



# JATAKACHUNDRIKA

OR

Moonlight to Astrology.

ENGLISH TRANSLATION

With Original Text in Devanagari  
and copious notes and illustrations  
in English

BY

B. SURYANARAIN ROW, B. A.,

MEMBER OF THE ASIATIC SOCIETY OF BENGAL,

EDITOR OF THE ASTROLOGICAL MAGAZINE,

LATE EDITOR OF THE MADRAS ARGUS,

TRANSLATOR OF

SARVARTHACHINTAMANI

And author of the Astrological Self

Instructor, Astrological Primer,

Revival of Astrology

&c. &c.

SECOND EDITION,

CONSIDERABLY IMPROVED.



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22 FEB 12

## Introduction to Jatakachundrika.

JATAKACHUNDRIKA is the Moonlight for Astrological sciences. It is a small work of great suggestiveness, and contains the essentials necessary for a beginner. It also embodies principles of Astrology difficult for even adepts to understand. English translations of Sanscrit works are always poor performances as the spirit and beauty of the Sanscrit can never be decently represented in the English language; still attempts in this direction ought not to be despised as they tend to give the readers in English some idea of the contents which the Sanscrit book treats of. The English translation of Jatakachundrika has already been published completely in the Astrological Magazine Volumes I&II and those who go in for them will find this and various other useful information. I have carefully gone through the translation and notes given by me in the Astrological Magazine, and added much in this edition which would be useful for beginners unacquainted with the astrological sciences. It is practically demonstrated by scientists that the planets Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn are the most important so far as the worldly phenomena are concerned, and if we remember the fact that all these planets shine by borrowed light (from the Sun), we can at once realise the importance of a science which deals with their various influences and the results which flow from them. The Sun is the accredited head of the whole planetary system and without his light and heat nothing can grow or exist on this Earth. The Earth itself is maintained in its position by the solar gravitation and it entirely owes its phenomena to those influences from the Sun. To admit the influences of planets on the Earth, and then say that astrology is false, are in my humble opinion, inconsis-

tencies in human nature unpardonable in the light of any common sense reasoning or logic. Astrological rules have been framed by Maharishies and they were credited with *Divya Dristi* or *Superior Sight*. I shall not therefore spend here much time in arguing the *pros* and *cons* about astrology. I simply require the readers to master the elementary principles of astrology and then put them to test as they would do with their knowledge in other sciences. If the results are not convincing after they have given it a fair trial, they would certainly then be justified in throwing them away. I may however give them an assurance—from my long personal acquaintance with the subject for nearly twenty years, which ought to carry some authority, proceeding as it does from personal experience—that when people take to the subject of astrology without any bias they are sure to find valuable truths in it and will also find them highly useful in their daily transactions. The time they may be required to spend over the astrological studies will be amply repaid by the intellectual treat they have there, and the knowledge of the future which they will secure. To the Hindu a knowledge of astrology is simply invaluable. His aim is higher and all his acts are regulated with reference to the existence of a higher and a nobler life. A knowledge of the future can never be despised, and remedies taken to improve our present condition in the light of such knowledge will be highly useful in our practical life. The author of *Jatakachundrika* presupposes elementary knowledge in the reader, and this is necessary before the student can proceed to understand his work. There are twelve zodiacal signs called *Rasees* in Sanscrit astrology, and they are Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Kataka (Cancer), Simha (Leo), Kanya (Virgo), Thula (Libra), Vrischika (Scorpio), Dhanas (Sagittarius), Makara (Capricornus), Koomblia (Aquarius), and Meena (Pisces). Each sign contains 30 degrees and the zodiacal circle contains therefore 360 degrees. There are 27



constellations or clusters of stars marking the path of the revolving planets and they have each four *Padams* or quarters. The constellations are Aswini, Bharni, Krithika, Rohini, Mrigasira, Auridra, Poonarvasu, Pooshyami, Auslasha, Makha, Poobba, Oottara, Hasta, Chitta, Swati, Visakha, Anuradha, Jaista, Moola, Poorvashadha, Oottara-Shadha, Sravana, Dhanista, Satabhisha, Poorvabhadra, Oottarabhadra and Raivati. These constellations give 108 padams or quarters, and that number divided by 12 signs gives 9 padams or  $2\frac{1}{4}$  stars for each sign. The positions of the planets have to be fixed with reference to this formula. Roughly the Sun travels 30 days in each sign, the Moon  $2\frac{1}{4}$  days, Mars 45 days, Mercury and Venus 30 days each, Jupiter travels 360 days and Saturn 900 days. These are roughly given as the exact rules involve much mathematical calculations which it is undesirable to introduce in an elementary work like this. The author first gives the aspects, then he takes us to the lords of the houses, then the good and bad influences which such ownership confers upon the native. A short sketch of the Rajayoga (success in life), longevity, and a summary of the results of the various planets upon the horoscope of the person born in each of the twelve zodiacal signs complete the book. Rahu and Kethu are shortly noticed, and the most successful as well as the most unfortunate periods are also indicated. The elaborate notes I have appended to each of the stanzas translated will be found most useful, and the illustration of horoscopes will also be found very valuable guides to the beginner in astrology. As the work has already been most heartily welcomed, from all parts of the world I make no further apology for ushering the second improved edition before the sympathetic and appreciative public.

B. Suryanarain Row B. A.

30 - 9 - 1898

Bellary.

India.



श्री  
**Jataka Chundrika.**

॥जातकचांद्रिका॥

सिद्धांतमौपनिषदं शुद्धांतंपरेमष्ठिनः।  
विणाधरं महत्किंचित् शोणाधरमुपास्महे  
॥श्लो॥१॥

**ENGLISH TRANSLATION.**

STANZA I.

I invoke the help of that Glorious Light which represents the sum total of the knowledge of Brahmopanishads whom we call Saraswathi, the exalted spouse of Brahma, who holds the Veena (lute), and who is most beautiful (all perfect).

**NOTES.**

No author in the sanscrit language commences his work without first praying to his God and invoking the help of all that is dear to him. This is generally considered necessary for the completion of the work, and also for the good of the students who commence to read it. This is a small work written by Venkatasa Pundita son of Yagnaswara Dikshitar and though short it is excellently written by him. The author expounds some of the best principles of astrology in the most concise manner possible. Sanscrit works are superior to any others in the world, in the singular fact of their being written in poetry and in a strain which enables the student to master the whole of its con-



tents without the slightest difficulty. Pundits carry all their splendid libraries in their small physical heads and this, when properly used, is the best way of storing knowledge and using it to the greatest advantage. Sanscrit Poetry has a peculiar charm which enables the student to remember the subject with great facility and quote it without the slightest exertion. The English translation I have given is not literal, but liberal and the sanscrit text inserted in the Devanagari character will help those who know that beautiful language to compare the original text with my translation. I have largely added notes with a view to make the text clear and free from vague or obscure passages. Saraswati represents all knowledge and all *gnana* (religious wisdom). The *Veena* (lute) is now acknowledged to be the most perfect of all musical instruments. It is an Indian instrument familiar to most of the Hindu gentlemen. The perfection of an instrument depends upon its capacity to reproduce the tunes of other instruments, faithfully and with grace without its own music being inimitable. If this definition is correct then we can undoubtedly classify *Veena* as the most perfect of musical instruments of all nations and of all times. I have seen experts on *Veena* reproducing most wonderfully the music of other instruments, while none of the hundreds of Indian and European musical instruments can hardly imitate the *Dasavida Gamakas* which are taught to the student of *Veena* as elementary portion of his lessons. If therefore, Saraswathi must have an instrument by the sounds of which she can encharm the whole worldly phenomena, She has rightly been given *Veena* to accomplish that purpose. She is the *Suddantham* of Brahma, the Creative Power. That part of Him, which appreciates all knowledge and which is conscious of it is termed *Saraswathi*. Some quote the 2nd stanza which says that *ParasaraHora* is the safest and most reliable in this *Kaliyug* and therefore the most valuable for students. But this is omitted by some manuscripts. *Parasara* was the father of *Vaysa* one of the greatest names in Aryan Religion and he is the author of various excellent sanscrit works. In the department of law, *Parasara* stands unrivalled as his *Smriti* is considered as of the greatest authority in this yuga. It is therefore an admissable fact, that when an author compiles from *Parasarahora* he is entitled to the highest authority as that *Maharishi* seems to have had a peculiar knowledge of the present times and the circumstances which would suit them best.

# फलानिनक्षत्रदशाप्रकारेणविष्टमहे। व यं पाराशरीं होरामनुसृत्ययथाविधि ॥२॥

## STANZA II.

I shall try to explain the most important principles of astrology in an intelligible manner and I shall be guided in the compilation of my present book by the works of the renowned Maharishi Parasara.

### NOTES.

The author Venkatesa Pundit does not pretend to give the readers any original information on astrology. He frankly tells us the source from which he draws his knowledge and he commands respect not for the original matter he puts before his readers, but for the original way in which he puts them before the world. He is very concise and exact to the point he wishes to illustrate. The authority he has quoted is the highest we have in the Aryan sciences or literature. The family of Parasara has produced the greatest number of Maharishis whom the world has ever seen. In the case of other Maharishis they alone command respect individually by their intellectual greatness while their ancestors or progeny are not known or are not men of equal mental calibre. In the family of Parasara we have a series of really great men.

Vasista, the venerable Maharishi, than whom no Rishi stands greater in the intellectual or religious world was the founder of this dynasty of literary giants. He was the preceptor and priest of Rama the greatest of Indian heroes and incarnation of Vishnu. His advice to Rama is embodied in the voluminous work on religious instruction entitled Yogavasista, composed by Valmiki, and extending over 36,000 stanzas or  $1\frac{1}{2}$  times the real bulk of Valmiki Ramayana so familiar to our readers. This Yogavasista is an extraordinary work, and the highest religious and moral precepts are related therein with a grace, and simplicity for which we could never find an equal. Vasista has also written works on Dharmasastras, astronomy, astrology, medicine



and various other branches of knowledge. *Sukti* is the son of *Vasista*, and various works of eminence are attributed to him. *Parasara* is the son of *Sukti* and grandson of *Vasista* and he has distinguished himself in almost every branch of knowledge. *Vyasa* is the son of *Parasara* and is the great grandson of *Vasista* and the 18 Puranas extending over many hundred thousands of Stanzas, the compilation of Vedas, and the Brahmasutras, the Bhagavata and Bharata he has composed, and the Bhagavat Gita therein embodied will speak for themselves. In addition to these *Vyasa* stands as an authority on astronomy and astrology. *Vyasa Siddantha* is one of the 18 eminent treatises on Hindu Astronomy and Astrology. *Suka* is the son of *Vyasa* and has very rightly eclipsed the father by the depth of religious thought and the knowledge of Brahma Vidya. He is called *Sukayogeendra* and richly deserves that most envious title so hard to secure and so difficult to preserve.

बुधैर्भावादयस्सर्वे ज्ञेयास्सामान्यशास्त्र  
तः एतत्शास्त्रानुसारेण संज्ञां ब्रूमो विशेषतः।  
॥६॥

### STANZA III.

By referring to ordinary works the student can learn the details of the *Jataka Bhaga*, but I am going to expound in my works principles of astrology which would help the intelligent student in his progress in the astrological studies.

### NOTES.

The author very naturally expects a fair amount of elementary knowledge in the student who studies his book, and with this presumption he says he will give such general principles of astrology as would enable the reader to predict much by reading little. This profession of the learned author shows the great value of his work and its usefulness. By elementary knowledge he means the names of the week days, planets,

rahis, constellations, various significations of the houses, their lords and their sub divisions, planetary characteristics, their sexes, their exaltations, and debilitations, retrogrades and accelerations and other necessary information. The *Astrological Self Instructor and Primer* I have written will be found to be of immense help to beginners in astrology as all the preliminary information needed for a student is clearly given there.

पश्यंतिस, पमान्सर्वे शनिजीवकुजाः पु  
नः। विशेषतश्च द्विदशा त्रिकोणचतुरश्रगान्  
॥४॥

#### STANZA IV.

All the planets aspect the 7th house. Saturn, Jupiter, and Mars, (Sani, Guru and Kuja) have a special vision. Saturn aspects 3rd and 10th houses better, Jupiter 5th and 9th houses, and Mars 4th and 8th houses.

#### NOTES.

All planets aspect the 7th house from the place where they chance to be at the time of birth, or question. By the use of the term *all* Sani, Guru and Kuja are also included, but though those planets have an aspect in the 7th house, their aspect of that house is not as strong as the special aspects we have already named. The aspects of the houses have much significance in the calculations of astrology and the predictions ventured on the strength of such computations. Good aspects have beneficial while bad aspects have malevolent influences. The aspect of a planet is as powerful as its occupation or combination in producing results good or bad.

The variations of power in the planetary aspects must be attributed to the refraction of their rays through the media through which they have to pass before they fall on the earth or the creatures who tenant its surface. These various modifications of the planetary rays have a great significance in the creation, protection and destruction of all phenomena with which they come in contact



सर्वेत्तिकोणनेतारो ग्रहाः शुभफलप्रदाः॥  
पतयस्त्रिषडायानां यदि पापफलप्रदाः॥५॥

### STANZA V.

Lords of the 5th and 9th houses are always good, while lords of the 3rd, 6th and 11th are always evil.

### NOTES.

The counting of the planets must always be from the birth time or *lagna*. Ravi owns Simha, Chundra owns Kataka, Buda owns Mithuna and Kanya; Sukra is the lord of Vrishabha and Thula, Kuja owns Mesha and Vrischika, Guru is the lord of Meena and Dhanas, and Sani owns Makara and Kumbha. Their owning a house is different from their occupation of a house.

Take an example of a living horoscope of a great man. Birth

	Chun- dra Rahu.	Birth.	Sani.
Ravi Buda Guru.	Rasce.		
Sukra.			
		Kuja Kethu.	

is Vrishabha, lords of Kanya 5th and Makara 9th Buda and Sani are respectively good planets for this *lagna*, and when they are favourably situated and aspected they produce good. Guru is the lord of 11th, Sukra is the lord of 6th and Chundra is the lord of 3rd and these are bad. Their periods and sub-periods are productive of evil and if they derive good strength from other

sources, they may considerably modify their evil effects. Sani aspects Sukra, but his aspect of Simha 3rd and Meena 10th from him is stronger, and in predicting the results of those *Bhavas* we have to remember the evil aspect and make allowance for such. Sukra aspects Sani in the 7th and this is his best aspect. Guru aspects Sani and Kuja, 5th and 9th, but he also sees Simha or the 4th house from birth. But this house is also aspected by Ravi and Buda who only have

vision in the 7th. Thus the house of education in this horoscope is aspected by Sani in the 3rd house, Guru in the 7th, and Ravi and Buda in the 7th, Sany's aspect is stronger than Guru's but Ravi and Buda add weight to 4th house by their aspect. The man will be highly educated, but there will be some breaks or disappointments on account of the aspect of Sani. 2nd house from birth is aspected by Sukra, and Guru, and Sani is there. Wealth will be moderate, but earnings will be decent, ownership creates rights and liabilities as also the occupation and these various phases of a planetary strength ought not to be forgotten in balancing the good and bad results which are indicated by the planetary influences. Planets may occupy houses without owning them or occupy their own houses. If they are good and occupy favourable houses they become better, if not the results must be reversed.



नदिशंतिशुभंनृणां शु भाःकेंद्राधिपाय  
दि।कूराश्चदशुभंवेते प्रबलाउत्तरोत्तरं॥३॥

#### STANZA VI.

When Benefics own quadrants they produce evil. When Malefics own quadrants they produce good; the good and evil planets become more and more powerful as they are lords of 1st, 4th, 7th, or 10th, houses; 5th and 9th houses; or 3rd, 6th and 11th houses respectively.

#### NOTES.

1st, 4th, 7th and 10th, houses are quadrants. 1st, 5th and 9th houses are trines. 3rd, 6th, 10th and 11th houses are Oopa-chayams. Ravi, Sani, Kuja weak Moon (Kshinachundra) and badly associated Buda are classified as evil planets. Guru, Sukra, well associated Buda, and Poornachundra are good planets. Lords of the 1st are weaker than the lords of the 4th, lords of the 4th less powerful than those of the 7th and lords of the 7th are weaker than



those of the 10th. The same gradation applies to trines and 3rd, 6th, and 11th houses also. In the case of evil planets they gradually grow stronger by being owners of the later quadrants or kendras and get the highest power when they become lords of the 10th. The reverse holds good with good planets. Benefics owning first house are not so bad as those owning 4th, and those who own 7th are worse than those who rule the 4th, and those who own the 10th are the worst of the whole lot. These are very important points and deserve to be specially remembered by the astrological student.



लघ्नात्व्ययद्वितीये शौ परेषांसाहचर्यतः।  
स्थानान्तरानुगुण्येन भवतःफलदायकौ ॥७॥

#### STANZA VII.

The lords of the 2nd and 12th houses give good or bad results according as they are in conjunction with the lords of other houses and the nature of the houses they occupy.

#### NOTES

The lords of 2nd and 12th houses have very peculiar ways of influencing the native. They are not powerful by virtue of their own merits, but are considerably influenced to give good or evil results by the associations they have and the positions they occupy. Here it seems that where the lords of the 2nd and 12th houses have associations of other planets, they give more the influences of the planets who are with them, than their own individual characteristics. They are considerably influenced by the houses they occupy, the planets who are in conjunction with them, and the position of the lords of the houses they are placed at the time.

भाग्यव्ययाधिपत्येन रंधेशेन शुभप्रदः॥  
 स एव शुभसंधाता लग्नाधिशोपि चेत्स्वयं.  
 ॥८॥

## STANZA VIII.

Lord of the 8th house produces evil because he owns the 12th house from the 9th, which is the house of Bhagya (wealth). If he chances to be the lord of 1st also, he becomes good.

## NOTES

The Lord of the 8th house is bad as it happens to become the 12th house from the 9th. The 9th house is the house of peace or happiness and wealth, and the 12th from that is bad. The reason given here is rather abrupt and cannot be carried out continuously in the case of all houses. It may hold good with the 7th, because the 12th from 8th a bad house must necessarily be good. And the 12th from the 7th is bad and that is the 6th house signifying debt, disease and enemies. The 12th from 6th is the 5th and it is good, but the 12th from the 5th is 4th and this should be bad by the above reasoning, but it is not so. The 12th from the 4th is 3rd and it is bad, and the 12th from 3rd is 2nd, and the 12th from the 2nd is 1st or birth and these two are bad. The 12th from the birth is the 12th house and it is bad but the 12th from 12th is the 11th and it is bad, the 12th from the 11th is the 10th, and the 12th from the 10th is 9th and these two are good. From the Lagna or birth, two houses on either side happen to be bad, as we have the lords of 12th and 11th 2nd and 3rd, pronounced as bad. I simply show the reader that the reason given for the 8th holds good in many cases and fails in a few. There may be better reasons, but I have not seen any. When the lord of the 8th also is the lord of the 1st he becomes good. This happens only in two cases, in the whole of the zodiac. For Aries and Scorpio the lord is Kuja and he happens to be lord of 1st and 8th house's



when a child is born in Mesha and he becomes good. Take Thula, Sukra is the lord of Thula and Vrishabha, and when a child is born in Thula, Sukra who is the lord of 1st and 8th houses becomes good. This happens in no other sign and therefore when a planet owns the 8th and any other house than the first, he becomes bad. A child born in Kanya has Kuja as the lord of 3rd and 8th and he becomes bad. The reasoning above given is based upon the rule that 12th house signifies loss or death. Loss of bad is good, and loss of good is bad.



In the next three stanzas I shall explain the good and evil results arising from the ownership of benefic and malefic planets when they are lords of quadrants and the 8th house.

### NOTES.

The author says that in the next three *Slokas* he will clearly explain all the good and evil influences arising from the planets owning quadrants (*Kendras*) and the 8th house. In the 6th *Sloka* it was already explained that good planets owning *Kendras* are productive of evil while bad planets owning *Kendras* are productive of good. Planets owning the 8th house produce evil. The details of these good and evil influences will be elaborately explained in the succeeding three *slokas*.



केंद्राधिपत्यदोषस्तु बलवान्गुरुशुक्रयोः।  
मारकवेपिचतयो मारकस्थान संस्थितिः

॥९॥

### STANZA IX.

Guru and Sukra owning quadrants become very inauspicious. When they occupy the 2nd and 7th houses with such ownership, they become powerful in inflicting certain death to the native.

**NOTES.**

It has already been pointed out in the previous notes that Guru and Sukra are pure benefics and that when they own quadrants (Kendras) they produce evil. If they own Kendras and also occupy the 2nd and 7th houses (Maraka or death houses) they become very powerful in their periods and subperiods (*Dasas* and *Vidasas*) in producing death to the native. The possessor of a horoscope is called technically a *native* and throughout this and other astrological works, the term *native* must be understood in this sense, unless the contents give it a different meaning. Take an example. To a person born in Mesha; Sukra is the lord of 2nd and 7th houses, and if he is in the 2nd or 7th houses he will inflict death. One born in Mithuna will have evil from Guru, and if he chances to be in Kataka or Dhanas, he will surely cause death as he owns the two Kendras 7th and 10th.

बुधस्तदनुचंद्रोपि भवेत्तदनुतद्विधः। नरं  
धेश्वदोषस्तु सूर्याचंद्रमसोर्भवेत्॥१०॥

**STANZA X.**

Buda is less malicious than Guru and Sukra and Chundra is less than Buda. Ravi and Chundra do not give evil even when they own the 8th house.

**NOTES.**

We have seen the principle that good planets owning quadrants are inauspicious. Buda is not a complete benefic. His goodness or badness depends upon his associations. Therefore he comes next in order after Guru and Sukra. Chundra comes after Buda, for even without evil association he becomes least auspicious when he is newmoon. Therefore when well associated Buda, and full moon own quadrants, they produce evil and if they occupy the 2nd and 7th houses, they become powerful to inflict death, but this power is next to Guru and Sukra. Lords of the 8th house are evil, but Ravi



and Chundra do not produce bad results even when they own the 8th house. They seem to be an exception to the general rule. There are two sets of planets—Ravi and Chundra, own each only one house, while Kuja, Buda, Guru, Sukra, and Sani own each two houses. The first two planets are called Ekarasyadipathies, while the other five are called Dwirasyadhipathies. In the case of the last five they become lords of 8th house in addition to some other house, but in the case of Ravi and Chundra, they become only lords of 8th house for one house each. For Dhanas Chundra is the lord of the 8th house Kataka, and he becomes good as rather he does not produce evil. For Makara Ravi is the lord of the 8th house Simha and he does not do evil. The lord of the 8th house is bad, but an exception seems to have been made in favour of Ravi and Chundra, and also those two planets Kuja and Sukra when they happen to own the 1st or birth signs.



कुजस्यकर्मनेतृवप्रयुक्तशुभकारितात्रि  
कोणस्यापिनेतृवे न कर्मेश्वमात्रत॥११॥

### STANZA XI.

Kuja (Mars) does not become good when he owns only the 10th house. He must own the 5th also to become thoroughly good.

### NOTES.

It will be shown hereafter that for producing beneficial results the combination of the lords of Kendras and Thrikonas is necessary. Kuja is an evil planet, his owning the 10th house as a bad planet is the best, but the author seems to make a distinction. Unless Kuja also owns in addition to his 10th, 5th house he will not produce much good. This double combination in Kuja could only happen when a person is born in Kataka. Here he becomes lord of 5th and 10th and becomes exceedingly powerful to do good. When a person is born in Kumbha Kuja owns 3rd and 10th houses and therefore is



not auspicious. For persons born in Dhanas Kuja is the lord of the 5th and 12th and therefore is not so auspicious. In the enumeration of these particular houses and ownerships, the author attaches much significance, and unless the combination is as full as it is described, the results attributed ought not to be predicted. Each combination has its own value and it must be carefully studied.



यद्यत्भवगतौवापियद्यत्भावेशसंयुतौ।  
तत्तत्फलानिप्रबलौ प्रदिशेतां तमोग्रहौ।  
॥१२॥

## STANZA XII.

Rahu and Kethu give the same results as those given by the houses they occupy, the planets they are in conjunction with, and the aspects they are subjected to but with greater strength.

## NOTES.

Rahu and Kethu are once for all dealt with in this stanza by the author and dismissed. They own no houses, and they are called shadowy planets or *chayagrahams*. I have explained at great length what is meant by Rahu and Kethu in the Astrological Magazine and students would do well to refer to it for more complete information. They give the *Phalam* of the Rasis they occupy, the planets they are associated with, and the aspects they have. Take an example.



Meena is birth. Rahu is in the 4th house with Sukra and

Birth.	Sani Buda.	Chun- dra Ravi.	Sukra Rahu.
	Rasee.		Kuja.
Kethu.		Guru.	

aspected by Sani and Guru. 3rd and 9th houses respectively. Rahu occupies Buda's house. Therefore the *phalam* that Rahu gives is the *phalam* of Buda, Sani, Sukra and Guru. All these sources of strength must be carefully calculated and balanced before we venture to make any predictions about Rahu. Kethu will give the results of Guru and Sukra,

because he is in the house of Guru and aspected by Sukra. The *phalam* of the houses they occupy viz Mithuna and Dhanas must also be taken into consideration. But in giving good or evil they act with greater energy, and when badly disposed they do more harm, if well disposed they do more good than the houses they occupy, the planets they are in conjunction with, and the lords who aspect them. Among the ancient works, Rahu and Kethu are not much treated of as they generally give the results of the houses they are in and the planets they are joined with.



केंद्रत्रिकोणपतयस्संबंधेनपरस्परं। इतरैर  
प्रसक्ताश्चेत्विशेषफलदायकाः॥१६॥

### STANZA XIII.

If the lords of the *Kendras* are in conjunction with the lords of the *Thrikonas* without being associated with the lords of other houses, they become extremely powerful in producing good results.



**NOTES.**

This is rather a difficult but very important stanza. Ravi and Chandra own each only one house, while the other five planets Kuja, Buda, Guru, Sukra, and Sani own each two houses. The conjunction may be in the act of owning the two houses one of which is a quadrant, and the other a trine, or it may refer to two different planets each owning one of these houses, and both being in conjunction in any one of the 12 signs of the zodiac. If the sloka means a conjunction of the ownership of these two houses in one planet, Ravi and Chandra form exceptions to this principle as they only own one house, and cannot therefore have a combination of the ownerships of Kendras and Thrikonas referred to above. In the case of other five planets, Guru and Buda do not by their peculiar ownership of corner houses as it were, cannot also own Kendras and Thrikonas together. Therefore there are only 3 planets who have the special privilege of owning Kendras and Thrikonas together for children born in 6 lagnas. They are Vrishabha, Kataka Simha, Thula, Makara, and Kumbha. Kuja is the lord of 5th and 10th for Kataka, and lord of 4th and 9th for Simha, Sani is lord of 4th and 5th for Thula and lord of 9th and 10th for Vrishabha, Sukra is lord of 5th and 10th for Makara, and lord of 4th and 9th for Kumbha. This shows that Kuja, Sukra and Sani join ownership of Kendras and Thrikonas for two Rasees each. Looking to the meaning of the succeeding slokas as explained by the author it is clear that the sense is not restricted to this conception of joint ownership of Kendras and Thrikonas only in one planet. The union of lords of Kendras and Thrikonas is clearly indicated and the interpretation must be such as would be consonant with the declared general principles of astrology. The planets in conjunction may either own Kendras and Thrikonas each in himself or may be lords of the different houses which form Kendras and Thrikonas. Sanskrit is very flexible and the plural noun *Lords* used in the original sanscrit can be interpreted in either way or both ways. The compiler lays stress upon the conjunction of the lords of the Kendras and Thrikonas alone.



If they are associated with the lords of other houses, their value to produce good, will be considerably lessened. If, in such a conjunction, we have the association of the lords of the 3rd, 6th, 8th, 11th and 12th, the combination produces little good. In the illustration given on page 6 of this book, the combination of Ravi and Buda lords of 4th and 5th in the 10th has been considerably weakened by their association with Guru lord of 8th and 11th houses. Still the combination is good and it makes the native concerned famous, educated and influential. The productive capacity of planets combining must always depend upon their relative sources of strength and this must never be forgotten by the astrological students who venture into the thorny fields of prediction. If the lords of the Kendras and Thrikonas are exalted without evil associations or aspects, it stands to reason to suppose that they will give better results than when they are debilitated.

केंद्रत्रिकोणनेतारौ दोषयुक्तावपिस्वयं,  
संबंधमात्राब्दलिनौ भवेतांयोगकारकौ।

॥१४॥

#### STANZA XIV

The lords of the Kendras and Thrikonas in conjunction produce good from the simple fact of their union even when they are weak otherwise.

#### NOTES.

This stanza when read carefully points to a sort of contradiction to what has already been enunciated in the previous sloka. There he says that if the lords of Kendras and Thrikonas are in conjunction without being associated by the lords of other houses they are powerful in doing good. In this stanza, he says that the simple fact of their union is quite-



enough to make them give good even when they are otherwise weak. But on a closer examination there is no contradiction whatever. In the first the idea is that Lords of the Kendras and Thrikonas ought not to be joined with the lords of other house when producing good and in this sloka the idea is that their conjunction is productive of good even when they are not powerful in other ways. The illustrations will make the point clear. The conjunction of the lords of Kendras and Thrikonas when they are exalted, in their own houses, in Moolathrikonas and in friendly houses or quadrants cannot produce the same results as when the associated planets are debilitated, in enemies houses, in unfavourable signs. If the conjoined planets occupy 10th house they give results different from what they would do when they are in the 6th. Even when the sources of strength to the planets are weak, i e, by owning bad houses, by bad vergas etc, their conjunction is productive of good when they are lords of Kendras and Thrikonas. One sloka refers to associations and the other to sources of strength and weakness. But in either case the various planetary aspects, conditions and other important points connected with them could not be safely neglected in making predictions. All that the author wishes to point out is that the conjunction of the lords of Kendras and Thrikonas is good and will produce results according to their various sources of strength.

निवसेतांव्यत्ययेनतावुभौ धर्मकर्मणोः।  
 ऐकत्रान्यतरोवापिवसेच्चेत्योगकारकौ  
 ॥१५॥

#### STANZA XV.

If the lords of the 9th and 10th houses join together and occupy the 9th or 10th, or if the lord of the 9th occupies the 9th and the lord of the 10th occupies 10th house they produce good,

**NOTES.**

The union of the Lords of Kendras and Thrikonas exercises a beneficial influence. There are four Kendras and three trines. 1st house is a Kendra as well as a Thrikona but it is usually counted as a Kendra. But for Rajayoga or political success the author particularly draws the attention of the reader, to the importance of the junction of the lords of the 9th and 10th houses. By the principle explained (*vide* P. 7 of this book) in stanza VI the lords of the 9th and 10th are the most powerful and their combination is naturally looked for as the best for success. Political success must be understood in a liberal sense. All those appointments which are partly or wholly controlled by the government of any country come under this heading and a poor peon has Rajayoga as well as the mightiest Emperor. The strength of the planets determines the weight to be attached to the appointment. Several cases are hinted here by the learned Compiler. Lords of the 9th and 10th may join and occupy any house. They may occupy the 9th or 10th houses together. Lord of the 9th may be in the 10th and the lord of the 10th may be in the 9th. Lord of the 9th may be in the 9th and the lord of the 10th in the 10th house. As has already been pointed out the aspects of planets are as strong as their combinations. If so the aspect of the lord of the 9th on the lord of the 10th or *vice versa* also produces Rajayoga. If they are in the same constellation although not in the same Rasi, they produce Rajayoga. The first *padam* of Krithika belongs to Mesha, while the other 3 *padams* belong to Vrishabha. But if the lords of the 9th and 10th are in that star, they may produce good. The supposition indicates the combination of two separate planets. But take Vrishabha. The lords of the 9th and 10th are one and the same—Sani. He may be in Makara or Kumbha, or he may be in any other house. For one born in Vrishchika, the combination of Chundra and Ravi is good. But Ravi and Chundra join only in the Zodiac in any house or they may join in Kataka or Simha, but the combination of the two lordships in one planet of Kendras and Thrikonas is not possible in either of their cases,

त्रिकोणाधिपयोर्मध्येसंबंधायेनकेनचित्  
 किंद्राधिपस्यबालिनोभवेत्यदिसयोगकृत्.

॥१३॥

### STANZA. XVI

Lords of Kendras joining with or lying between lords of Thriconas produce Rajayoga.

### NOTES.

This is a difficult stanza and can be interpreted in various ways. We have already seen that the combination of the Lords of Kendras and Thriconas is productive of good. The word *Madhya* used in the sloka confuses the passage a little. It means middle or with and the meaning then changes a good deal. Suppose we have Mesha as Lagna, then any one of the lords of the Kendras, Kuja, Chundra, Sukra and Sani, may be between the two planets Ravi and Guru lords of trines, or they may be with the lords of Thriconas. Where a lord of the Kendra occupies a place between two lords of trines and has their aspect or aspects any one of them, there will be success. The lord of a Kendra may occupy a place between lords of Thriconas, but need not have their aspect or need not combine with any one of them. It is possible to have a planet between two lords of trines, owning a Kendra and in conjunction with the lords of any other house. Here the position may not be very suitable if the combining planet is evil. If the word *between* is not considered, then I fail to see the use of this stanza as we have already been told of the production of Rajayoga by the conjunction of the lords of the Kendras and Thriconas. The conjunction and aspects of unfavourable planets necessarily take away much of the good which may otherwise arise from the position of these planets. The lords of the 5th and 9th are referred to, although we know as a matter of fact that the lord of the 5th is weaker than the lord of the 9th in producing good. The same holds good in the case of the lords of the Kendras.



It looks sensible to interpret this stanza as meaning, that the mere position of a planet owning a Kendra, between the two lords of the Thrikonas, is sufficient to produce Rajayoga, and this meaning is not inconsistent with what is to follow hereafter. Where a planet is in the vicinity of two beneficial planets it is natural to suppose that their influence makes him yield good results. The lord of the 5th also has been given here a prominent place in the production of Rajayoga.

दशास्वपि भवेद्योगः प्रायशो योगकारि  
णोः दशाद्वयी मध्यगता तदयुक् शुभकारि  
णां ॥१७॥

### STANZA XVII

When an evil planet intervenes between the Dasas of two *Yoga-karaka* planets, not in union with them he produces good when his subperiods occur in those planetary periods or when his subperiod comes in any other powerful planetary Dasa.

### NOTES.

The periods of all planets contain the subperiods of all other planets. This stanza is capable of a good number of interpretations. Powerful planets are the lords of trines. For Rajayoga we have to depend upon the strength of the conjunction of the lords of Kendras and Thrikonas. There seems to be a peculiar virtue in their mutual conjunction. If the two planetary periods owning Thrikonas are separated by the period of an evil planet i.e. by the lord of the 3rd, 6th, 8th, 11th, or 12th, houses, they seem to give the unfavourable planet strength to produce good in his subperiods. This may occur in 6 cases. The periods of Chundra and Rahu are separated by Kuja, an evil planet. Kuja's subperiod in Chundra or Rahu may be good. Chundra's and Rahu's subperiods in Kuja may be good. Kuja's subperiod in any other fa-

vourable planet may be good or the subperiod of that powerful planet in the period of Kuja may produce favourable results. We have seen in the last few stanzas that the lords of the Kendras especially those of the Thrikonas are favourable. A planetary period, even when he is bad by position, aspect or association becomes good when it intervenes between two powerful planetary periods by virtue of its lord occupying a middle position as it were between two well situated planets. This strength seems to be chiefly attributable to its being hemmed in by the influences of two powerful planets on either side which produce good.

**योगकारकसंबंधाः पापिनोपिग्रहास्त्व  
तः। तत्तत्भुक्क्यनुसारेणादिशेयुयौगिकफलं  
॥१८॥**

### STANZA XVIII.

Evil planets *viz.* lords of 3rd, 6th, 8th, 11th, and 12th houses, when in conjunction with powerful Rajayoga planets, also produce favourable results in their subperiods according to their own sources of strength at the time.

### NOTES.

We have already shown who are powerful planets. Lords of the Kendras are powerful when they are associated with the lords of the Thrikonas. When lords of 3rd, 6th, 8th, 11th, and 12th houses join with powerful planets what would be the result? The compiler says that powerful planets lose a part of their strength to produce good when they are joined with evil planets and powerless planets gain some good by joining with powerful planets. This looks very natural. A good man becomes partly bad by evil associations while a bad man also modifies a part of his conduct by his good associations. Conjunction has much influence and modifies greatly the nature of the planets thus united. Evil planets give good in their subperiods when they are in conjunction with Rajayoga planets.

यदि केन्द्रे त्रिकोणे वा निवसेतांतमो ग्रहो ।  
 नाथेनान्यतरस्यैव संबन्धाद्योगकारकौ  
 ॥१९॥

### STANZA XIX.

When Rahu and Kethu occupy Kendras or Thriconas with the lords of *other* houses they produce good.

### NOTES.

When Rahu and Kethu occupy Kendras or Thriconas with other planets they give success. Who are those other planets? If Rahu and Kethu occupy Kendras and they are in union with the lords of Thriconas they become good. If Rahu and Kethu occupy trines and they are in combination with the lords of quadrants they produce good. In this case, the illustration is simply a repetition of the principle already enunciated, only that instead of the combination of the lords of Kendras and Thriconas we have the combination of Rahu and Kethu in quadrants or trines with planets in those houses. But the stanza above says "in combination with *other* planets." These other planets may refer to the planets of any other houses than those of quadrants or trines. The violation of a well recognised principle in astrology may not have been contemplated by the author, but in this case of Rahu and Kethu, occupying Kendras or Thriconas, their combination with any other planets may possibly be productive of good results. If the planets in conjunction are owners of unfavourable signs it is reasonable to expect that they will not be productive of much good but if the planets are owners of quadrants or trines they will produce splendid success. It may be that planets with Rahu and Kethu in Kendras or Thriconas make those shadowy planets strong, and as they give *Phalam* with greater energy, they become good by their occupying good places in the horoscope.



केंद्रत्रिकोणाधिपयोरैक्येतेयोगकारकाः  
 ।अन्यत्रिकोणपतिना संबन्धोयदीर्कफलं  
 ॥२०॥

## STANZA XX.

The union of the lordship of the Kendra and Thrikona in one planet produces good. But when the lords of the other Thrikonas join the lords of Kendras they will surely produce better results.

## NOTES.

We have already seen that where a lord of the Kendra joins a lord of the Thrikona both produce Rajayoga. Such combination may be in one planet or in two planets. There are some houses whose lords become owners of Kendras and Thrikonas, and in such cases the author says the union produces good. But when the lords of the Kendras are distinct from the lords of the Thrikonas, and these two join together in any house, the result will be much better than in the case of the union of the two lordships in one and the same planet. Thula has Sani as the lord of 4th and 5th, and Vrishabha has him again as the lord of 9th and 10th but in these two cases the ownership of these houses belongs to one and the same planet and this is already shown as producing favourable results. But for Vrischika Moon is the lord of the 9th and Sun is the lord of the 10th, the combination of these two is productive of better results. The conjunction of two different planets is better for purposes of Rajayoga than the union of the lordship of the two houses in one and the same planet. Different rays happily blended seem to produce better results than the same rays coming from different houses but belonging to the same planet. Grafting produces more racy fruits than simple fruits produced on the same tree.

**धर्मकर्माधिनेतारौ रंभलाभाधिपौयदि।  
तयोस्संबंधमात्रेणनयोगंलभतेनरः॥२९॥**

**STANZA XXI.**

Where the lords of the 9th and 10th houses are joined by the lords of the 8th and 11th houses success is endangered.

**NOTES**

It has been already explained that the combination of the lords of the 9th and 10th houses is always productive of splendid Rajayogam or success. Political success may roughly mean Rajayogam, and will be equivalent to service under the ruling authorities. In the life of man success may be achieved in various departments, such as merchants, bankers, lawyers, brokers, barbers, shoemakers, cooks, cultivators, mechanics, engineers, musicians, authors, poets, dramatists, and so on. In the last 6 or 7 stanzas, the author has entirely devoted his explanation to the combinations of the lords of the Kendras and Thriconas and when these are absent, the man may succeed well in any walk of life but not as an official. The conjunction of the lords of 8th and 11th houses with Rajayogam planets, is bad as they produce evil and corrupt the influences of even good planets like the lords of the 9th and 10th houses. The simple combination of the lords of the 9th and 10th without the union of other planets, and without any aspects is the best for Rajayoga. But where they are joined with the lords of other Kendras and Thriconas they will produce good.



The author now comes to the most important part of man's career viz. the length of life which each man enjoys. He tries to determine in what period and subperiod the native will have death. Readers are particularly requested to carefully bear in mind the principles enunciated by the author as nothing can be more significant than the length of lives of men for any body in this world. There can be no painting without a back ground, and there can be no enjoyment of good or bad results without life to continue them.

अष्टमं हयायुषस्थानमष्टमादष्टमंचतत् । त  
येरपिव्ययस्थानं मारकस्थानमुच्यते ॥२२॥

## STANZA XXII.

The 8th house from Lagna and the 8th from that 8th are called houses of life. The 12th house from these two are called houses of death.

## NOTES.

The 8th house from Birth is the house of life as also the 8th house again from this 8th house. There are therefore two houses viz. the 3rd and 8th from Lagna which are called the houses of life. The 12th house from the 3rd is the 2nd house from Lagna and the 12th from the 8th house is the 7th from Lagna. These two, 2nd and 7th houses represent death. Take an example. The 8th from

Rahu.	Rasee.		
Sukra.			Chun- dra Kethu.
Ravi Sani.	Guru Buda.	Birth.	Kuja.

birth which is Thula, is Vrishabha, and the 8th from Vrishabha is Dhanas, these two Dhanas and Vrishabha are called houses of life. The 12th from the 8th Vrishabha is Mesha and the 12th from Dhanas is Vrischika and these two are called houses of death. Practically the 3rd and 8th houses from Lagna are houses of life and the 2nd and 7th are houses of death. When the lords of the houses of life are

strong, when good planets join those houses or when those houses are aspected by them they produce long life; if not the result will be unfavourable. Life and death therefore have to be primarily determined by the strength or weakness of the planets who own those houses, who are in conjunction with them, who are occupying those houses and who aspect them. The details will be explained in the next few slokas.



तत्राप्याद्यव्ययस्थानात् उत्तरं बलवत्तरं  
तदीशतुस्तत्रगताः पापिनिस्तेन संयुताः ॥२६॥

### STANZA XXIII.

The 2nd house is stronger in inflicting death than the 7th; planets who occupy the 2nd are stronger in killing persons than the lords of the 2nd; those who are in conjunction with the lord of the 2nd are still more powerful in causing death.

### NOTES.

Out of the two houses named for causing death the 2nd is stronger. Planets who occupy the 2nd are stronger than the planets who own the 2nd, and the planets who are in conjunction with the lord of the 2nd are the most powerful in causing death. Here the meaning will be illustrated by reference to an example. Take the horoscope given under Stanza 22. Thula is birth. The 2nd house Scorpio is stronger in inflicting death to the native than the 7th Mesha. Planets Guru and Buda who are in the 2nd house Vrischika are stronger than the lord of the 2nd Kuja in causing death. But suppose there were a planet or planets with Kuja lord of the 2nd, they would have been stronger in causing death than even Guru and Buda. In the particular horoscope which is about 58 years old, and belonging to a gentleman in high position, the Dasa of Kuja only took away his wife by drowning, and caused him severe illness. But now the period of Guru is coming and he will inflict death. He is the lord of the 3rd and 6th houses, he joins the lord of the 9th and 12th houses, and he occupies the 2nd house. This causation of death occurs in the periods or subperiods according to the relative strength of the death inflicting planets and also upon the strength of the lord of the birth on whose power greatly depends the question of longe-

vity. The skill of the astrologer consists in weighing these different circumstances and in carefully looking to the various sources of strength or weakness which the planets possess. The correctness of his judgment depends not only upon the deep knowledge of the technicalities of the subject but also upon the readiness with which he grasps the points presented for examination and decision.

—○—○—○—○—○—○—  
**तेषां दशाविपाकेषु संभवेन्निधनं नृणां । ते  
 षामसंभवे साक्षात् व्ययाधीशदशास्वपि ।  
 ॥२४॥**

#### STANZA XXIV.

The close of the periods of the planets who are with the lords of the 2nd and 7th houses causes death; next the periods of the planets who occupy the 2nd and the 7th houses cause death; if death does not happen in the above circumstances it will be caused in the dasas of the lords of the 2nd and 7th houses.

#### NOTES.

The author wants to explain clearly the periods when death may be expected. Combination for Balarista, short, middle, and long lives are given in other well known works. The several sources of strength and weakness of the planets are also given in them. Having regard for these well known principles of astrology we have to find out when and by whom the natives death is likely to be caused. There are three cases named here. (1) Planets who occupy the 2nd and 7th houses produce death, (2) planets who are lords of the 2nd and 7th houses inflict death, (3) planets who are not owners of 2nd and 7th houses, and who are not occupying those houses but who

## JATAKACHUNDRIKA.

join with the lords of those houses cause death. The author now goes on to show which planets are foremost in inflicting death. Planets who join with the lords of the 2nd and 7th houses are very powerful in causing death at the end of their periods. Then come the planets who occupy the death houses. If death is not caused in the periods of these planets then the lords of the 2nd & 7th houses will inflict death themselves.

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अलाभेपुनरेतेषांसंबंधेनव्ययेशतुः क्व  
चित्शुभानांचदशास्वष्टमेशदशासुच॥२५॥

### STANZA XXV,

If the periods of the planets occupying or owning death houses do not come in time to cause death then death may happen in the Dasa of planets who are not *Yogakarakas* but who are auspicious and combine with the lords of death houses: if death does not happen in these it must be predicted in the periods of the lords of the 3rd and 8th houses.

### NOTES.

As we go on we shall have occasion to mention some combinations which produce *Balarista* or early death. There are other combinations which produce *Madyarista* or death after *Balarista* period of 8 years, and before 20 years. *Yogarista* extends from 20 to 32 years and these must be noted. Then there are conjunctions for *Alpauryoga* (short life), *Madhayuryoga* (middle life), *Poornyuryoga* (long life), and *Aparamithayuryoga*, (unlimited life). All these combinations are elaborately detailed in my notes to the *Sarvartha-*



*chintamani* and the Astrological Self Instructor. Please refer to them for full information on this most vital question of life. Without reference to *Dasas* or *Bhokties* these combinations give to or take away life from the person. We cannot be therefore too careful about these special conjunctions of planets. Planets in death houses produce death, if they do not, then those who own them produce death, if they do not, then planets who do not combine in themselves or with others the lordships of the *Kendras* and *Thrikonas*, but who are auspicious or good, may cause death; if these planets also do not cause death, then the author wants us to fix the period of death in the *Dasa* or *Bhokti* of the lords of the 3rd and 8th houses. Longevity is first to be determined with reference to *Aristas* or evil combinations; if they allow the native to live, then by a process called *Graha Datta Pindayurdaya* it must be determined what each planet with reference to its own sources of strength and weakness, contributes in the shape of life to the native born, so that the length of life will be the sum total of these various periods of life granted by the planets to the foetus in the womb. This process must be used only after the *Balarista* period has expired and not before. We have seen that the lords of the 3rd and 8th houses are evil and they produce death, if others fail. In the next stanza the author determines death in the period of the most evil planet. If all these fail Sani will cause death as he is evil and always inclined to do bad.

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**केवलानांचपापानां दशासुनिधनंक्वचित्।  
कल्पनीयंबुधैर्नूणांमारकानामदर्शने॥२३॥**

STANZA XXVI.

When the periods of death-inflicting planets are not appearing in time to cause death, the planet most inauspicious in the horoscope will cause death at any time.

**NOTES.**

As I have already stated there may be some combinations which show that death must happen at a particular period, and that period might not be in time to kill the native. Here it is clear that the author wants the student to find out the length of life by *Graha Datta Pinda Ayurdaya* and then see which period is likely to correspond to the term of life so found out by mathematical calculations. There are also various combinations mentioned in other works which roughly determine the length of life. Take an example. A child has *Balarista* which means that it will or may die within 8 years. But 8 years is a long period. We have to find out which period, month, and day will terminate its existence during those 8 years. This must be found out with reference to the periods or subperiods which come in that time. Suppose at the time of birth a *Yogakaraka* planet rules the native, he will be unwilling to kill the native himself and his friends also share the same feeling. But if there is strong *Balarista* combination the child must die, and we have to look to a certain planet as the terminator of the child's existence. Those who are with or aspected by the *yogakaraka* do not kill. Then we have to find a planet who is the most inauspicious among the remaining lot and ascribe death to his period or subperiod. In the determination of the extent of evil, we have to look to other works on astrology for information. Planets have debilitations, exaltations, retrogrades, accelerations, humilities, combustions, favourable or unfavourable conjunctions, lateral, periodical and positional influences, ownership of good and bad houses, malefic and benefic aspects, unfriendly influences, and various other sources of strength and weakness which the planets possess at the time of birth. A knowledge of all these becomes absolutely necessary to correctly determine which planet becomes the strongest and which the weakest. Weakest planets are always productive of evil, although they may have been classified as benefics. A debilitated Guru, owning kendras or 8th and 11th houses is as mischievous as Sani or any other evil planet. The

inauspicious planet may cause death at any time, that is, at the time when it is most mischievous. Goodness in any planet saves all life.

मारकैस्सहसंबंधान्निहंतापापकृत्छनिः  
अतिक्रम्येतरान्सर्वान्भवत्येवनसंशयः  
॥२७॥

#### STANZA XXVII.

Sani, inclined to do evil by his conjunction with lords of death houses or those who have any power to inflict death, will cause death in preference to any of those planets.

#### NOTES.

Sani is an evil planet of the first water. He is the weakest of the planets and therefore the most mischievous. His rays when unfavourable produce an amount of misery such as the rays of no other planet could produce. He is rightly dreaded by the whole mankind. Naturally evil, he waits for an opportunity to take the life of a person. In each horoscope every planet has Jurisdiction over certain events of the native's life. Their work will be determined by their combinations and aspects at the time of birth and the subsequent modifications of their influences by their as well as the revolutions of the sun. The author has enumerated the various planets who are likely to cause death; if Sani is one of them he will inflict death in preference to any other planet empowered to put an end to the existence of the native. In some cases this works good while in others it does evil. The periods of Guru, Sani and Buda are closely following each other. If these planets are death inflicting, then the period of Sani will be stronger than that of either Guru or Buda to cause



death. Take the horoscope of a gentleman living. Guru is the lord

	Chun- dra. Rahu.	Birth.	Sani.	of 8th and 11th houses, Kuja is the lord of 7th and 12th houses, Buda is the lord of the 2nd and 5th houses and Sani is the lord of the 9th and 10th houses. As per rules stated already, lords of 2nd and 7th are death inflicting. Buda and Kuja are <i>Maraka</i> planets. But those who are in the 2nd and 7th are stronger and those who join the lords of the 2nd and 7th are strongest in inflicting death.
Guru Ravi. Buda.	Rasee.			
Sukra.		Kuja Kethu.		

In the example given above Sani is stronger than Buda being in the 2nd house but Guru is stronger than Sani in causing death because he is in conjunction with the lord of the 2nd house Buda.

There are 27 constellations or *Nakshatras* and they are divided among the nine planets including Rahu and Kethu. The planetary periods are thus arranged.

Krittika	}	Ravi's period extending over 6 years.
Oottara		
Oottarashada		
Rohiny		
Hasta	}	Chundra's period 10 years.
Sravanam		
Mrigasira		
Chitta		
Dhanista	}	Kuja's period 7 years.
Auridra		
Swathy		
Sathabhisha		
Poornarvasu	}	Rahu's period 18 years.
Visakha		
Poorvabhadra		
Pooshiami		
Anooradha	}	Guru's Dasa 16 years.
Oottarabhadra		
	}	Sani's Dasa 19 years.