

The Original
Lomasha Samhita - 1
Translated
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A 'Mission Saptarishis' Initiative

Preface

Readers are requested to not mix this work with that of what Ashok Kumar & Anup Das are doing. That was not in manuscript form whereas this is in manuscript form and hence in order to differentiate we call this Lomasha Samhita 'Original'. Special attention must be paid to the lineage of the rishis mentioned in this work with reference to how Jyotish knowledge was disseminated, this is the first time something so authentic has come out. Not to forget that this would be the oldest Jyotish document ever found. One can be sure that certain interpolations might have crept in when this work would have been copied several times over several centuries and this should not be forgotten yet the basic essence would not have changed. Readers will find hidden clues in this text which are not found in other works. The coming out of this work marks a *new era* in Jyotish bringing us closer to the Saptarishis and the content of it is very dear to our heart. We salute the man who gave us this manuscript, did not want his name revealed even though he paid for it and said give it out free to everyone – *Publisher, Saptarishis Astrology.*

I am a Sanskrit enthusiast and am still trying to get a good grip over this divine language. With whatever little knowledge I have of this language I have tried to present a faithful translation.

Introduction

This article presents the Sanskrit text of *Lomasha Samhita* (LS) along with its English translation. This work is also called *Shastisahasri* which indicates that the entire *samhita* contains about sixty thousand shlokas. This makes the entire text about two and a half times the size of *Ramayana* and more than half the size of the largest epic - the *Mahabharata*! But unfortunately the full text is not yet available with us. What we have here is only the first *utthana* containing ten chapters and about six hundred shlokas.

The original manuscript of this text is available at the following [URL](http://www.saptarishisastrology.com/download/Manuscripts/LomashSamhitaSwamisStudenttoChapters.pdf) on the *SA* website:

<http://www.saptarishisastrology.com/download/Manuscripts/LomashSamhitaSwamisStudenttoChapters.pdf>

The *samhita* is set as a conversation between sage *Lomasha* and his disciple *Sujanma*. Amongst these ten chapters, the first five do not deal with astrology directly but rather present an interesting background against which sage *Lomasha* begins to teach *Sujanma*. The actual astrological content begins from chapter six.

The text mentions *Lomasha* to be the creator of the most ancient scripture of *Jyotisha* (2.11 to 2.16). In fact he is said to have received this knowledge from *Brahma* even before the celebrated *Parashara*. Even sages like *Narada*, *Bhrigu* and *Vasishtha* are said to have acquired this knowledge after *Lomasha* (2.12).

What follows below is a brief overview of the ten chapters.

Chapter No.	Chapter Contents
Chapter 1	Greatness of the name of <i>Rama</i>
Chapter 2	Origin of the knowledge of <i>Jyotisha</i>
Chapter 3	Story of the twins of king <i>Kirtidhwaja</i>
Chapter 4	Going of <i>Sujanma</i> to the <i>ashrama</i> of <i>Lomasha</i> to study <i>Jyotisha</i>
Chapter 5	<i>Lomasha</i> begins to teach <i>Jyotisha</i> to <i>Sujanma</i> . Description of the <i>avatars</i> of planets as gods and living beings
Chapter 6	<i>Rashis</i> , Divisional charts, <i>Shodashavargas</i> and other basic stuff

Chapter 7	<i>Vishwaka Balas</i> , Correction of <i>lagna</i>
Chapter 8	Longevity estimation and some other topics
Chapter 9	<i>Yogas</i> related to the birth of illegitimate children. Results of the placement of the lords of various houses in different houses. Description of various kinds of <i>dashas</i>
Chapter 10	Miscellaneous topics related to predicting happiness and sorrow in one's life

This text contains many things which are not found elsewhere. For example *LS* 9.106 onwards specifies twenty two kinds of *dashas* amongst which *dashas* like *Khetakrama*, *Rashikrama*, *Bhagkrama* etc are not found in *BPHS*. Special *yogas* for illegitimate children are presented in chapter nine which again seem unique to this text. A new method for longevity estimation is presented in chapter eight. Chapter ten contains special ways to time important events in one's life.

Interestingly many shlokas in *Lomasha Samhita* (LS) are similar to those found in *Brihat Parasara Hora Shastra* (BPHS). One may compare *LS* 5.19 onwards with *BPHS* 1.6 onwards, *LS* 5.39 onwards with *BPHS* 2.1 onwards, *LS* 6.2 onwards with *BPHS* 4.2 onwards and *LS* 7.1 onwards with *BPHS* 7.10 onwards. These are just tentative examples and in general one will find many more shlokas which are either identical or are very similar.

There are some conflicts between the two texts at some places as well. For example in the case of *Vimshottari dasha* *LS* recommends that it should be used if *lagna* is in the *hora* of Sun in the dark fortnight or in the *hora* of Moon in the bright fortnight (*LS* shlokas 9.112 onwards). *BPHS* does not mention any such restriction¹. The description of the *Vimshottari dasha* is also slightly different from that found in *BPHS* since according to *LS* one can count from either *Ardra* or *Krittika* depending upon other factors. Another difference is found in the description of the *Shashthayani Dasha* (*LS* 9.137 onwards). *LS* says that this *dasha* should be used when Sun is the lord of the ascendant while *BPHS* states that the *dasha* should be used when Sun is in the ascendant. One more difference is with respect to the names of deities of the *Shashtiamsha* (D-60 divisional chart). The list given in *LS* 6.53 to 6.59 and that

¹ Editor Chandrashekhar's Comments: As a matter of fact *BPHS* does mention the fact of *Vimshottari* having to be used when birth is in the *hora* of Sun is in dark fortnight or *hora* of Chandra in bright fortnight thus:

सैषा कृष्णेऽर्कहोरायां चन्द्रहोरागते सिते । दहनात्स्वर्क्षपर्यन्तं गणयेन्नवभिर्हरेत् ॥

saiṣā kṛṣṇe'rkahorāyāṃ candrahorāgate site | dahanātsvarkṣaparyantaṃ gaṇayennavabhirharet ||

However the variation of counting from *Ardra* as indicated in *LS*, when such is not the case, does not appear in *BPHS*.

given in *BPHS* 6.34-6.39 does not match exactly. There are a few more differences which the reader will find between the two texts.

While all care has been taken to produce a precise translation but no human endeavour can be foolproof. Therefore in case some errors have been missed and are observed by the learned readers, they are kindly requested to bring them to our attention so that we can improve the translation further.

॥ श्रीरामाय नमः ॥

Salutations to Sri Rama

Chapter I

शिवशक्रादयो देवा ध्यायन्ते यमहर्निशं। तं वंदे रामभद्रं यल्लीलया रच्यतेऽखिलं ॥ १ ॥

I bow down to the gracious *Rama* whom the gods *Shiva*, *Indra* and others meditate upon day and night and by whose playful act the entire (world) is created.

श्रीलोमेश उवाच

एकदा मुनयः सर्वे शौनकाद्या बहुश्रुताः। नैमिषे सूतमासीनं पप्रच्छुरिदमादरात् ॥ २ ॥

Sri *Lomasha* said: Once in *Naimisharanya*, all the sages beginning with *Shaunaka*, who were all very learned, asked with due respect, the seated *Suta* the following.

अज्ञानध्वांतविघ्नेश कोटिसूर्यसमप्रभ। कथिता भवता पूर्व कर्मणां गहना गतिः ॥ ३ ॥

O the destroyer of the darkness of ignorance! O the one with a brilliance of million Suns!
The obstruse path of *karma* has been spoken by you earlier.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः। कर्मणा जायते वैश्यः तथा शूद्रादि कर्मणा ॥ ४ ॥

(A man) is born as a *vipra* by the virtue of his *karma*. He is a *kshatriya* by the virtue of his *karma*. By the virtue of his *karma* he is born as a *vaishya*. Also he becomes a *shudra* etc by the virtue of his *karma*.

कर्मणा सर्वमेतद्धि स्थितं यत्कर्मणा जगत्। पूर्वजन्मकृतं कर्म कथं ज्ञेयं शुभाशुभम् ॥ ५ ॥

This entire world, whatever it is, exists because of *karma*. How can the good and bad *karma* done in the previous lives be known?

एतन्मे संशयं छिन्धि भगवन्भूतभावन। सुताख्याहि कथां श्रेष्ठां सर्वं मे वक्तुमर्हसि ॥ ६ ॥

O lord! O the benefactor of beings! Dispell this doubt of mine. O *Suta*! Speak the excellent story. You deign tell me everything.

मुनिरुवाच

ऋषीणां वाक्यमाकर्ण्य जगाद् लोमहर्षणः। तान्प्रति भगवान्सूतः प्रवक्तुमुपचक्रमे ॥ ७ ॥

The sage said: After hearing the words of the sages, Lord *Lomaharshana Suta* began to speak to them.

श्रीसूत उवाच

शृणुध्वं ऋषयः सर्वे रहस्यं परमद्भुतम्। पार्वतीशिवसंवादं चतुर्वर्गप्रदायकम् ॥ ८ ॥

Sri *Suta* said: Listen all sages, a supreme and astonishing secret, a conversation between Parvati and Shiva, which bestows the fourfold objectives (*dharmā, artha, kama* and *moksha*).

कैलासशिखिरासीनं देवदेवं जगद्गुरुं। लोकानां च हितार्थाय पार्वत्युवाच शंकरम् ॥ ९ ॥

Parvati spoke to *Shankara*, the god of gods, the teacher of the world, who was seated on the peak of mount *Kailasha*, for the benefit of the world.

देवदेव महादेव सर्वज्ञ परमेश्वर। त्वत्तः श्रुतो मया पूर्वं मंत्रतंत्राण्यनेकशः ॥ १० ॥

सर्वधर्माणि जीवानां व्यवहाराणि यानि च।

O god of gods! O *Mahadeva*! O omniscient one! O supreme lord! Earlier I have heard several kinds of *mantras* and *tantras* from you. (I have heard about) all the *dharmas* of living beings and all their conducts and practices.

अधुना श्रोतुमिच्छामि किं तत्त्वं कृतनिश्चितम् ॥ ११ ॥

गुह्याद्गुह्यतरं गुह्यमैहिकं परमं च यत्। सुगमं चाप्रयासेन सिद्धं साध्यं जनैरपि ॥ १२ ॥

Now I desire to listen (to the answer of the following question). What is that secret *tattva* which is decidedly the most secret amongst the secrets, which is relevant to both this world as well as the afterworld, which is easily understood without much effort, which is well proven and which is accomplishable by ordinary men as well?

पार्वतीवचनं श्रुत्वा विरूपाक्षो जगद्गुरुः। प्रोवाच शैलजां भर्गो वचनं सर्वसिद्धिदं ॥ १३ ॥

After hearing the words of *Parvati*, *Virupaksha*¹, the teacher of the world, *Bhargava*², spoke to the daughter of the mountain, words which bestow success in all endeavours.

श्रीशिव उवाच

धन्यासि कृतपुण्यासि यस्मात्ते मतिरीदृशी। पृष्टं लोकोपकाराय तस्मात्त्वां प्रवदाम्यहम् ॥ १४ ॥

Sri *Shiva* said: You are blessed indeed! You have done meritorious deeds because of which your mind is (asking) such (a question). You have asked for the benefit of the world hence I am answering you.

रहस्यं परमं पुण्यं सर्वसिद्धिप्रदायकम्। रामनामपरं तत्त्वं सर्वशास्त्रेषु च स्फुटं ॥ १५ ॥

The name of *Rama* is a secret supreme and auspicious. It confers all kinds of successes and it is enunciated in all sacred texts.

तस्य नामप्रभावेण सर्वज्ञोऽहं वरानने। रामनामात्परतरं नास्ति किञ्चिज्जगत्त्रये ॥ १६ ॥

O the one with a beautiful face! It is by the grace of his name that I am omniscient. There is nothing in the three worlds which is superior to the name of *Rama*.

रामेति द्व्यक्षरं यत्र तत्र वैकुण्ठमुच्यते। रामं देवं परित्यज्य योऽन्यदेवमुपासते ॥ १७ ॥

दिव्यवर्णसहस्राणि कुम्भिपाके प्रपच्यते।

Wherever are present the two syllables of the word *Rama*, there is *Vaikuntha*³. Those who worship other gods rejecting *Rama*, they suffer torments in the hell named *Kumbhi* for a thousand divine years.

अज्ञानाद्यदि वा ज्ञानाद्रामेति द्व्यक्षरं वदेत् ॥ १८ ॥

जन्मजन्मान्तरकृतं पापं नाशयति क्षणात्। स्थितं रामे जगत्सर्वं रामः सर्वेषु संस्थितः ॥ १९ ॥

The one who, either knowingly or unknowingly, utters the two syllabled word *Rama*, his sins committed in this birth as well as those committed in previous births are destroyed in a moment. The entire universe is situated in *Rama* and *Rama* is situated in everything.

¹ An epithet of *Shiva* meaning that which is formless (*विरूप*) but is still endowed with eyes (*अक्ष*) or sense organs.

² Another epithet of *Shiva* meaning that which is effulgent.

³ The abode of *Vishnu*.

वृक्षेषु कल्पवृक्षश्च यथा नृषु च वैष्णवः। नदीषु च यथा गंगा सागरेषु पयोदधिः ॥ २० ॥
 ग्रहेषु भगवान्सूर्यो व्रतेष्वैकादशी यथा। संवत्सरेषु प्रभवः स्वयने चोत्तरायणः ॥ २१ ॥
 यथर्तुषु वसन्तारख्यो मासेषु मार्गशीर्षकः। तिथिषु विष्णुदैवत्यो यथा वारेषु भास्करः ॥ २२ ॥
 नक्षत्रेषु यथा पुष्यो योगेषु हर्षणाह्वयः। बभौ यथा श्रुतौ ब्राह्मः मुहूर्तेषु यथाभिजित् ॥ २३ ॥
 पुरीषु च यथा काशी पर्वतेषु हिमाचलः। यथा गावः पशुष्वैवं यथा धातुषु कांचनम् ॥ २४ ॥
 आश्रमेषु च सन्यासो यथा वर्णेषु भूसुरः। यथा दासेष्वहं भद्रे देवेषु गरुडध्वजः ॥ २५ ॥
 अक्षरेषु यथाकारश्चांकेष्वैकः प्रकीर्तितः। अर्थेषु च यथा विद्या धर्मेषु शरणं हरेः ॥ २६ ॥
 भगवद्भक्तिः कामेषु सायुज्यं चैव मुक्तिषु। तथा सर्वेषु शब्देषु रामशब्दो विधीयते ॥ २७ ॥

Just like *Kalpavriksha* is supreme amongst trees, just like a *Vaishnava* is supreme amongst all men, just like the *Ganga* is supreme amongst all rivers, just like the ocean is supreme amongst all water bodies, just like the Sun is supreme amongst all planets, just like the *vrata* of *Ekadashi* is supreme amongst all *vratas*, just like *Prabhava* is supreme amongst all the *samvatsaras*, just like *Uttarayana* is supreme amongst the two *ayanans*, just like *Spring* is supreme amongst all seasons, just like the month of *Margashirsha* is supreme amongst all months, just like the *tithi* ruled by *Vishnu* is supreme amongst all *tithis*, just like Sunday is supreme amongst all days, just like *Pushya* is supreme amongst all constellations, just like *Harshana* is supreme amongst all the *yogas*, just like the *Brahm* shines forth in all Vedas, just like *Abhijit* is supreme amongst all *muhurats*, just like *Kashi* is supreme amongst all cities, just like the *Himalayas* are supreme amongst all mountains, just like the *cow* is supreme amongst all animals, just like *Gold* is supreme amongst all metals, just like *sanyaasa* is supreme amongst all *ashrams*, just like *Brahmana* is supreme amongst all *varnas*, just like *I am* supreme amongst all servants and *Vishnu* is supreme amongst all *lords*, just like the letter *A* is supreme amongst all letters, just like the number *one* is supreme amongst all numbers, just like *knowledge* is supreme amongst all possessions, just like taking the refuge of *Vishnu* is supreme amongst all religious duties, just like the desire for *bhakti* of the Lord is supreme amongst all desires, just like *Saayujya* is supreme amongst all kinds of *muktis* similarly the word *Rama* is supreme amongst all words.

तस्मात्सर्वप्रयत्नेन रामभक्तिं कुरु प्रिये। विहाय रामं सर्वज्ञं नान्यः संसारतारकः ॥ २८ ॥

Therefore, O beloved one! Perform devotion to *Rama* by all efforts. There is no one except *Rama* who takes (men) beyond the ocean of *samsara*.

इति ते कथितं देवि रहस्यं परमाद्भुतम्। गोपनीयं प्रयत्नेन येन श्रेयो ह्यवाप्स्यसि ॥ २९ ॥

O Goddess! Thus I have spoken the supremely astonishing secret to you. It should be kept hidden by you using all your efforts, through which you will certainly obtain prosperity.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे परमरहस्यकथनो नाम

प्रथमोऽध्यायः ॥ १ ॥

||Thus ends the first chapter entitled "The Enunciation of the Supreme Secret" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

Chapter 2

सूत उवाच

श्रुत्वा रहस्यं परमं रामनामयशोऽमृतं। पुनः पृच्छति सा देवं पार्वती नीललोहितं ॥ १ ॥

Suta said: After listening to the nectar of the fame of Rama, the supreme secret, Parvati asked lord *Nilalohita*¹ again.

पार्वत्युवाच

यत्त्वया कथितं देव सर्वशास्त्रौघविग्रहं। श्रीरामपरमं तत्त्वमित्यहं कृतनिश्चितं ॥ २ ॥

Parvati said: O lord! I am convinced that the name of Sri *Rama*, the embodiment of all the sacred texts, that you have mentioned, is the supreme *tattva*.

देवदेवं परित्यज्य भजंते दुष्टबुद्धयः। अन्यदेवं कथं नाथ तन्मे ब्रूहि त्रिलोचन ॥ ३ ॥

Tell me, O *Trilochana*²! O lord! Why do men of evil intellect worship other gods rejecting the god of gods *Rama*?

शिव उवाच

यादृशं पूर्वसंस्कारं तादृशाचरणं शिवे। जनयेत्तादृशं रूपं शुभो वाप्यशुभोऽपि वा ॥ ४ ॥

¹ An epithet of *Shiva* meaning the one who has a purple hue.

² An epithet of *Shiva* meaning the one who has three eyes.

Shiva said: O *Shivaa*! Whatever is the nature of the *samskaras* of the previous births, according to that is the conduct of an individual, which in turn generates the kind of form (which the individual worships), whether it is evil or auspicious.

कर्माधीनं जगत्सर्वं केचित्तु पदवीं गताः। विधिशक्रादयः केचिन्नष्टाः कीटादयश्च ये ॥ ५ ॥

The entire universe is subservient to *karma*. Some (*jivas*) have acquired the status of *Brahma*, *Indra* etc while some, like those who are insects etc, are ruined.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः। कर्मणा जायते वैश्यस्तथा शूद्रादि कर्मणा ॥ ६ ॥

(A man) is born as a *Vipra* by the virtue of his *karma*. He is a *Kshatriya* by the virtue of his *karma*. By the virtue of his *karma* he is born as a *Vaishya*. Also he becomes a *Shudra* etc by *karma*.

पार्वत्युवाच

पूर्वजन्मकृतं कर्म कथं ज्ञास्यंति पंडिताः। इति मे ब्रूहि सर्वेश कृपया करुणानिधे ॥ ७ ॥

Parvati said: O the lord of all! O the ocean of mercy! Have mercy and tell me how shall the learned men come to know about the *karma* of previous birth?

शिव उवाच

ग्रहराशिनवांशाद्यैर्दृष्ट्या दृष्टिबलाबलैः। पूर्वजन्मकृतं कर्म ज्ञास्यंति बुद्धिमत्तराः ॥ ८ ॥

Shiva said: The intelligent people will know about the *karma* of the previous birth through the planets, signs, (divisions like) *navamsha* etc, aspects and the strengths and weaknesses of aspects.

पार्वत्युवाच

देवदेव महादेव भक्तानुग्रहकारक। त्वां विना कर्मज्ञाता कः त्राता को वृषवाहन ॥ ९ ॥

Parvati said: O lord of the lords! O *Mahadeva*! O the one who confers benefits upon the devotees! O the one who rides on a bull! Who is the knower of the *karma* and the saviour (from *samsara*) in addition to you?

कर्मशास्त्रस्य को वक्ता कः कर्ता करुणानिधे। इति मे ब्रूहि देवेश केनाद्यं प्रकटीकृतं ॥ १० ॥

O ocean of mercy! Who is the speaker/expounder of the subject of *karma*? Who is the author/practitioner? O lord of the lords! Tell me this that who has revealed the (subject dealing with the) sins?

शिव उवाच

कालज्ञः कर्मज्ञाता स्यात्तातैको मधुसूदनः। वक्ताहं कर्मशास्त्रस्य कर्ता तु लोमशो मुनिः ॥ ११ ॥

Shiva said: The one and only *Madhusudana*¹ is the knower of time, the knower of *karma* and the saviour. I am the expounder of the subject of *karma* and sage *Lomasha* is the author/practitioner.

तस्माद्भृगुवसिष्ठाद्या नारदाद्यर्षयस्तथा। आद्ये प्रकटितो ह्येष लोमशो द्रुहिणात्मजः ॥ १२ ॥

After him (this knowledge was acquired by) *Bhrigu*, *Vasishtha* and others and by *Narada* and other sages. *Lomasha*, the son of *Vishnu*, appeared in the beginning of creation.

लोमशः कृतवान्पूर्वं संहितां सुमनोहरां। शिष्यमध्यापयामास सौमतेयं द्विजन्मनः ॥ १३ ॥

Earlier *Lomasha* created a wonderful treatise. He taught it to his disciple *Saumateya*², a *brahmana*.

तस्मात्सर्वे जनाः प्राप्ता देवता मुनयो द्विजाः। लोमशात्सुमतेः सूनुस्तस्मादात्रेयनंदनः ॥ १४ ॥

च्यवनो जैगिषव्यश्च तस्माच्छक्तिः पराशरः। तस्माद्द्वारीतवैकल्यस्तस्माद्वाचस्पतिस्ततः ॥ १५ ॥

भरद्वाजश्च माण्डव्यो गर्गश्चान्ये ततस्ततः। स्वस्वमार्गेण ते प्रोक्ता मतमालोक्य विस्तरं ॥ १६ ॥

After that all men, gods, sages and *dwijas* acquired this knowledge. From *Lomasha*, the son of *Sumati*, after him the son of *Aatreya*, *Chyavana* and *Jaigishavya*. After that *Shakti* and *Parashara*. After that *Harita* and *Vaiklavya*. And then after that *Brihaspati*, the lord of speech. *Bharadwaja*, *Maandavya*, *Garga* and others then obtained it one after the other. They were taught the details after (their teachers had) formed an opinion through their own interpretations.

Special Note on Shloka 12:

Following is a discussion between Editor Chandrashekhar Sharma & Translator Veneet Kumar

CS: If I remember right *druhina* means Shiva or Vishnu. *Atmaja* can be both son and originated from Intellect. Brahma is also referred to as Adya. Thus the shloka could mean that Brahma revealed this science to Lomasha, Bhrigu VasiStha Naraada and other sages. This translation needs to be checked properly, as Narada Samhita says:

ब्रम्हाऽचार्यो वसिष्ठोऽत्रिर्मनुः पौलस्त्यलोमशौ। मरीचिरङ्गिरा व्यासो नारदः शौनको भृगुः ॥२॥

bramhā'cāryo vasiṣṭho'trirmanuḥ paulastyalomaśau |

¹ An epithet of *Vishnu* meaning the one who slayed the demon named *Madhu*.

² Literally the son of *Sumati*.

marīciraṅgiarā vyāso nāradaḥ śaunako bhṛguḥ ।।2।।
च्यवनो यवनो गर्गः कश्यपश्च पराशरः। अष्टदशैते गम्भीरा ज्योतिःशास्त्रप्रवर्तकाः ॥३॥
cyavano yavano gargaḥ kaśyapaśca parāśaraḥ ।
aṣṭādaśaite gambhīrā jyotiḥśāstrapravartakāḥ ।।3।।

Thus this may indicate that it was revealed to all these sages in times gone by, by Brahma. This is also supported by King Kirtidhwaja's twin case. The sages make a prediction and Saumateya is not able to make prediction and hence leaves to get instruction from Lomasha. So he could not have taught the sages the science of Jyotisha.

VK: I have reinterpreted the verses to mean that Lomasha was the first to acquire the knowledge of Jyotisha. Then the knowledge was acquired by various sages but after Lomasha. I think this interpretation is correct.

CS: Something is wrong here as Atreya itself means son of Atri, so why nandana? I think what is said that as Lomasha taught this to the Son of Sumati, so did the other rishis told the science with their own interpretation with detailed description.

VK: I am not sure about आत्रेयनंदन. Could it refer to the grandson of Atri?

पार्वत्युवाच

कस्मिन्काले विरचितो देशे वा केन हेतुना। इति मे ब्रूहि देवेश कृपया जनवल्लभ ॥ १७ ॥

Parvati said: At what time was this text created? At which place? What was the reason for its creation? O lord of lords! O the one dear to men! Please tell this to me.

शिव उवाच

लोमशः कृतवान्द्वेष एकविंशतिमे कृते। चतुर्दशदिने तु सहस्रेऽष्टगते समे ॥ १८ ॥

संवत्सरे तु प्रभवे माघे मासि सिते दले। पंचम्यां वासरे शुके पौष्णभे शुभयोगके ॥ १९ ॥

Shiva said: *Lomasha* codified this treatise in the twenty first *Krita yuga*, when fourteen days were left for the completion of the one thousand and eighth year, in the *Prabhava samvatsara*, in the month of *Magha*, on the fifth day of bright fortnight, on a Friday, when Moon was in the *Pushya* constellation and consequently there was an auspicious yoga¹.

आरभ्य तद्दिनात्माधी यावद्दशदिनानि च। लोमशः सुमतेः पुत्रं कथयामास संहितां ॥ २० ॥

Beginning with that day, for ten days *Lomasha*, the one meditating on the Self, spoke this treatise to the son of *Sumati*.

¹ **Chandrashekhar's Comment:** The sage is perhaps indicating shubha yoga (23rd of the 27 yogas) being operative.

यत्र साक्षाद्भगवति गंगा पापप्रणाशिनी। नरनारायणो यत्र नाम्ना बदरिकाश्रमं ॥ २१ ॥

तत्रैवाध्यापयामास संहितां सुमनोहरां। तज्ज्ञात्वा परमं लोकं प्रापयिष्यन्ति मानवाः ॥ २२ ॥

Where the goddess Ganga, the destroyer of sins, is herself present, where *Nara* and *Narayana* are present, the place having the name *Badrikashrama*, there itself he taught this wonderful treatise. Knowing it men will attain to the supreme worlds.

पार्वत्युवाच

कः सुजन्मा किमर्थं वै संहितामप्यधीतवान्। ब्रूहि मे कृपया देव श्रोतुमिच्छामि विस्तरात् ॥ २३ ॥

Parvati said: Who was *Sujanma*? And why did he study the treatise? O Lord! Have mercy and tell me. I want to know in detail.

॥ इति श्रीलोमशसंहितायां षष्टिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे द्वितीयोऽध्यायः ॥ २ ॥

|| Thus ends the second chapter in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses. ||

Chapter 3

सूत उवाच

पार्वतीवचनं श्रुत्वा शंकरः सर्वतत्त्ववित्। सर्वलोकोपकाराय पुनः प्रोवाच शैलजाम् ॥ १ ॥

Suta said: After hearing the words of *Parvati*, the knower of the truth of everything, *Shiva*, spoke again to the daughter of the mountain for the benefit of the entire world.

शिव उवाच

शृणु देवि प्रवक्ष्यामि सुरहस्यं कथानकं। वंगराजस्य चरितं सर्वपापप्रणाशनम् ॥ २ ॥

Shiva said: O Goddess! Listen. I shall tell a secret story - the story of the king of *Vanga*, which is the destroyer of all sins.

आसीत्कृतयुगे राजा नाम्ना कीर्तिध्वजो बली। धर्मज्ञः सत्यवक्ता च कृतज्ञश्च दृढव्रतः ॥ ३ ॥

In the *Krita Yuga* there was a powerful king by the name *Kirtidhwaja*. He was a knower of *dharma*, veracious, mindful of former favours and of rigid vows.

देवेंद्रेण समं यस्य मित्रत्वमभवच्छिवे। यमेन वरुणेनैव कुबेरेण समं तथा ॥ ४ ॥

O *Shivaa*! He had friendship with *Indra*. He also had friendship with *Yama*, *Varuna* and *Kubera*.

तस्यैवं शासतो देवि राज्यं निहतकंटकं। पुत्रवान्धनवान्चैव प्रजावान्धर्मशीलवान् ॥ ५ ॥

O Goddess! He had (good) sons, he possessed wealth, he had (good) subjects, was devoted to *dharma* and was of virtuous conduct. While he was ruling this way, all obstructions related to his kingdom were subdued.

तस्य भार्याद्वयं चासीत्कमला कीरणेति च। सदाचारे सुरुपे द्वे पतिभक्तिपरायणे ॥ ६ ॥

He had two wives named *Kamala* and *Kirana*. Both were of virtuous conduct, had attractive looks and were devoted to their husband.

ज्येष्ठायां कमलायां च पुत्रौ द्वौ संबभूवतुः। एकवर्षे च मासे च तिथिवारादिके समे ॥ ७ ॥

एकमे चैकयोगे च लग्नैकसमकालके।

The elder wife *Kamala* bore two sons in the same year, the same month, the same *tithi*, *vaara* etc, in the same constellation, in the same *yoga*, in the same *lagna* and at the same time.¹

जातौ समौ चापि वरौ रूपभिन्नौ बभूवतुः ॥ ८ ॥

श्यामगौरौ कृशस्थूलौ लघुदीर्घौ क्रमेण तु। एकोऽतिगुणवान्दाता धर्मात्मा सत्यसंयुतः ॥ ९ ॥

एकः पापी महाक्रोधी पिशुनानृततत्परः।

Even though the two princes were born at the same time they were different in terms of appearances. There were respectively dark and fair, lean and obese, short and tall. One was extremely virtuous, charitable, pious and veracious while the other was sinful, extremely short tempered and devoted to slandering and falsehood.

दृष्ट्वा तदा सुतौ राजा विचित्रा गतिरैश्वरी ॥ १० ॥

विस्मयं परमं लेभे चिंतया खिन्नमानसः।

Seeing those two sons and the astonishing ways of God, the king was very much surprised and was depressed with worry.

तदा विलोकयामास नानाग्रंथान्मुनिकृतान् ॥ ११ ॥

¹ SA Publisher: Shows the uniqueness of the text as probably this is the first time an ancient text speaks of twins birth, predicting on twins is still a dilemma to modern astrologers

तथापि नो गता चिंता किमिदं चिंतितं भृशं।

He then referred to various texts created by the sages but even then his worry did not subside. He frequently thought, "What is this?"

एतस्मिन्नंतरे काले मुनिवृंदं समागतम् ॥ १२ ॥

वसिष्ठः कौशिको गर्गः काश्यपो माठरः क्रतुः। पुलहः सिमलः शुक्लो जाबालिर्देवलो भृगुः ॥ १३ ॥

शौनको नारदो व्यासः पौलस्त्योऽत्रिः पराशरः। एते चान्ये च बहवः सर्वविद्याविशारदाः ॥ १४ ॥

At this time a group of sages arrived in front of the king. *Vasishtha, Kaushika, Garga, Kaashyapa, Maathara, Kratu, Pulaha, Simala, Shukla, Jaabaali, Devala, Bhrigu, Shaunaka, Naarada, Vyaasa, Paulastya, Atri, Parashara*¹ - these and many others. All of them were proficient in all subjects.

मुनीनां वृंदमालोक्य तदा राजा समुत्थितः। अर्घ्यपाद्यादिकं चक्रे प्रहृष्टात्मा महीपतिः ॥ १५ ॥

Seeing the group of sages the king stood up and with a pleased mind he washed their feet, offered water for drinking and conducted other formalities.

सुखोपविष्टान्विश्रान्तान्प्रच्छ विदितान्मुनीन्। स्वामिन् त्वद्दर्शनेनाहं कृतं देहस्य पावनं ॥ १६ ॥

He asked the enlightened sages who were seated comfortably and had rested, "O Masters! By seeing you I have purified my body."

महांतः कृपणान्यांतु यांति तद्देहमादरात्। यूयं सर्वगतिश्रेष्ठाः समाधिध्यानतत्पराः ॥ १७ ॥

तस्माद्भो मुनयः श्रेष्ठा मम शंकां व्यपोहतु।

"The great should protect the weak. They go to their houses out of respect. You are all dedicated to *samadhi* and concentration of mind and are the supreme refuge of all. Therefore, O great sages! Let my doubt be removed."

इत्युक्त्वा धरणीनाथः सुतयोर्जन्मपत्रिके ॥ १८ ॥

तान्मुनीन्दर्शयामास कालज्ञानविशारदान्।

Having said this, the king showed the two birth charts of his sons to those sages who were adept in the knowledge of time.

¹ It is interesting to note that eighteen names are mentioned here. Traditionally also there are said to be eighteen *pravartakas* or propounders of astrology.

तदा ते मुनयः सर्वे दृष्ट्वा कुंडलिके शुभे ॥ १९ ॥

ग्रहराशिनवांशाद्यान्वर्षमासादिकासमान्। पत्रिकः पत्रिकां ज्ञात्वा जनस्यैकस्य भामिनि ॥ २० ॥

O beautiful woman! Then all those sages, after seeing the two auspicious charts, planets, signs, divisions like *navamsha* etc which were identical with respect to year, month etc they thought them to belong to one individual.

मीनांगे तत्र जीवेंदू मेषे भौमो घटे शनिः। सिंहे सिंहाधिपौ जुके भार्गवो मिथुने तमः।

चंद्रात्मजे मदस्थाने सकलादीसभागगाः ॥ २१ ॥

In them Jupiter and Moon were placed in the ascendant Pisces, Mars in Aries, Saturn in Aquarius, Sun in Leo, Venus in Libra, Rahu in Gemini and Mercury in the seventh house with all planets in identical *Navamshas*.

तेन जातो गुणाढ्यश्च मतिमान्कीर्तिमान्बली। चक्राधिपो धनेशश्च सर्वसत्वानुकंपकः ॥ २२ ॥

राजराजो धनुर्धारी सर्वशत्रुविनाशकः। गौरांगो धर्मशीलश्च दीर्घस्थूलः सहायवान् ॥ २३ ॥

व्रतबंधोऽष्टमे वर्षे विवाहो द्वादशे भवेत्। अष्टाविंशे सुतो सप्तिर्महायुद्धं रणे भवेत् ॥ २४ ॥

तत्रैव मृत्युमाप्नोति तेन स्वर्गे गमिष्यति। माघे मासे सिते पक्षे द्वादश्यां रविवासरे ॥ २५ ॥

सूर्योदये कुवे राश्ये(राशौ?) कालास्त्रेण मरिष्यति। इत्युक्त्वा मुनयः सर्वे तूष्णीं ते बभूवुस्तदा ॥ २६ ॥

“One with this configuration will be endowed with virtues, will be intelligent, famed, physically strong, a *chakravarti* king, wealthy, compassionate to all beings, a king of kings, a wielder of bow, destroyer of all enemies, of fair colour, shall have a conduct in accordance with *dharma*, tall, healthy and shall help others (or shall have many helpers). He will have the *thread ceremony* at the age of *eight*, *marriage* at the age of *twelve*, *son* at the age of *twenty eight*. At the age of *seventy* there will be a *huge war* in the battlefield. There itself *he* will *die* and because of this attain heaven¹. In the month of *Magha*, on the *twelfth* day of the *bright fortnight*, on a *Sunday*, when the *Sun* will rise in the sign of *Capricorn* he will die by the weapon named *Kalashtra*.” Having said this all the sages then became quiet.

¹ Death in the battlefield immediately takes a Kshatriya (warrior class born) to heaven.

Ju As Mo	Ma		Ra
Sa	Rasi Lomesh Samhita Ex		
			Su
Ke		Ve	Me

	Ma		Sa
2	1	Mo Ju	11 10
		As	
	Ra	3 12 9	Ke
		6	
4		Me	8
	5		7
	Su		Ve

मुनीनां वाक्यमाकर्ण्य तानुवाच तदा नृपः। एकस्येदं फलं सौम्या नान्यस्य घटते फलम् ॥ २७ ॥

After hearing the words of the sages the king then spoke to them them, “O *Saumyas!* This result pertains to one son. It does not apply to the other.”

कारणं तस्य मे ब्रूहि वर्षमासादयः समान्। द्वितीयस्तु महापापी दुःशीलो रणकातरः ॥ २८ ॥

विद्याविरहितः क्रोधी श्यामो ह्रस्वोऽतिनिर्घृणः। एतद्विचार्यतां सम्यक् भवन्तो बुद्धिशालिनः ॥ २९ ॥

“Tell me the reason for that. The years, months etc are identical but the second son is very sinful, of a bad character, a coward in battlefield, devoid of knowledge, short tempered, dark in colour, short in height and extremely merciless. All you intelligent sages should think about this properly.”

इति वाक्यं समाकर्ण्य नृपस्य मुनयस्तदा। ऊचुस्ते पृथिवीनाथं नृपस्य परितोषणं ॥ ३० ॥

Hearing these words of the king the sages then spoke to him words for his satisfaction.

मुनय ऊचुः

शृणु राजन्महाभाग धर्माब्जोद्धोधने हरिः। उपायं संप्रवक्ष्यामि त्वच्चिंता येन नश्यति ॥ ३१ ॥

The sages said: Listen, O King! O greatly fortunate one! *Vishnu* (is the cause of) the blossoming of the lotus of *dharma*. I am telling you the means through which your worry shall cease.

सुमतिर्भृगुगोत्रीयः कुत्रास्ति त्वत्पुरोहितः। तमाह्वय पप्रच्छस्व स सर्वं कथयिष्यति ॥ ३२ ॥

Where is *Sumati*, your *purohita*, who is born in the lineage of *Bhrigu*? Call him and ask. He will tell everything.

धात्रा वरप्रदानात् त्रिसप्तजन्मांतरस्य च। पूर्वस्य हि क्षमो वक्तुं तत्तुल्योत्तरजन्मजं ॥ ३३ ॥

By the boon granted by *Brahma* he is capable of telling about *twenty one previous lives* and an *equal number* of *future lives*.

इति वाक्यं समाकर्ण्य मुनीनां च तदा नृपः। तत्क्षणाद्दूतमाहूय प्रेषयामास तद्गृहे ॥ ३४ ॥

Hearing these words of the sages the king then instantly summoned his messenger and sent him to his (the *purohita's*) house.

दूतोऽपि प्रगतस्तत्र तस्य पुत्रं ददर्श ह। उवाच तं महात्मानं कुत्र ते जनको गतः ॥ ३५ ॥

The messenger having arrived there saw his son. He asked that high souled one, "Where has your father gone?"

इति वाक्यं समाकर्ण्य दूतस्य तमवोचत ॥ ३६ ॥

पिता पंचत्वमापन्नो गंगासागरसंगमे। त्वं कोऽसि कुत्र ते वासः किं कार्यं वर्तते तव ॥ ३७ ॥

शुभं वाप्यशुभं वापि तन्नो ब्रूहि यथार्थतः।

Hearing these words of the messenger he said to him "My father has attained to the *five tattwas*¹ at the junction of *Ganga* and the sea. Who are you? Where do you live? What is your work here? Whether it is good or bad, tell me as it is."

दूत उवाच

वंगराजस्य दूतोऽहं तत्रैव प्रवसाम्यहं ॥ ३८ ॥

कंदूरो नाम मे विद्धि त्वत्सकाशमिहागतः। तेनाहं प्रेषितो विद्वन् स यदाह शृणुष्व तत् ॥ ३९ ॥

The messenger said: I am the messenger of the king of *Vanga*. I stay there itself. Know me, the one who has come in your presence, to have the name *Kandura*. O learned one! I have been sent by him (the king). Listen to what he has said.

सुमतिं तत्सुतं वापि कर्मज्ञं सत्यसंविदं। अस्मिन्नथे समारोप्य ह्यानयस्व यथाविधि ॥ ४० ॥

"Bring the knower of *karma*, the one possessing true knoweldge, *Sumati* or his son by properly mounting him on this chariot."

¹ That is he has died.

तस्माद्भो ब्राह्मणश्रेष्ठ मत्सहैवाधुना व्रज। इति दूतोदितं श्रुत्वा सौमतेयो द्विजर्षभः ॥ ४१ ॥

दूतवाक्यं मन्यमानो रथमारूह्य तत्क्षणात्। प्रहृष्टमानसो भूत्वा व्रजन्द्विजवरस्तदा ॥ ४२ ॥

अंगादङ्गे समायातो रात्रिकेण सदूतकः।

Therefore, O great *Brahmin*! Come with me now itself. After hearing these words uttered by the messenger, the excellent *dwija Saumateya*, acceding to the messenger's request, mounted the chariot instantly. Going with a pleased mind he, along with the messenger, reached *Vanga* from *Anga* in one night.

तदा सर्वे जनाः श्रुत्वा विप्रस्यागमनं शिवे ॥ ४३ ॥

स्वस्वगेहात्समायाता भूदेवाः क्षत्रियादयः। वस्त्रालंकारससहिता विप्रदर्शनलालसाः ॥ ४४ ॥

O *Shivaa*! Then all the men - *brahmins*, *kshatriyas* etc on hearing the arrival of the *vipra*, stepped out of their houses along with clothes and ornaments with a derise to see the *vipra*.

दूतो नृपं सभायां च कथायामास तत्त्वतः। तदा राजा समुत्थित्वा ननाम शिरसा मुहुः ॥ ४५ ॥

आसनं पाद्यमर्घ्यदि नृपः प्रादाद् द्विजाय च।

The messenger said everything to the king in the assembly as it is. Then the king, having got up, bowed his head and then provided the *dwija* a seat and washed his feet, offered water for drinking and conducted other formalities.

सुखोपविष्टं विप्रेन्द्रं कुशलं पृष्टवान्नृपः ॥ ४६ ॥

राजानमाशिषं दत्त्वा चिरं जीवेति ब्राह्मणः। कथितकुशलं चादौ पितुर्मृत्युं न्यवेदयत् ॥ ४७ ॥

The king asked the excellent *vipra*, who was seated comfortably, his well being. The *vipra* blessed the king by saying "May you live long!" and after asking his welfare mentioned the demise of his father.

॥ इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे विप्रागमनं नाम

तृतीयोऽध्यायः ॥ ३ ॥

|| Thus ends the third chapter entitled "The Arrival of the Vipra" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

Chapter 4

श्रीशिव उवाच

तदा नृपोऽपि धर्मात्मा स्थानं दत्वा द्विजाय च। तत्रोपवसते विप्रे सभा चैकदिने कृता ॥१॥

Shiva said: Then the pious king offered a place to stay for the *vipra*. When the *vipra* was staying there one day an assembly was convened by the king.

वसिष्ठाद्याश्च मुनयो राजानश्च तथागताः। सुबाहुर्दंडकः शल्यश्चित्रकेतुर्विदेहजः ॥२॥

वीरबाहुः सुषेनश्च नृकः सुह्लादकोरणौ। रत्नग्रीवो रिपूतापः पद्माक्षः सिंहगर्जनः ॥३॥

मंत्रिणश्चागतास्तत्र चत्वारो हर्षणादयः। हर्षणो भरतः शल्वराश्वजंघेति कोविदः ॥४॥

Sages like *Vasishtha* etc and kings arrived. *Subahu*, *Dandaka*, *Shalya*, *Chitraketu*, *Videhaja* (son of *Janaka*, the king of *Mithila*), *Virabahu*, *Sushena*, *Nrika*, *Suhlada*, *Korana*, *Ratnagriva*, *Riputapa*, *Padmaksha*, and *Simhagarjana*. The four ministers *Harshana* etc also arrived there. *Harshana*, *Bharata*, *Shalvara* and the learned *Ashwajangha*.

मार्गशीर्षेऽसिते पक्षे पंचम्यां पुष्यभे गुरौ। मृगलग्ने कृता राज्ञा सभा चाति मनोरमा ॥५॥

The pleasant assembly (of the great sages and powerful kings) was convened by the king in the month of *Margasirsha*, on the fifth day of the dark fortnight when Moon was in the *Pushya* constellation and Jupiter was in Capricorn in the ascendant.

तदा कीर्तिध्वजो राजा सभायां सुमतेः सुतं। आह्वयामास हर्षेण सुजन्मा तत्र चागतः ॥६॥

Then the king *Kirtidhwaja* summoned the son of *Sumati* in the assembly delightedly. *Sujanma* arrived there.

आगतं वीक्ष्य धर्मज्ञं सौमतेयं सुजन्मनं। कृतांजलिपुटो भूत्वा उवाचेदं महामतिः ॥७॥

The intelligent king, after seeing *Sujanma*, the knower of *dharma*, the son of *Sumati*, having arrived, folded hands and spoke the following to him.

राजोवाच

नमस्तुभ्यं द्विजपते पूर्वकर्मविदे नमः। सौमतेयाय सर्वाय सर्वज्ञाय च ते नमः ॥८॥

The king said: Salutations to you, O king of the *dwijas*! Salutations to you, O the one who knows about the *karmas* of previous births! O *Saumatya*! O the one who is everything! O the one who knows everything! Salutations to you.

इति स्तुत्वासनं प्रादादुपविष्टो द्विजोत्तमः। तदा कीर्तिध्वजो राजा भरतं प्रत्युवाच ह ॥९॥

पुत्रयोः पत्रिकेऽमात्य शीघ्रमानय मद्गृहात्।

After praising him in this way the king offered a seat. The best of the *vipras* sat down. Then the king *Kirtidhwaja* spoke to *Bharata*, “O Minister! Quickly bring the two horoscopes of my two sons from my home.”

इति नृपवचः श्रुत्वा भरतो मंत्रिसत्तमः ॥ १० ॥

गत्वा गृहे समादाय पत्रिके तत्र चागतः। उभयोः पत्रिके प्रादात्सौमतेयं सुनजन्मनं ॥ ११ ॥

तत्रोपविष्टो भरतो राज्ञो दक्षिणभागके।

After hearing these words of the king, *Bharata*, the best of ministers, went to his home, picked up the two horoscopes and returned there. He gave the horoscopes of the two sons to *Sujanma*, the son of *Sumati*. Then *Bharata* sat down there on the right hand side of the king.

उवाच विप्रं नृपतिः सुधीर्धर्मप्रवर्तकः ॥ १२ ॥

कयोरिमे पत्रिके द्वे किं फलं वद कर्मवित्। कस्मिन्नब्दे फलं किं स्यात्पूर्वजन्मनि का कथा ॥ १३ ॥

किमायुर्वद किं वर्णं किं रूपं किं गुणं भवेत्। एतत्सर्वं समालोक्य वद दैवज्ञानंदन ॥ १४ ॥

The king, who had a good intellect and who was the propagator of *dharma*, spoke to the *vipra*, “To whom do these two horoscopes belong? What shall be the result? Tell, O knower of *karma*! Which result will accrue in which year? What is the story of their previous lives? Tell, what shall be the life span? What shall be the colour? What shall be the appearance? What shall be the nature? O son of a *Daivajna*! Speak after analyzing everything.”

इति प्रश्नं समाकर्ण्य नृपस्य सुमतेः सुतः। राजानं प्रत्युवाचेदं लज्जयापि भयेन च ॥ १५ ॥

After hearing this question of the king, the son of *Sumati* spoke the following to the king with embarrassment as well as fear.

विप्र उवाच

राजन्शृणुष्व मद्वाक्यं कथयामि तवाग्रतः। अन्यशास्त्रस्य यत्किञ्चिद्विषयं तद्वदाम्यहं ॥ १६ ॥

मया न पठितं राजन्ज्योतिषं कर्मसूचकं। पठितं चापि राजेंद्र काव्यं व्याकरणं नयं ॥ १७ ॥

मीमांसा धर्मशास्त्रं च सांख्यं पातंजलं तथा। वेदांतं च सुसाहित्यं पाकशास्त्रं च वैद्यकं ॥ १८ ॥

पारिक्षकं च सामुद्रं शाकुनं कार्यदर्शकं। न जानामि महाभाग ज्योतिषं वसुधाधिप ॥ १९ ॥

The *Vipra* said: O King! Listen to my words which I speak in front of you. If there is any other topic related to any other subject, I shall tell you that. O King! *Jyotish*, the informant of the *karma*, has not been studied by me. O King of kings! Poetry, Grammar, Polity, *Mimamsa*,

the scriptures of *Dharma*, *Samkhya*, *Paatanjala*¹, *Vedanta*, Literature, Cookery, Medicine, Agriculture, *Saamudra*² and *Shaakuna*³ have been studied by me. O the King of the Earth! O Highly Fortunate one! I do not know *Jyotisha*.

इति विप्रवचः श्रुत्वा राजा विप्रं चुकोप ह। जगादेदं वचो गौरि जनकं लोकबृंहितं॥२०॥

O *Gauri*! Hearing these words of the *vipra* the king became angry with him and spoke the following words to the *Janaka* who was subsiding on the (money earned from the) people.⁴

राजोवाच

धिग्विप्र तव जन्मस्य धिग्विद्या तव धिक्कुलं। ज्योतिषं त्वं न जानासि वेदांगं धर्मसिद्धिदं॥२१॥

ये विप्रा ज्योतिषं नैव जानन्ति तेन नाकगाः। ते विप्रा निरये यांति करमुक्तेषवो यथा॥२२॥

श्लोकार्थं श्लोकपादं च जानन्ते ज्योतिषं च ये। ते विप्रा अव्ययं यांति पुनर्लोके न जन्मभाक्॥२३॥

व्रतानां सूचकं ह्येतत्साक्षात् धर्मस्य कारणं। संक्रांतिपर्वकालानां ज्योतिषं सूचकं स्मृतं॥२४॥

मार्गोऽयं मुक्तिभागीनां ज्योतिषं धर्मसाधकं। ब्रह्मारुद्रमुखाश्चास्य सर्वे देवाः कृताश्रयाः॥२५॥

दशवर्षसहस्राणि दशवर्षशतानि च। कुंभीपाके प्रपच्यंते ये च निन्दन्ति ज्योतिषं॥२६॥

ब्रह्माणं विष्णुसृष्ट्यादौ सारोऽयमुपदिष्टितः। ज्योतिषं परमं तत्त्वं जीवानां दुःखनाशनं॥२७॥

भूतं चैव भविष्यं च वर्तमानं तथैव च। सर्वं प्रदर्शकं शास्त्रं सिद्धिदं मोक्षकारणं॥२८॥

ऐहिकं पारलौक्यं च शास्त्रोऽयं विप्रपुंगव। ग्रहसंस्थानुसारित्वाज्जनिः स्याद्विप्रवेशमनि॥२९॥

The King said: O *Vipra*! Shame on your birth! Shame on your knowledge! Shame on your race! You do not know *Jyotisha* which is a part of the *Vedas*, which helps in performance of religious duties as prescribed by the *Vedas*. The *vipras* who do not know *Jyotisha* do not attain to heaven. Those *vipras* go to hell just like the arrows shot from hand⁵. Who know even half a shloka or one fourth of a shloka of *Jyotisha*, those *vipras* attain to the immutable *Purusha*, they do not take birth again in the world. This *Jyotisha* is the indicator of the *vratas* (religious observances). It is the direct cause of *dharma*. *Jyotisha* is the indicator of *Samkranti*⁶, of *Parva* and of auspicious and inauspicious time. It is the path treaded by the ones who attain liberation. *Jyotisha* is the means for *dharma*. All gods including *Brahma* and *Rudra* take recourse to *Jyotisha*. Those who revile *Jyotisha* suffer torments in the hell named

¹ Yoga.

² Predicting based on the physical characteristics of the body.

³ Study of omens.

⁴ **Chandrashekhars Comment:** I think *janakaM lokaMbrihataM* means the king spoke to Sujanna.

⁵ In the descriptions of battle scenes in Sanskrit texts it is often mentioned that the arrows pierced the body of the opponent and entered into the earth or *patala*. That is what is being alluded to here.

⁶ When Sun enters into a new sign it is called a *Samkranti*.

Kumbhi for eleven thousand years. In the beginning of creation the essence of *Jyotisha* was taught to *Brahma* by *Vishnu*. *Jyotisha* is the supreme *tattva*. It destroys the suffering of the beings. This scripture reveals everything - the past, future as well as the present. It grants spiritual perfection and is the cause of liberation. O the best of *Vipras*! This science is relevant to both this world as well as the future world because it follows the placement of the planets. It is like a wife¹ in the house of a *vipra*.

इति वाक्यं समाकर्ण्य सौमतेयोऽब्रवीद्वचः। नृपस्वजीवरक्षार्थं राजाचित्तमशांतिदं ॥ ३० ॥

After hearing these words, to protect his life from the king, *Saumateya* said the following words which however did not bring peace to the mind of the king.

हे राजन्शृणु मे वाक्यं सत्योक्तं सुव्रत त्वया। यदाहं ज्योतिषं शास्त्रं पठनारंभितं तदा ॥ ३१ ॥

पिता पंचत्वमापन्नस्तेनाहं पठितं न हि।

O King! Listen to my words. O observer of good vows! What you have said is indeed true. But when I commenced to study the science of *Jyotisha*, at that time my father attained to the five *tattwas* (that is he demised). Because of this reason I have not read the science.

इति विप्रवचः श्रुत्वा राजा परमधार्मिकः ॥ ३२ ॥

विप्रं प्रणम्य शिरसा स्वापराधं क्षमस्व यत्। गतो मध्याह्नसंध्यार्थं सर्वसत्वानुकंपकः ॥ ३३ ॥

Hearing these words of the *vipra*, the king, who was extremely righteous and compassionate towards all beings, said to him, "Pardon my offence", bowed his head to the *vipra* and went for his afternoon prayers.

राजानमाशिषं दत्त्वा विप्रो विप्र जगाम ह। ज्योतिषं पठनार्थाय नाम्ना बदरिकाश्रमं ॥ ३४ ॥

यत्र भागीरथी साक्षान्नरनारायणो यतः।

O *Vipra*! After giving blessings to the king the *vipra* went to a place called *Badarikashrama*, where there is *Ganga*, where *Nara* and *Narayana* are present, to study *Jyotisha*.

तत्र दृष्ट्वा शुभं स्थानं लोमशस्याश्रमं शुभं ॥ ३५ ॥

नानाद्रुमलतायुक्तं मुनिवृंदनिषेवितं। नानापक्षिमृगैर्युक्तं रम्यं स्थानं ददर्श ह ॥ ३६ ॥

¹ CS: I could be wrong but do not find any reference to the wife of vipra here. What is said that in this loka the grahas are as if staying in the house of vipra.

VK: जनि in shloka 29 means wife. It may mean that just like a man cannot do his dharma without a wife similarly a vipra cannot do his dharma without the knowledge of Jyotisha.

After seeing an auspicious place he saw there the pleasant and auspicious hermitage of *Lomasha*, which was surrounded by various trees and creepers, which were occupied by groups of sages and which were surrounded by various birds and animals.

॥ इति श्रीलोमशसंहितायां षष्टिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे लोमशाश्रमे विप्रागमनो नाम

चतुर्थोऽध्यायः ॥ ४ ॥

|| Thus ends the fourth chapter entitled "The Arrival of the Vipra in the ashrama of Lomasha" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses. ||

Chapter 5

शिव उवाच

शनैः शनैर्गतस्तत्र लोमशं द्रुहिणात्मजं। ददृशे वेदसदृशं सौमतेयो ननाम ह॥ १ ॥

Shiva said: The *vipra* reached that *ashrama* slowly. *Lomasha*, the son of *Vishnu*, resembling the *Vedas* (that is looked like the incarnation of knowledge), appeared there and *Saumatya* bowed down to him.

तदा मुनिर्जगादेदं वचनं द्विजमुत्तमं। त्वं कोऽसि कस्य पुत्रोऽसि कुत्र यास्यसि भो द्विज॥ २ ॥

आगतोऽसि किमर्थं वै तन्मे ब्रूहि सुविस्तरात्।

Then the sage spoke the following words to the best of the *dwijas*, "O *Dwija*! Who are you? Whose son are you? Where are you going? For what reason have you come here? Tell me this in detail."

इति वाक्यं समाकर्ण्य मुनेश्चेदं द्विजोऽब्रवीत्॥ ३ ॥

Hearing these words of the sage the *dwija* said the following.

विप्र उवाच

भृगुवंशोऽतिविख्यातः सुमतिर्ब्राह्मणोत्तमः। पुत्रोऽहं तस्य धर्मज्ञ देशेऽग्रे प्रवसाम्यहं॥ ४ ॥

वंगदेशे प्रजानाथः कश्चित्कीर्तिध्वजाभिधः। तद्गृहे मानभंगोऽभूज्योतिषार्थं हि मे मुने॥ ५ ॥

यत्सारं ज्योतिषं तत्त्वं तदर्थमहमागतः। कृपां कुरु महाभाग दीनोऽहं शरणं मम॥ ६ ॥

Vipra said: “In the lineage of *Bhrigu* there was a highly acclaimed *brahmin* by the name of *Sumati*. O knower of *dharmā*! I am his son. I live in *Anga*. There is a king of *Vanga* by the name of *Kirtidhwaja*. O sage! My pride was shattered in his house for the sake of *Jyotisha*. I have come here to learn the essence of the principles of *Jyotisha*. O illustrious one! Have mercy on me! I am distressed. Grant me refuge.”

द्विजस्य वचनं श्रुत्वा महाकारुणिको मुनिः। उवाच वचनं रम्यं द्विजसंतोषकारकं॥७॥

Hearing the words of the *dwija*, the highly compassionate sage spoke words which were pleasant and brought solace to the *dwija*.

मुनिरुवाच

पाठयिष्यामि भो ब्रह्मन्त्यज चिंतां सुदुस्तरां। ब्राह्मणैः सर्वथा पूज्यं वेदनेत्रं च ज्योतिषं॥८॥

माघमासे सिते पक्षे पंचम्यां पौष्णतारके। गुरुवासरसंयुक्ते मुहूर्ते चास्ति सुव्रत॥९॥

मासमेकं प्रतीक्षस्व ततो वै पाठयाम्यहं।

The sage said: “O *Brahmin*! I shall teach you. Forsake your invincible worry. *Jyotisha*, the eyes of the *Vedas*, is worshippable in every way by the *brahmins*. O the one with good vows! There is an auspicious *muhurata* in the month of *Magha*, on Thursady, the fifth day of the bright fortnight when Moon is in the *Pushya* constellation. Wait for one month. Then I shall definitely teach you.”

शिव उवाच

इति मुनिवचः श्रुत्वा धन्यं मत्वा तथात्मना॥१०॥

परमं हर्षमापेदे नत्वाथ शिरसा मुनिं। ततोत्थितो द्विजवरो रमयामास तत्र वै॥११॥

गुरुसेवारतो नित्यं तदाज्ञा निरतः सदा। भक्षयन्फलमूलानि निवासस्तत्र चाकरोत्॥१२॥

Shiva said: Hearing these words of the sage, the *dwija* became elated and considered himself blessed. Then that best of *dwijas* bowed his head down to the sage, got up and spent his time there itself. He constantly dedicated himself to the service of his teacher and followed his orders. Eating fruits and roots, he stayed there itself.

एवं मासगते काले सुजन्मा सर्वधर्मवित्। मुहूर्ते चैव संप्राप्ते संपूज्य विधिवन्मुनीन्॥१३॥

इति मंत्रं समुच्चार्य गुरुं नत्वा पुनः पुनः। प्रहृष्टमानसो भूत्वा त्यक्तलोभसुखादयः॥१४॥

अज्ञानध्वांतविध्वंसभास्करः प्रणतार्तिहृत्। प्रसीद मुनिशार्दूल करुणायुगट्गेक्षण॥१५॥

नमस्तस्मै भगवते बोधरूपाय सर्वदा। परमानंदकंदाय गुरवेऽज्ञानध्वंसिने॥१६॥

When one month had passed in this way and the *muhurata* had arrived, *Sujanma*, the knower of all *dharmas*, having rejected greed, worldly comfort etc with a pleased mind bowed down to his *guru* again and again and worshipped him as per injunctions with the following mantra - “O the Sun who destroys the darkness of ignorance! O the one who takes away the sorrow of ones who bow down to him! O the lion amongst sages! O the one whose eyes are filled with compassion! Be pleased. Salutations always to him who is the Lord, who is of the nature of consciousness, who is the abode of supreme happiness, who is the teacher, who destroys the darkness of ignorance.”

इत्युक्तः स सुसंहृष्टो मुनिस्तत्त्वविदां वरः। अथोपादिश्यत्शास्त्राणां सारं यज्योतिषं शुभं॥१७॥

His having spoken thus, the pleased sage, the best amongst the knower of *tattvas*, taught the auspicious *Jyotisha* which is the essence of the *shastras*.

शुक्लांबरधरं विष्णुं शुक्लांबरधरां गिरं। प्रणम्य पांचजन्यं च वीणां याभ्यामिदं ततं॥१८॥

सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणं। वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतं॥१९॥

After saluting *Vishnu* wearing white robes, *Saraswati* wearing white robes, after saluting *Panchajanya* (the conch of *Vishnu*) and the lute (of *Saraswati*) - the two by which this entire universe is pervaded, after bowing down to the Sun, the lord of the planets and the cause of the origin of the world, I shall speak (*Jyotisha*) the eye of the Vedas, as heard from the mouth of *Brahma*.

Chandrashekhars Comments: Veena is lute, it is also one of the words that indicates seven planets and here that must be the meaning.

VK: Both the conch as well as the lute symbolize sound. I feel that instruments which represent sound, which is the means of instruction, are being saluted here.

शांताय गुरुभक्ताय ऋजवे चिरवासिने। आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति॥२०॥

न देयं परशिष्याय नास्तिकाय शठाय च। दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः॥२१॥

The knowledge of *Jyotisha* should be given to the one who is *peaceful*, *devoted* to his *teacher*, *straightforward*, *who shall stay for long* (to acquire the entire knowledge) and who *believes* in *God*. Then one shall certainly obtain merit. *It should not be given to the student of another teacher*, to the one who is an atheist and to the *one who is crooked*. If this *knowledge is given to such a disciple then sorrows appear day after day – there is no doubt about this*.

एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः। शुद्धः समो जगत्स्वामी निर्गुणः त्रिगुणान्वितः॥२२॥

संसारकारणः श्रीमान्नमितात्मा (च) प्रतापवान्। एकांशेन जगत्सर्वं सृजत्यवति लीयते॥२३॥

Vishnu is the non-dual, unmanifested, beginningless, powerful, lordly, pure, constant, lord of the world, devoid of the *gunas* (in the unmanifested form), comprised of the three *gunas* (in

the manifested form), the cause of the world, glorious, unlimited in form and endowed with affluence. Through merely a part of his power he creates, sustains and destroys the world.

त्रिपादं तस्य देवस्य ह्यमृतं तत्त्वदर्शिनः। विदेति(विदन्ति?) तत्प्रमाणं च सप्रधानं तथैकपात्॥२४॥

Three-quarters of that God are indestructible. The knowers of the *tattvas* know it along with the remaining quarter which is called *Pradhana* (or *Prakriti*).

Commentary: One may want to compare what is being said in these verses with the following two verses from the celebrated *Purusha Sukta* of the *Rig Veda*:

एतावानस्य महिमातो ज्यायांश्च पूरुषः। पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

त्रिपादूर्ध्व उदैत्युरुषःपादोऽस्येहाभवत्युनः। ततो विष्वङ्माक्रामत्साशनानशने अभि ॥ ४ ॥

“This much is only the greatness of the *Purusha*. The *Purusha* himself is much greater than it. One quarter of the *Purusha* is the entire group of living beings. The remaining three quarters are imperishable and exist above in the sky. The *Purusha* ascended above with three quarters of its part. One quarter of its part manifested here in the tangible world. From this one quarter the entire universe, along with conscious and unconscious entities, came into existence.”

The reference in the *sukta* is to the beginning of creation when the *Purusha* divided itself into two parts. From one-fourth part the visible and perishable world of living and non-living beings came into existence while the remaining imperishable part *ascended* above. These are the two parts of *Vishnu* being spoken of in this shloka. The shloka says that the enlightened beings possess full knowledge of both these parts.

व्यक्ताव्यक्तात्मको विष्णुर्वासुदेवेति गीयते। यदव्यक्तात्मको विष्णुर्द्वयशक्तिसमन्वितः ॥ २५ ॥

व्यक्तात्मकस्त्रिशक्तिभः संयुतोऽनंतशक्तिमान्।

Vishnu, in the form which is manifest as well as unmanifest, is known as *Vasudeva*¹. The unmanifest *Vishnu* is endowed with two kinds of energies while the manifested *Vishnu* is endowed with *three kinds of energies* and is infinitely powerful.

सत्त्वप्रधाना श्रीः शक्तिर्भूशक्तिश्च रजो गुणा ॥ २६ ॥

या शक्तिस्तृतीया प्रोक्ता नीलाख्या तमरूपिणी।

The energy named *Shri* is dominated by *Sattva*, the energy names *Bhoo* is dominated by *Rajas* and the third energy called *Nila* is dominated by *Tamas*.

वासुदेवश्चतुर्द्धाभूच्छ्रीशक्त्या प्रेरितो यदा ॥ २७ ॥

संकर्षणश्च प्रद्युम्नो ह्यनिरुद्धेति मूर्तिधृक्।

¹ **Chandrashekhara's comment:** I think what is meant is that the unmanifest form of the Lord is called as *Vishnu* and the manifest one is called *Vasudev*.

Inspired by the energy *Shri*, *Vishnu* divided himself four-fold. He assumed four forms (the three additional ones) named *Sankarshana*, *Pradyumna* and *Aniruddha*. (That is He retained one imperceptible form of himself and assumed three others forms which were respectively conjoined with the three *shaktis*. And thus he became perceptible.)

तमःशक्त्यान्वितो विष्णुर्देवः संकर्षणाभिधः ॥ २८ ॥

प्रद्युम्नो रजसा शक्त्यानिरुद्धः सत्त्वया युतः।

Lord *Vishnu*, accompanied by the power *Tamas*, became *Sankarshana*. He became *Pradyumna* accompanied by *Rajas* and *Aniruddha* accompanied by *Sattva*.

महा(न)संकर्षणाज्जातः प्रद्युम्नो यदहंकृतिः ॥ २९ ॥

अनिरुद्धात्स्वयं जातो ब्रह्माहंकारमूर्तिधृक्।

Mahattattva emerged from *Sankarshana*. *Ahamkara* emerged from *Pradyumna*. From *Aniruddha* emerged the form of *Brahmahamkara*.

सर्वेषु सर्वशक्तिश्च स्वशक्त्यधिकया युतः ॥ ३० ॥

All energies are present in all forms but each form is dominated by its own power.

अहंकारस्त्रिधा भूत्वा सर्वमेतदविस्तरत्। सात्त्विको राजसश्चैव तामसश्चेत्यहंकृतिः ॥ ३१ ॥

Ahamkara divided itself three-fold and permeated everything. *Saatvika*, *Rajasik* and *Taamasik* – these were the three divisions of *Ahamkara*.

देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि च। तामसाच्चैव भूतानि खादीनि स्वस्वशक्तिभिः ॥ ३२ ॥

The gods emerged from *Vikara* (*sattva*), the sense organs emerged from *Tejas* (*Rajas*) and the five elements sky etc emerged from *Tamas* together with their own powers.

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयं।

भूशक्त्या सृजते विष्णुर्नीलशक्त्या च हन्ति हि ॥ ३३ ॥

Vishnu, accompanied with the power *Shri*, always protects the world; accompanied by the power *Bhoo* he creates and accompanied by the power *Nila* he destroys.

सर्वेषु चैव जीवेषु परमात्मा विराजते। सर्वं हि यदिदं ब्रह्म(न) स्थितं हि परमात्मनि ॥ ३४ ॥

The Supreme Soul resides in all the beings. O *Brahmin*!¹ Whatever exists is situated in the Supreme Soul.

¹ CS: The word is *Brahmasthanam*. So perhaps what this means is that whatever exists in this loka is the absolute one that is the Parmaatmaa.

सर्वेषु चैव जीवेषु स्थितं ह्यंशद्वयं क्वचित्। जीवांशमधिकं तद्वत्परमात्मांशकोऽधिकः ॥ ३५ ॥

The two parts (*jiva* and *paramatma*) are situated in all beings. In some the *jiva* part dominates and similarly in some the *paramatma* part dominates.

सूर्यादयो ग्रहाः सर्वे ब्रह्माकामद्विषादयः। एते चान्ये च बहवः परमात्मांशकाधिकाः ॥ ३६ ॥

All the planets like Sun etc and gods like *Brahma*, *Shiva* etc – these and many others are dominated by the *paramatma* part.

शक्तयश्च तथैतेषामधिकांशाः श्रियादयः। अन्यासु स्वस्वशक्तीषु ज्ञेया जीवांशकाधिकाः ॥ ३७ ॥

And their powers or consorts like *Lakshmi* etc are also dominated by *paramatma* part. In the powers or consorts of other (gods) the *jiva* part should be known to be dominant.

शिव उवाच

इति श्रुत्वा द्विजवरः सुजन्मा प्रश्नकोविदः। किञ्चित्संदेहमापन्नः पुनः प्रोवाच तं मुनिं ॥ ३८ ॥

Shiva said: Hearing this, *Sujanma*, the best amongst *dwijas* and adept in asking questions, succumbed to a doubt and spoke again to that sage.

विप्र उवाच

रामकृष्णादयो ये च ह्यवतारा रमापतेः। तेषु(तेऽपि?) जीवांशसंयुक्ताः किं वा ब्रूहि मुनीश्वर ॥ ३९ ॥

Vipra said: Were the incarnations of *Vishnu* like *Rama*, *Krishna* etc also constituted of the *Jiva part*? O lord of sages! Tell this to me.

मुनिरुवाच

रामः कृष्णश्च भो विप्र नृसिंहः शूकरस्तथा। एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः ॥ ४० ॥

The sage said: O *Vipra*! *Rama*, *Krishna*, *Nrisimha* and *Shukara* – these were *purnavataras* (that is contained only the *paramatma* part). Others were accompanied by the *jiva* part.

अवताराण्यनेकानि ह्यजस्य परमात्मनः। जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥ ४१ ॥

The unborn Supreme Soul has many *avatars*. *Janardana* (an epithet of *Vishnu* meaning exciting or agitating men) in the form of planets grants the fruits of *karma* to the beings.

VK: This verse is also found in BPHS 1.21 Where the word ब्रह्मन् is used to address the disciple. This also makes more sense. So I have corrected this verse based on BPHS.

दैत्यानां बलनाशाय देवानां बलवृद्धये। धर्मसंस्थापनार्थाय ग्रहाज्जाता इमे क्रमात्॥४२॥
रामावतारः सूर्यस्य चंद्रस्य यदुनायकः। नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥४३॥
वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च। कूर्मो भास्करपुत्रस्य सैहिकेयस्य शूकरः॥४४॥

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।

These incarnations of *Vishnu* were born from the planets in sequence for the sake of destroying the power of demons, for enhancing the power of gods and for establishing righteousness. *Rama* was an *avatara* of Sun, *Krishna* of Moon, *Nrisimha* of Mars, *Buddha* of Mercury, *Vamana* of Jupiter, *Parashurama* of Venus, *Kurma* of Saturn, *Shukara* of Rahu and *Meena* of Ketu. The remaining *avataras* were also born from the planets.

परमात्मांशमधिकं येषु ते खेचराभिधः॥४५॥

जीवांशमधिकं येषु जीवास्ते वै प्रकीर्तिताः।

The *avataras* which have a predominance of the *paramatma* part are called *Khecharas* (that is gods, literally meaning moving in the sky) and those which have a predominance of the *jiva* part are called *Jivas*.

सूर्यादिभ्यो ग्रहेभ्यश्च परमात्मांशनिःसृताः॥४६॥

रामकृष्णादयः सर्वे ह्यवतारा भवन्ति वै। तत्रैव ते विलीयन्ते पुनः कार्योत्तरे सदा॥४७॥

जीवांशा निःसृतास्तेषां तेभ्यो जाता नरादयः। तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि॥४८॥

From the planets Sun etc the *paramatma* part emerges and the *avataras* like *Rama*, *Krishna* etc come into existence. After their work is over they always merge there itself (in the respective planets from where they emerged). The *jiva* parts of the planets emerge and human beings etc come into existence. They also merge there itself (in the respective planets from where they emerged). And they (the planets) merge into the *Avyakta* (the unmanifest).

इदं यत्कथितं विप्र सर्वं यस्मिन्भवन्ति च। भूतान्यपि भविष्यन्ति तज्ज्ञः सर्वज्ञतामियात्॥४९॥

O *Vipra*! I have said to you that in which everything is, was and shall be. The one who knows this shall acquire omniscience.

विना तज्ज्योतिषं नान्यो ज्ञातुं शक्यति कर्हिचित्। तस्मादवश्यमध्येयं ब्राह्मणैश्च विशेषतः॥५०॥

Without knowing this, one cannot know *Jyotisha* in any way. Therefore it must be read, especially by *Brahmins*.

यो द्विजः शास्त्रमज्ञात्वा ज्योतिषं खलु निंदति। रौरवं निरयं भुक्त्वा चांधत्वमन्यजन्मनि ॥५१॥

The *dwija* who does not know the science of *Jyotisha* and blames it, he suffers in the hell names *Raurava* and is born blind in another birth.

श्रीशिव उवाच

इत्युपदिश्य भगवांल्लोमशो द्रुहिणात्मजः। आदौ तु जातकं सम्यक्प्रवक्तुमुपचक्रमे ॥५२॥

Shiva said: Having instructed in this way in the beginning, lord *Lomasha*, the son of *Brahma*, commenced to speak the *Jataka* formally.

॥इति श्रीलोमशसंहितायां षष्टिसाहस्रायां श्रीशिवपार्वतीसंवादे प्रथमोत्थाने पंचमोऽध्यायः ॥५॥

||Thus ends the fifth chapter in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

Chapter 6

मुनिरुवाच

मेषो वृषश्च मिथुनः कर्कः सिंहः कुमारिका। तुलालिघनुषो नक्रः कुंभमीनौ ततः परं ॥१॥

यदव्यक्तात्मको विष्णुः कालरूपी जनार्दनः। तस्यांगानि निबोध त्वं क्रमाद्दशराशयः ॥२॥

The sage said: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricorn, Aquarius and Pisces – know these twelve signs to be the limbs of *Janardana* as time personified, which is the *unmanifest* form of *Vishnu*.

शीर्षाननौ तथा बाहू हृत्क्रोडकटिबस्तयः। गुह्योरुयुगले जानुयुगले जंघके तथा ॥३॥

चरणौ द्वौ तथा लग्नात् ज्ञेयाः शीर्षादयः क्रमात्।

Head, face, the two hands, heart, chest, hip¹, abdomen, private parts, the two thighs, the two knees, the two ankles and the two feet are the limbs signified in sequence by the twelve houses beginning with the ascendant.

चरस्थिरद्विस्वभावाः क्रूराक्रूरौ नरस्त्रियौ ॥४॥

¹ Chandrashekhar's comment: Though Kati does mean hips, KatiH means waist and that is more appropriate here, looking at physiology of Kalpurusha.

पित्तानिलत्रिधात्वैक्यं श्लेष्मकाश्च क्रियादयः।

The signs beginning from Aries are movable, fixed and dual; cruel and gentle; male and female in a cyclic sequence. *Pitta* (bile), *Vata* (air), *Tridosha* (mixed) and *Kapha* (phlegm) are the tempers of the signs in a cyclic sequence.

रक्तवर्णो बृहद्रात्रश्चतुष्पाद्रात्रिविक्रमि ॥५॥

पूर्ववासी नृपज्ञातिः शैलचारी रजोगुणी। पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः ॥६॥

Aries is red in colour, has a large body, is four-footed, is strong during the night, resides in the east, belongs to the kingly class, resides on mountains, is dominated by the *Rajas* guna, rises with its back, is dominated by the fire element and has Mars as its lord.

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली। याम्ये ग्राम्यो वणि(ग) भौमि रजो पृष्ठोदयी वृषः ॥७॥

Taurus is white in colour, has Venus as its lord, is tall, is four-footed, is strong during the night, resides in the south, resides in villages, belongs to the class of businessmen, is dominated by the earth element, is dominated by the *Rajas* guna and rises with its back.

शीर्षोदयी नृमिथुनं सगदं च सवीणकं। प्रत्यक्तमो द्विपाद्रात्रिबली ग्राम्यो ब्रजोऽनिला ॥८॥

समगात्रो हरिद्वर्णो मिथुनाख्यो बुधाधिपः।

Gemini rises with its head, indicates a pair of humans (male and female) holding a mace and a lute, resides in the west, is dominated by *Tamas* guna, is two-footed, is strong during the night, resides in villages, belongs to the *vraja* (shudra?) class, is dominated by the air element, has an even body, is light green in colour and has Mercury as its lord.

पाटलोऽप्यवनीचारी ब्राह्मणो निशिवीर्यवान् ॥९॥

बहुपादुत्तरस्थौल्यतनुः सत्त्वगुणी जली। पृष्ठोदयी कर्कराशिर्मृगांकोऽधिपतिः स्मृतः ॥१०॥

Cancer is pale pink in colour, roams on earth¹, belongs to the *Brahmin* class, is strong during the night, is many-footed, resides in the north, has a bulky body, is dominated by *Sattva* guna, is dominated by the water element, rises with its hind quarter and has Moon as its lord.

सिंहः सूर्याधिपः सत्त्वश्चतुष्पात्क्षत्रियोऽनलः। शीर्षोदयी बृहद्रात्रः पांडुः पूर्वं द्युवीर्यवान् ॥११॥

¹ CS: Vana means forest or distant lands. So roaming on the earth may not be correct translation.

VK: It is अवनीचारी and not वनचारी. So roaming on earth could be appropriate though BPHS says वनचारी in 4.10.

Leo has Sun as its lord, is dominated by *Sattva* guna, is four-footed, belongs to the *kshatriya* class, is dominated by the fire element, rises with its head, has large limbs, is pale in colour, resides in the east and is strong during the day.

पार्वतिश्चाथ कन्याख्या राशिर्दिनबलान्विता। शीर्षोदया च मध्यांगा द्विपाद्याम्यचरा च सा॥१२॥

ससस्यदहना वैश्या चित्रवर्णा प्रभंजिनी। कुमारी तमसा युक्ता बालभावा बुधाधिपा॥१३॥

Virgo roams on mountains, it is strong during the day, rises with its head, has limbs of medium size, is two-footed, resides in the south, represents a *vaishya* that is the business class, is a virgin holding grains and fire, is multi-coloured, *is dominated by the air element*, is a virgin, is dominated by *Tamas* guna, it represents the stage of childhood and has Mercury as its lord.

Chandrashekhars Comments: It should be noted that allotment of elements to rashi differs in different astrological texts, hence the difference between the elements allotted to Rashis in Lomasha Samhita and BPHS. Some are of the opinion that beginning from Aries they are of the order Fire, Earth, Air and Water, in a cyclical fashion till it ends on Pisces being of water element (Parashara). Others opine that it is Fire, Air, Earth and Water that is the correct order. I am personally of the opinion that the elements are as follows: Aries-Fire, Taurus-Earth, Gemini-Earth (Rudrabhatta's opinion) Cancer-Water, Leo-Fire, Virgo-Earth, Libra-Earth, Scorpio-Earth and fire, Sagittarius-Fire, Capricorn-first half-Earth and second half-Water, Aquarius-Air and Pisces-Water.

शीर्षोदया द्युवीर्याढ्या तौली कृष्णा रजोगुणी। पश्चिमेन्दूदचरो(पश्चिमे भूचरो?) घाती शूद्रो

मध्यतनुर्द्विपात्॥१४॥

शुक्राधिपोऽथ स्वल्पांगो बहुपाद्वाह्मणो जली।

Libra rises with its head, is strong during the day, is black in colour, is dominated by *Rajas* guna, resides in the west, roams on the earth, is a killer, belongs to the *shudra* class, has a medium sized body, is two-footed, has Venus as its lord, has small limbs, is many-footed, represents a *Brahmin* and is dominated by the water element.¹

सौम्यस्थो दिनवीर्याढ्यः पिशंगो जलभूचरः॥१५॥

¹ **CS:** There is something wrong in the word *Ghati* and it happens to be *GhaTi* then this could mean one who is ever busy, which may be more appropriate. There is certainly something wrong with the word as the word in the manuscript is *pashcimendudacaro*. And *acharo* would mean one who does not move. Again the *du* in *Indu* is *dIrga* so it may mean *udacaro* and could relate to the jataka liking to roam around in leaps and bounds. This does suit the chara nature of Tula Rāshi. Then *pashcimendu* means that it is powerful in the west, which makes more sense.

VK: This shloka also occurs in BPHS 4.15,16 where Mr. Santhanam has translated *घाती* as mischevious or destructive. BPHS also says *पश्चिमे भूचरो* instead of *पश्चिमेन्दूदचरो*.

रोमस्वाढ्योऽतितीक्ष्णांगो वृश्चिकश्च कुजाधिपः।

Scorpio resides in the north, is strong during the day, is tawny in colour, resides in water and land, has a hairy body, has sharp limbs and has Mars as its lord.

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विकः॥१६॥

पिंगलो निशिवीर्याढ्यो पावकी क्षत्रियो द्विपात्। आदावन्ते चतुष्पादः समगात्रो धनुर्धरः॥१७॥

पूर्वस्थो वसुधाचारी तेजवान्पृष्ठजोद्गमी।

Sagittarius rises with its hindquarter, has Jupiter as its lord, is dominated by *Sattva* guna, is golden in colour, is strong during the night, is dominated by the fire element, belongs to the class of warriors, is two-footed in the beginning and four-footed in the end, has even sized limbs, holds a bow, resides in the east, roams on earth and is full of spiritual valour.

मंदाधिपस्तमी भौमी याम्ये द्विनिशिवीर्यवान्॥१८॥

पृष्ठोदयी बृहद्गात्रः कर्बुरो वनभूचरः। आदौ चतुष्पादन्ते तु विपदो जलगो मतः॥१९॥

Capricorn is lorded by Saturn, is dominated by *Tamas* guna, is dominated by the earth element, resides in the South, is strong during night, rises with its back, has large limbs, is variegated in colour, roams about in forests and lands, its first half is four-footed and the second half is footless and moves about in water.

कुंभः कुंभी नरै वभू(बभ्रू) वर्णो मध्यतनुर्द्विपात्। द्युवीर्यो जलमध्यस्थो वाती शीर्षोदयी तमी॥२०॥

शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः।

Aquarius is represented by a man holding a water-pot, is brown in colour, has a body of medium built, is two-footed, is strong during the day, resides in the middle of water, is dominated by the air element, rises with its head, is dominated by *Tamas* guna, belongs to the *shudra* class, resides in the west and its lord is Saturn.

मीनौ पुछास्यसंलग्नौ मीनराशिर्दिवाबली॥२१॥

जली सत्त्वगुणाढ्यश्च स्वच्छो(स्थो?) जलचरो द्विजः। अपदो मध्यदेही च सौम्यस्थो

ह्युभयोदयी॥२२॥

सुराचार्याधिपश्चास्य राशिनां गदितं मया।

Pisces is represented by two fishes joined at their tail and face, is strong during the day, is dominated by the water element, is dominated by *Sattva* guna, is pure, roams in clean water,

belongs to the *Brahmin* class, is footless, has a medium body, resides in the north, rises with both head and hind quarters and its lord is Jupiter. Thus I have mentioned the characteristics of the signs.

त्रिंशद्भाग्मात्मको राशिः स्थूलः सूक्ष्मफलाय च॥२३॥

वर्गाः षोडशसंख्याता ब्रह्मा लोकपितामहः। तानहं संप्रवक्ष्यामि सौमतेय शृणुष्व हि॥२४॥

A full sign has thirty *bhagas* for ascertaining finer results. Sixteen *vargas* have been spoken by *Brahma*, the forefather of the world. I shall now explain them to you, O *Saumateya*! So listen (carefully).

क्षेत्रं होरा च द्रेष्काणस्तुर्याशः सप्तमांशकः। नंदांशौ दशमांशश्च सूर्याशः षोडशांशकः॥२५॥

विंशांशो वेदबाहुंशो भांशस्त्रिणांशकस्ततः॥२६॥

खवेदांशोऽक्षवेदांशौ षष्ठ्यंशश्च ततः परं।

Kshetra (D-1), *Hora* (D-2), *Dreshkana* (D-3), *Turyansha* (D-4), *Saptamsha* (D-7), *Nandamsha* (D-9), *Dashamsha* (D-10), *Suryamsha* (D-12), *Shodashamsha* (D-16), *Vimshansha* (D-20), *Vedabahuamsha* (D-24), *Bhamsha* (D-27), *Trimshansha* (D-30), *Khavedamsha* (D-40), *Akshavedamsha* (D-45) and *Shashtiamsha* (D-60).

Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju

D-1

Signs	1	3	5	7	9	11	2	4	6	8	10	12
Deva (15)	Su	Su	Su	Su	Su	Su	Mo	Mo	Mo	Mo	Mo	Mo
Pitri (15)	Mo	Mo	Mo	Mo	Mo	Mo	Su	Su	Su	Su	Su	Su

D-2

1	2	3	4	5	6	7	8	9	10	11	12
Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo

Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma
----	----	----	----	----	----	----	----	----	----	----	----

D-3

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः ॥२७॥

सूर्येन्दोर्विषमे राशौ समे तद्विपरीतकं। पितरश्चंद्रहोरेशाः देवाः सूर्याश्च(सूर्यस्य) कीर्तिताः ॥२८॥

The *khestra* is ruled by that planet who is the lord of that sign. Sun and Moon are the lords (of a *Hora*) in odd signs. In even signs their order is reversed. The *Pitris* are the deities of the Moon's *hora* while *Devas* are the deities of the Sun's *hora*.

द्विभागं चात्र होराख्यं दृक्संज्ञं त्रितयांशकं। स्वपंचनवपानां च विषमेषु समेषु च ॥२९॥

नारदागस्तिदुर्वासाः द्रेष्काणेशाश्चरादयः।

Hora is half of a sign. *Dreshkana* is one-third of a sign. Lords of the own sign, fifth sign and ninth sign are the lords of the three *Dreshkanas* in odd as well as even signs. *Narada*, *Agastya* and *Durvasa* are the deities of the *Dreshkanas* in movable and other signs.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 st Sanaka 7-30	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
2 nd Sananda 15	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me
3 rd Sanatkumara 22-30	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me
4 th Sanatana 30	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju

D-4

स्वर्क्षादिकेन्द्रपतयस्तुर्याशेशाः क्रियादयः ॥ ३० ॥

शनदैकश्च(सनकश्च) सनदश्च कुमारश्च सनातनः। तेषामधीशां क्रमशो नगांशोऽथ प्रचक्षते ॥ ३१ ॥

Beginning with the sign itself, the lords of the four quadrants are the lords of the *Turyamshas* in signs beginning with Aries. *Sanaka*, *Sanandana*, *Sanatkumara* and *Sanatana* are their deities in sequence. Now *Saptamsha* is being described.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 st 4-17	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me
2 nd 8-34	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju	Ve
3 rd 12-51	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma
4 th 17-8	Mo	Su	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju
5 th 21-25	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa
6 th 25-42	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa
7 th 30	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju

D-7

विषमे स्वक्रमेणैव सप्तमात्समभेऽधिपः। क्षारेक्षीरौ च दध्याज्यौ तथेक्षुरससंभवः ॥ ३२ ॥

मद्यशुद्धजलावोजे समे शुद्धजलादिकात्।

In odd signs begin with own sign and in even signs begin with the seventh sign. In odd signs (the deities of the divisions are) *Khshara*, *Ksheera*, *Dadhi*, *Aajya*, *Ikshu-Rasa*, *Madya* and *Shuddha-Jala*. In even signs begin with *Shuddha-Jala* in reverse order.

Signs	1	2	3	4	5	6	7	8	9	10	11	12
1 st	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo

3-20												
2 nd 6-40	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su
3 rd 10-00	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me
4 th 13-20	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve
5 th 16-40	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma
6 th 20-00	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju
7 th 23-20	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa
8 th 26-40	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa
9 th 30-00	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju

D-9

स्वभाच्चरे स्थिरे धर्मात्पंचमाद्विस्वभावके ॥ ३३ ॥

देवनृराक्षसाश्चैव चरादिषु गृहेषु च।

(Now *Navamsha* is being described.) In moving signs being with the own sign, in fixed signs begin with the ninth sign and in dual signs begin with the fifth sign. *Devas*, *Nri* (humans) and *Rakshasas* are the deities (of the *amshas*) in signs beginning with movable signs.

दशमांशाधिपा ज्ञेयाः स्वस्थानाद्विषमे समे ॥ ३४ ॥

धर्मेश्वरादिकाः प्रोक्तास्तेषामीशा प्रचक्षते। पूर्वादिदशदिक्पाला इन्द्राग्निमराक्षसाः ॥ ३५ ॥

वरुणो मारुतश्चैव कुबेरेशानपद्मजाः। अनंतश्च क्रमादोजे समे वामक्रमेण ते ॥ ३६ ॥

In odd signs the lords of the *Dashamsha* begin with the own sign while in even signs they begin with the ninth sign. Their deities are now being mentioned. In odd signs the *Dikpalas*

beginning from the east – *Indra, Agni, Yama, Rakshasa, Varuna, Maruta, Kubera, Ishana, Padmaja* (or *Brahma*) and *Ananta*. In even signs the order is reversed.

स्वभात्सूर्याशकेशा स्युर्गणेशाश्विन्यमाहयः।

The lords of the *Suryamshas* (D-12) begin with the own sign. *Ganesha, Ashwini Kumaras, Yama* and *Ahi* are the deities (in a cyclic order).

मेषात्सिंहाद्वयाच्चैव चरादिषु ग्र(गृ?)हेषु च॥३७॥

षोडशांशाधिपाः ज्ञेया ब्रह्माविष्णवेशभास्कराः। विषमे व्यत्ययाद्युग्मे विंशांशेशा वदामि ते॥३८॥

Lords of *Shodashamshas* begin from Aries, Leo and Sagittarius in movable signs, fixed signs and dual signs, respectively. *Brahma, Vishnu, Isha*¹ and *Bhaskara* (Sun) are the deities in odd signs while in even signs the order is reversed. Now I shall tell you the lords of the *Vimshamshas*.

क्रिया(त) चरे स्थिरे चापान्मृगेन्द्रा(त) द्विस्वभावके। काली गौरी जया लक्ष्मी विजया विमला सती॥३९॥

तारा ज्वालामुखी श्वेता ललिता बगलामुखी। प्रत्यंगिरा शची रौद्री भवानी वरदा जया॥४०॥

त्रिपुरा सुमुखी चेति विषमे परिचिंतयेत्। समराशौ दया मेधा छिन्नशीर्षा पिशाचिनी॥४१॥

धूमावती च मातंगी बाला भद्रारुणानला। पिंगला छूछुका घोरा वाराही वैष्णवी सिता॥४२॥

भुवनेशी भैरवी च मंगला ह्यपराजिता। एता विंशति भागानामधिपा ब्रह्मणोदिताः॥४३॥

In movable signs begin from Aries; in fixed signs begin from Sagittarius and in dual signs begin from Leo. In odd signs the deities are 1. *Kali* 2. *Gauri* 3. *Jaya* 4. *Lakshmi* 5. *Vijaya* 6. *Vimala* 7. *Sati* 8. *Tara* 9. *Jvalamukhi* 10. *Shveta* 11. *Lalita* 12. *Balagamukhi* 13. *Pratyangira* 14. *Shachi* 15. *Raudri* 16. *Bhavani* 17. *Varada* 18. *Jaya* 19. *Tripura* and 20. *Sumukhi*. In even signs the deities are 1. *Daya* 2. *Medha* 3. *Chhinashirsha* 4. *Pishachini* 5. *Dhumavati* 6. *Matangi* 7. *Bala* 8. *Bhadra* 9. *Aruna* 10. *Anala* 11. *Pingala* 12. *Chuchuka* 13. *Ghora* 14. *Varahi* 15. *Vaishnavi* 16. *Sita* 17. *Bhuvaneshi* 18. *Bhairavi* 19. *Mangala* and 20. *Aparajita*. These are the twenty deities of the divisions spoken by *Brahma*.

सिद्धांशकानामधिपाः सिंहादोजभगे ग्रहे। कर्काद्युग्मभगे खेटे स्कंधः(दः?) पर्शुधरोऽनलः॥४४॥

विश्वकर्मा भगो मित्रो मयोंऽतकवृषध्वजाः। गोविंदो मदनो भीमः सिंहादौ विषमे क्रमात्॥४५॥

कर्कादौ समभे भीमाद्विलोमेन विचिंतयेत्।

Lords of the *Siddhamshas* begin from Leo in odd signs and Cancer in even signs. In odd signs (for the divisions) beginning from Leo the deities are *Skanda, Parshudhara* (ie Parashurama),

¹ Chandrashekhar's comment: Isha is also one of the names of Lord Shiva and he is indicated here.

Anala, Vishwakarma, Bhaga, Mitra, Maya, Antaka, Shiva, Govinda, Madana, Bhima. In even signs (for the divisions) beginning with Cancer the deities begin from *Bhima* in the reverse direction.

मेघे मेषादृषे कर्कात्तुलतो मिथुने मृगात्॥४६॥

कर्कराशौ च भांशेशाः स्वत्रिकोणसमन्विताः। नक्षत्रेशास्तु भांशेशा भांशसंख्यस्वभात्क्रमात्॥४७॥

Divisions of *Bhamsha* begin from Aries in Aries, from Cancer in Taurus, from Libra in Gemini and Capricorn in Cancer. (For other signs) the lords of *Bhamshas* are identical to the lords of the *Bhamshas* of the sign in trine from it. Deities of the *Nakshatras* are the deities of the *Bhamsha*. (The lords of the *Bhamshas* are in the same order as those of the *Nakshatras*. Thus they begin from *Dasra, Yama, Agni* etc and end at *Pusha* for odd signs and reverse for even signs.)

त्रिंशांशेशाश्च विषमे कुजार्कीज्यज्ञभार्गवाः। पंचपंचाष्टसप्ताक्षा भागा व्यत्यततः समे॥४८॥

वह्निः समीरशक्रौ च धनदो जलदस्तथा।

In the odd signs the lords of the *Trimshamshas* are Mars, Saturn, Jupiter, Mercury and Venus. The divisions are of size five, five, eight, seven and five. They are reversed in even signs. *Vahni* (Agni), *Samira* (Vayu), *Indra, Dhanada* (Kubera) and *Jalada* (Varuna) (are the deities).

चत्वारिंशतिभागानामधिपा विषमे क्रमात्॥४९॥

विष्णुश्चेन्द्रो मरीचिश्च त्वष्टा धाता शिवो रविः। यमो यक्षेशगंधर्वौ कालो वरुण एव च॥५०॥

समभे तुलातो ज्ञेयाः स्वस्वाधिपसमन्विताः।

The lords of the forty divisions in odd signs begin from Aries. *Vishnu, Indra, Marichi, Tvashtha, Dhata, Shiva, Sun, Yama, Yakshesha, Gandharva, Kala* and *Varuna* (are the deities in a cyclic fashion). In even signs the divisions begin from Libra along with their ruling lords.

तथाक्षवेदभागानामधिपाश्चरभे क्रियात्॥५१॥

स्थिरे सिंहाद्विस्वभावे चापाद्वणे(विधी?) शकेशवाः। ईशाच्युतसुरज्येष्ठा विष्णुकेशाश्चरादिषु॥५२॥

The lords of the *Akshavedamsha* begin from Aries in movable signs, from Leo in fixed signs and from Saggitarius in dual signs. The lords are *Brahma, Shiva* and *Vishnu* in movable signs, *Shiva, Vishnu* and *Brahma* (in fixed signs) and *Vishnu, Brahma* and *Shiva* (in dual signs).

षष्ठ्यंशकानामधिपः स्वराशेः परिचिंतयेत्। घोरराक्षसगीर्वाणाः कुबेरो राक्षसस्ततः॥५३॥

किंनरो भ्रष्टसंज्ञश्च कुलघ्नो विषबर्हिणः। माया प्रेतपुरीषौ च वरुणेंद्रकला(काला?)हयः॥५४॥

चंद्रकोमलसंज्ञौ च पद्माच्युतकशंकराः। देवाद्धौ कलिनाशश्च क्षितीशकमलाकरौ ॥५५॥

मंदजो मृत्युकालौ च दावाग्निर्घोरसंज्ञकः। यमघंटाख्यः कश्चैवामृतः पूर्णनिशाकरः ॥५६॥

विषदग्धः कुलांतश्च मुख्यो वंशक्षयस्तथा। उत्पातकालसौम्याख्याः कोमलः शीतलाभिधः ॥५७॥

करालदंष्ट्रश्चंद्रास्याः प्रवीणः कालपावकः। दंडभृन्निर्मलः सौम्यः क्रूरोऽतिशीतलोऽमृतः ॥५८॥

पयोधिभ्रमणाख्यौ च चंद्ररेखास्त्वयुग्मने(भे?)। समभे व्यत्ययात् ज्ञेया वर्गाः षोडशकीर्तिताः ॥५९॥

The lords of the *Shastyamsha* begin from the sign itself. (In odd signs the deities are) 1. *Ghora* 2. *Rakshasa* 3. *Girvana* 4. *Kubera* 5. *Rakshasa* 6. *Kinnara* 7. *Bhrashta* 8. *Kulaghna* 9. *Visha* 10. *Barhina* 11. *Maya* 12. *Preta* 13. *Purisha* 14. *Varuna* 15. *Indra* 16. *Kala* 17. *Ahi* 18. *Candra* 19. *Komala* 20. *Padma* 21. *Achyuta* 22. *Brahma* 23. *Shankara* 24. *Deva* 25. *Ardha* 26. *Kali* 27. *Nasha* 28. *Kshitisha* 29. *Kamalakara* 30. *Mandaja* (or *Gulika*) 31. *Mrityu* 32. *Kala* 33. *Davagni* 34. *Ghora* 35. *Yamaghanata* 36. *Brahma* 37. *Amrita* 38. *Purnanishakara* 39. *Vishadagdha* 40. *Kulanta* 41. *Mukhya* 42. *Vamshakshaya* 43. *Utpaata* 44. *Kaala* 45. *Saumya* 46. *Komala* 47. *Shitala* 48. *Karaladamshtra* 49. *Chandrasya* 50. *Pravina* 51. *Kalapavaka* 52. *Dandabhrita* 53. *Nirmala* 54. *Saumya* 55. *Krura* 56. *Atishitala* 57. *Amrita* 58. *Payodhi* 59. *Bhramana* and 60. *Chandrarekha*.¹The deities for the even signs are in the reverse order. Thus the *Shodashavargas* have been elaborated.

वर्गभेदानहं वक्ष्ये सौमतेयावधरय। षड्वर्गाः सप्तवर्गाश्च दिग्वर्गा नृपवर्गकाः ॥६०॥

O *Saumateya*! I shall now speak about the kinds of *vargas*. Listen. *Shadvarga*, *Saptavarga*, *Dashavarga* and *Shodashavarga* - (these are the kinds of *vargas*).

भवन्ति वर्गसंयोगे षड्वर्गे किंशुकादयः। द्वाभ्यां किंशुकनामा च त्रिभिर्व्यंजनमुच्यते ॥६१॥

चतुर्भिश्चामराख्यं च छत्रं पंचभिरेव च। षड्भिः कुंडलयोगः स्यान्मुकुटाख्यं च सप्तभिः ॥६२॥

If there is a combination of *Vargas* in the *Shadvargas* then *Kimshuka* etc yogas manifest. By two combinations *Kimshuka*, by three *Vyanjana*, by four *Amara*, by five *Chatra*, by six *Kundala* and by seven *Mukuta*.

Chandrashekhar's comment: Combination of Varga means when a planet occupies identical Vargas in Varga charts.

¹ The list of these sixty deities in *BPHS* is a little different from what is mentioned here. The list is reproduced here for comparison 1. *Ghora*, 2. *Rakshasa*, 3. *Deva*, 4. *Kuber*, 5. *Yaksh*, 6. *Kindar*, 7. *Bhrasht*, 8. *Kulaghna*, 9. *Garal*, 10. *Vahni*, 11. *Maya*, 12. *Purishak*, 13. *Apampathi*, 14. *Marutwan*, 15. *Kaal*, 16. *Sarpa*, 17. *Amrit*, 18. *Indu*, 19. *Mridu*, 20. *Komal*, 21. *Heramba*, 22. *Brahma*, 23. *Vishnu*, 24. *Maheshwara*, 25. *Deva*, 26. *Ardr*, 27. *Kalinas*, 28. *Kshitees*, 29. *Kamalakar*, 30. *Gulika*, 31. *Mrityu*, 32. *Kaal*, 33. *Davagni*, 34. *Ghora*, 35. *Yama*, 36. *Kantak*, 37. *Suddh*, 38. *Amrit*, 39. *PurnaMoon*, 40. *Vishadagdha*, 41. *Kulanas*, 42. *Vamshakshaya*, 43. *Utpat*, 44. *Kaal*, 45. *Saumya*, 46. *Komal*, 47. *Sheetal*, 48. *Karaladamshtr*, 49. *Moonamukhi*, 50. *Praveen*, 51. *Kaalpavak*, 52. *2ndnayudh*, 53. *Nirmal*, 54. *Saumya*, 55. *Krur*, 56. *Atisheetal*, 57. *Amrit*, 58. *Payodhi*, 59. *Brahman*, 60. *MoonaRekha* (*InduRekha*)

सप्तवर्गेऽथ दिग्वर्गे पारिजातादिसंज्ञकाः। पारिजातं भवेद्वाभ्यामुत्तमं त्रिभिरुच्यते ॥ ६३ ॥

चतुर्भिर्गोपुराख्यं च स्यात्सिंहासन पंचभिः। पारावतं भवेत्षड्भिर्देवलोकं च सप्तभिः ॥ ६४ ॥

वसुभिर्ब्रह्मलोकाख्यं भवति(नवभिः?) शक्रवाहनं। दिग्भिः श्रीधामयोगः स्यादथ षोडशवर्गके ॥ ६५ ॥

In the *Saptavargas* and *Dashavargas* yogas named *Parijata* etc arise. By two combinations *Parijata*, by three *Uttama*, by four *Gopura*, by five *Simhasana*, by six *Paravata*, by seven *Devaloka*, by eight *Brahmaloka*, by nine *Shakravahana* and by ten *Shridhama*. Now combinations in *Shodashavarga* shall be explained.

भद्रकं च भवेद्वाभ्यां त्रिभिः स्यात्कुसुमाख्यकं। चतुर्भिर्नागपुष्पं स्यात्पंचभिः कंदुकाह्वयं ॥ ६६ ॥

केरलाख्यं भवेत्षड्भिः सप्तभिः कल्पवृक्षकं। अष्टभिश्चंदेन(चंदन?)वनं नवभिः पूर्णचंद्रकं ॥ ६७ ॥

दिग्भिरुच्चैःश्रवानाम रुद्रैर्धन्वंतरिर्भवेत्। सूर्यकांतं भवेत्सूर्यैर्विश्वैः स्याद्विद्रुमाख्यकं ॥ ६८ ॥

शक्रसिंहासनं शक्रैर्गोलोकं तिथिभिर्भवेत्। भूपैः श्रीवल्लभाख्यं स्याद्वर्गभेदैरुदाहताः ॥ ६९ ॥

By two combinations, *Bhadra*, by three *Kusuma*, by four *Nagapushpa*, by five *Kanduka*, by six *Kerala*, by seven *Kalpavriksha*, by eight *Chandanavana*, by nine *Purnachandra*, by ten *Uccaihsrava*, by eleven *Dhanvantari*, by twelve *Suryakanta*, by thirteen *Vidruma*, by fourteen *Shakrasimhasana*, by fifteen *Goloka* and by sixteen *Srivallabha*. The various kinds of (combinations in) *Vargas* has been explained.

स्वोच्चमूलत्रिकोणस्वभवनाधिपतिस्तथा। स्वारूढात्केन्द्रनाथानां वर्गा ग्राह्याः सुधीमता ॥ ७० ॥

सप्तवर्गोद्भवाश्चान्ये स्वाधिमित्रांशकान्विताः।

Being in one's exaltation sign, *moolatrikona*, own sign, signs ruled by the lords of *kendras* from one's *Arudha* should be considered for the *vargas* by a wise man. In the *Saptavarga* signs belonging to one's *Adhimitra* should also be considered (as being capable of causing good yogas).

अस्तंगता ग्रहजिता नीचगा दुर्बलास्तथा ॥ ७१ ॥

दुःस्थानसंस्थिताः सुप्ताः समला मरणोपगाः। स्वाधिशत्रुगृहगता उत्पन्नयोगनाशकाः ॥ ७२ ॥

Planet which are combust, defeated by other planets, debilitated, weak, placed in malefic houses, in a state of sleep, associated with malefics, at the stage of death and in the house of one's *Adhishatru* – these destroy the yogas.

ककुप्भि १० हुतभुग्रामैः ३३ कुंजरांकाश्विभिस्तथा २९८।

पंचतर्केन्दुभिः १६५ पंचपंचचंद्रैः १५५ (९५?) क्रमेण च ॥ ७३ ॥

पर्वताक्षगुणैः ३५७ शून्यनखैः २०० सूर्यादिखेचराः।

लवैः परमतुंगस्था भवन्ति पूर्णकारकाः ॥ ७४ ॥

Planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) attain full exaltation at degrees 10 (*Ar 10*), 33 (*Ta 3*), 298 (*Cp 28*), 165 (*Vi 15*), 155 (*Vi 5*)¹, 357 (*Pi 27*), 200 (*Li 20*). They become full *karakas* when in deep exaltation.

मेषो वृषश्च मकरः कन्या कर्कोऽतिमस्तुला। सूर्यादिखेचरानां च तुंगराशय ईरिताः ॥ ७५ ॥

Aries, Taurus, Capricorn, Virgo, Cancer, the last sign (that is Pisces) and Libra are said to be the signs of exaltation of planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).

सिंहो वृषश्च मेषश्च कन्या चापतुलाघटाः। भानि मूलत्रिकोणानि सूर्यादीनां भवन्ति हि ॥ ७६ ॥

Leo, Taurus, Aries, Virgo, Saggitarius, Libra, Aquarius are said to be the *moolatrikona* signs of the planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).

उच्चभात्सप्तमे नीचा भागैः पूर्वोदितैस्तथा। स्वस्वमूलत्रिकोणाच्च दुःकोणाः सप्तमे तथा ॥ ७७ ॥

Planets attain debilitation at the signs seventh to the previously mentioned signs of exaltation. At signs seventh to the *moolatrikona* they are in a *duhkona* that is an inauspicious trine.

जीवेद्वारा बुधार्को च जीवेन्दुर्काः सितारूणौ। भौमार्कचंद्रा मंदज्ञौ ज्ञसितौ सुहृदा रवेः ॥ ७८ ॥

शुक्रार्कजौ बुधश्चन्द्रो ज्ञसितौ शशिभास्करौ। कुजेद्वर्काः क्रमादर्काच्छत्रवो भूपतिं विना ॥ ७९ ॥

ये शेषास्ते समा ज्ञेया इति नैसर्गिकोदिताः।

Jupiter, Moon and Mars are friends of Sun. Mercury and Sun are friends of Moon. Jupiter, Moon and Sun are friends of Mars. Venus and Sun are friends of Mercury. Mars, Sun and Moon are friends of Jupiter. Saturn and Mercury are friends of Venus. Mercury and Venus are friends of Saturn. Venus and Saturn are enemies of Sun. Mercury is an enemy of Mars. Moon is an enemy of Mercury. Mercury and Venus are enemies of Jupiter. Moon and Sun are enemies of Venus. Mars, Moon and Sun are enemies of Saturn. Moon is excluded from this list. The planets left should be known to be neutral. This is the description of natural relationships between planets.

द्विद्वादशे त्रिलाभे च चतुर्थदशमे स्थिताः ॥ ८० ॥

¹ There seems to be an error in the shloka. Jupiter's exaltation *spashtha* should be 95 (Cn 5) instead of 155 (Vi 5).

तात्कालिकाः स्युः सुहृदः शत्रवस्त्वन्यभोपगाः।

Planets placed in the second, twelfth, third, eleventh, fourth and tenth are temporary friends. Planets placed in the other houses are temporary enemies.

मित्रमित्रेऽधिमित्रं स्यान्मित्रं मित्रसमे भवेत् ॥ ८१ ॥

मित्रशत्रावपि समः शत्रु समरिपौ तथा। शत्रुशत्रावधिद्विषः संपूर्णफलनाशकः ॥ ८२ ॥

A friend and a friend become *Adhimitras* (bosom friends). A friend and a neutral become friends. A friend and an enemy become neutral. A neutral and an enemy become enemies. An enemy and an enemy become *Adhishatru* (extremely inimical) and completely destroy the results (of each other).

लग्नं होरा च द्रेष्काणो नवांशो द्वादशांशकः। त्रिंशांशश्चेति षड्वर्गाः सप्तोक्ताः सनगांशकाः ॥ ८३ ॥

दिग्भूषष्टिभागाढ्या दिग्वर्गा ब्रह्मणोदिताः। तथा षोडशवर्गाश्च पुरैव प्रतिपादिताः ॥ ८४ ॥

Lagna, Hora, Dreshkana, Navamsha, Dwadashamsha, Trimshamsha – these are called the *Shadvargas*. Including *Saptamsha* they are called *Saptavargas*. Including *Dashamsha, Shodashamsha, Shashtiamsha* they become *Dashvargas*. This has been said by *Brahma*. The *Shodashvargas* have already been mentioned before.

लग्नतुर्यास्तविपताः केंद्रसंज्ञा विशेषतः। लग्नपंचमभाग्यानां कोणसंज्ञाभिधीयते ॥ ८५ ॥

षष्टाष्टव्ययभावानां दुःसंज्ञाः त्रिकसंज्ञकाः।

Additionally the ascendant, fourth house, seventh house and tenth house are called *Kendras*. The ascendant, fifth and ninth houses are called *Konas*. The sixth, eighth and twelfth houses are called *Duhsthanas* and also *Trikas*.

तनुर्धनं च सहजो बंधुपुत्रारयस्तथा ॥ ८६ ॥

युवतीरंध्रधर्माख्याः कर्मलाभव्ययाः क्रमात्। लग्नादयः सदा तेषु चिंतनीया विचक्षणैः ॥ ८७ ॥

Houses beginning from the ascendant are called *Tanu, Dhana, Sahaja, Bandhu, Putra, Ari, Yuvati, Randhra, Dharma, Karma, Labha* and *Vyaya* respectively. (Results) should always be studied from them by the learned men.

शरीरवर्णचिह्नानि ज्ञातिः शीलं गुणादिकं। तनौ विचार्यमखिलं देहस्य च शुभाशुभं ॥ ८८ ॥

The physical body, bodily complexion, bodily marks, kinsmen, *character, virtues* (and vices) etc and happiness and sorrow of the *body* should be adjudged from the first house.

धनं यशश्च प्रीतिश्च वाणी सौहार्दकं धने।

Wealth, *fame*, joy, speech and *friendship* should be adjudged from the second house.

भ्रातृभृत्यादिकं सर्वं बलमुत्साहसाहसौ ॥ ८९ ॥

एतदुश्विक्यभवने धैर्यं तेजो हठादिकं।

Siblings, servants, physical strength, zeal, courage, patience, spiritual valour, obstinacy etc should be adjudged from the third house.

चतुर्थे तु सुखं दुःखं निधिः क्षेत्रं गृहं तथा ॥ ९० ॥

मातृसौख्यं पितुर्वित्तं जलं वाहनमुद्यमं।

Happiness and sorrow, *treasure*, lands, houses, happiness from the mother, *wealth of the father, water*, vehicles and undertakings should be adjudged from the fourth house.

पंचमे ज्ञानमंत्रौ च बुद्धिर्नीतिः सुतं धृतिः ॥ ९१ ॥

Knowledge, *mantras*, intellect, *policies*, son and steadfastness should be adjudged from the fifth house.

षष्ठे रिपुव्रणो मांघं चतुष्पाद्वंधनं भयं। मातुलं च पितुर्भाग्यं पुत्रवित्तं विचिंतयेत् ॥ ९२ ॥

Enemies, sores, *laziness, four-footed* (animals), *captivity*, fear, maternal-uncle, *luck of the father* and *wealth of the son* should be adjudged from the sixth house.

सप्तमे दारकलहौ वाणिज्यं सुतविक्रमं। श्रमसिद्धिर्विवादश्च गतज्ञानाति चिंतनं ॥ ९३ ॥

Wife, *quarrels*, business, courage of the son, *success of efforts, disputes* and *knowledge of the state of the person who has gone away or is in travel* should be derived from the seventh house.

मृतवित्तं जीवनं च दुर्गस्थानविचिंतनं। नष्टाप्तिर्मानसीचिंता स्त्रीवित्तं ऋणमष्टमे ॥ ९४ ॥

Legacy, longevity, *fortresses, regaining of lost items*, mental worries, wealth of the wife and *debt* should be adjudged from the eighth house.

भाग्ये भाग्यं रतिः पौत्रं धर्माधर्मौ यथादिके।

Luck, amorous pleasures, grandchildren, *dharma* and *adharma* should be adjudged from ninth house.

राज्यं वृद्धिः पितुर्वित्तं कर्म पुण्योदयं तथा ॥ ९५ ॥

मुद्रामानगुणग्रामाः पितरं दशमे गृहे।

Kingdom, growth, wealth of the father, *karma*, *fructification* of *merits*, *mudra* (seal of authority), *honour*, *virtues*, *villages* and *parents* should be adjudged from the tenth house.

लाभे लब्धिसुतोद्वाहौ मित्रार्थं प्रविचिंतयेत् ॥ ९६ ॥

Profits, son's wife, wealth and friends should be adjudged from the eleventh house.

व्यये दीर्घामयं दुःखं निरोधं लांछनं व्ययं। संक्षेपेणैतदुदित मे तद्बुध्यानुसारतः ॥ ९७ ॥

Long-standing illness, sorrow, confinement, ignominy and expenditure should be adjudged from the twelfth house. I have spoken this in brief according to your intellect.

किंचिद्विशेषं वक्ष्यामि यथा ब्रह्ममुखाच्छ्रुतं। नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमेऽथवा ॥ ९८ ॥

यत्किंचिद्दशमे लाभे तत्सूर्याद्दशमे शिवे(?)। तूर्ये तनौ धनो(धने) लाभे भाग्ये यच्चिंतनं तु तत् ॥ ९९ ॥

चंद्रात्तूर्ये तनौ लाभे भाग्ये तच्चिंतयेत् ध्रुवं। लग्ना(द्)दुश्चिक्वभवने यत्कुजाद्विक्रमेऽखिलं ॥ १०० ॥

विचारं षष्ठभावस्य बुधात्षष्ठे विलोकयेत्। पंचमस्य गुरोः पुत्रे जायायाः सप्तमे भृगोः ॥ १०१ ॥

अष्टमस्य व्ययस्यापि मंदांमृत्यौ व्यये तथा।

Now I shall mention something special as I have heard from the mouth of *Brahma*. Father can also be adjudged from the ninth house as well as from the house ninth to the Sun. Whatever is adjudged from tenth and eleventh houses that should also be adjudged from the houses tenth and eleventh to the Sun. Whatever is judged from the fourth, first, second, eleventh and ninth houses that should certainly be judged from fourth, first, (second?) eleventh and ninth from the Moon. Whatever is adjudged from the house third to the ascendant, all that should also be judged from the house third to Mars. Results of the sixth house should also be considered from the house sixth to Mercury. Results of fifth house should also be considered from the house fifth to Jupiter. Results of the seventh house should also be considered from the house seventh to Venus. Results of the eighth and twelfth houses should also be considered from the houses eighth and twelfth to Saturn.

अथान्यदपि वक्ष्यामि शृणुष्व सुमतिसुत ॥ १०२ ॥

यद्भावाद्यत्फलं चिंत्यं तदीशा(त)स्तत्फलं विदुः।

Now I shall speak something else as well. Listen, O son of *Sumati*! Whatever result is to be studied from a house, it should also be studied from the lord of that house.

यावद्दीशाश्रयं यस्य तावदग्रे ततोऽपि च ॥ १०३ ॥

ज्ञेयं तस्य पदं तद्धि तत्र चिंत्यं शुभाशुभं।

However distant is the house containing the lord, count that much ahead from the lord. The house obtained should be known to be the *pada* of the original house. The good and evil results should be studied from it as well.

अथ षोडशवर्गेषु चिंतालक्षं(लक्ष्यं) वदाम्यहं॥१०४॥

लग्ने देहस्य विज्ञानं होरायां संपदादिकं। द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्यचिंतनं॥१०५॥

पुत्रपौत्रादिकानां वै चिंतनं सप्तमांशके। नवमांशे कलत्राणां दशमांशे महत्फलं॥१०६॥

द्वादशांशे तथा पित्रोश्चितनं षोडशांशके। सुखासुखस्य विज्ञानं वाहानानां तथैव च॥१०७॥

उपासनाया विज्ञानं साध्यं विंशतिभागके। विद्याया वेदबाहूंशे भांशे चैव बलो भवेत्॥१०८॥

त्रिंशांशकेऽरिष्टफलं खवेदांशे शुभाशुभम् । अक्षवेदांशके चैव षष्ठ्यंशेऽखिलमीक्षयेत्॥१०९॥

Now I shall speak about the things that are to be studied from the various *Shodashavargas*. The knowledge of the body is to be studied from the *Lagna* (D-1), wealth etc from the *Hora* (D-2), happiness from brothers from *Dreshkana* (D-3), luck from *Turyamsha* (D-4), sons and grandsons from *Saptamsha* (D-7), wives from *Navamsha* (D-9), power and position from *Dashamsha* (D-10), parents from *Dwadashamsha* (D-12), happiness and sorrow as well as vehicles from *Shodashamsha* (D-16), religious activities from *Vimshamsha* (D-20), academic achievements from *Vedabahuamsha* (D-24 also called Siddhamsha), physical strength from *Bhamsha* (D-27), evils from *Trimshamsha* (D-30), auspicious and inauspicious things from *Khavedamsha* (D-40) and everything from *Akshavedamsha* (D-45) & *Shashtyamsha* (D-60).

यत्रकुत्रापि संप्राप्तः क्रूरः षष्ठ्यंशकाधिपः। तत्र नाशो न संदेहो द्रुहिणस्य वचो यथा॥११०॥

यत्रकुत्रापि संप्राप्तः कलांशाधिपतिः शुभः। तत्र वृद्धिश्च पुष्टिश्च द्रुहिणस्य वचो यथा॥१११॥

Wherever (in whichever house) the planet in a malefic *Shashtyamsha* is placed, there shall be destruction. This cannot be doubted just like Brahma's words cannot be doubted. Wherever the planet in a benefic *Shodashamsha* is placed, there shall be growth and nourishment. This cannot be doubted just like Brahma's words cannot be doubted.

इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः। उदयादिषु भावेषु खेटस्थभवनेषु वा॥११२॥

वर्गविश्वाबलं वीक्ष्य तेषां तेषां शुभाशुभं। जन्मकालेऽथ प्रश्नादौ निःसंदिग्धमुदीरयेत्॥११३॥

Thus I have described to you the details of the *Shodashavargas*. After studying the *Varga Vishwabalas* of the houses like ascendant etc or of the houses in which the planets of interest are placed at the time of birth or at the time when the query has been posed, the good or evil results should be pronounced without hesitation.

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे राशिभेदनिरूपणो नाम

षष्ठोऽध्यायः ॥ ६ ॥

||Thus ends the sixth chapter titled "Description of the Signs" in the conversation between Shiva and Parvati in the first part of Lomasha Samhita of sixty thousand verses.||

To Be Continued.....

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Chandrashekhar Sharma, from Nagpur, has good knowledge of sanskrit and a well known name in the internet forums for his humbleness & kindness to teach each and everyone. He has been an ardent student of this science from decades with deep thoughts into various disciplines. He is the author of the book "Vedic Astrology Demystified", published by Parimal Publications Delhi".

The Original *Lomasha Samhita*

Chapter 7

Translated By

Chandrashekhar Sharma, India

'A Mission Saptarishis
Initiative'

मुनिरुवाच

अथातः संप्रवक्ष्यामि वर्गविश्वाबलं द्विज। यस्य

विज्ञानमात्रेण विपाकं दृष्टिगोचरं ॥ १ ॥

ग्रहविश्वाबलं वीक्ष्यं सूर्या दीनां खचारिणां।

स्वगृहोच्चौ बलं पूर्णं शून्यं तत्सप्तमस्थिते ॥ २ ॥

ग्रहस्थितिवशात् ज्ञेयं द्विभनाथो यदा ग्रहः।

मध्येऽनुपाततो ज्ञेया ओजयुग्मर्क्षभेदतः ॥ ३ ॥

Oh! (Learned) Brahmin, I shall now narrate the Varga Vishwabala (Strength of various vargas/divisions), the mere knowledge of which one understands the future.

Look at the graha Vishwabala of Sun (Surya) and other grahas. A graha gets full strength when it is in own rāshi or in its exaltation rashi



and gets zero strength when in the 7th rāshi from there (its rāshi of debility).

Depending on the placement of grahās, in a rāshi, one should calculate the graha vishwabala by average of these two strengths. One should understand that in case of a graha when he owns two rāshis, results be understood based on its occupation of an odd or even rāshi (in odd rāshi placement of a graha, who owns two rāshis, Moon hora is capable of giving relatively stronger results, while if the graha occupies an odd rāshi its results will be relatively stronger when occupying horā ruled by Sun)

सूर्यहोराफलं दद्युर्जीवार्कवसुधात्मजाः। चंद्रास्फुजिदर्कपुत्राश्चांद्रिहोराफलप्रदाः ॥ ४ ॥

Jupiter (Guru), Sun (Surya) and Mars (Mangal) give (strong) results when they occupy the hora ruled by Sun (Surya). Moon (Chandra) Venus (Shukra) and Saturn (Shani) give results when they occupy the horā ruled by Moon (Chandra).

फलद्वयं बुधो दद्यात्समे चांद्र तदन्यके। रवे(रवेः?) फलं स्वहोरादौ पूर्णं हीनं विरामके ॥ ५ ॥

Mercury (Budha) gives results whether he occupies the horā ruled by Sun (Surya) or Moon (Chandra). Sun (Surya) gives full results at the beginning of its own horā and does not give any results if placed at the end of own Horā.

मध्येऽनुपातात्सर्वत्र द्रेष्काणेऽपि विचिंतयेत्। ग्रहवत्तूर्यभागेऽपि नगांशादावपि तथा ॥ ६ ॥

One should also analyze the DreshkāNa, TuryāMsha (CaturthāMsha), and SaptāMsha by analyzing the strength of grahas in proportionate manner (full strength in own or exaltation rashi and none when in 7th from them)

Chandrashekhar's special comment: I think the word is NavāMsha and not NagāMsha. The manuscript has the word Navāmsha scored out, and replaced by NagāMsha. Thus the sage is talking about analyzing Dreshkāna, TuryāMsha and Navāmsha.

सूर्यः कुजफलं दत्ते भार्गवस्य निशापतिः। त्रिंशांशके विचिंत्यैवमत्रापि गृ(ग्र?)हवत्स्मृतः ॥ ७ ॥

In Trimshāmsha, the results of houses should be understood in the following manner. Surya shall give results like Mars and Moon shall give results identical with Venus.

Comments: In Trimshāmsha chart Sun and Moon do not own any Trimshāmsha, and no graha can occupy their TriMshāMsha. Hence the way the Sun and Moon shall give results is being told by Lomasha, so that one can assess their strength in proper manner.

स्थूलं तु पूर्वं संस्थाप्य तस्मात्सूक्ष्मं ततस्ततः। लग्नहोराट्टकाणांकभागसूर्याशका इति ॥ ८ ॥

त्रिंशांशसहिता ह्येताः षड्वर्गाः विश्वकाः क्रमात्। रसनेत्राब्धिपंचाश्विभूमयः सप्तवर्गके ॥ ९ ॥

सप्तमांशकं तत्र विश्वका पंच लोचनं। त्रयं सार्द्धद्वयं सार्द्धवेदं द्वौ रात्रिनायकाः ॥ १० ॥

One should calculate the gross Grahavishwa strength and then (based on the Vargavishwa strength of the varga occupied) understand the exact Vishwa strengths of grahas. Horā, Dreshkāna, Navāmsha and Dwaadashāmsha charts, coupled with the Trimshāmsha chart (Rāshi, Horā, Dreshkāna, Navāmsha, Dwaadashāmsha and Trimshāmsha) are called Shadvarga. The Vishwavarga bala of these divisions are 6, 2, 4, 5, 2 and 1 respectively. When Saptamāmsha is also included, the vargas are called Saptavargas. The respective optimum strengths of Saptavargas are, 5, 2, 3, 2^{1/2}, 4^{1/2}, 2 and 1.

दशवर्गा दिगंशाढ्याः कलांशाः षष्टिभागकाः। त्रयं क्षेत्रस्य विज्ञेयाः पंच षष्ठ्यंशकस्य च ॥ ११ ॥

सार्द्धैकभागाः शेषाणां विश्वकाः परिकीर्तिताः। अथ वक्ष्ये विशेषेण विश्वकान्मम संमतान् ॥ १२ ॥

Dashavargas (Ten divisional charts) are arrived at when Dashāmsha, Shodashāmsha and SaSTyaMsha (D-60) are added to Saptavarga. The Vargavishwa strength in this case are, Rashi chart gets 3, SashThyaMsha gets 5 and rest of the vargas get 1^{1/2} each, as graha vishwa strength. Now I shall tell the special (most important) Vishwa strengths that are acceptable to me.

क्रमात्षोडशवर्गाणां क्षेत्रादीनां पृथक्पृथक्। होरात्रिंशभागट्टकाणां कुचंद्रशशिनः क्रमात् ॥ १३ ॥

कलांशस्य द्वयं ज्ञेयं त्रयं नंदांशकस्य च। क्षेत्रस्य सार्द्धत्रितयं चतुः षष्ठ्यंशकस्य हि ॥ १४ ॥

अर्द्धमर्द्धं तु शेषानामेतत्स्वीयमुदाहृतं। पूर्णविश्वावलं विंशः धृतिः स्यादधि मित्रके ॥ १५ ॥

मित्रे पंचदशं प्रोक्तं समे दश प्रकीर्तितं। शत्रौ सप्ताधिशत्रौ च पंचविश्वावलं भवेत् ॥ १६ ॥

Now I shall tell about the vishwās (Strength of various grahas and vargas expressed in numbers out of total 20 vishwās, that is points) as approved by me, in order of rāshi etc sixteen vargas. Horā, TriMshāMsha and dreshkāNa get the vishwa strength of 1. ShoDashāMsha get 2 parts strength and the Navāmsha strength is 3. Rashi gets 3½ points and ShaTyaMsha gets 4 points and other vargas get ½ points each of vishwā (strength). The total vishwā strength is 20 (when in own or exaltation rāshi) it is 18 in the rāshi of bosom friend (adhimitra based on panchadha maîtri), 15 in rāshi of friend (mitra) 10 in the rāshi of equal (sama), 7 in rāshi of enemy and 5 vishwA strength is obtained by a graha in rāshi of its bitter enemy (aadhishatru) (these are called the varga vishwas, as opposed to the graha vishwās also called swavishwā).

वर्गविश्वा(श्वाः?) स्वविश्वघ्ना पुनर्विंशतिभाजिता। विश्वाफलोपयोग्यं तत्पंचोनैक्ये फलदो न हि ॥ १७ ॥

Multiply the strength of varga vishwā by the swavishwā strength and divide the resultant by 20 to get the strength obtained by a planet, which being below 5 would not enable the planet to give results.

तदूर्ध्वं स्वल्पफलदं दशोर्ध्वं मध्यमं स्मृतं। तिथ्युर्ध्वं पुण्यफलदं बोध्यं सर्वे खचारिणां ॥ १८ ॥

If that (the viMshopaka strength) is more than 5 it gives some results, if more than 10 it gives half the results and if more than 15 the results are auspicious (full).

अथान्यदपि वक्ष्येऽहं सौमतेयावधारय। खेटः पूर्णफलं दद्यात्सूर्यात्सप्तमके स्थिते ॥ १९ ॥

Oh son of Sumati, I shall now tell other sources of strength, that you should understand. Grahas that occupy the 7th rāshi, from that occupied by Sun, give their full results.

फलाभावं विजानीयात्समे सूर्यनभश्चरे। मध्येऽनुपातात्सर्वत्र ह्युदयास्तविशोपकाः ॥ २० ॥

The grahas in same longitude as Surya do not give results and the results (percentage) of the graham being situated between these two positions (with Sun and 7th from Sun) should be calculated by rule of three on a scale of 1 to

20.

वर्गविश्वासमं ज्ञेयं फलमस्य द्विजर्षभ। उभयत्र फलं बुध्वा तत्फलं परिकीर्तयेत् ॥ २१ ॥

Oh great amongst Brahmins, one should understand, using his intellect, that results of the planets are in proportion to their varga vishwã strength.

वर्गविश्वाफलं चादावुदयास्तमतः परं। पूर्णपूर्णेति पूर्णं स्यात्सर्वदैवं विचिंतयेत् ॥ २२ ॥

हीनहीनेति हीनं स्यात्स्वल्पाल्पेत्यल्पकं स्मृतं। मध्यमध्येति मध्यं स्याद्यावत्तस्य दशा स्थितिः ॥ २३ ॥

In my opinion the Vargavishwã results should be modified according the graha's position from Sun. When the graha has AtipurNa or PurNa viMshopaka strength (20 to 16 points) the results in its dasha are fully obtained. When it has Swalpa or Ati swalpa strength (15 to 10 degrees) the results are less and when it is with Heena or Atiheena strength (from 5 to 0) it gives least results (or ill results), in this manner should the fortune be assessed.

पूर्वापरवशात्ज्ञेयं फलमन्यतत्र तद्विदैः।

The ancient knowledge that was told by other authorities that I am telling you (now)

अतः शृणु महाभाग साधनं गुलिकस्य च ॥ २४ ॥

Now listen to how Gulika position is to be delineated, Oh illustrious one.

रसाश्विनोऽश्विनयना धृतयो मनवो दिशः। ऋतवो द्वौ क्रमादेते रव्यादिवासरेषु च॥ २५॥

निघ्ना दिनप्रमाणेन ध्रुवकाः खाग्निभाजिताः। रात्रौ रात्रिप्रमाणेन ध्रुवका निजपंचमाः॥ २६॥

प्राप्तकालस्य यल्लग्नं तदेव गुलिकः स्मृतः। निजलग्ने बलोपेते गुलिकाल्लग्नशोधनं॥ २७॥

In the order of 26, 22, 18, 14, 10, 6 and 2 are the dhruvānka of days from days ruled by Sun and other grahas. Multiply these by the span of the day (in ghatas) and divide by 30. The time so obtained be used (as ishtakala) and the lagna be arrived at in the same manner as janma lagna (Ascendant) is arrived at, remember that this indicates position of Gulika. In night time based on the time span of night the dhruvānka of the 5th planet from the day lord should be used as base for calculations.

Chandrashekhar's Special Comment: *Lomasha* seems to differ with *Parashara* in calculation of Gulika. Here the method is identical with that adopted by *Sarvartha Chintamani*, where instead of dividing the day length in 8 parts, 4 ghatas period is allotted to each graha, the 7th period being that of Gulika, beginning from Sun.

चंद्राच्चंद्रबले प्राप्ते गुलिकादुभयोः समे। द्वयोर्हीनबलेऽप्येवं गुलिकात्परिचिंतयेत्॥ २८॥

When Chandra is strong, consider Chandra lagna and *when it is weak Gulika lagna be considered*. When both Chandra and Gulika are equally weak (or strong), one should consider Gulika lagna (as the reference point) to correct Janma lagna.

Chandrashekhar's Special Comment: This method of correcting the Janma lagna may appear to be unique, not having been mentioned in most of the classics. There is no doubt it is unique but not in use of Chandra and Gulika to fix the lagna, but in that it talks about when to take Chandra lagna as reference point and when to take Gulika lagna as the point of reference. *Sarvartha Chintamani*, another of ancient text tells us to correct the lagna on

the basis of Chandra or Gulika's navamsha position. It however talks of assessing from Gulika if Prashna lagna is strong and from Chandra's position if Chandra lagna (natal) is strong. As can be seen from next shloka, even here the sage is indicating that the Navamsha Rāshi position of Chandra or Gulika is to be used for fixing the correct lagna.

तस्मात्तत्सप्तमस्थानात्तदंशात्तत्कलत्रतः । तत्रैव तत्त्रिकोणे वा जन्मलग्नं विनिर्दिशेत् ॥ २९ ॥

The lagna of spouse is the same as the 7th rāshi from Chandra or Gulika lagna (whichever is stronger) or from the navāmsha occupied by them or trines to them. Similarly Janmalagna is confirmed from the rashi occupied by Chandra or Gulika, its trines or trines to Navāmsha rashi occupied by them.

मनुष्याणां पशूनां च द्वितीये दशमेऽपि वा । तृतीये मदने लाभे विहगानां विनिर्दिशेत् ॥ ३० ॥

The human or animal birth can also occur in the 2nd or the 10th rāshi (from Chandra or Gulika positions indicated above). If the lagna is 3rd, 7th or 11th rāshis then birth of bird is indicated.

कीटसर्पजलस्थानां शेषस्थानेषु संस्थितिः । कोणात्कमान्नरादीनां तथा प्राणपदादपि ॥ ३१ ॥

Insects, Snakes and Aquatic creatures are born when lagna is in any of rāshis placed in bhāvas other than those indicated above. Human beings can also be born in trines etc (Kendra or kona from navāmsha rāshi occupied) to Prānapada also.

स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत् । चरागद्विजगे भानौ योज्यं तन्नवमे सुते ॥ ३२ ॥

स्फुटं प्राणपदं तस्मात्पूर्ववच्छोधयेत्तनुः । विना प्राणपदाच्छुद्धो गुलिकाद्वा निशाकरात् ॥ ३३ ॥

The time of birth is to be converted to palas and divided by 15. The resultant (Rāshi, Amsa etc.) be added to the degrees of Sun if he is in chara (Cardinal) rashi. When Sun is in Sthira (fixed) rāshi add 9 rāshis to its degrees and add

the resultant, obtained above, to the final figure whereas when Sun is in a Dwisvabhāva (Dual) rāshi add 5 rāshis to degrees of Sun and add the resultant to this figure to obtain Prānapada degrees (Sphuta). Now correct lagna as given earlier (Shloka 31). Without purification of lagna with reference to Prānapada, Gulika or Chandra (Lagna degrees cannot be obtained with any accuracy).

तदशुद्धं विजानीयात्स्थावराणां तदेव हि। जन्मलग्नं च संशोध्य निषेकं परिशोधयेत् ॥ ३४ ॥

The lagnas of immovable (also vegetative produce) should also be purified in similar manner. Once Janma lagna (Ascendant) is purified (finalized by methods given above), one should find out Nisheka lagna (Lagna at the time of conception).

तदहं संप्रवक्ष्यामि सौमतेयावधारय। जन्मलग्नात्परिज्ञानं निषेकं सर्वजंतूनां ॥ ३५ ॥

I shall now tell how to understand the Nisheka of all living beings having known the Janma lagna, Oh son of Sumati you understand this carefully.

यस्मिन्भावे भानविस्थस्तस्य मांदेर्यदंतरं। लग्नभाग्यान्तरे योज्यं यच्च राश्यादि जायते ॥ ३६ ॥

मासादिस्तन्मितं ज्ञेयं जन्मतः प्राक् निषेकजं। यद्यदृश्यदलेंऽगेशस्तदेन्दोर्भुक्तभागयुक् ॥ ३७ ॥

The distance between Saturn and Māndi be added to the distance between the lagna (Ascendant) and the 9th bhāva and the Rāshi degrees etc. so obtained shall indicate the month days etc. prior to the birth, when Nisheka (conception) occurred. When the lagna lord is in the invisible part (of birth chart) add the degrees obtained by Moon to this product.

Chandrashekhar's Special comment: I think the word “लेंऽगेश” is incorrect it should be “लग्नेश”. Lomasha also seems to equate Māndi with Gulika, as does Pārashara, the only difference being the way Gulika sphuta (degrees) are arrived at.

तत्काले साधयेल्लग्नं शोधयेत्पूर्ववत्तनुः। तस्मात्फलाफलं वाच्यं गर्भस्थस्य विशेषतः ॥ ३८ ॥

The lagna for the time thus indicated be calculated as in the case of Ascendant at birth. Then the good and bad results experienced by the Jātaka in various months in his mother's womb can be delineated.

शुभाशुभं वदेत्पित्रोर्जीवनं मरणं तथा। एतन्निषेकलग्नेन सम्यक् ज्ञेयं स्वकल्पनात् ॥ ३९ ॥

The good and bad results for the parents and their death can also be understood from Nisheka lagna by using one's intelligence.

जन्मलग्नाद्विशेषेण बालारिष्टं विचिंतयेत्। चतुर्विंशति वर्षाणि बालारिष्टस्य भावना ॥ ४० ॥

Bālārishta can occur till 24 years of age. The Bālārishta (danger to life when young) should be thought about, especially, from the Janma lagna.

Chandrashekhar's Special Comments: It is generally assumed that Pārashara talks of first 12 years as Bālārishta. That is factually incorrect. Pārashara states in AriSTādhyāya:

“चतुर्विंशतिवर्षाणि यावद् गच्छन्ति जन्मतः।

जन्मारिष्टं तु तावत् स्यादायुर्दायं न चिन्तयेत् ॥ ९।२ ॥

caturvimśativarṣāṇi yāvad gacchanti janmataḥ ।

janmāriṣṭam tu tāvat syādāyurdāyam na cintayet ।। 9।2।।”

It is, however, true that other classics like Jātaka Pārijāta and Phaladeepikā do talk of bālariSTa upto 12 years of age.

आदौ संचिंतयेत्प्राज्ञैर्बालारिष्टं प्रयत्नतः। पश्चाच्छुभाशुभं सर्वमायुर्दायादिकं वदेत् ॥ ४१ ॥

सत्यप्यायुषि जीवानां मरणं चात्र जायते। यथा तैलादिभिः पूर्णो दीपो नश्यति वायुना ॥ ४२ ॥

In the same manner that a lamp with full oil in it is extinguished by wind, a living being with a long life could also die (on account of certain yogas) early. The learned should first take pains to analyze the chart in order to find out if there is yoga for Bālarishta in a chart. Only after this should one predict about life span of the Jātaka and the good and bad results that he may obtain.

अरिष्टं द्विविधं पुंसां दैवं स्वकृतसंज्ञितं। स्वकृतं सर्वकालीनं विषशस्त्रानलादिभिः ॥ ४३ ॥

स्वकरेणाहतो दीपो यथा नश्यति तत्क्षणात्। निर्वाते तैलपूर्णोऽपि स्वकृतेन तथा नरः ॥ ४४ ॥

आयुर्दीपं तथैवोक्तं द्विविधं द्रुहिणोदितं। ग्रहयोगादिभिर्वैवमन्ययोगादिसाधितं ॥ ४५ ॥

एवं चतुर्विधं पुंसां मरणं जायतेऽत्र हि। यस्य मांदियुतश्चंद्रास्त्रिकोणे यदि संस्थितः ॥ ४६ ॥

There are two types of arishtas (dangers to life) first type are those brought upon by own actions and second type are those that arise at one's own hand, like poisoning, injury due to arms-ammunitions, and due to high winds or fires, in a person's fate. These are able to extinguish the lamp of life, though full of oil (life span) instantly as a lamp can get extinguished even when wind is not blowing. Similarly the lamp of life is of two types that one gets on account of what is granted by Brahma (the creator who is said to write our fate). These two types are those on account of the yogas obtained in the chart and those that are obtained due to yogas occurring at certain period of life¹. These other yogas are operative when Māndi is either conjunct or in trines to Chandra, in a chart. In this manner there are four ways that a person could die, in this world.

योगाभ्यासादिभिस्तस्य ह्यायुर्वर्द्धति निश्चितं। व्ययषष्ठाष्टगो मांदिर्यदि क्रूरखगान्वितः ॥ ४७ ॥

स्वकृतेनैव दोषेण मरणं तस्य जायते। लग्ने चंद्रे क्षितयुते लग्नाधिपतिनाथवा ॥ ४८ ॥

¹These are called yogārishta in other classics - CS

तस्य दैवायुषं ज्ञेयं दैवारिष्टं तु शेषके। एतेषां कालमानं तु ग्रहराश्यादिभिः स्फुटं ॥ ४९ ॥

In such case one can certainly increase the life span by practicing yoga. When Māndi is conjunct malefics and occupies the 12th, 6th or the 8th bhāva one dies due to his own actions. When Chandra (Moon) aspects or joins the Lagna or the Lagna lord then one gets life due to his fate/God (long life) in rest of the cases there is lessening of life granted by fate/God.

Chandrashekhar's Special Comments: One should note that the fact of the sage telling that one's life span can be extended by practicing yoga (certain physical postures that are also called yogāsanas) indicates that vedic astrology is not fatalistic as is assumed by many but talks of taking corrective measures, in time, so that the problems indicated by the chart can be overcome or, at the very least, minimized.

शिव उवाच

Lord Shiva (then) said:

इति वाक्यं समाकर्ण्य लोमशस्य द्विजर्षभः। सर्वज्ञः प्रत्युवाचेदं मुनींद्रं करुणानिधिं ॥ ५० ॥

कर्मकालानुरोधेन स्पष्टायुर्यद्वदस्व तत्। पृथक्पृथक्विह जीवानां परमायुः समादिकं ॥ ५१ ॥

Thus the learned Brahmin heard from Lomasha. The Ocean of compassion, all knowing and Indra (King of Gods) amongst Munis (Great sage) then said the lifespan is granted in accordance with the time and one's own karma (it gets modified). Different living species have different maximum life span.

॥ इति श्रीलोमशसंहितायां प्रथमोत्थाने सप्तमोऽध्यायः ॥ ७ ॥

|| Thus ends the seventh chapter in the first part of Lomasha Samhitā. ||



Chandrashekhar Sharma, from Nagpur, has good knowledge of sanskrit and a well known name in the internet forums for his humbleness & kindness to teach each and everyone. He has been an ardent student of this science from decades with deep thoughts into various disciplines. He is the author of the book "Vedic Astrology Demystified", published by Parimal Publications Delhi".

The Original *Lomasha Samhita*

Chapter 8

Translated By

Chandrashekhar Sharma, India

'A Mission Saptarishis
Initiative'

मुनिरुवाच

शत्रुक्षेत्रं समक्षेत्रं मित्रक्षेत्रं तथैव च। स्वग्रहं च

तथा स्वोच्च बलं चैव यथोत्तरं ॥ १ ॥

सर्वोत्तमबलीखेटः स्वायुर्दायं ददाति सः।

ग्रहास्त्वेकाधिकारस्थास्तदाद्यादपि को

ग्रहः ॥ २ ॥

Find out which of the grahas has the sole authority (ability to grant full life). The strongest amongst grahas gives its, own, *full life span*. The bala (strength) of a graha in ascending order is when he is in Rāshi of an enemy, Sama (Neutral), friend, own or exaltation Rāshi.



तस्य भुक्तांशकं वेदे निघ्नं वर्षादिकं भवेत्। तथाष्टमाधिपं कार्यं शुक्लकृष्णविभेदतः ॥ ३ ॥

स्वोच्चे सप्त स्वगेहे च वेदं मित्रगृहे शशी। योज्य(यं) स्वष्टायुषि (स्पष्टायुषि?) विप्र समं समग्रहे तथा ॥ ४ ॥

Multiplying the bhukta amsha (amshas traversed in a rāshi, by that graha) by 4, the resultant indicates the years etc. (months days) of life span. Add 7 years, to this life span, if the graha occupies its exaltation rāshi, 4 years if in own house, 1 years if he is in house of friend and none if he occupies the rāshi of a graha that is sama (neutral) to him.

Chandrashekhar's Special Comments: This is a different method of lifespan given by grahas. The Acharyas of old talk about each graha giving some life span to the jataka.

साध्यं (शोध्यं?) रिपुगृहे वह्नि परमायुः स्फुटं भवेत्। स्वगृहे त्रीणि वर्षाणि योज्यं मध्यांशके गते ॥ ५ ॥

When the graha occupies house of Enemy deduct 3 years from maximum (life span granted by strongest of grahas on account of degrees traversed) while when it occupies own rāshi in the middle (Sthira or fixed) NavāMsha, add 3 years to the life span.

मुनि(७)नाग(७)दशे(१०)शा(११)ग्नि (३?) योज्यं लग्नादिके स्थिते।

सप्तमे सप्तवर्षाणि नवरुद्रेशसंयुताः ॥ ६ ॥

तपादिके स्थिते षष्ठे बाणाब्दं हीनिते भवेत्। मृतो (मृतौ?) विश्वाख्य (१३) वर्षाणि हीनिते व्ययगेश्वरं ॥ ७ ॥

When the Strongest planet occupies Lagna bhāva add 7 years, when in 5th add 7, when in 9th add 10, when in 10th add 11, and in the 7th add 3 years to the life span. When the lords of 9th and the 11th are conjunct and occupy the 7th bhāva add 7 years to the life span. When 8th lord occupies the 7th bhāva it

(life span) is reduced by 45 years. Lord of the 8th bhāva occupying the 8th bhāva reduces the life span by 13 years.

Chandrashekhar's Special Comments: I have translated Tapa as 7 since one of the meanings of Tapa is a fire that gave rise to 7 mother of Lord Skanda. The learned may correct me if they think otherwise.

शुक्ले चंद्रस्य होरायां सूर्यस्य कृष्णपक्षके। स्वस्वायुषि तु संशोध्यं व्यत्यये सुमतिसुत ॥ ८ ॥

Should the strongest of life-giving graha be in horā of Moon and the Jātaka be born in Shukla paksha (bright half of lunar month) or occupy the Sun's horā and the Jātaka be born in Krishna Paksha, then the process is to be reversed (instead of deducting the years, from life span, one has to add them).

स्वपंच(सपंच?)दिवसाब्दाश्च शून्यबाहुनिशाकराः(१२०)। मनुजानां करीणां च रदाश्वानां परायुषः ॥ ९ ॥

The maximum life span of human beings and Elephants is 120 years and five days while Horses live 32 years.

पंचविंशति वर्षाणि महिषीनां प्रकीर्तिताः। गोसिंहानां युगश्वब्दा(२४) मेषादीनां रसेंदवः(१६) ॥ १० ॥

That of Buffaloes is said to be 25 years. Life span of Cattle and lions is 24 years and that of Rams it is 16 years.

शुनां द्वादशवर्षाणि मार्जारानां कुरात्रिपाः(११)।

काकसर्पासगोधा(गृध्र?)नां खखाभ्राभ्रनिशाकराः(१२००००) ॥ ११ ॥

Life span of dogs is 12 years and that of Cats is 11 years. The life span of Crows, Snakes and Sagodha (a creature that is a cross between a black snake and an iguana) is 120,000 years.

Chandrashekhar's Special Comment: Abhra is 0. Thus though I have given खखाभ्राभ्रनिशाकराः as 120,000, I think it translates as 10,000 years, as both “ख” and “अभ्र” mean zero, whereas “निशाकर” refers to numeral 1 in bhuta sankhyā encryption method. The learned should decide what is correct on the basis of their experience.

वानराणां पिंगलानामृक्षाणां च खखाग्रयः (३००)। ऊभकानामपि तद्धि गदर्भानां युगाश्विनः (२४) ॥ १२ ॥

Monkeys and trees have a life span of 300 years and donkeys as well as Camels live for 24 years.

Chandrashekhar's Special Comment: I have translated “ऊभकानामपि” as Camel as this could be corruption of the word “उभयथामपि” and translated, this, as load carrying animals like Donkey and hence as Camels.

मकराणां च कूर्माणां सार्द्धवर्षशतायुषं (१५०?)। वृश्चिकानां समाश्वाष्ट (८) वर्षमेकं पिपीलिका ॥ १३ ॥

Crocodile and Tortoise live for 150 years. Pipilikā (red ant or common ant) live for 8 years each.

मक्षिकामशकानां षण्मासं पंचमासकं। भृंगानां चक्रवाकानां सार्द्धवर्षचतुष्टयं ॥ १४ ॥

Flies live for 6 months and mosquitoes live for 5 months. The Chakravāka (Bhrahmani Duck?) and a type of fork tailed Shrike (also a Large black bee, plant Eclipta alba) live for 4 ½ years.

Chandrashekhar's Special Comment: I think Bhringa here refers to fork tailed shrike since it is being talked about in the same breath with another bird, the Chakravāka.

चतुरशीतिलक्षाणि जीवभेदाः प्रकीर्तिताः। जरांडस्वेदजादीनामायुर्दायं पृथक्पृथक् ॥ १५ ॥

There are 84, 00,000 different species (in this world). The life span of those with umbilical cord, from eggs and those of sweat (insects and vermin) etc. is different.

इति ते कथितं विप्र आयुर्दायं च मे मतं। अन्येषामनुपातेन साधनीयं विचक्षणैः ॥ १६ ॥

For others one should calculate the life span proportionately. Oh! Brahmin thus have I told you my opinion about the lifespan (of species).

Chandrashekhar's Special Comments: I think the reference to proportionate life span, in fact, refers to proportion of dashā periods, of these animals to those of human beings, and not life span itself.

सर्वोत्तमबलीखेटः पुंसश्चेत्पुरुषो भवेत्। स्त्री चेतस्त्रीजन्म वक्तव्यं क्लीबे क्लीबं विनिर्दिशेत् ॥ १७ ॥

When the strongest graha is a male planet a male is born. When a female planet is the strongest amongst planets, it indicates a female birth. Eunuch planets, being the strongest, indicate birth of a eunuch.

द्वादशांशे च द्रेष्काणे नवमांशे द्विदेहके। सर्वोत्तमबलीखेटे यमलौ भवतस्तदा ॥ १८ ॥

If the strongest amongst planets occupy dual DwādashāMsha, DreshkāNa, NavāMsha and/or Horā; twins are born.

Chandrashekhar's Special Comments: This reference to dual Horā indicates that Lomasha is of the opinion that though the 1st half of an odd rāshi horā is

primarily ruled by Sun and that of an even rāshi by Moon, the horās themselves are those of rāshis and this does fit in with the Parivritti dvaya horā, talked about by Sage Pārāshara too.

तनुभुक्तनवांशघ्नाः शशिभोग्यनवांशकाः। द्वियुक्ता दशभिर्भक्ता जन्म लब्धे प्रचिंतयेत् ॥ १९ ॥

Multiply the NavāMsha past in lagna by the NavāMsha to be enjoyed by Moon. Add 2 to the result and divide this by 10. From the balance think of birth (Month to birth).

Chandrashekhar's Special Comments: The sage has now apparently turned to the expected time of birth of a child based on (perhaps) Prashna chart (chart cast at the time of question).

बलयुक्तस्य खेटस्य भुक्तांशतुल्यमासकैः। गर्भमोक्षो वदेच्छुक्ले कृष्णे त(त)द्विगुणे वदेत् ॥ २० ॥

Tell that the birth will take places in the number of months (from the time of query) equal to the NavāMshas traversed by the strongest of graha if the query is put in Shukla paksha (bright fortnight) and twice those many months if in Krishna Paksha (Dark fortnight of lunar month).

लग्नात्षष्ठाष्टरिष्कस्थे खलैर्युक्तेऽथ वीक्षिते। सर्वोत्तमबलीखेटः सुतेशे वांगस्वामिनि ॥ २१ ॥

गतांशतुल्यमासैश्च गर्भप्रपतनं ध्रुवं। तस्य दानोपचारेण सुखेन पुत्रदर्शनं ॥ २२ ॥

Should the strongest of the graha be lord of the 5th or be the lord of ascendant and occupy the 6th, 8th or 12th bhāva from ascendant and be conjunct or aspected by a malefic, predict abortion in months equal to the NavāMsha that are traversed by the strongest amongst the graha.

शीर्षास्यबाहुहृदयोदरकासी(कटि?)भृतस्तनोः। नाभिर्गुह्योरू जानु च तथाग्निद्वितयं तथा ॥ २३ ॥

सूर्ययुक्ते तिलं वाच्यं व्रणादिन्यापराशिपे। भौमे दग्धं व्रणं सौम्ये पापे शस्त्रज(जं) सूर्यजे ॥ २४ ॥

राहोः पाषाणकाष्ठादि केतौ जीवचिह्नकृत्। द्विचतुःसंस्थिते पापे चिह्नरुधिरसंभवं ॥ २५ ॥

When malefic occupy the 2nd or the 4th bhāva, there is a possibility of red mark (in the organ represented by those bhāvas, details of these organs come at the end). Rāhu (In a bhāva) causes mark due to getting hit by a wooden staff or a stone where as Ketu and Jupiter indicates mark due to blood or blood red mark. Saturn shall give marks of arms (like sword or gun) whereas Mars shall give burn injury and a malefic Budha shall give some sore or ulcer. Sun gives moles while other rashi lords (grahas) cause sores, injuries, burns etc. (The organs are in order of lagna onwards are) Head, Face, Arms, Heart, Stomach, Waist (or spine), Navel, Secret parts (sexual organs), Thighs, Knees, Legs and feet.

Chandrashekhar's Special Comments: Jiva also means blood and hence I have translated Ketu and Guru giving blood red mark or blood like mark. The text talks of कासी भृतस्तनोः which means Sword and Borne respectively and therefore have put spine as an alternative to the waist while translating this. The learned may like to modify this in light of their experience.

चंद्रपापांशद्रेष्काणे कुब्जः स्यात्सूर्यवीक्षिते। तथा मंदेक्षिते पंगुः सूर्यहोरागते विधौ ॥ २६ ॥

When Moon is in aspect of Saturn in a horā of Sun and occupies the NavāMsha and DreshkāNa of a malefic, Mars being in aspect of Sun indicates the Jataka being born lame.

शुक्रभौमौ व्यये वित्ते काणः सूर्येन्दुवीक्षिते। अंधः स्यान्नियतं वित्ते व्यये सूर्येदुसंस्थिते ॥ २७ ॥

Sun in the 2nd and Moon in the 12th bhāva, indicate loss of eyesight (perhaps defective eyesight) while Shukra in 12th and Mars in the 2nd bhāva and in

aspect of Sun and Moon (respectively) indicate birth of one eyed person (or one who is blind in one eye).

Chandrashekhar's Special Comments: It is also possible that while the combination for being one eyed is present in a chart and additionally Sun and Moon are also in 2nd and 12th the person will be blind. Thus these may not be two different yogas independent of each other but two variation of same yoga and their results. This is also my personal opinion. However it is up to the learned to accept either of the translation in light of their own experience.

वृश्चिके लग्नसंप्राप्ते कर्मे सूर्यकवीस्थिते। मकरे संस्थिते चंद्रे वामनो जायते नरः ॥ २८ ॥

If in the chart of one born in Scorpio, Sun and Venus occupy the 10th bhāva, while Moon occupies Capricorn rāshi being a dwarf (fairly short) is indicated.

लग्नेशे द्वितीयस्थाने सचंद्रे शनिवीक्षिते। तदापि वामनं वाच्यमेवं धर्माधिपेऽपि वा ॥ २९ ॥

The lord of Lagna or Lord of the 10th in 2nd bhāva, conjunct Moon and in aspect of Saturn indicates birth of a dwarf.

लग्नलग्नाधिपौ क्रूरौ जायाजायाधिपौ तथा। तस्य जायाशरीरे तु कुचिह्नं भवति ध्रुवं ॥ ३० ॥

When Lagna (Rāshi) and Lagna lord as well as the 7th bhāva and 7th lord are cruel there are, certainly, marks that disfigure on his wife's body.

तथा पाताल (४) स्वर् (१०)भेशौ तस्य माता कुचिहिता।

If this is the case with the 4th and 10th lords, his mother has disfiguring marks.

तद्वद् दुश्चिक्वधर्मेऽशौ भगिनी तस्य पूर्ववत् ॥ ३१ ॥

Should the lord of 3rd and that of 9th are similarly malefic, his sister shall have marks as said earlier.

सप्तमाधिपतिः सौम्यः तस्य स्त्री रोषवादिनी। यदा लग्नाधिपः सौम्यः क्रूरस्तूर्याधिपस्तथा ॥ ३२ ॥

Should the lagna lord be benefic while 4th lord is a malefic and the 7th lord being a benefic his wife shall be given to anger.

जायाधिपः शुभस्तस्य जननी व्यभिचारिणी। अष्टमाधिपतिः क्रूरस्तस्य स्त्री व्यभिचारिणी ॥ ३३ ॥

With the above combination should the 8th lord be malefic his wife shall be of loose morals while should the 8th lord be a benefic his mother shall have loose morals.

Chandrashekhar's Special Comments: One should not take these yogas too literally as if the house or lords get benefic aspect the wife or mother could be virtuous.

इत्थं ग्रहयुता नारीफलं सर्वगुणादिकं। कथयेत्स्त्रीफलं पुंसि शेषं सर्वफलं दिशेत् ॥ ३४ ॥

Thus results of qualities of women due to position of grahas are told. These are results related to women, for other matters even a woman shall get same results as those for Men.

शुभाशुभं च यत्किञ्चिज्जन्मतो वा विचारयेत्। अन्यदाधानतश्चिन्तामित्थं चिह्नादिकं वदेत् ॥ ३५ ॥

Think of benefic and harmful effects from the Lagna at birth. Others say that the marks etc. be seen from Adhana lagna.

॥ इति श्रीलोमशसंहितायां लोमशसुजन्माविप्रसंवादे प्रथमोत्थाने अष्टमोऽध्यायः ॥ ८ ॥

|| Thus ends the eighth chapter in the conversation between Lomasha and
Sujanma in the first part of Lomasha Samhita. ||





Chandrashekhar Sharma, from Nagpur, has good knowledge of sanskrit and a well known name in the internet forums for his humbleness & kindness to teach each and everyone. He has been an ardent student of this science from decades with deep thoughts into various disciplines. He is the author of the book "Vedic Astrology Demystified", published by Parimal Publications Delhi".

The Original *Lomasha Samhita*

Chapter 9

Translated By

Chandrashekhar Sharma, India

'A Mission Saptarishis Initiative'

विप्र उवाच

The Brahmin (Sujanma, the disciple of Lomasha and son of Sumati) said:

परजातं कथं ज्ञेयं कथं ज्ञेयं शुभाशुभं। दशा
कस्य कदा ज्ञेयं ग्रहाणां राशिनां फलं ॥ १ ॥

दशाः कतिविधाः संति ह्येतन्मे ब्रूहि तत्त्वतः।

महर्षे त्वं समर्थोऽसि कृपया करुणानिधे ॥ २ ॥

Oh! Great Sage! You are the ocean of Compassion, and are capable of telling me how many are the types of dashās, how to understand which dashās shall give results of grahas and rāshis at what time, how to understand if the jātaka is born of other's seed and how to understand good and bad results for a jātaka (from the chart).



मुनिरुवाच

तूर्यं च नेक्षितः खेश(खेशः?) शत्रुभिर्वा युतेक्षितः। परेण जायते बालो निश्चितं च यथा पशुः ॥ ३ ॥

If the 4th bhāva is not aspected by the lagna lord, Sun, or the 10th lord and is in aspect of its enemy, the jātaka is born of other's seed, as is an animal (born from someone other than father).

त्रिषष्टद्विसुताधीशो यदा लग्ने स्थितस्तदा। तदापि परजातस्याह(?)त्याद्यान्यसुतादिभिः ॥ ४ ॥

Should lords of 3rd, 6th, 2nd or 5th are posited in the lagna in similar fashion (devoid of aspects etc. as above), even then the jātaka is born of seed of other than father, as are his siblings.

Chandrashekhar's Comments: "Kha" means Sun, it also means zero. That is why I have translated it to mean Lagna lord, Sun or the 10th lord. This is in line with what is stated by Pārāshara when he says that Lagna lord in the 10th indicates happiness from father 24th ch.10th shloka. I personally think that in both the above combinations of graha one should not predict birth from seed of other than father, if the 4th bhāva or its lord is aspected by a natural benefic.

लग्ने क्रूरोऽस्तगः सौम्य कर्मस्थः सूर्यनंदनः। अस्मिन्योगे च यो जातो जायते वर्णसंकरः ॥ ५ ॥

When the lagna is an odd lagna, Mercury occupies the 7th and Saturn is posited in the 10th, the jātaka, of such yoga, is born out of parents belonging to different castes.

मूर्त्तौ चेच्चैव दुश्चिक्ये भूमिनंदनभार्गवौ। यदा पंचाशदावर्णे तदापि परबालकः ॥ ६ ॥

If Mars is in the lagna and Venus is in the 3rd bhāva, even if his birth is wrapped (by misinformation) five hundred times, the jātaka is born of other's loins.

ग्रहराजस्थिते लग्ने चतुर्थे सिंहिकासुतः। स्वदेवरात्सुतोत्पत्तिर्जाता तस्य न संशयः ॥ ७ ॥

When Surya occupies the Lagna and Rāhu occupies the 4th bhāva, the jātaka is born of devara (younger brother of husband that is the jātaka's Uncle), of his mother, without any doubt.

लग्ने राहुधरापुत्रौ सप्तमे चंद्रभास्करौ। नीचेन जायते बालो यदा राज्ञी भवेदपि ॥ ८ ॥

When Rāhu and Mars are in Lagna and Moon and Sun occupy the 7th bhāva the child is of born of a lowly person even if the mother is a Queen.

सूर्ययुक्तेन्दु लग्नस्थः सप्तमौ भास्करौ। अस्मिन्योगे यदा जन्म परेण जायते च सः ॥ ९ ॥

When Sun and Moon occupy lagna or Mars and Sun occupy the 7th bhāva, the jātaka born in these yogas is born out of other's loins.

Chandrashekhar's Comment: Two of the available three manuscripts give the word "Bhaskarau" while the third says "saptamau prathamau navau" this would mean Sun and Moon in the lagna, 7th or 9th but why repeat lagna, that is already talked about in the first line? Though this also makes astrological sense, majority goes with the word "Bhaskarau" and hence accepted.

केंद्रशून्यो भवेद्योऽपि सोऽपि जातः परेण हि। द्विषष्टाष्टमरिष्वेषु ग्रहास्तिष्ठन्ति यस्य सः ॥ १० ॥

If grahas occupy 2nd, 6th, 8th and 12th whereas the kendras are devoid of grahas, the person born is born of other's loins.

परजातो भवेत्सत्यमन्यत्रेष्वपि संस्थिताः। एकस्थाने यदास्तेषु लग्नेशौ सोऽपि जारजः ॥ ११ ॥

When lord of the 7th and lagna occupy one bhāva, the jātaka is born of other's loins. If they are in different bhāvas results are otherwise.

जीवो निशाकरं लग्नं नेक्षितोऽपि स जारजः। जीववर्गविहीनांगे तदा योगः परेणजः ॥ १२ ॥

When lagna navāMsha or lagna in other vargas, is other than that of Jupiter the jātaka is born of other's loins or should Jupiter not aspect Lagna or moon the jātaka is born of other's loins.

द्विशत्रू चैककेंद्रस्थावन्यग्रहविवर्जितौ। तदापि परजातः स्यात्स्थिरलग्ने विशेषतः ॥ १३ ॥

When two mutually enemy grahas occupy one Kendra, devoid of conjunction of other graha, then too the jātaka is born of other's loins. This is especially so if the lagna be fixed lagna.

चतुर्थे दशमे लग्ने पापयुग्विधुसंस्थितः । लग्नेशेनेक्षितं लग्नं तदापि परबालकः ॥ १४ ॥

Should Chandra be posited in 4th, 10th or Lagna and conjunct a malefic, Lagna being devoid of aspect of the Lagna lord then, too, one born in such a combination is born of other's loins.

लग्नेशे संस्थिते लग्ने परजातं कदा च नं(न?) । भंगोऽयं सर्वयोगानामिति ते कथितं मया ॥ १५ ॥

All these yogas that are told by me are totally destroyed, and the Jātaka is never an illegitimate born, if the lagna lord occupies lagna.

Chandrashekhar's Special Comment: These yogas should not be taken literally. As is clear from the above shloka any beneficial influence on the yoga-causing planets/bhāvas will render the yoga for illegitimate birth void. This applies to other yogas that are based on bhāva lord occupying another bhāva.

लग्नेशे लग्ने पुंसः सुदेहः स्वभुजाक्रमी । मनस्वी चातिचांचल्यो द्विभार्यो परगामी वा ॥ १६ ॥

When Lagnesha occupies the Lagna this makes the jātaka possessed of good body and valorous (the actual word means one who attacks enemy on the strength of his own arms). He is also very high minded, of an unsteady mind set or has two wives.

लग्नेशो द्वितीये लाभे स लाभी पंडितो नरः । सुशीलो धर्मविन्मानी बहूदारगुणैर्युतः ॥ १७ ॥

Lagnesha occupying the 2nd or the 11th bhāva makes one learned and wealthy. He is possessed of good qualities, a great donor (to just causes), well-mannered, religious and proud.

लग्नेशे तृतीये षष्ठे सिंहतुल्यपराक्रमी । सर्वसंपद्युतो मानी द्विभार्यो मतिमान्सुखी ॥ १८ ॥

Lagnesha occupying the 3rd or the 6th bhāva makes one as valorous as a lion, possessed of all type of wealth. He is proud, intelligent, happy, and has two wives.

लग्नेशे दशमे तूर्ये पितृमातृसुखान्वितः। बहुभ्रातृयुतः कामी गुणसौंदर्यसंयुतः ॥ १९ ॥

The Lagna lord, occupying the 10th or the 4th bhāva, results in the jātaka having many siblings, lusty, possessed of beauty and good qualities and being one who enjoys happiness of father and mother.

लग्नेशे पंचमे मानी सुत सौख्यं च मध्यमं। प्रथमापत्यनाशः स्यात्क्रोधी राजप्रवेशकः ॥ २० ॥

Lagna lord occupying the 5th house makes one proud, angry, loose first progeny, have medium happiness from sons/progeny and informer of the king.

लग्नेशे सप्तमे यस्य भार्या तस्य न जीवति। विरक्तो वा प्रवासी वा दरिद्रो वा नृपोऽपि वा ॥ २१ ॥

One in whose chart the Lagna lord in 7th, his spouse does not live (long) and the jātaka becomes a pauper, a traveler, a renunciate or a King¹.

लग्नेशे व्ययगे चाष्टे सिद्धविद्याविशारदः। द्युतीचौरो महाक्रोधी परनार्यातिभोगकृत् ॥ २२ ॥

Lagna lord in the 12th bhāva or the 8th bhāva one becomes expert in certain occult sciences. He is high tempered, a thief who threatens (sort of robber) and enjoys relations with other's women (wives).

लग्नेशे नवमे पुंसो भाग्यवान्जनवल्लभः। विष्णुभक्तः पटुर्वाग्मी पुरदारधनैर्युतः ॥ २३ ॥

Lagna lord occupying the 9th bhāva makes the jātaka a devotee of lord Vishnu, an expert orator, possessed of (or ruler of) cities, good wife, wealth. He is very fortunate and popular amongst people.

2nd Lord In Various Houses

धनेशे धनगे पुंसो धनवानश्वसंयुतः। भार्याद्वयस्त्रयश्चापि सुतहीनः प्रजायते ॥ २४ ॥

¹ Except pauper, all other conditions satisfy the life and chart of Indira Gandhi who had Asc lord in 7H, but it does not mean all those who have the same combination will get the same result, that never is the intention of the Rishi's statement, unfortunately most of us interpret it as the final truth. -SA

Lord of the 2nd occupying the 2nd house makes one possessed of wealth and vehicles (actually possession of horses is said here but this is modified in modern context). He is bereft of progeny though he may marry two or three wives.

धनेशे तृतीये तूर्ये विक्रमी मतिमान्गुणी । परदाराभिगामी च निर्लोभी देवभक्तियुक् ॥ २५ ॥

Lord of the 2nd occupying the 3rd or the 4th bhāva indicates a person who is valorous, intelligent, of good qualities, devotee of god, one without longings of other's possessions but one who has relations with other's wives.²

धनेशे रिपुगे शत्रोः धनं प्राप्तावति ध्रुवं । शत्रुतो नाश वित्तस्य गुदे चोरो भवेद्गुजः ॥ २६ ॥

When the 2nd lord occupies the 6th house the jātaka can get wealth from his enemy. Wealth of his enemy is stolen and he gets disease of the anus.

धनेशे सप्तमे वैद्यः परजायाभिगामिनः । जाया तस्य भवेद्वेश्या मातापि व्यभिचारिणी ॥ २७ ॥

2nd lord occupying the 7th bhāva will make the jātaka a doctor, his wife will be a prostitute, and his mother shall be of loose character.

धनेशे मृत्युगेहस्थे भूमिं द्रव्यं लभेद्भुवं । जायासौख्यं भवेदल्पं ज्येष्ठभ्रातृसुखं न हि ॥ २८ ॥

When the lord of the second occupies the 8th bhāva one certainly gets wealth that is buried in the ground (buried treasures). He has hardly any happiness from wife or elder brother.

धनेशे नवमे लाभे धनवानुद्यमी पटुः । बाल्यरोगी सुखी पश्चाद्यावद्यायुः समाप्यते ॥ २९ ॥

Lord of the 2nd occupying the 9th or the 11th bhāva makes a jātaka sick when young and later happy till end of life. He becomes wealthy, industrious and skillful.

धनेशे दशमे यस्य कामी मानी च पंडितः । बहुदारैर्धनैर्युक्ताः सुतहीनोऽपि जायते ॥ ३० ॥

² This shloka completely works on some charts known to us. - SA

One in whose chart the 2nd lord occupies the 10th bhāva is lusty, proud and learned. He is illustrious has many kind of wealth and (yet) is bereft of progeny.

धनेशे व्ययगे मानी साहसी धनवर्जितः। जीविकानृपगेहाच्च ज्येष्ठपुत्रसुखं न हि ॥ ३१ ॥

Lord of the 2nd occupying the 12th bhāva makes the jātaka bereft of wealth, proud, adventurous. He earns his livelihood at the house of the king (in king's service) and does not have happiness of elder son (his elder son dies early).

धनेशे च तनौ पुत्री स्वकुटुंबस्य कंटकः। धनवान्निष्ठुरः कामी परकार्येषु तत्परः ॥ ३२ ॥

When lord of the 2nd bhāva occupies the Lagna bhāva, the jātaka is wealthy, cruel, lustful and ever ready to do other's work. He is inimical to his own family and daughter.

Chandrashekhar's Comment: "पुत्री स्वकुटुंबस्य कंटकः" could also be translated to mean "his own daughter is harmful to his family". However I do not think so.

3rd Lord In Various Houses

तृतीयेशस्तृतीयस्थो विक्रमी सुतसंयुतः। धनयुक्तो महाहृष्टो भुनक्ति सुखमद्भुतं ॥ ३३ ॥

Lord of the third bhāva, occupying the 3rd bhāva makes the jātaka wealthy, very happy and he enjoys many pleasures. He is valorous and is with (male) progeny.

तृतीयेशे सुखे कर्मे पंचमे वा सुखी सदा। अतिक्रूरा भवेद्भार्या धनाढ्यो मतिमान्नति ॥ ३४ ॥

Lord of the third being in the 4th, 5th or the 10th bhāva makes the jātaka wealthy, of great intellect and his wife is very cruel. He is always happy.

तृतीयेशे रिपौ यस्य भ्राता शत्रु महाधनी। मातुलानां सुखं न स्यान्मातुल्यो भोगमिच्छति ॥ ३५ ॥

One who has the lord of the 3rd bhāva in the 6th bhāva, his brother is his enemy and is very wealthy. He is unhappy with his maternal uncle and desires to enjoy his uncle's house.

Chandrashekhar's Comment: However "स्यान्मातुल्यो भोगमिच्छति" could also be translated to mean "but wants to establish physical relationship with wife of his maternal uncle", since

“मातुल्य” means house of maternal uncle and “मातुली” means wife of maternal uncle. I leave it to the learned to interpret this in light of their, own understanding of principles of jyotish.

तृतीयेशे व्यये भाग्ये स्त्रीभिर्भाग्योदयो भवेत्। पिता तस्य महाचौरः सुखेऽपि दुःखदर्शितः ॥ ३६ ॥

When lord of the third bhāva occupies the 9th or the 12th bhāva his father is a great thief and though he is happy he poses to be very unhappy. His fortune grows on account of his wife.

तृतीयेशेऽष्टमे द्युते राजद्वारे मृतिर्भवेत्। चौरा वा परगामी वा बाल्ये कष्टं दिने दिने ॥ ३७ ॥

Lord of the 3rd occupying the 8th or the 7th bhāva indicates death penalty at hands of King. He is either a thief or one who co-habits with other's wives and His sorrow increases day by day in his childhood.

तृतीयेशे तनौ लाभे स्वभुजार्जितवित्तवान्। सुखी कृशो महाक्रोधी साहसी परसेवकः ॥ ३८ ॥

Lord of the third occupying the lagna or the 11th bhāva indicates one who is thin, happy, very angry, adventurous and serves others. He earns wealth through his own efforts.

गुदाभंजनिकः स्थूलः परभार्याधने रुचिः। स्वल्पारंभी सुखी न स्यात्तृतीयेशे धने गते ॥ ३९ ॥

Lord of the 3rd occupying the 2nd bhāva begins a work but *does not finish* it, is unhappy, bulky, interested in wealth of other's wives and has disease of anus³ (like fissures).

Chandrashekhar's Comments: “गुदाभंजनिकः” is translated as having disease of the anus since the 3rd bhāva is 8th from the 8th and shall aspect the 8th from 2nd bhāva. However it could also mean one who indulges in anal sex.

4th Lord in Various Houses

तूर्येशे तूर्यगे मंत्री भवेत्सर्वजनाधिपः। चतुरः शीलवान्मानी धनाढ्यः स्त्रीप्रियः सुखी ॥ ४० ॥

³ This is the 2nd time in this chapter the Rishi is linking the 2H to diseases of the anus, whereas normally we consider 8H for anus. Remember previous writings of ours where we have mentioned that 7H is the arudha of the 1H, where things come out. 2nd is the 7th from 8th. - SA

When lord of the 4th bhāva occupies the 4th bhāva, itself, the jātaka becomes minister (or adviser) to the king. He is clever, of good character, proud, wealthy, loved by his wife and happy.

तूर्येशे पंचमे भाग्ये सुखी सर्वजनप्रियः। विष्णुभक्तिरतो मानी स्वभुजार्जितवित्तवान्॥ ४१ ॥

One who has 4th Lord occupying the 5th or the 9th bhāva, in his chart, is devoted to Lord Vishnu, proud, wealthy through his own efforts, happy and liked by all.

सुखेशे शत्रुगेहस्थे तदा स्याद्बहुमातृकः। क्रोधी चोरो अनाचारी दुष्टचित्तो मनस्व्यपि॥ ४२ ॥

4th lord occupying the 6th bhāva is angry, a thief, of questionable character, of cruel nature and high minded. He has more than one mother (has step mothers or is reared by someone who is not his mother as he loses his mother when quite young).

सुखेशे सप्तमे लग्ने बहुविद्यासमन्वितः। पित्रार्जितधनस्त्यागी सभायां मूकवद्भवेत्॥ ४३ ॥

4th lord occupying the 7th bhāva or the Lagna makes one give up the wealth of his father, like a mute in assemblies and very learned.

सुखेशे व्ययरंध्रस्थे सुखहीनो भवेन्नरः। पितासौख्यं भवेदल्पं दीर्घायुर्जायते ध्रुवं॥ ४४ ॥

Lord of the 4th in the 12th or the 8th bhāva, makes one long lived but with very less happiness from father (could also mean he loses his father when quite young) and unhappy.

सुखेशे कर्मगेहस्थे राजमान्यो भवेन्नरः। रसायणी महाहृष्टो भुनक्ति सुखमद्भुतं॥ ४५ ॥

When lord of the 4th occupies the 10th bhāva one is an *alchemist*, enjoyer of much happiness, and is very happy. He is also respected by the king.

सुखेशे तृतीये लाभे नित्यरोगी धनी भवेत्। उदारो गुणवान्दाता स्वभुजार्जितवित्तवान्॥ ४६ ॥

When the lord of the 4th bhāva occupies the 3rd or the 11th bhāva the jātaka is generous, having good qualities, a donor and earns wealth through his own efforts. He is wealthy but is always sick.

सर्वसंपद्युतो मानी साहसी कुहकान्वितः। कुटुंबसंयुतो भोगी सुखेशे द्वितीये गते॥ ४७ ॥

A jātaka in whose chart, lord of the 4th occupies the 2nd bhāva lives with his family, is enjoyer of life, possessed of all types of wealth, proud, adventurous and is full of deception.

5th Lord in Various Houses

सुतेशः पंचमे यस्य तस्य पुत्रो न जीवति। क्षणिकः क्रूरभाषी च धार्मिको मतिमान्भवेत् ॥ ४८ ॥

When lord of the 5th occupies the 5th bhāva the jātaka is religious, intelligent but of harsh speech and cruel

सुतेशे षष्ठरिष्कस्थे पुत्रः शत्रुत्वमाप्नुयात्। मृतसुतो ग्राह्यपुत्रो वाऽधनपुत्रोऽथवा भवेत् ॥ ४९ ॥

5th lord occupying 6th or the 12th bhāva shall have enmity with his son, or his son shall die or he shall adopt a son or his son shall be destitute.

सुतेशे कामगे मानी सत्यधर्मसमन्वितः। तुंगयष्टी तनुस्वामी भक्तियुक्तैकतेजसा ॥ ५० ॥

5th lord occupying the 7th bhāva makes the jātaka proud and upholder of truth. He is of tall stature and slim, is devoted to God and splendorous in appearance.

सुतेशे चायुषि वित्ते बहुमैत्री न संशयः। उदरव्याधिसंयुक्तो (_ ?) तस्य क्रोधनान्वितः ॥ ५१ ॥

When lord of the 5th occupies the 2nd bhāva or the 8th bhāva the jātaka is of high temper, has stomach ailments and has many friends, without doubt.

Chandrashekhara's Comment: The edition from 851 of 1887-91 shows the words of second part to be “कासश्वासीसुखीनस्यात् क्रोधयुक्तोधनान्वित् ॥”, meaning the jātaka is troubled by disease of cough and breathing, is happy, wealthy and of an angry nature.

सुतेशे नवमे कर्मे पुत्रो भूपसमो भवेत्। अथवा ग्रंथकर्ता च विख्यातः कुलदीपकः ॥ ५२ ॥

Lord of the 5th occupying the 9th or the 10th bhāva makes the jātaka's son akin to a king or a great writer and he is famous and is the pride of his family.

सुतेशे लाभभावेने पंडितो जनवल्लभः। ग्रंथकर्ता महादक्षो बहुपुत्रो धनान्वितः ॥ ५३ ॥

*The 5th lord occupying the 11th bhāva makes the jātaka a **writer**, ever cautious, possessed of much wealth and many sons (progeny). He is learned and much respected by public.*

Chandrashekhara's Comments: "जनवल्लभः" can also be translated as the supreme amongst men, but the context suggests otherwise, and hence translated as above.

सुतेशे लग्नसहजे मायावी पिशुनो महान्। लोष्टोऽपि दत्तवान्नैव कश्चिद्भव्यस्य का कथा ॥ ५४ ॥

When the lord of the 5th bhāva occupies the ascendant or the 3rd bhāva, the jātaka shall not part with even a lump of soil, what to say of wealth. He is deceptive and a great backbiter.

सुतेशे मातृभवने चिरं मातासुखं भवेत्। लक्ष्मीयुक्तः सुबुधश्च सचिवोवाथवागुरु ॥ ५५ ॥

When the lord of the 5th occupies 4th bhāva the jātaka is wise, a good adviser or a Preceptor and possessed of great wealth. He has everlasting happiness from mother (his mother lives long).

6th Lord in Various Houses

षष्ठेशे रिपुभावस्थे स्वज्ञातिः शत्रुवद्भवेत्। परज्ञातिर्भवेन्मित्रं भूमौ न चलति ध्रुवं ॥ ५६ ॥

Lord of the 6th occupying the 6th bhāva has friendship with other' clans (families) whereas his own clan (family) is inimical to him. He certainly does not walk on the land (has many vehicles).

षष्ठेशे सप्तमे लाभे लग्ने वा यशवान्भवेत्। धनवान्गुणवान्मानी साहसी पुत्रवर्जितः ॥ ५७ ॥

Lord of the 6th occupying the Lagna the 7th or the 11th bhāva indicates a jātaka who is successful, wealthy, possessed of good qualities, proud, valorous but bereft of progeny.

षष्ठेशेऽष्टमरिष्कस्थे रोगी शत्रुर्मनीषिणां। परजायाभिगामी च जीवहिंसासु तत्परः ॥ ५८ ॥

When the 6th lord occupies the 8th or the 12th bhāva the jātaka is ever ready to kill, has relations with other's wives, contract diseases and is an enemy of the learned

षष्ठेशे नवमे यस्य काष्ठपाषाणविक्रयी। व्यवहारे क्वचिद्धानिः क्वचिद्द्विर्भवेत्किल ॥ ५९ ॥

One in whose chart the 6th lord occupies the 9th bhāva is a seller of timber and/or stones. He will certainly sometimes make losses and sometimes profits in business (The business shall have ups and downs)

षष्ठेशे कर्मवित्तस्थे साहसी कुलविश्रुतः। परदेशी शुचिर्वक्ता स्वकर्मस्वैकनिष्ठिकः ॥ ६० ॥

6th lord occupying the 10th or the 2nd indicates that the Jātaka is adventurous, belongs to a famous lineage, resides in other country (away from his place of birth) is committed to his work and is a brilliant speaker.

षष्ठेशे तृतीये तूर्ये क्रोधेनारक्तलोचनः। मनस्वी पिशुनो द्वेषी चलचित्तोऽतिवित्तवान् ॥ ६१ ॥

With the 6th lord occupying the 3rd or the 4th bhāva the jātaka is a bit adamant, jealous, of wavering nature, a betrayer or backbiter and his eyes appear red due to anger.

षष्ठेशे पंचमे यस्य चलमित्रधनादिकं। दयायुक्तः सुखी सौम्यः स्वकार्ये चतुरो महान् ॥ ६२ ॥

A jātaka, whose chart has 6th lord in the 5th bhāva, is compassionate, happy, of soft nature and is expert in getting his own work done. His wealth and friends are ever changing.

7th Lord in Various Houses

सप्तमेशे तनौ चास्ते परजायासु लंपटः। निष्ठुरो विचक्षणोऽधीरो वातरुक् स्थापतेत् हृदी ॥ ६३ ॥

Lord of the 7th occupying the lagna or the 7th bhāva makes one cruel, extremely excitable and one who has windy disease of the heart. He lusts after other's wives.

जायेशे चाष्टमे षष्ठे सरोगां कामिनीं लभेत्। क्रोधयुक्ता भवेद्वापि न सुखं लभते क्वचित् ॥ ६४ ॥

Lord of the 7th occupying the 8th or the 6th bhāva indicates one who is full of anger or is bereft of happiness and has a sickly wife.

द्युनेशे नवमे वित्ते नानास्त्रीभिः समागमः। आरंभी दीर्घसूत्री च स्त्रीषु चित्तं हि केवलं ॥ ६५ ॥

7th lord in the 9th or the 2nd bhāva makes a jātaka procrastinate, at the beginning of any matter; he is always thinking about women and indulges in coitus with many women.

द्युनेशे दशमे तूर्ये तस्य जाया पतिव्रता। धर्मात्मा सत्यसंयुक्तः केवलं वातरोगवान् ॥ ६६ ॥

7th lord occupying the 10th or the 4th bhāva indicates a jātaka who is upholder of Dharma (actually one who follows the righteous path) truthful but has windy disease. His wife is faithful to him.

द्युनेशे सहजे लाभे मृतपुत्रः प्रजायते। कदाचिज्जीवति कन्या यत्नात्पुत्रोऽपि जीवति ॥ ६७ ॥

Son of one, whose lord of the 7th occupies the 3rd or the 11th bhāva, gets aborted. A daughter may however be alive and with enough efforts, the son could also live (long).

द्वादशे सप्तमेशे तु दरिद्रः कृपणो महान्। चौरं कन्या भवेद्भार्या वस्त्रजीवी च नीचधीः ॥ ६८ ॥

7th lord occupying the 12th bhāva indicates one who is despicable, lives by trading in garments, a thief and whose daughter becomes his wife (I think this means he marries one who is like his daughter or one who is very young). Such a jātaka is a pauper and very miserly.

सर्वगुणयुतो मानी भवेत्सर्वजनाधिपः। सदैव हर्षसंयुक्तः सप्तमेशे सुते स्थिते ॥ ६९ ॥

Should the 7th lord occupy the 5th bhāva the jātaka is always happy, has all good qualities, is proud and becomes Lord of all people (King).

8th Lord in Various Houses

द्युती चोरोऽन्यथावादी गुरुनिंदासुतत्परः। अष्टमेशेऽष्टमस्थाने मायापररतो भवेत् ॥ ७० ॥

Lord of the 8th bhāva occupying the 8th bhāva makes a jātaka indulge in sorcery (or be a trickster). He is robber, indulges in reviling his Guru and without any learning (or one who opposes others)

अष्टमेशे तपस्थाने महापापी च नास्तिकः। सुतघात्यथवा वंध्या परभार्याधने रुचिः ॥ ७१ ॥

8th lord occupying the 9th bhāva indicates one who kills his son or is interested in wealth of a barren woman or other's wives. He is a great sinner and an atheist (non believer in existence of God).

अष्टमेशे सुखे कर्मे पिशुनो बंधुवर्जितः। मातापित्रोर्भवेन्मृत्युः स्वप्नकाले न भीतियुक् ॥ ७२ ॥

Lord of the 8th occupying the 4th or the 10th bhāva who loses his mother and father (early). He is not afraid even in dreams, is bereft of siblings and is treacherous.

अष्टमेशे सुते लाभे कृते वृद्धिर्न जायते। द्रव्यं न स्थीयते गेहे स्थिरबुद्धिर्भवेच्च न ॥ ७३ ॥

Lord of the 8th occupying the 5th or the 11th bhāva has a wandering mind. His wealth is never stable and he does not prosper.

अष्टमेशे व्यये षष्ठे नित्यरोगी प्रजायते। जलसर्पादिकात्घातो भवेत्तस्य च शैशवे ॥ ७४ ॥

When lord of the 8th bhāva occupies the 12th or the 6th bhāva the jātaka may have accident in water or be bitten by snake in his childhood. He is of a sickly constitution (always has some health issues).

अष्टमेशे तनौ कामे भार्याद्वयं समादिशेत्। विष्णुद्रोहरतो नित्यं व्रणरोगी प्रजायते ॥ ७५ ॥

When the 8th lord occupies the lagna or the 7th bhāva, the jātaka always indulges in speaking ill of Lord Vishnu and has disease which gives ulcers or scars. He marries two wives.

अष्टमेशे धने बाहौ बलहीनः प्रजायते। धनं चास्य भवेच्चाल्पं गतवित्तं न लभ्यति ॥ ७६ ॥

Lord of the 8th occupying the 2nd or the 3rd bhāva makes one who has not much wealth and whose lost wealth is not recovered. He is bereft of strength.

Chandrashekhara's Comment: One can also translate “बाहौ बलहीनः प्रजायते” this as one who has 8th lord in the 8th and has no strength in his arms. However I have translated “बाहौ”, as third bhāva and not as arms.

9th Lord in Various Houses

धनधान्ययुतो नित्यं गुणसौंदर्यसंयुतः। बहुभ्रातृसखीयुक्तो भाग्येशे नवमे स्थिते ॥ ७७ ॥

Should the lord of the 9th occupy the 9th bhāva, the jātaka, so born, has many siblings and female friends (could also mean mistresses), is always possessed of wealth and grains. He is possessed of many good qualities and is possessed of beauty.

भाग्येशे दशमे तूर्ये मंत्री सेनापतिर्भवेत्। पुण्यवान्यशवान्वाग्मी साहसी क्रोधवर्जितः ॥ ७८ ॥

Lord of the 9th occupying the 10th and the 4th bhāva is one who is virtuous, successful, a good orator, valourous and bereft of anger. The jātaka becomes an adviser (minister) or commander in chief of army of the king.

भाग्येशे पंचमे लाभे भाग्यवान्जनवल्लभः। गुरुभक्तिरतो मानी धीरोदारगुणैर्युतः ॥ ७९ ॥

Lord of the 9th in the 5th or the 11th bhāva makes one devoted to his preceptor (Guru), proud, wise and generous. He is fortunate and is liked by people.

भाग्येशे मातुले रिष्फे भाग्यहीनो भवेद्भुवं। मातुलस्य सुखं न स्याज्ज्येष्ठभ्रातृसुखं न हि ॥ ८० ॥

When 9th lord occupies the 6th or the 12th bhāva, the jātaka is certainly bereft of fortune. He does not get happiness from his maternal uncle, neither from his elder brother⁴ (or he may lose them early in life).

भाग्येशे च मदे कल्पे गुणवान्यशवान्भवेत्। कदाचिन्न भवेत्सिद्धिर्यत्कार्यं कर्तुमिच्छति ॥ ८१ ॥

Lord of the 9th occupying the 7th or the lagna may sometimes not be able to complete the work that he desires to carry out. He is possessed of many good qualities and is successful.

भाग्येशे सहजे वित्ते सदा भाग्यानुचिंतकः। धनवान्गुणवान्कामी पंडितो जनवल्लभः ॥ ८२ ॥

Lord of the 9th occupying the 3rd or the 2nd bhāva is wealthy, of good qualities, lusty, learned and liked by people. He is always able to divine what is in future.

Chandrashekhara's Comment: I have translated “भाग्यानुचिंतकः” as one who divines the future. However it could also be translated as one who dwells upon his own fortune, but context suggests otherwise.

10th Lord in Various Houses

दशमेशे सुखे कर्मे ज्ञानवान्सिंहविक्रमी। गुरुदेवार्चनरतो धर्मात्मा सत्यसंयुतः ॥ ८३ ॥

10th lord occupying the 4th or the 10th bhāva makes a jātaka devoted to Guru and God. He is upholder of dharma and truthful. He is learned and valorous like a lion.

⁴ Note the Rishi is talking about the 9L and result of elder brother. - SA

दशमेशे सुते लाभे धनवान्पुत्रवान्भवेत्। सर्वदा हर्षसंयुक्तः सत्यवादी सुखी नरः ॥ ८४ ॥

10th lord occupying the 5th or the 11th bhāva makes one always happy, speaker of truth and delightful. He is possessed of wealth and sons.

कर्मेशेऽरिव्यये रंघ्रे शत्रुभिः पीडितः सदा। चातुर्यगुणसंपन्नः कदाचिन्न सुखी भवेत् ॥ ८५ ॥

Lord of the 10th occupying 6th, 8th or the 12th bhāva makes a jātaka possessed of good qualities, clever and sometimes unhappy. He is always troubled by his enemies.

दशमाधिपतौ लग्ने कवितागुणसंयुतः। बाल्ये रोगी सुखी पश्चादर्थवृद्धिर्दिने दिने ॥ ८६ ॥

When lord of the 10th occupies the Lagna the jātaka is sickly in childhood but later on his happiness and wealth increases day by day. He knows the art of poetry (is a poet).

धने मदे च सहजे कर्मेशो यदि संस्थितः। मनस्वी गुणवान्वाग्मी सत्यधर्मसमन्वितः ॥ ८७ ॥

When lord of the 10th is situated in the 2nd, 7th or 3rd bhāva, the jātaka is intelligent, possessed of good qualities, an orator and upholder of truth.

11th Lord in Various Houses

भाग्येशे (लाभेशे ?) संस्थिते लाभे स वाग्मी जायते ध्रुवं। पांडित्यं कविता चैव वर्धते च दिने दिने ॥ ८८ ॥

When the 9th lord (I think this should be 11th lord) is posited in the 11th bhāva the jātaka is certainly a good orator and his scholarship and genius increases by the day.

Chandrashekhara's Comment: So far the order of the shlokas has been in order of house lordship. Now the writer goes back to the 9th bhāva, so this could be a subsequent addition to the original manuscript. My personal opinion is the writer is talking about the 11th lord and by mistake the word “भाग्येशे” was written instead of “लाभेशे”, as the position of bhāva lords begin with their being posited in own house, so far and the later shloka also supports my argument. The learned may like to decide about this on the light of their, own, logic.

प्राप्तिस्थानाधिपे रिष्फे म्लेच्छसंसर्गकारकः। कामुको बहुकांतश्च क्षणिको लंपटः सदा ॥ ८९ ॥

Lord of the 11th occupying the 12th bhāva makes one lustful, has many wives, opportunist and always a libertine. He has contacts with those of other religion.

Chandrashekhara's Comment: "श्लेच्छ" could also mean a barbarian or wicked person.

लाभेशे संस्थिते लग्ने धनवान्सात्विको महान्। समदृष्टो महावक्ता कौतुकी च भवेत्सदा ॥ ९० ॥

Lord of the 11th occupying the Lagna bhāva makes one wealthy, of good qualities (truthful etc.). He is a great orator, is inquisitive and considers all being as equals.

लाभेशे द्वितीये पुत्रे नानासुखसमन्वितः। पुत्रवान्धार्मिकश्चैव सर्वसिद्धिप्रदायकः ॥ ९१ ॥

Lord of the 11th in 2nd or the 5th house makes one possessed of all kind of happiness. He is possessed of sons, is religious and ever successful

लाभेशे सहजे तूर्ये तीर्थेषु तत्परो भवेत्। कुशलं सर्वकार्येषु केवलं गलरोगवान् ॥ ९२ ॥

Lord of the 11th occupying the 3rd or the 4th bhāva is ever ready to visit holy places⁵. He is expert in many occupations, but has disease of the throat.

लाभेशे षष्ठभवने नानारोगसमन्वितः। सर्वं सुखं भवेत्तस्य प्रवासी परसेवकः ॥ ९३ ॥

Lord of the 11th occupying the 6th bhāva makes one affected by many diseases, though he has happiness in all other area of life and is a traveler and one who serves others.

लाभेशे सप्तमे रंघ्रे भार्या तस्य रुजान्विता। उदारो धनवान्कामी मूखरो भवति ध्रुवं ॥ ९४ ॥

When the 11th lord occupies the 7th or the 8th bhāva, his wife is sickly and he is generous, wealthy, lusty, and is certainly a harsh speaker.

लाभेशे गगने धर्मे राजयुज्यधनाधिपः। चतुरः सत्यवादी च निजधर्मसमन्वितः ॥ ९५ ॥

⁵Very interesting shloka, 11L in 3H or 4H, ever ready to visit holy places. - SA

Lord of the 11th occupying the 9th or the 10th bhāva is clever, truthful, follower of own dharma and is connected to the ruler of a kingdom and wealthy.

Chandrashekhar's Comment: “राजयुज्यधनाधिपः” can also mean that he earns wealth by working for a king or government work.

12th Lord in Various Houses

व्ययेशोऽरिव्यये पापी मातामृत्युविचिंतकः। क्रोधी संतानदुःखी च परजायासु लंपटः ॥ ९६ ॥

Lord of the 12th occupying the 6th or the 12th bhāva is ever angry, worried for progeny and lusts after other's wives. He is a sinner and always wishes for death of his mother.

व्ययेशे मदने लग्ने जायासौख्यं भवेन्न हि। दुर्बलः कफरोगी च धनविद्याविवर्जितः ॥ ९७ ॥

When the lord of the 12th bhāva occupies the lagna or the 7th bhāva, the jātaka is a weakling, has diseases related to the “Kapha” humour (phlegm/mucous) and is bereft of learning. He also does not get happiness of wife (may remain unmarried or may not get on well with his wife).

व्ययेशे द्वितीये रंध्रे विष्णुभक्तिसमन्वितः। धार्मिकः प्रियवादी च सर्वगुणसमन्वितः ॥ ९८ ॥

A jātaka whose 12th lord occupies the 2nd or the 8th bhāva is ever devoted to Lord Vishnu, is religious, possessed of all good qualities and a pleasant (or learned) speaker.

भ्रातृद्वेषी प्रियाद्वेषी गुरुद्वेषी भवेन्नरः। व्ययेशे सहजे धर्मे स्वशरीरस्य पोषकः ॥ ९९ ॥

When the lord of the 12th occupies the 3rd or the 9th bhāva, the jātaka is careful of his own health but is jealous of his own brother, wife (husband) and Guru (preceptor)

व्ययेशे दशमे लाभे पुत्रसौख्यं भवेन्न हि। मणिमाणिक्यमुक्ताभिर्धनं किञ्चित्समालभेत् ॥ १०० ॥

12th lord occupying the 10th or the 11th bhāva indicates that the jātaka will sometimes get wealth like Jewels, Rubies and pearls. He shall not have happiness of son (may not get progeny).

इति ते कथितं विप्र भावानां च फलाफलं। बलाबलविवेकेन सर्वेषां फलमादिशेत् ॥ १०१ ॥

In this manner have I narrated to you Oh Brahmin the good and bad results of all bhavas. Predict about the results, after considering the strength and weakness of all the bhavas, and by using your sense of proportion.

वक्री चेत्स्वचतुर्थस्य फलं भौमो ददाति हि। बुधस्तूर्यस्य देवेज्यः पंचमस्य च भार्गवः ॥ १०२ ॥

Mars gives (own) results when placed in 2nd or 4th bhāva, if in retrograde motion. Mercury gives results in the 4th, Jupiter in the 5th, Venus in the 7th, if in retrograde motion.

सप्तमस्य तमध्वंसिपुत्रस्तु नवमस्य च। वित्तस्य विषुवत्यर्के ददाति स्वफलं विधुः ॥ १०३ ॥

Saturn gives results when in the 9th bhāva and retrograde and Moon gives results in 2nd while Sun gives his results when equinoctial position (when Sun in Aries or Libra).

Chandrashekhar's Comment: These appear to be the exceptions that are being talked about, in the light of the axiom that Mars does not give results in 2nd, Mercury in the 4th, Jupiter in 5th and so on.

ग्रहपूर्णबले प्राप्ते फलं पूर्णं समादिशेत्। अर्धेऽर्धं पादहीनेन तन्मितं पादमंघ्रिणां ॥ १०४ ॥

When the grahas have full strength, full results are to be indicated, when they are with half strength the results are only half of that indicated and if they are only a quarter of their strength the results should be told accordingly.

भावानां द्वादशानां च सर्वेषां फलमादिशेत्। भावस्थानां ग्रहाणां च फलं ते कथितं मया ॥ १०५ ॥

I have told the results of grahas in occupation of bhavas and all results be indicated after taking into consideration all the twelve bhavas.

अतः परं प्रवक्ष्यामि दशाभेदान्यनेकशः। विंशोत्तरी (१२०) दशा चाद्या दशा तु षोडशोत्तरी

(११६) ॥ १०६ ॥

Now I shall tell about the many different dashās. The first amongst dashās is Vimshottari and then there is the ShoDashottari dashā.

द्वादशोत्तरिका (११२) ज्ञेया तथैवाष्टोत्तरी (१०८) दशा। पंचोत्तरी (१०५) दशा तद्वत्दशा शतसमाः

(१००) स्मृताः ॥ १०७ ॥

Know that there are also the Dwaadashottari and the one known as the Ashtottari. Similarly remember other dashās as the Panchottari and the Shatasamaa dashās.

दशा हि चतुराशीति (८४) समा चाथ द्विसप्ततिः (७२)। तथा षष्टिसमा (६०) प्रोक्ता दशा षड्विंशति (२६)

समा ॥ १०८ ॥

(Then are the dashas known as) CaturaashIti, equal to similar number of years (84) and Dwisaptati of 72 years. Similarly the dashās known as SaSThisamā and SaDaviMshatI dashās are spoken of.

खेटक्रमा दशा राशिक्रमा भागक्रमा तथा। नवांशनवदशा राश्यांशक दशास्ततः ॥ १०९ ॥

There are dashās that are based on order of grahas, on the basis of rāshis and those based on the order of navāMsha. Similarly there are the navanavāMshaka dasha and the raashyaMshaka dashās.

दशा कालाभिधा चक्रदशा प्रोक्ता मुनीश्वरैः।

The sages have also told Kala dashā and Chakra dashās.

विंशोत्तरि द्विधा प्रोक्ताष्टोत्तरी च द्विधा मता ॥ ११० ॥

There are thought to be two types of Vimshottari dashā and two types of Ashtottari dashās.

चक्राख्या द्विविधा ज्ञेया कालाख्या त्रिविधा स्मृता। दशा द्वाविंशतिः प्रोक्ता तासां वै कथयाम्यहं ॥ १११ ॥

There are also said to be two types of chakra and three types of Kala dashā. I shall now tell of the 22 types of dashās that are told (by sages).

आनयनप्रकारं च शृषुष्व द्विजपुंगव।

Oh great Brahmin, now listen to the method of calculating the dashās.

नामनक्षत्रपर्यंतमार्द्रादिकृत्तिकादितः ॥ ११२ ॥

The nakshatras should be counted from Krittikā to the nakshatra of name (birth nakshatra) and Ardrā to nakshatra of name.

शैवात्कृष्णोऽर्कहोरायां चंद्रहोरागते सिते। दहनात्स्वर्क्षपर्यंतं गणयेन्नवभिर्हरेत् ॥ ११३ ॥

सूर्यदुकुजस्वर्भानुवाक्पतिमंदचंद्रजाः। केतुशुक्रौ क्रमाच्छेषं विज्ञेयात्र दशाधिपाः ॥ ११४ ॥

Know that if the birth is in the dark fortnight and in the horā of Sun or when birth is in bright fortnight and horā of Moon, count from Krittikā nakshatra to birth nakshatra and divide the number obtained by 9. The balance so obtained indicates lords of the dasha in order of Sun, Moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus.

Chandrashekhara's Comment: I think the correct word is “सैषात्कृष्णोऽर्कहोरायां” and not “शैवात्कृष्णोऽर्कहोरायां”. Obviously if the birth is in dark fortnight and Chandra hora, or bright fortnight and Sun’s hora, the count is from Ardrā nakshatra to the Janma- nakshatra.

रसा (६) शा (१०) मुनि (७) धृत्यष्टाः (१८) यति (१५) धृति (१९) वत्सराः।

सप्तैदवः (१७) नगा (७) व्योमवाहनः (२०) भास्करादयः ॥ ११५ ॥

The dashās of Sun etc are of 6, 10, 7, 18, 15, 19, 17, 7 and 20 years respectively.

एकः पचयतः रुद्रात् धृत्यंतं वत्सराः क्रमात्। रविर्भौमो गुरुर्मदः केतुश्चंद्रो बुधोशनाः ॥ ११६ ॥

अष्टौ दशाधिपाः प्रोक्ताः राहुहीनाः नवग्रहाः। पुष्यभाज्जन्मभं यावद्गणयेद्वसुभिर्हरेत् ॥ ११७ ॥

Add 1-1 till 18 to 11 to obtain years of dashās from Sun (11), Mars (12), Jupiter (13), Saturn (14), Ketu (15), Moon (16), Mercury (17), and Venus (18). Nine grahas, excluding Rāhu, provide the 8

dasha lords. Count the nakshatra at birth from Pushya nakshatra and divide the result by 8. The balance shall indicate the dasha (at birth) from Sun onwards (for Shodashottari).

सूर्यहोरागते शुक्ले चंद्रस्य कृष्णपक्षके। तदा नृणां फलार्थाय विचिंत्या षोडशोत्तरी ॥ ११८ ॥

For understanding the results for jātaka born in a bright fortnight and horā of Sun or in a dark fortnight and horā of Moon, analyze the Shodashottari dasha.

सूर्यो गुरुः शिखिः ज्ञोऽगुः कुजो मंदः निशाकरः। शुक्रहीना दशा ह्येषा द्विचयात्सप्तमात्समाः ॥ ११९ ॥

जन्मभात्पौष्णपर्यंतं गणयेदष्टभिर्भजेत्। नवमांशे यदा जातः शुक्रस्य द्वादशोत्तरी (११२) ॥ १२० ॥

दशा निगदिता नृणां शेषकं परिचिंतयेत्।

For persons, other than those born in conditions already told and born in navāMsha of Venus, Dwādashottari dasha should be thought of. One should count from Revati nakshatra to the birth nakshatra and divide the number by 8. The balance shall indicate dasha at birth in the order of Sun, Jupiter, Ketu, Mercury, Rāhu, Mars, Saturn and Moon. *This dasha does not have dasha ruled by Venus.* The years of the dasha are obtained by adding 2 to 7, progressively beginning from Sun.

Chandrashekhar's Comment: Dwadashottari dasha grants 7 years to Sun, 9 to Jupiter, 11 to Ketu, 13 to Mercury, 15 to Rāhu, 17 to Mars 19 to Saturn and 21 years to Moon.

अथाष्टोत्तरिकां वक्ष्ये शृणुष्व द्विजपुंगव ॥ १२१ ॥

Listen oh great Brahmin, I shall tell about Ashtottari dashā.

सूर्यश्चंद्रः कुजः सौम्यः शनिर्जीवस्तमो भृगुः। एते दशाधिपाः प्रोक्ता विकेतुश्च नवग्रहाः ॥ १२२ ॥

रसाः (६) पंचेदवो (१५) नागाः (८) शैलचंद्रः (१७) नभेदवः (१०)।

गोब्जाः (१९) सूर्याः (१२) कुनेत्राश्च (२१) समाः प्रद्योतनादयः ॥ १२३ ॥

Sun, Moon, Mars, Mercury, Saturn, Jupiter, Rāhu and Shukra are lords of the dashās. Out of the 9 grahas, *Ketu does not have lordship of any dashā* (here). The years of dashās, beginning from Sun are 6, 15, 8, 17, 10, 19, 12 and 21 respectively.

लग्नेशात्केंद्रकोणस्थराहोर्लग्ने स्थितं विना। दशाष्टोत्तरिका चिंत्या नान्यत्रे तमसि स्थिते ॥ १२४ ॥

The Ashtottari should be thought of when *Rāhu occupies kendras or trikona barring the Lagna*. It should not be thought of when Rāhu occupies other houses (otherwise it shall mislead).

अष्टोत्तरी द्विधा प्रोक्ता शिवादिकृत्तिकादितः। स्थिते शैवात्सग्रहे तु विग्रहे कृत्तिकादितः ॥ १२५ ॥

The Ashtottarati dashā is of *two types*, When Lagna is occupied by a graha one should count (till birth nakshatra) from Ardrā nakshatra and should the Lagna be devoid of graha count from *Krittikā nakshatra*.

चतुष्कं त्रितयं तस्माच्चतुष्कं त्रितयं पुनः। यावत्स्वजन्मभं तावद्गणयेच्च यथाक्रमात् ॥ १२६ ॥

Begin from Ardrā or Krittikā (as applicable in light of above shloka). Should the nakshatra at birth be within 4 nakshatra, from Ardrā or Krittikā Sun is dashā lord, if within next 3 nakshatra Moon is the lord, for the next 4 nakshatra Mars is the lord of dashā, for the next 3 it is Mercury and for the next 4 nakshatra it is Saturn who lords the dasha. For the next 3 nakshatras Jupiter is the lord of dashā and for the next 4 it is Rāhu while for the balance 4 nakshatra Venus is treated as the lord of dashā at birth.

खेचराणां च सप्तानां वर्षाणि पंचभूमयः। यातो विनानुराधादि विज्ञेयं जन्मभावधि ॥ १२७ ॥

गणयेत्सप्तभिर्भक्ते शेषे कल्प्याः दशाः शुभाः। रविज्ञोऽर्कसुतो भौमः भार्गवो रजनीकरः ॥ १२८ ॥

वाचस्पतिश्च* कर्कागे तस्यैव द्वादशांशके। पंचोत्तरशता चिंत्या नान्यत्रेऽथ शताब्दिका ॥ १२९ ॥

The seven planets have a total of 105 years of dashā (Thus the name Panchottari). When a jātaka is born in Cancer lagna and Cancer DwādashāMsha, one should analyze the chart on the basis of Panchottari dashā, otherwise Shatābdikā dashā be used.

Count from Anurādha to the birth nakshatra and divide this number by 7, the balance shall indicate the dashās of seven grahas, excluding Rāhu and Ketu, in the order of Sun, Mercury,

Saturn, Mars, Venus, Moon and Jupiter. The dashās of these grahas, from are to be to be drawn by adding 1 to 7 years, progressively.

अथ शताब्दिकादशा :

Now the Shatābdikā dashā (is being told),

रविशुक्रो भृगुशुक्राद्रि जीवो विश्वंभरात्मजः। दैवाकरिः क्रमादेते बाणाः बाणाः दिशो दिशः ॥ १३० ॥

नखाः नखाः खरामाश्च वर्षाणि दिनपादयः। वर्गोत्तमगते लग्ने दशा चिंत्या शताब्दिका ॥ १३१ ॥

पौष्णाज्जन्मर्क्षपर्यंतं गणयेत्सप्तभिर्हरेत्। शेषांको रवितो ज्ञेया दशाः शतसमास्त्वियं ॥ १३२ ॥

When the lagna is vargottama one should analyze Shatābdikā dashā. Count from Revati nakshatra to the birth nakshatra and divide the number so obtained by 7. Count the balance from Sun in the dashā order of Sun, Moon, Venus, Mercury, Jupiter, Mars and Saturn. Their respective dashās are of 5, 5, 10, 10, 20, 20 and 30 years.

रविशुक्रः कुजः सौम्यो जीवशुक्रौ शनिश्वरः। तमध्वजौ विना सर्वे ग्रहा द्वादशहायनाः ॥ १३३ ॥

पवनाज्जन्मभं यावत् सप्ततष्टे दशा भवेत्। चतुराशीतिका चिंत्या कर्मेशे कर्मसंस्थिते ॥ १३४ ॥

When the 10th lord occupies the 10th bhāva one should analyze on the basis of ChaturashIti (running for 84 years) dashā. Count from Swāti nakshatra to the birth nakshatra and divide this number by 7. The balance indicates dashā (operating at birth) from Sun onwards. The dashā operate in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, that is all the grahas excluding Rāhu and Ketu and runs for 12 years each.

लग्नेशे सप्तमे यत्र लग्ने वै मदनाधिपे। चिंतनीया दशा तत्र द्वादशहायनाः (७२) समा ॥ १३५ ॥

नववर्षाणि सर्वेषां ग्रहाणां वै विकेतुनां। मूलाज्जन्मर्क्षपर्यंतं गणयेदष्टभिर्हरेत् ॥ १३६ ॥

शेषे दशा विचिंत्याथ वक्ष्येऽहं षष्ठिहायनी।

When the Lagna lord occupies 7th bhāva and 7th lord occupies the Lagna in such a case think of Dwyādhikā-Saptati (72 year) dashā. All graha excluding Ketu have dasha running for 9 years each. Count from Mula nakshatra to the birth nakshatra and divide the number, so obtained by 8.

The balance shall indicate the (Dwyādhikā-Saptati) dashā running at birth beginning from Sun in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rāhu.

Now I shall talk about Shashthihāyani (Literally 60 years) dashā now.

गुर्वर्कभूसुतानां च वर्षाणि दिङ्घितानि च ॥ १३७ ॥

ततः शशिज्ञशुक्रार्कपुत्रागूनां समाश्च षट्। दास्रात्त्रयं चतुष्कं च त्रयं वेदं पुनः पुनः ॥ १३८ ॥

यदाको लग्रराशीशः चिंत्या षष्ठिसमा तदा।

When Sun is the lord of Lagna think of Shashthisamā (Shashthihāyani) dasha. The dashās of Guru, Sun and Mars operate for 10 years each while those of Moon, Mercury, Venus, Saturn and Rahu operate for 6 years each (in this order). Beginning from Ashwini 4 and 3 nakshatra alternately, in the same order indicate operation of this dashā.

Chandrashekhara's Comment: Other classics talk of Sun being merely placed in the lagna as the condition for referring to Shashthihāyani dashā, as against his having to be the lord of lagna (and perhaps being placed anywhere) by sage Lomasha.

श्रवणाजन्मभं यावद्गणयेदष्टभिर्भजेत् ॥ १३९ ॥

शशांकार्कसुरेज्यारज्ञार्कजोशनराहवः। एकः पचयतश्चैकाद्वार्षाण्येषां क्रमात्स्मृताः ॥ १४० ॥

दिवसे सूर्यहोरायां चिंत्या वै षड्गुणब्दिका। रात्रौ चंद्रस्य होरायां नान्यत्रैष विचिंतयेत् ॥ १४१ ॥

For a birth, in Sun's horā and day time or Moon's horā at night none other than ShaDaguNabdikā dashā (also called ShaTatriMshatikā), be thought of. Count from Shravana nakshatra to the birth nakshatra and divide this by 8 to get the dashā operating at birth in order of Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rāhu.

सूर्येन्दुभूमिजनिशाधीशपुत्रसुरेज्यकाः। भृगुमंदागुशिखिनः लग्नस्थाच्चिंतिता दशा ॥ १४२ ॥

दशैतेषां समाद्याः स्युः स्पष्टा राश्यादयश्च ये। खेटक्रमा दशा चिंत्या यदा लग्नेशव्यवस्थितः ॥ १४३ ॥

The dashā period is equivalent to Rāshis (the number of rāshi) in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, when they occupy the Lagna. The dashā shall be proportionate to the degrees of the rāshis, for which it is being drawn. The dasha shall begin from that of the graha occupying the Lagna.

कचिद्ब्रह्मस्तदानो च न चिन्त्या बहुषुर्बलात्।

If a graha (in lagna) is combust, then the first dashā shall begin from the one who is the strongest amongst all grahas.

अथ राशिक्रमान्वक्ष्ये शृषुष्व द्विजपुंगव ॥ १४४ ॥

Listen, Oh great Brahmin, now I shall tell the Order of rāshis.

ग्रहे राश्यादिके चाल्ये दशा तस्यादिमा भवेत्। ततस्तदाधिकस्यैवं तुल्ये नैसर्गिकाद्बलात् ॥ १४५ ॥

The first dasha begins from the Rāshi tenanted by the graha having least degrees. These are followed by the dashās of grahas having more degrees and these are followed by dasha of grahas having even more degrees and so on. Should grahas have identical amshas then the dashā of graha that is stronger, by nature (Nisargabala), shall operate.

राशीशात्सप्तमंशेऽगेशे चिन्त्या राशिक्रमा दशा।

When the lord of Lagna occupies the rashi in 7th from the lord of depositor of Moon one should consider the Rashi-krama dashā.

यस्मिन्नवांशकस्थेऽर्के दशा तस्यादिमा मता ॥ १४६ ॥

In my opinion, the dashā of navāMsha rāshi that is occupied by Sun shall yield the first dashā.

अग्रेऽग्रेऽब्जादयः खेटाः केत्वंताः संस्थिताः क्रमात्। दशामानं प्रवक्ष्यामि यथोक्तं ब्रह्मणा पुरा ॥ १४७ ॥

Then operate the other grahas' dashās, in the order ending with Ketu. I shall now tell the period of dashās as told by Brahmā in ancient time.

लिसिकृत्वा ग्रहं व्योमखाश्विभिर्भाजितैः फलं। पुनः सूर्यैर्हते शेषं समाद्यंशकका दशा ॥ १४८ ॥

Convert the degrees etc. of grahas to kalās (Minutes) and divide the same with 200. Divide the resultant with 12 to get the balance which shall indicate the years of span of dashā (of that graha)

सर्वेषां मानवानां च दशास्त्वेषा विचिंतयेत्।

This dashā be considered for all human beings

तन्वादिभावाः संस्पृष्टाः प्रोक्तमार्गेण चानयेत् ॥ १४९ ॥

Calculate the degrees etc of Lagna and other bhāvas in the way already told (elsewhere).

लग्नेशः संस्थितो यत्र दशा तस्यादिमा स्मृता। द्वितीयेशादितश्चाग्रे ज्ञेया राश्यंशका दशा ॥ १५० ॥

चिंत्या लग्ने बलवती लग्नेशे वा बलान्विते ॥ १५१ ॥

Find out which amongst Lagna and Lagna lord is stronger. The dashā of its NavāMsha lord shall be the first dashā. This shall be followed by the navāMsha rāshi dasha of lord of 2nd, 3rd and so on.

संध्या पंचघटी प्रोक्ता दिन षष्ठ्यंश नाडिका। सूर्यबिंबार्द्धतः पूर्वे परस्तादुदयादपि ॥ १५२ ॥

A day is of 60 Ghatīs (nādikā of 24 minutes each) and the Sandhyā time is 5 ghatīs before rise of half disc to Sun and 5 ghatīs after it rises. Similarly another Sandhyā period is 5 ghatīs prior to Sun set and 5 ghatīs after Sun set.

एवं संध्याद्वयं त्विंशात् घटिकाभिः प्रकीर्तिताः।

दिनस्य विंशत् घटिका पूर्णसंज्ञा उदाहताः ॥ १५३ ॥

Thus the two Sandhyās together are known to be of 20 ghātī period. Thus the period of 20 ghātīs is called Purna.

निशाया मुग्धसंज्ञा च घटिका विंशतिश्च या। सूर्योदयस्य या संध्या खंडारख्या दशनाडिका ॥ १५४ ॥

The Sandhyās of night are called Mugdha and it is also of 20 Ghātīs. The Sandhyā at the time of

Sunrise is of 10 ghātī and is known as Khanda Sandhyā.

अस्तकालस्य या संध्या सुधारख्या दशनाडिका। पूर्णमुग्धे गतघटी षड्गुणे नवधा लिखेत् ॥ १५५ ॥

The Sandhyā at the time of Sun set is also of 10 Ghatīs and is called Sudhā Sandhyā. For one born in the Purna, or Mughdha, Sandhyā multiply the ghatīs past in the Sandhyās by 6 and place the same at 9 places.

तथा खंडसुधासूर्यैर्हते तु नवधा लिखेत्। विभक्तानीन्द्रिययुगैः मानारख्यानि फलानि च ॥ १५६ ॥

Similarly should the birth be in the Khanda or the Sudhā Sandhyā, multiply their ghatīs past by 12 and keep the result in 9 places. Divide both (the results of the Purna/Mughdha and of Khanda/Sudhā) by 45.

क्रमात्सूर्यादिकानां वै मानान्युक्ता मुनीश्वरैः। स्वस्वमानं स्वसंख्याभिर्गुणितं स्युः समादयः ॥ १५७ ॥

Multiplying the result (as indicated above) by the numbers of Sun etc. (1, 2, 3 etc.) shall give the dashās of the respective grahas, say the Sages.

राशीश्वराद्दशा ज्ञेया सूर्यादीनां क्रमात्पुनः। दिवारात्रिस्तथा संध्या त्रिकाले त्रिविधा दशा ॥ १५८ ॥

There are three types of dashās of the lords of Rāshis from Sun onwards in that order, based on the three periods (of birth) of Day, Night and Sandhyās.

चक्रारख्याथ दशां च वक्ष्ये सुमतिनंदन। लग्नस्थस्य दशा चादौ ततो वित्स्थितादयः ॥ १५९ ॥

Now I shall tell of the Chakra dashā, Oh son of Sumati (Sujanma). The first dashā is that of the planet occupying lagna and then operates the dashā of planet occupying the 2nd bhāva and so on.

द्वित्र्यादयो यदैकस्थास्तदा भागादयोऽधिकात्। तत्रापि तुल्ये नैसर्गाद्बलात्पूर्वेऽधिकास्य च ॥ १६० ॥

When two or three planets occupy the same bhāva then for that bhāva the dashā of the graha in highest degree shall be the first to operate and then those of the grahas in lesser degrees. Should the amshas of two or three planets be identical then dasha of the planet that is stronger, in Nisarga bala, shall operate first and so on.

राशिप्रमितवर्षाणि भागाद्याश्चानुपाततः। भावानामपि लग्नाच्च वर्षाणि दिग्मितानि च ॥ १६१ ॥

The bhāva dashā begins from the lord of lagna in regular order and dashā period is of 10 years for each bhāva dashā. The dashā period at birth is to be taken in years in proportion to the degrees rising in the Lagna (rāshi).

भुक्ता दशानुपाताद्वा विज्ञेया स्वस्वकल्पनात्। अंतर्दशापि सुधिया सूक्ष्मादेशाय चिंतयेत् ॥ १६२ ॥

The period of dashā enjoyed at birth should be calculated proportionately. Similarly for more precise results one should calculate the antardashās too.

दशा दशाहता कार्या दशाब्देन विभाजिता। लब्धं वर्षादिकं ज्ञेयं पाकं पाकेऽपि पूर्ववत् ॥ १६३ ॥

Multiply the years of dasha or the Lord of the Mahadashā by the years of dashā of the planet whose antardashā is to be calculated. Divide the product by 10 to get the number of months of antardashā of that planet in the Mahadashā of the dasha lord.

बलाबलविवेकेन फलं ज्ञेयं दशासु च। विपरीतं फलं वाच्यं खेटे वक्रगतौ सदा ॥ १६४ ॥

Understand the results of dashās on the basis of the planets strength and weakness. The results of retrograde planets are always reverse of those given by planets in regular motion.

आदिदृष्टके स्थिते खेटे दशारंभे फलं वदेत्। दशा मध्ये फलं वाच्यं मध्ये द्रेष्काणके स्थिते ॥ १६५ ॥

अंते फलं तृतीयस्थे व्यस्तं खेटे च वक्रिणि।

The results of planets in the first dreshkāna are received at the beginning of their dashā, those in the second dreshkāna give their results at the middle of the dashā while the planets in 3rd dreshkāna as also retrograde planets give their results at the end of the dashā.

इति ते कथितं विप्र दशाभेदान्यनेकशः ॥ १६६ ॥

Thus have I told Oh Brahmin, the difference in various dashās.

यस्मै कस्मै न दातव्यं ज्ञानमेतत्सुदुर्लभं। अतः परं पृच्छसि किं तद्वदस्व द्विजर्षभ ॥ १६७ ॥

This knowledge is difficult to obtain and do not impart this to anyone even if the near ones ask for

it, Oh the great amongst Brāhmin.

॥ इति श्रीलोमशसंहितायां षष्टिसाहस्र्यां प्रथमोत्थाने लोमशसुजन्माविप्रसंवादे भावफलं दशाभेदकथनो

नाम नवमोऽध्यायः ॥ ९ ॥

||Thus ends the ninth chapter titled “Results of the Houses and the Kinds of Dashas” in the conversation between Lomasha and Sujanma in the first part of Lomasha Samhita of sixty thousand verses.||

To Be Continued.....

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