
Kadalangudi Centenary
Book Series No.2

JAATAKA CHANDRIKAA"

OR

**RAAJA YOGAS &
MARRIAGE AGREEMENT**

By
KAALIDAASA

The book deals in detail with the (eleven) criteria for marriage -compatibility, Mars - Defect and remedies.

Translated in Tamil by:

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PREFACE

As the Moon reveals things hidden in darkness; this book reveals the effects, good or bad, hidden in the womb of Time; hence is the title **Jaataka Chandrikaa** appropriate.

Tradition holds that this classic was written by the immortal poet KaaLidaasa. This serves as a key to unlock the iron safe of the science of Astrology. No pandit of this science ever ventures on prediction without consulting this classic. MantreSwara, who is usually called the 'Apara Varaahamihira', devotes nearly ten verses (Chapter XX : 44-52) of his **Jaataka Phaladeepikaa** in praise of this book. Hence it is no surprise that the public regards this as a godsend to the world of Astrology.

Readers will find it particularly useful since it deals with marriage agreement criteria in addition to 'Kuja Dosh' (the effect of the 'malefic' Mars on compatibility, offspring, and longevity of the spouse), longevity and Raaja Yogas.

We are certain that learners, practitioners, researchers, and lovers of Hindu Astrological Science will find this book quite useful.

Suggestions from them for improvement of the book will be gratefully received.

We will be failing in our duty if we do not acknowledge the encouragement given to us by our Advisory Committee. We are particularly indebted to Professor B. Ardhanareeswaran (Eeswaran) for all his help and encouragement.

We are highly appreciative of the expeditious and efficient service done by the enthusiastic publisher, Mr. M.A. Jaishankar grandson of Aachaarya Kadalangudi and son of Dr. K.N. Saraswathy.

Vijayadasami *
Oct. 19, 1999

**Kadalangudi Astrological
Indological Research Centre**

ACHARYA KADALANGUDI

How true these words of Shakespeare in the mouth of Julius Caesar were in the case of **Revered Pandit Brahmasri Kadalangudi Natesa Sastri!** Here was a valiant man who braved poverty, braved the ridicule of the atheists, braved the obstruction of the orthodox, and the prejudice which some vernacular scholars had been entertaining against Sanskrit, and with unique and singleminded devotion rendered a signal service in the spread of the supreme Bharatiya wisdom.

Revered Pandit Kadalangudi Natesa Sastri, whose birth centenary was celebrated in 1978, had a great share in the religious and cultural Renaissance since his main work was in bringing the valuable treasures embedded in the ancient literature to the attention of the general public and making them available in a language understood by the layman. It is an evidence of his broad culture and a significant sign of the changing times that he put before one and all without distinction of caste or community or religion, Vedic Mantras such as those in the Taitreya **Aaranyakam**. He had dedicated his life to this noble cause by translating the almost entire religious classics into Tamil and publishing more than 50 books along with the original texts in Devanagari script.

Birth and Education:

Born on 5th October 1878 of the couple Rama Sastri and Meenakshi Ammal at Kadalangudi Village near Kumbakonam in Thanjavur District in Tamil Nadu (India) he learnt Kaavyas, Naatakas, Alankaaras, Vyaakarana, Vedanta, Astrology and Mantra Saastras. Among his teachers were two Mahaamahopaadhyayas; his Guru Bhakti was such that in every publication of his he got it printed that the rendering was by Mahaamahopaadhyaya Vedantakesari Brahmasri Pangaanaadu Ganapati Sastri's disciple Pandit Kadalangudi Natesa Sastri.

Role of Educator:

In 1908 he started giving discourses at Tirunelveli on Advaita Vedanta. From 1914 to 1916 he gave Vedanta lessons in Travancore Samasthaanam. During this period he specialized in the study of and discussion on Bhaagavatam and Hindu Astrology. He was honoured by the Maharajah of Travancore. On 25th July 1910 he was honoured by the Maharajah of Mysore. While introducing him to the Maharajah, Dewan V.P. Madhava Row remarked :

"Though young he is a man of exceptionally brilliant parts and wonderful grasp of the principles of the Vedanta. I derived much benefit from his discourses. What I consider to be a special merit in the young man is his spirit of tolerance."

The Sankaracharyas of Kanchipuram and Sringeri Mutts had conferred titles on him.

The Times in Which He Emerged :

At the beginning of the century Hindu orthodoxy was, to use Shelley's words about Catholicism, " only adoration, faith, submission, blind admiration; not a rule for moral conduct;" and Hindu Dharma was "a passion, a persuasion, an excuse, a refuge, never a check according to the temper of the mind which it inhabited." The stalwarts of the Hindu fold were unwilling to deal in a sympathetic spirit with the growing desire of those educated in English schools and colleges to get at the rationale of Hindu custom and usages; and in fact, they refused to encourage any such quest. These led to the deplorable result of alienating the English educated Hindu altogether from that interest in ancient Indian Knowledge which one would gladly have seen in their mental equipment and from the observance of those rites and ceremonials which form the indispensable discipline making for purity of thought and body, necessary for any spiritual development. Their example easily began to spread this lack of interest even among non-English educated men; for the former were taken to be the repositories of modern wisdom whom it would be unfashionable not to follow. But, fortunately, the tide has turned.

National leaders like Swami Vivekananda, Tilak, Aurobindo and Mahatma Gandhi highlighted the salient points of India's hoary civilization and glorious culture inspired by the spiritual insight of her sages, and showed how a departure from which had resulted

in her slavery to foreign domination. At such a time emerged on the scene the great Kadalangudi.

Journalist Par Excellence :

Pandit Kadalangudi Natesa Sastri settled down in Madras on 27th November 1917. Without much capital on hand he set up his own press and launched his monthly journal **AARYAMATA SAMVARDHANE**, which met a long-felt need of the public. He popularized through his journal the rare ancient religious classics through the medium of a reliable Tamil translation and propagated a knowledge of the significance of Hindu rituals, method of worship, etc.

Grand Publications:

The period 1923 to 1928 saw the publication of 9 Vedic books, 6 Upanishads, 4 Vols. of **Brahmasutra Sankara Bhaashyam**, 7 Vols. of **Srimad Bhaagavatam**, 12 Astrology books and more than 12 Stotra books. Each book carried a scholarly Preface as lengthy as Bernard Shaw's, detailed contents and an Index of Slokas to be of help to the users of the book; the Rt. Hon'ble Srinivasa Sastri echoed the thought of the other readers when he said Kadalangudi's footnotes were imaginative and considerate of the reader's difficulty.

The value of each book was enhanced by the author's collateral references which bring together all the learning on the subject and critical commentary at once admirable and most helpful. In the astrology

books judgement based on the author's experience is also given wherever there are conflicting schools of thought. The meaning of the text is clearly and succinctly explained; the exposition is complete and authoritative.

No wonder his books are used for research guidance. His astrology books continue to be used as basic reference books by Tamil-knowing people all over the world.

The Greatness of Kadalangudi's Translation :

Only those who are engaged in translation work can realize how arduous the work is; while the difficulty of communicating the ideas in one language through the medium of another is always difficult, it is still more difficult to translate a valuable abstruse work from Sanskrit into Tamil. Thiru Vi.Ka. opines thus:-

"Many will finch from even undertaking the translation of such abstract and scholarly treatises. But this is what the learned Kadalangudi Sastriar has dared to do in a spirit of dedication and service, regardless of praise or blame. And it is wonderful how well he has done this superhuman task. Our mind does not permit us to stale that Acharya Kadalangudi Natesa Sastriji working at the translation purely from the standpoint of learning. But we can confidently affirm that he is labouring also from the standpoint of love that transcends all knowledge."

This swelling flood of translation flows from a source full of knowledge and love and it is the bounden

duty of every Tamilian to drink it... South India was all the poorer for want of accurate translation of the great classic. But this want has now been supplied and the ideas in the classics, made accessible to the Tamil public by the Tamil translation so nobly undertaken by Acharya Kadalangudi Natesa Sastri, that veteran scholar. We in the South owe him a deep debt of gratitude for this labour of love."

What is not widely known is that he was a great poet; he had left behind him a large number of Sanskrit verses which constituted his diary.

Around 1940 Kulapati KM. Munshi invited him to become Principal of Bharatiya Vidya Bhavan Sanskrit College in Bombay; Kadalangudi declined it with thanks since he wanted to be self-employed and enjoy the accruing freedom to pursue his studies.

Rajaji's Tribute :

While speaking at Kadalangudi's 'Sataabhishekam' function (completion of 81 years 4 months of age equivalent to 100 lunar years) at Siva-Vishnu Temple in Madras on October 11, 1958 Rajaji (who was of the same age) expressed as follows:

"The public need not bother to arrange another grand celebration of my 'Sataabhishekam'. I deem it to have been celebrated along with this function in honour of the veteran Revered Pandit Kadalangudi Natesa Sastri"

Such was the mutual admiration and affection between the two intellectual giants.

His End :

The Revered Pandit who laid the Indian public under deep obligation to him by publishing and propagating ancient works and making the most valuable contribution to the study of Advaita Vedanta, **Srimad Bhaagavatam**, and Hindu Astrology attained immortality at the holiest of holy moments: at 11-30 p.m. on Mahaasivaraatri in 1961 (on Feb. 14, 1961 at the Lingaavirbhava Lagna).

His Mission :

Both in the several books and in his numerous lectures he had stood for the consolidation based on the Vedas of the Hindu Dharma by ensuring social unity along with individual purity. He had been and continues to be a source of inspiration to many of his disciples who have profited by learning the gems hidden in the ancient classics, both philosophical and didactic, and which have a direct bearing on the practical conduct of everyday.

Dr. K.N. Saraswathy his Daughter and Disciple :

He had no sons and therefore he chose to give intensive training in the practice of Astrology to his youngest daughter K.N. Saraswathy, and training in exposition of epics and Naaraayaneeyam to his eldest son-in-law **Anantaraama Deekshitar**.

The great Pandit had no patience or time to lose with indifferent disciples or those without intuition, as far as astrology was concerned. Astrological study required more intense concentration,

capacity for application, and intuition. So the only disciple who completed the course and internship in astrology under Kadalangudi was K.N. Saraswathy. Even after the course he was happy to have her as apprentice and collaborator in republishing the astrology books.

NOTE ON THE PUBLISHER

We are highly appreciative of the expeditious and efficient service done by the enthusiastic Publisher Mr. M.A Jaishankar. He is grandson of Rev. Pt. Kadalangudi Natesa Sastri. He is an Economics graduate with a Masterate in Business Management (M.B.A)

He manages distribution of books brought out by Kadalangudi Publications, and the programs of the Kadalangudi Astrological (Indological) Research Centre, (Regd. Charitable Trust), which conducts Correspondence Courses on Astrology and Art in English/Tamil.

He has enthusiastically organized and been conducting these correspondence courses. He has been bringing out with great interest and devotion the revised edition of the earlier titles and new titles of the Kadalangudi Centenary Book Series, each time in a better get up. He is mightily interested in culture, and modernization not detrimental to but supporting culture, and in Oriental Studies.

**Kadalangudi Astrological (Indological)
Research Centre Advisory Committee**

Nine Planets

SALUTATION TO THE NINE PLANETS

I salute the SUN who is like Hingula ('Japaa' flower), who is Sage KaSyapa's son, who is effulgent, who is the dispeller of darkness, and who washes off sins.

I salute the MOON whose colour is that of curd, conch and snow, who emerged out of the Milky Ocean and who bedecks the tuft of lord Siva.

I salute MARS who is earth's son, who is as lustrous as lightning and who holds the weapon Sakti in his hand.

I salute MERCURY, who is dark like *Panicum Italicum* ('priyangu') bud who is of peerless form, who is intelligent and quiet-natured and who is the Moon's son.

I salute JUPITER who is the Guru of gods and Rishis, who is extraordinarily intelligent, and who is the lord of the three worlds.

I salute VENUS who is as bright as snow, the fragrant oleander ('Kunda' flower) and the lotus stem, who is the Guru of demons and who preaches all the Saastras.

I salute SATURN who shines like the blue mascara, who is the son of the Sun and Chaayaa and who is the elder brother of Yama.

I salute RAAHU, who has half-body, who has valour, who opposes the Sun and the Moon, and whose mother is Simhikaa.

I salute KETU, who resembles *Butea Frondosa* ('Palasa' flower), who is the head of stars and planets, and who is wrathful and fearsome.

NINE PLANETS

SUURYA (THE SUN)



*Japaa kusuma sankaaSam
KaaSyapeyam mahaa dyutim\
tamourim sarva paapa-ghnam
praNatou-smi divaa-karam\|*

I salute the SUN who is like the hingula ('Japaa' flower), who is Sage Kashyapa's son, who is effulgent, who is the dispeller of darkness' and who washes off sins.

(CHANDRA (THE MOON))



*dadhi Sankha tushaa-raabham
ksheero-daarNava sambhavam|
namaami SaSinam soumam
Sambhour mukuTa bhuushaNam||*

I salute the **MOON** whose colour is that of curd, conch and snow, who emerged out of the Milky Ocean and who bedecks the tuft of lord Siva.

KUJA (MARS)



*dharaNee garbha sambhuutam
 vidyut kaanti sama prabham\
 kumaaram Saktihastam tarn
 mangaLam praNamaam-yaham\|*

I salute MARS who is earth's son, who is as lustrous as lightning and who holds the weapon 'shakti' in his hand.

BUDHA (MERCURY)



*priyangu kalikaa-Syaamam
 ruupeyNaa-pratiman budham\
 sowmyam sowmya guNou-peytam
 tarn budham praNamaam-yaham*

I salufe MERCURY who is dark like Panicum Italicum ('Priyangu') bud, who is of peerless form, who is intelligent and a uite-natured and who is the Moon's son.

GURU (JUPITER)



*deyvaanaam charisheeNaam cha
gurum kaanchana sannibham
buddhi-bhuutam tri-loukeySam
tarn namaami brihaspatim\\"*

I salute JUPITER who is the guru of gods' and rishis, who is extraordinarily intelligent, and who is the lord of the three worlds.

SUKRA (VENUS)



*hima kunda mriNaal-aabham
 daityaanaam paramam gurum *
sarva-Saastra pravaktaaram
bhaargavam praNamaam-yaham ||

I salute **VENUS** who is as bright as snow; the fragrant oleander ('kunda' flower) and the lotus stem, who is the guru of . demons and who preaches all the Saastras.

SANI (SATURN)



*neel-aanjana samaa-bhaasam
 ravi putram yamaagrajam *
*Chaayaa-maartaaNDa sambhuutam
 tarn namaami SanaiScharam\|*

I salute **SATURN** who shines like the blue mascara, who is the son of the Sun and Chaaya and who is the elder brother of Yama.

RAAHU (NORTH NODE)



*ardha-kaayam mahaa-veeram
chand- aaditya vimardanam |
simhikaa-garbha - sambhuutam
tam raahum praNamaam-yaham*

I salute RAAHU, who has half-body, who has valour, who opposes the Sun and the Moon, and whose mother is Simhikaa.

KETU (SOUTH NODE)



*palaaSa-pushpa-sankaaSam
 taaraka-graha mastakam *
roudram roudr-aatmakam ghouram
*tam keytum praNamaam-yaham *

I salute **KETU**, who resembles Butea Frondosa ('Palaasa' flower), who is the head of stars and planets, and who is wrathful and fearsome.

JAATAKA CHANDRIKAA

सूर्यः शौर्यमथेन्दुरुच्चपदवीं सन्मंगलं मङ्गलः

सद्बुद्धिं च बुधो गुरुश्च गुरुतां शुक्रः सुखं शं शनिः ।

राहर्बाहबलं करोतु विपुलं केतुः कुलस्योन्नतिं

नित्यं प्रीतिकरा भवन्तु भवतां सर्वे प्रसन्ना ग्रहाः ॥

सूर्यो यच्छतु भूपतां, द्विजपतिः प्रीतिं परां तन्वतां

मांगलयं विदधातु भूमितनयो, बुद्धिं विधत्तां बुधः ।

गौरं गौरवमातनोतु च गुरुः, शुक्रः सशुक्रार्थदः

सौरिवैरिविनाशनं वितनुतां, रोगक्षयं सैहिकः ॥

सिद्धान्तमौपनिषदं शुद्धान्तं परमेष्ठिनः ।
शोणाधरमहं किञ्चिद्दीणाधरमुपास्महे ॥ १ ॥

Invocation:

I pray to Goddess Saraswati, the worthy consort of Lord Brahmadeva, the Goddess who is red-lipped bearing the Veena in her hand, the symbol of the knowledge of the end of things, as stated in the Upanishads. ..1

फलानि नक्षत्रदशाप्रकारेण विवृण्महे ।
वयं पाराशरिं होरामनुसृत्य यथामति ॥ २ ॥

Following the Horaa Saastra of the Sage Paraasara, I describe to the best of my ability the planetary effects according to the Ududasaa. ..2

बुधैर्भवाद्यस्सर्वे ज्ञेयास्सामान्यशास्त्रतः ।
एतच्छास्त्रानुसारेण संज्ञां ब्रूमो विशेषतः ॥ ३ ॥

Details about the 12 Bhaavas commencing from the Lagna, Kendras, Trikonas and the division of Dasaa-Bhukti are to be learnt from other Saastras by wise men. Our scope is of a limited nature, and of a special kind. ..3

The following table gives this out in detail:

BENEFICS			MALEFICS		
LAGNA	Lord of 5	Lord of 9	Lord of 3	Lord of 6	Lord of 11
ARIES	Sun	Jupiter	Mercury	Mercury	Saturn
TAURUS	Mercury	Saturn	Moon	Venus	Jupiter
GEMINI	Venus	Saturn	Sun	Mars	Mars
CANCER	Mars	Jupiter	Mercury	Jupiter	Venus
LEO	Jupiter	Mars	Venus	Saturn	Mercury
VIRGO	Saturn	Venus	Mars	Saturn	Moon
LIBRA	Saturn	Mercury	Jupiter	Jupiter	Sun
SCORPIO	Jupiter	Moon	Saturn	Mars	Mercury
SAGITTARIUS	Mars	Sun	Saturn	Venus	Venus
CAPRICORN	Venus	Mercury	Jupiter	Mercury	Mars
AQUARIUS	Mercury	Venus	Mars	Moon	Jupiter
PISCES	Moon	Mars	Venus	Sun	Saturn

पश्यन्ति सप्तमं सर्वे, शनिजीवकुजाः पुनः ।
विशेषतश्च त्रि-दश-त्रिकोण-चतुरश्रकान् ॥४ ॥

Aspects of planets:

The Sun and the other 6 planets aspect the seventh house from their own place. In addition, Saturn, Jupiter and Mars specially aspect respectively the following places: 3 and 10; 5 and 9; and 4 and 8.

(From this it is evident that the author does not approve of the statement by some writers that all planets aspect the 7th, 3rd, 10th, 5th, 9th, 4th and 8th places.) ...4

सर्वे त्रिकोणनेतारो ग्रहाः शुभफलप्रदाः ।
पतयन्तिषडायानां यदि पापफलप्रदाः ॥ ५ ॥

All planets, if they are lords of the 5th and 9th houses, bestow good influences; but if they happen to be lords of the 3rd, 6th and 11th houses, meet out only evil influences.

The table on Page 3 clearly shows that the lords of the 5th and 9th houses are conferring good effects and the lords of the 3rd, 6th and 11th dispense evil effects to the native.

ब्रह्माचरागन्धिधरीरभाजा

मुपान्त्यधर्मस्मरगास्तदीशाः ।

खरेशमान्दिस्थितराशिनाथा

अतीव बाधाकरखेचरास्त्युः ॥

Further, it has to be noted that Aries, Cancer, Libra and Capricorn are moveable signs, Taurus, Leo, Scorpio and Aquarius are fixed signs, and Gemini, Virgo, Sagittarius and Pisces are common signs.

The planet in the 11th sign and the lord of the 11th sign in the case of moveable signs, the planet in the 9th sign and the lord of the 9th sign in the case of fixed signs, and the planet in the 7th sign and the lord of the 7th sign in the case of common signs, the lord of the 22nd Drekkana (one third part of a sign) from the Janma Lagna Drekkana, and the lord of the sign where Maandi (Gulika) is in nativity are all very malefic, says a verse. Accordingly in the case of Aries, a moveable sign, Saturn the lord of the 11th and the planet posited therein; and Cancer, another moveable sign, Venus the 11th lord and the planet posited

therein; and for Libra Sun the lord of the 11th and the planet posited therein, and for Capricorn, Mars, the lord of the 11th sign and the planet posited therein are all malefic. And if a malefic planet were to be in such an evil position the evil effects are aggravated.

Likewise for a fixed sign like Taurus the lord of the 9th Saturn and the planet posited therein; for Leo the lord of the 9th Mars and the planet posited therein; for Scorpio the lord of the 9th Moon and the planet posited therein; and for Aquarius the lord of the 9th Venus and the planet posited therein are all malefic. In a similar manner for the common signs: the 7th lord from Gemini Jupiter and the planet posited therein; from Virgo the 7th lord Jupiter and the planet posited therein; from Sagittarius the 7th lord Mercury and the planet posited therein; and from Pisces the 7th lord Mercury and the planet posited therein are all malefic.

From this it is evident that the malefic planets to these moveable, fixed or common signs, in whatever Bhaavas they may be, they cause only bad effects to these Bhaavas. For Aries, Saturn is 11th lord and he is malefic according to this verse. But

according to the next verse (if malefics happen to be lords of Kendras, they become benefics), Saturn is lord of the 10th to Aries. Thus it is obvious that Saturn is two-thirds malefic and one-third benefic to those born in Aries Lagna. Further, according to another verse it has to be noted that a debilitated planet is timid and fearful, and hence if Saturn were in Lagna, which is Aries in this case, the native will be interested in lowly profitless actions, but afraid to do so openly and as Aries is an inimical house to Saturn, he will be hated by his enemies. There are thus so many subtle points to be noted with every sign and planet, and before starting predictions one has to take into account the nature of the Lagna, its malefic planets and lords of malefic signs and then draw conclusions.

न दिशन्ति शुभं नृणां शुभाः केन्द्राधिपा यदि ।
क्रूराश्चेदशुभं त्वेते प्रबला उत्तरोत्तरम् ॥ ६ ॥

Planets in Kendra (1, 4, 7, 10):

Benefics being lords of Kendras do not confer good. Malefics being lords of Kendras do not give evil effects. But all planets get stronger as they are further from the Lagna. Jupiter, Venus, waxing Moon

and Mercury unassociated with a malefic are naturally benefics. If they happen to be lords of 1, 4, 7 and 10 they do not confer any good to the native. Similarly, Sun, Mars, Saturn, waning Moon and Mercury associated with a malefic do not produce evil effects, if they happen to be lords of 1, 4, 7 and 10. In the degree of producing good or bad effects, the planets in a higher place are stronger than those in the lower places; that is, the good given by a benefic in the 9th house is greater than the good by the benefic in the 5th house. In a similar manner, the evil brought by a malefic in the 6th house is greater than that done by a malefic in the 3rd house; and that done by a malefic in the 10th house is greater than that of the 6th. We can work out for all other cases too likewise:

A benefic being the lord of the 4th house is more harmful than the benefic as lord of Lagna; that of the 7th stronger than the 4th and, of the 10th stronger than all. A malefic being lord of the 4th confers more good than a malefic as lord of Lagna and so on. . 6

लङ्गाद्भययाद्वितीयेथौ परेषां साहचर्यतः ।

स्थानान्तरानुगुण्येन भवतः फलदायकौ ॥ ७ ॥

The lords of the 12th house and the 2nd house from the Lagna produce their good or bad effects in accordance with the nature of the lords of Bhaavas corresponding to their good or bad positions in relation to the Lagna.

Example:

Let us take Aries as the Lagna. Jupiter and Venus are lords of 12th and 2nd. As Jupiter is lord of the 9th he is considered as a benefic. As Venus is also lord of the 7th, and according to another verse, the Kendra's lordship is malefic to Venus, the 7th place is an evil position. Being lord of an evil place, Venus will produce only bad effects to the native.

The evil effects produced by the lords of 12th and 2nd houses from Lagna are determined by the planets in the 3rd, 6th, 8th and 11th places, or the lords of the 3rd, 6th, 8th and 11th houses, or aspected by them, or standing in their Kendras or Trikonas (quadrants or trines).

Similarly the good effects produced by the lord of the 12th or 2nd house from Lagna are determined

by the planets in good Bhaavas, namely, 1, 2, 4, 5, 7, 9 and 10th houses, or being associated with their lords, or being aspected by the lords of being posited in their Kendras or Trikonas. ...7

भाग्यव्ययाधिपत्वेन रंध्रेशोन शुभप्रदः ।

स एव शुभसन्धाता लग्नाधीशोऽपि चेत्स्वयम् ॥ ८ ॥

The lord of the 8th house, being the 12th to 9th, which is the house of the lord of fortune, does not confer good. But if the same lord of the 8th happens to be in Lagna, then he confers good.

Usually, the lord of the 8th is the destroyer of fortune being 12th to 9th, the lord of fortune. Being lord of the Lagna, however, he confers fortune, not as the lord of the 8th. But this is applicable only in the two cases of Mars, being lord of Lagna and so of the 8th; and Venus lord of Lagna and also of 8th.

..8

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।

मारकत्वेऽपि च तयोर्मारिकस्थानसंस्थितिः ॥ ९ ॥

Jupiter and Venus are very harmful as lords of Kendra (quadrants). If in addition, they happen to be in 'Maarakasthaana' (death- inflicting positions) they are very powerful. ..9

दुधस्ततदनु चन्द्रोऽपि भवेत्तदनु तद्विधः ।

न रन्ध्रे शत्वदोषस्तु सूर्याचन्द्रमसोर्भवेत् ॥ १० ॥

कुजस्य कर्मनेतृत्वप्रयुक्तशुभकारिता ।

त्रिकोणस्यापि नेतृत्वे न कर्मेशत्वमात्रतः ॥ ११ ॥

Jupiter and Venus are very harmful as lords of Kendra; Mercury is next in power to the above (Jupiter and Venus) as lord of Kendra. The Moon is next to Venus in strength in Kendra position. .. 10

The Sun and the Moon are deprived of the harmful nature of the 8th position. Mars is not beneficial by virtue of being in the 10th place, but by being lord of a Kendra position.

In addition to the harmful nature of Jupiter and Venus as being lords of the Kendra position, they are more powerful if they are in Maaraka-sthaana, that is, 2nd or 7th place, they become 'Maarakas' (death-inflicting planets).

For those born in Gemini or Virgo as Lagna, Jupiter is harmful wherever he is posited. For Gemini born, Jupiter is lord of 10th and for Virgo, it is lord of 4th and 7th—all Kendra positions. He becomes Maaraka, if he is in Sagittarius (7) for Gemini-born and in Pisces for Virgo-born.

Likewise, for Sagittarius and Pisces born persons, Mercury is respectively lord of the 7th and 10th and 4th and 7th places (Kendra positions) and therefore harmful, not so powerful as Jupiter. Similarly for Capricorn-born, the Moon is lord of a Kendra (Cancer) and it is harmful, although less powerful than either Mercury or Jupiter.

The Sun and the Moon are the lords of 8th for Sagittarius and Capricorn born respectively and they are not harmful at all. For Cancer born, Mars is lord of 5th and 10th and is beneficial; on the other hand, for Aquarius born, Mars is lord of 3rd and 10th and is harmful. ..11

यद्यद्भावगता वापि यद्यद्भावेशसंयुतौ ।

तत्तत्फलानि प्रबलौ प्रदिशेतां तमोग्रहौ ॥ १२ ॥

Raahu and Ketu:

The Chhaayaa planets, Raahu and Ketu, give the effects, good or bad, in an increased measure according to the Bhaavas in which they are situated or the lords of Bhaavas with whom they are associated. Although Raahu and Ketu do not have special ownership of any sign of their own, they increase the power and influence of any planet with which they are associated, or the lords of the signs where they are posited or aspected by any planet. If they are associated with more than any single planet in any sign, they increase the influence of the more powerful of the planets congregated there.

..12

केन्द्रत्रिकोणपतयः सम्बन्धेन परस्परम् ।

इतरैरप्रसक्ताश्चे द्विशेषफलदायकाः ॥ १३ ॥

If the lords of Kendras and Trikonas (quadrants and trines) happen to be in the same sign in transit, or mutually aspect each other or aspected singly, and if they are not aspected or associated with any of the other lords of houses 3rd, 6th, 8th and 11th they bestow increased good effects.

From this it is evident that in case the lords of Kendras and Trikonas happen to be associated with any of the malefics in the 3rd, 6th, 8th or 11th, the good effects will be normal and not increased.

Taking an example:

The Sun and the Moon for Aries, the Sun and Saturn for Taurus, Mercury and Venus for Gemini (as Venus is not the lord of the 3rd, 6th 8th and 11th.), the Moon and Mars for Cancer, the Sun and Mars for Leo, Venus and Jupiter for Virgo, Saturn and Mars for Libra, Jupiter and Sun for Scorpio Jupiter and Sun for Sagittarius, Saturn and Venus for Capricorn, the Sun and Venus for Aquarius and Jupiter and Mars for Pisces are the lords of trines unaffected by the lords of 3, 6, 8 and 11. Hence if these planets are not affected by the lords of 3, 6, 8 and 11, they will confer increased good effects to the person. ...13

RAJA YOGAS

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम् ।

संबंधमात्रात्प्रबलौ भवेतां योगकारकौ ॥ १४ ॥

The lords of nines and quadrants if powerful, although rendered weak by occupying defective signs, if posited in the same sign or aspect each other confer Raaja Yoga benefits.

As the 9th and 10th signs are regarded as excellent, the lords of these Raasis are called the lords of Dharma Karma. Even if they occupy defective signs, by the mere virtue of their being together or aspecting each other, they confer Raaja yoga. From this one can infer that the Raaja Yoga features can be determined by looking at the lords of Dharma Karma.

निवसेतां व्यत्ययेन तावुभौ धर्मिकर्मणौ ।

एकत्राऽन्यतरो वापि वसेच्चेद्योगकारकौ ॥ १५ ॥

If the lords of the 9th and 10th signs exchange places or if any one of them happens to occupy either the 9th or 10th sign, the person enjoys Raaja Yoga.

..15

त्रिकोणाधिपयोर्मध्ये संबंधो येन केन चित् ।

केन्द्रनाथस्य बलिनो भवेद्यदि स योगकृत् ॥ १६ ॥

If the powerful lord of a quadrant i.e. the lord of Karma (10th house) is associated with any of the

lords of trines (5th and 9th), Raaja Yoga is enjoyed by the native. ..16

Question:

As it has already been stated in Sloka 14 that if there is a mutual relationship between the lords of trines or quadrants, there will be Raaja Yoga, by repeating the same idea in Sloka 16, is not the author guilty of tautology?

Answer:

There is a difference between the two Slokas. Whereas the first referred to the relationship between the lords of the 9th and 10th houses conferring Raaja Yoga, this Sloka is referring to the relationship of the lords of either the 5th or 9th with the planet posited in the 10th house.

When a planet intervenes between the Dasaas of two Yogakaaraka planets, not in union with them, he produces good. Generally Raaja Yoga benefits accrue even during the sub-periods in those planetary periods. Good benefits result also when his sub-periods come in any other powerful planetary Dasaa.

दशास्वपि भवेद्योगः प्रायशो योगकारिणो : ।

दशाद्वये मध्यगततदयुक्छुभकारिणाम् ॥ २७ ॥

Raaja Yoga comes during the Dasaa periods of planets, meaning thereby the lords of Dharma and Karma. A planetary period even when bad by position or aspect, becomes good when it intervenes between two powerful planetary periods by virtue of its lord occupying a middle position, between two well-situated planets. This is an intriguing Sloka that leads to several interpretations and we have given an explanation to this Sloka as far as we could understand it. ...17

योगकारकसंबंधात्पापिनोऽपि ग्रहाः स्वतः ।

तत्तदूभक्तचनुसारेण दिसेयुर्योगिकंफलम् ॥ १८ ॥

Even evil planets, namely, lords of 3, 6, 8 and 11, when in conjunction with powerful Raaja Yoga planets, also produce beneficial results in their sub-periods, according to their own intrinsic strength at the time.

Note:

The lords of 3, 6, 8 and 11 are called evil planets. For Aquarius, Mars is lord of 3 and 10; for Cancer Jupiter is lord of 6 and 9; for Gemini Saturn is lord of 8 and 9; and for Aries, Saturn is lord of 10 and 11. Hence, it is found that for Aquarius the lord of 3; for Cancer, the lord of 6; for Gemini the lord of 8; and for Aries the lord of 11 are inimical. Therefore, according to the Sloka, if Aquarius or Cancer happens to be the Lagna, and their evil planets in 3 and 6, being associated with Yoga Kaaraka planets, i.e. Mars with Venus, and Jupiter with Mars respectively Raaja Yoga effects flow to the native during the Mars Bhukti of Venus Dasaa and Jupiter Bhukti of Mars Dasaa. Similarly to say that Raaja Yoga prosperity comes to the native with Gemini or Aries as Lagna during the Jupiter Bhukti of Saturn Dasaa or the Saturn Bhukti of Jupiter Dasaa, is not true.

Particularly for Aries and Gemini Lagnas, the conjunction of Jupiter and Saturn does not confer Raaja Yoga benefits.

One can infer that if even evil planets in conjunction with Raaja Yoga planets are producing

beneficial results, how much more good will be conferred, when benefic planets are in conjunction with Raaja Yoga planets. ...18

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।
नाथेनाऽन्यतरस्यैव संबन्धाद्योगकारकौ ॥ १९ ॥

The Chhaayaa planets, Raahu and Ketu, occupying Kendras or Trikonas and combining with other planets produce Raaja Yoga.

Note:

If Raahu and Ketu occupy Kendras and they are in union with the lords of Kendras or Trikonas they become beneficent. If they occupy Trikonas and are in union with the lords of Trikonas or Kendras, they produce good. ...19

केन्द्रत्रिकोणाधिपयोरैक्ये तौ योगकारकौ ।
अन्यत्रिकोणपतिना संबन्धो यदि किं पुनः ॥ २० ॥

The conjunction of the lordship of the Kendra and Trikona in one planet produces Raaja Yoga. But when the lords of other Trikonas join the lords of Kendras, will there be any doubt at all of better results?

Note:

There are some cases of Bhaavas whose lords are owners of both Kendras and Trikonas, when they confer Raaja Yoga benefits. For example for Taurus, Saturn is lord of 9 and 10; for Leo, Mars is lord of 4 and 9; and for Aquarius, Venus is lord of 4 and 9 these produce Raaja Yoga. Now, we have Saturn, Mars and Venus as lords of both Kendra and Trikona for Taurus, Leo and Aquarius respectively. If these planets were to have association with the lords of other Trikonas, better results would follow. ..20

धर्मकर्माधिनेतारौ रंघ्रलाभाधिपौ यदि ।

तयोस्संबंधमात्रेण न योगं लभते नरः ॥ २१ ॥

Exception to Raaja Yoga:

If the lords of the 9th and 10th houses become the lords of 8th and 11th houses, their conjunction with Yoga Kaaraka planets alone cannot ensure Raaja Yoga for the native.

Note:

In the previous Sloka it has been stated that the combination of the lords of the 9th and 10th houses

produces very good Raaja Yoga benefits. The conjunction of the lord of 8th or 11th house with Raaja Yoga planets is not productive of good, according to this Sloka. For example, to Aries, Jupiter is the lord of the 9th and Saturn the lord of the 10th. But Saturn is also the lord of 8th for Gemini and lord of 11th for Aries. Therefore, for the two signs, Aries and Gemini in spite of Saturn being a Yoga Kaaraka planet by virtue of its being in the 11th and 8th places respectively and even if Jupiter and Saturn have relations with the Sun who is the lord of Trikona for Aries, or with Venus, lord of Trikona for Gemini, no good results happen. ...21

LONGEVITY

अष्टमं ह्यायुषस्स्थानमष्टमादष्टमं च तत् ।

तयोरपि व्ययस्थानं मारकस्थानमुच्यते ॥ २२ ॥

In the science of Astrology, the 8th place from the Lagna is called the House of Life. The 8th from the 8th house is also called the House of Life. The 12th houses from the above two places are called the Houses of Death.

Note:

The 8th from the 8th house is the 3rd house; the 12th from the 8th is the 7th house; and the 12th from the 3rd house is the 2nd house. If the 8th and 3rd houses are the houses of life, the 7th and 2nd from the Lagna become the Houses of Death. The author's intention in using the word 'api' (also) in the Sloka seems to imply that the 12th house is also the Maaraka (death) house. But there are some commentators who state that 2nd and 7th houses are 'Maaraka sthaanas' and that 3, 8 and 12 are 'Kanda sthaanas'. ..22

तत्राप्याद्यव्ययस्थानादुत्तरं बलवत्तरम् ।

तदीशितुस्तत्रगताः पापिनस्तेन संयुताः ॥ २३ ॥

Of the Maaraka sthaanas mentioned in the previous Sloka, the 2nd house is stronger than the 7th in causing death; planets who occupy the 2nd and the 7th are stronger in inflicting death than the lords of 2nd and 7th; those who are in conjunction with the lord of the 2nd also become malefic.

Note:

The 2nd house from Lagna is thus a strong Maaraka Sthaana, and some commentators believe that the 7th house thus becomes a Kanda Sthaana. The lord of the 2nd house is therefore a Maaraka. Planets who occupy the 2nd are stronger than the lord of the 2nd; and the planets who are in conjunction with the lord of the 2nd are the most powerful in causing death. Similarly, the lord of the 7th inflicts death; but a planet who occupies the 7th is stronger than its lord and an evil planet in association with the lord of the 7th, is still stronger. These different circumstances must be weighed carefully by looking at the various sources of strength or weakness which the planets possess before prediction. ...23

तेषां दशाविपाकेषु संभवे त्रिधनं नृणाम् ।

तेषामसंभवे साक्षाद्भययाधीशदशास्वपि ॥ २४ ॥

Death will take place at the periods of Dasaa Bhuktis of the planets in the 7th and 2nd houses from the Lagna; or of the planets who are in conjunction with the lords of the 7th and 2nd. If death does not happen then, it will be caused in the Dasaa Bhukti periods of the lords of the 7th and 2nd houses.

PLANETS AND VARIOUS MEANS OF DEATH

NO.	PLANETS	MEANS OF DEATH
1	THE SUN	fire, fever, bile or weapon
2	THE MOON	cholera, and watery diseases like hepatitis
3	MARS	fire, witchcraft, weapon or blood diseases
4	MERCURY	anaemia and madness
5	JUPITER	easy death
6	VENUS	venereal diseases
7	SATURN	diseases due to wind
8	RAHU	leprosy, poison or smallpox
9	KETU	accident, snake-bite or by enemy.

Note:

The above various means by which death comes to a person according to the different planets are given in Phaladeepikaa Chapter XIV, Verses 14 & 15.

अलाभे पुनरेतेषां संबन्धेन व्ययेथितुः ।

कृचिच्छुभानां च दशास्वष्टमेशदशासु च ॥ २५ ॥

If the DaSaa periods of the evil planets mentioned above do not come to cause death, then

death may come in the DaSaa periods of planets, who are not Yogakaarakas but auspicious and who combine with the lords of death houses (7 and 2); if death does not happen then also, it is to be predicted in the DaSaa-Bhukti periods of the lords of the 8th and 3rd houses.

Note:

The lords of 3rd and 8th houses are called Aayush-kaarakas and not death-inflictors. It is only in rare cases when death has not happened with reference to the position of Maarakas, mentioned earlier, that prediction is made by referring to the lords of the 3rd and 8th. ...25

केवलानात्रच पापानां दशासु निधनं क्वचित् ।

कल्पनीयं बुधैर्नृणां मारकाणामदर्शने ॥ २६ ॥

In some other cases, when the periods of Maarakas are not occurring in time, the planet inauspicious in the horoscope will cause death at any time during its DaSaa period.

Note:

The inauspicious planet referred to is obviously the lord of the 3rd, 6th or 11th house. This is not a general rule, but only an exception.26

मारकैस्सह संबद्धो निहन्ता पापकृच्छनिः ।

अतिक्रम्येतरान्सर्वान् भवत्येव न संशयः ॥ २७ ॥

Saturn is inclined to do evil by his conjunction with the Maaraka houses or those who have any power to cause death, and hence will have more power to cause death than other Maaraka planets. ...27

न दिशेयुः ग्रहास्सर्वे स्वदशायां स्वभुक्तिषु।

शुभाशुभफलं नृणामात्मभावानुसारतः ॥ २८ ॥

All planets do not give in their DaSaas or Bhuktis all the good and evil effects, that they are able to do by their positions, associations and aspects in the horoscope.

Note:

The effects, good or bad, enjoyed by the native in the previous DaSaa-Bhukti period, is continued in the DaSaa-Bhukti of the planet concerned. For example, if a person had passed through a very bad period at the end of Saturn DaSaa, the next Mercury DaSaa too will be bad. Although the Mercury DaSaa is stated to be a good period, the Mercury Bhukti of the Mercury DaSaa seems to be as bad as the previous Saturn period. Similarly, the man who had

experienced good in the Jupiter period continues to have a good period in the next period of Saturn Bhukti in Saturn DaSaa. It is stated: "If in its own Bhukti of any DaSaa period, beneficial effects flow, the rest of the Bhuktis will be devoid of good, and 'vice versa'.

...28

आत्मसंबन्धिनो येच ये ये त्रिजसधर्मिणः ।

तेषामन्तर्दशास्वेव दिशन्ति स्वदशा फलम् ॥ २९ ॥

All planets who are associated with or aspected by the lords of the DaSaa now running and planets who are otherwise similar in strength to the lords of the DaSaa give similar results as the lords of the DaSaa themselves in their Bhukti periods.

Note:

In judging of the planetary influences in their DaSaa periods and Bhukti periods and all other minor divisions, one has to bear in mind the various forms of strength and weakness which the planets have. If a planet occupies the house of another planet and the latter is the Lord of the DaSaa. Those who are also in conjunction with the lord of the DaSaa give results similar to his. Similarly, the owner of the house occupied by the lord of the DaSaa produces results

identical to the latter. Other planets which are similar in strength or weakness as the lord of the DaSaa give the same results.

If several planets are in conjunction with the lord of the DaSaa, in their various DaSaa periods the native enjoys similar results in the lord of a TrikoNa, the results that have to flow in its DaSaa period come to happen in the DaSaa period of a similar lord of another TrikoNa-lord. For example, take Taurus; its 9th house lord is Saturn and the 5th house lord is Mercury. As Saturn has to give full benefits to Taurus in its DaSaa period, they come to happen in the Saturn Bhukti of Mercury DaSaa. Similarly, the bad results of the Jupiter DaSaa to Taurus (being in 8 and 11) come in the Jupiter Bhukti periods of Moon and Venus, the latter two planets being in the 3rd and 6th places from Taurus. ...29

इतरेषां दशानाथविरुद्ध फलदायिनाम् ।

तत्तद्भावानुगुण्येनफलान्यूह्यानि भुक्तिषु ॥ 30 ॥

In the Sub-periods of planet, who give contrary results to those of the lord of general DaSaa, the effects good or bad are to be inferred according to their nature.

Note:

In the previous Sloka it was stated that in the general period (DaSaa) of a planet one has to expect its good results in the sub-periods of the planets who are with it, or who are equal to him. But there are cases of planets who are directly opposed to the influence of the Lord of the DaSaa and those who are partly disagreeable. Let us take the same example of Taurus. Jupiter, the lord of 8 and 11, the Moon, the lord of 3 and Venus the lord of 6 are in malefic Bhaavas. Hence instead of the good effects which have to flow in the DaSaa of Saturn, the lord of 9th and 10th houses, the bad effects of Jupiter, Moon and Venus are being suffered by the native in their Bhukti periods of Saturn DaSaa. Likewise are the effects of the DaSaa periods of other planets to be inferred. ...30

स्वदथायां त्रिकोणेशो भुक्तौकेन्द्रपतेश्शुभम् ।

दिशेत्सोपि तथा नोचेदसंबन्धेऽपि पापकृत् ॥ ३१ ॥

If the Lord of a TrikoNa (the 5th or 9th house) is not conjoined with malefics and is not powerless otherwise, during its DaSaa period good effects will

result in the sub-periods of the lords of Kendra (i, e. 1, 4, 7 & 10). Similarly too in the converse, i.e, if the lord of Kendra is not conjoined with malefics, during its DaaSaa period good effects will result in the sub-periods of the lords of TrikoNa.

Note:

The DaSaas of the lords of the 5th and 9th (lords of TrikoNas), it has already been stated, are good periods. But these lords may also be the lords of 6th, 8th or 12th or other inauspicious signs, or may be in conjunction with evil planets, or may have malicious aspects, or may be weak. From this, it is obvious that the value of the planets who rule the TrikoNas in producing good is greater than the value of the planets who govern Kendras (1, 4, 7 and 10th houses). When the DaSaa period of the lord of Kendra comes and the Bhukti of a lord of the TrikoNa intervenes, the results of the major lord should be strong and have no malefic associations, to produce good during the Bhuktis of the lords of TrikoNas. ... 31

आरंभो राजयोगस्य भवेत्कारकपंक्तिषु । (1)

प्रथयन्ति तमारब्धं क्रमशः पापभुक्तयः ॥ 32 ॥

RAAJA YOGA BHUKTIS

In the DaSaa periods of Raaja Yoga Kaaraka planets, very good effects commence; such a beginning of Raaja Yoga is continued in the Bhukti periods of evil planets (i.e. the lords of 3, 6 and 1).

Note:

In the commentary on the Chandrikaa too it is reiterated that the lords of Bhuktis, even though malefic, do not interrupt the good effects commenced in the DaSaa periods of benefits (Raaja Yoga Kaarakas) but continue the same.

The intention of the author seems to be that the Raaja Yogas effects are not checked by evil planets (i.e. the lords of 3, 6 and 11) but only continue and not as stated by some, that the effects are increased or augmented during the Bhukti periods of malefics.

..32

तत्संबन्धि शुभानांच तथा, पुनरसंयुजाम् ।

शुभानान्तु समत्वेन नासंयुग्योगकारिणाम् ॥ 33 ॥

Good planets in conjunction with the Raaja Yoga Kaaraka planets give success in their Bhukti periods. But benefics, not in conjunction with the Raaja Yoga Kaaraka planets, give moderate success in their Bhukti periods. Independent Yoga Kaaraka planets do not give Raaja Yoga benefits in their Bhuktis, when they are in conjunction with benefics. (That is, the effects are lessened.) ...33

शुभस्य स्ववियुक्तस्य दशायां योगकारकाः ।

स्वस्वभुक्तिषु यच्छन्ति कुत्रचिद्योगजं फलम् ॥ ३४ ॥

Planets which are disposed to give Raaja Yoga will confer the benefits in their Bhukti periods during the DaSaa period of beneficial planets, although they are not associated with them.

Note:

The Bhukti period of a well - situated planet will give success in the general DaSaa period of a planet with whom he is not associated. ...34

तमोग्रहौ शुभारूढा वसंबद्धौ च केनचित् ।

अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥ ३५ ॥

When Raahu and Ketu occupy favourable houses and are not in conjunction with any other planet, they give success in their respective Bhuktis, according to their relative strength.

Note:

By the 'favourable' houses is meant obviously the TrikoNaas: the 5th and 9th. ...35

पापा यदि दशानाथाः शुभानंतदसंयुजाम् ।

भुक्तयः पापफलदाः तत्संयुक्छुभ भुक्तयः ॥ ३६ ॥

भवन्ति मिश्रफलदा भुक्तयो योगकारिणाम् ।

अत्यन्त पापफलदा भवन्ति तदसंयुजाम् ॥ ३७ ॥

If the lords of DaSaas are evil, and the lords of the Bhuktis are unconnected with them but favourable in character, they produce only evil in their sub-periods. If the favourable lords of Bhuktis are connected with the evil lord of the DaSaa, they produce mixed results during their sub-periods. But if powerful Raaja Yoga Kaaraka planets are not in conjunction with the malefic lord of the DaSaa, they produce most unfavourable results during their Bhukti periods. ...36 & 37

सत्यपि स्वेन संबन्धे न हन्ति शुभभुक्तिषु ।

हन्त्यसत्यपि संबन्धे मारकः पापभुक्तिषु ॥ ३८ ॥

During the DaSaa of a Maaraka (death-inflicting) planet, death does not take place in the Bhukti of a favourable planet, although in conjunction with the Maaraka planet. But death comes in the Bhukti of a malefic planet, although it is not in conjunction with the Maaraka planet. ...38

परस्परदशायान्तु स्वभुक्तौसूर्यभार्गवौ ।

प्रदिशेतां व्यत्ययेन विशेषेण शुभाशुभम् ॥ ३९ ॥

During the DaSaa periods of the Sun and Venus, they give the good or bad results in an increasing measure inversely when their Bhuktis are in progress.

Note:

Whether the Sun is benefic or malefic, during its DaSaa whatever effects good or bad it has to give, is given by Venus in its Bhukti. Similarly, in the Venus DaSaa, its effects are given by the Sun during its Bhukti. ...39

परस्परदशायांच स्वभुक्तौ शनिभार्गवौ ।

प्रदिशेतां व्यत्ययेविशेषेण शुभाशुभम् ॥ ४० ॥

In a similar fashion, during the DaSaa periods of Saturn and Venus, they give the good or bad results in an increasing measure inversely when their Bhuktis are in progress. ...40

BENEFIC OR MALEFIC PLANETS

प्रतिलग्नं समाश्रित्य पूर्वोद्दिष्टऽविरोधतः ।

तत्तग्रहस्वरूपाणि क्रमेणैव विवृण्महे ॥ ४१ ॥

In accordance with what has already been explained before, we shall now speak of the different good and evil aspects which the planets give in the zodiacal sign from Aries onwards. ..41

मन्द सौम्य सिताः पापा शुभौ गुरुदिवाकरौ ।

नशुभं योगमात्रेण प्रभवेच्छनिजीवयोः ॥ ४२ ॥

1. Aries:

A person born in Aries Lagna has Saturn, Mercury and Venus as malefics. Mercury and Venus are benefics. The simple combination of Jupiter and Saturn produces no beneficial results. ...42

परन्तु तेन जीवस्य पापत्वमपि सिद्ध्यति ।

कविस्साक्षाग्निहन्ता स्यान्मारकत्वेन लक्षितः ॥ ४३ ॥

But on the other hand, Jupiter, when combined with Saturn, not only does not give good but actively produces evil. Venus (by owning 2nd and 7th houses) called a Maaraka becomes a death-inflicting planet.43

मन्दादयो निहन्तारो भवेयुः पापिनो ग्रहाः ।
शुभाशुभफलान्येवं - ज्ञातव्यानि क्रियाभुवः ॥ ४४ ॥

Saturn, Mercury and Venus are Maarakas to Aries-bom. Bearing all these factors in mind, one has to give predictions for those born in Aries. ...44

जीवशुकेन्दवः पापाः शुभौ शनि दिवाकरौ ।
राजयोगकरस्साक्षादेक एवांशुमत्सुतः ॥ ४५ ॥

2. Taurus:

To a person born in Taurus Lagna, Jupiter, Venus and the Moon are evil planets; Saturn and the Sun are good planets. Saturn alone is capable of giving Raaja Yoga to the person bom in Taurus. ..45

जीवादयो ग्रहाः पापाः घ्नन्ति मारकलक्षणाः ।
बुधैस्तत्तत्फलान्येवं ज्ञेयानि वृषजन्मनः ॥ ४६ ॥

Maarakas like Jupiter, Venus and the Moon will kill the native born in Taurus during their respective DaSaas and Bhuktis.46

भौमजीवारुणा पापाः एकएवशुभः कविः ।
शनैश्चरेण जीवस्य योगो मेषभुवो यथा ॥ ४७ ॥

3. Gemini:

Mars, Jupiter and the Sun are evil to one born in Gemini Lagna. The only benefic is Venus. The combination of Jupiter and Saturn produces the same results as in Aries. ...47

नालं शनिर्निहन्तुं तल्लक्षणात्पापिनस्त्वलम् ।
ज्ञातव्यानिद्वंद्वजस्य फलान्येवं प्रकारतः ॥ ४८ ॥

Saturn has no Maaraka power. Mars, Jupiter and the Sun have the characteristics of a Maaraka and are death-inflicting. ..48

भगवेन्दुसुतौ पापौ भूसुताङ्घ्रिरसौ शुभौ ।
एकएव भवेत्साक्षात्भार्गवो योगकारकः ॥ ४९ ॥

4. Cancer:

To one born in Cancer Lagna, Venus and Mercury are evil planets. Mars and Jupiter are

benefics. Venus alone is capable of directly giving benefits to the native. ...49

निहन्ता रविरन्येतु पापिनो मारकाहवयाः ।

कुलीरसंभवस्यैवं फलान्यूह्यानि सूरिभिः ॥ ५० ॥

The Sun is Maaraka. Other planets may turn out to be Maarakas; and hence astrologists must judge of these results carefully. ...50

रौहिणेयसितौ पापौ कुज एकश्शुभावहः ।

प्रभवेद्योगमात्रेण न शुभंकुजशुकयोः ॥ ५१ ॥

5. Leo:

To one born in Leo, Mercury and Venus are evil; and Mars alone is a benefic. The combination of Mars and Venus alone will not produce Raaja Yoga. ...51

घ्नन्ति सौम्यादयः पापाः हन्तृलक्षणलक्षिताः ।

एवं फलानि ज्ञेयानि सिंहजत्य मनीषिभिः ॥ ५२ ॥

Mercury and other evil planets with the characteristics (lakshaNas) of a Maaraka turn out to be Maarakas. ...52

कुजजीवेन्दवः पापा एको भृगुसुतरशुभः ।
 भागवेन्दुसुतावेव भवेतां योगकारकौ ॥ ५३ ॥
 नहन्ति कविरन्ये तु मारकारव्याः कुजादयः ।
 घ्नन्ति पापाः फलान्यूह्यान्येवंकन्याभुवोबुधैः ॥ ५४ ॥

6. Virgo:

Mars, Moon and Jupiter are evil planets to one born in Virgo Lagna. Venus alone is a benefic. Although Venus is lord of the 2nd house, he is not a Maaraka. But Mars, Jupiter and Moon are Maarakas.
 ..53 & 54

जीवार्कमहिजाः पापाः शनैश्चरबुधौ शुभौ ।
 भवेतां राजयोगस्य कारकाविन्दुतत्सुतौ ॥ ५५ ॥

7 Libra:

To one born in Libra, Jupiter, Sun and Mars are inauspicious. Saturn and Mercury are productive of good. The combination of Moon and Mercury produces Raaja Yoga.
 ...55

कुजो न हन्ति जीवाद्याः परे मारकलांछनाः ।
 निहन्तारः फलान्येवं ज्ञातव्यानि तुलाभुवः ॥ ५६ ॥

Mars is not a Maaraka. Jupiter and Sun kill the person when possessed of Maaraka powers.
...56

सौम्यभौमसिताः पापाः शुभ एको निशाकरः ।

सूर्याचन्द्रमसावेव भवेतां योगकारकौ ॥ ५७ ॥

8. Scorpio:

To one born in Scorpio Lagna, Mercury, Mars and Venus are inauspicious. Moon alone is favourable. The Sun and the Moon are the Yoga Kaarakas.
...57

जीवो न हन्ता सौम्याद्या हन्तारो मारकाह्वयाः ।

तत्तत्फलानि विज्ञेयान्येवं वृश्चिकजन्मनः॥ ५८ ॥

Jupiter is not a Maaraka, though possessed of death-inflicting powers. Mercury, Mars and Venus cause death when they have power to do so. These are the results which must be carefully borne in mind in predicting about Scorpio.
...58

एक एव कविः पापः शुभो भौमदिवाकरौ।

योगो भास्करसौम्या भ्यांस्यात्रिहन्तांऽशुमत्सुतः ॥५९॥

9. Sagittarius:

Venus alone is malefic to the Sagittariusborn. The Sun and Mars are productive of good. The combination of Sun and Mercury produces Raaja Yoga. Saturn is Maaraka. ...59

घ्नन्ति शुक्रादयः पापाः हन्तृलक्षणलक्षिताः ।
ज्ञातव्यानि फलान्येवं चापजस्य मनीषिभिः ॥ ६० ॥

Venus and Saturn when invested with death-inflicting powers kill the person born in Sagittarius. Hence astrologists must judge of these results carefully.60

कुजजीवेन्दवः पापाः शुभौ भार्गवचन्द्रजौ ।
राजयोगकरस्साक्षादेक एभृगोस्सुतः ॥ ६१ ॥

10. Capricorn:

Mars, Jupiter and Moon are inauspicious to those born under Capricorn Lagna. Venus and Mercury are favourable. Venus alone is productive of RaajaYoga. ...61

चन्द्रात्मजेन संयुक्तो विशेषफलदायकः ।
स्वयं नैव निहन्ता स्यान्मन्दो भौमादयःपरे ॥ ६२ ॥

In conjunction with Mercury, there will result much happiness. Saturn is by himself not a Maaraka.

...62

तल्लक्षणान्निहन्तारः कविरेकस्स योगकृत् ।
ज्ञातव्यानि बुधैरेवं फलानि मृगजन्मनः ॥ ६३ ॥

But Mars and other evil planets, with Maaraka lakshaNas, kill the native. Venus alone will give Raaja Yoga.

...63

जीवचन्द्रकुजाः पापा एको दैत्यगुरुश्शुभः ।
राजयोगकरो भौमः (1) कविरेको बृहस्पतिः ॥ ६४ ॥

11. Aquarius:

To Aquarius-bom Mars, Jupiter and Moon are evil; and Venus alone is auspicious. The combination of Mars and Venus is Yoga-kaaraka. Although Jupiter is lord of the 2nd- he is not a Maaraka.

...64

न हन्तघ्नन्ति सौम्याद्या मारकत्वेन निश्चिताः ।
एवमेवफलान्येतान्यूह्यानि घटजन्मनः ॥ ६५ ॥

Mercury and other evil planets, invested with death - powers kill the native. Hence astrologists must judge of these results carefully.

...65

मन्दशुक्रांऽशुमत्सौम्याः पापाः भौमविधू शुभौ ।
महीसुतगुरु योगकारिणौ नैव भूसुतः ॥ ६६ ॥

12. Pisces:

Saturn, the Sun, and Mercury are evil to those born in Pisces Lagna: Mars and the Moon are benefics. Mars and Jupiter produce Raaja Yoga. Mars, although lord of the 2nd, is not a Maaraka. ...66

मारको, मारकाभिरव्या मन्दाद्या घ्नन्ति पापिनः ।
इत्यूह्यानि बुधैरेतत्फलानि झषजन्मनः ॥ ६७ ॥

Saturn and other evil planets kill the Pisces-bom when they possess Maaraka powers. The learned in the science of Astrology must try to understand the results of the planetary influences in this way for persons bom in the various Lagnas mentioned above.

...67

पुत्र दारादिलाभस्य शुभात्मकतया ग्रहाः ।
प्रदिशन्ति शुभा एव स्वदशायाम् स्वभुक्तिषु ॥ ६८ ॥

The acquisition of wife and children being of an auspicious nature, they are conferred during the DaSaa and Bhukti periods of benefics. ...68

फलानि ग्रहचारेण सूचयन्ति मनीषिणः ।

कोवा वक्तुं प्रभवति तमेकं वेधसं विना ॥ ६९ ॥

By the position and movement of planets one can only indicate the broad outlines of good or bad effects which lie in the womb of Time but who, except Brahma, can certainly say what will happen? ... 69

योगेषु केचिज्जायन्ते मूढाः काश्मीरगर्दभाः ।

योगास्ते किंकरिष्यन्ति स्वदशानामनागमे ॥ ७० ॥

Although at the time of birth the horoscope indicates several Raaja Yoga features, of what avail their possibilities, if the DaSaa periods of those benefics do not occur in one's life-time? They are fools living on false hopes like Kashmir donkeys who carry saffron bundles. ...70

पापिनश्चेद्ग्रहास्तेषामुच्चत्वे सति किं फलम् ।

बलवत्त्वे शुभानां च फलं लभ्येत कर्हिचित् ॥ ७१ ॥

When the Sun and other planets become malefic by virtue of their positions in the zodiac, and their relationship to the Lagna, even in their exaltation they cannot do any good. But benefics in exaltation and in their strength sometimes do good. ...71

VARIOUS KINDS OF MATCHING

दिनं गणं च माहेन्द्रंस्त्रीदीर्घं योनिरेव च ।

राशिराश्य धिषौ वश्यं रज्जुर्नडीति वै दश ॥ १ II

The matchings are of different kinds such as matching with regard to

(i) Dina (ii) GaNa (iii) Maahendra (iv) Stree Deergha (v) Yoni (vi) RaaSi (vii) Lord of RaaSi (viii) VaSyam (ix) Rajju (x) Vedha and (xi) NaaDi. ...1

जन्म संपद्विपत्क्षेम प्रत्यरस्साधको वधः ।

मैत्रपरममैत्रं च जन्मादीनां पुनः पुनः ॥ २ II

Commencing from the birth star, the nine stars are successively named: Janma, Sampat, Vipat, Kshema, Pratyara, Saadhaka, Vedha, Maitram and Parama-maitram. Likewise are the successive stars of Anu-Janma and Tri-janma stars. ...2

त्रि-पत्रचसप्तमाः पापाः द्विजन्मा-ऽष्टम-मध्यमाः ।

षट्-चतु-र्नवमाः श्रेष्ठस्तारकास्स्यु स्त्रिधा मताः ॥ 3 II

Of these 9 stars, as the Vipat, Pratyara and Vedha are the 3rd, 5th and 7th stars, they are evil. The stars 2nd, 1st and 8th are of middling value. The 6th, 4th and 9th are the best stars. ...3

DINA MATCHING

वधूनक्षत्रमारभ्य वरनक्षत्रान्तं च गण्यते ।
समतारं शुभं प्रोक्तं दिनकूटं प्रशस्यते ॥ Y II

In determining the matching of bride and groom for marriage: commencing from the girl's star up to the groom's in counting, if the result is an even number, the matching is good.

Note:

In the three divisions Janma, Anujanma and Trijanma, counting has to be done from the girl's star up to the groom's. The first star brings death to the couple; the second affection; the third danger; the fourth happiness; the fifth affliction; the sixth cattle development; the seventh disease; the eighth progeny and the ninth decrease of friendship. This varga is called 'day-matching' in marriage affairs.

पर्याये प्रथमे त्याज्याः विपत्प्रत्यरनैधनाः ।
द्वितीये त्वंशका वज्यस्त्वन्ते सर्शुभावहाः II

From the bride's Janma star to the ninth is called the first Paryaayam; and from the Anujanma star up to the ninth is called the second paryaayam; and from the Anujanma star up to the ninth is called the second

paryaayam; and from the Trijanma star up to the ninth is called the third Paryaayam. If among these stars the groom's star comes as 2nd, 4th, 6th or 8th, 'the day-matching' is stated to be good.

सप्तविंशतिभंत्याज्यं भिन्नराशिगतं यदि ।

If the groom's star happens to be the 27th and in a different RaaSi, the 'day-matching' is not there. If the couple's stars happen to be the same and are in different RaaSis, the man's star in one, and the girl's star in the succeeding RaaSi, it is an excellent match. If, however, the two stars are in the same RaaSi, but the man's precedes the girl's it is a good match.

भवनद्वययुक्तर्धे पूर्वे पुंसां शुभावहम् ।

पश्चाद्भागस्त्वथस्त्रीणां व्यत्ययस्तु विनाशकृत् ॥

If the groom's star is the 27th to the girl's but the two stars are in the same RaaSi, it is a good match.

अश्वी मृगशारोहस्तौ स्वाती पुष्यपुनर्वसू ।

मैत्रश्रवणरेवत्य एते देवगणास्मृताः ॥ ५ ॥

(ii) GaNa Matching:

The stars ASwini, MrigaSira, Hasta, Swaati, Pubba, Punarvasu, Anuraadhaa, SravaNa and Revati belong to DevagaNas.5

भरणी रुद्रनक्षत्र रोहिणी चोत्तरात्रयम् ।

पूर्वात्रयं नवैतानि मानुषोऽयं गणस्मृतः ॥ ६ ॥

BharaNi, Aardraa, RohiNi, Uttara, Uttarabhadra, Pubba, PoorvaashaaDhaa and Poorvabhadra are human GaNas.6

चित्रा२ लेषामखामूल विशाखशततारका : ।

धनिष्ठ कृत्तिका ज्येष्ठ राक्षसोयं गणस्मृतः ॥ ७ ॥

The stars Chittaa, AaSleshaa, Makha, Moola, ViSaakhaa, Satabhisha, DhanishThaa, Krittikaa, and JyeshThaa are Raakshasa GaNas.7

स्त्रीराक्षसो न कर्तव्यः कर्तव्यो नरराक्षसः ।

स्त्रीराक्षसे न दोषोऽस्ति त्रयोदशदिनात्परम् ॥ ८ ॥

If the girl's star belongs to the Raakshasa GaNa and the boy's to DevagaNa, there is no matching of GaNas. The converse case is good. The girl's DevagaNa and the boy's Raakshasa GaNa, is a good match. But if the man's star is beyond the 13th star from the girl's and even if hers is a Raakshasa GaNa, there is GaNa-matching.8

वध्वादीनां चतुस्सप्त दशमं च त्रयोदश ।

षोडशकोनविंशत्यो द्वाविंशत्पंचविंशतिः ॥

पते माहेन्द्रयोगास्स्युर्दपत्योस्संपदस्मृताः ॥ १० ॥

(iii) Maahendra-Matching:

If from the girl's star, the boy's star happens to be the 4th, 7th, 10th, 13th, 16th, 19th, 22nd, and 25th there is good Maahendra matching. The couple will be prosperous. ...9 & 10

कन्यादिवरऋक्षान्तंपर्यायस्तत्र गण्यते ।

तत्र त्रयोदशादूर्ध्वं स्त्रीदीर्घं बहुलं शुभम् ॥ ११ ॥

(iv) Stree-Deergha-Matching:

Count from the girl's star up to the boy's star; and if the boy's star comes after 13 stars, there is good 'Stree-deergha' matching. This will give a special benefit to the couple. Some commentators say that if the boy's star comes after the 7th star from the girl's, it is a good match. ...11

अश्वेभाजभुजंगभोगिशुनका माजरिवस्ताह्वयाः

माजरिन्दुरुमूषिकोष्महिष व्याघ्रा महिष्यस्तथा ।

शार्दूलो हरिणः कुरङ्गशुनकौ शाकामृगो गौः कपि

नार्यश्वौ नरगोगजाश्च कथिता भानां क्रमाद्योनयः

(v) Yoni-Matching:

The following 27 stars have the following Yonis, it is stated:

	STAR	YONI		STAR	YONI
1	Aswini	Horse	2	BharaNi	Elephant
3	Krittikaa	Goat	4	RohiNi	Snake
5	Mrigasira	Snake	6	Aardraa	Dog
7	Punarvasu	Cat	8	Pushyami	Ram
9	Aaslesha	Cat	10	Makha	Rat
11	Pubba	Bandicoot	12	Uttara	Camel
13	Hasta	Bullock	14	Chitta	Tiger
15	Swati	Buffalo	16	ViSaakhaa	Tiger
17	Anuraadhaa	Deer	18	JyeshThaa	Deer
19	Moola	Dog	20	Poorvaa shaadhaa	Monkey
21	Uttaraah shaadhaa	Cow	22	Sravana	Monkey
23	DhanishTha	Girl	24	Satabhisha	Horse
25	Poorva bhadra	Man	26	Uttara bhadra	Cow
27	Revati	Elephant			

...12

गोव्याघ्रं गज सिंहवाजिमहिषं श्वैणं च बभ्रूरग
चैरं वानरमेषकं च सुमहत्तद्दिवडालेन्दुरु ।

लोकानां व्यवहारतोऽन्यदपि च ज्ञात्वा प्रयत्नादिदं
दंपत्योर्नृपभृत्ययोरपिसदावर्ज्याः शुभस्यार्षिभिः ॥

The following pairs are dead enemies:

Cow and Tiger; Elephant and Lion; Horse and Buffalo; Dog and Deer; Mangoose and Snake; Monkey and Goat; Cat and Rat.

It is better to avoid these pairs in finding the Yoni-matching; not only among couples, but between kings and servants. ...13

एकयोर्नौ तु संपत्तिर्दंपत्योस्संगमं यथा ।

भिन्नयोनिस्तु मध्यं स्यादरिभावो नचैतयो : ॥ १३ ॥

If the couple happens to have the same Yoni, they would be prosperous. There is no Yoni-matching, if the animals are deadly enemies. If they belong to different species, without enmity, the matching is moderate. ...14

द्विद्वादशे भवेन्मृत्युरायुर्द्वादशकेद्विके ।

त्रिके चैकादशे दुःखं सुखमेकादशत्रिके ॥ १५ ॥

चतुर्थदशमे वैरं प्रीतिर्दशचतुर्थके ।

पञ्चमे नववैधव्यं नवपञ्च पतिव्रता ॥ १६ ॥

षष्ट्यमे पुत्रनाशो बहुपुत्राऽष्टषष्टके ।

सप्तमे च शुभं प्रोक्तं राशिकूटविधिः क्रमात् ॥ १७ ॥

(vi) RaaSi-Matching:

Where the Moon is at birth in the zodiacal circle, it is called the RaaSi. First find out the signs where the Moon is in the boy's and girl's horoscopes. If the girl's RaaSi is 2nd to that of the boy and the boy's RaaSi is 12th to that of the girl, there will be death. But if the girl's RaaSi is 12th to that of the boy and the boy's 2nd to that of the girl, there will be longevity.

If the girl's is 3rd to that of the boy and the boy's 11th to the girl's there will be sorrow. In the converse case there will be happiness. If the boy's is 10th to the girl's and the girl's is 4th to the boy's there will be enmity; in the reverse case there will be much love. If the girl's is 5th to the boy's and the boy's is 9th to the girl's there will be widowhood; in the converse case, there will be increase of Paati-yratya. .

If the girl's is 6th to the boy's and the boy's is 8th to the girl's there will be loss of children. In the converse case, there will be many children. If in the

girl's 7th RaaSi, there is the Moon in the boy's horoscope, there will be special happiness and prosperity. ...15, 16 & 17

मेषवृश्चिकयोर्भोमस्तुलावृषभयोस्सितः ।

धनुर्मीनकयोर्मन्त्री कन्यामिथुनयोर्वुधः ॥ १८ ॥

सिंहस्याधिपतिस्सूर्यः कर्कटस्याधिपश्शशी ।

नक्रकुंभकयोर्मन्दः राशिनाथा इमेस्मृताः ॥ १९ ॥

(vii) RaaSi-Lord Matching:

The lord of Aries and Scorpio is Mars; the lord of Taurus and Libra is Venus; of Pisces and Sagittarius is Jupiter; of Gemini and Virgo Mercury; of Leo the Sun; and of Cancer the Moon. Saturn is the lord of Aquarius and Capricorn. ...18 & 19

शत्रूमन्दसिद्धौ समश्च शशिजौ मित्राणि शेषारवे :

तीक्ष्णांशुर्हिमरश्मिजश्चसुहृदौशेषास्समाश्शीतगो :

जीवेन्दूष्णकराः बुधस्य सुहृदो ज्ञोऽरिस्सितार्किसमौ

मित्रेस्सूर्यसितौ बुधस्य हिमगुश्शत्रस्समाश्चापरे ॥ २० ॥

Saturn and Venus are enemies of the Sun; Mercury; neutral; and others friends. For the Moon: the Sun and Mercury are friends, the rest are neutrals;

for Mars: Jupiter, the Moon and the Sun are friends, Mercury is enemy, Venus and Saturn are neutrals. For Mercury, Saturn is friend, the Moon enemy, and the rest are neutrals. ...20

सूरेस्सौम्य सितावरी रविसुतो मध्योऽपरे त्वन्यथा
 सौम्याकीं सुहृदौ समौ कुजगुरु शुक्रस्य शेषावरी ।
 शुक्रज्ञौ सुहृदौ समस्सुरगुरुस्सौरस्य चान्येरयो
 ये प्रोक्तास्त्रिकोणभादिषु पुनस्तेऽमी मया कीर्तिताः ॥

For Jupiter: Mercury and Venus are enemies, Saturn equal, and the rest friends. For Venus: Saturn and Mercury are friends, Mars and Jupiter neutrals, and the rest are enemies. For Saturn: Venus and Mercury are friends, Jupiter neutral, and the rest are enemies. (More details to be found in our **Brihat Jaataka** or Predictive Astrology) ...21

उत्तमो मित्रवर्गस्तु समवर्गस्तु मध्यमः ।
 अधमश्शत्रुमित्रस्तु वैरिवर्गो विनाशकृत् ॥ २२ ॥

If the lords of the RaaSis of the boy and the girl are friends, the match is excellent; if neutral, moderate; and if mixed, one friendly and inimical, the match is bad. But if they are enemies, destruction will result. ...22

मेषस्य वश्यौ सिंहाली वृषभस्य च कर्कटः ।

यमस्य कन्यका वश्या कर्किणश्चापवृश्चिकौ ॥ २३ ॥

तुला सिंहस्य वश्या स्यान्कन्यायायममन्स्यकौ । .

मृगकन्येतु जूकस्य कर्कटो वृश्चिकस्य तु ॥ २४ ॥

मीनश्चापत्य वश्यश्स्यान्मकरो मीनवश्यकृत् ।

कुंभस्य कन्यका वश्या मेषोमीनस्य वश्यकृत् ॥ २५ ॥

(viii) Vasyam Matching:

The following are 'VaSyam' RaaSis:

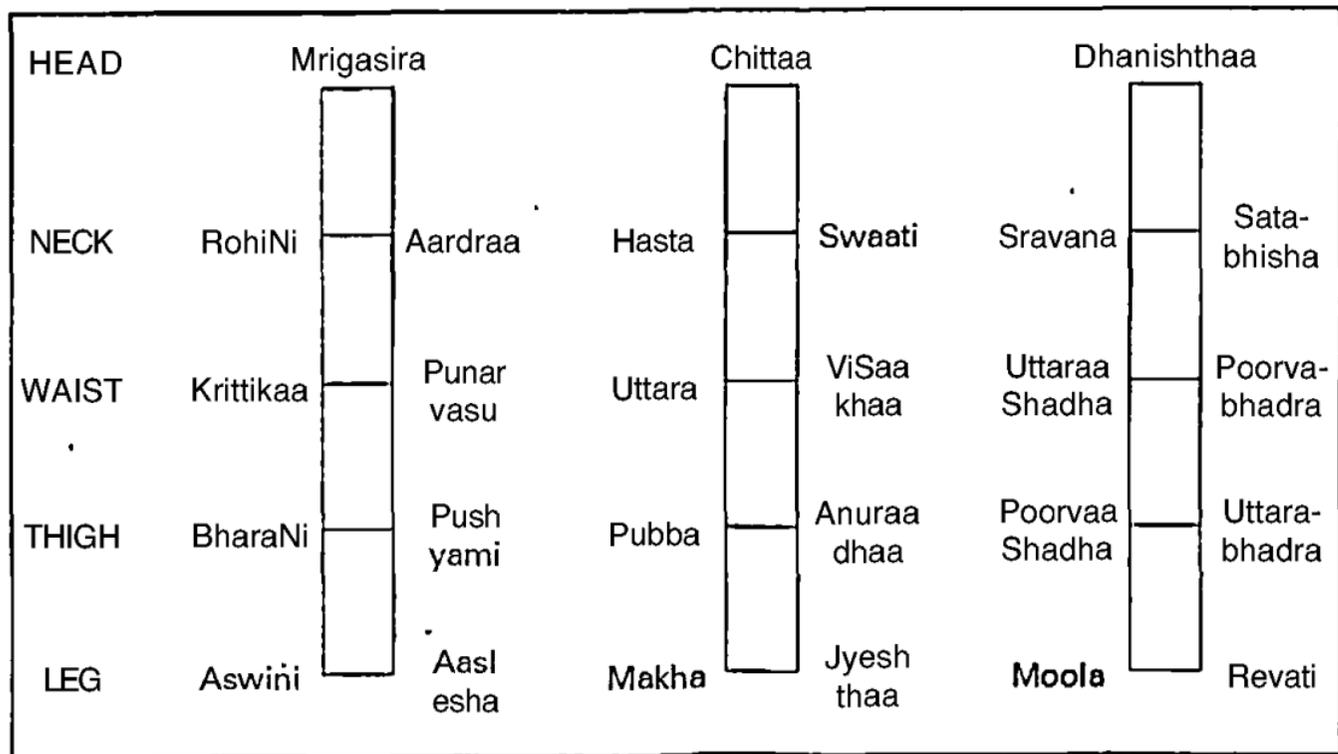
For	ARIES	... Leo and Scorpio	
	TAURUS	... Cancer	
	GEMINI	... Virgo	
	CANCER	... Sagittarius and Scorpio	
	LEO	... Libra	
For	VIRGO	... Gemini and Pisces	
	LIBRA	... Capricorn and Virgo	
	SCORPIO	... Cancer	
	SAGITTARIUS	... Pisces	
	CAPRICORN	... Pisces	
	AQUARIUS	... Virgo	
	PISCES	... Aries	...23, 24 & 25

एवं वश्यसमायोगे दंभयत्योः प्रीतिरुत्तमा ।

वश्याभावे तु दंपत्योर्विवाहःकलहप्रदः ॥ २६ ॥

(ix) Rajju-Matching :

Draw the following figure to represent the 27 stars:



If, according to the above Sloka, the matching of female RaaSis for male RaaSis, is 'attractive' (VaSyam) the couple will be very loving. Of the two RaaSis, if one is 'VaSyam' there will be moderate happiness between the couple. If neither is 'VaSyam' the marriage will only create constant bickerings and quarrels.

विधुर्बिबत्रयं कृत्वा तिर्यग्रेखाचतुष्टयम् ।

अश्वन्यादीनि चक्ष्णिणि वामपाश्वादि वन्यसेत् ॥ २७ ॥

गळोदरकटीपादरेखास्स्युर्यदि संस्पृशेत् ।

रेखैवक्येसं भवेन्नाशोभिन्नरेखासु शोभनः ॥ २८ ॥

वैधव्यं गळरेखायां क्रोडरेखाऽनपत्यदा ।

दारिद्र्यदा कटीरेखा पादरेखाऽठनप्रदा ॥ २९ ॥

सुखे पतिं गळे कन्यां क्रीडे तु तनुजान् हरेत् ।

दारिद्र्यदा भवेत्कट्यां पादे चभ्रमणं भवेत् ॥ ३० ॥

In the chart on the previous page if the girl's star and the boy's star come in the *same line*, there will be *destruction*;

if they come in *different lines*, the matching will be excellent;

if the two stars come in the *top line*, representing the 'head', the *husband will be killed*;

if they come in the *second line* representing 'neck', the *wife will be killed*;

if they come in the '*waist*' line, the *child will die*;

in the '*thigh*' line, *poverty* will be the lot of the couple; and in the *last line* '*leg*', there will be *wandering*. ...27, 28, 29 & 30

अश्वीन्द्रौ यममैत्रभे हरिहरौ शूर्पाङ्गलौ वायवजौ
 मूलाही पितृपूषणौ गुरुजले देवप्रसृर्विश्वभे ।
 बध्न्यक्षार्यमणौ दिनेशवरुणौ भाद्रक्षभाग्ये मिथो
 वेधानार्हति योगऋक्षयुगळं वस्वीन्दुचित्रात्रयम् ॥
 जन्मक्षवेधे कथितेऽत्रजाते
 युक्तोपि वश्यादिगुणैर्बलिष्ठैः ।
 पतिं च कन्यां च ससूलघातं
 निहन्ति षष्ठऽष्टमराशियोगः ॥३९ ॥

(x) *Vedha-Matching*:

The following pairs are called 'Vedha':

ASwini and JyeshThaa; BharaNi and Anuraadhaa; SravaNa and Aardraa; Krittikaa and ViSaakhaa; Swaati and RohiNi; Makha and Revati; Pushyami and PoorvaashaaDhaa; Punarvasu and UttaraashaaDhaa; Hasta and Satabhisha; Uttarabhadra and Pubba. Also are the stars MrigaSira, Chittaa and DhanishThaa.

The boy's and the girl's stars should not be of any such pairs, and if they are, it is called 'Vedha' matching. If without this matching there are other strong matchings with regard to VaSyam, Rajju etc. it will destroy the couple. It is therefore essential that this matching should be carefully investigated into before any marriage is settled. ...31 & 32

कृत्तिका रोहिणी स्वाती मखाऽऽश्लेषा च रेवती ।

श्रवणं चोत्तराषाढा विशाखावामनाडिका : ॥ ३३ ॥

पूर्वफल्गुनिका चित्रा धनिष्ठभरणी मृगः ।

पूर्वाषाढाऽनुराधा च तिष्योऽहिबुध्न्य एव च ।

एध्यनाडीगणाः प्रोक्ताः विवाहे क्लेशदायकाः ॥ ३४ ॥

पूर्वाभाद्रपदा मूला ज्येष्ठहस्तौ पुनर्वसुः ।

अश्विन्यार्द्रा शतभिषगुत्तरा फल्गुनीगणाः ।

मध्यनाडी पतिं हन्ति पार्श्वनाडी तु कन्यकाम् ।

पार्श्वनाडी सदा चिन्त्या दंपत्योश्शुभमिच्छता ॥ ३५ ॥

(xi) NaaDi-Matching:

The following 9 stars: Krittika, RohiNi, Swaati, Makha, AaSlesha, Revati, SravaNa, UttaraashaaDhaa, and ViSaakhaa are called 'left'-side NaaDis; and the following 9 stars: Pubba, Chittaa, DhanishThaa, BharaNi, MrigaSira, Poorvabhadra, Anuraadhaa, JyeshThaa, and Uttarabhadra are 'middle'-side NaaDis. The remaining 9 stars Poorvabhadra, Moola, JyeshThaa, Hasta, Punarvasu, ASwini, Aardraa, Satabhisha and Uttaraa are 'right'-side NaaDis. If the boy's and girl's stars happen to be in the 'middle' side NaaDis, the husband will die. If the two stars are on either left or right side NaaDis, the wife will die. Hence, it is essential the stars of the boy and the girl are in different NaaDis. Those who believe the Saastras must put emphasis on the investigation of this 'NaaDi' matching, before settlement of the marriage. ...33, 34, & 35

राशयोरेकाधिपत्ये अधिपत्योर्मित्रत्वे पञ्चगुणाः
 समत्वशत्रुत्वे अर्धगुणाः, समत्वमित्रत्वे चत्वारः,
 शत्रुमित्रत्वे एकः, द्वयोस्समत्वे त्रयः, द्वयोश्शत्रुत्वे
 गुणाभावः ॥

ENQUIRING INTO THE NATURE OF RAASIS, ETC.

1. Raasi:

If the lords of the (two) RaaSis of boy and girl happen to be the same, or if the two lords happen to be friends, it is supposed to have 5 marks. Of the two lords, if one is equal and the other inimical, there is only 1/2 mark. If one is equal and the other friendly, 4 marks. If one is friendly and the other inimical, 1 mark. If both are equal, 3 marks. If both are inimical, no mark. There is, therefore, no matching if the two RaaSis belong to the inimical variety. 1

गणैक्ये षड्गुणः, पुंस्त्रियोः देवमानुषगणत्वे षड्गुणाः,
स्त्रीपुरुषयोः देवमानुषगणत्वे पञ्चगुणाः, पुंस्त्रियोः
राक्षसदेवगणत्वे एकः, स्त्रीपुरुषयोः राक्षसदेवगणत्वे
मानुष्य राक्षसगणत्वे च गुणाभाव एव ॥

2. GaNas:

If the boy and the girl have the same gaNa, 6 marks. If the boy is DevagaNa and the girl human gaNa, 6 marks. If the girl is DevagaNa and the boy human gaNa, 5 marks. If the boy is Raakshasa gaNa

and the girl DevagaNa, 1 mark. But if the girl is Raakshasa gaNa and the boy DevagaNa or human or Raakshasa gaNa, no mark. ...2

राशिकूटे सत्कूटे सप्तगुणाः । दुष्कूटेः ग्रहमैत्रे समत्वे च
चत्कारः । अन्यथा एकः । चरणौक्ये गुणाभावः ।

3. Lords of RaaSis:

If benefics are the lords of the RaaSis of the boy and the girl, 7 marks. If both are malefics, friends or neutrals, 4 marks. Anything to the contrary, 1 mark. If both the stars are of the same paada, no mark. ...3

नाइयैक्ये मृत्युः, नाडीभेदे अष्टौ गुणाः, तस्मान्ना इयैक्यं
वर्जनीयम् ॥

4. NaaDi:

If both the NaaDis of the boy and the girl are the same, death will follow. If they are of different NaaDis, 8 marks. Hence if the two NaaDis are the same, alliance should not be made. ...4

अत्र वर्णकूटयोनिकूटादीनामल्पगुणत्वात् विवाहघटन
उपयोगाभावाच्च स्वरूपं नोक्तम् ॥

As the marks for colour-matching and Yoni-matching are insignificant, they are not given here. ...5

आहत्य सर्वगुणमेळनेन विंशतिगुणासंभवे मध्यमं भवति । विंशत्यधिकगुणत्वे शुभम् । विंशतिन्यूनत्वे त्वशुभं भवति ॥

If the sum total of the marks comes to 20, the alliance is moderate. More than 20 is beneficial. Less than 20 is not favourable.

If there is 'Dina' matching it gives long life.

'Maahendra' matching gives children and grandchildren. ...6

दीर्घायुर्दिनसंज्ञकस्तनयपौत्रासिस्तु माहेन्द्रतः स्त्री
दीर्घात्खलु मङ्गलासिरनिशं संपत्तिस्थरा योनितः
अन्योन्यं रमणीयता तु गणतस्तद्वन्मनोहारिता
दंपत्योर्वयसाऽनुकूलत इदं प्रोक्तं फलं किंच न ॥

'Stree-deergha' matching gives long marital bliss.

'Yoni' matching gives permanent prosperity
'GaNa' matching keeps the couple ever young and happy, even as they grow old. ...7

यस्यां मनस्समायुक्तं तामेव विवहेद्बुधः ।

सर्वानुगुणलाभेभ्यो मनोऽनुगुणताऽधिका ॥

If the boy has real love for the girl, he should marry her. Love that springs from within is greater than all other matching characteristics. But this does not mean that one need not look into these eleven kinds of matching referred to above. What it signifies is only that even if by these matchings the girl gets more than 20 marks, supposing the boy does not really love her, marriage is futile. So matching of minds is essential, as important as other matchings, if not more.

...8

एकाधिमत्ये मैत्रेवा समसप्तकएव वा ।

रज्जुवेधगणैर्दोषो राशिदोषो नविद्यते ॥

If the lords of the RaaSis of the boy and the girl are the same or friendly or if the house occupied by the Moon in the girl's horoscope is exactly opposite (i.e. 7th) to the Moon's house in the boy's horoscope, this will cancel the inadequacies found in 'Rajju', 'Vedha', 'GaNa' etc. matchings. ...9

ABOUT MARS DOSHA

धने व्यये च पाताले जामित्रे चाष्टकेकुजे
स्त्रीणां भर्तृविनाशस्स्यात्भर्तृणां दारनाशनम् ॥

If at the birth of the girl, Mars is in the 2nd, 12th, 4th, 7th and 8th houses, it will cause loss of husband; and likewise if in the boy's nativity too Mars is in such positions, the loss of wife is predicted.

..10

लग्नेन्दुशुक्रादुस्थाने यद्यस्ति क्षितिसंभवः
तदशापाकसमये दोषमाहुर्मनीषिणः ॥

Astrologists say that the tragedy will happen during the DaSaa and Bhukti periods of Mars, when Mars is in the 2nd, 4th, 7th, 8th or 12th place to Lagna, Moon and Venus.

...11

दंपत्योर्जन्मकाले व्ययधनहिबुके सप्तमे लग्नरंध्रे
लग्नाच्चन्द्राच्च शुक्रादपि भवति यदा भूमिपुत्रोद्वयोर्वे
तत्साम्यात्पुत्रमित्तप्रचुरधनपती दंपती दीर्घकालं
जीवेतामेकहानात्भवतिमृतिरितिप्राहुरत्रात्रिमुख्याः ॥

If Mars is in the 1st, 2nd, 4th, 7th, 8th or 12th place in the boy's and girl's horoscopes, it is better

than the Janma-Lagna, Moon-Lagna and Venus-position; the 'Dosha' is cancelled and the couple will have children, friends and enormous wealth and live long happily. But if it is so only in one of the horoscopes and not in the other, the person without the 'Mars-Dosha' will die. ...12

चतुस्सप्तमगो भौमो मेषकर्कलिनक्रगः ।
यदा राशौ शुभः प्रोक्तः कुजादोषो न विद्यते ॥

When Mars is in Aries, Cancer, Scorpio and Capricorn and they happen to be 4th or 7th place, he is said to be a benefic and has no 'dosha'. As no definite mention is made whether such a situation is with regard to the boy's or girl's horoscope there is no need to consider 'Mars-dosha' in such cases. ..13

चरराशिगतो भौमः चतुरष्टयये द्वये ।
लग्ने पापविनाशस्स्याच्छेषे पापो विशेषतः ॥

If 4, 8, 12, 2 and 1st places happen to be moveable RaaSis, and Mars is posited in any of these, there is no Mars-dosha. But if the above places are fixed or dual RaaSis, Mars becomes a malefic and there is 'dosha'. ...14

स्थानपञ्चकगो दोषः कुजस्य गुरुणाऽथवा ।
बुधेन सह संस्थित्या द्रुष्टे वा नैव संभवेत् ॥

If there is 'dosha' because of Mars being in the above 5 places namely, 4, 8, 12, 2, and 1 but if Mars is associated with or aspected by Jupiter or Mercury the 'dosha' is cancelled.

The above Sloka appears in some books in another version given below but the meaning is given taking that version also into account15

पञ्चकस्थानगो दोषलग्नेन्दुगुरुसंस्थिते ।
बुधे स्थिते न दोषोऽस्ति द्रुष्टे दोषं न चिन्तयेत् ॥

PROPITIATION OF MARS

To ward off Mars - Dosha, PaaraayaNam (chanting) daily/every TUESDAY of the following should be done:

अङ्गारक मन्त्रः ॥

ओं अस्य श्री अङ्गारकमहामन्त्रस्य—

विरूपाक्ष ऋषिः, गायत्री छन्दः

अङ्गारको देवता, मम अङ्गारकप्रसादसिध्यर्थे
जपे विनियोगः।

(करन्यासः) अङ्गारकाय अङ्गुष्ठाभ्यां नमः।

धरणीसुताय तर्जनीभ्यां नमः।

रक्तवाससे मध्यमाभ्यां नमः।

रक्तलोचनाय अनामिकाभ्यां नमः।

शक्तिधराय कनिष्ठिकाभ्यां नमः।

कर्मभावनाय करतलकरपृष्ठाभ्यां नमः।

(अङ्गन्यासः) अङ्गारकाय हृदयाय नमः।

धरणीसुताय शिरसे स्वाहा ।

रक्तवाससे शिखायै वषट् ।

रक्तलोचनाय कवचाय हुम् ।

शक्तिधराय नेत्रत्रयाय वौषट् ।

कर्मभावनाय अस्त्राय फट् ।

भूर्भुवस्सुवरोमिति दिग्बन्धः ।

(ध्यानम्) रक्तमाल्यांबरधरं

हेमरूपं चतुर्भुजम् ।

शक्तिशूलगदापद्मान्धरन्तं स्वकरांबुजैः।

मेषारूढं त्रिकोणस्थं भावयेद्भरणीसुतम् ॥

(लमित्यादिना मानसपूजा कार्या)

मन्त्रः-अग्निर्मूर्द्धा दिवः ककुत्पतिः

पृथिव्या अयम् । अपाँ रेतोँसि जिन्वति ।

अङ्गारक कवचम् ॥

ओं अस्य श्री अङ्गारक कवच महामन्त्रस्य—

विरूपाक्ष ऋषिः, अनुष्टुप्छन्दः।

अङ्गारको देवता । अं बिजं, शं शक्तिः

रं कीलकं, मम अङ्गारकप्रसादसिद्ध्यर्थे

जपे विनियोगः।

(करन्यासः) आं अङ्गुष्ठाभ्यां नमः।

ईं तर्जनीभ्यां नमः ।

ऊं मध्यमाभ्यां नमः।

ऐं अनामिकाभ्यां नमः।

औं कनिष्ठिकाभ्यां नमः।

अः करतलकरपृष्ठाभ्यां नमः

(अङ्गन्यासः) आं हृदयाय नमः ।

ईं शिरसे स्वाहा ।

ऊं शिखायै वषट् ।

ऐं कवचाय हुम् ।

ओं नेत्रत्रयाय वौषट् ।

अः अस्त्राय फट् भूर्भुवस्सुवरोमिति दिग्बंधः

(ध्यानम्) नमाम्यङ्गारकं देवं

रक्ताङ्गं वरभूषणम् ।

चतुर्भुजं मेषवाहं वरदं च वराकृतिम् ।

शक्तिशूलगदाहस्तं ज्वालापुंजोर्ध्वकेशकम् ।

मेरुं प्रदक्षिणं यान्तं सर्वदैवेष्टसिद्धिदम् ।

(लमित्यादिना मानसपूजा कार्या)

अङ्गारकः शिरो रक्षेन्

मुखं वै धरणीसुतः ।

कर्णौ रक्तांबरः पातु

नेत्रे मे रक्तलोचनः ।

नासिकां मे शक्तिधरः

कण्ठं मे पातु भौमकः ।

रक्तमाली भुजौ पातु

हस्तं शूलधरस्तथा ।

चतुर्भुजो मे हृदयं

कुक्षिरोगापहारकः ।

कटिं मे भूसुतः पातु

पादौ भौमस्सदा मम ।

सर्वाणि यानि चांगानि रक्षेन्मे मेषवाहनः ।

(फलश्रुतिः) य इदं कवचं दिव्यं सर्वशत्रुविनाशनम् ।

भूतप्रेतपिशाचानां नाशनं सर्वसिद्धदम् ।

सर्वरोगहरं चैव सर्वसंपत्प्रदं शुभम् ।

भुक्तिमुक्तिप्रदं नृणां सर्वसौभाग्यवर्द्धनम् ।

ऋणबन्धहरं नित्यं पठेच्छुद्धासमन्वितः ।

अङ्गारकप्रसादेन सकामान् लभते ध्रुवम् ॥

स्तोत्रपाठं तु संकुर्याद्देवस्याग्रे समाहितः ।

रक्तगंधाक्षतैः पुष्पैः धूपदीपगुलोदनैः ।

मङ्गलं पूजयित्वा तु मङ्गलाहनि भक्तितः ।

ब्राह्मणान्भोजयेत्पश्चाच्चतुरो द्वादशाऽथवा ।

अनेन विधिना यस्तु सर्वसंपत्प्रदायकम् ।

व्रतं तदेतत्कुर्वीत सप्तवारेष्वतन्द्रितः ।

तस्य शस्त्राण्युत्पलानि

वहनिस्स्याच्चन्द्रशीतलः ।

नचैव व्यधयन्त्येन मृगपक्षिगजादयः ।

महान्धतमसे प्राप्ते

माताण्डस्योदयादिव ।

विलयं यान्ति पापानि शतजन्मार्जितानि वै ॥

ऋणविमोचकाङ्गारकस्तोत्रम् ॥

स्कन्द उवाच । ऋणग्रस्तनराणां तु

ऋणमुक्तिः कथं भवेत्?

ब्रह्मोवाच । वक्ष्येऽहं सर्वलोकानां

हितार्थमृणमोचनम् ।

स्तोत्रं भूमि सुतस्येदं संशृणु त्वं समाहितः ।

ओं अस्य श्री अङ्गारकस्तोत्र महा मन्त्रस्य—

गौतम ऋषिः, अनुष्टुप्छन्दः, अङ्गारको देवता

मम ऋणविमोचनार्थे जपे विनियोगः ।

(ध्यानम्) रक्तमाल्यांबरधरश्शूलशक्ति गदाधरः ।

चतुर्भुजो मेषगमो वरदस्स्याद्भरासुतः ।

(स्तोत्रम्) मङ्गलो भूमिपुत्रश्च

ऋणहर्ता धनप्रदः ।

स्थिरासनो महाकायः

सर्वकामफलप्रदः।

लोहितो लोहिताक्षश्च सामगानां कृपाकरः ।

धरात्मजः कुजो भौमो

भूमिदो भूमिनन्दनः ।

अङ्गारको यमश्चैव सर्वरोगापहारकः ।

वृष्टेः कर्ता च हर्ता च

सर्वदेवैश्च पूजितः ।

(फलश्रुतिः) एतानि कुजनामानि

नित्यं यः प्रयतः पठेत् ।

ऋणं न जायते तस्य धनं प्राप्तोत्यसंशयम् ।

(प्रार्थना) अङ्गारक महीपुत्र भगवन्भक्तवत्सल ।

नमोऽस्तु ते ममाशेषमृणमाशु विनाशय ।

(प्रयोगविधिः) रक्तगंधैश्च पुष्पैश्च धूपदीपगुडोदनैः।

मङ्गलं पूजयित्वा तु मङ्गलाहनि भक्तिः

एकचिंशतिनामानि पठित्वा तु तदन्तिके ।

ऋणरेखाः प्रकर्तव्या अङ्गारेण तदग्रतः ।

ताश्च प्रमार्जयेत्पश्चाद्दामपादेन संस्पृशन्।

(मन्त्रः) अङ्गारक महीपुत्र

भगवन्भक्तवत्सल । नमोऽस्तुते

ममाशेषमृणमाशु विमोचय ।

(फलश्रुतिः) एवं कृते न संदेहो ऋणं हित्वा धनी भवेत् ।

महतीं श्रियमाप्नोति तत्परो धनदो यथा ।

(अर्घ्यम्) अङ्गारक महीपुत्र भगवन्भक्तवत्सल ।

नमोऽस्तुते ममाशेष मृणमाशु विमोचय ।

भूमिपुत्र महातेजः स्वेदोद्भव पिनाकिनः ।

ऋणार्तस्त्वां प्रपन्नोऽस्मि गृहाणार्घ्यं नमोऽस्तु ते ॥

अङ्गारकाष्टेतरशतनामावलि : ।

ओं महीसुताय नमः	ओं विभावसवे नमः
ओं महाभागाय नमः	ओं नक्षत्रचक्रसंचारिणे नमः
ओं मङ्गलाय नमः	ओं क्षत्रपाय नमः
ओं मङ्गलप्रदाय नमः	ओं क्षात्रवर्जिताय नमः 30
ओं महावीराय नमः	ओं क्षयवृद्धिविनिर्मुक्ताय नमः
ओं महाशूराय नमः	ओं क्षमायुक्ताय नमः
ओं महाबलपराक्रमाय नमः	ओं विचक्षणाय नमः
ओं महारौद्राय नमः	ओं अक्षीणफलदाय नमः
ओं महाभद्राय नमः	ओं चतुर्वर्गफलप्रदाय नमः
ओं माननीयाय नमः 10	ओं वीतरागाय नमः
ओं दयाकराय नमः	ओं वीतभयाय नमः
ओं मानदाय नमः	ओं विज्वराय नमः
ओं अपर्वणाय नमः	ओं विश्वकारणाय नमः
ओं क्रूराय नमः	ओं नक्षत्रराशिसञ्चाराय नमः 40
ओं तापत्रयविवर्जिताय नमः	ओं नानाभयनिकृन्तनाय नमः
ओं सुप्रतीपाय नमः	ओं वन्दारुजनमान्दाराय नमः
ओं सुतामाक्षाय नमः	ओं वक्राकुञ्चितमूर्खजाय नमः
ओं सुब्रह्मण्याय नमः	ओं कमनीयाय नमः
ओं सुखप्रदाय नमः	ओं दयासाराय नमः
ओं वक्रस्तंभादिगमनाय नमः 20	ओं कनक्तकनकभूषणाय नमः
ओं वरेण्याय नमः	ओं भयघ्नाय नमः
ओं वरदाय नमः	ओं भव्यफलदाय नमः
ओं सुखिने नमः	ओं भक्तभयवरप्रदाय नमः
ओं वीरभद्राय नमः	ओं शत्रुहन्त्रे नमः 50
ओं विरूपाक्षाय नमः	ओं शरणागतपोषणाय नमः
ओं विदूरस्थाय नमः	ओं साहसिने नमः

- ॐ सद्गुणाध्यक्षाय नमः
 ॐ साधवे नमः
 ॐ समरद्गुर्जाय नमः
 ॐ द्रुष्टदूराय नमः
 ॐ शिष्टपूज्याय नमः
 ॐ सर्वकष्टनिवारकाय नमः
 ॐ दुःश्वेष्टावारकाय नमः
 ॐ दुःखभञ्जनाय नमः 60
 ॐ दुर्धराय नमः
 ॐ हरये नमः
 ॐ दुःस्वप्नहन्त्रे नमः
 ॐ दुर्धर्षाय नमः
 ॐ दुष्टघातविमोचनाय नमः
 ॐ भरद्वाजकुलोद्भूताय नमः
 ॐ भूसुताय नमः
 ॐ भव्यभूषणाय नमः
 ॐ रक्तांबराय नमः
 ॐ रक्तवपुषे नमः 70
 ॐ भक्तपालनतत्पराय नमः
 ॐ चतुर्भुजाय नमः
 ॐ गदाधारिणे नमः
 ॐ मेषवाहाय नमः
 ॐ मिताशनाय नमः
 ॐ शक्तिशूलधराय नमः
 ॐ शस्त्रविद्याविशारदाय नमः
 ॐ तार्किकाय नमः
 ॐ तामसाधाराय नमः
 ॐ तपस्विने नमः 80
- ॐ तामलोचनाय नमः
 ॐ तप्तकाञ्चनसंकाशाय नमः
 ॐ रक्तकिञ्जल्कसन्निभाय नमः
 ॐ गोत्राऽधिदेवाय नमः
 ॐ गोमध्यचराय नमः
 ॐ गुणविभूषणाय नमः
 ॐ असृजे नमः
 ॐ अङ्गारकाय नमः
 ॐ अवन्तीदेशाधीशाय नमः
 ॐ जनार्दनाय नमः 90
 ॐ सूर्याम्यप्रदेशस्थाय नमः
 ॐ यूने नमः
 ॐ याम्यहरिन्मुखाय नमः
 ॐ त्रिकोणमण्डलगताय नमः
 ॐ त्रिदशाधिपसन्नुताय नमः
 ॐ शुचये नमः
 ॐ शुचिकराय नमः
 ॐ शूराय नमः
 ॐ शुचिवश्याय नमः
 ॐ शुभावहाय नमः 100
 ॐ मेषवृश्चिकराशीशाय नमः
 ॐ मेधाविने नमः
 ॐ शमोपेताय नमः
 ॐ शक्ताय नमः
 ॐ मितभाषणाय नमः
 ॐ सुखप्रदाय नमः
 ॐ सुरूपाक्षाय नमः
 ॐ सर्वाभीष्टफलप्रदाय नमः ॥

(GLOSSARY)

The number given within brackets indicates the page where the term first occurs:

Anujanma (72): the 10th star from the birth star e.g for Kritikkaa, the Anujanma star is Uttara

Aayushkaaraka (51): the indicator of longevity

Bhukti : planetary sub-period

Brahmadeva (28): Brahma, one of the Trinity

Chhaayaa grahaas: shadow-planets Raahu & Ketu, nodes of the Moon

Conjunction (43): planets being in the same degree of longitude

DaSa : planetary period

Deva : divine

Dina KuuTa (72): constellation agreement

Dosha : defect; the nature of being malefic

DrekkaaNa (31): one-third division of a sign

GaNa Matching (73): temperamental compatibility

Horaa-Saastra (28): name given in India to **astrology**; derived from the word 'Aho-raatri' meaning, day and night.

Janma (72): birth

Janma Nakshatra : birth star

KanDa-sthaana (49): the 7th house from Lagna

Kendras (28): quadrants; houses 1, 4, 7, and 10 of the zodiac

Lagna : ascendant

LakshaNas : characteristics

Longevity : life-span; aayurdaaya

Maahendra (71): agreement **for** prosperity

Maandi (31): Saturn's son

Maanusha : human

Maaraka-sthaana (37): the 2nd and 7th from the Lagna;
indicators of death

Matching : agreement

NaaDi (71): agreement of 'humours' or physical
constitution

Paryaayam (72): see page 72

Paativratya : chastity

Pratyara : see page 71

Raaja Yoga (40): **the** benefits that will accure ordinarily
to a king

Rajju (71): **agreement** for duration and strength of
married life

Raakshasa : diabolical

RaaSi : zodiacal sign

RaaSi KuuTa : zodiacal agreement

RaaSyaadhipati : lord of the RaaSi

RaaSyaadhipati Matching (71): agreement based on the
friendship or otherwise between the lords of Janma houses.

Sthaana (48): position

Stars : see page 76 **for** Complete list

Stree Deergha (71): agreement for MaangaLyam or well-being of the bride

Trijanma : 20th star from the birth star; e.g. UttaraashaaDhaa for Krittikaa

TrikoNas (28): trines; houses 5 and 9 of the zodiac

UDudaSaa (28): Nakshatra DaSaa, e.g. Ketu DaSaa 7 years for ASwini, Makha and Moola

Varga : division

VaSyam (71): agreement for mutual attraction and magnetic control

Vedha (84): affliction

VeeNaa (28): an Indian musical instrument

Yogakaaraka (44): planet bestowing luck or power

Yoni KuuTa (76): marital harmony, conjugal felicity and progeny

Zodiac : diagram of the zodiac used in astrology; it is divided into 12 equal parts known as the 12 signs or houses. (Each sign is named after a group of stars).

(APPENDIX)

**KNOW YOUR NAME ACCORDING TO
MOON'S LONGITUDE**

Stars	Quarters or Paadas	Longitudes	First Letter of the Name
(1) Aswini	1	0°-3°20'	CHU
	2	3°20'-6°40'	CHAY
	3	6°40'-10°00'	CHO
	4	10°00'-13°20'	LA
(2) BharaNi	1	13°20'-16°40'	LE
	2	16°40'-20°00'	LU
	3	20°00'-23°20'	LAY
	4	23°20'-26°40'	LO
(3) Krittikaa	1	26°40'-30°00'	AA
	2	30°00'-33°20'	EE
	3	33°20'-36°40'	U
	4	36°40'-40°00'	A
(4) RohiNi	1	40°00'-43°20'	O
	2	43°20'-46°40'	VA
	3	46°40'-50°00'	VE
	4	50°00'-53°20'	VU
(5) MrigaSira	1	53°20'-56°40'	VAY
	2	56°40'-60°00'	VO
	3	60°00'-63°20'	KA
	4	63°20'-66°40'	KI
(6) Aardraa	1	66°40'-70°00'	KU
	2	70°00'-73°20'	KHA
	3	73°20'-76°40'	JNA
	4	76°40'-80°00'	CHA

Stars	Quarters or Paadas	Longitudes	First Letter of the Name
(7)Punarvasu	1	80°00'–83°20'	KAY
	2	83°20'–86°40'	KO
	3	86°40'–90°00'	HA
	4	90°00'–93°20'	HI
(8) Pushyami	1	93°20'–96°40'	HU
	2	96°40'–100°00'	HAY
	3	100°00'–103°20'	HO
	4	103°20'–106°40'	DA
(9) AaSlesha	1	106°40'–110°00'	DE
	2	110°00'–113°20'	DU
	3	113°20'–116°40'	DAY
	4	116°40'–120°00'	DO
(10) Makha	1	120°00'–123°20'	MA
	2	123°20'–126°40'	ME
	3	126°40'–130°00'	MU
	4	130°00'–133°20'	MAY
(11)Pubba	1	133°20'–136°40'	MO
	2	136°40'–140°00'	TA
	3	140°00'–143°20'	TI
	4	143°20'–146°40'	TU
(12) Uttara	1	146°40'–150°00'	TAY
	2	150°00'–153°20'	TO
	3	153°20'–156°40'	PA
	4	156°40'–160°00'	PI
(13) Hasta	1	160°00'–163°20'	PU
	2	163°20'–166°40'	SHAW
	3	166°40'–170°00'	NA
	4	170°00'–173°20'	DHA

Stars	Quarters or Paadas	Longitudes	First Letter of the Name
(14) Chitta	1	173°20'–176°40'	PAY
	2	176°40'–180°00'	PO
	3	180°00'–183°20'	RO
	4	183°20'–186°40'	RI
(15) Swaati	1	186°40'–190°00'	RU
	2	190°00'–193°20'	RAY
	3	193°20'–196°40'	RO
	4	196°40'–200°00'	THA
(16) ViSaakha	1	200°00'–208°00'	THI
	2	208°00'–206°40'	THU
	3	208°40'–21°00'	THAY
	4/	210°00'–218°00'	THO
(17) Anu raadhaa	1	213°20'–216°40'	NA
	2	216°40'–220°00'	NI
	3	220°00'–223°20'	NU
	4	223°20'–226°40'	NAY
(18) JyeshThaa	1	226°40'–230°00'	NO
	2	230°00'–233°20'	YA
	3	233°20'–236°40'	YE
	4	236°40'–240°00'	YU
(19) Moolaa	1	240°00'–243°20'	YAY
	2	243°20'–246°40'	YO
	3	246°40'–250°00'	NA
	4	250°00'–253°20'	BI
(20) Poorvaa shaaDhaa	1	253°20'–256°40'	BU
	2	256°40'–260°00'	THHA
	3	260°00'–263°20'	BHA
	4	263°20'–266°40'	DHA

Stars	Quarters or Paadas	Longitudes	First Letter of the Name
(21) Uttaraa shaaDhaa	1	266°40'-270°00'	BAY
	2	270°00'-273°20'	BO
	3	273°20'-276°40'	JA
	4	276°40'-280°00'	JI
(22) SravaNa	1	280°00'-283°20'	JU
	2	283°20'-286°40'	JAY
	3	286°40'-290°00'	JO
	4	290°00'-293°20'	GHA
(23) Dhanish Thaa	1	293°20'-296°40'	GA
	2	296°40'-300°00'	GL
	3	300°00'-303°20'	GU
	4	303°20'-306°40'	GAY
(24) Satabhisha	1	306°40'-310°00'	GO
	2	310°00'-313°20'	SA
	3	313°20'-316°40'	SI
	4	316°40'-320°00'	SU
(25) Poorva bhadra	1	320°00'-323°20'	SAY
	2	323°20'-326°40'	SO
	3	326°40'-330°00'	THA
	4	330°00'-333°20'	THI
(26) Uttara bhadra	1	333°20'-336°40'	THU
	2	336°40'-340°00'	SYAM
	3	340°00'-343°20'	CHA
	4	343°20'-346°40'	THA
(27) Revati	1	346°40'-350°00'	THAY
	2	350°00'-353°20'	THO
	3	353°20'-356°40'	CHA
	4	356°40'-360°00'	CHI

Note : TO FIND THE NAME SUITABLE TO THE FEMALE CHILD BORN OF MOON'S LONGITUDE 155°20'

Refer to the Chart : The corresponding Star for 155°20'
= UTTARA 3rd QUARTER

The name begins with 'PA'.

So, the child can be named 'PATRICIA' or PAARVATI.

JAATAKA CHANDRIKAA Ends

|| SUBHAM ||