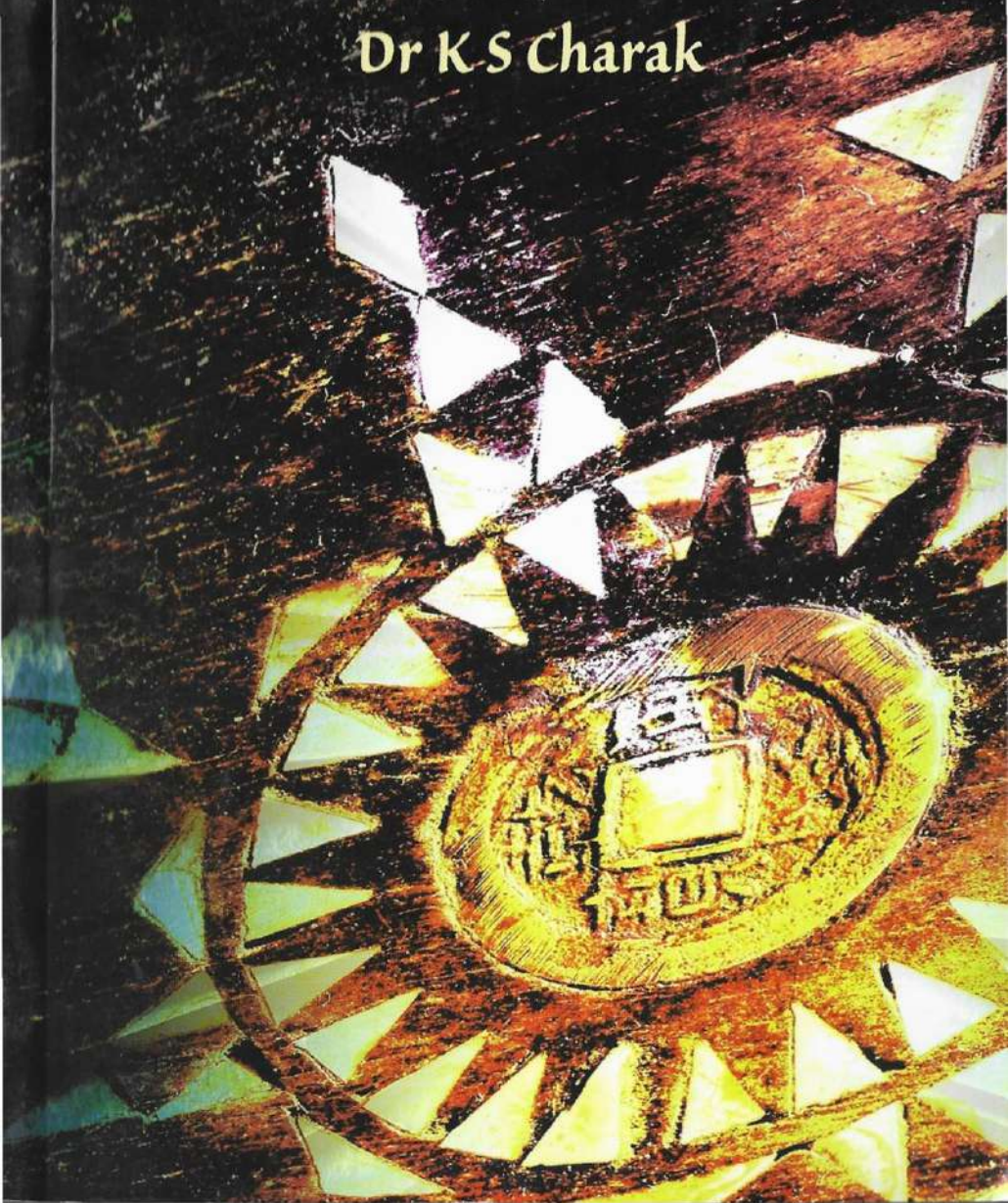


Jātakālakāra

A Treasure House of Planetary Yogas

Dr K S Charak



Vedic Astrology Series

Jātakālankāra

A Treasure House of Planetary Yogas

Dr. K S Charak
M.S. (SURGERY)
F.R.C.S. (U.K.)

UMA
Publications

Jātakāṅkārā

© Dr. K.S. Charak

All rights reserved, including the right to reproduce this book or portions thereof in any form whatsoever.

First Edition: March 2007

ISBN 81-901006-7-4

Published by:

UMA Publications

72 Gagan Vihar, Delhi-110 051, India

Phone: 91-11-22543563

Price:

Rs. 200/- US\$ 19 € 15

Printed by:

SYSTEMS VISION

A-199 Okhla-I, New Delhi-110020, India

E-mail: systemsvision@gmail.com

Preface

The *Jātakāṅkārā* is a nearly four centuries old treatise on natal astrology. It is a concise composition consisting of over a hundred verses which treat this subject in a very sharp and direct manner. Each verse of this work is meaningful and harbours within it sound principles of Vedic astrology. Several combinations mentioned herein find their relevance in medical astrology as well. Many reputed practitioners of Vedic astrology in northern India use this work as an important source of reference.

The *Jātakāṅkārā* strictly confines itself to natal astrology. It deals with the interaction of planets and houses in an immaculate style. Several benefic and malefic yogas find their mention in it. As with all classical literature, however, each dictum here has to be judged in the light of the modern times. The principles of medical astrology mentioned here too need a reinterpretation in view of the present day understanding of disease in comparison to an era almost four centuries ago, when this classic was written.

This small classic is a work in Sanskrit language, written in a very charming meter called as the *Sragdhara Chhanda*. This particular meter is characterised by four lines to a verse, each line consisting of twenty-one letter units which follow the formula:

SSS SIS SII III ISS ISS ISS

The Jatakalankara, along with its translation and commentary in English, has been earlier serialised in the columns of the bimonthly VEDIC ASTROLOGY journal. Its current presentation was necessitated by the constant demand of our readers to make it available in the book form. The whole text has been thoroughly revised and all calculations rechecked to ensure accuracy of the data presented. Most of this tiresome work was accomplished by Christine Fournier, our friend from France. Her thorough and meticulous approach proved a great asset in this respect. The cover was designed by Vinay Aditya. Y S Rawat gave secretarial help to produce this book in its present form.

Dr K S Charak
72 Gagan Vihar,
Delhi - 110051 (India)
Ph: 011-22543563

March 10, 2007

Contents

Preface	3
1. Chapter on Nomenclature	7
2. Chapter on Houses	18
3. Chapter on Yogas	69
4. Yogas for the Visha-Kanya	118
5. Determination of Longevity	124
6. Chapter on Mutual Exchanges	148
7. Chapter on Lineage	168
Index	171

अथ संज्ञाऽध्यायः Chapter on Nomenclature

सानन्दं प्रणिपत्य सिद्धिसदनं लम्बोदरं भारतीं
सूर्यादिग्रहमण्डलं निजगुरुं भक्त्या हृदब्जे स्थितम् ।
येषामङ्घ्रिसरोरुहस्मरणतो नानाविधाः सिद्धयः
सिद्धिं यान्ति लघु प्रयान्ति विलयं प्रत्यूहशैलव्रजाः ॥१॥

Sbloka 1: By meditating at Whose lotus-feet, varied 'Siddhis' are obtained and hordes of mountainous obstacles easily vanish, having paid obeisance to (such) lord Vishnu, Whose blissful abode is the lotus of the heart, and to lord Ganapati, goddess Saraswati, the Sun as well as the other 'grahas', and to his own 'gurus',

सद्भावाकलितं पदार्थललितं योगाङ्गलीलार्चितं
श्रीमद्भागवतं शुकास्यगलितं यच्छ्रीधरस्वामिना ।
सुव्यक्तं क्रियते गणेशकविना गाथोक्ति तज्जातकं
वृत्तस्रग्धरया जनादिसुफलं ज्योतिर्विदां जीवनम् ॥२॥

Sbloka 2: Ganesha-Kavi (the 'learned Ganesha', the author) presents this celebrated 'Jataka', dealing with the twelve houses (from the lagna onwards) as also with the yogas (arising from the grahas), fruitful (favourably or adversely) to the natives, the livelihood of the enlightened, in the 'Sragdhara-Chhanda', even as did Shreedhara Swami the Shrimad-Bhagvata (Mahapurana), permeated with devotional flavour, hallowed

by the variously enchanting limbs of the 'Yoga', and (originally) spoken by (the sage) Shuka.

Comments: It is customary to offer prayers in all humility before undertaking such a sacred and serious venture as writing on the subject of Vedic astrology. Ganesha-Kavi, the author, offers his prayers to lord Vishnu (the Preserver), lord Ganesha or Ganapati (who eases obstacles), goddess Saraswati (the goddess of learning), the Sun and the other grahas (which represent different gods who bestow good and bad results upon the native depending upon their disposition in the horoscopic chart), and to his gurus (or preceptors, who have given him an understanding of such an exalted branch of knowledge).

Siddhi-Sadanam (सिद्धिसदनम्), literally the refuge of goddess Lakshmi, means lord Vishnu. 'Siddhi' is a name of goddess Lakshmi. 'Siddhi' is also a synonym of goddess Durga, the divine consort of lord Shiva. *Siddhi Sadanam* thus could also mean lord Shiva. It may be pointed out that lord Shiva is intimately connected with astrology which He taught to goddess Parvati, another representation of the Durga-Ma.

Siddhayah (सिद्धयः), meaning 'Siddhis', are special supernatural powers.

Shuka is the son of sage Vyasa. Sage, scholar and orator, Shuka-deva widely disseminated the wisdom contained in the Puranas, which were compiled by his father Vyasa.

Sragdhara-Chhanda is a kind of Sanskrit metre or verse in which the present work has been presented. It is claimed by the author to be more attractive and easy to understand.

Jataka is the branch of astrology which deals with the natal horoscope.

Limbs of the Yoga are the eight body-parts of the Yoga, which signify eight different activities or stages in the path of 'Yoga', the union with 'the Ultimate'. They include: *Yama* (the 'don'ts',

i.e., the restraining discipline); *Niyama* (the 'do's', i.e., disciplined activity); *Asana* (the posture); *Pranayama* (control over the incoming and outgoing breath); *Pratyahara* (restraining the sense organs from their efferent activity); *Dharana* (directing the sense activity to one point); *Dhyana* (deep concentration or meditation on one point); and *Samadhi* (complete identity with the object meditated upon).

यत्पूर्वं परमं शुकास्यगलितं सज्जातकं फक्किका-
रूपं गूढतमं तदेव विशदं कुर्वे गणेशोऽस्म्यहम् ।
देवज्ञः सुतरां यज्ञःसुखमतिः श्रीहर्षदं स्रग्धरा-
वृत्तैश्चारु नृणां शुभायनपदं श्रीमच्छिवानुज्ञया ॥३॥

Shloka 3: Under the direction of (my guru) Shiva, I, Ganesha-Kavi, ever inclined to reap solace from (the consequent) renown, present in a refined and attractive (the Sragdhara-Chhanda) form the same Jataka Shastra which was spoken in ancient times by the sage Shuka in a complex and difficult-to-understand manner.

Comments: Being an expert in the interpretation of the Puranas, Shuka-deva is an authority on the Jataka Shastra (the science of astrology) also. His enunciations, however, belong to an ancient era and are difficult to comprehend.

भूयांसः सन्ति भूमौ निजमतिरचनाशालिनः काव्यगुम्फे
संख्यावन्तस्तथाऽपि प्रचुरपरगुणानन्दलीलां भजन्ते ।
चंचन्नाम्भीर्यपद्माविबुधविटपिनां जन्मसम्प्राप्तिभूतो
मर्यादां न स्वकीयां त्यजति किल महान् रत्नधामा सरस्वान् ॥४॥

Shloka 4: Many endowed with wisdom there are on this earth who, adept in creating their own poetry, still derive only pleasure from the worthy creations of others. For, despite being the source of fire, depth, Lakshmi

and the Kalpataru, and a treasure-house of precious jewels, the ocean does not overstep its limits.

Comments: The author here states that those with merit adhere to a discipline even as does the mighty ocean by staying within its confines. Such people, even though possessed of superior qualities, do not look down upon those with lesser merit; instead they only derive pleasure from such merit. With this concept, the author of the present work hopes that those with greater merit than himself would still be able to enjoy his work, even if of an inferior quality.

'Padma' (पद्मा) is Lakshmi, the goddess of Wealth, who emerged as a result of the churning of the ocean. *Vibudha-Vitapin* (विबुधवितपिन्) is the 'intelligent tree', the *Kalpataru* or the *Parijata*, the divine tree which fulfils all desires, and which too came out of the ocean during the process of its churning.

देहं द्रव्यपराक्रमौ सुखसुतौ शत्रुः कलत्रं मृति-
भार्ग्यं राज्यपदं क्रमेण गदिता लाभव्ययौ लग्नतः ।
भावा द्वादश तत्र सौख्यशरणं देहं मतं देहिनां
तस्मादेव शुभाशुभाख्यफलजः कार्यो बुधैर्निर्णयः ॥५॥

Shloka 5: The twelve houses from the lagna onwards have been said to be: *Deha* (body), *Dravya* (wealth), *Parakrama* (valour), *Sukha* (comforts), *Suta* (offspring), *Shatru* (foe), *Kalatra* (wife), *Mritih* (death), *Bhagya* (fortune), *Rajyapadam* (official status), *Labha* (gain), and *Vyaya* (loss) respectively. For those embodied, the *Deha* (body) is the abode of all pleasure; the wise must, therefore, decide on favourable and unfavourable results from the *Deha* (the first house) only.

Comments: From here on commences the subject proper. The lagna or *Deha* is the first house of the horoscope, and stands

for the physical body. The author underlines the importance of the lagna right at the outset. The names of the twelve houses as mentioned above indicate the salient characteristic of each of these houses. Of these the lagna is the most important since all the other houses have any relevance only when considered in relation to the lagna.

The degree of the lagna is the first thing that is to be calculated while casting a horoscope. Depending upon the lagna, the various planets, benefic or malefic by their inherent nature, rule over the different houses of the horoscopic chart. On the basis of their rulership of the various houses, the planets behave as functional benefics and malefics. The planets thus are subservient to the lagna since their lordship of the different houses primarily decides their functional nature. Depending upon the lagna alone, therefore, a natural malefic may behave as a benefic and a yogakaraka, while a natural benefic may acquire the capacity to harm and even kill.

The exact degree of the midpoint of the lagna is important while calculating the vargas or divisional charts. While this classic, like almost all others, does not go into the depths of the vargas, it is imperative on the practitioner of Vedic astrology not to overlook them.

लग्नं मूर्तिस्तथाऽङ्गं तनुरुदयवपुः कल्पमाद्यं ततः स्वं
कोशार्थाख्यं कुटुम्बं धनमथ सहजं भ्रातृदुश्चिक्वयसंज्ञम् ।
अम्बापातालतुर्यं हिवुकगृहसुहृद्वाहनं यानसंज्ञं
बन्ध्वाख्यञ्चाम्बुनीरं जलमथ तनयं बुद्धिविद्यात्मजाख्यम् ॥६॥

Shloka 6: Lagna, Moorti, Anga, Tanu, Udaya, Vapuh, Kalpa and Aadya (are the different names of the *first house*); then (for the *second house* are) the names Swa, Kosha, Artha, Kutumba, (and) Dhana; next (for the *third house* come), the names Sahaja, Bhratri, Dushchikya; (the *fourth house* is indicated by) the names Amba, Paataala,

Turya, Hibuka, Griha, Suhrid, Vaahana and Yaana, as also Bandhu, Ambu, Neera and Jala; thereafter (for the *fifth house* we have) the names Tanaya, Buddhi, Vidya, Aatmaja.

वाक्स्थानं पञ्चमं स्यात्तनुजमथ रिपुद्वेषिवैरिक्षताख्यं
षष्ठं जामित्रस्तं स्मरमदनमदहूनकामाभिधानम् ।
रन्ध्रायुश्छिद्रयाम्यं निधनलयपदं चाष्टमं मृत्युरन्यद्
गुर्वाख्यं धर्मसंज्ञं नवममिह शुभं स्यात्तपोमार्गसंज्ञम् ॥७॥

Shloka 7: (The fifth also has the labels of) Vaak, Pan-chama, and Tanuja; next, (for the *sixth house* are) the names Ripuh, Dweshi, Vairi, Kshata; (of the *seventh house*, the various) names are Jaamitra, Asta, Smara, Madana, Mada, Dyuna, Kaama; (the *eighth house* has got the names) Randhra, Aayuh, Chhidra, Yaamyā, Nidhana, Layapada, Ashtama, and Mrityuh; (for the) next (the *ninth house*), the nomenclature is Guru, Dharma, Navama, Shubha, Tapa and Maarga.

ताताज्ञामानकर्मास्पदगगननभोव्योममेषूरणाख्यं
मध्यं व्यापारमूचुर्दशममथ भवं चागमं प्राप्तिमायम् ।
इत्थं प्रान्त्यन्तिमाख्यं मुनय इह ततो द्वादशं रिष्कामाहु-
र्ग्राह्यं बुद्ध्वा प्रवीणैर्यदधिकममुतः संज्ञया तस्य तच्च ॥८॥

Shloka 8: Taata, Ajna, Maana, Karma, Aaspada, Gaganā, Nabha, Vyoma, Meshurana, Madhya, Vyapara and Dashama – by these names (is called the *tenth house*); Bhava, Aagama, Praapti, and Aaya (these are the names) for the next (i.e., the *eleventh house*); next, Praantya, Antima, Dwadasha, Rishpha are the names (of the *twelfth house*). The sages prescribe that if there be any additional names appropriate to the said houses, the wise must accept those too.

Comments: In the preceding three shlokas the author deals with the nomenclature of the twelve houses and, through this, with the various aspects of life that each house deals with. The twelve houses of the horoscope are supposed to deal with all the material and non-material aspects of existence on the earth and beyond. It is thus not possible for a mere three shlokas or verses to completely describe what is to be considered from each house separately. This difficult aspect has been left to the judgement of the enlightened reader. The author indicates toward the end of the last of the above three shlokas that whatever has not been included here may also be judged from these very houses; however, any particular event or aspect of life has to be considered only from an appropriate house as decided by the reader after exercise of his logic and wisdom.

The various indications to be considered from the twelve houses as mentioned in the above three shlokas are as under:

The *first house* indicates the ascendant or lagna, appearance, body or limbs of the body, the rise, the beginning, and a Kalpa or an era.

The *second house* stands for wealth, a treasure house, and the immediate family members.

The *third house* indicates a brother or a coborn, and valour.

The *fourth house* indicates the mother, the nether-world, one-fourth or a quarter, home, vehicle, means of transport, the dear ones, and water.

The *fifth house* stands for the son, the progeny, learning, wisdom and scholarship, and also speech. It may be noted here that one of the names given by the author of the present work to the fifth house is Vaaksthanam (वाक्स्थानम्) or the place where speech is lodged (in the horoscopic chart). Other classical authors consider the speech from the second

house of the horoscope whereas the fifth house is considered more as indicative of eloquence or the power and art of expression.

The various names for the *sixth house* convey the meanings of malice, enmity, injury or accident, an opponent, and a foe.

The *seventh house* indicates the descendant or the Asta-lagna (as opposed to the ascendant or the Udaya-lagna), fall (as opposed to rise), wife, sexual urge, passion, physical pleasures.

The terms used for the *eighth house* indicate a crevice (a hidden or secret spot, also secret meanings or hidden activities), longevity, a weak spot, death, and all that is related to Yama, the god of Death.

The *ninth house* denotes one's guru or preceptor, virtuous deeds, blessedness, Tapas or penance, and distant travel (including pilgrimages and foreign travel).

From the *tenth house* are to be judged the father, commands, fame, Karma (i.e., the physical, mental and spiritual functions), the sky or mid-heaven, trade, occupation, and professional status. It may be noted here that the author of present work has made another deviation from several other classical authors. He considers the father from the tenth house instead of the usual ninth. The tenth house falls in the seventh from the fourth house (mother) and, therefore, naturally signifies the spouse of the mother. Several renowned astrological practitioners in north India consider a native's father from the tenth house in their predictions.

The *eleventh house* denotes the present (also, the impending or the near future), arrival, acquisition, income and gains.

The *twelfth house* indicates the finality or conclusion (by implication, also the exit from the world), the extreme limit, destruction, and losses.

आद्यं तुर्यं कलत्रं दशममिह बुधैः केन्द्रमुक्तं त्रिकोणं
पुत्रं धर्माख्यमुक्तं पणफरमुदितं मृत्युलाभात्मजार्थम् ।
धर्मञ्चापोक्लिमाख्यं व्ययरिपुसहजं कण्टकाख्यं हि केन्द्रं
चैतच्चातुष्टयं स्यात्त्रिकमिह गदितं वैरिरिःफान्तकाख्यम् ॥१॥

Shloka 9: In this (science of Astrology), the learned have named the houses lagna, fourth, seventh and tenth as *Kendras*. The fifth and ninth houses are called *Trikonas*. The name *Panaphara* has been given to the houses eight, eleven, five and two. The ninth, twelfth, sixth and third houses are together labelled as *Apoklimas*. The *Kendras* have (alternatively) been called as *Kantaka* or *Chatushtaya*. Similarly, the sixth, the eighth and the twelfth houses have been called as *Trikas*.

Comments: In this shloka, the various houses have been brought under certain groups. They are:

- (a) *Kendras* (or *Quadrants*): Houses, 1, 4, 7 and 10. Other names for the *Kendras* are *Kantaka* and *Chatushtaya*.
- (b) *Panapharas* (or *Succeedent*): Houses 2, 5, 8 and 11.
- (c) *Apoklimas* (or *Cadent*): Houses 3, 6, 9 and 12.
- (d) *Trikonas* (or *Trines*): Houses 5 and 9. The author has not mentioned the lagna, or the first house, as one of the trinal houses. The lagna, however, has been considered both a *Kendra* and a *Trikona* by the sage Parashara, and is the most significant of the twelve houses.
- (e) The *Trika Houses*: Houses 6, 8 and 12. These are considered as highly adverse houses (*Duhsthanas*)

चन्द्रेज्यक्षितिजा रवीन्दुतनयौ, गुर्विन्दुसूर्याः क्रमा-
च्छुक्राकौ रविचन्द्रभूमितनया ज्ञार्की सितज्ञौ मताः ।
अर्कदिः सुहृदः समा अथ बुधः सर्वे हि शुक्रार्कजौ
भौमाचार्ययमा यमः कुजगुरु पूज्यः परे वैरिणः ॥१०॥

Shloka 10: The Moon-Jupiter-Mars, Sun-Mercury, Jupiter-Moon-Sun, Sun-Venus, Sun-Moon-Mars, Mercury-Saturn, and Venus-Mercury, in this order happen to be the friends of the Sun, etc. Their equals are Mercury, all the rest, Venus-Saturn, Mars-Jupiter-Saturn, Saturn, Mars-Jupiter and Jupiter (again in this order). The rest are their foes.

Comments: The natural mutual relationship of the planets has been described in this shloka. For example, for the Sun, the friends are Moon-Jupiter-Mars while his equal is Mercury. The remaining grahas (Venus and Saturn) are his enemies. The relationship of others planets (Moon, Mars, Mercury, Jupiter, Venus and Saturn) can be worked out in a similar manner. The accompanying table makes this shloka clear.

Natural Mutual Relationship of Planets

Planets	Sun	Mon	Mars	Mer	Jup	Ven	Sat
Friends	Mon Mar Jup	Sun Mer	Sun Mon Jup	Sun Ven	Mer Mon Mar	Mer Sat	Mer Ven
Equals	Mer	Mar Jup Ven Sat	Ven Sat	Mar Jup Sat	Sat	Mar Jup	Jup
Enemies	Ven Sat	—	Mer	Mon	Mer Ven	Sun Mon	Sun Mon Mar

तृतीयदशमे ग्रहो नवमपञ्चमेऽष्टाम्बुनी
 क्रमाच्चरणवृद्धितः स्मरगृहं ततः पश्यति ।
 कुजः सितबुधौ शशी रविबुधौ सितक्ष्मासुतौ
 गुरुर्मशनी गुरुर्भवनपा इमे मेषतः ॥११॥

Shloka 11: Increasing by a quarter, the grahas, in this order, cast their aspect on houses three-ten, nine-five,

eight-four, and seven. Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter own the twelve signs commencing from Mesha.

Comments: All planets aspect houses three and ten from their own position by a quarter glance. They cast half an aspect on houses five and nine from their location. On houses four and eight, their aspect is three-fourths. All of them aspect their seventh house fully. The author has made no mention here of the special full aspects of the outer planets, viz, Mars, Jupiter and Saturn. Mars fully aspects houses four and eight. Jupiter has its full aspect on houses five and nine in addition to its seventh house aspect, Saturn in a similar manner fully aspects houses three and then, besides the seventh, from its place of location.

The latter half of the shloka indicates the planetary rulership over the twelve signs of the zodiac. Thus, the sign Mesha (Aries) is ruled by Mars, Vrisha (Taurus) by Venus, Mithuna (Gemini) by Mercury, Karka (Cancer) by the Moon, Simha (Leo) by the Sun, Kanya (Virgo) by Mercury, Tula (Libra) by Venus, Vrishchika (Scorpio) by Mars, Dhanu (Sagittarius) by Jupiter, Makara (Capricorn) by Saturn, Kumbha (Aquarius) again by Saturn, and, finally, Meena (Pisces) by Jupiter.

हृद्यैः पद्यैर्गुम्फिते सुरितोषेऽलङ्काराख्ये जातके मंजुलेऽस्मिन् ।
 संज्ञाध्यायः श्रीगणेशेन वर्यैर्वृत्तैर्दिग्भिः संयुतोऽयं प्रणीतः ॥१२॥

Shloka 12: Thus has been presented in ten charming stanzas, embellished in the Sragdhara metre dear to the learned, in this Jataka text called Alankara, the 'Chapter on Nomenclature' by Shri Ganesha.

इति जातकालङ्कारे प्रथमोऽध्यायः

Thus ends the first chapter of the Jatalankara.

2

अथ भावाध्यायः Chapter on Houses

शुकाननसरोरुहाद्गलितमत्र भूमीतले
फलं परमसुन्दरं सकलमाकलय्याधुना ।
ब्रवीमि तनुभावतः प्रवरदैववित्तोषदं
यदत्र मम चापलं किमपि तत्क्षमध्वं बुधाः ॥१॥

Shloka 1: Now I narrate, from the lagna onwards, the extremely charming predictive aspect (of astrology), meant for the satisfaction of the scholars, having issued forth on this earth from the blessed lips of Shukadeva. The learned ones may please forgive me for whatever lapses there be (in this narration).

देहाधीशः सपापो व्ययरिपुमृतिगश्चेत्तदा देहसौख्यं
न स्याज्जन्तोर्निजर्क्षे व्ययरिपुमृतिपस्तत्फलस्यैव कर्ता ।
मूर्तो चेत्क्रूरखेटस्तदनु तनुपतिः स्वीयवीर्येण हीनो
नानातड्काकुलः स्याद् व्रजति हि मनुजो व्याधिमाधिप्रकोपम् ॥२॥

Shloka 2: Lord of the lagna associated with a malefic and located in the sixth, the eighth or the twelfth house deprives the native of his bodily comfort. Lords of houses six, eight and twelve when located in their own houses also yield the same result. The native undergoes illness, suffering and mental anguish if a malefic occupies the lagna and the lagna lord is weak.

Comments: From here commences the actual predictive astrology. The author lays down three adverse combinations in connection with the lagna.

- (a) When the lagna lord is associated with a malefic and located in any of the houses six, eight or twelve, the native is deprived of bodily comfort. Lagna lord alone located in any of these houses does not prove too good for health though it does produce resistance against disease when located in the sixth house, or good longevity when located in the eighth house. However, the association of the lagna lord with a malefic compounds the affliction from its ill placement. It is an important principle of medical astrology that the intensity of suffering increases directly as the afflicting influences multiply.
- (b) Placement of the lords of the sixth, the eighth and the twelfth in their respective houses has also been indicated by the author as productive of adverse results in respect of health. This, however, does not appear to be a serious affliction. Generally, the placement of the sixth lord in the sixth house or that of the eighth lord in the eighth house is supposed to ensure good health and long life. It has been opined that the said principle must be applied by incorporating the lagna lord in this combination. Thus, according to this latter concept, when the lagna lord joins one or more of the sixth, the eighth or the twelfth lords and is placed in any of these adverse houses, the health of the native suffers.
- (c) The third principle is simple: when the lagna is occupied by a malefic and the lagna lord is weak, several mental and physical afflictions become manifest. The lagna and the lagna lord represent the body of the native. Afflictions of the lagna or the lagna lord understandably influence the health adversely.

As is usual with the style of the classics, the author makes no mention of the divisional charts or vargas. It is thus left to the discretion of the enlightened reader as to how to apply these principles. Naturally it is desirable to use appropriate vargas at appropriate places. In matters of health, it is pertinent to use, besides the rashi chart, the navamsha, the drekkana, the dwadashamsha and the trimshamsha. Even for a cursory examination, in all cases, at least the navamsha should be used along with the rashi chart.

Again in line with the system of classical writers, the author here does not give a clue about when any indicated results would materialise. Even when the lagna and the lagna lord are afflicted by adverse association and placement, the native need not suffer continuously. This is where the dasha system has to be applied by the discerning practitioner of astrology. It is by the application of the principles mentioned here to the appropriate divisional charts, and integrating them with the operative dashas, that sound results will be obtained.

Chart II-1 belongs to a child born on June 29, 1991 at 20:00 hours (IST) at lat. 28°N39' and long. 77°E13', with severe mental retardation. All the three principles mentioned in the shloka under consideration, besides some additional afflictions, apply here. The lagna lord Jupiter in association with a malefic occupies the adverse eighth house. Jupiter as the lagna lord in the eighth house is also associated with the sixth lord Venus and a debilitated twelfth lord Mars. It may also be noted that the third principle of a malefic occupying the lagna and a weak lagna lord applies here too. The lagna is occupied by Rahu which is very close to the degree of the lagna. The lagna lord Jupiter is apparently not weak since it is exalted in the eighth house; however, it is essentially weak since it gets debilitated in the navamsha chart. In addition to the factors mentioned above, the

			Sun Ketu Mercury
	Chart II-1 Rashi Chart		Mars Jupiter Venus
Moon Sat(R)	June 29, 1991		
Lagna Rahu			

11	10	Lagna Rahu	8	7
		9		6
		3	Sun Ketu Mercury	5
1	2		4	Mars Jupiter Venus

Lagna	23°44'	Mars	26°33'	Venus	27°55'
Sun	13°37'	Mercury	27°43'	Saturn(R)	11°43'
Moon	10°34'	Jupiter	20°22'	Rahu	25°09'

Venus	Moon Saturn	Ketu	Mercury
Sun Mars	Navamsha		
Jupiter			
	Lagna Rahu		

10	9	Lagna Rahu	7	6
Jupiter		8		5
	Sun Mars	11	2	
12			Ketu	4
Venus	1	Moon Saturn		3
				Mercury

Moon, the significator of the mind, is grossly afflicted by a very close association with a retrograde Saturn. Mercury, the planet of logic, is also associated with malefics. The child was born in the mahadasha as well as the antardasha of the Moon. As the eighth lord dasha operates at the time of birth, the child suffers since the very birth. It may be noted that all planets are either associated (by conjunction or aspect) with the lagna or the lagna lord. Therefore, all the subsequent dashas will have their influence on health. Under such a situation, no relief from illness can be expected.

अङ्गाधीशः स्वगेहे बुधगुरुकविभिः संयुतः केन्द्रगो वा
स्वीये तुङ्गे स्वमित्रे यदि शुभभवने विक्षितः सत्स्वरूपः ।
स्यान्नूनं पुण्यशीलः सकलजनमतः सर्वसम्पन्निधानं
ज्ञानी मन्त्री च भूपः सुरुचिरनयनो मानवो मानवानाम् ॥३॥

Shloka 3: When the lagna lord (a) occupies the lagna, or (b) associates with Mercury, Jupiter and Venus in a kendra, or (c) occupies the house of its exaltation or of its friend or an otherwise benefic house, and has benefic aspect on it, the native (in each case) is charming in appearance, virtuous, highly respectable, blessed with all material comforts, wise, a minister or a king, with beautiful eyes, and happens to be the foremost amongst human beings.

Comments: This shloka lays down favourable combinations pertaining to the lagna. The first highly favourable situation is the location of the lagna lord in the lagna. It is equivalent to the owner of a house looking after his house himself. Another favourable situation is the association of the lagna lord with natural benefics along with its location in a favourable house like a kendra. The third desirable situation is a strong lagna lord, as one in exaltation, or located in a friend's house or in an otherwise favourable house and aspected by benefics. Any of these situations produces favourable results in respect of the significations of the lagna, like physical health, appearance, status, virtue and prosperity. Results pertaining to the remaining houses also attain excellence if their respective lords are disposed in a similarly favourable manner.

लग्ने क्रूरेऽथ याते खलखचरगृहं लग्ननाथे रवीन्दू-
क्रान्तःस्थानसंस्थावथ दिनपनिशानाथयोर्दूनयायी ।
भूमीपुत्रस्तु पृष्ठादुदयमधिगतश्चन्द्रजश्चेन्मनस्वी
स्यादथो दुष्टकर्मा परभवनरतः पुरुषः क्षीणकायः ॥४॥

Shloka 4: When a malefic occupies the lagna and the lagna lord occupies the house of a malefic, or the Sun and the Moon are hemmed between malefics, or Mars occupies the seventh from the Sun or the Moon and Mercury occupies a Prishthodaya sign, the native is self-willed, blind, given to forbidden deeds, addicted to the wives of others, and of a slender physique.

Comments: Here are three more adverse combinations pertaining to the lagna:

- The lagna occupied by a natural malefic and the lagna lord occupying the house of a malefic (other than his own!) render the lagna very vulnerable.
- The Sun and the Moon hemmed between malefics: A Paapa-Kartari yoga around the Sun and the Moon cannot promote good health or good morals.
- Placement of Mars in the seventh from the Sun or the Moon, when Mercury occupies a Prishthodaya sign is also held adverse. The Sun and the Moon are both virtually as important as the lagna. Placement of Mars in the seventh house from either or both of them is adverse for health as well as marital life. The Prishthodaya signs are the signs rising by the hind side; they are Meshha, Vrisha, Karka, Dhanu and Makara.

कोशाधीशः स्वराशौ सुरगुरुसहितः सर्वसम्पत्प्रदः स्यात्
केन्द्रे वाथ त्रिके चेद्भवति हि मनुजः क्लेशभाग्द्रव्यहीनः ।
स्वान्त्याधीशौ त्रिकस्थौ कवितनुपयुतौ स्यात्तदा नेत्रहीन-
श्चन्द्रः पापेन युक्तो धनभवनगतः शुक्रयुङ्क्तेत्रहीनः ॥५॥

Shloka 5: Lord of the second house, located in its own house or in a kendra, in association with Jupiter, grants all wealth and prosperity. In a Trika house, in

association with Jupiter, it leads to suffering and penury. One is bereft of vision when the lord of the second in association with the lord of the twelfth occupies a Trika house. The Moon, Venus and a malefic joining in the second house also lead to blindness.

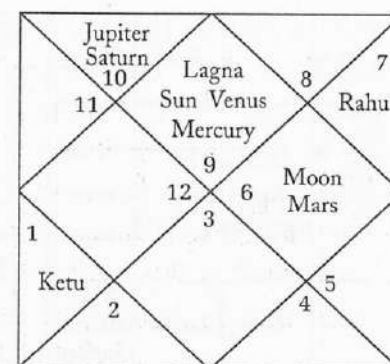
Comments: This and the subsequent shloka have been devoted to the second house of the horoscope. In the present shloka, four combinations, two in relation to wealth and two to vision, have been cited. They are fairly easy to understand.

Jupiter is the karaka for wealth. Second house is the house for wealth. A combination of Jupiter and second lord in a favourable house undoubtedly augurs well for the significations of the second house. **Chart II-2** (male native, born on December 23, 1902; at 7:23 hours IST; at lat. 29°N01' and long. 77°E45') belongs to a former Prime Minister of India. Jupiter occupies the second house in association with the second lord Saturn forming a potent Dhana yoga (combination for wealth). Jupiter-Saturn combination is also a combination of the lagna lord with the second lord in the second house; this is also a Dhana yoga on its own merit. The lagna is occupied jointly by the ninth, tenth and eleventh lords assuring high status and immense wealth. The native was a highly respected leader of his community and, at various stages, remained the Chief Minister of a northern state of India, the Home Minister of India, and finally the Prime Minister. The navamsha too shows a predominance of benefics in the second house indicating sound income and a high financial status.

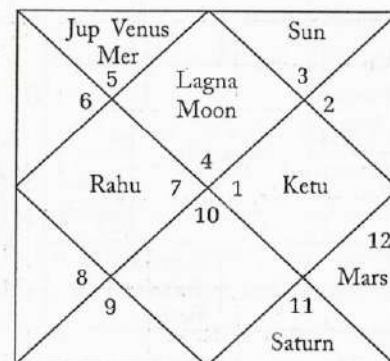
The second house also rules over vision or eyesight of the native. In **Chart II-3** (female native, born on September 11, 1993; at 9:00 hours IST; at lat. 29°N23' and long. 77°E01'), the second lord is again combined with Jupiter

	Ketu		
	Chart II-2 Rashi Chart		
Jupiter Saturn	December 23, 1902		
Lagna Sun Ven Mercury		Rahu	Moon Mars

Lagna	10°02'	Mars	08°48'	Venus	13°36'
Sun	07°48'	Mercury	13°48'	Saturn	04°16'
Moon	22°33'	Jupiter	23°59'	Rahu	00°24'



Mars	Ketu		Sun
	Navamsha		
Saturn		Lagna Moon	Jupiter Venus Mercury
		Rahu	



but they are located in the twelfth house. Jupiter is the lord of the sixth house. Their third associate Mercury is the lord of the twelfth house. This is a combination for penury and suffering. This, however, is also a situation of poor vision. Mars, the lord of the second house, has joined two Trika lords, Jupiter and Mercury, and they all occupy a Trika house. This female child was born with congenital blindness in the left eye due to a congenital cataract and a corneal opacity. The second house is also afflicted by the Rahu-Ketu axis and the aspect of a retrograde Saturn. The right eye was normal.

		Ketu	Moon
Saturn (R)	Chart II-3 Rashi Chart September 11, 1993		Venus
			Sun
	Rahu	Lagna	Mars Mercury Jupiter

Lagna	02°06'	Mars	25°36'	Venus	23°34'
Sun	24°39'	Mercury	05°40'	Saturn (R)	01°35'
Moon	17°10'	Jupiter	23°22'	Rahu	12°49'

Rahu	Mars Mer Jupiter	5
8	Lagna	6
9		Sun
	7	4
	10	Venus
11	1	3
Saturn (R)		Moon
12		2
		Ketu

Moon	Ketu		
Mercury Venus	Navamsha		Mars Jupiter
	Sun	Lagna Rahu Saturn	

Sun	Lagna	6	5
8	Rahu		Mars
9	Saturn		Jupiter
	7	4	
	10	1	
11			3
Mercury Venus		Ketu	
12			2
			Moon

The navamsha chart also shows the affliction of the second house (occupied by the Sun; aspected by Mars) to confirm defective vision. However, the combination for penury does not remain valid. The second lord Mars occupies the favourable eleventh house in association with Jupiter under the aspect of two natural benefics. Besides, there is an effective exchange between the second lord Mars and the eleventh lord, the Sun.

शुक्रः सेन्दुस्त्रिकस्थो जनुषि निशि नरः प्राप्नुयादस्यकत्वं
जन्मास्यः सार्कशुक्रस्तनुभवनपतिः स्यात्तदानीं मनुष्यः ।
एवं तातानुजाम्बासुतनिजगृहिणीस्थाननाथाः स्थिताश्चे-
दादेश्यं तत्र तेषां प्रवरमतिर्युतैरस्यकत्वं तदानीम् ॥६॥

Shloka 6: The Moon and Venus together in a Trika house lead to night blindness. The Sun and Venus together with the lagna lord in a Trika house cause blindness since birth. Similarly, when the lords of the houses of father (the tenth house), brother (the third), mother (the fourth), son (the fifth) and wife (the seventh) are associated with the Sun and Venus, and placed in Trika houses, the corresponding relations of the native suffer from blindness.

Comments: Some more combinations for blindness have been mentioned here. It may be noted that Venus is the significator for vision. Affliction of Venus because of location, association or aspect is an important factor in adversely affecting the vision. The Sun and the Moon too represent the eyes, generally the right and the left respectively.

Blindness or poor vision in the case of blood relatives of an individual can also be judged from a native's horoscope. It has been stated that the lagna lord (which represents the native himself) associated with the Sun and Venus and located in a Trika house causes blindness to the native. Similarly, the Sun-Venus combination involving the lord of any particular house, and falling in a Trika house, can affect the vision of the relative signified by that house.

It is important to note that while the term blindness has been used in the above shlokas, what may actually happen is just a poor vision or a slight affliction not amounting to blindness. It is important to confirm an affliction in the navamsha, the drekkana, the dwadashamsha and the trimshamsha before pronouncing a severe affliction upon the native or any of his relations. Only when recurrent affliction is evident in the different divisional charts should an adverse event be expected to definitely happen. Benefic influences tend to reduce affliction or indicate recovery from an ailment.

भ्रातृस्थानेशभौमौ व्ययरिपुनिधनस्थानगौ बन्धुहीनः
स्वक्षेत्रे सौम्यदृष्टे सहजभवनपे मानवः स्याच्च तद्वान् ।
केन्द्रस्थे बन्धुसौख्यं शुभविहगयुते स्याददभ्रं नराणां
पापैश्चेदन्यथैतत्तदनु निजधिया ज्ञेयमित्थं समस्तम् ॥७॥

Shloka 7: If Mars and the lord of the third house together occupy the sixth, the eighth or the twelfth house, the native is bereft of brothers. When the third lord occupies its own house and is aspected by benefics, the native has siblings. If the third lord occupies a kendra in association with benefics, there is comfort from brothers. The reverse holds true when the third lord is associated with malefics. In a similar manner, one should pronounce a judgement according to one's understanding.

Comments: The third house has been dealt with by the author in only one stanza. This house primarily deals with brothers and sisters. Mars happens to be the natural karaka for brothers (and sisters). When Mars associates with the third lord and falls in any of the Trika houses it does not augur well for the survival of the brothers. Perhaps the placement of Mars and the third lord together in the third house is also not good for brothers, since Mars as a natural Karaka for the third house causes harm to the indications of the third house. The third lord alone in the third house, especially if aspected by benefics, ensures the existence of brothers (and sisters).

The mere existence of brothers and sisters does not necessarily mean that the native will have any comforts from them. For being able to derive any comfort from them, the third house should be under benefic influences, and the third lord well placed and well aspected. Else, there will only be problems. **Chart II-4** (male native, born on March 6, 1949; at 1:05 hours IST; at lat. 28°N39' and long. 77°E13') shows

the third lord Saturn, retrograde, in the tenth house aspected by the sixth and twelfth lords, Mars and Venus respectively, and exchanging houses with its bitter enemy, the Sun. The third house contains a debilitated Jupiter associated with the eighth lord Mercury. Most of the financial and other problems of the native have cropped up because of his hostile relationship with his brothers and sisters (seven of them to begin with), especially after the onset of his Jupiter dasha. Mercury as the eleventh lord in the third house has resulted in multiple brothers and sisters, and as the eighth lord has ensured the death of the eldest brother and a heart ailment to another one. The native himself suffers from ischaemic heart disease for which he was operated upon toward the end of Rahu dasha but received no relief. Jupiter's mahadasha too is not helpful; Jupiter is the fifth lord (heart), debilitated, and associated with the eighth lord. Kendras are also under malefic influence as is the lagna lord.

पातालेशः स्वराशौ शुभखचरयुतो भाग्यनाथेन युक्तः
सामन्तः स्यात्तत्तश्चेत्सुरपतिगुरुणा वाहनेशस्तनुस्थः ।
सन्दृष्टो राजपूज्यस्तदनु च हिवुकाधीश्वरो लाभसंस्थो
यानं पश्यन्नराणां निवहमभिमतं वाहनानां प्रदत्ते ॥८॥

Shloka 8: The lord of the fourth house in its own sign, associated with benefics as well as the ninth lord, makes one a king. One becomes revered by the ruler if the fourth lord, aspected by Jupiter, falls in the lagna. If the fourth lord is aspected by Jupiter and either occupies the eleventh or aspects the fourth house, the native obtains his desired vehicles.

Comments: Three shlokas have been devoted to the fourth house which is primarily concerned with comforts at home and the possession of vehicles. The fourth house is a kendra

	Moon Rahu		
Sun Mars Venus	Chart II-4 Rashi Chart March 6, 1949		Saturn (R)
Mercury Jupiter			
	Lagna	Ketu	

Lagna	19°32'	Mars	24°15'	Venus	11°06'
Sun	21°46'	Mercury	25°24'	Saturn (R)	08°41'
Moon	26°23'	Jupiter	01°05'	Rahu	03°09'

10	9	Ketu	7
Mercury Jupiter	Lagna	6	
	Sun Mars Venus	11	5
		2	Saturn (R)
12	1	3	4
	Moon Rahu		

	Sun Rahu	Mars	Saturn
	Navamsha		
Jupiter Venus			Mercury
	Lagna	Moon	Ketu

Jupiter Venus	10	Moon	7
11	Lagna	8	Ketu
	9	6	
12	3	5	
1	Sun Rahu	Saturn	4
	Mars	Mercury	

and a benefic house. The association of its lord with natural as well as functional benefics produces Raja-yogas or combinations for high status and recognition. The association of Jupiter with the fourth house or the fourth lord is particularly favourable in order to have a comfortable environment on the domestic front.

Three different combinations involving the fourth house have been indicated in the above shloka. **Chart II-5** (male native, born on May 14, 1956; at 17:04 hours IST; at lat. 24°N40' and long. 72°E45') exemplifies the third combination stated here. The lord of the fourth house, Saturn, occupies the

		Sun Mercury Ketu	Moon Venus
	Chart II-5 Rashi Chart May 14, 1956		Jupiter
Mars			
	Saturn (R) Rahu	Lagna	

Lagna	02°27'	Mars	25°10'	Venus	10°40'
Sun	00°23'	Mercury	15°37'	Saturn (R)	06°43'
Moon	23°54'	Jupiter	29°19'	Rahu	14°56'

Saturn(R) Rahu	8	Lagna	6
9		5	
	Sun Mars	10	4
		1	Jupiter
11	12	3	Moon Venus
		2	Sun Mercury Ketu

second house and aspects the fourth house from there. Saturn in turn is aspected by an exalted Jupiter which additionally aspects the fourth house from its location in the tenth. An extremely favourable combination exists here as far as the fourth house is concerned. The native is well educated, has a high status amongst his co-professionals, possesses vehicles, and owns lands and property, a substantial part of which is ancestral. There are several additional important features of this horoscope, some of which may be mentioned below:

1. Two important Pancha-Mahapurusha yogas, the Ruchaka and the Hamsa, caused respectively by an exalted Mars located in the fourth house and an exalted Jupiter in the tenth house.
2. Two exchanges or Parivartana yogas: (a) between the second and the fourth lords, which is highly beneficial in terms of material possessions and landed property; and (b) between the eighth and the ninth lords which is not so fortunate.
3. Guru-Mangala yoga formed by the opposition (mutual aspect) of Mars and Jupiter across the 4/10 axis. This is another very desirable combination.

4. A Maha-yoga formed by the conjunction of the lagna lord and the tenth lord in the ninth house.
5. An opposition between the fourth and fifth lord Saturn and the ninth lord Mercury, also involving the eleventh lord, the Sun, in the 2/8 axis indicating status and wealth, marked by an element of unexpectedness and uncertainty, characteristic of the eighth house.
6. A special Dhana yoga (combination for wealth) also obtains here as Mars, the lord of the second and seventh houses, occupies the fourth house. According to Parashara, a combination for wealth obtains when a planet, which is simultaneously the lord of the second and the seventh, happens to occupy the fourth house from the lagna.

स्वक्षेत्रे तुर्यनाथस्तनुपतिसहितः स्यादकस्माद्गृहाप्तिः

सौहार्दं वा सुहृद्भिस्तदितरगृहगम्भेद् गृहाऽलभ्ययोगः ।

यावन्तः पापखेदा धनदशमगृहप्रान्त्यपैश्चेत्त्रिकस्था

युक्तास्तावत्प्रमाणा ज्वलनवशगताः क्लेशदाः स्युर्गृहा नुः ॥९॥

Shloka 9: If the fourth lord occupies its own house in association with the lagna lord, one gets a house unexpectedly (without much effort) and gains association with well-wishers; else one does not obtain a house of his own. The number of malefics that, associating with the lords of the second, the fourth, the tenth and the twelfth, occupy the Trika houses indicates the number of houses that one loses in fire, causing him extreme anguish.

Comments: Getting a house of one's own is a major problem of the modern times. However, if the fourth lord is well placed and well associated, one is bestowed with a suitable house. **Chart II-6** belongs to a male native born on

	Lagna Mars	Ketu	
Sun	Chart II-6 Rashi Chart		Moon
Mercury Venus	February 14, 1957		
	Saturn Rahu		Jupiter (R)

	Ketu		
3	2	Lagna Mars	12
		1	11
	Moon	4	10
		7	Mercury Venus
5			9
	6	Jupiter (R)	8
			Saturn Rahu

Lagna	11°10'	Mars	16°56'	Venus	17°11'
Sun	01°59'	Mercury	08°53'	Saturn	19°52'
Moon	24°58'	Jupiter (R)	07°15'	Rahu	01°00'

February 14, 1957; at 10:25 hours IST; at lat. 28°N39' and long. 77°E13'. The fourth lord, the Moon, occupies the fourth house and is aspected (not associated!) by the lagna lord from the lagna. Both the lagna and the fourth house are strong. The native lives in a fine house which he obtained without putting in much toil. The native had a prestigious job, with a leading international news agency, which he also obtained rather unexpectedly; there is a predominant benefic influence on the tenth house (all benefics influence the tenth). The placement of the tenth lord in the eighth caused struggles too in his professional career. A predominant benefic influence on the fourth has also ensured the comfort of vehicles.

यावन्तो वाहनस्थाः शुभविहगदृशां गोचरा नो भवेयु-

स्तावन्तो वा विरामाः परमगुणवतां वाहनानां नृणां स्युः ।

क्रूराः पश्यन्ति यानं व्ययनिधनगताश्चेत्तदा तद्वदेव

प्राज्ञैरादेश्यमेषां खलु शुभकरणं शान्तिकं वाहनानाम् ॥१०॥

Shloka 10: The number of malefics occupying the fourth house, unaspected by benefics, indicates the number of

fine vehicles that the native loses. The number of malefics occupying the eighth or the twelfth, and aspecting the fourth, indicates (again) the number of fine vehicles that get destroyed. The wise must, therefore, advise appropriate propitiatory remedial measures to relieve such affliction.

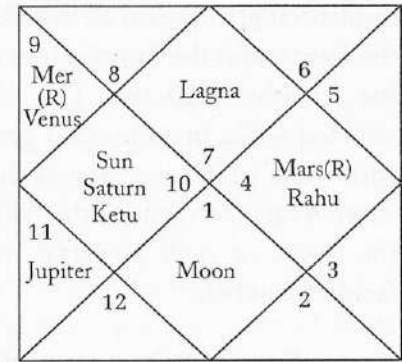
Comments: An indication of the number of vehicles which are to be lost in accidents, etc., is indicated here. It is inconceivable how a natural malefic located in the eighth or the twelfth can aspect the fourth house unless partial aspects of planets are considered.

It may be stated here that when the malefics afflict the fourth house, the vehicles as well as the house(s) become vulnerable. Domestic peace is also jeopardised. **Chart II-7** (male native, born on January 31, 1963; at 23:55 hours IST; at lat. 28°N39' and long. 77°E13') shows a highly afflicted fourth house. All the natural malefics are disposed along the 4/10 axis. However, the lagna is protected by Jupiter's aspect, the lagna lord is in benefic association and the Moon is unafflicted. The condition of the fourth house does not improve in the navamsha where again the Rahu-Ketu axis involves it even as the fourth lord Saturn is aspected by the sixth lord Mars.

The native works in a bank. In June 1994, in the Moon-Jupiter period (October 1993 to February 1995), he lost his pregnant wife in a fire accident at home, and sustained burns over both his hands. The seventh lord Mars is debilitated, retrograde and under the influence of all the remaining malefics. In general, the presence of the Sun and Mars in the 4/10 axis is a combination for possibility of a fire accident involving the house. This combination becomes all the more incendiary as Saturn, Rahu and Ketu join in.

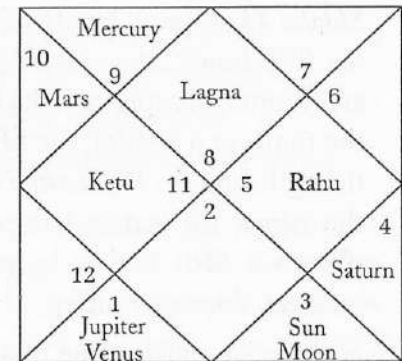
In the Chaturthamsha chart, which is to be analysed for one's

	Moon		
Jupiter	Chart II-7 Rashi Chart		Mars (R) Rahu
Sun Saturn Ketu	January 31, 1963		
Mercury (R) Venus		Lagna	

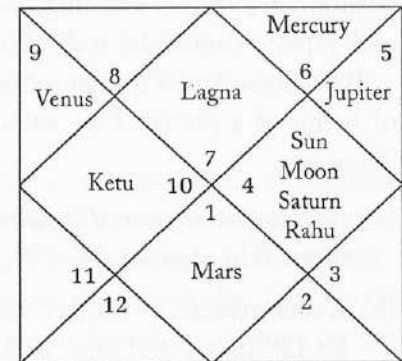


Lagna	06°11'	Mars (R)	23°06'	Venus	01°12'
Sun	17°50'	Mercury (R)	27°21'	Saturn	20°10'
Moon	09°56'	Jupiter	21°52'	Rahu	06°16'

	Jupiter Venus		Sun Moon
Ketu	Navamsha		Saturn
Mars			Rahu
Mercury	Lagna		



	Mars		
	Chaturthamsha		Sun Moon Saturn Rahu
Ketu			Jupiter
Venus		Lagna	Mercury



residential place, again all malefics occupy the kendras. Ketu in the fourth and the Sun, Saturn and Rahu in the tenth involve the sensitive 4/10 axis. The fourth lord Saturn is similarly afflicted while in addition it gets involved in a mutual aspect with Mars which also aspects the lagna in the Chaturthamsha chart. The placement of the Moon also in the tenth house, in the midst of such powerful malefic influences, is hardly a factor for relief.

विद्यास्थानाधिपो वा बुधगुरुसहितश्चेत्त्रिके वर्तमानो
विद्याहीनो नरः स्यादथ नवमनिजक्षेत्रकेन्द्रेषु तद्वान् ।
बालत्वं वृद्धता वा यदि गगनसदां जन्मकाले तदा स्या-
त्प्रज्ञामान्द्यं नराणामथ यदि विहगः स्वर्क्षगोदोषहृत्स्यात् ॥११॥

Shloka 11: One is bereft of all learning if the lord of the fifth house, alone or in combination with Mercury and Jupiter, occupies a Trika house. Located in the fifth, the ninth or a kendra, the fifth lord ensures learning. If the fifth lord, in *Balavastha* or *Vriddhavastha*, occupies the lagna, the native has poor intelligence; however, if such a fifth lord is located in its own house, the intellect does not suffer.

Comments: The fifth is the house of Vidya or learning. Mercury and Jupiter are respectively the indicators of logic and wisdom. For higher learning, the fifth lord as well as Mercury and Jupiter should be well placed in the horoscopic chart.

Balavastha and Vriddhavastha are two of the physical states of being of a planet. Five such physical states are described. They are:

- Balavastha* or state of childhood: When a planet is at 0°-6° in an odd sign or 24°-30° in an even sign.
- Kumaravastha* or state of adolescence: When a planet is at 6°-12° in an odd sign or 18°-24° in an even sign.

- Yuvavastha* or state of adulthood: When a planet is at 12°-18° in either an odd or an even sign.
- Vriddhavastha* or state of old age: When a planet is at 18°-24° in an odd sign or 6°-12° in an even sign.
- Mritavastha* or state of death: When a planet is at 24°-30° in an odd sign or 0°-6° in an even sign.

In general, a planet in Balavastha fulfils a quarter of its promise, one in Kumaravastha fulfils one half of it while the one in Yuvavastha produces full results. In Vriddhavastha, the planet produces very little results. One in Mritavastha is considered to be incapable of any useful function and may produce only adverse results.

वाक्स्थानेशो गुरुर्वा व्ययरिपुविलयस्थानगो वाग्विहीन-
श्चैवं पित्रादिकानां पतय इह युता मूकता स्याच्च ताभ्याम् ।
वागीशात्पञ्चमेशस्त्रिकभवनगतः पुत्रधर्माङ्गनाथा
रश्चेद्वेद्यान्तिमस्था यदि जनुषि नृणामात्मजानामभावः ॥१२॥

Shloka 12: One is bereft of speech if the lord of the fifth or Jupiter occupies any of the sixth, the eighth and the twelfth houses. If the lords of the houses of father, etc., conjoin the fifth lord and Jupiter, and occupy any of the Trika houses, the respective relatives suffer from muteness. One is bereft of progeny if the fifth lord from Jupiter occupies a Trika house, and the lords of the lagna, the fifth and the ninth too occupy Trika houses.

Comments: The fifth house has been considered as the house of speech by the author of the Jatakalankara. Jupiter is the significator for speech, oratory and eloquence. Placement of the fifth lord as well as Jupiter in any of the Trika houses is adverse for speech, as it is for learning or even progeny.

When the lord of the house of father (tenth house), mother (fourth house), brother (third house) or spouse (seventh house) joins the fifth lord and Jupiter, and occupies one of the Trika houses, it adversely affects the speech of the respective relative of the native.

Jupiter is the significator for son or progeny. The fifth house is the house for progeny. Fifth from Jupiter as even the fifth from the fifth (the ninth house) also signify progeny. Lords of all these houses as well as Jupiter should be favourably disposed in order to be able to acquire progeny.

किञ्चित्कालं विलम्बः शुभखगसहितास्तेऽथ कर्के सुतर्क्षे
चन्द्रे कन्याप्रजावान्प्रमिततनयवांश्चाथ देवेन्द्रपूज्यात् ।
क्रूरश्चेत् पञ्चमस्थो गुरुरपि सुतगः स्यात्तदाऽपत्यहीन-
श्छायापुत्रः स्वगेहाद्यदि भवति सुते सूनुरेकस्तदानीम् ॥१३॥

Shloka 13: When they (lords of the lagna, the fifth, the ninth, and the fifth from Jupiter, even while occupying Trika houses) are associated with benefics, childbirth results after some delay. The Moon in Karka (Cancer) in the fifth house yields daughters or only few sons. Jupiter in the fifth and a malefic occupying the fifth from Jupiter lead to lack of progeny. Saturn occupying the fifth from its own sign (Makara or Kumbha) results in only one son for the native;

Comments: When the Moon occupies the fifth house identical with its own sign Karka, it promotes the birth of daughters; or there may be only a few children with a son unlikely.

Jupiter, the significator for progeny, is not considered very promising for progeny when located in the fifth house, especially when it is neither exalted nor in its own sign. When Saturn occupies Vrisha (Tarus) or Mithuna (Gemini), the

fifth signs respectively from Makara (Capricorn) and Kumbha (Aquarius), the native begets one son.

कुम्भे चेत्पञ्च पुत्रास्तदनु च मकरे नन्दनेऽप्यात्मजाः स्यु-
स्तिस्रो भोमः सुतानां त्रितयमथ सुतादायको रौहिणेयः ।
इत्थं काव्यः शशाङ्को जनुषि च गुरुणा केवलेनैव पुत्राः
पञ्च स्युः केतुराहवोः क्रियवृषभवने कर्कटे नो विलम्बः ॥१४॥

Shloka 14: (Saturn) in the fifth in Kumbha (Aquarius) ensures five sons, and in Makara (Capricorn) three daughters. Three sons result from Mars in Makara in the fifth house. Mercury in the fifth gives daughters, and so do Venus as well as the Moon there (when in their own signs). Jupiter alone in the fifth gives five sons. If Rahu or Ketu occupy the fifth house identical with Mesha (Aries), Vrisha (Taurus) or Karka (Cancer), there is no delay in begetting progeny.

Comments: As has been commented upon in the previous shloka, Jupiter in the fifth is not too good for progeny. In the present shloka, Jupiter alone in the fifth has been mentioned to be ensuring the birth of five sons. This situation would apply if Jupiter, without association or aspect, occupies the fifth house identical with its own signs (Dhanu or Meena).

पापो वा वासवेज्यः सुखभवनगतः पञ्चमे वाऽष्टमे वा
शीतौशुः सन्ततेः स्यात्खगुणमितसमातुल्य एव प्रबन्धः ।
यावन्तः पापखेटास्तनयगृहगताः सौम्यदृष्ट्या वियुक्ता-
स्तावद्वर्षप्रमाणो नियतमिह भवेत्सन्ततेर्वा विलम्बः ॥१५॥

Shloka 15: Jupiter or a natural malefic in the fourth house and the Moon in the fifth or the eighth delay progeny up to a period of thirty years. The number of malefics occupying the fifth house, bereft of

benefic aspect, determine the number of years for which childbirth is delayed.

Comments: The purpose of marriage in India is to beget progeny and to ensure continuity of the family tree. Any delay in begetting progeny after marriage is a cause of great concern to an Indian parent. It is not clear whether the delay of thirty years as mentioned in the above combination is up to the age of thirty years of the native or for thirty years after marriage.

The combinations pertaining to the fifth house and their results may be briefly re-stated below.

1. Lord of the fifth, alone or with Mercury and Jupiter, in a Trika house: Lack of learning.
2. Lord of the fifth in the fifth, the ninth or a kendra: High learning.
3. Lord of the fifth in the lagna, in Balavastha or Vridhavastha: Poor intelligence.
4. Lord of the fifth in the lagna in its own sign, though in Balavastha or Vridhavastha: No adverse influence on intellect.
5. Lord of the fifth or Jupiter in a Trika house: Muteness.
6. Lord of the fifth and Jupiter in a Trika house along with another house lord: Muteness to the relative signified by the house lord.
7. Lords of the lagna, the fifth, the ninth, and the fifth from Jupiter in Trika houses: No progeny.
8. Lords of the lagna, the fifth, the ninth, and the fifth from Jupiter in Trika houses, associated with benefics: Childbirth after delay.

9. The Moon in the fifth house identical with Karka: Predominantly female children.
10. Jupiter in the fifth, and a malefic in the fifth from Jupiter: No progeny.
11. Saturn in the fifth identical with Vrisha or Mithuna: One son.
12. Saturn in the fifth identical with Kumbha: Five sons.
13. Saturn in the fifth identical with Makara: Three daughters.
14. Mars in the fifth identical with Makara: Three sons.
15. Mercury or Venus or the Moon in the fifth, identical with their own signs: Predominantly female children.
16. Jupiter alone in the fifth identical with its own sign: Five sons.
17. Rahu or Ketu in the fifth identical with Mesha, Vrisha or Karka: No delay in begetting progeny.
18. Jupiter or a natural malefic in the fourth house, with the Moon in the fifth or the eighth (i.e., fifth from the fourth house): Delay in begetting progeny up to thirty years.

It is important to realise that in this age where there is generally a voluntary restriction on the number of children, the above rules need to be modified appropriately. In addition they must be considered not only in the rashi chart but also in the navamsha and the saptamsha.

तत्रापतिर्धर्ममूला तदनु बुधकवी शङ्करस्याभिषेका-
 च्चन्द्रश्चेत्तद्देव त्रिदिवपतिगुरुर्मन्त्रयन्त्रौषधीनाम् ।
 सिद्ध्या मन्दारसूर्या यदि शिखितमसी तत्र वंशेशपूजा
 कार्याऽऽम्नायोक्तरीत्या बुधगुरुनवपाः क्षिप्रमेवात्र सिद्धिः ॥१६॥

Shloka 16: Begetting progeny is a consequence of pursuit of Dharma or righteous conduct. If Mercury or Venus causes obstruction to progeny, the remedy lies in the worship of Lord Shiva; same is true of the obstruction caused by the Moon. Jupiter's obstruction is relieved by resorting to Mantras, Yantras and medication. If the Sun, Mars, Saturn, Rahu or Ketu obstructs childbirth, one should worship his Kula-devata (the family deity) in the prescribed manner. Remedial measures produce quick results if Mercury, Jupiter or the ninth lord are obstructive to progeny.

Comments: Far from being fatalistic, astrology in fact prompts one to action after identifying one's limitations. Begetting progeny is a function of one's past Karmas. The fifth house also signifies the past karmas or deeds done in one's previous incarnation. Remedial measures tend to remove obstacles and facilitate the fruition of one's Karmas. It is important, however, also to identify the extent of obstacles. If the affliction to the fifth house and fifth lord is very severe, remedial measures may not work. It is the responsibility of the astrologer to find out where remedies would work, and to suggest such remedies to those who seek them. The ninth house, which also signifies the Karmas of one's present birth, is the fifth house from the fifth and, therefore, an alternative house for progeny.

षष्ठेशे पापयुक्ते तनुनिधनगते नुः शरीरे व्रणाः स्यु-
श्चादेश्यं तज्जनित्रीजनकसुतवधूबन्धुमित्रादिकानाम् ।
इत्थं तत्स्थानगामी शिरसि दिनमणिश्चानने शीतभानुः
कण्ठे भूमीतनूजो हृदि शशितनयो वाक्पतिर्नाभिमूले ॥१७॥

Shloka 17: The sixth lord associated with malefics and located in the lagna or the eighth house causes injury to

the body. The respective relatives of the native too get physical injury when the lords of the houses indicative of mother, father, son, wife, brother or friend, etc., are similarly disposed (i.e., associated with the sixth lord, afflicted by malefics and located in the lagna or the eighth house). The Sun as the sixth lord in the lagna or the eighth causes injury (or scar mark) on the head, the Moon in a similar situation affects the face, Mars the throat, Mercury the chest, and Jupiter as the sixth lord in the lagna or the eighth causes injury around the umbilical region.

Comments: Six shlokas have been devoted to the treatment of the sixth house. The sixth house of the horoscope is the house of illness in general. In addition, it also signifies injuries, operations, loans or debts, enemies, thefts, etc. When the sixth lord in some way associates with the lagna (body) or the eighth house (long-standing or incurable illness), disease is caused. The nature of the planet owning the sixth house obviously indicates the nature of ailment suffered. When different house lords (representing the houses of mother, father, son, wife, brother or friend, etc.) are afflicted by malefics as well as the sixth lord and located in the lagna or the eighth house, the corresponding relatives of the native suffer illness.

नेत्रे पृष्ठे च शुक्रो दिनकरतनयः स्यात्पदे चाधरे चेत्
केतुर्वा सैहिकेयस्तदनु तनुपतिर्भौमविक्षेत्रसंस्थः ।
आश्यामालोकितः सन् भवति हि कतिचित्स्थानगो वा तदानीं
नेत्रे रोगी नरः स्यात्प्रवरमतिर्युतैर्हौरिकैर्ज्ञेयमेवम् ॥१८॥

Shloka 18: Venus affects the eyes or the back, Saturn the feet, and Ketu or Rahu causes injury to the lower lip. When the lagna lord, located in any house, falls in a sign owned by Mars or Mercury, and is aspected

by these very planets, the native suffers from ailment of the eyes; so must the practitioners of the Hora Shastra understand.

Comments: The earlier part of this shloka is a continuation of the principle laid down in the previous shloka. Venus as the lord of the sixth, located in the lagna or the eighth house, afflicts the eyes or the back. Saturn and Rahu-Ketu too behave as indicated above.

It may be cautioned that the various combinations given here are highly generalised and must be applied with appropriate discretion.

षष्ठेशे लग्नयाते भवति हि मनुजो वैरिहन्ता धनस्थे
पुत्रात्तार्थोऽतिदुष्टः सहजभवन्गे ग्रामदुःखाकरः स्यात् ।
नाभिस्थाने च रोगी तनुनिधनपति शत्रुभावस्थितौ ना
नेत्रे वामेतरे स्यादसुरकुलगुरुः सूर्यजस्त्वङ्घ्रिरोगी ॥१९॥

Shloka 19: The sixth lord in the lagna makes the native a destroyer of his foes. When it is in the second house, the native is wicked, and his sons deprive him of his wealth; in the third, the native torments his village folk and suffers disease around the umbilical region. The lagna lord and the eighth lord in the sixth cause disease of the left eye, Venus there affects the right eye, while Saturn (in the sixth house) causes disease affecting the feet.

Comments: In general, malefics in the sixth house adversely affect vision in the left eye because of their aspect on the twelfth house (which represents the left eye). The twelfth house as well as Saturn also represent the feet. Unafflicted sixth lord in the lagna is not too bad and may be useful for overcoming illness as well as opposition from one's detractors.

दन्ते दन्तच्छदे वा कुमुदपतिरिपुः संस्थितः षष्ठभावे
केतुर्वा लग्ननाथः कुजबुधभवने संस्थितः क्वापि दृष्टः ।
स्वेन प्रत्यर्थिना वा भवति जनुषि चेदासनार्थे सरोग-
स्तौ भूमीसूर्यपुत्रौ यदि रिपुगृहगौ तद्भवः स्याद्भदो नुः ॥२०॥

Shloka 20: Rahu or Ketu in the sixth house causes ailment affecting the teeth or lips. The lord of the lagna in any house in a sign of Mars or Mercury, and aspected by its inimical planet, leads to ailment affecting the perianal region. Mars and Saturn in the sixth house result in illness appropriate to their own nature.

Comments: Disease affecting perianal region may be something like piles and fissures; or it may mean a disease deeper in the perianal region. **Chart II-8** (male native, born on September 19, 1927; at 11:59 hours EDT; at lat. 40°N38', and long. 73°W56') belongs to a native who developed cancer of the prostate gland (a part of the male reproductive system) and died of it in February 1992 while running the dasha of Venus-Rahu-Rahu. It may be noted that Venus is a maraka for Vrishchika (Scorpio) lagna and is retrograde. It is also aspected by Saturn. The affliction of the karaka for sex organs increases the proneness to suffer an illness affecting sex organs. Its dasha proved adverse, particularly when the AD and PD were those of Rahu located in the eighth house. Venus is also afflicted, and debilitated at that, in the navamsha. According to the combination mentioned in the shloka under consideration, Mars, the lagna lord (as also the sixth lord) occupies a house of Mercury and is associated with (not aspected by!) its inimical planet Mercury (which is also the lord of the eighth house). Mars is also under the influence of the malefic Sun and a retrograde, hence adverse for health, Jupiter. The native suffered from an illness of the prostate which lies deep

Jupiter (R)			Moon Rahu
Chart II-8 Rashi Chart			
September 11, 1993			
			Venus (R)
Ketu	Lagna Saturn		Sun Mercury Mars

Lagna	04°56'	Mars	13°04'	Venus (R)	19°04'
Sun	02°52'	Mercury	16°31'	Saturn	09°46'
Moon	21°31'	Jupiter (R)	06°03'	Rahu	00°13'

	Moon Ketu Mars	Mercury	
Navamsha			
Sun			Lagna Jupiter
		Rahu	Saturn Venus

Ketu			6
9	Lagna Saturn	7	Sun Mercury Mars
10		8	Venus (R)
11		2	
12	Jupiter (R)	1	3 Moon Rahu

7	Saturn Venus		4
Rahu	6	Lagna Jupiter	3
	8	2	Mercury
	11		
9	10	Sun	12
			1 Moon Ketu Mars

in the perineum, surrounding the proximal part of the male urethra.

Mars and Saturn in the sixth house are supposed to give ailments appropriate to their natures. Thus, Mars in the sixth makes one susceptible to blood-related ailments and accidents or operations. Saturn here leads to Vaata-related ailments.

प्रालेयांशौ रिपुस्थे खलखगसहिते मानवो रोगवान् स्यात्
 क्रूरैर्निष्पीडितश्चेत्तनुसदनगतः शीतरश्मिस्तदानीम् ।
 क्रूरे केन्द्रालयस्थे यदि शुभविहगैर्नेक्षिते रोगवान् स्या-
 त्स्मिन् काव्यालयस्थे कुजगुरुकविभिर्नेक्षिते तद्वदेव ॥२१॥

Shloka 21: The Moon in the sixth associated with malefics makes the native sickly; same result ensues when the Moon tormented by malefics occupies the lagna. Malefics in the kendras, unaspected by benefics, render the native disease-prone. Same result follows when malefics, occupying a sign owned by Venus, are bereft of the aspects of Mars, Jupiter and Venus.

Comments: The Moon in the sixth, under malefic influence, is a standard combination for Balarishta.

पुँल्लग्ने स्वीयतुङ्गे रिपुभवनपतौ वीक्षितेऽसन्नभोगै-
 रङ्गे नूनं नराणामरिजनवशतः स्याद्गदो गूढरूपः ।
 रिःफस्थाने स्थिते चेदरिसदनपतौ सिंहिकापुत्रयुक्ते
 किंवा सप्ताश्वयुक्ते परगृहवसतिर्नीचवृत्तिर्नरः स्यात् ॥२२॥

Shloka 22: The sixth lord occupying a masculine sign in the lagna, or the sign of its exaltation, and aspected by malefics, results in a secret illness inflicted by the enemies of the native. The sixth lord in the twelfth, in the association of the Sun or Rahu, makes the native wicked in nature, and resident in the house of someone else.

Comments: The combinations relevant to the sixth house as mentioned here may be briefly re-stated below.

1. Lord of the sixth, associated with malefics, located in the lagna or the eighth house: Injury to the body.
2. Lord of the sixth as well as malefics located in the lagna or the eighth house in association with another house lord: Physical injury to the relative signified by the appropriate house lord.

3. Sun as the lord of the sixth in the lagna or the eighth: Scar or injury to the head.
4. Moon as the lord of the sixth in the lagna or the eighth: Affliction to the face.
5. Mars in a similar disposition as the Moon above: Affliction to the throat.
6. Mercury in a similar disposition: Chest injury.
7. Jupiter as above: Injury around the umbilical region.
8. Venus as above: Affliction to the eyes or the back.
9. Saturn disposed similarly: Affliction to the feet.
10. Rahu or Ketu as above: Injury to the lower lip.
11. Lagna lord in any house owned by Mars or Mercury, and aspected by Mars and Mercury: Eye disease.
12. Lord of the sixth in the lagna: Destroyer of his enemies.
13. Lord of the sixth in the second: Wicked; his sons deprive him of his wealth.
14. Lord of the sixth in the third: Torments his village folk; disease around the umbilical region.
15. Lagna lord and the eighth lord in the sixth: Disease of the left eye.
16. Venus in the sixth house: Disease of the right eye.
17. Saturn in the sixth: Disease affecting the feet.
18. Rahu or Ketu in the sixth: Disease of teeth or lips.
19. Lagna lord in a house owned by Mars or Mercury, and aspected by its enemy: Disease in perianal region.

20. Mars in the sixth: Blood disorders, injury, operations.
21. Saturn in the sixth: Vaata-related illness.
22. Moon and malefics in the sixth: Sickly.
23. Moon afflicted by malefics in the lagna: Sickly.
24. Malefics in kendras bereft of benefic aspect: Disease proneness.
25. Malefics in signs owned by Venus, without the aspects of Mars, Jupiter and Venus: Disease proneness.
26. Lord of the sixth in a masculine sign in the lagna, or in its exaltation sign, aspected by malefics: Secret illness inflicted by the enemies of the native.
27. Lord of the sixth, with the Sun or Rahu, in the twelfth house: Wicked; resides in the house of someone else.

यावन्तो वा विहङ्गा मदनसदनगाश्चेन्निजाधीशदृष्टा-
स्तावन्तो नुर्विवाहास्त्वथ सुमतिमता ज्ञेयमित्थं कुटुम्बे ।
कार्यो होरागमज्ञैरधिकबलवतां खेचराणां हि योगा-
दादेश्यं तत्र वीर्यं रविविद्युकुभुवामङ्गदिवशैलसंख्यम् ॥२३॥

Shloka 23: The number of marriages a person goes through is determined by the number of occupants of the seventh house aspected by the seventh lord. The wise should derive the same conclusion from the second house. Those well versed in the Hora Shastra should determine about marriage only from an assessment of the stronger among the concerned planets. In this connection, the strength of the Sun is six units, of the Moon ten units, of Mars seven units, and of the remaining planets (Mercury, Jupiter, Venus and Saturn) six units each.

Comments: The author deals with the seventh house in this and the succeeding two verses. Only a general interpretation is possible from a study of these verses since the main concern of the seventh house, that of marriage and relationships, has undergone tremendous changes in perception and outlook over the past few decades. Multiple spouses are no longer considered legitimate in most of the countries in the world. This was not the case when the present classic was written, and even for several centuries after that.

The number of occupants of the seventh house indicates the number of marriages, when these occupants are also aspected by the seventh lord. The aspect of the seventh lord on such occupants appears to be an important factor. What has been classically considered as marriage may be nothing more than a relationship; the planets indicate an event and not necessarily the ceremony associated with such an event. Thus several planets in the seventh house, aspected by the seventh lord, may indicate multiple relationships either simultaneously or successively, depending upon additional features in the chart. The second house, which represents Kutumba or immediate family members, has also been given similar importance as the seventh house. Thus, the number of planets occupying the second house, aspected by the second lord, also represents the number of marriages or relationships. The acquisition of a wife is equivalent to the addition of a family member.

There is a rider attached to the above principle, however. The author warns that marriage should be considered only from the stronger ones amongst the several possible planets that may indicate marriage. What is, however, not lucid is the units of strength allotted to different planets. What the author intends to convey in this regard is thus anyone's guess. There is also no mention about what would happen if the

said houses (the seventh and the second) were unoccupied, or were unaspected by their respective lords.

केन्द्रथा वा त्रिकोणे यदि खलु गृहिणीकारकाख्या नभोगाः
कामार्थेशौ निजर्क्षे परिणयनविधिः स्यात्तदानीं नुरेकः ।
जायाधीशः कुटुम्बाधिपतिरपि युतश्चेत्त्रिके गर्हितारख्यै-
र्यावद्भिःशुक्रयुक्तो नियतमिह भवेत्तावतीनां विरामः ॥२४॥

Shloka 24: When the significators for marriage occupy kendras or trikonas, and the second and the seventh lords occupy their respective houses, the native undergoes only one marriage. The number of malefics that associate with or aspect the combination of Venus with the second lord or Venus with the seventh lord, occupying a Trika house, determines the number of wives the native loses (through their death!).

Comments: Only one marriage is indicated for the native whose second and seventh lords occupy their respective houses, and whose 'planets which signify the wife' occupy kendras or trikonas. One interpretation of the 'planets that signify the wife' could be the planets Venus and the Moon. One may also be tempted to include the Dara Karaka of Jaimini as a significator for marriage.

The second part of the shloka hints at the number of wives that the native loses. This may occur due to death, or even through separation or divorce, a relatively modern malady. Venus is the karaka or significator for marriage or sexual partner. The association of a karaka with its appropriate house lord is generally considered favourable. Thus the association of Venus (the karaka) with the lord of the second or the seventh house (the houses indicative of marriage) is generally good for relationships. Not so, however, when the combination falls in one of the Trika houses and is aspected by malefics.

The more the number of malefic aspects, the more are the sexual partners lost.

लग्नस्थे सप्तसप्तौ दिनमणितनये कामगेऽथार्कमन्दौ
बूने चन्द्रे नभःस्थे न च यदि गुरुणाऽऽलोकिते नो प्रसूते ।
द्वेष्येऽपि मित्रमन्दौ द्विषि सितकिरणेऽस्ते बुधनेक्षिते नो
सूते द्वेष्ये जलक्षे यदि कुजरविजौ गर्भिणी स्यान्न नारी ॥२५॥

Shloka 25: A woman does not conceive when the Sun occupies the lagna and Saturn the seventh, or when the Sun and Saturn join in the seventh, and the tenth house is devoid of the aspects of the Moon and Jupiter, or when the sixth lord, the Sun and Saturn all join in the sixth house and the Moon, aspected by Mercury, occupies the seventh house. When Saturn and Mars occupy the sixth or the fourth house, the woman is incapable of conception.

Comments: The seventh house has been dealt with rather briefly. This shloka mainly indicates the problems of conception due to malefic influences on the seventh house or close to it. Malefic influences along the 1/7 axis are no good for marriage. Malefics in the sixth house, twelfth from the seventh, also cause a drain on the vitality of the seventh house. If malefics happen to occupy both the fourth and the sixth houses, they cause a Paapa-Kartari (a malefic constriction) around the fifth house, the house of progeny.

A part of the shloka as mentioned above may not be applicable to the natal chart. For example, when the Sun is in the sixth house, the Moon in the seventh cannot receive the aspect of Mercury; it can only be associated with Mercury. It is also possible that the combination is relevant to the navamsha chart which is particularly associated with marriage, or to the saptamsha chart which concerns itself with progeny.

रन्ध्रस्थानस्थिता वा स्थिरभवनगताः शुक्रवागीशसौम्याः
कृच्छ्राणां कर्मणां ना भवति हि नियतं कारकः स्तब्धभावः ।
बाल्ये दुःखी नरः स्यान्निधनगृहपतौ लाभयाते सुखी स्या-
त्पश्चात्पापेऽल्पमायुः शुभखगसहिते दीर्घमायुर्नराणाम् ॥२६॥

Shloka 26: When Venus, Jupiter and Mercury occupy the eighth from the lagna, or fall in Sthira (fixed) rashis, the native ventures into difficult undertakings and is without warmth of perception. The eighth lord being malefic causes short life when it occupies the eleventh; its benefic association there confers long life.

Comments: The eighth house deals with difficult ventures and obstacles of all sorts. The natural benefics (Mercury, Jupiter and Venus) falling in the eighth house are to a large extent wasted benefics. They would be far more useful if they occupied the benefic houses (kendras, trikonas, eleventh house, second house). They, however, do confer a long life by their benefic influence on the eighth house.

The assessment of longevity of a native is a difficult job. Still, the classics advocate that the longevity of a native must be assessed first and any other predictions made only subsequently. In general, the span of life is divided into three parts and labelled as long life (up to a hundred years), medium life (up to sixty-six years) and short life (up to thirty-three years). A special span of life, up to the age of twelve years, falls under the subject of Balarishta (or 'suffering to the new born'). All charts must be studied for Balarishta before the life span is labelled as falling under one of the three categories mentioned above. Sages also advocate that major predictions should not be made on the charts of the natives who are below twelve years of age. Between the ages of twelve and twenty years is another grey area for which the calculation of longevity requires some expertise. The span of life called

as the short life span in astrology thus falls between twenty and thirty-three years.

If the eighth lord is a natural malefic and occupies the eleventh house, the native is short-lived. When benefic planets influence the eighth lord in the eleventh by association or aspect, they tend to confer long life. The disposition of the eighth lord and its benefic and malefic associations are important in working out the accurate life span of a native.

कुर्यादायुर्गृहेशः खलखगयुगरिप्रान्त्यसंस्थोऽल्पमायु-
श्चेल्लगनाधीशयुक्तो निधनभवनपः स्वल्पमायुः प्रदन्ते ।
रन्ध्रस्थो वा चिरायुस्तदनु रविभवस्तत्र तद्वल्लयेशः
कोशस्थानस्थितश्चेज्जनुषि हि मनुजो वैरियुक्तस्करः स्यात् ॥२७॥

Shloka 27: The eighth lord in association with a malefic and occupying the sixth or the twelfth house confers short life. The eighth lord associated with the lagna lord and posited in the sixth or the twelfth (again) causes short life. Long life is indicated when the eighth lord occupies the eighth house. Saturn in the eighth (also) confers long life. When the eighth lord occupies the second house, the native is surrounded by his enemies and is a thief.

Comments: Some more combinations pertaining to longevity are mentioned here. Saturn, the karaka for longevity, when situated in the eighth prolongs longevity. This is contrary to the general dictum that a karaka destroys its appropriate house by occupation; Saturn in the eighth is an exception.

आयुर्देहाधिनाथौ निधनरिपुगतौ हीनवीर्यौ प्रसूतौ
संग्रामे कीर्तिशेषं व्रजति बलयुतौ तौ तदा तज्जयाप्तिम् ।
शुक्रेणान्दोलिकायास्तनुपविद्युयुतो वाहनस्थाननाथो
मूर्तौ दन्तावलेन्द्रैरथ गुरुसहितः स्याज्जयो वाजिवाहैः ॥२८॥

Shloka 28: When at birth a weak lagna lord as well as the eighth lord occupy the sixth or the eighth house, the native attains death in combat. When these two are possessed of strength, he wins in battle. When the fourth lord associates with Venus, he wins while riding a palanquin. When the fourth lord and the lagna lord occupy the lagna in association with the Moon, the native wins the battle while riding an elephant. When the fourth lord occupies the lagna in association with Jupiter, he gains victory while riding horses.

Comments: The combinations mentioned in this shloka, as in several other shlokas, cannot be applied verbatim. Men are no longer exposed to battles like those of ancient times. Winning a battle while riding a horse or an elephant or a palanquin may thus have little significance when applied to the modern context.

What is important, however, is to realise that a strong lagna lord and a strong eighth lord are the requirements for good health and dominance over one's opponents. The placement of a weak lagna lord and a weak eighth lord in the sixth house or the eighth house tends to cause unnatural and untimely death. Both the lagna lord and the eighth lord must be strong to ensure a long life.

It may be pointed out here that the eighth lord occupying the eighth house generally prolongs longevity and ensures good health. Even the lagna lord in the eighth house ensures long life though it may not be conducive to good health. A combination of the lagna lord and the eighth lord, especially in the adverse sixth or eighth, particularly if the two are bereft of strength, does not augur well for good health and long life.

भाग्येशो मूर्तिवर्ति सुरपतिगुरुणाऽऽलोकितो भूपवन्द्यो
 लग्नस्थो वाहनेशो नवमपतिरुभौ पश्यतश्चेत्स्वगेहम् ।
 सर्वासामास्पदं स्यान्मनुज इह तदा सम्पदां वाहनेन्द्रो
 रश्चस्थानस्थितश्चेद्ब्रजति हि मनुजो भाग्यराहित्यमेवम् ॥२९॥

Shloka 29: One is honoured by the ruler when the ninth lord occupying the lagna is aspected by Jupiter. All fortune is conferred on the one whose ninth and fourth lords occupy the lagna and each aspects its own sign. When the fourth lord occupies the eighth house, the native becomes unfortunate.

Comments: Important Raja yogas or combinations that give rise to an elevated status and dignity to the native involve some link between his kendra lords and trikona lords. The ninth house is a particularly benevolent trinal house while the lagna is both a kendra and a trikona. Any link between the lagna lord and the ninth lord gives rise to what has been labelled as a Mahayoga (a great combination). Association or aspect of Jupiter upon any beneficial yoga confers further grace and dignity upon the yoga and is highly desirable.

When the ninth lord occupies the lagna and Jupiter aspects it, the native earns the respect of the rulers. A combination of the fourth and the ninth lords is another important Raja yoga. It becomes specially beneficial when it falls in the lagna and the constituents of this yoga, i.e., the fourth lord and the ninth lord, respectively aspect their own houses. It may be evident to the reader here that the only planet that can fully aspect the fourth house from the lagna is Mars, while the only planet that can fully aspect the ninth house from the lagna is Jupiter. Is the author of this work then mentioning about a Mars-Jupiter combination in the lagna?

A Mars-Jupiter combination goes by the name of *Guru-Mangala yoga* and confers dignity and status upon the native. But with such a Jupiter-Mars combination in the lagna, it is not possible to have the sign of Mars in the fourth house and at the same time have the sign of Jupiter in the ninth.

Another reading for this particular part of the shloka is: 'All fortune is conferred on the one whose ninth lord occupies the lagna, while the fourth and the ninth lords aspect their own signs'. This of course is possible. The ninth lord here has to be Jupiter in order to be able to aspect the ninth house from the lagna. This will be possible for Mesha (Aries) and Karka (Cancer) lagnas, when the Moon and Venus respectively will happen to own the fourth house.

Occupation of the eighth house by the fourth lord makes the native unfortunate. This part of the shloka continues into the succeeding one.

हीनानां वाहनानां तदनु चपलता प्राप्तिरेवं नराणां
 ज्ञेया होरागमज्ञैरथ नवमपतौ लाभगे राजवन्द्यः ।
 दीर्घायुर्धर्मशीलस्तदनु धनवपूर्वाहनेशाः स्वगेहे
 धर्मेशो लग्नवर्ती जनुषि यदि गजस्वामिसिंहासनानाम् ॥३०॥

Shloka 30: He acquires vehicles of poor quality and lacks stability of mind. Thus must know the knowers of the Hora Shastra. Ninth lord occupying the eleventh makes one worshipped by the ruler, and confers on him long life and virtuous inclination. When the lords of the lagna, the second and the fourth occupy their own houses, and the ninth lord occupies the lagna, the native acquires elephants (vehicles!), and becomes a king.

Comments: The first part of this shloka is a continuation of the last part of the previous shloka. The occupation of the

eighth house by the fourth lord has been mentioned as causing misfortune. In addition, such a situation of the fourth lord leads to mental instability and availability of vehicles of poor quality to the native. The eighth house is an adverse house. Any house lord placed in the eighth house causes damage to the significations of its own house. The fourth house rules over lands, houses, domestic comforts and vehicles. All these significations suffer when the fourth lord occupies the eighth house.

The eleventh is the house of gains. Any house lord occupying the eleventh or associating with the eleventh lord ensures the well-being of its own house. When the ninth lord happens to occupy the eleventh house, all the significations of the ninth house gain ascendance. The placement of the ninth lord in the eleventh ensures piety, wealth and virtue. The earnings, signified by the eleventh house, also acquire the grace and legitimacy of the ninth house.

The last part of this shloka mentions a highly auspicious planetary disposition consisting of an association of the lagna lord and the ninth lord in the lagna, with the second lord in the second house and the fourth lord in the fourth. Such a combination ensures high status, great wealth and 'kingship'. It must be borne in mind constantly that in the present-day circumstances, when being a king is virtually impossible, the combinations for kingship actually ensure a high official status or a powerful administrative position. The combination of the lagna lord with the ninth lord in the lagna has been already mentioned as being a very potent benefic combination, a *Mahayoga*.

योगानां स्यादमीषां प्रचुरबलयुतो योऽधिपस्तद्दशायां
लब्धिश्चान्तर्दशायामथ गुरुभृगुजौ वाहनाधीशयुक्तौ ।
केन्द्रेऽयाने त्रिकोणे त्वथ गुरुकवियुग्वाहनस्थानगो वा
भाग्याधीशः स्वराशौ भवति नरपतिर्वाहनव्यूहनाथः ॥३१॥

Shloka 31: Of the yoga-causing planets (mentioned in the preceding shlokas), the one with excessive strength causes fructification of the results during its dasha and antardasha. One acquires a fleet of vehicles and becomes a king if: the fourth lord associated with Jupiter and Venus occupies a kendra, trikona or the eleventh house; or, the ninth lord associated with Jupiter and Venus occupies the fourth or the ninth.

Comments: A horoscopic chart consists of two elements: the static promise indicated by the planetary disposition, and the dynamic factor which is crucial for timing an event. Most of the present work is dedicated to the first element, the static promise. Planets by their peculiar disposition in the rashi chart as well as its consequent vargas indicate certain promise which will fructify in due course. Obviously, what is indicated in the chart may come to pass, but what is not indicated will certainly not happen.

Of equal importance is the dynamic aspect of the horoscope which indicates when a particular promise will fructify. To indicate the timing of a likely event, the most important and ingenious method is the use of the dasha scheme. Of the various dashas mentioned by the sage Parashara, the one which is most universally employed is the Vimshottari dasha. A given yoga, promising good or adverse results, will yield results during the dasha-antardasha of its constituent planets. The author here states that of the yoga-causing planets, the one which is the strongest would yield the said results. What thus becomes important is also the assessment of the strength of planets that constitute a yoga. It may be safely understood that when several planets constitute a yoga, the strongest of them would certainly produce the fullest results. However, the less strong ones too could yield results to a lesser extent. It is not likely that any planet could be totally defunct.

The remaining part of the shloka lays stress on the beneficence of the fourth and the ninth lords, of the kendras and trikonas, of the eleventh house, and of the highly benefic Jupiter and Venus. The involvement of the eleventh house, the house of earnings and gains, makes a Raja yoga materially fruitful. Jupiter and Venus, signifiers for wealth and luxuries, too confer the elements of dignity and material gains on any Raja yoga that they aspect or associate with.

कर्मस्थे क्षेत्रचिन्ता त्रिकभवनगते सौख्यचिन्ता महीजे
वागीशे यानभूषावसनहयभवा चामरच्छत्रचिन्ता ।
प्रालेयांशौ सिते स्यादथ मदनगते वाक्पतौ पुत्रचिन्ता
सन्तानस्थानयाते हिमकरतनये बुद्धिजाऽथ त्रिकोणे ॥३२॥
मार्तण्डे तातबन्ध्वोरथ सुतनवमद्यूनगे दानवेज्ये
यात्राचिन्ता नराणामथ नवमसुते पुत्रजा वासवेज्ये ।

Shloka 32 and first half of Shloka 33: Mars in the tenth gives the native worries about lands; in the Trika houses, there are worries about personal comforts. Jupiter in a Trika house causes worries about vehicle, ornaments, dresses and horses. The Moon or Venus in the Trikas leads to worries about the *Chamara* and the crown. Jupiter in the seventh causes tension about progeny, Mercury in the fifth about intelligence, and the Sun in a Trikona (the fifth or the ninth house) about father and near ones. Venus in the fifth, the seventh or the ninth causes worries pertaining to travel (foreign residence!) and Jupiter in the ninth or the fifth causes worries about progeny.

Comments: The one and a one-half shlokas here indicate the dominant source of mental tension to the native when different planets are disposed in specific manners. Life is often so imperfect that there is always one or another worry that

keeps pestering an individual almost all the time. The disposition of different planets in different houses of the horoscope indicates such various mental distractions for the native. These would obviously become more marked when appropriate dashas operate.

Mars in the tenth house leads to worries pertaining to lands. Mars is the signifier for lands. When the same Mars occupies a Trika (6th, 8th or 12th) house, the personal comforts of the native become a dominant source of his distractions.

Jupiter, the signifier for progeny, causes worries in regard to progeny when it occupies the fifth, the seventh or the ninth house. The presence of the Putra-Karaka Jupiter in the Putra Bhava (or the house of progeny) is no good for progeny since the karakas spoil their respective houses by their occupation. Jupiter in the fifth, the seventh or the ninth is, however, highly favourable for the native himself. In each such case, it influences the lagna of the native by its benefic aspect. The influence of Jupiter on the trinal houses (5th and 9th) is highly beneficial for learning, scholarship and virtuous pursuits. Jupiter's placement in the Trika houses has been said to cause worries about vehicles, ornaments, dresses and horses, etc. Jupiter is also the signifier for wealth. Its placement in an adverse house can lead to concern about wealth as well as objects of desire.

The Moon or Venus in the Trika houses leads to worries regarding the '*Chamara*' and the crown. '*Chamara*' is the flapper that the royal attendants use as the king sits on his throne. This may mean tensions pertaining to one's dealings with one's superiors. The placement of the Moon in the Trika houses is a well-known combination for Balarishta, or suffering during childhood. Venus in the fifth, the seventh or the ninth is supposed to cause worries regarding travel and foreign residence. As in the case of Jupiter, the presence of Venus in the trinal (5th and 9th) houses is something desir-

able as it favourably influences the learning and the virtuous pursuits of the native. Venus in the seventh is generally not spoken of as favourable by the astrological classics since it is considered adverse for one's spouse or sexual partner. This dictum may, however, need to be applied only with caution. Venus in the seventh is also likely to increase one's urge for sexual indulgence.

Mercury in the fifth is said to cause worries about intellect. Mercury is the significator for intelligence. Its location in the fifth ensures high learning and eminence through learning. Obviously, for desirable results, Mercury should be strong and have a favourable lordship. Mercury in the fifth also bestows upon the native proficiency in mantras.

Placement of the Sun in a trikona (5th or 9th house) leads to worries about father as well as near and dear ones. The Sun is the significator for father and the ninth is the house for father (it may be noted that the author of the present classic considers the tenth house as indicative of father!). The occupation of the ninth house by the Sun is said to cause diminution of longevity of the father. In the fifth, the Sun influences the progeny adversely. The Sun in the fifth is generally adverse for the first born, especially the son. It is likely that combinations which have been mentioned as adverse for progeny in the classics on astrology are actually more virulent against the sons than against the daughters.

कर्माधीशो विवीर्यो यदि जनुषि तदा सर्वकर्मास्पदं नो
गेहे स्वीये यदाऽसौ शुभविहगयुतो मानवो मानशीलः ॥३३॥

Shloka 33 (second half): When the lord of the tenth house is bereft of strength, the native does not undertake many ventures. When the tenth lord occupies its own sign in association with a benefic, the native possesses self-pride.

Comments: The tenth is a very important house of the horoscope. A native's Karma or function is indicated by the tenth house. The strength of the tenth lord indicates the status that the native enjoys during life. The native possesses self-pride when the tenth lord is strong and under benefic influence. When multiple planetary influences operate on the tenth house or the tenth lord, the native becomes more versatile and tends to evince a variety of interests. He abstains from undertaking any arduous ventures if the tenth lord is bereft of strength. The strength of a planet may be judged either from Shadbala or from the vargas.

It may be noted that the tenth house has been dealt with by the author very briefly. In today's life, where a man's success depends so much on his profession and on his ability to compete in the outside world, the tenth house certainly deserves far more serious attention. The great Parashara indicates the special importance of the lord of the tenth house when he declares that important events in the life of a native take place during the dashas of the lagna lord, the tenth lord and the exalted planets. In olden days, profession was decided by the family one was born in. In the modern times, the activities that one has the freedom to undertake are far more numerous. Consequently, the dashamsha chart also has become far more relevant in today's life. The dashamsha is like the tenth house of the horoscope under magnifier. It is thus appropriate to study not only the birth chart and the navamsha but also the dashamsha chart while analysing a horoscopic chart today.

लाभे केन्द्रे त्रिकोणे तनुनिधननभःस्थानपाः संस्थिताश्चे-
द्दीर्घायुः पापखेटाः पणफरहिबुकत्रिस्थिता मध्यमायुः ।
हीनायुः प्रोक्तमेते यदि जनुषि नृणां स्युस्तदाऽऽपोक्लिमस्था
रन्धस्थानस्थितानां तनुपतिगगनस्वामिसूर्यात्मजानाम् ॥३४॥

यो हीनस्तद्दशायुस्त्वथ निजभवने धर्मकर्मात्मजेशा-
श्चेत्स्युस्तेषां दशायां बहुलबलवशाद्धर्मबुद्धिर्नराणाम् ।
हानिः स्यादन्यथाऽरौ तनुनिधनपती भानुपुत्रेण युक्तौ
स्यातां स्वर्भानुना चेत्तदनु च शिखिना तद्दशायां वणाः स्युः ॥३५॥

Shlokas 34 and 35: When the lords of the lagna, the eighth and the tenth occupy the Kendras (houses 1, 4, 7, 10), the Trikonas (houses 5, 9) or the eleventh, the native is blessed with long life. Malefics in the third, the fourth or the Panapharas (houses 2, 5, 8, 11) confer upon the native a medium life-span. When malefics occupy the Apoklimas (houses 3, 6, 9, 12), the native is short-lived. One's longevity extends to the end of the dasha of the weakest of the three occupants of the eighth house, viz., the lagna lord, the tenth lord and Saturn. If the ninth lord, the tenth lord and the fifth lord occupy their respective houses, one develops a religious inclination during the dasha of the strongest of these three; if they are adversely placed, one abstains from undertaking any venture. When the lords of the lagna and the eighth join Saturn (or Rahu or Ketu) in the sixth house, the dasha of the strongest of these causes wounds (injuries, boils, lacerations) to the native.

Comments: Some more indication about longevity is given in these two shlokas. In general, longevity is divided into three life-spans: (a) Alpayu or short life, up to 33 years; (b) Madhyayu or medium life, up to 66 years; (c) Poornayu or long life, up to 100 years. These are to be considered after ensuring that there is no serious Balarishta combination in the chart which can indicate death in early childhood.

Determination of longevity is a difficult subject. The combinations given here only give some very brief indications about

longevity. A few more combinations indicating different spans of longevity have already been mentioned while discussing the eighth house (Shlokas 26 and 27).

यानेशस्तत्र संस्थो यदि भवति तदा यानहेतुर्भूतिः स्या-
च्चौराच्छस्त्रेण चिन्ता नवमभवन्तो भाग्यजाता विधेया ।
व्योमो भूपालभूषावसनहयमहत्कर्मणां प्राप्तिचिन्ता
लाभस्थानेऽखिलानां व्ययनिधनगृहात्कल्मषाणां विधेया ॥३६॥

Shloka 36: When the fourth lord resides 'there', the death of the native is caused by a vehicle or a thief or by a weapon. One must consider: the *Bhagya* (good or bad fortune!) of the native from the ninth house; royalty, ornaments, dresses, horses (vehicles!) and important undertakings from the tenth house; gains of all sorts from the eleventh house; and sinful deeds from the twelfth and the eighth houses.

Comments: The meaning of the beginning of this shloka becomes understandable if it is linked with the previous shloka. "There" in this shloka means 'in the sixth house'. When the fourth lord resides in the sixth house, the native has an unnatural death. Again, linking this part of the shloka with the previous one, the meaning conveyed here is that when the fourth lord occupies the sixth in conjunction with Saturn, the death is caused by a vehicle; when it is in conjunction with Rahu, the death is caused by a thief; and when the fourth lord in the sixth joins with Ketu, the death is caused by a weapon.

The later part of the shloka very briefly states the significations of houses eight to twelve.

लग्नस्थे रिःफनाथे भवति सुवचनो मानवो रूपवान्वा
स्वर्क्षे कार्पण्यबुद्धिर्बहुतरपशुमान् ग्रामयुक्तः सदा स्यात् ।
धर्मे तीर्थावलोक्य बहुलवृषमतिः क्रूरयुक्ते च पापी
मिथ्याकोशान्तकृत्यान्नियतमिदमिति ज्ञेयमेवं सुधीभिः ॥३७॥

Shloka 37: When the twelfth lord occupies the lagna, the native is good in speech and in looks. When the twelfth lord occupies its own sign, the native is a miser and owns herds of cattle as well as clusters of villages. When in the ninth, the native undertakes pilgrimages and is inclined towards religious deeds. When malefics afflict the twelfth lord (in the ninth), the native is a sinner and wastes his accumulated wealth. So must the wise understand.

Comments: The twelfth house has been very briefly dealt with in one shloka only. Occupation of the lagna by the twelfth lord has been praised by the author of the *Jatakalankara*. The native is supposed to be good in looks and in speech. However, it also makes the native more wasteful, resident of a distant country and of unsound health.

An unafflicted twelfth lord in the ninth house is good for religious pursuits. **Chart II-9** (male native, born on January 18, 1957; at 7:22 hours IST; at lat. 32°N59' and long. 75°E07') shows the placement of the twelfth lord Jupiter in the ninth house with no additional association or aspect. In fact, the ninth and the twelfth houses are closely linked because of an exchange between the ninth lord and the twelfth lord. The ninth lord in the twelfth is also associated with another benefic Venus, with no malefic association or aspect. The native had deep religious inclinations and undertook pilgrimages during the short span of life that he lived. His study of Indian culture and Hindu religion was profound, besides his involvement with several spiritual teachers and their organisations. The chart shows a potent Balarishta which manifested first in the form of his separation from his original parents and adoption by foster ones, and then as an illness which proved terminal as the dasha of the Arishta-causing planet, the Moon, went by.

	Mars	Ketu	
	Chart II-9 Rashi Chart		
Lagna Sun	January 18, 1957		Moon
Mercury (R) Venus	Saturn Rahu		Jupiter (R)

			Mercury (R)		
	11	Lagna Sun	Venus	8	
12			9	Saturn Rahu	
		10			
	Mars	1	7		
2		4			6
Ketu				Jupiter (R)	
	3		5		
					Moon

Lagna	00°30'	Mars	00°24'	Venus	13°16'
Sun	04°28'	Mercury (R)	19°02'	Saturn	17°46'
Moon	00°18'	Jupiter (R)	08°32'	Rahu	03°46'

Jupiter	Moon Mars		
Sun Ketu	Navamsha		Venus
Lagna			Rahu
Saturn			Mercury

		Sun Ketu		Saturn	
12		11		9	
Jupiter			Lagna	8	
		10			
	Moon Mars	1	7		
2		4			6
			Venus	Mercury	
	3			5	
					Rahu

We have stated in an earlier shloka that Jupiter in the ninth leads to worries relating to progeny. The native has two young sons who, since their very early childhood, had health problems. The elder one had to undergo surgery during the lifetime of the native for correction of an eye defect, and even later for some abdominal problems.

हृद्यैः पद्यैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मञ्जुलेऽस्मिन् ।
भावाध्यायः श्रीगणेशेन वर्यैर्वृत्तैर्युक्तः शैलरामैः प्रणीतः ॥३८॥

Shloka 38: Thus has been presented in thirty-seven

charming stanzas, embellished in appropriate metre dear to the learned, in the Jataka text called Alankara, the 'Chapter on Houses' by Shri Ganesha.

इति जातकालङ्कारे द्वितीयोऽध्यायः

Thus ends the second chapter of the Jatalankara.

3

अथ योगाध्यायः Chapter on Yogas

ग्रहाधीना योगाः सदसदभिधाना जनिमतां
ततो योगाधीनं फलमिति पुराणैः समुदितम् ।
अतो वक्ष्ये योगान् सकलगणकानन्दजनकान्
शुकास्यादुद्भूतं मतमिति विलोक्येह रुचिरम् ॥१॥

Shloka 1: For those born, the good and adverse yogas rest on planets, while the (good and adverse) results rest on the yogas; so have the ancient ones declared. Having noticed the concepts as issued forth from sage Shuka's mouth, I hereby narrate the yogas that provide pleasure to all astrologers.

Comments: A yoga in astrology is a specific planetary disposition which is supposed to produce a specific result. A major part of the process of horoscopic analysis in fact involves an analysis of the various yogas. The yogas obviously depend upon planets for their formation, while the good and bad results that a native encounters depend upon the various yogas.

Broadly speaking, the various yogas fall into three categories:

- (a) *Raja yogas* or yogas that confer status and recognition on the native.
- (b) *Dhana yogas* or yogas for wealth, conferring upon the native material prosperity.
- (c) *Arishta yogas* or yogas for suffering; these are the yogas that cause failures, obstacles, penury and ill health.

In any given horoscope, there may be several good or bad combinations. There often are good and bad combinations in the same chart. It often needs all the skill at the disposal of an astrologer to correctly judge the various apparently conflicting yogas and make a definite pronouncement.

ऋक्षेशः क्षीणवीर्यः सुतनवमगतो मानवो मन्युमान्
राशीशो साङ्गनाथे रिपुनिधनगृहे प्रान्त्यगे दुर्बलः स्यात् ।
धर्मद्विष्याष्टनाथाः खलखचरयुताः स्थानके क्वापि संस्था-
स्तैर्दृष्टाः स्यात्तदानीं परपुरुषरता सुन्दरी तस्य पुंसः ॥२॥

Shloka 2: When the lord of the Janma rashi is weak and located in the fifth or the ninth house, the native is given to anger. When the lord of the Janma rashi, in association with the lord of the lagna, occupies the sixth, the eighth or the twelfth house, the native is physically weak. The wife of the native is addicted to another man if the lords of the ninth, the sixth and the eighth, in any house, are associated with or aspected by malefics.

Comments: The lord of the Janma rashi is the planet that owns the sign occupied by the Moon. The Janma rashi or the Moon sign has been given almost the same significance, by classical and traditional astrologers, as the lagna. When both the lord of the lagna and the lord of the Moon sign occupy an adverse house from the lagna, the physical health of the native suffers.

In **Chart III-1** (female native, born on August 4, 1991; at 10:40 hours IST; at Delhi), Mercury as the lord of the lagna associates with Mars, which happens to be the lord of the Moon sign, in the twelfth house. Mars is an extremely malefic planet for this chart, being the lord of both the eighth and the third houses. A retrograde Venus also associates with this conjunction in the twelfth house.

	Moon		Ketu
	Chart III-1 Rashi Chart		Sun Jupiter
Saturn (R)	August 4, 1991		Mars Mercury Venus(R)
Rahu			Lagna

Lagna	21°12'	Mars	18°28'	Venus (R)	13°26'
Sun	17°36'	Mercury	11°34'	Saturn (R)	09°09'
Moon	27°04'	Jupiter	27°46'	Rahu	25°00'

The Moon in the eighth indicates a Balarishta which, however, gets its cancellation by virtue of it being a day birth and Krishna-paksha (the waning phase of the Moon). The child was born (a cesarean birth!) with a complete cleft palate, a congenital defect of the roof of the mouth which makes feeding difficult and needs surgery for its repair. The operative dasha at that time was Sun-Saturn (up to August 6, 1991), i.e., the twelfth lord and the retrograde sixth lord respectively. A retrograde second lord Venus afflicted in the twelfth, and the aspect of a malefic, retrograde sixth lord on the second house indicates a disease of the oral cavity. In Sun-Mars-Venus (June 14, 1992 to July 5, 1992), the child was successfully operated upon in the USA. It may be appropriate to suggest here that affliction of the lagna lord by the eighth lord in an adverse house is perhaps a greater affliction than the association of an otherwise unafflicted lagna lord with the Moon sign lord in an adverse house.

मातृस्थाने स्थितौ चेतुजविधुसहितौ षष्ठरन्धाधिनाथौ
स्यातां यस्य प्रसूतौ भवति खलु नरस्त्वन्यजातस्तदानीम् ।
क्वापि स्थाने स्थितौ स्तः क्लुषखगयुतौ भाग्यषष्ठाधिनाथौ
चेदेवं राहणा वा तदनु च शिखिना सैय्युतावन्यजातः ॥३॥

Shloka 3: When the sixth and the eighth lords associate with Mars and the Moon and occupy the fourth house, the native is born of another man (not his own father). The sixth lord and the ninth lord together in any house, associated with natural malefics or with Rahu or Ketu, indicate that the native is born of a man other than his father.

Comments: It is not wise to pronounce illegitimacy on the basis of the principles given above. These issues are highly sensitive and should not be openly declared on the basis of such combinations obtaining in the birth chart only. It is essential that there should be confirmation of a similar promise in the divisional charts. The aim of astrological study is to be able to help a native rather than cast aspersions on his character as well as that of his parents.

It is also important to realise that in the changing times of today, the definition of legitimacy is also changing. It was common in the older days for one man to have more than one wife. All his children, from any number of wives, would be considered legitimate in those times. The same does not hold true today when, in India at least, only the first living spouse is considered to be legally acceptable as spouse. Also, there are these days any number of single mothers who bear children from individuals not legally their husbands. Such children today are not necessarily considered illegitimate.

The combinations mentioned above, however, do elaborate some astrological principles. The first combination involves the conjunction of the sixth lord, the eighth lord, the Moon, and Mars in the fourth house. The fourth house, indicator of the mother, gets thoroughly afflicted as also does the Moon, the significator for the mother. This combination adversely affects the mother who tends to become a deviant. The second combination consists of a conjunction of the sixth lord,

the ninth lord and the natural malefics (Mars, Saturn, Rahu or Ketu) in any house. This is an affliction in respect of the father signified by the ninth lord; in this case, it is apparently a reflection on the character of the biological father of the native.

युक्तौ मन्देन शूद्रादथ भवति विदा वैश्यतो भास्करेण
क्षत्राज्जातः सितेन त्रिदशपगुरुणा भूमिदेवात्प्रसूतः ।
दैत्येशेज्यौ सपापौ मदनरिपुधनस्थानगौ चेत्यरस्त्री-
गामी व्योमारिपौ स्तो गगनभवनगौ तत्पिताऽन्यारतः स्यात् ॥४॥

Shloka 4: When the ninth and the sixth lords conjoin with Saturn, the native is born of a Shudra, when they conjoin with Mercury he is born of a Vaishya, if with the Sun he is born of a Kshatriya, and if with Venus or Jupiter the native is born of a Brahmin. When Venus and Jupiter are associated with malefics and occupy the seventh, the sixth or the second house, the native associates with women other than his own. When the tenth lord and the sixth lord occupy the tenth house, the father of the native indulges in adultery.

Comments: We have stated in the previous shloka that a conjunction of the sixth and ninth lords with natural malefics makes one an illegitimate child. Further planetary influences on such a combination indicate the nature of the biological father of the native. The actual nature of the conjoining (or aspecting!) planet thus determines the father's nature. When the sixth-ninth lords conjoin with Saturn, the child is born of a Shudra (a low caste or an unskilled individual); when Mercury is the influencing planet, the child is born of a Vaishya (a trader or a merchant); when it is the Sun, he is born of a Kshatriya (a warrior, an administrator or one from the ruling class); and when Venus or Jupiter affect this

combination, the native is born of a Brahmin (the literate or the priestly class).

Some more adverse combinations pertaining to the character of the native himself or his father are given. When Jupiter and Venus associate with malefics and occupy the second, the sixth or the seventh house, the native resorts to adultery. His father does the same when the sixth lord and the tenth lord together occupy the tenth house. It is again being pointed out here that some of these combinations are too generalised and may not be used in predictive astrology without testing their authenticity by appropriate application to several charts with such known defects as mentioned above.

मूर्तीशः पापयुक्तो धनसदनगतश्चेत्तदा सज्जनस्त्री-
संयुक्तस्तत्पिता स्यात्खलविहगयुताः कामशत्रुस्वनाथाः ।
कोशस्थास्तद्वदेवं फलमिति विविधं भ्रातृपत्न्योश्च पित्रोः
स्थानेशाः क्वापि भावे तनुपतिसहिताश्चेत्पुमानन्यजातः ॥५॥

Shloka 5: When the lagna lord, associated with a malefic, occupies the second house, the father of the native associates with a woman of good character. The same results ensue if the lords of the sixth, the seventh and the second, associated with a malefic, occupy the second house. The native is born of another man (not his own father) when the lords of the third, the fourth, the seventh and the tenth conjoin with the lord of the lagna in any house.

Comments: Another few adverse combinations are mentioned here. All these are subject to the same stipulations of thorough checking and prior authentication before application to horoscopic charts for predictive purposes.

लग्नाधीशेन्दुपुत्रौ क्षितितनयनिशानायकौ क्वापि संस्थौ
युक्तौ स्वर्भानुना वा भवति हि मनुजः केतुना श्वेतकुष्ठी ।
आदित्यो भौमयुक्तस्तदनु शनियुतो रक्तकृष्णाख्यकुष्ठी
सार्को लग्नाधिनाथो व्ययरिपुनिधनस्थानगस्तापगण्डः ॥६॥

Shloka 6: When the lagna lord and Mercury, or Mars and the Moon, conjoin with Rahu or Ketu in any house, the native suffers from *white 'Kushtha'* The Sun-Mars association leads to *red 'Kushtha'* while the Sun-Saturn association results in *dark 'Kushtha'*. The lagna lord and the Sun together in the sixth, the eighth or the twelfth result in *'Taapa Ganda'* or *'Ganda'* from heat.

Comments: Kushtha in literal sense means leprosy. The shloka under consideration gives some combinations for 'Kushtha-roga' or the 'illness of leprosy'. In the classical astrology, several combinations for 'Kushtha' have been mentioned. Also, several types of 'Kushtha' have been mentioned in both astrological as well as Ayurvedic literature.

It is important to understand that all 'Kushtha' mentioned in classical literature cannot be leprosy as we understand it today. Leprosy is a bacterial infection which generally runs a chronic course, is infectious on prolonged contact, and is curable by modern medicine. The *Kushtha-roga* mentioned in the astrological literature appears to be indicative of any chronic skin disease which is not easily curable; this in fact could include a host of skin lesions which could very well include the disease of leprosy also as we understand it in allopathic terms.

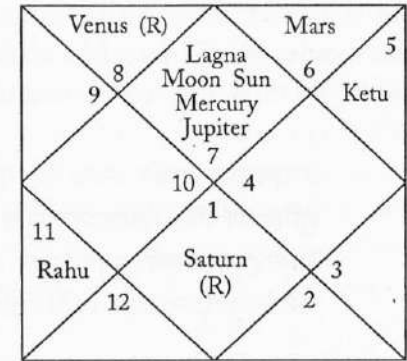
Mercury is the significator for the skin. Any affliction of Mercury can lead to skin disease, its severity depending upon the extent of affliction to Mercury. Affliction of the Moon by Mars on the one hand and by Rahu or Ketu on the other can also result in white patches on the skin. The

Moon is associated with whiteness. It may be important to know that the shloka under consideration indicates a principle, that of affliction of the Moon or Mercury. In a given horoscope, the actual affliction of the Moon or Mercury may not strictly conform to the definition of the shloka. The Sun-Mars combination leads to 'red Kushtha'. Both the Sun and Mars are fiery planets, their conjunction being capable of causing inflammation or even fire accidents and burns. The Sun-Saturn combination may lead to black patches on the skin, the 'dark Kushtha'.

In **Chart III-2** (female native, born on October 30, 1970; at 6:40 hours IST; at lat. 22°N32' and long. 88°E22'), there is an affliction of the Moon and Mercury in the lagna, though the manner of affliction is not the same as described in the shloka under consideration. The lagna lord is relatively weak, located exactly at the junction of two signs, and retrograde, in the sign of Mars. Both Mercury and the Moon are associated with a natural malefic, the Sun, and a functional malefic Jupiter. The conglomeration in the lagna is aspected by a hostile, debilitated, retrograde Saturn. The lagna lord, the Moon as well as Mercury all suffer affliction in the navamsha. In the drekkana chart, affliction to the Moon and Mercury is much worse.

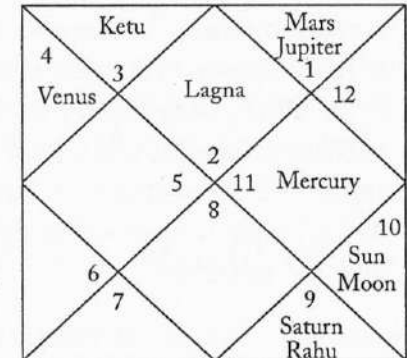
It was sometime in April 1995 that the native noticed white spots on her face, legs and thighs. This was labelled as vitiligo. The Vimshottari dasha operating at that time was Jupiter-Sun (August 15, 1994 to June 3, 1995). Jupiter happens to be the adverse lord of the sixth house in the birth chart. It occupies Mesha, the sixty-fourth navamsha, and associates with the lord (Mars) of the sixty-fourth navamsha, in the navamsha chart. The Sun, the Moon, Mars, Mercury and Jupiter are all afflicted in the drekkana chart either by association, aspect or location. Treatment was started in May 1995, using skin ointment and exposure to sunlight. Some patches disappeared on treatment

	Saturn (R)		
Rahu	Chart III-2 Rashi Chart		Ketu
		Lagna Mon Sun Mer Jup	Mars
	Venus (R)		

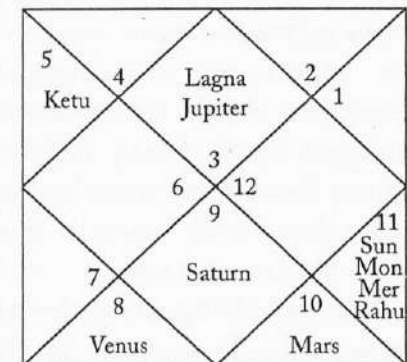


Lagna	25°20'	Mars	12°38'	Venus (R)	00°01'
Sun	12°45'	Mercury	14°27'	Saturn (R)	26°43'
Moon	10°11'	Jupiter	20°46'	Rahu	07°11'

	Mars Jupiter	Lagna	Ketu
Mercury	Navamsha		Venus
Sun Moon			
Saturn Rahu			



			Lagna Jupiter
Sun Moon Mercury Rahu	Drekkana		
Mars			Ketu
Saturn	Venus		



but the relief has not been satisfactory. After the AD of the Sun comes the Jupiter-Moon dasha. The subsequent order of the AD's is also not favourable.

ज्ञेयश्चन्द्रेण गण्डो जलज इह युतो ग्रन्थिशास्त्रवणः स्याद्
भूमिपुत्रेण पित्तं हिमकरतनयेनाथ जीवेन रोगः ।
आमोद्भूतस्तत्श्चेद्भृगुतनययुतो नुः क्षयाख्यो गदः स्या-
च्चौरोद्भूतोऽन्त्यजाद्वा यमशिखितमसामेकयुक् तन्वधीशः ॥७॥

Shloka 7: When the lagna lord associates with the Moon in a Trika (6th, 8th or 12th) house, the combination results in *Jala-Ganda* or 'Ganda' from water. The lagna lord in association with Mars (in a Trika house) causes joint pains or injury from a weapon (or surgical operation). The association of the lagna lord (in a Trika house) with Mercury leads to ailments arising from 'Pitta', with Jupiter to ailments characterised by mucous discharge, and with Venus to tuberculosis. The lagna lord associated with Saturn, Rahu or Ketu (in a Trika house) causes suffering at the hands of thieves and the wretched.

Comments: This shloka should be read along with the last quarter of the previous shloka. A 'Ganda' is possibly an illness associated with a swelling. This could mean a swelling of the nature of a more common lymph node enlargement or even a benign or a malignant growth. A 'Taapa-Ganda' could stand for a febrile illness associated with lymphadenopathy (enlarged lymph glands). A 'Jala-Ganda' is possibly an affliction or illness of a 'watery' nature. Certain manifestations of tuberculosis could fall under this head. A Ganda could also be an abscess or a sore.

The underlying principle here is that the lagna lord located in a Trika house is a vulnerable lagna lord. The

associate of the lagna lord indicates the nature of vulnerability. With the Sun and the Moon, the emphasis is upon an illness characterised by a fiery element or a watery element. When Mars is the influencing planet, injury with weapon (or surgical instrument!) is likely. Mercury confers ailments which result from the derangements of 'Pitta' or the bilious element in the body. With Jupiter, the possible ailment is one characterised by mucous discharge, like diarrhoeas and dysenteries. Venus' association with the lagna lord in a Trika house causes tuberculosis. When Saturn, Rahu or Ketu associate with the lagna lord in a Trika house, the resulting ailment or suffering comes from thieves or from other wretched people.

In this particular discussion, the author of the *Jatakalankara* delves into the area of medical astrology. The difficulty lies in applying the standard astrological principles to our allopathic system of medicine. There has been no method of translating Ayurvedic language, used in classical astrology, into allopathic language of modern medicine. We can only venture to make some attempt in that direction.

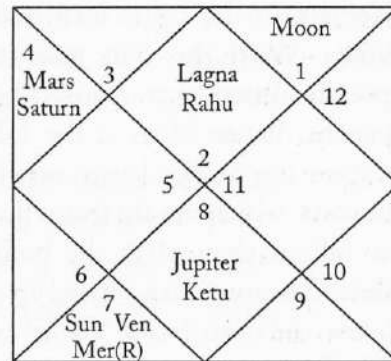
In view of the above, let us examine **Chart III-3** (female native, born on October 28, 1947; at 18:24 hours (EST); at lat. 76°W36'45" and long. 39°N17'25").

The lagna being occupied by Rahu aspected by the eighth lord Jupiter, and an afflicted lagna lord in the sixth house, indicate vulnerability to illness, as do the kendras bereft of most of the benefics. On the other hand, the presence of malefics in the third and the sixth houses indicates capacity to recover, and a fair amount of resistance to illness.

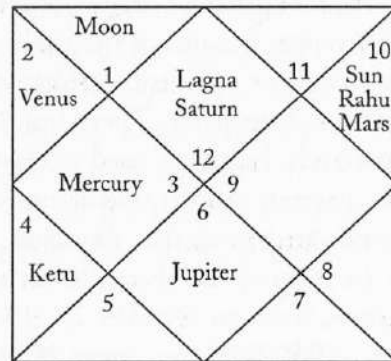
In this chart, the lagna lord Venus occupies a Trika house, the sixth, along with the Sun and a retrograde Mercury. It appears appropriate to consider the additional influences of the Moon, aspecting from the twelfth house, and Mars, aspecting from the third house, on the lagna

	Moon	Lagna Rahu	
Chart III-3 Rashi Chart October 28, 1947		Mars	
		Saturn	
Jupiter Ketu	Sun Venus Mer(R)		

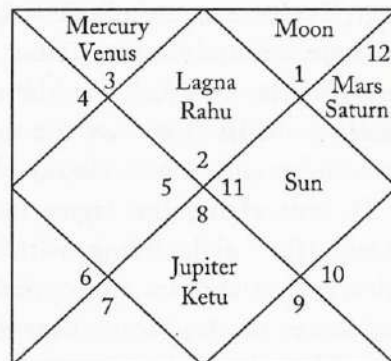
Lagna	07°29'	Mars	22°06'	Venus	26°05'
Sun	11°34'	Mercury (R)	27°34'	Saturn	28°21'
Moon	00°48'	Jupiter	07°53'	Rahu	00°20'



Lagna Saturn	Moon	Venus	Mercury
Navamsha		Ketu	
Sun Rahu Mars			Jupiter



Mars Saturn	Moon	Lagna Rahu	Mercury Venus
Drekkana			
Sun			
Jupiter Ketu			



lord. Thus, we have a lagna lord, Venus, located in the sixth house and under the influence of the Sun, the Moon, Mars and Mercury. This should indicate a host of ailments including 'Taapa-Ganda' (indicated by the influence of the Moon), injury from a weapon (indicated by Mars' influence) and 'Pitta-related' disorders (indicated by Mercury's influence).

We have indicated that a 'Ganda' could mean a swelling or a lump. It was in 1978 in the Vimshottari dasha of Sun-Mercury (March 16, 1978 to January 22, 1979) that the native noticed a lump in her left breast which was diagnosed as a 'cyst', a fluid-filled sac, and removed. The aspect of the Moon on this combination in the sixth house indicates a swelling filled with fluid while the aspect of a debilitated and afflicted Mars indicates 'injury from a weapon' (a surgical operation!). The operating dasha is not too good; the Sun is the debilitated fourth lord (breast!) in the sixth house (disease) while Mercury occupies the sixth house and is retrograde (hence more adverse for health!). After two years, the swelling recurred and was found to be cancerous (technically diagnosed as an 'adenocarcinoma' of the breast). Apparently there was a misdiagnosis during earlier surgery; the AD lord Mercury, which otherwise also is a planet of logic, is the fifth lord afflicted in the sixth house. In addition, Mercury occupies the nakshatra of the eighth lord Jupiter; this latter is associated with Ketu, the planet of confusion. The second time, the ailment was treated by a total amputation of the left breast and a prosthesis (an artificial 'breast') was put in; this was done in the Vimshottari dasha of Moon-Moon (May 28, 1980 to March 28, 1981). The Moon is the significator for breast and is ill-placed and ill-pected. The aspect of Saturn in particular indicates the mutilating surgery. The Moon is the lord of the sixty-fourth navamsha and is afflicted in the navamsha also. The chart suffers from an obvious Balarishta

with an Arishta-Bhanga. We are of the opinion that when a Balarishta obtains Arishta-Bhanga, the native survives in childhood but the Arishta-causing planets produce illness during their dasha periods. The dasha of the Moon is one such dasha.

The Moon-Venus interaction also suggests re-constructive surgery in the form of a prosthesis. Venus as well as the Moon are both artistic planets, and reconstructive surgery seems to be under the influence of one or both of these planets.

The native has had other health problems as well. There has been a history of mitral valve prolapse, dysrhythmia and tachycardia, problems which are related to the heart and its rhythm. The Sun, the significator for the heart, is debilitated in the sixth house in association with the sixth lord and under the aspect of a debilitated Mars. The fifth lord Mercury, again indicator for the heart, is retrograde and afflicted in the sixth house. The fifth house receives the aspect of Saturn. The fifth from the Sun is also afflicted by Mars. The native also suffered hypoglycaemia, a condition of low blood sugar level, and had to be investigated for a possible insulinoma (a tumour producing insulin and resulting in low blood sugar level). Such hormonal problems can result from an afflicted Venus, an indicator for hormones in the body. Afflictions of Venus also result in diseases related to the sexual organs. Besides, the seventh house too is afflicted by the Rahu-Ketu axis and the presence of the eighth lord Jupiter. She was persistently affected by repeated vaginal infections. The combined influence of Mars and the Sun on Venus here results in inflammation and infection.

It is thus important to consider a combined influence of all the operating factors in a given chart. In addition, a liberal, rather than a literal, interpretation of the classical dicta is called for.

चन्द्रो मेघे वृषे वा कुजशानिसहितः श्वेतकुष्ठी सरोगो
दैत्येज्यारेन्दुमन्दास्तिमिभवनगताः कर्कटालिस्थिता वा ।
अङ्गे सौख्येन हीनः परमकलुषकृद्भक्तकुष्ठी नरः स्या-
द्वागीशो भार्गवो वा यदि रिपुगृहपो मूर्तिगः क्रूरखेटैः ॥८॥

दृष्टश्चेद्वक्त्रशोफी त्वथ खलसहिता मीनकर्कालिभावा
लूताकारश्चिरं स्यात्परमगदकरः कुष्ठ एवं नराणाम् ।
रिः फस्थानस्थितश्चचेद्विबुधपतिगुरुर्गुप्तरोगी नितान्तं
भूमिमार्तण्डपुत्रौ व्ययभवनगतौ शत्रुगौ वा व्रणी स्यात् ॥९॥

Shlokas 8 and 9: A person suffers from white 'Kushtha' when the Moon occupies Mesha (Aries) or Vrisha (Taurus) in association with Mars and Saturn. When Venus, Mars, the Moon and Saturn occupy Karkata (Cancer), Vrishchika (Scorpio) or Meena (Pisces), the native is bereft of bodily comfort, sinful and afflicted by red 'Kushtha'. If Jupiter, Venus or the sixth lord, under malefic aspect, occupies the lagna, the native suffers from inflammation of the oral cavity. When the signs Karkata (Cancer), Vrishchika (Scorpio) and Meena (Pisces), identical with any houses of the horoscope, are afflicted, the native suffers from a chronic and resistant 'Kushtha' of the appearance of a spider's web. Jupiter in the twelfth makes one a sufferer of a secret illness. Mars and Saturn in the twelfth or the sixth render the native prone to injuries.

Comments : The author reverts to the ailment called 'Kushtha'. We had mentioned *white kushtha and red kushtha* while dealing with shloka no. 6. Recapitulating the combinations for various types of *Kushtha-roga* from shlokas 6, 8 and half of 9, we have the following:

1. Lagna lord and Mercury, with Rahu or Ketu: White Kushtha.

2. Mars and the Moon, with Rahu or Ketu: White Kushtha.
3. Association of the Sun and Mars: Red Kushtha.
4. Association of the Sun and Saturn: Dark Kushtha.
5. The Moon in Mesha or Vrisha, associated with Mars and Saturn: White Kushtha.
6. The Moon, Mars, Venus and Saturn occupying the watery signs (Karka, Vrishchika or Meena): Red Kushtha.
7. Affliction, by malefics, of the signs Karka, Vrishchika or Meena: A chronic Kushtha of the appearance of a spider's web.

As has been already pointed out, it will not be appropriate to pronounce a diagnosis of leprosy the moment any of the above combinations obtains in a horoscope. The term Kushtha here does not necessarily mean leprosy, and may in fact encompass a host of skin diseases. These principles, as well as all the other principles that relate to medical astrology, need to be properly established and confirmed by applying them to several horoscopes. Only then can they be used as predictive and prognostic principles.

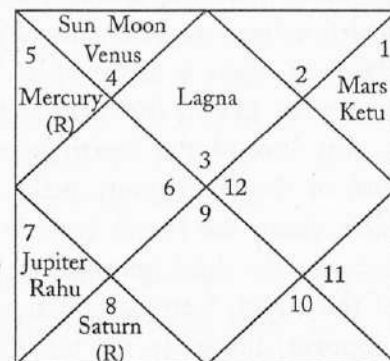
Jupiter located in the twelfth, according to our author, causes one to suffer from a secret illness. It may be noted that an afflicted Jupiter located in a Trika (6th, 8th or 12th) house may lead to diabetes or liver disease. The celebrated Varahamihira also does not approve of a Jupiter in the twelfth house; according to him, one indulges in wicked deeds when Jupiter occupies the twelfth house.

The concluding part of shloka 9 deals with a combination for injury proneness. The native suffers injuries when Mars and Saturn occupy either the sixth or the twelfth house. The author of our work indicates that Mars and Saturn should together occupy the sixth or the twelfth house. However, proneness to injury is not unlikely when they occupy these

houses either in conjunction or in opposition. The sixth is the house of accidents while the twelfth is that of hospitalisation or being bedridden. Malefic influences on the sixth also generally indicate good power of recovery from disease.

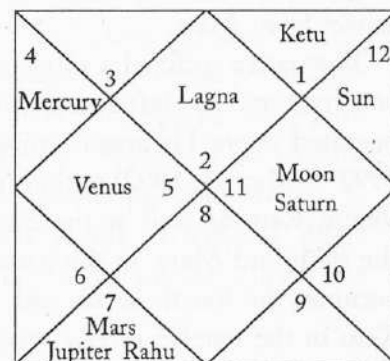
Chart III-4 belongs to a male native born on August 15, 1958; at 3:15 hours IST; at lat. 28°N39' and long. 77°E13'. Indications for proneness to injury are obvious. The combination mentioned in the text occurs in this chart only with a modification. A retrograde eighth lord and natural malefic, Saturn, occupies the sixth house, in a sign of Mars. Mars does not occupy the sixth or the twelfth house but aspects the sixth house, and its retrograde occupant Saturn, from the

	Mars Ketu		Lagna
Chart III-4 Rashi Chart			
August 15, 1958			
			Sun Moon Venus
			Mercury (R)
	Saturn (R)	Jupiter Rahu	

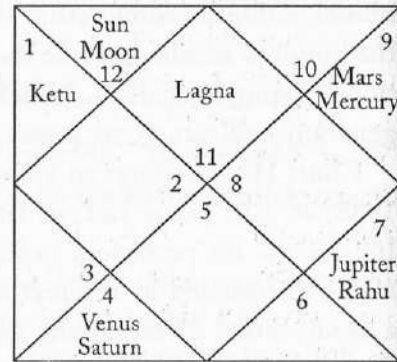


Lagna	24°26'	Mars	21°15'	Venus	05°19'
Sun	28°18'	Mercury (R)	13°13'	Saturn (R)	25°53'
Moon	25°03'	Jupiter	02°53'	Rahu	01°00'

Sun	Ketu	Lagna	
Navamsha			
Moon Saturn			Mercury
			Venus
		Mars Jupiter Rahu	



Sun Moon	Ketu		
Lagna	Drekkana		Venus Saturn
Mars Mercury		Jupiter Rahu	



eleventh house. Mars as the sixth lord is itself afflicted by the Rahu-Ketu axis. In the navamsha chart, Mars occupies the sixth house along with the eighth lord Jupiter, and Rahu which is but a representative of Saturn. In the drekkana too, the sixth house is occupied by Saturn and aspected by Mars, somewhat like in the birth chart.

Any link of the fourth house or its lord with the sixth lord or the sixth house makes one prone to injury. In the birth chart, the fourth (vehicle) lord Mercury is retrograde, occupies the third (movement) house, and receives the aspect of the eighth (serious affliction) lord Saturn from the sixth (accident) house. In the navamsha, the sixth lord Venus occupies the fourth house, and aspects an afflicted third lord, the Moon. In the drekkana, the fourth lord Venus gets grossly afflicted in the sixth house by conjunction with Saturn and aspect from Mars.

The native suffered a vehicular accident on April 24, 1992 and fractured his left femur (thigh bone), for which he was operated upon. He was running Venus-Ketu-Sun (April 20, 1992 to May 11, 1992) at that time. All the three dasha lords, Venus, Ketu as well as the Sun, are under the influence of the sixth lord Mars. In the navamsha, Venus as the sixth lord occupies the fourth house and receives the aspect of Saturn. Ketu in the twelfth receives the aspects of Mars, Saturn and

the eighth lord Jupiter. The Sun is constricted between Ketu and Saturn though it does not receive any adverse aspect. Venus is also the lord of the sixty-fourth navamsha. In the drekkana, Venus as the fourth lord occupies the sixth and is afflicted by Mars and Saturn. Ketu in the third receives the aspect of Saturn while the Sun, in association with the sixth lord, the Moon, receives the aspect of Mars.

Over six months later, on November 2, 1992, the native had a closed spiral fracture of the same bone sustained while playing an indoor game. The operating dasha was Venus-Ketu-Jupiter (September 14, 1992 to November 10, 1992). He was reoperated on November 11, 1992 when Venus-Ketu-Saturn had just started. We have discussed the affliction to Venus as well as Ketu. Jupiter is afflicted by Mars as well as by the RKA. It is variously afflicted in the navamsha and the drekkana also. Saturn too is afflicted in the birth chart as well as the divisional charts. The native suffered long until well into the Sun dasha, and still has some residual defect.

मेघे मीने कुलीरे तदनु च मकरे वृश्चिके मन्दचन्द्रौ
 स्यातां क्रूरान्वितौ चेन्नवमभवन्गौ मानवः स्याच्च खञ्जः ।
 लग्नस्थं पश्यतीन्दुं दिनमणितनयं भूमिजो ह्यूनदृष्ट्या
 बुद्ध्या हीनो नरः स्यादिदिविद्युविवरे भूमिजश्चेत्तथैव ॥१०॥

Sbloka 10: A native suffers lameness (disease of the lower limb!) if the Moon and Saturn, associated with malefics, occupy the ninth house identical with Mesha (Aries), Karkata (Cancer), Vrishchika (Scorpio), Makara (Capricorn) or Meena (Pisces). The seventh aspect of Mars on the Moon-Saturn conjunction in the lagna renders the native bereft of wisdom. Mars surrounded by the Sun and the Moon also causes loss of wisdom.

Comments: A combination for lameness is given here. An afflicted Moon-Saturn conjunction in the ninth house, identical with Mesha, Karka, Vrishchika, Makara or Meena makes one lame. The ninth house of the Kaala-purusha indicates his thighs and hip joints. Saturn itself is the karaka for feet. Affliction to the last four houses of the chart or the last four signs of the zodiac, which represent the lower limbs respectively of the native and the Kaala-purusha, may cause disease in the lower limbs.

The Moon-Saturn conjunction in the lagna opposed by Mars deprives one of intelligence and wisdom. Same result is produced when Mars is surrounded by the two luminaries.

प्रालेयांशौ तनुस्थे गगनसदनगे साधिकारेऽर्कसूनौ
दृष्टेऽस्मिन्कामदृष्ट्या हिमकिरणभुवा बुद्धियुङ्मानवः स्यात् ।
पृथ्वीसूनुं मृगाङ्कं तनुनिलयगतं पूर्णदृष्ट्येन्दुसूनुः
पश्येच्चेदबुद्धिहीनस्त्वथ शशितनुपौ भूभुवा पीडितौ वा ॥११॥

Shloka 11: The Moon in the lagna, and a strong (occupying its own rashi, navamsha, drekkana, dwadashamsha, or trimshamsha) Saturn in the tenth aspected by Mercury by its seventh aspect, make the native intelligent. Mars and the Moon in lagna receiving the seventh aspect of Mercury produce a dolt. When Mars afflicts the Moon and the lagna lord, the same effect (i.e., lack of intelligence) is produced.

Comments : A native is intelligent when the Moon occupies the lagna, Mercury occupies the fourth and strong Saturn occupies the tenth house.

Some more combinations for lack of intelligence are given here, in addition to the ones mentioned in the previous shloka. Putting them together, we get:

1. Moon-Saturn conjunction in the lagna, with Mars in the seventh house;
2. Mars in any house suffering a Kartari yoga from the Sun and the Moon;
3. Mars and the Moon in the lagna, with Mercury in the seventh house; and
4. The Moon as well as the lagna lord both afflicted by Mars.

लग्नस्थे रौहिणेये तदनु रविशानी क्रूरदृष्टौ रिपुस्था-
वेकर्षे चैकभागे भवति गतिमतिर्दृष्टिहीनौ शुभानाम् ।
तिग्मांशौ वैरिनाथे खलविहगयुते तुर्यगे सूर्यसूनौ
हृद्रोगी वाक्यतौ वा भवति हृदि नरः कृष्णपित्ती सकम्पः ॥१२॥

दुष्टैर्वा पीडितः सन्नथ कुजरविजौ वाक्यतिर्बन्धुसंस्था
हृद्रोगः स्यान्नराणां त्रण इह नियतं क्लेशकारी शरीरे ।
पातालस्थो महीजस्तनयनिलयगाः सूर्यवित्तसैहिकेया
रन्ध्रस्थो भानुपुत्रो यदि जनुषि तदा स्यान्नरो दुःखभागी ॥१३॥

Shlokas 12 and 13: One loses one's intellect if Mercury occupies the lagna while the Sun and Saturn, aspected by malefics and bereft of a benefic aspect, are located on the same degree in the sixth house. The Sun as the sixth lord occupying the fourth house, in association with a malefic, results in heart disease. When Saturn or Jupiter, under malefic association or aspect, occupies the sixth or the fourth house, the native suffers from 'Krishna-Pitta' in his heart, or suffers 'Kampa-Roga' (tremulousness; tremors) at the hands of his enemies. Mars, Saturn and Jupiter together in the fourth house most certainly result in heart disease as well as a painful wound. One undergoes a lot of suffering when Mars occupies the fourth house, the Sun, Mercury and Rahu

occupy the fifth house, and Saturn is stationed in the eighth house.

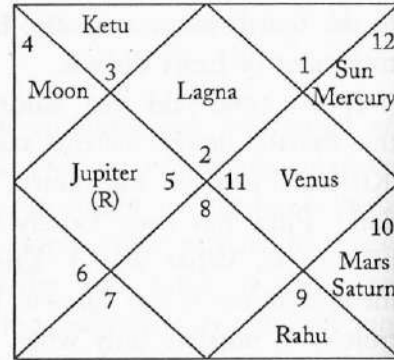
Comments : Several important combinations are hinted at in these two shlokas. The first one concerning the intellect of the native is not possible to obtain in the basic birth chart. The reason is that it is not possible to have Mercury in the lagna and the Sun in the sixth house at the same time. It is likely that the author intends this combination to be considered in the vargas, particularly the navamsha. The remaining combinations take into account two basic principles: (a) that the fourth house affliction causes heart disease; and (b) that the fourth is also the house for happiness at home, the *sukha sthana* or the abode for comforts. When the Sun as the sixth lord occupies the fourth house along with a malefic, the fourth house suffers as does the Sun, the significator for heart. It is also relevant to consider that several authorities consider heart disease from the fifth house rather than the fourth. There is generally no confusion about accepting the sign Simha (Leo), the fifth house of the natural zodiac, as the site for the heart of the Kaala-purusha. Such differences of opinion even amongst the authorities on astrology can only be sorted out by actually studying several horoscopes of patients with cardiac ailments. Only then can the various concepts be finalised and refined. It is likely that both the fifth as well as the fourth house have something to do with the heart ailments. While the fifth house affliction would indicate heart disease, in presence of an afflicted significator, the Sun, the fourth house (which generally indicates the chest and lungs) when afflicted would lead to several symptoms that result from heart disease. We know for certain that cardiac disease can manifest in the form of respiratory symptoms which arise from the lungs, which in turn fall under the fourth house. Severe affliction

to the fourth house may also be an indication for operative treatment of heart disease.

It has been said that Saturn or Jupiter in the sixth or the fourth, under malefic association or aspect, leads to 'Krishna-Pitta' in the heart. The word 'Krishna' means dark; 'Pitta' has been loosely translated from Ayurveda as biliousness. What would 'Krishna-Pitta' mean in modern medical terms is not known. Real progress in medical astrology is possible only when we become able to translate the modern allopathy into Ayurveda and vice versa. This is only possible by applying the ancient astrological dicta to numerous astrological charts and studying the natives medically also according to our present-day understanding of medicine.

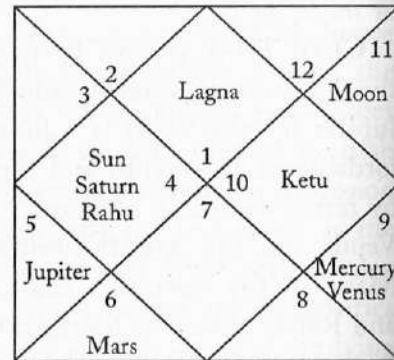
Chart III-5 (native born on March 16, 1992) shows the location of a retrograde Jupiter in the fourth house. Jupiter for this chart is a functional malefic because of its lordship of the eighth and the eleventh, further aggravated by retrogression. In addition, it is aspected by the sixth lord Venus and the seventh/twelfth lord and a natural malefic Mars. In the navamsha chart, three malefics (Sun, Saturn and Rahu) afflict the fourth house. The condition laid down in the shloka is fulfilled here as Saturn occupies the fourth house and is afflicted by two natural malefics. The drek-kana shows similar affliction; here too, as in the rashi chart, Jupiter occupies the fourth house. It is aspected by Mars. Heart disease is thus indicated. It may be noted that the birth of the native occurred during the dasha of Mercury-Jupiter-Saturn (operative till March 23, 1992). Mercury is the debilitated and afflicted fifth lord. Affliction of the fifth lord is another factor for heart disease, since the fifth house/fifth lord indicate the heart. The role of Jupiter and Saturn in causing the heart disease has been already pointed out. An adverse dasha operating at the time of birth resulted

Sun Mercury		Lagna	Ketu
Venus	Chart III-5 Rashi Chart		Moon
Mars Saturn	March 16, 1992		Jupiter (R)
Rahu			

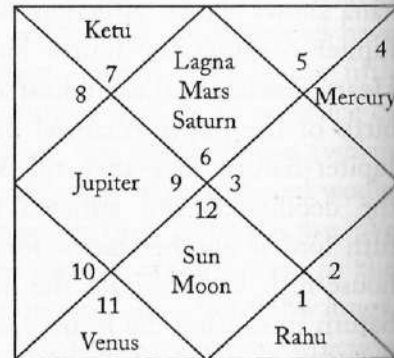


Lagna	11°38'	Mars	27°01'	Venus	08°57'
Sun	02°05'	Mercury	17°29'	Saturn	20°41'
Moon	26°37'	Jupiter (R)	13°51'	Rahu	12°30'

	Lagna		
Moon	Navamsha		Sun Saturn Rahu
Ketu			Jupiter
Mercury Venus			Mars



Sun Moon	Rahu		
Venus	Drekkana		Mercury
Jupiter		Ketu	Lagna Mars Saturn



in a congenital heart disease, a congenital cyanotic heart disease or a 'blue baby' to be more specific. We don't know if 'Krishna-Pitta' (the dark Pitta) could indicate a condition of cyanosis (blue discoloration).

When Mars occupies the fourth house, the Sun along with Mercury and Rahu the fifth house, and Saturn the eighth house, the native undergoes a lot of suffering. As has been pointed out above, the fourth house is the site for comforts at home. Mars in the fourth house, unless in a benefic disposition, tends to destroy peace at home. Mars here also causes the 'Mangala Dosha' which is an important factor for marital discord. The fifth house is the house for thinking, progeny, as well as mental peace. The location there of the malefics Sun and Rahu, along with a volatile Mercury, under the additional malefic influence of a Saturnine aspect from the eighth house, can only inflict tremendous mental suffering on the native.

लग्नं पश्येन्निरक्ष्ये यदि धरणि सुतः संस्थितः कातरः स्या-
च्छायासूनर्नभःस्थो यदि निशि जननं तद्वदत्रापि वाच्यम्।
मूर्तौ भूमीतनूजे स्वजनकलहकृद् द्यूनगे स्वाधिकारा-
द्धीने भौमे वपुष्मान् परमयुधि रतस्तीक्ष्णभावश्च नूनम् ॥१४॥

Shloika 14: When Mars, occupying its own sign, aspects the lagna, the native is a coward. Same results may be pronounced about the one who, born during the night (i.e., between sunset and sunrise), has Saturn occupying his tenth house. When Mars occupies the lagna, the native indulges in quarrels with his near and dear ones. The native is of sound physique, combative, and aggressive in nature if Mars, 'bereft of its claims', occupies the seventh house.

Comments: A planet is 'bereft of its claims' when it does

not occupy its own house in the natal chart, or in any of the vargas or divisional charts. It is customary here to use the Shadvargas or Saptavargas. A planet 'bereft of its claims' is not as strong as the one which occupies its own signs in the vargas. It sounds somewhat of a paradox that when Mars, a planet of aggression, aspects the lagna from its own house, the native is a coward, while when Mars in weakness aspects (from the seventh house) the lagna, the native is strong and aggressive.

Another important point is that Mars in the sixth house is normally considered to bestow upon the native dominance over opponents. Malefics in the sixth house tend to help the native by overcoming his opponents and ailments. Mars from the sixth house aspects the lagna by its eighth aspect. A strong Mars here, like the one occupying its own house, should not make the native a coward as indicated in the shloka under consideration.

पश्येतां कामदृष्ट्या धरणिविधुसुतौ चेन्मिथः स्यात्तदानी-
मुच्चाकारोऽथ चन्द्रं शनिरविमहिजाश्चेत्प्रपश्यन्ति शीतः ।
क्षीणे प्रालेयभानौ धरणिजसहिते पापभूमिः खरः स्या-
न्मूर्तिस्थो द्यूनदृष्ट्या हिमकरतनयो वासवेज्जं प्रपश्येत् ॥१५॥

हास्यासक्तः सभौमे हिमकरतनये स्याच्छुभर्क्षे कुजज्ञौ
मन्दर्क्षे वाऽर्कदृष्टौ नरपतिविदुषां रञ्जने कोविदः स्यात् ।
पश्येत्काव्यं सितांशुर्व्ययविलयरिपुस्थानगो विस्मयालुः
क्षिप्रं वाक्स्फूर्तिमान् स्यात्कुजबुधशशिनो वीर्यवत्खेटदृष्टाः ॥१६॥

Shlokas 15 and 16: One is tall in stature when Mars and Mercury cast their seventh aspect on each other. One is of a 'cold nature' if the Sun, Mars and Saturn aspect the Moon. When a weak Moon associates with Mars, one is a great sinner, and easily angered. When Mercury in the lagna casts its seventh aspect

on Jupiter, the native is jovial in nature. When Mars and Mercury together occupy the sign of a (natural) benefic, or when Mars and Mercury together occupying a sign of Saturn are aspected by the Sun, the native is adept in pleasing the kings and the intellectuals. When the Moon, occupying the sixth, the eighth or the twelfth house, aspects Venus, the native is capable of astonishing others. When Mars, Mercury and the Moon are aspected by a strong planet, the native speaks fast.

Comments: In the above two shlokas, some combinations pertaining to the physical stature, nature and speaking capability of the native are described. A Mars-Mercury opposition has been mentioned as productive of a tall stature. Aspect of malefics on the Moon is generally not conducive to a sound health; here, the aspect of the Sun, Mars and Saturn on the Moon has been mentioned to confer a "cold nature" upon the native. More often, it is the coughs and colds that the native is prone to under such a planetary disposition. Mars and the Sun in medical astrology give rise to states of inflammation while Saturn is a 'cold' planet. Their effect on the Moon, a watery planet, can cause respiratory diseases associated with serous collections, watery discharges, etc.

It has been mentioned that when Mars and Mercury together occupy a sign of Saturn and are aspected by the Sun, the native is capable of pleasing the kings and the intellectuals. As the Sun normally cannot aspect Mercury, this combinations is not possible. In this case, an association of the Sun with Mercury and Mars in a sign of Saturn is to be considered. Or the combination may be considered in the navamsha chart where there is no bar to a mutual aspect between the Sun and Mercury.

शुक्रज्ञौ द्यूनयातौ गगनविलयगौ मानवः पुंश्चलः स्यात्
 कामाज्ञामन्दिरस्थौ कविधरणीसुतौ तद्वदाज्ञाम्बुयातौ ।
 काव्यारौ तद्वदिन्दोर्नभसि रविसुतादास्फुजित्रीरयायी
 तद्वत्कामास्पदस्था बुधसितशानयः स्वर्क्षगे भार्गवे हि ॥१७॥

Shloka 17: When Mercury and Venus together occupy the seventh, the eighth or the tenth house, the native resorts to promiscuity. The same effect is produced by Mars and Venus occupying the seventh or the tenth house. Mars and Venus in the fourth and the tenth house render one promiscuous. Venus in the tenth from the Moon or in the fourth from Saturn makes one promiscuous. When Venus occupies its own sign, and Mercury, Venus and Saturn (in whatever order or combination) occupy the seventh and the tenth houses, the native resorts to promiscuity.

Comments: Here are given combinations for indiscriminate sexual overactivity involving women not one's own. These combinations include:

1. Mercury-Venus conjunction in the seventh, the eighth or the tenth house.
2. Mars-Venus conjunction in the seventh or the tenth.
3. Mars in the fourth and Venus in the tenth.
4. Venus located in the tenth from the Moon.
5. Venus in the fourth house from Saturn.
6. Venus in Vrisha (Taurus) or Tula (Libra), while Venus, Mercury and Saturn are located, in whatever order, in the seventh and the tenth houses.

In matters of sexuality, the seventh house and Venus are particularly important. The placement of Venus in the seventh house has not been appreciated by astrological classics. Venus in the seventh generally aggravates one's sexual urge.

Conjunction of Mercury and Venus often leads to marital discord. Marital discords often lead to, or are a result of, extramarital sexual adventures. The eighth house deals with one's secret, often sinful and deviant, ventures. The tenth house is the seventh (spouse) from the fourth (friends), and fourth (friends) from the seventh (spouse). Involvement of the tenth in this situation indicates the direction of one's extramarital adventures.

Mars is a highly aggressive planet. Its influence on Venus only enhances the sexuality of the latter. Affliction of Venus is an important factor determining deviant sexual behaviour.

Predictions pertaining to one's deviant sexual behaviour, as also those that have any significant bearing on the character of a native, should not be ordinarily based only on the planetary disposition in the birth chart. A careful study of the divisional charts must be done, and integrated with the dasha order and transits, before making any pronouncements in this regard.

प्रालेयांशात्सिताद्वा दिनमणितनयस्तत्पुरोभागवती
 मूर्तौ चेच्चन्द्रशुक्रौ यदि तरणिसुतं पश्यतश्चायशाः स्यात् ।
 शेफच्छेदो नराणामथ तपनसुते भूमिकेन्द्रेऽर्कयुक्ते
 दृष्टे काव्योडुपाभ्यां यदि दिवसपतेश्चोपरागोऽत्र तद्वत् ॥१८॥

Shloka 18: When Saturn occupies the next house considered from the Moon and Venus, or when the Moon and Venus in the lagna aspect Saturn, the native earns infamy (suffers humiliation). When the Sun and Saturn occupy the lagna and the Moon and Venus aspect them, the birth coinciding with solar eclipse, the native suffers from injury (amputation!) of the generative organ, as well as from infamy.

Comments : The occupation by Saturn of the second house from the Moon-Venus conjunction has been described here

as causing some sort of infamy or humiliation to the native. Same result has been indicated when the Moon and Venus occupy the lagna and Saturn occupies the seventh house. Since Saturn and Venus are involved in these yogas, it is possible that infamy results from some sexual misadventure. Relieving factors, like Jupiter's association or aspect, must be considered before making any prediction based on these yogas.

The second half of the shloka states that when the Sun and Saturn occupy the lagna and receive the aspect of the Moon and Venus, while the birth coincides with solar eclipse, the native not only suffers from infamy but also from 'Chhedah' or disruption of the membrum virile. This could mean an injury or a surgical procedure on the native's generative organ. This could also indicate a urethral fistula, a penile amputation, and the like. However, the combination mentioned here needs to be taken note of carefully. It is not possible for Venus to aspect the Sun if we consider the seventh aspect of Venus. We are not sure whether the partial aspects of planets are also to be considered here, Again, it is not possible for the Moon to aspect the Sun (from the seventh house) at the time of a solar eclipse. So, instead of there being an aspect from the Moon and Venus, their conjunction with the Sun and Saturn may have to be considered. It will be obvious that when the Sun, the Moon, Venus and Saturn are all mutually influencing each other and the Rahu-Ketu axis involves them (at the time of eclipse), there is a fair amount of affliction, especially to Venus and the seventh house, to cause serious problems to sexual structure and function.

याते वक्रग्रहर्क्षे जनुषि भृगुसुते मानवस्तोषदायी
सीमन्तिन्या रतेः स्यान्न खलु मदनगं भार्गवं लग्ननाथः ।
पश्येत्स्वीयालयस्थो यदि रहसि तदा कामिनीतोषदाता
न स्यादेवं हिमांशुर्दिनकरसुतयुक् भौमतः खे सुखे वा ॥१९॥

Shloka 19: The one whose Venus occupies the sign of a retrograde planet is unable to satisfy his woman physically. When the lagna lord, occupying the lagna, aspects Venus in the seventh house, the native fails to satisfy his wife sexually. Again, when the Moon and Saturn together occupy the fourth or the tenth from Mars, the native is incapable of providing adequate sexual pleasure to his partner.

Comments: Sexual function is an important constituent of a marital relationship. Many a marriage is destroyed because of lack of sexual satisfaction. The combinations indicating the inability of the native to satisfy his partner as mentioned in this shloka are:

1. Venus occupying the sign of a retrograde planet.
2. Lagna lord in the lagna and Venus in the seventh house.
3. Moon-Saturn conjunction in the fourth or the tenth from Mars.

As usual, these combinations have been mentioned with the male native in view. It has been considered an act of manliness to be able to satisfy a woman. With changing attitudes towards sexuality, it should become pertinent to discover whether a woman is also able to satisfy her partner. We shall have to find out planetary combinations that apply to the charts of the female natives as well.

क्षोणीपुत्रेण युक्तः प्रथमसुरगुरुर्लग्नतः षष्ठपोऽयं
कामाधिक्यं नराणां जनयति नियतं पापदृष्टो विशेषात् ।
काव्ये स्वीयालयस्थे तदनु मिश्रुनगे कामवान्मानवः स्या-
न्मूर्तौ सप्ताश्वसूनौ धनुषि च वृषभे चेत्युमानल्पकामः ॥२०॥

Shloka 20: When Venus as the sixth lord conjoins Mars, the native has excessive sexual urge, more so when there

is a malefic aspect on it (them!). If Venus occupies its own sign or the sign Mithuna (Gemini), the native is overly sensual. When Saturn occupies the lagna identical with the sign Dhanu (Sagittarius) or Vrisha (Taurus), the native has diminished sexual desire.

Comments : Venus is a planet concerned with the sexual aspect of the native. Mars is an aggressive planet. Mars-Venus conjunction aggravates the sexual urge of the native. Further malefic aspect on this conjunction only increases the intensity of the sexual urge and may lead to sexual perversions or immoral behaviour. Varahamihira considers Mars-Venus conjunction as productive of a moral wreck. When Mars and Venus exchange their houses in the navamsha, the native indulges in excessive and immoral sexual activity.

One is also excessively sensual if Venus is in its own sign or in the sign Mithuna. Obviously, a strong Venus, like a Venus in its own house, would ensure excessive and pleasurable sexual activity. The sign Mithuna (Gemini) is a sign indicative of copulation. Location of Venus, the significator for sexual activity, in Mithuna only ensures excessive indulgence in sexual pleasures. Saturn, the planet of restriction, located in the lagna thereby aspecting the seventh house, reduces the sexual urge of the native. This is more so when it occupies Dhanu, belonging to Jupiter, or Vrisha belonging to Venus.

मन्दे नक्रेऽल्पभाषीत्यथ रिपुगृहपे वा सुधांशावदृश्ये
चेदर्धे संस्थितेऽङ्को भवति जनिमतां नेत्रयोः कूरयुक्ते ।
पश्येत्क्षीणं न चन्द्रं यदि भृगुतनयः सूर्यजः पश्यतीन्दुं
स्वर्क्षे चन्द्रे नभस्थैर्यदि मदनगतैर्वीक्षिते पापखेटैः ॥२१॥

Shloka 21: The one with Saturn in Makara (Capricorn) talks less. When the sixth lord or the Moon, associated with malefics, occupies the invisible half of

the horoscope, the native has some blemish (a scar or injury mark) in his eyes. When a weak Moon is unaspected by Venus but aspected by Saturn, or the Moon in Karka (Cancer) is aspected by malefics occupying the seventh and the tenth houses,.... (the native has small eyes).

Comments : A part of this shloka continues into the next shloka. This and the remaining shlokas of this chapter indicate certain combinations for common ailments. As always, these combinations must not be taken at their face value and should only be applied carefully to natal charts, taking into consideration the various vargas as also the dasha and transits.

Saturn in its own sign Makara makes one talk less. When the Moon or the lord of the sixth house is associated with malefics and situated in the invisible half of the horoscope, the native suffers from some sort of an eye disease (a scar, a mark from injury, or even a cataract). The invisible half of the horoscope extends from the midpoint of the lagna to the midpoint of the seventh house.

One tends to have small eyes when one of the two situations obtains, viz., (i) the Moon, unaspected by Venus, is aspected by Saturn; or (ii) the Moon in Karka is aspected by malefics from the seventh and the tenth houses. The Moon and the Sun are the significators for the left and the right eye respectively. Venus is the significator for eyesight and for the appearance of the eyes. The association or aspect of Venus on the lagna or the Moon makes one possess beautiful eyes. Since Saturn has a restrictive influence only, its aspect on the Moon makes the eyes small.

स्यान्नूनं चाल्पनेत्रस्तदनु तनुगतं भूमिजं वा क्षपेशं
पश्येद्वाचस्पतिश्चेदसुरकुलगुरुः काणदृङ्मानवः स्यात् ।
विच्छाया तिग्मभानोः क्षितिभुवि च पुरोभागगे दृङ्गराणां
सौम्ये चिह्नं दृशि स्यादथ वपुषि लये भार्गवे कूरदृष्टे ॥२२॥

नेत्रे पीडाश्रुपातात्तदनु शशिकुजावेकभावे यदाऽक्ष्णो-
 श्चिह्नं किञ्चित्तदानीं ग्रहबलवशतो दृश्यमेवं सुधीभिः ।
 मार्तण्डे रिःफयाते तदनु नवमगे पुत्रगे वा खलाद्ध्ये
 दृष्टे वा स्यान्मनस्वी सुविकलनयनः सूर्यजे व्याधियुक्तः ॥२३॥

Shlokas 22 and 23:the native has small eyes. Mars or the Moon in the lagna aspected by Jupiter or Venus makes one blind of one eye. One is deprived of vision if Mars is just ahead of the Sun (within the range of combustion!). When Mercury is located ahead of the Sun, the eyes of the native are afflicted by a scar or a blemish. When Venus in the lagna or the eighth house is afflicted by aspect of malefics, the native suffers from excessive flow of tears. When the Moon and Mars occupy one sign (i.e., when they are conjoined) in the rashi or the navamsha the native has some scar or spot on his eyes. The wise should make such observations based on the strength of the planets concerned. When the Sun, associated with or aspected by malefics, occupies the twelfth, the ninth or the fifth house, the native is self-willed and with diseased eyes. When Saturn under malefic influences occupies the above-mentioned (12th, 9th or 5th) houses, the native suffers ill health.

Comments: '...the native has small eyes': this segment is to be read with the previous shloka. The two shlokas considered here give some more indications about eye ailments. However, some of such combinations appear either too generalised or even unlikely to fructify. For example, Mars or the Moon in the lagna aspected by Jupiter or Venus are said to render the native blind of one eye. Such a dictum needs a very careful application. The Moon in the lagna is not generally good for eyesight. This blemish, however, does not exist if the lagna is

any of Mesha (Aries), Vrisha (Taurus) and Karka (Cancer). That is, if the Moon is in its own sign, in its exaltation sign, or in the sign of its friend Mars other than its sign of debilitation (Vrishchika or Scorpio), it does not suffer blemish. One must also consider the sign occupied by the aspecting planet if the native is to lose one eye. Mars in the lagna makes one injury prone. In general the aspects of benefics, Jupiter or Venus, tend to relieve physical afflictions.

Blindness results when Mars is just ahead of the Sun. Mercury in such a situation causes a scar in the eyes. In these situations too, the lordship of planets and other attending factors must be taken into account. The author himself has suggested that the strength of the appropriate planets must be taken into account before making such predictions.

Venus is the planet concerned with the lachrymal or tear glands. Its affliction in the lagna or the eighth house not only produces increased tear secretion but may also lead to other ailments of the tear glands. A Venus under benefic influence in the lagna normally confers beautiful eyes on the native; affliction has the contrary influence.

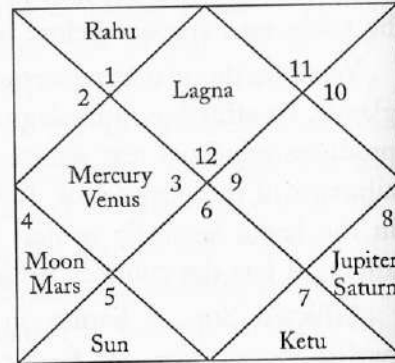
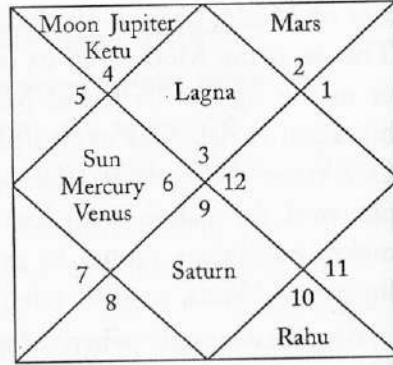
Afflicted Sun or Saturn in the fifth, the ninth or the twelfth house does not favour good health. In the twelfth particularly, they are adverse for eyesight.

It is also stated in the above shloka that when the Moon or Mars conjoin in the rashi or the navamsha, the native has some scar or spot in his eyes. **Chart III-6** (male native, born on October 11, 1990; at 22:55 hours IST; at lat. 29°N52' and long. 77°E53') shows a Moon-Mars conjunction in the fifth house in the navamsha. Mars is debilitated but its debilitation is cancelled by its association with its debilitation lord, the Moon. Jupiter casts a benefic aspect on this combination from the ninth house. The principle stated in shloka 21 also applies here. In the rashi chart, the Moon is located in the

		Mars	Lagna
	Chart III-6 Rashi Chart		Moon Jupiter Ketu
Rahu	October 11, 1990		
Saturn			Sun Mercury Venus

Lagna	18°25'	Mars	20°15'	Venus	19°01'
Sun	24°24'	Mercury	16°47'	Saturn	25°15'
Moon	01°48'	Jupiter	16°10'	Rahu	10°37'

Lagna	Rahu		Mercury Venus
	Navamsha		Moon Mars
			Sun
	Jupiter Saturn	Ketu	



second house, in the invisible half of the chart, and is afflicted by the Rahu-Ketu axis. The native was born with a cataract in both eyes (bilateral congenital cataract). He was relieved after surgery done on March 29, 1991. The affliction in the chart is not confined to the Moon. Both the second and the twelfth houses, indicative of the right and the left eye respectively, are afflicted. Venus, the significator as well as the twelfth lord, is afflicted by the Sun as well as by the aspect of the eighth lord Saturn. Even the Sun is afflicted by Saturnine aspect. For eye ailments, afflictions of the Sun, the Moon, Venus, the second house/second lord, and the twelfth

house/twelfth lord are important. All these are present in the chart under consideration.

The dasha operating at birth was Jupiter-Rahu (up to August 1992) where Jupiter is a maraka in the second house and Rahu from the eighth involves the second house in its Rahu-Ketu axis. Jupiter, the best benefic, however, also ensures recovery, even if partial. The Moon is Vargottama and under the influence of Jupiter both in the rashi chart as well as the navamsha chart.

चन्द्रं पृष्ठोदयस्थं हिबुकगृहगतः सूर्यसूनुः प्रपश्ये-

दित्थं लग्नाधिनाथे क्रियभवनगते मानवो वामनः स्यात् ।

कोशे पीयूष भानुर्जलचरगृहगः सौरिणा संयुतो वा

मार्तण्डे भूमिकेन्द्रे यदि भवति तदा ददुमान् पूरुषः स्यात् ॥२४॥

Shloka 24: When the Moon in a Prishthodaya sign is aspected by Saturn from the fourth house, and the lagna lord is in Mesha (Aries), the native is short of stature. If the Moon in the second house occupies a Jalachara sign, or is aspected by Saturn, or the Sun occupies the lagna, the native suffers from ringworm infection of the skin.

Comments: Signs Mesha (Aries), Vrisha (Taurus), Karka (Cancer), Dhanu (Sagittarius) and Makara (Capricorn) are the Prishthodaya signs or the signs that rise by their hind side. Mesha and Vrisha are particularly signs of short stature. The signs Karka (Cancer), Makara (Capricorn), Kumbha (Aquarius) and Meena (Pisces) are Jalachara rashis. Ringworm infection is a fungal infection of the skin which becomes more troublesome during the hot and humid rainy season. The planetary combination mentioned here appears too vague. When the Moon is in the second house identical with a Jalachara rashi, or when the Moon is aspected by (or

associated with) Saturn, or when the Sun occupies the lagna, this infection is said to manifest.

दृष्टे क्रूरैर्न सौम्यैर्यदि रिपुगृह्ये चोडुपे प्लीहवान् स्या-
देवं कामाङ्गनाथे तदनु रविसुतस्तुर्यगो नष्टदृष्टिः ।
प्लीही स्याल्लग्ननाथे दिनकरतनये क्रूरनिष्ठीडिते चेत्
सौख्यायुद्मानवः स्यात्तनुसदनगते प्लीहवान् हर्षहीनः ॥२५॥

Shloka 25: When the Moon and the sixth lord are aspected by malefics alone, without a benefic aspect, the native suffers from splenomegaly (enlargement of the spleen). Same result is produced when the lagna lord and the seventh lord suffer malefic aspects without benefic aspects. One is without eyesight and also suffers splenic disorders when Saturn in the fourth house receives malefic aspects. When Saturn as the lagna lord is afflicted by (association or aspect of) malefics, the native is bereft of comforts. When Saturn is afflicted in the lagna, the native suffers from disease of the spleen and enjoys no pleasures.

Comments: This shloka gives combinations for diseases of the spleen. It may be mentioned at the outset that diseases of the spleen are not very common today. Primarily it is splenomegaly, or enlargement of the spleen, that is meant here. One of the most common causes of enlargement of the spleen in the Indian subcontinent has been chronic and recurrent malaria. These days, with effective treatment against malaria available, we no longer get patients with the massive spleens that were common in the past. An enlarged spleen is prone to injury which can be fatal if not dealt with promptly. Other causes of enlarged spleen are less common and perhaps are not what the author of our work is likely to mean.

The combinations for an enlarged spleen as mentioned in the above shloka may be listed as follows:

1. The Moon and the sixth lord aspected by malefics, without benefic aspect.
2. The lagna lord and the seventh lord under malefic aspect, without benefic aspect.
3. Saturn in the fourth aspected by malefics. This combination is also likely to affect the eyesight.
4. Saturn in the lagna afflicted by malefics. In this case, in addition to the splenic disorder, the native also leads a life bereft of pleasures.

One is also said to be without comforts when Saturn as the lagna lord is afflicted by malefics. This obviously can happen in case of a Makara (Capricorn) or Kumbha (Aquarius) lagna. This, however, may be true of any lagna lord which happens to be afflicted; the freedom of the lagna lord from affliction is an important factor that ensures good health and general comforts.

क्रूराः केन्द्रालयस्था वपुषि च विकलः केन्द्रगौ पुष्पवन्तौ
किं वा लग्ने प्रपश्येत्कविमिनतनयः श्रोणिभागेऽङ्गहीनः ।
काव्यः पातालयायी सुरपतिगुरुणा क्वापि युक्तोऽर्कसुनु-
भौमो वा रौहिणेयो भवति हि विकलः श्रोणिभागे भुजेऽङ्घ्रौ ॥२६॥

Shloka 26: One is disabled when the malefics occupy the kendras. Same effect is produced by the Sun and the Moon located together in a kendra. Venus in the lagna aspected by Saturn afflicts the region of the buttocks. When Venus occupies the fourth house, and Jupiter in any house associates with Saturn, Mars or Mercury, the native has defect in the region of the buttocks as also in the hands and feet.

Comments: Here are some combinations for disablement or diseased body regions. The first combination indicates general disablement or infirmity resulting from the occupation of the kendras (houses 1, 4, 7 and 10) by malefics. The kendras are extremely important houses, the pillars of the horoscope. If the kendras are strong and under benefic influence, one enjoys good health. The reverse is true when the malefics occupy these houses. In the latter case, one is sickly, suffering frequent ill health, and without much resistance against disease. It is the natural, and not the functional, benefics and malefics that are being referred to here. While this part of the shloka declares a very sound principle of medical astrology, it is important to see the disposition of benefics and malefics in the divisional charts also before arriving at a conclusion.

The Sun-Moon conjunction is again not recommended by our author. The Moon's proximity to the Sun causes combustion of the Moon which makes it behave as a functional malefic. The Moon is an important factor in the maintenance of health. An afflicted, adversely located Moon is an important factor for causing Balarishta, i.e., suffering to the newborn. In general, according to the classics, the Sun-Moon conjunction makes one valorous, haughty, skilled in work on stones, machines and tools, wealthy, harsh, cruel, and easily submitting to women. The *Saaraavali* attributes the following results to the Sun-Moon conjunction in the four kendras:

1. *In the lagna:* Burdened with miseries of his parents, bereft of name and fame, poor.
2. *In the fourth house:* Stupid, bereft of near and dear ones, without comfort or riches.
3. *In the seventh house:* Constantly troubled by women, bereft of friends.
4. *In the tenth house:* Good in looks, royal in bearing, strong, cruel hearted, tormentor of foes.

The Sun-Moon conjunction is generally good for finances, even if bad for health. In the tenth house, it elevates the status of the native.

Two combinations are given for disease in the region of the buttocks (hips) or waist. They are simple:

1. Venus in the lagna opposed by Saturn from the seventh; and
2. Venus in the fourth while Jupiter in any house associates with Saturn, Mars or Mercury. In this situation the defect extends to the hands and feet also.

आयुःपुण्याधिनाथौ यदि खलखचरानुर्यगौ पापयुक्तौ
जङ्घावैकल्यवान् स्यात्कुजशानिसहिते सैहिकेये च सूर्ये ।
द्वेष्यस्थे तद्वदेवं शनिरिपुगृहपौ रिःफयातौ खलैश्चेद्-
दृष्टौ तद्वत्तदानीं रविविधुरविजा वैरिरञ्चालयस्थाः ॥२७॥

स्यादार्तिः पञ्चशाखे तदनु दशमगे सूर्यसूनौ सिताद्वये
क्लीबः स्यात्सूर्यसूनौ व्यरिपुगृहगे शुक्रतः क्लीबरूपः ।
पश्येत्सूर्यालयस्थो मदनभवनगं भूमिसूनुं सुधांशु-
श्चार्कः काणश्च कर्के यदि शुभगृहपो मेषसिंहालिनके ॥२८॥

Shlokas 27 and 28: When the eighth and the ninth lords, afflicted by malefics, occupy the fourth house from malefics, the native is disabled in his legs. When Rahu or the Sun associated with Mars and Saturn occupy the sixth house, the native suffers from defective lower limbs. Same results (lameness!) ensue when Saturn and the sixth lord occupy the twelfth house and are aspected by malefics. When the Sun, Saturn and the Moon occupy the sixth or the eighth house, the native suffers pain in his hands.

One is impotent if Venus, associated with Saturn, occupies the tenth house from the lagna. Saturn in the sixth or the twelfth from Venus also results in impotence.

The Moon in Simha (Leo) aspecting Mars in the seventh from lagna makes the native one-eyed. The Sun in Karka (Cancer) aspecting Mars in the seventh also makes the native one-eyed. The yoga rendering the native one-eyed fructifies only if the ninth lord occupies Mesha (Aries), Simha (Leo), Vrishchika (Scorpio) or Makara (Capricorn).

Comments: Here are some more combinations for physical disability of various sorts. When the afflicted eighth and ninth lords are placed in the fourth house from natural malefics, these latter occupy the tenth house from the said lords. This disposition of planets results in defective lower limbs and lameness. The tenth house of the native indicates thighs even as the tenth zodiacal sign Makara (Capricorn) rules over the thighs of the Kaala-purusha. Saturn as well as Rahu indicate the feet or the lower part of the lower limbs (the legs). The various combinations involving affliction of Saturn in the sixth (disease) or the twelfth (feet) house can cause ailments which primarily afflict the lower limbs.

Several combinations for sexual inadequacy or impotence are given in this classic. Some were discussed in Shloka 19 of the present chapter (vide supra). Two combinations are mentioned in the next shloka. Sexual inadequacy among males is a widespread phenomenon. Not all of it is an organic or physical disease. Most frequently there are psychological and social factors that inhibit male sexual performance. The one most important astrological factor is some sort of an affliction of Venus. Venus as we know is the karaka for sexual function. Its affliction, especially by Saturn, is an important factor that checks male sexual performance. Affliction of Venus also leads to sexual perversions. It is also to be noted that sexual energy is an extremely intense energy and the yogis on the spiritual path consciously control it. In the process they attain immense spiritual powers. In the

horoscopes of yogis and saints also Venus is often afflicted by malefics. Venus, the significator for sexual indulgence, needs to be destroyed by malefics if any spiritual progress is to be made.

A couple of combinations making the native one-eyed are mentioned here. These involve the affliction of the luminaries by Mars located in a sign of Saturn. In one case it is the Moon in the sign of the Sun opposed by Mars, while in the other it is the Sun in the sign of the Moon opposed by Mars. The Sun and the Moon are the karakas for the right and the left eye respectively. It has been specified that the defect would only occur if the ninth lord occupies one of the signs Mesha, Simha, Vrishchika or Makara.

अन्योन्यं पश्यतश्चेत्तरणिहिमकरौ तत्तनूजौ मिथो वा
भूसूनुः पश्यतीनं समभवनगतं त्वङ्गचन्द्रौ यदौजे ।
ओजर्क्षे युग्मराशौ हिमकरशशिजौ भूसुतेनेक्षितौ चेत्
पुराशौ लग्नशुकौ तदनु हिमकरः क्लीबयोगाः षडेते ॥२९॥

Shloka 29: (1) When the Sun in an odd sign is in mutual aspect with the Moon in an even sign, or vice versa; (2) when Saturn in an odd sign is in mutual aspect with Mercury in an even sign, or vice versa; (3) when the Sun in an odd sign is in mutual aspect with Mars in an even sign, or vice versa; (4) when Mars from an even sign aspects the lagna or the Moon in an odd sign; (5) when Mars aspects the Moon in an odd sign and Mercury in an even sign; and (6) when the lagna, the Moon and Venus occupy masculine rasis or navamshas, six yogas indicative of impotence are produced.

Comments: There is some confusion about the possibility of the above mentioned yogas in a given chart. The first yoga states that the Sun and the Moon must be in mutual aspect while one of them must be in an even sign and the other in

an odd sign. The second yoga involves the sons of the two luminaries, i.e., Saturn and Mercury, in mutual aspect, again one of them being in an odd sign and the other in an even sign. Again the third yoga mentions of a mutual aspect between the Sun and Mars, one of them being in an even sign and the other in an odd sign. It is obvious that planets which fully aspect each other must be placed in the seventh house from each other. In that case, they are necessarily in either odd signs or even signs. It is not possible for one planet in an odd sign to oppose another planet in an even sign and vice versa. Mutual aspects between two planets, one in an even sign and the other in an odd sign, are possible only if partial aspects of planets are considered (except in case of Mars and Saturn which can fully aspect each other mutually, one by the fourth aspect and the other by the tenth aspect, even while one of them occupies an odd sign and the other an even sign). We are not certain whether or not the author of this work intended to mean partial aspects here!

The fourth combination states that the Moon and the lagna should be in odd signs aspected by Mars from an even sign. The next combination states that the Moon should be in an odd sign and Mercury in an even sign, and both should receive the aspect of Mars. According to the last combination, the lagna, the Moon and Venus should occupy masculine (or odd) signs in the rashi chart or the navamsha. These six yogas mentioned here indicate that the native is either impotent or a eunuch.

It will be interesting to refer to a shloka from the *Brihat Jataka* of Varaha Mihira (Chapter IV, Shloka 13) which runs thus:

अन्योन्यं यदि पश्यतः शशिरवी यद्दार्किसौम्यावपि
वक्रो वा समगं दिनेशमसमे चन्द्रोदयौ चेत् स्थितौ ।
युग्मौजर्क्षगतावपीन्दुशशिशौ भूम्यात्मजेनेक्षितौ
पुंभागे सितलग्नशीतकिरणाः स्युः क्लीबयोगाश्च षट् ॥

According to this shloka, six yogas indicating that the native is a eunuch are produced as follows:

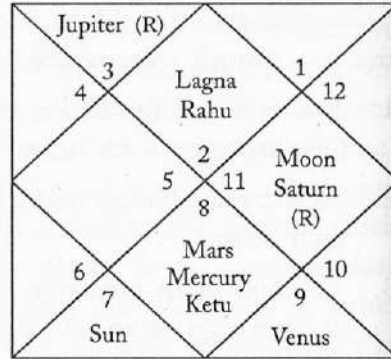
1. The Sun and the Moon in mutual opposition and thus fully aspecting each other.
2. Mercury and Saturn mutually opposed and thus aspecting each other.
3. The Sun in an even sign aspected by Mars (from either an even sign or an odd sign).
4. The Moon and the lagna in odd signs aspected by Mars from an even sign (i.e., one of these will receive the fourth aspect of Mars and the other will receive the eighth aspect).
5. The Moon in an even sign and Mercury in an odd sign aspected by Mars (here the nature of signs occupied by the Moon and Mercury are reversed compared to the text of the *Jatakalankara*). See **Chart III-7** (native born, on November 2, 1965) where the Moon in an odd sign receives the aspect of Mars while Mercury in an even sign associates with Mars. In the navamsha Mercury in an even sign and the Moon in an odd sign both receive the aspect of Mars from an even sign.
6. The Moon, the lagna and Venus occupy odd navamshas.

आयुःस्थानोपयाते धरणि सुतयुते भार्गवे वातकोपा-
त्काव्ये भौमेन युक्ते कुजभवनगते भूमिजा मुष्कवृद्धिः ।
भौमर्क्षे काव्यचन्द्रौ सुरपतिगुरुणा सूर्यजेनाथ दृष्टौ
नूनं स्यान्मानवानां जनुषि कललजा मुष्कवृद्धिर्नितान्तम् ॥३०॥

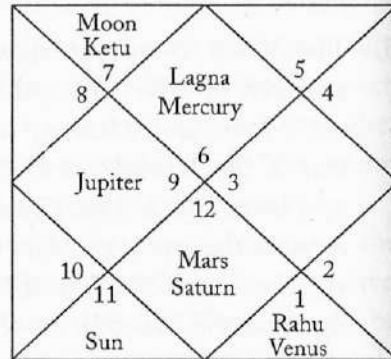
Shloka 30: When Mars in association with Venus occupies the eighth house from the lagna, the native suffers from enlargement of the testes because of the blemish of the wind element. Mars-Venus combination

		Lagna Rahu	Jupiter (R)
Moon Saturn (R)	Chart III-7 Rashi Chart November 2, 1965		
Venus			Mars Mercury Ketu

Lagna	28°27'	Mars	27°55'	Venus	03°16'
Sun	16°39'	Mercury	07°11'	Saturn (R)	17°14'
Moon	00°58'	Jupiter (R)	07°37'	Rahu	11°36'



Mars Saturn	Rahu Venus		
Sun	Navamsha		
Jupiter			Moon Ketu



in a sign of Mars causes testicular enlargement from the earth element. If Venus and the Moon, under the aspect of Jupiter and Saturn, occupy a sign of Mars, it certainly leads to testicular enlargement, associated with defects of semen and blood.

Comments: While there are several possible reasons for enlargement of the testes, some of the reasons being quite sinister, what the author apparently intends to convey in this shloka is some combinations for the development of a hydrocoele. The terms like wind element or earth element are more appropriate to the classical Ayurveda and not

to allopathy. A hydrocele is a collection of fluid in the scrotal sac. While it may be caused by infection or injury, quite frequently the cause is not discernible. The ailment generally requires surgical treatment. The yogas described here primarily involve Venus (a watery planet and a significator for genitalia) and Mars or the signs of Mars (indicating an element of infection or inflammation, and also surgical intervention).

क्रूरदृष्टे विलग्ने सुविकृतरदनश्चापगोमेषसंज्ञे

खल्वाटः पापलग्ने धनुषि गवि तथाऽऽलोकिते क्रूरखेटैः ।

धर्मार्थान्त्यात्मजस्था यदि खलखचरा बन्धभाक्पूरुषः स्या-

देवं लग्ने क्रिये वा धनुषि गवि तथा रश्मिजं बन्धनं नुः ॥३१॥

Shloka 31: When the lagna identical with Mesha (Aries) or Vrisha (Taurus), is aspected by malefics, the native suffers from dental disease. When malefics aspect Dhanu (Sagittarius) or Vrisha (Taurus) lagna, the native is bald. Natural malefics in houses two, five, nine and twelve lead to imprisonment. When malefics occupy Mesha (Aries), Vrisha (Taurus) or Dhanu (Sagittarius) lagna, the native is bound by a rope.

Comments: The above mentioned yogas are easy to understand. Imprisonment is likely when there are equal number of malefics in houses 2 and 12, as well as 5 and 9.

दुर्गन्धिर्दानवेज्ये शनिभवनगते मानवो विग्रहे स्याद्

द्वेष्याधीशे बुधर्क्षे तदनु मकरगे तद्वदत्राथ काव्ये ।

केन्द्रस्थे तेन युक् स्यादथ कविरविजौ स्वीयहृदायुतौ चे-

त्तद्वच्चन्द्रेऽजयाते तनुसदनगते चानने स्याद्विगन्धिः ॥३२॥

Shloka 32: When Venus occupies a sign of Saturn, the native emits bad smell from his body. When the sixth lord occupies Mithuna (Gemini), Kanya (Virgo)

or Makara (Capricorn), or when Mercury and Venus conjoin in a sign of Mercury in a kendra, the native has foul smell emanating from his body. When Venus and Saturn occupy their own 'Huddas', the native emits foul smell. When the Moon occupies the Mesha (Aries) lagna, the native emits foul odour from his mouth.

Comments: Here are some combinations that indicate the emission of foul smell from the person of a native. Our author uses the term 'Hudda' here. The Hudda is a feature of the Tajika system where it is generally used to decide the strength of planets in a Varshaphala (annual) chart. The 'Hudda' in fact is a specific arc in a given sign. Each rashi or sign is divided (unequally) into five arcs which belong to the five planets from Mars to Saturn (excluding the luminaries as also Rahu and Ketu).

The Huddas of Venus and Saturn in the different rashis are as under:

Rashi	Hudda of	
	Venus	Saturn
1. Mesha	6° to 12°	25° to 30°
2. Vrisha	0° to 08°	22° to 27°
3. Mithuna	6° to 12°	24° to 30°
4. Karka	7° to 13°	26° to 30°
5. Simha	6° to 11°	11° to 18°
6. Kanya	7° to 17°	28° to 30°
7. Tula	21° to 28°	0° to 06°
8. Vrishchika	7° to 11°	24° to 30°
9. Dhanu	12° to 17°	26° to 30°
10. Makara	14° to 22°	22° to 26°
11. Kumbha	0° to 07°	25° to 30°
12. Meena	0° to 12°	28° to 30°

एवं ग्रहाणां सदसत्फलानां योगाद् ग्रहजैरनुयोजनीयम् ।
शुभाशुभं जन्मनि मानवानां फलं सुमत्या प्रविचार्य नूनम् ॥३३॥

Shloka 33: Thus should the astrologers, after careful consideration, pronounce the auspicious as well as the adverse results, based on the good and bad planetary yogas obtaining at the time of birth.

हृद्यैः पद्यैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मञ्जुलेऽस्मिन् ।
योगाध्यायः श्रीगणेशेन वर्यैर्वृत्तैर्युक्तो रामरामैः प्रणीतः ॥३४॥

Shloka 34: Thus has been presented in thirty-three charming stanzas, embellished in appropriate metre dear to the learned, in this Jataka text called Alankara, the 'Chapter on Yogas' by Shri Ganesha.

इति जातकालङ्कारे तृतीयोऽध्यायः

Thus ends the third chapter of the Jatalankara.

4

अथ विषकन्यायोगाध्यायः Yogas for the Visha-Kanya

भौजङ्गे कृत्तिकायां शतभिषजि तथा सूर्यमन्दारवारे
भद्रासंज्ञे तिथौ या किल जननमियात्सा कुमारी विषाख्या ।
लग्नस्थौ सौम्यखेटावशुभगगनगश्चैक आस्ते ततो द्वौ
वैरिक्षेत्रानुयातौ यदि जनुषि तदा सा कुमारी विषाख्या ॥१॥

Shloka 1: A girl is a 'Visha-Kanya' if she is born in Ashlesha, Krittika or Shatabhishaj nakshatra, on the day of the Sun or Saturn or Mars, and when one of the Bhadra tithies is in operation. If at the birth of a girl, there are two benefics in the lagna, one malefic in the tenth house, and two malefics in the sixth house, she happens to be a Visha-Kanya.

Comments : The word 'Visha-Kanya' literally means a 'poisonous maiden' (Visha: poison; Kanya: a maiden). A Visha-Kanya is supposed to be a woman an association with whom could prove unfortunate and harmful (even lethal!). What happens when a natal chart has a yoga indicating the birth of a Visha-Kanya? Sage Parashara gives the answer in the following shloka:

विषयोगोद्भवा बाला मृतापत्या प्रजायते ।
वासोभूषाविहीना च ससन्तापशुचान्विता ॥

That is: A girl born in a Visha-yoga loses her progeny (suffers still-births!), is deprived of good clothes and ornaments, and is given to sorrow and melancholy.

One born in such a yoga is considered to be unfortunate for herself and for others. No mention has been made about the consequences of a male having been born in such a yoga.

The yoga described above about the birth of a Visha-Kanya consists of an adverse combination of nakshatra, weekday and tithi. The nakshatras singled out are Ashlesha, Krittika and Shatabhishaj. The days of relevance are Sunday, Saturday and Tuesday. The tithies are the second, the seventh and the twelfth. It has been suggested that the order of the nakshatras, the weekdays and the tithies here is important. Thus, three different yogas have been suggested to form as follows: (a) Ashlesha nakshatra coinciding with Sunday and the Dwiteeya (the second tithi); (2) Krittika nakshatra coinciding with Saturday and the Saptami (the seventh tithi); and (3) Shatabhishaj nakshatra coinciding with Tuesday and the Dwadashi (the twelfth tithi). It, however, may not be appropriate to consider these three combinations as mentioned above. There is some variation available in the *Brihat Parashara Hora Shastra* regarding the Visha-Kanya Yogas. The relevant shloka from Parashara is given here:

भद्रातिथौ कुजार्कार्किदिनेऽहिवरुणाग्निभे ।
जाताङ्गना विषाख्या स्याद् ध्रुवं दुष्फलभागिनी ॥

That is: A girl born during a Bhadra tithi (i.e., any of the tithies 2, 7 and 12), on the days of Mars, Sun or Saturn, coinciding with Ashlesha, Shatabhishaj or Krittika nakshatras, is a Visha-Kanya and always suffers misfortune.

In Parashara's shloka, the yoga given for Visha-Kanya is similar but the order of the days and the nakshatras mentioned here is altered. One may not easily find a logic behind these yogas but the combinations given have to be accepted on the strength of the authority of Parashara (and

others). It is likely that a Visha-Kanya yoga arises when any of the Bhadra tithis coincides with any of the three days mentioned, coinciding at the same time with any of the three nakshatras mentioned.

The second part of the *Jatakalankara* shloka states that two benefics in the lagna, one malefic in the tenth and two malefics in the sixth house render the girl born in such a combination a Visha-Kanya. One does not know why two benefics in the lagna should not produce favourable results for the native. Similarly, malefics in the sixth house are supposed to prove beneficial to the native in terms of capacity to withstand illness on the one hand and the capability to overcome the opponents on the other. In addition, malefics in the tenth generally do not damage the native. Parashara gives a similar combination, with some variation, as under:

शुभोऽशुभश्च तनुगोऽशुभावरिगृहस्थितौ ।
यदीयजन्मसमये कुमारी सा विषाभिघ्ना ॥

That is: A girl born is a Visha-Kanya if in her chart there is a malefic and a benefic in the lagna, and two malefics in the sixth house.

Parashara lays down that there should be a natural malefic and a natural benefic both in the lagna, and two malefics in the sixth house to produce a Visha-Kanya. He does not mention about the tenth house. It needs a lot of study to understand the real nature of these yogas. In any case, no malefic results from these yogas should be predicted openly unless one is very confident of the likely results. This would need a study of the divisional charts, the nature of operating dashas and transits, and above all any benefic influences neutralising the adverse effects of such combinations.

मन्दाश्लेषा द्वितीया यदि तदनु कुजे सप्तमी वारुणक्षे
द्वादश्यां च द्विदैवं दिनमणिदिवसे यज्जनिः सा विषाख्या ।
धर्मस्थो भूमिसूनुस्तनुसदनगतः सूर्यसूनुस्तदानीं
मार्तण्डः सूनुयातो यदि जनिसमये सा कुमारी विषाख्या ॥२॥

Shloka 2: A girl is a Visha-Kanya if any of the three combinations obtains at her birth: (1) Saturday, second tithi and Ashlesha nakshatra; (2) Tuesday, seventh tithi and Shatabhishaj nakshatra; and (3) Sunday, twelfth tithi and Vishakha nakshatra. The one born with Mars in the ninth, Saturn in the lagna and the Sun in the fifth is a Visha-Kanya.

Comments : Three more combinations for Visha-Kanya have been given here. These are:

- (i) Saturday, second tithi and Ashlesha nakshatra;
- (ii) Tuesday, seventh tithi and Shatabhishaj nakshatra; and
- (iii) Sunday, twelfth tithi and Vishakha nakshatra.

If appears likely that the combinations mentioned above hold true as they are presented here. In connection with the previous shloka, we have pointed out that perhaps a Visha-Kanya yoga would result when any of the three tithis given there coincides with any of the three nakshatras and any of the three days suggested there. There is some overlap between the first and the second shlokas.

लग्नादिन्दोः शुभो वा यदि मदनपतिर्द्विनयायी विषाख्या-
दोषं चैवानपत्यं तदनु च नियतं हन्ति वैधव्यदोषम् ।
इत्थं ज्ञेयं ग्रहज्ञैः सुमतिभिरखिलं योगजातं ग्रहाणा-
मायैरार्यानुमत्या मतमिह गदितं जातके जातकानाम् ॥३॥

Shloka 3: When a benefic or the seventh lord occupies the seventh house from the lagna or the Moon, the

Visha-Kanya yoga gets cancelled as does the likelihood of still births and widowhood. These planetary yogas, enunciated by the scholars, have been explained in this text, to be taken note of by the astrologers in order to prognosticate for the natives.

Comments: Vedic astrology emphasises a very positive attitude even under the most adverse circumstances. Whenever there is a mention of an adverse yoga, there is emphasis on looking for a yoga for cancellation of adverse influences. One is exhorted not to pronounce anything adverse on the basis of a malefic combination, without ensuring the absence of a combination that cancels such maleficence. Thus, while we have *Balarishta* yogas indicating suffering to the newborn, there are a whole lot of *Arishta-Bhanga* yogas that indicate the cancellation of *Balarishta*. A *Balarishta* must not be spoken of if there is also a combination indicating its 'Bhanga' or cancellation. Similarly, a *neecha* or a debilitated planet is likely to produce adverse results, according to the classics. However, these adverse results are not likely to fructify if there is a *Neecha-Bhanga* yoga or a yoga of cancellation of the 'neecha-hood' of the planet.

Here we have enumerated combinations for Visha-Kanya. A Visha-Kanya is one who suffers herself as well as causes suffering to others associated with her. True to the literal meaning of the word, she poisons the peace and tranquility of the home where she is given in marriage. However, before pronouncing such an unfortunate prediction, it is important to see if there is a yoga for cancellation of the Visha-Kanya yoga. The combination given here states that when the seventh house from the Moon or the lagna is occupied by a natural benefic or by the seventh lord, the Visha-Kanya yoga obtaining otherwise does not fructify.

Sage Parashara also mentions a similar combination for cancellation of the Visha-Kanya yogas in the chapter on

Stri-Jataka in the *Brihat Parashara Hora Shastra*. The shloka goes thus:

तनोर्वेन्दोरपि शुभो जायेशो वापि सप्तमे ।
स्थितस्तर्हि विषाख्योऽसौ योगो नश्यत्यसंशयम् ॥

That is: When, from the lagna or the Moon, a natural benefic or the seventh lord is situated in the seventh house, the Visha-yoga most certainly meets destruction.

हृद्यैः पट्टैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मञ्जुलेऽस्मिन् ।
कन्याध्यायः श्रीगणेशेन वर्यैर्वृत्तैर्युक्तो वह्निसंख्यैर्विषाख्यः ॥४॥

Shloka 4: Thus has been presented in three charming stanzas, embellished in appropriate metre dear to the learned, in this *Jataka* text called *Alankara*, the chapter on 'Yogas for the Visha-Kanya' by Shri Ganesha.

इति जातकालङ्कारे चतुर्थोऽध्यायः

Thus ends the fourth chapter of the *Jatalankara*.

5

अथायुर्दायाध्यायः

Determination of Longevity

आयुर्मूलं जन्मिनां जीवनं च ह्याजीवानां निर्जराणां सुधेव ।
एवं प्राहुः पूर्वमाचार्यवर्यास्तस्मादायुर्दायमेनं प्रवक्ष्ये ॥१॥

Shloka 1: Just as 'Sudha', the Elixir of Life, is the essence of the existence of gods, so is longevity the essence of the existence of mortals. Thus have pronounced the preceptors of the past. Hence I present this subject of determination of longevity.

Comments: Determination of longevity is an extremely important subject in astrology. Classical writers forbid making any major predictions in respect of a native without first determining his longevity. Sage Parashara gives us seven different classes in which the span of life of a native may fall. These are as follows:

1. *Balarishta:* This applies up to the first eight years of life. Literally, 'Balarishta' means suffering to the new born, or to the young child. Balarishta is a complete subject in itself and needs separate treatment.
2. *Yogarishta:* Up to twenty years. Between eight years and twenty years, it is extremely difficult to determine the exact length of a native's life. One is generally guided by the specific yogas or planetary combinations available in the astrological texts.
3. *Alpayu* or short life: Up to about thirty-three years.

4. *Madhyayu* or medium life: From thirty-three to sixty-six years.
5. *Deerghayu* or long life: From sixty-six to a hundred years (according to Parashara, up to one hundred and twenty years). Also referred to as *Poornayu*.
6. *Divyayu* or divine life: Up to a thousand years.
7. *Amitayu* or unlimited longevity: Beyond a thousand years. According to sage Parashara, this span of life is available only to those who have with them (from past lives) a great merit of virtuous deeds.

Determination of longevity is a difficult subject. Our author, Ganesha, presents here, in the shlokas that follow, some important combinations to help determine the longevity of a native. As always, these combinations need a careful application.

Parashara and others also opine that it is not always possible to be certain of survival of a child up to the age of twelve. According to them, a newborn child may die, during the first four years of his life, due to the sinful acts of his mother; between four to eight years, his father's sinful acts may claim his life; and from eight years to twelve years, his own past sins may cause his death. These may not be easily detectable in a chart. It is, therefore, recommended by the celebrated authors not to make any major predictions in respect of children below the age of twelve. It is recommended, however, to examine a child's horoscope to detect the presence of a Balarishta or any other affliction solely to undertake any appropriate remedial measure.

लम्नाधीशोऽतिवीर्यो यदि शुभविहगैरीक्षितः केन्द्रयातै-
र्दद्यादायुः सुदीर्घं गुणगणसहितं श्रीयुतं मानवानाम् ।
सौम्याः केन्द्रालयस्था जनुषि च रजनीनायके स्वीयतुङ्गे
वीर्याद्ध्ये लम्ननाथे वपुषि च शरदां षष्टिरायुर्नराणाम् ॥२॥

Shloka 2: A strong lord of the lagna aspected by benefics located in the kendras confers on the native a long life along with immense virtue and wealth. When benefics occupy the kendras, the Moon is exalted and the lord of the lagna in strength occupies the lagna, the native lives for sixty years.

Comments: An important prerequisite for a long and healthy life, besides a strong lagna lord, is the occupation of the kendras by natural benefics. Strong kendras protect and enhance longevity. A long, wealthy and virtuous life is conferred upon the native when a strong lagna lord is aspected by benefics which occupy kendras. The presence of the lord of the lagna in the lagna is a potent protective factor. It may be pointed out that the spans of life consequent upon the various planetary dispositions as mentioned in this and the subsequent shlokas may not prove to be exact in the individual charts. In each individual case, numerous modifying influences, which almost invariably exist in each horoscope, must be carefully considered.

सौम्याः केन्द्रालयस्था वपुषि सुरगुरौ लग्नतो वा सुधांशो-
रायुर्युक्तं न दृष्टं न च गगनगतैः सप्ततिर्वत्सराणाम् ।
यातो मूलत्रिकोणे शुभगगनचराः स्वीयतुङ्गे सुरेज्ये
लग्नाधीशोऽतिवीर्ये गगनवसुसमातुल्यमायुर्नराणाम् ॥३॥

Shloka 3: When (natural) benefics occupy kendras from the lagna or the Moon, Jupiter occupies the lagna, and the eighth house is neither associated with nor aspected by any graha, the native lives for seventy years. He lives for eighty years if the benefics occupy their Moolatrikona signs, Jupiter is exalted (i.e., in Karka) and the lord of the lagna is excessively strong.

Comments: Longevity is enhanced with the strength of natural benefics as well as that of the lagna lord. Planets are strong when they occupy their Moolatrikona signs or signs of exaltation. Occupation of the eighth house by planets, particularly the natural malefics, and their aspect on this house, appear to reduce longevity according to our author.

सौम्ये केन्द्रेऽतिवीर्ये यदि निधनपदं खेटहीनं समाः स्यु-
स्त्रिंशत्सौम्येक्षितं चेद् गगनहिमकरैः संयुताथो स्वभे चेत् ।
स्वत्र्यंशे चामरेज्ये मुनिनयनमितं स्वर्क्षणे लग्नगे वा
चन्द्रे द्यूने शुभश्चेद्गगनरसमितं कोणगाः सौम्यखेटाः ॥४॥

Shloka 4: A native lives for thirty years if a strong Mercury occupies a kendra and the eighth house is unoccupied. If the eighth is aspected by benefics in this situation (i.e., strong Mercury in a kendra), the longevity conferred is forty years. Jupiter in its own sign or its own drekkana confers twenty-seven years of longevity. When the Moon is in its own sign or in the lagna, and a benefic occupies the seventh house, the longevity is sixty years. When benefics occupy the trikonas ...

Comments: All these combinations make specific claims about a native's longevity. Most certainly, there have to be additional factors of dashas, transits and the like which would need to be considered in case of each individual horoscope. Jupiter in its own sign or its own drekkana has been said to confer only twenty-seven years of longevity. This appears rather out of place. This shloka continues into the next one.

कीटे लग्ने सुरेज्ये यदि भवति तदा खाष्टतुल्यं लयेशो
धर्मेऽङ्गे चाङ्गनाथे निधनभवनगे क्रूरदृष्टेऽब्धिहस्ताः ।
लग्नाधीशाष्टनाथौ लयभवनगतौ सप्तविंशद्विलग्ने
क्रूरेज्यौ चन्द्रदृष्टौ यदि निधनगतः कश्चनास्ते द्विपक्षाः ॥५॥

Shloka 5: (and) Jupiter occupies Karka (Cancer) lagna, the native is blessed with a longevity of eighty years. When the eighth lord occupies the lagna or the ninth house, and the lagna lord aspected by malefics occupies the eighth, the longevity is twenty-four years. When the lagna lord joins the eighth lord in the eighth house, one survives for twenty-seven years. When Jupiter associated with a malefic occupies the lagna and is aspected by the Moon, and there is also a graha in the eighth house, one survives for twenty-two years.

Comments: A strong Jupiter in the lagna, with benefics in the trines, confers a longevity of eighty years. The word mentioned here is 'Keeta' which means either Karka (Cancer) or Vrishchika (Scorpio). Jupiter in a 'Keeta' lagna would definitely be stronger if it were Karka rather than Vrishchika. One may arguably consider Vrishchika lagna also, however.

A lagna lord in exchange with the eighth lord, or in association with the eighth lord in the eighth house, does not contribute to an enhanced longevity.

लग्नेन्दू क्रूरहीनौ वपुषि सुरगुरौ रश्मिं खेटहीनं
केन्द्रे सौम्ये खशौलाः सितविबुधगुरू स्याच्छतं केन्द्रगौ चेत् ।
वागीशो कर्कलग्ने शतमिह भृगुजे केन्द्रगेऽथार्कसूनौ
धर्माङ्गस्थे सुधांशौ व्ययनवमगते हायनानां शतं स्यात् ॥६॥

Shloka 6: When the lagna and the Moon are bereft of malefic association, Jupiter is in the lagna, the eighth house is without a planet, and the kendras are occupied by benefics, the native lives up to seventy years. When Jupiter and Venus occupy the lagna, the longevity is a hundred years. With Jupiter in Karka (Cancer) lagna and Venus in a kendra, the longevity is (again) a hundred years. When Saturn occupies the

ninth house or the lagna, and the Moon is located in the twelfth or the ninth, the length of life granted to the native is (yet again) a hundred years.

Comments: Here are some combinations for long life. There need to be unblemished benefics in the lagna and the kendras with no (malefic) planets in the eighth house. The eighth house signifies obstacles to the indications of the lagna. Planets, particularly malefics, in the eighth house tend to damage health and longevity which are normally indicated from the lagna. Benefics in the eighth house may enhance longevity as long as they are not under malefic influence and the lagna and the other kendras are unblemished. In general, however, benefics in the eighth are wasted benefics. It has to be pointed out here that Saturn, though a malefic, has been generally regarded as a bestower of long life when in the eighth house. Only this Saturn should not be retrograde or under malefic influence, in which case its protection seems to vanish.

धीकेन्द्रायुर्नवस्था यदि खलखचरा नो गुरोर्भे विलग्ने
केन्द्रे काव्ये गुरौ वा शुभमपि निधनं सौम्यदृष्टं शतं स्यात् ।
लग्नादिन्दोर्न खेटा यदि निधनगता वीर्यभाजौ सितेज्यौ
पूर्णायुः स्वीयराशौ शुभगगनचराः षष्टिरङ्गोच्चगेऽब्जे ॥७॥

Shloka 7: When the fifth, the eighth, the ninth and the kendras are bereft of malefics, the lagna is a sign of Jupiter (i.e., Dhanu or Meena), Jupiter or Venus occupies a kendra, and there is aspect of benefics on the eighth and the ninth houses, the native lives for a hundred years. When no planet occupies the eighth from the lagna or the Moon, and Jupiter and Venus are strong, the native enjoys Poornayu. One lives for sixty years when benefics occupy their own signs and the Moon is exalted in the lagna.

Comments: Poornayu or a complete span of life is in general the same as Deerghayu, or long life, as we have pointed out earlier. A longevity of a hundred years is considered Poor-nayu.

कोदण्डान्त्यार्धमङ्गं यदि सकलखगाः स्वोच्चगा ज्ञे जिनांशै-
गोस्थे पूर्णं च केन्द्रे सुरपतिभृगुजौ लाभगेऽब्जे परायुः ।
शुक्रे मीने तनुस्थे निधनगृहगते सौम्यदृष्टे सुधांशौ
जीवे केन्द्रे शतं स्यादथ तनुगृहपे छिद्रगे पुष्करेऽब्जे ॥८॥
वागीशे वीर्ययुक्ते नवमभवनगाः सर्वखेटाः शतायुः
कर्केऽङ्गे जीवचन्द्रौ सहजरिपुभवे सत्कविज्ञौ च केन्द्रे ।
केन्द्रे सूर्यारमन्दा गुरुनवलवगा वाक्पतौ लग्नयाते
व्यष्टस्थानेषु शेषाः शरगजतुलितं स्यान्नराणां तदायुः ॥९॥

Shlokas 8 and 9: When the second half of Dhanu (Sagittarius) rises in the lagna, Mercury is at 24° in Vrisha (Taurus) and the remaining planets are all in their signs of exaltation, the native enjoys Poornayu or long life. Jupiter and Venus in kendras and the Moon in the eleventh house also confer Poornayu on the native. When Venus inhabits Meena (Pisces) lagna, the Moon in the eighth house is aspected by benefics and Jupiter occupies a kendra, the native lives for a hundred years.

When the lagna lord is posited in the eighth house, the Moon occupies the tenth house, Jupiter happens to be strong and the remaining planets occupy the ninth house, the native enjoys longevity of a hundred years. With Karka (Cancer) rising, the Moon and Jupiter occupying the houses 3, 6 and 11, and Venus and Mercury in kendras, the native again lives for a hundred years. The Sun, Mars and Saturn in kendras occupying Jupiter's navamsha, Jupiter itself in the lagna,

and the remaining planets occupying any houses other than the eighth, confer upon the native a longevity of eighty-five years.

Comments: The author continues with his combinations for long life. Jupiter's influence on the lagna or a strong Jupiter, with well-placed benefics, are important factors contributing to longevity. Location of natural malefics (Sun, Mars, Saturn) in the navamsha of Jupiter tends to mollify them because of the benevolent influence of Jupiter on them. Location of the lagna lord in the eighth-house also enhances longevity provided it is not afflicted by malefics, nor retrograde.

क्रूराः सौम्यांशयाता उपचयगृहगाः कातराः कण्टकस्थाः
सौम्या व्योमार्कसंख्यं यदि तनुपकुजौ रश्मिगौ नो परायुः ।
केन्द्रे लग्नेशजीवौ नवसुतनिधने कण्टके नो खलाख्याः
संपूर्णं पापखेटा यदि गुरुजलगा जीवभावे च सौम्याः ॥१०॥
युग्मक्षार्शे गता वा व्ययधनगृहगाश्चेच्छुभाः शीतभानुः
संपूर्णो लग्नयायी शतमिह जनिनामिन्दिरामन्दिरं स्यात् ।
लग्नेशे सौम्ययुक्ते वपुषि च लयपे रश्मिगे नान्यदृष्टे
विंशत्केन्द्रे लयेशे बलवियुजि तथा लग्नपे त्रिंशदायुः ॥११॥

Shlokas 10 and 11: When natural malefics fall in the navamshas of natural benefics and occupy the Upachaya houses (from the lagna) while natural benefics, defeated in 'graha-yuddha', occupy the kendras, the native enjoys Poornayu, provided the lagna lord and Mars do not occupy the eighth house.

When the lagna lord and Jupiter occupy kendras while no natural malefics occupy the ninth, the fifth or the eighth house or the kendras, the native is blessed with Poornayu.

If malefics occupy the fourth and the ninth houses, the benefics, while falling in the navamshas of Jupiter

or of even signs, occupy the second and the twelfth houses, and the full Moon occupies the lagna, the native enjoys a longevity of a hundred years in prosperity.

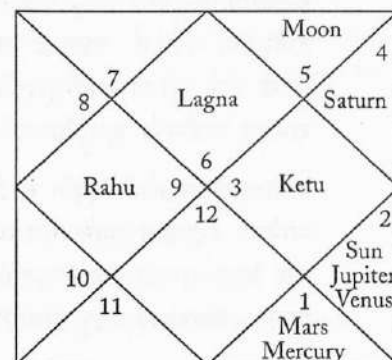
The lagna lord in the lagna associated with a natural benefic, and the eighth lord in the eighth sans planetary aspects, confer on the native a longevity of twenty years. Both the lagna lord and the eighth lord, devoid of strength and falling in kendras, indicate a longevity of thirty years.

Comments: Natural malefics shed a lot of their maleficence when they fall in the navamshas of natural benefics. The different signs carry the benefic and malefic potential of their respective lords. The malefics in the Upachaya houses, i.e., houses 3, 6, 10 and 11 ensure sound health and protect longevity. Natural benefics in kendras are equally protective as far as health and longevity are concerned. The qualification of natural benefics indicated here is 'defeated in graha-yuddha'. The five planets from Mars to Saturn are capable of indulging in graha-yuddha or planetary war. A planet defeated in graha-yuddha is considered weak and harmful. How can benefics in kendras, when defeated in graha-yuddha, help the native in surviving long? A graha-yuddha means an intimate or very close relationship. When benefics lose to malefics, they really suffer damage. However, when the benefics lose to benefics, it primarily means a close conjunction of benefics. Benefics conjunct with benefics in kendras are to be considered favourable. The combination given here states that malefics should occupy the Upachaya houses while the benefics in close conjunction (preferably with benefics) should occupy the kendras. This happens on the condition that the lagna lord and Mars do not occupy the eighth house.

It is to be noted that while the lagna lord alone and unafflicted may increase the longevity of the native, its association

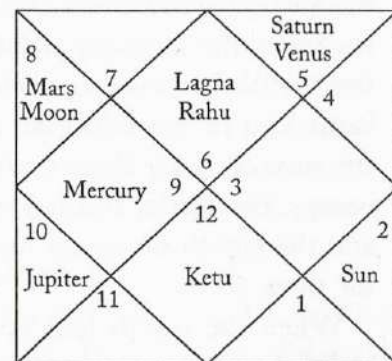
with a natural malefic like Mars is not welcome in the eighth house. In **Chart V-1** (male native born on May 29, 1917; at 15:01 hours; at lat. 42°N21'30" and long. 71°W03'37"; TZ 5 hours; no DST), the lagna lord Mercury occupies the eighth house along with the eighth lord Mars. In addition, there is the tenth aspect of Saturn, the sixth lord of accidents, from the eleventh house. There is thus a combined effect of the eighth house, the eighth lord and the sixth lord on the lagna lord. Saturn also aspects the lagna. The native fell to the bullets of an assassin in November 1963, in Jupiter-Saturn. The maraka Jupiter is between malefics, is debilitated in the

	Mars Mercury	Sun Jupiter Venus	Ketu
	Chart V-1 Rashi Chart May 29, 1917		Saturn
			Moon
Rahu			Lagna



Lagna	27°31'	Mars	25°43'	Venus	24°02'
Sun	15°08'	Mercury	27°53'	Saturn	04°27'
Moon	24°31'	Jupiter	00°20'	Rahu	18°32'

Ketu		Sun	
	Navamsha		Saturn Venus
Jupiter			
Mercury	Mars Moon		Lagna Rahu



navamsha and owns the twenty-second Drekkana. Saturn as the sixth lord receives the aspect of the eighth lord Mars and owns the sixty-fourth navamsha.

When a strong Moon occupies the lagna, and both the lagna and the Moon are hemmed between benefics, a *Shubha-Kartari yoga* to the lagna and the Moon, the native is assured of long survival. It is not clear why the lagna lord in the lagna associated with a natural benefic, and an unafflicted eighth lord in the eighth should give a longevity of twenty years only.

इन्द्रावापोक्लिमस्थे तदनु तनुपतौ निर्बले पापदृष्टे
दन्तैस्तुल्यं ततोऽर्कः खलखगविवरे लग्नगोऽब्जत्रिसंख्यम् ।
रिःफे केन्द्रे सुरेज्ये गुरुरिपुसहजे स्यात्सपापेऽङ्गनाथे
रामाब्दं कर्कलग्ने कुजतुहिनकरौ केन्द्ररश्च ग्रहोन्म ॥१२॥

रामाब्दं स्याल्लयेषो वपुषि च निधनं सौम्यहीनं खवेदा
लग्नेशो रश्चयातो वपुषि निधनपः स्यान्तृणां बाणसंख्यम् ।
नक्त्रे तिग्मांशुमन्दौ सहजरिपुगतौ कण्टके रश्चनाथे
पारावाराब्धिसंख्यं तदनु शुभखगाः सल्लवर्क्षेऽत्र खाग्निः ॥१३॥

Shlokas 12 and 13: When the weak Moon and the lagna lord occupy Apoklima houses and are aspected by malefics, the native lives for thirty-two years. When the Sun, surrounded on either side by malefics, occupies the lagna, the longevity is thirty years. With Jupiter in the twelfth house or in a kendra, and an ill-associated lagna lord in the third, the sixth or the ninth house, the survival is for three years. If the Moon and Mars occupy the Karka (Cancer) lagna while the kendras and the eighth house are unoccupied, the native lives for three years.

When the eighth lord occupies the lagna and the eighth house is without a benefic, a longevity of forty

years is ensured. If the lagna lord occupies the eighth house and the eighth lord occupies the lagna, the longevity is five years. The Sun and Saturn in Makara (Capricorn) occupying the third or the sixth house, with the eighth lord in a kendra, bestow a length of life of forty-four years upon the native. If the natural benefics occupy the rashis or the navamshas of the natural benefics, one lives for thirty years.

Comments: Here are some combinations for short span of life. The Apoklima houses, i.e., houses 3, 6, 9 and 12, are not considered fruitful houses for occupation by natural benefics. Occupation of the lagna by malefics, and its being surrounded by malefics, a *Paapa-Kartari yoga*, is also not favourable for long life.

क्रूरैर्दृष्टेऽङ्गनाथे यदि शुभविहगा वीर्यवन्तः सुधांशौ
संस्थे सौम्ये गणे चेद्गुणमुनितुलितं रश्चगैर्मध्यमायुः ।
स्याच्चन्द्रादहिन पापैरथ तपनसुते द्रव्यङ्गलग्ने हि याते
रिःफेशे रश्चनाथे यदि बलरहिते कङ्कपत्राक्षिसंख्यम् ॥१४॥

Shloka 14: When the lagna lord is aspected by malefics, the benefics are in strength and the Moon is in the vargas of benefics, the native lives up to seventy-three years. Madhyayu (a medium life-span) is indicated when the birth takes place during daytime and the malefics occupy the eighth from the Moon. When Saturn occupies the lagna identical with a *Dwiswab-hava rashi*, and the lords of the twelfth and the eighth are without strength, a longevity of twenty-five years is promised.

Comments: Three combinations, one each for long life, medium life and short life, are given here. The vargas or divisional

charts considered here are usually the Shad-vargas (the six vargas, viz., Rashi, Hora, Drekkana, Navamsha, Dwadashamsha and Trimshamsha).

Dwiswabhabha rashis are the mutable signs, or the signs 3, 6, 9 and 12. For long life, the eighth lord needs to be particularly strong, in addition to a sound lagna.

कर्केऽङ्गे सप्तसप्तौ खलविहगयुते पुष्करस्थे द्विजेशे
केन्द्रे याते सुरेज्ये शरविशखमितं पुष्करे नीरगे वा ।
सौम्ये पीयूषभानौ व्ययनिधनगते देहगे वा कवीज्या-
वेकर्षे व्योमबाणैर्व्ययरिपुनिधने लग्ननाथाह्यचन्द्रे ॥१५॥

Shloka 15: When the Sun, associated with natural malefics, occupies the Karka (Cancer) lagna, the Moon occupies the tenth house and Jupiter occupies a kendra, the native lives for fifty-five years. When Mercury occupies the tenth or the fourth house, the Moon occupies the twelfth, the eighth or the lagna, and Jupiter and Venus are conjunct (i.e., occupy the same sign), the longevity is fifty years. When the Moon, along with the lord of the lagna, occupies the twelfth, the sixth or the eighth house,...

Comments: The concluding part of the above shloka continues into the beginning of the next.

शान्यंशे लग्ननाथो भुजगशरमितं स्यादथो सौम्यखेटा
रश्मिना देहनाथो व्ययरिपुनिधने पापयुक् षष्टिरायुः ।
राशीशो लग्ननाथो दिनमणिसहितो मृत्युगो वाक्पतिश्चे-
न्नो केन्द्रो षष्टिरायुर्वपुषि दिनपतिः शत्रुभौमान्वितश्चेत् ॥१६॥

Shloka 16: ... (and) the lagna lord falls in the navamsha of Saturn, the longevity indicated is fifty-eight years. Absence of natural benefics from the eighth

house, along with a lagna lord conjunct with malefics occupying the sixth, the eighth or the twelfth house, promises a longevity of sixty years. When the lord of the 'Rashi' and the lord of the lagna conjoin the Sun in the eighth house, and Jupiter occupies a house other than a kendra, the native lives for sixty years. When the Sun associates in the lagna with an inimical planet (Saturn) and Mars,....

Comments: Part of this shloka again continues into the next. Lord of the 'Rashi' is the lord of the Moon sign, i.e., the lord of the sign in which the Moon is located in the natal chart.

वागीशे हीनवीर्ये व्ययतनुजगते यामिनीशे खशौला
धर्मे सर्वैः परायुः खलखगलवगैः केन्द्रयातैरशीतिः ।
क्रूरैः क्रूरक्षयातैः शुभभवनगतैः सौम्यखेटैः सवीर्ये
लग्नेशे स्यात्परायुः सुतभवनगतैः षष्टिरायुर्नराणाम् ॥१७॥

Shloka 17: Jupiter is without strength and the Moon occupies the twelfth or the fifth house, the longevity granted is seventy years.

Poornayu or long life (of a hundred years) is granted when all planets occupy the ninth house. When all planets, falling in the navamshas of malefics, occupy the kendras, the native lives up to eighty years. Poornayu is again granted if all malefics occupy the signs of malefics, all benefics occupy the signs of benefics, and the lord of the lagna is strong. All planets falling in the fifth promise a longevity of fifty years.

Comments: Some of the combinations stated here appear to defy usual astrological logic. Their veracity needs to be tested in any charts available with the above mentioned planetary dispositions. For example, all planets falling in the navamshas

of malefics and occupying the kendras are supposed to grant a life-span of eighty years. The occupation of the navamshas of malefics should normally afflict the planets concerned. Why should afflicted planets promise a long life? The fact of all planets in the kendras, however, is itself a favourable influence on longevity, irrespective of their falling in the adverse or favourable navamshas.

सारङ्गस्यान्त्यभागे यदि वपुषि गते चाष्टभागे च केन्द्रे
सौम्यैः खेटैः शतं स्याद्बुधसहजमुखे स्याच्चिरायुः समस्तैः ।
लग्नात्प्रालेयभानोर्निधनसदनपे रिःफकेन्द्रेऽष्टविंशत्
केन्द्रे सौम्यग्रहोने यदि मृतिभवने कश्चिदास्ते खरामाः ॥१८॥

Shloka 18: When the last navamsha of Dhanu (Sagittarius) rises in the lagna and the benefics occupy the kendras, the native attains a longevity of a hundred years. When all planets occupy the eighth, the third and the fourth, long life (of a hundred years) is promised. When the eighth lord from the lagna or the Moon occupies the twelfth house or a kendra, the longevity indicated is twenty-eight years. When the kendras are bereft of benefics and some planet occupies the eighth house, the native lives for thirty years.

Comments: Benefics in the kendras protect longevity. We have made this observation repeatedly. Dhanu (Sagittarius) is a benefic and a fiery sign. Unless grossly afflicted, Dhanu indicates sound health and a good capacity to fight back disease. When the last navamsha of Dhanu rises in the lagna, the lagna becomes Vargottama, hence very strong. A strong lagna with kendras protected by benefics ensures a long life.

All planets occupying the houses 3, 4 and 8 are also stated to be promising a long life. The eighth and the third (eighth from the eighth) are the houses indicating longevity. The

fourth is a trinal house from the eighth. The fructification of such a yoga must take into consideration the actual house lords that occupy these houses, and the nature of conjunctions they form.

Astrological texts mention of Vipareeta Raja-yogas as being beneficial. The placement of the eighth lord from the lagna (or the Moon!) in the twelfth would give rise to one such yoga. We agree with the author of the *Jatalankara*. In our view, Vipareeta Raja-yogas do not necessarily promise either a sound health or a long life.

क्षीणे प्रालेयभानौ यदि खलखचरो मृत्युगो मृत्युनाथः
केन्द्रस्थो लग्ननाथो निजबलरहितः खाश्वितुल्यं तदायुः ।
सौम्यैरापोक्विलमस्थैर्दिनमणिजविधू वैरिरञ्जालयस्थौ
तुल्यं कामाङ्कुशैः स्यादथ धनमृतिगौ रिःफगौ पापखेटौ ॥१९॥
हीनौ स्वर्भानुना वा यदि हिममहसा व्योमनेत्रप्रमाणं
केन्द्रस्थौ सूर्यमन्दौ यदि वपुषि कुजः पुष्यबाणाङ्कुशं स्यात् ।
शुक्रेज्यावङ्गयातौ तनयभवनगौ भौमपापावनायु-
र्जन्मेशः सार्कलग्ने खलशुभसहितश्चेक्षितः स्यादनायुः ॥२०॥

Shlokas 19 and 20: When the Moon is without strength, the eighth house harbours malefics, the eighth lord is in a kendra and the lagna lord is weak, the length of life conferred on the native is twenty years. When benefics occupy the Apoklima houses, and Saturn and the Moon occupy the sixth and the eighth houses, the longevity is (again) twenty years. When malefics, without associating with Rahu and the Moon, occupy the houses 2, 12 and 8, the longevity granted is (once again) twenty years. When the Sun and Saturn occupy kendras and Mars is in the lagna, the native lives for twenty years. When Venus and Jupiter together occupy the lagna, and Mars associated with another malefic

occupies the fifth house, the native is short-lived. When the Sun occupies the lagna in association with the lord of the Janma Rashi (i.e., the sign occupied by the natal Moon), and the conjunction is aspected by both benefics and malefics, the native is short-lived.

Comments: Some combinations for Alpayu or short life span are mentioned here. The principles underlying these combinations are easy to comprehend. Placement of malefics in the kendras is a factor adverse for health and longevity. Malefics in the eighth house also shorten life. Apoklima houses are also not favourable. These houses are the last of the three groups (the other two being kendras and panapharas) and indicate the end or conclusion. Benefic planets confined to Apoklimas are an adverse influence on health as well as length of life. For a sound health, the trikonas too need to be under benefic influence. When malefics occupy the trikonas, they enhance the vulnerability of the native to ill health. Another important factor for sound health, particularly in early life, is a desirable placement of the Moon. When the Moon is placed in the sixth or the eighth house, and is additionally under malefic influence, the longevity suffers. All the adverse combinations show greater virulence when the lord of the lagna is without sufficient strength.

It is appropriate here to classify the several combinations indicating varied spans of longevity, as described by our author.

I. Combinations for Poornayu or long life (up to a hundred years or more); exact longevity not specified.

1. A strong lord of the lagna aspected by benefics located in the kendras: Long life here is associated with immense virtue and wealth.
2. No planet in the eighth from the lagna or the Moon, and Jupiter and Venus strong.

3. Second half of Dhanu (Sagittarius) rising in the lagna, Mercury at 24° in Vrisha (Taurus), and the remaining planets all in their signs of exaltation.
4. Jupiter and Venus in the kendras, and the Moon in the eleventh house.
5. Natural malefics in the navamshas of natural benefics, and occupying the Upachaya (3, 6 and 11) houses from the lagna, the natural benefics defeated in Graha Yud-dha occupying the kendras, and the lagna lord and Mars posited anywhere other than in the eighth house.
6. The lagna lord and Jupiter in kendras while no natural malefics occupy the ninth, the fifth or the eighth house or the kendras.
7. All planets in the ninth house.
8. All malefics in the signs of malefics, all benefics in the signs of benefics, and the lord of the lagna being strong.
9. All planets occupying the houses 3, 4 and 8.

II. Long life: A hundred years as specified in the text.

1. Jupiter and Venus together in the lagna.
2. Jupiter in Karka (Cancer) lagna, and Venus in a kendra.
3. Saturn in the ninth house or the lagna, and the Moon in the twelfth or the ninth.
4. No malefics in houses 5, 8, 9 and the kendras, the lagna in a sign of Jupiter (Dhanu-Sagittarius or Meena-Pisces), Jupiter or Venus occupying a kendra, and benefics aspecting the eighth and the ninth houses.
5. Venus in the Meena (Pisces) lagna, the Moon in the eighth house aspected by benefics, and Jupiter occupying a kendra.

6. The lagna lord in the eighth house, the Moon in the tenth house, Jupiter strong, and the remaining planets occupying the ninth house.
7. Karka (Cancer) rising in the lagna, the Moon and Jupiter in the houses 3, 6 and 11, and Venus and Mercury posited in the kendras.
8. Malefics in the houses 4 and 9, benefics, while falling in the navamshas of Jupiter or of even signs, occupying the houses 2 and 12, and the full Moon in the lagna: longevity of a hundred years in prosperity.
9. Last navamsha of Dhanu (Sagittarius) rising in the lagna, and the benefics occupying the kendras.

III. Long life: From 66 years onwards.

1. The Sun, Mars and Saturn in the kendras occupying Jupiter's navamsha, Jupiter itself in the lagna, and the remaining planets occupying any houses other than the eighth: 85 years.
2. Benefics in their Moolatrikona signs, Jupiter exalted, and the lord of the lagna excessively strong: 80 years.
3. Benefics in the trines, with Jupiter occupying the Karka (Cancer) lagna: 80 years.
4. All planets, falling in the navamshas of malefics, occupying the kendras: 80 years.
5. The lagna lord under malefic aspect, benefics in strength, and the Moon in the vargas of benefics: 73 years.
6. Natural benefics in the kendras from the lagna or the Moon, Jupiter in the lagna, and the eighth house bereft of association or aspect of any graha: 70 years.
7. The lagna and the Moon bereft of malefic association, Jupiter in the lagna, the eighth house without a planet, and the kendras occupied by benefics: 70 years.

8. The Sun associated with an inimical planet (Saturn) and Mars in the lagna, Jupiter bereft of strength, and the Moon posited in the twelfth or the fifth house: 70 years.

IV. Medium life span: Between 33 and 66 years.

1. Birth during daytime (between sunrise and sunset), and malefics occupying the eighth from the Moon: Exact age not specified.
2. Natural benefics in the kendras, the Moon exalted, and a strong lagna lord in the lagna: 60 years.
3. The Moon in its own sign or in the lagna, and a benefic in the seventh house: 60 years.
4. Benefics occupying their own signs, and the Moon exalted in the lagna: 60 years.
5. Lagna lord conjunct with malefics occupying the sixth or the eighth or the twelfth house, and natural benefics absent from the eighth house: 60 years.
6. Lord of the Janma rashi (the natal Moon sign) and lord of the lagna conjunct with the Sun, in the eighth house, and Jupiter in a house other than a kendra: 60 years.
7. The Moon and the lagna lord together in the sixth, the eighth or the twelfth house, and the lagna falling in the navamsha of Saturn: 58 years.
8. The Sun, along with natural malefics, in Karka (Cancer) lagna, the Moon in the tenth house, and Jupiter in a kendra: 55 years.
9. Mercury in the tenth or the fourth house, the Moon in the twelfth house or the eighth house or the lagna, and Jupiter-Venus conjunct: 50 years.

10. All planets occupying the fifth house: 50 years.
11. The Sun and Saturn in Makara (Capricorn), occupying the third or the sixth house, while the eighth lord is in a kendra: 44 years.
12. A strong Mercury in a kendra, and the eighth house aspected by benefics: 40 years.
13. The eighth lord in the lagna, and the eighth house without a benefic: 40 years.

V. Short life: up to 33 years.

1. Venus and Jupiter together in the lagna, and Mars, along with another malefic, occupying the fifth house: Exact age not specified.
2. The Sun conjunct with the lord of the Janma rashi (the natal Moon sign) in the lagna, aspected by both benefics and malefics: Exact age not specified.
3. A weak Moon and the lagna lord placed in the Apoklima (3, 6, 9 and 12) houses, aspected by malefics: 32 years.
4. A strong Mercury in a kendra, and the eighth house unoccupied: 30 years.
5. Lagna lord and the eighth lord, devoid of strength, occupying the kendras: 30 years.
6. The Sun in the lagna, surrounded on either side by malefics: 30 years.
7. Natural benefics in the rashis or navamshas of natural benefics: 30 years.
8. Kendras bereft of benefics, while some planet occupies the eighth house: 30 years.
9. Eighth lord from the lagna or the Moon occupying the

twelfth house or a kendra: 28 years.

10. Jupiter in its own sign or its own Drekkana: 27 years.
11. Lagna lord and the eighth lord in the eighth house: 27 years.
12. Saturn in a Dwiswabhava (a mutable sign) lagna, with the eighth and the twelfth lords bereft of strength: 25 years.
13. The eighth lord in the lagna or the ninth house, and the lagna lord occupying the eighth house under malefic aspect: 24 years.
14. Jupiter and a malefic in the lagna, aspected by the Moon, there being no graha in the eighth house: 22 years.
15. Lagna lord in the lagna associated with a natural benefic, and the eighth lord in the eighth house without a planetary aspect: 20 years.
16. The Moon without strength, natural malefics in the eighth, the eighth lord in a kendra, the lagna lord being weak: 20 years.
17. Natural benefics in the Apoklima (3, 6, 9 and 12) houses, Saturn and the Moon in the sixth and the eighth: 20 years.
18. Natural malefics, without associating with Rahu and the Moon, occupying houses 2, 12 and 8: 20 years.
19. The Sun and Saturn in kendras, and Mars in the lagna: 20 years.

VI. Very short survival.

1. Lagna lord in the eighth house, and the eighth lord in the lagna: 5 years.

2. Jupiter in the twelfth house or in a kendra, and an ill-associated lagna lord in the third, the sixth or the ninth: 3 years.
3. The Moon and Mars in Karka (Cancer) lagna, while the kendras and the eighth house are unoccupied: 3 years.

यत्संप्रोक्तं योगजं पूर्वमायुर्होरापारावारपारङ्गमज्ञैः ।

तस्मादायुः सारभूतं यदेतत्पुण्याचारश्लोकभाजां नराणाम् ॥२१॥

Shloka 21: The essence, of what has been mentioned about the combinations for determining longevity by the ones adept in the science of Hora (or astrology), has been narrated here. The Yogas given here are applicable to those of virtuous inclination, good character and a religious bent of mind (and to none else!).

Comments: The author stipulates that for the above-mentioned combinations to be applicable to a native, he (the native) must possess virtue and good character. Else, the combinations for longevity given here would not apply. Perhaps there is a suggestion that a sound character and virtuous inclinations tend to protect longevity whereas the reverse leads to opposite effects.

बलाबलविवेकेन पुष्करालयशालिनाम् ।

सुमनोभिरिदं देश्यमायुर्धर्मादिशालिनाम् ॥२२॥

Shloka 22: After carefully assessing the strength and weakness of the Sun and the other grahas, the longevity (based on the above-mentioned yogas) should be pronounced in respect of a native possessed of truth and virtue.

Comments: Verily a sinner, even though blessed with combinations for long life in his chart, attains to Alpayu or a short life span.

हृद्यैः पद्यैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मंजुलेऽस्मिन् ।
आयुर्दायः श्रीगणेशेन वर्यैर्वृत्तैर्युक्तो बाहुपक्षैः प्रणीतः ॥२३॥

Shloka 23: Thus has been presented in twenty-two charming stanzas, embellished in appropriate metre dear to the learned, the chapter on 'Determination of Longevity' by Shri Ganesha.

इति जातकालङ्कारे पंचमोऽध्यायः

Thus ends the fifth chapter of the Jatakalankara.

6

अथ व्यत्ययभावफलाध्यायः Chapter on Mutual Exchanges

लग्नाधीशोऽर्थगे चेद्धनभवनपतौ लग्नयातेऽर्थवान् स्याद्
बुद्ध्याचारप्रवीणः परमसुकृतकृत्सारभृद्भोगशीलः ।
भ्रातृस्थानेऽङ्गनाथे सहजभवनपे लग्नयातेऽल्पशक्तिः
सद्बन्धू राजपूज्यः कुलजनसुखदो मातृपक्षेण युक्तः ॥१॥

Shloka 1: When the lagna lord occupies the second house and the second lord occupies the lagna, the native is wealthy, intelligent, of good character, engaged in noble deeds and enjoys numerous worldly pleasures.

When the lagna lord occupies the third house and the third lord the lagna, the native lacks physical strength; he is blessed with good siblings, honoured by the ruler, helpful to his family members and associated with maternal relatives.

Comments: There are various ways in which one planet influences another one or gets influenced in return. The more easy-to-understand method is that of conjunction in one house or sign. When two planets join together in one house, they influence each other, and the results they produce are significantly modified from what they would have provided singly.

Planetary aspects are another important technique by which planets influence each other. When two planets mutually aspect each other, they tend to mutually transfer their characters to each other. Such mutual interaction thus modifies the final

result that each planet produces. An aspect, however, need not be always mutual. Thus, a planet may aspect another planet without getting aspected in return. This unilateral aspect transfers the effect of the aspecting planet to the one aspected.

There is also a third method by which two planets mutually influence each other without being either conjunct or in aspect. This is the method of *Parivartana yoga* or the yoga of planetary exchange. Here, the two planets occupy each other's house. By doing so, they tend to closely link two different houses, besides linking themselves.

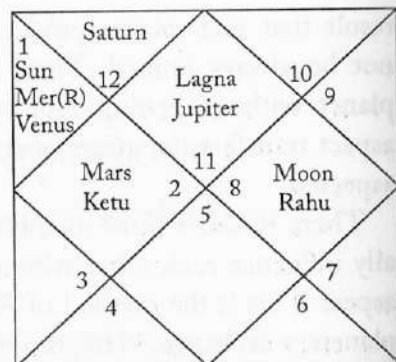
The Parivartana yogas are an important feature of Vedic astrology. Any analysis of a horoscopic chart must include an identification of any Parivartana yogas present therein. While an exchange may involve any two house lords, our author here describes the results of exchange only between the lagna lord on the one hand and the remaining house lords on the other. However, this does give us an indication of how exchanges between other house lords may be analysed.

An exchange between the lagna lord and the lord of the second house constitutes an important Dhana yoga or a combination that bestows wealth and prosperity on the native. Besides it makes the native good natured, intelligent and blessed with worldly comforts.

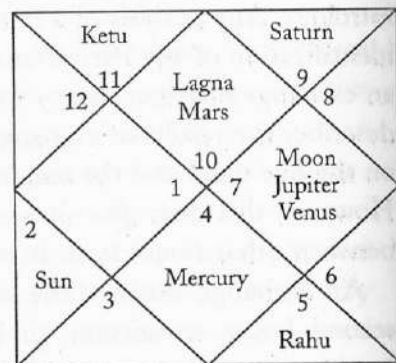
Chart VI-1 (female native, born on April 18, 1938; at 3:41:30 hours IST; at lat. 32°N44' and long. 74°E52') belongs to a famous Dogri writer. There is an exchange between the lagna lord and the second lord promising a Dhana yoga. She is an intelligent and benevolent person. The fifth lord in the third house and the aspect of Jupiter on the fifth are factors which are good for writing. From the Moon, the Jupiter-Saturn exchange becomes an exchange between the fourth and fifth lords, another factor that bestows intelligence on the native. Here, Saturn also happens to be the

Saturn	Sun Mer(R) Venus	Mars Ketu	
Lagna Jupiter	Chart VI-1 Rashi Chart April 18, 1938		
	Moon Rahu		

Lagna 11°59' Mars 02°57' Venus 22°13'
 Sun 04°14' Mercury(R) 10°42' Saturn 17°24'
 Moon 10°28' Jupiter 03°13' Rahu 04°03'



		Sun	
Ketu	Navamsha		Mercury
Lagna Mars			Rahu
Saturn		Moon Jupiter Venus	



third lord which, located in the fifth, ensures skill in writing. The Jupiter-Saturn exchange thus links the third and fifth lords from the Moon.

Another exchange when considered from the Moon is that between the sixth lord Mars and the seventh lord Venus. This is adverse for marital harmony, especially for the first marriage. The Moon-Rahu conjunction aspected by Mars gives proneness to phobias. Jupiter in the lagna is a strong benefic factor that takes care of several afflictions.

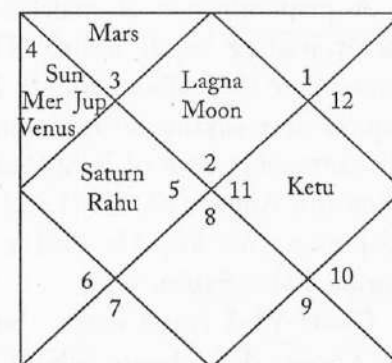
In the navamsha, the third and the fifth lords join in the tenth house. This too confirms a career involving the writing capability.

An exchange between the lagna lord and the third lord, according to our author, makes one physically weak. This combination also ensures helpful and favourable siblings and other relatives. This combination obtains in **Chart VI-2** (male native, born on August 17, 1979; at 00:30 hours IST; at lat. 28°N39' and long. 77°E13") where Venus, the lord of the lagna, occupies the third house, while the third lord Moon occupies the lagna.

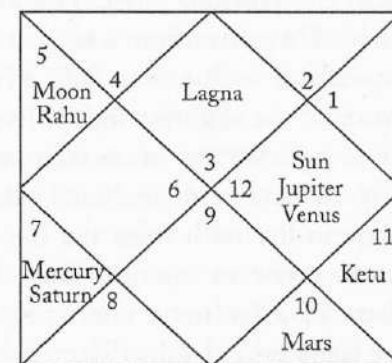
The native was born with a blood disorder called Thallaemia major. Natives with this disorder suffer from anaemia or deficiency of haemoglobin because of excessive destruction of the red blood cells by the spleen. They require repeated

		Lagna Moon	Mars
Ketu	Chart VI-2 Rashi Chart August 17, 1979		Sun Mercury JupVen
			Saturn Rahu

Lagna 17°37' Mars 11°52' Venus 27°20'
 Sun 29°44' Mercury 11°31' Saturn 20°37'
 Moon 23°45' Jupiter 27°13' Rahu 15°00'



Sun Jupiter Venus			Lagna
Ketu	Navamsha		
Mars			Moon Rahu
		Mercury Saturn	

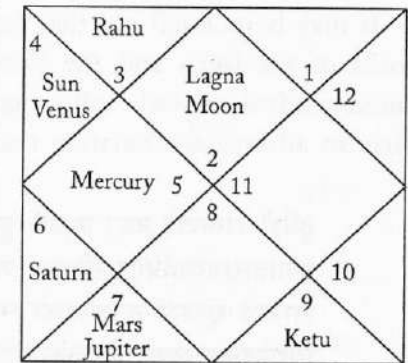


blood transfusions during their generally shortened life span. It may be noted that the Moon, the karaka for blood, is afflicted by the aspect of Saturn (which generally signifies want or deficiency), while in the navamsha it is associated with Rahu and aspected by the sixth lord Mars from the eighth house. The lagna lord, which occupies the third house, is in degree conjunction with Jupiter, the eighth lord. This indicates a disease that defies cure. The combination of planets in the third house is further constricted by malefics on either side: Mars in the second house, and Saturn and retrograde Rahu in the fourth house. Both Venus and Jupiter are also pretty close to the Sun and, hence, combust.

A predominance of malefics in the kendras is another factor leading to ill health. The disease was detected in September 1987 (Rahu-Rahu). It progressed through Rahu-Jupiter necessitating several transfusions of blood. Just after the commencement of Rahu-Saturn, the native was operated upon (on August 12, 1991) and his spleen removed in order to prolong his life. He died a year later, in August 1992, during Rahu-Saturn only.

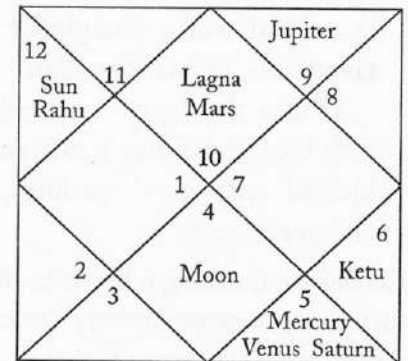
Chart VI-3 (male native, born on August 14, 1982; at 0:32 hours; TZ 5 hours, DST 1 hour; at lat. 35°N13'37" and long 80°W50'36") also has an exchange involving the lagna lord and the third lord (Venus and the Moon respectively) as in the previous chart. The native was born in the Moon dasha. He suffers from a congenital illness called osteogenesis imperfecta, a disease which affects the bones so that they break at the slightest injury. Even normal day-to-day activity is sufficient to cause fractures. In severe cases, the child may be born with fractured bones. Ketu in the eighth and Mars in the sixth from the lagna and the Moon render the native prone to injuries. This chart may be compared with chart VI-2 for some interesting comparisons. In both cases, the lagna is Vrishabha (Taurus) with an exchange between the

		Lagna Moon	Rahu
	Chart VI-3 Rashi Chart August 14, 1982		Sun Venus
			Mercury
Ketu		Mars Jupiter	Saturn



Lagna	02°26'	Mars	12°39'	Venus	06°03'
Sun	27°28'	Mercury	15°58'	Saturn	24°25'
Moon	20°04'	Jupiter	09°59'	Rahu	19°10'

Sun Rahu			
	Navamsha		Moon
Lagna Mars			Mercury Venus Saturn
Jupiter			Ketu



Moon and Venus. In chart VI-2, Mars occupies the second house whereas Saturn, with Rahu, aspects the lagna. In chart VI-3, Mars aspects the lagna while Saturn aspects Rahu in the second house. The lagna in VI-2 falls in the nakshatra of the Moon (blood) whereas in VI-3 it falls in the nakshatra of the Sun (bones). The navamsha seems interesting too. In chart VI-2, the Moon (blood) with Rahu occupies the third house and is aspected by the sixth lord Mars from the eighth house. In chart VI-3, the Moon seems reasonably strong though aspected by (an exalted) Mars; it is the Sun (bones) here that associates with Rahu in the third house.

It may be pointed out that not all exchanges between the lords of the lagna and the third house may be considered ominous. It is only when the chart shows proneness to illness that an adverse combination may actually manifest.

तुर्येशे लग्नयाते तदनु तनुपतौ तुर्यगे स्यात्क्षमावान्
ताताज्ञाराजकार्यप्रगुणमतिथुतः सदगुरुः स्वीयपक्षः ।
लग्नस्थे सूनुनाथे तनुजपदगते लग्ननाथे मनस्वी
विद्यालङ्कारयुक्तो निजकुलविदितो ज्ञानवान्मानसक्तः ॥२॥

Shloka 2: When the lagna lord falls in the fourth house and the fourth lord resides in the lagna, the native is forgiving in nature, obedient to his father, well versed in official work, disciple of a worthy preceptor, and favourable to his own clan.

When the lagna lord exchanges houses with the fifth lord, the native is self-respecting, wise, intelligent, blessed with good qualities, renowned in his family and respectable.

Comments: Exchanges between the lagna lord and the fourth or fifth lord are generally very favourable. They in fact constitute significant Raja-yogas. However, several additional factors that modify these yogas for better or for worse cannot be ignored. The final result would thus depend upon the consideration of all such additional factors.

Chart VI-4 (male native, born on June 11, 1956; at 18:29 hours IST; at lat. 31°N19' and long. 75°E19') belongs to the owner and editor of an important daily newspaper. There is an exchange between the lagna lord and the fourth lord which generally ensures several material comforts with promise of property, vehicles, etc. A prolific writer, he had to quit his place of work in 1982 under the threat of militancy and had to shift to Delhi. This was toward the end of Mercury-Sun.

		Sun Mercury Ketu	Venus (R)
Mars	Chart VI-4 Rashi Chart June 11, 1956		Moon
			Jupiter
	Lagna Sat(R) Rahu		

10	9	Lagna Saturn(R) Rahu	7	6
		8		
	Mars	11	5	Jupiter
		2		4
12		Sun Mercury Ketu		Moon
	1		3	Venus(R)

Lagna	14°30'	Mars	11°13'	Venus (R)	13°28'
Sun	27°18'	Mercury	07°38'	Saturn (R)	04°42'
Moon	04°25'	Jupiter	02°28'	Rahu	14°53'

Mercury	Jupiter	Ketu	
Venus	Navamsha		
Mars			Moon Saturn
	Lagna Rahu		Sun

10	9	Lagna Rahu	7	6
Mars		8		Sun
	Venus	11	5	Moon Saturn
		2		
12	Mercury		Ketu	4
	1		3	Jupiter

The Sun as the lord of the tenth house associates with the eighth lord Mercury. There is the influence of Mars, Saturn and the RKA on the Sun as well as Mercury. The influence of Mars on Mercury favours journalism. An important yoga, the *Chatussagara yoga*, obtains here because all kendras are occupied by planets. This ensures success, prosperity and recognition. However, all the malefics are in the kendras. The native is a habitual liar. There is also indication of proneness to physical injury.

An exchange between the lagna lord and the fifth lord makes one intelligent and respectable. In **Chart VI-5**, (male native, born on March 17, 1984; at 22:15 hours IST; at lat. 28°N39'

and long. 77°E13') with Tula (Libra) lagna, the lagna lord occupies the fifth house while the fifth lord Saturn occupies the lagna, in exaltation as well as retrogression. This young man is the son of doctor parents and quite intelligent. Saturn, however, is too close to the lagna and gets debilitated in the navamsha. The promise of the exchange between the first and fifth lords thus suffers restriction. During the dasha of Mars (April 1995 to April 2002), the native has suffered repeated fractures of his upper limbs. Mars as a natural as well as functional malefic is placed in the RKA and gets debilitated in the navamsha where it happens to be the lagna as well as

Sun Mercury		Rahu	
Venus	Chart VI-5 Rashi Chart		
	March 17, 1984		
Jupiter	Mars Ketu	Lagna Saturn (R)	Moon

Lagna	23°12'	Mars	02°43'	Venus	10°17'
Sun	03°39'	Mercury	12°20'	Saturn (R)	22°20'
Moon	07°34'	Jupiter	16°34'	Rahu	15°47'

Mars Ketu	9	Moon	6
Jupiter	8	Lagna Saturn (R)	5
	10	7	4
11	1		
Venus	12	3	2
Sun Mercury		Rahu	

Moon	Lagna Saturn	Rahu	
	Navamsha		Mars
Venus			Sun Jupiter
	Ketu	Mercury	

Rahu	2	Moon	12
3	Lagna Saturn	11	
	1	10	Venus
Mars	4	7	
5	6	Mercury	9
Sun Jupiter		8	Ketu

the eighth lord. A retrograde Saturn in the lagna provides no protection to health despite its (apparent) exaltation.

The father of the native also suffers from a debilitating illness necessitating expensive treatment. The ninth house is aspected by Mars (as also by the sixth lord Jupiter). The ninth lord occupies the sixth house in association with the malefic Sun. From the Sun (the karaka for father), the ninth house is occupied by two malefics, Mars and Ketu.

षष्ठेशे लगनयाते तदनु तनुपतौ षष्ठगे व्याधिहीनो
नित्यं द्रोहादिसक्तो वपुषि सबलवान् द्रव्यवान् संग्रही स्यात् ।
मूर्तीशे कामयाते मदनसदनपे मूर्तिगे तातसेवी
लोलस्वान्तोऽङ्गनायां भवति हि मनुजः सेवकः श्यालकस्य ॥३॥

Shloka 3: When the sixth lord occupies the lagna and the lagna lord occupies the sixth house, the native is bereft of illness, engaged in deceitful activity, of a robust constitution, strong, wealthy and a hoarder.

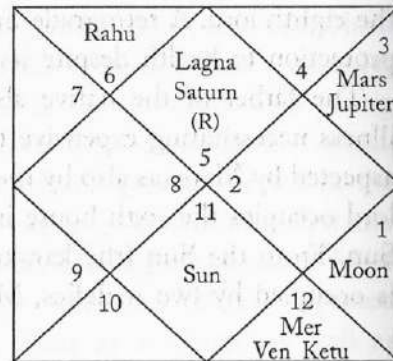
When the seventh lord occupies the lagna and the lagna lord the seventh house, the native is obedient to his father, inconstant in relationships (with wife and others), and subservient to his wife's brother.

Comments: The placement of the lagna lord in the sixth house generally promises a sound health. Only this lagna lord should be without affliction. If there is affliction to such a lagna lord, the health tends to suffer. The lagna lord in the sixth also helps to subdue one's opponents.

The lagna-seventh exchange generally does not augur well for marital harmony and for relationships.

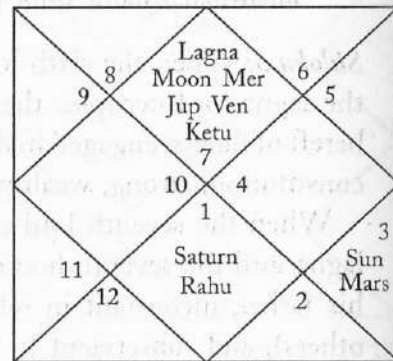
Chart VI-6 (male native, born on March 13, 1978; at 17:45 hours IST; at lat. 23°N09' and long. 79°E57') shows Simha (Leo) lagna occupied by the sixth and the seventh lord retrograde Saturn, while the lagna lord Sun occupies

Mercury Venus Ketu	Moon		Mars Jupiter
Sun	Chart VI-6 Rashi Chart		
	March 13, 1978		Lagna Saturn (R)
			Rahu



Lagna	22°12'	Mars	29°27'	Venus	11°12'
Sun	29°01'	Mercury	12°06'	Saturn (R)	01°39'
Moon	22°48'	Jupiter	03°16'	Rahu	12°22'

	Saturn Rahu		Sun Mars
	Navamsha		
		Lagna Mon, Mer Jup, Ven Ketu	



the seventh house. The fact that the Sun and Saturn are mutually hostile in nature makes this exchange still more adverse in terms of relationships. Also, the Sun and Saturn are the mutually hostile father and son respectively. So the stipulation that the lagna-seventh exchange makes the native obedient to his father also does not apply here. The native has been a problem child and his education was interrupted in Moon-Saturn (March 1994 to October 1995). From the Moon, a retrograde Saturn occupies the fifth house. In the navamsha, the fifth lord Saturn is debilitated and associated with Rahu. The native has had several unsatisfactory and il-

licit relationships. There also has been a suicidal tendency; a debilitated Mercury occupies the eighth house in very close conjunction with Ketu. A close conjunction of Mercury and Venus is also not favourable for relationships.

अङ्गेशे रञ्जयते निधनगृहपतावङ्गगे द्यूतबुद्धिः
शूरश्चौर्यादिसक्तो निधनपदमियाद्भूपतेर्लोकतो वा ।
देहाधीशे शुभस्थे शुभभवनपतौ देहसंस्थे विदेशी
धर्मासक्तो नितान्तं सुरगुरुभजने तत्परो राजमान्यः ॥४॥

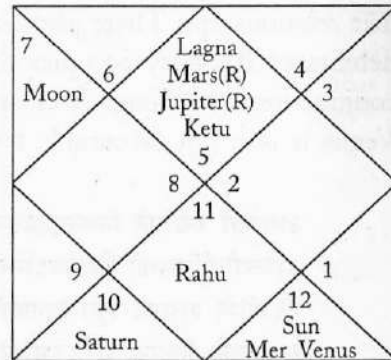
Shloka 4: An exchange between the eighth lord and the lagna lord makes one a gambler, courageous, a thief, and the native meets his end at the hands of the king or of an ordinary individual.

An exchange between the ninth lord and the lagna lord makes one a dweller in a foreign land, deeply devoted to religious pursuits, devoted to gods and the guru, and honored by the ruler.

Comments: The placement of the lagna lord in the eighth house protects longevity though it does not necessarily ensure a sound health. The eighth lord in the lagna makes one sickly and prone to injury. When either the lagna lord or the eighth lord is afflicted, health is likely to suffer.

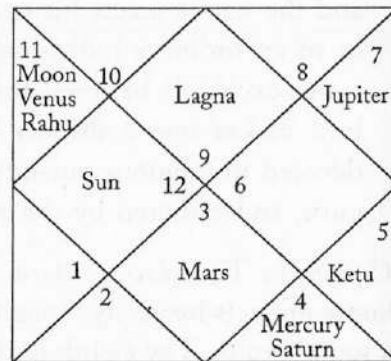
Chart VI-7 (male native, born on April 11, 1933; at 16:50 hours; TZ 1 hour, in Paris, France, at lat. 48°N52' and long. 2°E20') shows an exchange between the lagna lord Sun and the eighth lord Jupiter. The lagna lord is afflicted by its exact placement in the 22nd Drekkana and the aspect of Saturn on it. The lagna too is under heavy affliction where three retrograde planets (Mars, Ketu and the eighth lord Jupiter) are located. In Rahu-Sun (at the age of 6), the native had a staphylococcal infection (furunculosis) of the skin which, however, settled completely. Soon after the commencement

Sun			
Mercury			
Venus			
Rahu	Chart VI-7 Rashi Chart April 11, 1933		Lagna
Saturn			Mar(R)
			Jup(R)
			Ketu
		Moon	



Lagna	29°14'	Mars (R)	07°56'	Venus	25°46'
Sun	28°22'	Mercury	03°05'	Saturn	21°49'
Moon	13°27'	Jupiter (R)	21°36'	Rahu	14°02'

Sun			Mars
Moon			Mercury
Venus			Saturn
Rahu	Navamsha		Ketu
Lagna		Jupiter	

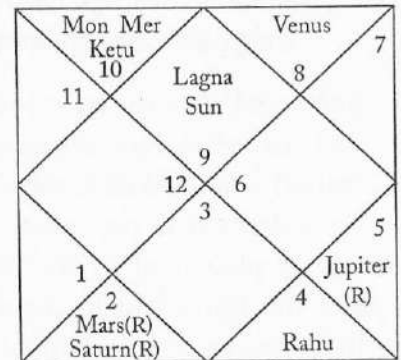


of the mahadasha of Jupiter (February 1942 to February 1958), the native suffered a kick on his shin. By November 1942, this turned into osteomyelitis (infection of the bone) for which his leg remained in plaster for almost three years (Jupiter-Jupiter and Jupiter-Saturn). The infection persisted in some measure over the years showing recurrences and remissions. This necessitated several operations and prolonged, if intermittent, hospitalisation. He was last operated in March 1976 (Saturn-Jupiter) which finally neutralised the osteomyelitis. He underwent over 30 operative procedures during the full periods of the eighth lord retrograde Jupiter and the sixth lord Saturn.

An exchange between the lagna lord and the ninth lord is a potent Raja-yoga. It makes the native noble and highly virtuous. It is also likely to make the native reside in a foreign country. **Chart VI-8** (female native, born on December 29, 1943; at 9:19 hours PWT; at lat. 45°N31' and long. 122°W41') shows an exchange between the lagna lord retrograde Jupiter and the ninth lord Sun.

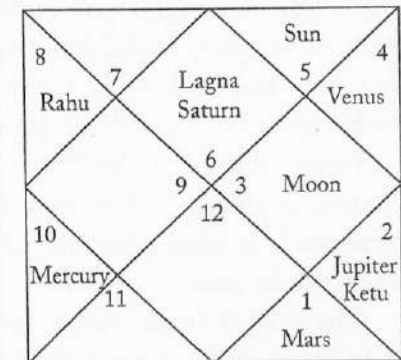
During the dasha of Jupiter, the native met several spiritual gurus one after the other. This dasha operated from July 1972 to July 1988. She also attended a Vedanta course in this dasha and was deeply attracted towards spiritual knowledge. She has travelled overseas in connection with religious and

		Mars(R)	
		Saturn(R)	
	Chart VI-8 Rashi Chart December 29, 1943		Rahu
Moon			Jupiter (R)
Mercury			
Ketu			
Lagna	Venus		
Sun			



Lagna	19°45'	Mars (R)	12°41'	Venus	01°35'
Sun	14°01'	Mercury	01°40'	Saturn (R)	28°58'
Moon	18°37'	Jupiter (R)	03°35'	Rahu	13°55'

	Mars	Jupiter	Moon
		Ketu	
	Navamsha		Venus
Mercury			Sun
	Rahu		Lagna
			Saturn



spiritual pursuits. She has had a disturbed education. Mars, the lord of the fifth house, is retrograde, located in the sixth house and associated with a retrograde Saturn there. Finances too have fluctuated often, with Mercury, Moon and Ketu in the second house and the second lord retrograde in the sixth. She has also lost money in speculation. She has not been too successful with relationships either. Two retrograde malefics, Mars and Saturn, are located in the seventh from Venus. The seventh from the lagna also suffers a Paapa-Kartari yoga.

कर्मस्थे लग्ननाथे गगनभवनपे लग्नगे भूपतिः स्यात्
 ख्यातो लाभे च रूपे गुरुभजनरतो लोलुपो द्रव्यनाथः ।
 लाभेशे लग्नयाते तनुभवनपतौ लाभसंस्थे सुकर्मा
 दीर्घायुः क्षोणिनाथः शुभविभवयुतः कोविदो मानवः स्यात् ॥५॥

Shloka 5: When the lagna lord occupies the tenth house and the tenth lord occupies the lagna, the native is (verily) a king. Well known for his wealth and beauty, he is devoted to preceptors, very rich and avaricious.

The placement of the eleventh lord in the lagna and the lagna lord in the eleventh house makes the individual undertake virtuous deeds. He is blessed with long life, lands, intellect and well-earned wealth.

Comments: An exchange between the tenth lord and the lagna lord is a highly potent Raja-yoga. It makes the native gain tremendous name, fame and wealth. The combination, however, also makes the native highly ambitious and tends to bring in the element of greed.

When the lagna lord and the eleventh lord exchange houses, a potent Dhana yoga or combination for wealth is generated. It also gives the native virtue, name, fame and high rise in career.

Chart VI-9 (male native, born on October 21, 1951; at 7:30 hours IST; at lat. 34°N05' and long. 74°E49') belongs

to a legal luminary in Delhi. The lagna is Tula (Libra) with its lord Venus occupying the eleventh house in Simha (Leo). The lord of the eleventh house, the Sun, occupies the lagna along with the ninth and twelfth lord Mercury. There is an additional Dhana yoga in the chart in the form of a conjunction of the lagna lord and the second lord, Venus and Mars respectively, in the eleventh house. From the Moon, the intellectual Sun-Mercury combination falls in the fifth house. Another benefic yoga, the Gaja-Kesari, also obtains here. All these combinations are enough to promise name, fame and riches to the native.

Jupiter (R)			Moon
Rahu	Chart VI-9 Rashi Chart October 21, 1951		Mars Venus Ketu
		Lagna Sun Mercury	Saturn

8	Lagna Sun Mercury	6	5
9	7	4	Mars Venus Ketu
11	10	1	3
Rahu	12	Jupiter (R)	2
			Moon

Lagna	13°13'	Mars	16°38'	Venus	19°45'
Sun	03°41'	Mercury	08°44'	Saturn	14°56'
Moon	12°55'	Jupiter (R)	13°39'	Rahu	15°24'

		Saturn	
Rahu	Navamsha		
Lagna Moon			Mars Ketu
Mercury	Sun Jupiter		Venus

Rahu		Mercury	8
12	11	Lagna Moon	9
	10	7	Sun Jupiter
2	1	4	6
Saturn	3		Venus
			5 Mars Ketu

This native met us in September 1992 when he was running Saturn-Rahu (December 28, 1990 to November 3, 1993). He had a medical problem afflicting his throat. The actual disease was what is known as a pharyngeal pouch which causes food to collect in an abnormal pouch in the throat and makes swallowing difficult. It requires operative treatment. The throat or pharynx is represented by the second house which is aspected by the two malefics Mars and Saturn. The second lord is associated with the eighth lord as well as with Ketu. In the navamsha also, the second house is occupied by Rahu while both Saturn and Mars aspect it.

लग्नेशे रिःफयाते व्ययसदनपतौ लग्नगे सर्वशत्रु-
बुद्ध्या हीनो नितान्तं कृपणतरमतिर्द्रव्यनाशी विलोलः ।
इत्थं तातादिकानामपि जनुषि तथा खेचराणां हि योगा-
द्वाच्यं होरागमज्ञैस्तदनु तनुपयुग्भार्गवे राजपूज्यः ॥६॥

Shloka 6: When the lagna lord exchanges places with the lord of the twelfth house, the native is hostile to every one, bereft of intelligence, miserly, wasteful and endowed with unstable health and wealth.

The wise must prognosticate about other relatives (father, mother, brother, spouse, etc.) too in a manner similar to the lagna.

When the lagna lord associates with Venus, the native earns respect from the ruler.

Comments: An exchange between the lord of the lagna and the lord of the twelfth is seldom beneficial. It adversely affects the health as well as the financial status of the native.

Chart VI-10 (female native, born on July 5, 1959; at 7:38 hours IST; at lat. 22°N35' and long. 88°E23') shows an exchange between the lagna lord, the Moon, and the twelfth lord Mercury. A link between these two fast moving planets, both benefic in nature and both associated with mental

Ketu			Sun Moon
	Chart VI-10 Rashi Chart July 5, 1959		Lagna Mars Mercury
		Jupiter (R)	Venus
Saturn (R)		Jupiter (R)	Rahu

6	Venus	5	Lagna Mars Mercury	Sun Moon	3	2
Rahu			4	1		
	Jupiter (R)	7	10			12
	8	9	Saturn (R)		11	Ketu

Lagna	23°42'	Mars	27°15'	Venus	03°52'
Sun	19°02'	Mercury	14°55'	Saturn (R)	09°49'
Moon	07°46'	Jupiter (R)	29°11'	Rahu	14°54'

faculties, makes the native fairly sharp and intelligent, even if malicious and scheming because of the gross affliction of the Moon. The sixth lord Jupiter and the eighth lord Saturn, both retrograde, aspect the Moon in the twelfth which is already associated with the malefic Sun. Mercury, the planet of reasoning, too is afflicted by a debilitated Mars in the lagna. The very natures of the Moon and Mercury, linked to each other by exchange, and the planet of reasoning Mercury associated with a debilitated fifth lord Mars, make her inconstant and unreliable. Her plans change every minute. This has affected her marital life too. She has secured divorce from her husband during the period of Saturn-Venus (November 1998 to December 2001). Saturn is the seventh and eighth lord, retrograde in the sixth and aspecting the lagna lord, the Moon. Post-divorce she has tried her association with a few men, without marrying any one, also carrying along her three kids from her first marriage.

The multiple afflicting factors to the lagna lord have also taken a toll of her health. The lagna-twelfth exchange drains the native of his or her resistance against illness. She has suffered from abdominal tuberculosis in the past and has

received prolonged treatment for it. She has also undergone major surgery for appendicitis and abdominal tuberculosis. A regularly troublesome affliction of the heart still awaits treatment.

The author has described the results of mutual exchanges between the lagna lord and the other house lords. He also suggests that prognostication about other relatives of the native must also be done treating the other relevant houses as the lagna. For example, if one wants to know about the father of the native, the ninth house must be considered as the lagna. In the chart above, the ninth house is occupied by Ketu while its lord Jupiter is retrograde in the eighth from the ninth. This affects the health of the father adversely. The Moon-Mercury exchange here becomes the exchange between the fourth and the fifth lords for the father, a Raja-yoga conferring on him a high status in his career. Her father, a highly qualified individual, retired as Managing Director in the Ministry of Railways.

A Raja-yoga results also when the lagna lord associates with Venus. The combination, however, should not take place in any of the Trika (sixth, eighth or twelfth) houses.

एवं सुमत्या सुफलप्रबोधं श्रीजातकालङ्करणं मनोज्ञम् ।
वृत्तैरनन्तेशमितैर्निबद्धं मया मुदे दैवविदामुदारम् ॥७॥

Shloka 7: Thus have I created the Jatakalankara, for fruitful prognostication, for the intellectual satisfaction of the wise, in a hundred and ten verses.

पुष्करालयवशा गुणसारा जातकोक्तिरमलेव मराला ।
संस्कृता विहरतां भवतां मे मानसेऽतिसरले सुकवीनाम् ॥८॥

Shloka 8: May this essence of the Jataka Shastra, subservient to the planetary dispositions, reside in the

hearts of the wise like the pure and virtuous swan in a body of water.

हृद्यैः पट्टैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मञ्जुलेऽस्मिन् ।
भावाध्यायः श्रीगणेशेन वर्चैर्वृत्तैर्युक्तोऽष्टाभिरेष प्रणीतः ॥९॥

Shloka 9: Thus has been presented in eight charming stanzas, embellished in appropriate metre dear to the learned, the chapter on '(Mutual Exchange of) Houses' by Shri Ganesha.

इति जातकालङ्कारे षष्ठोऽध्यायः

Thus ends the sixth chapter of the Jatakalankara.

7

अथ वंशाध्यायः Chapter on Lineage

In this concluding chapter, the author of the *Jatalankara* comments about his lineage. He also points to the time when this short and crisp classic was written.

अभूद्वनिमण्डले गणकमण्डलाखण्डलः
श्रुतिस्मृतिविहारभूविबुधमण्डलीमण्डनम् ।
प्रचण्डगुणगुर्जराधिपसभाप्रभातप्रभः
कवीन्द्रकुलभूषणं जगति कान्हजी कोविदः ॥१॥

Shloka 1: There existed upon this earth a scholar by the name 'Kaanhaji', like an Indra amongst the learned, illumining, as if like a rising Sun, the court of the renowned ruler of the state of 'Gurjara'. Well versed in scriptural knowledge, he was foremost amongst the wise.

भारद्वाजकुले बभूव परमं तस्मात्सुतानां त्रयं
ज्यायांस्तेष्वभवद्ग्रहज्ञतिलकः श्रीसूर्यदासः सुधीः ।
श्रीमान् सर्वकलानिधिस्तदनुजो गोपालनामाऽभव-
च्छ्रीमहैवविदां वरस्तदनुजः श्रीरामकृष्णोऽभवत् ॥२॥

Shloka 2: Born in the line of Bhardwaja, he (Kaanhaji) had three sons. The eldest amongst them happened to be Shri Suryadasa, the highly learned. The next one

was Gopala, verily a treasure house of all branches of learning. The youngest happened to be the scholarly Shri Ramakrishna.

शाके मार्गणरामसायकधरा १५३५ संख्ये नभस्ये तथा
मासे ब्रह्मपुरे सुजातकमिदं चक्रे गणेशः सुधीः ।
छन्दोऽलंकृतिकाव्यनाटककलाभिज्ञः शिवाध्यापक-
स्तत्र श्रीशिवविन्दुदे गणितभूर्गोपालसूनुः स्वयम् ॥३॥

Shloka 3: The son of Gopala, Ganesha-Kavi by name, versed in the various Vedangas, literature, grammar and mathematics, wrote the *Jatalankara* for the satisfaction of his teacher named Shiva, in (the village) Suryapura during the month of Bhadrapada of the year 1535 of the Shaka era.

Comments: The Shaka era represents the Indian national calendar. According to this, the year 1923 starts on March 22, 2001. The book *Jatalankara* was thus written a little less than four hundred years ago. The month Bhadrapada coincides with August-September of the Christian era.

ये पठिष्यन्ति दैवज्ञास्तेषामायुः सुखं शिवम् ।
भूयात्कैरवकुन्दाभा सुकीर्तिः सर्वतो दिशम् ॥४॥

Shloka 4: Those who study it (the *Jatalankara*) would be blessed with longevity, pleasures and well-being. Like a jasmine flower, their renown would spread in all (the ten) directions.

Comments: Sudhakar Dwivedi, as quoted by Dr Suresh Chandra Mishra, considers the shloka mentioned above as shloka no. 5. According to him, shloka no. 4 is as follows:

तापीतीरे स्थितेऽर्कारि ब्रध्नाख्ये जातकं पुरे ।
बापजीति द्वितीयेन नाम्नेदं गणकेन च ॥

That is: The scholar (Ganesha), popularly known by his second name 'Baapajee', completed the Jatalankara in (the village) Suryapura located on the bank of the river 'Taapee'.

According to Dwivedi, the subsequent shloka mentioned here should be numbered shloka '6'.

हृद्यैः पद्यैर्गुम्फिते सूरितोषेऽलङ्काराख्ये जातके मञ्जुलेऽस्मिन् ।
वंशाध्यायः श्रीगणेशेन वृत्तैर्युक्तो वेदैः सैकसंख्यैः प्रणीतः ॥५॥

Shloka 5: Thus has been presented in 'five' charming stanzas, embellished in appropriate metre dear to the learned, in this Jataka text called Alankara, the 'Chapter on Lineage' by Shri Ganesha.

Note: Including the extra shloka of Shri Sudhakar Dwivedi (vide supra) in the chapter makes it five shlokas in this chapter.

इति जातकालङ्कारे सप्तमोऽध्यायः

Thus ends the seventh chapter of the Jatalankara.

With this, the Jatalankara comes to an end.



Index

- Accident/Injury 20, 40, 42, 43, 47,
48, 82, 83, 86
Avasthas 36-37
Burns 34, 82
Dara karaka 51
Disease(s)
amputation (of sexual organ)
97-98
blindness/eyes disease
24, 25, 27, 102, 104, 110
breast cancer 81
cataract (congenital) 104
cleft palate 71
corneal opacity 25
dental disease 115
foul smell from body 115-116
heart disease 29, 91
impotence 109, 111
kushtha roga 75, 76, 83, 84
lameness 87, 109
mental retardation 20
osteogenesis imperfecta 152
osteomyelitis 160
pharyngeal pouch 164
ringworm infection 105
short stature 105
splenic disease 106-107
testicular enlargement/
hydrocoele 113-115
tuberculosis (abdominal)
165, 166
vitiligo 76
Eunuch 113
Ganda 78, 81
Graha yuddha 131, 132
House(s) 10, 13-15, 18-68
eighth 53-55
eleventh 65
fifth 36-43
first (lagna) 11, 18-23
fourth 29-36
ninth 56-60, 65
second 23-27
seventh 49-52
sixth 43-49
tenth 60, 62, 63, 65
third 28-29
twelfth 66
Imprisonment 115
Longevity 124-147
Planet(s)
aspects 17
mutual relationship 16
Prishthodaya 23, 105
Promiscuity 96
Prostate 45
Visha-Kanya 118-123

Vitiligo 76

Yoga(s)

Arishta/Balarishta 47, 64, 66,
69, 71, 82, 122, 124

Chatussagara 155

Dhana 24, 32, 69, 163

Gaja-Kesari 163

Guru-Mangala 31, 57

Hamsa 31

Karatari,

Paapa 135

Shubha 134

Mahayoga 32, 58

Pancha-Mahapurusha 31

Parivartana 31, 148-167, 149

Raja-yoga 30, 56, 69

About the book

The **Jatakalankara** is a concise yet highly authentic classic on Vedic astrology concerned with the study and analysis of the natal chart. Many an astrologer uses it in his practice as a reference book. Its special features are as under:

- A brief introduction to the twelve houses and the planetary interrelationships.
- Detailed treatment of each of the twelve houses of the horoscope with description of several planetary combinations relevant to each house.
- A chapter on yogas, or specific planetary dispositions, that deals comprehensively with the numerous aspects of an individual, including physical, mental, intellectual, financial, sexual and social.
- A detailed account of astrological indications of various medical ailments, highlighting subtle principles of medical astrology.
- A complete chapter on the highly important subject of determination of longevity, indicating numerous yogas that determine the various life-spans.
- Results of exchange of house lords.
- A special chapter on yogas for the Visha-Kanya.
- The book is profusely illustrated to elucidate its rich astrological content.



Dr K S Charak

M.S. (Surgery), F.R.C.S. (U.K.)
Head of the Department of Surgery
Indira Gandhi ESI Hospital
Jhilmil, Delhi-110095, India

Honorary Editor of the bi-monthly
Vedic Astrology

Author of some of the best
appreciated books on Vedic Astrology