



Sudhindra Kumar. D. M. served in the Indian Telephone Industries Ltd., Bangalore from 1966 to 2001. His work specialized in microwave systems for civilian and defence applications of communication systems. His interest in astrology has been from childhood and has turned into more serious aspects of why and how events take place in different manner to different people. Why two people do not read anything identically but still compromise commercially?

Vuuddha Garga *Samhita - Part 1*

Translated From Sanskrit To English
By
D.M.Sudhindra Kumar, India

A 'Mission Saptarishis' Initiative

गार्ग्य संहित अथवा वृद्ध गार्ग्य
संहित

[This is a very ancient work and cannot be ignored, the effort here is not to achieve the most perfect translation but to bring out the verses to the astrological community and just wet the taste buds of the future scholars who can take further translations and commentaries of such works. Readers are requested to email us any faults in the work via email without forgetting that the translator has worked hard and given his best. - SA Publisher]

Translator's Note:

Shri Gam Ganaadipatiyee Namaha.

May Lord Shiva and Goddess Parvati bless this work.

My Sashtanga Namana at the feet of Garga Maha Muni.

May his soul bless me and guide me in translating the *samhita* as per his perception, into English language without any type of corruption.

वेदाहि यग्नार्थमभिप्रवृत्ताः कालानुपूर्वा विहिताश्च यग्नाः ।

तस्स्मादिदं कालविधानशास्त्रं यो ज्योतिषं वेद स वेद यज्नां ॥

(The object of Vedas is the sacrifice. The sacrifice is performed depending on suitable time. Hence the wise one who knows the science of the prediction of time becomes an authority on yagna – SESHANAGA KRUTA JYOTIHI SHASTRA BHASYA).

द्वितीयं बंध नक्षत्रं ग्रह बंधनं ग्रह वद्र फलं कर्तते दशेच शुभाशुभं ।

Garga Mahaa Muni also emphasizes the karma theory vide sloka above in ravi caara -sloka no 22.

About Garga -

1.1 Genealogy of Garga

Vishnu- Brahma - Atri- Candra -Budha - Pururavas -Ayus - Nahusha - Puru - Janamejaya - Pracinvan - Pravira - Namasyu - Vitabhaya - Sundu - Bahavidha - Samyati - Rahovadi - Raudrasva - Matinara - Santurodha - Dusyanta -Bharata - Suhotra - Sugota - Gala - Darda - Sukeetu -Bruhatksatra - Garga

1.2 Birth of Garga

Bruhaspati once approached, on the crust of a wave of lust, *Mamata*, his brother's wife, who was already pregnant. The child from the womb said 'no' to the move. Bruhaspati cursed and had his own way with *Mamata*. Thus two children developed in her womb. After delivery, the mother left the children with Bruhaspati and went away. The Devas took charge of the child named *Bhardvaja*, and handed over the children as adopted son to King Bharata, son of Dushyanta.

Bharadvaja had another name Vitatha. From Vitatha, Manyu and from Manyu, Bruhatksetra - jaya - Garga. (*Bhagavata, dashama skanda , chp 20,21*).

In course of time *Garga* become preceptor of Yadavas. Sri Krishna and Balabhadram, who had returned to Mathura from Ambadi, were sent to Sage *Sandipani* in obedience to advice of Garga. (*Bhagavata, navama skanda*).

1.3 Importance of Garga

A number of reputed sages visited *Sri Rama* after his return to Ayodhya from the forest. Among them were present, Kausika, Yavakrita, Raibya, Kanva and Garga with their numerous disciples. (*Uttara Ramayana*) .

1.4 Garga, the Scholar In Astronomy

A place named Gargasrota on the banks of Sarasvati river, where Garga did tapas (penance) and discovered some principles of astronomy such as path of planets, stars etc,. He was also the chief astronomer in the court of Prutu (*santi parva, chp 99, verse III*).

During Great War *Garga* visited Kuruksetra and advised *Drona* to end the war (*drona parva, chp 19*). He advised king *Vivasvasu* about eternity (*santi parva chp 318, verse 49*). He spoke about the greatness of the world to Yudhisthira (*anusaasana parva, chp 18*).

Gargya -I: Trijata Gargya – a) He was one of the son's of Visvamitra. (*anusasana parva, chp 3, sloka 55*), he gradually became the priest of *gudavas*. He has written a famous book called *Garga Smruti*. Valmiki Ramaayana mentions that he is called *Trijata* also.

Visvamitra Genealogy –

From Brahma – Atri –Candra – Budha – Pururavas – Vijaya – Hotraka – Jahnu – puru –Balaka – Ajaka – Kusa – Kusanabha – Gadhi – Visvamitra.

BALAKI hermit called GARGYA also, as he the son of GARGA. He acquired much knowledge and become arrogant, because of this some called him Drupta balaki. He went to the king of *Kashi* and told him that he would impart to him the knowledge of Brahma. The king replied that he would give him one thousand cows in return.

Balaki said that SUN god is Brahma. The king said, he knew it. Everything told by *Balaki* to king was already known by the king. In the end *Balaki* became the disciple of the king. The king took *Balaki* to a man who was sleeping. The king called the sleeping man, but the man did not wake up. The king woke him up and asked the hermit *Balaki* that where the man has gone when he was sleeping. *Balaki* could not answer. The king explained that while sleeping we attain SARUPYA (assimilation to God), but we are not aware of it. Though we get

eternal bliss we are not aware of it. If we get eternal bliss when we are awake that is ATMA JNAANA. As the flames emanate from fire, as the spider weaves its net, and sits in its centre, the soul creates everything .controls everything, pervades everything (*Bruhadaaranyaka Upanishad*)

1.5 About The Work : Vrudda Gargya Samhita

This *Vrudda Gargya Samhita* (Mundane Astrology): Covers Mundane astrology, predicting important events related to countries, such as rain, crops, fire hazards, war, earth quakes, political events affecting common man and the king, astro - meteorology, financial positions, electional astrology; house & construction related matters (Vaastu Shaastra), animals, method of performing various important events such as birth, chaula, upanayana, vivaha, shobhana, siimanta, shraaddha, etc., portents & omens etc.

GAARGYA SAMHITA (VRUDDA GAARGYA SAMHITA) is basically one and the same work, technical thesis propounded by the name of sage GARGYA or VRUDDA GARGYA - This can be seen at the end of each chapter by the sentence that the work is by VRUDDA GAARGYA SAMHITA.

Technically, this work analyses the complex effect of the electromagnetic field energy of various planets while in transit, over the zones above the equator, on day-to-day life of the people and the rulers, along with the geographical/ environmental changes including the life of animate and in animates. Readers may wonder, why the exactly similar type of changes do not happen, today by the movement of said grahas.

It may please be noted that the solar system itself is shifting its path during the revolution around the galaxy due to various factors and also, identical electrical, electromagnetic and geographic conditions of various planets including earth, are not found on repeat basis. As such exactly identical effects may not be seen even though the same planets cross over the zones. It is evident from the various instances of Purana, as well LORD VISHNU - waits for suitable conditions to take birth on earth in order to set right the DHARMA. (*Lord Krishna in Bhagavad Gita*)

It is important to mark the map of the land during that period of the Sage before attempting to read the paper.

The paper is presented in the spoken Sanskrit or regional language of that period (out of SMRITI).

Over the period up to today the Sanskrit language have seen changes.

भावयते कथयति अन्या इति भाशा

❖ Language is a contrivance devised by human skill for the most expeditious communication of thoughts, a work of human art.

An attempt is made to retain the same style of Sanskrit *lipi's* as far as the software permits. Readers will find it a strange Sanskrit language, in some places. Since it is not palm leaf document print, whereas, it is in a book form, obvious that there may be contribution from the person who converted it to book form.

The first book 'GARGYA SAMHITA' is dated SRAAVANA SUKLA PRATAMA, SAMVAT 1873 , shaka 1738 Thursday. And, the second book '*Vruddha Gargya Samhita*' is dated sraavana shukla pratama, 1962. It appears that the second book is derived out of first book. Only these two dates are incorporated in the last chapter, last line of the books. However, as on today, the original palm leaf document is not available, in open, for consultation. *Wordings, in some places left blank as it was not legible or could not be decoded by the author.* The name of the two persons who copied the original or otherwise text into hand written book form, are not indicated.

1.6 Little Understanding About The Deep Perception Of Gargya Maha Muni

This is an part extract of discussion between *Ajatasatru* the king and *Gargya Muni* indicating the deep scientific knowledge prevailing with students of science during that period.

1. “*Gargya* said: ‘The being who is in the mirror–him I meditate upon as Brahman.’ *Ajatasatru* said: ‘Nay, nay! Do not speak thus of Brahman. That being I worship as effulgent. He who meditates upon Brahman as such becomes himself effulgent, and his children after. He shines brighter than all who approach him.’” (*Brihadaranyaka Upanishad 2:1:9*)

“*Gargya* said: ‘The sound that follows a man as he walks–that I meditate upon as Brahman.’ *Ajatasatru* said: ‘Nay, nay! Do not speak thus of Brahman. That being I worship as the vital force. He who meditates upon Brahman as such reaches his full age in this world: breath does not leave him before his time.’” (*Brihadaranyaka Upanishad 2:1:10*)

“*Gargya* said: ‘The being who pervades space–him I meditate upon as Brahman.’ *Ajatasatru* said: ‘Nay, nay! Do not speak thus of Brahman. That being I worship as a second self, who can never be separated from me. He who meditates upon Brahman as such is never lonely, and his followers never forsake him.’” (*Brihadaranyaka Upanishad 2:1:11*)

“*Gargya* said: ‘The being who dwells in the heart as intelligence–him I meditate upon as Brahman.’ *Ajatasatru* said: ‘Nay, nay! Do not speak thus of Brahman. That being I worship as the lord of will. He who meditates upon Brahman as such achieves self-control, and his children after him.’ (*Brihadaranyaka Upanishad 2:1:13*)

2. Skanda Puraana , *Sanat Kumara Samhita*, begins with –

नाम्नान् अष्टसहस्रां भ्रूहि गार्ग्य महामते । महालक्ष्म्या महा देव्य भुक्थि मुख्त्यार्थ सिद्ध्ये ॥

Garga mahaa muni, kindly explain, the 8000 names of MAHAA LAXMI / MAHAA DEVI which brings us auspicious results and mukti in the end)

3. These men, Sukeshan Bhâradvâja, and Shâivya Satyakâma, and Sâuryâyanin *Gârgya*, and Kâushalya Ashvalâyana, and Bhârgava Vâidarbhi, and Kabandhin Kâtyâyana, full of the Eternal, firm in the Eternal, were seeking after the supreme Eternal.

4. Among the major disciples of Lord Lakulish who were well-versed in all the four Vedas were Kushik, *Gargya*, Mitra, and Kaurupya. Each of them established a major center for learning of Pashupata philosophy in a different region of Bharat (India): Kushik in Mathura, Gargya in Kashipura, Mitra in South India, and Kaurupya in Central India. Through these regional centers, they spread and enhanced the devotion to Lord Shiva far and wide throughout the country.

With the above notes, the translation is submitted for the kind perusal of experts and analysers. Any deviation may kindly be communicated.

All type of comments from readers are respectfully noted.

This is the first chapter of the book, under heading *Ravi Caara Phala*.

गार्ग्य संहित अथवा ब्रुद्ध गार्ग्य संहित

विशय सूचि -

नव विंशति अध्यायाः - रवि चार फलः । १। चन्द्रचार फलः । २। कुज चार फलः । ३। बुध चार फलः । ४। गुरु चार फलः । ५। शुक्र चार फलः । ६। शनि चार फलः । ७। राहु केतु चार फलः । ८। मंडल अध्यायः । ९। सम्वत्सर अध्यायः । १०। षष्ट्याफल अध्यायः । ११। सम्य जातक अध्यायः । १२। मास प्रयुक्त काल वर्षा निर्णय नाम अध्यायः । १३। मेघस गोवृष्टि लक्षण अध्यायः । १४। वीज विशार्पण अध्यायः । १५। नक्षत्र तिथि लग्न प्रत्येक फलं अध्यायः । १६। नक्षत्र सप्तमे दा अध्ययः । १७। प्रवरो प्रकरण नाम अध्यायः । १८। सीमन्त अध्यायः । १९। कर्ण वेध अध्यायः । २०। मन्त्र प्रश्न अध्यायः । २१। चौल कर्म अध्यायः । २२। उपनय अध्यायः । २३। समावर्तन अध्यायः । २४। श्रुतक अध्ययः । २५। विवाह पता अध्यायः । २६। मन्त्राक्रन अध्यायः । २७। वास्तु प्रकरण अध्यायः । २८। श्राद्ध फल अध्यायः । २९।

There are 29 chapters in this book covering :-

1. Movement of SUN
2. Movement of MOON.
3. Movement of KUJA (MARS).
4. Movement of BUDHA.
5. Movement of GURU.
6. Movement of SHUKRA.
7. Movement of SHANI.
8. Movement of RAAHU and KEETU.
9. MANDALA (ZONE) chapter.
10. SAMVATSARA (ANNUAL) chapter.
11. Results of SIXTY years.
12. BIRTH CHART chapter.
13. Based on MONTH deciding TIME and YEAR chapter.
14. RAIN based on CLOUDS chapter.
15. SEED implanting chapter.
16. Chapter on NAKSHATRA (STAR), TITHI (DAY) LAGNA (AUSPICIOUS PERIOD), results separately.
17. Chapter on STAR in the 7th house.
18. PRAVARA (Genology) chapter.
19. SIIMANTA blessing the pregnant woman by a team of elderly mothers) chapter.
20. KARNA VEEDHA (piercing ear lobe) chapter.
21. MANTRA PRASHNA chapter.
22. CHAULA KARMA (first shaving the head of the child) chapter.

23. UPANAYA (thread ceremony or intiating the vedic education) of the boy chapter.
24. SAMAAVARTANA chapter.
25. SHRUTAKA chapter.
26. VIVAAHA (marriage) chapter.
27. MAATRAKRANA chapter.
28. VAASTU (architecture) chapter.
29. SHRAADDHA (ceremonies for the departed souls) chapter.

ॐ श्री गणेशाय नमः ॥

ॐ सर्वलोकाधिनाथाय सर्व प्राणिहिताय च । सर्वभूताधिवासाय सर्वज्जाय नमोनमः । १ ।

Salutations to Shrii GaNooshooya (read it as Ganeshaaya), and Lord *Subramanya*. Salutations to the lord of all worlds, who bless good for all living beings, who lives in all animate and in animate things, who knows everything.

वृष्टि ज्ञानं च वक्ष्यामि गार्ग शात्रानुमार्गतः । मनुश्याणोहितार्ताय जगतः सर्व देहिनां । २ ।

As per the procedures of *Gaarga*, I shall speak on the subject of *Rain*. For the benefit of human beings, and to all embodied in the world.

जगतान्च कृतिर् माता तथा वर्ष पिता भवेत् । ज्योतिशान्गंतु वत्सेव अन्यशात्रं विचणात् । ३ ।

Mother (refers to adhi shakthi) created the world, the year became the father. Astrology is the child and other sciences are bright (glamorous).

भास्करांगारकौ रक्तौ श्वेतौशुक्रनिशाकरौ । गुरुसोमात्मजौ पीतौ क्रुषौ राहुश्च सूर्यजः । ४ ।

Sun (Bhaaskara) and Mars (Kuja, Angaaraka, Bhauma) are blood red in colour. Moon (nishaa kara) and Shukra are white in colour. Guru and Budha (soomaathmaja) are yellow in colour. Raahu and Shani (suuryaja) are black in colour.

द्वेदिनेचन्द्रमास्तिष्ठे दशपन्च च नाडिकाः । बुधशुक्रौरविर्मासं समासार्दगः कुजः । ५ ।

Moon stays for two days in a raashi. Nadikaas are fifteen, Budha, Shukra and Ravi for a month. Kuja for two and half months.

(**Note:** Naadika is unit of time .15 nadikaas=6 hours, the time taken by sun rise to noon, 60 naadika per day of ahoratra, 30 muhurta per day, two naadika per muhurta, 15 laghu per naadika).

गुरुद्वदशमासन्तु त्रिषत्मासं शनैश्चरः । राहुर्विंशतिमासंतु राशीनां केतुरेवच ।६ ।

Guru stays for twelve months in a Raashi. Shani stays for thirty months . Raahu and Keetu stays for twenty months in a raashi.

मेशतौल्यौ वु विषुमौ कुलीरौ दाक्षिणायने । मकरंचोत्तरं ज्ञेयं सर्व सक्रांतिरीदृशी ।७ ।

Meesha to Tula is line of Vishu (vishuvat rekha), DakshiNayana starts from karka maasa (kuLira). And UttarAyana starts from Makara maasa , and highest during sankranti.

वृषवृश्चिकसिंहास्तुकुंभो विशुपदं तथा । युग्मकन्य धनुर मीनं षडशीतिं मुखं भवेत् ।८ ।

Vrushaba, vrishchika and simha, kumbha raashi are called VISHU PADI. Sun's entrance into the four yugma raashi's Mithuna, Kanya, Dhanur and Meena they become shadasiti mukha.

[**Note:**

1. VISHU PADI: In the middle of the staary sphere, two equinoxes and two solistices are diametrically opposite. Between every two of these consecutive points, two sankrantis or beginings of the raasi are situated in the ecliptic. Out of the 12 points of 12 raasi's, the 4 points (beginning of vrisha, simha, vrischika, kumbha) are called VISHU PADI. – Ref: sloka 7,8 , chp 14 of Surya Siddhanta.(S.S.)

2. SHADASITI MUKHA: Every 86 solar days reckoned from the time sun enters TULADI is called SHADASITI MUKHA in succession. These 4 days lie in the four solar months. When sun is in 4 solar raasi's (of two nature's kanya & dhanu of dakshiNayana and meena & mithuna of uttarayaNa and these raasi's are dwiswabhava). There are four shadasiti mukha in a year, the 1st - when sun is at at 26 deg. of dhanu, the 2nd - when sun is at 22 deg. of meena, the 3rd -when sun is at 18 deg. of mithuna and 4th -when sun is at 14 deg of kanya. –Ref:S.S.sloka 4 & 5 , chp.14.]

वसन्तोमेशवृषभौ ग्रीष्मौ मिथुन कर्कटौ । वर्षश्चसिंहकन्येच शरच्चतुलौवृश्चिकौ ।९ ।

Meesha maasa and Vrushaba maasa together is called Vasanta rutu. Mithuna and Karka maasa together is called Griishma rutu. Simha maasa and Kanya maasa together is called Varsha rutu. Tulaa maasa and Vrushchika maasa together is called Sharad rutu.

धनुर् म्रुगेच हेमन्तो कुंभ मीनौतुशौशिरः । रविर्घाति यताराशीन् षडितूनां तथैवध्य ॥१०॥

Dhanur maasa and Makara (Mruga) maasa together is called *Himanta* rutu. Kumbha maasa and Miina maasa together is called *Shishira* rutu. During transit, as the sun enters the raashi, it is called *Shaditi*.

शिशिरात्दैव असुरेवास्यके तथा । रौद्रराजास... वृष्टिचकाशिनी । ११ ।

From shishira rutu, the sura (daiva) and asura (demons) condition can be known there. Rains resemble violent, kingly (if rarjasa is translated) or roaring (if garjasa is translated).

[Note:

1. From the winter solistice, the periods in which sun remains in the two raasi are the seasons sisira – the winter, vasanta the spring, the grishma the hot, varsha the rainy, sharat the autumn, himanta the cold season. The beginning of winter was from DANISTHA or SRAVISTHA (1st of MAGHA nakshatra)
2. In, Sessa Naga Kruta jyotishastra bashya commentary by somakara – the following two slokas explain-

माघ शुक्ल प्रपन्नस्य पौषक्रुष्णसमापिनः । युगस्य पन्च वर्षस्य कालज्जनं प्रचक्षते ॥ ५ ॥

They teach the knowledge of time, of the quinquennial lustrum, which begins with the light half of the month MAGHA and ends with the dark half of the month PAUSHA.

स्वराक्रमेते सोमार्कौ यदि साकं सवसवौ । स्यात्तदादि युगं माघस्तपः शुक्लोयनं बुदक् ॥ ६ ॥

When Sun and Moon ascend the sky together, being in the constellation over which vasu's preside, then does the (quinquennial) cycle begin, and the MAGHA month and the warmth, and the bright fortnight, for the path (of the sun) is north

3. From the winter solistice, Meru separates the region of sura and asura at the equator, above the north of equator it is holy for sura, and below the equator it is holy for asura. When sun is above equator, he first appears to sura at the first point of measha. Similarly, in the southern hemisphere, to asura's at the first point of tula raasi. The sura and asura behold the sun in horizon at the equinoxes –Ref: Surya Siddhanta

4. The second part of the sloka no.11 is not clear. Probably the effort to read (by the compiler of the book) might have failed. Thereby the sentence is incomplete. The word in the book is retained to understand the problems of decoding the texts. After RAUDRARAARJASA word there is a gap for few lipi and raudraraarjasa may be a misjudged word.

5. Read रौद्रराजास as रौद्रगजास to get meaning 'violent & roaring'.]

मेशवृश्चिकयोर्भौमौ अवन्तीविषयेश्वरः । वृशतौलीष्वरः शुक्रौ...स्तथा ।१२ ।

Kuja owns meesha and vruschika raasi and rules Avanti kingdom (udaipur region of rajasthan).

Shukra owns vrushaba and tula raasi(incomplete second part)

(**Note:** There is a gap for few lipi after shukrau in the sanskrit sloka no 13 above and that is retained in the reproduced sloka. The blank space indicates the name of the kingdom of sukra)

सौम्यो मिथुन कन्येच विन्ध्य गोदावरीसुरः । सिंहे सूर्यः सलिं वास्य चन्द्रः कर्किणि दक्षिणाः ।१३ ।

Budha owning Mithuna and Kanyaa raashi rules Vindya and Goodaavari area. Sun owns Simha raasi, in water (salim) Moon owns karkataka raasi and rules south.

गुरुर्मीन धनुः सिंधु सौराष्ट्रार्किर्गुगो चरः राहुर्माालव विमयः केतुवाश्वि च मंडपं ।१४ ।

Guru owns Miina raasi and Dhanur raasi rules Sindhu area. Shani owns makara rules Saurashtra. Raahu exchange / barter maalava and Keetu controls horses (ashvi) open hall or temporary tent (mandapa).

कलिङ्गदेशः कार्तिकारोहिणांश्चात्रिलोकयोहो । आवन्तीमृगशीर्षच आद्रामहितथा ।१५ ।

Kalinga desha covers krittika nakshatra, RoohiNi nakshatra represents three worlds, Avanthi kingdom is mrughashiirsha and Mahi kingdom is represented by Aardra nakshatra.

महाराष्ट्र पुर्वस्योः पुष्योः विन्ध्य समुध्भवः । अश्लेषा म्लेच्छदेश वनवासी मतासुच । १६ ।

Punarvasu represents Mahaarashtra, The vindya region is represented by Pushya nakshatra. Ashleshaa represents foreign land as well forest region.

फाल्गुण्यां मृग ऋक्षायां पाटलीस्या गृहस्तयोः । मीजदेशसमुध्यूत चित्राचैवोत्तमा स्मृत्ता ।१७ ।

Phalguni nakshatra represents animals, trees and people of patalii kingdom represents housed people. Miija desha from sea (MIIJA is in Finland) is represented by chitra nakshatra –are the best to analyse.

परागदेश स्वातीविशाषाच विधर्भजा । सौराष्ट्रमनुराधा च पंचालोच्येष्टमादिशेत् ।१८ ।

Paraaga kingdom is represented by swaati nakshatra, vidharbha kingdom is represented by vishaaka nakshatra, Anuraadha nakshatra represents sauraashtra area and panchaala kingdom is represented by jyesta nakshatra.

[**Note:** In the first part of the above sanskrit sloka `VISHAASHA` is written for `VISHAAKA` and in the second part `CHEYSTA` is written for `JYESHTA` in the book. Same words are retained]

मूलं च यमलोकश्च पान्दुराषांडरावच । शोभनश्रोत्तराषाद विदेशं श्रवणंतच । १९ ।

Muula nakshatra represents yama looka, pandu raashtra. Uttara AashaaDa represents shoobhana area and shravaNa represents foreign land.

धनिष्ठा सूरसेनश्च पान्चालं शतत्तारका । पूर्वाभाद्र कुरुक्षेत्रं उत्तरा पर्वते । २० ।

Danishtha nakshatra represents suuraseena area and paanchaala kingdom represented by shata taara . kuruksheetra represented by puurva bhaadra nakshatra and uttaraa bhaadra represents mountains.

रेवत्यं पौद्द्रदेशः स्यात्द्विलोकस्यचाश्विनी यमलोक भरण्यां च पीडा चैव भवेत्सदा । २१ ।

Reevati nakshatra represents paudra deesha and ashvini nakshatra represents vilooka. Bharani represents yamalooka which always poses problem.

द्वितीयं बंध नक्षत्रं ग्रह बंधनं ग्रह वद्र फलं कर्तते दशेच शुभाशुभं । २२ ।

The second is bonded nakshatra, by which results like house arrest, house disintegration is seen in the dasa due to karma phala.

(II Nakshatra's –Janma, Karma, Samudayika, Sanghaatika, Jaati, Naidana, Desa, Abhisheeka, Aadaana, Vainaashika, Maanasa)

ऐरावतो महायम कूजितोव मनस्तथा । गंगा हिमवतो मद्ये नित्यं वर्षति वासवः । २३ ।

Airaavata, the white elephant of INDRA is very powerful and its mind is always filled with monotonous sound. Ganga river derived from snow amidst mighty himaalaya mountains always flows.

{The nakshatra's Ashwini , Bharani, etc., were located with the help of Yoga taraa's. In order to facilitate the location of these yoga taraa's , the astronomers developed the idea of separate path in the celestial sphere wherein the nakshatra's are distributed. Three broad belts parallel to celestial equator named IRAAVATA (NORTH TO EQUATOR) , JARADGAVA (

ALONG THE EQUATOR), VAISHVAANARA (BELOW THE EQUATOR). Each of these three belts are further subdivided in to three each called VIITI 'S – NAAGA, GAJA , IRAVATA to the north , VRSA , GO , JARADGAVA in the central , and MRUGA ,AJA, VAISHVAANARA below the equator. The nakshatra's are distributed totally in these 9 VIITI'S –Ref: page no 31 - KADAMBINI}

मन्दश्च मन्द भद्रश्च मृग मन्दो महाश्विनः । गंगाय दक्षिणो पार्श्वे विन्ध्यस्योत्तर तत्स्तथा ।२४ ।

The slow moving thick clouds are for good and welcome, ferocious and making loud sound (mahaasvana). To the southern part of Ganga basin is the northern part of vindya mountains.

विध्युर्जिदोम दोर्मिश्च शीघ्रगो मन्द विक्रमः । विंध्य गोदावरि मद्ये वर्ष्यतोत्त नित्यशः ।२५ ।

By the strike of lightening, mist is formed and thick clouds immediately forced to vapourisation. Between vindya mountains and Goodaavari river, rains regularly.

सिन्धुमेवो महाकायस्तथा पर्जन्यमेवच गोदावरी दक्षिणोच समुद्रांतेच वर्षति । २६ ।

Sindhu river is very big because of himaalayan streams, the rain clouds (parjanya) brings rain from ocean to the south of goodavari region.

अवशिष्टाश्रयेत्वन्ये द्विकूले परिवर्तते आचाराः । सप्तभिश्चौव संवर्तः षुकरं भवेत् । २७ ।

Well protected by the mango trees other birds (dvikule refers to two types – the cuckoo and the crow) [similar in size and shape, except voice live together on the mango trees] interchange their way of life. (here it refers to crow building the nest on the mango tree, cuckoo also laying its eggs in the nest of crow during the absence of crow and its job and responsibility completed. Crow mistakes the eggs of cuckoo to its own eggs and protects it till hatching along with its own eggs and nourishes and feeds, cares the babies along with its own babies, till the first sound of the cuckoo baby is heard to understand the mistaken life style of its, and immediately the mother crow chases the cuckoo birds out of its nest. By that time the cuckoo baby bird is capable of flying to find its life. Strange are the ways of nature–the eggs and the young babies of cuckoo are similar to eggs and the young ones of crow in colour and shape and only difference is the voice frequency.)

(Samvartha = rain cloud / particular kind of cloud, shukaram = parrot) .

यताशीतं तथा वर्षं योर्चवर्षं तथानिलं यदां शीतंच वर्षच तथा वर्षं प्रवर्तते । २८ ।

wherever chilling is there, it causes rain drops which in turn causes vaporization and wherever both chilling and water drops are together, it causes rain fall.

मेशो रविर्युत्तंश्चैत्रैवैशाषे वृषभस्तथा ज्येष्ठे मिथुन इत्याद्रु राषाडे कर्कट स्तथा । २९ ।

When Sun is in meesha raashi it is chaitra maasa, Sun in vrushabha raashi it is vaishaaka maasa, Sun in mithuna raashi it is Jyeshtha maasa, and Sun in karkata raashi it is called aashaaDa maasa.

सिंहच श्रावणे मासे कन्या भाद्रपदे तथा । तुलाचा आश्वियुजे चौव कार्तिके वृषिकं स्तथा । ३० ।

Sun in simha raashi is called SravaNa maasa, Sun in kanya raashi is called Bhaadra paada maasa, Sun in tulaa raashi is called Aashviyuja maasa, Sun in vrishchika maasa is called kaartika maasa .

धनुश्च मार्गशीर्ष च पौषे मकरस्तथा माघमासे तथा कुंभः फाल्गुने मिनमेव । ३१ ।

Sun in dhanur raashi is called maarghashirsha maasa, Sun in makara raashi is called pausha maasa, Sun in kumbha raashi is called maagha maasa and Sun in miina raashi is called palghuni maasa .

मीनं मुक्ता रविर्मेघं येत चारेण गच्चति । तत्र वर्षाधिपो ज्ञेय श्रौदौ करणाधिपः । ३२ ।

(Continued from previous sloka) Sun (muktaa) after completing miina raashi, and then enters in to meesha raashi and it will continue the cycle. By that the lord of the year should be worked out. And now the lords of karaNa will begin accordingly.

आदित्येस्थत्य वृष्टिश्च सोमे क्षेम सुभिक्षकं । भोमेच कलहं क्षेमं वायुपीडातथेदुजे । ३३ ।

Sun causes rain and moon represents happiness and plenty. Kuja results in quarrel, wellbeing and by Budha there will be problems due to air.

गुरौ वृष्टिः सुभिक्षं च शुक्रौचौव जलाधिकं शनिरार्धं विनाशाय चारे मेषगुणो रविः । ३४ ।

Guru causes rains, and plenty of yield, Shukra cause plenty of water (liquids) and Shani causes dry and destruction, when Sun transit starts from meesha raashi.

करादिपति नक्षतं तद्धक्ष बीजवापनं निष्पत्तिः । सर्व सस्यानां ध्रावंचापि महत्फलं । ३५ ।

Karaadipati (sun) nakshatra (krutika) sight prompts proper sowing the seeds, consummation having a ratio and all plants sprouts, ultimately to yield plenty. (meaning – ploughing in the month when sun is in krittika nakshatra will help in better crop yield)

विदद्यात् समूर्ध्निस्थ व्यवस्थिता षोडशः । पक्षपादैस्तुदरे पञ्च कीर्तिताः । ३६ ।

By the complete knowledge from bottom to top of the plants properly arranged by sixteen unit (another meaning of SHOODASHA is young plants) by discrimination (selectively) on ground by the well known methods of spreading.

(panca = spreadout ,paksha padai =by discrimination, daree =on land , kiirtitaha =popularly known. shodashaH = unit of sixteen)

मुखपादगते मृत्युः पक्षयोरर्तनाशनं । उदरेचार्थं लाभाय मूर्ध्नि पूजा विधास्यति । ३७ ।

If mruthyu (son of kujja) pass through the first pada of nakshatra, within a fortnight, there will be loss of finance and means. In the middle (udaree), there will be financial and means profit by proper propitiation of the deity,

प्रकृतिः पूज्यते सर्वं वीक्षतिस्तु विपर्यायात् । तत्रस्थानं परिक्षेत् कालं ज्ञानं विशारदौ । ३८ ।

When Nature is worshipped, everything will be observed by nature meticulously. That particular place and time will be examined and identified by a person who knows the science of time. (viparya = particular high number)

इतिश्री व्रिद्ध गार्ग्य संहितायाम् सूर्यचारः । ३९ ।

That is the results of transit of Sun by VRUDDHA GAARGYA SAMHITA