandhuṣu ugram eva vācyam M 18 kalis taiḥ] valī staiḥ K; kātostaiḥ T; balis taiḥ M

13–18 aśubhākṣi … taiḥ] TYS 12.37–39

16 yukte … ugraḥ] The emendation is supported by MSS TYS1, TYS3. From the unlikely sense of the passage as given (in addition to the metrical and grammatical irregularities), the version of the HR appears more likely to be an early scribal error than the version used by Balabhadra. Note the similarities with the preceding stanza.

> [If] Mercury and Venus in the third house, endowed with strength, rule the ascendant of the nativity and the ascendant of the year, there is happiness from siblings; and if Jupiter is such, one should predict the [same] result. If the third house or its ruler is aspected by benefic planets, then [the native's] kinsman is untroubled; if an evil planet [aspects], he is said to be uneasy.
>
> Should the ruler of the third house be placed in the sixth house [and] the ruler of the sixth house [be placed] in its house,[40] or if the ruler of the third house is aspected by malefics, [the native's] brother is afflicted with illness.
>
> The ruler of the third house strong in an angle gives happiness from siblings; if the third house is joined by malefics and not aspected by its ruler, there is danger to a sibling. Thus, too, one should carefully understand the result of the *sahama* of brothers. Wherever Venus should be in the year, conjunct the moon and having authority in the year or in the nativity, it gives happiness to siblings.

And Yādava says [in *Tājikayogasudhānidhi* 12.37–39, 41, 32]:

> If the third house[41] arising from the year is joined to the aspects of malefics, its ruler being burnt [and the house itself] not aspected by it and bereft of the aspect of the ruler of the *sahama* of the mother, misfortunes to kinsmen is certainly to be predicted in this [year]. If the ruler of the third house[42] in the nativity is corrupt in the year, and the ruler of the lot of the mother, too, is corrupt here, joined to the aspect or conjunction of malefic planets, there will be a terrible destruction of siblings. If this [planet][43] occupies the third house of the nativity and the third house of the year,[44] strong and in an *itthaśāla* configuration with the ruler of the ascendant or the year, there is reunion with

40 That is, in the third house.

41 The translation is somewhat uncertain: *bandhu* 'kinsman, friend' is typically a designation of the fourth house in Indian astrology, but, as seen from the foregoing quotations, Tājika sources also give this signification to the third house. Appearing in the context of a discussion of the third house, *bandhu* does seem more likely here to refer to that house, and I have translated it accordingly; but the question is made even more problematic by the lot of the mother then being brought up, as sources are unanimous in assigning the mother to the fourth house.

42 Again, *bandhu*.

43 Presumably the planet last mentioned, that is, the ruler of the lot of the mother.

44 Again, 'the third house' is *bandhu* (both occurrences).

jīvāspade 'bde sahaje surejye balotkaṭe bandhusutādiharṣāḥ |
sakrūrayor bandhubhasadmanor vā dagdheśayoḥ syād vyasanāptir eṣām ||
sahajādhipatau ca kendrage sahaje vā sahajāt sukhaṃ pradiṣṭam |
savabandhusamāṅgasaumyakheṭādhikṛtau bandhujasaukhyam asya varṣe |
sahajasya tu saumyapāpayogāt sahameśe saśubhe 'pi saukhyam evam ||

uttaratantre |

duścikyanāthaḥ sahajaṃ prapaśyet
saumyās tṛtīyaṃ sahajeśvaraṃ ca |
paśyanti nānye tv aśubhās tadāsya
svasthāḥ pravācyāḥ khalu bāndhavāś ca ||
ṣaṣṭheśaduścikyapatītthaśāle ṣaṣṭhe sthite vā sahajeśvare ca |
tṛtīyage ṣaṣṭhapatau ca pāpe krūrekṣite vā sahajā gadārtāḥ ||

atha sahajabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

tṛtīyago 'rko 'pi sahodarāṇāṃ pīḍāṃ karoty eva hi varṣamadhye |
parākramaṃ rājakṛpāṃ ca lakṣmīṃ ripukṣayaṃ kāntivivardhanaṃ ca ||
tṛtīye sthitaḥ śītaraśmir yadā syāt
tadā sodarāṇāṃ bhavet saukhyakārī |
dhanāptiṃ ca puṇyodayaṃ guptasaukhyaṃ
pratiṣṭhāvivṛddhiṃ karotīha varṣe ||
tṛtīyasthite kṣmāsute bāndhavānāṃ
bhaved aṅgakaṣṭaṃ sukhaṃ vāhanānām |
ripūṇāṃ vināśas tathā dravyalābho
nṛpān mitrapakṣāj jayo hāyane 'smin ||

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1 'bde] om. G ‖ sutādi] sukhādi B N G 2 bandhubha] bandhu B N ‖ sadmanor] sadmayor K T 3–5 ca … tu] om. B N 4 sava] sa ca K T M 7 duścikya] dyūścikya K ‖ sahajaṃ] sahaje B N 9 nānye] nānyais G 10 bāndhavāś] saṃdhanaś B N 11 duścikya] vṛścikya K ‖ ṣaṣṭhe] ṣaṣṭha G p.c. ‖ ca] vā K T M 13 sthitānāṃ] sthināṃ B ‖ phalāni] om. G 15 rāja] rājya G ‖ kṛpāṃ] kriyāñ K T M 16 tṛtīye] tṛtīya K T M 20 sthite] sthito G ‖ kṣmāsute] kṣmāsuto G 22 tathā] tadā B N G 23 pakṣāj] pakṣāñ T

1–2 jīvāspade … eṣām] TYS 12.41 4–5 sava … evam] TYS 12.32 14–15 tṛtīyago … ca[2]] TPK 1.3 16–19 tṛtīye … varṣe] TPK 2.3 20–23 tṛtīya … 'smin] TPK 3.3

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1 'bde] G displays a lacuna in this place.

kinsmen gone abroad and happiness; [but] in a *mūsariḥpha* by malefic aspect, there is quarrel with them.

If the third house in the year is a place of Jupiter, and if Jupiter is endowed with strength, there is joy from kinsmen, children and so on; [but] if the sign of the third house and the lot[45] are joined by malefics or their rulers are burnt, they will suffer misfortune.

If the ruler of the third house occupies an angle or the third house, happiness from siblings is predicted. If a benefic planet has authority over the third house[46] of the nativity and the ascendant of the year, happiness from kinsmen arises for him in [that] year. When the third house is joined by [both] benefics and malefics, if the ruler of the *sahama* is joined by a benefic, there is likewise happiness.

[And] in the *Uttaratantra* [it is said]:

Should the ruler of the third house aspect the third house, benefics [aspect] the third and the ruler of the third house, and no other, malefic [planets] aspect, then the kinsmen of this [native] should be declared to be in good health. If there is an *itthaśāla* of the ruler of the sixth and the ruler of the third house, or if the ruler of the third house occupies the sixth, or the ruler of the sixth occupies the third, being malefic or aspected by a malefic, siblings are afflicted with illness.

Next, the results of the sun and other [planets] occupying the third house [are described] in [*Tājika*]*padmakośa* [1.3, 2.3, 3.3, 4.3, 5.3, 6.3, 7.3, 8.3]:

Occupying the third [house], the sun makes suffering for siblings in [that] year, [but also] valour, royal favour, riches, destruction of enemies and increase in beauty.

When the moon should be placed in the third, then it will make happiness for siblings; it makes gain of wealth, dawning of fortune, secret happiness and increase of eminence in this year.

If Mars occupies the third, there will be bodily ills to kinsmen, happiness from vehicles, destruction of enemies, gain of goods, and triumph on account of the king and friends in this year.

45 Again, 'the third house' is *bandhu*. The lot is presumably that of the mother.
46 Again, *bandhu*.

śaśisutaḥ sahaje yadi saṃsthitaḥ sakalatāpavināśakaras tadā |
bhavati mānavivṛddhir atho yaśas tanusukhaṃ ca karoti dhanāgamam ||
tṛtīyasaṃsthaḥ surarājamantrī bhūpāj jayaṃ kīrtivivardhanaṃ ca |
sasyāmbarāṇāṃ ca tathā dhanānāṃ karoti vṛddhiṃ mahatīṃ ca varṣe ||
bhṛgus tṛtīyo hi sahodarāṇāṃ sukhaṃ prakuryād vividhaiḥ prakāraiḥ |
arthāgamaṃ kāntivivardhanaṃ ca janopakāraṃ ca karoti varṣe ||
ravisuto bhavatīha tṛtīyago ripuvināśakaro hi dhanapradaḥ |
bhavati bhūdhanalābhakaras tadā svajanabandhuvirodhakaraś ca saḥ ||
śaśivimardakaras tu tṛtīyago dhanayutaṃ nararājasamaṃ naram |
prakurute paśuvāhanasaṃyutaṃ sahajapīḍanam āśu karoty asau ||

maṇitthaḥ |

rājamānaṃ tathārogyaṃ dhanalābhaṃ ripukṣayam |
sarvopakramasiddhiś ca tṛtīye 'bde dinādhipe ||
sukhaṃ lābhaṃ jayaṃ puṃsāṃ dhanāgamam anukramāt |
dharme buddhir bhavet puṃsāṃ tṛtīyasthe himadyutau ||
nṛpamānaṃ dhanaprāptī ripunāśo nirāmayam |
gehe mahotsavaṃ nityaṃ tṛtīye bhūminandane ||
lābhālābhaṃ sukhaṃ duḥkhaṃ śatrumitraiś ca saṃgamam |
varṣakāle yadā cāndriḥ sahaje kurute nṛṇām ||
tṛtīye 'lpasukhaṃ lābhaṃ suhṛdbandhusamāgamam |
nṛṇāṃ strīpakṣataḥ saukhyaṃ sevāyāś ca sukhaṃ gurau ||
tṛtīye 'lpasukhaṃ puṃsāṃ dhanavyaya upadravaḥ |
vivādaḥ svajanaiḥ sārdhaṃ varṣe daityapurohite ||

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4 sasyā] sakhyā G; śasyā K T 13 dinādhipe] dhanādhipe B 14 jayaṃ] bhayaṃ B N K T M 15 bhavet] bhave B N 16 dhanaprāptī] dhanāpti N 19 sahaje] sahame K T M 22 vyaya] om. G

1–2 śaśi … dhanāgamam] TPK 4.3 3–4 tṛtīya … varṣe] TPK 5.3 5–6 bhṛgus … varṣe] TPK 6.3 7–8 ravi … saḥ] TPK 7.3 9–10 śaśi … asau] TPK 8.3

If Mercury occupies the third house, then it removes all sorrows; there is increase of honour and renown; it makes pleasures of the body and acquisition of wealth.

Occupying the third, Jupiter makes triumh on account of the king and increase of renown, and great increase of grains, clothes and wealth, in [that] year.

[Occupying] the third, Venus will bring about happiness in various ways: it makes acquisition of wealth, increase in beauty and assistance from people [in general] in [that] year.

Saturn occupying the third becomes a destroyer of enemies and a giver of wealth: it makes gain of land and wealth then, but makes conflict with one's own people and friends.[47]

Rāhu occupying the third endows a man with wealth and makes him equal to a prince of men; it brings him cattle and vehicles [but] quickly makes siblings suffer.

[And] Maṇittha [says]:

There is honour from the king, good health likewise, gain of wealth, destruction of enemies and success in all endeavours if the sun is in the third [house] in the year.

Men will have happiness, gain, victory over men, acquisition of wealth and inclination towards piety, in [that] order, if the moon occupies the third.

There is honour from the king, gain of wealth, destruction of enemies, good health, and continuous celebrations at home if Mars is in the third.

If Mercury is in the third house at the time of [the revolution of] the year, it makes gain and loss for men, happiness and sorrow, and encounters with enemies and friends.

If Jupiter is in the third, there is little happiness [but] gain, the company of friends and kinsmen, happiness from women for men, and happiness from service.

If Venus is in the third in the year, there is little happiness for men, loss of wealth, misfortune and quarrels with one's own people.

47 Giving *bandhu* the extended meaning of 'friend' to distinguish it from the otherwise synonymous *svajana*.

sarvaduḥkhādimokṣaś ca rājamānaṃ dhanāgamam |
varṣakāle yadā sauris tṛtīye kurute nṛṇām ||
rājamānaṃ tathaiśvaryam ārogyaṃ vibhavāgamam |
śatrukṣayaḥ suhṛtsaukhyaṃ rāhau varṣe tṛtīyage ||

iti sahajabhāvavicāraḥ ||

atha caturthabhāvavicāraḥ | tatra caturthabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

gṛhaṃ nidhānaṃ vivarapraveśo latauṣadhikṣetrakhalādi vāpī |
mitraṃ dhṛtastrīparapuṃprayogo gamāgamau yānasukhādikaṃ ca ||
sthānacyutir lābhagṛhapraveśau buddhir janitrī janakaś ca tadvat |
deśādikāryāṇy api lābham asya vicintyam etat tu caturthabhāve ||

atrāpi vicāraḥ pūrvavaj jñeyaḥ | yādavaḥ |

arke ca candre sakhale caturthe pituś ca mātuḥ kramaśaḥ prapīḍā |
sūryoḍupasthānagate 'rkaje 'tra tābhyāṃ virodho hy apamānitā ca ||

janmasthasūryacandrarāśige śanau varṣe |

janmābdayos turyapatī savīryau
naṣṭānyabhasthau tu sasaumyam ambu |

---

1 sarva] sarve B N 4 kṣayaḥ] kṣayaṃ K T M 6 uktaṃ] uktaś K T 8 nidhānaṃ] vidhānaṃ N K T M ‖ latauṣadhi] latauṣadha G ‖ vāpī] vāpi B N 9 dhṛta] dhṛtaṃ B N G ‖ strīpara] strīpaṭa G 12 yādavaḥ] om. B N 13 sakhale] sabale B N 14 sūryoḍupa] sūrye duṣṭa M ‖ apamānitā] apamānatā K T M 15 janmastha] janmasthe T M

13–14 arke … ca] TYS 12.42 16–612.2 janmā- … kāvyayoḥ] TYS 12.44

> When Saturn is in the third at the time of [the revolution of] the year, there is release from all unhappiness and so on; it makes honour from the king and gain of wealth for men.
>
> There is honour from the king, dominion likewise, good health, acquisition of fortune, destruction of enemies and happiness from friends if Rāhu occupies the third [house] in the year.

This concludes the judgement of the third house.

6.5 The Fourth House

Next, the judgement of the fourth house. Concerning that, Caṇḍeśvara describes what is to be considered from the fourth house:

> Home, treasure, entering a crevice, creepers, plants, fields, granaries and so on, pools, friends, one's mistress taking another man [as her lover], coming and going, happiness from vehicles and so on, losing one's place, gain and entering a [new] house, intelligence, mother and likewise father, working with the land and gain from that: this is to be considered from the fourth house.

Here, too, [the method of] judgement should be understood as before. [And] Yādava [says in *Tājikayogasudhānidhi* 12.42]:

> If the sun or the moon is with a malefic in the fourth, there is suffering to the father or mother, respectively. If Saturn here[48] occupies the place of the sun [or] the moon, there is quarrel with them or disrespect.

[This means] if Saturn in the year occupies the sign occupied by the sun [or] the moon in the nativity. [Continuing from *Tājikayogasudhānidhi* 12.44]:

> [If] the rulers of the fourth [house] in the nativity and in the year are strong, not occupying a sign where they are corrupted, and the fourth house is with a benefic, there will be happiness for them, unhappiness

48 'Here' can be understood as 'in this house' (the fourth) or 'in this year'. Balabhadra seems to favour the latter interpretation.

sukhaṃ tayoḥ syād asukhaṃ vilomād
arkendubhe tatsukham ijyakāvyayoḥ ||

bhe sthāne |

sūtau bhaved yo hibuke 'bdake ca tasmiṃs tu mandārayute viśeṣāt |
pitror vyathā syād atha vāhagehakṣetrādikānām idam evam ūhyam ||

yaḥ rāśiḥ | tejaḥsiṃhena janmacaturthabhāvādhīśasthāne śanibhaumayute pitror aśubham ity uktam |

pitro rujo 'bdajanuṣoś ca sukheśadagdhe
śanyārayoḥ savasukheśapade 'pi caivam || iti

tājikabhūṣaṇe |

kuryād vilupto vijito 'ribhītiṃ pituḥ sukheśaḥ sahameśvaro vā ||

jīrṇatājike |

sukhasaṃsthe sukhādhīśe vā lagneśetthaśālake |
pitroḥ sukhaṃ mūsarīphe tayor duḥkhaṃ prajāyate ||
sukhaṃ paśyati turyeśas turye ca sahameśvarau |
mātāpitroḥ sukhaṃ tatra varṣe bhavati niścayāt ||
mātāpitroś ca sahame krūrite muthahā tayoḥ |
daśamasthā tadā duḥkhaṃ pitroḥ syād yavanā viduḥ ||

---

1 asukhaṃ] asuṃ N 2 arkendubhe tat] arkendum etat K T M 4 sūtau] sūto B N ‖ hibuke] hinuko G; hituke K T 5 vyathā] vāpyā K T; vīrya M ‖ atha vāha] athavābda G; apavāda K M; athavāda T ‖ geha] gehe G ‖ ādikānām] ādhikānāṃ B N ‖ evam] om. B N ‖ ūhyam] ūhya B N 6 yaḥ] om. B N K T ‖ rāśiḥ] om. K T ‖ bhāvādhīśa] bhāvādhīśaḥ B N ‖ sthāne] sthani K T ‖ yute] yute add. G 9 sava] sa ca B N; śava G; sa na K M 11 vijito] viyuto G ‖ sukheśaḥ] sukheśo B N G 13 lagneśettha-] lagnettha- G 15 turyeśas] scripsi; turyeśo B N G K T M ‖ ca] om. G 17 mātā] mātrā B 18 yavanā] yāvanā B N T

4–5 sūtau … ūhyam] TYS 12.45 8–9 pitro … caivam] DA 20.2 11 kuryād … vā] TBh 4.42

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2 tatsukham ijyakāvyayoḥ] This phrase appears from the evidence of MS TYS1 to have been transposed from 12.43 by a *saut du même au même*. 4–5 sūtau … ūhyam] This stanza is misnumbered as 44 in MS TYS1 (following the actual verse 44).

> if the reverse. If Jupiter and Venus are in the sign of the sun [or] moon [in the nativity], there is happiness for them.[49]

'In the sign' [means] in the place. [Continuing from *Tājikayogasudhānidhi* 12.45]:

> In particular, if that which was in the fourth house in the nativity is joined by Saturn and Mars in the year, there will be anguish for the parents, and the same should be judged concerning vehicles, home, fields and so on.

'That which' [means] the sign. Tejaḥsiṃha says [in *Daivajñālaṃkṛti* 20.2] that if the place of the ruler of the fourth house in the nativity is joined by Saturn and Mars, there is misfortune for the parents:

> There is illness for the parents if the ruler of the fourth house of the year and of the nativity is burnt, and likewise if Saturn and Mars are in the place of the ruler of the fourth house in the nativity.

[And] in *Tājikabhūṣaṇa* [4.42 it is said]:

> The ruler of the fourth house or of the *sahama* [of the father] being deprived [of light] or vanquished will make danger from enemies for the father.

[And] in the *Jīrṇatājika* [it is said]:

> If the ruler of the fourth house occupies the fourth house or has an *itthaśāla* with the ruler of the ascendant, there is happiness for the parents; if there is a *mūsariḥpha* between them, unhappiness results. [If] the ruler of the fourth aspects the fourth house, and the rulers of the *sahamas* [of the father and mother] are in the fourth, there is certain happiness for the mother and father in that year. But if the *sahama* of the mother [or] father is afflicted, [and if] the *munthahā* occupies the tenth [sign] from those two,[50] then Yavanas understand that there will be suffering to the parents. If the ruler of that sign [which was] the

49 That is, for the parents.

50 That is, from the *sahama* in question.

janmakāle 'mbubhavanaṃ tadīśe vābdaveśane |
dagdhe kleśo bhavet pitror vā tatsthāne 'rkabhūmijau ||

vāmanaḥ |

mātāpitroḥ sadmanāthe naṣṭe nāśas tayor bhavet |
udite vīryayukte ca tayoḥ saukhyaṃ prajāyate ||

varṣatantre |

mātuḥ pituś ca sahame tanupetthaśāle
turye 'pi cettham avagaccha sukhāni pitroḥ |
ced aṣṭamādhipatinā kṛtam itthaśālaṃ
pitror vipad bhayam aniṣṭakhagesarāphe ||

granthāntare |

lagnādhipenendunā vā muthaśīlaṃ sukheśvaraḥ |
kurute saumyayugdṛṣṭo gṛhabhūmyādilābhadaḥ ||
lagne sukheśvaraś candralagneśau turyasaṃsthitau |
saumyayuktekṣitau varṣe gṛhabhūmyādilābhadau ||
lagne lagneśaturyeśau turye vā lagnaturyapau |
candrānvitau vā saumyāḍhyau gṛhabhūmyādilābhadau ||

samarasiṃhaḥ |

jāte ca naktayoge lagnapaturyeśayoś ca parahastāt |
sidhyati pṛcchakakāryaṃ viparītaṃ vyatyayāj jñeyam ||

---

1 kāle 'mbu] kāleṃdu G T ‖ tadīśe] tadīśośe K; tadīśo M 8 turye] turyo B N ‖ cettham] vettham K T M ‖ sukhāni] sukhāva N 8–616.2 pitroḥ … jīva] om. N 9 itthaśālaṃ] ne add. B 11 granthāntare] om. B N G 12–20 lagnādhi … jñeyam] om. B N 12 vā] ca K T M 14 candralagneśau] candras tadrāśau K T M 18–20 samarasiṃhaḥ … jñeyam] om. K T M

7–10 mātuḥ … khagesarāphe] VT 8.5

> fourth house at the time of the nativity is burnt in the revolution of the year, there will be suffering to the parents, or [if] Saturn and Mars are in that place.[51]

[And] Vāmana says:

> If the ruler of the lot of the mother [or] father is corrupt, they will die; but if it is [heliacally] risen and endowed with strength, happiness results for them.

[And] in *Varṣatantra* [8.5 it is said]:

> If the *sahama* of the mother or father has an *itthaśāla* with the ruler of the ascendant, or the fourth similarly [has such an *itthaśāla*], understand there to be pleasures for the parents. If an *itthaśāla* is made with the ruler of the eighth [house], there is misfortune to the parents; if an *īsarāpha* with a malefic planet, danger.[52]

[And] in another book [it is said]:

> [If] the ruler of the fourth house, joined to or aspected by benefics, makes a *mutthaśila* with the ruler of the ascendant or with the moon, it gives gain of houses, land and so on. [If] the ruler of the fourth house is in the ascendant [and] the moon and the ruler of the ascendant occupy the fourth, joined to or aspected by benefics, they give gain of houses, land and so on in [that] year. [If] the ruler of the ascendant and the ruler of the fourth house are in the ascendant, or the rulers of the ascendant and the fourth are in the fourth, accompanied by the moon or joined to benefics, they give gain of houses, land and so on.

[And] Samarasiṃha says [in the *Tājikaśāstra*]:

> If a *nakta* configuration is produced between the ruler of the ascendant and the ruler of the fourth, the business of the querent is accomplished by another's hand; from the reverse [situation], the opposite is to be understood.

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51 Or, possibly but less likely, 'the sun and Mars'.

52 It is not clear how the author envisions these configurations to arise, as they normally apply only to aspects between planets and depend on their respective velocities.

hāyanasindhau |

jīvendū kendragau syātāṃ sukhe vā jīvabhārgavau |
nidhānasya bhavel lābhaḥ kṛte yatne 'tra vatsare ||
candrārkaguruśukrāṇām ekaḥ svāṃśe sukhe 'thavā |
svakīyaṃ parakīyaṃ vā nidhiṃ dadyād balī grahaḥ ||
turyalagneśvarau yuktau dṛṣṭau saumyagraheṇa vā |
tatra mitreṇa saṃyogo varṣe bhavati niścayāt ||
lābheśasya phalaṃ jñeyaṃ pūrvavan mitrasaṃgame |
lagnaṃ svasvāminā dṛṣṭaṃ tanmitreṇātha saṃyutam |
caturthaṃ ca tadā varṣe deśasampattim ādiśet ||
suhṛdīśena saṃyuktād vīkṣitād vā caturthabhāt |
gurujñaśukrair yuktād vā vīkṣitāc chaśināpi vā |
sukhaṃ vāhanavṛddhiṃ ca varṣe tatra vinirdiśet ||
lābhe vā nidhane vāpi yadi pāpo vyavasthitaḥ |
caturthe ca sapāpe ca tadā duḥkhāgamaṃ vadet ||

hillājaḥ |

sukhādhīśasya daśame tasmāt saptamakarmabhe |
śubhe lābhāya saukhyasya vināśāyāśubhānvite ||
sukhabhāve śubhair dṛṣṭe śubhagrahayute 'thavā |
dhṛtabhāryālābhayogaḥ śukradṛṣṭau viśeṣataḥ ||
caturthe krūrakheṭas tu śubhadṛṣṭivivarjitaḥ |
dhṛtabhāryāmaraṇado varṣe proktaḥ purātanaiḥ ||

atha caturthabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

paśoḥ pīḍanaṃ turyasaṃsthe ravau syāt
kṛṣeḥ karmaṇo hānir atyantam uktā |
nṛpād bhītikaṣṭaṃ bhaven mātṛpīḍo-
dare hṛdy api syāt prapīḍābdamadhye ||

---

2 jīvendū] jīvendu B N 3 'tra] ca K T M 4 'thavā] śravāḥ M 5 svakīyaṃ] scripsi; svakīyāṃ B N G K T M ‖ parakīyaṃ] scripsi; parakīyāṃ B N G K T M 8 lābheśasya] lābhesaspha B N 9 sva] om. B N ‖ svāminā] svāmi N ‖ mitreṇātha] mitre nātha B N 11 suhṛdīśena] suhṛdāṃśena K T; suhṛdaṃśena M 15 caturthe] caturthaṃ B N 17 daśame] scripsi; daśamaṃ B N G K T M 18 lābhāya saukhyasya] śubhāya mukhyasya G ‖ vināśāyā] vināśāya N 20 śukra] śubha B N 21 śubha] śukra G 26–27 pīḍodare] pīḍohare K 27 api] ari N a.c.; adi N p.c.

24–27 paśoḥ … madhye] TPK 1.4

[And] in the *Hāyanasindhu* [it is said]:

> Should Jupiter and the moon occupy angles, or Jupiter and Venus be in the fourth house, there will be gain of a treasure if an effort is made in this year. Or else, [if] one among the moon, the sun, Jupiter and Venus is in its own division in the fourth house, [that] strong planet will give [the native] a treasure, whether [it be] his own or another's.
>
> [If] the rulers of the fourth and the ascendant are joined to or aspected by a benefic planet, union with a friend is certain in that year. For encounters with friends, the results of the ruler of the eleventh house should be understood in the same way. [If] the ascendant is aspected by its own ruler and the fourth is joined by a friend of that [ruler], one should predict prosperity from the land in that year.
>
> From the sign of the fourth [house] being joined or aspected by the ruler of the fourth house, or joined or aspected by Jupiter, Mercury and Venus, or by the moon, one should predict happiness and increase in vehicles in that year. [But] if a malefic occupies the eleventh or eighth house, and the fourth is joined by a malefic, then one should predict the arrival of suffering.

[And] Hillāja [says]:

> If a benefic is in the tenth [sign] from the ruler of the fourth house [or] in the seventh or tenth from that [sign], it makes for increase of happiness; for destruction, if [the sign in question is] joined by a malefic. If the fourth house is aspected by benefics or joined by benefic planets, it is a configuration for acquiring a mistress, particularly if Venus aspects. But a malefic planet in the fourth, devoid of the aspects of benefics, is said by the ancients to bring death to one's mistress in [that] year.

Next, the results of the sun and other [planets] occupying the fourth house [are described] in [*Tājika*]*padmakośa* [1.4, 2.4, 3.4, 4.4, 5.4, 6.4, 7.4, 8.4]:

> If the sun occupies the fourth, there will be suffering to cattle, and exceedingly [great] loss is declared from agriculture; there will be the evil of danger from the king, suffering to the mother, and ailments of the stomach and heart in [that] year.

śaśāṅke caturthe ca bhūpāj jayaḥ syāt
kṛṣeḥ karmaṇo lābhavān syāt sukhī ca |
dhanāptiṃ kraye vikraye vābdamadhye
sukhaṃ vāhanānāṃ ripor nāśanaṃ ca ||
caturthe kuje vahnipīḍāṃ tathārtiṃ
paśoḥ pīḍanaṃ vyagratāṃ kleśakaṣṭam |
kṛṣeḥ karmaṇo hānim apy eva kuryāt
kraye vikraye cābdamadhye tathaiva ||
budhaś caturthaḥ prakaroti saukhyaṃ
dravyāgamaṃ mitrasamāgamaṃ ca |
gobhūhiraṇyādi labheta saukhyaṃ
mahat sukhaṃ vāhanam atra varṣe ||
surejye sukhasthe sukhaṃ vāhanānāṃ
kraye vikraye lābhakārī janasya |
bhaved bhūpapakṣāj jayo hāyane 'smin
mahālābhadaḥ syāt kṛṣeḥ karmaṇaś ca ||
prathamadaityaguruḥ sukhago yadā sukhakaraḥ kṛṣivāhanayos tadā |
dharaṇivājisuvarṇasamāgamo bhavati bhūpasamo manujas tadā ||
bandhusthānagato divākarasutaḥ syād dhāyane kaṣṭado
bhītiṃ hānim upakrame ca kurute netrodare pīḍanam |
bandhūnām atha pīḍanaṃ prakurute lokāpavādaṃ vyathām
agneś cāpi bhayaṃ paśoś ca maraṇaṃ hāniṃ kṛṣīṇāṃ tathā ||
himāṃśo ripus turyago vāhanānāṃ
vināśaṃ tathā bhūpapakṣād bhayaṃ ca |
kaphārtiṃ ca kaṣṭaṃ tathā vāyupīḍāṃ
videśe bhramaṃ hāyane 'smin karoti ||

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1 jayaḥ syāt] jayaś ca G 11 labheta] labhe tatra B N 12 vāhanam] hāyanam G 16 karmaṇaś] karmaṇe K T; karmaṇā M 17 daitya] deva B G ‖ sukhago] sukhado G ‖ yadā] ya G 21 vyathām] vyayaṃ tv B N; vṛthām K; vṛthā M 22 agneś] vahneś M ‖ hāniṃ] hāniḥ B N; hāniṣ K T

1–4 śaśāṅke … ca] TPK 2.4 5–8 caturthe … tathaiva] TPK 3.4 9–12 budhaś … varṣe] TPK 4.4 13–16 surejye … ca] TPK 5.4 17–18 prathama … tadā] TPK 6.4 19–22 bandhu … tathā] TPK 7.4 23–26 himāṃśo … karoti] TPK 8.4

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4 ca] At this point B N add a metrically somewhat defective stanza in the same style and metre as the surrounding verses, apparently an alternative to the one immediately following but not present in independent witnesses of the TPK: *kujas turyago vahnibhītiṃ prakuryād gṛhe vāhane mātṛpakṣe ca pīḍām | bhaved duṣṭavairaṃ rudhirodbhavārtiṃ daśā neṣṭakārī tathā kaṣṭadaṃ syāt* || 17 daityaguruḥ] N repeats *daityaguruḥ* in the margin.

But if the moon occupies the fourth, there will be triumph on account of the king; [the native] will profit from agriculture and be happy. [It makes] gain of wealth from buying and selling in [that] year, happiness from vehicles and the destruction of enemies.

If Mars is in the fourth, it will make damage by fire, injury likewise, suffering to cattle, agitation, the evil of affliction and loss from agriculture, and likewise from buying and selling, in [that] year.

Mercury [in] the fourth brings about happiness, acquisition of goods and the company of friends; [the native] will gain cows, land, gold and so on, happiness, great joy, and vehicles in this year.

If Jupiter occupies the fourth house, there is happiness from vehicles; it makes a man gain from buying and selling; there will be triumph on account of the king in this year, and it gives great gain from agriculture.

When Venus occupies the fourth house, it makes happiness from farming and vehicles; there is acquisition of land, horses and gold; then a man becomes equal to a king.

Occupying the fourth house, Saturn will give evils in [that] year: it makes danger, loss in undertakings and suffering of the eyes and stomach; it further brings about suffering to kinsmen, the censure of the world, anguish and danger from fire, the death of cattle, and likewise loss from farming.

Rāhu occupying the fourth house destroys vehicles and likewise makes danger on account of the king, illness from phlegm, evil, and likewise suffering from [the humour of] wind, and roaming abroad in this year.

maṇitthaḥ |

iṣṭasvajanavidveṣaṃ bhayaṃ bhūpālasambhavam |
catuṣpadamanuṣyāṇāṃ bhayaṃ sūrye caturthage ||
suhṛdbandhukalatrādisaukhyaṃ caiva dhanāgamam |
gomahiṣyādilābhaṃ ca caturthe yadi candramāḥ ||
deśāṭanaṃ ca kaṣṭaṃ ca hṛdi duḥkhaṃ suhṛtkṣayam |
kuṭumbakalahaṃ caiva caturthe bhūminandane ||
mitrastrībandhujaṃ saukhyaṃ caturaṅghridhanāgamam |
varṣe caturthagaś cāndriḥ kurute niyataṃ nṛṇām ||
jāyāputrasuhṛtsaukhyaṃ nṛpamānaṃ dhanāgamam |
bhūmivāhanavidyāptiś caturthe hāyane gurau ||
nṛpamānam athaiśvaryam ārogyaṃ vibhavāgamam |
mitrasvajanajaṃ saukhyaṃ hāyane hibuke bhṛgau ||
mātṛpakṣe bhavet kaṣṭaṃ pravāsaṃ ca dhanakṣayam |
asaṃtoṣo rājapīḍā caturthe ravinandane ||
cintā duḥkhaṃ pravāsaś ca vivādaḥ svajanaiḥ saha |
catuṣpadāḥ kṣayaṃ yānti rāhus turyagato yadi ||

iti caturthabhāvavicāraḥ ||

atha pañcamabhāvavicāraḥ | tatra pañcamabhāve kiṃ vicāraṇīyam ity uktaṃ caṇḍeśvareṇa |

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2 iṣṭasva] iṣṭas tu K T M 6 ca kaṣṭaṃ ca] sakaṣṭaṃ ca G; ca saṃkaṣṭaṃ K T M ‖ hṛdi] suhṛd K T M 12 mānam] yānam B N 14 pravāsaṃ] gravāsaṃ N ‖ dhanakṣayam] dhanāgamaṃ B N 16 vivādaḥ] pravādas K T M 17 catuṣpadāḥ] catuṣpadāṃ B N; catuṣpadā G ‖ yadi] ta add. N 18 bhāvavicāraḥ] bhāvaḥ G K T M

[And] Maṇittha [says]:

> There is enmity with loved ones and one's own people, danger arising from the king, and danger from quadrupeds and men, if the sun occupies the fourth.
>
> There is happiness from friends, kinsmen, wife and so on, acquisition of wealth, and gain of cows, buffaloes and so on, if the moon is in the fourth.
>
> There is roaming through the land and evils, suffering of the heart and loss of friends, and quarrels in the household, if Mars is in the fourth.
>
> Occupying the fourth in the year, Mercury surely makes happiness from friends, women and kinsmen and acquisition of quadrupeds and wealth for men.
>
> There is happiness from wife, children and friends, honour from the king, acquisition of wealth and gain of land, vehicles and learning, if Jupiter is in the fourth in the year.
>
> There is honour from the king and rulership, good health, acquisition of fortune, and happiness from friends and one's own people, if Venus is in the fourth house in th year.
>
> There is evil on the mother's side, living abroad and loss of wealth, discontent and suffering from the king, if Saturn is in the fourth.
>
> There is anxiety, suffering, living abroad and disputes with one's own people, and quadrupeds are destroyed when Rāhu occupies the fourth.

This concludes the judgement of the fourth house.

6.6 The Fifth House

Next, the judgement of the fifth house. Concerning that, Caṇḍeśvara describes what is to be judged from the fifth house:

nānāprayogo vinayaprabandhā vineyavidyānayabuddhimantrāḥ |
saṃdhānagarbhāṅgabhavādi kiṃcit prajñā sutākhyaṃ sutasaṃjñabhāve ||

atrāpi vicāraḥ pūrvavat | samarasiṃhaḥ |

varṣapatau sati jīve putre cāye ca putrataḥ saukhyam |
krūrārdite ca duḥkhaṃ bhaume 'py evaṃ phalaṃ tādṛk ||
ravibudhayor apy evaṃ sthitayoḥ śubhasaṃyute phalaṃ pūrṇam |
varṣapatau sutasahame śubhadṛṣṭe 'patyasaṃtoṣaḥ ||
śukre sutasaptapatau varṣe tatsthānage ca tanupatinā |
kṛtamuthaśile ca tanayayuvatiprāptiḥ svabalapramāṇena ||

atra janmani pañcamasaptamabhāvādhīśe śukre varṣe pañcamasaptamasthe lagneśena kṛtetthaśāle krameṇa putrastrīprāptiḥ syād ity arthaḥ | tejaḥsiṃhaḥ |

jīvāspade januṣi tatra gate 'tra cābde
saukhyaṃ sutād asukham ittham inātmaje tu |
evaṃ budhe sutasukhaṃ na ca tat sabhaume
caivaṃ sute śanipade vibale tadīśe ||

atra viśeṣam āha samarasiṃhaḥ |

mandasthānagaputre tannāthe jñe 'dhikāriṇi tu putrāptiḥ ||

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1 vinaya] vinayā K 2 garbhāṅga] garmāṅga G 4 cāye] cāpe K T M 6 budhayor apy] budhayopy B N 8 sapta] saptama G 9 tanaya] tanayaṃ K T M 10 saptama[2]] om. K T M 11 putra] putraḥ N 15 ca] va B N 16 vibale] py abale G K T M 18 tannāthe] tabhāthe N ‖ tu] om. B N

13–16 jīvāspade … tadīśe] DA 21.2

> Different practices, compositions on conduct, bringing knowledge to pupils, understanding, incantations, [sexual] union, the forming of the limbs of a foetus and other such [meanings], wisdom and children are said [to be judged] from the fifth house.[53]

Here, too, judgement is [to be made] as before. [And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If Jupiter as ruler of the year is in the fifth or eleventh house, there is happiness from children. If it is afflicted by malefics, there is unhappiness, and if Mars is such, the result is similar.[54] Of the sun and Mercury placed thus, if [the one ruling the year] is joined to benefics, the [good] result is full. If the ruler of the year is on the *sahama* of children, aspected by benefics, there is satisfaction with children. If Venus rules the fifth or seventh house and occupies it in the year, forming a *mutthaśila* with the ruler of the ascendant, [the native] obtains children or a woman, in accordance with its strength.

This means that if Venus, ruling the fifth or seventh house in the nativity, occupies the fifth or seventh in the year, forming an *itthaśāla* with the ruler of the ascendant, [the native] obtains children or a woman, respectively. [And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 21.2]:

> If [the fifth house] is the place of Jupiter in the nativity and [Jupiter] is there in this year too, there is happiness from children; unhappiness, if Saurn is so [placed]. If Mercury is such, there is happiness from children, but not if it is joined by Mars, nor if the fifth house is the place of Saturn [in the nativity] and its ruler is weak.

Concerning this, Samarasiṃha states a special rule [in the *Tājikaśāstra*]:

> But if the fifth house is the place of Saturn and its ruler Mercury has authority [in the year, the native] gets children.

[Continuing from *Daivajñālaṃkṛti* 21.3:]

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53 Although text witnesses largely agree, the grammar of this verse is eccentric, and several meanings are uncertain.

54 That is, if Mars as ruler of the year occupies the fifth or eleventh house.

bhaumendujau śubhagṛhe śubhavīkṣitau cel
lābhe sute 'pi ca tadā sadapatyasaukhyam |
putrādhipe bhṛgusute tu kalatrage 'ṅga-
nāthetthaśālakṛti putrakalatrasaukhyam ||

tājikasāre |

devārcito janmani yatra rāśau varṣe sa rāśir yadi pañcamasthaḥ |
tatra sthite varṣapatau budhe vā bhaume 'pi vā putrasamudbhavaḥ syāt ||
yadrāśigo janmani sūryasūnur varṣe ca tadrāśigataṃ vilagnam |
saṃtānakaṣṭaṃ ca kujaḥ sutastho vilomagaḥ putraharo niruktaḥ ||
sutagataḥ sutapaḥ sabalo yadā sutasukhaṃ bahulaṃ tanute tadā ||

yādavaḥ |

sute savīrye śubhayuṅnirīkṣite suteśvare kendragate balānvite |
tathaiva sāde sutasaukhyam īritaṃ sutātyayaḥ syād viparītage tathā ||
budhakṣamājau ca śubhāspadāyadhī-
gatau bhavetāṃ śubhadṛgyutau sukham |
januḥsuteśe 'bdakalatrage bhṛgau
tanūpamukhyākhyayutau sukhaṃ bhavet ||
sūtau putrapatau samātanugate 'ṅgeśetthaśāle balod-
rikte putrasukhaṃ januḥsutapatau sādeśvare 'bde 'thavā |
vyaste vā sutage śubhe śubham atho krūrārdite nirbale
sūtau sūnupatau ca duḥkham atulaṃ sāde 'pi sādeśvare ||

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3 kalatrage 'ṅga] scripsi; kalatragāṃga B N G; kulatragāṃga K T; kulatrapāṃga M 6 devārcito] devārcite B N K T M ‖ varṣe sa] varṣeśa M 8 sūrya] bhānu K T M ‖ gataṃ] gamaṃ G 9 kujaḥ] kuje B N ‖ sutastho] sutasthe B N; sutasthau K T ‖ niruktaḥ] niyuktaḥ G 10 sutapaḥ sabalo] sutapastyabalo N ‖ tanute] kurute K T M 13 sāde] scripsi; sādhye B N; śāde G a.c.; hāde G p.c.; sāvde K T; sābde M ‖ sutātyayaḥ] sutālpayas K T 14 kṣamājau] kṣmājau B N 18 patau] gatau K T M ‖ gate 'ṅgeśetthaśāle] gateṃśatthaśāle B; gateṃśetthaśāle N 19 rikte] putre add. G ‖ suta] sute B N ‖ sādeśvare] sādeśvaro B; sāvdeśvare K T; sābde khare M 20 śubhe] śubhai B 21 duḥkham] duṣṭam B N ‖ sāde] sābde M ‖ sādeśvare] sāvdeśvare K T; sābdeśvare M

1–4 bhaumendujau … saukhyam] DA 21.3 6–9 devārcito … niruktaḥ] TS 203–204 10 suta … tadā] TS 178 12–13 sute … tathā] TYS 12.47 14–21 budha … sādeśvare] TYS 12.49–50

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3 kalatrage 'ṅga] The emendation is supported by MSS DA1, DA3.

> If Mars and Mercury are in the domicile of a benefic, aspected by benefics, in the eleventh or fifth house, then there is happiness from good children. And if Venus as ruler of the fifth house occupies the seventh house, forming an *itthaśāla* with the ruler of the ascendant, there is happiness from wife and children.

[And] in *Tājikasāra* [203–204, 178 it is said]:

> If the sign where Jupiter was in the nativity occupies the fifth [house] in the year, and Mercury or Mars occupies it as ruler of the year, the birth of a child will take place. And if the sign where Saturn was in the nativity occupies the ascendant in the year, there is evil to one's progeny. Mars retrograde, occupying the fifth house, is declared a destroyer of children.
>
> When the ruler of the fifth house occupies the fifth house in strength, then it bestows abundant happiness from children.

And Yādava says [in *Tājikayogasudhānidhi* 12.47, 49–50]:

> If the fifth house is strong, joined or aspected by benefics; if the ruler of the fifth house, endowed with strength, occupies an angle; and if the lot likewise [is strong and benefic], happiness from children is declared [as the result]. Likewise, if [all are] conversely situated, the death of a child will occur.
>
> Should Mercury and Mars occupy the ninth, tenth, eleventh or fifth house, joined to the aspects of benefics, there is happiness. If Venus, ruling the fifth house of the nativity, occupies the seventh house in the year, in the configuration called the foremost with the ruler of the ascendant, there will be happiness.[55] If the ruler of the fifth house of the nativity, full of strength, occupies the ascendant of the year, in an *itthaśāla* with the ruler of the ascendant, there is happiness from children, or else if the ruler of the fifth house of the nativity is ruler of the lot [of children] in the year. Or if a separate benefic occupies the fifth house, there is good [fortune relating to children]; but if the ruler of the fifth house in the nativity is weak and afflicted by malefics, there is unequalled suffering, or if the ruler of the lot [of children or] the lot [itself is so afflicted].

55 'The configuration called the foremost' is the application or *itthaśāla-yoga*.

vāmanaḥ |

puṇyasadmani putrasthe putrāptiḥ śubhavīkṣite |
lagnaputreśvarau putre śukraś candro 'thavā guruḥ ||
putradaḥ putrabhavanaṃ yaduccaṃ sa graho yadi |
svoccaṃ prayāti tvaritaṃ putrāptis tu tadā bhavet ||
putrasadmeśvare naṣṭe putranāśaṃ samādiśet |
tasminn abhyudite putrasthite putrāptim ādiśet ||

varṣatantre |

yatrejyo januṣi gṛhe vilagnam etat
putrāptyai budhasitayor apīttham ūhyam |
yadrāśau januṣi śaniḥ kujaś ca so 'bde
putrārtiṃ tanusutagaḥ karoti nūnam ||
yadrāśigo grahaḥ sūtau sa rāśis tatpadābhidhaḥ |
balī janmotthasaukhyāya varṣe tadduḥkhado 'nyathā ||

cet padābhidho rāśir varṣe balī tadā janmakālīnatadbhāvotthaśubhaphalajanako bhavati | nirbalaś cet tadā tadbhāvotthāśubhaphalajanako bhavatīti jñeyam | hillājaḥ |

yadi lagneśaputreśau mitroccopacayarkṣagau |
gurujñavīkṣitau yuktau putrasaukhyakarau matau ||
lagnāt kendratrikoṇasthau viṣamāṃśagatāv ubhau |
putrajanmapradāv etau samāṃśe strījanipradau ||
nīcāstārigatāv etau yadi vakragrahānvitau |
tad yogaghātakāv etau samarkṣe viṣame 'pi vā ||

atra saṃtānayogakartāro grahāḥ viṣamarkṣe viṣamanavāṃśe vā sthitāḥ puṃjanmakarāḥ | samabhe samanavāṃśe ca kanyājanmakarāḥ syur iti viśeṣaḥ | jīrṇatājike |

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2 putrasthe] putrepsthe G 3 lagna] lagne B a.c. N 4 sa graho] sadgraho K T M 9 yatrejyo] yatrejye G ‖ gṛhe] grahe G 10 putrāptyai] putrātthai N ‖ ūhyam] ūhye B N 12 putrārtiṃ] putrāptiṃ G 13 tatpadābhidhaḥ] tatpabhidhaḥ N 14 janmottha] janmokta K T M 15 padābhidho] padābhidhau M ‖ varṣe] varṣo N ‖ tadā] tadā add. G 16 tadā] om. G ‖ tad] om. B N 18 lagneśa] lagnepa G ‖ mitroccopacayarkṣagau] mitroccapacayakṣagau G 25 puṃjanma] putrajanma T

9–12 yatrejyo … nūnam] VT 9.5 13–14 yad … 'nyathā] VT 9.8

[And] Vāmana says:

> If the lot of fortune occupies the fifth house aspected by benefics, [the native] has a child. The rulers of the ascendant and the fifth house in the fifth house, or else Venus, the moon, or Jupiter, give children. If the planet whose exaltation the fifth house is enters its exaltation, then [the native] will soon get children. If the ruler of the lot of children is corrupt, one should predict the death of children; [but] if it is [heliacally] risen, occupying the fifth house, one should predict having children.

[And] in *Varṣatantra* [9.5, 8, it is said]:

> The ascendant being the domicile where Jupiter was in the nativity makes for having children [in that year]; the same is to be judged for Mercury and Venus. [But] the sign where Saturn and Mars were in the nativity occupying the ascendant or fifth house in the year certainly makes suffering for children.
>
> The sign that a planet occupied in the nativity is called its place. Strong in the year, it makes for happiness produced [by the house occupied] in the nativity; otherwise, it gives suffering from that [house].

It is to be understood that if the sign called the place [of a planet] is strong in the year, then it produces good results arising from the house [falling] there at the time of the nativity; if weak, then it produces evil results arising from that house. [And] Hillāja [says]:

> If the ruler of the ascendant and the ruler of the fifth house occupy the sign of a friend, their exaltation or a place of increase, aspected by or joined to Jupiter and Mercury, they are said to make happiness from children. Both these [planets] occupying angles or trines from the ascendant and uneven divisions bring about the birth of sons; in even divisions, they bring about a female birth. If these two [planets] occupy their fall, [heliacal] setting or [the sign of] an enemy, joined to retrograde planets, whether in an even sign or an odd one, then they destroy the configuration [for children].

Here, the planets forming the configuration for progeny occupying an uneven sign or uneven ninth-part cause male births; in an even sign and even ninth-part, they cause the birth of a girl. This is a special rule. [And] in the *Jīrṇatājika* [it is said]:

lagne putrādhipaḥ putre lagneśo yadi saṃsthitaḥ |
bhāvī putras tadā varṣe vaktavya iti niścitam ||
śukrendū lābhasutagau paśyato vā yathākramam |
putrāl lābhaṃ sutaṃ lābhāt saṃtatis tatra vatsare ||
garbhe garbhādhipas tuṅge pumān sarvagrahekṣitaḥ |
bhāvī nṛpas tadā putraḥ strīgrahaḥ syāt tadaṅganā ||
pāpakheṭaḥ sthito garbhe garbheśena na vīkṣite |
tadā garbhacyutir vācyānyathā ced garbhasaṃsthitiḥ ||
sutādhīśe lābhagate śubhayukte 'tha vīkṣite |
vā lagnapāt trikoṇasthe pañcameśe śubhekṣite ||
tathaiva garbhasahame śubhasvāmiyutekṣite |
tasmin varṣe bhaved garbham ity āha yavaneśvaraḥ ||
jīvakṣetragate candre śukrakṣetragate kuje |
svakṣetrasthe bhṛgusute tadā garbhaṃ na saṃśayaḥ ||
lagnādhipaḥ sutasthāne jāyāsthānagato 'pi vā |
sutajāyādhipau lagne tadā garbhas tu yoṣitaḥ ||
janmalagnāt trikoṇasthaḥ śaniḥ putreśagur yadi |
tasmin varṣe bhaved garbhaṃ devaśālamuner matam ||
vidyāgṛhaṃ candrabudhejyaśukrair yutekṣitaṃ vā svanavāṃśakaṃ vā |
vā svāminā dṛṣṭayutaṃ tadābde satsphūrtividyārucibuddhibhāvaḥ ||
vidyāgṛhaṃ krūrakhagena yuktaṃ na svāminā naṣṭaśarīrakeṇa |
candreṇa dṛṣṭaṃ sahitaṃ tadābde phalaṃ puroktaṃ viparītakaṃ syāt ||

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3 paśyato vā yathākramam] putrajanmakarau mataḥ B; putrajanmakaro mataḥ N 4 putrāl lābhaṃ sutaṃ lābhāt] putrāl lābhaṃ sutāt saukhyaṃ G; sutāt saukhyaṃ sutaṃ lābhāt K T M ‖ lābhaṃ] lāmaṃ N 5 sarvagrahekṣitaḥ] aṃsahasaṃgame B N p.c.; aṃsahagasaṃgame N a.c. 6 tadaṅganā] scripsi; tadāṃganā B N G; tadāṅganā K T M 7 garbheśena na] scripsi; garbheśo naiva B N G K T; garbheśenaiva M 10 vā] om. B N ‖ śubhekṣite] śubhe sthite B N 13 śukra] śukre B N 17 putreśagur yadi] putreśasūryadi K; putre gurur yadi M 20 sphūrti] phūrti B N K T

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21 gṛhaṃ] At this point G adds three quarters of a stanza: *caṃdrabudhejyaśukrair yutekṣitaṃ vā svanavāṃśakaṃ vā vā svāminā dṛṣṭayutaṃ tadābde satputrakaṃ.*

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56 For the ruler of any house in a horoscope to occupy the same house and its exaltation simultaneously, its domicile and exaltation would need to be identical. This is true only of Mercury, whose gender is typically considered ambiguous. Possibly the author is thinking of the ruler of the fifth house of the *nativity* occupying the fifth house of the *revolution*.

If the ruler of the fifth house occupies the ascendant, [and] the ruler of the ascendant, the fifth house, it should be predicted with certainty that a child will be born in that year. [If] Venus and the moon occupy the eleventh [or] fifth house, or aspect the eleventh house from the fifth [and] the fifth house from the eleventh, respectively, there is progeny in that year.

If the male ruler of the fifth house is in its exaltation in the fifth house, aspected by all [other] planets, then the son [born] will become a king; [if the ruler of the fifth house is] a female planet, [the child born will become] the wife of one.[56]

[If] a malefic planet occupies the fifth house, which is not aspected by the ruler of the fifth house, then a miscarriage should be predicted; if the opposite, [a completed] pregnancy. If the ruler of the fifth house occupies the eleventh house joined to or aspected by benefics, or the ruler of the fifth occupies a trine from the ruler of the ascendant, aspected by benefics, and the *sahama* of pregnancy[57] is likewise joined to or aspected by its ruler and benefics, there will be pregnancy in that year: so says the lord of the Yavanas.

If the moon occupies a domicile of Jupiter, Mars occupies a domicile of Venus, and Venus occupies its own domicile, then no doubt there is pregnancy. [If] the ruler of the ascendant is in the fifth house or else occupies the seventh house, [and] the rulers of the fifth and seventh houses are in the ascendant, then [the native's] wife [becomes] pregnant. If Saturn occupies a trine from the ascendant of the nativity, [casting] its rays on the ruler of the fifth house,[58] there will be pregnancy in that year: [this is] the opinion of the sage Devaśāla.

[If] the fifth house is joined or aspected by the moon, Mercury, Jupiter and Venus, or [its] own ninth-part [is so],[59] or aspected or joined by its ruler, in that year flashes of insight, relish for learning, and intelligence come to be. [But if] the fifth house is joined by a malefic planet [and] not aspected by or joined to its ruler, the body of which is lost,[60] [or] the moon, in that year the results stated above will be reversed.

57 That is, of children.
58 That is, aspecting it.
59 Although all text witnesses agree on this phrase, its meaning is unclear.
60 That is, in the rays of the sun; in other words, heliacally set.

samarasiṃhaḥ |

asmin varṣe 'patyaṃ mama bhavitā lagnapañcamādhīśau |
bhajato yadītthaśālaṃ tatraivādbe bhaven nūnam ||
yadi vā mitho gṛhagatau syātāṃ cet saṃtatis tad api |
vācyā tasmin varṣe śubhayogād anyathā na punaḥ ||
lagnapaputrādhipatī na paśyataś cen mitho bhavanamūrtam |
krūrayutīkṣaṇamuthaśilam anayos tat saṃtatir na syāt ||
yadi sutapatir vilagne lagnapacandrau sute 'thavā syātām |
tat tvaritam eva vācyā savilambaṃ naktayogena ||
dviśarīre ca vilagne śubhayutaputre dvyapatyagarbho 'sti |
yadi lagnapaputrapatī puṃkheṭau tat suto garbhe ||
atha candraḥ puṃrāśau puṃgrahakṛnmuthaśilas tadāpi sutaḥ |
horāsvāmī puruṣaḥ puṃrāśau cet tadāpi sutagarbham |
pūrvoditamiśratve sūrye puṃkheṭasaṃśrite putraḥ || iti |

atha pañcamabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

dineśe sutasthe sutāṅgeṣu pīḍā
svabuddheś ca hānir vivādo janānām |
bhavec chokamohādi cāṅgeṣu rogo
dhanārtiś ca bhūpād bhayaṃ taddaśāyām ||
sutasthānago rātrināthaḥ svabuddhyā
jayaṃ mitrapakṣāc ca lābhaṃ karoti |
sutāṅgeṣu pīḍā bhavet pāpadṛṣṭe
sutasyāpi lābhaṃ yadā saumyadṛṣṭaḥ ||

1–14 samarasiṃhaḥ … iti] om. B N 2 'patyaṃ] apatyaṃ G 3 bhajato] bha ∗ to K; bhavato T M 7 yutīkṣaṇa] yutīkṣā K T M 9 tat] om. K T M ‖ vācyā] vācyaṃ K T M 10 ca vilagne] caiva lagne K T M 12–13 sutaḥ … tadāpi] om. K T M 17 svabuddheś] subuddheś B N G 18 mohādi … rogo] mohādikāṃge surāgo K T M 19 dhanārtiś ca] dhanārjjita G ‖ bhūpād] bhūyād B N G 20 suta] sukha G 22 dṛṣṭe] dṛṣṭaḥ B N; dṛṣṭas K T M 23 lābhaṃ] saukhyaṃ G

8–13 yadi … garbham] Cf. PT 2.26–29 16–19 dineśe … daśāyām] TPK 1.5 20–23 suta … dṛṣṭaḥ] TPK 2.5

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> 'Will I have progeny in this year?' If [a client asks thus and] the rulers of the ascendant and the fifth [house] partake of an *itthaśāla*, it will certainly happen in that very year. Or if they should both occupy each other's domicile, then too progeny should be predicted in that year – from a benefic configuration, however, not otherwise. If the ruler of the ascendant and the ruler of the fifth house do not aspect each other's house [or] body, [but] they are joined to, aspected by, or in *mutthaśila* with malefics,[61] then there will be no progeny.
>
> If the ruler of the fifth house should be in the ascendant, or the ruler of the ascendant and the moon in the fifth house, then [progeny] should be predicted soon; with delay [if they are connected] by a *nakta* configuration. If the ascendant is a double-bodied [sign] and the fifth house is joined by benefics, there is a twin pregnancy. If the ruler of the ascendant and the ruler of the fifth house are male planets, then a son is in the womb. Or if the moon is in a male sign and makes a *mutthaśila* with a male planet, then too there is a son. If the ruler of the hour[62] is male, in a male sign, then too there is pregnancy with a son. If the above [criteria] are mixed, [but] the sun is joined to a male planet, there is a son.

Next, the results of the sun and other [planets] occupying the fifth house [are described] in [*Tājika*]*padmakośa* [1.5, 2.5, 3.5, 4.5, 5.5, 6.5, 7.5, 8.5]:

> If the sun occupies the fifth house, [the native's] children will suffer in their bodies; there will be loss of one's reason, quarrels with people [in general], grief, confusion and so on, illness in the body, loss of wealth, and danger from the king in its period.
>
> Occupying the fifth house, the moon makes triumph through [the native's] own intelligence and gain on account of his friends; if it is aspected by malefics, [the native's] children will suffer in their bodies, [but] when it is aspected by benefics, [it makes] gain of a child.[63]

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61 Or: 'in *mutthaśila* with malefics by conjunction or aspect'.

62 Or, possibly, of the ascendant, as the Greek loanword *horā* may mean either.

63 Meaning that the native will have a child in that year, or, less likely, that an existing child gains something.

sutānāṃ prapīḍā kuje pañcamasthe
ripūṇāṃ vivādo bhaved vyagratā ca |
svabuddher vināśo bhavec cāgnighātaḥ
saśophodare guptapīḍābdamadhye ||
sutabhavanagataś cet somaputraḥ sutānāṃ
prabalasukhakaraḥ syād arthalābhapradaś ca |
bhṛtajanasukhakārī hemasasyāmbarāṇāṃ
sukham api nṛpapakṣān mitrapakṣāj jayaś ca ||
sutasthānago devamantrī sutānāṃ
pravṛddhiṃ svabuddhyā jayo hāyane 'smin |
ripūṇāṃ vināśaṃ sukhānāṃ ca bhogāṃs
tathā gohiraṇyāmbarāptiṃ karoti ||
sutānāṃ pravṛddhir bhṛgau pañcamasthe
bhayakleśacintāpadāṃ vai vināśam |
ripūṇāṃ vināśaṃ tathā varṣamadhye
mahābhogavantaṃ dhanāḍhyaṃ karoti ||
sutagataḥ sutahānikaraḥ śanir bhavati codarapīḍanakaṣṭadaḥ |
viphalatābahutāpakaro bhaven nṛpabhayaṃ prakaroti ca hāyane ||
svabuddher vināśaṃ sutasthānagaś ced
dhimāṃśo ripuḥ saṃtateḥ pīḍanaṃ ca |
svakīyodare vāyubādhāṃ dhanārtiṃ
tathā sarvathā kleśacintāṃ karoti ||

maṇitthaḥ |

putraruk kāminīkaṣṭaṃ vighātaṃ cāpi mūḍhatā |
dravyanāśaḥ sveṣṭaduḥkhaṃ varṣe pañcamage ravau ||
strīsukhaṃ vijayaṃ mānaṃ rājapūjā dhanāgamam |
sadbuddhiṃ saṃtateḥ saukhyaṃ yadā putropagaḥ śaśī ||

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1 sutānāṃ] sutāṃ B N 3 svabuddher] subuddher B N; om. G ‖ vināśo] nāśo G ‖ cāgnighātaḥ] cātmaghātaḥ G; cāpi ghātas K T M 4 saśophodare] saśokodare B N K T M 6 sukha] svakha K 7 bhṛtajanasukhakārī] bhṛtakajanasukhaṃ syād G K T M ‖ hemasasyā-] dehaśayyā- G K T M 8 nṛpa] pitṛ G ‖ mitra] mātṛ G 10 pravṛddhiṃ] pravṛddhiḥ G; pravṛddhis K T M 11 sukhānāṃ ca] sukhaṃ cāpi G K T M ‖ bhogāṃs] bhogas B N; bhogan K T M 14 bhaya] bhayaṃ B N 18 viphalatā] vikalatā G K T M 20 saṃtateḥ] saṃtatiḥ K T 21 svakīyodare] svakāyodare G ‖ bādhāṃ] pīḍāṃ G 24 vighātaṃ] vighātaś M ‖ cāpi] cāti G K T M 25 sveṣṭa] kleśa B N 26 strīsukhaṃ] strīsutaṃ sukhaṃ N 27 saukhyaṃ] prāptiṃ G ‖ yadā putropagaḥ] paṃcamopagataḥ G

1–4 sutānāṃ … madhye] TPK 3.5 5–8 suta … ca] TPK 4.5 9–12 suta … karoti] TPK 5.5 13–16 sutānāṃ … karoti] TPK 6.5 17–18 suta … hāyane] TPK 7.5 19–22 sva … karoti] TPK 8.5

If Mars occupies the fifth, there will be suffering to children, conflict with enemies, agitation, loss of one's reason, injury from fire,[64] and secret suffering from a stomach tumour in that year.

If Mercury occupies the fifth house, it will make great happiness from children and give gain of wealth. It makes happiness from servants, happiness from gold, grains and clothes,[65] and triumph on account of the king and of friends.[66]

Occupying the fifth house, Jupiter makes increase of children and triumph through one's intelligence in that year; destruction of enemies, enjoyment of pleasures, and gain of cattle, gold and clothes.

If Venus occupies the fifth, there is increase of children; it banishes fear, suffering, anxiety and misfortune, causes the destruction of enemies and makes [the native] rich in wealth and possessed of great pleasures in [that] year.

Occupying the fifth house, Saturn makes loss of children and gives the evil of stomach pains; it will make futility[67] and much suffering, and brings about danger from the king in [that] year.

If occupying the fifth house, Rāhu causes the loss of one's understanding, suffering to children, affliction to [the native's] own stomach from [the humour of] wind, harm with regard to wealth, and likewise all manner of anguish and anxiety.

[And] Maṇitthaḥ [says]:

There is illness to children, evils to wife, injury, bewilderment, destruction of property, suffering to loved ones[68] in a year when the sun occupies the fifth.

When the moon occupies the fifth house [it makes] happiness from women, triumph, honour, reverence from the king, acquisition of wealth, a good mind, and happiness from progeny.

64 Text witness G reads 'suicide', K T M simply 'injury'.
65 Text witnesses G K T M read 'from the body, beds and clothes'.
66 Text witness G reads 'on account of the father and of the mother'.
67 Text witnesses G K T M read 'mutilation'.
68 Text witnesses B N read 'anguish and suffering'.

putrārtiḥ kāminīkaṣṭaṃ vyādhiś caivodare nṛṇām |
durmatiḥ svajanair vādaḥ pañcame bhūminandane ||
jāyāputrasuḥrtsaukhyaṃ mānaṃ bhūpālasambhavam |
prāpyate buddhito dravyaṃ pañcame śaśinandane ||
sadbuddhiḥ saṃtatiprāptiḥ saukhyaṃ lābho bhaven nṛṇām |
mantravidyādijaṃ saukhyaṃ pañcamasthe surārcite ||
jāyāputrādikaṃ saukhyaṃ sadbuddhir vibhavāgamam |
mantropadeśe kauśalyaṃ pañcame bhṛgunandane ||
jāyāputravirodhaś ca vigraho 'nyajanaiḥ saha |
jaṭhare vātajā bādhā pañcame sūryanandane ||
sutāsaukhyaṃ vyathāprāptir durmatir vairinigrahaḥ |
viyogaḥ svajane pīḍā saiṃhikeye tu pañcame ||

iti pañcamabhāvavicāraḥ ||

atha ṣaṣṭhabhāvavicāraḥ | tatra ṣaṣṭhabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

asvāsthyatāsphoṭagavoṣṭradāsakrūrograkarmāparakṛtyaśaṅkāḥ |
yuddhāritanmātulamāhiṣādyaṃ rogo vicintyo ripusaṃjñabhāve ||

---

1 putrārtiḥ] putrārtiṅ K T 2 vādaḥ] vairaṃ G 3 putra] putro K T 4 buddhito dravyaṃ] sanmatiḥ puṃsāṃ G 5 bhaven nṛṇām] bhavebhṛṇāṃ N 6 mantravidyādijaṃ] iṣṭamitrakṛtaṃ G 7 sadbuddhir] sadbuddhi K T M 8 mantropadeśe] vidyāvijñāna G ‖ bhṛgunandane] bhṛguje nṛṇāṃ G 9 jāyāputravirodhaś ca] jāyāpatyasuhṛtkaṣṭaṃ G K T M ‖ vigraho 'nyajanaiḥ saha] duṣṭabuddhir dhanakṣayaṃ G K T; duṣṭabuddhir dhanakṣayam M 10 jaṭhare vātajā bādhā] udare vātapīḍā ca G K T M ‖ sūrya] ravi G K T M 11 sutā-] putra G K T M ‖ vyathā] suta G K T M ‖ nigrahaḥ] vigrahaḥ K T M 12 viyogaḥ] niyataṃ G K T M ‖ svajane] jaṭhare G K T M 16 asvāsthyatā] āsvāsthyatā G 17 māhiṣādyaṃ] māhiṣāḍhyaṃ B

There is suffering to children, evils to wife, ailments of the stomach, foolishness and quarrels with one's own people for men if Mars is in the fifth.

There is happiness from wife, children and friends, honour deriving from the king, and goods obtained by understanding,[69] if Mercury is in the fifth.

Men will have good understanding, gain of progeny, happiness, profit, and happiness from knowledge of incantations and so on,[70] if Jupiter occupies the fifth.

There is happiness [from] wife, children and so on, good understanding, acquisition of fortune, and skill in instruction in incantations,[71] if Venus is in the fifth.

There is conflict with wife and children,[72] discord with other people,[73] and affliction of the stomach produced by [the humour of] wind, if Saturn is in the fifth.

There is unhappiness from children,[74] suffering of anguish,[75] foolishness, oppression from enemies, separation and suffering to one's own people,[76] if Rāhu is in the fifth.

This concludes the judgement of the fifth house.

6.7 The Sixth House

Next, the judgement of the sixth house. Concerning that, Caṇḍeśvara describes what is to be considered from the sixth house:

Ill health, boils, cattle, camels, servants, harsh and cruel actions, low work, fear, fighting, enemies, one's uncle, buffaloes and disease are to be considered from the sixth house.

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69 Text witness G reads 'a good mind for men'.
70 Text witness G reads 'happiness caused by friends and loved ones'.
71 Text witness G reads 'skill in learning and wisdom'.
72 Text witnesses G K T M read 'evils to wife, children and friends'.
73 Text witnesses G K T M read 'an evil mind and loss of wealth'.
74 Text witnesses G K T M read 'happiness from children'.
75 Text witnesses G K T M read 'gain of children'.
76 Text witnesses G K T M read 'constant pains in the stomach'.

atrāpi vicāraḥ pūrvavat | atha yogāḥ jīrṇatājike |

varṣeśvare śanau ṣaṣṭhe pāpākrānte ca vakriṇi |
saṃnipātākṣirogāsṛgjvaragulmādisambhavaḥ ||
gurāv evaṃvidhe vātarogaḥ sakamalo bhavet |
varṣe kambūlage jīve rogālpatvaṃ vinirdiśet ||
bhaume 'py evaṃ raktarogaḥ pittam arke tathāvidhe |
evaṃvidhe himāṃśau ca kapharogo bhaven nṛṇām ||
evaṃvidhe budhe vātapradhāno roga eva hi |
evaṃvidhe bhṛgau pittarogaḥ śukras tathāvidhaḥ ||
nararāśigataś cet syāt kapharogakaraḥ smṛtaḥ |
varṣeśaḥ pāpayukto 'rko dvādaśe dṛṣṭiśūladaḥ ||

tājikabhūṣaṇe tu vakriṇo 'bdeśasya śaner yatra kutra sthitasya saṃnipātarūpaṃ phalam uktam |

vilomagāmī yadi mandagāmī svāmī sa varṣe kurute tridoṣam ||

tājikatilake |

varṣādhipe ravisute kila vakrabhuktau
syāt saṃnipātarudhirāmayapīḍanaṃ ca ||

vāmanena tu janmalagneśānāṃ śanigurubhaumānāṃ ṣaṣṭhagānāṃ phalam uktam |

śanau janmavilagneśe varṣe vakriṇi ṣaṣṭhage |
tridoṣapīḍā lagneśe gurau varṣe ripusthite ||
pāpākrānte vātapīḍā hy evaṃ raktottharuk kuje |
evaṃ pāpārdite saumye vātapīḍā bhṛśaṃ bhavet ||

---

2 vakriṇi] vikriṇi K T 3 rogāsṛg] rogo 'sṛk G 5 rogālpatvaṃ] rogā'lpaṃ G 6 rogaḥ] yogaḥ G ‖ tathāvidhe] tathābhidhe B N G 7 vidhe] vidhau G ‖ nṛṇām] bhṛṇāṃ N 8 vidhe] vidhadhe N ‖ eva] ṇava N ‖ hi] ca G 9 rogaḥ] saigaḥ G 13 uktam] om. K T M 14 mandagāmī] maṅgalāmī K; maṅgagāmi T; hy aṅgagāmī M 15 tilake] pi add. G 20 janmavilagneśe] janmani lagneśe N 21 sthite] sthitau N

14 viloma … doṣam] TBh 4.49

Here, too, judgement is [to be made] as before. Now, [these] configurations [are given] in the *Jīrṇatājika*:

> If Saturn as ruler of the year is in the sixth, beset by malefics and retrograde, compounded illnesses, eye disease, bleeding, fever, abdominal tumours and so on are produced. If Jupiter is thus, there will be disease of [the humour of] wind and jaundice; [but] if Jupiter forms a *kambūla* in the year, one should declare the illness to be a minor one. If Mars is thus, there is illness of the blood; [disorder of] bile if the sun is thus, and if the moon is thus, men will have illness of phlegm. If Mercury is thus, the illness is mainly of [the humour of] wind. If Venus is such, there is illness of bile; [but] if Venus, being such, should occupy a human sign, it is said to make illness of phlegm. The sun as ruler of the year joined to a malefic in the twelfth gives pain in the eyes.

But in *Tājikabhūṣaṇa* [4.49], the result of Saturn as ruler of the year being retrograde, wherever it is placed, is said to take the form of compounded illnesses:

> If Saturn in retrograde motion is ruler, it makes [disorders of] the three humours in [that] year.

[And] in the *Tājikatilaka* [it is said]:

> If Saturn as ruler of the year is in retrograde motion, there will be compounded illnesses and suffering from ailments of the blood.

And Vāmana describes the results of Saturn, Jupiter and Mars, [respectively], as rulers of the ascendant of the nativity occupying the sixth [house of the revolution]:

> If Saturn, ruling the ascendant of the nativity, occupies the sixth in the year, being retrograde, there is suffering from the three humours. If Jupiter, ruling the ascendant, occupies the sixth house in the year, beset by malefics, there is suffering from [the humour of] wind. If Mars is thus, there is illness produced by blood; if Mercury, afflicted by malefics, is such, there will be much suffering from [the humour of] wind.

yādavo 'pi |

janustanūpe dhiṣaṇe 'bdaṣaḍbhe krūrārdite vāyubhavo vikāraḥ |
evaṃ kuje kāmalaroga ukto hastotthapīḍāpi ca hāyane 'smin ||
evaṃ ravau dvādaśage 'kṣiśūlaṃ ṣaḍbhe sacandre 'pi ca pittarogaḥ |
tathaiva śukre ripuge nṛrāśau krūrārdite śleṣmabhayaṃ mṛtiś ca ||
evaṃ vidhau syāt kapharuk tathaiva jñe pāpadṛṣṭe pavanotthabādhā |

hillājaḥ |

janmalagneśvaraḥ pāpo varṣādhīśena vīkṣitaḥ |
kṣutadṛṣṭyā rogakaraḥ sapāpo mṛtyudāyakaḥ ||
pāpagrahā janmakāle kendragā varṣaveśane |
lagnagā rogadā rogasadma pāpayutaṃ tathā ||
varṣe janmani vā lagne svagṛhādyadhikārataḥ |
raver vā bhūmiputrasya divase 'bdapraveśataḥ ||
jvarapīḍā saumyadṛṣṭe lagne tu sukham ādiśet |
rātrijanmani candre 'rkān nirgate vṛddhim āgate ||
kujetthaśālī varṣe ca candro rogavināśadaḥ |
śanītthaśālī rogasya vṛddhido vāhni janmani ||
kṛṣṇapakṣe ca bhaumetthaśālavān rogado vidhuḥ |
roganāśakaro mandetthaśālād abdaveśane ||
janmakāle candraputre bhṛguputre ca nirbale |
varṣe tu ketusahite tadābdaṃ nikhilaṃ gadaḥ ||
abdalagnaṃ ca muthahā tannāthau pāpamadhyagāḥ |
sarve mṛtyukarāḥ proktā nyūnā rogakarāḥ smṛtāḥ ||

---

2 tanūpe] tanūne G 4 ṣaḍbhe] ṣaṣṭhe M ‖ sacandre] sacaṃdro B N 5 bhayaṃ] bhavaṃ B N ‖ mṛtiś] mṛtiñ K T M 10 grahā] grahāj K T 11 yutaṃ] yute B N 12 svagṛhādy] sagṛhādy K T ‖ adhikārataḥ] scripsi; adhikārakaḥ B N G K T M 13 praveśataḥ] praveśanaḥ B N 17 vāhni] vanhi B K T; vahni N M 18 vidhuḥ] viduḥ N; vithuḥ G 22 tannāthau] scripsi; tannāthaḥ B; tannāthāḥ N G K T M ‖ madhyagāḥ] mavyagāḥ N 23 nyūnā roga] nyūnāḥ pāpa G

2–6 janus … bādhā] TYS 12.52–54

[And] Yādava [says in *Tājikayogasudhānidhi* 12.52–54]:

> If Jupiter as ruler of the ascendant of the nativity is in the sixth sign in the year, afflicted by malefics, there is a disorder produced by [the humour of] wind. If Mars is thus, there is said to be the disease of jaundice, and also suffering arising from the hands, in this year. If the sun is thus [but] occupying the twelfth, there is pain in the eyes; if it is in the sixth sign with the moon, there is a bilious disease. If Venus similarly occupies the sixth house in a human sign, afflicted by malefics, there is danger from phlegm and death. If the moon is thus, there will be illness of phlegm; if Mercury similarly is aspected by malefics, affliction arising from [the humour of] wind.

[And] Hillāja [says]:

> The ruler of the ascendant of the nativity being a malefic, aspected by the ruler of the year with a *kṣuta* aspect, causes illness; being with [another] malefic, it gives death. The malefic planets occupying angles at the time of the nativity and occupying the ascendant in the revolution of the year give illness, [if] the lot of illness is likewise joined to malefics. If the sun or Mars has authority of domicile and so on in the ascendant of the year or of the nativity, and the revolution of the year takes place by day, there is suffering from fever; but if the ascendant is aspected by benefics, one should predict well-being.
>
> If, in a nocturnal nativity, the moon has gone out from under the sun and begun to wax, the moon having an *itthaśāla* with Mars in the year alleviates illness; [but] having an *itthaśāla* with Saturn, it aggravates illness. In a diurnal nativity in the dark fortnight,[77] the moon having an *itthaśāla* with Mars gives illness; [but] by an *itthaśāla* with Saturn in the revolution of the year, it alleviates illness.[78]
>
> If Mercury or Venus is weak at the time of the nativity and joined to Ketu in the year, then there is illness throughout the year. The ascendant of the year, the *munthahā* and their rulers all placed between malefics are declared to cause death; [if] less, they are said to cause ill-

77 That is, under a waning moon.

78 The idea presented here, based on the Hellenistic concept of sect (αἵρεσις), is only half-understood. The moon's aspects with the nocturnal Mars are considered more benevolent if occurring at night and when the moon is waning; those with the diurnal Saturn are preferred by day and when the moon is waxing. See the end of Sahl's *Introduction* (transl. Dykes 2019a: 71f.), which is the likely source of this Tājika doctrine.

sūtau ṣaṣṭhagate bhaume varṣe lagnasthite rujaḥ |
janmābdayor budhe śukre balayukte 'bdalagnataḥ ||
ṣaṣṭhage rāhupucchāḍhye tadābdaṃ nikhilaṃ gadaḥ |
ṣaṣṭhādhipo yadā lagne tadā śatrur bhaved dhruvam ||

vāmanaḥ |

janmakāle gurusitau syātāṃ yadrāśisaṃyutau |
varṣakāle ca tadrāśigate bhaume 'stamāgate ||
bhavanti piṭakāśītaṃ tathā śītalikās tanau |
tadrāśige budhe sendau gaṇḍamālādirug bhavet ||
rāhau saptagate tasmin nikhilābdaṃ gado bhavet |
vibalo janmalagneśo yadi ṣaṣṭhaṃ samāśritaḥ ||
ripudṛṣṭaḥ pāpayuto 'stamito dīrgharug jvaraḥ |
janmalagneśavan munthāsamādhīśo 'pi kaṣṭakṛt |
janmalagneśavat puṇyasahameśo 'pi kaṣṭadaḥ ||
lagneśe vibale lagne krūramadhyagate rujaḥ |
kanyātulāmithunage ṣaṣṭhe śukre kapho bhavet ||
yatra janmani śukraḥ syāt tadrāśau ṣaṣṭham āśrite |
varṣalagnād ravisute rogaḥ smarakṛto bhavet ||
aṣṭamasthe gurau pāpayute lagnagate kuje |
mūrchā syāc candrayukpāpe lagnasthe 'ṅgavyathā bhavet ||
janmany atha kujo yatra rāśau varṣavilagnage |
pāpekṣite raktapīḍā tasmin syāc chubhavīkṣite |
pīḍā svalpātha yoge ruk ṣaṣṭhalagneśayor bhavet ||
janmany ārkiḥ sthito yatra rāśau varṣe 'tha lagnage |
tadrāśau śaninā dṛṣṭe śleṣmaśītoṣṇarug bhavet ||

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1 ṣaṣṭhagate] kaṣṭaṃga N 2 janmābdayor] janmābdape B N 3 pucchāḍhye] pucchādye N G 8 piṭakāśītaṃ] piṭakāśirta G; piṭakāḥ śītaṃ M 9 sendau] seṃdrau G ‖ mālādirug bhavet] mālādir udbhavet G; bhālādirug bhavet K 10 saptagate] saptamage K T M ‖ tasmin] smit N 11 vibalo] vivalī B; vicalī N ‖ samāśritaḥ] samāśriḥ N 13 janma … kaṣṭakṛt] om. B N ‖ samādhīśo] sadmādhīśo G 15 lagneśe] lagneśo B N 18 ravisute] raviyute B N G; raviḥ sute T 23 ṣaṣṭha] ṣaṣṭhe K T M 24 ārkiḥ sthito] ārkiyuto B N 25 śaninā] śaśinā G ‖ śleṣma] mleṣma B

ness.[79] If Mars, occupying the sixth in the nativity, occupies the ascendant in the year, there is illness. If Mercury or Venus, endowed with strength in the nativity and the year,[80] occupy the sixth from the ascendant of the year, joined to the tail of Rāhu, then there is illness throughout the year. When the ruler of the sixth is in the ascendant, then [the native] will surely have an enemy.

[And] Vāmana [says]:

If Mars, having set [heliacally] at the time of the year, occupies the sign which Jupiter and Venus had joined at the time of the nativity, boils, heat, and small-pox appear in the body. If Mercury occupies that sign along with the moon, there will be disease like inflammation of the glands in the neck. If Rāhu occupies the seventh in that [sign], there will be illness throughout the year.

If the weak ruler of the ascendant of the nativity resorts to the sixth, aspected by enemies, joined to malefics, [or heliacally] set, there is long-lasting illness and fever. The ruler of the *munthahā* or of the year also makes evils like the ruler of the ascendant of the nativity. The ruler of the *sahama* of fortune also gives evils like the ruler of the ascendant of the nativity. If the weak ruler of the ascendant is in the ascendant, placed between malefics, there is illness.[81] If Venus in the sixth occupies Virgo, Libra or Gemini, there will be [a disorder of] phlegm.

If Saturn resorts to the sixth from the ascendant of the year, in the sign where Venus was in the nativity, there will be disease caused by lovemaking. If Jupiter occupies the eighth joined to a malefic, and Mars occupies the ascendant, there will be fainting. If a malefic joined to the moon occupies the ascendant, there will be agitation of the limbs. Further, if the sign where Mars was in the nativity occupies the ascendant of the year, aspected by malefics, there is suffering from blood; [but] if it should be aspected by benefics, the suffering is mild. And if the rulers of the sixth and the ascendant are configured, there is illness. Further, if the sign where Saturn was placed in the nativity occupies the ascendant in the year, and that sign is aspected by Saturn, there will be illness of phlegm, cold and heat.

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79 That is, if only some of these points are besieged by malefics.

80 All text witnesses agree on this unexpected criterion.

81 The ruler of the ascendant in the ascendant itself would (at least in many cases) occupy its domicile and so be considered strong. Possibly the author is thinking of the ruler of the ascendant of the *nativity* occupying the ascendant of the *revolution*.

atra tejaḥsiṃhena samarasiṃhena ca śanidṛṣṭiṃ vinā rūkṣādirogāḥ proktāḥ | śanidṛṣṭau tu yāpyatā nāma kutsito roga uktaḥ | samarasiṃhaḥ |

janmaśanisthānagate lagne rūkṣoṣṇaśītarogāḥ syuḥ |
śaninā dṛṣṭe cāsmin saviśeṣaṃ yāpyatā bhavati ||
ṣaṣṭheśe varṣabhujā lagnabhujā vātha muthaśile rogaḥ |
janmany adhikāriṇi vā sabale varṣe ca ketubudhayukte |
tad atīva gado jñeyas tasmin varṣe samaste 'pi ||

tejaḥsiṃhaḥ |

janmāṅgapaś ca vibalo yadi śatrugo 'bde
krūrārdito ripudṛśāstamitaś ca rukkṛt |
itthaṃ matāv iha vilagnabhuginthiheśāv
aṅgārtidau himakaraś ca mano'rtidāyī ||
dagdhas tanau malinadṛṅ malino 'ṅgarukkṛt
krūradvayāntar uḍupe 'stanijeśavīrye |
sampūrṇapāpadṛśi dīrgharujo bhavanti
rogādikaṃ ca bhayam atra bhabhuktamānāt ||

ayam arthaḥ | ṣaṣṭhabhāvasyāṃśādi bhuktaṃ svalpaṃ tadā rogabhayam apy alpaṃ | bhuktāṃśānām ādhikye rogādhikyaṃ jñeyam ity arthaḥ | viśeṣam āha samarasiṃhaḥ |

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1 tejaḥ] bejaḥ N 2 dṛṣṭau] dṛṣṭe B N ‖ yāpyatā] scripsi; jāpyatā B N G K T M ‖ kutsito] kutsita K T M 3 gate] gato G 4 yāpyatā] scripsi; jāpyatā B N G K T M 5 ṣaṣṭheśe] ṣaṣṭheśa M ‖ rogaḥ] ciragaḥ K M; rāgaḥ T 7 tad atīva] tadātīva B N 11 matāv] gatāv B N ‖ inthiheśāv] iṃthaheśāv B N 12 aṅgārtidau] aṃgārktidau N; aṅgārtikṣau K; aṅgārtido M ‖ 'rtidāyī] rtidoyaṃ B N 13 rukkṛt] rukkṛd M 14 krūra] ūru M ‖ dvayāntar] dvayānār K 16 bhabhukta] mabhukta G; bhamukta T 17 apy] om. K T M 18 ādhikye] ādhiko K ‖ rogādhikyaṃ] om. N 18–644.12 viśeṣam … iti] om. B N

9–16 janmā- … mānāt] DA 22.9–10

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2 samarasiṃhaḥ] All text witnesses place this attribution in the middle of the following quotation (after *bhavati*), presumably an early error. The relatively free, moraic *āryā* metre is more easily mistaken for prose than syllabic metres.

On this [matter], Tejaḥsiṃha and Samarasiṃha state that [even] without the aspect of Saturn, there are illnesses such as dryness; but with Saturn aspecting there will be the vile disease called *yāpyatā*.[82] Samarasiṃha [says in the *Tājikaśāstra*]:

> If the ascendant [of the year] occupies the place of Saturn in the nativity, there will be illnesses of dryness, heat and cold; if this [sign] is also aspected by Saturn in particular, there is a chronic condition. If the ruler of the sixth is in a *mutthaśila* with the ruler of the year or with the ruler of the ascendant, there is illness. If it has authority in the nativity or is strong, and is joined to Ketu and Mercury in the year, then it is to be understood that there is serious illness for that entire year.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 22.9–10]:

> And if the ruler of the ascendant in the nativity is weak and occupies an inimical [sign] in the year, afflicted by a malefic with an inimical aspect and being [heliacally] set, it makes illness. So, too, are the ruler of the ascendant [of the year] and the ruler of the *inthihā* considered to give bodily suffering; and the moon [similarly afflicted] gives mental suffering. A tarnished [planet] burnt in the ascendant, aspected by [another] tarnished [planet], makes illness in the body.[83] If the moon is between two malefics, the strength of its ruler having set,[84] and perfecting an aspect with [another] malefic, there will be long-lasting illnesses and danger of disease and so on in this [year] according to the [degrees] traversed in the sign.

The meaning is as follows: [if] only few degrees and so on of the sixth house have been traversed, then the danger of disease, too, is small. If more degrees have been traversed, the [danger of] disease should be understood to be graver: this is meant. Samarasiṃha states a special rule [in the *Tājikaśāstra*]:

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82 This statement suggests that Balabhadra did not understand the meaning of *yāpyatā* (given in all text witnesses as *jāpyatā*), which is the amenability of a condition to palliative care only, not to cure. I am indebted to Dominik Wujastyk for explaining the concept to me. In the following quotation I have translated *yāpyatā* as 'chronic condition'.

83 In section 6.9 below, Balabhadra glosses 'tarnished' (*malina*) as 'malefic'.

84 This phrasing probably refers to the domicile ruler of the moon having lost its strength by setting heliacally.

asmin varṣe māndyaṃ maraṇaṃ vā vīkṣya varṣalagnam atha |
gatadarśapūrṇimāyāṃ lagnaṃ ca tadīśvarau vīkṣyau ||
ete catvāro 'pi hi śubhadṛṣṭāḥ saumyamuthaśilāś cet syuḥ |
dṛṣṭā ravicandrābhyāṃ tasmin varṣe na māndyaṃ syāt ||
krūrahataiḥ śaśisūryādṛṣṭair grahadhātuto māndyam |
ṣaṣṭhagṛhasthe kheṭe taddoṣeṇaiva rogasambhūtiḥ ||
catvāro 'py aśubhahatāś candro dagdho yad eka eṣāṃ ca |
nidhaneśena muthaśile tadāgrahād bhūyasā maraṇam ||
yadi nidhaneśaḥ krūras tad rogād antareṇa bahu mṛtyuḥ |
balahīne punar asmin śubhetthaśāle ca no vācyaḥ ||
pūrvoktāś catvāro yadi ṣaṣṭhādhīśamuthaśilakṛtaḥ syuḥ |
tad dīrghataraṃ māndyaṃ śīghre 'smin śāmyati tvaritam || iti |

varṣatantre |

caturthe 'ste ca muthahā kṣutadṛṣṭyā śanīkṣitā |
śūlapīḍā pāpakhagair dṛṣṭe tat pariṇāmajam ||

atra paripākāvasthāyāṃ śūlaṃ pariṇāmākhyam |

janmaṣaṣṭhādhipe bhaume varṣe ṣaṣṭhagate rujā |
krūretthaśāle vipulā śubhadṛgyogatas tanuḥ ||
rogakartā yatra rāśāv aṃśe syād anayor balī |
tat sthānaṃ tasya rogasya jñeyaṃ rāśisvarūpataḥ ||

---

1 vīkṣya] tīkṣya K ‖ atha] apy evaṃ K T; apy evam M 3 ete] scripsi; te G K T M 6 gṛhasthe] grahasthe G ‖ doṣeṇaiva] doṣe rogeṇaiva K 7 yad eka] padaika K T; yadaika M ‖ eṣāṃ] reṣāñ M 8 muthaśile] scripsi; muthaśilaṃ G T; muthaśila K M ‖ tadāgrahād] tadād G; svadāgehāṃ K; svaddāgehāṃ M ‖ bhūyasā maraṇam] scripsi; bhūyasāṃ maraṇaṃ G T; bhūpasāsmaraṇaṃ K; bhūyasā smaraṇaṃ M 9 rogād] doṣād K M 11 kṛtaḥ] kṛtās K T M 14 kṣutadṛṣṭyā] kṣuddṛṣṭyā ca G 16 paripākā] paripāko K T ‖ śūlaṃ] om. B N 17 ṣaṣṭhādhipe] ṣaṣṭhyādhipe K 18 śubha] prubha N ‖ yogatas tanuḥ] yogataḥ stanuḥ B; yogakas tanuḥ K T

14–15 caturthe … pariṇāmajam] VT 10.11 17–18 janma … tanuḥ] VT 10.16 19–20 roga … svarūpataḥ] VT 10.15

> 'Will there be illness or death in this year?' [If a client asks thus], one should examine the ascendant of the year and then the ascendant at the previous new or full moon and their [respective] rulers.[85] If these four should be aspected by benefics, having *mutthaśila* with benefics, and aspected by the sun and moon, there will be no illness in that year. By [their being] afflicted by malefics and unaspected by the sun and moon, there is illness according to the element of the planet. If a planet occupies the sixth house, illness is produced from its humour.
>
> If all four are afflicted by malefics and the burnt moon is one of them, in a *muthaśila* with the ruler of the eighth house, death mostly occurs by the force of that [planet]. If the ruler of the eighth house is a malefic, then death often occurs without [any preceding] illness.[86] If, however, that [planet] is weak and in an *itthaśāla* with a benefic, [death] is not to be predicted. If the four aforementioned [points] should form a *mutthaśila* with the ruler of the sixth, then there is a prolonged illness; [but] if that [planet] is fast [in its course, the illness] quickly abates.

[And] in *Varṣatantra* [10.11 it is said]:

> [If] the *munthahā* is in the fourth or the seventh [house], aspected by Saturn with a *kṣuta* aspect, there is suffering from pain; if [the house is] aspected by [several] malefic planets, that [pain] is caused by transmutation.

Here, pain [occurring] in the process of digestion is called '[pain of] transmutation'. [Continuing from *Varṣatantra* 10.16, 15:]

> If Mars, ruling the sixth [house] in the nativity, occupies the sixth in the year, there is illness. If [Mars] has an *itthaśāla* with a malefic, [the illness] is grave; by an aspect or joining with a benefic, slight.
>
> The stronger of the sign and [ninth]-part in which the [planet] causing illness should be [placed] is to be known as the place of that illness, according to the nature of the signs.

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85 Although Greek- and Arabic-language sources do use the lunations as significators in matters of life and health, it is typically the planetary rulers of the part of the zodiac where the lunation takes place that are considered, rather than the ascendant at the time.

86 Or, possibly, 'during an illness'.

atra saṃjñādhyāye rāśīnāṃ kaphavātapittādikaṃ rūkṣoṣṇaśītādikaṃ ca proktam asti | tadavalambena rogasthitir ity arthaḥ | yādavaḥ |

munthābdalagnaṃ ca khalārditaṃ cet tatpau vivīryau khalagau ca vāstam |
yātau śaśī krūrakhagāntarastho vyathā tathā dīrgharujo bhavanti ||
lagnasthe khalakhecare sahimagau kutrāpi dehe vyathā
sūtau vā ripuge kuje 'bdatanuge rogo januḥkendrage |
pāpe 'smiṃs tanuge gado 'tha śubhatā vā janmagejyośano-
bhe 'bde lagnagate 'rkarāśigakuje syuḥ śītalādyā rujaḥ ||
balojjhite ca sadmani pranaṣṭake ca nāyake |
yadā tadā gadakṣayo nṛṇāṃ bhavet samābhave ||

samarasiṃhaḥ |

indau bhūmau gagane svagṛhe vā muthaśile svagṛhagena |
vakrāstasūryaraśmipraveśavarjyeṇa cārogyam ||
lagneśendvoḥ saumyetthaśālato roganāśanaṃ vācyam |
vakre tu tatra kheṭe bhūyo 'pi gadaḥ samudayeta ||

atha ṣaṣṭhabhāvasthitānāṃ arkādīnāṃ phalāni padmakośe |

ripūnāṃ vināśo rujā mātṛpakṣe
ravau ṣaṣṭhasaṃsthe sukhāptir janānām |
nṛpān mitrapakṣāj jayaś cārthalābho
bhaved dravyalābhaḥ kraye vikraye ca ||

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1 atra] ata B 2 tadavalambena] tadavaleṃna N 3 cet] yat B N ‖ tatpau] patyau B N; tad yau G ‖ ca vāstam] pavāpte B N; thavāstaṃ G 4 vyathā] scripsi; nyathā B N G; yathā K T M ‖ tathā dīrgha] om. B N 5 vyathā] om. B N 6 ripuge] ripuga B N ‖ kuje] om. B N ‖ tanuge] janugo B N ‖ rogo] om. B N 7 śubhatā] śubha B N; śubhadā K T M ‖ janmagejyośano] scripsi; janmagejyośanor B N G K T; janmagejyo śaner M 8 'bde lagna] bdalagneṃ B ‖ syuḥ] syāḥ B; śyaḥ K 9 sadmani] sanmaniprani K; sadyani T; sanmati M 10 bhave] bhavet M 11–15 samarasiṃhaḥ … samudayeta] om. B N K M 12 svagṛhagena] svagṛhe–gena T 15 samudayeta] scripsi; samudayet G T 18 sukhāptir] sukhāmir N 19 jayaś] jayaṃ B N G 20 ca] vā G K T M

3–4 munthā … bhavanti] TYS 12.61 5–8 lagnasthe … rujaḥ] TYS 12.59 9–10 balojjhite … bhave] TYS 12.63 17–20 ripūnāṃ … ca] TPK 1.6

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4 vyathā] The emendation is supported by MSS TYS1, TYS3. 7 janmagejyośano] The emendation is supported by MSS TYS1, TYS3.

Concerning this, [the nature] of the signs [with respect to the humours of] phlegm, wind, bile and so forth, and [with respect to being] dry, hot, cold and so forth, has been described in the chapter on definitions. That is, the place of the disease [is determined] with the help of those [qualities]. [And] Yādava [says in *Tājikayogasudhānidhi* 12.61, 59, 63]:

> If the *munthahā* and the ascendant of the year are afflicted by malefics, their rulers weak and evilly placed or [heliacally] set, and the moon placed between malefic planets, there is agitation and long-lasting illness.
>
> If a malefic planet occupies the ascendant along with the moon, there is pain somewhere in the body; or if Mars, occupying the sixth house in the nativity, occupies the ascendant in the year, there is illness. If a malefic, occupying an angle in the nativity, occupies the ascendant in this [year], there is disease; but if the sign occupied by Jupiter or Venus in the nativity occupies the ascendant in the year, it is well. If Mars [in the year] occupies the sign of the sun, there are diseases such as smallpox.
>
> When the lot [of illness] is bereft of strength and its ruler is corrupt, then men will waste away with illness in the course of the year.[87]

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If the moon is in the fourth or tenth house, in its domicile or in a *mutthaśila* with [a planet] that occupies its own domicile and is not retrograde, [heliacally] set or entering the sun's rays, there is good health. From an *itthaśāla* of the moon or the ruler of the ascendant with a benefic, the vanquishing of an illness is to be predicted; but if that planet is retrograde, the disease may manifest again.

Next, the results of the sun and other [planets] occupying the sixth house [are described] in [*Tājika*]*padmakośa* [1.6, 2.6, 3.6, 4.6, 5.6, 6.6, 7.6, 8.6]:

> If the sun occupies the sixth, there is destruction of enemies and illness on the mother's side; men attain happiness; there is triumph on account of the king and friends, and gain of wealth; and there will be gain of goods through buying and selling.

87 Or, possibly but less probably, 'the illness of men will waste away'.

aristhānago rātrināṭho ripūṇāṃ vivādaṃ virodhaṃ ca netrāṅgapīḍām |
vyayaṃ vyagratāṃ guptacintāṃ tanoti kalatrāṅgapīḍāṃ karotīha varṣe ||
kujaḥ ṣaṣṭhagaḥ śatrunāśaṃ karoti
svapakṣāj jayaṃ mitrapakṣāc ca lābham |
hayānāṃ ca saukhyaṃ bhaved aṅganānāṃ
sukhaṃ hāyane syād daśāyāṃ ca tasya ||
ripusthe budhe vairiṇāṃ vai vivādo
bhaved aṅganānāṃ ca kaṣṭaṃ karoti |
vyayaṃ vyagratāṃ sve śarīre ca kaṣṭaṃ
kaphārtiṃ mahākaṣṭam apy atra varṣe ||
kaṣṭaṃ ripūṇāṃ ripugaḥ surejyo bhayārtidoṣān kurute narāṇām |
bhāryāṅgapiḍām atha netrarogaṃ jvarātisāraṃ ca karoti varṣe ||
aristhānago hāyane daityamantrī janānāṃ vivādo ripor bhītikaṣṭam |
bhaved guptacintā varāṅgaprapīḍā śiro'rtiś ca netrodare pīḍanaṃ ca ||
ṣaṣṭhasthito bhavati bhūdhanalābhakārī
sūryātmajo nṛpasamaṃ manujaṃ prakuryāt |
dhānyāmbarāṇi vipulāni karoti nityaṃ
kīrter vivardhanam athārtivināśanaṃ ca ||
ripor vināśaṃ yadi saiṃhikeyaḥ ṣaṣṭhasthitaḥ syān nṛpatulyakārī |
gobhūhiraṇyāmbaralābhadaś ca dhanāptikṛd duḥkhavināśanaś ca ||

maṇitthaḥ

annāgamaṃ tathā dhairyaṃ rājamānaṃ ripukṣayam |
saukhyaṃ kalatraputrādi ṣaṣṭhe pradyotano yadi ||
vātaśleṣmādikā bādhā vidveṣo bāndhavaiḥ saha |
ripucaurodbhavā pīḍā varṣe ṣaṣṭhasthite vidhau ||

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6 tasya] tasyāṃ B N 12 ca karoti] prakaroti K T M 13 vivādo] vivādaṃ G 15 bhavati] om. B N K T M 20 dhanāptikṛd] dhanāptichad N ‖ vināśanaś] vināśanaṃ G; vināśanañ K T 23 pradyotano] pradyotane B N G

1–2 ari … varṣe] TPK 2.6 3–6 kujaḥ … tasya] TPK 3.6 7–10 ripusthe … varṣe] TPK 4.6 11–12 kaṣṭaṃ … varṣe] TPK 5.6 13–14 ari … ca²] TPK 6.6 15–18 ṣaṣṭha … ca] TPK 7.6 19–20 ripor … ca²] TPK 8.6

Occupying the sixth house, the moon brings about disputes with enemies and opposition [from them], suffering from the eyes and limbs, loss, agitation, and secret anxiety; it makes [the native's] wife suffer from her body in this year.

Mars occupying the sixth makes destruction of enemies, triumph on one's own account and gain on account of friends; there will be happiness from horses and happiness from women in its period within the year.

If Mercury occupies the sixth house, there will be disputes with enemies, and it makes evils for women, loss, agitation, evils in [the native's] own body, disorders of phlegm and great evils in this year.

Occupying the sixth house, Jupiter makes evils from enemies and danger, suffering and harm for men; it makes [the native's] wife suffer from her body [and makes] eye disease, fever and dysentery in this year.

[If] Venus occupies the sixth house in the year, there will be disputes with [common] people, the evil of danger from enemies, hidden anxiety, suffering in the chief member,[88] headache and suffering from the eyes and stomach.

Occupying the sixth, Saturn brings gain of land and wealth and makes a man equal to a king; it always makes plentiful grains and clothes, increase of renown and destruction of suffering.

There is destruction of enemies if Rāhu occupies the sixth; it will make [the native] equal to a king, give gain of cattle, land, gold and clothes, make acquisition of wealth and destroy suffering.

[And] Maṇittha [says]:

There is acquisition of food, fortitude,[89] honour from the king, destruction of enemies, and happiness [from] wife, children and so on, if the sun is in the sixth.

There are disorders of [the humours of] wind, phlegm and so on, discord with kinsmen, and suffering caused by enemies and robbers, if the moon occupies the sixth in the year.

88 Often referring to the head, but given the fact that the head is mentioned immediately afterwards, the 'chief member' here is probably the penis or genitals more generally, an appropriate signification for Venus.

89 Or: 'wisdom'.

iṣṭasvajanataḥ saukhyaṃ dhanalābhaṃ ripukṣayam |
pramodaṃ nṛpater mānaṃ ṣaṣṭhasthānagate kuje ||
śatrupakṣavivṛddhiṃ ca vivādaṃ svajanaiḥ saha |
śarīre rogajāṃ pīḍāṃ kuryāt saumyas tu ṣaṣṭhagaḥ ||
ripuvṛddhim athodvegaṃ dhananāśaṃ balakṣayam |
iṣṭasvajanavidveṣaṃ ṣaṣṭhe devapurohite ||
vātaśleṣmodbhavā bādhā kṣayotpattir dhanakṣayam |
mahābhayaṃ gṛhe kaṣṭaṃ varṣe ṣaṣṭhagate bhṛgau ||
dehe saukhyaṃ dravyavṛddhiḥ prasādo bhūmipālataḥ |
strīputrajanitaṃ saukhyaṃ varṣe ṣaṣṭhagate śanau ||
nṛpaprasādam ārogyaṃ dhanalābho ripukṣayaḥ |
kalatraputrajaṃ saukhyaṃ varṣe ṣaṣṭhe vidhuṃtude ||

iti ṣaṣṭhabhāvavicāraḥ ||

atha saptamabhāvavicāraḥ | tatra saptamabhāve kiṃ vicāryam ity uktaṃ caṇḍeśvareṇa |

vastukrayasvāsthyavaṇijyavādāḥ kāmo jayo dāsakalatracauryāḥ |
nivṛttisuśreyagamāgamādyaṃ kalatrabhāve tu vicāryam etat ||

atrāpi pūrvavad vicāraḥ | atha yogāḥ | yādavaḥ |

smaragate 'bdapatau sabale site yuvatisaukhyam atīva guror dṛśā |
sabalabhūmisutena vilokite bahuraso hy ubhayoś ca parasparam ||

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1 iṣṭa] iṣṭaḥ B N G 3 pakṣa] pakṣe T M 4 saumyas tu] saumyosta G 5 athodvegaṃ] athobdega G 7 vāta] vātaḥ K T M ‖ śleṣmodbhavā] śleṣmabhavā K T M 11 prasādam] prasāda M 13 bhāvavicāraḥ] bhāvaḥ B N K T M 14 vicāryam] vicāraṇīyam G K T M 16 vādāḥ] scripsi; vāda B N G K T M ‖ cauryāḥ] cauryyaṃ G 18 atha] atra B N 19 'bda] ddavṛṣa N a.c.; vṛṣa N p.c. ‖ patau] pate G 20 sabala] sakala G

19–652.3 smara … āśutaḥ] TYS 12.64–66

> There is happiness from loved ones and one's own people, gain of wealth, destruction of enemies, delight, and honour from the king, if Mars occupies the sixth house.
>
> Mercury occupying the sixth will make enemies multiply, make disputes with one's own people and suffering in the body due to illness.
>
> If Jupiter is in the sixth [it makes] enemies multiply, agitation, loss of wealth, waning of strength, and discord with loved ones and one's own people.
>
> There are disorders of [the humours of] wind and phegm, the arising of consumption, loss of wealth, great danger, and evils in the home, if Venus occupies the sixth.
>
> There ar pleasures of the body, increase of goods, favour from the king, and happiness caused by wife and children, if Saturn occupies the sixth in the year.
>
> There is favour from the king, good health, gain of wealth, destruction of enemies, and happiness from wife and children, if Rāhu is in the sixth in the year.

This concludes the judgement of the sixth house.

6.8 The Seventh House

Next, the judgement of the seventh house. Concerning that, Caṇḍeśvara describes what is to be judged from the seventh house:

> Buying goods, health, trade, arguments, [sexual] desire, victory, servants, wives, robbers, disappearance, splendour, coming and going and so forth: this is to be judged from the seventh house.

Here, too, judgement is [to be made] as before. Now, configurations; [and] Yādava [says in *Tājikayogasudhānidhi* 12.64–66]:

> If a strong Venus as ruler of the year occupies the seventh house, there is abundant happiness from women by the aspect of Jupiter; if [Venus] is aspected by a strong Mars, there is great mutual desire between the

śaśijadṛṣṭiyute ca tathā site prathamayauvanayā parayoṣayā |
ravijadṛṣṭiyute 'pi ca vṛddhayā smaravaśo hy avaśo ramate naraḥ ||
guruyute 'pi ca nūtanavallabhā bhavati tatra ca saṃtatir āśutaḥ |

vāmanaḥ |

janmalagnādhipe varṣe lagnāt saptamage sati |
udite sabale caiva dārasaukhyaṃ prajāyate ||
śukro janmani yadrāśau varṣe varṣeśvaro yadi |
tadrāśau saptamasthe 'pi puṃsaḥ pariṇayas tadā ||

tājikasāre *śukrāspade lagnagate vivāhaḥ* ity uktam |

lagnāstanāthayor yoge vivāhāptiḥ prajāyate |
ṣaṣṭhādhipe śubhe ṣaṣṭhasthite prāptiḥ striyo bhavet ||
vivāhasadmādhipatau sabale syād gṛhasthatā |
tasminn astagate bhāryānāśo bhāvādhipe tathā ||

tejaḥsiṃhaḥ |

dagdhe site yuvatijātam asaukhyam āhuḥ
śukrāspade tu yuvativyasanaṃ kuje syāt |
jīve ca haddapavivāhapatau vivāho
bhaume 'bdape śanidṛśā tu viparyayaḥ syāt ||

---

5 varṣe] varṣa G K T M 6 saukhyaṃ] sausaukhyaṃ N 7 varṣeśvaro] lagneśvaro G 9 tājikasāre] tu add. G ‖ śukrāspade] śukrasya deva B N ‖ vivāhaḥ] vivāhatyu T 10 nāthayor yoge] nāthayoge 'pi M 11 ṣaṣṭhādhipe] ṣaṣṭhādhipa B N ‖ śubhe] śubhair B N ‖ ṣaṣṭha] dṛṣṭe B N ‖ prāptiḥ] prāmiḥ N 12–13 vivāha … tathā] om. B N K T a.c. M 16 tu] om. K M ‖ yuvati] yuvatijaṃ M 18 śani] śaśi G T ‖ viparyayaḥ] paviryeyaḥ N

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9 śukrā- … vivāhaḥ] TS 214 15 dagdhe … āhuḥ] DA 23.8 16 śukrā … syāt] DA 23.9 17 jīve … vivāho] DA 23.10 18 bhaume … syāt] DA 23.11

> two [lovers]. Likewise, if Venus is joined to the aspect of Mercury, a man in thrall to passion inevitably sports with another's wife in her first youth, and, if joined to the aspect of Saturn, with an old woman. And if [Venus] is joined to Jupiter, he gets a young wife and quickly has progeny from her.

[And] Vāmana [says]:

> If the ruler of the ascendant in the nativity occupies the seventh [house] in the year, [heliacally] risen and strong, happiness from the wife results. If, in the year, the ruler of the year[90] occupies the seventh in that sign where Venus was in the nativity, then a man's wedding takes place.

In *Tājikasāra* [214] it is said: 'If the ascendant [of the year] occupies the place of Venus [in the nativity], marriage takes place.' [Vāmana continues:]

> If the rulers of the ascendant and the seventh house are joined, it results in marriage taking place. If the ruler of the sixth is a benefic and occupies the sixth, one will obtain a wife. If the ruler of the lot of marriage is strong, [the native] will become a householder; [but] if it is [heliacally] set, he loses his wife, and likewise if the ruler of the [seventh] house [is so].

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 23.8–11]:[91]

> If Venus is burnt, they say unhappiness on account of women [results]; if Mars [in the year] is in the place of Venus [in the nativity], there is a passion for women; if Jupiter is ruler of the *haddā* and ruler of the seventh house, there is marriage; but if Mars is ruler of the year, by the aspect of Saturn[92] [on it] there will be the opposite.

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90 Text witness G reads 'the ruler of the ascendant'.

91 Each quarter (*pāda*) of the stanza as given here corresponds to a different verse in independent witnesses of the *Daivajñālaṃkṛti*.

92 Text witnesses G T read 'the moon'.

jīrṇatājike |

pañcārisaptadaśame dvitrilābheṣu śītaguḥ |
śukrekṣito 'tha jīvena śubhaṃ syāt pramadābhavam |
śeṣekṣitaḥ striyā sārdhaṃ śatrutvaṃ jāyate dhruvam ||
janmalagnāt saptameśe 'bdapaśukrayutekṣite |
strīsukhaṃ bahulaṃ tatra varṣe bhavati niścayāt ||
śukro janmani yadrāśau sa rāśiḥ kendrakoṇagaḥ |
guruṇā sahito varṣe kāntakāntāsukhapradaḥ ||
lagnahaddādhipaḥ śukrasthāne kendratrikoṇagaḥ |
vivāhasahameśo vā varṣe kāntāsukhapradaḥ ||
bhaume varṣeśvare śukradṛṣṭe syād vanitāgamaḥ |
śukre varṣeśvare bhaumadṛṣṭe lābhaḥ striyo bhavet |
sūtau vābde śukrabhaumadṛṣṭe strīsahame tathā ||

varṣatantre |

lagnāstanāthayor itthaśāle strīlābham ādiśet |
svāmidṛṣṭaṃ strīsahamaṃ śukradṛṣṭaṃ vivāhakṛt ||
naṣṭendau śukrapadage maithunaṃ svalpam ādiśet |
janmaśukrarkṣago bhaumaḥ strīsukhotsavakṛd balī ||

naṣṭalakṣaṇam uktaṃ vāmanena |

krūrākrāntaḥ krūrayutaḥ krūradṛṣṭaś ca yo grahaḥ |
viraśmitāṃ prapannaś ca sa vinaṣṭo budhaiḥ smṛtaḥ || iti |

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2 saptadaśame] saptamaśame K 3 bhavam] bhayam M 4 śeṣekṣitaḥ] saumyekṣitaḥ B N 8 kānta] kāṃtaḥ K T M 13 strīsahame tathā] strīlābham ādiśet B N 20 yutaḥ] yuktaḥ K T M 21 viraśmitāṃ] viraśmirtaṃ N

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15 lagnāsta … ādiśet] VT 11.4 16 svāmi … vivāhakṛt] VT 11.11 17–18 naṣṭendau … balī] VT 11.5

[And] in the *Jīrṇatājika* [it is said]:

> [If] the moon is in the fifth, sixth, seventh, tenth, second, third or eleventh house, aspected by Venus or by Jupiter, there will be good on account of women; [but if the moon is] aspected by the rest [of the planets], enmity with a woman certainly results.
>
> If the ruler of the seventh from the ascendant of the nativity is joined to or aspected by Venus as ruler of the year [in the revolution], then certainly there is much happiness from women in that year.
>
> The sign in which Venus was in the nativity occupying an angle or trine in the year, joined by Jupiter, bestows happiness between husband and wife.[93] The ruler of the *haddā* of the ascendant occupying an angle or trine in the place of Venus [in the nativity], or the ruler of the *sahama* of marriage [being so placed] bestows happiness from the wife in [that] year.
>
> If Mars as ruler of the year is aspected by Venus, [the native] will acquire a wife; if Venus as ruler of the year is aspected by Mars, he will win a woman; likewise if the *sahama* of wife in the nativity or in the year is aspected by Venus and Mars.

[And] in *Varṣatantra* [11.4, 11, 5, it is said]:

> In case of an *itthaśāla* between the rulers of the ascendant and the seventh house, one should predict gain of a wife.
>
> The *sahama* of wife, aspected by its ruler [and] aspected by Venus, causes marriage.
>
> If the moon, being corrupt, occupies the place of Venus, one should predict little intercourse. A strong Mars occupying the sign [occupied by] Venus in the nativity makes a celebration of happiness from women.

The definition of being corrupt is stated by Vāmana:

> The planet that is beset by malefics, joined to malefics and aspected by malefics, and has lost its rays [by proximity to the sun] is said by the wise to be corrupt.[94]

93 Or 'from husband or wife', implying that the native whose annual revolution is being considered could be either male or female.

94 Cf. the similar definition quoted from Caṇḍeśvara in section 1.5.

adhikāripadasthe 'rke strībhyo vyākulatāniśam |
inthihādhikṛtasthāne gurudṛṣṭyā vivāhakṛt ||

adhikāripade pañcādhikārirāśau |

inthihārārkiyugdyūne krūrite sahame striyāḥ |
strīputrebhyo bhavet kaṣṭaṃ pāpadṛṣṭyā viśeṣataḥ ||
sūtau dyūnādhipaḥ śukro 'bde dyūne balavān bhavet |
lagneśenetthaśālaś cet strīlābhaṃ kurute sukham ||
sūtau dyūnādhipe varṣe strīsadmeśe striyāḥ sukham |
janmāstapenthihānāthavarṣeśāḥ khe dyune tathā ||

yādavaḥ |

janmeśvare varṣapatau sitena syān munthaśīle sukham eva nāryāḥ |
vivāhasadmādhipatau ca lagnahaddādhipe vā sabale sitena |
yutekṣite vā janiṣaṣṭhanāthe 'bde ṣaṣṭhayāte śubhadṛgyute tat ||
vivāhagehe khaladṛṣṭiyukte tatpe vinaṣṭe vibale ca duḥkham |
strījaṃ tathaivābdamade kuje 'pi duḥkhaṃ bhavet strībhavam abdakāle ||
sūryāstage krūrayutekṣitenthā syāt saptame strīsutaduḥkhadātrī |
savīryakheṭāspadage 'stasūrye strīduḥkham ijyekṣaṇataḥ sukhaṃ ca ||
devejyaśukrekṣitakevalenthā strīgā ca yoṣāsukhalābhadā ca |

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1 adhikāri] adhikāra G ‖ padasthe] padesthe G ‖ vyākulatāniśam] vyākutālaniśaṃ N 12 patau ca lagnahaddādhipe] patītthaśāle yutekṣite B N 14 khaladṛṣṭi] khalaṣṭi N ‖ vinaṣṭe] vilagne G T; vaniṣṭhe K; 'vivāhaḥ M ‖ vibale] bahulaṃ M 15 made] pade B N 16 sūryāstage] sūryestage G K T M ‖ yutekṣitenthā] yutekṣite tathā K T M ‖ saptame] saptamī G 17 kheṭāspadage 'sta] kheṭasya dṛg astu B N 18 kevalenthā strīgā] kevalesyātṛgā K; kevale*ātrigā T; kevale syāt strīgā M

1–2 adhikāri … vivāhakṛt] VT 11.7 4–7 inthihā … sukham] VT 11.8–9 8–9 sūtau … tathā] VT 11.12 11 janmeśvare … nāryāḥ] TYS 12.69 12–13 vivāha … tat] TYS 12.70 14–18 vivāha … ca[2]] TYS 12.72–74

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12 patau … haddādhipe] The reading of G K T M is supported by MSS TYS1, TYS3.

[Continuing from *Varṣatantra* 11.7:]

> If the sun occupies the place of [a planet] in authority, there is constant trouble from women; [but] by the aspect of Jupiter on the place appointed as *inthihā*, it causes marriage.[95]

'In the place of [a planet] in authority' [means] in the sign of [one of] the five [planets] in authority. [Continuing from *Varṣatantra* 11.8–9, 12:]

> If the seventh house is joined by the *inthihā*, Mars, and Saturn, and the *sahama* of wife is afflicted, there will be evil to wife and children, particularly by an evil aspect. If Venus as ruler of the seventh house in the nativity should be strong and [placed] in the seventh house in the year, [and] there is an *itthaśāla* with the ruler of the ascendant, it makes gain of a wife with ease.
>
> If the ruler of the seventh house in the nativity rules the lot of wife in the year, there is happiness from the wife; likewise [if] the ruler of the seventh house in the nativity, the ruler of the *inthihā*, and the ruler of the year are in the tenth or seventh house.

[And] Yādava [says in *Tājikayogasudhānidhi* 12.69, 70, 72–74, 67, 77]:

> Should the ruler of the nativity [or] the ruler of the year be [in] *mutthaśīla* with Venus, there is happiness from the wife.
>
> And if the ruler of the *sahama* of marriage or the ruler of the *haddā* of the ascendant is strong and joined to or aspected by Venus. If the ruler of the sixth [house] in the nativity occupies the sixth in the year, that [result is the same].
>
> If the seventh house is joined to the aspects of malefics and its ruler is corrupt or weak, there is suffering caused by the wife. Likewise, if Mars is [placed] in the seventh house of the year, there will be suffering arising from the wife in the course of the year. The *inthihā* joined to or aspected by malefics in the seventh [house], opposite the sun, gives suffering from wife and children. If the sun in the seventh house occupies the place of a strong planet, there is suffering from the wife, but by the aspect of Jupiter [on the sun], happiness. And the *inthihā* occupying the seventh house, aspected only by Jupiter and Venus, gives gain of happiness from wife.

95 It is not clear to what 'it' refers.

jananaśukragarāśigate janustanupatau sabale pariṇāyanam ||
yuvatidhāmapater bhṛgujād api yuvatijaṃ ca śubhāśubham īrayet |

tājikasāre |

madapatir madagaḥ sabalo yadā khalakhagaiḥ sahito na ca vīkṣitaḥ |
munivarair gaditaṃ bahulaṃ sukhaṃ yuvativargabhavaṃ vividhaṃ tadā ||

hillājaḥ |

dyūnendau lagnape vāpi kanyālābhaḥ suniścitam |
dyūnapo lagnagaś candradṛṣṭo bhāryāprado dhruvam ||
svarkṣe śukre candrayukte dṛṣṭe vā yoṣid āpyate |
sūryo vā balavāl̐ lābhe krūrakanyāprado mataḥ ||
samarāśau candrasitau trikoṇe svanavāṃśake |
balinau lagnaputrasthau bhāryālābhakarau matau |
saumyaiḥ kendratrikoṇasthair dyūne dṛṣṭe 'ṅganāptikṛt ||
lagnage saptamādhīśe bhartrādeśakarī priyā |
saptame lagnape bhāryādeśakārī patir bhavet ||
lagneśo lagnago jāyādhīśaḥ saptamasaṃsthitaḥ |
dvau vā lagnāstagau varṣe jāyāprītisukhapradau ||
lagneśāstapayoḥ snehadṛṣṭyā saukhyaṃ mitho vadet |
krūradṛṣṭyā kaliṃ dṛṣṭer abhāve madhyamaṃ vadet ||

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1 śukraga] śukra N ‖ janustanu] janu G 2 yuvatijaṃ] yuvatinaṃ K M 5 vividhaṃ] bahulaṃ B N 7 lagnape vāpi] lagnage vāpi B N; lagnapetāpi K; lagnapenāpi M 8 candradṛṣṭo] caṃdraṣṭo N ‖ prado] sukhaṃ B N 9 dṛṣṭe] dṛṣṭer M ‖ āpyate] āspadi M 10 lābhe] lābho G ‖ krūra] krūraḥ B N 13 dyūne dṛṣṭe] scripsi; dyūnadṛṣṭe B N G K M; dyūnaṣṭe T ‖ 'ṅganāptikṛt] ṃganāmikṛt N 14 bhartrā-] bhartā- B N K T

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1 janana … pariṇāyanam] TYS 12.67 2 yuvati … īrayet] TYS 12.77 4–5 mada … tadā] TS 181

If the ruler of the ascendant of the nativity is strong and occupies the sign occupied by Venus in the nativity, [the native's] wedding [takes place].

From the ruler of the seventh house and from Venus one should predict the good and evil arising from women.

[And] in *Tājikasāra* [181 it is said]:

When the ruler of the seventh house occupies the seventh house, being strong, not joined to or aspected by malefic planets, abundant and manifold happiness is declared by great sages to arise on account of women.

[And] Hillāja [says]:

If the moon [is in] the seventh house or the ruler of the ascendant [is therein, the native] will surely win a maiden. The ruler of the seventh house occupying the ascendant, aspected by the moon, certainly grants a wife. If Venus is in its domicile joined to the moon or aspected [by it], a woman is won; but the sun strong in the eleventh house is considered to grant a cruel maiden. The moon and Venus strong, occupying the ascendant [or] the fifth house in an even sign, in their [*mūla*]*trikoṇa*[96] [or] own ninth-part, are considered to cause gain of a wife. If the seventh house is aspected by benefics occupying angles and trines, it causes gain of a wife.

If the ruler of the seventh occupies the ascendant, the wife does her husband's bidding; if the ruler of the ascendant is in the seventh, the husband will do his wife's bidding. The ruler of the ascendant occupying the ascendant and the ruler of the seventh house occupying the seventh, or the two occupying the ascendant [or] the seventh house [together] in the year bestow affection and happiness from one's wife. From an aspect of love between the ruler of the ascendant and the ruler of the seventh house, one should declare mutual happiness; from an evil aspect, quarrel; in the absence of an aspect, one should declare [marital happiness] to be middling.

96 Or, less likely: 'in a trine', that is, in signs 120° distant from each other, such as the rising sign and the fifth sign.

sabale dhanabhāve ca bhāryādravyaṃ labhen naraḥ |
sabale chidrabhāve tu bhāryā bhartṛdhanaṃ labhet |
varṣeśvare gurau dyūne vyavahārād dhanāptayaḥ ||
veśyānurāgo madape vinaṣṭe nīcage 'pi vā |
krūrānvite ca madape parayoṣid avāpyate ||
saptame krūrakhacaraḥ śubhadṛṣṭivivarjitaḥ |
bhāryāmaraṇadaḥ prokto vinaṣṭo vāstanāyakaḥ ||

cūḍāmaṇau |

yuddhaṃ bhāvi na vā varṣe lagneśasaptamādhipau |
śatrū syātāṃ tadā yuddhaṃ bhavatīti suniścitam ||
lagnaṃ lagnasya pūrvaṃ vā yadi pāpasamanvitam |
tadā ghoraṃ bhaved yuddhaṃ pāpo 'vekṣeta pārśvakam ||
lagnāstanāthayor yoge raṇaṃ dīrghaṃ samādiśet |
mande vakre ca sabale bahu yuddhaṃ bhavet tadā ||
svagṛhoccagate bhaume daśamasthe syād raṇaṃ pracuram |
lagnasthe madhyataraṃ dyūnasthe sadmani pracuram ||
lagnadyūnapatī pāpau pāpāṃśasthau tu yuddhadau |
tāv eva vakritau kendre ṣaṣṭhapo vā raṇapradaḥ ||
lagneśe dyūnage 'ntye vā varṣe syāt tu parājayaḥ |
lagnasthe vāstape ṣaṣṭhe śatror eva parājayaḥ ||
lagne krūre jayaḥ praṣṭuḥ saptame vidviṣo jayaḥ |
mūrtau krūre jayaḥ proktaḥ krūradṛṣṭyā parājayaḥ ||

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2 bhartṛ] bhartur G 4 nīcage] nīcago K T 5 yoṣid] yoṣit K 6 śubha] śukra G 9 lagneśa] lagneśe K T M 12 pārśvakam] yorśvakaṃ B N 15 svagṛhocca] svagṛhe ca B N ‖ daśamasthe] daśame G 18 vakritau] vakriṇau K T M 20 lagnasthe] scripsi; lagnāste B N; lagneste G K T M ‖ eva] iva K M 21 lagne krūre] krūre lagne G

If the second house is strong, a man will acquire his wife's wealth; but if [his] eighth house is strong, the wife will acquire her husband's wealth. If Jupiter as ruler of the year is [placed] in the seventh house, there is acquisition of wealth from business.

There is attachment to prostitutes if the ruler of the seventh house is corrupt or occupies its fall, and if the ruler of the seventh house is joined to malefics, [the native] gets another's wife [as his mistress]. A malefic planet in the seventh, bereft of the aspect of benefics,[97] is declared to bring death to [the native's] wife; or the ruler of the seventh house being corrupt [does the same].

[And] in the *Cūḍāmaṇi* [it is said]:

'Will there be war or not in [this] year?' Should the ruler of the ascendant and the ruler of the seventh [house] be enemies, then it is certain that there will be war. If the ascendant or [the house] prior to the ascendant[98] is joined by malefics, then there will be a terrible war, [or] should a malefic aspect [either] flank.[99] If there is a configuration of the rulers of the ascendant and the seventh house, one should predict a long-lasting war; if Saturn and Mars are strong, then there will be a great war. If Mars, placed in its domicile or exaltation, occupies the tenth [house], there will be a great war; if it occupies the ascendant, middling; if it occupies the seventh house [and] the lot, a great one.[100] The rulers of the ascendant and the seventh house being malefics, occupying malefic divisions, bring war. The two retrograde, or the ruler of the sixth [house] in an angle, bring about war.

If the ruler of the ascendant occupies the seventh house or is [placed] in the twelfth house, there will be defeat in [that] year; but if the ruler of the seventh house occupies the ascendant or the sixth, there is defeat for the enemy. If there is a malefic in the ascendant, there is victory for the querent; in the seventh, victory for the enemy. Victory is declared if there is a malefic in the ascendant, [but] by a malefic aspect, defeat.

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97 Text witness G reads 'of Venus'.

98 That is, the twelfth house.

99 That is, the second and twelfth houses.

100 Or: 'if the lot occupies the seventh house'. In either case, it is not clear which lot is meant.

saṃdhiṃ kuryāt suhṛddṛṣṭir lagneśāstapayor mithaḥ |
āye 'pi sabale saṃdhir vibale vigraho bhavet ||
udayacaturthaiḥ krūraiḥ saptamadaśamasthitais tathā saumyaiḥ |
vijayo bhavati hi yuddhe dyūnodayagaiḥ śubhaiś cāpi ||
caralagne śubhayukte saṃdhānaṃ bhavati bhūmipālānām | 5
daśamopagataiḥ saumyair vittaṃ dattvā paro yāti ||

hāyanasindhau |

yadi krūragraho varṣe jāyeśaṃ lagnapaṃ dhruvam |
na paśyati tadā tatra naṣṭaṃ vismṛtam āpyate ||
yasmin rāśau bhavec candras tadrāśer adhipena cet | 10
dṛśyate candramā varṣe tadā naṣṭaṃ ca labhyate ||
dhanapo niḥsṛtaḥ sūryād udito bhavati sphuṭaḥ |
tadā ca vismṛtaṃ naṣṭaṃ prāpyate niścayād dhanam ||
hibukāstāntarālasthair grahaiḥ śubhaphalapradaiḥ |
yātrāsiddhiṃ vijānīyād aśubhair naiva nirdiśet | 15
saptame svāmisaumyāḍhye dṛṣṭe vā syān nivartanam ||
carātmakasya pramadāhvayasya bhāvasya pāpekṣaṇahīnitasya |
varṣapraveśe prabhaven nivṛttiḥ pravāsayātasya ca nānyathā syāt ||

atha saptamabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

kalatre 'rkayukte kalatrāṅgapīḍā 20
svakīyāṅgapīḍā tathā taddaśāyām |
śiro'rtiś ca mārgād bhayaṃ vai vivādo
gude pādayoḥ pīḍanaṃ varṣamadhye ||

---

1 suhṛddṛṣṭir] suhṛddṛṣṭi B N; sudṛṣṭir G 3 udaya] upacaya B N ‖ caturthaiḥ] caturtheḥ B N ‖ saptama] sapta B N 4 hi] om. B ‖ dyūnodayagaiḥ śubhaiś] dyūnodayagaiś B; dyūnedayagaiś N 9 vismṛtam] vismṛtim G 10 tadrāśer] tadrāśāv B N; tadrāśir G 16 nivartanam] nivartate K T; nivarttate M 17 pāpekṣaṇahīnitasya] pāpagrahadṛgyutasya G T; pāpekṣaṇadūṣitasya M 18 varṣa] varṣe M ‖ yātasya] jātasya K T M ‖ nānyathā] nāyathā B 19 saptama] om. G

20–23 kalatre … madhye] TPK 1.7

> A friendly aspect between the ruler of the ascendant and the ruler of the seventh house will bring reconciliation. If the eleventh house is strong, there will be reconciliation; if weak, conflict. By malefics [occupying] the ascendant and the fourth [house], and benefics occupying the seventh and the tenth, there is victory in war, and also by benefics occupying the seventh house and the ascendant. If the ascendant is a movable [sign] and joined by a benefic, there is a reconciliation of kings; by benefics occupying the tenth, the enemy leaves once [the querent] has given [them] wealth.

[And] in the *Hāyanasindhu* [it is said]:

> If, in the year, no malefic planet aspects the ruler of the seventh house [or] the ruler of the ascendant, then lost [or] forgotten [property] is certainly regained in that [year]. If the moon in the year is aspected by the ruler of the sign in which the moon should be [placed in the nativity], then too lost [property] is found. [If] the ruler of the second house becomes visible, having come out from under the sun and risen [heliacally], then too lost [or] forgotten wealth is certainly regained.
>
> By planets that bestow benefic results occupying the space between the fourth and the seventh house, one should understand successful journeys [to take place; but] by malefics [placed thus] one should not predict it. If the seventh [house] is joined by its ruler and benefics or aspected [by them], there will be a return [for the traveller]. If, in the revolution of the year, the house is of a movable nature [and] called feminine,[101] free from the aspects of malefics, the return of one who has gone abroad will take place; otherwise it will not happen.

Next, the results of the sun and other [planets] occupying the seventh house [are described] in [*Tājika*]*padmakośa* [1.7, 2.7, 3.7, 4.7, 5.7, 6.7, 7.7, 8.7]:

> If the seventh house is joined by the sun, there is pain in the wife's body, and likewise pain the [native's] own body, in its period; there is headache, danger from travel, dispute, and pain in the anus and in the feet in [that] year.

101 Only Cancer and Capricorn meet both these criteria.

kalatre śaśāṅko yadā pāpadṛṣṭo
jvaraṃ vātapīḍāṃ bhayaṃ dāruṇaṃ ca |
kalatrāṅgakaṣṭaṃ kaphotpattibādhāṃ
sa saumyānvitaś cārthalābhaṃ karoti ||
kalatre sthite kṣmāsute strīṣu rogaṃ
tathā cātmano mārgato 'tīva kaṣṭam |
bhayaṃ vairiṇāṃ vai vivādo janānāṃ
daśā neṣṭakārī bhaved dhāyane 'smin ||
śaśāṅkātmaje saptamasthe 'ṅganānāṃ
vilāsādisaukhyaṃ bhavaty atra varṣe |
pratiṣṭhādhikā gohiraṇyāmbarāptir
jayaḥ sarvadā taddaśāyāṃ tathaiva ||
kalatre surejye kalatrādisaukhyaṃ
janān nirbhayaṃ śatrunāśaṃ karoti |
sukhaṃ vāhanānāṃ vilāsādikaṃ ca
nṛpāl labdhalakṣmīr bhaved dhāyane 'smin ||
kalatre bhṛgau jāyate hāyaneṣu
kalatrādisaukhyaṃ vilāsādikaṃ ca |
ripor nāśanaṃ mānavānāṃ ca saukhyaṃ
bhaved vastrahemādisaukhyaṃ narāṇām ||
jāyāsthānagato divākarasutaḥ syād aṅganānāṃ rujo
mārgād bhītikaraḥ paśoś ca maraṇaṃ rājyād bhayaṃ vyagratām |
kleśānāṃ ca vivardhanaṃ prakurute mithyāpavādaṃ tathā
dehe vāyusamudbhavā ca jaṭhare pīḍā bhaved dhāyane ||
vātapramehārtim atho narāṇāṃ guhyendriyārtiṃ ca tamo dyunastham |
viṣāgnipīḍāṃ ca tathāṅganānāṃ kaṣṭaṃ karotīha bhayaṃ narāṇām ||

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5 kalatre] kalatra G 6 mārgato 'tīva] mārgataḥ kleśa G 9 'ṅganānāṃ] ṃganāṃ N 11 -ādhikā go] -ādhikāro G 14 janān] janaṃ B N; jayan K T M 17 bhṛgau jāyate hāyaneṣu] kaviś ced bhaved varṣamadhye G ‖ jāyate] yate N ‖ hāyaneṣu] hāyanesmin K T M 18 kalatrādi] kalatrāṃga G 20 saukhyaṃ narāṇām] lābhaṃ karoti G 23 prakurute] ca kurute B N 25 atho narāṇāṃ] athodarārtiṃ G ‖ dyunastham] munisthaḥ B N 26 karotīha] karotī B ‖ narāṇām] nṛpāṇāṃ G K T M

1–4 kalatre … karoti] TPK 2.7 5–8 kalatre … 'smin] TPK 3.7 9–12 śaśāṅkā … tathaiva] TPK 4.7 13–16 kalatre … 'smin] TPK 5.7 17–20 kalatre … narāṇām] TPK 6.7 21–24 jāyā … dhāyane] TPK 7.7 25–26 vāta … narāṇām] TPK 8.7

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20 narāṇām] At this point B N add a half-stanza in the same style and metre as the preceding verses, seemingly an alternative to the one immediately following but not present in independent witnesses of the TPK: *kalatre śanir jāyate caiva kaṣṭaṃ jvaraṃ vātapīḍāṃ bhayaṃ dāruṇaṃ ca*.

When the moon is in the seventh house aspected by malefics, it makes fever, suffering from [the humour of] wind, terrible danger, evil to the wife's body, and disorders from increase of phlegm; joined to benefics, gain of wealth.

If Mars occupies the seventh house, there is illness among [the native's] womenfolk, and also to himself, excessive evil from travel, danger from enemies, disputes with people [in general: its] period in this year brings no good.

If Mercury occupies the seventh house, there is happiness from pleasures with women and so on in this year, great eminence, acquisition of cattle, gold and clothes,[102] and likewise constant triumph in its period.

If Jupiter is [placed] in the seventh house, it makes happiness from wife and so on, security from people [in general],[103] and destruction of enemies. There will be happiness from vehicles, pleasures and so on, and riches granted by the king in this year.

If Venus is in the seventh house, in [those] years people meet with happiness from wife and so on,[104] pleasures and so on, destruction of enemies, and happiness; men will have happiness from clothes, gold and so on.

[If] Saturn occupies the seventh house, there will be illness to womenfolk; it makes danger from travel and brings death of cattle, danger from royal [quarters], agitation, aggravation of suffering, lies and slander; and there will be pains in the body caused by [the humour of] wind, and [particularly] in the stomach, in [that] year.

Rāhu occupying the seventh house makes urinary disease from [the humour of] wind for men,[105] pain in the private parts, suffering from poison and fire; likewise evil for women and danger for men.[106]

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102 Text witness G reads 'rank, authority, and acquisition of gold and clothes'.

103 Text witnesses K T M read 'triumph and security'.

104 Text witness G reads 'happiness from the wife's body' (or 'pleasures of the body for the wife').

105 Text witness G reads 'urinary disease from [the humour of] wind and stomach pain'.

106 Text witnesses G K T M read 'danger from kings'.

maṇitthaḥ |

vasticakṣuḥśirorogaiḥ strīpīḍā nagarāṭanam |
varṣagas tu yadā dyūne bhāskaraḥ kurute nṛṇām ||
strīsukhaṃ nṛpater mānaṃ lābho grāmāntarād bhavet |
vāṇijyāj jalamārgāc ca saptame yadi candramāḥ ||
jāyākaṣṭaṃ tathā hāniḥ pīḍā ātmana eva ca |
deśe bhraṃśaṃ bhayam asau kuryād bhaumas tu saptame ||
mārgāl lābho 'ṅganāsaukhyaṃ vāṇijyāc ca dhanāgamam |
candrajaḥ kurute nityaṃ hāyane saptame yadi ||
vāṇijyād vyavahārāc ca mārgāc caiva dhanāgamam |
strīsukhaṃ rājasanmānaṃ saptame suramantriṇi ||
dayitāputrajaṃ saukhyaṃ vāṇijyād vibhavāgamam |
mārgāl lābhaṃ pramodaṃ ca saptame bhṛguje nṛṇām ||
satataṃ gamane prītiḥ suhṛtkaṣṭaṃ dhanakṣayaḥ |
pravāsaḥ śatruto bhītiḥ saptame ravinandane ||
pravāsaḥ pīḍanaṃ cāṅge strīkaṣṭaṃ pavanottharuk |
kaṭivastau bhavet pīḍā saiṃhikeye ca saptame ||

iti saptamabhāvavicāraḥ ||

athāṣṭamabhāvavicāraḥ | tatrāṣṭamabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

---

2 cakṣuḥ] vakṣa G; vakṣaḥ K T M 3 dyūne] dyūno B N G K T 4 mānaṃ] yānaṃ M ‖ lābho] lābhaṃ G 7 deśe] deśa G K T M ‖ bhayam asau] bhayamāsau N; bhayaṃ saukhyaṃ G 8 mārgāl] mārgāc ca G 9 saptame] scripsi; saptamo B N G K T M ‖ yadi] yadā K T M 12 dayitā] rdāyadā N 13 saptame] saptamo N 14 prītiḥ] bhītiḥ G K T M ‖ kṣayaḥ] kṣayaṃ B N G K T 15 pravāsaḥ] pravāsaṃ B N G K T ‖ ravi] sūrya G 16 pravāsaḥ] pravāsam K T M ‖ pavanottharuk] pavanosya N 19 cintanīyam] vicāraṇīyam K T M

[And] Maṇittha [says]:

> When the sun is in the seventh house in the year, it makes suffering to [the native's] wife from illnesses of the abdomen, eyes,[107] and head, and makes men roam about the town.[108]
>
> There will be happiness from women, honour[109] from the king, and gain from another village, from trade, and from travel by water, if the moon is in the seventh.
>
> There is evil to the wife, and likewise loss and suffering to oneself: [when placed] here in the seventh, Mars will make roaming through the land and danger.
>
> There is gain from travel and happiness from wife, and Mercury makes constant acquisition of wealth from trade if [placed] in the seventh [house] in the year.
>
> There is acquisition of wealth from trade, business and travel, happiness from wife and honour from the king, if Jupiter is in the seventh.
>
> There is happiness arising from wife and children, acquisition of fortune by trade, gain from travel, and delight for men, if Venus is in the seventh.
>
> There is love of constant wandering,[110] evil to friends, loss of wealth, living abroad, and danger from enemies, if Saturn is in the seventh.
>
> There will be living abroad, bodily pain, evil to wife, illness arising from [the humour of] wind, and pains in the hip and abdomen, if Rāhu is in the seventh.

This concludes the judgement of the seventh house.

6.9 The Eighth House

Next, the judgement of the eighth house. Concerning that, Caṇḍeśvara describes what is to be considered from the eighth house:

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107 Text witnesses G K T M read 'chest'.

108 Or 'between towns'.

109 Text witness M reads 'a carriage'.

110 Text witnesses G K T M read 'constant danger [*or:* fear] from wandering'.

āyur virodho nidhanaṃ carādyaṃ bhedo 'tha śastraughanirūpaṇaṃ ca |
vaiṣamyadurgādikaśatrurodho nadyādisaṃtāraṇanaṣṭarogāḥ |
chidraṃ raṇaṃ bhrātṛripuś ca kaṣṭaṃ vicāraṇīyaṃ nidhane samastam ||

atrāpi pūrvavad vicāraḥ | atha yogāḥ | yādavaḥ |

varṣeśe 'vanije 'bale khalahate śastrān mṛtir mṛtyuge
tasmin vahnibhage 'gnibhīr dvipadabhe caurogralokād bhayam |
khasthe 'smin nṛpater bhayaṃ hibukabhe mātuḥ pitur mātulād
randhrānyatragate kuje mṛtisamaṃ mṛtyur na cejyekṣaṇāt ||

varṣatantre abdapabhaumasya yatra kutrāvasthitasya phalam uktam |

bhaume 'bdape krūrahate 'yasā ghāto balojjhite |
agnibhīr agnibhe krūranarād dvipadabhe mṛtiḥ ||

janmāṣṭanāthena gataujasābde lagnādhināthe kṛtamūthaśīle |
syād alpamṛtyuś ca divābdaveśe sārke 'bdape bhūpabhayaṃ mahīje ||

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1 carādyaṃ] ca vādyaṃ G T ‖ śastraugha] vastraugha B N; vāstoḥ śca G 3 raṇaṃ] nṛṇāṃ B N ‖ kaṣṭaṃ] drṣṭaṃ B N K T M 4 atrāpi pūrvavad vicāraḥ] atra vicāraḥ pūrvavat G ‖ yādavaḥ] yādavena B N 6 bhage] mage M ‖ 'gnibhīr] 'gnibhor M ‖ dvipadabhe] dvipada B N; dvipadame M ‖ caurogra] caurāgra N 11 agnibhīr] agnibher K 12 gataujasābde] gataujasobde B G a.c.; gataujasaubde N; gateṃbhiheśe K; gateṃthiheśa T; gateṃthiheśe M ‖ nāthe] nāthena K

5–8 varṣeśe … cejyekṣaṇāt] TYS 12.78 10–11 bhaume … mṛtiḥ] VT 12.1 12–13 janmā- … mahīje] TYS 12.79

> Longevity, conflict, death, wandering and so on, division, displaying a multitude of weapons, distress, danger and so on, conflict with enemies, crossing rivers and so on, lost [property], illness, infirmity, battle, brothers' enemies and evils: all [this] is to be judged from the eighth house.

Here, too, judgement is [to be made] as before. Now, configurations; [and] Yādava [says in *Tājikayogasudhānidhi* 12.78]:

> If Mars as ruler of the year is weak and afflicted by malefics, there is death from weapons, if it occupies the eighth house; if it occupies a fiery sign, there is danger from fire; in a human sign, danger from robbers and violent people. If it occupies the tenth house, there is danger from the king; in the sign on the fourth house, from the mother, father, or uncle. If Mars is placed elsewhere than the eighth house, there is [suffering] equal to death, and there is no death if [Mars is] aspected by Jupiter.

[But] in *Varṣatantra* [12.1, these] results are described for Mars as ruler of the year placed anywhere:

> If Mars as ruler of the year is afflicted by malefics and bereft of strength, there is a blow with iron; in a fiery sign, danger from fire; in a human sign, death [inflicted] by a violent man.

[Continuing from *Tājikayogasudhānidhi* 12.79:]

> If the ruler of the ascendant has made a *mutthaśila* with the ruler of the eighth house of the nativity, which is bereft of strength in the year, there will be untimely death.[111] If Mars as ruler of the year is with the sun when the revolution of the year takes place by day, there is danger from the king.

111 The meaning of *alpamṛtyu* (lit. 'little death') is somewhat uncertain. While the present reading is secure for metrical reasons, the word probably originated as a scribal error or folk etymology for *apamṛtyu* in the sense of 'untimely death'; however, something like 'a brush with death' could also conceivably be meant.

varṣatantre tu kujārkayor yoge divase 'bdaveśe nṛpabhayam uktam |

lagnenthihāpatisamāpatayo mṛtīśā
ced itthaśālina ime nidhanapradāḥ syuḥ |
cet pākariṣṭasamaye mṛtir eva tatra
sārke kuje nṛpabhayaṃ divase 'bdaveśe ||

krūrakhecaradaśāsamaye ca ityādijātakoktadaśāriṣṭe varṣe *lagnenthihāpati* ityādiyogotpattau maraṇaṃ daśāriṣṭāsambhave duḥkham ity arthaḥ |

ravau janau śukrakamūsarīphe kendre 'bdanāthe nṛpabhītirogau |
janmārabhe 'bde śaśije 'bdakendre 'bdeśe hi durvarṣam idaṃ vadanti ||
tasmin budhe kevalam aṣṭayāte bhaumāridṛṣṭyāpi na śobhano 'bdaḥ |
tathāṣṭage jñe sabale kujākṣiyukte videśe maraṇaṃ ca bandhaḥ ||

ete yogās tājikasindhāv anyathaivoktāḥ |

śukresarāphasahito janmakāle ca bhāskaraḥ |
varṣādhikārī kendrastho jvararājarugāptikṛt ||
bhaumasthāne 'dhikārīnduputre varṣe rujas tathā |
budho 'dhikārī bhaumena krūradṛṣṭo 'rgārtidaḥ ||
bhaumayukte budhe sārke videśe bandhanaṃ mṛtiḥ || iti |

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2 mṛtīśā] mṛtīśāś B N G; mṛtīśāc K T M 4 samaye] samayo G 6 khecara] khecare B N ‖ ca] ced G 7 riṣṭāsambhave] riṣṭasaṃbhave B N; riṣṭās saṃbhave K 8 śukraka] śukra G 9 kendre 'bdeśe] keṃdreśe B N 10 tasmin budhe] tasmibun dhe N ‖ aṣṭayāte] aṣṭapāte M 11 kujākṣi] kujārki B N 15 -īndu] -īṃduḥ T M ‖ putre] putra T ‖ tathā] tadā N K T M; tanau G 17 videśe] videśaṃ B N K T M

2–5 lagnenthihā … 'bdaveśe] VT 12.3 6 krūra … ca] JKP 8.6 ‖ lagnenthihāpati] VT 12.3 8–11 ravau … bandhaḥ] TYS 12.80–81

But in *Varṣatantra* [12.3], danger from the king is declared when Mars and the sun are conjunct in a revolution of the year in the daytime [without Mars ruling the year]:

> If the rulers of the ascendant and the *inthihā* and the ruler of the year have an *itthaśāla* with the ruler of the eighth house, they can bring death: if [the configuration occurs] at a fatal time in the periods [of the planets], there is indeed death. If Mars is with the sun when the revolution of the year is in the daytime, there is danger from the king.

That is, if the configurations [described in the sentence] beginning with 'If the rulers of the ascendant and the *inthihā*' arise in a year for which fatality from [planetary] periods has been declared in [passages like that] beginning with 'And at the time of the period of a malefic planet' in *Jātaka*[*karmapaddhati* 8.6], there is death; in the absence of fatality from the periods, [only] suffering. [Continuing from *Tājikayogasudhānidhi* 12.80–81:]

> If the sun in the nativity is in a *mūsariḥpha* with Venus [and] the ruler of the year is in an angle,[112] there is danger from the king and illness. If Mercury as ruler of the year is in that sign in the year where Mars was in the nativity, in an angle in the year, they call this an evil year. If that Mercury occupies the eighth [house] alone, with an inimical aspect from Mars, the year is not good. And if a strong Mercury occupies the eighth, joined to the aspect of Mars,[113] there is death and captivity abroad.

These configurations are described quite differently in the *Tājikasindhu*:

> The sun having an *īsarāpha* with Venus at the time of the nativity and having authority in the year, occupying an angle, brings about fever and consumption. Likewise, if Mercury, having authority in the year, is in the place of Mars, there are illnesses. Mercury having authority [in the year and being] harshly aspected by Mars brings suffering from blood. If Mercury with the sun is joined to Mars, there is captivity and death abroad.

112 Or, possibly: 'If the sun as ruler of the year is in a *mūsariḥpha* with Venus in the nativity [and] in an angle'.

113 Text witnesses B N read 'joined to Mars [and] Saturn'.

atrobhayor virodhe ete yogāntarā eva jñeyāḥ | varṣatantre |

bhaumasthāne 'dhikārīndau guptaṃ nṛpabhayaṃ rujaḥ |
mando 'dhikārī khe lohahateḥ pīḍākaraḥ smṛtaḥ ||

asmin yoge 'ṣṭamasthaś candro jñeya iti yādavaḥ |

janmasthabhaumarkṣagate 'bdaveśe candre 'ṣṭamasthe nṛpapīḍanāni ||

bhaume 'ṣṭame bhayaṃ vahneḥ prahāro vā nṛpād bhayam |
āre khasthe catuṣpādbhyaḥ pāto duḥkhaṃ rujo 'sṛjaḥ ||

atra prathamayoge hīnādhikāre kuje raviyute 'ṣṭamasthe vahnyādibhayam |
dvitīyayoge adhikāriṇi bhaume daśamasthe vāhanāt pāta ity āha yādavaḥ |

hīnādhikāre 'pi kuje 'ṣṭamasthe sārke 'gnibhītir nṛpapīḍanāni ||
bhaume 'mbarasthe 'py adhikāriṇi syād vāhāt prapātaḥ khalu varṣaveśe |

jīrṇatājike |

varṣeśvaro guruḥ pāpadṛṣṭo varṣe 'ṣṭamasthitaḥ |
dravyahānikaro mando balahīno 'śubhekṣitaḥ |
varṣalagnāt saptamago 'pavādakalikārakaḥ ||
lagnāṣṭameśayor itthaśālo mṛtyubhayapradaḥ |
pāpadṛṣṭo 'bdapo jīvo dhanastho dhanahānidaḥ ||

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1 atro-] tatro- K T M ‖ eva] evaṃ M 4 'ṣṭamasthaś] ṣṭamastha K T M 5 bhaumarkṣa] bhaurkṣama G 7 khasthe] khaste K T 11 veśe] madhye G 13 'ṣṭama] ṣṭame K T M 14 bala] balī G 15 saptamago] saptago K 16 mṛtyu] mṛtyur K T

2–3 bhauma … smṛtaḥ] VT 12.5 5 janmastha … pīḍanāni] TYS 12.82 6–7 bhaume … 'sṛjaḥ] VT 12.6 10–11 hīnā … veśe] TYS 12.82–83

As the two [sources] conflict, these should be understood to be different configurations. [And] in *Varṣatantra* [12.5 it is said]:

> If the moon, having authority in the year, is in the place of Mars, there is secret danger from the king and illnesses. Saturn having authority [in the year and being] in the tenth house is said to make suffering from a blow with iron.

Yādava says [in *Tājikayogasudhānidhi* 12.82] that in this configuration, the moon should be understood to occupy the eighth [house]:

> If the moon in the revolution of the year occupies the eighth, placed in the sign occupied by Mars in the nativity, there are sufferings [inflicted by] the king.

[Continuing from *Varṣatantra* 12.6:]

> If Mars is in the eighth, there is danger from fire or a blow [and] danger from the king. If Mars occupies the tenth house, there is a fall from quadrupeds, suffering, and illness from blood.

Concerning this, Yādava says [in *Tājikayogasudhānidhi* 12.82–83] that in the first configuration, there is danger from fire and so on if Mars, bereft of authority, occupies the eighth joined to the sun; in the second configuration, there is a fall from a mount if Mars, having authority, occupies the tenth:

> If Mars, bereft of authority, occupies the eighth with the sun, there is danger from fire and sufferings [inflicted by] the king; but if Mars, having authority, occupies the tenth house, there will surely be a fall from a mount in [that] revolution of the year.

[And] in the *Jīrṇatājika* [it is said]:

> Jupiter as ruler of the year, aspected by malefics and occupying the eighth in the year, makes loss of property; Saturn, bereft of strength, aspected by malefics and occupying the seventh from the ascendant of the year, makes slander and quarrels. An *itthaśāla* between the rulers of the ascendant and the eighth brings danger of death; Jupiter as ruler of the year, aspected by malefics and occupying the second house, brings loss of wealth.

varṣatantre |

patite jñe krūradṛśāretthaśāle mṛtiṃ vadet |
kujahaddāsthite nāśaḥ saumyadṛṣṭe śubhaṃ vadet ||

patite krūrākrānte | tathā budhe bhaumahaddāsthite nāśo 'śvādidravyasyety arthaḥ | yādavenāṣṭamasthasya budhasyādhikārahīnasya bhaumetthaśālayutasya phalam uktam |

jñe tv adhikārahīne 'ṣṭasthe mṛtiḥ syāt kujamūthaśīle ||

lagnādhipe naṣṭadagdhe yoṣidvādo 'śubhānvite |

dagdhādilakṣaṇaṃ vāmanenoktam |

krūraiḥ krūradṛśā dṛṣṭo yukto vārkagṛhāntigaḥ |
sa vinaṣṭo graho jñeyo dagdhaḥ pīḍita ucyate ||

atra yādavena janmalagnavarṣalagneśayoḥ saptamagayoḥ sūryasahitayoḥ phalam uktam |

janmāṅgādhipatau samātanupatau vā varṣalagnāstage
sārke duṣṭahate striyā saha tadā vādārtiduḥkhāni ca ||

2 dṛśāretthaśāle] dṛśām itthaśāle M 3 dṛṣṭe] dṛṣṭyā G 4 nāśo 'śvādi] nāśau svādi B; nāśau svadi N 7 'ṣṭasthe] scripsi; ṣṭamasthe B N G K T M 8 naṣṭa] na dṛṣṭa B N ‖ 'śubhānvite] śubhānvitaṃ K T M 10 dṛśā] om. B ‖ gṛhāntigaḥ] gṛhāṃgitaḥ N 11 sa vinaṣṭo] sabirnaṣṭo N ‖ ucyate] eva ca G 15 tadā] ta G

2–3 patite … vadet] VT 12.8 7 jñe … mūthaśīle] TYS 12.83 8 lagnādhipe … 'śubhānvite] VT 12.9 14–15 janmā- … ca] TYS 12.91

7 jñe] The metrical irregularity is due to the omission of the phrase *lohād bhayaṃ*, which belongs syntactically with the preceding half-stanza. ‖ 'ṣṭasthe] The emendation, required by the metre, is supported by MSS TYS1, TYS3.

[And] in *Varṣatantra* [12.8 it is said]:

> If Mercury is corrupt and has an *itthaśāla* with Mars by evil aspect, one should predict death. If it occupies the *haddā* of Mars, there is loss; [but] if it is aspected by benefics, one should predict good things.

'Corrupt' [means] beset by malefics. That is, with Mercury being thus and occupying the *haddā* of Mars, there is loss of property such as horses. Yādava [in *Tājikayogasudhānidhi* 12.83] describes the result of Mercury occupying the eighth house bereft of authority and joined in an *itthaśāla* with Mars:

> But if Mercury bereft of authority occupies the eighth in a *mutthaśila* with Mars, death will occur.

[Continuing from *Varṣatantra* 12.9:]

> If the ruler of the ascendant is corrupt or burnt, joined to malefics, there are disputes with women.

The definition of being burnt and so on is stated by Vāmana:

> Being aspected by malefics with an evil aspect or joined [to them while] being placed near the house of the sun, the planet should be known to be corrupt; it is [also] called burnt or afflicted.[114]

Concerning this, Yādava [in *Tājikayogasudhānidhi* 12.91] describes the result of the rulers of the ascendant of the nativity and the ascendant of the year occupying the seventh accompanied by the sun:

> If the ruler of the ascendant of the nativity or the ruler of the ascendant of the year occupies the seventh house from the ascendant of the year with the sun, afflicted by malefics, then there are disputes with a woman, pain and suffering.

[Continuing from *Varṣatantra* 12.9–10:]

114 Cf. the similar definitions quoted from Vāmana himself in the foregoing section (see footnote 94) and from Caṇḍeśvara in section 1.5.

janmany aṣṭamago jīvo nādhikārī kaliḥ pṛthuḥ ||
jayaḥ śukrekṣaṇād uktaḥ pratyuttaravaśena ca |

tādṛśe gurau śukravīkṣite strīvāde pratyuttaravaśena jayo bhavatīty arthaḥ |

bhaume 'ntyage dhane sūrye vādāt kleśaṃ vinirdiśet ||

atra yādavena yogadvayam uktam |

bhaume varṣatanor vyaye sati tathā vādavyathātho ravau
dravyasthe ripugotravāda udito duṣṭekṣaṇenotkaṭaḥ ||

ripugotrakalir bhītiḥ saṃkhye kujahate 'bdape |
dagdho janmāṅgapo varṣe ṣaṣṭhe rogakalī diśet ||
sūtyabdayor adhikṛto bhaumasthāne gurur hataḥ |
pāpair vādaḥ sphuṭo 'py evaṃ tādṛśīndau śaneḥ pade ||

sūtyabdayor bhaumasthāne gurur varṣe 'dhikārī pāpair hatas tadā prakaṭo vādaḥ | atha candraḥ sūtyabdayoḥ śanisthāne sthitaḥ varṣe 'dhikārī pāpair hatas tadāpi sphuṭavādaḥ syād ity arthaḥ |

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1 nādhikārī] nādhikāro K T M 4 dhane] om. B N 5 atra] atha M 6 tanor] tanaur N; patau G ‖ tathā] tadā K T; sadā M ‖ vādavyathātho] vādonyathātho M 7 udito] gadito G 8 saṃkhye] saṃsthe G 9 ṣaṣṭhe] ṣṭamo G K T M 11 'py evaṃ] śeṣaṃ M ‖ tādṛśīndau] tādṛśīṃdo B N; tādṛśeṃdau M 12 sūtyabdayor] sūtyoṃtyabdayor N 14 tadāpi] sphuṭa add. G

1–2 janmany … ca] VT 12.9–10 4 bhaume … vinirdiśet] VT 12.10 6–7 bhaume … -kaṭaḥ] TYS 12.92 8–11 ripu … pade] VT 12.11–12

> [If] Jupiter in the nativity occupies the eighth, not having authority, there is a great conflict; and by Venus aspecting, victory is declared on account of a rejoinder.

That is, with Jupiter being such and aspected by Venus, there is victory on account of a rejoinder in the conflict with a woman. [Continuing from *Varṣatantra* 12.10:]

> If Mars occupies the twelfth house and the sun is in the second house, one should predict suffering from the dispute.

[But] concerning this, Yādava describes two configurations [in *Tājikayogasudhānidhi* 12.92]:

> If Mars is in the twelfth house from the ascendant of the year,[115] there is likewise agitation from a dispute; and if the sun occupies the second house, a dispute with an inimical clan is declared [to result], exacerbated by an evil aspect.

[Continuing from *Varṣatantra* 12.11–12:]

> If the ruler of the year is afflicted by Mars, there is conflict with an inimical clan and danger in battle. [If] the ruler of the ascendant of the nativity is burnt in the sixth [house] of the year, one should predict disease and conflict. [If] Jupiter, having authority in the nativity and the year, is afflicted in the place of Mars,[116] there is a public dispute with evil men; likewise if the moon, being such, is in the place of Saturn.

That is, with Jupiter [residing] in the place of Mars in the nativity and in the year [and] having authority in the year, afflicted by malefics: then there is a publicized dispute. And [if] the moon, [residing] in the place of Saturn in the nativity and the year [and] having authority in the year, is afflicted by malefics, then too there will be a public dispute. [Continuing from *Varṣatantra* 12.13–16:]

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115 Text witness G reads: 'If Mars is in the twelfth house as ruler of the year'.

116 Or, as Balabhadra understands the phrase: 'If Jupiter, having authority, is afflicted in the place of Mars in the nativity and the year'.

sūtyabdayor adhikṛte candre budhapade hate |
krūrair videśagamanaṃ vādaḥ syād vimanaskatā ||
meṣe siṃhe dhanuṣy āre 'bdape randhre 'sito bhayam |
mṛtau mṛtīśalagneśau ṃrtyudau pāpadṛgyutau ||
yatrarkṣe janmani kujaḥ so 'bdalagnopago yadā |
budho varṣapatir naṣṭabalas tatra na śobhanam ||
sārke śanau bhaumayute khāṣṭasthe vāhanād bhayam |
sārke bhaume 'ṣṭamasthe tu patanaṃ vāhanād bhavet ||

vāmanaḥ |

varṣeśvare kujayute randhrasthe maraṇād bhayam |
udite mṛtisadmeśe 'staṃgate jīvasadmape ||
puṇyasadmeśvaraḥ puṇyasadmano 'ṣṭamago yadi |
mṛtyukṛt puṇyasahame tathā janmāṣṭameśvaraḥ ||
rāśir janmāṣṭamo mukhyasadmani sveśayuk tathā |
varṣāṣṭamarkṣaṃ puṇyasthaṃ sveśayuktaṃ mṛtipradam ||
krūrākrāntaṃ puṇyasadma yadi janmāṣṭameśvaraḥ |
ṣaṣṭhe 'ṣṭame dvādaśe vā tadā mṛtyur asaṃśayaḥ ||
munthaheśo 'bdapo vāpi krūrākrānto 'rimṛtyugaḥ |
janmalagnāṣṭamādhīśo 'ntyago mṛtyuṃ vinirdiśet ||
mukhyasadmani lagne vā candraḥ krūras tu saptamaḥ |
mṛtyukṛd yadi vā krūrau dhanavyayakṛtasthitī ||
mṛtiṣaṣṭhagataś candraḥ krūradṛṣṭo mṛtipradaḥ |
janmalagnābdalagneśau nidhane nidhanapradau ||

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2 vimanaskatā] vimanaskṛtā B 3 dhanuṣy āre] dhanuṣpāde K T M 5 'bda] bde K T M 7 bhaumayute] om. B N 8 sārke ... bhavet] om. B N 11 jīvasadmape] jīvam abdape G 12 puṇya[1]] puṇye G ‖ sadmano] sadmago B N 14 rāśir] śaśi B N; rāśi T M ‖ mukhya] mukhyaṃ M ‖ sveśa] kheśa T ‖ -yuk tathā] yuktayā B N 15 sveśa] kheśa T 18 mṛtyugaḥ] mṛtyudaḥ G 19 lagnāṣṭamā-] janmāṣṭamā- B N 20 mukhya] sukha B N; puṇya K T M 21 krūrau] krūro B N ‖ sthitī] sthitiḥ B N 22 candraḥ] scripsi; candro B N G K T; cando M ‖ krūra] krūre B N a.c. 23 lagnābda] scripsi; lagnāṣṭa B N G K T M ‖ pradau] prado M

1–8 sūty ... bhavet] VT 12.13–16

If the moon, having authority in the nativity and the year, is afflicted by malefics in the place of Mercury, there will be travel abroad, disputes and distress. If Mars as ruler of the year is in the eighth house in Aries, Leo or Sagittarius, there is danger from swords. The ruler of the eighth house and the ruler of the ascendant [placed] in the eighth house, joined to the aspects of malefics, bring death. When the sign in which Mars was [placed] in the nativity occupies the ascendant of the year, [and] Mercury as ruler of the year has lost its strength, there is no good in that [year]. If Saturn with the sun, and joined to Mars, occupies the tenth or eighth house, there is danger from a mount; but if Mars with the sun occupies the eighth, there will be a fall from a mount.[117]

[And] Vāmana [says]:

If the ruler of the year, joined to Mars, occupies the eighth house, there is danger of death. If the ruler of the lot of death is [heliacally] risen, and the ruler of the lot of life is [heliacally] set, [and] if the ruler of the lot of fortune occupies the eighth from the lot of fortune, it causes death; likewise if the ruler of the eighth [house] in the nativity is on the *sahama* of fortune. Likewise, the eighth sign [from the ascendant] in the nativity [being placed] on the foremost lot,[118] joined by its own ruler. The eighth sign [from the ascendant] in the year placed on [the lot of] fortune, joined by its own ruler, brings death. If the lot of fortune is beset by malefics [and] the ruler of the eighth in the nativity is [placed] in the sixth, eighth or twelfth, then without doubt there is death.

[If] the ruler of the *munthahā* or the ruler of the year, beset by malefics, occupies the sixth or eighth house, [and] the ruler of the eighth from the ascendant in the nativity occupies the twelfth house, one should predict death. [If] the moon is [placed] on the foremost lot or in the ascendant, and a malefic is [in] the seventh, it causes death; or if two malefics have taken up position in the second and twelfth houses. The moon occupying the eighth or sixth house, aspected by malefics, brings death; the rulers of the ascendant in the nativity and the ascendant in the year [placed] in the eighth house [also] bring death.

117 *Vāhana* 'mount' may also mean 'vehicle'.
118 The lot of fortune.

samarasiṃhaḥ |

bhūmisthalagnanāthadyunasthaśaśimuthaśile bhaven mṛtyuḥ |
randhrapatilagnapatyos tathetthaśāle ca pāpadṛśā ||
nidhaneśe kendrasthe lagnapatau nidhanage bhaven mṛtyuḥ |
lagnasthe randhrapatau lagnapaśaśinor vināśe ca ||

varṣatantre |

sakrūre janmape mṛtyau mṛtiś ced inthihārkiyuk |
bhaumakṣutekṣaṇe tatra mṛtiḥ syād ātmaghātataḥ ||
sūtirandhrapatir mando 'ṣṭame 'bde lagnapena cet |
itthaśālī krūradṛśā tatkālaṃ mṛtyudāyakaḥ ||
mando 'ṣṭame mṛtīśetthaśālān mṛtyukaraḥ smṛtaḥ |
śubhetthaśālāt sarve 'pi yogā nāśubhadāyakāḥ ||

mṛtyukartāro grahāḥ śubhagrahair itthaśālād ariṣṭaṃ parihṛtya pariṇāme śarīrārogyadāḥ syuḥ | viśeṣam āha tejaḥsiṃhaḥ |

svoccādigo balayuto mṛtigehanāthaḥ
krūrāhato 'rkarahito gṛhadṛgyuto vā |
lagnaṃ tadīśam api vā yadi vīkṣate ruk-
kleśādinut khalu bhaved abale 'nyathātvam ||
lagneśamūsariphato 'bdapatis tu bhavyo
bhaumo 'bdapo gurudṛśāpy abalo na nindyaḥ |

1–5 samarasiṃhaḥ … ca] om. B N K T M 2 dyuna] scripsi; dyūna G ‖ śaśi] scripsi; rāśi G 9 'ṣṭame] ṣṭamo B N G ‖ 'bde] bda G ‖ lagnapena cet] lagnape bhavet B N 10 tatkālaṃ] tatkāle K T M 11–12 mando … dāyakāḥ] om. B N 11 -śālān] -śālī K T M 12 yogā nāśu-bha] yogānāṃ śubha G T 13 kartāro] kartā roga G p.c. ‖ parihṛtya] parihṛt B 16 gṛha] graha B N 17 vīkṣate] vīkṣite B N K M; vīkṣyite T 18 nut] tat M ‖ bhaved abale] bhavele N 19 bhavyo] bhavage K

7–8 sakrūre … ghātataḥ] VT 12.21 9–10 sūti … dāyakaḥ] VT 12.23 11–12 mando … dāya-kāḥ] VT 12.22 15–18 svoccādigo … 'nyathātvam] DA 24.10 19–682.2 lagneśa … -śālī] DA 24.13

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If there is a *mutthaśila* between the ruler of the ascendant occupying the fourth house and the moon occupying the seventh house, death will occur; likewise if there is an *itthaśāla* by evil aspect between the ruler of the eighth house and the ruler of the ascendant. If the ruler of the eighth house occupies an angle and the ruler of the ascendant occupies the eighth house, death will occur, and [likewise] if the ruler of the eighth house occupies the ascendant while the ruler of the ascendant and the moon are [placed] in the eighth house.

[And] in *Varṣatantra* [12.21, 23, 22, it is said]:

> If the ruler of the nativity is with a malefic in the eighth house, death occurs if the *inthihā* is joined by Saturn. If there is a *kṣuta* aspect of Mars on that [place], there will be death by suicide.
>
> If Saturn as ruler of the eighth house in the nativity is [placed] in the eighth in the year, having an *itthaśāla* by evil aspect with the ruler of the ascendant, it brings about death at that time.
>
> Saturn in the eighth is said to cause death by an *itthaśāla* with the ruler of the eighth house; [but] by *itthaśāla* with benefics, no configurations give evil [results].

By *itthaśāla* with benefic planets, the planets [potentially] causing death remove the misfortune and eventually give a healthy body. Tejaḥsiṃha states a special rule [in *Daivajñālaṃkṛti* 24.10, 13]:

> If the ruler of the eighth house, occupying its exaltation and so on, endowed with strength, unafflicted by malefics, free of the sun, and aspecting or joining [its own] house, aspects the ascendant or its ruler, it surely dispels illness and suffering; [but] if it is weak, the opposite.
>
> By a *mūsariḥpha* with the ruler of the ascendant, the ruler of the year becomes good: Mars as ruler of the year with an aspect of Jupiter, even [if] weak, is not to be censured [...][119] and captivity. The ruler of the

119 While the text witnesses largely agree on the phrasing of this stanza, its former and latter halves do not connect syntactically, giving the impression that something has been left out. The content of the former half itself does seem rather strange, although I have attempted as sympathetic a translation as possible, and I have been unable to locate it in available independent witnesses of the *Daivajñālaṃkṛti*, where the stanza in question reads quite differently.

bandhaṃ ca mṛtyupatir āyapatītthaśālī
bhavyo 'ṣṭame na malino malinetthaśālī ||

malinaḥ pāpagrahaḥ | yādavaḥ |

abdape 'vanisutākṣisaṃyute yuddhabhīr bhavati munthaheśvare |
munthahābhavanato 'ṣṭamasthite syān mṛtiḥ śaradi dehadhāriṇām ||
janmāṅgajanmāṣṭapatī ca varṣe munthāgatau mṛtyukarau pradiṣṭau |
janmāṣṭape 'bde mṛtige ca mṛtyur mandāḍhyamunthā mṛtidārayugḍṛk ||
janmāṣṭameśe 'bdaripuvyayāṣṭasthite mṛtiḥ syād atha varṣakāle |
janmāṅgavarṣāṅgapatī mṛtisthau tadā bhavetāṃ mṛtidau narāṇām |
pāpe 'ṣṭame pāpakṛtetthaśāle mṛtyur bhaved varṣaniveśakāle ||
yadbhe janau bhūmisuto 'bdatatsthe jīve khalārte 'tha kuje gurau vā |
samādhikāre hy anujair vivādo mandānvite śītarucau ca tadvat ||
yadrāśigo janmani somajanmā tadrāśigo 'bde janane baliṣṭhe |
candre vivādo nikhilair niruktas tair vaimanasyaṃ paradeśayānam ||

athāṣṭamabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

ravau cāṣṭame pīḍanaṃ bandhukaṣṭaṃ
saduḥkhakṣayopadravau vyādhiśokau |
dhanārtiḥ kalatrāṅgapīḍā sutāder
vraṇo vātapīḍā bhaved varṣamadhye ||
nidhanagataśaśāṅkaḥ kaṣṭavantaṃ karoti
jvaravamanavikāraṃ codare guptapīḍām |
bhavati kaphavikāro netrarogāṅgabhaṅgo

1 -śālī] -śālo K T M 2 bhavyo 'ṣṭame na] bhavyāṣṭamena M ‖ malino malinetthaśālī] malinena yadītthaśālī G 3 malinaḥ pāpagrahaḥ] om. K T M 5 munthahā] muṃthahī G ‖ 'ṣṭama] ṣṭame M 7 mandāḍhya] mandādya T M 11 bhūmisuto] bhūmisute K T M ‖ tatsthe] tasthe B ‖ khalārte] khalāḍhye K T M 13 tadrāśigo] tadrāśige K T M 14 vivādo] vivāde N ‖ niruktas] niruktaṃ K T M 17 śokau] kośau B N 20 gata] gataḥ B N ‖ śaśāṅkaḥ kaṣṭa] śakaḥ śāṃkeṣṭa N 22 rogāṅga] gāṃga T

4–10 abdape … kāle] TYS 12.86–89 11–14 yadbhe … yānam] TYS 12.93–94 16–19 ravau … madhye] TPK 1.8 20–684.1 nidhana … madhye] TPK 2.8

> eighth house having an *itthaśāla* with the ruler of the eleventh house is good, [if] not tarnished [or] having an *itthaśāla* with one that is tarnished.

'Tarnished' means a malefic planet. [And] Yādava [says in *Tājikayogasudhānidhi* 12.86–89, 93–94]:

> If the ruler of the year is joined to the aspect of Mars, there is danger from battle; if the ruler of the *munthahā* occupies the eighth from the house of the *munthahā*, embodied beings meet with death in [that] year. The rulers of the ascendant of the nativity and the eighth of the nativity placed on the *munthahā* in the year are declared to cause death. If the ruler of the eighth of the nativity occupies the eighth house, there is death; the *munthahā* together with Saturn, joined to or aspected by Mars, brings death. If the ruler of the eighth in the nativity occupies the sixth, twelfth or eighth house in the year, death will occur in the course of the year. The rulers of the ascendant of the nativity and the ascendant of the year occupying the eighth house will then bring death to men. If a malefic in the eighth has formed an *itthaśāla* with [another] malefic, death will occur at the time of [that] revolution of the year.
>
> If Jupiter in the year occupies the sign where Mars was in the nativity and is afflicted by malefics, or if Mars or Jupiter has authority in the year, there is dispute with siblings; likewise if the moon is joined by Saturn. If the moon, being powerful in the nativity, occupies that sign in the year where Mercury was in the nativity, disputes with everyone is declared [to be the result; likewise] dejection due to them and travel to other lands.

Next, the results of the sun and other [planets] occupying the eighth house [are described] in [*Tājika*]*padmakośa* [1.8, 2.8, 3.8, 4.8, 5.8, 6.8, 7.8, 8.8]:

> If the sun is in the eighth, there will be suffering, evils to kinsmen, trouble, loss and misfortune, ailment and sorrow, distress with regard to wealth, bodily pain for the [native's] wife, wounds to children and so on, and suffering from [the humour of] wind, during the year.
>
> The moon occupying the eighth house makes [the native] suffer evils and [makes] disorders of fever and vomiting and hidden pain in the stomach. There are disorders of phlegm, eye disease, broken limbs,

jalabhayam arivādo dravyanāśo 'bdamadhye ||
kuje cāṣṭame śatrupīḍāṅgakaṣṭaṃ
vraṇasyodayaś cāṅganānāṃ ca rogaḥ |
dhanānāṃ vināśo bhavec chastraghātas
tathā vyagratā guptacintā narasya ||
niśānāthaputro yadā randhrasaṃstho
naraṃ mṛtyutulyaṃ kaphārtiṃ karoti |
jvarādiprakopo bhaven netrapīḍā
bhayaṃ vyagratā hāyane taddaśāyām ||
jvaravamanakaphārtir naidhanasthe sureǰye
bahulakaṭhinarogaḥ karṇayor netrayoś ca |
bhavati bhayam aribhyo yoṣito 'ṅgeṣu pīḍā
vraṇakṛtabahupīḍā hāyane 'smin narāṇām ||
mṛtyusthito mṛtyubhayaṃ manuṣyaṃ śukraḥ karotīha janāpavādam |
jvarādipīḍām atha bhītikaṣṭaṃ netre ca rogo ripubhir vivādaḥ ||
nidhanago nidhanaṃ kurute śanir jvaravimardakaphārtijanāpadam |
nṛpabhayaṃ dhanahānim arer bhayaṃ bhavati tāpakaraḥ pavanodayaḥ ||
chidrasthito mṛtyusamaṃ manuṣyaṃ rāhus tathā bhūpabhayaṃ karoti |
jvarātisāraṃ ca kaphārtidoṣaṃ viṣūcikā vāyubhayaṃ narāṇām ||

maṇitthaḥ |

cakṣūrug dhanahāniḥ syād bahupīḍā kalevare |
pittajā viṣabhūpālavyālapīḍāṣṭame ravau ||
aṣṭamasthe 'lpasaṃtoṣo dravyanāśa upadravaḥ |
śleṣmacakṣurvikāraṃ ca varṣādau ca niśākare ||
raktapittaprakopaṃ ca mahāpīḍā dhanavyayam |
vipattir iṣṭavargasya aṣṭamasthe dharāsute ||
lābhaṃ saukhyaṃ pramodaṃ ca rājapūjāṃ ripukṣayam |
vidadhāti nṛṇāṃ varṣe saumyo mṛtyugataḥ sadā ||

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3 -odayaś] -odayañ M 4 chastra] chatru G 7 tulyaṃ] tyulyaṃ G 10 naidhanasthe] nirdhanasthe G 12 yoṣito 'ṅgeṣu] yoṣidaṅgeṣu G K T M 14 śukraḥ] śukaḥ G 16 janāpadam] janāpadaḥ K T M 17 hānim arer bhayaṃ] hāni bhaven madhye B a.c. N; hānibhaye mṛdhe G; hānibhayam mṛdhe K T M 22 ravau] gurau G 24 vikāraṃ] vikāre B N; vikāraś M ‖ niśākare] niśādhipe G 25 prakopaṃ] prakope N; prakopaś M ‖ pīḍā] pīḍāṃ B N; pījāṃ G; pīḍān K T ‖ vyayam] vyayaḥ K T M

2–5 kuje … narasya] TPK 3.8 6–9 niśā … daśāyām] TPK 4.8 10–13 jvara … narāṇām] TPK 5.8 14–15 mṛtyu … vivādaḥ] TPK 6.8 16–17 nidhanago … -odayaḥ] TPK 7.8 18–19 chidra … narāṇām] TPK 8.8

danger from water, disputes with enemies, and loss of property during the year.

If Mars is in the eighth, there is suffering from enemies and evils of the body; wounds appear, and there is illness to [the native's] womenfolk; the man will suffer loss of wealth, blows from a weapon, agitation and secret anxiety.

When Mercury occupies the eighth house, it makes suffering from phlegm equal to death for a man; there will be disorders like fever, suffering from the eyes, fear and agitation during its period in the year.

If Jupiter occupies the eighth house, there is suffering from fever, vomiting, and phlegm, profuse and severe illness of the ears and eyes, danger from enemies, pain of the limbs for the [native's] wife, and much suffering caused by wounds to men in this year.

Occupying the eighth house, Venus makes a man fear death, [causes] slander by [common] people, suffering from fever and so on; there is the evil of fear, illness of the eyes, and disputes with enemies.

Occupying the eighth house, Saturn causes death, feverish disorders, suffering from phlegm, and misfortunes from [common] people, danger from the king, loss of wealth and danger from enemies; [the humour of] wind arises to torment [the native].

Occupying the eighth house, Rāhu makes a man resemble death, and likewise [makes] danger for men from the king, dysentery with fever and suffering from a disorder of phlegm, and danger from cholera and [the humour of] wind.

[And] Maṇittha [says]:

There will be eye disease, loss of wealth, much bodily suffering produced by bile, and suffering from poison, kings, and snakes, if the sun is in the eighth.

If the moon occupies the eighth at the beginning of the year, there is little contentment, loss of property, misfortune, and disorders of phlegm and of the eyes.

There is agitation of blood and bile, great suffering, loss of wealth, and adversities for loved ones, if Mars occupies the eighth.

Mercury occupying the eighth house always bestows gain, happiness and delight, honour from the king and the destruction of enemies on men in [that] year.

dhanavyayam anārogyaṃ kalahaṃ mitravargataḥ |
viyogaṃ ca pravāsaṃ ca aṣṭame devapūjite ||
alpalābham anārogyaṃ jāyāputrādipīḍanam |
dharmanāśaṃ pravāsaṃ ca bhṛguputre 'ṣṭamasthite ||
rogapīḍā mahāvyādhiḥ putrajāyādipīḍanam |
vyasanaṃ dravyahāniś ca hāyane 'ṣṭamage śanau ||
dhanavyayas tv anārogyaṃ vivādo bandhubhiḥ saha |
strīkaṣṭaṃ ca pravāsaś ca rāhur aṣṭamago yadi ||

ity aṣṭamabhāvavicāraḥ ||

atha navamabhāvavicāraḥ | tatra navamabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

svādhyāyadīkṣāsuragehayātrā
cakrasya ceṣṭā maṭhadharmakṛtyam |
guros tu kāryādy abhiṣecanaṃ ca
jalāśrayaḥ śālakadevarādīn |
bhrātur bhaginyāḥ śvaśurasya cintā
puṇyaṃ ca puṇye kathitaṃ mahadbhiḥ ||

1–3 kalahaṃ … anārogyaṃ] om. B N 2 aṣṭame devapūjite] jāyāputrādipīḍanam K T M 5 pīḍā mahā] pīḍādijā G 9 bhāvavicāraḥ] bhāvaḥ G 13 maṭha] bhava G 16 bhrātur] dhātur B N

120 *Svādhyāya*, originally the private recitation of the Veda, but later extended to include the study of any text (particularly religious texts) and/or the recitation of non-Vedic *mantras*.

121 *Dīkṣā*, consecration or initiation into a religious practice, typically performed by a preceptor (*guru*/*ācārya*) and not always clearly distinguishable from *abhiṣeka*/*abhiṣecana* (below).

122 This may refer simply to travel by carriage, but could also allude to religious practices (cf. Bhagavadgītā 3.16 for use of this originally Buddhist imagery) or even to the wielding of royal authority.

There is loss of wealth, poor health, quarrels with friends, separation and living abroad, if Jupiter is in the eighth.

There is little gain, poor health, suffering to wife, children and so on, loss of merit, and living abroad, if Venus occupies the eighth.

There is suffering from disease, severe illness, suffering to children, wife and so on, vice and loss of property, if Saturn occupies the eighth in the year.

There is loss of wealth, poor health, disputes with kinsmen, evils to [the native's] wife, and living abroad, if Rāhu occupies the eighth.

This concludes the judgement of the eighth house.

6.10 The Ninth House

Next, the judgement of the ninth house. Concerning that, Caṇḍeśvara describes what is to be considered from the ninth house:

> Readings,[120] initiation,[121] temples, journeys, the motion of the wheel,[122] monasteries,[123] religious functions, a preceptor's duties and consecration,[124] ponds,[125] enclosures,[126] the husband's brother and so on,[127] considerations of the brother, sister, and father-in-law, and piety are assigned to the ninth house by the great [sages].

123 *Maṭha*, a Brahmanic institution typically housing a senior preceptor and sometimes a number of other monastics, and functioning as a centre for religious instruction and scholarship.

124 *Abhiṣecana*, 'anointing' or, more literally, sprinkling or pouring of water or other liquids over a sacred image or a person – in the latter case performed as an act of conferring religious or royal authority.

125 Or, possibly, '[creatures] resorting to water'.

126 Or 'hall', etc. The context of this term is not clear.

127 Possibly brothers-in-law in general, as an instance of turned or derived houses (the ninth from the ascendant being the third house of siblings reckoned from the seventh house of the spouse), although typically, *devara* specifically denotes the brother of a woman's husband. This compound appears in the accusative in all text witnesses, despite the lack of any verb to go with it and the fact that the previous significations are all given in the nominative. It thus seems possible that half a stanza, containing the missing verb, has been omitted.

atrāpi vicāraḥ pūrvavat | atha yogāḥ | varṣatantre |

bhaume 'bdape trinavage krūrāyukte balānvite |
guṇāvahas tadā mārgaś caraṃ kāryaṃ sthiraṃ tataḥ ||
tridharmastho 'bdapaḥ sūryaḥ kambūlī mārgasaukhyadaḥ |
anyapreṣaṇayānaṃ syāt sa cen nādhikṛto bhavet ||

varṣeśaḥ sūryas trinavamagaḥ svagṛhoccādigaḥ kambūlī candretthaśālavān mārgasaukhyaprado bhavati | etādṛśo 'rko 'dhikārarahitaḥ anyapreṣaṇayānapradaḥ | atrādhikāraḥ svagṛhādiko jñeyaḥ | samarasiṃhaḥ |

mama gamanaṃ bhavitā kila na veti lagneśvare 'tha candre vā |
navameśamuthaśile sati navamasthe vā bhaved gamanam ||
lagnasthe navamapatau lagnādhipamuthaśile ca saṃcārāt |
rahite 'pi yāti na punar navamadṛśā varjite yoge ||
lagnapatau kendrasthe sahajagrahamuthaśile ca vikrūre |
gamanaṃ syād asmin vā candre kendrasthamuthaśile na gatiḥ ||
nṛpayātrāpṛcchāyāṃ dhanasthite niradhikāriṇi krūre |
pṛṣṭhagatānām aśubhaṃ bhaume 'gnibhayaṃ sajhakaṭakaṃ samaram ||
mande caurajalabhayaṃ makabūlakrūrato na bhayam |

---

2 bhaume 'bdape] bhaumodaye M 3 sthiraṃ tataḥ] sthitaṃtaḥ N 4 'bdapaḥ] bdaḥ ‖ kambūlī] kaṃbūlo K T M 5 anya] anye T 6 navamagaḥ] navagaḥ K T M 7 saukhya] om. K T M 8 pradaḥ] daḥ K M ‖ atrādhikāraḥ] adhikāraḥ B N K T M ‖ samarasiṃhaḥ] samarasiṃhavākyaṃ K T; samarasiṃhavākyam M 8–690.6 samarasiṃhaḥ … varṣatantre] om. B N 9 kila] om. K T M ‖ 'tha] bda K T M 12 rahite] scripsi; rahito G K T M ‖ varjite] varjate G 13 sahajagraha] sahajagaś ca K T M 14 candre] vā add. K T M ‖ kendrastha] kendrasya K T M 15 nṛpa] nṛpā K ‖ pṛcchāyāṃ] ṣṭaddāyāṃ G 16 sajhakaṭakaṃ] sasajhaṭakaṃ M 17 mande] ca add. K T ‖ bhayaṃ] bhaya G K T ‖ makabūla] kaṃbūla M

2–5 bhaume … bhavet] VT 13.1–2

8 jñeyaḥ] At this point K T M add: *mamādireṣāṃparyaṃtaṃ samarasiṃhavākyaṃ na sarvapustakeṣu*, where *mamādireṣāṃ-* ought properly to read *mamādītareṣāṃ-*. It is not entirely clear whether this is an intrusive gloss referring to MSS of the HR, or a comment by Balabhadra referring to MSS of the TŚ; but as B N do in fact omit the Samarasiṃha passage reading *mama* […] *itareṣām*, the former alternative seems more likely, indicating that the scribe of a hyparchetype shared by K T M was working from multiple MSS.

Here, too, judgement is [to be made] as before. Now, configurations; [and] in *Varṣatantra* [13.1–2 it is said]:

> If Mars as ruler of the year occupies the third or ninth, not joined by malefics [but] endowed with strength, then there is a profitable journey, changing affairs [and] then stable ones.[128] The sun occupying the third or ninth house as ruler of the year, being in *kambūla*, gives happiness from journeys; there will be travel on commission for another if it should not be in authority.

The sun, ruler of the year, occupying the third or ninth, occupying its domicile, exaltation and so on, being in *kambūla*, [that is], forming an *itthaśāla* with the moon, brings about happiness from journeys. Such a sun bereft of authority brings about travel on commission for another. Here, 'authority' should be understood as domicile and so on. [And] Samarasiṃha [says in the *Tājikaśāstra*]:[129]

> 'Will I make a journey or not?' If [a client asks thus and] the ruler of the ascendant or the moon has a *mutthaśila* with the ruler of the ninth or occupies the ninth, there will be a journey. If the ruler of the ninth occupies the ascendant and has a *mutthaśila* with the ruler of the ascendant, [or] even if it is bereft [of a *mutthaśila*] due to a transfer, he goes [on a journey], but not if the configuration lacks an aspect [on] the ninth.[130] If the ruler of the ascendant occupies an angle in a *mutthaśila* with a planet [in] the third house, free from malefics, there will be a journey; [but] if it or the moon has a *mutthaśila* with [a planet] occupying an angle, there is no journey.
>
> In a question about a king's journey, if a malefic without authority occupies the second house, there is evil for those left behind: if it is Mars, there is danger from fire, fighting and quarrels; if Saturn, danger from robbers and water. From a malefic with *makabūla* there is no

128 The meaning of the last phrases is uncertain; the terms used are the same as for 'movable' and 'fixed' signs. Viśvanātha ad VT 13.1 says: 'Although affairs are changing (*cara*), [that is], quickly accomplished, then, [that is], after that, affairs are stable (*sthira*), [that is], slowly accomplished.'

129 The following quotation is omitted by text witnesses B N, while K T M include the comment that the quotation 'is not found in all books'.

130 This somewhat cryptic sentence represents a condensed version of a paragraph taken from Sahl ibn Bishr's *K. fi l-masā'il*, for a translation of which see Dykes 2019a: 148 f. The 'transfer' (*saṃcāra*) refers to a third planet disrupting the configuration, 'leading away' the light of the applying planet.

dhananāthe nīcasthe cāstamite śobhanaṃ na punaḥ ||
lagnapaśaśinoḥ krūrārditayor vyākulyam īśacitte 'rtiḥ |
sa krūro yadi lagnākāśāntaragas tadā nivartanataḥ ||
ākāśāstāntarage 'smin mārgād astaturyamadhyasthe |
anucarajanasya turyavilagnāntaḥsthe na bhadram itareṣām ||

varṣatantre |

muthahāyā dyūnasaṃsthaḥ svagṛhoccagataḥ śaśī |
videśagamanaṃ kuryāt kleśaḥ pāpekṣaṇād bhavet ||

vāmanaḥ |

śukre 'bdape trinavage pathi saukhyaṃ prajāyate |
tasminn astaṃgate vakre krūrayukte gamo 'śubhaḥ ||
budhe 'bdape tridharmasthe devayātrāṃ samādiśet |
gurau trinavage 'bdeśe nṛṇāṃ śubhagamo bhavet ||
yoge dharmeśalagneśoś cintitaṃ gamanaṃ bhavet |
guror navamage bhaume nṛṇāṃ śubhagamo bhavet ||

hillājaḥ |

yatra janmani mandaḥ syāt sa rāśir navame 'bdataḥ |
janmādhikārī jñaḥ krūrayuto 'tra jhakaṭādhvadaḥ ||
janmādhikāriṇi budhe kujāspadagate sati |

---

2 krūrārditayor] krūrārditayo G 3 yadi] scripsi; om. G K T M ‖ lagnākāśā-] scripsi; lagnakāśā- G; lagnakośā- K T M ‖ tadā nivartanataḥ] tadāptikṛd gaṇataḥ K T M 4 ākāśāstā-] ākāśā- K T M ‖ mārgād asta] mārgadas tat M 6 varṣatantre] om. K T M 7 muthahāyā] muthahāto G 12 'bdape] bdeṃpe N 14 yoge] yome K M 14–15 yoge … bhavet] om. B N 14 lagneśoś] lagneśaś G 15 guror] gurau G ‖ śubhagamo bhavet] śubhavet G a.c.; śubhagamovet G p.c. 16 hillājaḥ] hillāje B N 18 jñaḥ] om. G ‖ 'tra] jñaḥ M ‖ jhakaṭā-] śakaṭā- M 19–692.1 janmā- … budhaiḥ] om. G

7–8 muthahāyā … bhavet] VT 11.13

danger.[131] Again, if the ruler of the second house occupies its fall or is [heliacally] set, it is not good. If the ruler of the ascendant and the moon are afflicted by a malefic, there is agitation and suffering to the ruler's mind. If that malefic is placed between the ascendant and the tenth house, then [the suffering] is due to turning back;[132] if it is placed between the tenth and the seventh house, due to the journey; if it is placed between the seventh house and the fourth, there is misfortune for his retinue; if it is placed between the fourth and the ascendant, for the others.

[And] in *Varṣatantra* [11.13 it is said]:

The moon placed in the seventh house from the *munthahā*, occupying its domicile or exaltation, will make a journey abroad. By malefics aspecting, there will be suffering.

[And] Vāmana [says]:

If Venus as ruler of the year occupies the third or ninth, happiness on a journey results; [but] if it is [heliacally] set, retrograde, [or] joined to malefics, the journey is unfortunate. If Mercury as ruler of the year occupies the third or ninth house, one should predict a pilgrimage; if Jupiter as ruler of the year occupies the third or ninth, men will make a fortunate journey. If there is a configuration between the ruler of the ninth house and the ruler of the ascendant, there will be a planned journey; if Mars occupies the ninth from Jupiter, men will make a fortunate journey.

[And] Hillāja [says]:

[If] the sign where Saturn was in the nativity should be in the ninth in the year, Mercury, having authority in the nativity and joined to a malefic in this [sign], brings a journey of quarrels; [but] if Mercury, having authority in the nativity and occupying the place of Mars, is free

131 Whether understood by Samarasiṃha or not, this phrasing reflects the original sense of the Arabic *maqbūl* 'reception', that is, the malefic in question forming an aspect with a planet having dignity (particularly by domicile or exaltation) in the part of the zodiac where the malefic is located. The source is again Sahl; see Dykes 2019a: 153.

132 Text witnesses K T M read: 'then it makes gain from his troops'.

pāpayogādirahite suyānaṃ gaditaṃ budhaiḥ ||
janmādhikārasahitau jīvendū pāpasaṃyutau |
varṣe navamagau mandasthāne dūragamapradau ||
janmādhikārī vā bhaumaḥ śanisthāne śubhānvitaḥ |
lagnān navamago varṣe dūrayātrāpradāyakaḥ ||
save mārgapatau varṣe mārgasadmeśvare gamaḥ |
jīvasthāne tridharmasthe kuje tatra śubho gamaḥ |
budhasthāne kujo lagnādhīśadṛṣṭaḥ suyānadaḥ ||
save bhaumaḥ svarāśistho varṣe navamago bhavet |
svagṛhe saṃsthito yātrām uttamāṃ samprayacchati ||
varṣe 'dhikārarahitaḥ śanir dharme kuyānadaḥ |
varṣe 'dhikārarahite gurau navamasaṃsthite |
dūrayātrā tatra nṛpād dhanamānādilabdhayaḥ ||
bhaume 'bdape ca patite svajanād dūrato gamaḥ |
navamādhīśakambūlayoge yātrāṃ vinirdiśet ||
svagṛhoccagataś candro navame yadi saṃsthitaḥ |
muthahāsaptame tatra videśagamanaṃ bhavet ||

hāyanasindhau |

varṣeśe sabale mārge varṣe yātrā sukhapradā |
tasminn astaṃgate vakre nirbale duḥkhado gamaḥ ||
gurubhe navamaś candraḥ sabalo 'bde suyānadaḥ |
mando 'bdapo 'nadhikṛto navamasthaḥ kuyānadaḥ ||
gurur evaṃvidho varṣe dūrayātrāpradāyakaḥ |
evaṃ trinavago bhaumaḥ krūradṛṣṭaḥ kuyānadaḥ ||
janmalagnādhipo mārgādhipo vā navamasthitaḥ |
trigo vā yānadaḥ saumyo janmakāle 'ṅkabhāvagaḥ |
sa eva varṣe mārgasthaḥ śubhayātrāpradāyakaḥ ||
alpāṃśo dharmapaḥ śīghro bṛhadaṃśo vilagnapaḥ |
mandagaś cobhayor itthaśāle 'kasmād gamo bhavet ||

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6 save] sarve B N T M; sarva K ‖ patau] gatā B N K T M ‖ mārga[2]] mārge G 7–8 tridharmasthe … suyānadaḥ] om. G 9 save] sa cet B N; sarve K T M ‖ bhaumaḥ] bhaumo G ‖ svarāśistho] om. G 11 rahitaḥ] rahito G 15 yātrāṃ] yotrāṃ N 16 navame] navamo B N 18 hāyanasindhau] om. B N 20 vakre] vaktre T 21 navamaś] navanamaś T 23–24 gurur … kuyānadaḥ] om. B N T 28 alpāṃśo] svalpāṃśo N G K T M

11 kuyānadaḥ] At this point G adds a slightly defective version of two half-stanzas omitted above: *dharmasthe kuje tatrā 'bdedhikāre śubho gamaḥ* | *budhasthāne kujo lagnādhīśadṛṣṭaḥ suyānadaḥ*.

from configurations with the malefics and so on, the wise proclaim a good journey.

Jupiter and the moon, endowed with authority in the nativity [but] joined to malefics and occupying the ninth in the year, in the place of Saturn, bring a distant journey. Or Mars, having authority in the nativity and joined to benefics in the place of Saturn, occupying the ninth from the ascendant in the year, brings about a distant journey.

If the ruler of the ninth house in the nativity rules the lot of journeys in the year, there is travel; if Mars occupies the third or ninth house in the place of Jupiter, there is fortunate travel. Mars in the place of Mercury, aspected by the ruler of the ascendant, gives a good journey. Should Mars occupy its domicile in the nativity and be placed in the ninth in the year, [once more] occupying its domicile, it bestows an excellent journey.

Saturn bereft of authority in the year, [placed] in the ninth house, brings a bad journey. If Jupiter, bereft of authority in the year, occupies the ninth, there is a distant journey, [but] on it, there is gain of wealth, honour and so on from the king. And if Mars as ruler of the year is corrupt, there is a journey far away from one's own people. If the ruler of the ninth has a *kambūla* configuration, one should predict a journey. If the moon, occupying its domicile or exaltation, is placed in the ninth [from the ascendant and] in the seventh from the *munthahā*, then there will be a journey abroad.

[And] in the *Hāyanasindhu* [it is said]:

If the ruler of the year is strong in the ninth house, a journey that year brings happiness; [but] if it is [heliacally] set, retrograde, [or] weak, travel brings suffering. The moon strong in a sign of Jupiter [in] the ninth in a year gives a good journey; Saturn as ruler of the year occupying the ninth without authority gives a bad journey. Jupiter being such in the year brings about a distant journey; such a Mars occupying the third or ninth, aspected by malefics, gives a bad journey. The ruler of the ascendant of the nativity, or the ruler of the ninth house, occupying the ninth or the third [in the year] gives a journey. A benefic occupying the ninth house at the time of the nativity and itself placed in the ninth house in the year brings about a fortunate journey.

[If] the ruler of the ninth house is swifter with fewer degrees, [while] the ruler of the ascendant is slower with more degrees, if there is an *itthaśāla* between the two, a sudden journey will take place. [If] the

svalpāṃśo lagnapaḥ śīghro bahvaṃśo dharmabhāvapaḥ |
antyagaś cobhayor itthaśālaś cintitamārgadaḥ ||
kendrāyabhāve yogaś cet tadā śreṣṭhaphalaṃ game |
dhane bhūmidhanaprāptis turye syuḥ saukhyasampadaḥ |
vyayāṣṭame 'ricaurād bhīḥ sakrūre lagnape mṛtiḥ ||
varṣeśavarṣalagneśayogaś cintitamārgadaḥ |
munthālagnapayor yogo varṣe syāc cintitādhvadaḥ ||

atra tejaḥsiṃhena varṣeśalagneśayor itthaśāle acintitayātrāyoga uktaḥ |

panthāṅgape muthaśile 'bdabhujā tv acintyaḥ
syāc cintitaś ca viparītagatetthaśāle || iti |

varṣatantre |

varṣeśo balavān pāpāyutaḥ kendre 'dhikāravān ||
adhikāragatiḥ saṃkhye senāpatye 'pi vā vadet |
evaṃvidhe kuje jīvayute 'rkān nirgate punaḥ ||
parasainyopari gatir jayakhyātisukhāvahā |

evaṃvidhe kendravartini balayute 'dhikāravati | krūragraharahite bhaume yoga uktas tejaḥsiṃhena |

kendre 'bdape vimaline sabale ca sādhi-
kāre 'dhikāragatirukkṣayavaibhavādyam |

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2 antyagaś] alpagaś G K T M 3–5 kendrāya … mṛtiḥ] om. B N K T M 6–7 varṣeśa … syāc] varṣeśalagneśayor icchaśāle B N 7 -ādhvadaḥ] -ādhvagaḥ G 8 atra] tatra K T M ‖ itthaśāle] itthaśāla G 8–10 acintita … -etthaśāle] om. G 9 panthāṅgape] paṃthāgame B N; vrithāṃgape K; vṛthāṃgape M ‖ tv acintyaḥ] viciṃtyas K T M 12 balavān] balaccān N 13 adhikāra] adhikāre G K T M 14 vidhe] budhe B ‖ kuje] kujī G 15 jaya] scripsi; jayā B N; jāyā G K T M 16 yute] yukte G 17 uktas] uktames N 18–19 kendre … -ādyam] om. B N

9–10 panthā … -etthaśāle] DA 25.2 12–15 varṣeśo … sukhāvahā] VT 13.10–12 18–696.2 kendre … saukhyam] DA 25.5

18 vimaline] At the top of folio 138^{v}, G adds the following stanza without indicating where it should be inserted: *varṣe lagnāt trikoṇasthe jñe bhṛgau vā valānvite* || *videśaṃ yāti gehastho videśastho grahaṃ vrajet* || The same stanza (with *gṛhaṃ* for the incorrect *grahaṃ*) recurs shortly below in K T M as a quotation from Caṇḍeśvara.

> ruler of the ascendant is swifter with fewer degrees, [while] the ruler of the ninth house lags behind with more degrees, an *itthaśāla* between the two brings a planned journey. If the configuration takes place in angles or the eleventh house, then the journey gives excellent results; in the second house, there is gain of land and wealth; in the fourth, there will be happiness and riches; in the twelfth or eighth, there is danger from enemies and robbers; if the ruler of the ascendant joins a malefic, death. A configuration between the ruler of the year and the ruler of the ascendant of the year brings a planned journey; a configuration between the rulers of the *munthahā* and the ascendant in the year will [likewise] bring a planned journey.

Concerning this, Tejaḥsiṃha says [in *Daivajñalaṃkṛti* 25.2] that it is a configuration for an unplanned journey if there is an *itthaśāla* between the ruler of the year and the ruler of the ascendant:

> If the ruler of the ninth house or the ascendant has a *mutthaśila* with the ruler of the year, [the journey] is unplanned, but planned if the *itthaśāla* is reversed.

[And] in *Varṣatantra* [13.10–12 it is said]:

> [If] the ruler of the year is strong, not joined to malefics, in an angle, possessing authority, one should say [that there will be] a position of authority in battle or in the command of an army. Mars being such, and further joined to Jupiter and having come out from under the sun, there is an advance on the opposing army, bringing victory, renown and happiness.

'Being such' [means] occupying an angle, endowed with strength and possessing authority. [In *Daivajñālaṃkṛti* 25.5], Tejaḥsiṃha describes the configuration with Mars being free from malefic planets:

> If the ruler of the year is [placed] in an angle, strong and without any tarnished [planet], in authority, there is a position of authority, disappearance of illness, [attainment of] rank and so forth. Indeed, if

kendre kuje guruyute khalanirgate 'ri-
sainyopari pragatir atra jayādisaukhyam ||

yādavaḥ |

yānādyaṃ vibalabalānusāravedyaṃ
munthāyām aśubhaśubharkṣakheṭabhāji ||
svadhvābde kisimapatau janurnaveśe
mārgeśād api sahamāc ca cintyam evam ||

tājikatilake |

jāmitragas tu muthahābhavanāc chaśāṅkaḥ
svoccādigo 'mbaragato gamanaṃ vidadhyāt |
dravyārjanādigamane khalu puṇyasadma-
vīryeṇa tājikavidā sudhiyātha vācyam ||

samarasiṃhaḥ

navameśamūthaśīle lagnādhīśe ca krūraripudṛśā dṛṣṭe |
gamane 'vasānataḥ syāt praṣṭuḥ kārye kṣayo 'rthasya ||
krūre 'smin ṣaṣṭhapatau rogo vyayape ca bandhanaṃ jñeyam |
sapteśe 'ṣṭapatau vā caurāribhayaṃ ca lagnage maraṇam ||
chidrasthe ripudṛṣṭyā dhananāśas turyage dhanavināśaḥ |

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1 khala] khalu B N 2 pragatir atra] gatiratna B N; pragatiratna K T M 4 balānusāra] balānusāri K T M 5 munthāyām] muṃthādyām B N 6 svadhvābde] tv adhvābde N; svotrābdape K T; svoccābde M ‖ kisima] kimasi K ‖ janur] janu B N ‖ naveśe] navaiśe K 7 mārgeśād] mārgasād B N 10 go 'mbaragato] govaragatoṃ K T; gocaragato M 12 vidā] vidāṃ M 13–698.7 samarasiṃhaḥ … kārye] om. B N K T M 15 kārye] scripsi; kārya G 16 vyayape] scripsi; vyayage G 17 lagnage] scripsi; lagnape G 18 chidrasthe] scripsi; chidrasthāne G

4–5 yānādyaṃ … bhāji] TYS 12.102 6–7 svadhvābde … evam] TYS 12.103

14 navameśa … dṛṣṭe] This half-stanza comprises 34 morae rather than the 33 noted in some earlier non-standard stanzas. Emending it to end *-dṛgdṛṣṭe* would make it conform to that pattern, with 5 morae in the seventh foot.

> Mars is [placed] in an angle, joined to Jupiter and having escaped the malefics,[133] there is an advance on the enemy army, victory and other happiness in this [year].

[And] Yādava [says in *Tājikayogasudhānidhi* 12.102, 103]:

> Travel and so forth should be understood in accordance with weakness and strength, as the *munthahā* resorts to malefic or benefic signs and planets.
>
> There is a good journey in the year if the ruler of the *kisima* rules the ninth [house] in the nativity. The matter should be considered thus from the ruler of the ninth house and from the *sahama*.

[And] in the *Tājikatilaka* [it is said]:

> Occupying the seventh house from the house of the *munthahā*, the moon, placed in its exaltation and so on and occupying the tenth house [from the ascendant], brings about a journey. When a journey is made for [the purpose of] earning wealth and so on, the wise knower of the Tājika [science] should pronounce according to the strength of the lot of fortune.

[And] Samarasiṃha [says in the *Tājikaśāstra*]:[134]

> If the ruler of the ascendant has a *mutthaśila* with the ruler of the ninth [but] is aspected with an inimical aspect by a malefic, if the querent should make a journey from his residence, his wealth will be lost in the undertaking. If this malefic is ruler of the sixth [house], there is illness, and if ruler of the twelfth, bondage should be understood [to occur]. If it is ruler of the seventh or ruler of the eighth, there is danger from robbers and enemies, and if it occupies the ascendant, death. If it occupies the eighth house [and aspects] with an inimical aspect, there is loss of wealth; occupying the fourth, destruction of wealth.

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133 Although this is clearly the reading intended by Balabhadra, *nirgata* 'come out of, escaped' is more commonly used of a planet separating from the sun and becoming visible; and independent witnesses of the *Daivajñālaṃkṛti* do in fact read 'the sun' rather than 'the malefics'.

134 This quotation from Samarasiṃha, like the previous one, is missing from several text witnesses.

lagneśe navameśvaramuthaśilakṛti randhrasaptame kaṣṭam ||
udite 'smin pāpān niḥsṛte ca śubhasukhakaraḥ panthāḥ |
candramakambūle sati viśeṣatas tanupapūrṇadṛśi ||
lagnān mārgānubhavo vyomnaḥ kāryaṃ smarād gateḥ sthānam |
bhūmeḥ kāryapariṇatir lagne śubhasaṃyute śarīrasukham ||
daśame śubhe ca siddhiḥ kāryasyāste prayāti yatsthāne |
tatra śubhaṃ ca caturthe pariṇāme sundaraṃ kārye ||

atha yātrāyāṃ digjñānam uktaṃ romakeṇa |

agnirāśir bhavet pūrvā dakṣiṇā pṛthivī bhavet |
vāyurāśiḥ paścimā ca saumyāśā jalabhe smṛtā ||

atra yātrāyogakārakāṇāṃ grahāṇāṃ madhye yo balavāṃs tadadhiṣṭhitarāśau gamanaṃ vācyam | balasāmye tanmadhye kendrasthagrahādhiṣṭhitarāśau gamanaṃ vācyam | tadabhāve 'pi navamarāśidiggamanaṃ vācyam iti viśeṣaḥ | caṇḍeśvaraḥ |

varṣe lagnāt trikoṇasthe jñe bhṛgau vā balānvite |
videśaṃ yāti gehastho videśastho gṛhaṃ vrajet ||
sukhe vyomni sthite saumye gamanaṃ na tadā bhavet |
tatraiva gamanaṃ pāpe vakrī kheṭo yadā na hi ||
bhāgyapo lagnago vā syāc candrago vā viśeṣataḥ |
candralagneśvarau bhāgye gamas tatrāpy acintitaḥ ||
candro lagnapatir vāpi kendrakheṭaiḥ sahāgamaḥ |
siddhe 'pi gamane tatra gamanaṃ neti niścitam ||
dyūnape dharmage yānam avaśyaṃ nirdiśed budhaḥ |
cararāśiṣu kendreṣu śubhayukteṣu niścitam |
grāmādau gamanaṃ brūyāt pāpayukte cirād bhavet ||

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2 sukhakaraḥ] scripsi; sukhākaraḥ G 5 pariṇatir] scripsi; paraṇatir G 7 sundaraṃ] scripsi; sundaraḥ G 11 grahāṇāṃ] om. B N G 12 bala] bāla N ‖ grahādhiṣṭhita] grahā ṣṭhita K 15–16 varṣe … vrajet] om. B N G 21 kendra] keṃdre B N K T M ‖ sahāgamaḥ] sahāgrahāḥ B N; sahāgragaḥ K M

> If the ruler of the ascendant makes a *mutthaśila* with the ruler of the ninth in the eighth house or the seventh, there is evil. But if it is [heliacally] risen and freed from the malefic, the journey is fortunate and brings happiness, in particular if there is a *makabūla* with the moon perfecting an aspect with the ruler of the ascendant.
>
> From the ascendant, the [native's] experience of the journey [is known]; from the tenth house, his affairs; from the seventh house, the place to which he goes; from the fourth house, the outcome of the affairs. If the ascendant is joined by a benefic, there are pleasures of the body; if a benefic is in the tenth, success in affairs; in the seventh, good things in the place to which he travels; in the fourth, an agreeable outcome to the affairs.

Next, Romaka describes the knowledge of the direction of travel:

> A fire sign will be the east, earth will be the south, an air sign the west, and the northern quarter is said to be [found] in a water sign.

Concerning this, among the planets forming a configuration for travel, a journey should be predicted in [the direction of] the sign occupied by one that is strong. If their strength is equal, a journey should be predicted in [the direction of] the sign occupied by a planet among them that is placed in an angle. If there is none such, a journey should be predicted in the direction of the ninth sign. This is a special rule. [And] Caṇḍeśvara [says]:

> If Mercury or Venus, endowed with strength, occupies a trine from the ascendant in the year, [a native] residing at home will go abroad, [while] one residing abroad will return home. If a benefic occupies the fourth [or] tenth house, then there will not be a journey. If a malefic is there, [there will be] a journey, [but] not if the planet is retrograde.
>
> Should the ruler of the ninth house occupy the ascendant or, in particular, occupy [the place of] the moon, [or if] the moon and the ruler of the ascendant are in the ninth house, then too there is an unplanned journey. [If] the moon or the ruler of the ascendant comes into contact with planets [occupying] angles, then even if a journey has been arranged, it is certain that [there will be] no journey.
>
> If the ruler of the seventh house occupies the ninth house, a wise [astrologer] should predict an inevitable journey. If the angles are in movable signs, joined by benefics, he should predict a certain journey to a village or the like; if it is joined by malefics, it will happen after

carasvabhāvād daśamād aśubheśanirīkṣaṇāt |
aśubhekṣaṇayogāc ca prayāṇam iti kathyatām ||
udayadyūnacandrāṇāṃ kartarī pāpasambhavā |
yātrāyāṃ ca tadā vācyaṃ bhayaṃ caurārisambhavam |
kartarī śubhasambhūtā gamanapratibandhikā ||

hillājaḥ |

tṛtīyadharmago bhaumo naṣṭavīryaḥ śaneḥ pade |
puṇyanāśakaraḥ sūryo varṣeśo hīnavīryavān ||
tridharmagaḥ pāpakaro naṣṭo mando 'bdapas tathā |
mando 'bdapas tridharmastho dharmado balasaṃyutaḥ ||
gurus tridharmago 'bdeśo nayād dravyakaro balaḥ |
munthā tridharmagā puṇyapradā pāpayutānyathā |
dagdhe naṣṭe krūrayute dharmeśe jñātināśanam ||

jīrṇatājike |

mūrtiṃ mūrtipatiḥ paśyed bhāgyaṃ paśyati bhāgyapaḥ |
bhāgyaṃ lagnapatir lagnaṃ bhāgyapaḥ paśyati dhruvam ||
bhāgye lagnapatis tiṣṭhel lagne bhāgyapatir yadā |
bhāgyalagnapatī svarkṣe varṣe bhāgyodayo bhavet ||

atha navamabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

3–5 sambhavā … śubha] om. G 4 sambhavam] śastrajaṃ K T M 5 bandhikā] baṃdhakā K T 7 śaneḥ] śanaiḥ M 8 varṣeśo] varṣeśī N 11 nayād] nṛpād K T M 12 puṇya] puṇyā B 17 lagna] lagne T 18 patī] patau B N G 19 navama] nava K

> a long time.[135] From a malefic aspecting from the tenth, [falling in a sign] of movable nature, and from a joining to malefic aspects, a journey should be predicted. [If] malefics cause besiegement[136] of the ascendant, the seventh house [or] the moon, then danger from robbers and enemies[137] during the journey should be predicted. A besiegement caused by benefics will prevent [the person] from leaving.

[And] Hillāja [says]:

> Mars having lost its strength and occupying the third or ninth house in the place of Saturn destroys piety. The sun as ruler of the year, possessing little strength, occupying the third or ninth house, causes evil; likewise a corrupt Saturn as ruler of the year. [But] Saturn as ruler of the year endowed with strength, occupying the third or ninth house, grants piety. Jupiter as ruler of the year, occupying the third or ninth house and endowed with strength, makes wealth through prudence.[138] The *munthahā* occupying the third or ninth house bestows piety; the reverse if joined to malefics. If the ruler of the ninth house is burnt, corrupt [or] joined to malefics, there is destruction of relatives.

[And] in the *Jīrṇatājika* [it is said]:

> Should the ruler of the ascendant aspect the ascendant [while] the ruler of the ninth house aspects the ninth; [or] indeed [if] the ruler of the ascendant aspects the ninth house [and] the ruler of the ninth, the ascendant; [or] when the ruler of the ascendant should occupy the ninth house, [or] the ruler of the ninth, the ascendant; [or if] the rulers of the ninth house and the ascendant are in their domiciles, in [that] year fortune will dawn.

Next, the results of the sun and other [planets] occupying the ninth house [are described] in [*Tājika*]*padmakośa* [1.9, 2.9, 3.9, 4.9, 5.9, 6.9, 7.9, 8.9]:

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135 It is not clear what should be joined by malefics – possibly the ninth house and/or the ruler of the seventh.

136 In Sanskrit, *kartarī*, lit. 'scissors'; cf. Chapter 5, note 79.

137 Text witnesses K T M add: 'and weapons'.

138 Text witnesses K T M read: 'from the king'.

dharmasthito 'rkaś ca sahodarāṇāṃ pīḍākaraḥ kleśavivardhanaś ca |
dharmaprado rājyayaśaḥpradaś ca tadvarṣamadhye svadaśāṃ gataś cet ||
puṇyodayaṃ dharmagataḥ śaśāṅko bhāgyodayaṃ cārthasamāgamaṃ ca |
svagehasaukhyaṃ ca ripor vināśaṃ vyāyāmasaukhyaṃ ca karoti varṣe ||
dharmaṃ gate bhūmisute ca varṣe puṇyodayo vittasamāgamaś ca |
bhāgyodayo mānavivardhanaṃ ca mahāpratiṣṭhāmbaralabdhir atra ||
dharmasthitaḥ śaśisutaḥ sutalābhasaukhyam
arthāgamaṃ satatamaṅgalam āśu kuryāt |
bhūpāj jayo bhavati kīrtivivardhanaṃ ca
bhāgyodayo ripuvināśanam atra varṣe ||
vācaspatir dharmagato narāṇāṃ karoti dharmaṃ bahulaṃ sukhaṃ ca |
bhāgyodayaṃ cārthasamāgamaṃ ca tīrthāṭanaṃ puṇyamatiṃ prakuryāt ||
dharmasthito dharmakaraḥ kaviḥ syān narendratulyaṃ ca naraṃ karoti |
sukhaprado vāhanabhūṣaṇānāṃ gobhūhiraṇyāmbaralābham āśu ||
bhāgyodayo bhāgyagataḥ śaniś ced bhūyo 'rthadaḥ śatruvināśadaś ca |
kīrtiśriyaṃ mānam athāpi datte sahodarāṇām abhayārtidaś ca ||
dharmasthito dharmavivardhano 'gur jayaṃ nṛpāc chatruvināśanaṃ ca |
bhāgyodayaṃ cārthasamāgamaṃ ca karoti pīḍāṃ paśubāndhaveṣu ||

maṇitthaḥ |

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3 gataḥ] gate G ‖ śaśāṅko] śaśāṃke G ‖ samāgamaṃ] samāgamaś B N 5 dharmaṃ] dharme B N ‖ puṇyodayo] puṇyodayaṃ B N 10 ripu] ri N 12 bhāgyodayaṃ] bhāgyodayaś K; bhāgyodayapraś T 15 bhāgyodayo] bhāgyodayaṃ B N K T M ‖ vināśadaś] vināśanaś K T M 16 kīrti] kīrtiś K T; kīrtiṃ M ‖ abhayārtidaś] bhayam ārtidaś G K T M

1–2 dharma … cet] TPK 1.9 3–4 puṇyodayaṃ … varṣe] TPK 2.9 5–6 dharmaṃ … atra] TPK 3.9 7–10 dharma … varṣe] TPK 4.9 11–12 vācaspatir … prakuryāt] TPK 5.9 13–14 dharma … āśu] TPK 6.9 15–16 bhāgyodayo … ca] TPK 7.9 17–18 dharma … paśubāndhaveṣu] TPK 8.9

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4 sva … varṣe] In the place of this half-stanza, G K T M read: *tīrthāṭanaṃ bhūmipateś ca lābhaṃ śubhekṣitaḥ* (*śubhekṣite* G) *putrasukhaṃ sitenyat* (*site 'nyat* G). 6 atra] At this point, B N add a half-stanza not found in independent witnesses of the TPK: *rājyārthalābhaṃ ca mahāpratiṣṭhāṃ karoti mānaṃ paśughātanaṃ ca.*

Occupying the ninth house, the sun makes suffering for siblings and increases distress, [but] it grants piety, dominion and renown in that year if it occupies its own period.[139]

The moon occupying the ninth house makes a dawning of piety, a dawning of good fortune and acquisition of wealth; happiness in one's own home, the destruction of enemies, and happiness from exercise.[140]

If Mars occupies the ninth house in the year, there is a dawning of piety here, and acquisition of wealth; a dawning of good fortune and increase in honour; attainment of great eminence and [fine] garments.[141]

Occupying the ninth house, Mercury swiftly makes happiness from having children,[142] acquisition of wealth and constant good luck. There is triumph on account of the king, increase in renown, dawning of fortune and destruction of enemies in this year.

Jupiter occupying the ninth house produces piety and abundant happiness for men: it will bring about a dawning of fortune, acquisition of wealth, pilgrimage and a pious inclination.

Occupying the ninth house, Venus will produce piety, and it makes a man equal to a king; it bestows happiness from vehicles and ornaments [and] swiftly [brings about] gain of cattle, land, gold and garments.

Fortune dawns if Saturn occupies the ninth house; it gives wealth in plenty and the destruction of enemies. It even gives [the native] splendid renown and honour and gives siblings freedom from danger and distress.

Occupying the ninth house, Rāhu increases merit; it makes triumph on account of the king, destruction of enemies, dawning of fortune and acquisition of wealth, [but also] suffering to cattle and kinsmen.

[And] Maṇittha [says]:

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139 Or 'its own condition' (*daśā*). Meaning unclear.

140 Presumably gymnastic exercise, though other forms are possible as well. Text witnesses G K T M replace the latter part of the sentence with: 'pilgrimage and gain from the king; happiness from children if aspected by benefics, [but] different if [the moon is] waxing'.

141 Text witnesses B N add: 'It makes gain of power and wealth, great rank and honour [but] killing of cattle.'

142 Or 'from children and gains'.

jāyāputravivādaṃ ca matir dharmakriyādiṣu |
cittodvegākulaṃ nityaṃ navame tapano yadi ||
navame dharmalabdhiś ca manaḥsaṃtoṣam eva ca |
yaśovṛddhir nṛpān māno varṣādau ca niśākare ||
pāpalabdhir bhavet puṃsām udvegaṃ vibhavakṣayam |
kalahaṃ bandhuvargaiś ca navame dharaṇīsute ||
dharmabuddhis tathodvegaṃ dainyaṃ jāyāprapīḍanam |
candrajaḥ kurute varṣe navamastho yadā nṛṇām ||
dhanalābho rājyasaukhyaṃ dharmakāryaṃ bhavet sadā |
prāpnoti vividhān bhogān devejye navamasthite ||
śarīre caivam ārogyaṃ sadbuddhir vibhavāgamam |
putrajāyādikaṃ saukhyaṃ navame bhṛguje nṛṇām ||
jāyāputrasuhṛtkaṣṭaṃ dhananāśaṃ nṛpād bhayam |
durmatiḥ pāpabuddhiś ca navame bhāskarātmaje ||
vidveṣaś ca vapuḥpīḍā dainyaṃ rājādipīḍanam |
dharmakārye vilambaś ca rāhur dharmagato yadi ||

iti navamabhāvavicāraḥ ||

atha daśamabhāvavicāraḥ | tatra daśamabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

ākāśavṛttāntajalaprapātaḥ sthānaṃ pituḥ kāryasukhādi mānam |
puṇyaṃ nṛpatvaṃ ca tathādhikāro mudrā cyutis tad daśame vicintyam ||

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2 tapano] tapane B N G 6 kalahaṃ] kalaho M ‖ vargaiś] vargaś B N 10 prāpnoti] prāmoti N 17 bhāvavicāraḥ] bhāvaḥ B N 18 daśama[1]] dama B 21 cyutis] śrutis G

There are disputes with wife and children, inclination towards pious acts and so on, and the constant affliction of an agitated mind, if the sun is in the ninth.

If the moon is in the ninth at the beginning of the year, there is attainment of merit, contentment of mind, increase of renown and honour from the king.

If Mars is in the ninth, men meet with evil; there is agitation, loss of fortune, and quarrels with kinsmen.

Inclination towards piety, and likewise agitation, wretchedness and suffering to one's wife: [this] Mercury produces for men when occupying the ninth.

There will always be gain of wealth, happiness from dominion, and acts of piety, and [the native] obtains various pleasures, when Jupiter occupies the ninth.

Likewise, men have a healthy body, good understanding, acquisition of fortune, and happiness in the form of children, wife and so on, when Venus is in the ninth.

There are evils to wife, children and friends, loss of wealth, danger from the king, foolishness and evil inclination, if Saturn is in the ninth.

There is hatred, suffering of the body, wretchedness, suffering from the king and so on, and idleness with regard to pious acts, if Rāhu occupies the ninth house.

This concludes the judgement of the ninth house.

6.11 The Tenth House

Next, the judgement of the tenth house. Concerning that, Caṇḍeśvara describes what is to be considered from the tenth house:

Celestial events, fall of water,[143] the father's position, happiness from work and so on, honour, merit, kingship, authority, [an official] seal and falling:[144] that should be considered from the tenth.

143 This compound is attested in the sense of 'waterfall', but could also conceivably relate to precipitation.

144 Text witness G reads 'learning' (lit. 'hearing').

atrāpi pūrvavad vicāraḥ | atha yogāḥ | vāmanaḥ |

varṣeśvare gaganage rājyāptiḥ syād balānvite |
bhavet sthānāntaraprāptir anyakendragate sati ||
varṣeśo 'rkaś caturthasthaḥ pūrvārjitapadāptidaḥ |
varṣeśo 'rko lābhagataḥ sakhyaṃ syān nṛpamantribhiḥ ||

varṣeśaḥ sūryo lagnago daśamastho vā rājyadaḥ syād iti yādavaḥ |

varṣeśvare vā mihire 'tha lagnakhasthe savīrye kularūparājatā ||

nīcasthe krūrayukte 'rke khasthe syād bandhanaṃ nṛpāt ||

samarasiṃhaḥ |

lagne gagane 'tha ravisthāne muthahāgame hi rājyāptiḥ |
janmani siṃhagate 'rke varṣe balini prabhoḥ padaprāptiḥ ||
candre bhaumasthāne sthānāntarakārakatvaṃ syāt |

atra varṣeśaś candro daśamago bhaumasthāne sthānalābhado bhavatīty āha yādavaḥ |

ilājabhasthite |
samāpatāv abdanabhoniśākare parāspadāptis tv iha varṣaveśane || iti

---

7 varṣeśvare] varṣeśvaro G ‖ khasthe] khasthite B N; svasthe M 8 khasthe] svasthe M 10 sthāne] pada G ‖ āgame] āgamane G ‖ rājyāptiḥ] rānyāptiḥ N 12 sthāne] om. T M 13 atra] atha K T M ‖ varṣeśaś] varṣeśa B N ‖ lābhado] balī yadā B N 15 bhasthite] bhasthe B N K M 16 samāpatāv abdanabho] sapāpatāv avdanabho N; cavabhau K; canabho M

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7 varṣeśvare … rājatā] TYS 12.105 15–16 ilāja … veśane] TYS 12.106

Here, too, judgement is [to be made] as before. Now, configurations; [and] Vāmana [says]:

> If the ruler of the year occupies the tenth house endowed with strength, [the native] will attain dominion; if it occupies another angle, he will move to another place. The sun as ruler of the year occupying the fourth gives rank previously earned; [if] the sun as ruler of the year occupies the eleventh house, there will be friendship with the king's counsellors.

Yādava says [in *Tājikayogasudhānidhi* 12.105] that the sun as ruler of the year occupying the ascendant or the tenth will give dominion:

> Or if the ruler of the year is the sun, occupying the ascendant or midheaven in strength, there is dominion according to one's family community.

[Vāmana continues:]

> if the sun in the midheaven occupies its fall, joined to a malefic, there will be captivity [ordered] by the king.

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> If the *munthahā* comes to the place of the sun in the ascendant or the tenth house, [the native] attains dominion; if the sun occupied Leo in the nativity and is strong in the year, he assumes the rank of [his] master. If the moon is in the place of Mars, it will cause a change of place.

Concerning this, Yādava says [in *Tājikayogasudhānidhi* 12.106] that the moon as ruler of the year occupying the tenth in the place of Mars makes [the native] gain a position:

> If the moon as ruler of the year in the tenth house of the year occupies the sign [housing] Mars [in the nativity, the native] attains the position of another in this revolution of the year.

[Continuing from the *Tājikaśāstra*:]

mandasthāne bhaume paśyati muthahāṃ kukarmajā nṛpabhīḥ ||

daśamabhavane ete yogā iti kecit |

gaganapavarṣapalagnapadaśādhīśānāṃ muthaśile hi rājyāptiḥ |
nṛpasahamage 'bdanāthe ravīttthaśāle ca nṛpayogaḥ ||
rājyaprāptipraśne lagneśe śaśinā ca nabhaḥpatinā |
kṛtamuthaśile 'mbaradṛśā rājyaṃ tūpakramād bhavati ||
anyonyabhavanagamanāt krūrābhāve 'py acintitaprāptiḥ |
lagnasthānyena ca saumyenāmbarapasya muthaśile 'py evam ||
pāpārdite tu mande nikaṭībhūyottaraty atho rājyam |
bhūmisthe krūradṛśā tv apavādaḥ śubhadṛśā kīrtiḥ ||
mandagrahe balavati krūraviyukte yadā śaśī vibalaḥ |
mande balini bhramaṇād rājyaprāptir bhavet praṣṭuḥ ||
lagnādhipatau svagṛhe lābho rājyasya tuṅgage bhūmeḥ |
bahvyā muśallahe punar alpāyā niradhikāriṇi parasya ||
lagnāmbarādhipau yadi makabūlau kendragendumuthaśilataḥ |
makabūlaś candro 'py atha nijagṛhahadde tathāpi syāt ||
makabūle kendram ṛte naṣṭe vā naiva rājyalābhaḥ syāt |
makabūlam ṛte 'pi syād balavati candre kramād rājyam ||
candre vibale na syād yadi cenduḥ krūravarjito 'nyena |
daśamadṛśendūvāraṃ kurute tat kiṃcid āpnoti ||

---

1 muthahāṃ] muthahā M ‖ kukarmajā] kukarmatā G K T M 3 lagnapadaśā-] lagnā- K T M 4 sahamage] sahame B N; sahamape K T M ‖ nāthe] nārtha N ‖ ravīttha-] rarvittha- N; rattīttha- K T M 5–20 rājya … āpnoti] om. B N K T M 8 lagnasthānyena] scripsi; lagnasthonyena G ‖ -barapasya] scripsi; -vararapasya G 12 balini] scripsi; balena G 16 hadde] scripsi; haddake G 20 dṛśendūvāraṃ] scripsi; dṛśādir dvāraṃ G

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3 gaganapa … rājyāptiḥ] This half-stanza, while comprising 33 morae, does not conform to the metric pattern noted above. Emending *daśādhīśānāṃ muthaśile* to the homosemous *daśādhipānāṃ mutthaśile* would remedy this.

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145 Text witnesses K T M omit 'and the ruler of the period'.

146 Text witnesses K T M read 'rules'.

147 This and the following paragraph, found only in text witness G, appear properly to relate to interrogational astrology rather than annual revolutions.

> If Mars in the place of Saturn aspects the *munthahā*, there is danger from the king due to misdeeds.

Some say that these configurations [should take place] in the tenth house. [Continuing from the *Tājikaśāstra*:]

> If there is a *mutthaśila* of the ruler of the tenth house, the ruler of the year, the ruler of the ascendant, and the ruler of the period,[145] [the native] attains dominion. If the ruler of the year occupies[146] the *sahama* of king[ship] in an *itthaśāla* with the sun, it is a royal configuration.
>
> In a question on attaining dominion, if the ruler of the ascendant forms a *mutthaśila* with the moon and with the ruler of the tenth house by a tenth-house aspect, [the querent] wins dominion by [his own] effort.[147] But by [those planets] occupying each other's house in the absence of malefics, he attains it unexpectedly; likewise if the ruler of the tenth house has a *mutthaśila* with a benefic placed elsewhere than in the ascendant. But if the slower [planet] is afflicted by a malefic, he comes close to dominion but loses it. If [the slower planet] occupies the fourth house with a malefic aspect, there is censure; with a benefic aspect, renown, if the slower planet is strong and free from the malefics. When the moon is weak while the slower planet is strong, the querent attains dominion after [initial] failure.[148]
>
> If the ruler of the ascendant is in its domicile, there is gain of dominion; if it occupies its exaltation, of much land; if in its *musallaha*, of a little; if it is without authority, of something alien.[149] If the rulers of the ascendant and the tenth house have a *makabūla* through a *mutthaśila* with the moon occupying an angle, and the moon, [while forming the] *makabūla*, is in its own house or *haddā*,[150] then too [the gain of dominion] will come to be. [However], in a *makabūla* without [occupying] an angle, or if [the moon] is corrupt, there will be no gain of dominion; [but] if the moon is strong, dominion will be [gained] eventually even without a *makabūla*. If the moon is weak, it will not happen; but if the moon, free from malefics, makes an *induvāra* with another [planet] by a tenth-[sign] aspect, then [the querent] gains [at least] something.

148 The most likely intended meaning. More literally, 'wandering' or 'erring'.

149 Again, the most likely intended meaning, unless the reading is corrupt.

150 But the moon has no terms (*haddā*), as these are divided only among the five true planets. Cf. Chapter 3, note 33.

jīrṇatājike |

daśamādhīśvaraḥ sūryo janmakāle 'bdaveśane |
daśamastho vilagneśetthaśālo rājyadāyakaḥ ||
pāpārdito naṣṭabalo rājyeśo rājyanāśadaḥ |
śanau sāre 'dhikāreṇa hīne vyākulatā bhavet ||

tejaḥsiṃhaḥ |

janmāṅgapo 'bdasamaye yadi karmanāthaḥ
karmeśvaro januṣi lagnapatiś ca varṣe |
karmāṅgadṛṣṭiyutitaḥ sabalaḥ padāptiṃ
kuryāt tadety akhilabhāvaphalaṃ vilokyam ||
vyomābdape 'bdajanuṣoś ca hate vyayāṣṭa-
dviṭsthe 'śubhe iha hi nānyaśubhe 'pi yoge |
karmāśrite sahamape śanidṛṣṭiyukte
karmakṣatir daśamape 'pi vinaṣṭadagdhe ||

varṣatantre |

svarkṣoccage karmaṇi sūryaputre nairujyam arthādhigamaś ca jīve |
sūrye nṛpād bāhubalāt kuje 'rtho budhe bhiṣagjyotiṣakāvyaśilpaiḥ ||
ṣaḍaṣṭavyayage 'bdeśe karmeśe ca balojjhite |
sūtāv abde ca na śubhaṃ tatrābde mṛtipe tathā ||

yādavaḥ |

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3 daśamastho] daśamasthe B N ‖ -śālo] -śālī G K T M 5 śanau sāre] scripsi; sāre śanau B N G K T M 9 yutitaḥ] patitaḥ B N; yujitaḥ G 12 dviṭsthe] dvisthe T M ‖ hi nānya] dinānya G 13 dṛṣṭi] dṛṣṭa G K T M 17 budhe] dudhe N

7–10 janmā … vilokyam] DA 28.12 13–14 karmāśrite … dagdhe] DA 28.6 16–17 svarkṣoccage … śilpaiḥ] VT 16.4 18–19 ṣaḍ … tathā] VT 16.7

[And] in the *Jīrṇatājika* [it is said]:

> The sun, ruling the tenth at the time of the nativity and occupying the tenth in the revolution of the year, in an *itthaśāla* with the ruler of the ascendant, gives dominion. The ruler of the tenth house afflicted by malefics, having lost its strength, puts an end to dominion. If Saturn is with Mars, bereft of dignity, there will be agitation.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 28.12, 6]:

> If the ruler of the ascendant in the nativity rules the tenth house at the time of [the revolution of] the year, and the ruler of the tenth house in the nativity rules the ascendant in the year, then by aspecting or joining the tenth house [or] the ascendant in strength it will make [the native] attain rank. The results of all the houses should be considered thus.
>
> If the ruler of the tenth house and the year[151] is afflicted in the nativity and the year, occupying the twelfth, eighth or sixth house and [being] malefic, and there is no other benefic configuration present,[152] and if the ruler of the *sahama* occupies the tenth house joined to the aspect of Saturn,[153] there is failure in undertakings; or if the ruler of the tenth is corrupt and burnt.

[And] in *Varṣatantra* [16.4, 7, it is said]:

> If Saturn occupies the tenth house in its domicile or exaltation, there is good health; if Jupiter [does so], acquisition of goods; if the sun, wealth from the king; if Mars, from the strength of one's arms; if Mercury, by medicine, astrology, poetry and craftsmanship.
>
> If the ruler of the year occupies the sixth, eighth or twelfth house as ruler of the tenth house, bereft of strength in the nativity and in the year, there is no good in that year; likewise if it rules the eighth house.

[And] Yādava [says in *Tājikayogasudhānidhi* 12.110, 109, 108, 107]:

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151 This word, given in the singular, necessarily refers to a single planet.

152 The phrasing is syntactically awkward in addition to deviating from standard sandhi or phonological rules. In available independent witnesses of the *Daivajñālaṃkṛti*, the stanza reads differenty.

153 Text witnesses G K T M read 'aspected or joined by Saturn'.

dravyeśena samāsu janmani tanūnāthetthaśāle tathā
dravyeśasya samāṅgapena śubhayuṅmuntheśvarasyāpi vā |
varṣeśena januḥkhapena ca tathā yoge tu rājyādikaṃ
sūrye khe 'nadhikārake janitanūpādyair yute vāpi tat ||
varṣāṅgād daśame tu rājyasahame saumyākṣiyukte tadā
tadvṛddhir janivarṣakhasthitaravau lagneśayoge 'gryake |
tadvaj janmani karmape 'bdakisimaṃ yāte ca tatpe samā-
karmeśe janisādape samudite dṛṣṭe yute taddvaye ||
janau khape vā nṛpasādape vā samudgate rājyapadāptigauravam |
samāpatau janmanabhomahībhujā samūthaśīle 'tha nabho'ṅganāthayoḥ |
svavaṃśamānena nṛpatvalabdhiḥ sāde śubhe 'bde janane 'pi rājyam ||

hillājaḥ |

varṣeśvare ravau candrasthānage ravinandane |
janmābdakālayoḥ pāpākrānte syāt karmanāśanam ||
tādṛśe ca śanau vakre dagdhe niṣphalatā bhavet |
sarvakarmasu karmeśakarmabhāvau śanīkṣitau |
yuktau vā karmavaikalyaṃ karmasadmaphalaṃ tathā ||

---

1 nāthettha-] nārthattha- N 2 dravyeśasya] dravyeśena K T M ‖ samāṅgapena] samāṅgape B N ‖ śubhayuṅ] śubhayute B N 4 khe] sve M ‖ -pādyair] pāpai T; pāpair M ‖ yute] yutai T ‖ vāpi] cāpi G K T 6 sthita] sthiti K T M ‖ 'gryake] nyake B N; grake K M; gnake T 7 kisimaṃ] kisibhaṃ B N ‖ tatpe] tasthe K; tatsthe M ‖ samā] samo N 8 sādape] sādaye M ‖ tad] ca G K T M 9 janau] śanau B N ‖ sādape] sādmape; sādaye M B 10 samūthaśile] sumūthaśile B N ‖ 'tha nabho'ṅga] dhanabhoga B N 11 labdhiḥ] labdhitā K T M 15 tādṛśe] tadīśe B N

1–4 dravyeśena … tat] TYS 12.110 5–8 varṣāṅgād … dvaye] TYS 12.109 9 janau … gauravam] TYS 12.108 10–11 samā … rājyam] TYS 12.107

1–8 dravyeśena … dvaye] These two stanzas are misnumbered as 109 and 108, respectively, in MS TYS1 (following the actual verse 108).

If the ruler of the ascendant of the nativity is in an *itthaśāla* with the ruler of the second house in the year, or, likewise, if the ruler of the second house [forms an *itthaśāla*] with the ruler of the ascendant of the year, or the ruler of the *munthahā*, joined to a benefic, [does so] with the ruler of the year and the ruler of the tenth house of the nativity, in such a configuration there is dominion and so on, or if the sun is in the tenth house [even] without dignity, joined to the ruler of the ascendant of the nativity and so forth.

And if the *sahama* of dominion is in the tenth from the ascendant of the year, joined to the aspects of benefics, that [signification] flourishes, [or] if the sun, occupying the tenth house of the nativity or the year, forms the foremost configuration with the ruler of the ascendant.[154] Likewise if the ruler of the tenth house of the nativity occupies the *kisima* of the year, and its ruler [is] the ruler of the tenth house of the year [or] the ruler of the lot in the nativity, [and] the two are [heliacally] risen [and] joined or aspected [by each other].[155]

If the ruler of the tenth house in the nativity, or of the lot of king[ship], is [heliacally] risen, there is the dignity of attaining royal dignity.

If the ruler of the year has a *mutthaśila* with the ruler of the tenth house of the nativity, or if the rulers of the tenth house and the ascendant [of the year do so, the native] gains dominion in accordance with his lineage. If a benefic is on the lot both in the year and in the nativity, there is dominion.

[And] Hillāja [says]:

If the sun as ruler of the year occupies the place of the moon, and Saturn is beset by malefics at the times of the nativity and of the year, there is destruction of [the native's] work.[156] And if such a Saturn is retrograde or burnt, all his works will fail. [If] the ruler of the tenth house and the tenth house [itself] are aspected or joined by Saturn, there are defects in his work; the result of the lot of work is the same.

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154 That is, an *itthaśāla* or applying aspect.

155 The indiscriminate use of the locative absolute makes the precise meaning of this passage somewhat uncertain. *Kisima* or *kisimā* is the Sanskritized form of Arabic *qisma* 'division', used in the context of directions (*tasyīr*) to designate the time during which a significator (*dalīl*) symbolically moves through a given set of terms.

156 Or: 'If the sun is ruler of the year and Saturn, occupying the place of the moon, is beset by malefics'.

lagnādhipena vārkeṇa itthaśālaṃ karoti cet |
daśameśas tadā varṣe 'vaśyaṃ syān nṛpadarśanam ||
karmeśasyāgrato yātau yadā lagnapabhāskarau |
khago lagneśvaro vā syān nṛpeṇa saha saṃgamaḥ ||

cūḍāmaṇau |

lagneśaḥ svoccanāthena tuṅgādisthena vīkṣitaḥ |
abhīṣṭapadalābhāya lagne lagneśvare tathā ||
saumyasvāmiyute dṛṣṭe padaprāptiḥ sthire tathā |
evam eva padasthāne vṛścike svalpasiddhikṛt ||
udite rājyape rājyaṃ caravarjyaṃ śubhagrahaiḥ |
padasthairyaṃ yute dṛṣṭe krūraiś cāpi padacyutiḥ ||
padeśaś cet padaṃ paśyet padaṃ tasya sthiraṃ bhavet |
lagnanāthapadādhyakṣāv anyonyaṃ yadi paśyataḥ ||
lagnanāthanabhonāthacandrā vyomni padārthadāḥ |
svocce lagne śubhaḥ kheṭaḥ saumyadṛṣṭaḥ padapradaḥ ||
saptame cāṣṭame śukre padalābhaḥ svabhāvataḥ |
budhena guruṇā vāpi yukte śukre mahat padam ||
sacandre svāminaḥ prītyā sakuje kalahāditaḥ |
padaṃ naiva sasaure syāt sārke mithyā tu tat padam ||
padasiddhiḥ śubhair yukte pāpayukte padacyutiḥ |
sthirodaye padaprāptiḥ śubhasvāmiyutekṣite ||
ittham eva padasthāne sā svalpā kiṃtu vṛścike |
lagnanāthanabhonāthau candrāḍhyau ca padapradau ||
madhyape saśubhe rājyaṃ rājyabhraṃśaḥ sapāpake |
padāvāptir bhavec chīrṣodaye lagne śubhānvite ||

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1 vārkeṇa] vārṣeṇa B N; vā kena G 11 dṛṣṭe] khe add. G ‖ cāpi] ca G 14 padārthadāḥ] padārthadaḥ B N G 15 kheṭaḥ] kheṭo B N ‖ pada] śubha B N 17 vāpi] cāpi N 18 kalahāditaḥ] kalahārditaḥ M 19 sasaure] sasāre B N ‖ sārke] tu add. B N; sārkair K T; sārker M 23 candrāḍhyau] cāṃdrādyau N ‖ pada] phala K T 24 saśubhe] sarśubhe B N

If the ruler of the tenth makes an *itthaśāla* with the ruler of the ascendant or with the sun, [the native] will certainly see the king in that year. When the ruler of the ascendant and the sun stand in front of the ruler of the tenth house, or if the ruler the ascendant occupies the tenth house, he will have encounters with the king.

[And] in the *Cūḍāmaṇi* [it is said]:

The ruler of the ascendant aspected by the ruler of its exaltation, [that ruler] occupying its exaltation and so on, makes for attainment of the desired rank. Likewise, if the ruler of the ascendant is in the ascendant, joined to benefics and its ruler [or] aspected [by them], there is attainment of rank; likewise [if it is] in a fixed [sign]. [But] if Scorpio thus occupies the tenth house, it makes slight success. If the ruler of the tenth house is [heliacally] risen, there is dominion; if it is joined to or aspected by benefics, avoiding the movable [signs], there is stability of rank, but if by malefics, fall from rank.[157] If the ruler of the tenth house should aspect the tenth house, his rank will be stable, [or] if the ruler of the ascendant and the ruler of the tenth house aspect each other.

The ruler of the ascendant, the ruler of the tenth house and the moon in the tenth house give rank and wealth; a benefic planet in its exaltation in the ascendant, aspected by benefics, bestows rank. If Venus is in the seventh or the eighth, [the native] wins rank by his own nature; if Venus is joined to Mercury or Jupiter, there is great rank. If it is with the moon, [he attains rank] by the affection of his master; if with Mars, through fighting and so on; if with Saturn, there will be no rank; if with the sun, that rank [turns out to be] false.

There is attainment of rank if [the tenth house] is joined by benefics, fall from rank if joined by malefics. If a fixed [sign] rises, aspected by benefics and its ruler, [the native] wins rank, and likewise for the tenth house; but in Scorpio, that [attainment] is slight. The ruler of the ascendant and the ruler of the tenth house joined to the moon bestow rank. If the ruler of the tenth house is with a benefic, there is dominion; fall from dominion if it is with a malefic. If the ascendant is [a sign] rising with its head, occupied by benefics, [the native] attains rank.[158]

157 Text witness G reads: 'if by malefics in the tenth house'.

158 The signs rising with their heads are Gemini, Leo, Virgo, Libra, Scorpio and Aquarius; see *Bṛhajjātaka* 1.10. This is a classical Indian rather than a Tājika classification.

samarasiṃhaḥ |

daśamasvāmī lagne paśyati lagnaṃ nṛpāl lābhaḥ |
rājñaś cittaṃ kīdṛk tatrāpi vinirdiśed evam ||
lagneśadaśamapatyoḥ snehadṛśā syāc chubhaṃ cittam |
krūradṛśā viparītaṃ dṛṣṭyābhāve ca madhyamaṃ proktam ||

anyatrāpi |

svakīyasvāminā sārdhaṃ prītir vṛṣatulālini |
lagne 'vaśyaṃ samādeśyā kanyālagne ca madhyamā ||

anyeśo mama bhavitā na veti lagneśvarasya yadi kendre |
no bhavati mūthaśīlaṃ tatpatinā syāt tadā nānyaḥ ||
vakrī cānyena samaṃ lagnapatiḥ sahajanavamasaṃsthena |
kurute yadītthaśālaṃ tadānyanātho bhavet praṣṭuḥ ||
ayam īśo me bhavyo pṛcchāyāṃ lagnapasya makabūle |
svāmī sa eva bhavyo dyūneśasya ca śubho 'nyeśaḥ ||
tatrendunā musariphe 'phalapradaś cetaro bhavet phaladaḥ |
kṛtamuthaśile ca candre makabūle nārthitaś ceśaḥ ||
athavoktayogabāhyaṃ lagneśo 'stādhipo 'tha tatrarkṣe |
tatrasthe kambūle sa eva bhavyo 'nyathā cānyaḥ || iti |

atha daśamabhāvasthitānāṃ sūryādigrahāṇāṃ phalāni padmakośe |

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2 daśama … paśyati] daśamasvāmilagnapatir B N ‖ lābhaḥ] lābhaś B N 3–5 rājñaś … -bhāve] om. B N 3 evam] daivam M 7 tulā-] jhaṣā- G 8 lagne²] lābhe B N; lagnaṃ K 9–18 anyeśo … iti] om. B N K T M 15 'phalapradaś] scripsi; 'phaladaś G 17 tatrarkṣe] scripsi; trarkṣe G 19 sūryādigrahāṇāṃ] arkādīnāṃ G

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

> [If] the ruler of the tenth is in the ascendant [or] aspects the ascendant, there is gain from the king. What is the king's [frame of] mind like? Concerning that, one should predict as follows: by a benefic aspect between the ruler of the ascendant and the ruler of the tenth, his [frame of] mind will be good; by a malefic aspect, the reverse; and in the absence of an aspect, it is said to be middling.

And elsewhere [it is said]:

> With regard to one's own master, affection is certainly to be predicted if the ascendant is Taurus, Libra[159] or Scorpio; in Virgo ascendant, it is middling.

[Continuing from the *Tājikaśāstra*]:[160]

> 'Will I get another master or not?' If [someone asks thus and] the ruler of the ascendant, [placed] in an angle, does not form a *mutthaśila* with its ruler, then there will be no other [master]. [But] if the ruler of the ascendant is retrograde and forms an *itthaśāla* with another [planet] occupying the third or ninth house, then the querent will have another master.
>
> 'Is this master good for me?' In [such] a question, if the ruler of the ascendant has a *makabūla*, that very master is good; but if the ruler of the seventh house has [a *makabūla*], another master is favourable. Concerning that, if [the ruling planet forms] a *mūsariḥpha* with the moon, it will not give its result, but otherwise, it will. And if it forms a *mutthaśila* and a *makabūla* with the moon, a master is not sought.
>
> Or else, [even] without the configurations related, [if] the ruler of the ascendant or the ruler of the seventh house is in that sign, and there is a *kambūla* there, that very [master] is good; if [it is] otherwise, another.

Next, the results of the sun and other planets occupying the tenth house [are described] in [*Tājika*]*padmakośa* [1.10, 2.10, 3.10, 4.10, 5.10, 6.10, 7.10, 8.10]:

159 Text witness G reads 'Pisces'.

160 The following quotation is found only in text witness G. It appears to relate to interrogational astrology rather than to annual revolutions.

yadā dineśo gaganāśritaḥ syād rājyārthado mānavivardhanaś ca |
hiraṇyabhūmyambaralābhakārī catuṣpadāṅgeṣu rujo vivṛddhiḥ ||
karmodayaṃ prakurute gagane śaśāṅko
dravyāgamaṃ nṛpakulād ripupakṣanāśam |
vyāpārato bahusukhaṃ mahatīṃ pratiṣṭhāṃ
kīrtiṃ tathā dhanayutāṃ prakaroti varṣe ||
karmasthito bhūtanayo 'bdamadhye karmodayaṃ cārthasamāgamaṃ ca |
rājyārthalābhaṃ ca mahāpratiṣṭhāṃ karoti mānaṃ paśughātanaṃ ca ||
gaganagaḥ śaśijo yadi hāyane bhavati vāhanasaukhyakaras tadā |
sutavivṛddhidhanāśvasamāgamo vilasanaṃ ca tathā nṛpater jayaḥ ||
vyomni sthitaś cet surarājamantrī hemāmbarāptiṃ ca jayaṃ karoti |
bhūpaprasādāt kṣitigodhanāptiṃ syād dhāyane śatruvināśanaṃ ca ||
gaganage bhṛgunandanasaṃjñake nṛpasamo manujo 'tha mahājayaḥ |
bhavati godhanadhānyasamāgamo bahusukhaṃ kṛṣivāhanayoḥ sadā ||
gaganagaḥ kṛṣihānikaraḥ śaniḥ paśubhayaṃ svajanodarapīḍanam |
nṛpasamaṃ manujaṃ ca mahādhanaṃ prakurute krayavikrayalābhakṛt ||
siṃhīsuto daśamagaḥ krayavikrayeṣu
lābhaṃ naraṃ nṛpasamaṃ prakaroti varṣe |
bhūpāj jayaṃ satatamaṅgalam āśu kuryāt
kīrtiṃ śriyaṃ bhavati vāhanahānikārī ||

maṇitthaḥ |

rājamudrādijaṃ saukhyaṃ siddhārambhaḥ sukhaṃ dhanam |
prakhyātaṃ vaṃśavistāraṃ varṣe daśamage ravau ||
dravyāgamaṃ śatrunāśaṃ roganāśaṃ tathaiva ca |
pratiṣṭhā kīrtilābhaś ca varṣe daśamage vidhau ||

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1 yadā] yathā G 2 catuṣ ... vi-] catuṣpadogokhurajādi B N 6 yutāṃ] yutiṃ B N 9 śaśijo] śiśijo B; śaśino G 10 jayaḥ] jayam K T M 12 prasādāt] prasādā G T 14 sadā] samaṃ G 15 bhayaṃ] janaṃ K T M 17 kraya] kriya B N 23 prakhyātaṃ] prasthānaṃ G 24 śatrunāśaṃ] vastralābhaṃ K T M

1–2 yadā ... vṛddhiḥ] TPK 1.10 3–6 karmodayaṃ ... varṣe] TPK 2.10 7–8 karma ... ca²] TPK 3.10 9–10 gaganagaḥ ... jayaḥ] TPK 4.10 11–12 vyomni ... ca] TPK 5.10 13–14 gaganage ... sadā] TPK 6.10 15–16 gaganagaḥ ... lābhakṛt] TPK 7.10 17–20 siṃhī ... kārī] TPK 8.10

When the sun occupies the tenth house, it will give dominion and wealth and increase honour; it makes gain of gold, land and garments, [but] ailments of the body increase among quadrupeds.

The moon in the tenth house brings about a dawning of action, acquisition of goods from a princely family and destruction of the enemy side; it brings about much happiness from one's occupation, great eminence and renown, accompanied by wealth, in [that] year.

Occupying the tenth house in the year, Mars makes a dawning of action and acquisition of wealth, gain of dominion and wealth, great eminence, honour and the killing of cattle.

If Mercury occupies the tenth house in the year, then it makes happiness from vehicles; there is increase of children and acquisition of wealth and horses, pleasures, and likewise triumph on account of the king.

If Jupiter occupies the tenth house, it makes gain of gold and garments, triumph, gain of land, cattle and wealth by the favour of the king; and there will be destruction of enemies in [that] year.

If Venus occupies the tenth house, a man becomes equal to a king and triumphs greatly; there is acquisition of cattle, wealth and grains, and always much happiness from agriculture and vehicles.

Occupying the tenth house, Saturn makes losses from agriculture, danger to cattle, suffering to one's own people and of the stomach; [but] it makes a man equal to a king, of great wealth, and makes gain from buying and selling.

Rāhu occupying the tenth house makes gain from buying and selling and makes a man equal to a king in [that] year; it will bring swift triumph on account of the king, constant celebration, renown and splendour, [but] it makes losses from vehicles.

[And] Maṇittha [says]:

There is happiness from [documents bearing] the royal seal, successful undertakings, happiness, wealth and a celebrated expansion of the family, if the sun occupies the tenth in the year.

There is acquisition of goods, destruction of enemies[161] and likewise destruction of illness, eminence and gain of renown, if the moon occupies the tenth in the year.

161 Text witnesses K T M read 'gain of garments'.

vyāpāraṃ dhanalābhaṃ ca prasādaṃ bhūmipālataḥ |
tejovṛddhis tathārogyaṃ daśamasthe mahīsute ||
vāṇijyād rājavargāc ca dhanalābhaṃ suhṛtsukham |
balaṃ kāntivivṛddhiś ca hāyane daśame budhe ||
satkīrtir bhūbhṛtāṃ mānaṃ dhanalābhaṃ suhṛtsukham |
gehe mahotsavo nityaṃ devejyo daśame yadi ||
nṛpamānaṃ suhṛtsaukhyaṃ dhanalābhaṃ ripukṣayam |
sarvārambhāḥ prasidhyanti daityejye daśame nṛṇām ||
vyāpārād dhanahāniś ca bhayaṃ bhūpālasambhavam |
sukhe dainyaṃ pravāsaś ca daśame ravinandane ||
bhūmināśo bhayaṃ nityaṃ dehapīḍā dhanavyayaḥ |
iṣṭasvajanavidveṣaṃ rāhau daśamasaṃsthite ||

iti daśamabhāvavicāraḥ ||

atha lābhabhāvavicāraḥ | tatra lābhabhāve kiṃ cintanīyam ity uktaṃ caṇḍeśvareṇa |

kāryasya siddhiḥ krayavṛddhilabdhir gajāśvavastrāsanayānaśayyāḥ |
vidyārthalābho 'py atha naṣṭalābhaḥ kanyāsuvarṇasya ca lābhakāryam |
tarūruhādeḥ śvaśurādikaṃ ca samastalābhaḥ khalu lābhabhāve ||

atrāpi pūrvavad vicāraḥ | atha yogāḥ | jīrṇatājike |

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3 rāja] rājya K T 4–5 balaṃ … sukham] om. B N 4 vivṛddhiś] vivṛddhiñ M ‖ budhe] scripsi; budhaḥ G K T M 5 bhūbhṛtāṃ] bhūbhṛto M 6 mahotsavo] mahotsavaṃ B N ‖ devejyo] devejye G 7–8 nṛpa … nṛṇām] om. B N 11 vyayaḥ] kṣayaḥ K T M 13 bhāvavicāraḥ] bhāvaḥ G 16 kāryasya] kārya B ‖ kraya] kṣaya G K T M ‖ vṛddhi] buddhi B N ‖ yāna] om. B 18 tarū] tanū G K T M

> There is business and gain of wealth, favour from the king, increase of vigour and good health, if Mars occupies the tenth.
>
> There is gain of wealth from trade and from royal quarters, happiness from friends, strength and increase in beauty if Mercury is in the tenth in the year.
>
> There is good renown, honour from kings, gain of wealth, happiness from friends, and constant celebrations at home, if Jupiter is in the tenth.
>
> There is honour from the king, happiness from friends, gain of wealth and destruction of enemies, and all undertakings succeed for men, if Venus is in the tenth.
>
> There is loss of wealth from business, danger arising from the king, paucity of happiness, and living abroad, if Saturn is in the tenth.
>
> There is loss of land, constant danger, bodily suffering, loss of wealth, and enmity with loved ones and one's own people, if Rāhu occupies the tenth.

This concludes the judgement of the tenth house.

6.12 The Eleventh House

Next, the judgement of the eleventh house. Concerning that, Caṇḍeśvara describes what is to be considered from the eleventh house:

> Accomplishment of undertakings; buying, increase and gain; elephants, horses, garments, seats, vehicles and beds; gain of knowledge and wealth, and gain of what was lost; efforts to win maidens and gold; [gain] of trees, sprouts and so on;[162] the father-in-law and so on, and all gains are [considered] from the eleventh house.

Here, too, judgement is [to be made] as before. Now, configurations; [and] in the *Jīrṇatājika* [it is said]:

162 Text witnesses G K T M read 'of hairs on the body and so on'.

budhe varṣeśvare saumyasaṃdṛṣṭe dhanalābhage |
lābho vāṇijyataḥ saumye lagnage muthahāyute |
likhanāt paṭhanāl lābho varṣe bhavati niścayāt ||
varṣeśvare budhe ṣaṣṭhāṣṭāntyage krūrasaṃyute |
nīcakarmakṛto lābhaḥ svalpo jñe pāpavīkṣite |
budhe 'stage tādṛśe ca na lābhaḥ syāt kadācana ||

tejaḥsiṃhaḥ |

lābhādhipe tanubhujā vihitetthaśāle
vīryānvite ca parivāradhanādivṛddhiḥ |
evaṃ phalaṃ tu muthahāpatināābdabhoktrā
sarve 'pi lābhagṛhagā dhanadāḥ savīryāḥ ||

vāmanaḥ |

varṣeśvare lābhagate saumyagrahayutekṣite |
likanāt paṭhanāl lābhas tathaiva vyavahārataḥ ||

varṣatantre |

savīryo jñaḥ samuthaho lagne 'rthasahame śubhāḥ |
tadā nikhātadravyasya lābhaḥ pāpadṛśā na tu ||

tājikabhūṣaṇe |

gaganabhavanasaṃsthā munthahā varṣakāle
likhanapaṭhanalābhaṃ sattvayuktā karoti |
nijapatisahitā sā randhraśatruvyayasthā
vitarati bahuvighnaṃ prāptikāle narāṇām ||

---

1 lābhage] bhāvage B N 2 saumye] saumya K T M 3 likhanāt] lekhanāt G 5 jñe pāpa] jñeyāpa B N 6 na] dhana B N 8 vihite-] vihīne- B N 10 -ābdabhoktrā] scripsi; -āṃgabhoktā B N G; -āṅgabhoktā K T M 16 samuthaho] samuthahā K T M 19 gagana] gaga B 21 vyayasthā] vyayasthitā B N; vyavasthā K T M 22 vitarati] vitaravi G

8–11 lābhādhipe … savīryāḥ] DA 27.2 16–17 savīryo … tu] VT 15.5 19–22 gagana … narāṇām] TBh 4.83

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10 -ābdabhoktrā] The emendation is supported by MS DA3.

> If Mercury as ruler of the year is aspected by benefics and occupies the second or eleventh house, there is gain from trade. If Mercury occupies the ascendant, joined to the *munthahā*, certainly there is gain from writing and reading in [that] year. If Mercury as ruler of the year occupies the sixth, eighth or twelfth house, joined to malefics, there is gain made by low work, [and only] a little, if Mercury is aspected by malefics. And if such a Mercury is [heliacally] set, there will never be any gain.

[And] Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 27.2]:

> If the ruler of the eleventh house is endowed with strength and forms an *itthaśāla* with the ruler of the ascendant, there is increase of attendants, wealth and so on. The result is the same if [it forms an *itthaśāla*] with the ruler of the *munthahā* or with the ruler of the year. All [planets] occupying the eleventh house in strength give wealth.

[And] Vāmana [says]:

> If the ruler of the year occupies the eleventh house, joined to or aspected by benefic planets,[163] there is gain from writing and reading, and also from business.

[And] in *Varṣatantra* [15.5 it is said]:

> [If] a strong Mercury with the *munthahā* is in the ascendant, and benefics on the *sahama* of wealth, then there is gain of buried treasure, but not if a malefic aspects.

[And] in *Tājikabhūṣaṇa* [4.83, 5.100 it is said]:

> Occupying the tenth house at the time of the year, the *munthahā*, joined to benefics, makes gain from writing and reading. Joined to its own ruler and occupying the eighth, sixth or twelfth house, it overcomes many hurdles at the time when they appear to men.[164]

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163 Or: 'by the planet Mercury'. Reading, writing and trade are typically associated with Mercury; but as seen from the following quotation from *Tājikabhūṣaṇa* 4.83, other sources use words that unambiguously mean 'benefics'.

164 Or: 'at the time of gain for men'.

lābhe lābheśaḥ śubhair dṛṣṭayuktaḥ
svoccasthaś ced dūrasaṃsthaś ca sūryāt |
mātaṅgāśvāvāptim urvīvibhūṣā-
yoṣāharṣotkarṣayuktaṃ karoti ||

yādavaḥ |

janmāṅgape lagnapatīttha śāle muntheśvareṇāpi sameśvareṇa |
dravyeśamukhyākhyayutau ca lābho janmābdayor lābhaśubhe 'bdake ca ||
lagnage sahamape ca khalārte devamantriṇi dhanakṣatir ugrā ||
janmavittabhuji varṣatanūpe mūthaśīlini nijocitalābhaḥ ||

hillājaḥ |

lagnalābhapatī lābhe lagne vā lagnalābhapau |
lagne lābhādhipo vā syāl lābhe lagnādhipo bhavet ||
eko 'pi hi yadā yogas tadā lābhaḥ suniścitam |
candrayoge viśeṣeṇa pūrṇo lābhaḥ prakīrtitaḥ ||
lābhe lagnādhipas tiṣṭhel lābhādhīśena saṃyutaḥ |
tadā lābhakaraḥ śīghraṃ candrayukto maharddhidaḥ ||
lābhapo lagnapo lābhe lagnapas tatpuro 'thavā |
pañcame balavān saumyas tadā lābhaḥ sadharmakaḥ ||
lagnalābhapayor dṛṣṭir lābhe lābhakarī matā |

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2 -sthaś ced] -sthakhed B 3 -āvāptim] -āvāsim G 7 lābho] scripsi; lābhe B N G K T M ‖ lābhaśubhe] lābham ubhe G ‖ 'bdake ca] bdakena B N 8 ca] om. B N ‖ mantriṇi] maṃṇitri N 12 lābhādhipo] lābhādigo K T M 14 yoge] yogi B 16 maharddhidaḥ] vivṛddhidaḥ K T M 19 dṛṣṭir] om. B N ‖ karī] kārī sadā B N

1–4 lābhe … karoti] TBh 5.100 6–7 janmāṅgape … ca²] TYS 12.114 8 lagnage … ugrā] TYS 12.112 9 janma … lābhaḥ] TYS 12.113

If the ruler of the eleventh house is in the eleventh, aspected by or joined to benefics, occupying its exaltation[165] while being far away from the sun, it makes gain of elephants and horses and endows [the native] with an excess of joy from land, ornaments and women.

[And] Yādava [says in *Tājikayogasudhānidhi* 12.114, 112, 113]:

If the ruler of the ascendant of the nativity has an *itthaśāla* with the ruler of the ascendant [of the year], or with the ruler of the *munthahā* or the ruler of the year, or if [it forms] the configuration called the foremost[166] with the ruler of the second house, there is gain in [that] year, and [likewise] if there is a benefic in the eleventh house of the nativity and of the year.

If Jupiter as ruler of the *sahama* occupies the ascendant, afflicted by malefics, there is terrible loss of wealth.

If the ruler of the second house of the nativity has a *mutthaśila* with the ruler of the ascendant of the year, there is gain befitting one's own [station in life].

[And] Hillāja [says]:

Should the rulers of the ascendant and the eleventh house be in the eleventh, or the rulers of the ascendant and the eleventh house be in the ascendant, or should the ruler of the eleventh house be in the ascendant [while] the ruler of the ascendant is in the eleventh house – when one [such] configuration [is present], then certainly there is gain. Particularly if the moon is configured [with these rulers], the gain is declared to be complete.

Should the ruler of the ascendant occupy the eleventh house, joined to the ruler of the eleventh house, then it swiftly causes gain; if joined to the moon, it gives great prosperity. [If] the ruler of the eleventh house [and] the ruler of the ascendant are in the eleventh, or else the ruler of the ascendant is ahead of it, [and] a strong benefic is in the fifth, then there is gain conforming to that [benefic]. The aspect of the rulers of the ascendant and eleventh house on the eleventh house are

165 Only Mercury in Virgo can be ruler of the eleventh house while occupying the same house in its exaltation.

166 That is, an *itthaśāla* or applying aspect.

niṣphalāḥ kathitā yogā yadi candro na paśyati ||
sarvagrahekṣite lābhe lābho viṃśaviśopakaḥ |
evaṃ sarveṣu bhāveṣu vācyaṃ sarvagrahekṣaṇāt ||
śaśilābhapalagneśā anyonyaṃ yutavīkṣitāḥ |
lagnāt trikoṇavittasthāḥ śīghraṃ lābhapradā matāḥ ||
tiryagyonau gate lagne tiryagyonigato 'thavā |
lābheśaḥ śubhaḍṛṣṭaś cet paśulābhas tadā bhavet ||
vilagnasaptāṣṭamagāḥ pañcamasthāḥ śubhā grahāḥ |
vā candralagnapau ṣaṣṭhe balināv ṛṇalābhadau ||

samarasiṃhaḥ |

nṛpater gauravalābho me syād iti lagnalābhapatyoś ca |
snehaḍṛśā śīghraṃ syād ripuḍṛṣṭyā bahudinair eva ||
āyeśe kendrasthe śaśiyutadṛṣṭe ca pūrṇaphalam asti |
sthirarāśau paripūrṇaṃ care 'lpam ardhaṃ bhaven miśre ||
devagurau kendragate svoccādige ca nṛpaśubhāśā |
pūrṇaphalā krūragrahanipīḍite śīghranāśaḥ syāt ||
mitreṇa saha prītir bhavitā lagneśvarāyapatyoś ca |
priyadṛṣṭyā muthaśilataḥ prītir vānyonyagṛhayānāt ||
kendrasthitayor anayor maitrī kila pūrvajātaiva |
paṇapharagayoḥ puraḥsthā nāpoklimato matā prītiḥ ||

atha lābhabhāvasthitānāṃ sūryādīnāṃ phalāni padmakośe |

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4 yutavīkṣitāḥ] yadi nirīkṣitāḥ B N 5 trikoṇa] trikoyā N ‖ vittasthāḥ] vilasthāḥ G 6 gate] lābhe add. B N ‖ gato] gate B 7 paśu] paśubhā N a.c.; paśubha N p.c. 11 lābho] lābhau B N 14 paripūrṇaṃ] parirṇaṃ N ‖ 'lpam ardhaṃ] lpārddhaṃ B N 15 gate] te add. T ‖ svoccādige] scripsi; svoccādigate B N G K T M 16 nipīḍite] pīḍite B N K T M ‖ śīghra] śāpra G 17–20 mitreṇa … prītiḥ] om. B N K T M 18 gṛha] scripsi; graha G 20 -gayoḥ] scripsi; -gatau G ‖ puraḥsthā] scripsi; purasthā G

11–14 nṛpater … miśre] In place of these two stanzas, G has the following four (the first three of which correspond closely to PT 2.123–125), similar in meaning: *nṛpater gauravalābhāśā mama syān na veti vā varṣe āyeśalagnapatyoḥ snehaḍṛśā muthaśile 'dbhutaṃ bhavati ripuḍṛṣṭyā bahudivasaiḥ keṃdre cāyeśacaṃdre kaṃbūle vācyā pūrṇaivāśā carasthiradvisvabhāvake svanāmaphalā mande krūropahate bhūtyāśāsu praṇaśam upayāti krūrāc chuddhe śubhasaṃparke 'py adhikalabdhāśā* | *keṃdroccage ca pūrṇā pādonāśā svarāśige jīve* | *arddhā svahaddasaṃsthe svalpā keṃdrād vahisthe ca* | 11 me] The word has been blotted in B, perhaps intentionally. 14 paripūrṇaṃ] A vertical line marks the omitted syllable in N.

considered to cause gain; [but these] configurations are declared to be fruitless if the moon does not aspect.

If the eleventh house is aspected by all planets, there is gain of twenty *viṃśopaka* [coins]. [Results] should be predicted thus from all the houses when aspected by all planets. The moon, the ruler of the eleventh house and the ruler of the ascendant, joined to or aspecting one another while occupying trines or the second house from the ascendant, are considered to give gains. If the ascendant occupies [a sign of] an animal species, or if the ruler of the eleventh house, occupying [a sign of] an animal species, is aspected by benefics, then there will be gain of cattle. Benefic planets occupying the ascendant, seventh [or] eighth, [or] placed in the fifth, or the moon and the ruler of the ascendant strong in the sixth, give gains from debts.[167]

[And] Samarasiṃha [says in the *Tājikaśāstra*]:

'Will I receive honour from the king?' [If a client asks thus], by a friendly aspect between the rulers of the ascendant and the eleventh house, it will happen quickly; by an inimical aspect, only after many days. If the ruler of the eleventh house occupies an angle, joined to or aspected by the moon, the result is full; in a fixed sign it will be complete, little in a movable one, and half in a mixed one.[168] If Jupiter occupies an angle in its exaltation and so on, the results of the king's goodwill are complete, [but] if afflicted by malefic planets, it will come to a swift end.

From a *mutthaśila* by friendly aspect between the ruler of the ascendant and the ruler of the eleventh house, there will be affection between [the native and] his friend; or by [these planets] occupying each other's houses, [there will be] affection. If they occupy angles, the friendship already exists; if they occupy succedents, it is imminent; in cadents, no affection is considered [to arise].[169]

Next, the results of the sun and other [planets] occupying the eleventh house [are described] in [*Tājika*]*padmakośa* [1.11, 2.11, 3.11, 4.11, 5.11, 6.11, 7.11, 8.11]:

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167 It is not clear whether the gain is meant to come from borrowing money or from lending it. Another possible meaning is 'debts *and* gains'.

168 In the place of the preceding verses, text witness G gives verses of identical metre and similar in content, but differently phrased.

169 This paragraph is included only by text witness G.

ravir lābhago lābhakārī nṛpāt syād
dhanāptiś ca dhānyāmbaraṃ vai hiraṇyam |
vilāsādisaukhyaṃ ripūṇāṃ vināśaṃ
sutāṅgeṣu pīḍā bhavet taddaśāyām ||
ripor nāśanaṃ lābhasaṃsthe śaśāṅke
bahudravyalābhaṃ kraye vikraye 'pi |
nṛpāt saukhyalābhaḥ sutasyāgamaś ca
pratiṣṭhāvivṛddhir bhaved dhāyane 'smin ||
avanitanayalābhe rājyalābho 'rthalābho
bhavati ripuvināśo mitrapakṣāj jayaś ca |
hayabhavanahiraṇyaṃ prāpyate cāmbarāṇi
tanayasukhavināśo jāyate hāyane 'smin ||
lābhasthitaḥ śaśisuto jayasampadaś ca
dhānyāmbarāṇi bahulāni karoty avaśyam |
kānter vivardhanam athārtivināśanaṃ ca
syād dhāyane paśuvivardhanam atra lābhaḥ ||
jayo mānavānāṃ surejye ca lābhe bhaved gohayānāṃ gajānāṃ ca lābhaḥ |
sutasyodayo jāyate śatrunāśaḥ pratiṣṭhāvivṛddhir nṛpāc cāpi saukhyam ||
kavir lābhago lābhakṛt svarṇadaḥ syāj
jayaṃ mānavānāṃ karotīha varṣe |
sutānāṃ vivṛddhiṃ sukhaṃ rājapakṣād
ripūṇāṃ vināśaṃ tathā mitravṛddhim ||
lābhasthito bhāskarasūnur atra hiraṇyagobhūmirathāśvalābham |
arthāgamaṃ kīrtivivardhanaṃ ca saṃtānapīḍāṃ prakaroti varṣe ||
lābhasthitaś cet khalu saiṃhikeyo naraṃ narendreṇa samaṃ karoti |
hiraṇyagobhūdhanasaṃcayaṃ ca śatrukṣayaṃ putrabhayaṃ tathaiva ||

maṇitthaḥ |

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6 'pi] ca K T M 7 -āgamaś ca] -āgama syāt B 13 sampadaś] saṃpadāṃ B N G 17 lābhe] lābho G ‖ gohayānāṃ] gotrajānāṃ G 18 vivṛddhir] vivṛddhiṃ G 19 lābhago] lābhado G 21 vivṛddhiṃ] vivṛddhiḥ G; vivṛddhis K T M 22 vināśaṃ] vināśo M ‖ vṛddhim] vṛddhiḥ K T M 24 ca saṃtāna] saṃcatāna N 25 naraṃ] paraṃ B N

1–4 ravir … daśāyām] TPK 1.11 5–8 ripor … 'smin] TPK 2.11 9–12 avani … 'smin] TPK 3.11 13–16 lābha … lābhaḥ] TPK 4.11 17–18 jayo … saukhyam] TPK 5.11 19–22 kavir … vṛddhim] TPK 6.11 23–24 lābha … varṣe] TPK 7.11 25–26 lābhasthitaś … tathaiva] TPK 8.11

The sun occupying the eleventh house makes gain from the king; there will be gain of wealth, grains, garments and gold; there will be happiness from pleasures and so on, and destruction of enemies, [but] bodily suffering to [the native's] children in its period.

There will be destruction of enemies if the moon occupies the eleventh house, and much gain of goods through buying and selling; [the native] gains happiness from the king and gets a child, and his eminence increases in that year.

When Mars is in the eleventh house, there is gain of dominion, gain of wealth, destruction of enemies and triumph on account of friends; he obtains horses, houses, gold and garments, [but] his happiness from children is destroyed in that year.

Occupying the eleventh house, Mercury certainly makes triumphs and riches and abundant grains and garments. There will be increase in beauty, removal of pain, increase of cattle, and gain in that year.

There will be triumph for men if Jupiter is in the eleventh house; gain of cattle, horses and elephants; there is the birth of a child, destruction of enemies, increase in eminence, and happiness from the king.

Venus occupying the eleventh house will make gains and give gold; it makes triumphs for men in this year, increase of children, happiness on account of the king, destruction of enemies and increase of friends.

Occupying the eleventh house, Saturn brings about gain of gold, cattle, land, chariots and horses, acquisition of wealth and increase of renown, [but] suffering to offspring, in that year.

If Rāhu occupies the eleventh house, it makes a man equal to a king, amassing gold, cattle, land and wealth, and destroys enemies, [but] also makes danger to children.

[And] Maṇittha [says]:

vājivṛṣādidravyāptiḥ pramodaḥ sveṣṭavargataḥ |
nṛpaprasādam ārogyaṃ varṣalābhagate ravau ||
putravastrādikaprāptir dhanasyālayasambhavaḥ |
śvetakrayāṇakāl lābho varṣe lābhasthite vidhau ||
jāyāputrasuhṛtsaukhyaṃ pratāpo vibhavāgamaḥ |
śatrukṣayaṃ nṛpāt saukhyaṃ lābhage bhūminandane ||
dravyalābhaṃ tathārogyaṃ prabhoḥ prītivivardhanam |
śubhakrayāṇakāl lābho lābhasthāne yadā budhaḥ ||
āyur ārogyam aiśvaryaṃ jāyāpatyasuhṛtsukham |
nṛṇāṃ catuṣpadaprāptir devejyo lābhago yadi ||
jalamārgād dhanaprāptis tathā śubhakrayāṇakāt |
priyāgamas tathā saukhyaṃ lābhage bhṛgunandane ||
dravyāgamaṃ tathaiśvaryam ārogyaṃ yoṣitāṃ sukham |
śūdrāt svalpāśrito lābho varṣe lābhagate śanau ||
śarīrārogyam aiśvaryaṃ strīsukhaṃ vibhavāgamaḥ |
saṃkīrṇavarṇato lābho rāhur lābhagato yadi ||

iti lābhabhāvavicāraḥ ||

atha vyayabhāvavicāraḥ | tatra vyayabhāve kiṃ vicāraṇīyam ity uktaṃ caṇḍeśvareṇa |

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1 pramodaḥ] pramādeḥ B N 3 dhanasyā-] dhanasvā- G K T M 7–13 tathārogyaṃ … dravyāgamaṃ] om. B N 11 krayāṇakāt] krpāṇakāt M 13 sukham] sukhyakaṃ N 14 śūdrāt] scripsi; pūrura B N; śūra G K T M 16 varṇato] varṇatī N 18 vicāraṇīyam] ciṃtanīyam G

There is gain of horses, bulls and other property, rejoicing with kin and loved ones, the favour of the king and good health, if the sun occupies the eleventh house in the year.

[The native] gets children, garments and so on, begins to accumulate wealth, and there is gain from white articles, if the moon occupies the eleventh house in the year.

There is happiness from wife, children and friends, prowess, acquisition of fortune, destruction of enemies and happiness from the king, if Mars occupies the eleventh house.

There is gain of property and good health, increase in the affection of one's master, and gain from beautiful articles, when Mercury occupies the eleventh house in the year.

There is vitality, good health, rulership, happiness from wife, children and friends, and gain of quadrupeds to men, if Jupiter occupies the eleventh house.

There is gain of wealth from journeys by water, and likewise from beautiful articles, the arrival of a loved one, and also happiness, if Venus occupies the eleventh house.

There is acquisition of wealth and likewise rulership, good health, happiness from women, gain from menials and consisting of paltry [things], if Saturn occupies the eleventh house in the year.

There is a healthy body, rulership, happiness from women, acquisition of fortune and gain from [objects of] mixed colours,[170] if Rāhu occupies the eleventh house.

This concludes the judgement of the eleventh house.

6.13 The Twelfth House

Next, the judgement of the twelfth house. Concerning that, Caṇḍeśvara describes what is to be judged from the twelfth house:

170 Or 'from [people of] mixed estates'.

tyāgādibhogādivivāhadānakṛṣyādikarmavyayasaṃśayaś ca |
pitṛvyamātṛṣvasṛmātulānī yuddhaṃ kṣatir yuddhaparājayaś ca |
samprekṣaṇaṃ tac chvasurādivittaṃ kulaṃ tathaitat kathitaṃ vyayākhye ||

atrāpi vicāraḥ pūrvavat | atha yogāḥ | jīrṇatājike |

lagnābdapau naṣṭabalau vyayāṣṭaripusaṃsthitau |
nṛbhe bhṛtyakṣayo 'nyarkṣe syāc catuṣpadanāśanam ||
varṣeśvare site ṣaṣṭhasthite bhṛtyakṣayo nṛbhe |
catuṣpade 'śvādināśo vibale krūravīkṣite ||
daśamasthe sabhaumendau syāc catuṣpadanāśanam |
vyākulatvaṃ ca bhaumāḍhye candre vyayagate tathā ||
ṣaṣṭhage 'bdapatau sūrye sapāpe paśum āśrite |
bhṛtyaiḥ samaṃ kalir varṣe vyayāṣṭasthe 'pi tat phalam ||
mande 'bdape balayute ripuriḥphagate tathā |
bhūvāṭikāvṛkṣaropo jalāśrayakṛtir bhavet ||

vāmanaḥ |

vyayasthe varṣape mande gurau vā śubhavīkṣite |
pravāsanirmitāṃ bhūmiprāptiṃ tatra vinirdiśet ||

yādavaḥ |

bhaume catuṣpadayute daśame caturthe
mandāvalokitayute svahṛtis tathārtiḥ ||

ṣaṣṭhe site 'bdādhipatau caturthe krūreṇa dṛṣṭe ca yute rugārtiḥ |

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1 kṛṣyādi] kṛṣṇādi K M ‖ karma] karmā K ‖ saṃśayaś] saṃjñakaṃ G; saṃjñakañ K T M 2 mātulānī] mātulānāṃ G K T M 3 tac chvasurādi] cet svasurādi G; cet śvasurādi K T; cec chvaśurādi M 6 nṛbhe] nṛpe M ‖ syāc] śvāc B N 7 ṣaṣṭha] ṣaṣṭhe K T M 9 sa-] ca B N 10 bhaumāḍhye] bhaumasthe B N; bhaumābdau K M 12 -sthe 'pi] -sthorpa N ‖ phalam] kalam K 14 bhūvāṭikā] bhūvāsanaṃ G; bhūtāsanaṃ K T M ‖ vṛkṣaropo] drumāropo G K T M ‖ jalā-] bhūvāṭikābṛkṣaropo jalā- add. N 17 pravāsa] āvāsa G K T M ‖ prāptiṃ] prāptaṃ B N 20 yute] yuteś G ‖ svahṛtis] suhṛtis B N; ca hṛtis G 21 ṣaṣṭhe … ārtiḥ] om. B N

19–20 bhaume … ārtiḥ] TYS 12.117

> Renunciation and so on, enjoyment and so on, marriage, donations, work like ploughing, loss and doubt; paternal uncles, the mother's sisters and maternal uncles' wives; battles, injuries and defeat in battle; reflection, the wealth of the father-in-law and so on, and the family community: this is declared [to belong] to the twelfth house.

Here, too, judgement is [to be made] as before. Now, configurations; [and] in the *Jīrṇatājika* [it is said]:

> [If] the rulers of the ascendant and the year have lost their strength and occupy the twelfth, eighth or sixth house in a human sign, there will be loss of servants; in another sign, loss of quadrupeds. If Venus as ruler of the year occupies the sixth, there is loss of servants in a human sign; in a quadruped [sign], loss of horses and so on, if [Venus] is weak and aspected by malefics. If the moon together with Mars occupies the tenth, there will be loss of quadrupeds, and likewise, there is agitation if the moon along with Mars occupies the twelfth house. If the sun as ruler of the year occupies the sixth with a malefic, placed in an animal [sign], there is quarrel with servants in [that] year. If it occupies the twelfth or eighth house, the result is the same. If Saturn as ruler of the year is endowed with strength and occupies the sixth or twelfth house, there will be planting of trees in a park [or] construction of a pond.

[And] Vāmana [says]:

> If Saturn or Jupiter as ruler of the year occupies the twelfth house, aspected by benefics, one should predict the acquisition of land located abroad in that [year].

[And] Yādava [says in *Tājikayogasudhānidhi* 12.117]:

> If Mars joins a quadruped [sign] in the tenth or the fourth, aspected by or joined to Saturn, there is loss of property and suffering.
>
> If Venus is in the sixth as ruler of the year, [or] in the fourth,[171] aspected by or joined to a malefic, there is suffering from illness.[172]

171 Or: 'If Venus is in the sixth and the ruler of the year in the fourth'.

172 This half-stanza is not attested in available independent witnesses of the *Tājikayogasudhānidhi*. It may conceivably be a continuation of the preceding quotation (from Vāmana), though its metre differs from both.

tājikasāre |

mandānvito rātripatir vyayastho devārcitaḥ ṣaṣṭhagato vilagnāt |
tadārthanāśaṃ prakaroti śīghraṃ bhūpād atho caurajanāc ca duṣṭāt ||

atra viśeṣam āha tejaḥsiṃhaḥ |

bhāvā ime 'bdajanuṣor api vīryayogād
dadyuḥ phalaṃ svam abalāḥ phalahānidāḥ syuḥ |
kalpyaṃ dhanādiṣu vilagnam ataś ca kendra-
mukhyākhilāni bhavanāni matāni tajjñaiḥ ||

trailokyaprakāśe |

dvādaśe śobhanaḥ kheṭo vivāhādiṣu sadvyayam |
krūro 'py asadvyayaṃ rājadasyubhyaḥ kurute grahaḥ ||
vyaye sūrye nṛpād daṇḍaś candre kṣayaṇakādiṣu |
kuje krīḍāvinodādau budhe tu krayavikrayāt ||
jīve dharmavyayas tatra śukre veśyādikarmasu |
śanau vyaye vyayaḥ kraurye tv avinaṣṭo yadā grahaḥ ||

varṣatantre |

yatra bhāve śubhaphalo duṣṭo vā janmani grahaḥ |
varṣe tadbhāvagas tādṛk tatphalaṃ yacchati dhruvam ||

tājikabhūṣaṇe |

prācām vicārānumataṃ nitāntaṃ mayoditaṃ dvādaśabhāvajātam |
phalaṃ balaṃ vīkṣya nabhaścarāṇāṃ tad yojanīyaṃ hi daśāsu teṣām || iti |

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2 ṣaṣṭhagato] divārcitaḥ N 6 abalāḥ phala] abalābala B N 7 kalpyaṃ] scripsi; kalpaṃ B N G; kalpan M K T ‖ dhanādiṣu] dhanādi B; dhadi N ‖ vilagnam ataś] vilagnamalaś G 8 matāni] yutāni B; yatāni N 11 asad] akṣād G ‖ grahaḥ] grahāḥ B N 12 kṣayaṇakādiṣu] ca kṣaṇakādiṣu B N; ca kaṣṭataḥ K a.c.; ca kṣīṇe kaṣṭataḥ K p.c.; kṣīṇe ca kaṣṭataḥ T M 15 avinaṣṭo yadā] aniṣṭonayadā B; avinaṣṭovyadā N 20 prācām] prācyāṃ K T M ‖ vicārānumataṃ] vicārāmanutaṃ N 21 iti] iti dvādaśabhāvavicāraḥ add. G

2–3 mandānvito … duṣṭāt] TS 184 5–8 bhāvā … tajjñaiḥ] DA 28.13 17–18 yatra … dhruvam] VT 16.8 20–21 prācām … teṣām] TBh 4.88

[And] in *Tājikasāra* [184 it is said]:

> [If] the moon occupies the twelfth house together with Saturn, and Jupiter occupies the sixth from the ascendant, then it swiftly brings about loss of wealth through the king or through robbers and evil [men].

Concerning this, Tejaḥsiṃha states a special rule [in *Daivajñālaṃkṛti* 28.13]:

> These houses in the year and in the nativity will give their own results by a configuration of strength, [but if] weak, they will cause the loss of [those] results. Considering the second house and so on as the ascendant, experts reckon the angles and all other houses from that [house under consideration].

[And] in the *Trailokyaprakāśa* [it is said]:

> A benefic planet in the twelfth makes good expenses on weddings and so on, but a malefic planet makes bad expenses through kings and robbers. If the sun is in the twelfth house, there is punishment from the king; if the moon, [spending on] harbours and so on;[173] if Mars, on games and amusements; if Mercury, on buying and selling; if Jupiter, expenses from piety; if Venus, on activities with prostitutes and so on; if Saturn is in the twelfth house, there is expense from cruelty. [This is] when a planet is not corrupt.

[And] in *Varṣatantra* [16.8 it is said]:

> In whatever house there is a benefic or malefic planet in the nativity, a planet of the same kind occupying that house in the year definitely bestows its result.

[And] in *Tājikabhūṣaṇa* [4.88 it is said]:

> I have described the results produced by the twelve houses entirely in accordance with the judgements of the ancients. Considering the strength of the planets, those [results] should be applied in their periods.

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173 Text witnesses K T M read: 'if the waning moon, on evil things'.

atha dvādaśabhāvasthitānāṃ sūryādīnāṃ grahānāṃ phalāni padmakośe |

vyayasthitaś cet khalu bhāskaro 'sau strīvigrahodvegakaro 'ṅghrirogakṛt |
vyayaṃ ca śīrṣodaranetrapīḍāṃ karoti cintāṃ ripubhir vivādam ||
śaśāṅko vyayastho 'ritaḥ pīḍanaṃ syāt
tathā sadvyayaṃ netrarogaṃ karoti |
vivādaṃ janānāṃ mahākaṣṭasādhyaṃ
kaphārtiṃ ca gulmodayaṃ tatra varṣe ||
vyayaś cāpado bhūmiputre vyayasthe bhaven netrapīḍātha karṇe vikāraḥ |
śiro'rtir janānāṃ virodhas tathā syāt kalatrāṅgapīḍā bhaved atra varṣe ||
budhe dvādaśasthe ripūṇāṃ vivādo vyayo guptacintā ca karṇe vikāraḥ |
daśā neṣṭakārī bhaven netrapīḍā kaphārtiś ca kaṣṭaṃ tathā hāyane 'smin ||
riḥphasthitaḥ suragurur bahulavyathākṛc
chatrupravādanṛpabhītikaro hi varṣe |
netrāṅgapīḍanakaphārtijanapravādaṃ
hānir bhayaṃ bhavati śophavikārakārī ||
vyayagatabhṛguje syāt sadvyayo vātapīḍā
ripujanaparivādo netrayoś cāpi rogaḥ |
bhavati nṛpabhayaṃ vai śokamohādikaṣṭaṃ
jvaravamanavikāraṃ mṛtyutulyaṃ bhayaṃ ca ||
vyayasthānage jāyate sūryaputre vyayo vikraye kleśacintā ca kaṣṭam |
ripūṇāṃ vikārād bhaved arthanāśaḥ śiro'rtyakṣipīḍā tathā hāyane 'smin ||
sthānabhraṃśo bhavati niyamān mānavānāṃ vyayasthe
siṃhīputre ripubhayam atho bhṛtyamṛtyuṃ vidhatte |
śīrṣe karṇe vyathanam udare netrarogaṃ narāṇāṃ
lakṣmīhāniḥ svajanakalahaḥ kāminīnāṃ prapīḍā ||

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1 grahānāṃ] om. B N G 2 strī … rogakṛt] strīvigraho 'bde 'ṃgakare 'ṃghrirogaṃ G 3 vivādam] vivādaḥ G; vināśam K T M 8 vyayaś] vyayaṃ G 9 śiro'rtir] śirortiṃ B N 10 vyayo] vyaye B N 11 neṣṭakārī] neṣṭakāro M ‖ kaṣṭaṃ] om. G 15 śopha] śoka B N K M 18 nṛpa] ripu K T ‖ mohādi] mohāni G 20 jāyate] hāyane K T 21 vikārād bhaved arthanāśaḥ] vikārodbhave 'darthanāśaḥ G 22 bhavati niyamān] bhavatir bhanayamān G ‖ vyayasthe] vyayasthaḥ G; vyayasthas K T M 23 putre] putro G K T M ‖ bhṛtya] martya B N; marttha G 24 udare] uvare G ‖ rogaṃ narāṇāṃ] rogāṅganānāṃ G

2–3 vyaya … vivādam] TPK 1.12 4–7 śaśāṅko … varṣe] TPK 2.12 8–9 vyayaś … varṣe] TPK 3.12 10–11 budhe … 'smin] TPK 4.12 12–15 riḥpha … kārī] TPK 5.12 16–19 vyaya … ca] TPK 6.12 20–21 vyaya … 'smin] TPK 7.12 22–25 sthāna … prapīḍā] TPK 8.12

Next, the results of the sun and other planets occupying the twelfth house [are described] in [*Tājika*]*padmakośa* [1.12, 2.12, 3.12, 4.12, 5.12, 6.12, 7.12, 8.12]:

> If the sun occupies the twelfth house, it makes distress from discord with women and diseases of the feet; it makes loss, suffering from the head, stomach and eyes, anxiety, and quarrels with enemies.
>
> [If] the moon occupies the twelfth house, there will be suffering from enemies, and it makes good expenses and illness of the eyes, quarrels with [common] people, [work that is] accomplished with great misery, suffering from phlegm and the appearance of abdominal tumours in that year.
>
> There will be loss and misfortunes if Mars occupies the twelfth house, suffering from the eyes and ailments of the ears; there will be headache too, and enmity with [common] people; and there will be bodily suffering to [the native's] wife in that year.
>
> If Mercury occupies the twelfth, there are quarrels with enemies, loss, secret anxiety and ailments of the ears: its period will bring no good, and there will be suffering of the eyes, afflictions of phlegm and evils in that year.
>
> Occupying the twelfth house, Jupiter makes much agitation; it makes quarrels with enemies and danger from the king in [that] year. There is suffering of the eyes and limbs, afflictions of phlegm, quarrels with [common] people, loss and danger, and it makes ailments from tumours.
>
> If Venus occupies the twelfth house, there will be good expenses, suffering from [the humour of] wind, quarrels with enemies and illness of the eyes; there is danger from the king, the evils of grief, confusion and so on, ailments of fever and vomiting, and danger equal to death.
>
> If Saturn occupies the twelfth house, there is loss in selling, anxiety about suffering, and evils; there will be loss of wealth due to injury from enemies, and also headache and suffering of the eyes in that year.
>
> Men certainly fall from their position if Rāhu occupies the twelfth house, and it gives danger from enemies and the death of servants; there is pain in the head, ears and stomach, and eye disease for men; loss of riches, quarrels with one's own people, and suffering to women.

maṇitthaḥ |

dṛṣṭirug dravyanāśaś ca vidveṣo bandhuvargataḥ |
dehe pittodbhavā pīḍā varṣe sūrye vyayasthite ||
dravyakṣayaṃ kṣudhālpatvaṃ netraruk kalahaṃ gṛhe |
varṣakāle vyayasthāne candraḥ kuryād idaṃ phalam ||
dṛśo rogaṃ vapuḥkaṣṭaṃ dhananāśaṃ nṛpād bhayam |
sutajāyādijaṃ duḥkhaṃ hāyane dvādaśe kuje ||
svalpalābham anārogyaṃ bahuvyayaṃ nṛpād bhayam |
svavarge kalahaṃ nityaṃ kuryāt saumyas tu riḥphagaḥ ||
svajanair vigrahaṃ duḥkhaṃ kṣayotpattir dhanavyayaḥ |
pravāso nṛpater bhītir devejye vyayasaṃsthite ||
mitrasvajanavidveṣaḥ sanmārge vibhavavyayaḥ |
niḥsaṅgatvaṃ pravāsaṃ ca dvādaśe bhṛguje nṛṇām ||
pādākṣihṛdaye pīḍāṃ dravyanāśaṃ nṛpād bhayam |
kalahaṃ bandhuvargādau kuryān mando vyayasthitaḥ ||
dhanavyayaṃ ca kaṣṭaṃ ca rājapīḍā ripukṣayaḥ |
jāyāpīḍā bhaven nityaṃ svarbhānur dvādaśe yadi ||

grahāṇāṃ bhāvaphalaṃ svasvadaśāsu phaladam ity uktaṃ tājikabhūṣaṇe |

khecāriṇāṃ bhāvaphalāni yāni
tānīha kalpyāni daśāsu teṣām |
rāhos tu yad bhāvaphalaṃ niruktaṃ
śaner daśāyāṃ khalu tat prakalpyam || iti |

viśeṣam āha yādavaḥ |

---

3 pitto-] vitto- B N ‖ vyayasthite] vyavasthite M 4 kalahaṃ] kalaho K T M 7 jāyādijaṃ] jīvādijaṃ B N K T M 7–10 hāyane … duḥkhaṃ] om. B N 8 vyayaṃ] bhayaṃ G 10 kṣayotpattir] kṣayotmati B N 11–12 pravāso … vyayaḥ] om. B N 11 bhītir] bhītiṃ G 16 vyayaṃ] vyayaś M 17 yadi] atha add. K T 18 sva[1]] om. G 21 phalaṃ] phalā B N 22 prakalpyam] kalpyam G

19–22 khecāriṇāṃ … prakalpyam] TBh 5.99

[And] Maṇittha [says]:

> There is eye disease and loss os property, enmity with kinsmen, and bodily suffering caused by bile, if the sun occupies the twelfth house in the year.
>
> Loss of property, poor appetite, eye disease and quarrels at home: [placed] in the twelfth house at the time of [the revolution of] the year, the moon makes these results.
>
> There is illness of the eyes, bodily evils, loss of wealth, danger from the king, and suffering caused by children and wife, if Mars is in the twelfth in the year.
>
> Mercury occupying the twelfth house will make little gains, poor health, many losses, danger from the king, and constant quarrels with one's own people.
>
> There is discord with one's own people, suffering, developing consumption, loss of wealth, living abroad and danger from the king, if Jupiter occupies the twelfth house.
>
> Men undergo enmity with friends and their own people, loss of fortune in a good cause, indifference and living abroad, if Venus is in the twelfth.
>
> Occupying the twelfth house, Saturn will make suffering from the feet, eyes and heart, loss of wealth, danger from the king, and quarrels with one's kinsmen and so on.
>
> There will be loss of wealth, evils, suffering from the king [but] destruction of enemies, and constant suffering to [the native's] wife, if Rāhu is in the twelfth.

It is said in *Tājikabhūṣaṇa* [5.99] that the results of the houses [occupied] by the planets give results in their respective periods:[174]

> The results which the planets give [by occupying] the houses should be assigned to their periods; but the house results declared for Rāhu should be assigned to the period of Saturn.

Yādava states a special rule:

174 [*T*]*he results* [...] *give results:* the tautology is in the original.

svoccasvaveśmāstaganīcaśatruhaddādivargasthitakhecarāṇām |
balābalatvādi vicārya samyak proktānusāreṇa vadet phalaṃ tu ||

iti vyayabhāvavicāraḥ ||

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne bhāvavicārādhyāyaḥ ṣaṣṭhaḥ ||6|| 5

2 samyak] sambhava M ‖ tu] tat G 4–5 iti … ṣaṣṭhaḥ] om. B N 4 śrīmad] śrī K T M ‖ viracite] kṛte G 4–5 hāyanaratne] dvādaśa add. M 5 ṣaṣṭhaḥ] om. G

> Fully considering the strength, weakness and so forth of the planets occupying their exaltations, domiciles, [heliacal] settings, falls, inimical [signs], *haddā* and other divisions, one should predict that result in accordance with what has been stated [here].[175]

This concludes the judgement of the twelfth house.

In the *Hāyanaratna* composed by Balabhadra, son of the illustrious learned Dāmodara, foremost of astrologers, this concludes the sixth chapter: the judgement of the houses.

175 I have not been able to locate this stanza in available independent witnesses of the *Tājikayogasudhānidhi*.

atha daśāvicārādhyāyaḥ | tatra daśāśabdena śubhāśubhaphalapākakāla ucyate | atha pūrvoktaphalānāṃ dinavibhāgajñānaṃ daśājñānena vinā duḥśakam iti daśānayanam avaśyaṃ vaktavyam | yad āha sūryasūriḥ |

yad api sūcitam atra samāphalaṃ tanudhanādigataiḥ khacarais tu yat |
dinavibhāgam ṛte na hi gamyate tad aham atra daśānayanaṃ bruve ||

yādavo 'pi |

vividhabhāvaphalotthaphalaṃ khago diśati tad yadanehasi sā daśā |
iti tadānayanaṃ nayasammataṃ paridadāmi vidāṃ saphalaṃ mude ||

atha daśānayanaprakāra ukto varṣatantre |

spaṣṭān salagnān khacarān vidhāya rāśīn vinātyalpalavaṃ tu pūrvam |
niveśya tasmād adhikādhikāṃśakramād ayaṃ syāt tu daśākramo 'bde ||
ūnaṃ viśodhyādhikataḥ krameṇāṃśādyaṃ viśuddhāṃśakaśeṣakaikyam |
sarvādhikāṃśonmitam eva tat syād anena varṣasya mitis tu bhājyā ||
śuddhāṃśakāṃs tān guṇayed anena labdhadhruvāṅkena bhaved daśāyāḥ |
mānaṃ dinādyaṃ khalu tad grahasya phalāny athāsāṃ nigadet tu śāstrāt ||

---

1 vicārādhyāyaḥ] vicāraḥ K T M ‖ śubhāśubha] śubhāśubhabha T ‖ phala] om. B N 2 pūrvokta] pūrvoktānāṃ K T M ‖ phalānāṃ dina] phalādīnāṃ K T M ‖ jñānaṃ] -jānāṃ G 2–3 duḥśakam] durjñeyam K T M 4 tanu] tamu N 8 nayasam-] nayanaṃ B N G ‖ paridadāmi] paridadāti B N 10 vināty-] vinā tv K T M 11 niveśya] niveśa K T M 13 -ādhikāṃśon-] -ādhikoṃśon- N ‖ tat syād] tasyād T; tasmād K

7–8 vividha … mude] TYS 14.1 10–15 spaṣṭān … śāstrāt] VT 17.1–3

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CHAPTER 7

The Planetary Periods

7.1 The Periods Based on Deducted Degrees

Now, the chapter on judging the periods. Concerning that, the word 'period' denotes the time of maturation of good and evil results. Now, because it is impossible to know how the results described above are distributed over the days [of the year] without understanding the periods, it is necessary to explain the calculation of periods. As Sūryasūri says [in the *Tājikālaṃkāra*]:

> Although the result of the year, which [arises] from the planets occupying the ascendant, second house, and so forth, has been indicated here, it is not [properly] understood without the distribution of days; hence I describe the calculation of the periods here.

And Yādava [says in *Tājikayogasudhānidhi* 14.1]:

> The time in which a planet gives the results produced by the results of various houses is its period.[1] Therefore I will give the calculation of those [periods], supported by reason, along with [their] results, for the pleasure of the wise.

Now, the method of calculating the periods is described in *Varṣatantra* [17.1–3]:

> Arranging the true [longitudes of the] planets and ascendant, without the zodiacal signs, entering the one with the fewest degrees first and then [the others] in order of increasing degrees, this will be the order of the periods in a year. Subtracting the lesser from the greater in order, in degrees and so on, the total of the degrees remaining after subtraction will certainly equal the one with the most degrees, and the duration of the year is to be divided by that. One should multiply those degrees [remaining] after subtraction by the constant thus derived: that will be the duration of the period in days and so forth for [each] planet. One should declare the results of these [periods] according to the teaching.

1 [*T*]*he results produced by the results:* the tautology is in the original.

ayam arthaḥ | daśānayane salagnānāṃ sarvagrahāṇāṃ rāśīn vihāya sarvanyūnāṃśo grahaḥ pūrvaṃ lekhyaḥ | punas tasmād yathā yathā yasya yasyāṃśādhikyaṃ tathā sa sa grahaḥ salagno niveśyaḥ | evaṃ niveśitāḥ sarve grahā hīnāṃśasaṃjñakāḥ syuḥ | varṣe ayaṃ daśākramaḥ syāt | punar ūnaṃ hīnam aṃśādyaṃ graham adhikato 'dhikāṃśagrahād viśodhya krameṇa kiṃcid adhikāṃśaṃ tadagrimād viśodhya evaṃ sarve grahāḥ śodhyāḥ | śeṣāṃśānāṃ nāma pātyāṃśāḥ śuddhāṃśāś ca | punaḥ pātyāṃśānāṃ yogaḥ kartavyaḥ | sa yogaḥ hīnāṃśasāmyābhāve sarvagrahamadhye yo 'dhikāṃśas tattulyam eva syād iti vyāptiḥ ||

nanu hīnāṃśasāmye 'pi tadūrdhvordhvataḥ pātyā ity anenānītapātyāṃśayutiḥ sarvādhikāṃśatulyā bhavaty eveti ||

syād etat | yadi samāṃśāparasya pātyāṃśaśūnyatvaṃ syāt pātyāṃśābhāve daśādyabhāvo 'pi syāt | na ceṣṭāpattiḥ | daśābhāve tu bhāvamunthāvarṣeśādiphalasyocchedāpatteḥ | kiṃ ca kṛśāṃśasāmye samāṃśāparakhagasya daśābhāvo yadi prācīnānām ācāryāṇām anumataḥ syāt tarhi *ekarāśigānām eko 'ṃśaṃ harati balī* iti jātakoktavad balina ekasyaiva daśā syād ity uktaṃ syāt | *aṃśādyasya samatve daśā ca vīryādhikasya pūrvā syāt* iti vakṣyamāṇahillājavacane nirbalasyānantaraṃ daśety āśayo 'vagamyate | anyathā samāṃśāparakhagadaśābhāvena tatkramākāṅkṣābhāvāt tannirṇāyakaṃ hillājatejaḥsiṃhādivākyaṃ balinaḥ pūrvā daśā ityādikam unmattapralapitam iva syāt ||

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2 yasya] om. G 3 tathā] yathā K ‖ sa sa grahaḥ salagno] sarvagrahaṃ lagnaṃ K T; samagrahaḥ lagnaṃ M ‖ sa[1]] om. G 4 hīnāṃśa] dīnāṃśa B 4–5 punar ūnaṃ] punanūnaṃ B N a.c.; punar nūnaṃ N p.c. 5–7 aṃśādyaṃ … śuddhāṃśāś] aṃśāś N 5 adhikato] om. M ‖ 'dhikāṃśa] 'dhikāṃśād G K T; adhikāṃśād M 10 nanu] na tu B N ‖ pātyā ity anenā-] pātyanenā- G 11 sarvādhikāṃśa] sarvādhikāṃśas tat K T M 12 samāṃśāparasya] samāṃśaparakhagasya G; sāmyāṃśāḥ parakhagasya K T M ‖ syāt pātyāṃśā-] syā tyāṃśā- G; pātyāṃśā- K T M 13 daśābhāve] daśābhe B N ‖ tu] om. B N 14 phalasyocchedā-] phalasyoddedā- G ‖ samāṃśā-] samāṃśāḥ G 15 prācīnānām] prācīnām B N; prācām G 16 eko 'ṃśaṃ] ekāṃkaṃ B N ‖ jātakoktavad] jātakoktivad K T M ‖ balina ekasyaiva] balinarakasyaiva B N 17 uktaṃ syāt | aṃśādyasya] uttareśādyasya B; uttareṃśādyasya N ‖ samatve] samatvaṃ B N ‖ pūrvā] pūrva B T; pūrvaṃ N 18 vacane] vacano G ‖ daśety āśayo] deśetyāṃśayo B N a.c.; deśe pātyāṃśayo N p.c. ‖ 'vagamyate] vagamyage B 19 khaga] khagasya K T M ‖ kramākāṅkṣā-] kramākṣāṃkṣā- B N ‖ bhāvāt tan] bhāvan na G 20 hillāja] hillājaḥ B N; hillāje G ‖ vākyaṃ] ca add. B N ‖ pūrvā] pūrva B N 21 pralapitam] pralapitum M

15–16 eka … balī] BJ 7.3; JP 5.9

The meaning is as follows: in calculating the periods of all the planets and the ascendant, the planet that has the fewest degrees of all, leaving out the zodiacal signs, should be written down first.[2] Following that, each planet along with the ascendant should be entered in turn as it has more degrees. All planets entered thus are called 'of reduced degrees'. This will be the order of periods in the year. Thereafter, 'subtracting the lesser', [that is], the planet of fewer degrees and so on, 'from the greater', [that is], from the planet of more degrees in order, [and] subtracting [that planet] of slightly more degrees from the one ahead of that, all planets should be so subtracted. The remaining degrees are called 'deducted degrees' or 'degrees after subtraction'. Thereafter, all the deducted degrees should be added together. Unless [two or more planets have] identical [number of] reduced degrees, that sum will equal [the longitude of] the one that has the most degrees among all the planets: this is a universal rule.

Objection: even if [two or more planets have] identical [numbers of] reduced degrees, they can be deducted one after the other, and the sum of the deducted degrees calculated thus will still equal the [planet] with the most degrees.

That may be; [but] if the latter [planet] with identical degrees should be devoid of deducted degrees, [then] in the absence of deducted degrees there will also be an absence of a period and so forth; and it is not desirable that this should happen, since, in the absence of a period, the result of a house, the *munthahā*, the ruler of the year and so on could be cancelled. Moreover, when the reduced degrees [of two planets] are identical, if the ancient authorities had approved of the latter planet with identical degrees having no period, then it would have been stated that only the stronger [planet] will have a period, just as it is said in [*Bṛhaj*]*jātaka* [7.3] that 'of several [planets] in a single sign, only the strongest loses its portion'.[3] And in the statement by Hillāja that will be recounted below – 'If degrees and so on are identical, the period of the stronger [planet] should come first' – it is implicitly understood that the period of the weaker [planet] comes afterwards. Otherwise, since there would be no need for ordering them if the latter planet with identical degrees had no period, the conclusive statements by Hillāja, Tejaḥsiṃha and others that the period of the stronger [planet] comes first, and so on, would be like the ravings of madmen.

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2 In other words, only longitudes within the respective signs (from 0° to 30°) should be used, not absolute longitudes from the first point of Aries (from 0° to 360°).

3 This statement from a pre-Tājika source occurs in the context of longevity calculations, which form the basis for the subsequent calculation of planetary periods for the life as a whole, not within a single year.

api ca lagnagrahāṇām aṣṭānām apy aṃśasāmye saptānāṃ pātyāṃśaśūnyatvād ekasyaiva samagravarṣaṃ daśā syāt | na hy ekasyaiva daśāphalaṃ śubham aśubhaṃ vā samagravarṣaṃ bhavatīti bālo 'pi pratipadyate | na cāntardaśādivaśāt phalabheda iti vācyam | pātyāṃśābhāvena tadīyāntardaśāder api gaganakusumāyamānatvāt | ata eva śrīmannīlakaṇṭhadaivajñair *ūnaṃ viśodhyādhikataḥ* ity uktam | na tu ūrdhvasthagrahaśodhanam adhaḥsthitagrahe uktam ||

atra ūnāṃśagrahe tasmād adhikāṃśebhyaḥ śodhite sati grahāṇāṃ daśādināṇāṃ tulyatve 'pi na kāpi kṣatiḥ | tasmād dhīnāṃśasāmyābhāve pātyāṃśayogaḥ sarvādhikāṃśamito bhavati | varṣatantravākye avyayānām anekārthatvād evaśabdo vāśabdavācī jñeyaḥ | hīnāṃśasāmyaṃ kadācid bhavaty ataḥ śrīmannīlakaṇṭhadaivajñaiḥ pātyāṃśayogaḥ sarvādhikāṃśonmito bhavatīty uktaḥ | anyathā pātyāṃśayogam anuktvaiva lāghavāt sarvādhikāṃśair bhājyā ity abhidadhyur ity alam atiprasaṅgena ||

punaḥ pātyāṃśayogena savarṇitena varṣamitiḥ saurī 360 saurasāvanā vā 365|15|31|30 savarṇitā bhājyā yal labdhaṃ dinādyaṃ sa tasmin varṣe dhruvāṅkaḥ syāt | anena dhruvāṅkena grahāṇāṃ pātyāṃśā gomūtrikāsaṃjñena guṇanaprakāraviśeṣeṇa guṇitāḥ ṣaṣṭyopary upari labdhena yutāḥ santo grahāṇāṃ salagnānāṃ dinaghaṭīpalarūpāṇi daśāmānāni syuḥ ||

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3 bālo 'pi] bālāpi B N 3–4 cāntar] cāntara G K T M 4 daśādivaśāt] daśāditi t B; daśādititū N; daśāvidaśā K T M ‖ -bhāvena] -bhavena B ‖ tadīyāntar] taddaśāyām antar K T M 4–5 daśāder api] daśepi N 6 ūnaṃ] nūnaṃ N ‖ viśodhyādhikataḥ] viṃśo'dhyā'dhikata M 7 grahe] graho B N 9 daśādināṇāṃ] daśādīnāṃ B N ‖ kāpi kṣatiḥ] kāpy akṣatiḥ B N; kāpekṣatiḥ K ‖ -bhāve] -bhave B 11 evaśabdo] eśaśabdo B N ‖ vāśabdavācī] vācā B N 12–13 -āṃśonmito] -āṃśonmato K; -āṃśānmito T 13 anuktvaiva] scripsi; anuktaiva B N G K T M 14 alam ati] alpamati B N 15 savarṇitena] sarvāṇi nava K M; sarvāṇi tava T ‖ varṣa] varṣasya K T M ‖ sāvanā vā] sāvanādyā T 16 savarṇitā] savarṇitād K T M ‖ bhājyā] bhājyād K T M 17 saṃjñena] saṃgena B N a.c. 18 prakāraviśeṣeṇa] prakāreṇa G ‖ yutāḥ] yuktāḥ G; yuktās K T M 19 salagnānāṃ] salalināṃ K; salagneśānāṃ T M ‖ pala] phala G

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6 ūnaṃ … ādhikataḥ] VT 17.2

Furthermore, if the ascendant and planets, all eight, had identical [numbers of] degrees, then because seven of them would be devoid of deducted degrees, only one would have a period, lasting an entire year. But even a child can understand that the result of the period of a single [planet], whether good or evil, does not last for an entire year. Nor should it be said that there will be a difference in results on account of the subperiods and so on, for in the absence of deducted degrees, the subperiods and so on of that [period] are made [as insubstantial] as flowers in the sky. Therefore, the illustrious Nīlakaṇṭha Daivajña said: 'Subtracting the smaller from the greater', rather than saying that [the degrees of] a planet placed ahead should be subtracted from the planet following it.

In this [procedure], when a planet of fewer degrees has been subtracted from those of more degrees than itself, even if the days of the periods of the planets are the same, there is no harm whatever. Therefore, when the reduced degrees [of two or more planets] are not identical, the sum of [all] deducted degrees equals the [planet] with the most degrees. In the statement from the *Varṣatantra*, the word 'certainly' should be understood to mean 'possibly', as indeclinable particles have many meanings. The reduced degrees [of two or more planets] are [only] sometimes identical; therefore the sum of the deducted degrees was said by the illustrious Nīlakaṇṭha Daivajña to equal the [planet] with the most degrees of all. Otherwise he could have explained more concisely that [the duration of the year] should be divided by the [planet] with the most degrees, without mentioning the sum of the deducted degrees. But enough of digression.

Then the duration of the year, converted [into days] – solar (360) or civil solar (365;15,31,30)[4] – should be divided by the converted sum of the deducted degrees: the quotient in days and so on is the constant value for that year. The deducted degrees of the planets, multiplied by this constant through the particular form of multiplication called 'cow's urine'[5] and being increased by [converting] whatever exceeds sixty,[6] will be the durations of the periods of the planets and the ascendant in the form of days, *ghaṭīs* and *palas*.

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4 That is, a year consisting either of 360 solar 'days', each equalling the passage of the sun through one degree of the ecliptic, or of 365.25875 civil days; cf. section 1.6 above.

5 This method of multiplication, described in Brahmagupta's seventh-century *Brāhmasphuṭasiddhānta* and similar to the modern method, takes its name from its zigzag arrangement.

6 That is, converting every 60 minutes of arc into one degree or every 60 *ghaṭīs* into one day, etc. The phrase will recur many times below.

atropapattiḥ | tatra hīnāṃśagrahasyādyā daśā | tatrāgamarāvapramāṇaṃ yato vasiṣṭhanāradādibhir ādau sampūrṇaphalatoktā | punar daśāvadhijñānārtham *ūnaṃ viśodhyādhikataḥ* ity uktam | tato daśādinajñānārthaṃ trairāśikadvayam | tad yathā | yadi pātyāṃśayogena varṣadinăni labhyante tadaikenāṃśena kim iti | labdham ekāṃśasya dinādiphalaṃ dhruvāṅkābhidham | punar anyo 'nupātaḥ | yady ekenāṃśenedaṃ dinādiphalaṃ labhyate tadā grahasya pātyāṃśaiḥ kim iti | evaṃ trairāśikena grahāṇāṃ daśādinăni syur iti sarvam upapannam |

grahāḥ	**hīnāṃśāḥ**	**pātyāṃśāḥ**	**daśādinăni**
budhaḥ	2 18 24	2 18 24	29 22 6
lagnam	8 53 2	6 34 38	83 44 27
sūryaḥ	9 36 59	0 43 57	9 19 34
śukraḥ	16 36 26	6 59 27	89 0 25
bṛhaspatiḥ	19 23 37	2 47 11	35 28 34
maṅgalaḥ	19 57 8	0 33 31	7 6 44
śaniḥ	21 57 3	1 59 55	25 26 46
candraḥ	28 16 31	6 19 28	80 31 22

1–8 atropapattiḥ ... upapannam] om. B N K M 9 grahāḥ] om. B ‖ hīnāṃśāḥ] hīnāṃ B ‖ pātyāṃśāḥ] pātyāṃ B ‖ daśādinăni] scripsi; daśādi B; gṛhāṇāṃ daśādinăni G; daśāmānaṃ dinādikam K T M 10 24^1] scripsi; 34 B G K T M ‖ 24^2] scripsi; 34 B G K T M 11 53] 43 G ‖ 38] 28 K T M ‖ 44] om. B ‖ 27] scripsi; 28 B G K T M 12 36] scripsi; 44 B G K T M ‖ 43] 51 K T M ‖ 57] 50 K T M ‖ 19] om. B 13 36] 26 K T M ‖ 6] 7 B G ‖ 59] scripsi; 7 B G; 41 K T M ‖ 27] 23 B ‖ 89 0 25] scripsi; 9 17 B; 9 42 17 G; 85 42 17 K T M 14 37] 32 K T M ‖ 47] scripsi; 29 B G; 57 K T M ‖ 11] 6 K T M ‖ 35 28 34] scripsi; 33 43 B; 33 46 43 G K T M 15 31] 32 G; 36 K T M ‖ 6] om. B 16 1] 5 B ‖ 26] om. B; 16 K 17 28^2] 29 B ‖ 80] 00 K T; 0 M ‖ 31^2] om. B

3 ūnaṃ ... ādhikataḥ] VT 17.2

9 grahāḥ] The following table is omitted by N. Other text witnesses give the names of the planets in abbreviated form. ‖ daśādinăni] G gives the figures in this column as a separate table on a different folio.

This is proved as follows. Concerning the period of the planet with the fewest degrees coming first, there is a roar of evidence from tradition, as Vasiṣṭha, Nārada and others say that [a planet] in the beginning [of a sign] gives full results.[7] Next, to find out the period boundaries, 'subtracting the lesser from the greater' was declared. Therefore, to find out the [number of] days in a period, [we use] the rule of three twice, as follows: if the sum of the deducted degrees gives the days in a year, then what does one degree give? The quotient of days and so forth for a single degree is called the constant. Then the next proportion: if one degree gives this result in days and so forth, then what do the deducted degrees of a planet give? In this way the days of the periods of the planets are [derived] by the rule of three. Thus all is proved.

Planet	**Reduced degrees**	**Deducted degrees**	**Period days**
Mercury	2;18,24	2;18,24	29;22,6
Ascendant	8;53,2	6;34,38	83;44,27
Sun	9;36,59	0;43,57	9;19,34
Venus	16;36,26	6;59,27	89;0,25
Jupiter	19;23,37	2;47,11	35;28,34
Mars	19;57,8	0;33,31	7;6,44
Saturn	21;57,3	1;59,55	25;26,46
Moon	28;16,31	6;19,28	80;31,22

7 This is undoubtedly a reference to the stanza quoted below (in section 7.2) from the *Nāradasaṃhitā* and the *Kaśyapasaṃhitā*. I have not been able to locate it in the *Vasiṣṭhasaṃhitā*. Possibly the attribution to Vasiṣṭha rather than Kaśyapa is a mistake: the sentence in which it occurs is present only in text witnesses G T, which often concur and may depend on a common hyparchetype.

atrodāharaṇam | tatrābdapraveśe 'tisvalpāṃśo budho 'stīti sa prathamato lekhyaḥ | tataḥ kiṃcid adhikāṃśaṃ lagnam | tataḥ sūryo 'dhikāṃśaḥ | evaṃ sarve sthāpyāḥ | tata ūnāṃśo budhaḥ 2|18|24 adhikāṃśe lagne 8|53|2 viśodhyaḥ śeṣaṃ 6|34|38 lagnasyādhaḥ sthāpyam | evaṃ sarveṣāṃ pātyāṃśā jātāḥ | eṣāṃ pātyāṃśānāṃ yogaḥ 28|16|31 hīnāṃśasāmyābhāvāt sarvādhikāṃśacandrāṃśādinā 28|16|31 tulyo jātaḥ | anena vāradvayaṃ ṣaṣṭyā savarṇitena 101791 saurī varṣamitir 360 vāradvayaṃ ṣaṣṭyā savarṇitā 1296000 bhaktā labdho dinaghaṭīpalātmako dhruvakaḥ 12|43|55 | anena grahāṇāṃ pātyāṃśā gomūtrikayā guṇitāḥ ṣaṣṭyopary upari labdhena yutā jātāni grahāṇāṃ dinādidaśāmānāni | atra prakārāntaraṃ tājikālaṃkāre |

pātyāṃśanighnād atha sauravarṣād bahvaṃśabhaktād athavā daśāhāḥ ||

sauravarṣamitir 360 budhapātyāṃśa- 2|18|24 guṇā 830|24 sarvādhikāṃśair 28|16|31 bhaktā labdhā dinādyā budhadaśā 29|22|6 pūrvāgatasamaiva |

tatra daśāpraveśajñānārthaṃ saurāṇi daśādināni varṣapraveśakālīnārke rāśyādau yojyāni | tatsame 'rke daśāpraveśāḥ syuh | udāharaṇam | varṣārambhe sūryaḥ 3|9|36|59 | yasmin kāle 'yaṃ sūryaḥ sthitas tasminn eva

1 'ti] om. K T M 2 lekhyaḥ] vilekhya K T; vilekhyas M 3 24] 34 B N a.c. G K M ‖ adhikāṃśe] adhikāṃśa K; adhikāṃśaḥ T M ‖ lagne] lagnam idaṃ K T M ‖ 8|53|2] 8|53|52 G; 8|52|52 T 4 38] 28 N p.c. K M 4–5 pātyāṃśā jātāḥ] pātyāṃśajātaḥ B N 5–6 sarvādhikāṃśa] sarvādhikāṃśaś K T M 6 candrāṃśā-] candrośā- K 7 101791] 10|17|91 M ‖ savarṇitā] savarṇite jātā K T M ‖ 1296000] 12|96000 M 8 bhaktā] bhaktāl K T M ‖ 12] 13 B N 9 guṇitāḥ] saṅguṇitā K T; saṃguṇitāḥ M 10 dinādi] dināni G ‖ tājikālaṃkāre] jātikālaṃkārakare K; jātakālaṃkāre M 11 nighnād atha] nighnā daśa T M ‖ varṣād bahvaṃśa] dvaṃśa B N ‖ bhaktād] bhaktyād B N ‖ bhaktād atha] bhaktā daśa G 12 18] 8 K M ‖ 24[1]] 34 B N K M ‖ 830|24] 8|30|24 B N K M; 8|30|34 T 13 31] 3 K M; 13 T 14 saurāṇi] saurādidināni B N ‖ kālīnārke] kālārke K T M 16 59] 51 N ‖ yasmin] tasmin K T M ‖ 'yaṃ] om. B N ‖ sūryaḥ[2]] sūryye M

8 The positions given correspond to the morning of 21 July (New Style), 1623 CE; cf. note 11 below. As will be seen in section 7.4, the figure is cast for Varanasi, around 7:33 a.m. local apparent time. Although imprecisions in the planetary algorithms employed by Balabhadra complicate matters somewhat, it seems worth noting that a comparison of these sidereal positions with recalculated tropical positions suggests a precessional value (*ayanāṃśa*) closer to 18° than to the 16°52′ derived by the method outlined in section 1.9 above. Only the position of Saturn indicates a smaller value (around 15°), while the positions of the moon and Mercury differ by 19°–22° from tropical recalculation. Although the subject of the nativity for which the revolution is cast is unknown, it is tempting to suppose it to be Balabhadra himself, who studied under Rāma Daivajña of Varanasi

An example of this:[8] in a revolution of the year, Mercury has the fewest degrees; hence it is to be written down first. The ascendant has somewhat more degrees than it, and the sun has more degrees than that. In this way all should be tabulated. Next, Mercury with the fewest degrees at 2;18,24 should be subtracted from the ascendant with more degrees at 8;53,2, and the balance of 6;34,38 entered under the ascendant. In this way, the deducted degrees of all [the planets] are derived. Because there are no [planets] with identical number of reduced degrees, the sum of these deducted degrees (28;16,31) equals the degrees and so forth of the moon, which has the most degrees of all: 28;16,31. Dividing the duration of the solar year, twice converted [by multiplication] by sixty [into] 1,296,000, by this [sum, also] twice converted [by multiplication] by sixty [into] 101,791, the quotient is a constant of 12;43,55 in days, *ghaṭīs* and *palas*.[9] The deducted degrees of the planets, multiplied by this through the cow's-urine [procedure] and increased by any product exceeding sixty, become the durations of the periods of the planets in days and so forth. Another method for this [is described] in the *Tājikālaṃkāra*:

> Or else, the days of the period [are found] from the solar year, multiplied by the deducted degrees and divided by the great[est] degrees.

Multiplying the duration of a solar year (360) by Mercury's deducted degrees (2;18,24), [giving] 830;24, and dividing it by the greatest [number of] degrees (28;16,31), the quotient is the period of Mercury in days and so on: 29;22,6, exactly the same as above.

In connection with this, to find out the commencement of the periods, the solar days of the periods should be added to [the longitude of] the sun at the time of the revolution of the year, in zodiacal signs and so on. When [the longitude of] the sun equals that [result], the periods will commence. An example: at the revolution of the year, the sun was at 3, 9;36,59.[10] At the

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and may well have been born there. Whatever the identity of the subject, this revolution being taken up as an example in a work written more than 25 years later suggests 1623–1624 to have been an important year in his (or, much less probably, her) life.

9 The 360 'days' of the solar year divided into 60 *ghaṭīs* each consisting of 60 *palas* yield a total of 1,296,000 *palas*. Similarly, with 60×60 seconds of arc to a degree, 28;16,31 equals 101,791 seconds.

10 That is, the sun had traversed the first three zodiacal signs and was 9;36,59 degrees into the fourth sign, Cancer.

kāle pūrvoktaprakāreṇānītāsu daśāsu prathamato budhadaśā saury eva jātā dinādyā 29|22|6 | punar varṣapraveśakālārke 3|9|36|59 budhadaśāhā 29|22|6 aṃśādau yojitāḥ 4|8|59|5 jāto 'grimadaśāpraveśārkaḥ | evam agre 'pi | athātra varṣaphale saṃkrāntidivasān pañcāṅgapattre dṛṣṭvā tattaddaśāpraveśam ālakṣya phalāni vācyāni ||

ata eva sāmpradāyikāḥ kasmin kāle daśāpraveśo jāta iti saṃśayya saurasāvanadinādivarṣamānena daśāhāṃś ca samānayanti | tatra daśāpraveśakālajñānārthaṃ varṣapraveśavārādau prathamadaśādināni yojyāni upari saptataṣṭāni dvitīyadaśāpraveśe vāraghaṭīpalātmakaḥ kālo bhavati | punar dvitīyadaśāpraveśakāle dvitīyadaśādināni yojyāni tṛtīyadaśāpraveśakālo bhavati | evam agre 'pi ||

udāharaṇam | śrāvaṇakṛṣṇanavamyāṃ śukravāsare sūryodayād gataghaṭīpaleṣu 5|36 varṣapraveśaḥ | asmin varṣapraveśakāle prathamaṃ budhadaśā jātā saurasāvanadivasādikā 29|47|50 | punar varṣapraveśavārādau 6|5|36 budhadaśāhā 29|47|50 yojitā 35|53|26 | vārasthāne 35 saptataṣṭe śeṣaṃ śanivāro jātaḥ | varṣapraveśadinād ārabhya ekonatriṃśaddināntaraṃ śanivāre sūryodayād gataghaṭīpaleṣu 53|26 dvitīyadaśāpraveśo lagnasya jātaḥ | punar asmin kāle 0|53|26 lagnadaśāhā yojitāḥ pūrvavat tṛtīyadaśāpraveśo vārādyaḥ kālo bhavati | evaṃ sarvatra ||

vāmanena tu munthāphalajñānārthaṃ lagnavan munthādaśāpi kartavyety uktam |

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1 pūrvokta] pūrva K T M 2 9] 29 K T ‖ 59] 56 B; 6 N 3 59] 58 K T M ‖ 5] 2 B N 4 phale] phalaṃ B ‖ divasān] divasaṇu B N a.c.; divasaṃ N p.c. ‖ dṛṣṭvā] dṛṣṭyā B N ‖ tattaddaśā] tatra G 6 saṃśayya] saṃśaya K; saṃśaye M 9 vāra] vama G 11 'pi] om. G 12 vāsare] vāre G 14 divasādikā] dinātmikā G K T M ‖ 50] 5 G 15 śeṣaṃ] 0 add. G 16 vāro] vāre B N ‖ praveśadinād] praveśā d K; praveśād T M ‖ ārabhya] om. G K T M ‖ ekona] paṃca B N 17 26] 6 G; 36 T 18 26] 36 G T ‖ praveśo] praveśe G K T M 19 evaṃ sarvatra] om. G 20 daśāpi] daśā G

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9 dvitīya] At this point B N mistakenly repeat: *daśāpraveśo jāta iti saṃśayya saurasāvanadinādivarṣamānena daśāhāṃś ca samānayaṃti tatrāddaśāpraveśakālajñānārthaṃ varṣapraveśavārādau prathamadaśādināni yojyāni upari saptataṣṭāni dvitīya.*

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11 This is clearly a continuation of the example above, where Mercury's period was given as 29;22,6 solar 'days', each corresponding to 1° of ecliptical motion of the sun, or precisely 1⁄360 of a year. Using Balabhadra's value of 365.25875 civil days for the sidereal solar year, each solar day corresponds to $^{365.25875}⁄_{360}$ civil days, making Mercury's period comprise 29;47,50 civil days. Friday, 21 July (New Style), 1623 CE (cf. note 8 above), does indeed correspond to Śrāvaṇa *kṛṣṇa-navamī*, Śaka 1545, in the *pūrṇimānta* calendar system. As Balabhadra elsewhere follows the *amānta* calendar format prevalent in Bengal, his use of a *pūrṇimānta* date here, similar to his later treatment of Shāh Shujā''s nativity (cf. Chapter 8, note 12), suggests that he was working from a horoscope cast by another astrologer, or by himself prior to relocating to Rajmahal.

very time when the sun was placed thus, the period of Mercury began, first among the periods calculated by the method described above, [with a duration of] 29;22,6 in solar days and so on. Next, the 29;22,6 days of Mercury's period in degrees and so on, added to [the longitude of] the sun at 3, 9;36,59 at the time of the revolution of the year, gives 4, 8;59,5 as [the longitude of] the sun at the commencement of the next period, and so with the rest. In an annual prognostication, then, one should look up the days of the [solar] ingresses in an almanac, determine the starting points of the various periods, and declare the results.

Therefore, when followers of tradition wonder at what time a period will begin, they calculate the days of the period by the duration of the year in civil solar days and so on. Then, in order to find out the time when a period begins, the days of the first period are to be added to the day of the week and so forth of the revolution of the year: then, reduced by multiples of seven, this becomes the time of the beginning of the second period in days of the week, *ghaṭīs* and *palas*. Again, the days of the second period are to be added to the time of the beginning of the second period: this becomes the time of the beginning of the third period, and so with the rest.

An example: the revolution of the year was on the ninth [lunar day] of the dark [fortnight] in [the month of] Śrāvaṇa, on a Friday at 5 *ghaṭīs* 36 *palas* after sunrise. At this time of the revolution of the year, the period of Mercury came first, comprising 29;47,50 civil solar days and so on.[11] Next, the days of Mercury's period (29;47,50), added to the day of the week and so forth of the revolution of the year (6;5,36),[12] [give] 35;53,26. The place of the day of the week (35) being reduced by multiples of seven gives Saturday as a remainder.[13] The beginning of the second period, that of the ascendant, comes after twenty-nine days starting from the day of the revolution of the year, on a Saturday, at 53 *ghaṭīs* 26 *palas* after sunrise. Again, the days of the ascendant's period, added to this time (0;53,26)[14] as before, become the time at which the third period begins, in days of the week and so forth; and so throughout.

But Vāmana says that in order to know the results of the *munthahā*, the period of the *munthahā*, too, should be worked out, just like [that of] the ascendant:

12 The first figure (6) refers to the day of the week. As the week begins with Sunday, 6 represents Friday.

13 That is, the number 7.

14 The figure should properly be 7;53,26, the 7 representing Saturday; but as this first place is eventually to be reduced by multiples of 7, the 7 may be replaced with 0 at the outset.

sarvagrahāṇāṃ munthāyā bhuktāṃśān svāṃś ca piṇḍayet || iti |

atha yatra dvayor bahūnāṃ vā grahāṇāṃ aṃśādisāmyaṃ tatra daśākramajñānam uktaṃ hillājena |

aṃśādyasya samatve daśā ca vīryādhikasya pūrvā syāt |
vīryasyāpi samatve spaṣṭālpagater daśā pūrvam ||

varṣatantre 'pi |

śuddhāṃśasāmye balino daśādyā balasya sāmye 'lpagates tu pūrvā || iti |

atra śuddhāṃśānāṃ pātyāṃśānāṃ sāmye adhikabalasya grahasyādyā daśā | naitad yuktam | yato daśākramajñānaṃ hīnāṃśakrameṇoktaṃ tatra hīnāṃśasāmyābhāve 'pi pātyāṃśasāmyaṃ bhavati | udāharaṇam |

grahāḥ	**hīnāṃśāḥ**	**pātyāṃśāḥ**
candraḥ	3 5	3 5
sūryaḥ	7 8	4 3
budhaḥ	11 11	4 3
śukraḥ	15 14	4 3
śaniḥ	19 17	4 3

1 bhuktāṃśān svāṃś] bhuktāṃśāṃs tāṃś G ‖ piṇḍayet] pīḍayed K T M 2 atha] yatra K T M 5 pūrvam] pūrvā K T M 7 iti] om. K T M 8 śuddhāṃśānāṃ pātyāṃśānāṃ] śuddhāṃśāvāṃ G ‖ balasya] bala K T M 9 yuktam] śuddhāṃśasāmye add. K M ‖ tatra] atra K T M 10 'pi] pātyāṃśasāmyābhāve K T M 11 grahāḥ] om. B T M 12 candraḥ] gu T

7 śuddhāṃśa … pūrvā] VT 17.4

11 grahāḥ] The following table is omitted by N. Other text witnesses give the names of the planets in abbreviated form.

> One should add the respective degrees traversed by all the planets and the *munthahā*.[15]

Next, Hillāja describes how to find the order of the periods when the degrees and so on of two or more planets are identical:

> If degrees and so on are identical, the period of the stronger [planet] should come first. If the strength, too, is identical, the period of the [planet] whose true motion is slower comes first.

In *Varṣatantra* [17.4], too, [it is said]:

> When the degrees after subtraction are identical, the period of the stronger [planet] comes first, and when the strength is identical, [the period] of the slower [planet] comes first.

Here, [if it is meant that] when the degrees after subtraction, [that is], the *deducted* degrees, are the same, the period of the planet with the greater strength comes first, [then] this is not correct, because it has been declared that the order of the periods is found from the order of *reduced* degrees; and even when the reduced degrees are not identical, the deducted degrees can be identical.[16] An example:

Planet	**Reduced degrees**	**Deducted degrees**
Moon	3;5	3;5
Sun	7;8	4;3
Mercury	11;11	4;3
Venus	15;14	4;3
Saturn	19;17	4;3

15 This appears to be only a partial instruction.

16 This is the closest Balabhadra ever comes to criticizing or disagreeing with Nīlakaṇṭha Daivajña. In the next paragraph, however, he offers a reinterpretation to save Nīlakaṇṭha's face.

tatra hīnāṃśagrahāḥ pātyāṃśāś ca likhyante | atra sūryabudhaśukrasaurīṇāṃ pātyāṃśasāmyaṃ yady apy āgataṃ tathāpi balavicāraṃ vinaiva hīnāṃśakrameṇa budhaśukrāpekṣayā nyūnabalasyāpi raveḥ pūrvaṃ daśā tato budhasya tataḥ śukrasya tataḥ śaneḥ | evaṃ hillājavacanasya svavacanasyāpi vaiyarthyaṃ bhavati | tasmāt śuddhāṃśāḥ rāśiṃ vinā śuddhāḥ yathāvasthitāḥ ye 'ṃśās teṣāṃ sāmye ity arthaḥ | śuddhāṃśānāṃ pātyāṃśānāṃ sāmye iti vyākhyānaṃ devānāmpriyasya sammatam iti |

atha gatisāmye 'pi daśākramajñānam uktaṃ paddhatibhūṣaṇe |

gatisamatve saptasapter vaśāt |
proktādyair udayakramād atha ca tatsāmye tu pāṭhakramāt ||

ayam arthaḥ | gatisāmye 'pi sūryavaśena prathamoditasya pūrvā daśā | tasyāpi sāmye lagnasūryacandrabhaumetyādiprasiddhapāṭhakramād daśā syāt ||

atra lagnagrahayor aṃśasāmye pūrvānītalagnabalagrahabalayor madhye yasyādhikyaṃ tasyādyā daśā | balasāmye lagnasya gatyabhāvāl lagneśagrahayor madhye yasyālpā gatis tasyādyā daśā | uktaṃ ca tājikasāre |

vīrye samāne tanukheṭayoś cet syātāṃ tadā lagnapakheṭayoś ca |
yasyālpabhuktiḥ khalu pūrvako 'sau jñeyo grahajñair grahapākamārgaḥ || iti |

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1 hīnāṃśa] hīnāṃśāḥ G; hīnāṃśā K T M ‖ śukra] om. G; śukrāṇām K T M 2 saurīṇāṃ] saurāṇāṃ G; om. K T M ‖ vinaiva] naiva B N 3 raveḥ] raraveḥ G 5 vaiyarthyaṃ] vīryārthaṃ B N; vaiparyyam T M 9 saptasapter] sama K M 10 udaya] uda B N ‖ ca tat] om. B N 11 pūrvā daśā] om. B N 12 lagna] lagneṃ N ‖ prasiddha] om. K T M 12–15 kramād … sāmye] kramā samye B N 14 atra] atha K T M 16 yasyālpā] yasyānya G 18 graha[2]] iha K T M

9–10 gati … kramāt] PBh 37 17–18 vīrye … mārgaḥ] TS 267

Here the planets with reduced degrees and [their] deducted degrees are written. Although the deducted degrees of the sun, Mercury, Venus and Saturn here turn out to be identical, still, in order of reduced degrees, without any consideration of strength, the period of the sun comes first even if it has less strength than Mercury and Venus; then [comes the period] of Mercury, then of Venus, then of Saturn. Thus the statement of Hillāja, as well as [Nīlakaṇṭha Daivajña's] own statement, becomes meaningless. Therefore, the meaning is this: 'When the degrees after subtraction, [that is], the degrees that are subtracted, separated, without the zodiacal signs, are identical'. The explanation 'When the degrees after subtraction, [that is], the deducted degrees, are identical' is approved [only] by a fool.

Next, how to find the order of the periods when even the motion is identical is described in *Paddhatibhūṣaṇa* [37]:

> When the motion is identical, by those first declared in order of rising with respect to the sun, and if that, too, is identical, in order of listing.

The meaning is as follows: when the motion, too, is identical, the period of the [planet] first risen with respect to the sun is first. If that, too, is identical, the periods will be in the established order of listing: ascendant, sun, moon, Mars and so forth.[17]

Concerning this, if the ascendant and a planet have [an] identical [number of] degrees, then the period of the one that is superior in the strength of the ascendant and strength of a planet as calculated above comes first. If the strength is equal, then, because the ascendant has no motion, the first period belongs to whichever has the slower motion: the *ruler* of the ascendant or the [other] planet. And it is said in *Tājikasāra* [267]:

> If the strengths of the ascendant and the planet should be equal, then, out of the ruler of the ascendant and the [other] planet, the one that has the lesser motion comes first. This should be understood by astrologers to be the [correct] method [of calculating] planetary periods.

17 That is, the order of the days of the week, but with the ascendant placed at the very beginning.

gater api sāmye uktaval lagneśagrahayor madhye pūrvoditasyādyā daśā |
udayasāmye 'pi kathitapāṭhakrameṇa daśākramo jñeya iti |
atha māsapraveśe daśānayanam uktaṃ muktāvalyām |

pātyāṃśayogena bhajed gataiṣyamāsāntaraṃ syād guṇako 'py anena |
pātyāṃśakāḥ saṃguṇitā daśāḥ syur uktakramān māsaphale daśānām ||
hīnāṃśakānukramato yathāsthā lavaikyahṛnmāsamiter yad āptam |
pṛthak pṛthak tadguṇitāś ca te 'ṃśā dināni vā māsaphale daśānām || iti |

samarasiṃhena sarvagrahānāṃ bhogyāṃśebhyo daśānayanam uktam |

sarvagrahabhuktāṃśān evaṃ saṃsthāpya bhogyabhāgebhyaḥ |
jātāṅkabhaktavarṣe yal labdhaṃ tena saṃguṇayet ||
pratyekaṃ bhuktāṃśā yo yo yasyāsti rāśisaṃkhyāṅkaḥ |
tasyāsti tatpramāṇā divasā ghaṭyaḥ palāni syuḥ ||

vyākhyā | sarvagrahāṇāṃ salagnānāṃ bhuktāṃśān karmabhūmau saṃsthāpya aṃśās triṃśanmadhye śodhitāḥ santo bhogyāṃśāḥ syuḥ | tebhyaḥ pūrvoktaprakāreṇa yo jāto 'ṅkas tena varṣaparimāṇaṃ bhājyam ||

1–2 gater … iti] om. K T 3 uktaṃ] om. B N 4 'py anena] 'tha tena G K T M 6 yathāsthā] yathāstha B K T M; yathāsya N ‖ miter] mite K M 7 guṇitāś] gaṇitāś B N 9 graha] grahā K T M ‖ bhuktāṃśān evaṃ] bhuktāṃśā nava K M ‖ saṃsthāpya] sthāpya G 10 bhakta] bha N; bhukta K T M 11 yo yo] scripsi; ye B N; yo G K T M 13 salagnānāṃ] lagnānāṃ B; lagnānā N ‖ bhūmau] bhū B N 13–14 saṃsthāpya] sthāpya B N G 15 jāto 'ṅkas] scripsi; jātoṃka B N; jātāṃkas G K T M

4–7 pātyāṃśa … daśānām] TMṬ 3.14–15

If the motion, too, is identical, then the first period belongs to whichever rises first as stated [above]: the ruler of the ascendant or the [other] planet. If the rising, too, is identical, then the order of periods is to be found from the order of listing as related.

Next, the calculation of periods in a monthly revolution is described in [*Tājika*]*muktāvali*[*tippaṇī* 3.14–15]:

> One should divide the interval of the preceding and following months[18] by the sum of the deducted degrees: [this] will give the multiplier. The deducted degrees multiplied by this will give the periods according to the order of periods in a monthly revolution stated [above]. Or, those degrees as they are, in order of reduced degrees, multiplied separately by the quotient from dividing the duration of the month by the sum of the degrees, give the days of the periods in a monthly revolution.

[In the *Tājikaśāstra*], Samarasiṃha describes the calculation of the periods of all planets from the degrees remaining to be traversed:

> Having thus established the degrees traversed by all the planets and divided the year by the figure derived from the degrees remaining to be traversed, one should multiply [the degrees of the planets] by the quotient. For each [planet], whatever number of *rāśis* [its] traversed degrees [equal], that is its figure: that will be the measure of [its] days, *ghaṭis* and *palas*.[19]
>
> Commentary:[20] After entering the degrees traversed by all the planets and the ascendant in the place of operations,[21] [those] degrees being subtracted from thirty will give the degrees remaining to be traversed. The duration of the year is to be divided by the number derived from them by the procedure given above.

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18 I take this to mean the interval between the *starting points* of two consecutive synodic months, i.e., between two consecutive new moons (in the *amānta* system) or full moons (in the *pūrṇimānta* system) – in other words, the duration of one synodic month.

19 The phrasing of these verses is quite convoluted, and the intended method of calculation is not entirely clear to me. In astrological contexts, *rāśi* normally means 'zodiacal sign'; but as Balabhadra's argumentation below hinges on a different interpretation, I have left the word untranslated here.

20 See Chapter 4, note 10.

21 Presumably a piece of ground or similar prepared for writing.

ayam arthaḥ | pūrvaṃ grahabhāgā hīnāṃśakrameṇa sthāpitāḥ | idānīṃ te bhāgās triṃśanmadhye śodhitāḥ santo bhogyabhāgā vaiparītyena hīnāṃśā jātāḥ | te punar vaiparītyakrameṇa pātyāṃśāḥ kartavyāḥ | teṣāṃ yogena varṣaṃ bhajet | yal labdhaṃ tena yasya yasya grahasya yo yo rāśisaṃkhyāṅko 'ṃśasaṃghasaṃkhyāṅko 'sti tattadgrahāṃśarūpāḥ pratyekaṃ bhuktāṃśāḥ idānīṃ pātyāṃśavaśena sthāpitāḥ tān saṃguṇayet | guṇane kṛte sati tattatpramāṇās tattadgrahāṃśavaśena daśā divasādyāḥ syuḥ | udāharaṇam |

grahāḥ	**hīnāṃśāḥ**	**bhogyāṃśāḥ**	**pātyāṃśāḥ**	**daśādināni**
bṛhaspatiḥ	3 0	27 00	5 20	71 6 40
śaniḥ	8 20	21 40	3 10	42 13 20
maṅgalaḥ	11 30	18 30	4 0	53 20 0
lagnam	15 30	14 30	2 10	28 53 20
budhaḥ	17 40	12 20	5 10	68 53 20
śukraḥ	22 50	7 10	4 0	53 20 0
candraḥ	26 50	3 10	2 10	28 53 20
sūryaḥ	29 0	1 0	1 0	13 20 0

tatra hīnāṃśādyā grahāḥ | eṣāṃ bhogyāṃśānāṃ vaiparītyakrameṇa śodhane pātyāṃśāḥ syuḥ | pātyāṃśānāṃ yogaḥ 27 anena varṣasaṃkhyā saurī 360 bhaktā labdho dinādidhruvakaḥ 13|20 | anena grahāṇāṃ pātyāṃśā guṇitā jātāḥ saurā daśādivasāḥ | ayaṃ daśākramaḥ samarasiṃhenāpracaradavastho 'bhihitaḥ ||

1 pūrvaṃ] pūrvaḥ G 2 bhāgā] bhāga B; bhāva N 3 punar] om. B N 4 yasya[1]] om. B N ‖ grahasya] om. B K M ‖ yo[1]] om. B N 5 grahāṃśa] gṛhāṃśa K T ‖ rūpāḥ] svarūpāḥ B N K T M 5–6 bhuktāṃśāḥ idānīṃ] bhuktāṃśāridānīm K T 6 pātyāṃśavaśena] pātyāṃśakavasena K T; pātyāṃśakavaśena M ‖ saṃguṇayet] guṇayeta G; guṇayet K T M ‖ guṇane] guṇena B N 6–7 tattat] tat B N; tata G 7 pramāṇās] pramāṇāt K T M ‖ tat[1]] om. G ‖ tattad] tad G ‖ vaśena] vato G p.c.; vaśato K T M 8 grahāḥ] om. B ‖ hīnāṃśāḥ] yogaḥ 360 B ‖ dināni] dinādi K T M 9 0] 10 B; 20 G 10 8] 4 G ‖ 42] 43 B ‖ 13] 24 K T M ‖ 20] 22 B N 11 30[1]] 20 B N ‖ 0[1]] 15 T M ‖ 20] 30 T M 12 10] scripsi; 1 B N G; 20 K T M ‖ 28] 20 K T M ‖ 53] 43 B N 13 40] 50 K T M ‖ 20[1]] 10 K T M ‖ 10] 0 K T M ‖ 53] 43 B N 14 53] 57 B N 15 20] 0 M 16 1[2]] 10 B N 17 grahāḥ] atraiva cakranyāsaḥ add. K T M ‖ eṣāṃ] ṣāṃ N 19 bhaktā] bhaktāl K T ‖ dinādidhruvakaḥ] dināni dhruvaḥ G 20 saurā] saurī B N; saura K T M ‖ -pracarad] -pracurad K T M

8 grahāḥ] The following table is omitted by N. Other text witnesses give the names of the planets in abbreviated form.

The meaning is as follows: previously, the degrees of the planets were entered in the order of reduced degrees. Now, those degrees, being subtracted from thirty, become the degrees remaining to be traversed, [that is], the reverse of the reduced degrees. Next, they should be made into deducted degrees in reverse order, and one should divide the year by the sum of those [deducted degrees]. Using that quotient, one should multiply whatever numerical figure of *rāśi*, [that is], the numerical figure of accumulated degrees, that any planet has in the form of the degrees of that planet: the separate traversed degrees now entered in the form of deducted degrees. When the multiplication has been performed, the periods corresponding to the degrees of the respective planets will be of that duration in days and so on. An example:

Planet	**Reduced degrees**	**Remaining degrees**	**Deducted degrees**	**Period days**
Jupiter	3;0	27;0	5;20	71;6,40
Saturn	8;20	21;40	3;10	42;13,20
Mars	11;30	18;30	4;0	53;20,0
Ascendant	15;30	14;30	2;10	28;53,20
Mercury	17;40	12;20	5;10	68;53,20
Venus	22;50	7;10	4;0	53;20,0
Moon	26;50	3;10	2;10	28;53,20
Sun	29;0	1;0	1;0	13;20,0

Here are the planets in reduced degrees and so forth. Subtracting the degrees remaining to be traversed by them in reverse order will give the deducted degrees. The sum of the deducted degrees is 27; the solar measure of the year (360) divided by this gives a constant of 13;20 in days and so on. The deducted degrees of the planets multiplied by this [constant] give the solar days of their [respective] periods. This order of periods, set forth by Samarasiṃha [in the *Tājikaśāstra*], is not in current use.[22]

22 Or, possibly but less likely: 'This order of periods is declared by Samarasiṃha not to be in current use.'

atra kecit *sarvagrahabhuktāṃśakarāśīn ālokya yo bhaved alpaḥ* iti samarasiṃhavākye rāśiśabdasya saṃghavācitve vaktavye *sarvagrahabhuktāṃśakasaṃghaṃ hy ālokya yo bhaved alpaḥ* ity evaṃ samarasiṃho brūyāt | tan noktam ato rāśipadopādānasāmarthyād rāśyādigrahāṇāṃ salagnānāṃ daśā prāguktavidhinā vidheyety āhuḥ | katham | meṣādirāśiṣu prathamato 'lparāśigo graho lekhyaḥ | tatas tadadhiko graho lekhyaḥ | evam uttaratrādhikādhikarāśisthāḥ salagnāḥ sarve grahā lekhyāḥ | tataḥ pūrvapūrvo graho rāśyādir agrimāgrimagrahāt śodhyaḥ | evaṃ sarve 'pi śodhyāḥ | teṣāṃ rāśyādiyogasyāṃśān vidhāya tair varṣamānaṃ bhājyaṃ | yal labdhaṃ sa dinādidhruvakaḥ syāt | tena salagnagrahāṇāṃ kṛtāṃśānām aṃśādi guṇanīyaṃ | yad bhavati sā dinādikā daśā syāt ||

udāharaṇam | pātyarāśigrahāṇāṃ yogo rāśyādiḥ 10|0|0 | anenāṃśīkṛtena 300 sauravarṣamitir 360 bhaktā labdhaṃ dinādidhruvakaḥ 1|12 | anena śodhitā grahā aṃśīkṛtā guṇitā jātāḥ sarveṣāṃ daśādivasāḥ ||

grahāḥ	**hīnarāśayaḥ**	**pātyarāśayaḥ**	**daśādināni**
candraḥ	1 15 14 10	1 15 14 10	54 17 0
lagnam	2 25 40 50	1 10 26 40	48 32 0
sūryaḥ	3 10 25 40	0 14 44 50	17 41 48
budhaḥ	4 2 48 20	0 22 22 40	26 51 12
śukraḥ	4 18 30 30	0 15 42 10	18 50 36

1 bhuktāṃśaka] bhuktāṃśa B G ‖ rāśīn] rādhīn K ‖ iti] ity eva K T M 2–3 bhuktāṃśaka] bhuktāṃśa K T M 3 ālokya] avalokya K T M ‖ alpaḥ] iti add. G ‖ samarasiṃho] samarasiṃha G 3–4 tan noktam] tatroktam B N K T M 4 padopādāna-] padopādānā- B N ‖ grahāṇāṃ] grahāṃ B N 5 prathamato] prathamatā G 6–7 -ādhikādhika] -ādhika G K T M 7 pūrvapūrvo] pūrvo G; pūrvapūrva K T M 8 evaṃ sarve] evam agre K T M 12 pātyarāśi] pātyaṃśāśi K 13 dinādi] dināvi G 15 hīnarāśayaḥ] hīnarāśayo grahāḥ G ‖ pātyarāśayaḥ] pātyarāśayo grahāḥ G ‖ daśādināni] daśādinādi 360 K T M 16 14^2] 4 G ‖ 10^2] 20 K T ‖ 54 17 0] scripsi; 45 10 00 G; 45 10 0 K T M 18 10] 1 G ‖ 25] 24 G ‖ 48] 46 K T M 19 48] 40 K ‖ 51] 50 K 20 18^1] 10 K T M

15 grahāḥ] The following table is omitted by B N. Other text witnesses give the names of the planets in abbreviated form.

7.2 Including or Excluding the Signs: Different Opinions

Concerning this, some say that if the word *rāśi* in Samarasiṃha's statement [in the *Tājikaśāstra*] beginning 'Examining the *rāśis* [and/of] the degrees traversed by all the planets, the one that is the smallest'[23] had been meant to denote 'accumulation', then Samarasiṃha would have said, 'Examining the accumulation of the degrees traversed by all the planets, the one that is the smallest'. This was not said, and therefore, as the word *rāśi* is capable of signifying it, a period should be worked out by the method described above from [the longitudes of] the planets and ascendant in zodiacal signs and so on. How? Beginning [the counting of] the signs from Aries, the planet occupying the least sign is to be written down first; next, the planet greater than that should be written down: thus all the planets and the ascendant should be written down as they occupy the other signs in increasing order. Then, [the longitude of] each preceding planet should be subtracted from each following planet, in signs and so on. Thus all are to be subtracted. When the degrees of the sum of these [subtracted longitudes] in signs and so on have been worked out, the duration of the year should be divided by them: the quotient will be the constant in days and so on. [The subtracted longitudes of] the planets and ascendant having been converted to degrees, [those] degrees and so on should be multiplied by that [constant]. The result will be the period in days and so on.

An example: the sum of the planets in deducted signs is 10, 0;0. The solar duration of the year (360), divided by this [value] converted to degrees (300) gives a constant of 1;12 in days and so on. [The longitudes of] the planets after subtraction, converted to degrees and multiplied by this [constant], give the period days of all [the planets]:

Planet	Reduced signs[24]	Deducted signs	Period days
Moon	1, 15;14,10	1, 15;14,10	54;17,0
Ascendant	2, 25;40,50	1, 10;26,40	48;32,0
Sun	3, 10;25,40	0, 14;44,50	17;41,48
Mercury	4, 2;48,20	0, 22;22,40	26;51,12
Venus	4, 18;30,30	0, 15;42,10	18;50,36

23 This statement by Samarasiṃha has not been quoted above.

24 This phrase, apparently used in analogy with 'reduced degrees', is meaningless: as the signs are now included, the longitudes given are in no way 'reduced' (*hīna*).

(*cont.*)

grahāḥ	**hīnarāśayaḥ**	**pātyarāśayaḥ**	**daśādināni**
bṛhaspatiḥ	6 8 25 45	1 19 55 15	59 54 18
śaniḥ	8 25 50 55	2 17 25 10	92 54 12
maṅgalaḥ	10 0 0 0	1 4 9 5	40 58 54

yādavena tu rāśyādigrahāṇāṃ daśā prakārāntareṇoktā |

lagnādiriṣphāntagatagraheṣu
yo 'lpo bhapūrvo hi khagaḥ sa cādau |
sthāpyo 'dhiko 'smād adhikas tato 'gre
caivaṃ kramāl lagnamukhān vilikhya ||
lagnaṃ cāgrakhagāt tyajet tadanu taccheṣo vilagnād adhaḥ
sthāpyas taṃ vihagaṃ tadagrakhagataḥ śeṣas tu pūrvād adhaḥ |
evaṃ sarvakhagān viśodhya ca tataḥ saṃsthāpayet pūrvaval
lagnāt sarvakhagādhikaṃ tu vivaraṃ sarvādhikādho likhet ||
śuddhāṃśayogena bhajec ca varṣaṃ
labdhena lagnādikhagādharasthān |
śuddhāṃśakān saṃguṇayed daśā syāt
pṛthak pṛthag vyomasadāṃ dinādyā ||
dvau vā trayaś cet samarāśikheṭās tadalpabhāgaḥ prathamo vidheyaḥ |
samānabhāge 'lpakalas tu liptātulye 'lpavego hi gatau samāyām |
pūrvodito yo 'tha vilagnakheṭau samau tadā lagnadaśaiva pūrvā || iti |

3 19] 18 K; 29 T M ‖ 59] scripsi; 58 G K T M 4 8] 88 K ‖ 25[1]] 15 K T M ‖ 2] 1 G ‖ 10] 11 T ‖ 92] 52 M 5 54] scripsi; 44 G K T M; yogaḥ 10 00 00 00 pātyarāśīṇāṃ yogaḥ 360 add. G 7 riṣphāntagata] riḥphāta G 9 'smād] smakīyaṃ B; smārka | yaṃ N; syād K T M 9–766.8 adhikas … svakīyaṃ] om. B N 9 tato 'gre] tataś G 11 taccheṣo] tacchreyo K T M 12 taṃ] tad K T 17 śuddhāṃśakān] śuddhāṃśakāt K T M 19 vidheyaḥ] nidheyaḥ K T M 20 bhāge] bhāgo K T M ‖ 'lpakalas] scripsi; 'lpakales G; lpaphalais K T M ‖ vego hi] vegas tu K T M ‖ samāyām] samāyāt K M 21 pūrvodito] pūrvotkṣato G; pūrvādito T

7–21 lagnādi … pūrvā] TYS 14.3–7

20 'lpakalas] The emendation is supported by MS TYS1.

(*cont.*)

Planet	Reduced signs	Deducted signs	Period days
Jupiter	6, 8;25,45	1, 19;55,15	59;54,18
Saturn	8, 25;50,55	2, 17;25,10	92;54,12
Mars	10, 0;0,0	1, 4;9,5	40;58,54

But [in *Tājikayogasudhānidhi* 14.3–7], Yādava describes the periods of the planets in signs and so on by a different method:

> Among the planets occupying [the houses] beginning with the ascendant and ending with the twelfth house, the planet that is the least [removed from the ascendant] in signs and so on is to be set down first; next, the one greater [in distance] than that and the one greater than that. After writing them down in [this] order, beginning with the ascendant, one should subtract the ascendant from the planet ahead; then the remainder should be set down beneath the ascendant. [Then one should subtract] that planet from the planet ahead of it; the remainder [should be set down] beneath the former [planet]. Subtracting all planets in this way, one should set them down as before; but beneath the [planet] with the greatest [distance] of all one should write the difference remaining after all the planets [listed] from the ascendant.
>
> One should divide the year by the sum of the remaining degrees and multiply the remaining degrees, [written] beneath the ascendant and each planet, by the quotient: this will give the individual periods of the planets in days and so on. If two or three planets are in the same sign, the one with the fewest degrees should be set down first; if the degree is the same, [the one] with the fewest minutes; if the minute is the same, the one with least velocity; if the motion is the same, the first one to rise. If the ascendant and a planet are the same, then the period of the ascendant comes first.

udāharaṇam | tatra lagnādikrameṇa sarve grahāḥ śodhitagrahāś ca likhyante | atra sarvakhagādhikaṃ vivaraṃ rāśyādi 2|24|39|45 sarvabhāvaprānte vartamānasya candrasyādhastāl likhitam | athaiṣāṃ śuddhānāṃ yogo rāśyādiḥ 13|14|23|25 eṣām aṃśāḥ 404|23|25 | anena sauraṃ varṣamānaṃ 360 bhaktaṃ labdho dinādidhruvakaḥ 0|53|24|50 | anena grahāṇām antarāṇy aṃśādīni guṇitāni jātā daśāhāḥ saurāḥ ||

athāntardaśāprakāra uktas tatraiva |

śuddhāṃśayogena bhajet svakīyaṃ daśādināḍyaṃ ca phalena hanyāt |
śuddhāṃśakān svān nijataḥ krameṇa cāntardaśābhyo vidaśāpi caivam ||

rāśyādigrahaśuddhāṃśayogena |

grahāḥ	**lagnādivyayaparyantagāḥ**	**yogāḥ**	**daśādināni**
lagnam	2 25 40 50	0 14 44 50	13 7 42
sūryaḥ	3 10 25 40	0 22 22 40	19 55 17
budhaḥ	4 2 48 20	0 15 42 10	13 58 44
śukraḥ	4 18 30 30	1 19 55 15	44 26 27
bṛhaspatiḥ	6 8 25 45	2 17 25 10	68 55 16
śaniḥ	8 25 50 55	1 4 9 5	30 24 9

2 45] 55 K T M 4 404] 40|4 M ‖ 23|25[2]] 235 T ‖ anena] om. K T M ‖ sauraṃ] sāre K; saura M 5 0] om. G ‖ 24] scripsi; 40 G K T M ‖ grahāṇām antarāṇy aṃśādīni] grahāṇām antararāśyādīni K; grahāṇāṃ mantararāśyādīni T M 7 athā-] atrā- K T 8 bhajet] bhavet K T M ‖ svakīyaṃ] svarka | yaṃ N ‖ phalena] balena M 9 -āṃśakān] -āṃśakāṃ B N T; -āṃśakāṃs K T ‖ svān nijataḥ] svānijataḥ B; svāmiṃ nijataḥ N; tān nijataḥ K M ‖ daśābhyo] daśātho G K T M ‖ vidaśāpi] vidiśādi G; videśāpi K 9–10 caivam || rāśyādi] om. G 11 grahāḥ] om. B ‖ lagnādivyayaparyantagāḥ] scripsi; vidaśānāṃ grahāṇāṃ li B; lagnādityayaparyantagāḥ K; lagnādityaparyantagāḥ T M ‖ yogāḥ] yoga 13 14 23 25 B ‖ daśādināni] scripsi; yogaḥ 360 B; yogādaśādinādi 360 K T M 12 0 14 44 50] scripsi; 00 14 49 50 B; 0 15 0 0 K T M ‖ 13 7 42] scripsi; 13 12 10 B T M; 23 12 10 K 13 25] 30 B ‖ 0 22 22 40] scripsi; 00 22 17 40 B; 0 27 7 30 K T M ‖ 19 55 17] scripsi; 19 50 50 B K T M 14 42] 32 K T M ‖ 13] 12 M 15 44] 54 M 16 16] 18 T M 17 1 4 9 5] scripsi; 2 24 39 45 B; 2 24 34 45 K T M ‖ 30 24 9] scripsi; 77 22 9 B; 72 22 9 K T M

8–9 śuddhāṃśa … caivam] TYS 14.8

11 grahāḥ] The following table is omitted by N G. Other text witnesses give the names of the planets in abbreviated form.

An example, as follows: all the planets, and [the differences between] the planets after subtraction, are written in order, beginning with the ascendant. Here, the difference remaining after all the planets – 2, 24;39,45 in signs and so on – is written beneath the moon, which is placed in the last of all the houses [occupied]. Next, the sum of these [differences] after subtraction is 13, 14;23,25 in signs and so on; their [value in] degrees is 404;23,25. The duration of the year in solar [days] (360) divided by this gives a constant of 0;53,24,50 in days and so on. The differences between the planets in degrees and so on, multiplied by this [constant], give the solar days of their periods.[25]

Next, the method of [calculating] subperiods is described in the same place [*Tājikayogasudhānidhi* 14.8]:

> One should divide the days and so on of [a planet's] own period by the sum of the degrees after subtraction and multiply [each planet's] own degrees after subtraction by the result in order from [the period ruler] itself. A third-level period [is derived] from the subperiods in the same manner.

According to the sum of the degrees of the planets after subtraction, including the signs:[26]

Planet	**Positions from the ascendant up to the twelfth house**	**Sum**[27]	**Period days**
Ascendant	2, 25;40,50	0, 14;44,50	13;7,42
Sun	3, 10;25,40	0, 22;22,40	19;55,17
Mercury	4, 2;48,20	0, 15;42,10	13;58,44
Venus	4, 18;30,30	1, 19;55,15	44;26,27
Jupiter	6, 8;25,45	2, 17;25,10	68;55,16
Saturn	8, 25;50,55	1, 4;9,5	30;24,9

25 These calculations are not clear to me. Measuring the ecliptical distance from the ascendant to the first following planet, from there to the next, and so on up to the ascendant again, the sum of all eight distances can only be 360°, giving a constant of 1 solar day or 0;59,8,10 civil days (using Balabhadra's value for the duration of the sidereal year).

26 This phrase does not seem to be connected with the rest of the text. It may or may not be intended to accompany the following table.

27 Properly speaking, these are not sums but differences or distances.

(*cont.*)

grahāḥ	**lagnādivyayaparyantagāḥ**	**yogāḥ**	**daśādināni**
maṅgalaḥ	10 0 0 0	3 15 14 10	93 41 4
candraḥ	1 15 14 10	2 24 39 45	75 22 9

atha hīnāṃśakramadaśādūṣaṇam āha sa eva |

pūrvālpabhuktāṃśakamārgato 'tra daśākramo yaiḥ samavādi vipraiḥ |
nābodhi tair yāvanasampradāyo na cintitā vāpi phalārthayuktiḥ ||
tathā hi yo 'lpāṃśakhago 'ntyago 'sya pūrvā daśā tatphaladā kathaṃ syāt |
antyā tathāṅgasthitabhūribhāgakheṭasya citreyam ato hi heyā ||

atra lagnasyaiva sarvāpekṣayā mukhyatvāt tatsamīpavartino grahasyādyā daśā dūravartinaḥ paścād iti sadyuktikavicārābhāvād dhīnāṃśamārgadaśāvaśyaṃ tyājyeti yādavoktiḥ | nanu yādavoktadaśāsādhane kiṃ mūlam | pūrvoktasamarasiṃhavākye rāśiśabdopādānāt samarasiṃhavākyam eva mūlam iti cen na | yato rāśiśabdo meṣādirāśivācakaḥ saṃghavācakaś ca | *dvau rāśī puñjameṣādyau* ity amarasiṃhokteḥ | atra rāśiśabdaḥ saṃgha-

3 10 0 0 0] 11 20 30 40 B ‖ 3 15 14 10] scripsi; 1 24 53 50 B M; 1 34 53 50 K; 10 0 0 0 T ‖ 93 41 4] scripsi; 49 52 14 B; 48 52 15 K T M 4 1 15 14 10] 1 15 24 30 B ‖ 2 24 39 45] 13 24 23 25 K T M ‖ 75 22 9] scripsi; 75 15 49 B; 75 25 49 K T M 5 dūṣaṇam] kramam B N 6 bhuktāṃśaka] bhuktyaṃśaka K 7 nābodhi] nabodhi K T M ‖ vāpi] cāpi K T M 8 phaladā] phaladāṃdā N 9 antyā] om. B N; aṃtyāt K T ‖ tathāṅga] tathāgra K M ‖ citreyam] tritriyam B N ‖ heyā] deyā B 10 lagnasyaiva] lpatasyaiva B N 11 sadyuktika] sayuktika K T M 12 daśā … yādavokta] om. B N ‖ nanu] na tu K M ‖ sādhane] sāvane K M 13 vākye … samarasiṃha²] om. B N 14 cen na] om. K T 15 meṣādyau ity amara] meṣādyāciṃtyamara K ‖ amarasiṃhokteḥ] amarāsihokter G

6–9 pūrvālpa … heyā] TYS 14.9–10 15 dvau … meṣādyau] AK 3.214

(*cont.*)

Planet	Positions from the ascendant up to the twelfth house	Sum	Period days
Mars	10, 0;0,0	3, 15;14,10	93;41,4
Moon	1, 15;14,10	2, 24;39,45	75;22,9[28]

Next, the same [author] finds fault with the order of periods according to reduced degrees[29] [in *Tājikayogasudhānidhi* 14.9–10]:

> The Brahmans who approve this order of periods, where the [planet] with the least number of traversed degrees comes first, have not understood the Yavana tradition, nor have they considered the reasons behind the [predicted] results. For how could the period of a planet with few degrees, occupying the twelfth house, give its results first, and that of a planet with many degrees, occupying the ascendant, [do so] last? This [kind of period] is strange, and thus to be rejected.

Here Yādava is saying that, due to the absence of well-founded considerations such as the ascendant being the foremost of all [the houses], and the period of a planet placed near it therefore coming first, [while the period] of one placed far away comes later, the periods according to [the order of] reduced degrees must be rejected.[30] But what is the foundation of the calculation of periods described by Yādava? If [it is said] that, because the statement by Samarasiṃha cited above contains the word *rāśi*, Samarasiṃha's statement itself is the foundation, then [we say] no, because the word *rāśi* denotes both the zodiacal signs beginning with Aries and an accumulation, according to the statement by Amarasiṃha [in *Amarakośa* 3.214]: 'There are

28 Ecliptical longitudes in this table have been adjusted to agree with the preceding table, and derived values recalculated where required for internal consistency. The penultimate figure in the bottom row has, however, been preserved to agree with the figure given in the running text above, despite its unknown derivation.

29 Or 'in order from [the planet with] the fewest degrees'.

30 The actual basis of Yādavasūri's objection is almost certainly that the period of a planet should be activated by the progressive *motion* of the ascendant through the signs reaching that planet. Balabhadra's offered interpretation thus confirms Yādavasūri's charge against Brahman authors of not understanding the intentions of Arabic-language astrologers.

vācī sampannaḥ | katham | aṃśakaśabdo hy atra rāśitriṃśadbhāgavācako 'sti | rāśiśabdasya meṣādivācakatve saty api aṃśātmakatvāt teṣāṃ rāśīnāṃ pṛthag aṃśaśabdopādānaṃ vyarthaṃ syāt | ata eva *sarvagrahabhuktāṃśān evaṃ saṃsthāpya* iti padyadvayena samarasiṃhena bhogyabhāgebhya eva daśānayanaṃ svīyaṃ matāntareṇābhyadhāyi na bhogyarāśibhya iti ||

amum evābhiprāyaṃ manasy abhidhāya samarasiṃhābhiprāyajñais tejaḥsiṃhavāmanādibhiḥ sākṣād aṃśādigrahaṇam evākāri | kaiścid rāśityāgo 'pi | tad yathā | tejaḥsiṃhaḥ |

spaṣṭāṃśādīn saptakheṭān salagnān
kṛtvāṃśādyaṃ bhuktam ādāya teṣām |
yo 'lpāṃśaḥ syāt taddaśāṃśās tu pūrvaṃ
sthāphyās tasmād apy adho yo 'dhikāṃśaḥ || iti |

vāmano 'pi |

bhuktabhāgādikāḥ kheṭāḥ kartavyā lagnasaṃyutāḥ || iti |

muktāvalyām api |

nyūnāṃśasya daśādimā tadanu bahvaṃśasya ceti kramāt | iti |

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1 śabdo hy atra rāśi] śabdas K T M 1–3 śabdo … aṃśa] om. B 1 bhāga] bhāva K M 2 vācakatve] vācakatvo G 4 evaṃ saṃsthāpya iti] eva sthāpyeti G ‖ padya] pakṣa B 5 svīyaṃ] scripsi; svīya B N G K T M 6 -prāyajñais] -dhāyajñais B 7 sākṣād aṃśādi] sākṣādi B ‖ grahaṇam evākāri] grahaṇam evākāriḥ B; grahaṇavākāri G 9 spaṣṭāṃśādīn] spaṣṭāṃśādan B 11 'lpāṃśaḥ] lpāṃ K ‖ taddaśāṃśās] scripsi; tatadaṃśās B; tattadaṃśās G T; taddaśāyās K M 12 apy adho yo 'dhikāṃśaḥ] apy ādau py adhikāṃśaḥ B; atha dhotho-dhikāṃśa G a.c.; atha dhothāṃdhikāṃśa G p.c.; apy adho yādhikāṃśa K 14 bhāgādikāḥ] bhogyādikāḥ B 16 daśādimā] daśādinā K T M

9–12 spaṣṭā- … -āṃśaḥ] DA 29.1 16 nyūnā- … kramāt] TM 80

1–774.8 -vācī … 'nye-] Folios 187^{r} and 188^{v} are missing from N.

two [words] *rāśi*: a multitude and [the signs] beginning with Aries.' Here, it is appropriate for the word *rāśi* to denote an accumulation. Why? Because here, the word 'degree' denotes a thirtieth-part of a *rāśi*;[31] and if the word *rāśi* should denote [the signs] beginning with Aries, then because those signs consist of degrees, including the word 'degree' separately would be pointless.[32] Therefore, in the two verses beginning 'Having thus established the degrees traversed by all the planets', Samarasiṃha set forth his own calculation of periods according to another school of thought, from the mere degrees remaining to be traversed [by the planets] and not from the signs to be traversed.[33]

It was with this intention in mind that Tejaḥsiṃha, Vāmana and others who understood the intention of Samarasiṃha so evidently accepted only [the use of] degrees and so on, and some [explicitly] rejected [the use of] signs, as follows. Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 29.1]:

> Establishing [the places of] the seven planets and the ascendant in exact degrees and so forth and taking their traversed degrees and so on, the degrees of the period of the one that has the fewest degrees should be set down first, and beneath that, [the period degrees of] the one that has more degees.

And Vāmana [says]:

> The planets should be established in traversed degrees and so on, together with the ascendant.

And in [*Tājika*]*muktāvali* [80 it is said]:

> The period of [the planet] with the fewest degrees comes first, and then [the period] of one with more degrees, in that order.

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31 Strictly speaking, the word used in the quotation from Samarasiṃha is *aṃśa* rather than the formally diminutive *aṃśaka* used here, but this is of little consequence: both words mean 'part' generally and, in astronomical-astrological contexts, often 'degree' in the sense of 1/360 of the circle.

32 This is pure sophistry: as Balabhadra was no doubt well aware, the words *rāśi* and *aṃśa* are frequently used together in the sense of 'sign' and 'degree', respectively, in contexts similar to the lines quoted from Samarasiṃha above.

33 One may well ask what 'his own calculation [...] according to another school of thought' could mean. As the larger context of the quotation from Samarasiṃha is, unfortunately, not available to us, his precise views must for the present remain unknown.

tājikabhūṣaṇe 'pi |

ādau hīnalavas tato 'dhikalavas tasmād analpāṃśakaḥ | iti |

tājikasāre 'pi |

sāṅgeṣu kheṭeṣu lavādinā yo hīnas tadaṃśān prathamaṃ vilikhya | iti |

tājikālaṃkāre 'pi |

ādāv alpalavas tato 'dhikalavaḥ | iti |

tājikatilake 'pi |

spaṣṭīkṛtāṅgayutasaptadivaukasāṃ yo
bhāgādinā laghutaraḥ kila taddaśādau | iti |

grahajñābharaṇe 'pi |

salagnasaptagrahahīnabhuktabhāgān vilikhya prathamaṃ ca | iti |

tājikaratnamālāyām api |

salagnasūryādiṣu khecareṣu yo 'lpāṃśakaḥ sa prathamaṃ nidheyaḥ | iti |

ityādi bahūni vacāṃsi rāśirāhityapratipādakāni santi | yādavena tu kiṃ mūlam aṅgīkṛtya rāśyādigrahadaśānayanam abhāṇi tad abhiprāyaṃ vayaṃ na jānīmaḥ ||

3 'pi] om. T M 4 lavādinā yo] lavādinātho T M ‖ tadaṃśān] tadeśān M 8–11 divaukasāṃ … sapta] om. B 13 salagna] yo lagna B ‖ 'lpāṃśakaḥ sa] lpāṃśakāṃśaḥ B ‖ nidheyaḥ] vidheya K T M 15 vayaṃ] om. G 16 jānīmaḥ] jānīyu G

2 ādau … āṃśakaḥ] TBh 12.2 4 sāṅgeṣu … vilikhya] TS 262

And in *Tājikabhūṣaṇa* [12.2 it is said]:

> First [the planet] with the fewest degrees, then the one with more degrees, then one with many degrees.

And in *Tājikasāra* [262 it is said]:

> Writing down first the degrees of the one least in degrees and so on among the planets and the ascendant …

And in the *Tājikālaṃkāra* [it is said]:

> First [the planet] with the fewest degrees, then the one with more degrees.

And in the *Tājikatilaka* [it is said]:

> Of the exactly established [places of the] seven planets together with the ascendant, the period of the one that is least in degrees and so on comes first.

And in the *Grahajñābharaṇa* [it is said]:

> And writing down first the degrees of the one least in traversed degrees among the seven planets and the ascendant …

And in the *Tājikaratnamālā* [it is said]:

> Among the ascendant and the planets beginning with the sun, the one that has the fewest degrees is to be set down first.

There are many such voices upholding the exclusion of the zodiacal signs.[34] But on the authority of whose opinion Yādava declared the calculation of periods from [the positions of] the planets in signs and so on – that we do not know.

34 But in fact, none of the quotations just given by Balabhadra explicitly excludes the signs, thus leaving it an open question whether some or all of these authors were speaking of absolute longitudes reckoned from Aries.

atha ca *tathā hi* ityādipadyena tvayā yā yuktir uktā sāpi cintyā | na hi vācanike 'rthe yuktiḥ prabhavet | pūrvoktavākyeṣu svalpāṃśagrahakrameṇa daśānayanābhidhānāt | atha ca *lagnādityoḍupānām adhikabalavataḥ syād daśādyā tato 'nyā* iti jātakapaddhatau śrīpatyukter lagnāt dvādaśasthasya sūryācandramasor anyatarasya baliṣṭhasyādau daśā phaladā bhaven na veti saṃdehaḥ kasyāpi manasi na jāgarti tarām | tadvad yatkiṃcidbhāvastho graho 'lpāṃśaḥ śubham aśubhaṃ svaphalaṃ dātuṃ samartha eva ||

nanu hīnāṃśādigrahāṇām ādyā daśoktā tato 'nyeṣām iti | tatrālpāṃśānāṃ kathaṃ prathamataḥ phaladātṛtvam ||

ucyate |

ādau sampūrṇaphaladaṃ madhye madhyaphalapradam |
ante tucchaphalaṃ lagnaṃ sarvasminn evam eva hi ||

iti nāradakaśyapokteḥ sarvasmin gṛhe bhāve ca yathā yathā rāśisamīpavartyaṃśasthitatvaṃ bhavati tathā tathā mahat phaladātṛtvam asti | yathā yathāṃśopacayas tathā tathā phaladātṛtvam api prāggrahāpekṣayā kiṃcin nyūnam iti yuktiḥ ||

evaṃ jīrṇatājikaśāstramūlabhūtaṃ hīnāṃśakrameṇa daśānayanam | śrīmannīlakaṇṭhadaivajñair navīnatājikakartṛbhiś coktam | etat spaṣṭam uktaṃ muktāvalyām |

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1 padyena] padyeta B ‖ tvayā yā] tv apāpā B; tvayā K M ‖ yuktir] bhuktir G ‖ sāpi] syāpi B; sā K 4 daśādyā] daśāghā M ‖ jātaka] tājaka B 5 sūryācandramasor] sūryoccaṃdramasor G ‖ veti] vā add. B G 7 svaphalaṃ] svakalaṃ G 8 nanu] na tu B ‖ grahāṇām ādyā] bhādyā B 9 kathaṃ] om. M 11 phalapradam] phadaṃ G a.c.; phaladaṃ G p.c. 12 tuccha] duṣṭa G ‖ phalaṃ] phaladaṃ G 13 nāradakaśyapokteḥ] om. B N ‖ gṛhe] grahe G K T M ‖ bhāve] bhāvi N ‖ yathā[2]] om. B G 13–14 samīpavartyaṃśa] samīpatyaṃśa B N; samīpavartyeśa G 14 mahat] mahā M 15 -āṃśopacayas] -āṃśoyayas B N ‖ tathā[2]] om. B N; tuccha add. K T M ‖ api] asti K T M 17 tājika] tājake B 19 uktaṃ] om. K T M

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1 tathā hi] TYS 14.10 3–4 lagnā- … 'nyā] JKP 7.8 11–12 ādau … hi] KS 22.20; NP 1.56.305; NS 14.18

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35 Balabhadra is now addressing either Yādavasūri himself or an imaginary opponent favouring his opinion.

Moreover, the argument you put forth in the verse beginning 'For how could' should be considered,[35] since no argument based on an actual statement can be found – [as seen] from the description, in the quotations given above, of calculating the periods in the order [beginning with] the planet with the fewest degrees. And when, in *Jātaka*[*karma*]*paddhati* [7.8], Śrīpati states:

> Of the ascendant, sun and moon, the period of whichever is the strongest will be first, then the next …

– no doubt whatever arises in anyone's mind about whether or not the period of the sun or moon, whichever is stronger, [even if] occupying the twelfth [house] from the ascendant, can give its results first. Likewise, whatever house a planet of few degrees occupies, it is certainly able to give its own result, [whether] good [or] evil.

Objection: the periods of planets with fewer degrees and so on are said to come first, and then [those] of others, but how do [planets] with fewer degrees come to give their results first?

[In reply] it is said [in *Kaśyapasaṃhitā* 22.20, *Nāradapurāṇa* 1.56.305, and *Nāradasaṃhitā* 14.18]:

> In the beginning [of a sign], the ascendant gives full results; in the middle, it gives middling results; at the end, its results are trifling: it is the same everywhere.

According to this statement by Nārada and Kaśyapa, in every sign and house, the ability to give results is proportionately greater the closer a degree is to [the beginning of] the sign. As the degrees increase, the ability to give results likewise diminishes somewhat as compared to planets [placed] earlier: this is the reason.

Thus the calculation of periods in the order of reduced degrees is founded on the doctrine of the ancient Tājikas; and it is also described by the modern Tājika author, the illustrious Nīlakaṇṭha Daivajña.[36] This is clearly stated in [*Tājika*]*muktāvali*[*ṭippaṇī* 3.37]:

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36 As always when referring to Nīlakaṇṭha, Balabhadra uses the respectful plural. In this instance, however, the plural makes an alternative translation possible (if less likely): 'by the illustrious Nīlakaṇṭha Daivajña and the modern Tājika authors'. The phrase could also be taken to mean 'by the illustrious Nīlakaṇṭha Daivajña, author of the modern Tājika [school]'.

rāśyādihīnakramato grahādeḥ kecid vadanty ādhunikā daśāhān |
rāśīn apāsyeti purātanoktīr amanyamānās tu durāgraheṇa ||

ity alam atiprasaṅgena | anyeṣām api matāny āhur abhiyuktās tukajyotirvidaḥ |

vihīnarāśikramaśo daśāhān yathāsthitarkṣair jagur ittham eke |
kecit tu yuktāyanabhāgakebhyo rāśyādikebhyas tv apare 'mśakebhyaḥ ||
yat khattakhuttavarakhindakaromakādyā
mlecchās tathā ca kṛtinaḥ smarasiṃhapūrvāḥ |
rāśīn apāsya jagur alpalavād daśādyaṃ
tad bhādigasya khacarasya balādhikatvāt || iti |

atha grahāṇāṃ tāsīradaśā muktāvalyām |

ye varṣamāsadinalagnanirīkṣakāḥ syus
te tatra tanmitadaśāpatayo na cānye |
ādyā daśādhikadṛśaś ca tatas tadūnasy-
eti krameṇa viduṣaḥ pravadanti varṣe ||
pṛthak pṛthag dṛṣṭikalādikena varṣādisaṃkhyādyumukhaṃ nihanyāt |
bhajed dṛgaikyena ca tanmitena labdhaṃ daśāhā dyuphale tu nāḍyaḥ ||

---

1 grahādeḥ] gṛhādeḥ K ‖ ādhunikā] ādhvanikā K T M 2 apāsyeti] apaśyeti B N 3 abhiyuktās] abhiyuktānas G ‖ tuka] tu K M 5–6 eke | kecit] ekecit B N T 6 bhāgakebhyo] bhāmakebhyo M 7 vara] om. B N ‖ khindaka] khindhika K T M 8 kṛtinaḥ] kṛtins B N ‖ smarasiṃha] samarasiṃha B N 9 lavād daśādyaṃ] lavād vaśādyaṃ K 10 bhādi] bhāti G 13 tanmita] tatra hi B N 14 dṛśaś] daśāś K T M 16 pṛthak pṛthag] pṛthaka G; ṣṭhathak ṣṭhathak N ‖ dyumukhaṃ] yumukhaṃ B N 17–778.1 ca … krameṇa] om. B N 17 tanmitena] scripsi; tanmatena G K T M ‖ dyuphale tu] dyuphalena K T M

1–2 rāśyādi … durāgraheṇa] TMṬ 3.37 5–6 vihīna … 'mśakebhyaḥ] TMṬ 3.40 7–10 yat … balādhikatvāt] TMṬ 3.39 12–17 ye … nāḍyaḥ] TMṬ 3.35–36

> Some moderns obstinately proclaim the days of the periods to be in order from the planet and so on with the fewest zodiacal signs and so on, from the beginning of a house, not considering the statements of the ancients beginning with 'Discarding the zodiacal signs'.

But enough of digression. The diligent Tuka Jyotirvid gives the opinions of others as well [in *Tājikamuktāvaliṭippaṇī* 3.40, 39]:

> Some declare the days of the periods in order without the zodiacal signs, with reference to the true asterisms; others from the degrees with precession added to them; yet others, from the degrees including the zodiacal signs.
>
> What Khattakhutta, the great Khindika, Romaka and other foreigners said, and likewise Smarasiṃha and other wise men – [reckoning] the period from the [planet] with the fewest degrees and so on, 'discarding the zodiacal signs' – is due to the superior strength of a planet occupying the beginning of a zodiacal sign.

7.3 Three Varieties of *tāsīra* Periods

Next, the *tāsīra* periods of the planets [are described] in [*Tājika*]*muktāvali*[*ṭippaṇī* 3.35–36]:

> Those [planets] which aspect the ascendant of the year, month or day are the rulers of the periods extending for those [times], and no others. The first period is of [the planet with] the strongest aspect, and then [follows the period] of [the one with] the lesser [aspect]: in this order do the learned proclaim [the periods] in a year. One should multiply the number of days and so on in the year by the points and so on of each aspect separately and divide them by the sum of the aspects contained in that [astrological figure]. The quotient is the [number of] days in the period; in [a figure cast for] the results of a day, *nāḍīs*.[37]

37 That is, *ghaṭīs*.

atra *lagnanirīkṣakā grahā hīnāṃśakrameṇa daśāpradāḥ syuḥ* iti tājikasāroktir na yuktisahā | yatas tāsīradaśā dṛṣṭimūlabhūtā dṛṣṭirahitasyālpāṃśakheṭasya sabalasyāpi daśābhāvāt ||

udāharaṇam | varṣalagnanirīkṣakāḥ sūryendubudhaguruśanayaḥ santi | teṣāṃ dṛṣṭiḥ kalādikā sū 50 caṃ 40 bu 30 bṛ 20 śa 10 | varṣasaṃkhyā saurī 360 svasvadṛṣṭyā guṇitā dṛṣṭyaikyena 150 bhaktā labdhā daśāhāḥ sū 120 caṃ 96 bu 72 bṛ 48 śa 24 | anenaiva krameṇa sūryādīnāṃ varṣe daśāḥ syuḥ ||

atha māsalagnanirīkṣakāḥ sūryabhaumaśukracandrāḥ | teṣāṃ dṛṣṭiḥ kalādikā sū 40 maṃ 25 śu 15 caṃ 10 | atra māsasaṃkhyā 30 | anenaiva krameṇa svasvadṛṣṭyā guṇitā dṛṣṭyaikyena 90 bhaktā labdhā māsadaśāhāḥ sū 13|20 maṃ 8|20 śu 5|0 caṃ 3|20 ||

evaṃ dinapraveśalagnanirīkṣakāś candraguruśukraśanibhaumāḥ | teṣāṃ dṛṣṭiḥ kalādikā caṃ 45 bṛ 30 śu 20 śa 15 maṃ 10 | dinapraveśayor antarālaghaṭikāḥ 60 kalpitāḥ svasvadṛṣṭyā guṇitā dṛgaikyena 120 bhaktā labdhā daśāghaṭikāḥ caṃ 22|30 bṛ 15 śu 10 śa 7|30 maṃ 5 ||

atha bhāvatasīradaśā tatraiva |

śodhyā lagnādayo bhāvāḥ svīyasvīyāgryabhāvataḥ |
pṛthak pṛthak ca śeṣāṃśās te kalpyā divasāḥ kramāt ||
lagnādīnām athaiteṣāṃ saurasāvanatoktavat |
ayaṃ daśākramo bhāvadaśākramaṇikābhidhaḥ ||

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2 na] om. B N ‖ yatas] yas tu B N 3 sabalasyāpi] sabalāpi B N 5 bu] tu K ‖ bṛ] śu K M; gu T 6 dṛṣṭyā] dṛśā G ‖ 150] om. K T M ‖ bhaktā] bhaktāl M 7 bu] budha K T M ‖ bṛ] śu K M; gu T ‖ sūryādīnāṃ] om. B N ‖ varṣe daśāḥ] varṣeśāḥ G 8–10 dṛṣṭiḥ … guṇitā] om. B N 9 40] 4 K T M ‖ 25] 15 G ‖ śu] śukra K T M ‖ 15 caṃ] om. G ‖ caṃ] caṃdra T M 9–10 anenaiva … krameṇa] om. G 10 dṛṣṭyaikyena] dṛṣṭikyena N; dṛṣṭyaikona M ‖ bhaktā] bhaktāl M 11 5|0] 5|10 K T M ‖ 3|20] 3|21 K T M 12–13 dina … 10] om. B N 13 śa 15] om. G 14 60] 6 G ‖ dṛgaikyena] dṛṣṭyaikyena K T M 15 caṃ] caṃdra G ‖ śa 7|30 maṃ 5] śa 7 maṃ 30 K T M ‖ 5] om. G 17 svīyāgrya] svīyāpra- K M 18 kalpyā] kalpā B N K M 20 kramaṇikā-] karmaṇikā- B

17–20 śodhyā … -bhidhaḥ] TMṬ 3.27–28

The statement of the *Tājikasāra* on this matter – 'The planets aspecting the ascendant give their periods in order of reduced degrees'[38] – is not well-reasoned, for *tāsīra* periods are founded on aspects, because a planet of few degrees, even if strong, will have no period if it does not have an aspect.[39]

An example: the sun, the moon, Mercury, Jupiter and Saturn aspect the ascendant of the year. Their aspects in points and so on are: su[n] 50, mo[on] 40, Me[rcury] 30, Ju[piter] 20, Sa[turn] 10. The number of the solar [days in a] year (360), multiplied by each aspect and divided by the sum of the aspects (150), gives the days of the periods: su[n] 120, mo[on] 96, Me[rcury] 72, Ju[piter] 48, Sa[turn] 24. The periods of the sun and others in the year will be in this very order.

Next, the sun, Mars, Venus and the moon aspect the ascendant of the month. Their aspects in points and so on are: su[n] 40, Ma[rs] 25, Ve[nus] 15, mo[on] 10. Here, the number of the [days in a] month (30), multiplied by each aspect in this very order and divided by the sum of the aspects (90), gives the days of the periods in the month: su[n] 13;20, Ma[rs] 8;20, Ve[nus] 5;0, mo[on] 3;20.

Similarly, the moon, Jupiter, Venus, Saturn and Mars aspect the ascendant at the revolution of the day. Their aspects in points and so on are: mo[on] 45, Ju[piter] 30, Ve[nus] 20, Sa[turn] 15, Ma[rs] 10. The interval between two daily revolutions considered as 60 *ghaṭīs*, multiplied by each aspect and divided by the sum of the aspects (120), gives the *ghaṭīs* of the periods: mo[on] 22;30, Ju[piter] 15, Ve[nus] 10, Sa[turn] 7;30, Ma[rs] 5.

Next, the *tāsīra* periods of the houses [are described] in the same place [*Tājikamuktāvaliṭippaṇī* 3.27–28]:

> The houses beginning with the ascendant are to be subtracted each from the following house, and the remaining degrees of each to be considered as days in order. Then these [houses] beginning with the ascendant are [converted into] civil solar [days] as [previously] described. This order of periods is called the progressive periods of the houses.

38 This quotation, unmetrical if intended as an *āryā* half-stanza, is not attested by available independent witnesses of the *Tājikasāra* (which typically employs syllabic rather than moraic metres) and is likely to be a misattribution. Possibly Balabhadra had in mind *Tājikasāra* 348 on broadly the same topic.

39 But Balabhadra is, perhaps deliberately, missing the point: the quoted half-stanza explicitly speaks of the internal order only of the planets aspecting the ascendant, not of all the planets.

atha prakārāntaras tatraivoktaḥ |

evaṃ bhāvāntarāṃśās te pṛthak ca triṃśatā hatāḥ |
svasvodayoddhṛtā labdhaṃ syus tasīradaśāḥ kramāt ||
dinādyā lagnapūrvāṇāṃ svasvāmiphaladāyakāḥ |
saurasāvanatā cāsāṃ prakartavyā niruktavat ||

atra bhāvasvāmināṃ balena śubham aśubhaṃ vā daśāphalaṃ bhāvadaśādineṣu vācyam | tatrāpi dvirāśisvāmināṃ grahāṇāṃ phalaṃ punar āvartate | tatrāpi grahayogena mitraśatrurūpekṣaṇena kiṃcid vilakṣaṇaṃ phalaṃ vācyam | eṣāṃ saurasāvanārtham anupātaḥ | yadi māsasauradinaiḥ 30 māsasaurasāvanadināni 30|26|17|37|30 labhyante tadā tattadbhāvasauradivasaiḥ kānīti | evaṃ māsasaurasāvanadināni bhāvasaurāhair guṇyāni triṃśatā bhājyāni labdhā daśāyāḥ saurasāvanāhāḥ syur iti ||

atha bhāvatasīradaśāyāṃ prakārāntareṇa viśeṣas tatraivoktaḥ |

vyayasaṃdhyūnalagnāṃśās te syur bhuktāṃśakās tanoḥ |
lagnonalagnasaṃdhyaṃśās te tu bhogyāhvayāḥ smṛtāḥ ||
lagnasaṃdhivihīnā ye saṃdhyaṃśās te 'rthabhāvajāḥ |
anyatrāpy evam evāṃśāḥ sādhyāḥ sakalabhāvajāḥ ||
saurasāvanatāṃ caiṣāṃ vidhāyoktavidhānataḥ |
ayaṃ daśākramo yad vā bhāvodbhavakramābhidhaḥ ||
tatra lagnaiṣyabhāgotthadaśādyā kīrtitā tanoḥ |
tadbhuktabhāgadinajā riṣphānte syāt punas tanoḥ ||

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1 atha] atra K ‖ -āntaras] -āntaraṃ M ‖ -oktaḥ] -oktaṃ M 2 ca triṃśatā] scripsi; triṃśatā 300 B N; triṃśatāḥ 300 G; tri300śatā K T M 3 svodayoddhṛtā] svodayo hṛtā M 5 sāvanatā] sāvanato K; sāvanataś T M ‖ cāsāṃ] vāsāṃ B N 6 śubham aśubhaṃ] śubhaṃ śubhama G 6–7 daśādineṣu] daśādiṣu K M 7–9 tatrāpi … vācyam] om. K T 9 eṣāṃ] evaṃ K T M 10 17|37|30] 17|30 N; 37|30 G; 10|37|10 K T M ‖ tattad] tad B N 11 bhāvasaurāhair guṇyāni] bhāvasaurā ṇyā B N 13 -āntareṇa] -āntareṇaiva K T M ‖ viśeṣas tatraivoktaḥ] viśeṣa traivoktaḥ K 15 saṃdhyaṃśās] śodhyāṃśās M ‖ bhogyāhvayāḥ] bhomyāhvayās K 16 vihīnā ye] vihīnārthaṃ G; vihīnārtha K T M 17 anyatrāpy evam] avatrāpyem B N; paratrāpy evam G K T M ‖ sakala] saphala T M 18 sāvanatāṃ] scripsi; sāvanātta B N; sāvanatā G; sāvanato K T M ‖ caiṣāṃ] vaiṣāṃ K T M 19 bhāvodbhava] bhaved bhāva G K T M 21 tadbhukta] tadukta K T M ‖ bhāga] bhāva K T M

2–5 evaṃ … niruktavat] TMṬ 3.29–30 14–21 vyaya … tanoḥ] TMṬ 3.31–34

2 ca triṃśatā] The emendation, required by the metre, is supported by MS TM1.

Then another method is described in the same place [*Tājikamuktāvaliṭippaṇī* 3.29–30]:

> Thus, too, the intervals in degrees between the houses are each multiplied by thirty and divided by the oblique ascensions of each [sign]: the quotients will be the *tāsīra* periods in order, in days and so on, of the ascendant and other [houses], each giving the results of its ruler. They too should be converted into civil solar [days] as [previously] explained.

Here, the good or evil results of periods are to be predicted for the days of the periods of the houses according to the strength of the rulers of the houses. Therefore, the results of those planets which rule two signs will repeat; but due to [different] planets occupying [the signs] and due to [different] aspects of friendly or inimical nature, somewhat different results are still to be predicted. In order to [convert] these [periods] into civil solar [days], a proportion [is applied]: if the 30 solar days of a month yield 30;26,17,37,30, then what [number do] the solar days of this or that house [yield]? Thus, the civil solar days of a month are to be multiplied by the solar days of a house and divided by thirty; the quotient will be the civil solar days of a period.

Next, a special rule for [calculating] the *tāsīra* periods of the houses by another method is described in the same place [*Tājikamuktāvaliṭippaṇī* 3.31–34]:

> The degrees of the ascendant less by its junction with the twelfth house are the degrees traversed by the ascendant, while the degrees of the junction [following] the ascendant less by the ascendant [itself] are called [its degrees] yet to be traversed. The degrees of the [next] junction less by [the degrees of] the junction [following] the ascendant belong to the second house. The degrees belonging to all the other houses are to be established in the same way. Converting them into civil solar [days] by the method explained [above], this is the order of the periods, also known as the order arising from the houses. In that [system], the period produced by the degrees yet to be traversed by the ascendant is declared to be the first [period] of the first house; [the period] comprising the days of the degrees it has already traversed, following the twelfth house, will again belong to the first house.

atrodāharaṇam | lagnabhāvaḥ 3|4|3|8 dhanabhāvāt 4|1|19|4 śodhito 0|27|15|56 jātā sauradināt mikā lagnadaśā | atha dhanabhāvaḥ 4|1|19|4 sahajabhāvāc chodhito 27|15|56 jātā dhanabhāvadaśā dinādyā | evaṃ sarvatra | atha bhāvāntarāṃśāḥ 27|15|56 triśatyā guṇitāḥ ṣaṣṭyopary upari labdhena yutāḥ 8179|40 karkodayena 343 bhaktā labdhāni 23|50|50 lagnatāsīradaśādināni | evaṃ sarvatra | varṣapraveśakālād eṣu divaseṣu lagneśasya candrasya phalaṃ śubham aśubhaṃ vā jñeyam | evam anyatrāpi ||

atha vyayabhāvasaṃdhiḥ 2|17|41|6 lagnabhāve 3|4|3|8 hīnaḥ 16|22|02 jātā lagnabhuktāṃśāḥ | atha lagnabhāvo 3|4|3|8 lagnasaṃdhau 3|17|41|6 ūnaḥ 13|37|58 jātā lagnabhogyāṃśāḥ | atha lagnasaṃdhiḥ 3|17|41|6 dhanasaṃdhau 4|14|57|2 ūnaḥ 27|15|56 jātā dhanabhāvadaśā sauradinādyā pūrvāgatasamaiva | atha prathamaṃ varṣapraveśakālalagnabhogyāṃśadinatulyā lagnadaśā | punar dhanādīnāṃ jñeyā | vyayabhāvadaśāprānte lagnabhuktāṃśadivasasamā lagnadaśā jñātavyeti ||

athaite daśādivasāḥ 27|15|56 māsasaurasāvanadivasair 30|26|17|37 gomūtrikayā guṇitāḥ 830|34|54|35 triṃśatā bhaktāḥ 27|41|9|49 jātāni saurasāvanātmakāni daśādināni | evaṃ sarvatra | atha māsapraveśe bhāvāntarāṃśā dvādaśabhaktā māsapraveśe grahāṇāṃ bhāvatasīradaśādināni syuḥ | dinapraveśe 'pi bhāvāntarāṃśāḥ ṣaḍbhaktā dinapraveśe grahāṇām bhāvatasīradaśāghaṭyaḥ syur iti viśeṣaḥ ||

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1 3|4|3|8] 3|4|38 T 1–2 dhanabhāvāt ... atha] om. K T M 1 4|1|19|4] 4|0|19|4 G 2 4|1|19|4] 4|0|19|4 T 3 27|15|56] 004|7|15|56 K; 4|7|15|56 M ‖ jātā] sauradinātmako lagnadaśā atha add. K T; sauradinātmikā lagnadaśā || atha add. M ‖ bhāva] bhāvaḥ K T M 4 triśatyā] triṃśatyā B N a.c. ‖ ṣaṣṭyopary] ṣaṣṭvopary B N 5 8179|40] 81|79|40 K T M ‖ karkodayena] kakaudayena K ‖ 23|50|50] 23|23|50|50 K T M 6 kālād eṣu] kālādiṣu K T M ‖ divaseṣu] om. B N 8 bhāva] om. B N ‖ 2|17|41|6] 2|27|41|6 G; 3|17|41|36 K; 3|27|41|6 T; 3|17|4|36 M ‖ 16|22|02] 16|22|21 B N; 16|22 G 9 3|4|3|8] 3|17|3|8 B N; 3|43|8 K ‖ 3|17|41|6] 4|14|57|2 B N 10 13|37|58] scripsi; 27|15|56 B N; 13|17|58 G K T M 10–11 saṃdhau] saṃdhi G p.c. 11 27] 2|7 G ‖ saura] sauri K M 12 kāla] kāle T M 13 daśāprānte] daśātrāṃte B N 15 30|26|17|37] 20|26|17|37 M 16 830|34|54|35] 8|30|34|54|35 B N T M ‖ 27|41|9|49] 27|41|9|59 K M 19 dina²] dināṃ B N p.c. 20 viśeṣaḥ] śeṣaḥ B N

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40 One degree of ascensions corresponds to just under four minutes of clock time. In Indian time units, this is one sixth of a *ghaṭī*, or 10 *palas*. The estimation of the rising times or oblique ascensions of Cancer to 343 *palas* thus corresponds to 34°18′, or some 2 hours 17 minutes of clock time. It is not stated whether this figure is meant to refer to the tropical or the sidereal zodiac (cf. section 1.4 above), or for what place it is calculated, but it is a close match for the rising times of sidereal Cancer at Rajmahal, Jharkhand.

41 While this calculation is incorrect, it is not clear how the text should be emended, or indeed whether it should be emended at all, as the error might conceivably be one of calculation rather than transmission, and thus originate with Balabhadra himself. The figure 27;15,56, carried over from the previous paragraph, seems to be correct, as

Here is an example: the house [cusp] of the ascendant (3, 4;3,8) subtracted from the second house [cusp] (4, 1;19,4) gives a period of 27;15,56 in solar days for the ascendant. Next, the second house [cusp] (4, 1;19,4) subtracted from the third house [cusp] gives a period of 27;15,56 days and so on for the second house, and so throughout. Now, the interval of 27;15,56 degrees between the houses, multiplied by three hundred and increased by any product exceeding sixty, [gives] 8179;40. Divided by the oblique ascensions of Cancer, 343 [*palas*], it gives 23;50,50 days for the *tāsīra* period of the ascendant, and so throughout.[40] On these days, [counted] from the time of the revolution of the year, it should be determined whether the result of the ruler of the ascendant [and] of the moon is good or evil; likewise at other [period days].

Next, the junction of the twelfth house (2, 17;41,6) subtracted from the house [cusp] of the ascendant (3, 4;3,8) gives 16;22,2 degrees already traversed by the ascendant. Then, the house [cusp] of the ascendant (3, 4;3,8) subtracted from the junction of the ascendant (3, 17;41,6) gives 13;37,58 degrees yet to be traversed by the ascendant. Next, the junction of the ascendant (3, 17;41,6) subtracted from the junction of the second house (4, 14;57,2) gives a period of 27;15,56 solar days and so on for the second house, exactly the same as above. Here, the period of the ascendant corresponding in days to the degrees yet to be traversed by the ascendant at the time of the revolution of the year [comes] first; then [the periods] of the second house and so on should be understood [to follow]; and as the period of the twelfth house ends, the period of the ascendant corresponding in days to the degrees already traversed by the ascendant should be understood [to occur].

Now, these 27;15,56 days of a period, multiplied by the 30;26,17,37 civil solar days in a month through the cow's-urine [procedure to give] 830;34,54,35 and divided by thirty, give 27;41,9,49 civil solar days in a period; and so throughout.[41] Next, the intervals of the houses in degrees in a monthly revolution, divided by twelve, will be the [solar] days of the *tāsīra* periods of the houses of the planets in [that] monthly revolution. And in a daily revolution, the intervals of the houses in degrees, divided by six, will be the *ghaṭīs* of the *tāsīra* periods of the houses of the planets in [that] daily revolution.[42] This is a special rule.

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does the approximate value of 30;26,17,37 days in a month. (More precisely, one twelfth of the value 365;15,31,30 days given for the year in sections 1.6 and 7.1 above would be 30;26,17,37,30.) It is also correct that 830;34,54,35 divided by 30 yields approximately 27;41,9,49; but the figure 830;34,54,35 itself cannot be derived from the foregoing values.

42 While attested by all text witnesses, the phrase 'of the planets', repeated in the last two sentences, appears superfluous. The periods in this system do not belong to the planets as such, but rather to the houses.

atha sthūlabhāvatasīradaśā tājikasāre |

bhāvasya cordhvāṅkamitiḥ śaraghnī hīnā svarāmendulavair dinādyā |
spaṣṭā daśā lagnamukhādikānāṃ jñeyā phalāny atra budhaiḥ svabhāvāt ||

udāharaṇam | lagnaṃ 3|4|3|8 asyordhvāṅkamitiḥ 3 śaraghnī 15 svatrayodaśāṃśena dinādinā 1|9|14 hīnā 13|50|46 jātā lagnadaśā dinādikā | evaṃ samastabhāvānāṃ daśā jñeyāḥ | ete daśāhā aṃśādityāgāt sthūlāḥ | atra śūnyamite bhāvordhvāṅke dvādaśarāśayaḥ pañcaguṇāḥ kartavyā iti viśeṣaḥ | atra sarvatra bhāvānāṃ daśādinayogaḥ ṣaṣṭyadhikaṃ śatatrayaṃ bhavati ||

atha varṣe bhāvadaśā trailokyaprakāśe uktā |

tanvādibhāṅkaguṇitābdhidinādrirāma-
nāḍyo daśās tanumukheśavaśād bhavanti |
tāsāṃ vyayārimṛtigasya na śobhanā syād
varṣe daśāṃ susaralāṃ dhiṣaṇo jagāda || iti |

atha varṣe kālahorādaśā | uktaṃ ca muktāvalyām |

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3 spaṣṭā] jñeyā B N 4 3|4] 34 N ‖ 8] om. B N ‖ asyo-] atro- G K T M ‖ 15] 5 B N 5 1|9|14] 4 B N ‖ 46] 56 B N ‖ dinādikā] dinādi B N 6 ete] daśā jñeyā ete add. G ‖ daśāhā aṃśādi] daśānnaṃśādi B N 7 viśeṣaḥ] śeṣaḥ G K T M 8 atra … bhavati] om. B N ‖ daśādina] daśādi K T M 9 atha] atra K T M 10 dinādri] madinādri B N 11 daśās] dṛśās G ‖ mukheśa] mukheṃśa K T M 13 daśāṃ] daśāś M ‖ susaralāṃ] svapnaralāṃ B N; syusaralān K T; ca saralān M ‖ dhiṣaṇo] dhiṣaṇe T M

2–3 bhāvasya … svabhāvāt] TS 351

Next, the rough *tāsīra* periods of the houses [are described] in *Tājikasāra* [351]:

> The first numeric value of a house, multiplied by five and less by one thirteenth, should be understood to be the true period of [the houses] beginning with the ascendant in days and so on; the results in this [period should be understood] by the learned according to the nature [of the houses].

An example: the ascendant is at 3, 4;3,8. Its first numeric value (3), multiplied by five (15) and less by one thirteenth (1;9,14 in days and so on), gives a period of 13;50,46 in days and so on for the ascendant. The periods of all the houses should be understood in the same way. These period days are [called] 'rough' because the degrees and so on are omitted. Here, if the first numeric value of a house is zero, twelve signs are to be multiplied by five: this is a special rule. In every case here, the sum of the period days of the houses is three hundred and sixty.

Next, the periods of the houses in a year are described in the *Trailokyaprakāśa*:

> Four days and thirty-seven *nāḍīs*, multiplied by the numbers of the sign of [the houses] beginning with the ascendant, are the periods, [giving results] according to the rulers of [the houses] beginning with the ascendant.[43] Among them, [the period] of [a planet] occupying the twelfth, sixth or eighth house will not be good. [This] very simple period [system] was described by Dhiṣaṇa.

7.4 The Periods Based on Planetary Hours

Now, the periods of the hours in a year; and it is said in [*Tājika*]*muktāvali*-[*ṭippaṇī* 3.22–26]:

43 With only a slight error margin due to rounding, this will give the same result as the method just described, as $5 \times 12 / 13 \approx 4;37$.

varṣasvarāṃśapramitāni kecit procur dināni dyusadāṃ daśānām |
kālākhyahorādhipatikrameṇa tatsādhanopāyam atha pravacmi ||
vārapravṛtter gatanāḍikās tu dvighnāḥ śarāptā gatakālahorāḥ |
dineśvarāt ṣaṣṭhakaṣaṣṭhakānukrameṇa yaḥ syād atha vartamānaḥ ||
ādyā daśā tasya parāḥ pareṣāṃ tatṣaṣṭhaṣaṣṭhakramato 'khilānām |
śarāptaśeṣaṃ tu gatābhidhānam eṣyaṃ tu tad vāṇaviśuddhaśeṣam ||
ubhe tu varṣādrilavena nighne śaroddhṛte sto gatagamyamāne |
dinādike ādidaśādhipasya gamyonmitādau tu daśā hi tasya ||
parāḥ pareṣāṃ tu yathāsthitāḥ syur gatonmitā ceti daśādimasya |
gataiṣyamāsāntaratas tu māse yātaiṣyaghasrāntarato dine 'pi ||

atrodāharaṇam | tatra śrāvaṇavadinavamyāṃ śukravāsare udayād gataghaṭīpaleṣu 5|36 varṣapraveśaḥ | tatra raviḥ 3|9|36|59 dinamānaṃ 33|30 | atra kālahoreśānayanārthaṃ vārapravṛttyānayanāya sugamopāyo miśrakṛtaḥ |

rekhāsvadeśāntarayojanaiḥ palair nijāṅghrihīnaiḥ śaravedaghaṭyaḥ |
yutonitāḥ prākparato dinārdhayuktāḥ sphuṭas tair dinapapraveśaḥ ||

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1 varṣa] varṣe K T M ‖ pramitāni] pratitāni G 3 nāḍikās] nādikās G 5 ṣaṣṭha[1]] ṣaṣṭhya B N ‖ ṣaṣṭha[2]] ṣaṣṭhyā B N G ‖ 'khilānām] liśānāṃ B; liśīnāṃ N 6 śarāptaśeṣaṃ] śarāptan taṣṭa K; śarāptataṣṭan M ‖ eṣyaṃ] ayyaṃ B N 7 lavena] valena K T; balena M ‖ sto] staṃ M ‖ gata] mata G 9 tu] bu B N ‖ daśādimasya] daśādinasya G; daśā hi tasya K T M 10 māsāntaratas] māsāṃtarajas B N 11 śrāvaṇavadi] śrāvaṇadi G a.c.: śrāvaṇadina G p.c. T 11–12 ghaṭīpaleṣu] ghaṭīṣu B; ghaṭiṣu N 12 59] 9 G; om. K T M 13 pravṛttyānayanāya] pravṛttanayanāya K; pravṛttyāyanaya T; pravṛttinayanārthaṃ M 14 nijāṅghri] nijāghni B 15 dinapa] dina K; divasa M

1–10 varṣa … 'pi] TMṬ 3.22–26 14–15 rekhā … praveśaḥ] Cf. RV 3

44 The reference here is to the standard Indian order of the planets, which is the order of the days of the week. Thus, as Friday is the sixth day in order from Sunday (counting inclusively), the hour of Venus follows that of the sun, etc. The resulting order of the hours is the so-called Chaldean order of the heavenly bodies, based on their apparent velocity (sometimes expressed as the order of their respective spheres): Saturn, Jupiter, Mars, the sun, Venus, Mercury and the moon. Although the order of the daily rulers is conceptually derived from that of the hourly rulers rather than vice versa, the former would be better known to an Indian readership.

> Some have assigned days comprising one seventh of the year to [each of] the periods of the planets, in the order of the rulers of the hours. I shall now describe how to derive those [periods]. The *nāḍīs* elapsed from the beginning of the day of the week, multiplied by two and divided by five, are the elapsed hours. The first period belongs to whichever [planet] is the current [ruler of the hour], taking every sixth [planet] in order from the ruler of the day, and the following [periods] to every sixth [planet] following in order from that [ruler].[44]
>
> The remainder after dividing [the doubled *ghaṭīs*] by five is called the elapsed [part]; that remainder subtracted from five is the remaining [part]. These two [values] multiplied by one seventh of the year and divided by five are the durations of the elapsed and remaining [parts, respectively] of the ruler of the first period in days and so on. The period of that [planet], comprising [only] the remaining [part, comes] first; next, [the periods] of the other [planets] will come in order, and [last] the period of the first planet, comprising [only] the elapsed [part]. In [the revolution of] a month, [the calculation is made] from the interval between the preceding and following month; in [the revolution of] a day, from the interval between the preceding and following day.

Here is an example: the revolution of the year was on the ninth [lunar day] of the dark fortnight in [the month of] Śrāvaṇa, on a Friday, at 5 *ghaṭīs* 36 *palas* after [sun]rise.[45] The sun in that [figure] was at 3, 9;36,59, and the length of day was 33;30 [*ghaṭīs*].[46] For the purpose of calculating the hourly rulers, here is an easy method for calculating the beginning of the day of the week, devised by Miśra:

> Forty-five *ghaṭīs*, added to or less by *palas* [equal to] the easterly or westerly distance in *yojanas* of one's location from the meridian minus one quarter, are added to half a day: from those [values is known] the true commencement of [the reign of] the ruler of the day.

45 This is the same astrological figure that was used as an example in section 7.1 above.

46 The length of day is another way of expressing terrestrial latitude. As discussed below, the place for which the figure is cast is Varanasi, around 25°20′ N (although the Indian tables described by Pingree [1996] give values of 25°24′ to 25°36′). By modern recalculation, the length of day at Varanasi for the date in question would be 13 hours 22 minutes or 33;25 *ghaṭīs*.

tatra madhyarekhānagarāt gargarāṭābhidhāt pūrvadiśi kāśī catuḥṣaṣṭi yojanāni | etāni nijacaturthāṃśa- 16 hīnāni 48 jātāni kāśyāṃ deśāntarapalāni | ebhiḥ palaiḥ śaravedaghaṭyaḥ pūrvadeśatvād yutā jātāḥ kāśyāṃ dhruvāṅkaḥ 45|48 | ayaṃ svadinārdhena 16|45 yuto 62|33 ahorātraghaṭikā- 60 hīno jātaḥ sūryodayād gataghaṭīpaleṣu 2|33 vārapravṛttikālaḥ | atha vārapravṛttighaṭikāḥ 2|33 iṣṭaghaṭikāsu 5|36 hīnā 3|3 jātā vārapravṛtter gataghaṭikāḥ | etā dviguṇitāḥ 6|6 pañcabhaktā labdhā gatakālahorā 1 | dinādhipāt śukrāt ṣaṣṭhakaṣaṣṭhakagaṇanayā dvitīyasya budhasya kālahorā | varṣe asyaiva ādyā daśā | tataḥ ṣaṣṭhaṣaṣṭhānukrameṇa candraśanigurubhaumaraviśukrāṇāṃ sauravarṣa- 360 saptamāṃśena 51|25|42|51|25 dinādinā saurasāvanavarṣa- 365|15|31|30 saptamāṃśena dinādinā 52|10|47|21|25 vā mitā krameṇaikaikasya daśā varṣe syāt ||

athādimadaśādhipasya budhasya daśāyā gatagamyakālānayanam | tatra pañcabhaktaśeṣaṃ 1|6 gatasaṃjñam | gataṃ 1|6 pañcasu hīnaṃ 3|54 jātaṃ gamyasaṃjñam | atha gataṃ 1|6 varṣādrilavena 51|25|42|51|25 gomūtrikayā guṇitaṃ ṣaṣṭyopary upari yutaṃ 56|34|17|8|33|30 pañcabhaktaṃ labdham ādyadaśāpater dinādi daśāmānaṃ gatasaṃjñaṃ 11|18|51|25|42|42 | atha gamyaṃ 3|54 varṣādrilavaguṇaṃ ṣaṣṭyopary upari yutaṃ 200|34|17|8|31|30 pañcabhaktaṃ labdham ādyadaśāpater dinādi daśāmānaṃ gamyābhidhaṃ 40|6|51|25|42|18 ||

atra vartamānahorāsvāmigrahasyādau daśā gamyakālamitā jñeyā | tataḥ kālahoreśakrameṇa varṣādrilavamitānyeṣāṃ daśā | punaḥ sarveṣāṃ grahā-

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1 kāśī] om. B N 2–3 deśāntarapalāni] yojanāni B N; deśāntaraphalāni K T M 3 yutā] yuktā K T M 4 dhruvāṅkaḥ] dhruvāḥ B N ‖ ahorātra] ahorātri B N 5 sūryodayād] sūryodayādayād G ‖ gata] om. G ‖ 2|33] 33 G 6 2|33] 233 K M ‖ 3|3] 3|2 B N 7 gata[1]] om. K M ‖ etā] 3|3 K T M ‖ 6|6] 6|4 B N 8 1] om. G ‖ ṣaṣṭhakaṣaṣṭhaka] pṛthak pṛthag K T M 8–9 budhasya] om. G K T M 9 asyaiva] asya ca K T M ‖ daśā] vaśā G 10 varṣa] varṣe K T M ‖ saptamāṃśena] saptāṃśena B N 11 51|25|42|51|25] 51|21|42|1|15 B N; 51|25|42|41|25 K M; 51|25|4241|25 T ‖ varṣa-] barya N; varṣe K T M ‖ 365|15|31|30] scripsi; 365|15|31|21|14 B; 365|15|31|14 N; 365|15|31|31|24 G K T M 12 52|10|47|21|25] 52|10|47|2125 T ‖ mitā] mitī B N ‖ krameṇai-] kraṇai- G 13 athādima] atho dina B N ‖ daśādhipasya] daśādhīśasya G K T M ‖ budhasya] om. K T M ‖ daśāyā] daśā G K T M 14 bhakta] bhakte G ‖ 1|6] 1|16 G T ‖ gataṃ 1|6] om. K T M ‖ 1|6[2]] 1|16 G ‖ 3|54] 3|34 B N 15 1|6] 1|16 G T 16 ṣaṣṭyopary upari] ṣaṣṭyoparṇupari K; ṣaṣṭhopary upari M ‖ 8] 18 B N; 5 K M 17 dinādi] dinādyaṃ K T M 18 3|54] 3|34 B N ‖ ṣaṣṭyo-] ṣaṣṭho- M ‖ 200|34] 20034 B N 19 pater … daśā[2]] om. B N ‖ dinādi] dināni G 20 40] 540 K M ‖ 42|18] 42|1 G; 4218 T 21 svāmi] svāmino K T M ‖ jñeyā] jñeyeti K T M ‖ tataḥ] tatra K T M 22–790.1 mitānyeṣāṃ … gatakāla] om. B N

47 That is, Varanasi or Benares. Gargarāṭa is mentioned but not identified in Pingree 1996. The tables cited by Pingree assign latitudes between 23°42′ and 24°17′ north to it, while Balabhadra's figure of 48 *palas* corresponds to a longitude 4°48′ west of Varanasi, i.e.,

Kāśī, then, is [situated] sixty-four *yojanas* to the east of the town [marking] the meridian, called Gargarāṭa. These [*yojanas*] less by a quarter (16) give 48 *palas* of longitudinal difference for Kāśī.[47] Adding these *palas* to forty-five *ghaṭīs* because it is easterly gives Kāśī a constant of 45;48. This, added to half a day of its own [length] (16;45), [gives] 62;33; subtracting the 60 *ghaṭīs* of a day and night gives a time of 2 *ghaṭīs* 33 *palas* elapsed from sunrise [at Kāśī] for the beginning of the day [at Gargarāṭa].[48] Now, the 2;33 *ghaṭīs* of the beginning of the day, subtracted from the 5;36 *ghaṭīs* sought, give 3;3 *ghaṭīs* elapsed [at Gargarāṭa] from the beginning of the day [at Kāśī]. These, multiplied by two (6;6) and divided by five, give 1 elapsed hour. Counting every sixth [planet] from Venus, ruler of the day, the second hour belongs to Mercury, and so does the first period of the year. Then, taking every sixth [planet] in order, the moon, Saturn, Jupiter, Mars, the sun and Venus each in turn will have an annual period comprising one seventh of a solar year (360), [that is], 51;25,42,51,25 days and so on, or one seventh of a civil solar year (365;15,31,30), [that is], 52;10,47,21,25 days and so on.[49]

Next, with regard to the calculation of the time elapsed and remaining of the period of the first period ruler, Mercury, the remainder after dividing [the doubled *ghaṭīs*] by five (1;6) is said to be the elapsed [part]. The elapsed [part] (1;6) subtracted from five gives 3;54, known as the remaining [part]. Now, the elapsed [part] (1;6), multiplied through the cow's-urine [procedure] by one seventh of the year (51;25,42,51,25) and increased by any product exceeding sixty [to give] 56;34,17,8,33,30, [then] divided by five, gives a value of 11;18,51,25,42,42 in [solar] days and so on known as the elapsed [part] of the period of the first period ruler. Next, the remaining [part] (3;54), multiplied by one seventh of the year and increased by any product exceeding sixty [to give] 200;34,17,8,31,30, [then] divided by five, gives a value of 40;6,51,25,42,18 in [solar] days and so on known as the elapsed [part] of the period of the first period ruler.

Here, the first period of the planet ruling the current hour should be understood to comprise [only] the time remaining. Next, the periods of the other [planets follow, each] comprising one seventh of the year, in order of

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around 78° east. These coordinates are close to the small town of Gairatganj in present-day Madhya Pradesh (23°25′ north, 78°13′ east).

48 Local sunrise marks the beginning of the astrological day, and hence of the reign of its planetary ruler.

49 Although all text witnesses consulted give a slightly different value for the duration of the civil solar year at this point, the value given for ⅐ of that year agrees rather with the standard year length of 365;15,31,30 as given in sections 1.6 and 7.1 above, and the text has been emended accordingly.

ṇāṃ prānte varṣasamāptau vartamānakālahorāsvāmina eva gatakālamitā daśā jñeyeti | evaṃ māsapraveśakālayor antarasaptamāṃśamitā māsapraveśahoreśādidaśā jñeyā | tathaiva dinapraveśe horeśādito dinapraveśakālayor antarasaptamāṃśamitā ghaṭikādidaśā dinapraveśe jñeyā | atrāpi vartamānahoreśasya gatagamyaṃ pūrvavat sādhyam iti ||

atha devakīrtimatena varṣapraveśādau haddādaśā tājikamuktāvalyām uktā |

haddāṃśā ravisaṃguṇās tanugatāḥ śrīdevakīrtyāśrayād
dhaddāsvāmidaśādināny atha tanau yo haddapas tatkramāt |
māse haddalavā dināni khalu māsarkṣād dine tatprave-
śarkṣād dvighnalavair mitā khalu daśāghatyo grahāṇāṃ smṛtāḥ ||
lāgnikagrahahaddāṃśā bhuktabhogyāṃśasaṃguṇāḥ |
taddaśā khāgnibhir bhaktā dvidhā te gatagamyake ||
gamyatulyā tatra daśā haddeśasyādimā bhavet |
tataḥ parāḥ pareṣāṃ syur yathāvat pustakasthitāḥ ||
bhuktatulyadinaprakhyā varṣānte bhāgrahaddajā |
lagnahaddaiṣyato haddādaśāḥ khāgnyaṃśakāvadhi ||
yātaiṣyamāsāntaravāsarādyaṃ hanyāt kharāmāvadhibhogyabhāgaiḥ |

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2 praveśa] praveśe B G a.c. ‖ antara] aṃta B N ‖ saptamāṃśa] saptāṃśa B N ‖ māsa[2]] sa N 3–4 tathaiva … jñeyā] om. G ‖ horeśādito … praveśe] om. B N 5 horeśasya] horesāsya N 6 uktā] om. M 7 saṃguṇās] sadguṇās M 7–8 āśrayād dhaddā] āśrayā haddā B N 8 haddapas tat] haddapa t B N 9 māsarkṣād dine] māsarkṣādi B N 10 -rkṣād dvighna] -rkṣādvighna M ‖ khalu] om. B N ‖ ghaṭyo] cādyā G 11 lāgnika] lāgnik B N; lagneṃka K T M ‖ haddāṃśā] scripsi; haddāṃśa B N G K T M ‖ bhuktabhogyāṃśa] om. G 12 taddaśā] om. B N ‖ gamyake] gamyaka B N G a.c. 13 gamya] gamyā K T M 14 pareṣāṃ] pare B N 15 bhukta] bhakta G ‖ bhāgra] scripsi; bhyāgra B N; nyāgra G K T M 16 haddaiṣyato] scripsi; haddaikhyāto B N; haddaikhyato G; haddeśato K T M ‖ āvadhi] -āvadhiḥ K T M 17 bhogya] bhogma N

7–10 haddāṃśā … smṛtāḥ] TM 81 11–16 lāgnika … -āvadhi] TMṬ 3.2–4 17–792.3 yātaiṣya … tat] TMṬ 3.16–17

the hourly rulers. Then, when [the periods of] all the planets are up, the period of the ruler of the current hour itself, comprising the time elapsed, should be understood [to last] up to the end of the year. Likewise, the periods [of the planets] beginning with the ruler of the hour in the monthly revolution should be understood to comprise one seventh [each] of the interval between the times of two monthly revolutions; so too, in a daily revolution, the periods in *ghaṭīs* [of the planets reckoned] from the ruler of the hour in the daily revolution should be understood to comprise one seventh [each] of the interval between the times of two daily revolutions. Here, too, the elapsed and remaining [parts of the period] of the ruler of the current hour are to be established as above.

7.5 The *haddā* Periods

Next, the periods of the *haddās* at the revolution of the year and so on according to the school of Devakīrti are described in *Tājikamuktāvali* [81 and *Tājikamuktāvaliṭippaṇī* 3.2–4, 16–17]:

> The degrees of the *haddā* on the ascendant, multiplied by twelve, are the days of the period of the *haddā* ruler; then [the periods follow] in order from [the planet] ruling the *haddā* on the ascendant, on the authority of Śrī Devakīrti. In a month, the degrees in the *haddā* are the days [beginning] from the sign [on the ascendant] of the month; in a day, the *ghaṭis* of the periods of the planets are said to comprise the degrees multiplied by two, [counted] from the beginning of that [day].
>
> The degrees of the planetary *haddā* relating to the ascendant, multiplied by the degrees traversed and remaining, [respectively], and divided by thirty, are its period in two parts: elapsed and remaining. Of these, the period of the *haddā* ruler corresponding to the remaining [part of the current *haddā*] will be first; thereafter [the periods] of the other [planets], just as they are found in books. [The period] in days corresponding to the elapsed [part of the current *haddā* occurs] at the end of the year, [the counting] commencing from the beginning of the sign. The periods of the *haddās* [proceed] from the remaining [part] of the *haddā* on the ascendant up to thirty degrees [of the zodiacal sign].
>
> One should multiply the interval between [the commencements of] the preceding and following months in days and so on by the degrees

tanusvahaddādhipatikrameṇa vyomānalaiḥ saṃvibhajed dinādyam ||
phalaṃ yad āptaṃ dyusadāṃ daśānāṃ
mānaṃ bhaven māsaphale sphuṭaṃ tat |

atha devakīrtimatena varṣalagnād varṣadaśeśvarāḥ sauradinātmakāḥ |
meṣādilagneṣu daśādināni grahāṇām |

me	bṛ 72	śu 72	bu 96	maṃ 60	śa 60	
vṛ	śu 96	bu 72	bṛ 96	śa 60	maṃ 36	
mi	bu 72	śu 72	bṛ 60	maṃ 84	śa 72	
ka	maṃ 84	śu 72	bu 72	bṛ 84	śa 48	
siṃ	bṛ 72	śu 60	śa 84	bu 72	maṃ 72	
ka	bu 84	śu 120	bṛ 48	maṃ 84	śa 24	
tu	śa 72	bu 96	bṛ 84	śu 84	maṃ 24	
vṛ	maṃ 84	śu 48	bu 96	bṛ 60	śa 72	
dha	bṛ 144	śu 60	bu 48	maṃ 60	śa 48	
ma	bu 84	bṛ 84	śu 96	śa 48	maṃ 48	
kuṃ	bu 84	śu 72	bṛ 84	maṃ 60	śa 60	
mī	śu 144	bṛ 48	bu 36	maṃ 108	śa 24	

atha māsapraveśe māsalagnān māsadaśeśvarāḥ sauradinātmakāḥ |

						yogaḥ
me	bṛ 6	śu 6	bu 8	maṃ 5	śa 5	30
vṛ	śu 8	bu 6	bṛ 8	śa 5	maṃ 3	30
mi	bu 6	śu 6	bṛ 5	maṃ 7	śa 6	30

1 vyomānalaiḥ] vyomānilai B N; vyomānilaiḥ G 2 dyusadāṃ] om. B N; dyusadānī K 3 tat] syāt K T M 4–5 atha … grahāṇām] om. B N K T 7 śu 96] bu 72 K T M ‖ bu 72] śu 72 K T M 8 bu 72] śu 96 K T M ‖ śu 72] bu 42 K M; bu 72 T ‖ śa 72] śa 48 B 9 bu 72] bu 84 G T 12 śa 72] śa 32 M 13 śu 48] śu 58 B ‖ bu 96] bṛ 84 14 bṛ 144] gu 114 G; bṛ 114 K T M ‖ bu 48] bu 96 B ‖ śa 48] śa 72 B 15 śu 96] bu 48 B 16 bṛ 84] śu 96 B 17 śu 144] śu 114 G; śu 1144 K T M ‖ maṃ 108] ma 18 T; maṃ 18 M 18 atha … dinātmakāḥ] om. N K T M 19 yogaḥ] om. B 20 bṛ 6] bu 6 B ‖ śa 5] śa B 21 śa 5] maṃ 5 B 22 śa 6] śa B

6 me] The following table is omitted by N. 19 yogaḥ] This column is omitted by K T M. 20 me] The following table is omitted by N.

> [of the rising sign] remaining up to thirty degrees and divide it by thirty in the order [beginning with] the ruler of the *haddā* of the ascendant itself: the result derived will be the true duration of the periods of the planets in days and so on in a monthly figure.[50]

Here are the rulers of the periods in a year in solar days, [commencing] from the ascendant of the year, according to the school of Devakīrti – the days of the periods of the planets in the ascendants beginning with Aries:

Ar	Ju 72	Ve 72	Me 96	Ma 60	Sa 60
Ta	Ve 96	Me 72	Ju 96	Sa 60	Ma 36
Ge	Me 72	Ve 72	Ju 60	Ma 84	Sa 72
Cn	Ma 84	Ve 72	Me 72	Ju 84	Sa 48
Le	Ju 72	Ve 60	Sa 84	Me 72	Ma 72
Vi	Me 84	Ve 120	Ju 48	Ma 84	Sa 24
Li	Sa 72	Me 96	Ju 84	Ve 84	Ma 24
Sc	Ma 84	Ve 48	Me 96	Ju 60	Sa 72
Sg	Ju 144	Ve 60	Me 48	Ma 60	Sa 48
Cp	Me 84	Ju 84	Ve 96	Sa 48	Ma 48
Aq	Me 84	Ve 72	Ju 84	Ma 60	Sa 60
Pi	Ve 144	Ju 48	Me 36	Ma 108	Sa 24

Here are the rulers of the periods in a month in solar days, [commencing] from the ascendant of the month in a monthly revolution:

						Total
Ar	Ve 6	Ve 6	Me 8	Ma 5	Sa 5	30
Ta	Ve 8	Me 6	Ve 8	Sa 5	Ma 3	30
Ge	Me 6	Ve 6	Ve 5	Ma 7	Sa 6	30

50 Literally, 'in the result of the month', that is, a monthly revolution.

(*cont.*)

						yogaḥ
ka	maṃ 7	śu 6	bu 6	bṛ 7	śa 4	30
siṃ	bṛ 6	śu 5	śa 7	bu 6	maṃ 6	30
ka	bu 7	śu 10	bṛ 4	maṃ 7	śa 2	30
tu	śa 6	bu 8	bṛ 7	śu 7	maṃ 2	30
vṛ	maṃ 7	śu 4	bu 8	bṛ 5	śa 6	30
dha	bṛ 12	śu 5	bu 4	maṃ 5	śa 4	30
ma	bu 7	bṛ 7	śu 8	śa 4	maṃ 4	30
kuṃ	bu 7	śu 6	bṛ 7	maṃ 5	śa 5	30
mī	śu 12	bṛ 4	bu 3	maṃ 9	śa 2	30

atha dinapraveśe dinapraveśalagnād dinadaśeśvarāḥ ghaṭikātmakāḥ |

						yogaḥ
me	bṛ 12	śu 12	bu 16	maṃ 10	śa 10	60
vṛ	śu 16	bu 12	bṛ 16	śa 10	maṃ 6	60
mi	bu 12	śu 12	bṛ 10	maṃ 14	śa 12	60
ka	maṃ 14	śu 12	bu 12	bṛ 14	śa 8	60
siṃ	bṛ 12	śu 10	śa 14	bu 12	maṃ 12	60
ka	bu 14	śu 20	bṛ 8	maṃ 14	śa 4	60
tu	śa 12	bu 16	bṛ 14	śu 14	maṃ 4	60

3 śa 4] śa B 4 bṛ 6] bu 6 B ‖ śa 7] bu 6 B ‖ bu 6] bu 4 T ‖ maṃ 6] maṃ B 5 bu 7] śu 7 B ‖ śa 2] śa B 6 maṃ 2] maṃ B 7 bu 8] bu 4 G T ‖ bṛ 5] maṃ 5 G T ‖ śa 6] śa B; śa 4 G T 8 bṛ 12] bṛ 7 B ‖ śa 4] śa B 9 bṛ 7] śu 7 B ‖ śu 8] śu 4 B ‖ śa 4] maṃ 4 B ‖ maṃ 4] maṃ B 10 śa 5] śa B 11 śa 2] śa B 12 atha] om. B ‖ atha … ghaṭikātmakāḥ] om. N ‖ dinapraveśe] om. G; dinapraveśa M ‖ dinapraveśalagnād] lagnahaddāyā K T M ‖ dina[2]] dine K T M ‖ daśeśvarāḥ] daśeśāḥ K T M ‖ ghaṭikātmakāḥ] ghaṭavālmikā M; saurāḥ add. K T M 14 bṛ 12] bṛ 62 K ‖ bu 16] bṛ 16 B ‖ maṃ 10] om. B; śa 10 G T ‖ śa 10] om. B; maṃ G; maṃ 10 T 15 śu 16] śa 16 B ‖ maṃ 6] om. B; maṃ G 16 śa 12] om. B; śa G; śa 8 T 17 śa 8] om. B; śa G; śa 12 T 18 bṛ 12] gu 12 B ‖ śu 10] śu 00 G ‖ maṃ 12] om. B; maṃ G; śa 4 T 19 bṛ 8] gu 8 B ‖ śa 4] om. B; śa G; maṃ 4 T 20 bṛ 14] gu 14 B ‖ śu 14] śa 14 B ‖ maṃ 4] om. B; maṃ G; śa 12 T

13 yogaḥ] This column is omitted by K T M, while B retains only the heading. 14 me] The following table is omitted by N. In K T M, the abbreviations in the first column have been replaced with the numbers 1–12.

(*cont.*)

						Total
Cn	Ma 7	Ve 6	Me 6	Ve 7	Sa 4	30
Le	Ve 6	Ve 5	Sa 7	Me 6	Ma 6	30
Vi	Me 7	Ve 10	Ve 4	Ma 7	Sa 2	30
Li	Sa 6	Me 8	Ve 7	Ve 7	Ma 2	30
Sc	Ma 7	Ve 4	Me 8	Ve 5	Sa 6	30
Sg	Ve 12	Ve 5	Me 4	Ma 5	Sa 4	30
Cp	Me 7	Ve 7	Ve 8	Sa 4	Ma 4	30
Aq	Me 7	Ve 6	Ve 7	Ma 5	Sa 5	30
Pi	Ve 12	Ve 4	Me 3	Ma 9	Sa 2	30

Here are the rulers of the periods in a day in *ghaṭīs*, [commencing] from the ascendant of the day in a daily revolution:

						Total
Ar	Ju 12	Ve 12	Me 16	Ma 10	Sa 10	60
Ta	Ve 16	Me 12	Ve 16	Sa 10	Ma 6	60
Ge	Me 12	Ve 12	Ve 10	Ma 14	Sa 12	60
Cn	Ma 14	Ve 12	Me 12	Ve 14	Sa 8	60
Le	Ve 12	Ve 10	Sa 14	Me 12	Ma 12	60
Vi	Me 14	Ve 20	Ve 8	Ma 14	Sa 4	60
Li	Sa 12	Me 16	Ve 14	Ve 14	Ma 4	60

(*cont.*)

						yogaḥ
vṛ	maṃ 14	śu 8	bu 16	bṛ 10	śa 12	60
dha	bṛ 24	śu 10	bu 8	maṃ 10	śa 8	60
ma	bu 14	bṛ 14	śu 16	śa 8	maṃ 8	60
kuṃ	bu 14	śu 12	bṛ 14	maṃ 10	śa 10	60
mī	śu 24	bṛ 8	bu 6	maṃ 18	śa 4	60

atrodāharaṇam | tatra varṣapraveśe spaṣṭalagnaṃ rāśyādi 4|8|53|10 | atra samjñātantroktā *meṣe 'ṅgatarkāṣṭaśareṣubhāgā* ityādinā haddāṃśā dvādaśaguṇāḥ bhaumādipañcagrahāṇāṃ vartamānahaddeśvaram ārabhya sauradaśādināni varṣe bhavanti | athātra siṃhalagne ṣaḍaṃśamitā guruhaddā gatā | vartamānā śukrahaddā pañcāṃśāvadhi vartate | tatra vartamānahaddeśvarasya daśāgatagamyajñānārthaṃ vartamānahaddeśvarasya pṛṣṭhasaṃsthagrahāṇāṃ haddāṃśāḥ spaṣṭalagnāṃśeṣu 8|53|10 hīnāḥ śeṣaṃ lagnagatahaddāyāḥ bhuktam 2|53|10 | bhuktaṃ vartamānahaddeśvarasya haddāṃśeṣu 5 hīnaṃ jātaṃ lagnasya haddāyāḥ bhogyaṃ 2|6|50 | bhuktaṃ bhogyaṃ ca dvādaśaguṇaṃ ṣaṣṭyopary upari yutaṃ ca jātāni bhuktāni 34|38 bhogyāni 25|22 daśādināni | tatra bhogyadaśādināni vartamānahaddeśvarasyādau jñeyāni | tataḥ krameṇānyeṣām | tad yathā | siṃhalagne vartamānahaddeśvarasya śukrasya bhogyadinādikā daśā 25|22 tataḥ śaner daśā dināni 84 budhasya 72 bhaumasya 72 guroḥ 72 | prānte

3 bu 16] gu 16 B ‖ śa 12] om. B; śa G; maṃ 8 T 4 bṛ 24] bṛ 14 G ‖ śu 10] śu 8 G ‖ bu 8] bu 16 G T ‖ maṃ 10] bṛ 10 G T ‖ śa 8] om. B; śa G; śa 12 T M 5 śu 16] bu 16 B ‖ maṃ 8] om. B; maṃ G 6 bu 14] bṛ 14 B ‖ śa 10] om. B; śa G 7 maṃ 18] maṃ 16 B ‖ śa 4] om. B; śa G 8–10 4|8|53|10 … bhaumādi] om. B N 9 -oktā] -oktaṃ K T M 10 bhaumādi] bhaumā G ‖ grahāṇāṃ] krahāṇāṃ B N 11 daśādināni] daśādinā B N ‖ ṣaḍaṃśa] ṣaṣṭhaśa N 12 -āvadhi] -āvadhir M 13 haddeśvarasya] haddeśvara B N K T M ‖ daśā] om. G ‖ gamyajñānā-] gamyannānā M 14 pṛṣṭha] om. G N ‖ pṛṣṭha … grahāṇāṃ] ṣṭaṇāṃ N ‖ pṛṣṭha … spa-] om. B 15 gata] om. G T ‖ haddāyāḥ bhuktam] haddāyām uktaṃ M ‖ bhuktam[1]] om. N ‖ 2|53] om. B N 16 haddāyāḥ] haddāyoḥ N ‖ 2|6|50] 216|50 K M 18 25] 05 K ‖ 22] om. B N ‖ tatra … dināni] om. B N 19 tad yathā] rudyathā G 20 śukrasya] śukra B N

9 meṣe … bhāgā] ST 1.33

11 bhavanti] At this point G mistakenly adds: *athātra siṃhalaṣaḍaṃśāmitā guruhaddā vartamānaśukrahaddā paṃcāṃśāvadhi vartate tatra vartamānahaddeśvaram ārabhya sauradaśādināni varṣe bhavaṃti.*

(*cont.*)

						Total
Sc	Ma 14	Ve 8	Me 16	Ve 10	Sa 12	60
Sg	Ju 24	Ve 10	Me 8	Ma 10	Sa 8	60
Cp	Me 14	Ve 14	Ve 16	Sa 8	Ma 8	60
Aq	Me 14	Ve 12	Ve 14	Ma 10	Sa 10	60
Pi	Ve 24	Ve 8	Me 6	Ma 18	Sa 4	60

Here is an example: in that revolution of the year, the exact ascendant in signs and so on was at 4, 8;53,10. Here the degrees of the *haddās*, stated in *Saṃjñātantra* [1.33–38] with the words 'In Aries, six, six, eight, five and five degrees' and so forth, multiplied by twelve, become the annual periods in solar days of the five planets beginning with Mars,[51] starting from the ruler of the current *haddā*. Here, then, in Leo ascendant, the *haddā* of Jupiter extends up to six degrees; the current *haddā* of Venus terminates at [a further] five degrees. To find the elapsed and remaining [parts] of the period of that currect *haddā* ruler, the degrees of the *haddās* of the planets prior to the current *haddā* ruler are subtracted from the exact degrees of the ascendant (8;53,10); the remainder is the elapsed [part] of the *haddā* occupied by the ascendant (2;53,10). The elapsed [part] of the current *haddā* ruler subtracted from the [total] degrees of the *haddā* (5) gives the remaining [part] of the *haddā* of the ascendant (2;6,50). Both the elapsed and the remaining [parts], multiplied by twelve and increased by any product exceeding sixty, give 34;38 elapsed and 25;22 remaining days of the period. Of these, the remaining days of the current *haddā* ruler's period should be understood [to come] first, then the others in order, as follows: in Leo ascendant, the remaining period of the current *haddā* ruler Venus in days and so on are 25;22; then the period of Saturn is 84 days; that of Mercury, 72; that of Mars, 72; that of

51 That is, the planets excluding the sun and moon.

bhuktāṃśād ānītadaśā 34|38 vartamānahaddāsvāmina eva jñeyā | evaṃ ṣaṣṭyādhikaṃ śatatrayaṃ daśādināni bhavanti | atra madhye yadi rāśisamāptis tadā punā rāśiprārambhahaddāsvāmino daśāhāḥ syuḥ | yathānte bhaumadaśāyāḥ siṃhalagnasamāptau rāśiprārambhahaddāsvāmino guror daśā punar jāteti ||

atha māsapraveśe rāśyādi lagnaṃ 2|15|17 | atrāpi pūrvavan mithunalagne ṣaḍaṃśamitā budhahaddā ṣaḍaṃśamitā ca śukrahaddā gatā | vartamānahaddeśvaro guruḥ pañcāṃśāvadhi vartate | tasya bhuktaṃ 3|17 bhogyaṃ ca 1|43 | *māse haddalavā dinānī* ity uktatvād vartamānahaddāṃśā eva *haddāsvāmidaśādināni* | tatra bhogyadinānī 1|43 mitā daśā ādau guroḥ tataḥ pustakalikhitakrameṇānyeṣāṃ daśādināni maṃ 7 śa 6 bu 6 śu 6 | ante bhuktadivasamitā 3|17 guror eva daśā | evaṃ sarvatra ||

atha dinapraveśe lagnaṃ rāśyādi 1|12|17 | atra vṛṣalagne aṣṭāṃśamitā śukrahaddā gatā | vartamānā ṣaḍaṃśamitā budhahaddā | tatra budhahaddābhuktaṃ 4|17 bhogyaṃ ca 1|43 budhavarṣadaśāhair 72 guṇitaṃ triṃśadbhaktaṃ jātaṃ budhadaśābhuktaṃ ghaṭikātmakaṃ 8|34 bhogyaṃ ca 3|26 | yad vāṃśādi bhuktaṃ bhogyaṃ ca dviguṇaṃ ghaṭikādi daśābhuktaṃ bhogyaṃ ca bhavati | atra bhogyaghaṭikātmikā ca ādau vartamānahaddeśvarasya budhasya daśā 3|26 | tataḥ pustakalikhitakrameṇānyeṣāṃ haddeśvarāṇāṃ | haddāṃśāḥ dviguṇāḥ daśāghaṭikāḥ syuḥ guroḥ 16 śaneḥ 10 bhaumasya 6 śukrasya 16 | prānte bhuktaghaṭikādikā 8|34 budhasya daśā | evaṃ sarvatra |

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1 ānītadaśā] ānītā taddaśā K T M 2 yadi] ya G 3–4 daśāhāḥ … svāmino] om. B N ‖ yathānte bhaumadaśāyāḥ] scripsi; yathāṃtar bhaumadaśāyāṃ G; yathāntar bhaumadaśāyāṃ K T; yathāntabhaumadaśāyāṃ M 5 jāteti] jīveti M 6 2] om. B N 8 -āvadhi] -āvadhir M 9 ca] om. B ‖ lavā] lavād T M ‖ dinānī ity uktatvād] dinānī tvād B; dinānītvād N; dināny uktatvād K T M 10 haddā] om. G ‖ daśādināni] daśādinā G ‖ bhogya] rbhāgya G 11 7 śa 6] 72|6 B N 14 tatra] om. K T M 14–15 budhahaddā] om. G K T M 15 72] 7|2 M 16–17 ghaṭikātmakaṃ … bhuktaṃ²] om. B N 17 26] 6 G ‖ vāṃśādi] aṃśādi G 18 ca²] om. G K T M 19 budhasya] budha G 20 haddāṃśāḥ] hṛddāṃśāḥ G; haddāṃśād M ‖ 16] 15 G T 21 ghaṭikādikā] ghaṭikā B N ‖ 34] om. B N

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9 māse … dinānī] TM 81 10 haddā … dinānī¹] TM 81

Jupiter, 72; and the period of 34;38 of the current *haddā* ruler itself, calculated from the elapsed degrees, should be understood [to occur] at the end. Thus the [total] days of the periods come to three hundred and sixty. If the zodiacal sign is completed within this [time], then the period days revert to the ruler of the ruler of the *haddā* at the beginning of the sign – as when, with the end of the period of Mars, Leo ascendant is completed, the period reverts to Jupiter, ruler of the *haddā* at the beginning of the sign.

Next, in a monthly revolution, the ascendant in signs and so on is 2, 15;17. Here, too, [we calculate] like above: in Gemini ascendant, the *haddā* of Mercury, comprising six degrees, and the *haddā* of Venus, [also] comprising six degrees, have passed. The current *haddā* ruler Jupiter terminates at [a further] five degrees. Its elapsed [part] is 3;17 and its remaining [part], 1;43. Because it was said [in *Tājikamuktāvali* 81, quoted above] that 'in a month, the degrees in the *haddā* are the days', the degrees of the current *haddā* are themselves 'the days of the period of the *haddā* ruler'. Of these, the period comprising the remaining 1;43 days of Jupiter [comes] first; then the period days of the other [planets], in the order [of *haddās*] written in books: Ma[rs], 7; Sa[turn], 6; Me[rcury], 6; Ve[nus], 6; last, the period of Jupiter itself, comprising its 3;17 elapsed days; and so throughout.

Next, in a daily revolution, the ascendant in signs and so on is 1, 12;17. In this Taurus ascendant, the *haddā* of Venus, comprising eight degrees, has passed; the current *haddā* of Mercury comprises six degrees. Of these, the elapsed [part] of Mercury's *haddā* (4;17) and its remaining [part] (1;43), multiplied by the days of Mercury's period in a year (72) and divided by thirty, give 8;34 as the elapsed [part] of Mercury's period in *ghaṭīs*, and 3;26 as the remaining [part].[52] Or else, the elapsed and remaining [parts] in degrees and so on, doubled, become the elapsed and remaining [parts] of the period.[53] Of these, the period consisting of the remaining 3;26 *ghaṭīs* of the current *haddā* ruler Mercury [comes] first; then [the periods] of the other [*haddā*] rulers, in the order [of *haddās*] written in books. The degrees of the *haddās* doubled will be the *ghaṭīs* of the periods: 16 for Jupiter, 10 for Saturn, 6 for Mars, 16 for Venus; last, the period of Mercury's elapsed [part], 8;34 in *ghaṭīs* and so on; and so throughout.

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52 Although the text witnesses agree on this procedure, it is incorrect. The degrees with fractions must be multiplied by 60 (the number of *ghaṭīs* in a nychthemeron) and divided by 30 (the number of degrees in a sign) to arrive at the values given: 4;17 × 60 / 30 = 8;34. The error appears to be one of calculation rather than transmission.

53 This procedure is correct, as 2 = 60 / 30.

athaiṣāṃ saurāṇāṃ daśādivasānāṃ saurasāvanajñānārthaṃ sugamopāyas tatraiva |

dvighnasvaśailaviśvāṃśayutā ete 'khilāḥ smṛtāḥ |
paleṣu kvagnibhāgāḍhyā jāyante saurasāvanāḥ || iti |

udāharaṇam | śanidaśādināni saurāṇi 84 | eṣāṃ śailaviśvāṃśo dināḍikaḥ 0|36|47 dvighnaḥ 1|13|34 daśādivaseṣu 84 yutaḥ 85|13|34 | paleṣu 34 daśādināṇāṃ kvagnibhāgena 2 yutaḥ 36 jātāni śanidaśādināni 85|13|36 saurasāvanāni | evaṃ sarveṣu daśādivaseṣu saurasāvanatā kartavyeti | atha māsadaśāsaurasāvanīkaraṇe prakārāntaras tatraiva |

varṣārkabhāgena yadīnasāvanā daśā imāḥ syur dyusadāṃ dināḍikāḥ |
tadeṣṭamāsāntaravāsaraiḥ kiyanmitāḥ prasādhyā iti vātra māsajāḥ ||

atha varṣe grahāṇāṃ nisargadaśā tatraivoktā |

rāśīśvarād vendubale 'bjabhaumavicchukrajīvārkapataṅgajānām |
trighnāḥ śaśī dvau navakaṃ nakhāni dhṛtiḥ kṛtiḥ pūrṇaśarā dināni ||

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1 sāvanajñānārthaṃ] sāvanīkaraṇārthaṃ G K T M 3 viśvāṃśa] viśvāṃ B N; viśvāṃśā K; viśvāṃśāḥ T M 4 bhāgāḍhyā] bhāgādyā N G ‖ jāyante] jāgaṃte N 5 eṣāṃ] eteṣāṃ G ‖ viśvāṃśo] dviśvāṃśo B N 6 0] om. B N G ‖ 36] 3 gha G ‖ 13²] 12 B N 6–7 dinānāṃ] 84 add. G K T M 7 bhāgena] bhāge ca B N ‖ 2] om. K T M ‖ 13] 33 K M ‖ sāvanāni] sāvanadināni B N 8 sāvanatā] sāvana B N 9 -āntaras] -āntaraṃ M ‖ tatraiva] tatraivoktaḥ K T; tatraivoktam M 10 bhāgena] bhogena G ‖ yadīna] yadā na G ‖ sāvanā] sādanā K T 12 atha] atra G 13 rāśīśvarād vendubale 'bja] rāśīśvarādidurbalejva B

3–4 dvighna … sāvanāḥ] TM 90 10–11 varṣārka … māsajāḥ] TMṬ 3.41 13–802.2 rāśīśvarād … haddataḥ] TM 88–89

Next, an easy method for finding the civil solar [equivalent] of these solar period days [is described] in the same place [*Tājikamuktāvali* 90]:

> All these, added to twice their own one hundred and thirty-seventh parts and increased in [the place of] the *palas* by a thirty-first part [of the result], are said to be converted into civil solar [days].

Example: the period of Saturn has 84 days. A one hundred and thirty-seventh part of these in days and so on (0;36,47), doubled (1;13,34) and added to the [solar] days of the period (84) is 85;13,34. Adding a thirty-first part of the period days (2) to the *palas* (36) gives 85;13,36 civil solar days for the period of Saturn. The [solar] days of all periods are to be converted into civil solar [days] in this way. Next, another method for converting the periods of [solar] months into civil solar ones [is described] in the same place [*Tājikamuktāvaliṭippaṇī* 3.41]:

> Or else, the monthly [periods] may be established in this way: if, by dividing the year by twelve, these will be the [monthly] civil solar periods of the planets in days and so on, then how many [civil solar days] will be comprised by the interval in [solar] days between the months sought?

7.6 The Natural Periods of the Planets

Next, the natural periods of the planets in a year are described in the same place [*Tājikamuktāvali* 88–89]:

> Or, if the moon is strong, the moon, Mars, Mercury, Venus, Jupiter, the sun and Saturn have three times one, two, nine, twenty, eighteen, twenty and fifty days, [respectively, counted] from the ruler of the sign

ṣaḍaṃśatulyāḥ syus tāsāṃ nāḍikā dyuphale daśāḥ |
bhaveyur divasārambhavartamānabhahaddataḥ ||

varṣe candrasya sabalatve candrarāśīśakramato nisargadaśeśvarāḥ syuḥ | varṣadaśāyā dvādaśāṃśena māsadaśā jñeyā | varṣadaśāṣaḍaṃśena ghaṭikādyā dinadaśā bhavati |

naisargikadaśā ghasravidhuvīryoccaye smṛtā |
tadādimadaśābhuktabhogyaṃ candrarkṣapād bhavet ||
candrarāśīśabhuktaiṣyabhāgair nighnā ca taddaśā |
khāgnibhaktā gataiṣyaṃ tad antādau syād dināḍikam ||
candreśvarasya madhye tu tatkrameṇānyakheṭajā |

varṣamāsadinapraveśe grahāṇāṃ nisargadaśācakram adaḥ |

nisarga-daśāḥ	**varṣa-daśāhāḥ**	**māsa-daśāhāḥ**	**dinadaśā-ghaṭikāḥ**
candraḥ	3	0 15	0 30
maṅgalaḥ	6	0 30	1 0
budhaḥ	27	2 15	4 30
śukraḥ	60	5 0	10 0
bṛhaspatiḥ	54	4 30	9 0
sūryaḥ	60	5 0	10 0
śaniḥ	150	12 30	25 0
yogaḥ	360	30 0	60 0

1 ṣaḍ] ṣṭaḍ G ‖ tulyāḥ syus] tulyās te G 2 bhahaddataḥ] hadda B 4–5 ghaṭikādyā] ghaṭikā B N 6 vīryoccaye] scripsi; vīryāghaṭyaḥ B N; vīryāc ca ye G K T M 7 candrarkṣapād] caṃrdrapād B; caṃdrarkṣayād G 9 antādau] daṃśādau B 11 varṣa … adaḥ] om. B 12 varṣa] varṣe G ‖ māsa] māse G 13 ghaṭikāḥ] scripsi; -hāḥ B; veghā G 16 2 15] 1 15 G 17 10 0] 1 00 G 21 yogaḥ] scripsi; nisargadaśeśāgraḥ G ‖ 360] varṣadaśāyogaḥ add. G ‖ 30 0] māsadaśāyogaḥ add. G ‖ 60 0] dinadaśāghaṭikāyo add. G

6–10 naisargika … kheṭajā] TMṬ 3.11–13

12 nisarga-] The following table is omitted by N K T M, while B G give the names of the planets in abbreviated form. The last row is omitted by B.

> [occupied by the moon].[54] In a daily figure,[55] the periods in *nāḍīs* will equal a sixth of these [periods] and begin with [the ruler of] the current *haddā* in the sign [occupied by the moon] at the beginning of the day.[56]

When the moon is strong in the year, the order of the rulers of the natural periods will be from the ruler of the sign of the moon. The periods in a month are to be understood by dividing the periods in a year by twelve. The periods in a day, in *ghaṭīs* and so on, are produced by dividing the periods in a year by six. [Continuing from *Tājikamuktāvaliṭippaṇī* 3.11–13:]

> The natural periods are declared for when the moon of the day has gathered in strength. The elapsed and remaining [parts] of its first period will be from the ruler of the sign of the moon. Its period, multiplied by the elapsed and remaining degrees of the ruler of the sign of the moon and divided by thirty, will be the elapsed and remaining [parts] at the end and beginning, [respectively], in days and so on. Within [the period] of the ruler of [the sign of] the moon, [there will be subperiods] of the other planets in that [same] order.

This is a table of the natural periods of the planets in an annual, monthly and daily revolution:

Natural period of	**Period days in a year**	**Period days in a month**	**Period *ghaṭīs* in a day**
Moon	3	0;15	0;30
Mars	6	0;30	1;0
Mercury	27	2;15	4;30
Venus	60	5;0	10;0
Jupiter	54	4;30	9;0
Sun	60	5;0	10;0
Saturn	150	12;30	25;0
Total	360	30;0	60;0

54 These figures (before the multiplication by 3) are the numbers of years assigned to the planets in the 120-year scheme of pre-Islamic *nisarga-daśās*; see *Bṛhajjātaka* 8.9.

55 Literally, 'in the result of the day'.

56 Presumably the time of the daily revolution is meant, rather than the time of sunrise.

atrodāharaṇam | varṣapraveśe spaṣṭacandraḥ 0|28|16|21 candrarāśīśvaro bhaumo rāśyādiḥ 8|19|57|8 | asyaiva ādyā daśā dinātmikā 6 | atha bhaumabhuktāṃśair 19|57|8 bhogyāṃśaiś ca 10|2|52 daśā 6 guṇitā 119|42|48 60|17|12 triṃśadbhaktā jātaṃ gataṃ 3|59|25 gamyaṃ ca 2|0|35 daśāmānam | tatrādau bhaumasya gamyadinādimitā daśā 2|0|35 tato budhasya daśādināni 27 śukrasya 60 guroḥ 54 raveḥ 60 śaneḥ 150 | ante bhaumasyaiva gatadivasamitā 3|59|25 daśā | evaṃ māsapraveśe 'pi daśā jñeyā ||

atha naisargikādidaśādivasānāṃ māse dine ca spaṣṭīkaraṇam uktaṃ tatraiva |

naisargikā ye divasā niruktā gaurīmatān māsaphalārtham atra ||
gataiṣyamāsāntarasaṃgunās te khāgnyuddhṛtāḥ spaṣṭatarā bhaveyuḥ |
niruktavac cādyadaśāgataiṣyam ādyantayoḥ syād api tatra māse ||
balabhadramatoktānāṃ gaurīvat spaṣṭatā matā |
prāgdaśābhuktabhogyaṃ tu kuryād varṣadaśoktavat ||
naisargikadaśāhānāṃ tadvad eva sphuṭīkṛtiḥ |
prāgdaśaiṣyagatatvaṃ tu māse kuryān niruktavat ||
yātaiṣyadinaviśleṣanāḍikādyanusārataḥ |
sādhyā dinaphale proktakarmaṇā ghaṭikādaśāḥ ||

dinapraveśe dinapraveśalagnavartamānahaddeśasyādau nisargadaśā tatkrameṇānyeṣāṃ daśādināni jñeyāni ||

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1 spaṣṭa] spaṣṭaś K T M ‖ 21] 31 G K T M 2–3 bhauma] om. B N 3 57] 47 N ‖ bhogyāṃśaiś … 48] daśā 6 guṇitā 119|42|48 bhogyāṃśaiś ca 10|2|52 guṇitā K T ‖ 6] om. G 4 60|17] 6017 N ‖ gataṃ] gatā B N ‖ 3] om. B N ‖ 59] 4|9 M ‖ 25] 35 T p.c. ‖ 35] 25 T 5 gamyadinādi] dinādi B N; gamyādināni K T; gamyādinādi M ‖ 2|0|35] om. B N ‖ tato] om. B N 6 60[2]] om. N ‖ 150] om. G ‖ bhaumasyaiva] om. B N 7 daśā[1]] ete sthāpyāḥ K T M 8 daśā] vasā B; vaśā G 15 kṛtiḥ] kṛtaḥ B N K T M 17 yātaiṣya] gataiṣya K T M 18 prokta] proktā K T M 19 nisarga] vaśād add. K T M

10–18 naisargikā … daśāḥ] TMṬ 3.17–21

Here is an example: in an annual revolution, the exact [position of the] moon was 0, 28;16,21; the ruler of the sign of the moon, Mars, was at 8, 19;57,8 in signs and so on. The first period belongs to this planet itself and consists of 6 days. Now, the period (6) multiplied by the degrees traversed by Mars (19;57,8) and by the degrees remaining (10;2,52) – 119;42,48 and 60;17,12, [respectively] – and divided by thirty give a duration of 3;59,25 for the elapsed [part of the] period, and 2;0,35 for the remaining [part]. Of these, the period of Mars comprising its 2;0,35 remaining days and so on [come] first; then the 27 days of the period of Mercury; the 60 of Venus; the 54 of Jupiter; the 60 of the sun; the 150 of Saturn; and last, the period of Mars itself, comprising its 3;59,25 elapsed days. The periods are to be understood in the same way in a monthly revolution.

Next, how to correct the days of the natural and other periods in [a revolution of] a month or a day is described in the same place [*Tājikamuktāvali-ṭippaṇī* 3.17–21]:

> For the sake of [applying them to] a monthly figure,[57] the natural days that have been explained according to the school of Gaurī, multiplied here by the interval between the preceding and following months and divided by thirty, will give very exact [values]; and, as explained [above], the elapsed and remaining [parts] of the first period will be [divided] between the beginning and the end of that month.
>
> The correction of [the periods] described by Balabhadra is considered to be like that of [the periods according to] Gaurī; and one should treat the elapsed and remaining [parts] of the first period like those of the annual periods. The correction of the days of the natural periods is just the same; and one should treat the remaining and elapsed [parts] in a month as explained [above]. In a daily figure,[58] the periods in *ghaṭīs* are to be established by the procedure set out [above] in proportion to the difference in *nāḍīs* and so on between the preceding and the following day.

In a daily revolution, the first natural period belongs to the ruler of the *haddā* in which the ascendant of the daily revolution is found; the days of the periods of the other [planets] are to be understood in order [from] that.

57 Literally, 'the result of the month'.
58 Literally, 'the result of the day'.

atha daśāphalavicāraḥ | tatra daśāphalavicāre viśeṣam āha tejaḥsiṃhaḥ |

samyag dhiyābdapadaśādhipayoś ca pūrvaṃ
vācyaṃ phalaṃ tadanu janmakhagānusārāt |
varṣodbhavaṃ janibhavaṃ ca daśāvipāka-
kālottham atra ca balatritayaṃ vicāryam ||
sūtau ca varṣasamaye 'pi daśāvipāka-
kāle ca yo balayutaḥ sakalāpi tasya |
śreṣṭhā daśā tv aparadṛṣṭiyutisvadhātu-
sthānādibhedavaśapākaphalenduvīryāt ||
yo janmanīha sabalo vibalo 'bdakāle
tatkālamadhyamabalaś ca daśā tadīyā |
ādye smṛtā laghuphalā viphalāparārdhe
jñeyā viparyayaphalā balavaiparītye ||
varṣe ca janmani balī vibalo vipāke
pāke balī ca vibalaḥ prasavābdakāle |
kālatraye 'pi khalu madhyabalas trayo 'mī
dātuṃ kṣamā bahuphalaṃ na ca yogajātam ||
yo vīryavān januṣi madhyabalaś ca varṣe
vīryojjhitaḥ śritadaśaḥ sa dale daśāyāḥ |
pūrve tu pūrṇaphalado 'lpaphalo 'parārdhe
kāryo viparyayavidhir viparītavīrye ||
vīryojjhitas trisamaye bahuduḥkhadāyī
yāvad balaṃ tu khacarasya phalaṃ ca tāvat |
yāvanty ahāny adhigataḥ sadṛśo balīyāṃs

---

1 viśeṣam] viśeṣaphalam K T M 4–5 vipākakālottham] vipākam ālokyam B; vipākakālokyam N 5 vicāryam] vimṛśyaṃ G K T M 6 varṣasamaye] ṛṣavasemaye N ‖ 'pi] ca G K T M 8 dṛṣṭiyuti] dṛgviyuti G; dṛṣṭiyuta K T M 9 sthānādibheda] sthānād abheda B N ‖ vaśa] daśa G 10 sabalo] sakalo N 11 balaś ca] balā ca B; balanva N 12 ādye] ādyas N ‖ viphalā-] om. B a.c. N; śubhaphalālpaphalā B p.c. 13 viparyaya] vipargraya N 14 ca] om. K 16 balas trayo 'mī] balemetrayomī B; balametrayobhī N 17 kṣamā] kṣamo B 19 vīryojjhitaḥ] vīryohitaḥ B N; vīryoktitaḥ G a.c.; vīryopitā K M; vīryojjhitā T ‖ daśaḥ] daśāḥ G; daśā K T M ‖ sa dale] samaye K T M 22 vīryojjhitas] vīryohitas B; vīryohitaya N; vīryositas G a.c. ‖ trisamaye] tramaye N ‖ dāyī] dāyau K M 23 ca] tu K T M 24 yāvanty] evaṃ tv B; evaṃty N ‖ adhigataḥ] api gataḥ B N ‖ sadṛśo] sad asau B N

2–5 samyag … vicāryam] DA 30.1 6–808.1 sūtau … vīryāt] DA 214–218

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16 balas trayo 'mī] B adds *sa eva* in the margin.

7.7 The Results of Periods

Next, judging the results of the periods. Concerning the judgement of the results of the periods, Tejaḥsiṃha states a special rule [in *Daivajñālaṃkṛti* 30.1, 214–218]:

> After careful consideration, the results of the ruler of the year and of the ruler of the period should be described first. Thereafter, in accordance with [the placements of] the planets in the nativity, the threefold strength arising from [the revolution of] the year, the nativity, and the time of maturation of the periods should be considered.
>
> If [a planet] is endowed with strength in the nativity as well as at the time of [the revolution of] the year and the time of maturation of its period, its entire period is excellent, bearing fruit according to various [considerations] such as aspects and conjunctions with other [planets], its own nature and placement, [and] by the strength of the moon. If [a planet] is strong in the nativity, weak at the time of the year, and of middling strength at the time of that [period], its period is said to give slight results at the beginning and no results in the latter half. If the [distribution of] strength is the reverse, the results, [too], are understood to be reversed. [If a planet is] strong in the year and in the nativity but weak during the period; strong during the period but weak at the times of the nativity and the year; or of middling strength at all three times, these three [types of period rulers] are unable to give any great results produced by the configurations. If [a planet] is strong in the nativity, of middling strength in the year, and bereft of strength during its period, it gives full results in the former half of its period but slight results in the latter half. If the [distribution of] strength is the reverse, the rule should be reversed. [A planet] bereft of strength at [all] three times gives much suffering: a planet gives as much [good] results as it has strength. As many days as it goes forth thus in strength,

tāvanti caiva suphalas tu sadābdavīryāt ||
ādhāram indujabalaṃ nikhilagrahāṇām
āhur balasya khalu daivavidaḥ purāṇāḥ |
tasmāc chubhāśubhaśaśāṅkabalādinotthaṃ
dadyuḥ phalaṃ nijadaśāsu śubhāśubhaṃ ca | iti |

atha daśāphalavicāre viśeṣam āha samarasiṃhaḥ |

varṣapatir yo jāto varṣadaśāyāṃ ca sa prabhuḥ kathitaḥ |
nijadhātvanusāravaśāt tasyādeśyaṃ phalaṃ viduṣā ||

tejaḥsiṃho 'pi |

varṣeśvaro nikhilavarṣadaśeśvaro 'tra
prokto balābalavaśena śubhāśubhaṃ ca |
dhatte svadhātujaphalaṃ prathamaṃ tato 'tha
samyak trikālajanitaṃ balam asya bodhyam ||

ayam arthaḥ | varṣe varṣeśvarasyaiva daśāphalaṃ jñeyam | anyeṣāṃ grahāṇāṃ nijadaśāmitair dinair varṣeśadaśāyām antardaśāphalaṃ jñeyam | etat spaṣṭam uktaṃ tukajyotirvidbhiḥ |

varṣasvāmidaśāntare nijaphalās tābhyo 'pi sūkṣmā daśāḥ | iti |

atrāpi yena graheṇa varṣeśa itthaśālaṃ karoti tasyaiva phalaṃ pūrṇaṃ jñeyam | anyasya phalaṃ kiṃcin nyūnaṃ jñeyam iti samarasiṃhaḥ ||

atha sūryādigrahāṇāṃ caturvidhadaśāphalāni tājikasāravāmanoktāni krameṇa likhyante |

---

1 suphalas] svaphalas B N ‖ sadābda] tābda B N; sa cābda K T M 2 indujabalaṃ] indunavalaṃ K 8 viduṣā] viduṣaḥ K T M 12 dhatte] tedhe N 14–19 anyeṣāṃ … jñeyam[2]] om. B N 17 tābhyo] tebhyo G 20 sūryādi] daśābhāva B N; sūryādīnāṃ K T M ‖ tājikasāra] tājikasāre K T M

10–13 varṣeśvaro … bodhyam] DA 14.5 17 varṣa … daśāḥ] TM 80

> so long does it give good results, always according to [its] strength in the year.
>
> Ancient astrologers state that the strength of the moon is the foundation of the strength of all the planets: therefore, in their respective periods, they will give the good and evil results arising from the strength of the moon for good and evil, and so forth.[59]

Now, [in the *Tājikaśāstra*], Samarasiṃha states a special rule for judging the results of a period:

> [The planet] that becomes ruler of the year is also declared ruler of the period of the year. The wise should predict its results in accordance with its own nature.

And Tejaḥsiṃha [says in *Daivajñālaṃkṛti* 14.5]:

> The ruler of the year is declared ruler of all the periods in this year: according to its strength or weakness it gives the good or evil results arising from its nature. Therefore its strength as produced by the three times should first be fully understood.[60]

The meaning is as follows: in a year, the results of the [major] period should be understood to belong to the ruler of the year itself, while those of the other planets during the days comprising their respective periods should be understood as the results of subperiods within the period of the ruler of the year. This is clearly described by Tuka Jyotirvid [in *Tājikamuktāvali* 80]:

> They give their own results within the period of the ruler of the year; and there are even more minute periods than these.

And among these, Samarasiṃha says [in the *Tājikaśāstra*] that only the results of a planet with which the ruler of the year forms an *itthaśāla* should be understood to be full, while the results of [any] other planet is somewhat less.

Next, the four kinds of results of the periods of the sun and other planets as described in *Tājikasāra* and by Vāmana are written in order.

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59 This last verse is not attested in available independent witnesses of the *Daivajñālaṃkṛti*.

60 The 'three times' presumably refer to the nativity, the annual revolution, and the point or period in time under investigation.

gajāśvalābhaṃ balakāntivṛddhiṃ karoti bhūpatvam atho sakhitvam |
survarṇaratnāmbarabhūmilābhaṃ divāpatiḥ pūrṇabalo narāṇām ||
mānodayaṃ grāmapureṣu deśe vāṇijyato vā bahulārthalābham |
datte hi dārāsutamitrabhūpaiḥ prītiṃ nṛṇāṃ madhyabalo dineśaḥ ||
svabandhubhir vā svajanair virodhaṃ bhramodayaṃ dīptibalārthanāśam |
karoti nūnaṃ svadaśāpraveśe tāpārtikṛn naṣṭabalo dineśaḥ ||
śatror bhayaṃ vā nṛpater bhayaṃ ca
dhanopaghātaṃ vadhabandhanādyam |
karoti rogāgamanaṃ ca śokaṃ
balakṣayaṃ dagdhabalo dineśaḥ ||
lagnāt trilābhārinabhaḥsthito 'rko nindyo 'py asāv ardhaphalo daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

nṛpatitvaṃ pradhānatvaṃ tejo hastyaśvavāhanam |
svadaśāyāṃ phalaṃ caiva datte pūrṇabalo raviḥ ||
vyāpāraṃ tu puragrāmād dravyalābhaṃ sukhāni ca |
svadaśāyāṃ phalaṃ caiva datte madhyabalo raviḥ ||
tejobhraṃśaṃ tathā ghātaṃ naiḥsvyaṃ bāndhavavigraham |
svadaśāyāṃ phalaṃ caiva datte nindyabalo raviḥ ||
rogaṃ ghātaṃ bhayaṃ śokaṃ vadhaṃ bandhanam eva ca |
nānānarthān mahākleśaṃ datte naṣṭabalo raviḥ ||

iti raviḥ |

---

1 lābhaṃ] lābhyaṃ B N 5 bandhubhir vā] baṃdhumitra K T M ‖ bhramodayaṃ] pramodayaṃ B N 8 dhanopa-] janopa- K T M ‖ -ādyam] -ākhyaṃ G 12 yāti] pāpi G 15 sva] sta G ‖ pūrṇa] mūdhya B 16–17 vyāpāraṃ … raviḥ] om. B 17 datte] dhadatte N 18 bāndhava] baṃdhuṣu G K T M 20 rogaṃ] gegaṃ N ‖ vadhaṃ bandhanam eva ca] mṛtyuvaṃdhanavigrahau G; bhṛtyavaṃdhanavigrahaiḥ K T; bhṛtyabaṃdhanavigrahaiḥ M 21 kleśaṃ] śokan K T M 22 iti raviḥ] ity arkaḥ K T M

1–12 gajāśva … niruktaḥ] TS 268–272

18–21 tejo … raviḥ] K T M give these two stanzas in reverse order.

7.7.1 *The Period of the Sun*

[*Tājikasāra* 268–272 says:]

> With full strength, the sun makes gain of elephants and horses, increase in strength and beauty, kingship or friendship [with kings], and gain of gold, jewels, garments and land. With middling strength, the sun gives rise to honours in villages and towns in the land, or gives men abundant gain of wealth from trade and the affection of wives, children, friends and kings. When it has lost its strength, the sun makes conflicts with one's friends or one's own people,[61] gives rise to error,[62] makes loss of lustre, strength and wealth and afflicts [the native] with suffering as its period begins. When its strength is burnt away,[63] the sun makes danger from enemies or danger from the king, injuries to wealth, death, captivity and so on, the onset of illness, grief and loss of strength. Occupying the third, eleventh, sixth or tenth house from the ascendant, the sun, though base [in strength], gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> With full strength, the sun gives kingship, prominence, vigour, elephants, horses and vehicles as results in its period. With middling strength, the sun gives business, gain of goods from towns and villages and pleasures as results in its period. With base strength, the sun gives loss of vigour, injury, poverty and strife with kinsmen as results in its period. Having lost its strength, the sun gives illness, injury, danger, grief, death and captivity, various reversals and great affliction as results in its period.

This concludes [the results of] the sun.

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61 Once more giving *bandhu* the extended meaning of 'friend' to distinguish it from *svajana* 'own people, kinsmen'.

62 Or 'wandering'.

63 The sun naturally cannot be 'burnt' in the usual sense, that is, heliacally set; cf. Chapter 5, note 39.

nṛpāspadatvaṃ nṛpater dhanāptiṃ śatror vināśaṃ sukham adbhutaṃ ca |
strīraupyaśuklāmbaramauktikāptiṃ karoti sampūrṇabalo mṛgāṅkaḥ ||
vāṇijyato 'rthāgamanaṃ ca loke
bhūpatvam annāmbaramitralābham |
datte svagehād atulaṃ ca saukhyaṃ
dharmodayaṃ madhyabalo mṛgāṅkaḥ ||
vairaṃ svamitrair nijabandhudāraiḥ
saukhyārthanāśaṃ prakaroti śīghram |
śleṣmodayaṃ vātakaphodayaṃ ca
kāntikṣayaṃ naṣṭabalo mṛgāṅkaḥ ||
bhikṣāṭanaṃ kleśavivādavairaṃ dhanapraṇāśaṃ prakaroti putraiḥ |
vairaṃ kaphārtiṃ manasi pramohaṃ rātrīśvaro dagdhabalo narāṇām ||
lagnāt trivittāyagato 'pi candro nindyo hi dhatte 'rdhaphalaṃ daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

padaprāptiṃ nṛpād rājyaṃ strīlābhaṃ sukhasampadam |
sthānaprāptiṃ manaḥsaukhyaṃ datte pūrṇabalaḥ śaśī ||
vāṇijyaṃ saphalaṃ kuryāt svagehe 'pi mahāsukham |
jñātiprādhānyam aiśvaryaṃ dadhyān madhyabalaḥ śaśī ||
dehe māndyaṃ suhṛddveṣaṃ mahāglāniṃ dhanakṣayam |
mitravairaṃ manastāpaṃ datte 'dhamabalaḥ śaśī ||
tejohāniṃ mahākleśaṃ śītajvarakaraṃ param |
dauḥsthyaṃ pāpasamācāraṃ kuryān naṣṭabalaḥ śaśī ||

iti candraḥ |

---

1 nṛpās-] pās- N ‖ dhanāptiṃ] dha priṃ N 4 annā-] atrā- K M 13 dhatte] datte G K T M 16 prāptiṃ] scripsi; prāptir B N G K T M 17 prāptiṃ] scripsi; prāptir B N G K T M 19 dadhyān] dadyān G K T M 20 glāniṃ] mlāniṃ K T 21 'dhama] dhaya N 22 kleśaṃ] leśaṃ N

1–14 nṛpās- ... niruktaḥ] TS 273–277

23 dauḥsthyaṃ ... śaśī] K T M reverse the two quarter-stanzas: *kuryān naṣṭabalaś caṃdro dausthyaṃ pāpa* (*pāpaṃ M*) *samācaran.*

7.7.2 *The Period of the Moon*

[*Tājikasāra* 273–277 says:]

> With full strength, the moon makes royal authority, gain of wealth from the king, destruction of enemies, marvellous happiness, and gain of women, silver, white garments and pearls. With middling strength, the moon gives acquisition of wealth from trade, dominion among [common] people, gain of food, garments and friends, incomparable happiness from one's home, and the dawning of piety. When it has lost its strength, the moon quickly brings forth enmity with one's friends, kinsmen and wife, loss of happiness and wealth, the onset of [illness from] rheum, from [the humours of] wind and phlegm, and loss of beauty. When its strength is burnt away, the moon brings forth begging, misery, quarrels and enmity, destruction of wealth, enmity with children, afflictions of phlegm and confusion of mind for men. But if occupying the third, second or eleventh house from the ascendant, a base moon gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> With full strength, the moon gives attainment of rank from the king, dominion, gain of women, the blessing of happiness, attainment of position and happiness of mind. With middling strength, the moon will make successful trade and great happiness in one's home; it will give prominence among relatives and dominion. With meagre strength, the moon gives illness of body, hatred among friends, great fatigue, loss of wealth, enmity with friends and suffering of mind. Having lost its strength, the moon will make loss of vigour, great affliction causing severe fever with chills, uneasiness and evil habits.

This concludes [the results of] the moon.

kṣitisutaḥ sabalaḥ pṛtanādhipaṃ
tanubhṛtaṃ prakaroti raṇe jayam |
kanakatāmradhanāni dadāty asau
vividhasaukhyapadaṃ nṛpasaṃgamam ||
nṛpajanaiḥ kalaho 'vaninandane bhavati madhyabale svabalakṣayaḥ |
parikaroti tanau rudhirāmayaṃ ripubhayaṃ sutadārabhayaṃ nṛṇām ||
vivādaṃ khalair vigrahaṃ putradārais
tathā vairito bhītim ugrāṃ narāṇām |
karoty eva bhaumo vinaṣṭo vinaṣṭaṃ
phalaṃ kṛtsnakaṃ cālpasaukhyaṃ nitāntam ||
vighāto 'rthanāśaḥ svabhṛtyair virodhaṃ
mahāsaṃgare mṛtyukaṣṭaṃ svadehe |
kuje dagdhavīrye svavīryasya nāśaṃ
bhayaṃ śatruto raktapīḍā narāṇām ||
lagnāt triṣaṣṭhāyagato mahījo nindyo 'pi so 'rdhaḥ phalado daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

kujaḥ pūrṇabalo dadyāt saṃgrāme vijayaśriyam |
daṇḍanāthapadaprāptiḥ senānāyaka eva ca ||
madhyavīryaḥ kujaḥ kuryāt tejasvitvaṃ jayaṃ raṇe |
rājyatantraṃ sthapatyaṃ ca rājyaṃ cālabhyam eva ca ||
hīnavīryaḥ kujaḥ kuryād bhaṅgaṃ kleśaṃ mahāgadam |
dehe ghātaṃ tu vaikalyaṃ raktasrāvaṃ mukhāt tathā ||

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2 tanubhṛtaṃ] scripsi; tanubhṛtāṃ B N G K T M 3 dadāty] dadaty B N G T; dadanty K 5 svabala] sabala K M 9 vinaṣṭo] viniṣṭo N ‖ vinaṣṭaṃ] viniṣṭaṃ N 10 kṛtsnakaṃ] kṛtsnavaṃ K ‖ cālpa] cāntya K 11 'rthanāśaḥ] rtham āśaṃ K 13 svavīryasya] svavīryasva K T ‖ nāśaṃ] nāśo K M 16 yāti] yātis B N ‖ niruktaḥ] nirujaḥ B 18 vijaya] vijayī B N 19 daṇḍa ... prāptiḥ] om. B N ‖ nātha] nāthaḥ G 20 madhya] madhī B 21 tantraṃ] tatra B N ‖ sthapatyaṃ] om. B N ‖ cālabhyam] vā labhyam K T M 22 kleśaṃ] krośaṃ G 23 srāvaṃ mukhāt] śrāvasukhāt K T

1–16 kṣiti ... niruktaḥ] TS 278–282

7.7.3 *The Period of Mars*

[*Tājikasāra* 278–282 says:]

> Strong, Mars makes a man commander of an army and brings victory in battle; it gives wealth of gold and copper, various kinds of happiness and the company of princes. When Mars is of middling strength, there is quarrel with princes and loss of one's strength; it makes illness of blood in the body, danger from enemies, and dangers to men's wives and children. [Its strength] ruined, Mars ruins every result and makes quarrels with fools, discord with wives and children, terrible danger from enemies, and very little happiness for men. When the strength of Mars is burnt away, there is injury, loss of wealth, conflict with one's servants, evil [equal to] death to one's body in a great battle, loss of one's strength, danger from enemies, and suffering from blood for men. [But] occupying the third, sixth or eleventh house from the ascendant, Mars, though base, gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> With full strength, Mars will give the glory of victory in battle; [there is] attainment of judicial office,[64] and [the native is made] commander of an army. With middling strength, Mars will make vigour, victory in battle, [involvement in] politics and government[65] and [near]-unattainable dominion. With little strength, Mars will make defeat, misery, severe illness, injury and mutilation of the body, and effusion

64 Literally, 'the position of lord of the rod'.

65 Or, possibly, 'architecture'.

vivādaṃ vigrahaṃ yuddhaṃ jhakaṭaṃ ca mahābhayam |
svadaśāyāṃ phalaṃ caiva datte naṣṭabalaḥ kujaḥ ||

iti bhaumaḥ |

svabuddhito 'rthāgamanaṃ ca rājyaṃ
saukhyaṃ ca hastārjitavittam ugram |
sampūrṇavīryānvitasomasūnur
datte vilāsaṃ svajanaiś ca bhṛtyaiḥ ||
sadbuddhivṛddhiṃ sutavittalābhaṃ
vidyāvilāsaṃ svajanaiś ca saukhyam |
somātmajo madhyabalo daśāyāṃ
datte hi saukhyaṃ vividhaiḥ prapañcaiḥ ||
kaṣṭodayaṃ saukhyabalārthanāśaṃ kīrtikṣayaṃ bhītim athārtim ugrām |
prāpnoti vairaṃ svajanaiś ca bhṛtyair nindye vipāke khalu candrasūnoḥ ||
svajātiduḥkhaṃ khalu vairam ugraṃ
kuryāc ca lokaiḥ saha cālpasaukhyam |
vidyārthanāśaṃ kumatiṃ kṛśatvaṃ
datte viśeṣeṇa budho hi dagdhaḥ ||
tyaktārirandhrāntyagato 'nyato jño nindyo 'pi so 'rdhaḥ phalado daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

sevayā sukhasaṃvṛddhir dhanalābho mahāyaśaḥ |
svabuddhyā rājyalābhaṃ ca kuryāt pūrṇabalo budhaḥ ||
dharmasiddhiṃ sukarmāptim atulām unnatiṃ tathā |

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1 jhakaṭaṃ] prakaṭaṃ G; markaṭam K M 2 kujaḥ] bha add. N 4 sva] sad K T M 7 bhṛtyaiḥ] vṛttaiḥ B N 12 kīrti] kīrtta G ‖ athārtim] athārtham K M ‖ ugrām] ugraṃ B N; ugram K T 13 prāpnoti] prāmoti N ‖ nindye] nindyo K T M ‖ sūnoḥ] sūnuḥ K T M 14 duḥkhaṃ] vairaṃ K T M ‖ khalu] bahu K T M ‖ vairam] duḥkham K T M 16 kumatiṃ] tiṃ N 18 tyaktāri] tyatkāti G; tyaktvāri K T M ‖ -āntyagato] -āṃtyam ato G; -āntyam ato K T M ‖ jño] nya B N; jñe K T ‖ 'pi] om. N ‖ 'rdhaḥ] rddham K T M 21 sevayā] sevāyā G ‖ saṃvṛddhir] saṃpatir G T; saṃpattir K M ‖ dhana] dha add. N 22 rājya] gajya N; rāja K
23–818.1 dharma … budhaḥ] om. B N 23 siddhiṃ sukarmāptim] siddhis tu karmāptin K; siddhis tu karmāptir T; siddhin tu karmāptim

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4–19 sva … niruktaḥ] TS 283–287

> of blood from the mouth. Having lost its strength, Mars gives quarrels, discord, fighting, disputes and grave danger as results in its period.

This concludes [the results of] Mars.

7.7.4 *The Period of Mercury*

[*Tājikasāra* 283–287 says:]

> Endowed with complete strength, Mercury gives acquisition of wealth through one's own intellect, dominion, happiness, formidable wealth earned by [one's own] hands, and rejoicing with one's own people and servants. With middling strength, Mercury in its period gives increase of good understanding, gain of children and wealth, delight in learning, happiness from one's own people, and pleasures of many varieties. If the period of Mercury is base [in strength, the native] meets with rising evils, destruction of happiness, strength and wealth, loss of renown, danger, cruel pain, and enmity with one's own people and servants. Burnt, Mercury will make suffering from[66] one's own kin, violent enmity with people [in general] and little happiness, and particularly gives loss of learning and wealth, foolishness and gauntness. [But] occupying any place other than the sixth, eighth or twelfth house, Mercury, though base, gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> There is increase of happiness through service, gain of wealth and great renown, and with full strength, Mercury will make [the native] gain dominion through his own intellect. With middling strength, Mercury

66 Or, possibly, to.

paṭhanāl lekhanād rājyaṃ dadyān madhyabalo budhaḥ ||
mānanāśaṃ mahākaṣṭaṃ dhananāśaṃ mahad bhayam |
kaliṃ gehe tathākīrtiṃ dadyād dhīnabalo budhaḥ ||
deśād deśāntaraprāptiṃ ghātaṃ bandhukulakṣayam |
bandhanaṃ buddhidoṣeṇa dadyān naṣṭabalo budhaḥ ||

iti budhaḥ |

aiśvaryalābhaṃ nṛpateś ca mānaṃ kāntyudgamaṃ rājyasamāgamaṃ ca |
datte narāṇāṃ sabalaḥ surejyo hemāmbarādyaṃ vividhaṃ vilāsam ||
vyāpārato 'rthāgamanaṃ gurutvaṃ nṛpaiḥ suhṛttvaṃ sutadārasaukhyam |
prāpnoti mitrāmbaradharmalābhaṃ vācaspater madhyabalasya pāke ||
dāridryaduḥkhaiḥ paripīḍitāṅgaṃ dharmārthanāśaṃ ripujaṃ bhayaṃ ca |
strīputramitraiḥ kalahaṃ surejyo naṣṭo vinaṣṭaṃ prakaroti sarvam ||
duṣṭāmayārtiṃ dhanadharmanāśaṃ ripor bhayaṃ vā nṛpates tathaiva |
sukhakṣayaṃ mitrasutair virodhaṃ karoti dagdhaḥ surarājapūjyaḥ ||
lagnāt ṣaḍaṣṭāntyabhabhinnasaṃstho nindyo guruś cārdhaphalo daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

maṇḍalasvāmitāṃ tejo narendratvam athāpi vā |
dhanam aiśvaryam ārogyaṃ dadyāj jīvo balādhikaḥ ||
vijñānaśāstrādhigamam ācāryatvaṃ nṛpāt sukham |

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1 lekhanād rājyaṃ] lekhanā dravyan K; lekhanād dravyan T M 2 nāśaṃ[2]] hāniṃ G; hānim K T 3 kaliṃ] kalir K T ‖ budhaḥ] yudraḥ N 4 deśād] diśād G ‖ deśāntaraprāptiṃ] deśāntaraṃ prāptaṃ B N ‖ ghātaṃ] ghātuṃ K T; dhātaṃ M 5 naṣṭa] niṣṭa K T 9 nṛpaiḥ] bhūpaiḥ G K T M ‖ suhṛttvaṃ] svahṛtvaṃ B N 10 prāpnoti] prāmoti N ‖ pater] patir B N K T M ‖ balasya] balaḥ sva M ‖ pāke] pākeḥ B N 11 -āṅgaṃ] -āṃgaiḥ B N 13 duṣṭāmayārtiṃ] scripsi; duṣṭāmayārtir B N; duṣṭād bhayārti G; duṣṭād bhayārtir K T M 15 -āntyabha] -āṃtyama K T M 20 -ādhigamam] -ādhikatvaṃ B N ‖ ācāryatvaṃ] dravyalābho B N

7–16 aiśvarya … niruktaḥ] TS 288–292

2–5 māna … budhaḥ] K T M give these two stanzas in reverse order.

> will give accomplishment of merit, attainment of good deeds, incomparable elevation, and dominion through reading and writing. With little strength, Mercury will give loss of honour, great evil, loss of wealth, grave danger, domestic discord and infamy. Having lost its strength, Mercury will bring about moving from one country to another, injury, loss of kinsmen and family community, and captivity [caused] by fault of understanding.

This concludes [the results of] Mercury.

7.7.5 *The Period of Jupiter*

[*Tājikasāra* 288–292 says:]

> Strong, Jupiter gives men gain of rulership, honours from the king, increasing beauty, acquisition of dominion and manifold delights such as gold and garments. In the period of Jupiter with middling strength, one meets with acquisition of wealth through business, greatness,[67] friendship with princes, happiness from wife and children and gain of friends, garments and merit. [Its strength] ruined, Jupiter brings everything to ruin, torments [the native's] body with poverty and suffering, [brings] loss of merit and wealth, danger from enemies, and quarrels with wife, children and friends. Burnt, Jupiter makes affliction from severe illness, loss of wealth and merit, danger from enemies or from the king, loss of happiness and discord with friends and children. [But] occupying any place other than the sixth, eighth and twelfth sign, a base Jupiter gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> Endowed with strength, Jupiter will give governorship or kingship, vigour, wealth, power and good health. With middling strength, Jupiter will give mastery of sciences and doctrines, the office of preceptor, hap-

67 Or, more specifically, 'the office of a teacher'.

saukhyaṃ rājyādhikāraṃ ca dadyān madhyabalo guruḥ ||
dehe rogavivṛddhiṃ ca dāridryaṃ dharmavicyutim |
parābhavaṃ ripor bhītiṃ dadyān nyūnabalo guruḥ ||
dhananāśaṃ sthānanāśam ādhivyādhisamudbhavam |
dantapīḍāṃ karoty eva varṣe naṣṭabalo guruḥ ||

iti guruḥ |

rājyaṃ kalatraṃ ca sukhaṃ vilāsaṃ datte dhanaṃ kāñcanabhūpamānam |
śukrasya sampūrṇabalasya pākaḥ putrodayaṃ mitrasamāgamaṃ ca ||
strīpakṣato 'rthāgamanaṃ ca saukhyaṃ miṣṭānnapānaṃ varasundarīś ca |
daityādhipo madhyabalo hi dhatte govājicitrāmbaravittalabdhim ||
itas tataḥ sambhramaṇaṃ ca puṃsāṃ karoti vijñānayaśo'rthanāśam |
sahotthamitrātmajakāminībhiḥ kleśaṃ sito naṣṭabalo 'tikaṣṭam ||
putrakṣatiṃ rogabhayaṃ ca kaṣṭaṃ sukhārthanāśaṃ svajanair virodham |
prāpnoti dagdhe bhṛguje nitāntaṃ svamitradārādibhayaṃ ca puṃsām ||
lagnād vyayāṣṭārigṛhaṃ vihāya
daityādhipaḥ śeṣagṛhe 'rdhadaḥ syāt |
nindyo 'pi madhyaḥ śubhakṛn niruktaḥ
sampūrṇavīryo 'tiśubhapradaḥ syāt ||

vāmanaḥ |

rājyaṃ lakṣmīṃ kalatraṃ ca putramitrasubhogyatām |
svadaśāyāṃ phalaṃ caiva datte pūrṇabalo bhṛguḥ ||
daṇḍeśaḥ sarvaśāstrajñaḥ svapakṣāc ca mahādhanam |
svadaśāyāṃ phalaṃ caiva dadyān madhyabalaḥ sitaḥ ||
bhramaṇaṃ niṣphalā sevā strīpakṣād asukhaṃ bhavet |
svadaśāyāṃ phalaṃ caiva dadyād alpabalaḥ sitaḥ ||

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2 rogavivṛddhiṃ ca] rogaṃ manastāpaṃ G K T M ‖ vivṛddhiṃ] vivṛddhiś B N ‖ vicyutim] nāśanam K T M 3 parābhavaṃ] parābhavoṃ N 8 pākaḥ] pāke K T M 9 saukhyaṃ miṣṭā-] saukhyam iṣṭā- G ‖ pānaṃ vara] pānāṃvara G K T; pānāṃbara M 10 daityādhipo] dītyādhipo N ‖ dhatte] datte K T M 14 bhṛguje] bhṛgujo G ‖ dārādi] dārāri G 17 madhyaḥ] madhyaṃ B N 18 śubhapradaḥ syāt] śubhaḥ purastāt B N 20 rājyaṃ lakṣmīṃ] rājalakṣmī K T; rājalaksmīṃ M ‖ subhogyatām] svabhogyatām K T M 21 sva] tad K T 22 sva] sa G ‖ mahā] mahad K T M

7–18 rājyaṃ … syāt] TS 293–297

> piness from the king, pleasures and royal authority. With little strength, Jupiter will give increasing illness in the body, poverty, fall from piety, defeat and danger from enemies. Having lost its strength in the year, Jupiter makes loss of wealth, loss of position, onset of suffering and illness, and toothache.

This concludes [the results of] Jupiter.

7.7.6 *The Period of Venus*

[*Tājikasāra* 293–297 says:]

> The period of Venus complete in strength gives dominion, a wife, happiness, delight, wealth, gold, honour from the king, the birth of a child and the company of friends. With middling strength, Venus gives acquisition of wealth from women, happiness, delicious food and drink, the most beautiful women, and gain of cattle, horses, exquisite garments and riches. Having lost its strength, Venus makes men roam here and there and lose their learning, renown and wealth; [it makes] suffering through siblings, friends, children and wives, and great evil. When Venus is burnt, men meet with injury to their children, dangerous illness, evil, loss of happiness and wealth, discord with their own people, and grave danger to[68] their friends, wives and so on. [But] occupying any place other than the sixth, eighth and twelfth house, Venus, though base, gives half [its good results; if] middling, it is declared to be good; [if] of complete strength, it will give exceedingly good [results].

[And] Vāmana [says]:

> With full strength, Venus gives dominion, riches, a wife and much enjoyment from children and friends as results in its period. [The native becoming] a judge[69] versed in all sciences,[70] and great wealth from his own party: with middling strength, Venus will give [these] results in its period. There will be roaming, fruitless service, and unhappiness from women: with little strength, Venus will give [these] results in its period. Having lost its strength, Venus gives grief on account

68 Or, possibly, from.

69 Literally, 'lord of the rod'.

70 Or '[legal] treatises'.

putraśokaṃ gṛhabhraṃśaṃ pathi mṛtyuṃ dhanakṣayam |
svadaśāyāṃ phalaṃ caiva datte naṣṭabalo bhṛguḥ ||

iti bhṛguḥ |

dadāti sampūrṇabalo 'rkaputro nīcādhipatyaṃ gajaveśmalabdhim |
durgādisaṃsthānam atho sukhāptiṃ vāsāṃsi navyāni parāṅganāptim ||
kharoṣṭrakośādikadurgarakṣāṃ śanaiścaro madhyabalo nitāntam |
karoty anarthāgamanaṃ khalatvaṃ sukhārthanāśaṃ svajanair virodham ||
dhanakṣayaṃ caurabhayāribhītiṃ karoti vairaṃ svajanaiś ca mitraiḥ |
pataṅgajo naṣṭabalo narāṇāṃ sukhaṃ na kiṃcit svadaśāpraveśe ||
viyogaduḥkhaiḥ paritaptadehaṃ mitrārthanāśaṃ maraṇaṃ prakuryāt |
kharāṃśujo dagdhabalo nitāntaṃ duḥkhaṃ svadāraiḥ svasutair nitāntam ||
lagnāt triṣaṣṭhāyagato 'rkaputro nindyo 'pi so 'py ardhaphalo daśāyām |
yāti tv asau madhyabalaḥ śubhatvaṃ sampūrṇavīryo 'tiśubho niruktaḥ ||

vāmanaḥ |

aṭavyāṃ deśabhūpatvaṃ bhinnadeśādhikāratām |
svadaśāyāṃ phalaṃ caiva datte pūrṇabalaḥ śaniḥ ||
kośaguptiḥ kharoṣṭrāṇāṃ durgamārgādirakṣaṇam |
svadaśāyāṃ phalaṃ caiva datte madhyabalaḥ śaniḥ ||
viyogaṃ vigrahaṃ vyādhiṃ vikārān maraṇaṃ dhruvam |
svadaśāyāṃ phalaṃ caiva dhatte 'dhamabalaḥ śaniḥ ||
nīcasevā gṛhodvegas tathā caurād dhanakṣayaḥ |
svadaśāyāṃ phalaṃ caiva datte naṣṭabalaḥ śaniḥ ||

iti śaniḥ ||

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1 śokaṃ] śoko B N 3 bhṛguḥ] śukra N; śukraḥ G K T M 4 balo] phalo B N 5 saṃsthānam] satsthānam G T M ‖ vāsāṃsi] vāsāni B N G T 6 kośādika] śokādika K ‖ madhya] dhya T 7 khalatvaṃ] khalutvaṃ B N 10 dehaṃ] dehe K M ‖ mitrārtha] migitrārtha N 15 aṭavyāṃ] aṭavī G; aṭano K T; aṭanaṃ M ‖ -ādhikāratām] -ādhināthatā G K T M 16–17 sva … rakṣaṇam] om. B N 19 vikārān] svīkārān M ‖ maraṇaṃ] marutāṃ K T; maruto M ‖ dhruvam] mṛtiṃ K T; mṛtim M 20 dhatte] datte K T M

4–13 dadāti … niruktaḥ] TS 298–302

71 Or 'low rulership'.

> of children, eviction from one's home, death on the road and loss of wealth as results in its period.

This concludes [the results of] Venus.

7.7.7 *The Period of Saturn*

[*Tājikasāra* 298–302 says:]

> With complete strength, Saturn gives rulership over low people,[71] gain of elephants and dwellings,[72] residence in forts and the like, gain of happiness, new clothes and gain of others' wives. With middling strength, Saturn makes [the native] guard donkeys and camels, treasuries and forts [but] meet with great reversals: [it makes] foolishness, loss of happiness and goods, and discord with one's own people. Having lost its strength, Saturn makes loss of wealth, danger from robbers and enemies, enmity with friends and one's own people, and no happiness for men at all during its period. When its strength is burnt away, Saturn will torment [the native's] body with the pains of separation and verily bring forth loss of friends and wealth, death, and great suffering through one's own wife and children. [But] occupying the third, sixth or eleventh house from the ascendant, Saturn, though base, gives half its [good] results in its period; if it is of middling strength, it becomes good; if of complete strength, it is declared to be exceedingly good.

[And] Vāmana [says]:

> Kingship over a forest region, authority in an alien[73] land: with full strength, Saturn gives [these] results in its period. Guarding the treasury, protecting donkeys and camels, forts, roads and so on: with middling strength, Saturn gives [these] results in its period. Separation, discord, illness, certain death from disease: with meagre strength, Saturn gives [these] results in its period. Serving the low, unrest at home and loss of wealth due to robbers: having lost its strength, Saturn gives [these] results in its period.

This concludes [the results of] Saturn.

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72 Or 'of elephant dwellings'.

73 Or 'a divided'.

atha lagnadaśāphalam uktaṃ varṣatantre |

daśā tanoḥ svāmiphalena tulyaṃ phalaṃ dadātīty aparo viśeṣaḥ |
care śubhā madhyaphalādhamā ca dvimūrtibhe 'smād viparītam ūhyam ||
aniṣṭam iṣṭaṃ ca samaṃ sthirarkṣe
kramād dṛkāṇaiḥ phalam uktam ādyaiḥ |
satsvāmiyogekṣaṇataḥ śubhaṃ syāt
pāpekṣanāt kaṣṭaphalaṃ ca vācyam ||

hāyanottame 'pi |

pūrve tribhāge carabhe śubhā syān madhyā dvitīye tv adhamā tṛtīye |
sthire tv aniṣṭā prathame tribhāge śubhā dvitīye ca samā tṛtīye ||
pūrve tribhāge dvitanāv aniṣṭā
madhyā dvitīye śubhadā tṛtīye |
daśā vilagnasya budhair niruktā
jñeyaṃ phalaṃ sveśabhavaṃ tribhedaiḥ || iti |

lagnadaśāviśeṣaphalaṃ hillāje |

hemamuktāphaladravyalābham ārogyam uttamam |
kurute svāmisanmānaṃ daśā lagnasya cottamā ||
lābhaṃ kaṣṭena vittasya maitrīhīnasya sevanam |
manaso vikṛtiṃ yāti daśā madhyā vilagnajā ||
videśagamanaṃ kleśaṃ buddhināśaṃ kaliṃ vyayam |
mahāhāniṃ ca kurute kaṣṭā lagnadaśā phalam ||
krūralagnadaśāmadhye saukhyaṃ svalpaṃ dhanavyayam |
dehe duḥkhaṃ tathā kaṣṭaṃ mātulasya ca jāyate |
svāmimitraśubhair dṛṣṭe lagne madhyaphalaṃ bhavet ||

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1 phalam] valam G 2 phalena] valena G p.c. 3 śubhā] phalā K T M ‖ phalā-] śubhā- K T M ‖ 'smād] syād M 5 kramād dṛkāṇaiḥ] kramādaṣkāṇaiḥ N 6 sat] sa B N 8 hāyanottame] hāyanojaye K 9 carabhe] carame K T M 10 tv] ty B N 11 pūrve] pūrvo N ‖ dvitanāv] dvitamāv G 19 manaso] manasā G K T M ‖ daśā] dasta K T; danta M ‖ madhyā] madhya B N M 20 vyayam] vyathāṃ K T M 21 kaṣṭā] naṣṭā K T M 22 saukhyaṃ svalpaṃ] svalpasaukhyaṃ G 23 duḥkhaṃ] sukhaṃ G

2–7 daśā … vācyam] VT 17.44–45

7.7.8 *The Period of the Ascendant*

Next, the results of the period of the ascendant are described in *Varṣatantra* [17.44–45]:

> The period of the ascendant gives results equal to the result of its ruler: this is another special rule. [The ascendant falling] in a movable [sign, the period is] good, middling, or poor, [respectively]; in a double-bodied sign, the reverse of that is to be inferred; in a fixed sign, [the results are] bad, good, and neutral, [respectively]: in that order did the ancients describe the results by means of the decans. By benefics and its ruler joining or aspecting [the ascendant], there will be good; from malefics aspecting, evil results should be predicted.

And in the *Hāyanottama* [it is said]:

> In the first third-part of a movable sign, [the period] will be good; middling in the second; poor in the third. In a fixed [sign, the period is] bad in the first third-part, good in the second, and neutral in the third. In a double-bodied [sign, the period is] bad in the first third-part; middling in the second; good in the third. [Thus] the learned have explained the period of the ascendant. The results produced by its ruler should be understood through [these] three divisions.

Particular results of the period of the ascendant [are described] in the *Hillāja*[*tājika*]:

> An excellent period of the ascendant makes gain of gold, pearls and goods, excellent health, and honours from one's master. A middling period of the ascendant tends to gain of wealth with difficulty, serving an unfriendly [master], and disturbance of mind. An evil period of the ascendant makes travel abroad, misery, destruction of reason, quarrels, ruin and great loss its results. During a malefic period of the ascendant, little happiness, loss of wealth, pain in the body and evils to [the native's] maternal uncle[74] arise; [but] if the ascendant is aspected by its ruler, its friends, and benefics,[75] [it will produce] middling results.

74 Because the ascendant is the eighth house of death and suffering from the sixth house, which in its turn is the third (siblings) from the fourth (mother).

75 Or 'by benefics friendly to its ruler'.

iti lagnadaśāphalam |
atra grahād varṣeśaphalavad daśāphalam ity uktaṃ tejaḥsiṃhena |

varṣeśvarasya viṣaye dyusadāṃ yad uktaṃ
pūrvaṃ phalaṃ nijadaśāsu tad eva cintyam |
śreṣṭhaṃ ca madhyam adhamaṃ ca balānusārāt
samyak tato grahaphalaṃ prathamaṃ vicintyam ||

iti grahāṇāṃ daśāphalāni ||

athāntardaśānayanaṃ varṣatantre |

daśāmānaṃ samāmānaṃ prakalpyoktena vartmanā |
antardaśāḥ sādhanīyāḥ prāk pātyāṃśavaśena ca |
ādāv antardaśā pākapates tatkramato 'khilāḥ ||

ayam arthaḥ | pūrvaṃ hīnāṃśavaśena pātyāṃśāś ca niṣpāditās tatra pātyāṃśayogena varṣasthānābhiṣiktaṃ daśāmānaṃ bhajet | labdham antardaśānayane dhruvako dinādikaḥ | tena grahapātyāṃśāḥ pūrvavad gomūtrikayā guṇitāḥ ṣaṣṭyopary upari yutā grahasyāntardaśāmānaṃ dinādikaṃ bhavet | tatra prathamato mahādaśāsvāmina evāntardaśā tato likhitakrameṇa tadagrimāntardaśā tataḥ sarvādhikāṃśagrahānantaraṃ punar atihīnāṃśakrameṇa mahādaśāsvāmipṛṣṭhaparyantam antardaśā jñeyā ||

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1 daśā] om. B 2 atra] atha K ‖ grahād] grahāṇāṃ G K T M 3 varṣeśvarasya] varṣesvaratva G; varṣeśvaratva K T M 4 cintyam] vitvam K T 6 phalaṃ] valaṃ G T; balaṃ K M 10 ca] tu K T M 12 pūrvaṃ hīnā-] pūrvadvīnā- G 14 dinādikaḥ] dinādi B N G ‖ graha] ga B N; om. G 16–17 mahā … tataḥ] mahādaśāś cāṃtardaśā tato B N 18 ati] api K T M

3–6 varṣe- … vicintyam] DA 29.9 9–11 daśā … 'khilāḥ] VT 17.46–47

This concludes the results of the period of the ascendant.

On this matter, Tejaḥsiṃha says [in *Daivajñālaṃkṛti* 29.9] that the result [to be expected] from a planet in its period is like the result [when it is] ruler of the year:

> The same results that were ascribed to the planets above in the context of ruling the year should be considered [to apply] to their respective periods. Thus, the results of a planet should first be determined as excellent, middling or poor in accordance with its strength.

This concludes the results of the periods of the planets.

7.8 The Subperiods of the Planets

Next, the calculation of subperiods [is described] in *Varṣatantra* [17.46–47]:

> Taking the duration of the period [of any planet] to be the duration of the year, the subperiods should first be established in the manner described [above], according to the deducted degrees. The subperiod of the ruler of the [major] period [comes] first, [then] all [others] in order from that.

The meaning is as follows: first the deducted degrees are derived from the reduced degrees; then one should divide the duration of the [major] period, assuming[76] the office of the year, by the sum of the deducted degrees. The quotient is the constant in days and so on for calculating the subperiods. The deducted degrees of a planet, multiplied by that [constant] through the cow's-urine [procedure] as before and increased by any product exceeding sixty, will give the duration of the subperiod of [that] planet in days and so on. Among them, the subperiod of the ruler of the major period itself [comes] first, then the subperiod of [the planet] following it in the order written down; then, directly following the planet with most degrees of all, the subperiods should be understood to continue in order from [the planet] with the fewest degrees, up to [the planet immediately] preceding the ruler of the major period.

76 Literally, 'anointed to'.

atrodāharaṇam | tatra śukramahādaśā dinādyā 90|42|17 | idam eva daśāmānaṃ varṣasthānābhiṣiktaṃ kalpitam | tataḥ sarvapātyāṃśayogena 28|16|31 prāgvad bhaktaṃ labdho dinādiḥ sarvagrahāṇām antardaśādhruvakaḥ 3|12|28|30 | anena śukrasya pātyāṃśāḥ 7|7|27 guṇitāḥ ṣaṣṭyopary upari yutāḥ jātā dinādyā śukradaśāyāṃ śukrāntardaśā 22|51|13|26 | evaṃ sarveṣām apy antardaśāḥ sādhanīyāḥ | evam antardaśābhyo 'pi vidaśāḥ sādhyā ity uktaṃ vāmanena |

antardaśādināni syus tebhyaḥ proktena vartmanā |
sādhyāni vidaśāyāś ca dināni phalasiddhaye |
śubhayogekṣaṇān maitryā tat phalaṃ paricintayet ||

atha grahāṇām antardaśāphalāni tājikasāre |

nṛpaprasādaṃ dhanadhānyalābhaṃ sukhāgamaṃ mitrasutodayaṃ ca |
datte divānāthadaśādhipāke vidhor daśā strīsvajanāt pramodam ||
senāpater vā nṛpater dhanāptiṃ mitrārthalābhaṃ bahulaṃ sukhaṃ ca |
bhānor daśāyāṃ yadi bhūmisūnoḥ karoti raktāmbarabhūmilābham ||
sukhārthanāśo ripurogabhītir nirudyamatvaṃ vyasanāgamaś ca |

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1 daśā dinādyā] daśādimādyā N ‖ 90] scripsi; 97 B N G T; 92 K M 2 tataḥ] taḥ N; tat K T M ‖ yogena] anena add. K T M 3 bhaktaṃ] bhūktaṃ K T; bhuktaṃ M 4 7|7|27] 2|7|7 K; 27|7 M 5 22|51|13|26] 22|21|13 B; 22|2113 N; om. K 7 ity] rity K 8 syus] syu N 15 daśāyāṃ] daśā B ‖ sūnoḥ] sūnuḥ K T M ‖ raktāmbara] riktāmbara K T ‖ bhūmi²] dhānya K T M ‖ lābham] pālaṃ B p.c. 16 -āgamaś] -āgamañ M

12–830.7 nṛpa … vidhatte] TS 307–311

13–14 datte … ca] These two half-stanzas have been accidentally omitted from TS Mumbayī 1898–1899, causing an irregularity in the numbering of verses.

Here is an example, as follows:[77] the major period of Venus in that [figure] in days and so on was 90;42,17. The duration of this very period is taken to assume the office of [the duration of] the year. From that, divided as before by the sum of all deducted degrees (28;16,31), the constant for the subperiods of all the planets in days and so on (3;12,28,30) is derived. The deducted degrees of Venus (7;7,27), multiplied by this [constant] and increased by any product exceeding sixty, give the subperiod of Venus in the period of Venus in days and so on as 22;51,13,26. The subperiods of all [the planets] are to be established in this way. And Vāmana says that the third-level periods are to be established in the same way from the subperiods:

> The days of the subperiods will be [derived] from them in the manner described, and the days of the third-level periods, too, should be established for success in [predicting] the results. By benefics joining or aspecting, one should consider that result [to manifest] through friendship.

Next, the results of the subperiods of the planets [are described] in the *Tājikasāra*.

7.8.1 *Subperiods in the Period of the Sun*

[*Tājikasāra* 307–311 says:]

> The [sub]period of the moon in the ongoing period of the sun gives favour from the king, gain of wealth and grains, attainment of happiness, the appearance of friends and children, and delight through women and one's own people.
>
> If [the subperiod] of Mars [occurs] in the period of the sun, it makes gain of wealth from the commander of an army or from the king, gain of friends and goods, much happiness, and gain of red garments and land.

77 While the values given in this paragraph are internally coherent (accepting the emendation of 90 whole days for the major period of Venus) and clearly based on the revolution figure introduced in section 7.1 above, they contain a double miscalculation. First, all values *except* that for the sum of the deducted degrees (28;16,31) appear to have been converted from the 'solar' to the 'civil solar' format. Second, the ratio between the two formats is not the standard one (360:365;15,31,30 = 1:1;0,52,35,15), but rather 360:366;52 = 1:1,8,40. It is not clear when or how these miscalculations arose. The correct value for the constant in the major period of Venus would be 89;0,25 / 28;16,31 = 3;8,52,20 solar days; that of the Venus subperiod, 3;8,52,20 × 6;59,27 = 22;0,22 solar days, giving 22;19,40 civil solar days.

kupātradāne sakalārthanāśo budhasya tigmāṃśudaśāvipāke ||
hemāśvalābhaṃ sujanāt suhṛttvaṃ strīputrato vā vividhaṃ ca saukhyam |
divādhināthasya daśāpraveśe jīvasya datte sunṛpeṇa saṅgam ||
vairodayaṃ satpuruṣān nitāntaṃ dharmārthanāśaṃ vividhaṃ ca kaṣṭam |
śukrasya ced ghasrapater daśāyāṃ daśā prakuryāt kumatiṃ kṛśatvam ||
kṣucchastrabhūpālabhayaṃ vivādaṃ dehe kṛśatvaṃ svajaneṣu vairam |
saurī daśā tīvrakarasya pāke nṛṇāṃ prayāty akṣirujaṃ vidhatte ||

atra svadaśāyām svāntardaśāphalaṃ pūrvoktaṃ grahāṇāṃ daśāphalam eva jñeyam | ity arkadaśāyām antardaśāphalam ||

pittāsrarogaṃ svatanau kṛśatvaṃ
bhūpād bhayaṃ cārthabhayaṃ virodham |
kuryāc chaśāṅkasya daśāvipāke
bhānoḥ praviṣṭā tvarato 'rthanāśam ||
sukhārthanāśaṃ nṛpater virodhaṃ kustrīprasaṅgaṃ kujanair vivādam |
bhaumasya tārādhipater daśāyāṃ daśā nṛṇāṃ dehabhayaṃ kṛśatvam ||
nānārtharatnāni suvarṇalābhaṃ
nijeṣṭavṛddhiṃ priyatāṃ ca loke |
baudhī śaśāṅkasya daśāṃ praviṣṭā
buddher vivṛddhiṃ prakaroti saukhyam ||

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1 kupātradāne] kuryāt tadānīṃ K T M 2 sujanāt] svajanāt G K T 5 śukrasya ced] śukro bhavet G 8 daśāyām svāntar] daśāyāṃtar B N 9 ity … phalam] om. G ‖ daśāyām] daśām B N 10 svatanau] svajane K M 13 bhānoḥ] bhāvoḥ G ‖ tvarato 'rtha] tvarayārtha G K T M 14 sukhārtha] khacārtha B N 16 nānārtharatnāni] yānāśvaratnārtha G K T M 18 śaśāṅkasya] daśāpraveśe add. B N K M ‖ daśāṃ] daśā M 19 buddher vivṛddhiṃ] om. B N K

10–832.8 pittāsra … kaṣṭam] TS312–317

> [In the subperiod] of Mercury in the ongoing period of the sun, there is loss of happiness and wealth, danger from enemies and illness, lethargy, the onset of calamity, and complete loss of wealth by donating to an unworthy recipient.
>
> [The subperiod] of Jupiter occurring in the period of the sun gives gain of gold and horses, friendship with good people or manifold happiness from women and children, and the company of a good prince.
>
> If the [sub]period of Venus [occurs] within the period of the sun, it will bring forth the onset of enmity with good men, severe loss of merit and goods, manifold evils, foolishness and gauntness.
>
> The [sub]period of Saturn in the current period of the sun visits danger from hunger, weapons, and the king, disputes, gauntness of body, enmity with one's own people, and disease of the eyes on men.

Here, the results of a planet's own subperiod within its period should be understood to be [identical with] the results of its [major] period described above. This concludes the results of the subperiods in the period of the sun.

7.8.2 *Subperiods in the Period of the Moon*

[*Tājikasāra* 312–317 says:]

> [The subperiod] of the sun occurring in the ongoing period of the moon will quickly bring about disease of bile and blood, gauntness of one's body, danger from the king, dangers to wealth, strife, and loss of wealth.
>
> The [sub]period of Mars in the period of the moon [brings] men loss of happiness and wealth, opposition from the king, attachment to bad women, disputes with bad people, dangers to the body, and gauntness.
>
> [The subperiod] of Mercury occurring in the period of the moon brings forth manifold wealth and jewels, gain of gold, increase of loved ones,[78] the affection of people [in general], increase of understanding, and happiness.

78 Or 'of desired [objects]'.

puṇyodayaṃ brāhmaṇadevabhaktiṃ
nṛpād dhanāptiṃ sutamitrasaukhyam |
datte śaśāṅkasya daśāvipāke
prāptā daśā devapurohitasya ||
lābhaṃ nṛpād rājajanāt suhṛttvaṃ satputramitrād bahulārthalābham |
śaukrī daśā candradaśāpraveśe kuryāc charīre paramāṃ ca puṣṭim ||
svabāndhavair mitrasutaiś ca vairaṃ śatrūdayaṃ kāntibalārthanāśam |
karoti candrasya daśāvipāke daśā hi mandasya kalatrakaṣṭam ||

iti candradaśāyām antardaśāphalam ||

dhanāgamaṃ kāñcanabhūmilābhaṃ prapoṣaṇaṃ mitrasutādikānām |
daśā kharāṃśor dharaṇīsutasya daśāpraveśe prakaroti saukhyam ||
hiraṇyanārīrajatārthalābhaṃ karoti saukhyaṃ vijayaṃ ripūṇām |
tārādhināthasya daśā prayātā bhaumasya pāke tu śubhā narāṇām ||
asadvyayaṃ mitrasutair virodhaṃ bhayaṃ ripūṇām asukhaṃ narāṇām |
karoti bhaumasya daśāvipāke śaśāṅkasūnor vividhaṃ ca kaṣṭam ||
sukhārthanāśaṃ nijamitrakaṣṭaṃ karoti nūnaṃ svajanair virodham |
kubhojanaṃ bhūmisutasya pāke daśā prapannā surapūjitasya ||
khalair vivādaṃ svajanair virodhaṃ rogodayaṃ rājabhayaṃ ripūṇām |
karoti śukrasya daśā daśāyāṃ kujasya kaṣṭaṃ bahulaṃ narāṇām ||
cakṣuḥprapīḍāṃ prakaroti puṃsāṃ pāpāsrarukśatrubhayaṃ kṣitīśāt |
saurī daśā bhūmisutasya pāke yadi prayātā svajanair virodham ||

iti bhaumadaśāyām antardaśāphalam ||

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3 vipāke] praveśe G K T M 8 daśā²] pāko K T M ‖ kaṣṭam] kaṣṭe B 11 kharāṃśor] rāṃśo N ‖ praveśe] vipāke K T M 13 śubhā narāṇām] śubhānurāgaṃ G K T M 16 kaṣṭaṃ] om. N 17 kubhojanaṃ] na bhojanaṃ G 19 daśāyāṃ] praveśe K T M 20 pāpāsra] pāpāsṛ K T 21 prayātā] prayā G 22 bhauma … phalam] bhaumaḥ K T M

10–21 dhanā … virodham] TS 318–323

10–838.19 dhanā … bhogān] The individual stanzas in the passages quoted here are given in a different order than in independent witnesses of the TS (namely, from the sun to Saturn as opposed to the actual order of subperiods within each major period).

The [sub]period of Jupiter occurring in the ongoing period of the moon gives a dawning of piety, devotion to gods and Brahmans, gain of wealth from the king, and happiness from children and friends.

The [sub]period of Venus occurring in the period of the moon will make gains from the king, friendship with princes, abundant gain of wealth from good children and friends, and excellent bodily well-being.

The [sub]period of Saturn in the ongoing period of the moon makes enmity with one's kinsmen, friends and children, the rise of enemies, loss of beauty, strength and wealth, and evils to one's wife.

This concludes the results of the subperiods in the period of the moon.

7.8.3 *Subperiods in the Period of Mars*

[*Tājikasāra* 318–323 says:]

The [sub]period of the sun occurring in the period of Mars brings forth acquisition of wealth, gain of gold and land, the support of friends, children and so on, and happiness.

The [sub]period of the moon occurring in the period of Mars is good for men and brings forth gain of gold, women, silver and wealth, happiness and victory over enemies.

[The subperiod] of Mercury in the ongoing period of Mars makes bad losses, discord with friends and children, danger from enemies, unhappiness and manifold evils for men.

The [sub]period of Jupiter occurring in the period of Mars makes loss of happiness and wealth, evils to[79] one's friends, discord with one's own people, and bad food.

The [sub]period of Venus in the period of Mars makes disputes with fools, discord with one's own people, onset of illness, danger from the king [and from] enemies, and abundant evils for men.

The [sub]period of Saturn, if occurring in the period of Mars, brings men affliction of the eyes, danger from evil [men], blood disease, and enemies, [danger] from the king, and discord with one's own people.

This concludes the results of the subperiods in the period of Mars.

79 Or, possibly, from.

nānārthalābhaṃ prakaroti puṃsāṃ lābhaṃ kṣitīśāt svajanāc ca saukhyam |
prāptā hi sūryasya daśā daśāyāṃ saumyasya nityaṃ vividhaṃ vilāsam ||
kaṣṭaṃ śarīre nijabandhuvairaṃ saukhyārthanāśaṃ ca bhayaṃ kṣitīśāt |
vātavyathāṃ somadaśā prapannā cāndrer daśāyāṃ prakaroti nityam ||
vraṇodayaṃ dadruvicarcikārtiṃ sukhārthahāniṃ bahulaṃ ca kaṣṭam |
karoti saumyasya daśāvipāke daśā hi bhaumasya parair vivādam ||
ārogyatāṃ sādhujaneṣu saukhyaṃ bhogān vicitrān dvijadevasevām |
daśā yadā devaguroḥ prayātā cāndrer daśāyāṃ prakaroti mānam ||
raupyāmbarasthānacatuṣpadānāṃ
lābhaṃ ca saukhyaṃ bahulaṃ vilāsam |
śaukrī daśā saumyadaśāvipāke
prāptā pratiṣṭhāṃ prakaroti puṃsām ||
vātārtikṛt kaṣṭam analparogaṃ kānter vināśaṃ nṛpater bhayaṃ ca |
saumyasya pāke yadi sūryasūnor daśā prayātā bahuvittanāśam ||

iti budhadaśāyām antardaśāphalam ||

strīputramitrair vividhaṃ vilāsaṃ prapūjanaṃ devagurudvijānām |
śatror vināśaṃ prakaroti bhānor daśā prayātā ca guror daśāyām ||
māṇikyamuktāphalahemalābhaṃ saukhyāni datte vividhāni puṃsām |
cāndrī daśā jīvadaśāvipāke sarvārthalābhaṃ vipulaṃ nitāntam ||

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1 nānārtha] mānārtha G K T M ‖ kṣitīśāt] kṣitit N 4 soma] caṃdra G K T M ‖ cāndrer] cāṃdrī B N 5 hāniṃ] nāśaṃ G K T 6 vivādam] vivāde B N 7 vicitrān] viveśan B N 8 guroḥ] guruḥ N ‖ cāndrer] cāṃdrī B N 10 bahulaṃ] vividhaṃ G K T M 12 pratiṣṭhāṃ] praviṣṭāṃ B N 13 ca] vā G 15 budha … phalam] budhaḥ K T M 18 lābhaṃ] bhaṃlā N

1–14 nānārtha … nāśam] TS 324–329 16–836.10 strī … ca] TS 330–335

7.8.4 *Subperiods in the Period of Mercury*

[*Tājikasāra* 324–329 says:]

> The [sub]period of the sun occurring in the period of Mercury brings men gain of various goods, gains from the king and happiness from one's own people, and constant and manifold delights.
>
> The [sub]period of the moon occurring in the period of Mercury always brings forth evils to the body, enmity with one's kinsmen, loss of happiness and wealth, danger from the king and disturbance of [the humour of] wind.
>
> The [sub]period of Mars in the ongoing period of Mercury gives rise to wounds, makes suffering from skin disease and rashes, loss of happiness and wealth, abundant evils and disputes with strangers.[80]
>
> When the [sub]period of Jupiter occurs in the the period of Mercury, it brings forth good health, happiness among good people, various pleasures, service to gods and Brahmans, and honour.
>
> The [sub]period of Venus occurring in the ongoing period of Mercury brings men gain of silver, garments, position and quadrupeds, abundant happiness, delight and eminence.
>
> If the [sub]period of Saturn occurs in the period of Mercury, it makes suffering from [the humour of] wind, [makes] evils, no little illness, loss of beauty, danger from the king and much loss of wealth.

This concludes the results of the subperiods in the period of Mercury.

7.8.5 *Subperiods in the Period of Jupiter*

[*Tājikasāra* 330–335 says:]

> The [sub]period of the sun occurring in the period of Jupiter brings forth manifold delights with women, children and friends, veneration of gods, teachers and Brahmans, and destruction of enemies.
>
> The [sub]period of the moon in the ongoing period of Jupiter gives men gain of rubies, pearls and gold, manifold pleasures, and certain and abundant gain of all [kinds of] wealth.

80 Or 'with enemies'.

mānaṃ nṛpād rājajanāt suhṛttvaṃ ripor vināśaṃ prakaroti lābham |
vittasya bhaumasya daśā daśāyāṃ guror narāṇāṃ bahulaṃ sukhaṃ ca ||
yaśaḥpraṇāśaṃ svajanair virodhaṃ karoti mithyākalahaṃ svadāraiḥ |
śaśāṅkaputrasya daśā prayātā guror daśāyāṃ tv asukhaṃ ca kaṣṭam ||
vātodayaṃ vātakaphodayaṃ ca dharmārthanāśaṃ ripurogabhītim |
bhṛgor daśā jīvadaśāvipāke nṛṇāṃ vidhatte nṛpater bhayaṃ ca ||
parair virodhaṃ bahulaṃ ca kaṣṭaṃ
kaphodayaṃ dharmadhanakṣayaṃ ca |
saurī daśā jīvadaśāvipāke
nṛṇāṃ vidhatte nṛpater bhayaṃ ca ||

iti gurudaśāyām antardaśāphalam ||

duṣṭād bhayaṃ bhūmipater bhayaṃ vā pittodayaṃ dehabalārthanāśam |
bhānor daśā daityaguror daśāyāṃ nṛṇāṃ vidhatte paramaṃ ca kaṣṭam ||
svalpārthalābhaṃ kaphaśītapīḍāṃ svamitraputraiḥ svajanaiś ca dāraiḥ |
kleśaṃ ca datte bhṛgujasya pāke daśā ca tārādhipateḥ pramoham ||
veśyānurāgaṃ ca vipakṣabhītiṃ
vātāsrarugdharmadhanakṣayaṃ ca |
daśā ca bhaumasya bhṛgor daśāyāṃ
prāptā ca puṃsāṃ na sukhaṃ kadācit ||
sadbuddhivṛddhiṃ dvijadevabhaktiṃ vidyāvinodaṃ prabhutāṃ ca kīrtim |
lābhaṃ ca śukrasya daśāṃ prayātā baudhī daśā strījanitaṃ ca saukhyam ||
hiraṇyaratnāmbarabhojanāni lābhaṃ nṛpāt satpuruṣaiḥ suhṛttvam |
śaukrīṃ daśāṃ devapurohitasya daśā prapannā prakaroti saukhyam ||

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2 daśā] om. B N ‖ bahulaṃ] ca balaṃ G 4 putrasya] sutasya B N 6 nṛpater bhayaṃ ca] subahupralābhaṃ B N 12 vā] ca G K T M ‖ pittodayaṃ] pittot yaṃ N 14 putraiḥ] dāraiḥ G; dārais K T M ‖ dāraiḥ] putraiḥ G K T M 15 daśā ca] prayāti B N ‖ pramoham] pramodaṃ B N 16 veśyā-] vaiśyā- B N 19 prāptā] prāptaṃ B N 20 vṛddhiṃ] bṛdbaddhi N ‖ prabhutāṃ] pramutāṃ B; prabhuvāṃ N 21 daśāṃ prayātā] daśāpraveśe G T M; pravetsa K 22 ratnā-] vastrā- G K T M ‖ bhojanāni] bhojanānāṃ G K T M ‖ nṛpāt sat] nṛpālāt M 23 śaukrīṃ daśāṃ] śaukryāṃ yadā G; pāke bhṛgor K T M ‖ saukhyam] om. T 23–838.1 saukhyam … prakaroti] om. K M

12–838.2 duṣṭād … ca] TS 336–341

The [sub]period of Mars in the period of Jupiter brings men honour from the king, friendship with princes, destruction of enemies, gain of wealth, and abundant happiness.

The [sub]period of Mercury occurring in the period of Jupiter destroys renown, makes discord with one's own people and useless quarrels with one's wife, unhappiness and evils.

The [sub]period of Venus in the ongoing period of Jupiter brings an excess of [the humour of] wind or excess of [the combined humours of] wind and phlegm, loss of merit and goods, danger from enemies and illness, and danger from the king.

The [sub]period of Saturn in the ongoing period of Jupiter brings men discord with strangers,[81] abundant evils, excess of phlegm, loss of virtue and wealth, and danger from the king.

This concludes the results of the subperiods in the period of Jupiter.

7.8.6 *Subperiods in the Period of Venus*

[*Tājikasāra* 336–341 says:]

The [sub]period of the sun in the period of Venus brings men danger from villains or danger from the king, excess of bile, loss of bodily strength and wealth, and the greatest evils.

The [sub]period of the moon in the period of Venus gives little gain of wealth, suffering from phlegm and cold, distress from one's friends, children, wife and own people, and bewilderment.

The [sub]period of Mars occurring in the period of Venus [brings] men attachment to prostitutes, danger from enemies, diseases of [the humour of] wind and of blood, loss of piety and wealth, and never any happiness.

The [sub]period of Mercury occurring in the period of Venus [gives] increase of good understanding, devotion to Brahmans and gods, delight in learning, lordship, renown, gain and happiness from women.

The [sub]period of Jupiter occurring in the period of Venus brings forth gold, jewels, garment, [good] food, gains from the king, friendship with good men, and happiness.

81 Or 'with enemies'.

drohaṃ svavargeṣu parair vinodaṃ sukhārthalābhaṃ prakaroti puṃsām |
pramādanidrākalahaṃ daśāyāṃ śukrasya māndī mahadīśatāṃ ca ||

iti śukradaśāyām antardaśāphalam ||

kleśaṃ pravāsaṃ bhayam iṣṭahāniṃ karoti vairaṃ sutamitradāraiḥ |
bhānor daśā bhānubhuvo daśāyāṃ karoti pīḍāṃ paramāṃ śarīre ||
kaṣṭena lābhaṃ tv asukhaṃ ca māndyaṃ
hṛdrogaduḥkhaṃ vividhaṃ karoti |
ālasyanidrābhayam ugravairaṃ
cāndrī daśā bhāskarajasya pāke ||
kleśāgamaṃ saukhyadhanārthanāśaṃ
kudharmasiddhiṃ paśuputrahānim |
kaujī daśā sūryasutasya pāke
karoti vairaṃ nijabandhumitraiḥ ||
sukhārthalābhaṃ nijamitraputraiḥ prītiṃ vidhatte vividhaṃ vilāsam |
mandasya pāke śaśinandanasya daśā narāṇāṃ nṛpasaṃgamaṃ ca ||
dharmānurāgaṃ vijayaṃ ripūṇāṃ nṛpaprasādaṃ bahulaṃ ca lābham |
saurer daśāyāṃ dhiṣaṇasya yātā daśā sukhārthāgamanaṃ karoti ||
surārcanaṃ brāhmaṇadevabhaktiṃ sukhārthalābhaṃ nṛpateḥ suhṛttvam |
śaukrī daśā sūryasutasya pāke karoti putrān vividhāṃś ca bhogān ||

iti śanidaśāyām antardaśāphalam ||

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1 parair] parir N 2 nidrā] vidrāṣ N 5 bhānor daśā bhānubhuvo daśāyāṃ] śanir ddaśāyāṃ ca raver ddaśā yadā G; śaner daśāyāñ ca raver daśāyāṃla K; śaner daśāyāñ ca raver daśāyāṃ T M ‖ karoti] prayāti B N 6 asukhaṃ] carmā add. N 9 bhāskarajasya] bhāskaraputra G K T M 13 karoti] rogo 'ti G 14 mitraputraiḥ] putramitraiḥ G K T 15 nandanasya] naṃdasya G 16 ripūṇāṃ] narāṇāṃ K T M 17 saurer] saurir B N ‖ yātā] jātā G K T M ‖ daśā sukhārthāgamanaṃ karoti] sukhārthalābhaṃ prakaroty avaśyaṃ B N 19 putrān] puṃsām K T M 20 śanidaśāyām] śanāv K T M

4–19 kleśaṃ … bhogān] TS 342–347

[The subperiod] of Saturn in the period of Venus brings forth treachery to one's own people and delighting with strangers,[82] gain of happiness and wealth, intoxication, sleep, quarrels, and great power for men.

This concludes the results of the subperiods in the period of Venus.

7.8.7 *Subperiods in the Period of Saturn*

[*Tājikasāra* 342–347 says:]

The [sub]period of the sun in the period of Saturn makes misery, living abroad, danger, loss of loved ones and enmity with children, friends and wife; it makes severe suffering in the body.

The [sub]period of the moon in the period of Saturn makes gain with hardship, unhappiness, weakness, manifold sufferings from heart disease, lethargy, sleep, fear and terrible enmity.

The [sub]period of Mars in the period of Saturn makes the onset of misery, loss of happiness, wealth and goods, accomplishment of evil rites,[83] loss of cattle and children, and enmity with one's kinsmen and friends.

The [sub]period of Mercury in the period of Saturn brings men gain of happiness and wealth, the affection of one's friends and children, manifold delights and the company of princes.

The [sub]period of Jupiter occurring in the period of Saturn makes attachment to piety, victory over enemies, favour from the king, abundant gain and acquisition of wealth and happiness.

The [sub]period of Venus in the period of Saturn makes worship of deities, devotion to Brahmans and gods, gain of happiness and wealth, friendship of the king, [birth of] children and manifold pleasures.

This concludes the results of the subperiods in the period of Saturn.

82 Or 'with enemies'.

83 Or, more generally, 'bad [religious] practices'.

atra lagneśasyāntardaśāphalam eva lagnadaśāntardaśāphalaṃ jñeyam iti | atra śubhāśubhasūcakāntardaśā vāmanenoktāḥ |

candrārajīvā budhajīvaśukrā divākarendū ravijajñaśukrāḥ |
ravīnduśukrā budhajīvamandā jīvajñaśukrā ravitaḥ kramāt syuḥ ||
evam antardaśāyāś ca pācakāḥ śubhadā grahāḥ |
anye tv aśubhadā jñeyā evaṃ ca vidaśāphalam || iti |

atha gaurīmatadaśānayanaṃ mahādevamatena ca daśānayanam uktaṃ muktāvalyām |

janmanakṣatrataḥ proktā daśā gaurīmatāhvayā |
sūryendukujarāhvijyaśanijñaśikhibhārgavāḥ ||
daśeśā vahnibhāj jñeyāḥ kramāt triḥ parivartanāt |
syur daśādivasās teṣāṃ dhṛtis triṃśatimūrchanāḥ ||
vedeṣavo nāgayugā munyarthāḥ kṣitisāyakāḥ |
mūrchanāḥ ṣaṣṭir etebhyo dvādaśāṃśena māsajāḥ |
ṣaḍaṃśatulyās tv etāsāṃ nāḍikā dyuphale daśāḥ ||
athavā rudranakṣatrāt tritribhir bhair daśeśvarāḥ |

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1 atra] atha K T 2 atra] atha K T 5–6 daśāyāś … vidaśā] om. B N 7 matadaśā-] matatena daśā T; matā- M ‖ mahādeva] yahāyeva B N 10 śikhi] śaśi M 12 mūrchanāḥ] bhūrddanāḥ G 13 yugā] kṛtā G K T M ‖ munyarthāḥ] munyakṣā K T ‖ sāyakāḥ] śāyakāḥ K T 14 mūrchanāḥ] mūrddanā G 15 nāḍikā dyuphale] nāḍikādyā phalaṃ K T; nāḍikādyāḥ phalaṃ M

9–842.1 janma … bhāṣitam] TM 82–86

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7 ca] At this point K T M add the following text which, from the testimony of G, seems likely to have migrated from the table given shortly below: *gaurīmata* (*-matā* K T) *daśā janmarkṣa-māsadināni dine ṣaḍaṃśā daśā jñeyā varṣe dvādaśāṃśo māsaḥ* (|| add. M) *mahādevamate ārdrātaḥ 3* (|| *3* || M) *varṣe daśādināni saurāṇi* (*śaurāṇi* K T) *dinapraveśe daśā* (om. K T) *ghaṭī-rūpā te ca*.

7.8.8 *Subperiods in the Period of the Ascendant*

Concerning this, the results of subperiods in the period of the ascendant should be understood to be [identical to] the results of subperiods [in the period] of the ruler of the ascendant itself. On this matter, Vāmana describes which subperiods indicate good or evil results:

> In order from the sun there are the moon, Mars and Jupiter; Mercury, Jupiter and Venus; the sun and moon; Saturn, Mercury and Venus; the sun, moon and Venus; Mercury, Jupiter and Saturn; and Jupiter, Mercury and Venus. These are the planets that give good [results] when running their subperiods [in the respective major period]. The others should be understood to give evil [results]. The results of third-level periods [with respect to subperiods] are the same.[84]

7.9 Periods according to the Schools of Gaurī and Mahādeva

Next, the calculation of periods according to the school of Gaurī and the calculation of periods according to the school of Mahādeva is explained in [*Tājika*]*muktāvali* [82–86, *Tājikamuktāvaliṭippaṇī* 3.5–7]:

> The periods declared from the asterism in the nativity are called the school of Gaurī. The sun, the moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus should be known as the rulers of the periods in order, thrice repeated, from the asterism of Agni.[85] The days of their periods are eighteen, thirty, twenty-one, fifty-four, forty-eight, fifty-seven, fifty-one, twenty-one and sixty. The periods of the months are one twelfth of these; those for a figure of the day[86] equal a sixth of these in *nāḍīs*. Or else, these same [planets] become rulers of periods

84 The order is the usual one of the days of the week. In other words, in the major period of the sun, the good subperiods are those of the moon, Mars and Jupiter; in the major period of the moon, those of Mercury, Jupiter and Venus; etc.

85 That is, Kṛttikā.

86 Literally, 'in the result of the day'.

eta evaṃ bhavantīti mahādevena bhāṣitam ||
gaurīmatoktasya daśākramasya daśādimā yā bhavaśād upetā |
sā bhuktabhogyarkṣaghaṭīvinighnā sarvarkṣanāḍīviḥrtā dinādyam ||
dvidhā yad āptaṃ tv iha bhogyajaṃ yat tasya grahasyaiva likhed adhastāt |
daśāpramāṇaṃ parato grahāṇāṃ yathāstham agre 'pi likhed adho 'dhaḥ ||
prānte punar bhuktaghaṭīsamutthaṃ dinādyam ādyasya likhet khagasya | iti |

grahāḥ	**nakṣatrāṇi**						
sū	kṛ	u	u	ā3	18	1||	3
caṃ	ro	ha	śra	ā3	30	2||	5
maṃ	mṛ	ci	dha	u3	21	1|||	3||
rā	ā	svā	śa	svā3	54	4||	9
bṛ	pu	vi	pū	jye3	48	4	8
śa	pu	a	u	u3	57	4|||	9||
bu	ā	jye	re	śa3	51	4|	8||
ke	ma	mū	a	re3	21	1|||	3||
śu	pū	pū	bha	kṛ3	60	5	10
			27		360	30	60

udāharaṇam | kasyāpi rohiṇī janmanakṣatraṃ | sā rohiṇī candrādhaḥsthā | ataḥ prathamavarṣe candrasya daśā dvitīyavarṣe bhaumasya tṛtīyavarṣe rāhor daśā | evam agre 'pi jñeyam | athāsya janmani rohiṇīnakṣatrasya bhuktaghaṭikāḥ 40 bhogyaghaṭikāḥ 20 | tatrāṣṭamavarṣapraveśe śukradaśā

1 eta] etā B N; ete K M ‖ evaṃ] savaṃ N; eva G K T M ‖ bhāṣitam] atha add. K T M 2 daśādimā] daśādibhā G 3 sarvarkṣa] sarkṣā N 4 yad āptaṃ] nadāsaṃ B; tadāsaṃ N 5 parato grahāṇāṃ] cayadignibhāṇāṃ B; cayadignimāṇāṃ N ‖ likhed] likhid G 7 grahāḥ] graha B; gra G; gaurīmatād daśeśvarāḥ add. G ‖ nakṣatrāṇi] nakṣatra B; bhā G; nakṣatra nakṣatra nakṣatra K T; nakṣatrāṇi nakṣatrāṇi add. M 16 kṛ3] mā add. B; bha mahādevamate ārdrātas tribhāni add. G; mahādevamatena add. K T M 17 27] janmavarṣe māsadīnarkṣāṇi dine ṣaḍaṃśāḥ daśā jñeyā add. G ‖ 360] varṣe daśādināni saurāṇi add. G; yogaḥ add. K; yoga add. T; yogaḥ 390 M ‖ 30] māsapraveśe daśādināni add. G; yogaḥ add. K T M ‖ 60] dinapraveśe daśādināni add. G; yogaḥ add. K T; yogaḥ 30 M 19 daśā] dṛśā B 20 nakṣatrasya] nakṣatraya N

2–6 gaurī … khagasya] TMṬ 3.5–7

7 grahāḥ] The following table is omitted by N. The abbreviations employed by B G K T M have been preserved for reasons of space.

[beginning] with every three asterisms [reckoned] from the asterism of Rudra:[87] that [method] is stated by Mahādeva.

The period that, on the basis of the asterisms, comes first in the order of periods described in the school of Gaurī, is multiplied by the elapsed and remaining *ghaṭīs* in [the moon's course through] the asterism and divided by all the *nāḍīs* of the asterism. Of the twofold result in days and so on, that derived from the remaining [part] should be written down under that same planet as the duration of its period. Thereafter one should write down [the periods] of the planets as they follow in order, one after another; and lastly, one should write down the days and so on of the first planet as produced by the elapsed *ghaṭīs*.

Planets	**Asterisms**			**[Group]**	**[days in a year]**	**[days in a month]**	**[*ghaṭīs* in a day]**
Su	Kṛ	UPh	UA	Ār3	18	1½	3
Mo	Ro	Ha	Śr	Aś3	30	2½	5
Ma	Mṛ	Ci	Dh	UPh3	21	1¾	3½
Rā	Ār	Sv	Śa	Svā3	54	4½	9
Ju	Pn	Vi	PBh	Jye3	48	4	8
Sa	Pṣ	An	UBh	UA3	57	4¾	9½
Me	Āś	Jy	Re	Śa3	51	4¼	8½
Ke	Ma	Mū	Aś	Re3	21	1¾	3½
Ve	PPh	PA	Bh	Kṛ3	60	5	10
[Sum]		27			360	30	60

An example: someone was born under the asterism Rohiṇī. That Rohiṇī is found under [the rulership of] the moon. Therefore, in his first year, [he first had] the period of the moon; in his second year, that of Mars; in his third year, the period of Rāhu; and it should be understood in the same way for the following [years]. Now, in his nativity, the asterism Rohiṇī had 40 *ghaṭīs* elapsed and 20 *ghaṭīs* remaining. At the revolution of his eighth year,

87 That is, Ārdrā.

jātā | tasyā dināni 60 bhuktaghaṭībhiḥ 40 guṇitāni 2400 sarvarkṣaghaṭī- 60 bhaktāni 40 jātāni śukradaśābhuktadināni | atha daśādināni 60 bhogya- 20 guṇāni 1200 sarvarkṣaghaṭī- 60 bhaktāni 20 jātāni śukradaśāyā bhogyadināni | tatrāṣṭamavarṣe ādau śukradaśā bhogyadinamitā 20 tato raveḥ 18 tataś candrasya 30 bhaumasya 21 rāhoḥ 54 guroḥ 48 śaneḥ 57 jñasya 51 ketoḥ 21 | punaḥ prānte śukrasya daśā bhuktadinamitā 40 jñeyā ||

atra gaurīmatadaśā mahādevamatadaśā balarāmamatadaśā ca māsapraveśe māsapraveśanakṣatrāj jñeyā | dinapraveśe dinapraveśaspaṣṭalagnanakṣatrāj jñeyā | yathā meṣe trayodaśāṃśaviṃśatikalāparyantam aśvinīnakṣatram evaṃ sarvatra jñeyam | asyā eva nāmāntaraṃ muddadaśeti | muddadaśānayane sugamopāyo miśrakṛtaḥ |

janmarkṣasaṃkhyāsahitā gatābdā dṛgūnitā nandahṛtāvaśeṣāḥ |
ācaṃkurājiśabukeśupūrvā grahā daśeśāḥ syur ihābdamadhye ||

atrāntardaśāḥ sugamopāyena muddagranthe uktāḥ |

vedā nāgāḥ śarāḥ sapta digrasāṅkaṃ śarā rasāḥ |
sūryādināṃ ca guṇakās tair nighnā svadaśāmitiḥ ||
ṣaṣṭyāptāntardaśā tasya jāyate 'tiparisphuṭā |
yasya varṣaṃ bhavet tasya prathamā ca daśā bhavet ||
anyās tadagrimasthānād evam antardaśā api |
pāpavarṣe bhaved duḥkhaṃ śubhavarṣaṃ sukhāptaye || iti |

1 dināni] dinā G 1–2 bhukta … 60] om. K M 1 ghaṭībhiḥ] ghaṭi G; ghaṭī T ‖ 40] ghaṭī add. T ‖ guṇitāni] guṇāni G T ‖ 60²] om. G T 2 dināni¹] 40 add. B N 2–3 bhogya-] ghaṭī add. K M 3 20²] om. K M ‖ daśāyā] daśā K T M 3–4 bhogya] om. K T M 6 śukrasya] śukra K M 7 daśā¹] om. K T M 8 praveśa¹] dina add. G K T M 10 evaṃ] eva K T M ‖ sarvatra] sarva B N; om. K T M ‖ nāmāntaraṃ] nāyātaraṃ B 12 gatābdā] gabdā B 14 mudda] madgala B; mudgala N 16–18 mitiḥ … daśā] om. G 18 varṣaṃ] scripsi; varṣe B N K T M

88 A pleonastic compound, as Arabic *mudda* itself means 'period'. It is not clear why this system, unmistakably derived from the popular *viṃśottarī daśā* of classical Indian astrology rather than from Perso-Arabic sources, should be thus designated.

89 *Muddagrantha* may or may not be intended as the proper name of a work; see the Introduction. The verses quoted often seem garbled and missing words, including the names of planets, while other planets are mentioned twice. Balabhadra addresses the issue of missing names at the end of the section (7.9.9).

90 These multipliers are curious in that they are not derived from the major periods. The generic method of calculating subperiods would produce, for the subperiod of the

then, the period of Venus commenced. Its 60 days, multiplied by the 40 elapsed *ghaṭīs* [to make] 2400 and divided by all 60 *ghaṭīs* of the asterism, give 40 elapsed days of the period of Venus. Next, the 60 days of the period [of Venus], multiplied by the 20 remaining [*ghaṭīs* to make] 1200 and divided by all 60 *ghaṭīs* of the asterism, give 20 remaining days of the period of Venus. In his eighth year, then, the period of Venus is first, comprising the 20 days of the remaining [*ghaṭīs*]; then 10 [days] for the sun, then 30 for the moon, 21 for Mars, 54 for Rāhu, 48 for Jupiter, 57 for Saturn, 51 for Mercury, 21 for Ketu; and last, the period of Venus should be understood [to recur], comprising the 40 days of the elapsed [*ghaṭīs*].

Concerning this, in a monthly revolution, the periods according to the school of Gaurī, the school of Mahādeva, and the school of Balarāma are to be known from the asterism [occupied by the moon] in the monthly revolution; [but] in a daily revolution, they are to be known from the asterism on the exact [degree of the] ascendant in the daily revolution, so that the asterism Aśvinī extends up to thirteen degrees twenty minutes in Aries: it should be understood in this way in all cases. Another name for this same [type of period] is a *mudda* period.[88] An easy method for calculating *mudda* periods was devised by Miśra:

> The elapsed years [of life] being added to the number of the asterism of the nativity [reckoned from Aśvinī], less by two, and divided by nine, the remainder will give the planet ruling the period in a year, in the order su[n], mo[on], Ma[rs], Rā[hu], Ju[piter], Sa[turn], Me[rcury], Ke[tu], Ve[nus].

Here are the subperiods, [calculated] by an easy method described in a book on *muddas*:[89]

> Four, eight, five, seven, ten, six, nine, five and six are the multipliers of [the planets] beginning with the sun. The duration of each period, multiplied by them and divided by sixty, gives a most exact [duration of the] subperiod of that [planet whose multiplier it is].[90] The first period will belong to that [planet] whose year it is; the others follow from that. The subperiods are the same. In the year of a malefic there will be suffering, [but] the year of a benefic tends to happiness.

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moon in the major period of the sun, $18 \times 30 / 360 = 1.5$ solar 'days'; but the method presented here gives $18 \times 8 / 60 = 2.4$ such 'days'. The relative proportions of the subperiods thus differ from those of the major periods.

atha gaurīmatadaśāsu grahāṇām antardaśācakram |

18	48	69	123	171	228	279	300	360	
4 gu	8 gu	5 gu	7 gu	10 gu	6 gu	9 gu	5 gu	6 gu	
sū 18	caṃ 30	maṃ 21	rā 54	bṛ 48	śa 57	bu 51	ke 21	śu 60	
sū	caṃ	maṃ	rā	bṛ	śa	bu	ke	śu	5
1|12	4|0	1|45	6|18	8|0	5|42	7|39	1|45	6|0	
caṃ	maṃ	rā	bṛ	śa	bu	ke	śu	sū	
2|24	2|30	2|27	9|0	4|48	8|33	4|15	2|6	4|0	
maṃ	rā	bṛ	śa	bu	ke	śu	sū	caṃ	
1|30	3|30	3|30	5|24	7|12	4|45	5|6	1|24	8|0	10
rā	bṛ	śa	bu	ke	śu	sū	caṃ	maṃ	
2|6	5|0	2|6	8|6	4|0	5|42	3|24	2|48	5|0	
bṛ	śa	bu	ke	śu	sū	caṃ	maṃ	rā	
3|0	3|0	3|9	4|30	4|48	3|48	6|48	1|45	7|0	
śa	bu	ke	śu	sū	caṃ	maṃ	rā	bṛ	15
1|48	4|30	1|45	5|24	3|12	7|36	4|15	2|27	10|0	
bu	ke	śu	sū	caṃ	maṃ	rā	bṛ	śa	
2|42	2|30	2|6	3|36	6|24	4|45	5|57	3|30	6|0	
ke	śu	sū	caṃ	maṃ	rā	bṛ	śa	bu	
1|30	3|0	1|24	7|12	4|0	6|39	8|30	2|6	9|0	20
śu	sū	caṃ	maṃ	rā	bṛ	śa	bu	ke	
1|48	2|0	2|48	4|30	5|36	9|30	5|6	3|9	5|0	

1 atha … cakram] om. B G; yogaḥ add. K T M 2 48] 40 M ‖ 171] 174 K T M ‖ 360] yogaḥ add. G; 390 M 3 6 gu^{2}] dṛ guṇa kaḥ G 4 rā] śa G 6 1|12] 1|19 G ‖ 4|0] 4 10 B ‖ 6|18] 6|10 T M ‖ 7|39] 3 9 B; 7|69 M ‖ 1|45^{2}] 1|48 M 7 śu] śa B G 8 2|24] śa 24 B ‖ 2|27] 2 42 B ‖ 4|15] 4 5 B ‖ 4|0] 4000 T M 9 rā] maṃ B ‖ caṃ] om. B 10 5|24] 5|54 B G ‖ 7|12] 1|12 B ‖ 4|45] 5|45 G; 4|15 K M; 4|14 T ‖ 5|6] 86 B ‖ 1|24] 1|4 B; ||24 M ‖ 8|0] om. B 11 bṛ] rā B ‖ ke] śu ke add. B ‖ maṃ] om. B 12 2|6^{1}] 3|6 B; 2|26 G ‖ 4|0] 8|42 4|0 add. B ‖ 2|48] 2|0 B ‖ 5|0^{2}] om. B 13 śa] bṛ B 14 3|0^{2}] 5|0 B ‖ 3|9] 3|6 B G; 3|4 T M ‖ 4|48] 4|49 T M ‖ 6|48] 2|48 B 15 bu] śa B 16 4|30] 3|0 B ‖ 3|12] 3|1 B ‖ 7|36] 6|24 K T M 17 ke] bu B ‖ sū] om. B ‖ bṛ] gu G 18 2|30] 3|20 T M ‖ 2|6] om. B 19 śu] ke B 20 3|0] 3100 K T M ‖ 4|0] 4|10 T M ‖ 6|39] 6|49 K T M ‖ 8|30] 8|37 B; 8|20 K T M 21 śu] śu add. B 22 5|36] 4|10 K T M ‖ 5|0] 8|0 B

1 cakram] The following table is omitted by N. The abbreviations employed by B G K T M have been preserved for reasons of space and standardized. K T M merge the first and third rows and omit all but the last occurrences of *gu* in the second row.

This is a table of the subperiods of the planets in the periods according to the school of Gaurī:[91]

Su 18	Mo 30	Ma 21	Rā 54	Ju 48	Sa 57	Me 51	Ke 21	Ve 60
18	48	69	123	171	228	279	300	360
4	8	5	7	10	6	9	5	6
Su	Mo	Ma	Rā	Ju	Sa	Me	Ke	Ve
1;12	4;0	1;45	6;18	8;0	5;42	7;39	1;45	6;0
Mo	Ma	Rā	Ju	Sa	Me	Ke	Ve	Su
2;24	2;30	2;27	9;0	4;48	8;33	4;15	2;6	4;0
Ma	Rā	Ju	Sa	Me	Ke	Ve	Su	Mo
1;30	3;30	3;30	5;24	7;12	4;45	5;6	1;24	8;0
Rā	Ju	Sa	Me	Ke	Ve	Su	Mo	Ma
2;6	5;0	2;6	8;6	4;0	5;42	3;24	2;48	5;0
Ju	Sa	Me	Ke	Ve	Su	Mo	Ma	Rā
3;0	3;0	3;9	4;30	4;48	3;48	6;48	1;45	7;0
Sa	Me	Ke	Ve	Su	Mo	Ma	Rā	Ju
1;48	4;30	1;45	5;24	3;12	7;36	4;15	2;27	10;0
Me	Ke	Ve	Su	Mo	Ma	Rā	Ju	Sa
2;42	2;30	2;6	3;36	6;24	4;45	5;57	3;30	6;0
Ke	Ve	Su	Mo	Ma	Rā	Ju	Sa	Me
1;30	3;0	1;24	7;12	4;0	6;39	8;30	2;6	9;0
Ve	Su	Mo	Ma	Rā	Ju	Sa	Me	Ke
1;48	2;0	2;48	4;30	5;36	9;30	5;6	3;9	5;0

91 The first three rows of this table have been reordered so as to clarify its internal logic, and now represent the major periods with their duration in days; the total of days in a year elapsed at the end of each period (assuming the year to begin with the period of the sun); and the multipliers used to calculate subperiods. The remaining rows in each column give the rulers of the subperiods in order, each immediately followed by it duration in days and *ghaṭīs*.

atha sūryādīnāṃ daśāntardaśāphalaṃ tatraiva |

sūrye rājakulād bhītiḥ pīḍā syāt pittasambhavā |
vipattayaś ca bandhūnāṃ vittānāṃ vyaya eva ca ||
śāntiṃ ripupratāpānāṃ nairujyaṃ dhanasampadam |
kurute 'ntargataś candro daśāyāṃ caṇḍarociṣaḥ ||
kujo vijayam atyugraṃ hemaratnaṃ nṛpāt sukham |
cāndriḥ śatrukulād bhītiṃ kuṣṭhapāmādikān gadān |
dāridryapāpavyasanaṃ rogebhyo 'pi paricyutiḥ ||
vilāsaṃ vividhaṃ dharmakriyātatparamānasam |
pittajvaraṃ ca rogādīn dehatyāgaṃ ca bhārgavaḥ ||
mātṛpitṛbhayaṃ caiva vittānāṃ vyaya eva ca |
śanir nṛpād bhayaṃ dainyaṃ vairivṛddhiṃ dhanakṣayam ||
arthanāśo 'nyadeśeṣu gamanaṃ gauravālpatā |
śatrurājakulād bhītir anartho bahudhā bhavet ||

iti ravimuddaphalam ||

cāndryāṃ strīsutabhūlābho vastrābharaṇasaṃyutaḥ |
svapakṣavairaṃ kanyāyā janma nidrāratis tathā ||
indor daśāyāṃ mārtaṇḍe vijayārogyasampadaḥ |
bhaume caurāt kośanāśo raktapittādikān gadān ||
candraje vittaturagalābho vittasukhāni ca |
dhanālaṃkārahastyaśvam akasmāt surapūjite ||
strīsukhaṃ ca susaṅgaṃ ca śukre 'laṃkāralabdhayaḥ |
rogavyasanaśokāś ca bandhuto 'bhibhavaḥ śanau ||

3–5 vipattayaś … caṇḍaro-] om. B N 5 'ntargataś] rgataś G ‖ -ciṣaḥ] -viṣaḥ B 6 vijayam] vijajayam B; vijayajam N ‖ hemaratnaṃ] hemanalaṃ B N 7 bhītiṃ] bhītaṃ G ‖ pāmādikān] pāpādikān B N ‖ gadān] ādān K T 8 dāridryapāpa] dāridratayāya B N 9 vividhaṃ] sacivaṃ B N G ‖ mānasam] mānavaṃ B N 10 jvaraṃ] dvāraṃ B N G 11 mātṛ … ca] om. B N G 15 ravimudda] navadikṣu B N 16 lābho] lābha B N ‖ saṃyutaḥ] saṃyutaṃ K T; saṃyutam M 19 gadān] ādān N 20 sukhāni] sutāni B N 21 hastyaśvam] hastaścam B; hastāśvam K M 22 susaṅgaṃ] susaṃmaṃ G

Next, the results of the periods and subperiods of the sun and other [planets are described] in the same [work]:

7.9.1 *The Period of the Sun and Its Subperiods*

> In [the period of] the sun there will be danger from a princely family and suffering caused by bile, misfortune to kinsmen and loss of wealth. Entering the period of the sun, [the subperiod of] the moon alleviates the torments of enemies, makes good health and the blessing of wealth. Mars [makes] brutal victory, [gain of] gold and jewels, and happiness from the king; Mercury, danger from enemy families, disease such as leprosy and scabies, poverty, evil passions and ruin from illnesses; Venus, manifold delights, a mind attached to [performing] religious rituals, bilious fever, illness and so on, and leaving the body; Saturn, danger to [the native's] mother and father, loss of assets, danger from the king, wretchedness, increase of enemies and loss of wealth. [In the subperiods of Rāhu and Ketu], there will be loss of wealth, travel to other countries, little respect, danger from enemies and princely families, and reversals of many kinds.

This concludes the results of the *mudda* of the sun.

7.9.2 *The Period of the Moon and Its Subperiods*

> In [the period] of the moon there is gain of women, children and land, along with clothes and ornaments, enmity with one's own party, the birth of a daughter and fondness for sleep. In [the subperiod of] the sun in the period of the moon, there is victory, good health and riches; in [that of] Mars, loss of treasure due to robbers, [and the native suffers] illnesses of blood, bile and so on; in [that of] Mercury, there is gain of riches and horses, and pleasures of riches; in [that of] Jupiter, sudden [gain of] wealth, ornaments, elephants and horses; in [that of] Venus, happiness from women, good company and gain of ornaments; in [that of] Saturn, illness, passion and grief, and defeat by kinsmen; [in that of

vahniśokabhayaṃ ghoraṃ bandhūdvegaṃ dhanakṣayam |
śriyo lābhaṃ striyo hāniṃ ketāv antargate vidhoḥ ||

iti candramuddam ||

bhaume śatruvimardaś ca vigraho bāndhavaiḥ saha |
raktapittakṛtā pīḍā parastrībhiḥ samāgamaḥ ||
bhānau bhaumadaśāntaḥsthe pracaṇḍaḥ sāhasī jayī |
candre sukhaṃ suhṛdvṛddhir maṇimauktikasaṃcayaḥ ||
budhe pittabhavā pīḍā nāśo vairibhayaṃ mahat |
gurau bhūpatimitratvaṃ suhṛttvāsaktacittatā ||
śukre raṇād bhayaṃ vyādhivyasanāni dhanakṣayaḥ |
śanau dine dine duḥkham asahyavyasanāgamam ||
karmārthanāśam udvegaṃ bandhuvairādikaṃ bhayam |
svanāśo dehapīḍā ca ketāv antargate kuje ||

iti kujamuddam ||

baudhyāṃ bandhusamāyogo mitradharmasamāgamaḥ |
prītir janasya vipulā dehapīḍā tridoṣajā ||
cāndrer daśāyām uṣṇāṃśau dantisvarṇāmbarāptayaḥ |
candre vicarcikākuṣṭharājarogādikaṃ bhayam ||
bhaume kleśaḥ śirorogo bandhuvairaṃ mahad bhayam |
gurau rogādibhir yukto bhṛgau rājyasugandhimān |
śanau pāpasukhāsaktaḥ pracaṇḍo madanoddhataḥ ||

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2 śriyo] striyo G K T; striyā M ‖ striyo] striyā M ‖ vidhoḥ] vidhau B 6 bhauma] ma N ‖ daśāntaḥsthe] daśāṃtasthaṃ B N 8 pittabhavā] pittodbhavā K T M 10 dhana] dhanaṅ K T 11 dine[2]] om. B N 12 udvegaṃ] udvege B N ‖ vairādikaṃ] scripsi; caurādikaṃ B N G p.c.; cairādikaṃ G a.c.; caurādikam K T M 13 svanāśo] svanāśaṃ B N G 14 kuja] caṃdra B ‖ muddam] gṛhaṃ B p.c. N 16 prītir] bhītir B N ‖ vipulā] vipulo B N 17 uṣṇāṃśau] uṣṇāṃśor K T M ‖ svarṇāmbarāptayaḥ] svarṇāburāśayaḥ B; svarṇāṃburāśayaḥ N 19 rogo] rogaṃ B N G 21 sukhāsaktaḥ] mukhāsaktaḥ B N

Rāhu], fire, grief and terrible danger, agitation from kinsmen, and loss of wealth; and with [the subperiod of] Ketu entering [the period of] the moon, [it makes] gain of glory [but] loss of a woman.[92]

This concludes the *mudda* of the moon.

7.9.3 *The Period of Mars and Its Subperiods*

In [the period of] Mars there is combat with enemies, discord with kinsmen, suffering caused by blood and bile, and relations with others' wives. When [the subperiod of] the sun enters the period of Mars, [the native is] fierce, violent, victorious; in [the subperiod of] the moon, there is happiness, increase of friends and accumulation of jewels and pearls; in [that of] Mercury, suffering caused by bile, ruin, and great danger from enemies; in [that of] Jupiter, friendship with princes and a mind attached to friendship; in [that of] Venus, danger from battle, illness and misfortunes,[93] and loss of wealth; in [that of] Saturn, suffering day after day, and the onset of intolerable misfortune; [in that of Rāhu], loss of work and wealth, agitation, and danger from enmity with kinsmen and so on; and when [the subperiod of] Ketu enters [the period of] Mars, self-destruction and suffering of body.

This concludes the *mudda* of Mars.

7.9.4 *The Period of Mercury and Its Subperiods*

In [the period] of Mercury there is a coming together with kinsmen, the pious company of friends, abundant affection from people [in general, but] bodily suffering caused by the three humours. In [the subperiod of] the sun in the period of Mercury there is gain of elephants, gold and garments; in [that of] the moon, danger of rashes, leprosy, consumption and so on; in [that of] Mars, misery, disease of the head, enmity with kinsmen and grave danger; in [that of] Jupiter, [the native] is beset with illness and so on; in [that of] Venus, he enjoys dominion and perfumes;[94] in [that of] Saturn, he is attached to evil pleasures, violent and

92 Or 'of one's wife'.

93 Or 'passions'.

94 Intended meaning somewhat uncertain.

bandhunāśo manastāpo dehatyāgo dhanakṣayaḥ |
suhṛdbandhusutair dvandvaḥ ketau mitrakalir bhavet ||

iti budhamuddam ||

jaivyāṃ mānadhanaprāptir devabrāhmaṇapūjanam |
karṇarogas tathā vairaṃ svajanaiś ca kalir bhavet ||
sukhī gurukṣemavāṃś ca sūrye jīvadaśāṃ gate |
candre bahuvidhā labdhir nirjitārir mahīsute ||
śūropasevī caṇḍaś ca paritāpī sukhī kuje |
pitror bhaktiḥ suhṛdyukto nīruk sukhayuto budhe ||
śukre cintāhṛtiḥ śatrubrāhmaṇāśrayajīvanam |
parāṅganādisaṃsaktaḥ śanau sukhadhanojjhitaḥ ||
bandhudveṣo mṛṣāvādaḥ svāmitas tu nirāśrayaḥ ||

iti gurumuddam ||

śaukryāṃ strīsaṃgamo lābho vastrābharaṇasaṃyutaḥ |
kauśalyaṃ mahatī kīrtir dhanalābhaś ca jāyate ||
ravau sitadaśāntaḥsthe bandhanaṃ codarāmayaḥ |
kāmalaṃ maulidaśananakharogāḥ kalānidhau ||
bhaume hy upadravo bhūmināśaḥ pittarujo 'sraruk |

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2 dvandvaḥ] scripsi; dvaṃdvau B N G; dvandvo K T M ‖ kalir] valir G 3 muddam] muhaṃ N 4 jaivyāṃ] jaiṣṭhyāṃ K; jyaiṣṭhyāṃ M 8 śūropasevī] śūroyasevā B; śūrovyasevā N; śūropi sevī K T M ‖ paritāpī] paritāpāṃ B N 10 hṛtiḥ] haviḥ B N ‖ brāhmaṇāśraya] brāhmaṇāṃś copa B N 11 saṃsaktaḥ] saṃskāraḥ B N G ‖ dhanojjhitaḥ] dhanair hataḥ K T M 12 svāmitas] svāmibhis K T M 16 bandhanaṃ codarāmayaḥ] budhe netrodarā B N; budhe netrodarāmayaḥ G 17 mauli] bhauli N 18 nāśaḥ pittarujo 'sraruk] nāśayitā ujosṛyukmayaḥ B; nāśayitā ujosūyukmayaḥ N

intoxicated by lust; [in that of Rāhu], there is loss of kinsmen, suffering of mind, leaving the body and loss of wealth; in [that of] Ketu, there is strife with friends, kinsmen and children, and quarrel with companions.

This concludes the *mudda* of Mercury.

7.9.5 *The Period of Jupiter and Its Subperiods*

In [the period] of Jupiter, there will be gain of honour and wealth, veneration of gods and Brahmans, [but] also ear disease, enmity, and quarrel with one's own people. When [the subperiod of] the sun enters the period of Jupiter, [the native is] happy and enjoys prosperity through teachers; in [the subperiod of] the moon, there is gain of many kinds; in [that of] Mars, he defeats his enemies; he serves heroes, is fierce and cruel [but] happy in [the subperiod of] Mars;[95] in [that of] Mercury there is devotion to parents, [the native is] accompanied by friends, in good health and happy; in [that of] Venus there is onset of anxiety and depending on inimical Brahmans[96] for a living; in [that of] Saturn, he is involved with others' wives and so on, bereft of happiness and wealth; [in that of Rāhu and Ketu?], there is enmity with kinsmen, lying, and no support from one's master.

This concludes the *mudda* of Jupiter.

7.9.6 *The Period of Venus and Its Subperiods*

In [the period] of Venus, there is the company of women, gain [of women] along with clothes and ornaments, prosperity, great renown, and gain of wealth. When [the subperiod of] the sun enters the period of Venus, there is captivity and ailment of the stomach; in [the subperiod of] the moon, jaundice and diseases of the head, teeth and nails; in [that of] Mars, calamity, loss of land, illnesses of bile and illness of

95 Mars thus gets a double mention in this list.
96 Or, less likely, 'on enemies and Brahmans'.

budhe dhanarddhir bhūlābhaḥ sukhavitteṣṭalābhakaḥ ||
jīve dhanasukhaṃ deśasampattiḥ śīladharmakau |
vṛddhāṅganāratiḥ saure ripusaumyādhikāritā ||
mṛtir bhayakṛtaṃ śokaṃ duḥkhaprāptir na saṃśayaḥ |
agnidāho jvaro ghoraḥ kanyājanma striyāś cyutiḥ ||

iti śukramuddam ||

śānaiścaryāṃ dehapīḍā putradāraiś ca vigrahaḥ |
tandrā śramo buddhināśo videśagamanaṃ bhavet ||
putrārthamitrastrīnāśo daśāyāṃ bhāskare phalam |
strīhataṃ bandhuviśleṣaḥ kalir mṛtyuḥ sudhākare ||
bhaume duḥkhaṃ rujo deśatyāgo bahuvidherṣyatā |
budhe sukhaṃ subhagatā satkāro vijayo dhanam ||
jīve samucitaṃ saukhyaṃ puragrāmagaṇeśatā |
anekakāminīmitraṃ yaśo vittāni bhārgave ||
bandhūdvegaṃ mahāduḥkham arthanāśo mahad bhayam |
agnidāho jvaro ghoraḥ kanyājanmāṅganāsukham ||

iti śanimuddam ||

svarbhānau jāyate duḥkhaṃ bandhūnām ātmano rujaḥ |
deśāntareṣu gamanaṃ dhananāśo 'rivigrahaḥ ||

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1 dhanarddhir bhūlābhaḥ] dhanarddhilābhaḥ syāt B N 4 mṛtir bhayakṛtaṃ] matir mayaṃkataṃ B N 5 ghoraḥ] roga B N ‖ striyāś] striyoś K T 7 dāraiś] pautraś B N 8 śramo] ścamo N 9 bhāskare] bhāskaro N ‖ phalam] śaneḥ G K T M 10 strīhataṃ] strī-sahitaṃ B N G ‖ kalir] kakṣir B N ‖ sudhākare] sudhākakare N 11 -erṣyatā] -eryyatā K M 12 satkāro] saṃskāro B N; satkāraś K T M ‖ vijayo] ca jayo K T M 13 pura] sama B N 15 nāśo] nāśaṃ G K T M 16 ghoraḥ] coraḥ B N 18 bandhūnām] vadhṛtām K ‖ rujaḥ] rajaḥ B N 19 'rivigrahaḥ] ravigrahaḥ B N K T M

blood; in [that of] Mercury, increase of wealth, gain of land, and gain of happiness, riches and desired [objects];[97] in [that of] Jupiter, happiness from wealth, enjoyment of a province, good conduct and piety; in [that of] Saturn, making love to old women, and authority over friend and foe; [in that of Rāhu], death, grief caused by fear, and arrival of suffering, without doubt; [in that of Ketu], burns from fire, terrible fever, the birth of a daughter and loss of wife.

This concludes the *mudda* of Venus.

7.9.7 *The Period of Saturn and Its Subperiods*

In [the period] of Saturn, there will be pain in the body, discord with wife and children, lethargy, fatigue, loss of reason, and travel abroad. In [the subperiod of] the sun in the period [of Saturn], the result is loss of children, wealth, friends and wife; in [that of] the moon, the killing of [the native's] wife, separation from kinsmen, quarrels, and death; in [that of] Mars, suffering, illnesses, leaving the country, and envy of many kinds; in [that of] Mercury, happiness, good fortune, honours, victory and wealth; in [that of] Jupiter, happiness [from causes] befitting [one's station] and rulership of a town, village or assembly; in [that of] Venus, friendship with numerous women, renown and riches; [in that of Rāhu], agitation of kinsmen, great suffering, loss of wealth and grave danger; [in that of Ketu], burns from fire, terrible fever, the birth of a daughter and unhappiness[98] from women.

This concludes the *mudda* of Saturn.

7.9.8 *The Period of Rāhu and Its Subperiods*

In [the period of] Rāhu there is suffering for kinsmen and illnesses for [the native] himself, travel to other countries, loss of wealth, and

97 Or 'loved ones'.
98 Or, less likely, 'happiness'.

rāhor daśāyāṃ bhāryāyā vipattir bāndhavakṣayaḥ |
arthanāśo 'nyadeśeṣu gamanaṃ gauravālpatā ||
aśubhaṃ vānyajaṃ dainyaṃ vyādhibhītiṃ sutakṣayam |
kurute siṃhikāsūnor bhānur antar daśāṃ gataḥ ||
vahniśokabhayaṃ ghoraṃ bandhūdvegaṃ dhanakṣayam |
karoti siṃhikāsūnor vidhur antar daśāṃ gataḥ ||
kāmārthanāśam udvegaṃ bandhuvairādikaṃ bhayam |
karoti siṃhikāsūnor bhūmijo 'ntar daśāṃ gataḥ ||
bandhunāśaṃ manastāpaṃ deśatyāgaṃ dhanakṣayam |
karoti bahuduḥkhāni rāhor antargato budhaḥ ||
bandhudveṣaṃ mṛṣāvādaṃ samyag bandhunirāśrayam |
karoti siṃhikāsūnor gurur antar daśāṃ gataḥ ||
bandhūdvegaṃ mahāduḥkham arthanāśaṃ mahad bhayam |
śarīre kleśam āpnoti rāhor antargate site ||
mṛtiṃ bhayakṛtaṃ śokaṃ duḥkhaprāptim asaṃśayam |
karoti siṃhikāsūnoḥ śanir antar daśāṃ gataḥ ||

iti rāhumuddam ||

ketor daśāyāṃ syād vādo dravyaputrakṣayo 'sukham |
śatrurājakulād bhītir anartho bahudhā bhavet ||
agnidāho jvaro ghoraḥ kanyājanma striyāś cyutiḥ |
ketor antargate sūrye rājñā saha kalir bhavet ||
arthanāśo 'rthalābhaś ca sukhaduḥkhaṃ ca jāyate |
strīlābhaś ca striyo hāniḥ ketor antargate vidhau ||
prajayā saha saṃvādaś cauravahnyādijaṃ bhayam |

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1 daśāyāṃ bhāryāyā] daśādhāyā B N ‖ bāndhava] vadhava B a.c. N 2–3 artha … kṣayam] om. B N 3 vyādhi] vyādhiṃ K T M 4 kurute] kurujo B N; karoti K T M 7 vairādikaṃ] scripsi; cauradikaṃ B; caurādikaṃ N G K T; corādikaṃ M 10 antargato] antardaśām K T M 11 nirāśrayam] nirāśramaḥ B; nirāśrayaḥ N G 13 bandhūdvegaṃ] vaṃdhudveṣaṃ K T; baṃdhudveṣaṃ M ‖ nāśaṃ] scripsi; nāśo B N G K T M 14 antargate] aṃtargatah B N G ‖ site] sitaḥ B N G 15 bhayakṛtaṃ] bhayaṃ kṛśaṃ B N; bhayakṛtiṃ K T M ‖ prāptim asaṃśayam] prāptir na saṃśayaḥ K T; prāptiṃ na saṃśayaḥ M 16 sūnoḥ] sūnau G 18 kṣayo 'sukham] kṣayau sukham M 20 agnidāho] anidāho N ‖ jvaro] jaro B N; jvaroro T ‖ janma] janyā B N 21 sūrye] sūryo G 21–23 sūrye … antargate] om. B N 23 striyo] striyā M 24 saha] prajāyā B N ‖ saṃvādaś] sahaḥ B N ‖ vahnyādijaṃ] vanhyārijaṃ G; vanhyarijaṃ K T; vahnyarijaṃ M

conflict with enemies. In the period of Rāhu there is misfortune for [the native's] wife and loss of kinsmen, loss of wealth, travel to other countries, and little respect.[99] [The subperiod of] the sun entering the period of Rāhu makes harm from forests, wretchedness, dangers from illness and loss of children. [The subperiod of] the moon entering the period of Rāhu makes terrible danger from fire and grief, agitation of kinsmen and loss of wealth. [The subperiod of] Mars entering the period of Rāhu makes loss of love[100] and wealth, agitation, and danger from enmity with kinsmen and so on. [The subperiod of] Mercury entering [the period of] Rāhu makes loss of kinsmen, mental suffering, leaving one's country, loss of wealth, and many sorrows. [The subperiod of] Jupiter entering the period of Rāhu makes enmity among kinsmen, lying, and complete loss of support from kinsmen. When [the subperiod of] Venus enters [the period of] Rāhu, one meets with agitation among kinsmen, great unhappiness, loss of wealth, grave danger, and bodily suffering. [The subperiod of] Saturn entering the period of Rāhu makes death, grief caused by fear, and arrival of suffering, without doubt.

This concludes the *mudda* of Rāhu.

7.9.9 *The Period of Ketu and Its Subperiods*

In the period of Ketu there will be arguments, loss of goods and children, and unhappiness; there will be danger from enemies and princely families, and reversals of many kinds. When [the subperiod of] the sun enters [the period of] Ketu, there will be burns from fire, terrible fever, the birth of a daughter and loss of a wife, and quarrel with the king. When [the subperiod of] the moon enters [the period of] Ketu, there is loss of wealth and gain of wealth, happiness and distress, gaining a wife and losing a wife. When [the subperiod of] Mars enters [the period of] Ketu, there are lawsuits with one's offspring, danger from robbers, fire

99 Here Rāhu is mentioned twice, while no results are given for the subperiod of Ketu.
100 Or 'of desire', or 'of [objects of] desire'.

svanāśo dehapīḍā ca ketor antargate kuje ||
caurair vā śatrubhir yuddhaṃ dehatyāgo 'bhijāyate |
dehapīḍā jvaras tīvraḥ ketor antargate budhe ||
dvijendraiḥ saha samprītir nṛpapūjyair amarṣibhiḥ |
kulastrīṣu sutotpattiḥ ketor antargate gurau ||
ketor antargate śukre vipraiḥ saha kalir bhavet |
vātapittakṛtā pīḍā gotrajaiḥ saha vigrahaḥ ||
videśagamanaṃ duḥkhaṃ ketor antargate 'rkaje |
suhṛdbandhusutair dvandvo bhūnimittaṃ kalir bhavet |
iṣṭaiś ca raṇasaṃvādau rāhau ketvantarasthite ||

iti ketumuddam ||

iti muddadaśāvicāre sarvagrahāṇāṃ muddāntardaśā samāptā | atra svadaśāphalam eva svāntardaśāphalaṃ jñeyam | atha yatra grahanāma noktaṃ tatrārdhaślokena pūrvoktagrahād agrimagrahaphalaṃ jñeyam iti viśeṣaḥ | samāpteyaṃ gaurīmatadaśā muddābhidhā | mahādevamatadaśāphalam etad eva jñeyam ||

atha rāmamatadaśā tājikamuktāvalyām uktā |

balarāmamatād raudrāc catustribhir iha kramāt |
daśeśā nakhapañcāśadbhāni śaileṣavaḥ surāḥ |

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1 svanāśo] svanāmo B N ‖ ketor antargate] kecataur N 3 tīvraḥ] tīvro B N G 4 amarṣibhiḥ] amarttibhiḥ B; amartibhiḥ N; amarmabhiḥ G 6–8 ketor … 'rkaje] om. B N 8 'rkaje] śanau K T M 9 dvandvo bhū] bhūmimittaṃ N 10 antarasthite] antaraṅgate K T M 12 iti … samāptā] om. B N G ‖ samāptā] samāptam K 13 atha] athavā G 13–14 atha … jñeyam] om. B N 13 grahanāma noktaṃ] grahāṇām anuktaṃ K T M 15 samāpteyaṃ] samāptoyaṃ K T ‖ gaurīmatadaśā] gaurīmaṃtardaśā K; gaurīmaṃtarddaśā T 16 etad eva] idaṃ B N 17 uktā] om. K T M 18 balarāma] balamāna B N

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18 balarāma … kramāt] TM 86 19–860.2 daśeśā … sammatā] TM 87

> and so on, self-destruction and bodily suffering. When [the subperiod of] Mercury enters [the period of] Ketu, fighting with robbers or enemies comes to pass, leaving the body [or] bodily suffering, and a violent fever. When [the subperiod of] Jupiter enters [the period of] Ketu, there is affection between [the native and] eminent Brahmans who are honoured by the king [but] irascible, and birth of children though women of good family. When [the subperiod of] Venus enters [the period of] Ketu, there will be quarrels with Brahmans, suffering caused by [the humours of] wind and bile, and discord with clan members.[101] When [the subperiod of] Saturn enters [the period of] Ketu, there is travel aboad and suffering. When [the subperiod of] Rāhu enters [the period of] Ketu, there will be strife with friends, kinsmen and children, quarrel on account of land, and combat and lawsuits with loved ones.

This concludes the *mudda* of Ketu.

In the consideration of *mudda* periods, this concludes the subperiods in the *muddas* of all the planets. The results of each [planet's major] period is here to be understood as the result of its own subperiod [within that period]. Also, as a special consideration, when the name of a planet is not given, the result should be understood to belong to the planet following the one named in the preceding half-stanza. This concludes the periods according to the school of Gaurī, called *mudda*. The results of the periods according to the school of Mahādeva should be understood to be the same.

7.10 Periods according to the School of Balarāma

Next, the periods according to the school of [Bala]rāma are described in *Tājikamuktāvali* [86, 87, and *Tājikamuktāvaliṭippaṇī* 3.7–10]:

> According to the school of Balarāma, the rulers of the periods are [counted alternately] by fours and threes in order from [the asterism] of Rudra.[102]
>
> Their days are considered to be twenty, fifty, twenty-seven, fifty-seven, thirty-three, sixty-three, forty and seventy, [respectively]. These

101 That is, relatives sharing a paternal line (*gotra*).

102 That is, from Ārdrā. This counting presupposes a formal arrangement of 28 asterisms, including Abhijit.

tryaṅgāni khābdayaḥ pūrṇaśailās taddivasā matāḥ |
varṣapraveśanakṣatrād daśeyaṃ rāmasammatā ||
baloktito yasya daśāgrahasya yādyā daśā syād bhavaśād dinādyā ||
catustrinakṣatrapater bhajet tāṃ svabhapramityaikakabhasya bhuktiḥ |
yā vartamānasya tu bhasya bhuktiḥ sā tadbhabhuktaiṣyaghaṭīvinighnā ||
bhājyātha tadbhasya gataiṣyanāḍīyogena labdhe gatagamyake staḥ |
yute vidheye gatagamyabhānāṃ bhuktyā dinādye gatagamyake staḥ ||
prākpākanāthadyucarasya tasya gamyapramāṇādidaśā dinādyā |
parāḥ pareṣāṃ dyusadāṃ yathā syāt prānte punar yātamitādimasya || iti |

udāharaṇam | varṣapraveśe puṣyanakṣatraṃ tenādau sūryadaśā jātā dinādyā 20 | atheyaṃ daśā caturnakṣatreśā | ato daśādināni caturbhaktāni labdhā 5 ekaikanakṣatrasya dinādyā bhuktiḥ | atha puṣyanakṣatrasya bhuktaghaṭī-bhir 12 bhasya bhuktir 5 guṇitā 60 sarvarkṣaghaṭī- 60 bhaktā labdhā puṣyasya gatā bhuktir dinātmikā 1 | iyaṃ gatanakṣatrayor ārdrāpunarvasvor bhuktyā 10 yutā 11 jātā raver daśā gatā | atha puṣyabhogyaghaṭībhiḥ 48 bhabhuktir 5 guṇitā 240 sarvarkṣaghaṭī- 60 bhaktā labdhā 4 puṣyasya gamyā bhuktiḥ | iyaṃ gamyabhasyāśleṣābhidhasya bhuktyā 5 yutā 9 jātā raver gamyā daśā | tatrādau raver gamyadaśā dinātmikā 9 | tataś candrasya 50 bhaumasya 26|40 budhasya 56|40 śaneḥ 33|20 guroḥ 63|20 rāhoḥ 40 śukrasya 70 | punaḥ prānte gatadinamitā 11 raver daśā jñeyeti ||

1 tryaṅgāni] aṅgāni G ‖ khābdayaḥ] vābdhayaḥ K M 3 baloktito] balodito K T; baloditā M 4 -aikakabhasya] -aikakamasya K; -aikakramasya T M 5 vartamānasya] vartamānosya K T ‖ bhasya] bhusya K ‖ bhuktiḥ] muktiḥ K ‖ bhuktaiṣya] bhaktaiṣya K T M ‖ ghaṭī] ṭī N 6 labdhe] labdho K T M ‖ staḥ] te G K T M 7 yute] prāk te B N ‖ vidheye] vidheyo N ‖ bhuktyā dinādye] bhuktyādyanāḍye B N 8 tasya] om. B 9 yathā syāt] yathā syād B N; yathāsthād G ‖ prānte] yāte B N G ‖ yāta] jāta K T M ‖ mitādimasya || iti] mitā dinasyeti B N G 11 bhaktāni] bhuktāni K T M 13 bhasya] bhaktasya B N G ‖ bhuktir] bhukti B N ‖ 5] om. G ‖ sarvarkṣa] sarva B N 14 iyaṃ] evaṃ B N ‖ bhuktyā] bhaktyā G 15 10] 20 B ‖ daśā gatā] gatadaśā K T M ‖ bhogya] om. K T M ‖ bhabhuktir] bhabhukti B; bhabhuktinātmikā 1 evaṃ gatanakṣatrayor ārdrāpunarvasvor bhuktyā 10 yutā 11 jātā raver ddaśā gatā || atha puṣyabhogyaghaṭīmiḥ 48 N 16 240] 24 B 17 bhuktyā] bhuktā B N ‖ 9] om. G 18 gamya] gatagamya B N G

3–9 baloktito … ādimasya] TMṬ 3.7–10

1 tryaṅgāni] The reading of G is another instance of confusion of the characters *a* and *trya* in northern-style Devanāgarī.

periods are regarded by [Bala]rāma [as commencing] from the asterism [occupied by the moon] at the revolution of the year.

According to the statement of Bala[rāma], whichever period in days and so on comes first on account of the asterism, belonging to any period planet ruling four or three asterisms, one should divide that [period] by its extension in asterisms: [the result is] the duration of each asterism. Then, the duration of the current asterism, multiplied [separately] by the elapsed and remaining *ghaṭīs* of that asterism, should be divided by the sum of the elapsed and remaining *nāḍīs* of that asterism: the result is the elapsed and remaining [parts of the period of that asterism, respectively]. They are to be added to the duration of the elapsed [or] remaining asterisms: [the result] is the elapsed and remaining [parts of the entire period, respectively]. The first period comprises the remaining [part], in days and so on, of that planet ruling the first period; then [follow the periods] of the other planets in order; and last [comes the period] comprising the elapsed part of the first [planet].

An example: in the revolution of the year, the asterism [occupied by the moon] was Puṣya; therefore the period was that of the sun, [comprising] 20 days and so on.[103] Now, this period is governed by four asterisms; therefore, the days of the period are divided by four, giving each asterism a duration of 5 days and so on. Now, the duration of an asterism (5), multiplied by the 12 elapsed *ghaṭīs* of the asterism Puṣya (60) and divided by all the *ghaṭīs* in an asterism (60) gives an elapsed duration of 1 day for Puṣya. This, added to the duration of the elapsed asterisms Ārdrā and Punarvasu (10), gives 11 [days] as the elapsed [part of the] period of the sun. Next, the duration of an asterism (5), multiplied by the 48 remaining *ghaṭīs* of the asterism Puṣya (240) and divided by all the *ghaṭīs* in an asterism (60) gives a remaining duration of 4 days for Puṣya. This, added to the duration of the remaining asterism called Āśleṣā (5), gives 9 [days] as the remaining [part of the] period of the sun. In that [figure], the remaining [part of the] period of the sun [comes] first, comprising 9 days; then [the period] of the moon, 50; of Mars, 26;40; of Mercury, 56;40; of Saturn, 33;20; of Jupiter, 63;20; of Rāhu, 40; of Venus, 70; and last, the period of the sun should be understood [to recur], comprising the 11 days of the elapsed [*ghaṭīs*].

103 The phrase 'and so on' as used in this paragraph seems gratuitous, as the periods mentioned only comprise whole days, not fractions in *ghaṭīs* and *palas*.

rāmamata-daśeśāḥ	varṣa-praveśabhāni	varṣe daśādināni	māsa-daśādināni	dina-daśāghaṭyaḥ
sūryaḥ	ārdrā 4	20|0	1|40|0	3|20|0
candraḥ	maghā 3	50|0	4|10|0	8|20|0
maṅgalaḥ	hastā 4	26|40	2|13|20	4|26|40
budhaḥ	anurādhā 3	56|40	4|43|20	9|26|40
śaniḥ	pūrvāṣāḍhā 4	33|20	2|46|40	5|33|20
bṛhaspatiḥ	dhaniṣṭhā 3	63|20	5|16|40	10|33|20
rāhuḥ	u.bhadrapadā 4	40|0	3|20|0	6|40|0
śukraḥ	kṛttikā 3	70|0	5|50|0	11|40|0
yogaḥ	28	360	30	60

atra prakārāntaraṃ varṣaphalapradīpe |

varṣapraveśe dinabhetanāḍīnighnā daśādyasya khaṣaḍvibhaktā |
phalaṃ dinādyaṃ hi daśā gatā syāt tadūnitādyasya daśā tadeṣyā ||
varṣapraveśe prathamaṃ daśā sā tataḥ krameṇaivam ihetareṣām|
varṣasya cānte prathamasya yātā daśā bhaved abdaphalasya siddhyai ||
varṣapraveśe dinabhaṃ ca yat syāt tasyādhipatyādyadaśā bhavet sā |
tatas tu tatkheṭadaśākrameṇa daśā bhaveyuḥ sadasatphalārtham ||

1 rāmamata-] yogarāmamata B 2 daśādinānī[2]] daśādite K T M ‖ ghaṭyaḥ] ghāḥ G 3 3|20|0] 3 20 20 B 5 26|40] 36 40 G; 27 0 K T M ‖ 4|26|40] 4 6 0 K T M 6 56|40] 57 40 K T M ‖ 9|26|40] 9 26 00 K T M 7 33|20] 33 22 G ‖ 2|46|40] 2 40 40 K T M ‖ 5|33|20] 5 23 20 G 8 10|33|20] 1 33 20 G 9 rāhuḥ] śa G ‖ 3|20|0] 3 26 40 B; 3 30 00 G; 2 30 0 K T M ‖ 6|40|0] 7 00 00 G 10 kṛttikā] ha G ‖ 3] 4 T ‖ 5|50|0] 50 50 0 T ‖ 11|40|0] 17 40 0 K T M 11 28] 20 K T M 12 prakārāntaraṃ] prakārāṃta G 13 dinabheta] dinabhe na M ‖ khaṣaḍ] khaṭ G 14 gatā syāt] gatasya K M ‖ tadūnitā-] tadūjjhitā- G 15 prathamaṃ] mathamaṃ N ‖ sā] sati B N 17 -ādhipatyā-] -ādhiyasyā- K; -ādhipasyā- T M 18 sadasat] sadat B

1 rāmamata-] The following table is omitted by N. Other text witnesses give the names of the planets and asterisms in abbreviated form. K T M divide the table in two, omitting the first three column headings.

Period rulers according to the school of Rāma	**Asterisms in the revolution**	**Days in a year**	**Days in a month**	***Ghaṭīs* in a day**
Sun	4 from Ārdrā	20;0	1;40,0	3;20,0
Moon	3 from Maghā	50;0	4;10,0	8;20,0
Mars	4 from Hastā	26;40	2;13,20	4;26,40
Mercury	3 from Anurādhā	56;40	4;43,20	9;26,40
Saturn	4 from Pūrvāṣāḍhā	33;20	2;46,40	5;33,20
Jupiter	3 from Dhaniṣṭhā	63;20	5;16,40	10;33,20
Rāhu	4 from U.Bhadrapadā	40;0	3;20,0	6;40,0
Venus	3 from Kṛttikā	70;0	5;50,0	11;40,0
Total	28	360	30	60

Here is another method, [described] in the *Varṣaphalapradīpa*:

> The period of the first [planet] is multiplied by the elapsed *nāḍīs* of the asterism [occupied by the moon] on the day of the revolution of the year and divided by sixty: the result in days and so on will be the elapsed [part of the] period; the [entire] period of the first [planet] less by that [elapsed part] is its remaining [part]. In the revolution of the year, that period [comes] first, then similarly [those] of the other [planets] in order; and at the end of the year, the elapsed [part of the] period of the first [planet] will complete the results of [that] year. Whichever is the asterism [occupied by the moon] on the day of the revolution of the year, the first period will come under its rulership; the periods of the planets will follow in order from that for the sake of [bestowing] good and evil results.

atha janmakālābhāve janmarāśivaśād daśānayanam uktaṃ tatraiva |

janmakālādyabhāvaś cet kecij janmabhato viduḥ |
tad eva procyate puṃsāṃ śubhaṃ tad vārṣikaṃ phalam ||
janmany arkadaśā tato vidhudaśā yāvad dvitīyo ravis
tristhe 'rke daśavāsarā śaśidaśā bhaumasya pākas tataḥ |
bandhusthe 'dridinaṃ tato budhadaśā yāvat sutastho raviḥ
ṣaṣṭhe cābdhidinaṃ tataḥ śanidaśā syāt saptame digdinam ||
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – / – – ⏑ – – ⏑ –
nandasthe 'ṣṭadinaṃ ravau gurudaśā diksthe tamo viṃśatiḥ |
śeṣe 'rke tu ⏑ – – ⏑ – ⏑ ⏑ ⏑ – / – – ⏑ – *ṣaḍdinaṃ*
– – *syāt tu sitasya* – ⏑ ⏑ ⏑ – / – – ⏑ – – ⏑ – || iti |

atrāntardaśānayanaṃ phalasahitam uktaṃ tatraiva |

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6 bandhusthe] ṣaṃdhusthe N ‖ budha] dudha N 7 syāt saptame digdinam] saptasthite sapta ca G K T M ‖ saptame] satame N 9–11 nandasthe … iti] om. G K T M 9 diksthe] dikathe N

9–11 nandasthe … iti] For the stanza in *śārdūlavikrīḍita* metre apparently partially preserved by B N, the following in *upajāti* is given by G K T M: *tato daśejyasya* (*jyasya* K) *ca yāvad aṣṭa nava* (*nave* G) *sthite 'rke daśa vāsarāḥ* (*vāsarā* T) *syuḥ* (*syu* G) *tatas tu rāhor ddaśame ca sūrye viṃśad dinaṃ* (*dina* K T) *syāt tu tataḥ* (*tatas* K) *sitasyeti*.

104 While the moon is not explicitly mentioned, this is the most common meaning of the compound *janmabha* or *janmarāśi*. A less likely but not impossible meaning would be the sign occupied by the sun itself, giving every person the same sequence of periods in a year.

105 Counting in solar 'days' or degrees of ecliptical longitude covered by the sun in a year, and depending on the position of the sun within its zodiacal sign on the birthday (which could make the first period vary between 0 and 30 days), the first five periods of

7.10.1 *Periods When the Time of Birth Is Unknown*

Next, a calculation of periods on the basis of the sign [occupied by the moon] in the nativity when the time of birth is unavailable is described in the same [*Varṣaphalapradīpa*]:

> If the time of birth is unavailable, some acknowledge [periods reckoned] from the zodiacal sign [occupied by the moon] in the nativity:[104] from that alone, the beneficial results of the year are declared for men.
>
> [While the sun transits the sign occupied by the moon] in the nativity, it is the period of the sun; then, while the sun is [in] the second [sign], the period of the moon; with the sun in the third [sign], the period of the moon [continues] for ten days; then the period of Mars [lasts for the rest of that sign]; when [the sun] occupies the fourth [sign, the period of Mars continues] for seven days; then the period of Mercury [lasts throughout that sign and] while the sun is in the fifth [sign], and for four days [while it is] in the sixth; then it will be the period of Saturn [while the sun remains in the sixth and] for ten days [while it is] in the seventh;[105] [...] for eight days when the sun occupies the ninth, the period of Jupiter; when it occupies the tenth, twenty [days for that of] Rāhu; and when the sun is in the remaining [...] six days [...] will be that of Venus [...].[106]

7.10.2 *The Period of the Sun and Its Subperiods*

Concerning this,[107] the calculation of subperiods along with their results is described in the same [*Varṣaphalapradīpa*]:

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this system thus comprise 160–190 days, or approximately half a year. The remaining periods would belong to Jupiter, Rāhu, Venus, and presumably the sun to end the cycle with the days remaining between its ingress into its natal zodiacal sign and the next birthday. The order of periods is identical to that just outlined above (according to the school of Balarāma), which does not include Ketu.

106 The fragmentary stanza beginning with the first ellipsis is replaced in text witnesses G K T M by one in a different metre: 'Then the period of Jupiter [lasts] while [the sun is in the] eight[h sign]; when the sun occupies the nin[th], ten days will be [those of Jupiter]; then [the period] of Rāhu [lasts for the rest of that sign and] for twenty days when the sun is in the tenth; then [the period] of Venus.' The duration of the period of Venus is not stated; possibly it is meant to last for the remainder of the year, or at least until the sun's ingress into its natal zodiacal sign (some 70 days). The contents of this stanza do not seem exactly to match the fragmentary one preserved in the two earliest text witnesses.

107 That is, the periods according to the school of Balarāma, not merely for nativities with unknown birth times.

daśāḥ svapākair nihatāḥ khaṣaṭkarāmair hṛtā labdhaphalaṃ dinādyam |
antardaśāḥ syuḥ svadaśākrameṇa phalāni tāsāṃ kathayāmi cātaḥ ||
nṛpater bhayam atyugraṃ pīḍā syād raktapittataḥ |
karoti dhananāśaṃ ca svadaśāntargato raviḥ ||

idam eva daśāphalaṃ jñeyam |

alpāyāsena lābhaḥ syāt saṃgrāmādau jayas tadā |
ārogyaṃ strīsukhaṃ caiva raver antargate vidhau ||
ārogyaṃ strībhavaṃ saukhyaṃ jayo raktāmbarāgamaḥ |
anudyogena lābhaḥ syād bhaume sūryadaśāṃ gate ||
dhanahānir virodhaḥ syāt pīḍā sopadravādibhiḥ |
dhanavyayo hi sūryasya daśāntaḥsthe hi bodhane ||
mālapīḍā nṛpād bhītir udarāmayapīḍitam |
kṛṣṇavastūdbhavā hāniḥ sūryasyāntargate śanau ||
sukhena kāryasiddhiḥ syād dhanalābho mahān bhavet |
acintyo rājasanmāno gurau sūryadaśāṃ gate ||
kalaho mitraputrādyaiḥ kāryahānir nṛpād bhayam |
sevakebhyo vyayaś caiva rāhau sūryadaśāṃ gate ||
mohena nirbalatvaṃ ca strīvirodhaṃ dhanakṣayam |
kiṃcil lābhaṃ karoty arkadaśāyāṃ bhārgavo gataḥ ||

ity arkadaśāyām antardaśāphalam ||

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1 nihatāḥ] nihitā K T M ‖ hṛtā] hatā G 2 cātaḥ] cātra 1 atha phalam K T M 3 pittataḥ] pittajā K T M 4 gato] ga B 6 alpāyāsena] alpāvāsena K T ‖ jayas] jas B ‖ tadā] tathā K T M 8 raktāmbarā-] raktyambara K 9 anudyogena] anudvegena B N K T M ‖ bhaume] bhīme N 11 sūryasya] sūryasthe B N 12 māla] mātṛ G K T M ‖ bhītir udarāmaya] bhītitadārāmaya G ‖ pīḍitam] pīḍanaṃ G K T M 14 siddhiḥ] siddhaḥ G ‖ mahān] mahā K T 15 rāja] rājya K T M ‖ daśāṃ gate] daśāntare K T M 18 kṣayam] vyayaṃ G K T M 19 kiṃcil] kvacil G; kvacit K T M ‖ lābhaṃ] kṣobha K T M

> The periods multiplied by [all the planets'] respective periods and divided by three hundred and sixty will result in the subperiods in the order of periods from [the period ruler] itself. I proceed to related their results:
>
> There will be horrible danger from the king and suffering from blood and bile, and [the subperiod of] the sun entering its own period makes loss of wealth.

This should be understood as the result of the [major] period as well. [Continuing from the *Varṣaphalapradīpa*:]

> There will be gain with little effort, victory in battle and so on, good health and happiness from women when [the subperiod of] the moon enters [the period of] the sun. There will be good health, happiness caused by women, victory, acquisition of red garments, and gain without exertion when [the subperiod of] Mars enters the period of the sun. There will be loss of wealth, conflict, suffering and calamities, and expense of wealth when [the subperiod of] Mercury enters the period of the sun. There is suffering concerning property,[108] danger from the king, suffering from ailments of the stomach, and loss relating to black objects when [the subperiod of] Saturn enters [the period of] the sun. There will be easy success in undertakings, great gain of wealth, and inconceivable honour from the king when [the subperiod of] Jupiter enters the period of the sun. There are quarrels with friends, children and so on, failure in undertakings, danger from the king, and loss on account of servants, when [the subperiod of] Rāhu enters the period of the sun. [The subperiod of] Venus entering the period of the sun makes weakness due to confusion, conflict with women, loss of wealth [but also] some gain.

This concludes the results of the subperiods in the period of the sun.

108 *Māla*, an Arabic loanword (Arabic *māl*). Text witnesses G K T M read 'mother'.

lābhaḥ syāc chubhavastūnāṃ kanakāyasalābhakaḥ |
strīratiḥ śleṣmakopaś ca svadaśāntargato vidhuḥ ||
raktapittādyakopaś ca paraiś ca kalaho bhavet |
phalānāṃ vyavahāraḥ syād bhaume candradaśāṃ gate ||
catuṣpadādilābhaḥ syāt sukhaṃ dravyasya lābhakaḥ |
kalahaḥ strīsutādyaiś ca candrāntargatabodhane ||
śleṣmapīḍā vīryahāniḥ śūlapīḍā bhayaṃ tathā |
pitṛmātṛvirodhaḥ syāc chanau candradaśāṃ gate ||
vastrābharaṇalābhaḥ syāl lābhaḥ saurabhyavastutaḥ |
mānyatā svajanebhyaś ca candrasyāntargate gurau ||
niṣkāraṇaṃ tathodvego dehe pīḍā tathā vyayaḥ |
sevakāśrayasaṃjāto vidhor antargataṃ tamaḥ ||
strīsukhaṃ śvetavastūnāṃ lābhaṃ vai rājamānanam |
śatrunāśaṃ karoty āśu candrāntaḥstho hi bhārgavaḥ ||
śatrukṣayo nṛpāl lābho mānyatā saukhyam uttamam |
vastrālaṃkāralābhaḥ syād arke candradaśāṃ gate ||

iti candraphalam ||

raktapittakṛtā pīḍā ripubhyo 'pi bhayaṃ bhavet |
saṃnipātodbhavā pīḍā svadaśāntargate kuje ||
pittādhikyaṃ virodhaḥ syān mitraputrādibhis tathā |
dhanavyayaṃ kvacil lābho bhaumasyāntargate budhe ||

---

1 kanakāyasa] kanakāyāsa K T 3 paraiś] svajanaiś ca B N 4 phalānāṃ vyavahāraḥ] phalānādhyabahāraḥ N 5 syāt sukhaṃ] syād alpa G K T M 8 virodhaḥ] virodhaṃ B 9 saurabhya] sauramya B N ‖ vastutaḥ] vastunaḥ K T M 11 niṣkāraṇaṃ] riḥkāraṇaṃ B N ‖ pīḍā] pīḍā add. N 12 saṃjāto] saṃyāto K T M 14 śatru] śatror K T M 15 mānyatā] mānatā K 17 candraphalam] caṃdraḥ G K T M 19 -bhavā] -bha N

7.10.3 *The Period of the Moon and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There will be gain of pleasant objects, gain of gold and iron, love of women, and agitation of phlegm [when the subperiod of] the moon enters its own period. There will be agitation of blood and bile, quarrels with strangers,[109] and dealing in fruit when [the subperiod of] Mars enters the period of the moon. There will be gain of quadrupeds and so on, happiness, gain of goods and quarrels with wife, children and so on when [the subperiod of] Mercury enters [the period of] the moon. There will be suffering from phlegm, loss of strength,[110] suffering from pain, fear, and conflict with father and mother when [the subperiod of] Saturn enters the period of the moon. There will be gain of clothes and ornaments, gain from fragrant objects and respect from one's own people when [the subperiod of] Jupiter enters [the period of] the moon. There is agitation without cause as well as bodily suffering and loss caused by dependence on servants [when the subperiod of] Rāhu enters [the period of] the moon. [The subperiod of] Venus entering [the period of] the moon swiftly makes happiness from women, gain of white objects, honour from the king and destruction of enemies. There will be destruction of enemies, gain from the king, respect, utmost happiness and gain of clothes and ornaments when [the subperiod of] the sun enters the period of the moon.

This concludes the results of the moon.

7.10.4 *The Period of Mars and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There will be suffering caused by blood and bile, danger from enemies, and suffering arising from compounded illness when [the subperiod of] Mars enters its own period. There will be an excess of bile, discord with friends, children and so on, and loss of wealth [but] sometimes gain [as well] when [the subperiod of] Mercury enters [the period of]

109 Or 'enemies'.
110 Or 'virility'.

virodho bāndhavaiḥ sārdhaṃ dhananāśo 'ṅgapīḍanam |
saṃnipātādikā pīḍā śanau bhaumadaśāṃ gate ||
kāryopakramalābhau ca saṃgrāmādau jayas tathā |
dhanāgamaḥ suḥrtprāptir gurau bhaumadaśāṃ gate ||
agnicaurādijā pīḍā manaścintā vyayas tathā |
lābhahāniḥ kvacid vairaṃ bhaumasyāntargataṃ tamaḥ ||
caurāgnibhayam atyugraṃ vyayādhikyam anudyamam |
manaścintāṃ karoty eva bhaumasyāntargato bhṛguḥ ||
sahāyāt kāryasiddhiḥ syāl lābho rājño mahān bhavet |
strīsukhaṃ hi suḥrtprāptiḥ sūrye bhaumadaśāṃ gate ||
janena kāryasiddhiḥ syāt sukhaṃ putrādibhis tathā |
vairināśo dhanaprāptiś candre bhaumadaśāṃ gate ||

iti bhaumaphalam ||

strīsukhaṃ rājasanmānaḥ kāryasiddhis tathā bhavet |
buddhiprapañcatā lābhaḥ svadaśāntargate budhe ||
kalaho vāyupīḍā syād bhṛtyaiḥ saha dhanakṣayaḥ |
apavādo manastāpaḥ śanau budhadaśāṃ gate ||
suvarṇapaṭṭakūlādilābhaḥ karpūrasambhavaḥ |
suḥrtsamāgamaś caiva budhasyāntargate gurau ||
buddhināśo manastāpaḥ svalpalābho dhanavyayaḥ |
suḥrdbhūpativairaṃ ca rāhau budhadaśāṃ gate ||
strīpakṣāt svalpalābhaḥ syād rājño lābho mahān bhavet |
śvetavastvantaraprāptir budhasyāntargate bhṛgau ||
saukhyaṃ svajanabandhūnāṃ mitraputrādisaṃgamaḥ |

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1 dhana] dhadhana G 3 kāryo-] kāyo- B N G ‖ tathā] lābhahāniḥ kvacid vairaṃ add. B N 5 manaś] mataś B N 6 gataṃ] gataḥs B; gatas N 9 sahāyāt] sāyāt B N 9–11 syāl … siddhiḥ] om. B N 13 bhaumaphalam] bhaumaḥ G K T M 14 kāryasiddhis] kāryāsiddhis N 15 buddhi] buddhiḥ K T M ‖ sva] ska G 17 tāpaḥ] scripsi; tāpo B N G K T M 18 paṭṭakūlādi] ṣadakūlādi N 22 syād] syā B N 23 śvetavastvantara] śve*prāṃtara K

> Mars. There is discord with kinsmen, loss of wealth, bodily suffering, and suffering from compounded illness and so on when [the subperiod of] Saturn enters the period of Mars. There are new undertakings and gain, victory in battle and the like, acquisition of wealth and gain of friends when [the subperiod of] Jupiter enters the period of Mars. There is suffering from fire, robbers and so on, mental anxiety, expense, loss of profit, and occasional enmity [when the subperiod of] Rāhu enters [the period of] Mars. [The subperiod of] Venus entering [the period of] Mars makes horrible danger from robbers and fire, great loss, listlessness and mental anxiety. There will be success in undertakings with help [from others], great gain from the king, happiness from women, and gain of friends when [the subperiod of] the sun enters the period of Mars. There will be success in undertakings through [the help of common] people, happiness from children and so on, destruction of enemies and gain of wealth when [the subperiod of] the moon enters the period of Mars.

This concludes the results of Mars.

7.10.5 *The Period of Mercury and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There will be happiness from women, respect from the king, success in undertakings, growth of understanding, and gains when [the subperiod of] Mercury enters its own period. There will be quarrels, suffering from [the humour of] wind, loss of wealth along with servants,[111] slander and mental suffering when [the subperiod of] Saturn enters the period of Mercury. There is gain of gold, silk cloth and so on, [gain] arising from camphor, and the company of friends when [the subperiod of] Jupiter enters [the period of] Mercury. There is loss of reason, mental suffering, little gain, loss of wealth, and enmity with friends and the king when [the subperiod of] Rāhu enters the period of Mercury. There will be little gain from women [but] great gain from the king, and gain of different white objects when [the subperiod of] Venus enters [the period of] Mercury. There is happiness from one's own people and kinsmen, the company of friends, children and so on, destruc-

111 It is unclear from the phrasing whether loss of wealth *and* servants or loss of wealth *in the company of* servants is meant.

vairināśo jayaprāptiḥ sūrye saumyadaśāṃ gate ||
raktapittādipīḍā syād daurbalyaṃ svaśarīrake |
strīyoge kalahaś caiva candre saumyadaśāṃ gate ||
śirovyathā ca śūlaṃ syāt pīḍā syāt tu dhanakṣayaḥ |
vigrahaḥ svasutādyaiś ca bhaume budhadaśāṃ gate ||

iti budhaphalam ||

kuṭumbakalaho mitrair virodho dhanasaṃhatiḥ |
nṛpavairibhayaṃ caiva svadaśāntargate śanau ||
ārogyatā mahālābho mahadbhiḥ saha saṃgatiḥ |
dvijadevaguror bhaktiḥ śaner antargate gurau ||
cauravairinṛpād vāpi dhanasyodarapīḍanam |
duḥkhaṃ karoti māndyaṃ ca śaner antargataṃ tamaḥ ||
vairibhyo vijayaś caiva bhṛtyebhyo 'pi dhanāgamaḥ |
strīsaukhyaṃ mitrasāphalyaṃ śukre śanidaśāṃ gate ||
kuṭumbakalahaś caiva dhanadhānyasya ca vyayaḥ |
īṣan manasi cintā ca sūrye śanidaśāṃ gate ||
catuṣpadādilābhaḥ syād vairināśo nṛpād bhayam |
strīsukhaṃ duḥkhanāśaś ca candre śanidaśāṃ gate ||
raktapittaprakopaḥ syāt kalaho bāndhavaiḥ saha |
dhanadhānyavyayaś caiva bhaume śanidaśāṃ gate ||
kalaho mitraputrādyair virodhaś caiva sarvadā |
śatrubhyo bhayam atyugraṃ budhe mandadaśāṃ gate ||

iti śaniphalam ||

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1 jaya] jayaḥ G K T ‖ sūrye] sūryo B N 2 syād daurbalyaṃ] syāntairvalyaṃ G; syān nairvalyaṃ K T; syān nairbalyaṃ M 4 vyathā ca] vyathātha K T ‖ śūlaṃ syāt] śūlasya G ‖ tu dhana] tudyana K 6 budhaphalam] budhaḥ G K T M 7 kuṭumba] kuṃdava N ‖ virodho] virodha B; viro N ‖ saṃhatiḥ] saṃgatiḥ B N 8 nṛpavairibhayaṃ] nayanair vibhavaṃ B ‖ vairi] caura K T; cora M 9 mahā] mahāl K T; mahāl̃ M ‖ mahadbhiḥ] maharddhiḥ B N ‖ saṃgatiḥ] saṃgamaḥ K T M 10 guror] gurau K T 12 gataṃ] gatas K T M ‖ tamaḥ] gamaḥ B; samaḥ N 16 manasi] masi B; masiṃ N ‖ cintā] ciṃtaṃ B; citaṃ N ‖ ca] syāt K T M 17 vairi] ari K T M 18 nāśaś] nāśam B N G; nāśañ K T ‖ ca] om. B 20 bhaume śanidaśāṃ gate] śaner aṃtargate kuje G K T M 21–22 kalaho … gate] om. B N 23 śaniphalam] śaniḥ G K T M

> tion of enemies and gain of victory when [the subperiod of] the sun enters the period of Mercury. There will be suffering from blood, bile and so on, weakness in one's body, and quarrel in uniting with women when [the subperiod of] the moon enters the period of Mercury. There will be headache and pain, suffering and loss of wealth, and discord with one's children and so on when [the subperiod of] Mars enters the period of Mercury.

This concludes the results of Mercury.

7.10.6 *The Period of Saturn and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There are quarrels in the household, discord with friends, frugality with money and danger from the king and enemies when [the subperiod of] Saturn enters its own period. There is good health, great gain, the company of great men, and devotion to Brahmans, gods and teachers when [the subperiod of] Jupiter enters [the period of] Saturn. [The subperiod of] Rāhu entering [the period of] Saturn makes [suffering] from robbers, enemies or the king, [suffering from loss] of wealth and suffering from the stomach, unhappiness and weakness. There is victory over enemies and acquisition of wealth from servants, happiness from women and advantage from friends when [the subperiod of] Venus enters the period of Saturn. There are quarrels in the household, loss of wealth and grains, and a little anxiety in one's mind when [the subperiod of] the sun enters the period of Saturn. There will be gain of quadrupeds and so on, destruction of enemies [but] danger from the king, happiness from women and an end to unhappiness when [the subperiod of] the moon enters the period of Saturn. There will be agitation of blood and bile, quarrels with kinsmen and loss of wealth and grains when [the subperiod of] Mars enters the period of Saturn. There are quarrels with friends, children and so on, constant discord, and horrible danger from enemies when [the subperiod of] Mercury enters the period of Saturn.

This concludes the results of Saturn.

kāryasiddhir nṛpād bhītir dhanadhānyādisampadaḥ |
pramehabhavapīḍā syāt svadaśāntargate gurau ||
dadrukaṇḍuprakopaś ca raktakopaḥ pramehataḥ |
balahānis tv arthanāśo rāhau jīvadaśāṃ gate ||
śukrasyāpi phalaṃ rāhuphalavad guruvad raveḥ |
strīsukhaṃ saṃtateḥ saukhyaṃ guror antargate vidhau ||
cintitasya ca kāryasya siddhiḥ syāt tu dhanāgamaḥ |
śarīrārogyakaṃ caiva bhaume jīvadaśāṃ gate ||
budhasyāpi phalaṃ bhaumaphalavac cātha vāyubhīḥ |
buddhināśo vyayaś caiva śanau jīvadaśāṃ gate ||

iti guruphalam ||

paradeśagamas tatra caurebhyo 'pi mahad bhayam |
mānahāniḥ śastrapīḍā rāhau nijadaśāṃ gate ||
arthalābhaḥ kāryasiddhiḥ śukre rāhudaśāṃ gate |
jvarātisārarogaś ca rāhor antargate ravau ||
candrasya rāhuvac cārdharavivad bhaumajaṃ phalam |
budhasya śukravac cārdharāhuvac ca śaneḥ smṛtam ||
samau lābhavyayau caiva mitraśatrusamāgamaḥ |
miśraṃ caiva phalaṃ vācyaṃ gurau rāhudaśāṃ gate ||

iti rāhuphalam ||

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1 nṛpād bhītir] nṛpād bhītiṃ B N; nṛpān māna G K T M 2 bhava] dhana B N G 4 rāhau jīva] rāhāv ījya G T; rāhov ījya K; rāhāv ijya M ‖ gate] gatau B N 8 śarīrārogyakaṃ] śarīrorogyake B N ‖ gate] gateḥ saukhyaṃ guror aṃtarga B; gateḥ khyaṃ guror aṃtarga N 11 guruphalam] guruḥ G K T M 12 para] ya – G ‖ deśa] deśe M ‖ gamas tatra] gamaś caiva K T M 13 māna] mahā G 16 cārdha] cārddhaṃ G 17 cārdha] cārddhaṃ G K T M 18 lābha] lābhau B N G 19 miśraṃ] mitraṃ B N G ‖ vācyaṃ] lābhaṃ B N; cāte G 20 rāhuphalam] rāhuḥ G K T

7.10.7 *The Period of Jupiter and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There will be success in undertakings, danger from the king, abundance of wealth, grains and so on [but] suffering caused by urinary disease when [the subperiod of] Jupiter enters its own period. There is skin disease and irritation from itching, agitation of blood due to urinary disease, failing strength and loss of wealth when [the subperiod of] Rāhu enters the period of Jupiter. The results of Venus are like the results of Rāhu, and [those] of the sun are like [those of] Jupiter. There is happiness from women and happiness from offspring when [the subperiod of] the moon enters [the period of] Jupiter. There will be success in a planned undertaking, acquisition of wealth and good health of the body when [the subperiod of] Mars enters the period of Jupiter. The results of Mercury are like the results of Mars, and also danger from [the humour of] wind. There is loss of reason and expense when [the subperiod of] Saturn enters the period of Jupiter.

This concludes the results of Jupiter.

7.10.8 *The Period of Rāhu and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There is travel to foreign countries and grave danger from robbers during that [travel], loss of honour and suffering from weapons when [the subperiod of] Rāhu enters its own period. There is gain of wealth and success in undertakings when [the subperiod of] Venus enters the period of Rāhu, and diarrhoea with fever when [the subperiod of] the sun enters [the period of] Rāhu. The results of the moon are like [those of] Rāhu, and those of Mars like half of [those of] the sun; [those] of Mercury are like [those of] Venus, and [those] of Saturn are said to be like half of [those of] Rāhu. Gain and loss in equal measure, encounters with friends and enemies, and mixed results [in everything] should be predicted when [the subperiod of] Jupiter enters the period of Rāhu.

This concludes the results of Rāhu.

strīsaukhyaṃ nṛpamānaḥ syād raupyāśvādisamāgamaḥ |
śvetavastos tathārogyaṃ svadaśāntargate bhṛgau ||
yatnena kāryasiddhiḥ syād rājasanmānam eva ca |
mahatī prītir ārogyaṃ ravau śukradaśāṃ gate ||
strīsukhaṃ śvetavastūnāṃ lābhaṃ vai rājamānatām |
karoti śatrunāśaṃ ca candre śukradaśāṃ gate ||

kvacid duḥkhaṃ kvacit saukhyaṃ kvacil lābhaṃ kvacid yaśaḥ |
prāpnoti puruṣo nityaṃ candre śukradaśāṃ gate || iti vā pāṭhaḥ |

saṃtāpaḥ kalahaś caiva pittakopasamāgamaḥ |
śatrūṇāṃ raktakopaś ca bhaume śukradaśāṃ gate ||
kaṇḍūraktātipittaṃ ca vihāro hemasambhavaḥ |
dhanadhānyavyayaś caiva śukrasyāntargate budhe ||
akasmāc ca dhanaprāptiḥ parebhyo hīnavastutaḥ |
lābhaḥ syād bhārgavasyāntar daśā yadi śanes tadā ||
rājyaprāptir dravyalābhas tv alpāyāsena karma ca |
saphalaṃ ca bhavec chukradaśāmadhye guror yadā ||
svajanaiś ca virodhaḥ syād vāyuś codarasambhavaḥ |
śūlarogo vyayaś caiva rāhau śukradaśām gate ||

iti śukraphalam | iti rāmamatadaśāyām antardaśāḥ samāptāḥ ||

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1 mānaḥ] mānyaḥ B N ‖ raupyā-] rauṇā- K 2 vastos] vastāṃs K 5 sukhaṃ] sukhe K ‖ vai rāja] vairāgya B N G 7 kvacit] kvacci N ‖ lābhaṃ] lābhaḥ G K T 8 iti vā pāṭhaḥ] om. B N G 9 kopa] kopaḥ K T M 11 raktāti] raktādi K T ‖ vihāro] vihāre B N G ‖ hema] he B 13 vastutaḥ] vastunaḥ K M 14 lābhaḥ] lābhaṃ B N G 15 lābhas tv alpā-] lābhaḥ svalpā- K T M 17 virodhaḥ] vinodaḥ B N ‖ vāyuś] vyayaś K T M 18 rogo] roge G 19 śukraphalam] śukraḥ G K T M

7.10.9 *The Period of Venus and Its Subperiods*

[Continuing from the *Varṣaphalapradīpa*:]

> There will be happiness from women, honour from the king, acquisition of silver, horses and so on, and also of white objects, and good health when [the subperiod of] Venus enters its own period. There will be success in undertakings with effort, honour from the king, great affection and good health when [the subperiod of] the sun enters the period of Venus. When [the subperiod of] the moon enters the period of Venus, it makes happiness from women, gain of white objects, honour from the king and destruction of enemies.

[For the last verse], there is another reading: 'Whenever [the subperiod of] the moon enters the period of Venus, a man sometimes meets with unhappiness, sometimes happiness, sometimes gain, sometimes renown.' [Continuing from the *Varṣaphalapradīpa*:]

> There is affliction and quarrels, the onset of agitation of bile, [fury] of enemies and agitation of blood when [the subperiod of] Mars enters the period of Venus. There is itching, excess of bile [affecting] the blood, enjoyment arising from gold, and loss of wealth and grains when [the subperiod of] Mercury enters [the period of] Venus. There will be sudden gain of wealth and gains from strangers[112] [or] from small[113] objects if the [sub]period of Saturn enters [the period of] Venus. There will be attainment of dominion, gain of goods with little effort, and work will give [the desired] results when [the subperiod] of Jupiter [occurs] within the period of Venus. There will be discord with one's own people, wind in the stomach, painful illness and loss when [the subperiod of] Rāhu enters [the period of] Venus.

This concludes the results of Venus. Thus [the results of] the subperiods in the periods according to the school of [Bala]rāma are complete.

112 Or 'enemies'.
113 Or 'paltry'.

athoktānāṃ daśākadambānāṃ viṣayavibhāgo nirūpyate granthāntare |

balī yadā hīnalavo grahaḥ syāt tadā tu hīnāṃśadaśā vidheyā |
sarvagrahālokanalabdhavīrye tanau tasīrākhyadaśā pradiṣṭā ||
lagnasya sabalatve hi bhāvapūrvā tu sā matā |
kālahorādaśā kāryā savīrye 'bde ca tatpatau ||
haddākhyā varṣalagnasya haddeśe balasaṃyute |
abdacandre balopete kuryān naisargikīṃ daśām ||
savīryajanmarāśīśe muddā gaurīmatena tu |
balasāmye tu sarveṣāṃ tasīrākhyā prakīrtitā ||
savīrye candrarāśīśe balarāmāhvayā matā |
sarve nabhogāḥ prekṣante tanuṃ bhāvadaśā tadā ||

tatra varṣe sarvāpekṣayā hīnāṃśagrahasya sabalatve hīnāṃśadaśā vidheyā | sarvagrahair dṛṣṭe lagne tasīradaśā | lagnasya sabalatve bhāvatasīradaśā | varṣapraveśasamaye kālahoreśasya sabalatve kālahorādaśā | varṣapraveśalagnahaddeśvarasya sabalatve haddādaśā | candrasya sabalatve nisargadaśā | varṣe janmarāśīśvarasya sabalatve gaurīmatadaśā muddākhyā | varṣe candrarāśīśvarasya sabalatve balarāmamatadaśā vidheyā | sarveṣāṃ balasāmye balāpekṣayā rahitā tasīradaśā kartavyā | lagnopari sarvagrahāṇāṃ dṛṣṭyabhāve bhāvadaśā kartavyeti tattvam ||

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1 viṣaya] viṣayā B N ‖ nirūpyate] rūpyate N 1–11 granthāntare … tadā] om. B N G 2 hīnalavo] scripsi; hīnavalo K T; hīnabalo M 7 candre] scripsi; candra K T M ‖ naisargikīṃ daśām] scripsi; naisargikī daśā K T M 11 nabhogāḥ] na bhogāḥ M ‖ tanuṃ] scripsi; tanu K T M 12 grahasya] grahesya B N ‖ sabalatve] tadā add. K T M ‖ vidheyā] om. B N G 13 tasīra[1]] nasāra B N ‖ sabalatve] sarvavalatve B N G 15 sabalatve] bhāva add. B N G ‖ sabalatve] balatve N; sarvalatve T 16 rāśīśvarasya] śaśīśvarasya B N 18–19 dṛṣṭyabhāve bhāva] dṛṣṭyābhāva B; daṣṭyāmāva N 19 tattvam] tatve B N

19 tattvam] Around this point, K T M add a table of durations of subperiods in the system of [Bala]rāma. Being absent from the earlier text witnesses, and containing only approximate values (rounded to the nearest integers), this table has been omitted.

7.11 The Use of the Different Systems of Periods

Now, the respective scopes of the profusion of period [systems] described [above] are outlined in another book:

> When the planet with the fewest degrees is strong, then periods according to reduced degrees should be used. If the ascendant gains strength by all planets aspecting it, the periods called *tāsīra* are prescribed. If the ascendant is strong, that [system] with [the phrase] 'of the houses' added is approved. The periods based on hours should be applied if the ruler of that [hour] is strong in the year, [and those] called [of the] *haddā* if the *haddā* ruler of the ascendant of the year is endowed with strength. If the moon in the year is possessed of strength, one should apply the natural periods. If the ruler of the sign [occupied by the moon] in the nativity is strong, the *mudda* according to the school of Gaurī is prescribed; but if all are equal in strength, [the system] called *tāsīra*. If the ruler of the sign [occupied by] the moon [in the revolution of the year] is strong, [the system] named after Balarāma is approved; [and if] all planets aspect the first house, then the periods of the houses.

That is, if the planet with the least degrees of all is strong in the year, periods according to reduced degrees should be used; if the ascendant is aspected by all planets, *tāsīra* periods; if the ascendant is strong, *tāsīra* periods of the houses; if the ruler of the hour at the time of the revolution of the year is strong, the periods based on hours; if the ruler of the *haddā* on the ascendant of the revolution of the year is strong, the *haddā* periods; if the moon is strong, the natural periods; if the ruler of the sign [occupied by the moon] in the nativity is strong in the year, the periods according to the school of Gaurī, called *mudda*; if the ruler of the sign [occupied by] the moon in the year is strong, the periods according to the school of Balarāma should be used; if all are equal in strength, *tāsīra* periods should be employed with no consideration of strength; and if no aspect of any planet is present in the ascendant, the periods of the houses should be employed:[114] this is the truth of the matter.

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114 It is not clear to which system this label refers. Additionally, Balabhadra appears to see a negation in the text which is not present there, perhaps reading (like text witness M) *na bhogāḥ* for *nabho-gāḥ*; but the latter word ('sky-goers') is formed from *nabhas* 'sky' and means 'planets'; *bhogāḥ* (meaning either 'pleasures' or 'coils') does not fit the context.

atha daśāphale viśeṣaḥ | tatra pūrvaṃ pūrṇabalasya raver daśāphale gajāśvalābhādiphalam uktam | pūrṇabalaravidaśā tu sarveṣāṃ varṣapraveśe kadāpi na sambhavatīti nipāto na dṛśyate | paraṃ tu teṣāṃ gajāśvalābhādikaṃ na dṛśyate | tatra kiṃ kāraṇam iti ced ucyate | janmani jātakoktamārgeṇa raviś cet pūrṇabalo varṣe 'pi pūrṇabalaḥ śubhasthānagaś ca bhavati tadā gajāśvalābhādikam avaśyaṃ varṣe vaktavyam | janmani hīnabale sūrye varṣe pūrṇavīrye 'pi gajāśvalābhādikaṃ svapne bodhyam | uktaṃ ca varāheṇa |

pariṇamati phaloktiḥ svapnacintāsv avīryaiḥ || iti |

atha daśāriṣṭam uktaṃ hillājadīpikāyām |

daśādau daśeśas trirāśīśvaraś ca yadā naṣṭavīryo bhaved riṣṭam uktam |
vipakṣāṣṭamastho 'thavā krūradṛṣṭo yutaḥ syād ariṣṭaṃ tadā pākakāle ||
trirāśīśvarāc candrapākeśvarau tu ripucchidrariṣpheṣu saṃsthāv ariṣṭam |
trirāśīśapākeśvarau śītaraśmer yadā vā tadādeśanīyaṃ tv ariṣṭam ||
trirāśikeśas tanuto vidhor vā pākeśvarād dvidvimite dṛkāṇe |
bhaved ariṣṭaṃ niyataṃ narāṇām anyonyam evaṃ viduṣā prakalpyam ||
janmalagnād daśāveśaḥ ṣaṣṭhāṣṭastho daśeśvarāt |
chidrāṃśasaṃstho vāriṣṭaṃ karoti ripurāśigaḥ ||

---

1 phale[2]] phalaṃ G 2 ravidaśā] na vidaśā B N 3 nipāto] pānitau N; niyamo G K T M 5 pūrṇa[1]] raviś cet pūrṇa add. G ‖ varṣe] varṣo B N ‖ 'pi] vi G 6 tadā] rājā add. G ‖ varṣe] varṣo B ‖ janmani] janma M ‖ hīna] hīne K T M 7 gajāśva] gajāśvādi K T M ‖ svapne bodhyam] svam ebohyaṃ N a.c.; svayam ebohyaṃ N p.c.; svapne vācyaṃ G; svapne vaktavyam K T M 10 daśāriṣṭam] daśāniṣṭam B N 12 dṛṣṭo] dṛṣṭa K T M 13 -īśvarāc] -īśvaraś K T M ‖ saṃsthāv] saṃkhyāv K T M 14 ariṣṭam] aniṣṭaṃ B N 16 bhaved … prakalpyam] scripsi; om. B N G K T M 17 ṣaṣṭhāṣṭastho] ṣaṣṭhāṣṭheṃga G; ṣaṣṭhāṣṭeṅge K T M ‖ daśeśvarāt] deśeśvarāt G 18 saṃstho] sthotha K T M

---

9 pariṇamati … avīryaiḥ] BJ 8.22 11–882.6 daśādau … prayāti] HD 10.1–7

---

16 bhaved … prakalpyam] This half-stanza, syntactically required but omitted by all text witnesses, has been supplied from MS HD2, and the last word, partly obliterated by damage (*praka**), emended.

Next, a special consideration concerning the results of periods, as follows: in the results for the period of the sun with full strength, the results were stated above to be gain of elephants and horses and so on;[115] and there is no exception to say that [these results of] the period of the sun with full strength are not always possible in everyone's annual revolution. All the same, there is no gain of elephants and horses and so on for those [persons]. If [it should be asked] what is the reason for this, [in reply] it is said: if, by the method described in the [*Bṛhaj*]*jātaka*,[116] the sun is [found to be] of full strength in the nativity, and it has full strength in the year as well and occupies a good place, then gain of elephants and horses and so on is definitely to be predicted. [But] if the sun has little strength in the nativity but full strength in the year, gain of elephants and horses and so on should be understood [to occur only] in a dream. And [this] is stated by Varāha[mihira in *Bṛhajjātaka* 8.22]: 'The predicted results are transformed by powerless [planets] into [mere] dreams and fantasies.'

Next, unfortunate periods are described in *Hillājadīpikā* [11.1–7]:

> When, at the beginning of a period, the ruler of the period and the triplicity ruler [of the ascendant?] have lost their strength, misfortune is declared; or if [both or either?] occupy the sixth or eighth house, aspected by or joined to malefics, there is misfortune during that period. [If] the moon and the ruler of the period are placed in the sixth, eighth or twelfth houses from the triplicity ruler, there is misfortune; or when the triplicity ruler and the ruler of the period [are so placed] from the moon, then too misfortune is to be predicted. [If] the triplicity ruler [is placed] in the twenty-second decan from the ascendant or the moon, [or] from the ruler of the period, men will certainly suffer misfortune. Thus the learned should consider [these planets] mutually.
>
> [The ascendant at the time of] the commencement of the period occupying the sixth or eighth [sign] from the ascendant of the nativity, or occupying the degree of the eighth house from the ruler of the period, makes misfortune, [and likewise if] occupying the sixth sign.

115 In section 7.7.1.

116 Or, possibly: 'in [the science of] genethlialogy'. In either case, the appeal appears to be to pre-Islamic doctrines of nativities rather than to Tājika sources, despite the fact that Balabhadra was acquainted at least to some extent with Samarasiṃha's surviving work on genethlialogy (the *Karmaprakāśa*), known to him as the *Manuṣyajātaka* (quoted in section 3.7 above).

chidrāt trairāśipaḥ śodhyaḥ saśanir mṛtyusadmakam |
tatkāle vīryasaṃyuktam ariṣṭaṃ jāyate dhruvam ||
tatkāle vīryahīnaś ca vilagnādhipatir yadā |
vyayāricchidragaś cet syāt tadāriṣṭaṃ prajāyate ||
daśādhipo vīryayutaḥ praveśe trairāśikeśo 'pi yutaḥ śubhaiś ca | 5
dṛṣṭas trikoṇopacayasthitaś cet tadāśu riṣṭaṃ vilayaṃ prayāti ||

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne daśānayanādhikāraḥ saptamaḥ ||7||

---

1 sadmakam] saṃdhakaṃ B N 2 ariṣṭaṃ] aniṣṭaṃ B N 3 tatkāle] tattatkāle B; tatatkāle N ‖ hīnaś ca] hī G a.c.; hīna G p.c. 6 dṛṣṭas] iṣṭas B N; dṛṣṭis K T M 7–8 iti … saptamaḥ] śrībalabhadrakṛte hāyanaratne daśānayanādhikārādhyāyaḥ K T M 7 śrīmad] śrībhaṭṭa B ‖ varya] varṣa B ‖ paṇḍita] ghaṭita B N 8 saptamaḥ] samāpta B; samāptaḥ N

> The triplicity ruler subtracted from the eighth house and added to Saturn is the lot of death.[117] [If it is] endowed with strength at that time,[118] misfortune certainly arises. And if the ruler of the ascendant should be bereft of strength at that time, occupying the twelfth, sixth or eighth house, then misfortune arises. [But] if the ruler of the period is endowed with strength at the commencement [of the period], and the triplicity ruler, too, joined or aspected by benefics and occupying a trine or a place of increase, then the misfortune swiftly abates.

In the *Hāyanaratna* composed by Balabhadra, son of the illustrious learned Dāmodara, foremost of astrologers, this concludes the seventh topic: calculating the periods.

117 The standard calculation of this lot, as seen in section 4.3 above, involves the moon rather than the triplicity ruler (of the ascendant?).

118 Presumably the time of commencement of a period.

atha māsapraveśānayanam | tatprayojanam āha yādavaḥ |

samāphalaṃ vyāsasamāsakābhyāṃ samīritaṃ māsaphalaṃ vinā tat |
na bhāty anāyāsakaraṃ bruve 'taḥ sayuktimāsānayanaṃ phalaṃ ca ||

tājikālaṃkāre 'pi |

śaradadhipatimunthahādiśobhā śarad api māsaphalair vinā na bhāti |
śaradadhigamarājitā latā yā na ca rucim eti phalaiś ca puṣpitāgrā ||

atha māsapraveśopayuktam abdapasūryādyānayanaṃ likhyate | tatrābdapānayanam |

svābhīṣṭaśākāt tu samīpaśākaṃ viśodhya śeṣāṅkaśakāṅkakoṣṭhayoḥ |
adhaḥsthavārādikasaṃyutir bhaved abdādhipo vāramukhaḥ samādau ||

2 vyāsa] vyāpta B N ‖ samīritaṃ] samīrititam T ‖ vinā tat] kilaitat B N 3 na bhāty anāyāsa] tatsādhanāyāsa B N; nābhāty anāyāsa K T M ‖ 'taḥ] tat M ‖ sayukti] sadyukti B N 4 tājikā-] jātakā- B N G ‖ 'pi] om. G 5 munthahādi] muṃthahādhī K T; muṃthahādhi M ‖ bhāti] bhavati B N a.c. G 6 śaradadhigama] śaradyevāma B N ‖ rucim eti] – – – – meti B; meti N 7 likhyate] om. B N ‖ tatrā-] athā- B N G 9 śakāṅka] samāna B N; saśāka G 10 abdādhipo] abdhādhipo G

2–3 samā … ca] TYS 15.1

1 This somewhat belaboured metaphor is a play on the name of the metre used: *puṣpitāgrā* 'flowering'. The word *phala* means both 'fruit' and 'result'.

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CHAPTER 8

Monthly and Daily Revolutions

8.1 Preliminary Calculations

Now, calculating monthly revolutions; and Yādava states their purpose [in *Tājikayogasudhānidhi* 15.1]:

> The result of the year has been described both generally and specifically, [but] without the result of the months it does not shine. Therefore I am relating an easy and reasoned calculation of the months and [their] results.

And in the *Tājikālaṃkāra* [it is said]:

> Although adorned by the ruler of the year, the *munthahā* and so on, the year does not shine without the results of the months, and the flowering creeper beautified by an understanding of the year does not attain the splendour of fruits.[1]

Next, the calculation of the ruler of the year,[2] the sun and so forth, employed in revolutions of the month, is written; and the calculation of the ruler of the year [is as follows]:[3]

Subtracting the nearest [preceding] Śaka year from the Śaka year sought, the sum of the [values in] days and so on under [the respective headings in] the tables of remainders and of Śaka dates will give the ruler of the year in days of the week and so on at the beginning of the year.

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2 In the context of the calculations discussed in sections 8.1–3, the phrase 'ruler of the year' is used in a different sense than previously, to denote the day of the week (with fractions) of the sun's ingress into sidereal Aries, and/or the planet ruling that day. See Kolachana et al. 2018.

3 The repetition is in the original. Balabhadra typically uses *likh* 'write' in the passive to signal his own involvement as author. This involvement may amount simply to the selection of sources or the arrangement of material, but in such cases the sources are generally named. Although no positive information is given one way or the other, I therefore assume the unattributed verse material in this section and the next to have been authored by Balabhadra himself.

śakāṅkāḥ	**vārādy-abdapāṅkāḥ**	**śakāva-śeṣāṅkāḥ**	**vārādayaḥ**
1489	6 27 22 4	1	1 15 31 31
1509	3 37 52 32	2	2 31 3 2
1529	0 48 23 00	3	3 46 34 34
1549	4 58 53 28	4	5 2 6 5
1569	2 9 23 56	5	6 17 37 37
1589	6 19 54 24	6	0 33 9 8
1609	3 30 24 52	7	1 48 40 40
1629	0 40 55 20	8	3 4 12 11
1649	4 51 25 48	9	4 19 43 42
1669	2 1 56 16	10	5 35 15 14
1689	6 12 26 44	11	6 50 46 45
1709	3 22 57 12	12	1 6 18 16
1729	0 33 27 40	13	2 21 49 48
1749	4 43 58 8	14	3 37 21 19
1769	1 54 28 36	15	4 52 52 51
1789	6 4 59 4	16	6 8 24 22
1809	3 15 29 32	17	0 23 55 54
1829	0 26 0 0	18	1 39 27 25
1849	4 36 30 28	19	2 54 58 56
1869	1 47 0 56	20	4 10 30 28
1889	5 57 31 24		
1909	3 8 1 52		

2 śeṣāṅkāḥ] scripsi; śeṣakoṣṭakā B 3 22] scripsi; 21 B G; 18 K T M 4 1509] 14 9 G; 1589 K T M ‖ 52] scripsi; 51 B G; 48 K T M 5 1529] 1524 M ‖ 23] 19 K T M 6 58] 56 G ‖ 53] scripsi; 43 B G; 49 K T M 7 23] 19 K T M 8 1589] 1584 K T M ‖ 54] 50 K T M 9 24] 20 K T M 10 1629] 1624 K T M ‖ 55] 51 K T M 11 25] 21 K T M 12 56] 52 K T M 13 1689] 1679 M ‖ 6[1]] 8 M ‖ 12] 11 B ‖ 26] 22 K T M 14 57] 53 K T M 15 27] 23 K T M 16 58] 54 K T M 17 1769] 1779 K T M ‖ 28] 24 K T M ‖ 36] 13 K T M 18 59] 55 K T M 19 29] 25 K T M ‖ 32] 12 T; 22 M 20 1829] 1819 K T M ‖ 26 0] 25 56 K T M 21 1849] 1949 M ‖ 30] 26 K T M 22 47] 46 M ‖ 0] 56 K T M ‖ 56] 58 M

1 śakāṅkāḥ] The following table is omitted by N. The headings and the two rightmost columns, as well as the two bottommost rows, are further omitted by G. In K T M, the two bottommost rows are omitted, and the second and fourth columns each subdivided into four. The column headings in M read *śākāṃkaḥ, vārāṃkaḥ, ghaṭyaṃkaḥ, palāṃkaḥ, vipalāḥ, śeṣavarṣāṃkāḥ, vāraḥ, ghaṭī, pala, vipalā*; the headings in K T are identical save for minor orthographic errors.

Śaka year	Ruler of year by day, etc.	Remaining Śaka years	Days, etc.
1489	6;27,22,4	1	1;15,31,31
1509	3;37,52,32	2	2;31,3,2
1529	0;48,23,0	3	3;46,34,34
1549	4;58,53,28	4	5;2,6,5
1569	2;9,23,56	5	6;17,37,37
1589	6;19,54,24	6	0;33,9,8
1609	3;30,24,52	7	1;48,40,40
1629	0;40,55,20	8	3;4,12,11
1649	4;51,25,48	9	4;19,43,42
1669	2;1,56,16	10	5;35,15,14
1689	6;12,26,44	11	6;50,46,45
1709	3;22,57,12	12	1;6,18,16
1729	0;33,27,40	13	2;21,49,48
1749	4;43,58,8	14	3;37,21,19
1769	1;54,28,36	15	4;52,52,51
1789	6;4,59,4	16	6;8,24,22
1809	3;15,29,32	17	0;23,55,54
1829	0;26,0,0	18	1;39,27,25
1849	4;36,30,28	19	2;54,58,56
1869	1;47,0,56	20	4;10,30,28
1889	5;57,31,24		
1909	3;8,1,52		

meṣasaṃkrāntitithyānayanaṃ prathamādhyāye proktam eva | athāhargaṇānayanam |

meṣasaṃkramadinād gatamāsās triṃśatā vinihatā dinayuktāḥ |
svābdhitarkalavavāsarahīnā jāyate dinagaṇo 'bdapapūrvaḥ ||

atha madhyamārkānayanam |

dyugaṇas triṃśatā bhakto māsāḥ śeṣaṃ dināni ca |
tatratyagṛhasaṃyogaḥ kṣepayuṅ madhyamo raviḥ |
sūrye rudrā bhaṃ kuvāṇā navāgnī kṣepako mataḥ ||
rekhāsvadeśāntarayojanāni
nijāṅghrihīnāni viliptikāḥ syuḥ |
pūrve pare vāramukhaṃ bhavet tat
tato ⏑ – – ⏑ ⏑ – ⏑ – ⏒ |
deśāntaraṃ sthāpyaravāv ṛṇaṃ prāk
paścād dhanaṃ madhyaraviḥ svadeśe ||
ekāntamadhyamārkaṃ ca tryaikyārthaṃ sthāpayed budhaḥ |
dvau meghāḥ khayamāḥ sūryamandoccaṃ rāśipūrvakam ||
grahonitaṃ ca mandoccaṃ mandakendraṃ bhaved iha |
tribhād alpaṃ bhujaḥ kendraṃ raseṣūnaṃ tribhādhikam ||
ṣaḍbhyo 'dhikaṃ ṣaḍūnaṃ syāc cakrāc chodhyaṃ navādhikam |
bhujāṃśamitakoṣṭhasthaṃ phalam aṃśādikaṃ raveḥ ||
koṣṭhāntarahatāc cheṣāt ṣaṣṭilabdhakalādiyuk |
spaṣṭaṃ mandaphalaṃ kendre tulājādye ṛṇaṃ dhanam ||
madhyamārke sphuṭārkaḥ syāt koṣṭhasthaṃ ca gateḥ phalam |

---

7 gṛha] scripsi; graha B N G K T M 13 sthāpya] syāpyasāpya N 15 tryaikyārthaṃ] traikyāṣvaṃ B N; traikyārddhaṃ K M 23 madhyamārke] madhyarkomā N

How to calculate the lunar date of the Aries ingress has already been described in the first chapter.[4] Next, calculating the day count:

The months elapsed from the day of the Aries ingress, multiplied by thirty and added to the days [elapsed], less by [the number of] days [corresponding to] one sixty-fourth part of itself, becomes the day count, beginning with the ruler of the year.

Next, calculating the mean [longitude of the] sun:

The day count divided by thirty is the months, and the remainder is the days. The sum of the corresponding [zodiacal] houses,[5] added to the epoch adjustment, is the mean [longitude of the] sun. The epoch adjustment for the sun is considered to be eleven, twenty-seven, fifty-one, thirty-nine.

The *yojanas* between the meridian and one's own place, less by one quarter of themselves, will be seconds of arc to the east or west; from that, in days and so on, there will be [...].[6] The longitudinal difference subtracted from the [longitude of the] sun to be determined in the east, or added to it in the west, is the mean [longitude of the] sun in one's own place.

For the purpose of [performing] the triad [of corrections], the wise should find the exact mean [longitude of the] sun. The apogee of the sun in signs and so on is two, seventeen, twenty, and the apogee minus [the longitude of] the planet[7] will be the anomaly. If less than three signs, the anomaly [itself] is the argument; if greater than three signs, it is subtracted from six; if greater than six, it should be decreased by six; if greater than nine, it is to be subtracted from the circle [of twelve signs].

The equation of the sun in degrees and so on is found in the table cell corresponding to the degree of the argument. Added to the minutes of arc and so on after the remainder has been multiplied by the difference between the [current and next] table cells and divided by sixty, it is the true equation. As the anomaly is in [the six signs] beginning with Libra or Aries, subtracting it from or adding it to the mean [longitude of the] sun, [respectively], will give the true [longitude of the] sun. And the velocity correction found in the

4 At the end of section 1.6.

5 That is, signs. All text witnesses read *graha* 'planet' for *gṛha* 'house', a common error.

6 Nine syllables, amounting to nearly a quarter-stanza, are missing from all text witnesses.

7 That is, of the sun.

svarṇaṃ karkamṛge kendre madhyabhuktau sphuṭā gatiḥ |
syād abdapāntakālīnaḥ spaṣṭārko gatisaṃyutaḥ ||

atha tryaikyānayanam |

dvighnasāyanamadhyārkadorjyā ṣaḍbhair vibhājitā |
kalādyaṃ svam ṛṇaṃ sūrye samaujapadage kriyāt |
tritribhir bhaiḥ padaṃ caujasamaṃ syād udayāntare ||

yad vā jyāṃ vinaivodayāntarānayanam |

sāyanārkapade gamyagatālpāṃśā vivarjitāḥ |
dvighnena svaśarāṃśena vikalāś codayāntare ||
arkamandaphalaṃ khenduguṇaṃ syād vikalātmakam |
bhujāntaraṃ ravau svarṇaṃ madhyame phalavat smṛtam ||
yadāyanāṃśāḍhyaravir mukhe syād dhaṭasya meṣasya ca tatra śaṅkoḥ |
sūryāṅgulasya dyudale prabhākṣaprabhā sthitā diggajadigvinighnī ||
antyā trihṛt syuś carakhaṇḍakāni krameṇa sūryād ayanāṃśayuktāt |
bhujarkṣasaṃkhyāmitayātakhaṇḍayutiḥ svabhogyāhataśeṣakasya ||
kharāmabhāgena yutā carārdhaṃ carārdhatulyā vikalā raves tu |
carāntaraṃ syād udaye tulājaṣaḍbhe dhanarṇaṃ viparītam aste ||

---

2 abdapānta] abdapāta G; abdapāla K T M ‖ kālīnaḥ] kālāṃtaḥ B N ‖ spaṣṭārko] spaṣṭārke G ‖ saṃyutaḥ] saṃyute G 4 dvighna] hime B N ‖ madhyārka] madhyamārka G ‖ ṣaḍ-bhair] 27 add. B N ‖ vibhājitā] vibhājitaṃ G 5 kalādyaṃ] kālādyaṃ K M 6 cauja] scripsi; coja B N G K T M ‖ samaṃ] padaṃ B N G T 8 vivarjitāḥ] gatā jyāṃśā B N 9 dvighnena] dviṣṭhena B N ‖ vikalāś] vikalāñ M 12 -āḍhya] -ādya G ‖ mukhe] mukhaṃ B N ‖ dhaṭasya] dhaṭastha B; dhaṭascha N 13 prabhākṣa] pramākṣa M 14 antyā] aṃtyās K T M 15 yāta] pāta G 16 yutā] yutañ K T M ‖ carārdhaṃ] caraṃ syāc B N ‖ tu] bhurkṣa [bhulakṣa p.c.] saṃkhyāmitayātakhaṃḍayutiḥ svabhogyāhataśeṣakasya add. N 17 udaye] udayet B ‖ aste] asti K M

[appropriate] table cell, added to or subtracted from the mean motion as the anomaly is in [the six signs beginning with] Cancer or Capricorn, [respectively], is the true velocity. [This] will be the true [longitude of the] sun, accompanied by its motion, for the time of the ruler of the year.

8.2 The Three Corrections

Next, calculating the triad [of corrections]:

The sine of double the mean [longitude of the] sun with precession added, divided by six signs,[8] is the amount in minutes of arc and so on to be added to or subtracted from the sun as it occupies an even or odd quadrant from Aries, [respectively]. Each quarter [consists] of three signs and is odd or even, [in that order], in the correction for obliquity.

Or the correction for obliquity may be calculated without the sine:

In the quadrant of the sun with precession added, the lesser degrees – remaining or elapsed – minus the double of a fifth part of themselves are seconds of arc in the correction for obliquity. The equation of the sun multiplied by ten, [too], will make up seconds of arc: adding them to or subtracting them from the mean [longitude of the] sun just like the equation is called the correction for eccentricity.

When the sun with precession added is at the beginning of Libra or Aries, then the shadow of a twelve-digit gnomon falling [there] is the shadow of latitude. Multiplied by ten, eight, and ten, and the last [figure] divided by three, it will give the respective increments of ascensional difference. From the sun with precession added, the sum of elapsed increments corresponding to the number of zodiacal signs in the argument, added to a thirtieth part of the remainder multiplied by the remaining [sine increments], is half the ascensional difference; and half the ascensional difference is equal to the seconds of arc [in the longitude] of the sun. The correction for ascensional difference should be added to or subtracted from the six signs [beginning with] Libra and Aries, [respectively], when they are rising; the reverse when they are setting.

8 This part of the calculation is not clear to me. 'Six signs' is Balabhadra's usual way of expressing 180°. Alternatively, *ṣaḍbha* could be taken as a word numeral signifying the value 276, but neither seems to make much sense in the context.

trayāṇāṃ bījamārgeṇa yogas tryaikya udāhṛtaḥ |
athavā sugamopāyas tryaikyārthaṃ vinirūpyate ||
sāyanasphuṭasūryasya bhuktāṃśāḥ svodayair hatāḥ |
triṃśadbhaktā raver bhuktaṃ meṣāt pṛṣṭhodayair yutam ||
ṣaṣṭihṛn nāḍikādi svam atha madhyamabhāskaraḥ |
sāyano 'syāṃśaṣaḍbhāgo nāḍikādidhanaṃ bhavet ||
ubhayor antaraṃ tryaikyasaṃjñaṃ śeṣaṃ kalādikam |
madhyamārkaghaṭībhyaś ced raver bhuktaghaṭīgaṇaḥ ||
hīnas tryaikyam ṛṇaṃ sūrye vijñeyaṃ dhanam anyathā |
saṃskṛtas tena madhyārkaḥ syād ravis tryaikyasaṃskṛtaḥ ||
asya prasphuṭatā prāgvat sūkṣmo 'rkaḥ syāt parisphuṭaḥ |
uktarītyā sphuṭaḥ kāryo janmārkaḥ pūrvam eva hi ||
prativarṣaṃ sa evārkaḥ sphuṭaḥ sāṃgatiko bhavet |
ekaikarāśisahito varṣārko māsakālajaḥ ||
sphuṭārkāḥ syur dvitīyādimāseṣv arkās tu māsajāḥ |
ekaikabhāgasahitāḥ syur dināveśabhāskarāḥ ||
atha svābhīṣṭamāsasya saṃkhyā rūpavivarjitā |
tattulyamāsagatijakoṣṭhasthaphalasaṃyutaḥ ||
janmārko madhyamo 'bhīṣṭamāsapārśve bhaved raviḥ |
nirekā māsasaṃkhyā ca kharāmaguṇitā yutā ||
svajanmāhargaṇe 'bhīṣṭārkasambandhī bhaved gaṇaḥ |
gatitryaikyayutārkasya kartavyā sphuṭatoktavat ||
tataḥ svābhīṣṭasūryasya māsārkeṇāntaraṃ caret |
kalādyaṃ spaṣṭagatyāptaṃ syād dinādi phalaṃ sphuṭam ||
svābhīṣṭasūrye māsārkād adhike tad ṛṇaṃ smṛtam |
hīne dhanaṃ cābdapasya vārādis tena saṃskṛtaḥ ||
māsaveśe sphuṭā nāḍyas tadvārārtham ahargaṇaḥ |
saṃskṛtābdapavārādyaḥ saptataṣṭo 'rkataḥ smṛtaḥ ||

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1 bīja] vīryya K T M ‖ yogas] yoges B N 2 athavā] atha B N ‖ vinirūpyate] ca nirūpyate B N 3 svodayair] sodayair G 5 hṛn] bhaktan K T M ‖ nāḍikādi] nāḍikā G ‖ svam] om. K T M 6 sāyano 'syāṃśa] sāyanāṃsyāṃśa B; sāyanasthāṃśa N ‖ dhanaṃ] phalam K T M ‖ bhavet] bhave B 7 antaraṃ] antare B N G ‖ saṃjñaṃ śeṣaṃ] saṃjñakaṃ syāt K T M 8–9 madhyamārka … anyathā] om. B N G 11 syāt parisphuṭaḥ] syād raviḥ sphuṭaḥ B N 12 ukta] vakra B; cakra N ‖ janmārkaḥ] janmārko M ‖ pūrvam] karmam B N; pūrva K T; 'pūrva M 13 sāṃgatiko] scripsi; sagatiko B N K T M; saṃgatiko G 14 varṣārko] varṣārka K M ‖ kālajaḥ] kālajāḥ B N G 15 arkās] arkas B N G ‖ māsajāḥ] māsajaḥ B N G 16 bhāga] aṃśa K T M ‖ sahitāḥ] sahitaḥ B N G ‖ dināveśa] dine veśa M ‖ bhāskarāḥ] bhāskaraḥ B N G T 18 koṣṭha] koṣṭhaka G 20 nirekā] nareka G ‖ māsa] mā T 21 gaṇe 'bhīṣṭā-] gaṇābhīṣṭo B N ‖ sambandhī] saṃbandho B N 22 -oktavat] -oktivat B N 24 kalādyaṃ] kālādyaṃ M 25 tad] tu B N 27 veśe] praveśe B 28 vārādyaḥ] vārasya B N

The combination of the three [corrections] by the method [found in] the *Bīja*[*gaṇita*] is known as the triad. Another easy method for [calculating] the triad is explained [as follows]:

The elapsed degrees of the true sun [in its current sign] with precession added, multiplied by the oblique ascension [of that sign] and divided by thirty is the elapsed [ascension] of the sun [when] added to the oblique ascensions of the previous [signs] from Aries. Divided by sixty it is the amount to be added in *nāḍīs* and so on. Then precession is added to [the longitude of] the mean sun: one sixth of its degrees will be the amount to be added in *nāḍīs* and so on. The difference between the two is the remainder in minutes of arc and so on known as the triad. If the total of elapsed *ghaṭīs* of the [true] sun is less than the *ghaṭīs* of the mean sun, know that one should subtract the triad from [the mean longitude of] the sun; if the reverse, add it. The mean [longitude of the] sun corrected by that [value] will be [the longitude of] the sun corrected by the triad. It is [to be] corrected as before. [This] accurate [position of the] sun will be [its] wholly true [position].

[The longitude of] the sun in the nativity should first be made true by the process described; [then] that same [longitude of the] sun will be true as it recurs every year. The annual [longitude of the] sun increased by one sign at the time of each month will give the true [longitude of the] sun in the second month and so on; and the monthly [longitudes of the] sun increased by one degree at a time will give the [longitudes of the] sun in the daily revolutions.

Next, [the longitude of] the sun in the nativity, added to the monthly velocity correction found in the table cell corresponding to the number of the month sought minus one, will be the mean [longitude of the] sun near [the beginning of] the month sought; and the number of the month minus one, multiplied by thirty and added to the day count at one's nativity will be the count relative to the sought [longitude of the] sun.

The true position of the sun should be found in the manner described [by] applying [the corrections of] the triad and velocity. Then one should find the difference between the sought [longitude of the] sun and the monthly [longitude of the] sun: the minutes of arc and so on divided by the true velocity will give the true result in days and so on. If the sought [longitude of the] sun is greater than the monthly [longitude of the] sun, that [value] is called subtractive; if smaller, additive; and the day of the week and so forth of the ruler of the year is corrected by it.

In a monthly revolution, the true *nāḍīs* [elapsed perform the function of] the day count for the sake of [determining] the day of the week. The corrected day of the week and so forth of the ruler of the year, reduced by multiples of seven [and counted] from Sun[day], is said to be the current day

vartamāno vāsaraś ca sūkṣmaṃ syān māsaveśanam |
śrīmadgurūṇāṃ vacanaiḥ prakārāntaram ucyate ||

māsapraveśakālārkadyupiṇḍottharaveḥ kalāḥ |
nyūnādhikāḥ svagatyāptā eṣyayātās tu nāḍikāḥ ||
yojyāḥ śodhyā varṣakālanāḍīṣu tryaikyasaṃskṛtāḥ |
māsaveśe sphuṭā nāḍyo deśāntarasusaṃskṛtāḥ ||
tryaikyam abdapanāḍīṣu sūryād vyastaṃ prakalpayet |
deśāntareṇa saṃskāraṃ kuryād vyastaṃ paleṣu ca ||

sāvanāḥ māsāḥ	**raver māsagatayo rāśyādayaḥ madhyamāḥ**
1	0 29 34 5
2	1 29 8 10
3	2 28 42 15
4	3 28 16 20
5	4 27 50 25
6	5 27 24 30
7	6 26 58 35
8	7 26 32 40
9	8 26 6 45
10	9 25 40 50
11	10 25 14 56
12	11 24 49 2

4 eṣya] eṣā K M ‖ yātās] scripsi; jātās B N G K T M 5 kāla] pālaṃ G; pāla K T M 6 veśe] praveśe B ‖ deśāntarasu] deśāṃtaras tu B N 8 deśāntareṇa] deśāṃtarasya G K T M 11 29] 39 G 13 15] 35 M 16 27] 17 G 17 58] 28 B; 32 G ‖ 35] 40 G T 19 26] 25 T; 21 K M ‖ 45] 48 G; 49 K T M 20 50] 51 G 21 14] 16 G ‖ 56] 55 K T M 22 49] 48 K T M ‖ 2] 00 M

9 sāvanāḥ] The following table is omitted by N. G gives slightly different headings on either side of the table: *sāvanamāsa raver gati rāśyaṃśakalādyā madhyamāḥ*; *māsāḥ rāśi aṃśakalāvikalāḥ*. K T M give the general heading *sāvanamāse rāśyaṃśakalāvikalādyā* (T: *-vikalā*) *gatiḥ* and divide the second column into four, labelling the five columns with the abbreviations *mā, rā, aṃ, ka, vi*.

of the week and will be the accurate [time of the] revolution of the month. Another method [for this] is described in the words of my illustrious teacher [Rāma Daivajñā]:

> The deficient or exceeding minutes of arc [of the longitude] of the sun produced by the total days [corresponding to the position of] the sun at the time of the monthly revolution, divided by its own velocity, are the *nāḍīs* remaining or elapsed, [respectively]. The true *nāḍīs* at the monthly revolution, corrected by the triad and well corrected for longitudinal difference, should be added to or subtracted from the *nāḍīs* at the time of [the beginning of] the year. One should apply the triad [of corrections] to the *nāḍīs* of the ruler of the year separately from the sun, and also perform the correction for longitudinal difference separately for the *palas*.

Civil months	**The sun's mean monthly motion in signs, etc.**
1	0;29,34,5
2	1;29,8,10
3	2;28,42,15
4	3;28,16,20
5	4;27,50,25
6	5;27,24,30
7	6;26,58,35
8	7;26,32,40
9	8;26,6,45
10	9;25,40,50
11	10;25,14,56
12	11;24,49,2

sāvana-dināni	raver madhyamā dinagatayaḥ
1	0 0 59 8
2	0 1 58 16
3	0 2 57 24
4	0 3 56 32
5	0 4 55 40
6	0 5 54 48
7	0 6 53 56
8	0 7 53 4
9	0 8 52 13
10	0 9 51 21
11	0 10 50 29
12	0 11 49 37
13	0 12 48 45
14	0 13 47 53
15	0 14 47 2
16	0 15 46 10
17	0 16 45 18
18	0 17 44 27
19	0 18 43 35
20	0 19 42 43
21	0 20 41 51
22	0 21 41 0
23	0 22 40 8
24	0 23 39 16
25	0 24 38 24
26	0 25 37 32

3 0^2] 10 G 6 32] 33 G 7 40] 49 G 8 48] 49 G K T M 9 56] 57 G K T M 10 4] 5 G K T M 14 37] 38 G K T M 15 45] 46 G K T M 16 53] 44 G; 54 K T M 17 47] 46 K T M 18 46] 45 K T M 19 45] 44 K T M 20 44] 43 K T M ‖ 27] 47 G 21 43] 42 K T M 22 42] 41 K T M 23 41] 40 K T M 24 41] 51 B; 40 G K T M ‖ 0^2] 7 G; 59 K T M 25 40] 39 K T M ‖ 8] 7 G K T M 26 39] 38 K T M 27 38] 37 K T M 28 37] 36 K T M

1 sāvana-] The following table is omitted by N. G, which has integrated it with the following table, gives the heading *sāvanadine raver madhyamarāśyaṃśakalāvikalādyā gatiḥ*. K T M give the general heading *sāvanadine raver madhyamā rāśyādyā gatiḥ* and add a row at the end: *30 0 29 34 5*.

Civil days	The sun's mean daily motion
1	0;0,59,8
2	0;1,58,16
3	0;2,57,24
4	0;3,56,32
5	0;4,55,40
6	0;5,54,48
7	0;6,53,56
8	0;7,53,4
9	0;8,52,13
10	0;9,51,21
11	0;10,50,29
12	0;11,49,37
13	0;12,48,45
14	0;13,47,53
15	0;14,47,2
16	0;15,46,10
17	0;16,45,18
18	0;17,44,27
19	0;18,43,35
20	0;19,42,43
21	0;20,41,51
22	0;21,41,0
23	0;22,40,8
24	0;23,39,16
25	0;24,38,24
26	0;25,37,32

(*cont.*)

sāvana-dināni	**raver madhyamā dinagatayaḥ**
27	0 26 36 40
28	0 27 35 48
29	0 28 34 56

bhujāṃśa-koṣṭhakāḥ	**gatiphalam**
0	0 0
1	2 18
2	2 18
3	2 18
4	2 17
5	2 17
6	2 17
7	2 17
8	2 16
9	2 16
10	2 14
11	2 14
12	2 14
13	2 13
14	2 13
15	2 12
16	2 11
17	2 11

4 36] 35 K T M 5 35] 34 K T M 19 14] 16 K T M

7 bhujāṃśa-] The following table is omitted by N, although folio 218^{r} includes the pertinent headings. In B G K T M, the table includes columns for the solar equation (*mandaphala*) and incremental distances (*antara*). The values given are, however, so corrupt in many places as to defy emendation. These two columns have therefore been omitted here. In their place, a recomputed table of values for the solar equation based on Balabhadra's parameters has been added as an appendix.

(*cont.*)

Civil days	The sun's mean daily motion
27	0;26,36,40
28	0;27,35,48
29	0;28,34,56

Degrees of argument	Velocity correction
0	0;0
1	2;18
2	2;18
3	2;18
4	2;17
5	2;17
6	2;17
7	2;17
8	2;16
9	2;16
10	2;14
11	2;14
12	2;14
13	2;13
14	2;13
15	2;12
16	2;11
17	2;11

(*cont.*)

bhujāṃśa-koṣṭhakāḥ	**gatiphalam**
18	2 10
19	2 9
20	2 8
21	2 7
22	2 6
23	2 5
24	2 3
25	2 3
26	2 2
27	2 1
28	2 0
29	1 57
30	1 56
31	1 55
32	1 53
33	1 53
34	1 51
35	1 51
36	1 49
37	1 47
38	1 45
39	1 43
40	1 42
41	1 40
42	1 38
43	1 36
44	1 34
45	1 31
46	1 30

4 10] 9 K T M 6 8] 9 K T M 7 7] 8 K T M 12 2^2] 3 K T M 15 1] 2 B ‖ 57] 27 K T M 17 55] 53 G 19 53] 51 K T M 20 51] 53 T M 21 51] 49 K T M 22 49] 47 K T M 23 47] 45 K T M 24 45] 43 K T M 25 43] 42 K T M 26 42] 48 K T M 27 40] 38 K T M 28 38] 36 K T M 29 36] 34 K T M 30 34] 36 B; 32 K T M 31 31] 30 K T M 32 30] 29 K T M

(*cont.*)

Degrees of argument	Velocity correction
18	2;10
19	2;9
20	2;8
21	2;7
22	2;6
23	2;5
24	2;3
25	2;3
26	2;2
27	2;1
28	2;0
29	1;57
30	1;56
31	1;55
32	1;53
33	1;53
34	1;51
35	1;51
36	1;49
37	1;47
38	1;45
39	1;43
40	1;42
41	1;40
42	1;38
43	1;36
44	1;34
45	1;31
46	1;30

(*cont.*)

bhujāṃśa-koṣṭhakāḥ	**gatiphalam**
47	1 29
48	1 28
49	1 28
50	1 26
51	1 23
52	1 18
53	1 16
54	1 14
55	1 13
56	1 13
57	1 12
58	1 12
59	1 11
60	1 8
61	1 4
62	1 0
63	0 58
64	0 57
65	0 56
66	0 54
67	0 50
68	0 49
69	0 46
70	0 43
71	0 41
72	0 39
73	0 37
74	0 36
75	0 32
76	0 31
77	0 29

4 29] 28 K T M 6 28] 26 K T M 7 26] 29 B 8 23] 18 K T M 9 18] 16 K T M 10 16] 14 K T M 11 14] 12 K T M 14 12] 13 K T M 15 12] 11 G 17 8] 11 K T M 18 4] 40 G 27 43] 47 B 28 41] 48 B 29 39] 49 B 30 37] 27 M 32 32] 31 K T M 34 29] 28 G K T M

(*cont.*)

Degrees of argument	Velocity correction
47	1;29
48	1;28
49	1;28
50	1;26
51	1;23
52	1;18
53	1;16
54	1;14
55	1;13
56	1;13
57	1;12
58	1;12
59	1;11
60	1;8
61	1;4
62	1;0
63	0;58
64	0;57
65	0;56
66	0;54
67	0;50
68	0;49
69	0;46
70	0;43
71	0;41
72	0;39
73	0;37
74	0;36
75	0;32
76	0;31
77	0;29

(*cont.*)

bhujāṃśa-koṣṭhakāḥ	**gatiphalam**
78	0 28
79	0 23
80	0 22
81	0 20
82	0 18
83	0 15
84	0 12
85	0 11
86	0 10
87	0 8
88	0 6
89	0 4
90	0 0

atra tryaikyadeśāntarādisaṃskārarahitenāhargaṇotthaspaṣṭaraviṇā antaraṃ kartavyam | tryaikyasaṃskāro nāḍikāsu kartavyaḥ | māsapraveśavārārthaṃ janmāhargaṇo 'pi pratimāsaṃ triṃśattriṃśadyutaḥ kartavyaḥ | evam ubhayaprakāreṇāpi māsapraveśavārādikaṃ samam eva bhavati |

atha svābhīṣṭadivasasaṃkhyā rūpavivarjitā |
tattulyadinakoṣṭhasthaphalena sahito raviḥ ||
māsapraveśakālīno dinapārśve bhaved raviḥ |
tasmād uktaprakāreṇa dyuveśaṃ sādhayed budhaḥ || iti |

4 28] 27 G; 20 K T M 7 20] 19 K T M 10 12] 11 K T M 11 11] 10 G K T M 12 10] 8 G K T M 13 8] 6 G K T M 14 6] 4 G K T M 15 4] 1 G K T M 17 atra] atha K T M ‖ spaṣṭa] sphuṭa K T M 18 kartavyam] atra add. N ‖ kartavyaḥ] kartavyā K T M 19 gaṇo 'pi] gaṇotthaṃ K T M ‖ triṃśat] om. T 20 samam eva] sameme B a.c.; samame B p.c. 21 svābhīṣṭadivasa] om. K M 22 koṣṭhastha] koṣṭhasya G ‖ phalena] phalona B N 23 praveśa] praveśe B N 24 dyuveśaṃ] praveśaṃ B N

(*cont.*)

Degrees of argument	Velocity correction
78	0;28
79	0;23
80	0;22
81	0;20
82	0;18
83	0;15
84	0;12
85	0;11
86	0;10
87	0;8
88	0;6
89	0;4
90	0;0

Here the difference from the true [longitude of the] sun produced by the day count, without the corrections of the triad or for longitudinal difference and so on, should be found. The triad of correction should be applied to the *nāḍīs*, and to find the day of the week of the monthly revolution, thirty [days] for every month should be added to the day count in the nativity. In this way, the day of the week and so forth of the monthly revolution will be the same by both methods.

Next, [the longitude of] the sun at the time of the monthly revolution, added to the value of daily [cumulative motion] found in the table cell corresponding to the number of the day sought minus one, will be the [longitude of the] sun near [the beginning of] the day [sought]. From that, the learned should find [the time of] the daily revolution by the method described.

muktāvalyāṃ ca |

evam eva divasapravṛttayaś cātisūkṣmaphalabodhahetave |
janmabhāskarakalādisāmyataḥ prasphuṭāḥ syur iti me guror matam ||
kheṭabhāvasahamādyam uktavac cintanīyam anuvāsaraṃ budhaiḥ |
lāgnikoḍuvaśato 'tra dakṣajārāmasammatadaśākramo 'thavā || iti

athārke tryaikyadeśāntarasaṃskārakaraṇam ucyate | tatra sphuṭasāvanasya calatvād ahargaṇo madhyamasāvanenānītaḥ | tatra ravimadhyagatitulyāsubhiḥ sahitā nākṣatrāḥ ṣaṣṭighaṭikā madhyamārkasāvanam | idaṃ madhyagateḥ sarvadā tulyatvāt sthiram | sphuṭasāvanaṃ tu ekasmin dine nakṣatraṃ raviś ca samakālam uditaḥ | punas tasmāt kālāt nākṣatraghaṭīnāṃ ṣaṣṭyā nakṣatram uditam | ravis tu krāntivṛtte sphuṭagatyā pūrvato gataḥ | ataḥ svodayabhuktighātakhābhrāṣṭabhūlabdhasamāsubhir anantaram uditaḥ | ebhir asubhiḥ sahitā nākṣatrāḥ ṣaṣṭighaṭikā raveḥ sphuṭasāvanaṃ bhavati | tat pratyahaṃ gatyanyatvāt pratimāsaṃ rāśyudayānyatvāc calam ato madhyamasāvanenāhargaṇaḥ kṛtaḥ | apekṣitas tu sphuṭasāvanenātaḥ sphuṭamadhyamāhargaṇayor antarasādhanārtham udayāntarasaṃskāraḥ kṛtaḥ | atha sphuṭasāvanāhargaṇajo graho *daśaśiraḥpuri madhyamabhāskare kṣitijasaṃnidhige sati madhyamaḥ* iti siddhāntokter laṅkāyāṃ madhyamārkodayakāliko jātaḥ | apekṣitas tu sphuṭasūryodayakālaḥ | ato bhujāntarasaṃskāreṇa sphuṭodayakāliko jātaḥ | punar yāmyottarāntareṇa carāntarasaṃ-

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2 divasa] dinasaṃ G 3 kalādi] kālādi K T 4 bhāva] bhāḥ va K T ‖ -ādyam uktavac] -ādy anuktavac K T M 5 lāgniko-] māsiko- N p.c.; tv agniko- M ‖ 'tra] bha B N ‖ rāmasammata] rāsamaṃmata M ‖ iti] om. B N G 6 tryaikya] aikya M ‖ saṃskāra] saṃkhyā K M ‖ karaṇam] kāraṇam G T 7 madhyamasāvanenānītaḥ] madhyamāsāvanenāvitaḥ G ‖ madhya] madhyama K T M ‖ gati] gate K T M 7–8 tulyāsubhiḥ] tulyādibhis K T M 8–9 madhya] madhyama G K T M 10 sama] sana B 11 ravis tu krānti] raviśukrāṃti K M ‖ pūrvato] pūrvavato T 12 khābhrāṣṭa] khāprāṣṭa B ‖ samāsubhir] sayāsubhir B; sāmāsubhir G 13 asubhiḥ] aśubhi K; aśubhis M ‖ sahitā] sahitaḥ B; sāhitā K ‖ nākṣatrāḥ ṣaṣṭighaṭikā] nakṣatraghaṭikā ṣaṣṭiḥ K T M ‖ sphuṭa] sphurataḥ B N 14 anyatvāt] alpatvāt B N ‖ rāśy] rāśiḥ K T M ‖ udayānyatvāc] udayālpatvāc B N 15 kṛtaḥ] om. G ‖ sphuṭasāvanenātaḥ] rasāvanaganātaḥ B a.c.; rasāvananātaḥ B p.c. N p.c. 17 madhyama] madhya B N G 18 madhyamaḥ] yama G ‖ siddhāntokter] siddhāntokta K T M ‖ laṅkāyāṃ] om. B N G 19 kāliko] kālo B N G ‖ sphuṭasūryodayakālaḥ] sphuṭārkodayakāle K T M 20 sphuṭodaya] sphuṭārkodaya K T M

2–5 evam … 'thavā] TMṬ 2.12–13 17–18 daśa … madhyamaḥ] SŚ 3.4

And in [*Tājika*]*muktāvali*[*ṭippaṇī* 2.12–13 it is said]:

> The days are treated in the same way in order to understand very minute results: the opinion of my teacher is that the true [daily revolutions commence] when the sun attains the same minutes of arc and so on [in any degree] as it had in the nativity. The learned should judge planets, houses, *sahamas* and so on as described [in annual and monthly revolutions] for each day; [but] here the order of periods approved by Gaurī or by Rāma [is calculated] from the asterism on the ascendant [rather than that occupied by the moon].

Next, how to correct [the longitude of] the sun by the triad and for longitudinal difference is explained, as follows: as [the duration of] the true civil day fluctuates, the day count is calculated from the mean civil day. In that [calculation], sixty sidereal *ghaṭīs* added to the *asus* corresponding to the mean [daily] motion of the sun are a mean civil solar day. Because the mean motion is always the same, this [value] is fixed. But [as for] a true civil day, [suppose that] on a certain day, [the beginning of] an asterism and the sun rise at the same time. After sixty sidereal *ghaṭīs* from that time, [the beginning of that] asterism will rise again. But the sun by its true motion will have moved eastwards along the ecliptic. Therefore, it will rise later by the [number of] *asus* corresponding to the oblique ascension [of its zodiacal sign] multiplied by its [daily] motion and divided by eighteen hundred.[9] The sixty sidereal *ghaṭīs* added to these *asus* become a true civil day of the sun. Because that [value] varies with each day, and because the oblique ascension of the sign varies with each month, it fluctuates; therefore the day count is made from the mean civil day. But [the day count] from the true civil day is wanted: therefore a correction for obliquity is made in order to find the difference between the true and mean day counts. Now, according to the statement of *Siddhānta*[*śiromaṇi* 3.4], that [the longitude of] a planet derived from a count of true civil days 'is mean when the mean sun is near the horizon in ten-headed [Rāvaṇa's] city', [that day count] is produced at the time of mean sunrise at Laṅkā.[10] But the time of true sunrise is wanted: therefore [the longitude of the sun] for the true time of rising is produced by a correction for eccentricity. Further, it is produced for the time of rising

9 A zodiacal sign comprises 30° or 1800 minutes of arc, each minute corresponding to one *asu* (4 seconds of sidereal time).

10 For purposes of calculation, Laṅkā is considered to be located on the equator.

skārasaṃjñena svapurākṣāṃśasamamadhyarekhānagarodayakāliko jātaḥ | punaḥ pūrvāparāntareṇa deśāntarasaṃskārākhyena svapure spaṣṭārkodayakāliko graho bhavatīti tattvam | tryaikyopapattis tu siddhānte savistaroktā | ato 'tra na likhyate | likhitāpi vāsanā siddhāntavidām eva jñānagocarā sarvasādhāraṇānāṃ neti dik | prakṛtam anusarāmaḥ ||

atrodāharaṇam | tatra śrīmadvikramādityarājyād gatābdagaṇeṣu 1673 tathā śrīśālivāhanarājyād gatavarṣeṣu 1538 śrāvaṇakṛṣṇapakṣe tṛtīyāyāṃ śanivāsare 11|10 dhaniṣṭhāyāṃ 45|33 prītiyoge 33|44 sūryodayād gataghaṭīpaleṣu 34|33 dhanurlagnodaye śrīmatsakalabhūmipatisevitacaraṇāravindānāṃ sakalabhūmaṇḍalākhaṇḍalānāṃ dharmamārgapravartakadhurīṇānāṃ śrīsāhisūjāmahāprabhūṇāṃ janir abhūd ajamerau | tatra palabhā 5|50 deśāntaraṃ 10 pratyak carakhaṇḍāni 58|47|19 | *śāke navāśvitithyūne* iti proktavidhinā meṣasaṃkrāntitithiḥ 20 vaiśākhakṛṣṇapañcamī jātā ||

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1 samamadhya] samadhya T 3 graho] om. K T a.c. M 3–5 tryaikyopapattis … anusarāmaḥ] om. K T M 4 gocarā] na add. G 5 neti] iti G 6 haraṇam] haraṇe B N ‖ gatābdagaṇeṣu] gatābdeṣu K T M ‖ 1673] 16|73 T 7 vāhana] vāhanena B N a.c. ‖ tṛtīyāyāṃ] tṛtīyā G 8 44] 45 G 9 33] 32 K T M ‖ pati] pate K T 10 sakala] sakṛta B N 10–11 dhurīṇānāṃ] dharāṇāṃ B N; dhurīṇāṃ K T a.c. 11 mahāprabhūṇāṃ] madāyabhūtāṃ B; sadāprabhūtāṃ N ‖ palabhā] palaprabhā K T M 12 10] 20 G ‖ śāke] scripsi; śāko B N G K T M ‖ navāśvitithyūne] ravīśpira B; ravīśyira N 13 prokta] yokta B ‖ 20] 10 B N

11 *Siddhānta*, which can also be understood as referring to the *Siddhāntaśiromaṇi*.

12 Ajmer in present-day Rajasthan. The lunar date (*tithi*), asterism (*nakṣatra*) and *yoga* given here correspond to those at local sunrise (05:11 LAT) on Saturday, 2 July (New Style or Gregorian) or 22 June (Old Style or Julian), 1616 CE, as typically given in a calendar or *pañcāṅga*, though all three variables had changed by the time that 34;33 *ghaṭīs* had elapsed from sunrise. Taking these *ghaṭīs* to be equal 1/60 divisions of a nychthemeron, the latter time corresponds to 19:00 LAT, with a sidereal ascendant of 26°42′ Sagittarius, using the *ayanāṃśa* or precessional value indicated by Balabhadra (16°45′). The name of the month being given as Śrāvaṇa rather than Āṣāḍha indicates that the calculation was made using the *pūrṇimānta* system, where months begin and end at full moon. As Balabhadra both immediately below and elsewhere uses the rivalling *amānta* sys-

in a town on the meridian [for which the tables consulted are constructed, but] with the same latitude as one's own town, by the north-south difference known as the correction for ascensional difference. Further, [the longitude of] the planet [namely, the sun] becomes that of the time of true sunrise at one's own town by the east-west difference called the correction for longitudinal difference: this is the truth of the matter. Now, the demonstration of the triad [of corrections] has been explained fully in the *Siddhānta*[*śiromaṇi*]; therefore it is not written here. The illustration that has nevertheless been written will be intelligible to experts in the system,[11] not to the general public: this is the idea. Let us [now] pursue our main topic.

8.3 An Example from the Nativity of Shāh Shujāʿ

Here is an example, namely: when a total of 1673 years had elapsed from the reign of the illustrious Vikramāditya, and 1538 years had likewise elapsed from the reign of the glorious Śālivāhana, on the third [lunar day] in the dark fortnight of [the month] Śrāvaṇa, a Saturday [with] 11;10 [*ghaṭīs* of the lunar date remaining], in [the asterism] Dhaniṣṭhā [with] 45;33 [*ghaṭīs* remaining], in the *yoga* Prīti [with] 33;44 [*ghaṭīs* remaining], when 34 *ghaṭīs* 33 *palas* had elapsed from sunrise, in Sagittarius ascendant, his majesty Śrī Shāh Shujāʿ, the vanquisher of the entire sphere of the earth whose lotus feet are served by all its illustrious kings and who is foremost in establishing the path of righteousness, was born in Ajameru.[12] The equinoctial shadow there is 5;50 [digits],[13] the longitudinal difference is 10 [*yojanas*] to the west, and the increments of ascensional difference are 58, 47, and 19 [*palas*]. According to [Rāma Daivajña's] rule 'When fifteen hundred and twenty-nine is subtracted from the Śaka year' given [under 1.6 above], the lunar date of the Aries ingress becomes 20, [that is], the fifth of the dark [fortnight of the month] Vaiśākha.[14]

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tem (prevalent in Bengal, where he resided), this in turn suggests that he may have been working from a horoscope for Shāh Shujāʿ prepared by an astrologer in a different region of northern India, perhaps in Ajmer itself shortly after the prince's birth; cf. Chapter 7, note 11.

13 As a standard gnomon measures 12 digits, this would correspond to a terrestrial latitude of 25°55′ north.

14 In the *amānta* system, the new moon (lunisolar conjunction) ends one month and begins the next. As a synodic month consists of a bright fortnight or *pakṣa* (up to the full moon or opposition) and a dark fortnight, each divided into 15 *tithis* or lunar 'days', the twentieth lunar date of the month would be the fifth of the dark fortnight.

athābdapānayanam | tatra svābhīṣṭaśakaḥ 1538 pustakasthasvasamīpaśakena 1529 rahitaḥ śeṣaṃ 9 | atha śeṣakoṣṭhakāṅkāḥ 4|19|43|42 śakādhaḥsthāṅkāḥ 0|48|23|0 yutāḥ 5|8|6|42 jāto 'bdapo vārādiḥ |

athāhargaṇānayanam | tatra meṣasaṃkrāntir vaiśākhakṛṣṇapañcamyām asti | tato gaṇanayā āṣāḍhakṛṣṇapañcamīparyantaṃ gatamāsāḥ 2 triṃśadguṇāḥ 60 āṣāḍhakṛṣṇaṣaṣṭhītaḥ śrāvaṇakṛṣṇatṛtīyāparyantaṃ gatadivasair 27 yuktāḥ 87 svābdhitarkāṃśena hīnāḥ 86 jātaḥ | śrāvaṇakṛṣṇatṛtīyāyām ahargaṇaḥ 86 saptataṣṭaḥ 2 | abdapavārato guruvārād gaṇanayā śukravāro gataḥ vartamānaḥ śanivāraḥ ||

atha madhyamārkānayanam | ahargaṇaḥ 86 triṃśadbhakto labdhā māsāḥ 2 śeṣaṃ 26 dināni | atha māsagati- 1|29|8|10 dinagatyor 0|25|37|32 yogaḥ 2|24|45|42 rāśyādikṣepeṇa 11|27|51|39 yutaḥ 2|22|37|21 jāto rāśyādir madhyamārko 'bdapāntakālīnaḥ | rekhātaḥ paścimadeśatvād deśāntaravikalā 10 yutā jāto deśāntarasaṃskṛto 'rkaḥ 2|22|37|31 ||

atha *gataiṣyadivasādyena* ityādinoktaprakāreṇābdeśaghaṭikā- 8|2|42 iṣṭaghaṭikayor 34|33 antareṇa 26|30|18 sūryamadhyamagatiḥ 59|8 guṇitā ṣaṣṭibhaktā labdhaṃ kalādi phalaṃ 26|6 madhyamārke 2|22|37|31 dhanaṃ jāto janmakālīno madhyamārkaḥ 2|23|3|37 ||

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1 athābdapā-] athodayā- B N; abdapā- G ‖ 1538] 153 K M ‖ sva] om. K T M 2 1529] 15|29 T M 2–3 śakādhaḥsthāṅkāḥ] śakaḥ 1528 adhasṇakaḥ K; śakaḥ 1528 adhaś śakaḥ T M 3 23] 19 G K T M ‖ yutāḥ] yutaḥ K T M ‖ 6] 2 G K T M 5 māsāḥ] māsaḥ K T M 6 guṇāḥ] guṇaḥ K T M ‖ ṣaṣṭhītaḥ] ṣaṣṭhyaṃtaḥ B N 7 yuktāḥ] yukta K T M ‖ tarkāṃśena] tarkāṃśeṣena G p.c. ‖ hīnāḥ] hīnaḥ K T M 8 abdapavārato] abdapālavārto G; abdapālavārato K T M ‖ guru] om. B N 10 madhyamārkā-] madhyamā- B N 11 1|29|8|10] 1|19|8|1|10 G; 1|19|8|10 T M ‖ gatyor] gatyo B N 12 kṣepeṇa] kṣepaka G K T M ‖ rāśyādir] rāśyādi B N G 13 -ārko 'bdapānta] -ārkodayāṃta B N; -ārkobdapāto G 14 yutā] yuto G K T M ‖ 2|22|37|31] om. G K T M 15–16 ghaṭikayor] ghaṭikā anayor K T M 16 34|33] om. G; 34|32 K T M ‖ 30] 29 G K T M ‖ guṇitā] guṇitāt B N G a.c. 18 2|23] |223 N

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15 gataiṣyadivasādyena] ST 1.18

2–3 śakādhaḥsthāṅkāḥ] A hook added to the numeral 8 in T may be intended as a correction from 1528 to 1529.

Now, calculating the ruler of the year, as follows: the sought year 1538 less by the year nearest to it in the book (1529) gives a remainder of 9. Next, the figure [next to 9] in the table of remainders (4;19,43,42) added to the figure next to the year (0;48,23,0) gives 5;8,6,42 as the ruler of the year in days of the week and so on.[15]

Next, calculating the day count, as follows: the Aries ingress falls on the fifth of the dark [fortnight of the month] Vaiśākha. Counting from that [date] up to the fifth of the dark [fortnight of the month] Āṣāḍha, the elapsed months (2) multiplied by thirty (60), added to the 27 days elapsed from the sixth of the dark [fortnight of the month] Āṣāḍha up to the third of the dark [fortnight of the month] Śrāvaṇa (87), and less by one sixty-fourth part of itself, gives 86.[16] The day count of 86 on the third of the dark [fortnight of the month] Śrāvaṇa, reduced by multiples of seven, is 2. Counting from Thursday, the day of the ruler of the year, Friday has elapsed, and the current day is Saturday.

Next, calculating the mean [longitude of the] sun. The day count of 86 divided by thirty gives 2 months and a remainder of 26 days. Now, the sum of the monthly motion (1 [sign] 29;8,10 [degrees]) and the daily motion (0 [signs] 25;37,32 [degrees]), [that is], 2, 24;45,42, added to the epoch adjustment of 11, 27;51,39 in signs and so on, gives 2, 22;37,21 as the mean [longitude of the] sun in signs and so on at the final time of the ruler of the year.[17] Because [Ajameru] is west of the meridian,[18] the longitudinal correction of 10 seconds of arc is added, giving a [longitude for the] sun corrected for terrestrial longitude of 2, 22;37,31.

Now, according to the method stated [in *Saṃjñātantra* 1.18 with the words] '[The motion should be multiplied] by the days and so forth elapsed', the mean motion of the sun, 59;8 [minutes of arc], multiplied by 26;30,18 – the difference between the *ghaṭī* of the ruler of the year (8;2,42) and the *ghaṭī* sought (34;33) – and divided by sixty gives a result of 26;6 minutes of arc;[19] added to the mean [longitude of the] sun [at sunrise] (2, 22;37,31) it gives the mean [longitude of the] sun at the time of the nativity as 2, 23;3,37.

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15 The fifth day in a weekly cycle (beginning with Sunday) is Thursday.

16 Properly around 85.64, but the intended meaning is probably that 85 days have elapsed, so that the 86th is in progress.

17 After subtracting 12 signs (the full circle of the zodiac).

18 Which meridian is not stated, but it does not appear to be that of Gargarāṭa, used in section 7.4 above. Applying the proportions of *yojanas* and longitudinal distance from that section, the present meridian appears to be close to that of Aurangabad (Maharashtra); somewhat less precise but still possible are the meridians of Ujjain (Madhya Pradesh) and Jaipur (Rajasthan), the latter located not far from Ajmer.

19 Properly around 26;7,20.

athodayāntarasādhanam | tatra madhyamo 'rkaḥ 2|23|3|37 pūrvokta-prakāreṇāyanāṃśair 16|45|18 yutaḥ 3|9|48|55 dvighnaḥ 6|19|37|50 ṣaḍ-bhādhikatvād ayaṃ ṣaḍūno jāto bhujaḥ 0|19|37|50 | athāsya jyā kartavyā | tatra jyānayanaprakāraḥ siddhāntaśiromaṇau |

rūpāśvino viṃśatir aṅkacandrā
atyaṣṭitithyarkanaveṣudasrāḥ |
jyākhaṇḍakāny aṃśamiter daśāptaṃ
syur yātakhaṇḍāny atha bhogyanighnāḥ ||
śeṣāṃśakāḥ khenduhṛtā yad āptaṃ
tad yātakhaṇḍaikyayutaṃ bhavej jyā |

athātra koṣṭhakeṣu jyākhaṇḍāni jyākhaṇḍayogaś ca |

koṣṭhaḥ	**jyākhaṇḍaḥ**	**yogaḥ**
0	0	0
1	21	21
2	20	41
3	19	60
4	17	77
5	15	92
6	12	104
7	9	113
8	5	118
9	2	120

2 -āṃśair] -āṃśoḥ K; -āṃśo M ‖ 9] 8 B N 3 jyā] jjyā B 5 rūpāśvino] rūpāśvinau M 7 khaṇḍakāny aṃśa] khaṇḍakāṃśanya K M 8 yāta] jāta K M 11 athātra] atha G ‖ athātra ... ca] om. N K T M ‖ yogaś ca] yogasahitāni G 12 yogaḥ] khaṃḍayogaḥ G 21 118] 11 B

5–10 rūpā- ... jyā] SŚ 7.13–14

12 koṣṭhaḥ] The following table is omitted by N K T M.

Next, finding the correction for obliquity, as follows: the mean [longitude of the] sun (2, 23;3,37) added to the precessional value (16;45,18) [calculated] by the method described above is 3, 9;48,55; doubled it is 6, 19;37,50. Because this [figure] exceeds six signs, it is decreased by six, giving an argument of 0, 19;37,50. Now its sine must be found, and the method of calculating the sine [is described] in *Siddhāntaśiromaṇi* [7.13–14]:

> Twenty-one, twenty, nineteen, seventeen, fifteen, twelve, nine, five and two are the sine increments of the degrees of the argument; divided by ten they will give the elapsed sine increments. Multiplying the remaining degrees by the [sine increments] yet to elapse and dividing them by ten, the quotient added to the total of the elapsed sine increments will give the sine.

These tables give both the sine increments and the totals of the sine increments:

Number	**Sine increment**	**Total**
0	0	0
1	21	21
2	20	41
3	19	60
4	17	77
5	15	92
6	12	104
7	9	113
8	5	118
9	2	120

jyākhaṇḍayoga uktaḥ siddhāntacintāmaṇau |

svargāḥ kuvedāḥ kharasāḥ saptaśailā yamāṅkakāḥ |
vedāśās triśivāḥ sarparudrāḥ khārkās tu piṇḍakāḥ ||

pūrvānītabhujāṃśāḥ 19|37|50 daśāptā labdhaṃ gatakhaṇḍaṃ 1 śeṣāṃśāḥ 9|37|50 | eṣyakhaṇḍa- 20 guṇāḥ 192|36|40 daśāptā 19|15|40 | yātakhaṇḍaikya- 21 yutāḥ 40|15|40 jātā jyā |

eṣā ṣaḍbhair yutā labdhaṃ kalādyam udayāntaram ||

atha sugamopāyenodayāntarasādhanam | tatra sāyanārkasya dvitīyapade alpā gatāṃśāḥ 9|48|55 | eṣāṃ pañcamāṃśaḥ 1 dvighnaḥ 2 aṃśeṣu hīnaḥ 7|48|55 | ardhābhyadhikatvād upari ekayuktaḥ 8 jātam udayāntaraṃ pūrvāgatasamam | atha sāyanārkasamapadasthatvād udayāntarakalādikam 0|8 arke dhanam ||

atha bhujāntarasādhanam | tatra madhyamārkaḥ 2|23|3|37 ayaṃ svamandocce 2|17|20 hīnaḥ 11|24|16|23 jātaṃ mandakendram | idaṃ navādhikam ataś cakrāc 12 chuddhaṃ 0|5|43|37 jāto bhujaḥ | bhujāṃśā 5 labhyaṃ phalam aṃśādi 0|11|37 śeṣam 0|13|56 agrimakoṣṭhāntareṇa 2|19 guṇitaṃ ṣaṣṭibhaktaṃ labdhaṃ kalādi 1|41 | anena koṣṭhasthaṃ phalaṃ 0|11|37 yutaṃ 0|13|18 jātam aṃśādyaṃ sūryamandaphalam | idaṃ 0|13|18 madhyamārke 2|23|3|37 tulādikendratvād ṛṇaṃ jātaḥ spaṣṭo 'rkaḥ 2|22|50|19 sthū-

1 cintāmaṇau] śiromaṇau K T M 3 vedāśās] vedeśās B N ‖ śivāḥ] vāḥ N a.c.; bhavāḥ N p.c. 4 pūrvānītabhujāṃśāḥ] pūrvānītam arkāṃśāḥ B N 5 eṣya] evyā B ‖ 20] 10 B N ‖ 192] 19|2 B N ‖ yāta] jāta G; jātaṃ K T M 7 yutā] bhaktā K T M ‖ udayāntaram] 0|18 add. K T; 0||18 add. M 9 9|48|55] 9|4|8|55 B; 19|48|55 K M ‖ pañcamāṃśaḥ] padamāyāḥ B N 10 yuktaḥ] yutaḥ K T M 11 sāyanārka] sāyanārkasya K T M ‖ kalādikam] kalādi K T M 12 arke] vyarke M 13 ayaṃ] om. G K T M 14 24] 14 G 15 ataś] atañ M ‖ 43] 42 M ‖ 5^2] om. K T M 15–16 labhyaṃ] 'dhastha G; -dhasthaṃ K T M 16 0|13|56] 43|37 K M 17 1|41] 1|4|1 N ‖ 37] 31 K; 32 M 18 0|13|18^2] om. M 19 2|23|3|37] 2|23|37 N ‖ 50] 58 B N; 40 G 19–916.1 sthūlaḥ] om. B

7 ṣaḍbhair] G K T M, apparently interpreting this word as a *bhūtasaṃkhyā* numeral, add an explicatory *276*. The same number appears in B (folio 205^r), below the line containing the word *ṣaḍbhair* though not in direct proximity to it.

The totals of the sine increments are stated in the *Siddhāntacintāmaṇi*:

> The sine totals are twenty-one, forty-one, sixty, seventy-seven, ninety-two, one hundred and four, one hundred and thirteen, one hundred and eighteen, and one hundred and twenty.

The degrees of the argument calculated above (19;37,50) divided by ten give one sine increment elapsed and a remainder of 9;37,50 degrees. [This] multiplied by the remaining sine increments (20) is 192;36,40, [which] divided by ten is 19;15,40. Added to the total of elapsed sine increments (21) it gives a sine of 40;15,40. [Continuing from the *Siddhāntacintāmaṇi*:]

> This [sine] added to six signs gives the correction for obliquity in minutes of arc and so on.

Next, an easy method for finding the correction for obliquity, as follows: in the second quadrant of the sun with precession added, the degrees elapsed (9;48,55) are less [than the remaining degrees]. A fifth part of them (1) doubled (2) and subtracted from the degrees makes 7;48,55. Because [the minutes of arc] are more than half [a degree], one is added to that, giving 8 as the correction for obliquity, the same [value] as derived above.[20] Then, because the sun with precession added occupies an even quadrant, the correction for obliquity in minutes of arc and so on (0;8)[21] is added to [the longitude of] the sun.

Next, finding the correction for eccentricity, as follows: the mean [longitude of the] sun is 2, 23;3,37; this subtracted from its apogee (2, 17;20) gives 11, 24;16,23 as the anomaly.[22] This is more than nine, and is therefore subtracted from the [full] circle (12), giving 0, 5;43,37 as the argument. The equation found [for] the degrees of the argument (5) is 0;11,37 degrees and so on; the remainder [43;37], multiplied by the difference from [the value in] the following row (0;13,56), [that is, by] 2;19, and divided by sixty gives 1;41 minutes of arc and so on. The equation 0;11,37 found in the table added to this gives 0;13,18 degrees and so on as the equation of the sun. This 0;13,18 subtracted from the mean [longitude of the] sun (2, 23,3,37) because the anomaly is in [the six signs] beginning with Libra gives a rough [value for the] true

20 This reference is not clear.

21 That is, 8 seconds of arc.

22 As the minuend is less than the subtrahend, the full circle of 12 signs is added to the former.

laḥ | atha koṣṭhasthaṃ gatiphalaṃ 2|17 makarādikendratvān madhyamagatau 59|8 ṛṇaṃ 56|51 jātā spaṣṭā gatiḥ kalādyā sūryasya | atha mandaphalaṃ 0|13|18 khenduguṇaṃ ṣaṣṭyopari yutaṃ jātaṃ raver vikalātmakaṃ bhujāntaraṃ 2|13 | mandaphalasya ṛṇatvād ṛṇam ||

atha carāntarasādhanaṃ | tatra spaṣṭo 'rkaḥ 2|22|50|19 sāyanaḥ 3|9|35|37 | ayaṃ tryadhikatvād bhārdhāc 6 chuddho 2|20|24|23 jāto bhujaḥ | bhujarkṣasaṃkhyāmite 2 carakhaṇḍe 58 47 gate anayor yogaḥ 105 | śeṣaṃ 20|24|23 bhogyakhaṇḍa- 19 guṇaṃ 387|43|17 triṃśadbhaktaṃ 12|55|26 gatakhaṇḍayoga- 105 yutaṃ 117|55|26 jātaṃ carārdhaṃ palātmakam | etā eva vikalā raveś carāntaram | etat ṣaṣṭibhaktaṃ jātaṃ kalātmakaṃ carāntaraṃ 1|58 | idaṃ sāyanārkasya meṣādiṣaḍbhasthitatvād ṛṇam | atha

yoge yutiḥ syāt kṣayayoḥ svayor vā dhanarṇayor antaram eva yogaḥ

iti bījoktamārgeṇa trayāṇām aikyaṃ jātaṃ tryaikyaṃ 1|53 | ṛṇaśeṣatvād arke ṛṇaṃ jātam ||

atha sugamopāyena tryaikyānayanam | tatra spaṣṭo 'rkaḥ 2|22|50|19 sāyanaḥ 3|9|35|37 | asya bhuktāṃśāḥ 9|35|37 karkodayena 342 guṇitāḥ ṣaṣṭyopary upari yutāḥ 3281 triṃśadbhaktā labdhaṃ raver bhuktaṃ palātmakaṃ 109 | atha meṣān mithunaparyantaṃ rāśīnām udayapalaikyena 776 yutaṃ 885 ṣaṣṭibhaktaṃ jātaṃ raver meṣād bhuktaṃ ghaṭyādi 14|45 ṛṇasaṃjñam | atha madhyamārkaḥ 2|23|3|37 sāyanaḥ 3|9|48|55 | asyāṃśāḥ

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1 atha] athāṃśa N p.c. ‖ koṣṭhasthaṃ] koṣṭhakasthaṃ G K ‖ 17] 27 G T 2 51] 50 K T M 3 -opari] -oparyy upari K T M ‖ vikalātmakaṃ] om. B N 5 sādhanaṃ | tatra] sādhanottaraṃ B 6 bhārdhāc 6 chuddho] bhārddhā6d ūno G; bhārdhā6d ūno K T M ‖ 2|20|24|23] 2|23|20|24 B ‖ bhujaḥ] bhujo K T M 8 23] 3 G 9 yoga] yoge K T M ‖ 105] 10 N 10 carāntaram[1]] jātaṃ add. G K T M ‖ carāntaraṃ] jātaṃ etat ṣaṣṭibhaktaṃ jātaṃ kalātmakaṃ carāṃtaraṃ add. G 11 atha] vā add. K T M 12 yoge] yogo N; yoga T ‖ kṣayayoḥ] svayoḥ add. B N a.c. 13 bījokta] vīkta B N a.c. 13–14 arke ṛṇaṃ jātam] arkeṇa saṃjñeyāṃtaṃ G; arke ṛṇasaṃjñakaṃ jātaṃ K T; arka ṛṇasaṃjñakaṃ jātam M 16 35[1]] 65 K M 17 upari yutāḥ] upaṭi jātāḥ G ‖ 3281] upari B N G 18 meṣān] meṣādi K T M ‖ paryantaṃ] paryanta K T M ‖ 776] 779 B N 19 bhuktaṃ] uktaṃ G ‖ 14] 15 B 19–20 ṛṇasaṃjñam] om. K M

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12 yoge … yogaḥ] BG 1.3

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7 58 47] These two whole numbers are separated in the witnesses by a *daṇḍa*, which has been removed here to avoid confusion with fractions marked in the same way. 16 karkodayena] Immediately below this word, N adds *svadeśīna*°, probably intended as a gloss rather than a correction to the text.

[longitude of the] sun of 2, 22;50,19. Next, the velocity correction found in the [relevant] table cell (2;17), subtracted from the mean motion (59;8) because the anomaly is in [the six signs] beginning with Capricorn, gives 56;51 as the true motion of the sun in minutes of arc and so on. Then, the equation of 0;13,18 multiplied by ten and increased by [converting] whatever exceeds sixty, gives a correction for eccentricity for the sun of 2;13 in seconds of arc and so on. Because the equation is subtractive, [this value too] is subtractive.

Next, finding the correction for ascensional difference, as follows: the true [longitude of the] sun (2, 22;50,19) with precession added is 3, 9;35,37. As this [value] is greater than three, it is subtracted from half the signs [of the zodiac] (6), giving an argument of 2, 20;24,23. The elapsed increments of ascensional difference corresponding to the 2 zodiacal signs of the argument are 58 [and] 47; the sum of these two is 105. The remainder (20;24,23) multiplied by the remaining increment of ascensional difference (19), [making] 387;43,17, divided by thirty (12;55,26) and added to the sum of the elapsed increments of ascensional difference (105), gives 117;55,26 as half the ascensional difference in *palas*. So many seconds of arc are the correction for ascensional difference [in the longitude] of the sun. This [value] divided by sixty gives a correction for ascensional difference of 1;58 minutes of arc. Because the sun with precession added occupies [one of] the six signs beginning with Aries, this [value] is subtractive. Now, according to the method set forth in *Bīja*[*gaṇita* 1.3]:

> In a sum, two negatives or two positives may be added. The difference between a positive and a negative is their sum.

– the sum of the three [values], the triad, is 1;53. Because the final result is subtractive, it is subtracted from [the longitude of] the sun.

Next, an easy method for calculating the triad [of corrections], as follows: the true [longitude of the] sun (2, 22;50,19) with precession added is 3, 9;35,37. Its traversed degrees (9;35,37) multiplied by the [*palas* of the oblique] ascension of Cancer (342), increased by [converting] whatever exceeds sixty (3281) and divided by thirty gives the sun's traversed distance in *palas* as 109. Now, [this value] added to the total ascensions of the signs from Aries up to Gemini (776), [that is], 885, divided by sixty, gives the sun's traversed distance from [the beginning of] Aries in *ghaṭīs* and so on as 14;45, a subtractive value. Next, the mean [longitude of the] sun (2, 23;3,37) with precession added is 3, 9;48,55. Its [value in] degrees (99;48,55) divided by six

99|48|55 ṣaḍbhaktā labdhaṃ ghaṭyādi 16|38 saṃjñam | ubhayor antaram 1|53 jātaṃ tryaikyaṃ pūrvāgatatulyaṃ | atha madhyamārkaghaṭito raver bhuktaghaṭikā hīnā atas tryaikyam ṛṇātmakaṃ jātam | atha madhyamārke 2|23|3|37 tryaikyaṃ 1|53 tu ṛṇaṃ jātas tryaikyasaṃskṛto madhyamārkaḥ 2|23|1|45 | asmād ānītaṃ pūrvavan mandaphalaṃ 0|13|13 tryaikyasaṃskṛtamadhyamārke 2|23|1|45 ṛṇaṃ jātas tryaikyasaṃskṛtaḥ spaṣṭo 'rkaḥ sūkṣmataraḥ 2|22|48|32 | tataḥ śake 1570 āṣāḍhasudi 12 gurau udayād gataghaṭīpaleṣu 51|15 śrīmatāṃ mahāprabhūṇāṃ sauramatena janmatas trayastriṃśattamo 'bdapraveśo jātaḥ | tatrābdapaḥ 3|24|51 ahargaṇaḥ 86 deśāntarasaṃskṛto madhyamo 'rkaḥ 2|23|46|41 mandakendraṃ 11|24|13|10 ayanāṃśāḥ 17|14|6 mandaphalaṃ 0|13|25 udayāntaraṃ dhanaṃ 0|9 bhujāntaram ṛṇaṃ 0|2 carāntaram ṛṇaṃ 1|55 tryaikyam ṛṇaṃ 1|48 tryaikyasaṃskṛto madhyamārkaḥ 2|23|2|55 tryaikyasaṃskṛtaḥ spaṣṭo 'rkaḥ 2|22|48|38 gatiḥ spaṣṭā 56|5 | atra janmārkavarṣārkayoḥ sāmyam eva jātam | ataḥ prativarṣapraveśe janmārka eva spaṣṭo likhanīyaḥ ||

atha dvitīyamāsapraveśānayanārthaṃ svābhīṣṭamāsasaṃkhyā 2 rūponā 1 etattulyamāsagatakoṣṭhakasthaṃ phalaṃ 0|29|34|5 deśāntarasaṃskṛte janmāhargaṇotthamadhyamārke 'bdapāntakālīne 2|22|37|21 yutaṃ jātaḥ svābhīṣṭamāsanikaṭe madhyamo 'rkaḥ 3|22|11|26 | asmān mandakendraṃ 10|25|8|34 mandaphalaṃ 1|15|23 udayāntaraṃ dhanaṃ 0|25 bhujāntaram

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1 saṃjñam] om. K T 2–3 atha … tryaikyam] ṣatvād B N a.c. G 4 tu] om. G K T M 5 45] 5 N 6 jātas] jātaṃ N 7 sūkṣmataraḥ] sūkṣmataḥ G ‖ 1570] 1577 B 8 gata] dhana K ‖ sauramatena] sauramānena G K T M 9 trayas] om. G 10 madhyamo 'rkaḥ] madhyamārkaḥ K T ‖ 46] 3 G K T M 12 ṛṇaṃ 0|2 carāntaram] om. B N G ‖ 0|2] 02 T M 13 madhyamārkaḥ] madhyorkaḥ K T M ‖ 2] 1 K M ‖ 38] 32 G K T M 14 5] 57 K T M ‖ varṣā-] vṛṣā- B N 15 praveśe] praveśaṃ G K T M 16 māsapraveśā-] māsā- K T M 17 gata] gati G K T 18 madhyamārke] madhyamorke M 19 26] scripsi; 36 B N G; 16 K T M 20 34] 24 B N G T

gives 16;38 in *ghaṭīs* in so on, an [additive][23] value. The difference between the two gives 1;53 as the triad, equal to [the value] arrived at above. Now, the *ghaṭīs* of the sun's traversed distance are less than the *ghaṭīs* of the mean sun, thus giving a triad [of correction] subtractive in value. The triad of 1;53 subtracted from the mean [longitude of the] sun (2, 23;3,37), then, gives a mean [longitude of the] sun of 2, 23;1,45 after correction by the triad.[24] The equation calculated as above from this [longitude] (0;13,13) subtracted from the mean [longitude of the] sun (2, 23;1,45) gives a more accurate true [longitude of the] sun of 2, 22;48,32 after correction by the triad. Thus, according to the Saura school, the thirty-third annual revolution of the nativity of his illustrious majesty took place in the Śaka year 1570, on the 12th of the bright fortnight of Āṣāḍha, a Thursday, at 51 *ghaṭīs* 15 *palas* elapsed from sunrise.[25] In that [revolution], the ruler of the year was 3;24,51; the day count was 86; the mean [longitude of the] sun corrected for longitudinal difference was 2, 23;46,41; the anomaly was 11, 24;13,10; the degrees of precession were 17;14,6; the equation was 0;13,25; the correction for obliquity was plus 0;9; the correction for eccentricity was minus 0;2; the correction for ascensional difference was minus 1;55; the triad [of corrections] was minus 1;48; the mean [longitude of the] sun after correction by the triad was 2, 23;2;55; the true [longitude of the] sun after correction by the triad was 2, 22;48;38; and the true motion was 56;5. Here [the longitudes of] the sun in the nativity and the sun in [the revolution of] the year are precisely the same.[26] Thus, at each revolution of the year, only the true [longitude of the] sun in the nativity is to be entered.

Next, in order to calculate the revolution of the second month, the equation found in the table cell corresponding to the number of the month sought (2) minus one (1), [that is], 0, 29;34,5, added to the mean [longitude of the] sun at the final time of the ruler of the year as derived from the day count of the nativity and corrected for longitudinal difference, [that is], 2, 22;37,21, gives the mean [longitude of the] sun near [the beginning of] the month sought as 3, 22;11,26. From this [value], the anomaly was 10, 25;8,34; the equation was 1;15,23; the correction for obliquity was plus 0;25; the correction for

23 The designation is missing from the text in all witnesses.

24 More correctly, 2, 23;1,44.

25 These data correspond to 01:41 LAT on Friday, 3 July, 1648 CE. This would have been the most recent annual revolution of Shāh Shujāʿ at the time when Balabhadra completed the *Hāyanaratna* on Wednesday, 14 April, 1649 CE (both dates in New Style).

26 But modern recalculation puts the return of the sun to its natal sidereal longitude at 10:01 LAT on the same day, a substantial discrepancy of 8 hours 20 minutes.

ṛṇaṃ 0|22 carāntaram ṛṇaṃ 1|3 tryaikyam ṛṇaṃ 1|18 madhyamārkas tryaikyasaṃskṛtaḥ 3|22|10|8 tryaikyasaṃskṛtaḥ spaṣṭo 'rkaḥ 3|20|24|57 tatra gatiḥ 57|17 | atha varṣapraveśakāliko 'rkaḥ 2|22|48|32 ekarāśiyutaḥ 3|22|48|32 jāto dvitīyamāsārkaḥ | atha svābhīṣṭārka- 3|20|54|57 māsārkayor 3|22|48|32 antaram aṃśādi 1|53|35 | asya kalāḥ 113|35 savarṇitāḥ 6815 savarṇitārkagatyā 3437 bhaktā labdhaṃ vārādi 1|58|58 | māsārkād abhīṣṭārkasya nyūnatvād dhanam | anena vārādyo 'bdapo 3|24|51 yuto jātaḥ saṃskṛto 'bdapaḥ 5|23|49 | abdapavārādhaḥsthā eva māsapraveśaghaṭikā dvitīyamāsasya 23|49 | atha māsapraveśavārārthaṃ janmāhargaṇaḥ 86 dvitīyamāsapraveśatvāt triṃśadyutaḥ 116 saṃskṛtābdapavārayutaḥ 121 saptataṣṭaḥ 2 | atra sūryavārād gaṇanayā vartamānaḥ somavāro jātaḥ | evaṃ varṣapraveśadināt triṃśaddinanikaṭasthasomavāre udayād gataghaṭīpaleṣu 23|49 dvitīyo māsapraveśo jātaḥ | evam anyamāsasādhanaṃ dinapraveśasādhanaṃ ca kartavyam ||

atha prakārāntareṇa māsapraveśānayanam | tatra sarvasaṃskārarahito madhyamārkaḥ 3|22|11|26 mandakendraṃ 10|25|8|34 mandaphalaṃ 1|15|23 ṛṇaṃ spaṣṭo 'rkaḥ 2|20|56|3 | asya māsārkasya 3|22|48|32 cāntarakalāḥ 112|29 sūryagatyā 57|17 bhaktā labdhaṃ dinādyaṃ 1|57|50 | abdapavārādau 3|24|51 dhanaṃ jātaṃ vārādi 5|22|41 | atra pūrvam arke tryaikyam ṛṇam asty ataḥ saṃskṛtābdapaghaṭīṣu 22|41 tryaikyaṃ ghaṭyādi 1|18 dhanaṃ 23|59 | tathā dhanaṃ deśāntaraṃ sūryasya 10 vārādipaleṣu 59 ṛṇaṃ 49 jāto ghaṭyādiko māsapraveśakālaḥ 23|49 pūrvānītasamaḥ | atrāpi māsapraveśavārānayanaṃ

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1 ṛṇaṃ 1|3 tryaikyam] om. B N G ‖ 1|18] 118 B N 2 8] 18 G K T M ‖ 20|24] 2024 N ‖ tatra] om. G T 2–3 tatra gatiḥ 57|17] om. K M 5 35[1]] om. K M ‖ 113|35] 11335 G ‖ 6815] 68|15 K M ‖ savarṇitārka] savarṇitā G ‖ gatyā] gatā B 6 1|58|58] 1|58 G 7 anena] anaṃ B ‖ vārādyo 'bdapo] vārābdapo K M; vārābdadyo (?) T ‖ 23] 02 K 8 abdapa] abda G ‖ māsasya] māsapraveśasya K T M ‖ 23] 13 G T 9 86] 81 G T ‖ praveśatvāt] praveśād eka K M 10 yutaḥ[1]] yutaṃ K T; yuta M ‖ 121] om. B 11 gaṇanayā] dvāra add. K T; vāra add. M 12 dvitīyo] dvitīya G K T M 13 ca] om. B N 15 11] 1 B N ‖ 25] om. G T ‖ 8] 4 K M ‖ 15] 5 B N 16 ṛṇaṃ] om. B N G ‖ 2] 3 K M ‖ 32] 38 B N ‖ 112] 01|12 K M; 01 12 T 17 17] 27 B N G T ‖ 50] 5 B N ‖ abdapa] abda G ‖ 24] 34 K ‖ 51] 5 G 18 jātaṃ] jāto M ‖ jātaṃ vārādi] jāto vārādiḥ G ‖ vārādi] vārādiḥ K T M 19 -ābdapa] -ābda K T M ‖ ghaṭyādi] ghaṭyādi*emāsa G a.c.; ghaṭyā G p.c. 21 samaḥ] samā B

eccentricity was minus 0;22; the correction for ascensional difference was minus 1;3; the triad [of corrections] was minus 1;18; the mean [longitude of the] sun after correction by the triad was 3, 22;10;8; the true [longitude of the] sun after correction by the triad was 3, 20;24;57; and the true motion then was 57;17. Now, [the longitude of] the sun at the time of the revolution of the year (2, 22;48,32) with one sign added gives [the longitude of] the sun at the time of the revolution of the second month as 3, 22;48,32. The difference between the sought [longitude of the] sun (3, 20;24;57) and [that of] the sun at [the revolution of] the month (3, 22;48,32), then, is 1;53,35 in degrees and so on. Its minutes of arc (113;35) converted [into seconds of arc] (6815) and divided by the sun's motion [similarly] converted (3437) gives 1;58,58 in days and so on. Because the sought [longitude of the] sun is less than [that of] the sun at [the revolution of] the month, [this value] is additive. The ruler of the year in days of the week and so on (3;24,51) added to this gives 5;23,49 as the corrected ruler of the year. The *ghaṭīs* at the revolution of the month found under the day of the week of the ruler of the year for the second month are [thus] 23;49. Now, for the sake of [finding] the day of the week of the revolution of the month, the day count of the nativity (86), added to thirty because it is the revolution of the second month (116), added to the day of the week of the corrected ruler of the year (121) and reduced by multiples of seven [gives] 2. This, counting from Sunday, gives Monday as the current day. Thus the revolution of the second month falls on a Monday around thirty days after the day of the revolution of the year, at 23 *ghaṭīs* 49 *palas* elapsed from [sun]rise. [The revolutions of] other months and the revolutions of the days should be found in the same way.

Next, another method for calculating the monthly revolution, as follows: the mean [longitude of the] sun without any correction was 3, 22;11,26; the anomaly was 10, 25;8,34; the equation was minus 1;15,23; the true [longitude of the] sun was 2, 20;56,3. The [surplus] minutes of arc between this and the [longitude of the] sun at [the revolution of] the month (3, 22;48,32), [that is], 112;29, divided by the sun's motion of 57;17, gives 1;57,50 days and so forth. Adding it to the 3;24,51 days of the week and so forth of the ruler of the year gives 5;22,41 days of the week and so forth. Here the triad [of corrections applied] to the sun above was subtractive; therefore the triad of 1;18 in *ghaṭīs* and so on is added to the 22;41 *ghaṭīs* of the corrected ruler of the year, [giving] 23;59. Similarly, the [previously] additive correction for longitudinal difference of the sun (10), subtracted from the *palas* of the days of the week and so forth of the ruler of the year (59), [that is], 49, gives the time of the revolution of the month as 23;49 *ghaṭīs* and so on, the same as calculated above. Here, too, the day of the week of the revolution of the month

pūrvavat kartavyam | māsapraveśe asmād anyaḥ sūkṣmataraḥ prakāraḥ sopapattiko nāsti ||

atha māsaphalāni | varṣatantre |

māsapraveśakāle 'pi grahān bhāvāṃś ca sādhayet |
tatra māsatanor nātho muntheśo janmapas tathā ||
trirāśipo dinaniśo ravīndubhapatis tathā |
abdapraveśalagneśa eṣāṃ vīryādhikas tanum ||
paśyan māsapatir jñeyas tato vācyaṃ śubhāśubham |
apare māsalagneśaṃ māsādhipatim ūcire ||
dineśaṃ dinalagneśaṃ tathā procur vicakṣaṇāḥ |
māsaghasreśayor vācyaṃ phalaṃ varṣeśavad budhaiḥ ||

atra viśeṣam āha yādavaḥ |

abdāṅgapo janmavilagnanāthaḥ kalpyo 'tha māsāṅgapatir dvitīyaḥ |
trayaḥ purokter iti pañcamadhye māsādhipo 'bdeśavad atra kāryaḥ ||

ayam arthaḥ | pañcādhikārimadhye janmalagnapasthāne varṣalagnapaḥ sthāpyaḥ | varṣalagnapasthāne māsalagnapaḥ sthāpyaḥ | muntheśatrairāśikeśacandrārkarāśipāḥ pūrvavan māsalagnato jñeyāḥ | evaṃ pañcādhikārimadhye varṣeśavan māsapaḥ kāryaḥ | tājikabhūṣaṇe |

4 grahān] mahā M 5 muntheśo] muṃśo G 6 bhapatis] panapis N; patis G 10 dineśaṃ] dineśo B N 12 atra] atha B N 13 kalpyo] scripsi; kalpo B N G K T M 14 purokter] scripsi; puroṃtthe B N; purokte G; puroktā K T M 15–16 janma … sthāpyaḥ[1]] tha māsāṃgapatir dvitīyaḥ trayaḥ B N 16 lagnapa] lagnaya B N 17 candrārka] caṃdrorka B N ‖ rāśipāḥ] rāśipaḥ B ‖ pūrvavan] pūrvan B N 17–18 pañcādhikāri] pañcādhikāra B N 18 varṣeśavan] varṣerāvan N

4–11 māsa … budhaiḥ] VT 18.3–6 13–14 abdā- … kāryaḥ] TYS 15.5

should be calculated as above. There is no other method for [calculating] the revolution of the month more accurate or well-demonstrated than this.

8.4 The Ruler of the Month and Results according to the Ninth-Parts

Next, the results of the month. [It is said] in *Varṣatantra* [18.3–6]:

> At the time of the revolution of the month, too, one should establish [the longitudes of] the planets and the houses. The ruler of the ascendant of that month, the ruler of the *munthahā*, the ruler of [the ascendant in] the nativity, the ruler of the triplicity, and the ruler of the sign of the sun or moon by day or night, [respectively], and the ruler of the ascendant in the annual revolution: the strongest of these, aspecting the ascendant, should be known as the ruler of the month. From it good and evil is to be predicted. [But] others call the ruler of the ascendant of the month ruler of the month, and wise men likewise call the ruler of the ascendant of the day ruler of the day. The learned should predict the results of the rulers of the month and day just like [those of] the ruler of the year.

Concerning this, Yādava states a special rule [in *Tājikayogasudhānidhi* 15.5]:

> The ruler of the ascendant of the year should be considered as the ruler of the ascendant of the nativity, the ruler of the ascendant of the month as the second, three as previously stated: from these five, the ruler of the month should be derived just like the ruler of the year.

The meaning is as follows: among the five [planets] in authority, the ruler of the ascendant of the year should be put in place of the ruler of the ascendant of the nativity; the ruler of the ascendant of the month should be put in place of the ruler of the ascendant of the year. The ruler of the *munthahā*, the ruler of the triplicity, and the ruler of the sign of the sun or moon should be known as before, from the horoscope of the month. Thus the ruler of the month should be derived from among the five [planets] in authority, just like the ruler of the year. [And it is said] in *Tājikabhūṣaṇa* [15.4^{a}–8^{a}, 9–10, 11–13]:

lagneśvarāṃśādhipater vilagnanavāṃśanāthena samaṃ sakhitvam |
snehākhyadṛṣṭiś ca yutiś ca māse tasmin śubhaṃ vyatyayato 'nyathā syāt ||
lagneśvarāṃśādhipatir vilagnanavāṃśanāthaś ca tayor balīyān |
sa eva māseśvaratāṃ prayāti phalaṃ tadīyaṃ kila kīrtayāmi ||
draviṇalābham atīva mahotsavaṃ narapater gurugauravam ādiśet |
adhikatāṃ yadi māsapatir bhaved dinakaro na karoti ripūdayam ||
rajatamauktikaśubhrasadambarapriyajanāgamanaṃ sukham adbhutam |
nṛpakṛtaṃ ruciraṃ yadi māḥpatir dvijapatir japatīrtharatiṃ diśet ||
kṣitipater draviṇāgamanaṃ ripor apacayaṃ vijayaṃ ca raṇāṅgaṇe |
anudinaṃ nanu māsapatiḥ karoty avanijo 'vanijorusukhāny api ||
kṣitipateḥ khalu mānadhanāgamo likhanakāvyakathādirucir bhavet |
ripujayaṃ prakaroti nirantaraṃ yadi budhaḥ khalu māsapatir bhavet ||
bahuvilāsasukhaiḥ sahitaṃ karoty atitarāṃ varavastradhanāgamaiḥ |
api naraṃ yadi māsapatiḥ patiḥ suvacasāṃ vacasāṃ racane matim ||
nijajanopacayaś ca jayaḥ sadā savinaye hi naye rucir adbhutā |
ratipatir yadi māsapatir bhavet kavir aho viraho 'rijanair dhruvam ||
drumalatāpariropaṇasādaro varataro hi naro nṛpagauravāt |

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1 lagneśvarāṃśādhipater] scripsi; lagneśvarasyādhipater B N; lagneśarāṃśādhipater G; lagneśvarāṃśādhipatir K T M ‖ navāṃśa] dineśa B N 2 vyatyayato] vyastatayā G M; vyastatathā K T 3 lagneśvarāṃśā] lagneśvasaṃśā- T ‖ navāṃśa] praveśa B N ‖ nāthaś ca tayor] nāthasya tayor B N; nātheśvarayor K T M 4 māseśvaratāṃ] māsekharatāṃ G ‖ kīrtayāmi] kīrjayāmi N; kīrttayā G 5 guru] guṇa B N 6 yadi] pari B N ‖ karoti] karona ti K 7 sadambara] sadaṃbana B a.c.; sadaṃvana N 8 kṛtaṃ] karaṃ B N ‖ ruciraṃ] sad idaṃ G K T M ‖ japa] jaya B N M ‖ ratiṃ] ruciṃ G; rucir K T M 9 ripor] śriyor B N ‖ apacayaṃ] uparayaṃ B; aparaya N ‖ raṇāṅgaṇe] raṇāṃgaṇāṃgaṇe N 11 kathādi] kalādi K T M 12 ripujayaṃ] riyapaṃ N 13 vastra] vat pra B N 14 api] ami K; abhi T ‖ racane] racate B N ‖ matim] matiḥ K T M 15 janopacayaś] janopavayaś K T ‖ hi naye] vinaye K T M 16 patir[1]] palir N ‖ 'rijanair] nijanair B N 17 pariropaṇa] pariyeṇa B; pariyeṇaptāṃ N ‖ sādaro] sādare N ‖ varataro] viratara N ‖ naro] taro B N ‖ nṛpa] nṛpara B ‖ gauravāt] scripsi; gauravaṃ B N G; gauravam K T M

1–10 lagne … api] TBh 15.4[a]–8[a] 13–14 bahu … matim] TBh 15.9–10 15–926.3 nija … prakalpyam] TBh 15.11–13

1–2 lagne … syāt] This stanza is missing from the printed edition of the TBh, where it should occur between vv. 15.4 and 15.5, but present in MS TBh1. 11–12 kṣiti … bhavet] This stanza is not found in available independent witnesses of the TBh. 13–14 bahu … matim] This stanza appears from a comparison with independent witnesses of the TBh to have resulted from the accidental omission of one full stanza's worth of text (from 15.9c to 15.10c) by a *saut du même au même*; but cf. the previous note. The text as given here preserves the pattern of one stanza for each of the seven planets. 17 gauravāt] The emendation is supported by MS TBh1.

[If] there is friendship, a friendly aspect or conjunction between the ruler of the [ninth]-part of the ruler of the ascendant and the ruler of the ninth-part of the ascendant [itself], in that month there will be good; if the opposite, the reverse. The ruler of the [ninth]-part of the ruler of the ascendant and the ruler of the ninth-part of the ascendant: the stronger of those two becomes ruler of the month. I shall relate their results: One should predict abundant gain of riches, much rejoicing, great honours from the king and superiority if the sun becomes ruler of the month: it does not give rise to enemies. One should predict the arrival of silver, pearls, fine white garments and beloved persons, wondrous happiness, pleasing acts by the king, and love of [*mantra*] recitation and sacred places, if the moon is ruler of the month. Mars as ruler of the month makes gain of riches from the king, decline of enemies, victory on the battlefield, and great happiness from the land day by day.

If Mercury should become ruler of the month, there will be gain of honour and wealth from the king and a relish for writing, poetry, stories and so on; and it brings continual victory over enemies.[27]

If Jupiter is ruler of the month, it provides a man with much delight and happiness and abundant gain of fine garments, and disposes his mind to the composition of words.

If Venus should be ruler of the month, there is increase of kinsmen, constant victory, a wondrous inclination towards modesty and propriety, love, and certainly an absence of enemies. If Saturn is ruler of the month, a man is devoted to the planting of trees and creepers, distinguished by the respect of the king, provided with pleasures and

27 This stanza is not attested by available independent witnesses of the *Tājikabhūṣaṇa*.

vilasitaiḥ sahito yadi māḥpatī ravibhavo vibhavotthasukhānvitaḥ ||
māseśvarāṇāṃ balināṃ phalāni śaśvat kilaitāni mayoditāni |
balasya madhyādhamatā yadā syāt tadānumānena phalaṃ prakalpyam ||

vāmanaḥ |

lagneśvarāṃśanāthasya lagnāṃśasvāminā yadi |
suhṛttvaṃ snehadṛṣṭiś ca candradṛṣṭis tayor yutiḥ ||
saukhyaṃ śarīre tv ārogyaṃ nirvṛtiś ca tadā bhavet |
śatrudṛṣṭis tayoś candraḥ krūradṛṣṭiḥ parasparam ||
tadā śarīre kaṣṭaṃ syāc cintodvegas tathaiva ca |
dvayor eko 'stago nīcas tadā kaṣṭāt sukhaṃ bhavet ||
dvayoś cāstagayor nīcasthayor mṛtyuṃ vinirdiśet |
lagnāṃśādhipatiḥ krūrayuktaḥ śaṅkākaraḥ smṛtaḥ ||

atra janmābdakālayor iṣṭayogotpattau evaṃvidhe māse mṛtyuṃ vadet |
anyathā mṛtyusamaṃ kaṣṭaṃ vācyam iti viśeṣaḥ |

lagnāṃśanāthasya yadā dhanāṃśasvāminā bhavet |
maitryādiyogaś ca yadā tadā dravyaṃ bhaved gṛhe ||
śatruyoge krūradṛṣṭau nīcāstagatayos tayoḥ |
dhananāśaś ca bhavati dhanaṃ tatsvāmino vaśāt ||
lagneśvarāṃśanāthasya sahajāṃśeśvareṇa cet |
maitryādiyogaś ca yadānujasaukhyaṃ tadā bhavet ||
lagneśvarāṃśanāthasya suhṛdaṃśeśvareṇa cet |
maitryādiyogaś ca yadā suhṛtsaukhyaṃ tadā bhavet ||
lagneśvarāṃśanāthasya sutāṃśasvāminā yadi |
maitryādiyogaś ca yadā sutasaukhyaṃ prajāyate ||

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2 śaśvat] iśvat N; samyak G K T M 3 prakalpyam] prakalpaṃ B N 6 suhṛttvaṃ] svahṛttvaṃ K ‖ tayor yutiḥ] tathā dyutiḥ K T M 7 nirvṛtiś] scripsi; nivṛttiś B G K T M; nivṛtiś N 8 dṛṣṭis] vṛṣṭis N 10 nīcas] scripsi; nīce B N G; nīco K T M ‖ bhavet] vadet K T M 12 yuktaḥ] yuktāḥ B 13 kālayor iṣṭa] kālayoniṣṭa N; kālayor aridṛṣṭi K T M 15 svāminā] svāminī B N ‖ bhavet] yadi K T M 16 gṛhe] bahu G K T M 19 cet] ṇa cet N 20 yadā-] tadā- K T M ‖ tadā bhavet] prajāyate K T M 22 suhṛtsaukhyaṃ tadā bhavet] suhṛdaḥ sukham aśnute K T M 23 lagneśvarāṃśa] lagneśvarāṃ G ‖ nāthasya] nāthaś cet K T M ‖ svāminā] svāmitā K T 24 yadā] tadā K T

> endowed with the happiness arising from fortune. When the rulers of the months are strong, indeed, their results are always as described by me. When their strength is middling or poor, the result should be adjusted proportionately.

[And] Vāmana [says]:

> If there is friendship and a friendly aspect between the ruler of the [ninth]-part of the ruler of the ascendant and the ruler of the [ninth]-part of the ascendant [itself], [and] an aspect of the moon [or] a conjunction with the two, then there will be well-being of the body, health and happiness. [If] the moon aspects the two inimically, [and] there is an evil mutual aspect, then there will be pain in the body and agitation from anxiety. [If] one of the two is [heliacally] set [or] fallen, then there will be happiness after suffering; but if both are set or occupy their fall, one should predict death. The ruler of the [ninth]-part of the ascendant conjunct a malefic is said to cause fear.

Concerning this, it is a condition that one should predict death in a given month [only] when the configuration in question is present both in the nativity and in the year. In other cases evil similar to death is to be predicted. [Vāmana continues:]

> When the ruler of the [ninth]-part of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the second house, then there will be riches in the house. When there is an inimical configuration, a malefic aspect, [or] the two are fallen or [heliacally] set, there is loss of wealth, [or such] wealth as determined by their ruler.
>
> If and when the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the third house, then there will be happiness from siblings.
>
> If and when the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the fourth house, then there will be happiness from friends.
>
> If and when the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the fifth house, then happiness from children results.

lagneśvarāṃśanāthasya ṣaṣṭhāṃśasvāminā yadi |
maitryādiyogaś ca yadā śatrusaṃdhiṃ tadā vadet ||
lagneśvarāṃśanāthasya jāyāṃśasvāminā yadi |
maitryādiyogaś ca yadā jāyāsaukhyaṃ tadā labhet ||
lagneśvarāṃśanāthasya mṛtīśāṃśeśvareṇa cet |
maitryādiyogaś ca tadā māse varṣe mṛtir bhavet |
mṛtīśāṃśapatau vīryayukte kaṣṭaṃ vinirdiśet ||
lagnāṃśanāthasya yadā dharmeśāṃśeśvareṇa cet |
maitryādiyogaś ca tadā māse dharme dhṛtir bhavet ||
karmeśāṃśapateś cintyā karmasiddhiḥ kulocitā |
āyeśāṃśapater evaṃ lābhaḥ syād vyavahārataḥ ||
vyayeśāṃśapatau hy alpavīrye svalpo vyayo bhavet |
vyayāṣṭāryaṃśapatayo vibalāḥ śubhadāyakāḥ |
lagnāṃśaśeṣabhāvāṃśapatayo balinaḥ śubhāḥ ||

atra lagneśvarāṃśanāthasya yadā bhāvāṃśasvāminā snehadṛṣṭir yogo vā candrasyāpi dṛṣṭir yogo vā tadā bhāvoktasakalapadārthānāṃ pūrvoktānāṃ māse sukhaṃ vācyam | bhāvāṃśasvāmī uditaḥ svoccago vā tadā atyantaṃ tadbhāvotthaśubhapadārthānāṃ sukhaṃ vācyam | evaṃ lagneśvarāṃśanāthasya yadbhāvāṃśasvāminā krūradṛṣṭiś candrasyāpi tatra krūradṛṣṭis tadā tadbhāvotthaṃ duḥkhaṃ vācyam | bhāvāṃśasvāmī astaṃgataś

3 jāyāṃśa] saptāṃśa K T M ‖ svāminā] śvāminā N 4 jāyāsaukhyaṃ tadā labhet] tadā strīsukham ādiśet K T M ‖ labhet] bhavet G 5 nāthasya] jāyāṃśasvāminā yadi add. B a.c. 6 tadā] yadā G K T M ‖ māse varṣe mṛtir bhavet] saruk na syāt tadā sukham G; sarug na syāt tadā sukham K; sa rugnas syāt tadā sukham T; sa rugṇas syāt tadā sukham M ‖ bhavet] lagneśvarāṃśanāthasya add. B N 7 vīrya] ryadi B N 9 tadā] yadā K T M ‖ dharme dhṛtir] dharmadhṛtir G; dharmmamatir K T M 10 siddhiḥ] siddhiṃ B N G 11 āyeśāṃśa] āpāśāṃśa G 12 hy alpa] svalpa G K T M ‖ svalpo] svalpa K T M 13 -āryaṃśa] -ārkāṃśa M 15 yadā bhāvāṃśa] yadbhavāṃśa G; yadbhāvāṃśa K T M 18 bhāvottha] bhāvotsya N ‖ śubhapadārthānāṃ] śaryasthānaṃ B; śaryathānaṃ N 19 yad] tad B N ‖ candrasyāpi tatra krūra] caṃdrasya || vatakrana B; caṃdrasya || vatakrakrana N

If and when the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the sixth house, then one should predict reconciliation with enemies.

If and when the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the seventh house, then one will have happiness from one's wife.

If the ruler of the [ninth]-part of the ruler of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the ruler of the eighth house, in that month and year death will occur.[28] If the ruler of the [ninth]-part of the ruler of the eighth house is endowed with strength, one should predict evil.

If and when the ruler of the [ninth]-part of the ascendant has a configuration of friendship and so on with the ruler of the [ninth]-part of the ruler of the ninth house, in that month there will be pious resolve.

From the ruler of the [ninth]-part of the ruler of the tenth house, the accomplishment of work befitting one's family community should be considered; likewise, from the ruler of the [ninth]-part of the ruler of the eleventh house there will be gain through business.

If the ruler of the [ninth]-part of the ruler of the twelfth house is of little strength, there will be little loss. The rulers of the [ninth]-parts of the twelfth, eighth and sixth houses being weak bestow good; the rulers of the [ninth]-part of the ascendant and of the [ninth]-parts of the remaining houses are good when strong.

Concerning this, when the ruler of the [ninth]-part of the ruler of the ascendant has a friendly aspect or conjunction with the ruler of the [ninth]-part of a house, and the moon, too, has [such] an aspect or conjunction, then for [that] month happiness should be predicted from all the significations previously stated for the house. [If] the ruler of the [ninth]-part of the house is [heliacally] risen or occupying its exaltation, then excessive happiness from the benefic significations relating to that house should be predicted. Likewise, when the ruler of the [ninth]-part of the ruler of the ascendant has a malefic aspect with the ruler of the [ninth]-part of any house, and the moon, too, has a malefic aspect with it, then unhappiness relating to that house

28 Text witnesses G K read: 'one will not be ill; then, happiness'. Dividing the same phrase differently, T M read: 'he will be ill; then, happiness.'

cet tadā atyantam aśubhaṃ tadbhāvotthaṃ jñeyam iti viśeṣaḥ | viśeṣāntaram uktaṃ vāmanenaiva |

yāvatkālam bhaved evaṃ tāvatkālaṃ bhaved idam |
parasparaṃ tān saṃcārya māsaṃ yāvat phalaṃ vadet ||

ayam arthaḥ | lagneśvarāṃśanāthabhāvāṃśanāthacandrāṇāṃ pratyahaṃ gacchatāṃ yāvat tadrāśisaṃcāras tāvatkālam eva śubhaṃ phalam | atha tadanantaraṃ yady ekasya dvayor vā tadrāśyavasthitir anyasya rāśyantarasaṃcāro viparītaṃ vā syād athavā sarveṣāṃ rāśyantarasaṃcāras tatra yathā yathā mitraśatrudṛṣṭiyogo dṛṣṭyabhāvo vā tathā tathā śubhāśubhamadhyamaphalaṃ krameṇa vācyam iti ||

varṣatantre bhāvāṃśādhipateḥ svabhāvapanavāṃśeśena maitryādiyoga uktaḥ |

bhāvāṃśādhipatiḥ svabhāvapanavāṃśeśena maitrīdṛśā
dṛṣṭo vā sahitaḥ śaśī ca yadi tau maitrīdṛśālokate |
tadbhāvotthasukhaṃ vilomam atha tadvyatyāsataḥ kīrtitaṃ
nīcāstādiphalaṃ ca lagnavad idaṃ vidvadbhir ūhyaṃ dhiyā ||

ayam arthaḥ | yadā tau grahau śatrudṛṣṭyā paraspaṃ paśyato yuktau vā bhavataś candro 'pi śatrudṛṣṭyā paśyati tadā tanmāsi bhāvotthaduḥkhaṃ syāt | atrāyaṃ viśeṣaḥ | bhāvāṃśapabhāvapanavāṃśeśau dvāv api nīcāstavakragau bhavatas tadā tadbhāvotthaduḥkham avaśyaṃ māse bhavati | yadaiko nīcādigaḥ aparaḥ satsthānago madhyamasthānago vā bhavati tadādau tadbhāvotthaduḥkham anubhūya paścāt sukhaṃ syād iti ||

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4 tān] tāna B N G p.c. 5 nātha[1]] nāthasya B N 6 gacchatāṃ] gacchatā G p.c. ‖ tad] om. B N 7 anyasya] nānyasya B N 8 viparītaṃ] viparītaḥ M ‖ vā] om. M ‖ antarasaṃcāras] aṃtaras K M 9 yathā[1]] ya G; om. K T M ‖ yogo dṛṣṭyabhāvo] yogotthabhāvo B N ‖ tathā[1]] om. B N G 10 krameṇa] om. K T M 11 pateḥ] scripsi; patiḥ B N; pati G; patis K T M ‖ navāṃśeśena] navāṃśena K T M 13 svabhāvapa] svabhāvaya G 14 -ālokate] -ālokite M 16 lagnavad idaṃ] lagnaviditaṃ K M 17 paśyato] paśyatau K T; paśyaṃtau M 19 bhāvapa] bhāva G; om. K T M 20 tadā] om. B N ‖ bhavati] vati N 21 vā] om. K T M 21–22 tadādau] tadā dvau K M

13–16 bhāvā- … dhiyā] VT 18.9

should be predicted. [If] the ruler of the [ninth]-part of the house is [heliacally] set, then excessive evil relating to that house should be expected. This is a special consideration.

Vāmana himself states another special consideration:

> For as long as it will be thus, for so long will this be: as they traverse them mutually during the month, one should predict the result.

The meaning is as follows. As long as the ruler of the [ninth]-part of the ruler of the ascendant, the ruler of the [ninth]-part of the house and the moon by their daily motion traverse those signs,[29] for that same time the good results exist. Now, following that, if one or two should remain in those signs while another enters a different sign, or the reverse, or if all should enter different signs, then good, evil or middling results should be predicted according to whether there is a friendly or inimical aspect configuration or an absence of aspect, respectively.

Configurations of friendship and so on between the ruler of the [ninth]-part of a house [itself] and the ruler of the ninth-part of its own house ruler is described in *Varṣatantra* [18.9]:

> If the ruler of the [ninth]-part of a house is joined or aspected with a friendly aspect by the ruler of the ninth-part of its own house ruler, and the moon aspects the two with a friendly aspect, happiness relating to that house is declared; the reverse if it is the opposite of this. The results of fall, [heliacal] setting and so on are like [those for] the ascendant: the learned should conceive it by their understanding.

The meaning is as follows. When those two planets aspect each other with an inimical aspect or become conjunct, and the moon aspects [them] with an inimical aspect, then in that month there will be unhappiness relating to [that] house. Regarding this, there is the following special consideration: [if] the ruler of the [ninth]-part of the house and the ruler of the ninth-part of the ruler of the house are both fallen, [heliacally] set or retrograde, then inevitably there is unhappiness relating to that house in [that] month. [But] if one occupies its fall and so on and the other occupies a good place or a middling place, then [the native] will first experience unhappiness relating to that house, and later there will be happiness.

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29 That is, the signs from which they form the relevant configuration.

anyac ca tatraiva |

lagneśamāseśasameśvarāṃśanāthā yadaṃśādhipamitradṛṣṭyā |
dṛṣṭā yutā vā śaśinā ca tattadbhāvotthasaukhyāya na ced ariṣṭam ||
lagneśamāseśasameśamunthādhipāḥ ṣaḍaṣṭāntyagatāḥ sapāpāḥ |
dṛṣṭāḥ khalaiḥ śatrudṛśātra māse vyādhyādhivividbhayaduḥkhadāḥ syuḥ ||
kendratrikoṇāyagatās tu lagnamāsābdapā vīryayutā narāṇām |
nairujyaśatrukṣayarājyalābhamānodayātyadbhutakīrtidāḥ syuḥ ||

tājikālaṃkāre |

varṣenthihābhogam athādyamāsād āsādya haddādhipatis tato yaḥ |
māsādhipaḥ pūrṇabalas tu pūrṇaṃ phalaṃ dadātīha vadanti kecit ||

tājikasāre |

lagnāṃśanātho 'tha vilagnanāthaḥ kendratrikoṇāyagato baliṣṭhaḥ |
saukhyaṃ vilāsaṃ nirujam nitāntaṃ nṛṇāṃ karoty eva sameśvaro vā ||
ṣaṣṭhāṣṭago lagnanavāṃśapaś cet krūragrahair yuktanirīkṣitaś ca |
māse nṛṇāṃ kaṣṭabhayaṃ vivādaṃ samyak karoty eva na saṃśayo 'tra ||

trailokyaprakāśe tu lagneśalagnanavāṃśādhipayoḥ phalam uktam |

tatkālalagnasvāmī yo navāṃśakapatiś ca yaḥ |
tayor anyonyadṛṣṭiś cec candradṛṣṭiḥ śubhā matā ||
tanvādibhāve tu phalaṃ tadvaśād daivacintakaiḥ |

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3 dṛṣṭā] om. B N; dṛṣṭyā G ‖ yutā] patī B N ‖ vā] vo B N ‖ śaśinā] śaśinī B N ‖ ca] om. B N ‖ ca tat] tadā K T M ‖ na ced] bhaved B N ‖ ariṣṭam] aniṣṭaṃ G 4 -āntyagatāḥ] -āṃśagatāḥ B N 5 ādhi] ādi M ‖ vidviḍ] scripsi; vidvad B N G; vidyud K T 6 -āyagatās] -opagatās B N 7 -ātyadbhuta] -āpyadbhuta G 9 athādyamāsād āsādya] athāpamāsādya B N; athādyamāsādaśādya K T M 12 nāthaḥ] lābhaḥ K M ‖ trikoṇāyagato] trikoṇenugato G 14 navāṃśapaś] naśavāṃpaś N ‖ krūragrahair] krūrārahair B N 17 patiś ca] patis tu G K T M 18 tayor] tanayor N

2–3 lagneśa … ariṣṭam] VT 18.10 4–7 lagneśa … syuḥ] VT 18.12–13 12–15 lagnāṃśa … 'tra] TS 362–363

Another [consideration is discussed] in the same work [*Varṣatantra* 18.10, 12–13]:

> If the rulers of the [ninth]-parts of the ruler of the ascendant, the ruler of the month and the ruler of the year are joined or aspected with a friendly aspect by the ruler of the [ninth]-part of any [house] and by the moon, it brings about happiness relating to that house; if not, there is misfortune.
>
> The ruler of the ascendant, the ruler of the month, the ruler of the year and the ruler of the *munthahā* occupying the sixth, eighth or twelfth house together with malefics [or] aspected by malefics with an inimical aspect will give pain, suffering, hatred, fear and unhappiness in that month. But the rulers of the ascendant, month and year occupying angles, trines or the eleventh house and endowed with strength will give men good health, the destruction of enemies, dominion, gain, increase of honour, and most wondrous renown.

[And] in the *Tājikālaṃkāra* [it is said]:

> About this, some say that, measuring the progress of the annual *inthihā* from the first month, the ruler of the month that is [also] ruler of its *haddā* has full strength and gives its full results.

[And] in *Tājikasāra* [362–363 it is said]:

> The ruler of the [ninth]-part of the ascendant or the ruler of the ascendant, powerful and occupying an angle, a trine, or the eleventh house, makes happiness, delight and abundant good health for men; or the ruler of the year [identically placed]. [But] if the ruler of the ninth-part of the ascendant occupies the sixth or eighth, joined or aspected by malefic planets, it certainly makes grave danger and quarrels for men in [that] month: of this there is no doubt.

And in the *Trailokyaprakāśa*, the results of the ruler of the ascendant and the ruler of the ninth-part of the ascendant are described:

> If there is a mutual aspect between that [planet] which rules the ascendant at the time and the one ruling [its] ninth-part, the aspect of the moon [on both] is considered benefic. Astrologers should predict results of the houses beginning with the ascendant on account of them

vācyaṃ māsādhipād vāpi viśeṣas tatra kathyate ||
yasyāṃśe māsapo bhāve tadbhāve dūṣaṇaṃ guṇam |
janmādikaśaśāṅkāc ca tatpraveśāt phalaṃ vadet ||
navāṃśakapatiḥ kheṭo yāvatkālaṃ bhunakti tat |
tāvatkālasya vaktavyaṃ phalaṃ tanvādikaṃ kramāt ||
trikoṇe svagṛhe svocce mitradṛṣṭe suhṛdgṛhe |
rāśyaṃśayoḥ suhṛttve ca phalaṃ śreṣṭham ato 'nyathā ||
nīcāribhe gate 'py astaṃ rāśyaṃśair vairivargajaiḥ |
yat phalaṃ śobhane kheṭe tadviruddhatvam anyathā ||
lagnāṃśakapatī mitre śubhadṛṣṭau parasparam |
tanau dehe sukhaṃ vācyaṃ dhane ced dhanalabdhayaḥ ||
sahaje bhrātṛjaṃ saukhyaṃ turye gehasukhaṃ vadet |
sute sutāptiyogo vā śatrau śatruvivṛddhikṛt ||
dyūne patnīkṛtaṃ saukhyaṃ mṛtyau mṛtyukaraḥ smṛtaḥ |
dharme dharmaphalaprāptiḥ karmaprāptis tu karmage ||
lābhe lābhaḥ samagro 'pi vyaye hānir nirantaram |
lagnāṃśakapatī śatrū śatrudṛṣṭau yutau tathā |
vyatyayena phalaṃ vācyaṃ pūrvoktaṃ yac chubhāśubham ||

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1 māsādhipād] samādhipād G 2 -āṃśe] -āṃśo K M ‖ māsapo] māsayor M 3 śaśāṅkāc] śaśāṃkaś B N 4 bhunakti] bhavaṃti B N 6 trikoṇe sva] trikoṇocca B N ‖ gṛhe[1]] gṛho N 8–9 nīcāribhe … anyathā] om. K M 9 śobhane] śobhate T ‖ anyathā] atonyathā B N 11 tanau] tadā K T M ‖ dehe] deha K T M 13 sutāpti] sutāptir K T M ‖ śatrau] om. T 15 dharme] dharmo G 16 samagro] samāno B N 17 lagnāṃśaka] lagnāṃśaca B N; lagnāṃśapa K T; lagnāṃśapau M ‖ patī] yadā K T ‖ śatrū] om. B

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13 śatrau] A faint, illegible superscript in T may represent a restoration of this omitted word.

or from the ruler of the month. The particulars of that [prediction] are described [as follows]:

The virtue and vice in a house is from that [planet] in whose [ninth]-part the ruler of the month is [placed] in the house. One should predict the result from its transit [through the signs counted] from the moon in the nativity. For as long as the planet ruling the ninth-part traverses that [sign], for so long should the results relating to the ascendant and other [houses] be predicted. In its [*mūla*]*trikoṇa*, domicile or exaltation, aspected by a friend, in a friendly domicile, and when there is friendship between [the rulers of] the sign and the [ninth]-part, the results are excellent. If it is the reverse of this – in its sign of fall or of an enemy, [heliacally] set, with signs and divisions belonging to enemy [planets] – the results [described] for a propitious planet are obstructed and the reverse.

[If] the rulers of the ascendant and [its ninth]-part are friends and in mutual good aspect in the first house, well-being of the body should be predicted; if in the second house, gains of wealth; in the third house, happiness from brothers; in the fourth one should predict happiness in the home; in the fifth house it is a configuration for having children; in the sixth house it makes an increase of enemies; in the seventh house there is happiness on account of one's wife; in the eighth house [the configuration] is said to cause death; in the ninth house there is attainment of the fruits of piety; in the tenth house, attainment of work; in the eleventh house, complete gain; in the twelfth house, constant loss. [If] the rulers of the ascendant and [its ninth]-part are enemies, inimically aspecting or conjunct, the opposite of the good and evil results previously stated should be predicted.

atha māsapraveśe dinapraveśe vā lagnādisarvabhāveṣu sūryādigrahāṇāṃ navāṃśakaphalam uktaṃ jīrṇatājike |

mūlatrikoṇamitroccaprāpte mūrtau ravau nṛpaḥ |
evaṃ dhane dhanaprāptiḥ phalaṃ pūrvaṃ prakīrtitam ||
anyatrasthe ravau lagne dehapīḍā nirantaram |
dvitīye dhananāśaś ca durvākyaṃ syāt tṛtīyage ||
caturthe bhojane dauḥsthyaṃ putrapīḍā tu pañcame |
śatrunāśo ripusthe syād dyūne tṛptir na kutracit ||
aṣṭame vyādhir ādhiś ca dharmahānis tu dharmage |
padāptir daśame proktā lābhe lābhas tathā bhavet |
vyaye vyayaṃ nṛpād daṇḍaḥ sūryasyāṃśaiḥ phalaṃ smṛtam ||

atra lagnasthe 'rke pratāpakaraṇaṃ pāpadṛṣṭe dveṣakaraṇam | durvākyaṃ kaṭhinavaktā | bhojanāvasare dauḥsthyaṃ kaliḥ | saptame na tuṣṭiḥ bandhanapīḍādisambhavakaraṇaṃ vā | daśame rājyasukhaṃ prabhugauravaṃ vā | ekādaśe 'lpalābhaḥ | dvādaśe rājadaṇḍakalī iti viśeṣaḥ | ity arkaḥ ||

uccasvagṛhage candre dehapuṣṭir vilagnage |
anyatrāśubhadaḥ prokto dhane saumyekṣitaḥ svadaḥ ||
sahaje sahajāt saukhyaṃ caturthe bhavyabhojanam |
pañcame sarvataḥ saukhyaṃ rogasaṃtāpado ripau ||
nivṛttivārttāśravaṇaṃ saptame laṅghanaṃ mṛtau |
navame śatruvijayo daśame syān mahat padam |
lābhe tu vastralābhaḥ syād vyaye syāt sadvyayo vidhau ||

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1 māsa … vā] om. K T M ‖ dinapraveśe] om. G 4 evaṃ dhane] sambandhena K M 6 durvākyaṃ] durvācyaṃ K T M ‖ tṛtīyage] tṛtīyate N 7 bhojane] bhojanaṃ B N G ‖ dauḥsthyaṃ] dausthaṃ B N 8 syād dyūne] syāt dyatne K; syād yatne M ‖ tṛptir] tuṣṭir G K T M 9 aṣṭame] aṣṭage G ‖ ādhiś ca] ādhīno B N; ādhī ca G 11 smṛtam] ity arthaḥ add. K T M 12 pāpadṛṣṭe dveṣakaraṇam] om. B N G ‖ durvākyaṃ] scripsi; durvāra B N; durvākya G; durvācyaṃ K T M 13 dauḥsthyaṃ] dausthau B N; dausthya G; dausthaṃ T M ‖ tuṣṭiḥ] kṛṣiḥ B N; tuṣṭayaḥ K T 14 sambhava] saṃbhavaḥ B N G ‖ vā[1] … vā[2]] om. B N G ‖ prabhu] prabha K T 15 kalī] tā B N 16 uccasvagṛhage] uccage svagṛhe M ‖ deha] ha N ‖ vilagnage] vilāsatā B N 17 -āśubhadaḥ] -āśubhadā B N 19 saṃtāpado] saṃtāpadau M 20 nivṛtti] tiṣvṛti B N 21 syān mahat] syānahat B 22 vidhau] iti candraḥ add. K T M

8.5 The Planets in the Ninth-Parts of the Houses

Next, the results of the sun and other planets in the ninth-parts in all the houses of the monthly revolution or the daily revolution, beginning with the ascendant, are described in the *Jīrṇatājika*:

> If the sun attains its [*mūla*]*trikoṇa*, friendly [sign] or exaltation in the first house, [the native becomes] a king. If it is thus in the second house, acquisition of wealth is the result previously declared. If the sun placed elsewhere is in the ascendant, there is constant suffering of the body; in the second there will be loss of wealth; in the third, bad words; in the fourth, uneasiness in eating; in the fifth, suffering to children; if it occupies the sixth house there will be destruction of enemies; in the seventh house, no contentment from anywhere; in the eighth, pain and suffering; if occupying the ninth house, loss of piety; in the tenth, attainment of rank is declared; in the eleventh house there will likewise be gain; in the twelfth house, loss and punishment from the king: [these are] said to be the results according to the [ninth]-parts of the sun.

Here, if the sun occupies the ascendant, it makes prowess; if aspected by a malefic, it makes hatred. 'Bad words' means that [the native] speaks harshly. Uneasiness at the time of eating means a quarrel. In the seventh there is no satisfaction; or it makes [sexual] intercourse in captivity, with pain and so on.[30] In the tenth there is happiness from one's dominion or respect from one's master. In the eleventh there is little gain; in the twelfth, punishment by the king and quarrels. These are the particular considerations. This concludes [the results of] the sun. [Continuing from the *Jīrṇatājika*:]

> If the moon occupies its exaltation or domicile in the ascendant, there is bodily comfort; [placed] elsewhere it is declared to give evil [results]. In the second house, aspected by benefics, it gives property; in the third house there is happiness from siblings; in the fourth, excellent food; in the fifth, all-round happiness; in the sixth house it gives suffering from illness; in the seventh, inactivity and listening to rumours; in the eighth house, fasting; in the ninth, victory over enemies; in the tenth there will be great rank; in the eleventh house there will be gain of clothes; if the moon is in the twelfth house, there will be good expense.

30 Alternatively: 'or it makes possible captivity, pain and so on'. But the seventh house is typically associated with marital and sexual relations.

atra pañcame candre lābhapūrvaṃ vastutaḥ sukham | ṣaṣṭhe 'śubhadṛṣṭe rogasaṃtāpau | aṣṭame laṅghanaṃ tathā nadyāditaraṇam | pāpadṛṣṭe candre rogadharaṇaṃ laṅghanaṃ duṣṭam | siṃhe siṃhāṃśe 'rkacandrau cen makaralagne māsadināveśe vadhaḥ | evaṃ meṣe meṣāṃśe arkabhaumayoge lagne | evaṃ mṛge mṛgāṃśe sauracandrau mithunalagne vadhaḥ | daśame guruśukrakṣetrayute kṣetraṃ cārkayukte nṛpāl lābhe lābhaḥ | sarvagrahayutadṛṣṭe vastrāptiḥ | dvādaśe śubhayutadṛṣṭe vivāhādau vyayaḥ pāpayutekṣite asadvyaya iti viśeṣaḥ | iti candraḥ ||

mūrtau nāśo dhane hāniḥ padaprāptis tu vikrame |
bubhukṣā maraṇaṃ toye buddhihānis tu pañcame ||
svātantryaṃ riputaḥ ṣaṣṭhe vādaḥ strībhis tu saptame |
chidre gṛhe prapīḍā syād dharmahāniś ca dharmage ||
mitrabhedas tu daśame hānir lābhe vyaye vyayaḥ |
atra svoccādigo bhaumo lagne 'tīva śubhaḥ smṛtaḥ |
phalam uktaṃ tu bhaumasya viparītam ato 'nyathā ||

tṛtīye bandhuvigrahaḥ | caturthe bhūmikarṣaṇam | saptame syāt kaliḥ | aṣṭame dehapīḍā | lābhe lābhaḥ kiṃcit sāmānyavyayo haṭhād vyaya iti viśeṣaḥ | iti bhaumaḥ ||

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1 atra] tatra K T M ‖ lābha] śubha G ‖ lābhapūrvaṃ vastutaḥ sukham] śubham pūrvavat sutasaukhyaṃ K T; śubham || pūrvavat sutasaukhyam M ‖ pūrvaṃ] pūrve N ‖ sukham] om. N ‖ 'śubha] scripsi; śubha B N; śubhā'śubha G; śubhāśubha K T M ‖ dṛṣṭe] dṛṣṭi B N 2 tathā] om. G K T M ‖ dṛṣṭe] dṛṣṭaṃ G 2–3 candre] caṃdra G 3 roga] rogaḥ B N ‖ siṃhe] siṃha M 3–4 cen makara] kāka K 4 dināveśe] dinaviśe G; dināveśo K M ‖ vadhaḥ] budhaḥ M ‖ meṣe] meṣa M ‖ meṣāṃśe] meṣanavāṃśe K T M ‖ yoge] yoga G T M; yogaḥ K 5 lagne[1]] lagnaṃ G T ‖ lagne | evaṃ mṛge] lagnapanavāṃśa K M ‖ mṛgāṃśe] mṛgāṃśau K M; mṛgāṃśai T ‖ saura] ripau ravi B; ripau rivi N ‖ mithuna] mīna K M ‖ vadhaḥ] budhaḥ K T M 6 śukra] śubha B N ‖ kṣetraṃ] kṣatraṃ K M ‖ yukte] yute K T M ‖ lābhe lābhaḥ] lābho lābhe K T M 7–8 yutekṣite] yuktekṣite K M 8 viśeṣaḥ] śeṣaḥ G 9 vikrame] vikramā B N 10 bubhukṣā] vibhukṣā K 11 riputaḥ] ripubhe G K T M ‖ ṣaṣṭhe] scripsi; śreṣṭhaṃ B N G T M; ceṣṭaṃ K ‖ vādaḥ] scripsi; vādaṃ B N G K T M 12 gṛhe] scripsi; graha B N G; grahe K T M 13 mitrabhedas] midas B N ‖ lābhe] lābho add. B N 14 'tīva] nīca G ‖ smṛtaḥ] pradaḥ B N; om. G 16 tṛtīye] tṛtīya B N G ‖ syāt] strī G K T M 17 sāmānya] sāmānyaṃ G; sāmānyaḥ K T M ‖ vyayo] scripsi; vyaye B N G K T M ‖ vyaya] vya G

3–8 siṃhe … viśeṣaḥ] Cf. TLP 895–900

14 atra … smṛtaḥ] Although all text witnesses give this half-stanza after the one following, the order has been reversed here for reasons of internal coherence. Quite possibly it has been confused with a prose sentence (now lost) likewise beginning with *atra*, after the manner of the two preceding passages, and treating the first two horoscopic places.

Here, if the moon is in the fifth, there is gain followed by enjoyment of goods; in the sixth, aspected by malefics, illness and suffering. In the eighth there is fasting and also crossing rivers and so on.[31] If the moon is aspected by malefics there is the onset of illness and terrible fasting.[32] If the sun and moon are in Leo [and] in the [ninth]-part of Leo in a monthly or daily revolution in Capricorn ascendant, there is death; likewise if there is a conjunction of the sun and Mars in the ascendant in Aries [and] in the [ninth]-part of Aries. Likewise, if Saturn and the moon are in Capricorn [and] in the [ninth]-part of Capricorn in Gemini ascendant, there is death. If the tenth is occupied by a place of Jupiter or Venus, there is land,[33] and if the eleventh house is occupied by the sun, gain from the king. If it is joined or aspected by all planets, there is gain of clothes. If the twelfth is occupied or aspected by benefics, there is expense on account of weddings and the like; if it is occupied or aspected by malefics, bad expenses. These are the particular considerations. This concludes [the results of] the moon. [Continuing from the *Jīrṇatājika*:]

> In the first house there is destruction; in the second house, loss; in the third house, attainment of rank; in the fourth house, hunger and death; in the fifth, loss of reason; in the sixth, freedom from enemies; in the seventh, arguments with women; in the eighth house there will be suffering at home; if it occupies the ninth house, loss of piety; in the tenth, rifts between friends; in the eleventh house, loss; in the twelfth house, expense. Here, Mars occupying its exaltation and so on in the ascendant is considered exceedingly benefic; but the [good] results described for Mars are reversed if it is the opposite of this.

In the third there is discord among kinsmen; in the fourth, ploughing the earth; in the seventh there will be quarrels; in the eighth, suffering of the body; in the eleventh, some gain and ordinary expense, but severe [expense] in the twelfth house. These are the particular considerations. This concludes [the results of] Mars. [Continuing from the *Jīrṇatājika*:]

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31 *Laṅghana*, literally 'climbing, crossing, skipping', is used in both concrete and metaphorical senses; among the latter are fasting ('skipping' meals) and moral transgressions (crossing boundaries).

32 *Laṅghana*. The remainder of this paragraph is reminiscent of *Trailokyaprakāśa* 895–900.

33 The word used for both 'place' and 'land' is *kṣetra*.

kauṭilyaṃ lagnage saumye dvitīye vañcanād dhanam |
mithyāvākyaṃ tṛtīyasthe vijñānaṃ śilpajaṃ sukhe ||
kauṭilyaṃ pañcame ṣaṣṭhe mithyāveṣakaro mataḥ |
smare kuṭilayuddhākhyaṃ rogo jīrṇādito 'ṣṭame ||
mithyādharmaparo dharme khabhe śilpābhṛtaṃ param |
lābhe turyādilābhaḥ syāt pūrvalabdhivyayo vyaye ||

atra ṣaṣṭhe budhe kuṭilavigrahaḥ | daśame śilpakarma iti viśeṣaḥ | iti budhaḥ |

guror bhagaṇabhogo yo dvādaśābdena labhyate |
saṃcārya prativarṣe sa dvādaśeṣv api rāśiṣu ||
gurau mūrtau bhaven mantrī dhanaṃ dhanagate bhavet |
vikramaṃ vikrame turye sukhaṃ rājyaṃ dhanāgamaḥ ||
vidyāprāptis tu putrādi putre śatrukaro ripau |
yoṣitsaukhyaṃ tathā dyūne jñenduśukrayute bahu ||
mṛtyau rogāgamo dharme dharmalābho vṛṣāgamaḥ |
karmage rājyalābhaḥ syāl lābhe lābho vyaye vyayaḥ ||

mūrtau jīve gandhalābhaḥ | dvitīye dhanalābhaḥ | tṛtīye miṣṭavaktā | caturthe miṣṭabhojanam | pañcame sutasaukhyaṃ dhīvṛddhiḥ | ṣaṣṭhe rogārivṛddhiḥ | navame dharmadānasukhāgamaḥ | daśame padāptiḥ | ekādaśe sarvārthasiddhidaḥ | vyaye sadvyaya iti viśeṣaḥ | iti guruḥ ||

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1 lagnage] lagnabhe G T ‖ vañcanād] vaṃcatā B; caṃcatā N; vacanād K M 2 sukhe] sukhaṃ B N G 3 veṣa] veśa B N G 4 rogo] roge K T ‖ rogo jīrṇādito] jīrṇo rogādito B N 5 śilpābhṛtaṃ] śilpabhṛtaṃ B N; śalyaṃ bhṛtaṃ G; śilpāsṛtaṃ K; śilpāt sutaṃ M 6 lābhe] lobhe K ‖ turyādi] tu yadi K T M ‖ lābhaḥ] lābhaṃ G ‖ labdhi] labdha K T M 7 karma] karmaṇi K T M 9 bhogo] yogo B N G ‖ yo] yoṃ G; tra K T M ‖ dvādaśābdena] dvādaśābda na B N ‖ labhyate] rabhyate B N 10 prati] prāpte B N ‖ varṣe sa] varṣeṣu K T M ‖ dvādaśeṣv] dvādaśasv M ‖ rāśiṣu] nāśiṣu B N 11 mantrī] maṃtraṃ G ‖ gate] gataṃ K T M 12 turye] viturye N ‖ rājyaṃ] rājyād K T M 13 prāptis tu] purāṇa G K T M ‖ putre] putra G 14 dyūne] dyatne K; yatne M 15 mṛtyau] mṛtau K T M 17 gandha] maṃtra K T M ‖ dvitīye dhanalābhaḥ] om. B N G ‖ vaktā] vārtā B N 18 dhī] dharma G K T M ‖ vṛddhiḥ] buddhiḥ B N G 18–19 vṛddhiḥ] vṛddhī K M 19 dharmadānasukhāgamaḥ] dharmadāgamaḥ B N; dharmadānaṃgamaḥ G ‖ padāptiḥ] padaprāptiḥ K T M 19–20 sarvārthasiddhidaḥ] sarvārthāptiḥ G K T M 20 vyaye] dvādaśe G K T M

> If Mercury occupies the ascendant, there is crookedness; in the second, wealth from deceit; if it occupies the third, false speech; in the fourth house, artistic skill; in the fifth, crookedness; in the sixth it is considered to make false appearance; in the seventh house, that which is called crooked fighting; in the eighth, illness from old age and so on; in the ninth house, [the native] is devoted to false teachings and so on; in the sign of the tenth house there is superior artistic decoration; in the eleventh house there will be gain of brushes[34] and so on; in the twelfth house, loss of previous gains.

Here, if Mercury is in the sixth, [the native] has a crooked appearance; in the tenth there is artistic work. These are the particular considerations. This concludes [the results of] Mercury. [Continuing from the *Jīrṇatājika*:]

> The motion of Jupiter through the zodiac, which is accomplished in twelve years by traversing the twelve signs year by year:
>
> If Jupiter is in the first house, [the native] will be a counsellor; in the second house there will be wealth; in the third house, valour; in the fourth house, happiness, dominion and acquisition of wealth; in the fifth house, gain of learning, children and so on; in the sixth house it makes enemies; in the seventh house, likewise, there is happiness from women, much so if joined by Mercury, the moon or Venus; in the eighth house there is onset of illness; in the ninth house, gain of merit and acquisition of bulls; if it occupies the tenth house there will be gain of dominion; in the eleventh house, gain; in the twelfth house, loss.

If Jupiter is in the first house, there is gain of perfumes; in the second, gain of wealth. In the third [the native] speaks sweetly; in the fourth there is eating of sweets. In the fifth there is happiness from children and increase of wisdom; in the sixth, increase of illness and enemies. In the ninth there is pious giving [of charity] and gain of happiness; in the tenth, attainment of rank. In the eleventh it accomplishes all matters; in the twelfth house there is good expense. These are the particular considerations. This concludes [the results of] Jupiter. [Continuing from the *Jīrṇatājika*:]

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34 Or possibly '[weaving] shuttles'.

jagatprītiḥ site mūrtau dhanalābho dvitīyage |
tṛtīye poṣaṇaṃ bhrātur bhaginīto 'pi sampadaḥ ||
sukhe sarvasukhāvāptiḥ sarvalokapriyo bhavet |
pañcame buddhisampattiḥ kuṭumbakalaho ripau ||
strīratiḥ saptame śukre aṣṭame śleṣmasambhavaḥ |
akasmād dhanadhānyāptir dharmasiddhiś ca dharmage |
rājyaṃ khe lābhage strībhyo dhanaṃ yoṣidvyayo vyaye ||

atra lagne śukre jāyāsukhaṃ dehapuṣṭiḥ | dvitīye sukhaṃ dravyaṃ ca | tṛtīye bhrātṛtaḥ sukham | caturthe paradārasparśanādisukham | saptame strīratiḥ | budhaguruyute veśyāpāpādigṛhe saptame ratiḥ | daśame svocce svagṛhe śubhayukte rājyam anyathā rājagauravam | lābhe mahālābhaḥ | dvādaśe gītaratihāsyakrīḍāvyaya iti viśeṣaḥ | iti śukraḥ ||

tanau dehavipat saure svoccādisthe tanau sukham |
dhananāśo dhane saure vikrame sahajāpadaḥ ||
strībhogau sukhage naṣṭau putre putrādipīḍanam |
śatrunāśakaraḥ ṣaṣṭhe dyūne nirvṛtināśakṛt ||
vātarogās tathā chidre dharme dharmādilabdhayaḥ |
rājagauravahāniḥ syād daśame sūryanandane |
lābhe lābhavyayau naṣṭau vyaye cet syān mahāvyayaḥ ||

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2 bhrātur] bhrātṛ K M ‖ bhaginīto 'pi] scripsi; maṃgalānopi B N; ginītopi G; bhaginyaur api K T; bhaginyor api M 4 buddhisampattiḥ] buddhir utpattiḥ B N 5 śukre] śukraḥ K T M 6 dhānyāptir] dhānyāḍhyaṃ G T; dhānyādya K M ‖ dharmasiddhiś ca] dharmāptiś cāpi G K T M ‖ dharmage] dharmabhe G 7 khe] ravir M ‖ dhanaṃ yoṣid] dhanāḍhyopi K T M 9 bhrātṛtaḥ] bhrātṛ G K T M 10 veśyā] vaśyaṃ G K T; vaśya M ‖ gṛhe[1]] grahe N M; je add. K; ste add. M ‖ saptame] svapne G K T 11 gauravam] gauravāt K M 12 rati] ratiḥ B N; iti K M ‖ hāsya] hāsa M ‖ vyaya] vyaye K T M 13 deha] dehe G 15 bhogau] bhāgau B N 16 nirvṛti] tiṣṭhaṃti B N 17 rogās] rogas K T M ‖ chidre] chidraṃ B; chidra N 18 rāja] rājya K T

> If Venus is in the first house, there is universal love; if it occupies the second, gain of wealth; in the third, support of a brother and riches from a sister; in the fourth house there is attainment of all happiness and [the native] will be loved by all the world; in the fifth there is accomplishment of understanding; in the sixth house, strife in the household; if Venus is in the seventh there is love of women; in the eighth, excess of phlegm; if it occupies the ninth house there is sudden gain of wealth and grains, and accomplishment of merit; in the tenth house there is dominion; if it occupies the eleventh house, wealth from women; in the twelfth house, expense on account of women.

Here, if Venus is in the ascendant, there is happiness from one's wife and well-being of the body. In the second there is happiness and goods; in the third, happiness from brothers; in the fourth, happiness from touching others' wives and so on. In the seventh there is love of women; if [Venus] is joined by Mercury [and] Jupiter in the seventh, there is lovemaking in the house of prostitutes, wicked [women] and so on. In the tenth, in its exaltation or domicile, joined to benefics, there is kingship, or else the respect of the king. In the eleventh house there is great gain; in the twelfth, expense on account of singing, lovemaking, amusements and games. These are the particular considerations. This concludes [the results of] Venus. [Continuing from the *Jīrṇatājika*:]

> If Saturn is in the first house, there is misfortune to the body, [but] if it occupies its exaltation and so on in the first house, happiness. There is destruction of wealth if Saturn is in the second house; in the third house, calamities to siblings; if it occupies the fourth house, wife and enjoyment are lost; in the fifth house there is suffering to children; in the sixth, it destroys enemies; in the seventh house it destroys happiness; in the eighth house, likewise, there are ailments of [the humour of] wind; in the ninth house, gains from piety and so on; if Saturn is in the tenth, there is loss of the king's respect; in the eleventh house, gain and expense are [both] lost;[35] in the twelfth house, there will be great expense.

35 The meaning of this phrase is not clear; it may be corrupt, but all text witnesses agree.

atra lagne śanau kubhojanaṃ dehe balābhāvaḥ | dvitīye dhanakṣayaś cauryaṃ ca | tṛtīye parākramaḥ | caturthe māṣānnakubhojanaṃ vāhanabhayaṃ tejohāniḥ | pañcame mlānir buddheḥ | saptame gamanāgamanaṃ hanti | aṣṭame sukhābhāvaḥ | navame mahājayaḥ | lābhe lābhaḥ | vyaye naṣṭavyaya iti viśeṣaḥ | iti śaniḥ ||

rāhus tanau tanoḥ pīḍā vastrālaṃkārapīḍanam |
dhane dhanavināśāya vikrame bandhunāśanaḥ ||
toye bhojyakuṭumbaghnaḥ putre saṃtatipīḍanam |
ripuhā ripurāśisthaḥ patnīnāśāya saptame ||
mṛtyau mṛtyuvināśāya sukhalābhāya kīrtitaḥ |
dharme dharmapadaprāptir lābhe lābhavināśakṛt |
asadvyayakaraś cāntye svoccakṣetrādigaḥ śubhaḥ ||

atra lagne rāhau śastrapīḍā raktadarśanam | tṛtīye bhrātṛhāniḥ parasparaṃ virodhaḥ | caturthe kuṭumbabhojanam | saptame dhṛtavivāhitākaṣṭam | aṣṭame sukhābhāvaḥ | navame malinaḥ | daśame rājagauravalābhaḥ | lābhe lābhādhikyam | atra bhāve kanyārāśinavāṃśe sati budhaphalavat rāhuphalaṃ vācyam iti viśeṣaḥ | śubhāśubhaphalam ekasminn eva bhāve svoccagṛhanīcādigṛhaviṣayakaṃ jñeyam | iti rāhuḥ ||

etad grahāṇāṃ bhāve navāṃśaphalam jñeyam | atra viśeṣam āha caṇḍeśvaraḥ |

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2 ca] om. G ‖ tṛtīye parā] tṛtīrā K ‖ vāhana] vāhanaṃ K M 3 mlānir] bhrāṃtir G T; bhrā K; bhrātṛ M ‖ buddheḥ] buddhiḥ B N; buddhaḥ G; vaddhaḥ K; yuddhaṃ M 4 sukhābhāvaḥ] sukhabhāvaḥ G ‖ lābhe] lābho G ‖ vyaya] vyaye N 6 tanoḥ] tanau K T M 8 bhojya] bhojyaṃ B N; bhoja K M ‖ kuṭumbaghnaḥ] kutuṃvaṃ ca B N 10 mṛtyau] mṛtau K T M ‖ sukha] śubha K T M 11 dharma] dharme N; dharmaḥ G ‖ pada] padaṃ B N; pade G 12 cāṃte] cāṃte B N G ‖ svocca] svocce K T M 13 lagne rāhau] rāhau lagne K T M ‖ bhrātṛ] śatru B N 14 dhṛta] dhṛtā G T; mṛtā K M 15 sukhābhāvaḥ] sakhābhāvaḥ B N; sukhabhāvaḥ G ‖ malinaḥ] linaḥ B N 16 rāśi] rāśir K T M ‖ phalavat] phalaṃ B N G 17 phalaṃ] ca add. G 18 gṛha[1]] graha B N ‖ gṛha[2]] graha B N; gṛhe K 19 navāṃśa] navāṃśe G

Here, if Saturn is in the ascendant, there is bad food[36] and lack of strength in the body. In the second there is loss of wealth and theft; in the third, courage. In the fourth there is little food prepared from urad beans, danger from vehicles, and loss of vigour; in the fifth, decay of reason; in the seventh it afflicts [the native's] coming and going. In the eighth there is lack of happiness; in the ninth, great victory; in the eleventh house, gain; in the twelfth house, useless expense. These are the particular considerations. This concludes [the results of] Saturn. [Continuing from the *Jīrṇatājika*:]

> Rāhu in the first house is pain in the body, affliction to clothes and ornaments; in the second house it makes for the destruction of wealth; in the third house it destroys kinsmen; in the fourth house it ruins the food and household; in the fifth house there is suffering to offspring; occupying the sign of the sixth house, it kills enemies; in the seventh house it makes for the death of the wife; in the eighth house it is declared to make for destruction of death and for the attainment of happiness; in the ninth house there is attainment of pious rank;[37] in the eleventh house it destroys gain; and in the twelfth house it makes bad expenses. Occupying its exaltation, domicile and so on, it is benefic.

Here, if Rāhu is in the ascendant, there is pain from weapons and the sight of blood. In the third there is loss of brothers and mutual conflict; in the fourth, feeding the household; in the seventh, evil to one's mistress. In the eighth there is lack of happiness; in the ninth, [the native] is dirty;[38] in the tenth there is gain of respect from the king; in the eleventh house, abundant gain. If it is in this house in the sign [or] ninth-part of Virgo, the results of Rāhu should be declared to be like the results of Mercury. These are the particular considerations. Good and evil results [declared] for the same house should be understood to depend on [a planet occupying] its sign of exaltation, domicile, fall and so on. This concludes [the results of] Rāhu.

This is how the results of the ninth-parts of the planets in a house should be understood. Caṇḍeśvara states a particular consideration concerning this:

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36 Or 'little food'.

37 Or 'piety and rank' (*dharmapada*). The word is an unusual one, and, as the tenth house is missing from the list, a textual corruption (perhaps excluding a half-stanza) may be suspected. However, while differing slightly from each other, the text witnesses give no variant that includes the tenth house.

38 Possibly a reference to a type of religious ascetic.

tattadgrahasya yo bhogas tannavāṃśakramāt phalam |
mūrtyādisarvabhāveṣu kalpyam aṣṭādhikaṃ śatam ||
sūryajñabhṛguputrebhyaḥ satribhāgaṃ dinatrayam |
pañcāhā bhūmiputrasya catvāriṃśaddinaṃ guroḥ ||
śaner māsatrayaṃ proktaṃ daśāhasahitaṃ punaḥ |
māsadvayaṃ mataṃ rāhoś candraḥ sarvatra madhyagaḥ ||

atha varṣe māse vā samkṣiptaṃ bhāvaphalaṃ varṣatantre |

sūryāramandās tanugā jvarārtiṃ dhanakṣayaṃ pāpayug indur ittham |
śubhānvitaḥ puṣṭatanuś ca saukhyaṃ jīvajñaśukrā dhanarājyalābham ||
candrajñajīvāsphujito dhanasthā dhanāgamaṃ rājasukhaṃ ca dadyuḥ |
pāpā dhanasthā dhanahānidāḥ syur nṛpād bhayaṃ kāryavighātam ārkiḥ ||
duścikyagāḥ khalakhagā dhanadharmarājya-
lābhapradā balayutāḥ kṣitilābhadāḥ syuḥ |
saumyāḥ sukhārthasutalābhayaśovilāsa-
lābhāya harṣam atulaṃ kila tatra candraḥ ||
candraḥ sukhe khalayuto vyasanaṃ rujaṃ ca
puṣṭaḥ śubhena sahitaḥ sukham ātanoti |
saumyāḥ sukhaṃ vividham atra khalāḥ sukhārtha-
nāśaṃ rujaṃ vyasanam apy atulaṃ bhayaṃ ca ||
putravittasukhasaṃcayaṃ śubhāḥ putragā bhṛgusuto 'tiharṣadaḥ |
putramitradhanabuddhihārakās taskarāmayakalipradāḥ khalāḥ ||
ṣaṣṭhe pāpā vittalābhaṃ sukhāptiṃ
bhaumo 'tyantaṃ harṣadaḥ śatrunāśaḥ |
saumyā bhītiṃ vittanāśaṃ kaliṃ ca

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1 bhogas] mogaḥ N ‖ navāṃśa] navāṃśe K T M 2 kalpyam] kalpam B N G 3 putrebhyaḥ] scripsi; putrebhyo B N G K T M 4 pañcāhā] paṃcāho M 6 dvayaṃ mataṃ] dvayaṃ mato B N; dvayamitaṃ K T M 8 mandās] maṃdā B 10 jīvāsphujito] jīvāḥ syur ito M ‖ rāja] rājya G K T M 12 duścikyagāḥ] duścikyāḥ G ‖ rājya] rājyadā N 14 suta] sukha B N 16 khala] sukha B N; bala K M 17 puṣṭaḥ] pṛcchaḥ B N ‖ sahitaḥ] sahitā B N ‖ sukham ātanoti] susamāt tanoti B N 19 apy atulaṃ] athātulaṃ B N; arthatulaṃ G 20 saṃcayaṃ] daṃvayaṃ B N; saṃcayaḥ K T M ‖ putragā] putrago B N G M 21 khalāḥ] khaḥ N 22 pāpā] pā N 23 bhaumo] bhaume M ‖ nāśaḥ] scripsi; nāśo B N; nāśaṃ G K T M 24 vitta] ta N

8–948.21 sūryāra … atra] VT 17.50–61

For every planet, the one hundred and eight results of its course [through the zodiac] should be conceived in the order of the ninth-parts in all the houses beginning with the ascendant: for the sun, Mercury and Venus, [the transit of a ninth-part lasts] three and one-third days; for Mars, five days; for Jupiter, forty days; for Saturn, three months and a further ten days are declared; two months are declared for Rāhu. The moon is of mean motion everywhere.[39]

8.6 The Planets in the Houses

Next, the results of the houses in [the revolution of] a year or a month are concisely described in *Varṣatantra* [17.50–61]:

The sun, Mars and Saturn placed in the first house [give] suffering from fever and loss of wealth; the moon likewise when joined to malefics, [but] happiness when joined to benefics and waxing; Jupiter, Mercury and Venus, gain of wealth and dominion.

The moon, Mercury, Jupiter and Venus placed in the second house will give acquisition of wealth and royal pleasures; the malefics placed in the second house will give loss of wealth; Saturn [in particular], danger from the king and obstacles to undertakings.

The malefic planets placed in the third house give wealth, piety, dominion and gains; endowed with strength they will give gain of land; the benefics make for gain of happiness, goods, gain, renown and delight;[40] the moon there, indeed, [gives] incomparable joy.

The moon in the fourth house joined to a malefic produces vice and illness; waxing and joined to a benefic, happiness; the benefics here [give] manifold happiness; the malefics, destruction of happiness and wealth, illness, vice and incomparable danger.

The benefics placed in the fifth house [give] an abundance of children, wealth and happiness; Venus [in particular] gives the greatest joy; the malefics take away children, friends, wealth and reason and give robbers, disease and quarrels.

The malefics in the sixth [give] gain of wealth and attainment of happiness; Mars [in particular] gives excessive joy and destroys enemies; the benefics, danger, loss of wealth, and quarrels; the moon

39 Or: 'The moon mixes [with them] everywhere.' The meaning is not clear.

40 *Gain of* [...] *gain*: the repetition is in the original.

candro rogaṃ pāpayuktaḥ karoti ||
sapāpaḥ śaśī saptame vyādhibhītiṃ
khalāḥ strīvināśaṃ kaliṃ mṛtyubhītim |
śubhāḥ kurvate vittalābhaṃ sukhāptiṃ
yaśo rājamānodayaṃ bandhusaukhyam ||
candro 'ṣṭame nidhanadaḥ khalakheṭayuktaḥ
pāpāś ca tatra mṛtitulyaphalā vicintyāḥ |
saumyāḥ svadhātuvaśato rujam arthanāśaṃ
mānakṣayaṃ muthaśile śubhaje śubhaṃ ca ||
tapasi sodarabhīḥ paśupīḍanaṃ
khalakhage 'timudo ravir atra cet |
śubhakhagā dhanadhānyavivṛddhidāḥ
khalakhage 'pi śubhāny apare jaguḥ ||
gaganago ravijaḥ paśuvittahā ravikujau vyavasāyaparākramau |
dhanasukhāni pare ca dhanātmajāvanipasaṅgasukhāni vitanvate ||
lābhe dhanopacayasaukhyayaśo'bhivṛddhi-
sanmitrasaṅgabalapuṣṭikarāś ca sarve |
krūrā balena rahitāḥ sutavittabuddhi-
nāśaṃ śubhās tu tanutāṃ svaphalasya kuryuḥ ||
pāpā vyaye netrarujaṃ vivādaṃ hāniṃ dhanānāṃ nṛpataskarādeḥ |
saumyā vyayaṃ sadvyavahāramārge kuryuḥ śanir harṣavivṛddhim atra ||

atredaṃ bhāvaphalaṃ saṃkṣepeṇoktam | māsapraveśalagne padmakośotthabhāvaphalaṃ maṇitthoktaṃ vā svayuktyā yathāyogyaṃ yathāsambhavaṃ ca lekhanīyam | athānyo viśeṣaḥ | varṣapraveśalagne dravyaputrayātrālābhavivāhāriṣṭayogādyutpattau māsalagnapraveśe 'pi yasmin māse tatsambhavas tasmin māse 'vaśyaṃ tat phalaṃ vācyam iti ||

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1 candro] vaṃ N ‖ pāpa] pāpā N 2 saptame] saptamo B N G ‖ bhītiṃ] mītiṃ N 3 mṛtyu] bhṛtya G K T M 4 kurvate] niḥ add. B N ‖ vittalābhaṃ] kāma N 5 rājamāno-] rājyamāno- B; lo- N 6 'ṣṭame] ṣame N ‖ nidhanadaḥ] nidada N ‖ khala] khaṃlu N 7 pāpāś] pāś G ‖ mṛti] mati N 8 vaśato] vasato K; vasatau T M ‖ rujam] rajam N ‖ nāśaṃ] hānir K T; hānim M 9 śubhaje] bhujaṃ N 11 cet] vat N 12 dhānya] dharma K T M 13 khalakhage] khakharaṃlulukhagā N ‖ apare] aparair K T M ‖ jaguḥ] na tu N 14 parākramau] parākramaiḥ B N G 15 dhanā-] parā- N ‖ sukhāni²] sukhāti N 16 lābhe] lābho G ‖ 'bhivṛddhi] nāśaṃ śubhāśubha add. B a.c.; bhivṛddhis K T 17–18 sanmitra … buddhi] om. N 17 karāś ca] karās tu K T M 18 buddhi] vṛddhi G 19 śubhās tu] śubhāśu N ‖ tanutāṃ] tanute K T M ‖ kuryuḥ] vṛddhiṃ K T M 20 netrarujaṃ] neyujaṃ N ‖ dhanānāṃ] dhanāṃ N ‖ taskarādeḥ] tasvanādeḥ N 21 saumyā] sāmyā G ‖ sadvyavahāra] labdhavahāra N ‖ kuryuḥ] kuryāḥ G 22 māsa] mākha N 22–23 padmakośottha] padmakośoktaṃ K T M 23 yuktyā] buddhyā G K T M 24 lekhanīyam] likhanīyaṃ G ‖ dravya] dravyaṃ K M ‖ yātrā] jāyā K T M 25 yogādyutpattau] yogāv utpattau B N; yogonyatau K; yogonyato T M

joined to malefics makes illness.

The moon with malefics in the seventh makes danger of disease; the malefics destroy the wife and make quarrels and danger of death; the benefics, gain of wealth, attainment of happiness, renown, increase of honour from the king, and happiness from kinsmen.

The moon in the eighth joined to malefic planets gives death, and the malefics there [without the moon] should be understood to have results equal to death; the benefics [give] illness according to their respective natures, destruction of wealth and loss of honour; if benefics form a *mutthaśila*, good [results] too.

If a malefic is in the ninth house, there is danger to siblings and suffering to cattle, [but] great joys if the sun is here; the benefic planets give increase of wealth and grains; others say that there are good things even when a malefic planet [is present].

Saturn placed in the tenth house destroys cattle and wealth; the sun and Mars produce resolve and courage, wealth and happiness; and the others, wealth, children, the company of the king, and happiness.

In the eleventh house, all make acquisition of wealth, happiness, increasing renown, the company of good friends, strength and well-being. Devoid of strength, the malefics destroy children, wealth and reason, but the benefics [merely] diminish their own [good] results.

In the twelfth house, the malefics make illness of the eyes, disputes and loss of wealth on account of the king, robbers and so on; the benefics, expense in the course of good conduct; Saturn here, an increase of joy.

These results of the houses have been described here in brief. In the horoscope of the revolution of the month, the results of [the planets in] the houses taken from the [*Tājika*]*padmakośa* or described by Maṇittha [in the *Varṣaphala*] may also be written as one judges them appropriate and feasible. And another particular consideration: when configurations for riches, children, travel, gain, marriage, misfortune and so on are present in the horoscope of the annual revolution, then that result should inevitably be predicted in that month for which it seems a possibility from the horoscope of the revolution of the month.

māse hīnāṃśādidaśāḥ sarvāḥ pūrvaṃ daśādhyāye nirūpitāḥ | viśeṣam āha yādavaḥ |

phalaṃ ca sarvaṃ prathamoktavac ca māsapramāṇe 'pi daśā ca kāryā |
prāgvac ca tasyā hi phalāni paścād viśeṣam atratyam atha bravīmi ||
ye haddabhāgāḥ kathitāḥ kriyādau māsapraveśe 'ṅgagate ca tasmin |
tāvatpramāṇā hi daśā ca teṣāṃ jñeyā grahāṇām iha romakoktā ||
aje vilagne 'ṅgarasebhavāṇavāṇā bṛśujñāraśanaiścarāṇām |
tathaivam agre 'pi phalāni tāsāṃ grahasvarūpoktasamagrakāṇi ||

atra māsalagnamunthahālagnayor madhye yo gṛho balavān tasmād dhaddādaśā vicāryā ity uktaṃ varṣatantre |

inthihālagnayo rāśir yo balī tatra haddapāḥ |
daśeśāḥ svāṃśatulyāhair ity uktaṃ kaiścid āgamāt ||

atra viśeṣam āha vāmanaḥ |

svahadde mitrahadde vā dīptayā svadṛśā tathā |
haddāṃ paśyati yaḥ kheṭaḥ phalaṃ tasyottamaṃ vadet ||

atra svahaddādijñānaṃ māsalagnavaśato jñeyam | atrāntardaśājñānam āha yādavaḥ |

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1 sarvāḥ] svarvāḥ B N; svarkāḥ G a.c. ‖ pūrvaṃ] pūrvā G; pūrva K T M ‖ nirūpitāḥ] eva add. G K T M 4 paścād] pañca M ‖ atratyam atha] scripsi; anyatvam atha B; atyatvam atha N; atyaṃtam atha G; atra prathamaṃ K T M ‖ bravīmi] bravīmīti K T M 5 ye hadda] rudda B; yirudda N ‖ praveśe 'ṅgagate] scripsi; praveśe gagane B N; praveśe gagate G; praveśāṃgamate K T M 6 jñeyā] teṣāṃ B N 7 'ṅga] ga G ‖ vāṇavāṇā] vāṇā G K; vāṇāḥ saṃkhyā T; bāṇā M ‖ bṛśujñāra] vṛddaśuddajñā 825 B N; daśābda 6 śu 6 jñā 8 ra 5 M 8 'pi phalāni] viphalāni G ‖ svarūpokta] svarūpe tu K T M 9 lagnayor] lagnapor M ‖ gṛho] scripsi; graho B N; om. G K T M ‖ tasmād] taramāsmād N 10 daśā] rathā B N ‖ uktaṃ] u B 11 lagnayo] lagnapo G K T M ‖ rāśir yo] rāśipo K T M 14 dīptayā] ddīsayā svadṛśā B; ddīsayā svaḍaśā N; dinamāsadaśā K M 15 haddāṃ] haddo B ‖ vadet] bhavet K T M 16 māsa] pāsaṃ N ‖ vaśato] vasato K

3–8 phalaṃ … samagrakāṇi] TYS 15.6–8 11–12 inthihā … āgamāt] VT 18.14

4 atratyam] The emendation is supported by MS TYS1. 5 praveśe 'ṅgagate] The emendation is supported by MS TYS1. 7 bṛśujñāra] The variant of B N is a result of misreading the Devanāgarī numeral 6 as *dda* (twice) and, conversely, the character *ra* as the numeral 2.

8.7 The Results of Periods within a Month

All the periods by reduced degrees and so on have been detailed in the chapter on periods above. Yādava states a particular consideration [in *Tājika-yogasudhānidhi* 15.6–8]:

> All results are like those described in the beginning, but the period must be adjusted to the duration of the month. Its results, too, are like [those described] before; [but] now I shall state a later, particular consideration related to this:
>
> When any [sign], beginning with Aries, is on the ascendant in the monthly revolution, Romaka says that the periods of the planets in this [sign] are to be known to be of the same duration as the *haddā* degrees stated for it. If Aries is on the ascendant, [the degrees] of Ju[piter], Ve[nus], Mercury, Mars and Saturn are six, six, eight, five and five, [respectively], and so with the following [signs]. The results of those [periods] are entirely according to the natures described for [each] planet.

Concerning this, it is said in *Varṣatantra* [18.14] that the *haddā* period should be considered from the stronger of the signs of the ascendant of the month and the *munthahā* ascendant:

> Some say, according to tradition, that of the *inthihā* and the ascendant, the *haddā* rulers of the sign that is stronger are rulers of the periods, with days equal to their own degrees.

Vāmana states a particular rule concerning this:

> If a planet, [placed] in its own *haddā* or a friendly *haddā*, aspects its *haddā* within [the planet's] own orb of aspect, one should declare its results to be excellent.

Here, [a planet occupying] its own *haddā* and so on should be understood to apply to the horoscope of the month. In this regard, Yādava explains the subperiods [in *Tājikayogasudhānidhi* 15.9]:

balānumānena śubhāśubhāni tāny eva vidyād atha caikaghasram |
antardaśārkendukurāhujīvamandajñaketūśanasāṃ tadīśāt ||

atra meṣalagnaprārambhe prathamaṃ gurudaśādināni 6 | tatrāntardaśā prathamam ekadinatulyā guroḥ tataḥ śaner ekadinatulyā tato budhasya tataḥ ketoḥ tataḥ śukrasya tato 'rkasyāntardaśā | evaṃ ṣaḍdināni jātāni | tataḥ śukradaśādināni 6 | atrāpi prathamaṃ śukrāntardaśā dinaṃ tato raveḥ tataś candrasya tato bhaumasya tato rāhoḥ tato guroḥ | evaṃ daśeśam ārabhyoktakrameṇaikaikadivasamitāḥ sarveṣāṃ grahāṇām antardaśā jñeyāḥ ||
phalam apy uktaṃ tatraiva |

saumyagrahasyaiva daśāṃ praviṣṭā tv antardaśā saumyabhavā tadā syāt |
kāryasya siddhir manasaś ca tṛptir mitrāptiputrādisukhaṃ tathaiva ||
krūrasya pāke yadi pāpapākaḥ prodvegacintābhayakopavādāḥ |
mṛṣāpavādo jhakaṭādikaṃ ca lokair virodhaḥ svaparair atīva ||
śubhasya madhye yadi pāpakasya daśā tadā duḥkhamano'dhimohāḥ |
parasya saṃtāpanabandhanāni bhavanti puṃsāṃ vyasanāni vāpi ||
krūragrahasyātha daśāvibhāge saumyasya cet syād asukhaṃ ca tandrā |
ālasyabuddhir vyasanāni caivaṃ vicārya māse pravadet phalāni ||

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1 vidyād] viṃdyād B N M ‖ caika] caiva B N G ‖ ghasram] scripsi; vastrā B N; ghastrā G; ghasrāḥ K M; ghastrāḥ T 2 tadīśāt] -tarddaśā syāt B; -tardaśā syāt N 3 atra] atha B N ‖ meṣa] om. B N ‖ lagna] lagne K T M ‖ dināni] dinādi K T M 4 ekadina²] ekadine K T M 5 tataḥ¹] tato B N G a.c. K T ‖ śukrasya] bhaumasya K T M ‖ 'rkasyāntardaśā] rkasyāntaradaśā B N; rkadaśāṃtardaśādina K T; rkadaśāṃtardaśādināni M ‖ jātāni] atrāpi prathamaṃ B N 6 atrāpi] atra K T M ‖ prathamaṃ] om. B N ‖ dinaṃ] dināni G ‖ raveḥ] ravi K T 7–8 ārabhyokta] ārabhyopa- B N; āsabhyokta T 10 praviṣṭā tv] praviṣṭām K T M ‖ antardaśā] aṃrtaśā K T ‖ -bhavā tadā syāt] -bhavāt vā syāt G; -bhavas tadākṣā K; -bhavas tadā syāt T 11 kāryasya] kāryārtha G K T M ‖ tṛptir] tṛmir N; tuṣṭir G K T M ‖ mitrāpti] om. N 12 bhaya] bhava B N 13 jhakaṭā-] bhūrā- B N; gadakā- K T M ‖ virodhaḥ] virodhaṃ K T M 14 śubhasya] māsasya B N ‖ mano'dhimohāḥ] matodhiyohāḥ B N 15 parasya saṃtāpana] parasya saṃtāḍana G; parasparaṃ tāḍana K T M 16 -ātha] -āpi G K T M 17 buddhir] vādhe B N; buddhiṃ K M

1–2 balā- … tadīśāt] TYS 15.9 10–17 saumya … phalāni] TYS 15.10–13

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13 jhakaṭā-] The variant of G is supported by MS TYS1.

> One should understand the good and evil [results] in accordance with the strengths [of the planets]; likewise [in periods calculated] for a single day. The subperiods are of the sun, the moon, Ma[rs], Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus [in that order, beginning] from the ruler of that [period].[41]

Here, when [the counting] begins from Aries ascendant, first there are the 6 period days of Jupiter. Within that, there is first the subperiod of Jupiter, corresponding to one day; next, that of Saturn, corresponding to one day; then that of Mercury; then of Ketu; then of Venus; then the subperiod of the sun. This makes six days. Then there are the 6 period days of Venus; and within that the first day is the subperiod of Venus; then of the sun, then of the moon, then of Mars, then of Rāhu, then of Jupiter. In this way the subperiods of all the planets should be understood to comprise one day each in the order stated, beginning with the ruler of the period.[42]

The results, too, are described in the same work [*Tājikayogasudhānidhi* 15.10–13]:

> [If] the subperiod belonging to a benefic occurs in the period of a benefic planet, then there will be accomplishment of an undertaking, contentment of mind, and happiness from friends, gains, children and so on.
>
> If there is a [sub]period of a malefic in the period of a malefic, there is terror, anxiety, fear, anger, arguments, false accusations, fighting and excessive opposition from one's own people as well as others.
>
> If there is a period of a malefic within [that of] a benefic, then men experience unhappiness, mental delusions, the tormenting and incarcerating of others, or vices.
>
> But if, in the period allotted to a malefic planet, [that] of a benefic should occur, there is unhappiness, lethargy, a tendency to idleness, and vices. Judging in this way, one should predict the results in a month.

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41 This is the order of periods in the popular *viṃśottarī daśā* system of classical Indian astrology, based on the 27 indigenous asterisms (*nakṣatra*), of which the systems discussed in section 7.9 above appear to be variants.

42 Balabhadra apparently reads the phrase 'for a single day' together with the enumeration of the subperiods in the foregoing, rather terse quotation, leading him to believe that each subperiod should last one day. This seems to me a very unlikely interpretation.

atra munthāmāseśadaśādiphalaṃ varṣoktaphalavaj jñeyam | atrāyaṃ viśeṣaḥ | janmani varṣe vā yo grahaḥ svagṛhe svocce svamitrahaddādau saumyayutadṛṣṭo vā bhavati tasya daśā śobhanā | nīcārigṛhāstaṃgatapatitabhavanādhīśadaśā nindyājīve saṃtāpotpattiḥ | candraḥ 4|8|2|1|9 eṣv aśubhaḥ | atrāpi māsapraveśalagnāt vakṣyamāṇaṃ bhojanākheṭakasvapnādikaṃ vicāraṇīyam iti kecit | iti māsaphalāni ||

atha dinapraveśaphalāni | vāmanaḥ |

kalādinā samo bhānur yadvelāyāṃ prajāyate |
dine dine bhuktiyogāt tal lagnaṃ dinajaṃ smṛtam ||
dinalagne grahān sarvān spaṣṭān bhāvāṃś ca sādhayet |
spaṣṭīkṛtas tanuś candro yatrāṃśe tatphalaṃ vadet ||
lagnāṃśasthe śubhair dṛṣṭe candre puṣṭatamaṃ vapuḥ |
dhanāṃśe śubhayugdṛṣṭe dhanaṃ dhānyaṃ rasaiḥ samam ||
sahajāṃśe bhrātṛsaukhyaṃ turyāṃśe bhavyabhojanam |
sutāṃśe 'patyajaṃ saukhyaṃ ṣaṣṭhāṃśe rogavairiṇoḥ ||
saptame svastriyāḥ saukhyaṃ śukrajñagurusaṃgame |
svayaṃvarastriyāḥ saukhyaṃ dhṛtir vā na ca vartmanā |
dinendāv aṣṭame 'kasmād rogo dharaṇakaṃ mṛtiḥ ||
krūradvayāntaravadhaḥ sasaumyo hy antyasaukhyakṛt |

---

1 māseśa] māsesa G ‖ phalaṃ varṣokta] om. K T M 4 bhavanādhīśa] bhavanā6|8|12dhāśa B N ‖ nindyājīve] niṃdyāgāve B N ‖ -otpattiḥ] -otpartiḥ B ‖ 4|8|2|1|9] 4|8|2|19 B 5–7 lagnāt … dinapraveśa] om. K M 8 bhānur] bhānu K T ‖ velāyāṃ pra-] velāyāma K 9 tal lagnaṃ] tadagraṃ K M; tatvagraṃ T 10 grahān] grahānt K T M ‖ bhāvāṃś] bhavāṃś K T 11 spaṣṭīkṛtas tanuś] spaṣṭīkṛtas tataś G; tatra spaṣṭīkṛtaś K T M 15–16 ṣaṣṭhāṃśe … saukhyaṃ] om. B N G 16 saṃgame] saṃgamaḥ B N G 17 svayaṃvara] dyūne ca tat B N ‖ vartmanā] vārttayāḥ B N; vārtayā G 18 dinendāv] dinādāv K T M 19 -āntaravadhaḥ] -āntare vedhaḥ K T M ‖ sasaumyo hy antya] sasaumyaḥ svalpa G K T M

Concerning this, the results of the *munthahā*, the ruler of the month, the periods and so on should be understood to be like those described for the year; [but] there is this particular consideration here: the period of a planet which, in the nativity or in the year, is in its domicile, its exaltation, its own or a friendly *haddā* and so on, or joined to or aspected by benefics, is excellent; the period of one occupying its fall or an inimical sign or [heliacally] set, [or] ruling a ruinous house, produces suffering by a despicable livelihood. The moon is malefic in these [houses]: 4, 8, 2, 1, 9. Some say that meals, hunting, dreams and so on, described below [in the context of daily revolutions], should also be judged from this horoscope of the monthly revolution. This concludes the results of the month.

8.8 The Results of Daily Revolutions

Next, the results of daily revolutions. Vāmana [says]:

> The moment at which the sun becomes identical [with its position in the nativity] in minutes of arc and so on, [known] by adding its motion day by day, is called the daily horoscope. In the daily horoscope one should establish all the true [longitudes of the] planets and the houses and predict the results from the [ninth]-part in which the true ascendant and moon are found.
>
> If the moon occupies the [ninth]-part of the ascendant, aspected by benefics, the [native's] body is most well-nourished; in the [ninth]-part of the second house, joined to or aspected by benefics, there is wealth and grains along with juices;[43] in the [ninth]-part of the third house, there is happiness from brothers; in the [ninth]-part of the fourth, excellent food; in the [ninth]-part of the fifth house, happiness from offspring; in the [ninth]-part of the sixth, from illness and enemies; in the seventh, happiness from one's own wife; if joined to Venus, Mercury [and] Jupiter, happiness from a woman of one's own choosing, or the keeping [of a woman], but not in the [proper] way.[44] If the daily moon is in the eighth, there is sudden illness, *dharaṇaka* and death.[45] Between two malefics, it kills; with a benefic [present], it makes hap-

43 Several other meanings are possible, such as 'drinks' generally, 'seasonings' or 'flavours'.

44 Meaning uncertain.

45 The meaning of *dharaṇaka* (or, possibly, *adharaṇaka*) in this context is unknown. Possibly the word is corrupt.

puṇyāṃśe sampadas tīrthaṃ karmāṃśe karmaṇaḥ phalam ||
guruśukrapade 'ṃśe ca sārke bhūpāt padaṃ mahat |
lābhāṃśe 'bhibhavo lābhaḥ saumyayuktekṣite param |
nidhiprāptir vyayāṃśe ca saśubhe śubhakṛdvyayaḥ ||

saṃvitprakāśe |

candraḥ svoccaśubhasvamitrabhavanasthaḥ saumyamitrekṣito
nīcārātigṛhārirandhrarahitasthānasthito harṣitaḥ |
puṣṭo vai patinekṣito kila jayī cet syāt samastaṃ dinaṃ
jñeyo 'sau divaso 'khilo 'pi phaladaḥ syād vaiparītye 'nyathā ||

atra dinapraveśe lagnādinavāṃśaphalam uktaṃ tājikasāre |

yadi vilagnalavaḥ śubhakhecarair balayutaiḥ sahito 'tha vilokitaḥ |
bahu sukhaṃ prakaroti himāṃśunā dhanapadaṃ ca tathā vijayaṃ nṛṇām ||
śubhakhagaiḥ sahito 'tha vilokito dhanalavaḥ prakaroti dhanaṃ tataḥ |
sahajataś ca sukhaṃ sahajāṃśako yadi śubhaiḥ sahito vidhunā tathā ||
sukhalavo yadi saumyayutekṣitaḥ śubhataraṃ svajanaiḥ saha bhojanam |
sutasukhaṃ prakaroti sutāṃśako vidhubudhejyasitaiś ca yutekṣitaḥ ||
ripor gṛhāṃśaḥ śubhakheṭayuktaḥ karoti rogāribhayaṃ narāṇām |
śubhaiś ca jāyāṃśagatair vilāsaṃ svabhāryayā duṣṭakhagaiḥ khalatvam ||
vadhvaṃśakaḥ saumyakhagāntarasthaḥ
saumyas tadā dārasukhaṃ ca puṃsām |

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1 tīrthaṃ] tīrthe B N ‖ karmaṇaḥ] karmaṇā K T; karmaṇāṃ M 2 guruśukrapade 'ṃśe] janaśubhakṛtadvyayaḥ || janaśuṣadeśe B N ‖ pade 'ṃśe] scripsi; padeśe G K T M ‖ sārke] sarvo B N G 3 'bhibhavo] bhinavo G; pi navo K T M ‖ yuktekṣite] yuktekṣitaṃ G 6 candraḥ] caṃdre K T M 7 nīcārāti] nīcārārti N ‖ gṛhāri] gṛhāni K; gṛhādi M 8 puṣṭo] puṣṭaś K T M ‖ vai patinekṣito] scripsi; vai patināḳṣito B N; vairyanirīkṣito G; caiva nirīkṣito K T M ‖ kila] 'khila G; khila K T M ‖ jayī] jayaś K T M 10 tājikasāre] tājakaṭe B N 12 tathā] tadā B N 13 lavaḥ] laḥ B ‖ tataḥ] tadā G K M; tadā 2 T 14 sahajāṃśako] sahajāṃśake B N K T M ‖ sahito] sahite M 15 lavo] lavau B N G ‖ yutekṣitaḥ] yutekṣitau B N G 16 sutāṃśako] sutāṃśake K T M ‖ yutekṣitaḥ] sukhalavo yadi saumyakhagekṣitaḥ add. M 17 rogāri] rogādi B N 19 vadhvaṃśakaḥ] vadhyaṃśakaḥ G p.c.; baṃdhvāṃśaka K; vaṃdhvāṃśaka T

6–9 candraḥ … 'nyathā] SP 14.9 11–958.2 yadi … kāminīnām] TS 368–372

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13 vilokito dhanalavaḥ] At this point, K M repeat some text by mistake: *vilokitaḥ* (*vilokitoḥ* M) *bahu sukhaṃ prakaroti himāṃśunā* (|| add. M) *dhanapadaṃ ca tathā vijayaṃ nṛṇāṃ śubhakhagaiḥ sahitotha vilokitaḥ* (||2|| add. M) *bahu sukhaṃ*. T similarly repeats: *vilokitaḥ vilokitaḥ 2 bahu sukhaṃ*.

> piness at the end. In the [ninth]-part of the ninth house, there are blessings and [visits to] a sacred place; in the [ninth]-part of the tenth house, the fruition of work; with the sun in the place or [ninth]-part of Jupiter or Venus, great rank from the king. In the [ninth]-part of the eleventh house, great profit, especially if joined to or aspected by benefics, and gain of treasure; in the [ninth]-part of the twelfth house, with a benefic, expense from good causes.

[And] in *Saṃvitprakāśa* [14.9 it is said]:

> If the moon should occupy its exaltation, a benefic's, its own or a friendly sign, aspected by benefics and friends; occupying a place other than its fall, an enemy's sign, the sixth and eighth house; rejoicing, waxing, aspected by its ruler and victorious all day, that entire day should be understood to give [good] results; if the reverse, the opposite.

Concerning this, the results of the ninth-parts of the ascendant and so on in the daily revolution are described in *Tājikasāra* [368–372, 374–376]:

> If the [ninth]-part of the ascendant is joined or aspected by benefic planets endowed with strength, it brings about much happiness; [joined] likewise by the moon [it makes] a position of wealth and victory for men. Then, the [ninth]-part of the second house joined or aspected by benefic planets brings about wealth; and the [ninth]-part of the third house, happiness from siblings, if joined by benefics and likewise by the moon. If the [ninth]-part of the fourth house is joined or aspected by benefics, it brings about a most pleasant meal with one's own people; and the [ninth]-part of the fifth house, happiness from children, if joined or aspected by the moon, Mercury, Jupiter and Venus. The [ninth]-part of the sixth house joined by benefic planets makes danger for men from illness and enemies; by benefics occupying the [ninth]-part of the seventh house, pleasures with one's own wife; by malefics, wickedness. [If] the [ninth]-part of the seventh house is placed between benefic planets, it is benefic; then men have happi-

śukrajñajīvaiḥ sabalaiś ca saukhyaṃ
saptasthitair vā bahukāminīnām ||
randhrāṃśako randhragataḥ sametaḥ
saumyair vidhatte maraṇaṃ raṇādau |
miśrair vimiśraṃ ca khalaiḥ śubhatvaṃ
dharmāṃśako dharmamatiḥ supātre ||
bhūpāt padaṃ bhaumayutaiś ca saumyaiḥ
karmāṃśakasthair nṛpater dhanāptiḥ |
lābhāṃśakasthaiḥ sitacandrajīvair
lābho mahān miśrakhagaiś ca miśraḥ ||
vyayaḥ śubhaḥ syād vyayabhāṃśayātair
budhejyaśukrais tv aśubhaiś ca hāniḥ |
dine dine bhūmibhṛtāṃ sadaiva
phalaṃ vilokyaṃ sudhiyā grahottham ||

anyac ca tatraiva |

ṣaṣṭhāṣṭago bhaumayutaḥ śaśāṅko
datte 'py asau śastrabhayaṃ narāṇām |
bhaume 'ṣṭamasthe 'gnibhayaṃ ca vighnaṃ
sūryas tathaivaṃ prakaroti nūnam ||
rātrīśvaro randhragataḥ sapāpaḥ karoti riṣṭaṃ ca balaṃ nṛpāṇām |
krūraiḥ sukhasthair gajavājiyānād dhruvaṃ prapāto bahulā ca pīḍā ||
saptasthitaiḥ saumyakhagair balāḍhyair durodarāt saṃvijayaṃ karoti |
dharmārthalābhaṃ navamopayātair vilagnato vākpatisaumyaśukraiḥ ||

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3 randhrāṃśako] raṃdhrāṃśake M ‖ sametaḥ] om. G 5 khalaiḥ] khagaiḥ K T M 6 dharmāṃśako] dharmāṃśake K T M ‖ matiḥ] patiḥ B N 7 bhūpāt padaṃ] bhūpāspadaṃ M 8 dhanāptiḥ] scripsi; dhanāptiṃ B N K T; dhanāpti G; dhanāptim M 11 vyayaḥ] vyaye B N ‖ vyayabhāṃśa] vyayanāṃśa G 12 śukrais tv aśubhaiś] śukraiś ca śubhaiś B N 13 bhṛtāṃ] bhūtāṃ G 14 grahottham] add. K T M 17 'py asau] vyasau G; thasau K T; tv asau M 18 bhaume] bhaumo G K T M ‖ 'ṣṭamasthe] ṣṭamastho G K T M ‖ 'gnibhayaṃ] 'ribhayaṃ G K T M 20 sapāpaḥ] sapātaḥ N ‖ karoti riṣṭaṃ] karoty ariṣṭaṃ K T M ‖ ca balaṃ] sabalaṃ G; sabalaś K T M ‖ nṛpāṇām] ca puṃsāṃ G K T M 21 yānād] pātāt K T; pātād M ‖ prapāto] prapāte G; prayāto M 22 balāḍhyair] valādyair N ‖ durodarāt] durodasat K 23 -yātair] -pātair G; -jātair K M

3–14 randhrā- ... grahottham] TS 374–376 16–960.6 ṣaṣṭhāṣṭago ... saptame] TS 377–381

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14 grahottham] At this point K T M add the following stanza, not found in available witnesses of the TS (but cf. the very similar TS 362 quoted above): *vilagnanāthaḥ śubhayuktadṛṣṭaḥ keṃdratrikoṇāyagato baliṣṭhaḥ* (|| add. M) *saukhyaṃ ca lābhaṃ nṛpatiṃ nitāṃtaṃ nṛṇāṃ karoty eva sameśvaro vā.*

ness from their wives. Or by Venus, Mercury and Jupiter occupying the seventh with strength, there is happiness from many women.

The [ninth]-part of the eighth house placed in the eighth house,[46] joined by benefics, gives death in battle and so on; by mixed [planets so placed] there are mixed [results], and by malefics, good. [If] the [ninth]-part of the ninth house [is similarly situated], there is pious inclination towards a worthy recipient.[47] By benefics joined to Mars and occupying the [ninth]-part of the tenth house there is [attainment of] a position from the king and gain of wealth from the king; by Venus, the moon and Jupiter occupying the [ninth]-part of the eleventh house there is great gain; by mixed planets, mixed. There will be good expense by Mercury, Jupiter and Venus placed in the [ninth]-part of the twelfth house sign, but loss by malefics [so placed]. [In this way] the results produced for kings by the planets day by day should always be considered by the wise.[48]

Another [consideration is discussed] in the same work [*Tājikasāra* 377–381]:

The moon placed in the sixth or eighth, joined to Mars, gives men danger from weapons; if Mars occupies the eighth it brings about danger from fire and obstacles; the sun, indeed, likewise. The moon occupying the eighth house with a malefic makes misfortune and the force of kings; with malefics placed in the fourth house, there is certainly a fall from an elephant, a horse or a vehicle, and abundant suffering. With benefic planets occupying the seventh, endowed with strength, it makes victory at dice; with Jupiter, Mercury and Venus occupying the ninth from the ascendant, gain of merit and goods.

46 This presumably means the ninth-part of the sign in question, such as the ninth-part of Aries (0°00′–3°20′) in the sign Aries.

47 Meaning somewhat unclear.

48 It may seem strange that these readings should be targeted at 'kings', as relations with the king form part of them, but all text witnesses agree. Possibly the word is used here in a broad sense to refer to any powerful personage in the social hierarchy. Detailed day-to-day predictions would have been time-consuming work for the astrologer, and thus presumably within the reach only of wealthier clients.

nagaparākramaśatrubhavasthitaiḥ śaśisurejyadineśasitair yadā |
navamakendragataiś ca tadā jano bhuvitale ramate bahu bhāryayā ||
veśyāmadyaratiṃ karoti ravijaḥ saptasthito nirbalo
bhaumo vā sabudhaḥ sito madagataḥ saukhyaṃ svadārodbhavam |
nūnaṃ dehabhṛtāṃ surejyabhṛgujau saptasthitau bhogadau
nānāstrījanitaṃ sukhaṃ pratidinaṃ puṃsāṃ guruḥ saptame ||

atroktaṃ phalaṃ yathāsambhavaṃ svabuddhyā vācyam iti vāmanaḥ |

vyatyaye vyatyayas tadvat krūrair vyayadhanasthitaiḥ |
dinendor lagnato bandhuvairibhiḥ kalim ādiśet ||
tathaiva lagnage krūre tathā pāpayutekṣite |
dinendau śastraghātena mṛtyur aste 'nyathā vadet |
ekāṃśāvasthitir yogaḥ kṣīṇendur na ca śobhanaḥ ||
lagnāc chidre meṣavṛṣamakare ca tadaṃśake |
sendavaḥ kujasaurārkā dine syād asinā vadhaḥ ||
rāhau vātha kuje mande parasminn api khecare |
aṣṭame svagṛhe caiva dinacandre 'sinā vadhaḥ ||

saṃvitprakāśe 'pi |

rāhur vā bhaumo vā krūro 'nyo vāṣṭame svagṛhe |
svagṛhāṃśonitacandropetaḥ śastreṇa mṛtyudo bhavati ||
chidre śukrendū ced atisāraḥ sūryabhaumayor astram |
jīve doṣatritayaṃ kujabhṛgvor abalatā śanau rogaḥ || iti

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1 sitair] śitair K 2 navama] nava N 3 veśyāmadya] scripsi; veśyām atha B N; vaśyām atha G; veśyām artha K T M ‖ ratiṃ] rati G; ratiḥ K T M ‖ sthito] sthite K T; sthitair M ‖ nirbalo] vā valī K T; vā balī M 4 bhaumo] bhaume G ‖ sabudhaḥ] sabudhaiḥ B N G ‖ svadārodbhavam] svadārāt tu vā B N 5 bhṛtāṃ] bhṛtau K T M 6 pratidinaṃ] pratidine B N ‖ saptame] saptamaḥ B N G 7 svabuddhyā] svabuddhinā B N 8 vyatyaye] om. G 9 dinendor] dineṃdau B N G ‖ lagnato] lagnage G K T ‖ bandhu] baṃdhur K T ‖ kalim] kālam B N G 11 aste] vyaste K T M ‖ vadet] bhavet K T M 12 -sthitir] -sthitair K T M 13 chidre] chidraṃ B N ‖ vṛṣa] rāśau K M 14 -ārkā] -ārkir K T M 15 parasminn] parasthinn K 16 dina] dine K T M ‖ vadhaḥ] varṣe atrāyaṃ viśeṣaḥ pūrva add. T 17–21 saṃvit … iti] om. K M 18 bhaumo] bhauma B N 19 svagṛhāṃśo-] svagṛhośo- B N 20 atisāraḥ] atisārataḥ B N 21 śanau] ṣanau G ‖ iti] atrāṇamṛtyudo bhavati add. B N

15–16 rāhau … vadhaḥ] Cf. TLP 894 18–21 rāhur … rogaḥ] SP 14.10–11

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3 veśyāmadya] The emendation is supported by MSS TS2, TS4.

> When the moon, Jupiter, the sun and Venus occupy the seventh, third, sixth [or] eleventh houses, and when they are placed in the ninth [or] angles, then a man rejoices greatly with his wife on the face of the earth. Saturn occupying the seventh without strength, or Mars [there] with Mercury, makes fondness for prostitutes and wine; Venus placed in the seventh house, happiness caused by one's own wife; indeed, Jupiter and Venus occupying the seventh give pleasure to embodied beings; Jupiter [alone] in the seventh [makes] happiness for men from different women every day.

Vāmana says that the results described here should be predicted where possible, using one's own reason:

> If the reverse, the reverse: thus, when malefics occupy the twelfth and second houses from the daily moon or from the ascendant, one should predict quarrels with kinsmen and enemies, [respectively].[49] Likewise, if a malefic occupies the ascendant, or if the daily moon is joined to or aspected by a malefic, there is death by a blow from a weapon; [but if the malefic is] in the seventh house, one should predict the reverse. A joining is being placed in the same degree,[50] and the waning moon is not benefic. [If] Mars, Saturn and the sun are with the moon in the eighth house from the ascendant, in Aries, Taurus, Capricorn or their [ninth]-parts, on [that] day there is death by the sword. If Rāhu or Mars, Saturn, or even another planet, is in its domicile in the eighth on the daily moon, there is death by the sword.

[And] in *Saṃvitprakāśa* [14.10–11 it is said]:

> Rāhu or Mars or another malefic in the eighth in its domicile, joined to the moon which is not in its own domicile or [ninth]-part, gives death by a weapon. If Venus and the moon are in the eighth house, there is diarrhoea; if the sun and Mars, [injury from] a weapon; if Jupiter, imbalance of the three humours; if Mars and Venus, weakness; if Saturn, illness.

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49 While the initial condition is not clear, the second house would normally be more associated with the native's household, and the twelfth with enemies, rather than the reverse.

50 Or, less likely, '[ninth]-part'.

atrāyaṃ viśeṣaḥ | pūrvaṃ varṣalagnaṃ māsalagnaṃ ca mahāriṣṭadaṃ miśraphaladaṃ mahāśubhaphaladaṃ vā nirṇīya paścād dinapraveśalagnaphalaṃ śubhaṃ miśram aśubhaṃ ca varṣamāsānusāreṇa vācyam ||

dineśanirṇayo varṣatantre |

muthaheśas trirāśīśo divā sūryarkṣanāyakaḥ |
rātrau candrabhapo varṣasvāmī varṣavilagnapaḥ ||
māsalagnapatir ghasralagneśaḥ saptamaḥ smṛtaḥ |
eṣāṃ balī tanuṃ paśyed dinapaḥ parikīrtitaḥ ||
ṣaḍaṣṭariḥphopagatā dinābdamāsenthiheśāḥ khalakheṭayuktāḥ |
gadapradā mānayaśoharāś ca kendratrikoṇāyagatāḥ sukhāptyai ||
yadaṃśakaḥ saumyayug īkṣito vā snigdhekṣaṇād bhāvajasaukhyakṛt saḥ |
duḥkhapradaḥ prokta ito 'nyathātve sarveṣu bhāveṣv iyam eva rītiḥ ||
dvirdvādaśe khalā hāniṃ vyaye saumyāḥ śubhavyayam |
kartarī pāpajā rogaṃ karoti śubhajā śubham ||

kartarīlakṣaṇam āha vasiṣṭhaḥ |

lagnasya pṛṣṭhāgragayor asādhvoḥ sā kartarī syād ṛjuvakragatyoḥ |
tau śīghracārau yadi vakracārau na kartarī seti pitāmahoktiḥ || iti

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1 atrāyaṃ … pūrvaṃ] om. T ‖ varṣa] om. K T M ‖ mahāriṣṭa] grahāriṣṭa B N 2 mahāśubha] mahaśubha B N; mahacchubha G ‖ phaladaṃ²] phalaṃ K T M ‖ nirṇīya] nirṇaya K 3 ca] om. B N 5 muthaheśas] dine muṃthā B N 6 varṣa²] om. G 8 tanuṃ] tanuṃpa G 9 ṣaḍaṣṭa] ṣaṣṭhāṣṭa M ‖ dinābda] nābda N 10 -āyagatāḥ] -opagatāḥ M 12 pradaḥ] pradā K T ‖ ito] rato B N ‖ iyam] ayam B N K T 13 hāniṃ] hāniḥ K T 16 pṛṣṭhā-] ṣṭaṣṭā- N ‖ -gayor asādhvoḥ] -gayor asādhvyoḥ G T; -gayo rasābdhau K M ‖ ṛju] ṛja B; aja N 17 seti] ceti K T ‖ pitāmahoktiḥ] pitāmahokteḥ K T

8 eṣāṃ … kīrtitaḥ] VT 18.17 9–10 ṣaḍ … sukhāptyai] VT 18.19 11–12 yad … rītiḥ] VT 18.21 13–14 dvir … śubham] VT 18.26 16–17 lagnasya … pitāmahoktiḥ] VS 32.43

Here the following condition applies: after first ascertaining whether the horoscope of the year and the horoscope of the month will give great misfortune, mixed results, or greatly fortunate results, one should then predict good, mixed, or evil results from the horoscope of the daily revolution in accordance with the year and the month.

8.9 The Ruler of the Day and Other Planets

Determining the ruler of the day [is described] in *Varṣatantra* [18.17, 19, 21, 26]:

> The ruler of the *munthahā*; the ruler of the triplicity; the ruler of the sun's sign by day, the ruler of the moon's sign by night; the ruler of the year; the ruler of the ascendant of the year; the ruler of the ascendant of the month; and the ruler of the ascendant of the day is considered the seventh.[51] Of these, one that is strong and aspects the ascendant is declared ruler of the day.
>
> The rulers of the day, year, month and *inthihā* occupying the sixth, eighth and twelfth houses, joined to malefic planets, give ailments and take away honour and fame; [but] occupying angles, trines and the eleventh house, they make for happiness.
>
> The [ninth]-part that is joined by a benefic or aspected [by one] with a friendly aspect brings happiness related to the [corresponding] house; if it is the reverse of this, it is declared to give unhappiness. This is the method for [judging] all houses.
>
> Malefics in the second and twelfth make loss; benefics in the twelfth house, good expenses; besiegement by malefics, illness; by benefics, good.

Vasiṣṭha gives a definition of besiegement [in *Vasiṣṭhasaṃhitā* 32.43]:

> If two malefics in direct and retrograde motion, [respectively], are placed behind and in front of the ascendant, that is besiegement. If they are both swift in motion or both retrograde, that is not besiegement: thus says Pitāmaha.

51 Available independent witnesses of the *Varṣatantra* supplant this sentence (comprising a stanza and a half) with a single half-stanza.

atra lagnapāpagrahayor aṃśasāmye kartarīdoṣa ity uktaṃ gargeṇa |

lagnaṃ dviriḥphagau krūrau trayam etat samāṃśakam |
tadā kartarijo doṣo nānyathā bhāvajaṃ phalam ||

kartaryapavādo vicāro bādarāyaṇoktaḥ |

vidhau dhanopage śubhagrahe 'thavāntyage gurau |
na kartarī bhavaty aho jagāda bādarāyaṇaḥ || iti

atra śubhakartarī śubhaiva svalpasaukhyakartrī jñeyā ||
tājikasāre |

tanupatis tanute madanānugo bahu sukhaṃ tv athavā himagur nṛṇām |
gaganabandhugato bhṛgunandanaḥ khalu tathā vijayaṃ gurusomajau ||
arivināśagatas tanunāyakaḥ khalakhagaiḥ sahitaḥ surapūjitaḥ |
tanubhṛtāṃ prakaroti dine vyathāṃ gadapadaṃ bahulaṃ vibalo yadā ||
mṛtyusthitā duṣṭakhagāś ca nityaṃ kurvanti saumyaiḥ sahitāś ca tasmin |
ghasre vivādaṃ kalahaṃ svaśatror bhayaṃ nṛṇāṃ naiva sukhaṃ kadācit ||
saumyāḥ svakendrātmajalābhagāś cet pāpās triṣaṣṭhāyagatā yadi syuḥ |
kurvanti ghasre vividhaṃ vilāsaṃ vittāgamaṃ vairijayaṃ narāṇām ||

sahajadhīmadanāyaripusthito yadi śaśī gurubhānusitekṣitaḥ |
navamakendragateṣu śubhagraheṣv abalayā manujo ramate tadā ||

iti vāmanaḥ | atra dṛṣṭau yoge ca viśeṣam āha yādavaḥ |

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1 pāpagrahayor] vīyārahayor B N 2 lagnaṃ] scripsi; lagna B N G; lagnād K T M ‖ samāṃśakam] samāṃśake B N 4 vicāro] pi G K T M 7 śubha] graha add. K T M ‖ kartarī] karta N ‖ kartrī] scripsi; kartā B N; kartī G; karī K T M ‖ jñeyā] jñeyeti G K T M 9 -ānugo] -ānuge K ‖ sukhaṃ] svukhaṃ N 10 khalu] khala T 11 pūjitaḥ] bhūmijaḥ G 12 padaṃ] pradaṃ K T 13 sahitāś] sahiś N 14 ghasre] varṣe B N 15 pāpās] pāpāpās N 16 ghasre] ghasraṃ M ‖ vairijayaṃ] vai vijayaṃ K T M 18 graheṣv abalayā] grahe svabalayā K T M ‖ tadā] sadā K T

9–16 tanupatis … narāṇām] TS 364–367

Concerning this, Garga says that the evil of besiegement is present when the ascendant and the malefic planet are in the same degrees [in different signs]:

> [If] these three – the ascendant and the two malefics placed in the second and twelfth houses – have the same degree, then there is the evil arising from besiegement; otherwise there no [such] result for the house.

Bādarāyaṇa states a consideration of exception from besiegement:

> If the moon or a benefic planet occupies the second house and Jupiter occupies the twelfth, Bādarāyaṇa declares that it is not a besiegement.

Concerning this, a besiegement by benefics, though benefic, should be understood to cause only a little happiness.

In *Tājikasāra* [364–367 it is said]:

> The ruler of the first house or the moon occupying the seventh house produces much happiness for men; likewise Venus occupying the tenth or fourth house; Jupiter and Mercury [there bring] victory. The ruler of the first house occupying the sixth or eighth house [and] Jupiter joined to malefics brings about anguish for embodied beings on that day, and a state of great illness if weak.
>
> Malefic planets occupying the eighth house along with benefics always bring men arguments, fighting and danger from one's enemies on that day, and never any happiness. If the benefics should occupy the second house, the angles, the fifth or eleventh houses, and the malefics the third, sixth or eleventh houses, they make manifold delights for men on that day, acquisition of wealth and victory over enemies.

[And] Vāmana says:

> If the moon occupies the third, fifth, seventh, eleventh or sixth house, aspected by Jupiter, the sun and Venus, with the benefics placed in the ninth or the angles, then a man enjoys himself with a woman.

In this context, Yādava states a condition concerning aspects and conjunctions [in *Tājikayogasudhānidhi* 16.9]:

sampūrṇadṛṣṭyā ca dine phalaṃ syād yogas tathaikāṃśasamāgamo 'tra |
kṣīṇaḥ śaśī naiva śubhapradaś ca grahaiś ca bhānvaṃśagataiḥ phaloktiḥ ||

atra dinapraveśe 'pi mayā daśādhyāye samyaktayā daśā nirūpitāḥ santi | tās tata evāvadhāryāḥ | atha śrīśrīmadgurucaraṇakṛtā dinadaśā likhyate |

janmabhād dinabhaṃ gaṇyaṃ vedaghnaṃ tithivārayuk |
navāptaṃ bhūrasāṅkākṣivedāṣṭādriguṇeṣubhiḥ ||
śeṣaiḥ sūryādikheṭānāṃ daśā jñeyā dinodbhavāḥ |
saukhyaṃ saumyadaśāyāṃ syād duḥkhaṃ pāpadaśāsu ca ||

atha viśeṣaphalam |

śirovyathā vittahāniḥ kalahaṃ duṣṭabhojanam |
vṛthā yātrā prāci ravau candre svaṃ miṣṭabhojanam ||
rājapūjā sukhaṃ vastraṃ bhaume duḥkhaṃ bhayaṃ bhavet |
godhūmayavamudgādibhojanaṃ jñe subhojanam ||
mitrasaṅgaḥ sukhaṃ krīḍā vidyāsaukhyaṃ nṛpād dhanam |
gurau subhojanaṃ dravyalābhaḥ strīmitrabhūpataḥ ||
saukhyaṃ pratīcyāṃ gamanaṃ vastrāptiś ca bhṛgau dhanam |
subhojanaṃ sukhaṃ bhūpamitrastrīto yavānnabhuk ||

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1 samāgamo 'tra] samāgamoktā K T; samāgamoktaḥ M 2 bhānvaṃśa] bhāvaṃśa B N; bhāvāṃśa G 3 praveśe] praveśo B N ‖ daśādhyāye] dādhyāye N ‖ samyaktayā] samyak tathā G ‖ daśā] om. G 4 śrī] śca N; om. G K T M ‖ śrīmad] mad T M ‖ dinadaśā] dinaśā N 7 śeṣaiḥ] śeṣe K T M 11 prāci ravau] ravau prācyāṃ K T M 12 pūjā] pūjyā B; papūjyā N ‖ bhavet] vyayaṃ K T; vyayam M 13 jñe subhojanam] śaśinandane K T M 14 saṅgaḥ] saṃgaṃ B N G K T M ‖ krīḍā] krīḍāṃ B N G 15 dravya] dravyaṃ B N K T M ‖ lābhaḥ] scripsi; lābhaṃ B N G K T M ‖ bhūpataḥ] bhūpataiḥ B N 16 vastrāptiś] scripsi; vastrāptiṃ B N G K T M ‖ bhṛgau] bhṛgor K T M

1–2 sampūrṇa … phaloktiḥ] TYS 16.9

6–7 bhū … dinodbhavāḥ] G adds a simple table repeating this information.

> A result will occur from a perfected aspect on that day; a conjunction, too, here means coming together in a single degree. The waning moon does not give any good, [but good] results [should be] declared from planets occupying the degree of the sun.

8.10 Periods within a Day

I have explained the periods exhaustively in the chapter on periods in this [work], including those of the daily revolutions, and they should be learnt from that [chapter]. Now the daily periods designed by my most illustrious and revered teacher[52] [Rāma Daivajña] are written:

> One should count from the asterism [occupied by the moon] in the nativity to the asterism of the day, multiply by four, add the lunar date and [the number of] the day of the week,[53] and divide by nine. From the remainders one, six, nine, two, four, eight, seven, three and five, [respectively], the daily periods of the planets beginning with the sun should be known.[54] In the period of a benefic there will be happiness, and unhappiness in the periods of malefics.

Next, the particular results:

> In [the period of] the sun there is headache, loss of wealth, fighting, bad food and a useless journey to the east; in [that of] the moon, wealth, eating sweets, honour from the king, happiness and [new] clothes; in [that of] Mars there will be unhappiness, danger, and eating wheat, barley, mung beans and so on; in [that of] Mercury, good food, the company of friends, happiness, games, the pleasure of learning and wealth from the king; in [that of] Jupiter, good food, gain of riches from women, friends and the king, happiness, a journey to the west and acquisition of clothes; in [that of] Venus, wealth, good food, happiness from the king, friends and women, and eating food made

52 More literally, 'by the feet of my most illustrious teacher'.

53 Alternatively (but less likely), *tithivāra* could be read as a word numeral meaning either 715 or 730.

54 From what follows, the usual order of the days of the week, with Rāhu and Ketu added at the end, seems to be intended. The table included in text witness G confirms this.

śanau śramas tīvraroṣo nṛpād bhīr dehapīḍanam |
kudhānyāptir vṛthā yātrā rāhuketvoḥ phalaṃ tathā ||

atha dinapraveśe avasthāvicāraḥ | varṣatantre |

dinapraveśe ca vidhur avasthāyāṃ tu yādṛśi |
tadavasthātulyam asau phalaṃ datte na saṃśayaḥ ||
vihāya rāśīṃś candrasya bhāgā dvighnāḥ śaroddhṛtāḥ |
labdhaṃ gatā avasthāḥ syur bhogyāyāḥ phalam ādiśet ||
pravāsaḥ pravāsopage rātrināthe 'rthanāśas tu naṣṭopage mṛtyubhītiḥ |
mṛtāvasthite syāj jayāyāṃ jayas tu vilāsas tu hāsyopage kāminībhiḥ ||
ratau syād ratiḥ krīḍitā saukhyadātrī
prasuptāpi nidrā kalir dehapīḍā |
bhayaṃ tāpahānī sukhaṃ syāt tu bhuktā-
jvarākampitāsusthirāsu krameṇa ||

atra candro 'ṅgalagnāj janmarāśer vā aṣṭamagas tadāvasthāphalaṃ viparītaṃ jñeyam ity uktaṃ tājikasāre |

chidropago rātripatir vilagnād vyastaṃ phalaṃ vā janibhād vilokyam | iti

chidrago vety anena ṣaḍantyasthānagatasyāpy upalakṣaṇam iti kecit | aśubhāvasthāpavādam āha vāmanaḥ |

kaṣṭāvasthā śubhāṃśasthe candre jñeyā śubhapradā | iti

---

1 śramas] samas B N; bhramas K T M 2 ketvoḥ] keto K T 4 ca] tra K T M ‖ vidhur] vidhor K T M ‖ avasthāyāṃ] avasthā yā M ‖ yādṛśi] yādṛśīṃ K T; yādṛśī M 6 rāśīṃś] rāśiṃ K T M 7 bhogyāyāḥ] bhogya yāḥ K; bhogyapāḥ M 8 pravāsopage] pravāsapage G ‖ rātri] satri M ‖ nāśas] nāthas G 9 vilāsas tu hāsyopage] vilāśadvyāsyopage G 10 syād ratiḥ] syā itiḥ N 11 prasuptāpi] prasuptāvi G ‖ nidrā] nidrāṃ B N K T M ‖ kalir] kaliṃ B N G ‖ pīḍā] pīḍāṃ B N G T 12 hānī] hāniḥ K T M 13 kampitā] kaṃpitāḥ M ‖ susthirāsu] susthitārāsu B N; susthirā syuḥ K T; susthirāḥ syuḥ M ‖ krameṇa] kramekraṇa B N; krameṇa G 14 'ṅga] om. G K T M 15 sāre] sāro N 17 chidrago vety anena] chidragatvaṃ G K T M ‖ antyasthāna] aṃsasthā K; aṃśasthā M 18 -vādam āha] -vāda B N

4–13 dina … krameṇa] VT 18.30–33 16 chidropago … vilokyam] TS 386

> with barley; in [that of] Saturn, toil, violent anger, danger from the king, suffering of the body, acquisition of poor grains and a useless journey; in [the periods of] Rāhu and Ketu, the results are the same.

8.11 Planetary States in the Daily Revolution

Next, the judgement of states in the daily revolution; [and it is said] in *Varṣatantra* [18.30–33]:

> In whatever state the moon is in the daily revolution, it gives results corresponding to that state, without doubt. Doubling the degrees [of longitude] of the moon, excluding the zodiacal signs, and dividing them by five, the result is the elapsed states.[55] One should predict the results from the one current:
>
> When the moon is in [the state called] Going abroad, there is going abroad; loss of wealth when it is in Loss; there will be danger of death when it is in the state of Death, but victory in Victory; delighting with women in Amusement; in Love there will be love; Playing will bestow happiness; Asleep [means] sleep; and in Consumed, Fever, Trembling and Stable there will be quarrel and suffering of the body, danger, pain and loss, and happiness, respectively.

Concerning this, it is said in *Tājikasāra* [386] that [if] the moon is placed in the eighth from the ascendant or from the sign of [the moon in] the nativity, then the results of the states should be understood to be reversed:

> [If] the moon occupies the eighth house from the ascendant or from the sign of the nativity, the opposite result should be expected.

Some say that *occupies the eighth house* [...] *or* is used eliptically to include [the moon] occupying the sixth and twelfth houses as well. Vāmana states an exception to the malefic states:

> If the moon occupies a benefic [ninth]-part, the [otherwise] evil state gives benefic results.

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55 This amounts to dividing the sign occupied by the moon into twelve equal parts (δωδεκατημόρια) named as indicated in the following paragraph.

atha dinapraveśe bhojanavicāram āha vāmanaḥ |

dinalagnaṃ niveśyādau cakre 'tra dvādaśārake |
tātkālikagrahavaśād bhojanādi vicintayet ||

ādiśabdena ākheṭasvapnādi jñeyam |

bhojyadātā tanusvāmī bhojyaṃ hibukaveśmapaḥ |
dyūnapaś ca bubhukṣoktā bhoktā karmādhipo mataḥ ||
lābhaveśmani lagne ca śubhadṛṣṭe subhojanam |
jīve lagne site vāpi kusthāne 'pi subhojanam ||
rāhau mande tathā lagne sūryadṛṣṭe yute 'pi ca |
na cātra bhojanaṃ kvāpi śastrato ghātam ādiśet ||
ravidṛṣṭiṃ vinā lagnaṃ raviyogaṃ vināpi vā |
sāyaṃ kadaśanaṃ vācyaṃ laṅghanaṃ vāpi nirdiśet ||
uṣṇaṃ tu daśame candre śītaṃ tatra kuje sthite |
turyasthe 'rke rasaṃ tiktaṃ some salavaṇaṃ bhavet ||
kuje tu kaṭukaṃ proktaṃ budhe proktaṃ tu miśritam |
gurau tu madhuraṃ proktaṃ śukre 'mlaṃ tubaraṃ śanau ||
grahe balayute vāpi bhojyānne rasam ādiśet |
snigdhaṃ śukre śanau tailam uccage saṃskṛtaṃ śubham ||
nīce kadaśanaṃ turye saṃskārarahitaṃ punaḥ |
lagne sūryādayaḥ svocce nṛpādigṛhabhojanam ||
rājā raviḥ śaśī rājñī maṅgalo maṇḍaleśvaraḥ |
kumāro jño gurur mantrī sito netānugaḥ śaniḥ ||
mūlatrikoṇage kheṭe svapitus tatra bhojanam |
mitraveśmani mitrarkṣe same samagṛhe punaḥ ||

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1 vicāram āha] vicāra | ha N; vicāraḥ G K T M 2 'tra dvādaśārake] 'tra dvādaśānake G; dvādaśarāśike K T M 4 ākheṭa] kheṭa G 5 veśmapaḥ] kaśyapapaḥ B N 6 karmādhipo] dyūnādhipo G T M 7 lagne] lābhe B N 8 lagne] lābhe B N 9 sūrya] sūrye K T M 10 cātra bhojanaṃ] cābhotrejanaṃ N; cānnabhojanaṃ K T 11–12 ravi ... nirdiśet] om. B N 11 dṛṣṭiṃ] dṛṣṭir K M 12 sāyaṃ] sāyakaṃ M ‖ kadaśanaṃ] kaśanaṃ G; kaṃ daśanaṃ K; daśanaṃ M ‖ vāpi] ca vi- K T M 19 nīce] jīve B N ‖ kadaśanaṃ] kadanaṃ G; kaṭū śane K; kaṭu śanau M 20 sūryādayaḥ] sūryyodayaḥ T M 21 maṇḍaleśvaraḥ] vāhinīśvaraḥ K T M 23 trikoṇage] trikoṇake K T M ‖ svapitus] sapitus K T M

8.12 The Judgement of Meals

Next, Vāmana describes the judgement of meals in a daily revolution:

> After entering the ascendant of the day in this twelve-spoked wheel, one should judge meals and so on on the basis of [the positions of] the planets at that time.

The phrase 'and so on' should be understood to mean hunting, dreams and so on. [Vāmana continues]:

> The ruler of the first house is the one providing the food; the ruler of the fourth house is the food; the ruler of the seventh house is said to be the appetite; and the ruler of the tenth house is considered the eater.
>
> If the eleventh house and the ascendant are aspected by benefics, the food is good. If Jupiter or Venus is in the ascendant, even in a bad place, the food is good. Likewise, if Rāhu [or] Saturn is in the ascendant, aspected or joined by the sun, there is no meal at all: one should predict injury from a weapon. Without the aspect of the sun on the ascendant, or without the sun being present [there], bad food [and only] in the evening should be predicted; or one should predict fasting.
>
> [The food is] hot if the moon is in the tenth, cold if Mars is placed there. If the sun occupies the fourth, the taste is bitter; if the moon, it will be salty; if Mars, it is said to be pungent; if Mercury, it is said to be mixed; if Jupiter, it is said to be sweet; if Venus, sour; if Saturn, astringent; or else one should predict the taste of the food to be eaten from the planet endowed with [the greatest] strength. If it is Venus, [the food is] greasy; if Saturn, [there is] oil;[56] if it occupies its exaltation, [the food] is good and well prepared; if fallen, there is bad food; if [fallen] in the fourth, [served] without preparation.
>
> If the planets beginning with the sun are in their exaltation in the ascendant, there are meals in the house of a king and so on: the sun is a king, the moon a queen, Mars a lord of the realm, Mercury a prince, Jupiter a counsellor, Venus a general, Saturn a subordinate. If a planet occupies its *mūlatrikoṇa*, there is a meal [in the home] of one's father; if a friendly sign, in the home of a friend; if a neutral [sign], in the home of someone indifferent. Likewise, in the second house, [the food] is given

56 Or: 'it is made from sesame'.

evaṃ dhane dhanād dattaṃ bandhubhe bandhutas tathā |
pitṛveśmani turye syāt putrād bhuktaṃ tu pañcame ||
śatruveśmani śatrau syād yoṣidveśmani saptame |
chidre tu kapaṭād bhuktaṃ navame dharmabhojanam ||
daśame rājamārgāt tu lābhe mitrādanādṛtaḥ |
vyaye mūlyāt tathā bhuktaṃ turyāṃśād bhojyasammitiḥ ||
candrarāśīśvaraṃ candraḥ paśyec cet sukhabhojanam |
na paśyec cet tadā kaṣṭaṃ bhojanaṃ durvacoditam ||
kālahorādhipe lagne sukhe vā śīghrabhojanam |
dhane turye ca rāhuś cen miṣṭam annaṃ kṣipaty ayam ||
turyaṃ paśyati lagnaṃ vā candras tatra subhojanam |
saptame tu śubhaḥ paśyet svagṛhe sukhabhojanam ||
śatrau śatrugṛhe bhuktam anyad ūhyaṃ svabuddhitaḥ |
lagne sarvagrahopete svagṛhe bhojanaṃ bhavet ||
cararāśau lagnagate vāraṃ vāraṃ tu bhojanaṃ |
ekavāraṃ sthire lagne dvivāraṃ dvisvabhāvake ||
sūryārau balinau lagne kṣatriyasya gṛhe bhujiḥ |
dvijagehe śukragurū candro vaiśyagṛhe budhaḥ ||
śūdragehe sūryasuto nīcagehe 'nnabhojanam |
sukhasaṃsthe sukhādhīśe subhojyaṃ sarasaṃ vadet |
paramaṃ śubharāśau tu nīrasaṃ pāparāśibhe ||

---

1 dhanād dattaṃ] dhanālla B N; dhanāḍhyaṃ ca K T M ‖ bandhubhe bandhutas] vaṃdhubhe vaṃdhu B N; vaṃdhubhyo vaṃdhubhe T; baṃdhubhyo baṃdhubhe K M ‖ bandhutas] vaṃdhu B N 4 bhuktaṃ] bhukte G 5 lābhe] lābho K T M ‖ mitrādanādṛtaḥ] pitrādinādṛtaḥ K; mitrādināvṛtaḥ T; pitrādinā hataḥ M 6 mūlyāt] mūlāt B N G ‖ tathā bhuktaṃ] tathādhuktaṃ N; tathā bhuṃkte M ‖ sammitiḥ] scripsi; saṃmiti B N K T; saṃmitiṃ G; sammitim M 8 na] va G ‖ cet] ca K T M 9 horādhipe] scripsi; horādhipa B N; horādhipo G K T M 10 ca] om. N ‖ rāhuś] rājaś K; rājā M ‖ cen] ca M 12 saptame] daśame K; daśamaṃ M 13 gṛhe] grahe N 14 grahopete] grahopeto B N 16 ekavāraṃ] ekavāre K ‖ sthire] sthite M ‖ dvivāraṃ] dvivāre T 18 candro] caṃdrau B 19 suto] gato G T ‖ 'nna] tu G T; ku K M 20 subhojyaṃ] śubhojyaṃ B K; śubhājyaṃ N 21 paramaṃ] sarasaṃ N G T ‖ paramaṃ … rāśibhe] om. K

as payment;[57] in the sign of the third house,[58] by a kinsman; in the fourth, it will be in one's father's home; in the fifth, the food [is given] by a son; in the sixth house, [the meal is] in the home of an enemy; in the seventh, in a woman's home; in the eighth house, the food [is received] by deceit; in the ninth, there is a meal of piety; in the tenth, on account of the king; in the eleventh house, [the native] is honoured with a meal by a friend; in the twelfth house, likewise, the food [is received] for a price. The quantity of food [should be predicted] from the [ninth]-part of the fourth [house].

If the moon should aspect the ruler of the sign of the moon, there is a pleasant meal; if it should not aspect, a wretched meal with harsh words spoken. If the ruler of the hour is in the ascendant or in the fourth house, it is a quick meal. If Rāhu is in the second or fourth house, he rejects[59] a sweet dish. [If] the moon aspects the fourth or the ascendant, there is a good meal;[60] [if] a benefic aspects the seventh, a pleasant meal in one's own home; if in the sixth house,[61] the meal is in the home of an enemy. Other [interpretations] should be inferred using one's own reason. If the ascendant is occupied by all the planets, the meal occurs in one's own home.

If a movable sign is on the ascendant, one eats again and again; in a fixed ascendant, once; in one of a dual nature, twice. [If] the sun and Mars are strong in the ascendant, the meal is in the home of a noble; [if] Venus and Jupiter, in the home of a Brahman; [if] the moon, in the home of a commoner; [if] Mercury, in the home of a menial; [if] Saturn, one eats food in the home of a low man. If the ruler of the fourth house occupies the fourth house, one should predict good and tasty food, particularly in the sign of a benefic; but in the sign of a malefic, tasteless [food].

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57 Meaning uncertain (lit. 'from wealth'), but likely as contrasting with the twelfth house.

58 Literally, 'in the sign of kinsmen', which is not a common term for the third house (more usually associated with siblings alone), but the meaning seems clear from the context.

59 Meaning uncertain (lit. 'it/he throws').

60 But assuming an even distribution of houses, the moon placed in any sign will always aspect at least one of these houses.

61 It is not clear which planet or aspect should fall in the sixth house.

varṣatantre |

tilānnam arke himagau sutaṇḍulaṃ bhaume masūrāś caṇakāś ca bhojyam |
budhe samudgāḥ khalu rājamāṣā gurau sagodhūmabhujiḥ savīrye ||
śukre yavā vājarikā yugaṃdharāḥ śanau kulatthādi samāṣam annam |
bhojyaṃ tuṣānnaṃ śikhirāhuvīryāc chubhekṣaṇālokanataḥ saharṣam ||
sūrye mūlaṃ puṣpam indau kuje syāt
pattraṃ śākhā vāpi śākaṃ savīrye |
śukrejyajñe vyañjanaṃ bhūribhedaṃ
mande 'nnotthaṃ sāmiṣaṃ rāhuketvoḥ ||

atha mayā kasmin vā kāle bhuktaṃ kīdṛśyāṃ bhūmau puruṣeṇa striyā vā kiṃvayasā kiṃjātīyena kiṃpramāṇena pariviṣṭam annaṃ gṛhe kasya kasyāṃ diśi ityādi krameṇa saṃjñādhyāyoktagraharāśisvabhāvena svabuddhyā sarvaṃ vaded iti ||

atha dinapraveśe mṛgayāvicāraḥ |

savīryau kujajñau nṛpākheṭasiddhyai
na siddhir yadā vīryahīnāv imau staḥ |
jalākheṭam āhuḥ savīryair graharkṣair
jalākhyair nagākhyair nagākheṭam āhuḥ ||

---

2 sutaṇḍulaṃ] sataṃḍulāṃ B N; sataṇḍulā K M ‖ caṇakāś ca bhojyam] caṇakā subhojanaṃ K; caṇakāḥ subhojanam M 3–4 budhe … yugaṃdharāḥ] om. K M 4 yavā] yakhā B ‖ kulatthādi] kulitthādi T M ‖ samāṣam] samāstram B N 5 tuṣānnaṃ] tuṣannāṃ M ‖ rāhu] raha B N ‖ vīryāc] vīryye K M ‖ saharṣam] saharṣaḥ B N 7 savīrye] savīryyaiḥ K M 8 jñe] jñai K; jñair M 9 mande 'nnotthaṃ] maṃdenetthaṃ K M ‖ rāhu] sahu N 10–11 kasmin … kasya] om. K M 10 vā] om. G T 11–12 gṛhe kasya kasyāṃ] scripsi; gṛhasya kasya B N; gṛhasya kasyāṃ G T 12 krameṇa] praśne G T M; praśṇe K 15 savīryau] savīryai G; suvīryau T ‖ kujajñau] kujārkṣo B a.c.; kujarkṣo B p.c. N

2–9 tilānnam … ketvoḥ] VT 18.45–47 15–18 savīryau … āhuḥ] VT 18.34

[And] in *Varṣatantra* [18.45–47 it is said]:

> If the sun is strong, there is food made with sesame; if the moon, good rice; if Mars, lentils and chickpeas; if Mercury, cowpeas with mung beans; if Jupiter, food made with wheat; if Venus, barley, millet and maize; if Saturn, food made with kulthi and urad beans and so on; if Ketu and Rāhu are strong, food made with chaff. If a benefic aspects [the planet, the meal is] a happy one.
>
> If the sun is strong, [the food] will be [made from] roots; if the moon, flowers; if Mars, leaves, branches or greens; if Venus, Jupiter or Mercury, relishes of many kinds; if Saturn, that derived from boiled rice; if Rāhu and Ketu, made with meat.

Now, [if someone asks]: 'At what time did I eat? In what sort of place? Was the food served by a man or a woman, and of what age, of what birth, of what proportions? In whose house? In what direction?' and so forth, one should declare all [answers] in order by one's own reason according to the natures of the planets and zodiacal signs as described in the chapter on definitions.

8.13 The Judgement of Hunting

Next, the judgement of hunting in a daily revolution [is described in *Varṣatantra* 18.34]:

> Mars and Mercury in strength make for success in the king's hunt; when these two are bereft of strength there is no success. From the planets and signs called watery being strong, they declare a water hunt; from those called mountainous, a mountain hunt.

jalaparvatādigraharāśayaḥ saṃjñādhyāyoktā jñeyāḥ |

lagnāstanāthau kendrasthau nirbalau kleśadāyinī |
mṛgayoktā śubhaphalā vīryāḍhyau yadi tau punaḥ ||
krūrākrāntāni yāvanti madhye bhānīndulagnayoḥ |
tāvantaḥ prāṇino vadhyā dvitrighnāḥ svāṃśakādiṣu ||
vipatkaragate duḥkhaṃ naidhane ca vibhedanam |
pratyarau skhalanaṃ vidyāt patanaṃ janmabhe gaṇe ||

atra viśeṣaḥ praśnavaiṣṇave |

lagneśajāmitrapatītthaśāle susnehadṛṣṭyā tv anayor dvayoś ca |
ākheṭakaḥ syāt saphalo 'ridṛṣṭyā kaṣṭād adṛṣṭyā viphalo 'lpako vā ||
lagneśvare dyūnagate vilagne jāyeśvare syān mṛgayā prabhūtā |
dyūneśvare mandagatau sudṛṣṭyā svalpā balāḍhye kṣitije ca gurvī ||
khe bhaumagehe danuje nabhaḥsthe jīvajñadṛṣṭe mṛgayā garīyasī |
budhasya jīvasya gṛhe nabhaḥsthe lagne 'tha gurvī mṛgayā tadā bhavet ||
jāmitranāthe hibuke nabhaḥsthe vākheṭakaḥ svalpataro 'pi na syāt |
dyūnasthite vīryayute prabhūtaḥ syād alpako 'nyatragate ca kendrāt ||

---

2 nirbalau] nirba N ‖ dāyinī] dāyinau K M 3 mṛgayoktā] magamoktā B N ‖ vīryāḍhyau] vīryādyau N 4 -ākrāntāni] -ākrāṃtā K ‖ bhānīndu] bhānvīṃdu B N 5 vadhyā] madhya K ‖ trighnāḥ] triṣvāḥ B N; nighnāḥ G T ‖ svāṃśakādiṣu] svāṃśaktādiṣu K 6 vipat] viyat B N ‖ karagate] kaṇate K ‖ duḥkhaṃ] duḥkhe B 7 skhalanaṃ] savalana B N; sabalaṃ K M ‖ vidyāt] vidhā B N ‖ patanaṃ] pāyeṃtā K; pāpe vā M 7–8 gaṇe || atra] gaṇeṃgatra B N; samabhetabhave 2 ccāyaṃ svadyakhādyaṃ viṣame tathā add. K; samabhetabhave 2 ccāyamadyakhādyaṃ viṣame tathā add. M 9 jāmitra] yāmitra G T ‖ susnehadṛṣṭyā] praśnaṃ ha dṛṣṭās K M 10 ākheṭakaḥ syāt] ākheṭakāsyet B N ‖ saphalo] phale B N; saphale G T; saphalā K M ‖ 'ridṛṣṭyā] tridṛṣṭā B; tridaṣṭā N; ridṛṣṭā G T ‖ kaṣṭād] kaṣṭā B N ‖ adṛṣṭyā] dṛkṣā B; daṣṭyā N ‖ viphalo 'lpako] viphalpakolpako G 12 mandagatau] naṃdagatau B N ‖ sudṛṣṭyā] sadṛṣṭyā B N ‖ svalpā] svalpāt M ‖ balāḍhye] -vaghāta B N 13 khe] vi- K T M ‖ danuje] ca kuje K T M 15 jāmitra] yāmitra G ‖ nāthe] vāpye G ‖ hibuke] hi budhe T M ‖ vā-] cā- G K T M 16 dyūna] sthūna B a.c.; dyana B p.c. ‖ yute] yutaḥ K T M ‖ kendrāt] atha jalākheṭakaprasne vā add. K T; atha jalākheṭakapraśne add. M

2–3 lagnāsta … punaḥ] VT 18.35 9–978.2 lagneśa … jhaṣāṇām] PV 14.12–16

The planets and zodiacal signs that are watery, mountainous and so on should be known as described in the chapter on definitions. [Continuing from *Varṣatantra* 18.35:]

> [If] the rulers of the ascendant and the seventh house occupy angles without strength, the hunt is said to bring distress, but if those two are endowed with strength, its results are good.
>
> As many signs as are occupied by malefics between the moon and the ascendant, that many creatures will be killed; twice or thrice that [if they are placed] in their own [ninth]-parts and so on. [If the moon is] placed in [an asterism called] Adversity, one should understand [the result to be] unhappiness; in Death, breaking up; in Opponent, stumbling; in the Nativity group, falling.[62]

Special conditions concerning this [are set out] in *Praśnavaiṣṇava* [14.12–16]:

> If there is an *itthaśāla* between the ruler of the ascendant and the ruler of the seventh house, and by an aspect of friendship between these two, the hunt will be fruitful; by an inimical aspect, [there will be success] with difficulty; by a lack of aspect, it is fruitless or scant.
>
> If the ruler of the ascendant occupies the seventh house, and the ruler of the seventh house is in the ascendant, the catch will be abundant; if the ruler of the seventh house is Saturn, [even] by a good aspect it is scant, but if it is Mars endowed with strength, plentiful.
>
> If the tenth house is a domicile of Mars and Venus[63] occupies the tenth house aspected by Jupiter [or] Mercury, the catch is very plentiful; if a domicile of Mercury or Jupiter occupies the tenth house or the ascendant, then the catch will be plentiful.
>
> If the ruler of the seventh house occupies the fourth or tenth house, there will not be even the slightest catch. If it occupies the seventh house endowed with strength, [the catch] will be abundant; if it is placed outside the angles, scant.

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62 This refers to the pre-Tājika system of arranging the 27 indigenous asterisms (*nakṣatra*) in three cycles of nine beginning from the one occupied by the moon in the nativity. The third, fifth and seventh asterisms in each cycle (termed *vipad*, *pratyari* and *vadha*, respectively, with variants) are considered inauspicious. The two stanzas making up this paragraph are not found in available editions of the *Varṣatantra*.

63 Meaning somewhat uncertain. While *danuja* 'demon' is not a standard epithet of Śukra (Venus), the latter is mythologically considered the priest of the demons, just as Bṛhaspati (Jupiter) is the priest of the gods. Text witnesses K T M read 'Mars'.

jāmitranāthena sudhākareṇa yadītthaśālaṃ kurute mahījaḥ |
śukrekṣito vāricarasya rāśāv ākheṭakaḥ syāt pracuro jhaṣāṇām ||

athākheṭake dinanakṣatravaśena phalam uktaṃ bhūpālavallabhe |

sūryabhāt tritribhe candre pāśaghātavadhās tathā |
pāśe pāśagataṃ kuryād ghāte prāptir bhaven na hi |
vadhe prāptir bhaven nityam evaṃ vācyaṃ na saṃśayaḥ ||
lubdhanāmarkṣago rāśir yatra syād dinacandramāḥ |
tanmadhye yadi saumyāḥ syus tadā ca hariṇādikam ||
rāśicandramasor madhye pāpā duṣṭapaśus tadā |
miśrakheṭe miśrapaśur agrahaś cet paśur na hi ||
rāhoḥ śanes tu mahiṣā bhaumabhāskarayor mṛgāḥ |
jñaśukrābhyāṃ budhendubhyāṃ śūkarādaya eva hi ||
ākheṭakasya divase candraḥ krūrarato yadi |
raviyukto bhavet paṅgur bhaume śṛṅgaṃvidho mṛgaḥ ||
aṅgaviddhas tamaḥ saurir mahiṣāḥ śanirāhutaḥ |
varāhā ravibhaumābhyāṃ pakṣiṇo budhaśukrayoḥ |
śṛṅgahīnā yute saumyaiḥ saśṛṅgās tu tathetaraiḥ ||
tithiḥ pañcaguṇā ṛkṣavārāḍhyā trivibhājitā |
ekādiśeṣe mṛgayā jalasthalagirau kramāt ||

---

1 jāmitra] yāmitra G 2 vāricarasya rāśāv ākheṭakaḥ] vāricare carāṃśā vākheṭakaḥ B N G ‖ jhaṣāṇām] nṛpānāṃ B N 3 -ākheṭake] -ākheṭako B N G ‖ vallabhe] vastrabhe K 8 yadi] yatra B N ‖ tadā] tathā B N ‖ hariṇādikam] hariharādikaṃ B N 9 tadā] takṣāṃ||dā N 10 paśur[1]] paśūn B N ‖ agrahaś] na grahaś G K T M 12 hi] ca G K T 14 paṅgur] paṃgaḥ K ‖ śṛṅgaṃvidho] scripsi; vidhau B N; vidhā G T; vinā K M 15 aṅgaviddhas] agavidras B N ‖ saurir] saurer T M ‖ rāhutaḥ] rāhuṇā B N 16 varāhā] varāho K T M 17 yute] yuto K T; yutaḥ M ‖ tathetaraiḥ] taraiḥ B N 18 vārāḍhyā] vārādyā B N 19 jalasthala] jale sthale B N

If Mars makes an *itthaśāla* with the ruler of the seventh house [and] with the moon while aspected by Venus in the sign of a water creature, there will be an abundant catch of fish.

Next, the result of hunting on the basis of the asterism of the day is described in the *Bhūpālavallabha*:

From the asterism of the sun, every three asterisms in which the moon is are [called] Snare, Hurt and Kill. In Snare, it makes [a creature] be caught in a snare; in Hurt, there will be no catch; in Kill, there will always be a catch: this should be predicted without doubt.

If there should be benefics between the sign holding the asterism [corresponding to] the name of the hunter and the one where the moon of the day happens to be, then there are deer and so on; if there are malefics between [that] sign and the moon, then there are useless animals; if there are mixed planets, mixed animals; in the absence of planets, no animals. From Rāhu and Saturn there are buffaloes; from Mars and the sun, deer; from Mercury and Venus [or] Mercury and the moon, boars and so on.

If, on the day of a hunt, the moon is attached to a malefic, [if] it is joined to the sun, the deer is made lame; if [to] Mars, wounded in its antlers; wounded in its flank [if] Rāhu [or] Saturn [joins the moon].[64] There are buffaloes from Saturn and Rāhu, boars from the sun and Mars, birds from Mercury and Venus;[65] hornless [animals] if [the moon] is joined to benefics and [animals] with horns if by other [planets]. The lunar date is multiplied by five, added to the asterism and the day of the week, and divided by three: when the remainder is one and so on, the hunt is in water, on earth or in the mountains, respectively.

64 Meaning somewhat tentative, as the stanza is syntactically defective.

65 This list partly contradicts the one just given above.

atha dinapraveśe svapnavicāraḥ | varṣatantre |

lagnāṃśage 'rke tanuge 'thavāsmin duḥsvapnam īkṣeta yathārkabimbam |
raktāmbaraṃ vahnim athāpi candre śubhrāśvaratnāmbarapuṣpavajram ||
striyaḥ svarūpāś ca kuje suvarṇaṃ raktāmbarasrakpaśuvidrumāṇi |
budhe hayasvargatidharmavārttā gurau ratir dharmakathā surekṣā ||
sadbandhusaṅgaś ca site jalānāṃ pāre gatir devaratir vilāsaḥ |
śanāv araṇyādrigatiś ca nīcaiḥ saṅgaś ca rāhau śikhinīttham eva ||

caṇḍeśvaraḥ |

miśre miśraṃ vadet svapnaṃ svāmiyukte tu hetujam |
nīce 'ribhe jite vāpi paraveśmagate 'stage |
duḥkhāya vācyaṃ tat svapnam anyathā sukhadaṃ vadet ||
lagne sūrye śubhair dṛṣṭe ravirāśis tayor dyune |
svapne svapnaṃ tadā dṛṣṭaṃ niścayeneti nirdiśet ||
ravīnduśukradṛṣṭau ca tayor vā yadi saptamam |
tadā svapne nṛpo dṛṣṭaś caṇḍeśvaranṛpoditam ||

iti svapnavicāraḥ ||

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1 vicāraḥ] vicāro M 2 yathā-] yayā- G; mathā- K T 3 raktāmbaraṃ] raktāṃbarā K T M ‖ śubhrāśva] śubhāśva B N; śastrāś ca K; śastrāstra M ‖ ratnā-] raktā- K M 4 raktā-] scripsi; ratnā- B N G K T M 5 surekṣā] surethā N 6 deva] deve B N a.c. ‖ ratir] natir B N 7 eva] evam K T M 11 duḥkhāya] duḥsvāpa M 12 dṛṣṭe] dṛṣṭai B a.c. N ‖ dyune] dyute K T M 14 śukra] śukrau K T M ‖ vā] om. N ‖ saptamam] saptamaḥ K T M

2–7 lagnā … eva] VT 18.48–50

8.14 The Judgement of Dreams

Next, the judgement of dreams in the daily revolution; [and it is said] in *Varṣatantra* [18.48–50]:

> If the sun occupies the [ninth]-part of the ascendant or the first house one will dream of bad things, such as the disc of the sun, red garments[66] or fire; if it is the moon, of white horses, jewels, garments, flowers, diamonds and the forms of women; if Mars, of gold, red garments and garlands, cattle and corals; if Mercury, [there are] horses, journeys to heaven and accounts of piety; if Jupiter, lovemaking, pious tales, visions of gods and the company of good kinsmen; if Venus, crossing the waters, love of the gods and delights; if Saturn, forest and mountain journeys and the company of low men; if Rāhu or Ketu, the same.

[And] Caṇḍeśvara [says]:

> If [planets are] mixed, one should declare the dream to be mixed; if [a planet][67] is joined to its ruler, [the dream] derives from a cause;[68] if it is fallen, in an inimical sign, vanquished, in another's domicile or [heliacally] set, the dream should be said to cause unhappiness; if the reverse, one should declare it to give happiness. If the sun is in the ascendant aspected by benefics, [or if] the sign of the sun is in the seventh house from those two,[69] then one should proclaim with certainty that the dream was about a dream. If there is an aspect between the sun, the moon and Venus, or if [the sign of the moon] is the seventh from those two,[70] then it is said by King Caṇḍeśvara[71] that the dream is of a king.

This concludes the judgement of dreams.

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66 Or 'a red-clad [man]'.

67 Most likely the moon or the ruler of the ascendant, although the quoted text does not say.

68 Presumably an easily discernible cause is meant, as opposed to the apparently random nature of many dreams.

69 Presumably the two major benefics (Jupiter and Venus), although the preceding word 'benefics' is in the plural rather than the dual.

70 Meaning somewhat tentative, as the stanza is syntactically defective.

71 Or, possibly but less likely, 'by Caṇḍeśvara's king'.

atha mandāvabodhārthaṃ varṣapattralikhanakramo likhyate | prathamaṃ maṅgalaślokā āśīrvādaślokāś ca lekhyāḥ | tataḥ saṃvatsaraśakāyanartumāsapakṣatithivāranakṣatrayogakaraṇadinamānarātrimāneṣṭakālādibhir varṣasamayo lekhyaḥ | tato varṣakuṇḍalī janmakuṇḍalī ca grahanyāsapūrvaṃ lekhyā | tataḥ spaṣṭagrahās tanvādidvādaśabhāvāḥ sasaṃdhayo bhāvaphalabhāvaviṃśopakāś ca lekhyāḥ | tato grahāṇāṃ parasparadṛṣṭayo bhāveṣu ca dṛṣṭayo lekhyāḥ | tato grahāṇāṃ maitrīcakraṃ lekhyam | tataḥ pañcavargībalāni dvādaśavargī ca lekhyā | tato grahāṇāṃ sthānadikkālanisargaceṣṭādṛgbalānīṣṭakaṣṭasahitāni lekhyāni | tato bhāvabalaṃ lekhyam | tato varṣeśanirṇayas tatphalaṃ vilekhyam | tato munthāphalaṃ vilekhyam | tato riṣṭanirṇayas tataḥ sahamāni sahamakuṇḍalikā lekhyā | tato riṣṭariṣṭabhaṅgau rājayogarājayogabhaṅgau ca lekhyau | tatas tanvādidvādaśabhāvavicāro grahāṇāṃ bhāvaphalāni bhāvavicāreṣv eva yathābhāvasthāni sahamaphalāni ca lekhyāni | bhāvavicārato varṣapraveśe daśāviṣayavibhāgenāgatā daśā tatpraveśārkāś ca lekhyāḥ | tato daśāphalāni lekhyāni | tato daśāmadhye 'ntardaśā daśāphalasahitā lekhyāḥ | tato māsapraveśaḥ spaṣṭaḥ kāryaḥ | tatra varṣapraveśavat spaṣṭagrahabhāvabalasahamadaśāntardaśādivicāro lekhyaḥ | tatra tatra māseśa-

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1 mandāva-] mandārava- N ‖ pattra] patrī K T M ‖ likhana] lekhana K T M 3 māneṣṭa] māmaneṣṭa N 4 ca] om. K T M 5 pūrvaṃ] pūrvakā K T; pūrvikā M ‖ grahās] grahāś ca K T M 5–6 sasaṃdhayo] sasaṃdhayaś K T M 6 bhāvaphalabhāvaviṃśopakāś] om. K T M ‖ tato] om. K T M ‖ grahāṇāṃ] viṃśopakābala add. K T; viṃśopakābalaṃ add. M 7 dṛṣṭayo[2]] bhāveṣu daṣṭayo add. N ‖ tato] ato G 8 vargī[1]] vargo M 8–10 balāni … balaṃ] cakraṃ B N 8 vargī ca] vargikā K T M 10 varṣeśa] varṣe G ‖ nirṇayas] nirṇaya K T; nirṇayaṃ M 10–11 vilekhyam … nirṇayas] muṃthāphalaṃ ca lekhyaṃ G; ca munthāphalaṃ lekhyam K T M 11 nirṇayas] tat add. B N a.c. ‖ tataḥ] om. G 12 riṣṭariṣṭa] riṣṭāriṣṭa K T M ‖ rājayogarājayogabhaṅgau] om. N ‖ yoga[1]] joga K 13 vicāro] vicārād K T M 14 vicāreṣv] vicārād K M ‖ eva] deva K ‖ phalāni] bhāvavicāreṣv eva yathābhāvasthāni add. B; bhāvavicāreṣv eva yathābhāvasyāni add. N ‖ ca] om. K T M ‖ bhāvavicārato] tato G K T M; bhāvavicāreto B N 15 praveśārkāś ca] praveśāḥ kaścil K M 16 lekhyāni] lekhyāḥ G ‖ 'ntar] tadaṃtar K T M ‖ daśā[3]] om. G K T M 17 tato] dvādaśa add. T M 17–984.2 māsa … lekhyāḥ] om. G T; māsapraveśamāsakuṃḍalikāspaṣṭā grahā dvādaśabhāvasahitāḥ māseśvaranirṇayamāse saphalamāsadaśāḥ phalasahitā lekhyāḥ K M 18 māseśa] māśe B

8.15 How to Write Out a Complete Annual Horoscope

Next, the procedure of writing an annual horoscope is described so that [even] the dull-witted may understand it. First, auspicious stanzas and benedictory stanzas should be written. Then the moment of [the commencement of] the year should be written, with respect to the [Vikrama] year, the Śaka [year], the half-year, the season, the month, the fortnight, the lunar date, the day of the week, the asterism, the *yoga*, the *karaṇa*, the length of day, the length of night, and the precise time [from sunrise or sunset]. Then the figure of the year and the figure of the nativity should be drawn, placing the planets in them. Then the true [longitudes of the] planets and the twelve houses beginning with the ascendant, along with their junctions, and the results of the houses and the points of the houses should be written. Then the mutual aspects of the planets and their aspects on the houses should be written. Then the table of friendships between the planets should be drawn up. Then the strengths of the group of five [dignities] and the group of twelve [dignities] should be written. Then the planets' strengths of place, direction, time, nature, motion and aspect, along with [their strengths for] good and evil, should be written. Then the strength of the houses should be written. Then the determination of the ruler of the year and its results should be written. Then the results of the *munthahā* should be written. Then the determination of misfortune, and then the *sahamas* should be written and the figure of the *sahamas* drawn. Then [the configurations for] misfortune and the cancellation of misfortune,[72] and the configurations for dominion and the cancellation of dominion, should be written. Then the judgement of the twelve houses beginning with the ascendant, the results of the planets in the houses, and, within the judgement of the houses themselves, the results of the *sahamas* as they are placed in the houses, should be written. After the judgement of the houses, the periods of the planets in the annual revolution as derived according to their respective scopes, and [the position of] the sun at the commencement of each, should be written. Then the results of the periods should be written. Then the subperiods within the periods, along with the results of [those] periods, should be written. Then the true monthly revolution should be calculated, and within it, just as for the annual revolution, the judgement of the true [longitudes of the] planets, the houses, the strengths, the *sahamas*, the periods and subperiods, and so forth, should be written. Within each [monthly revolution], the determination of the ruler of

72 Although misfortune (*riṣṭa*) was already mentioned in the previous sentence, all text witnesses agree on the repetition.

nirṇayaḥ māseśaphalamāsadaśāphalasahito munthāsahamādiphalasahito lekhyaḥ | evaṃ dvādaśamāsā lekhyāḥ | tato māsapraveśamadhye dinapraveśakuṇḍalī spaṣṭagrahadvādaśabhāvabaladineśvaranirṇayadineśvaraphaladinadaśāphalayathāsambhavabhojanamṛgayāsvapnādikasahitā lekhyā | tato 'grimamāsapraveśaḥ kuṇḍalīsahito lekhyaḥ | iti varṣapattralikhanakramaḥ ||

nirmathya sattājikaśāstrasindhuṃ samuddhṛto hāyanaratnasaṃjñaḥ |
sadvarṣapattrīkaraṇodyatānāṃ jyotirvidāṃ kaṇṭhavibhūṣaṇāya ||
vetti nānyaḥ pareśāt tu sindhor mathanajaṃ śramam |
iti saṃcintya someśa tvadaṅghrau ratnam arpitam ||
pṛthvīpatimahāvīraśrīmatsāhisujāntike |
śrīrājamahalasthena mayā grantho vinirmitaḥ ||
yogo māsakṛteḥ samaḥ karahṛto yogas tithiḥ syāt tithis
trighnā vāramitis tadardhasadṛśaṃ bhaṃ sarvayoge punaḥ |

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2 tato] om. G T; tataḥ K ‖ madhye] dinapraveśākuṃḍalī spaṣṭagrahadvādaśabhāvabalādye add. B N 2–3 praveśa] praveśāḥ G 3 bhāva] dine add. B N ‖ bala] māseśvaranirṇayamāseśaphalamāsadaśāphalasahitā lekhyā | tato māsapraveśamadhye dinapraveśāḥ kuṃḍalīspaṣṭagrahadvādaśabhāvabala add. G; phala K T M ‖ nirṇaya] nirrārṇaya N 4 phala[1]] phalaṃ K T M ‖ phala[2]] phalaṃ K T M ‖ sambhava] saṃbhavo K; saṃbhavā T; saṃbhavaṃ M ‖ mṛgayā] mṛgayākheṭaka K T M ‖ -ādika] -ādi K T M 5 'grimamāsa] grimābda K T M ‖ pattra] patrī K T M ‖ likhana] rivana G; lekhana K T M 7 sindhuṃ] siddhaṃ B N; siṃdho K ‖ samuddhṛto] samuhuto T; samūhato K M 9 vetti] vita K; vittaṃ M ‖ nānyaḥ] nānyaṃ M ‖ pareśāt] pareśāṃ K; pareṣāṃ M ‖ sindhor] siṃdho K 11 pati] pate M ‖ sāhi] sādi N ‖ sujāntike] sujātike B K T M 12 grantho] graṃtha K 13 yogo] yomo K; yo me M ‖ samaḥ] samā B N ‖ hṛto] hato K M ‖ tithiḥ syāt] om. B N G ‖ tithis] tathā M 14 trighnā vāramitis] trivravānamitis B; trivrabānamitis N; trivārāmiti K; trighnāvārāmitis T; trir vārām iti M ‖ tadardha] tarddha B; sahadardha K; taiḥ sahārdha M ‖ punaḥ] yutaḥ B N G

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14 punaḥ] Following *yutaḥ* and the date of completion, N adds (in a different hand) two stanzas not belonging to the HR: *rājan vasaṃtasamaye vada kiṃ tarūṇāṃ kiṃ kṣīyate virahiṇām uragaḥ kim eti · kiṃ kurvate madhukarā madapānamattā kīdṛk vanaṃ mṛgaganā paritas tyajaṃti 1 loke kalaṃkam apahātum ayaṃ mṛgāṃko jāto mukhaṃ tava punas tilakacchalena · tatrāpi kalpayasi tanvi kalaṃkarekhāṃ nāryaḥ samāśritajanaṃ hi kalaṃkayaṃti 2*

the month along with the results of the ruler of the month and the periods within the month, and along with the results of the *munthahā*, the *sahamas*, and so forth, should be written. Thus [all] twelve months should be written. Then, within [each] monthly revolution, the figure of [each] daily revolution should be drawn, along with the true [longitudes of the] planets, the twelve houses, the strengths, the determination of the ruler of the day, the results of the ruler of the day, the results of periods within a day, and, where possible, [the judgement of] meals, hunting, dreams and so on. Then the next monthly revolution should be written, along with its figure. This is the procedure of writing an annual horoscope.

8.16 Dedication and Conclusion

After churning the ocean of the true Tājika teaching, I have extracted [this work] called *The Jewel of Annual Astrology* to adorn the necks of astrologers labouring to produce true annual horoscopes. None but the Supreme Lord knows the toil of churning the ocean: considering thus, O Someśa, I offer [this] jewel at your feet.[73]

I have authored this book while residing in Rājamahala, in the presence of the king and great hero, the illustrious Shāh Shujāʿ. The *yoga* is equal to the square of the month; the lunar date is the *yoga* divided by two; the lunar date multiplied by three is the number of the day; the asterism equals half

73 This is an allusion to the central myth of the churning of the ocean of milk, related in the Mahābhārata and other Sanskrit textual sources. Among the objects produced by this churning were a number of treasures or jewels (*ratna*).

bhūvārākṣakubhir bhavec chakamitir granthasya tāṃ vetti yas
taṃ manye gaṇitadvayajñakamalaprodbodhane bhāskaram ||

iti śrīmaddaivajñavaryapaṇḍitadāmodarātmajabalabhadraviracite hāyanaratne māsapraveśādivicārādhyāyo 'ṣṭamaḥ ||8||

samāpto 'yaṃ granthaḥ ||

1–5 bhū ... granthaḥ] om. B N 1 vārākṣa] scripsi; vāṇākṣa G T; bāṇākṣa K M ‖ bhavec chakamitir] bhaveṣūpamitir K; bhaved upamitir M ‖ tāṃ vetti] tāvati K; tāvad dhi M 2 prodbodhane] prodvane G; prodyadvane T 3 daivajñavarya] daivajñācārya K T M 5 samāpto 'yaṃ] samāptaś cāyaṃ K T M

of that; and when all is added to one-five-seven-one, the Śaka date of the book results. Whoever understands that, I consider him to be a sun to make the lotus flowers [that are] the knowers of the two [kinds of] mathematics blossom.[74]

In the *Hāyanaratna* composed by Balabhadra, son of the illustrious learned Dāmodara, foremost of astrologers, this concludes the eighth chapter on judging the revolutions of the month and so on.

This book is complete.

74 Or: '… to awaken [to understanding]'. For a discussion of Balabhadra's riddle, imperfectly preserved in the MS tradition but restored here to its most probable form, see the Introduction. The solution is Wednesday, 14 April (New Style), 1649 CE.

APPENDIX

Solar Equation (*mandaphala*)

Recomputed by Professor Clemency Montelle from the Parameters Given by Balabhadra

1	0;2,16,39	31	1;7,13,3	61	1;54,9,38
2	0;4,33,16	32	1;9,9,36	62	1;55,14,52
3	0;6,49,47	33	1;11,4,53	63	1;56,18,0
4	0;9,6,12	34	1;12,58,52	64	1;57,19,1
5	0;11,22,26	35	1;14,51,31	65	1;58,17,53
6	0;13,38,28	36	1;16,42,48	66	1;59,14,36
7	0;15,54,15	37	1;18,32,41	67	2;0,9,7
8	0;18,9,44	38	1;20,21,8	68	2;1,1,27
9	0;20,24,54	39	1;22,8,7	69	2;1,51,34
10	0;22,39,41	40	1;23,53,36	70	2;2,39,27
11	0;24,54,4	41	1;25,37,33	71	2;3,25,6
12	0;27,7,59	42	1;27,19,56	72	2;4,8,30
13	0;29,21,24	43	1;29,0,43	73	2;4,49,37
14	0;31,34,18	44	1;30,39,53	74	2;5,28,27
15	0;33,46,36	45	1;32,17,23	75	2;6,5,0
16	0;35,58,18	46	1;33,53,12	76	2;6,39,14
17	0;38,9,21	47	1;35,27,19	77	2;7,11,10
18	0;40,19,41	48	1;36,59,40	78	2;7,40,46
19	0;42,29,18	49	1;38,30,16	79	2;8,8,2
20	0;44,38,7	50	1;39,59,3	80	2;8,32,57
21	0;46,46,8	51	1;41,26,1	81	2;8,55,31
22	0;48,53,18	52	1;42,51,8	82	2;9,15,44
23	0;50,59,34	53	1;44,14,22	83	2;9,33,35
24	0;53,4,55	54	1;45,35,41	84	2;9,49,4
25	0;55,9,17	55	1;46,55,5	85	2;10,2,10
26	0;57,12,39	56	1;48,12,32	86	2;10,12,54
27	0;59,14,58	57	1;49,27,59	87	2;10,21,15
28	1;1,16,12	58	1;50,41,27	88	2;10,27,13
29	1;3,16,19	59	1;51,52,54	89	2;10,30,48
30	1;5,15,17	60	1;53,2,18	90	2;10,31,59

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Glossary of Astronomical and Astrological Terms

Italicized words are of Sanskrit origin or Sanskritized loanwords unless otherwise stated. Ar. = Arabic; Gk. = Greek; La. = Latin; Pe. = Persian.

acronychal (rising) at the beginning of night, i.e., at sunset; opposite the sun in the zodiac

ahargaṇa day count from a given epoch, typically of the current age or Kaliyuga (considered to have commenced on Friday, 23 January [New Style], 3102 BCE)

aḥwāl al-qamar (Ar.) '[harmful] conditions of the moon', the last item on the original list of 16 conditions forming the basis of the Tājika *yogas*

akṣabhā 'shadow of latitude': the shadow of a gnomon measured at local noon on the equinox to determine terrestrial latitude

amānta (of a synodic month) ending with the new moon or lunisolar conjunction; cf. *pūrṇimānta*

angle houses 1 and 7, defined by the rising and setting points of the ecliptic, and 4 and 10, defined by its anti-culminating and culminating (or, alternatively, lowest and highest) points, respectively, at a given time

aṅgula see digit

annual horoscope see revolution

antardaśā subperiod; cf. *daśā*

anti-culmination lowest point, intersecting the meridian below the horizon, in the apparent daily (primary) motion of a planet or other point

āpoklima (from Gk. ἀπόκλιμα) see cadent

application aspect in the process of perfecting by the swifter planet approaching its ideal angular distance from the slower planet

Arabic part see lot

ariṣṭa misfortune, particularly fatal or near-fatal; combination of astrological factors signifying such misfortune

ascendant rising point of the ecliptic, marking its intersection with the horizon east of the meridian; sometimes used of the entire eastern half of the horizon, the rising sign, or the first house

ascensional difference difference between the right and oblique ascensions of a planet or other point

aspect angle of longitudinal distance between zodiacal signs or degrees, conceived of as a 'glance' by means of which a planet exerts its influence on another planet, point or sign

aṣṭakavarga 'group of eight': pre-Islamic Indian system for evaluating planetary transits with reference to the ascendant and seven planets

asterism see *nakṣatra*

asu ⅙ of a *pala*, or 10 *vipalas*, corresponding to one minute of arc

ayanāṃśa value of precession for any given date

āyus length of life, astrologically calculated and forming the basis of certain *daśā* systems in pre-Islamic Indian astrology

benefic (of a planet) 'well-doer', primarily signifying favourable or pleasant experiences

besiegement a planet or other point being placed between two malefics (or, sometimes, their aspect points); in a secondary sense, similar placement between benefics

bhāva see house

bhujāntara correction for the eccentricity of the ecliptic; cf. equation of time

bīja 'seed': constant used for correcting models of planetary motion

cadent 'falling' from an angle: houses 3, 6, 9 and 12

caput draconis (La.) 'head of the dragon': the northern lunar node, known in Indian astrology as Rāhu

cara (also *carāntara*) see ascensional difference

cardine see angle

catarchic astrology branch of astrology dealing with the election of favourable times for commencing various undertakings

cauda draconis (La.) 'tail of the dragon': the southern lunar node, known in Indian astrology as Ketu

celestial sphere imaginary sphere of unlimited extension within which all heavenly bodies are observed, having the place of observation for its centre

chart see figure

chronocrator (Gk. χρονοκράτωρ) planet ruling or dominating a given period of time; cf. *daśā*, *jārbakhtār*

civil (year, month or day) see *sāvana*

combust (of planets) 'burnt' or under the rays of the sun, i.e., invisible due to proximity to the sun; cf. heliacal setting

configuration see *yoga*

conjunction (of two or more planets or points) occupation of the same ecliptical longitude or, more generally, the same zodiacal sign; sometimes included among the aspects

culmination highest point above the horizon, intersecting the meridian, in the apparent daily (primary) motion of a planet or other point

cusp (of a house) defining and most effective point, in Indian astrology (including Tājika) typically treated as its centre rather than its starting-point

dalīla (from Ar. *dalīl*) see significator

daśā 1. in pre-Islamic Indian astrology: period of life ruled and determined by a

given planet and/or zodiacal sign, divided into subperiods, subsubperiods, etc.; 2. in Tājika, similar periods typically subdividing a discrete year, month, or day of life

debility condition under which a planet is considered weak and therefore generally to signify less favourable outcomes

decan (from Gk. δεκανός) division of a zodiacal sign into three equal parts of 10°, also known as 'face'; ultimately of Egyptian origin

deśāntara (correction for) difference in terrestrial longitude

descendant setting point of the ecliptic, marking its intersection with the horizon west of the meridian; sometimes used of the entire western half of the horizon, the setting sign, or the seventh house

dexter (in measuring the shortest distance between two planets or other points in the zodiac) 'to the right': occupying the earlier position, rising first; misunderstood in Tājika tradition

digit (unit of measure) finger-breadth

dignity condition under which a planet is considered strong and therefore generally to signify more favourable outcomes

dinapraveśa 'commencement of the day'; see revolution

dīptāṃśa see orb

direct (of the five non-luminary planets) moving forwards through the zodiac by secondary motion, against the primary motion

direction (transl. via Ar. *tasyīr* from Gk. ἄφεσις 'sending out'; cf. *tāsīra*) prognostic method based on the apparent daily (primary) motion of the celestial sphere and calculated in oblique, right, or mixed ascensions

diurnal 1. 'of the day', see sect; 2. relating to the hemisphere above the horizon

domicile zodiacal sign considered to be owned or ruled by a given planet

drekkāṇa (also *dreṣkāṇa*, *dṛkāṇa*) see decan

dṛṣṭi see aspect

duḥphālikuttha (also *duphālikuttha*, *duṣphālikuttha*, etc., from Ar. *duf'a l-quwwa* 'committing strength') the 12th Tājika *yoga*

duruḥpha (also *durapha*, *duraṣpha*, etc., from Ar. *ḍu'f* 'weakness') the 16th Tājika *yoga*

dutthotthadabīra (also *dutthadabīra*, *dutthakutthīra*, etc., from Ar. *duf'a t-tadbīr* [*wa-ṭ-ṭabī'a*] 'committing disposition [and nature]') the 13th Tājika *yoga*, erroneously truncated; cf. *tambīra*

dvādaśāṃśa division of a zodiacal sign into twelve equal parts of 2°30′, each part identified with a sign in a 'micro-zodiac' scheme; inherited from Hellenistic tradition (Gk. δωδεκατημόριον) and ultimately of Mesopotamian origin

dvādaśavargī 'set of twelve' dignities found in later Tājika tradition, comprising equal subdivisions of each zodiacal sign by every integer from 1 to 12

ecliptic great circle described by the apparent motion of the sun against the background of the fixed stars over the course of a year, inclined to the equator at a slowly shifting angle; cf. obliquity

electional astrology see catarchic astrology

elongation longitudinal distance between the sun and another planet

equation of time correction for the eccentricity and obliquity of the ecliptic; cf. *bhujāntara*, *udayāntara*

equator 1. terrestrial equator: imaginary circle perpendicular to the earth's axis of rotation and dividing the earth into a northern and a southern hemisphere; 2. celestial equator: great circle in the same plane as the terrestrial equator

equinoctial shadow see *akṣabhā*

equinox 1. date on which day and night are of equal length; 2. (equinoctial point) intersection of the ecliptic with the celestial equator in northward direction (vernal equinox, 0° Aries in the tropical zodiac) or in southward direction (autumnal equinox, 0° Libra in the tropical zodiac)

exaltation zodiacal sign (or a particular degree therein) in which a given planet is considered to be uniquely powerful

fardār (Ar., also *firdār*, from Pe., of uncertain derivation) planetary periods of fixed lengths, probably of Persian origin and confused in early Tājika sources with *kisima*; cf. *daśā*

figure diagram, usually square or round in shape, displaying the apparent positions of the planets and zodiac at a given time and place of observation

gairikambūla (also *gairakambūla*, *gairikabūla*, from Ar. *ghayr al-qabūl* 'non-reception') the 9th Tājika *yoga*

gaṇaka mathematician or astrologer/astronomer

gaṇita mathematical astronomy, comprising mathematics (*gaṇita* in a restricted sense) and cosmology (*gola*)

genethlialogy branch of astrology dealing with figures cast for a person's time and place of birth

ghaṭī, ghaṭikā 1/30 of the time from sunrise to sunset or vice versa, or else 1/60 of a nychthemeron

gnomon column used to measure the length of a shadow; cf. *akṣabhā*

gocara see transit

graha 'seizer', either in the sense of influencing human life or of overtaking the fixed stars: see planet

great circle circle within and concentric with the celestial sphere

haddā (also *hadda*, from Ar. *ḥadd*) see terms

harṣa see joy

heliacal (rising/setting, of a planet) becoming visible for the first time after, or being visible for the last time before, its conjunction with the sun

hillāja (via Ar. *hīlāj* from Pe. *hīlāg*, transl. Gk. ἀφέτης) 1. planet or point 'sent out' by direction to determine the length of life (known in European tradition as hyleg, with variants); 2. in later Tājika tradition misinterpreted as the personal name of a fictitious ancient authority

horā (from Gk. ὥρα 'hour, ascendant') 1. horoscopic or judicial astrology, comprising genethlialogy (*jātaka*), catarchic astrology (*muhūrta*), and interrogations (*praśna*); 2. division of a zodiacal sign into two equal parts, so called because each part will take an average of one hour to rise; 3. seasonal hour, defined as 1/12 of the time from sunrise to sunset or vice versa; 4. the ascendant.

horary astrology see interrogations

horizon great circle forming the plane of observation within the celestial sphere, centred either around a place on the surface of the earth (topocentric horizon) or around the centre of the earth (geocentric horizon)

horoscope 1. see ascendant; 2. see figure

horoscopy (also horoscopic or judicial astrology) form of astrology based on judging figures displaying the ascendant and other houses; cf. natural astrology

house twelfth-part of the sky surrounding the place of observation, assigned particular spheres of influence on human affairs; identical in the simplest form with a zodiacal sign, but different methods of division exist based on the intersections of various great circles (including the ecliptic, horizon, meridian, equator, and prime vertical) or of primary motion

ikhtiyārāt (Ar. 'choices') see catarchic astrology

ikkavāla (also *iṣkavāla*, from Ar. *iqbāl* 'advance') the 1st Tājika *yoga*

induvāra (from Ar. *idbār* 'retreat') the 2nd Tājika *yoga*

inferior (of planets) in geocentric terms, belonging to a sphere below the sun; in heliocentric terms, having a smaller orbit than the earth

ingress the entry of the sun, or sometimes another planet, into a zodiacal sign

interrogations branch of astrology dealing with figures cast for the time and place of a question posed to the astrologer

inthihā (also *inthā*, *anthihā*, *anthā*, from Ar. *intihāʾ* 'completion') see *munthahā*

īsarāpha (also *īśarāpha*, from Ar. *inṣirāf* 'separation') the 4th Tājika *yoga*

itthaśāla (also *itthasāla*, from Ar. *ittiṣāl* 'application') the 3rd Tājika *yoga*

jārbakhtār (Ar. via Pe., transl. Gk. χρονοκράτωρ 'ruler of the time'; also, less correctly, *jānbakhtār*) planet ruling the terms through which a significator is passing by direction at a given time (known in European tradition as algebuthar, with variants, or as divisor, transl. Ar. *al-qāsim*); cf. chronocrator, *kisima*

jātaka see genethlialogy

Jovian year 1. definition of a year based on the mean transit of Jupiter through a zodiacal sign; 2. in a wider sense, cycle of sixty named years based in some regions of India on Jupiter's mean motion, but in other regions on the lunisolar year

joy conditions considered congenial to a given planet, including a particular zodiacal sign, a particular house, daytime or nighttime, and a particular quadrant of the celestial sphere

judicial astrology see horoscopy

junction (of houses) in Indian astrology (including Tājika), the point halfway between two house cusps, where the former house ends and the latter house begins

jyotiḥśāstra traditional Indian astral science, comprising *gaṇita*, *horā*, and *saṃhitā*

jyautiṣa, jyotiṣa see *jyotiḥśāstra*

kalā 1⁄60 of a degree (a minute of arc) or of any unit, such as a point of strength; cf. *rūpa*

kambūla (also *kabūla*, *kabbūla*, from Ar. *qabūl* 'reception') the 8th Tājika *yoga*

karaṇa 1. half a calendric *yoga*; 2. abridged manual of astronomical computation

kartarī 'scissors'; see besiegement

kemadruma (from Gk. κενοδρομία) the moon or another planet being 'void of course' or in an empty path, i.e., encountering no planets or aspects; cf. *khallāsara*

kendra (from Gk. κέντρον) see angle

khallāsara (from Ar. *khalā' as-sayr* 'being void of course', transl. Gk. κενοδρομία) the 10th Tājika *yoga*

khattakhutta (via Ar. from Pe. *kadkhudā*, transl. Gk. οἰκοδεσπότης) 1. planet ruling the place occupied by the *hillāja* and used in determining the length of life (known in European tradition as alcochoden, with variants); 2. in later Tājika tradition misinterpreted as the personal name of a fictitious ancient authority

kisima (also *kisimā*, from Ar. *qisma* 'division, allotment') period of time, usually spanning several years, during which a significator is directed through the terms of a given planet, not well understood in Tājika tradition

kṣut, kṣuta (of unknown derivation) collective Tājika term for the unfavourable aspects: square, opposition, and sometimes conjunction

kṛṣṇapakṣa see *pakṣa*

kuṇḍalī see figure

kuttha (from Ar. *quwwa* 'strength') the 15th Tājika *yoga*

lagna 'intersecting': 1. see ascendant; 2. (in compounds) cusp of any house, particularly the upper midheaven; 3. see figure

latitude 1. terrestrial latitude: angular distance of a place of observation north or south of the terrestrial equator; 2. celestial latitude: angular distance of a planet or point north or south of the ecliptic

longitude 1. terrestrial longitude: angular distance east or west of the meridian of any given location on earth; 2. celestial longitude: angular distance of a (projected) planet or point along the ecliptic, measured from 0° Aries or 0° of any sign in the sidereal or tropical zodiac

lot (transl. Gk. κλῆρος) imaginary point on the ecliptic, bearing some particular sig-

nification and derived by measuring the ecliptical distance between two points (typically planets) and projecting it from a third point (typically the ascendant)

luminary the sun or moon

lunar date see *tithi*

lunisolar based on the synodic cycle of the moon but periodically adjusted to harmonize with the seasonal cycles of the sun

makabūla (from Ar. *maqbūl* 'received') probably a synonym of *kambūla*, though possibly intended to signify reception in the original sense (one planet applying to another by aspect while occupying the latter's domicile or other zodiacal dignity)

malefic (of a planet) 'evil-doer', primarily signifying unfavourable or distressing experiences

maṇaū (also *maṇāū*, *maṇu*, from Ar. *manʿa* 'prohibition') the 7th Tājika *yoga*

masā'il (Ar. 'questions') see interrogations

māsapraveśa 'commencement of the month'; see revolution

medium caeli (La.) see midheaven

meridian great circle passing through the zenith, nadir, and north and south points of the horizon at the place of observation; also used of the same circle projected on to the surface of the earth

meridian distance distance of a planet or point from the meridian, measured in degrees of right ascension along a circle parallel to the celestial equator

midheaven intersection of the ecliptic with the meridian above the horizon (culminating point, upper midheaven) or below the horizon (anti-culminating point, lower midheaven)

mixed ascension intermediate value of right and oblique ascensions used for defining the position of a planet or point within its apparent daily (primary) motion

mudda (also *muddā*, from Ar. *mudda* 'period') a particular form of Tājika *daśā*

muhūrta see catarchic astrology

mukāriṇā (from Ar. *muqārina*) see conjunction

mukāvilā (from Ar. *muqābila*) see opposition

mūlatrikoṇa pre-Islamic Indian zodiacal dignity similar to but not identical with the planetary signs of joy

munthahā (also *munthā*, from Ar. *muntahā* 'completed') in Tājika, a point in the figure of a revolution derived by symbolically advancing the ascendant of the nativity by one zodiacal sign for each year of life; cf. profection

musallaha (also *muśallaha*, from Ar. *muthallatha* 'triplicity') in Tājika tradition, a synonym of *navāṃśa*, but assigned a different rulership scheme by some authorities

mūsariḥpha (also *mūsaripha*, *musaripha*, from Ar. *munṣarif* 'separating') see *īsarāpha*

mutthaśila (also *muthaśila*, *mūthaśīla*, *muthasila*, etc., from Ar. *muttaṣil* 'applying') see *itthaśāla*

nāḍī, nāḍikā see *ghaṭī*

nakṣatra originally, 27 or 28 unequal asterisms in the apparent path of the moon, corresponding to its sidereal cycle of 27.3 days; normalized in pre-Islamic Indian astrology as a division of the ecliptic into 27 equal parts of 13°20′, each further divided into quarters (*pāda*) of 3°20′; cf. *navāṃśa*

nakta (for **nakla*, from Ar. *naql* 'translation') the 5th Tājika *yoga*

natal astrology see genethlialogy

native subject of a nativity

nativity figure cast for the time and place of a person's birth

natural astrology form of astrology predicting events in the natural world, such as weather or epidemics, from the motions of the heavenly bodies without recourse to horoscopic figures

navāṃśa probably indigenous Indian division of a zodiacal sign into nine equal parts of 3°20′, each part identified with a sign in a 'micro-zodiac' scheme and identical with the *pāda* of a *nakṣatra*

nocturnal 1. 'of the night', see sect; 2. 2. relating to the hemisphere below the horizon

nodes, lunar the diametrically opposed points at which the apparent path of the moon intersects the ecliptic; cf. *caput/cauda draconis*

nychthemeron a day and night, 24 hours

oblique ascension point on the celestial equator rising simultaneously with a planet or ecliptical degree at the horizon of the place of observation

obliquity (of the ecliptic) angle of inclination relative to the equator, caused by the tilt of the earth's rotational axis in relation to the plane of its orbit around the sun; currently ca. 23°26′

opposition aspect angle of 180° longitudinal separation or, more generally, occupation of opposite zodiacal signs

orb sphere of light or astrological influence assigned to a planet in the context of its aspects and conjunctions, defined as a margin of ecliptical longitude

pāda see *nakṣatra*

pakṣa 'wing': one half of a synodic month, the waxing phase from new to full moon being known as *śukla* 'bright' and the waning phase from full to new moon as *kṛṣṇa* 'dark'; cf. *tithi*

pala 1⁄60 of a *ghaṭī*

paṇaphara (from Gk. ἐπαναφορά) see succedent

pañcāṅga 'fivefold' traditional Indian calendar still used for astrological and religious purposes and giving, for each day, the current *tithi*, lunar *nakṣatra*, *yoga*, *karaṇa*, and day of the week

pañcavargī 'set of five' dignities found in Tājika tradition from the earliest times, based on the Graeco-Arabic dignities of domicile, exaltation, terms, triplicity and decans, but conflating the last two and introducing the probably indigenous *navāṃśa*, sometimes called *musallaha*, in the fifth place

partile (of conjunctions and aspects) occurring within one degree; cf. synodic

pātyāyinī the main Tājika *daśā* system used for subdividing a discrete year (or, secondarily, month or day) of life

period see *daśā*

place, horoscopic see house

planet (Gk. πλάνης 'wanderer') heavenly body apparently moving against the background of the fixed stars, including the sun, moon, and occasionally the lunar nodes conceived of as invisible bodies; cf. *graha*

prahara watch: ¼ the time from sunrise to sunset or vice versa, or else ⅛ of a nychthemeron

praśna see interrogations

pratyantardaśā third-level period; cf. *daśā*

precession cyclical change in the direction of the earth's polar axis, resulting in a regression of the equinoxes through the fixed constellations, each complete cycle of 360° lasting approximately 25,800 years; cf. sidereal, tropical

primary motion apparent daily motion of the celestial sphere, and hence of the zodiac and all planets, around the place of observation, caused by the rotation of the earth around its axis

prime vertical great circle passing through the zenith, nadir, and east and west points of the horizon at the place of observation

profection (corruption of La. *perfectio*, transl. via Ar. *intihā'*/*muntahā*, ultimately from Gk. συντελέω 'to complete') symbolic motion of one zodiacal sign or 30° of ecliptical longitude per year, sometimes subdivided into faster-moving monthly and daily profections; cf. *munthahā*

prorogation see direction

prorogator see *hillāja*

pūrṇimānta (of a synodic month) ending with the full moon or lunisolar opposition; cf. *amānta*

quadrant 1. quarter of the celestial sphere delimited by the horizon and meridian; 2. quarter of the tropical zodiac, used for astronomical calculations; 3. see angle

query see interrogations

radda (from Ar. *radd* 'return') the 11th Tājika *yoga*

rājayoga 'royal configuration': combination of astrological factors signifying rise in status and/or power

rāśi see sign, zodiacal

retrograde (of the five non-luminary planets) apparently moving backwards through the zodiac by secondary motion, in the same direction as the primary motion

revolution return of the sun to the exact ecliptical longitude held at birth, marking a new annual cycle of life for which a new figure is cast; also used secondarily of monthly and daily cycles

right ascension location of a (projected) planet or ecliptical degree along the celestial equator, measured from the vernal equinox

rising time time required for a given zodiacal sign to rise entirely over the horizon at a given place of observation; its oblique ascension expressed in time

riṣṭa see *ariṣṭa*

ruler planet having dignity (generally by domicile) in a particular part of a figure

rūpa unit or point, e.g. of astrological strength

ṣaḍbala in pre-Islamic Indian tradition, and sometimes superimposed on Tājika, 'six strengths' or categories of dignity: by zodiacal position (*sthānabala*), direction (*digbala*), time (*kālabala*), nature (*nisargabala*), motion (*ceṣṭābala*), and aspect (*dṛgbala*)

sahama (from Ar. *sahm*) see lot

śaka Indian era beginning in 78 CE

saṃhitā 'compendia' or knowledge systems comprising various forms of divination including natural astrology, omens and physiognomy

ṣamīmī (Ar. 'in the heart', transl. Gk. ἐγκάρδιος) (of a planet) conjunct the sun within a degree (known in European tradition as *cazimi*); cf. synodic

saṃkrānti see ingress

saṃskāra astronomical correction, e.g. to convert a mean value to a true one

saṃvat era, typically indicating *vikrama*

śaṅku see gnomon

sāraṇī table of planetary computations

sāvana civil year consisting of 12 months of 30 days

secondary motion apparent motion of a planet along the zodiac, caused by the orbits of the planet and the earth around the sun and occurring chiefly in the opposite direction of the primary motion; cf. direct, retrograde

sect (transl. Gk. αἵρεσις) division of planets (and, occasionally, other points) into two groups defined as diurnal and nocturnal

semi-arc path of a planet or point from horizon to meridian or vice versa, forming part of a circle parallel to the celestial equator; cf. quadrant

separation aspect in the process of dissolving by the swifter planet moving away from its ideal angular distance from the slower planet

sextile aspect angle of 60° longitudinal separation or, more generally, occupation of signs forming one side of a hexagon within the zodiac

sidereal defined by one or more fixed stars, relative to which the equinoxes regress

siddhānta school or comprehensive system of astronomy

sign, zodiacal equal division of the zodiac into twelve parts of 30°, the starting point of which is defined either sidereally or tropically

significator planet or other point signifying a topic, particularly as used in directions

sinister (in measuring the shortest distance between two planets or other points in the zodiac) 'to the left': occupying the later position, rising last; misunderstood in Tājika tradition

ṣoḍaśa-yoga 'the sixteen configurations'; see *yoga*

solar return see revolution

square aspect angle of 90° longitudinal separation or, more generally, occupation of signs forming one side of a square within the zodiac

station (of the five non-luminary planets) apparently ceasing its secondary motion prior to changing course from direct to retrograde or vice versa

strength see dignity

succedent 'following' an angle: houses 2, 5, 8 and 11

śuklapakṣa see *pakṣa*

superior (of planets) in geocentric terms, belonging to a sphere above the sun; in heliocentric terms, having a greater orbit than the earth

synodic 1. referring to a conjunction in a single degree, particularly of any planet with the sun; 2. referring to the entire cycle of a planet's motion relative to the sun, such as that of the moon from one new (or full) moon to the next

tambīra (also *tambira*, from Ar. [*duf'a t-tadbīr wa-ṭ-*]*ṭabī'a* '[committing disposition and] nature') the 14th Tājika *yoga*, produced by mistaken division of the Arabic phrase corresponding to the 13th *yoga*; cf. *dutthotthadabīra*

tantra text dealing with some particular aspect of astronomical or astrological doctrine

taravī (from Ar. *tarbī'*) see square

tasdī (from Ar. *tasdīs*) see sextile

tāsīra (from Ar. *tasyīr* 'sending out') designation of several Tājika *daśā* systems, only one of which bears a vague similarity to the prognostic method so named in Arabic sources; see direction

taślī (from Ar. *tathlīth*) see trine

terms (transl. Gk. ὅρια) division of a zodiacal sign into five unequal parts, each ruled by one of the five non-luminary planets; ultimately of Mesopotamian origin

tithi lunar date or 1/15 of a *pakṣa*, defined by the movement of the moon in 12° segments of ecliptical longitude towards an opposition (full moon) or conjunction (new moon) with the sun

trairāśika see triplicity

transit real-time movements of planets through the zodiac, particularly as superimposed on the natal figure

trikoṇa zodiacal sign or house forming one side of an equilateral triangle with the ascendant (or, secondarily, some other point); houses 5 and 9

triṃśāṃśa 1. pre-Islamic Indian version of the terms; 2. occasionally used as a synonym of *haddā* (Graeco-Arabic terms) in Tājika

trine 1. aspect angle of 120° longitudinal separation or, more generally, occupation of signs forming one side of an equilateral triangle within the zodiac; 2. see *trikoṇa*

triplicity group of three zodiacal signs forming an equilateral triangle and ruled jointly by three planets: one primary, one secondary, and one participating

trirāśi see triplicity

tropical defined by the equinoxes, relative to which the fixed stars progress

udayāntara correction for the obliquity of the ecliptic; cf. equation of time

upacaya 'increasing': pre-Islamic Indian classification of houses 3, 6, 10 and 11

upadaśā fourth-level period; cf. *daśā*

varga 'group': in pre-Islamic Indian astrology, the subdivision of a zodiacal sign into smaller units, typically of equal size and corresponding to a zodiacal sign or assigned a planetary ruler

vargottama 'optimal' *varga*, particularly *navāṃśa*, identical with the zodiacal sign within which it is found (e.g., the Aries *navāṃśa* in the sign Aries)

varṣaphala 'results of the year'; cf. revolution

varṣapraveśa 'commencement of the year'; see revolution

vidaśā see *pratyantardaśā*

vighaṭī, vighaṭikā see *pala*

vikrama Indian era beginning in 58 BCE

viṃśopaka (also *viśopaka*) point system of astrological strength (based on a particular coin denomination), properly with a maximum score of 20

vināḍī see *pala*

vipala 1/60 of a *pala*

virūpa 1/60 of a *rūpa*

watch see *prahara*

weakness see debility

yamayā (from Ar. *jāmiʿa* 'collection') the 6th Tājika *yoga*

yoga 1. in pre-Islamic Indian tradition, predefined combination of astrological factors signifying a specific outcome in human affairs; 2. in Tājika, 16 categories of planetary interrelations resting chiefly on aspect configurations and zodiacal dignities; 3. in the calendar, sum of the sidereal longitudes of the sun and moon, arranged in a series of 27 divisions

yuga 1. astronomical cycle of just over 5 solar years; 2. cosmological cycle of world ages; cf. *ahargaṇa*

zodiac belt extending some 9° of latitude north and south of the ecliptic, divided equally into twelve signs, within which the planets are observed

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RV1 Lalchand Research Library Chandigarh 4534. 14 folios. No date.

Saṃvitprakāśa

SP1 Raghunatha Temple MSS Library Jammu 4015. 24 folios. No date. Cf. Pingree 1970–1994 A2: 136b.

Tājikabhūṣaṇa

TBh1 Wellcome Indic β 1. 20 folios. Copied on 2 June, 1715. Cf. Pingree 2004: 230.

TBh2 Bodleian Chandra Shum Shere d. 774:2. 29 folios. Copied on 12 July, 1783. Cf. Pingree 1984: 93.

TBh3 Bodleian Chandra Shum Shere d. 795. 35 folios. No date. Incomplete. Cf. Pingree 1984: 94.

TBh4 Nepalese-German Manuscript Preservation Project, microfilm A413/12. 43 folios. No date; filmed on 27 July, 1972. Incomplete.

TBh5 Lalchand Research Library Chandigarh 2423. 41 folios. Copied 1716–1717. Incomplete.

TBh6 Lalchand Research Library Chandigarh 4557. 21 folios. No date. Incomplete.

TBh7 University of Pennsylvania, Indic 659. 20 folios. No date.
TBh8 Rashtriya Sanskrit Sansthan Jammu 27. Śāradā script, 48 folios. No date.

Tājikamuktāvali/Tājikamuktāvaliṭippaṇī

TM1 Nepalese-German Manuscript Preservation Project, microfilm A413/13:3–4. 17 + 10 folios including tables. No date; filmed on 27 July, 1972.
TM2 Nepalese-German Manuscript Preservation Project, microfilm A413/13:1–2. 7 + 8 folios. Copied in June–July, 1897; filmed on 27 July, 1972.
This single microfilm contains four manuscripts: two each of the *Tājikamuktāvali* and its *ṭippaṇī*, respectively, in two different hands. The date belongs to the former *mūla* text (MS 2) and is very precisely stated (*saṃvat 1954 āṣāḍha śukle 10 gurau tṛtīyaprahare divā*) but problematic: either the day was really Friday rather than the stated Thursday, giving 9 July as the corresponding date, or the name of the month differs from the standard calendar (perhaps due to varying intercalation practices), giving 10 June.

Tājikapadmakośa

TPK1 Bodleian Chandra Shum Shere d. 772:11. 8 folios. Copied on 20 February, 1832. Cf. Pingree 1984: 93 (giving the date wrongly as 19 March, 1832).
TPK2 Bodleian Chandra Shum Shere d. 778:7. 9 folios. No date. Cf. Pingree 1984: 93. Although Pingree describes TPK2 as incomplete, its fewer verses may in fact indicate an earlier version of the text.
TPK3 Lalchand Research Library Chandigarh 2474. 10 folios. No date.
TPK4 Lalchand Research Library Chandigarh 2568. 4 folios. Copied on 6 July, 1800.
TPK5 Lalchand Research Library Chandigarh 2569. 9 folios. Copied in 1885–1886.
TPK6 Lalchand Research Library Chandigarh 4778. 16 folios. Copied in 1848–1849, possibly on 14 January, 1849.

Tājikasāra

TS1 Nepalese-German Manuscript Preservation Project, microfilm A412/6. 48 folios. Copied on 11 January, 1755; filmed on 27 July, 1972.
TS2 Nepalese-German Manuscript Preservation Project, microfilm A410/10. 28 folios. No date; filmed on 26 July, 1972.
TS3 Nepalese-German Manuscript Preservation Project, microfilm A411/5:1. 23 folios. No date; filmed on 26 July, 1972. Incomplete.
TS4 Nepalese-German Manuscript Preservation Project, microfilm A411/5:2. 25 folios. Copied on 21 April, 1610; filmed on 26 July, 1972.

TS5 Lalchand Research Library Chandigarh 5049. 219 folios. With the commentary of Trivikrama. Copied in 1847–1848. Incomplete.
TS6 Lalchand Research Library Chandigarh 1130. 42 folios. No date.
TS7 Lalchand Research Library Chandigarh 2361. 37 folios. No date. Incomplete.
TS8 Lalchand Research Library Chandigarh 2540. 34 folios. No date. Incomplete.
TS9 Bhandarkar Oriental Research Institute, Pune, A1882–1883/324. 14 folios. Copied in 1741–1742. Incomplete. Ascribed to Samarasiṃha and Maṇitthācārya.
TS10 Unknown provenance, displayed online:
http://indianmanuscripts.com/tajikasar
Copied on 24 August, 1870. Incomplete.
TS11 Unknown provenance, displayed online:
http://indianmanuscripts.com/tajiksar
Copied on 24 August, 1870. Incomplete.
TS12 Unknown provenance, displayed online:
https://archive.org/details/8211TajikSaramJyotish
ManuscriptsByIAMVISIONARYTUNES
No date. Incomplete.

Tājikayogasudhānidhi

TYS1 Koba Gyan Tirth 16650. 30 folios. Copied on 26 July, 1804.
TYS2 Koba Gyan Tirth 1586. 13 folios. No date. Incomplete.
TYS3 Nepalese-German Manuscript Preservation Project, microfilm A412/11. 42 folios. No date; filmed on 27 July, 1972.
TYS4 Lalchand Research Library Chandigarh 2350. 23 folios. Copied in 1843–1844. Incomplete.

Trailokyaprakāśa

TLP1 Koba Gyan Tirth 54905. 13 folios. Copied in June–July, 1878. Incomplete.
TLP2 Koba Gyan Tirth 56714. 34 folios. Copied on 9 March, 1712.

Varṣapaddhati

VP1 Bodleian Chandra Shum Shere d. 773:9. 4 folios. No date. Cf. Pingree 1984: 92.
VP2 Bodleian Chandra Shum Shere d. 771:9. 4 folios. No date. Incomplete. Cf. Pingree 1984: 92.
VP3 Nepalese-German Manuscript Preservation Project, microfilm 326/28. 6 folios. No date; filmed on 20 July, 1972.

VP4 Nepalese-German Manuscript Preservation Project, microfilm 348/13. 13 folios. No date; filmed on 1 October, 1972. Includes the commentary of Viśvanātha Daivajña.
VP5 M.T.B. College Surat 873. 3 folios. Copied on 24 December, 1819.
VP6 M.T.B. College Surat 909. 2 folios. No date. Incomplete.
VP7 Unknown provenance, displayed online:
https://archive.org/details/95KeshaviyaJatakPaddhati
ManuscriptsByIAMVISIONARYTUNES
No date.

Varṣaphala

VPh1 Wellcome Indic β 1193. 3 folios. No date. Cf. Pingree 2004: 221.
VPh2 Wellcome Indic β 2. 7 folios. Copied in January–March, 1636. Cf. Pingree 2004: 220f.
VPh3 Bhandarkar Oriental Research Institute, Pune, A1869–1870/66. 4 folios. No date.
VPh4 Uncertain provenance, possibly Bhandarkar Oriental Research Institute, Pune. 8 folios. Copied on 23 July, 1741.

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