INTRODUCTION

We are happy to present by the grace of God this edition of the Brihat Samhita of Sri Varahamihira with an English translation. A look at the table of contents will enable the reader to gauge the wonderful depth and wide range of the author's knowledge. In this monumental work which can rightly be called a *Magnum Opus*, there is no subject which he has not treated of with dignity, beauty and grandeur. This work, in fine, is a valuable encyclopaedia, as it deals with an astonishing variety of subjects of exceptional interest and value. Alбирuni, the Arabian astronomer who has translated the लघुजातक (Laghu Jataka) of our author into Arabic, eulogises this संहिता (Samhita) for its richness in details. It contains important astronomical data, geographical details, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Botany, Zoology, Prosody, figures of speech and other subjects. This work is unique in Sanskrit Literature. The author has made it extremely interesting in spite of its dealing with technical subjects. The author is a poet of a high order. We can also observe here clear traces of the influence of the great poet Kalidasa on this author. In fact वराहमिहिर (Varahamihira) must have been an ardent admirer of Kalidasa. This fact probably led people to believe that our author was a contemporary of the illustrious poet. Moreover, in the ज्योतिर्विद्याभरण (Jyotirvidabharana), its author, a Kalidasa, says that he wrote it in 3068 of Kali Yuga or 33 B.C. and that he is a contemporary of Varahamihira. This work bears; internal testimony of
composition at a much later date. This pseudo-Kalidasa apparently wanted to pass off for the real one and called himself a contemporary of Varahamihira. Varahamihira's literary acknowledgment to Kalidasa will be apparent from the following extracts:

यत्राकृतिक्षैं गुणा वसन्ति (Brihatsamhita LXX-23)
प्रायः: शरीराकाराहुर्ति सिंहो हि गुणा दृष्टांश्र भावन्ति
(Brihatsamhita II-2)

ते दुर्वेषा मे मनः कुष्ठविविद्र (Brihat Samhita LXXIV-5)
वर्षिना मनो व्रजति तत्र गतांशयान्वमा (Brihat Samhita LXXV-3)
योक्ष्य विकीपितयति चालि स तम्मश्चयः (Brihat Samhita LXXV-4)

and verses 7 and 8 (The whole chapter is excellent)
मनो हि सूक्ष्म हर्दर्शयः (Brihat Samhita LXXVIII-14)

The verses 1 and 2 in Adhyaya LXXIV.

All these lead us to believe in the author's admiration for Kalidasa. The metres employed by him point to his mastery of poetics and command of language. He gives various kinds of दण्डक (Dandaka) and आर्य (Aryas).

The author is a staunch adherent of scientific principles in Astrology. Out of respect for the ancient sages or masters of this science, he quotes their views and then states his own confirmed decisions in unmistakable terms (vide III-1, 2, V-1.17, and IX-6). He belongs to the group of first-rank scholars in scientific astronomy such as आर्यभट (Aryabhata) ब्रह्मगुप्त (Brahmagupta) and भक्ष्य (Bhaskara). [The last two are posterior to him]. Varahamihira does not claim to be a pioneer in the field of Samhita. Before him, Parasara, Garga and others had
written Samhitas. He refers to them and sometimes quotes them and gives his views in addition, for the benefit of mankind (*vide* I-5). The परासरतन्त्र (Parasara Tantra) is partly in prose and partly in verse of अनुश्तुप (Anushtub) and आर्य (Arya) type. The geographical details given in Chapter XIV are taken with slight changes from this तन्त्र (Tantra). So, it can be said to be the geography of India at the time of Parasara. According to tradition, it was Varahamihira that fixed the sphere at the beginning of Aswini (*Cf.* III-1).

His style, though at times archaic, is simple, graceful and pithy, bearing the stamp of individuality and affinity to सुश्रुत (Susruta) and Kalidasa. That is the reason why he was ranked among the nine gems of the Court of Vikrama.

The author was the son of अदित्यदास (Adityadasa) of Ujjain (२, ना. XXVII-9). The Astronomers of Ujjain have held that वराह (Varaha) belonged to the 427th year of Saka era or 505 A. D. This date is confirmed by Albiruni also as that of the composition of his पञ्चसिद्धान्तिका (Pancha Siddhantika). But Dr. Bhau Daji declares that वराह (Varaha) died in 587 A. D. Hence it should be concluded that 505 A. D. is the date of his birth and not of his composition. Scholars hold that वराह (Varaha) quotes आर्यभट (Aryabhata) who was born in 476 A. D. This also points to the above conclusion regarding the date of his birth. About the statement made in the ज्योतिर्विद्यारण्य (Jyotirvidabharana) we can only say that it was not written by Kalidasa, the author of Raghuvamsa, etc. Probably there were many Kalidasas and one such was the one belonging to the 6th century A. D.
For, the शत्रुजयमहात्म्य (Satrunjayamahatmya) mentions a king विक्रमाधिवर (Vikramaditya) as having ascended the throne in 544 A.D. Probably वराह (Varaha) and this neo Kalidasa were contemporaries of this Vikrama. Similarly अमरकृष्ण (Amarasimha) who is identified with अमरदेव (Amaradeva) that built the Buddha Gaya temple in about 500 A.D. is said to be a contemporary of our author. This too will lead to the above conclusion of his date. Many scholars from the days of Colebrook, Davis, Sir William Jones, Weber and Lassen have done much research work on Varahamihira.

(According to Sage Garga, the Science of Astronomy-Astrology was created by the creator himself for the sake of the twice-born as ancillary to the Vedas. It was handed down to Garga by Brahman, and from him, other sages got it and thus its knowledge was disseminated throughout the world.)

It is but right that we draw here the attention of the readers to the erroneous judgment of many a western orientalist regarding Astrology and Greek influence. On the other hand, it is the Greeks who freely borrowed or learnt the various scientific truths from the Aryans of India. Clement of Alexandria calls Pythagoras, the celebrated Greek, a pupil of the Brahmanas. The Swami Vivekananda, the great spiritual and intellectual giant of modern India, has ably refuted the false theories of the Western Orientalists. He says:

"There may be, it is true some similarity between the Greek and Indian terms in astronomy and so forth, but the westerners have ignored the direct Sanskrit etymology and sought for some far-fetched etymology from the Greek. That
such shallow and biased learning has been manifested by many orientalists in the West is deplorable. From a single Sanskrit Sloka that reads, 'The Yavanas are Mlechchas; in them, this Science is established; therefore, even they deserve worship like Rishis.........' in the west, they have gone so far as to declare that all Indian sciences are but echoes of the Greek; whereas a true reading of the Sloka may show that the Mlechcha disciples of the Aryan are herein praised in order to encourage them to a further study of the Aryan Sciences.........''.

Only a sage can comprehend this Science, says our author (II-4). The present author does pay homage to the ancient authorities on this subject. He also just alludes to the various theories regarding creation propounded by the Sankhyas, Vaiseshikas, Meemamsakas and others and passes on to the subject on hand. The Science consists of three Skandhas or branches, viz. Ganita, Hora and Sakha (vide I-9). The treatment of the whole subject in all its details is said to be संहिता (Samhita) which itself means a collection. Accordingly Garga says that the Great Brahman who is well-versed in these three branches is said to be an expert in Samhita. But our author points out that he has already done justice to two of the branches, viz., Ganita (गणित) and Jataka (जातक) in his पञ्चसिद्धंतिका (Panchasiddhantika) and ब्रह्मात्मक (Brihat Jataka) respectively (vide I-10). He gives in the 2nd Chapter the details of the संहिता (Samhita) thereby indicating that the term Samhita is independently used for the Sakha also by itself. But he gives a resume of the first two Skandhas also.

It has been stated (CVII-13) that this work consists of 100 Adhyayas, in Slokas 3900 when converted into
Out of the 107 Adhyayas now printed in this book, the chapters on (1) वल्लभन्द्र, (2) रजो-क्षण, (3) अक्षिविचा, (4) पिठकक्षण, (5) विवाहपल्ल, (6) नक्षत्र जातक and (7) शास्त्रालुकमणी are apparently not his. These have been noted in their respective places.

The qualifications of an astrologer (Adh. II) are really very high and not within easy reach of ordinary mortals. The author says that a king should employ a chief astrologer assisted by 4 others. He is of opinion that no good people should live in a country where there are no good astrologers. The esteem in which the author holds them is indeed very great. He is equally strong in condemning pseudo-astrologers.

The chapters on Omens give a great deal of useful information. If man is careful in noting them when he goes out, he will be forewarned about the results of his efforts. The author says that (XLVI-2) the evil omens are the results of man’s Kārma in previous births and that they are intended to warn him.

There is a whole chapter giving various types of the अर्यां (Arya) metre containing their Ganas and Yatis and also many varieties of Dandakas. Verse (LXVIII-112) is an example of good poetry.

The verse बासमधासु मुनयः is very useful in finding the time that has elapsed since the reign of the Pandavas. But here there is a doubt in the next line of the verse, where he says so many years intervene between Yudhishthira and the commencement of the Saka era. Some hold different views regarding this बक. Some say that it
refers to the विन्दम्बंक and others to the साक्षिवाहनशक. But in our opinion, it points to the latter.

The chapter entitled विन्दपद was composed by one विन्दपासी. दुर्गानुष्ठ forms part of the मनुसंहिता. Manu is said to be one of the 18 ancient authors of Samhita. In गर्गसंहिता itself, Manu’s authority is recognised. This shows that Manu was a very ancient sage.

The author quotes a number of authorities in this Science: Parasara, Garga, Vridhha Garga, Kasyapa, Narada, Pitamaha Siddhanta, Saura Siddhanta, Paulisa Siddhanta, Vasishta Siddhanta, Romaka Siddhanta, Vishnugupta, Asita, Devala, Rishiputra, Sukra (Bhrigu or Usanas), Maya, Brihaspati, Saka, Garutman, Saptarshi, Badarayana, Nagnajit, Saraswata, Savitra (a work), Shashtyabda (a work?), Manu, Viswakarman, Vajra, Sri Dravyavardhana, Bharadwaja, Kapila and Kanabhuk.
In other works of his, the author quotes the following: Satyacharya or Bhadatta, Manittha, Devaswamin, Siddhasena, Yavanacharya, Jeevasaran, Latacharya, Simhacharya, and Aryabhata.

Some hold the view that Garga and Vridhha Garga are one and the same person. But in XIII-2 and XLVIII-2, he mentions Vridhha Garga by name. The quotations of Bhattopala, the commentator, also prove that they are different persons. Cf. XXXI. Vridhha Garga is referred to in the Mahabharata also. We are of opinion that they are different. The गर्गसंहिता which is otherwise known as दुर्गानुष्ठ contains almost the same chapters with the same titles. In this work, there is a chapter entitled तुगुपुरण dealing with the Yugas. Asita
who was a great astronomer cast the horoscope of the Buddha according to Hieunatsang. Kasyapa also was a very ancient sage, who does not mention the Romakas at all.

From this work, it appears quite clear that वराह had already written his पञ्चास स्वराणिक and the षुजातक (I-10). According to him, the हृष (Hora) should treat of horoscopy, questions about journey and marriage. The एक विन्द्राणिक which is based on the five Siddhantas has been published with an English translation by G. Thibut in 1883. He seems to have written two other big works, namely Brihat Yatra and Brihat Vivahapatala. He has also written three smaller editions of these, viz (रघु?) खर्जातक, लघुग्राम and लघुविग्रहपद्ध. The Brihat Jataka is very famous. Bhattopala has commented upon it. One शालिग्राम also seems to have written a commentary on it. Albiruni speaks of a commentary on it by वलन्द्र (Balabhadra). This Balabhadra has written an independent astrological work from which extracts are quoted in the pages of Jatakaparijata. The रघुजातक which is also commented upon by Bhattotpala has been translated into Arabic by Albiruni as already stated above. Only two chapters of this रघुजातक are now available. The भाग according to Utpala contains 14 chapters. Dr. Kern has said that a manuscript copy of this work was with him. The copy now available has only 7 chapters and goes under the name of चोताग्राम. It is not complete either. Hence we may conclude that it might be the रघुग्राम.

.. We know nothing about the author’s विवधपद्ध. Owing to its utter absence, the commentator has probably in-
roduced a chapter by विन्ध्यवासी*. The author has writ-
ten a समाससंहिता which is known to us only from the
quotations of the learned commentator.

The author's son विन्ध्यवास (Prithuyasas) was also a
great astrologer. He has written the पट्ट्याशिका and
होळासार as far as we know. The latter is a very
useful work giving many new ideas and has been utilised
by Mantreswara in his Phaladeepika especially in respect
of Ashtaka Varga (vide page 265 of that work).

The present work has the commentary of Bhattotp-
pala which is very exhaustive and helpful. It gives
valuable quotations from many ancient authorities and
the other works of the author. At the end of his com-
mentary on the Brihat Jataka, he says that he finished
his commentary on Thursday, the 5th day of the Bright
half of the month of Chaitra in 888 of the Saka era-956
A. D. He has commented upon the चेतग्राह्यत्रा and also the
पट्ट्याशिका of पुष्करण. His scholarship was deep and
vast. He seems to have written a work अष्टकोशाश्चात्मकम्
in 75 stanzas. He has also written a work-वास्तुविद्या (see
P. 439). He was well acquainted with all the ancient
works on Astrology, Astronomy, Poetics, etc. He is
very frank. Where he is ignorant, he openly owns that.
For example, in perfumery, he says his knowledge is very
meagre. He holds our author in the highest esteem.
Scholars all over the world should be grateful to this
commentator for his having preserved by his quotations

*According to one tradition, this is Varahamihira, himself
as he was living in the Vindhyas before he went to the Royal
Court.
many authors in this field whose works are now lost. We are not pioneers in presenting an English translation of this great work. Before us, Dr. Kern and Chidambara Iyer have translated it. But those editions are not available now. Moreover, they are deficient in some respects. They do not also give the translation by the side of the text.

We too might have nodded in certain places in spite of our care and scrutiny; for, we are also human beings and this is a very big work whose publication has necessarily extended over a long period. We have given notes under the translation wherever necessary and not grouped the notes in an appendix to avoid the reader being put to inconvenience by referring to the concerned pages.

The author says at the end of the work, the course of the work and the Slokas it contains. Here Sloka means a ग्रन्थ or 32 syllables.

It may not be out of place here if we tell the readers that in spite of the heavy cost of printing and paper, the price of this book has been kept sufficiently low in order to enable all classes of readers to have easy access to it. We take this opportunity to record our heartfelt thankfulness to Mr. V. B. Srikantaiya, Proprietor, Messrs. V. B. Soobiah & Sons, Printers, for printing this huge work promptly in a spirit of cordial co-operation and service to the Goddess of Learning, in spite of the scarcity of labour and consequent hardships.

Bangalore,
27th December 1946.

V. Subrahmanya Sastri.

M. Ramakrishna Bhat.
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Introductory.

Jyoti jagat: prabhirivibhutama sahajbhuvanam namsa: ||
Truta nanakshadhritambhumam laavachita: sabita ||

Sloka 1.—The Sun who is the procreator of the Universe, who is the supreme being (soul of the Universe), who is the natural ornament of the sky and who is adorned with rows of thousands of rays that resemble molten gold, is flourishing supreme.

Sloka 2.—Being convinced of the correctness and truth of the voluminous science expounded by Brahma (the first sage), I now begin to write this scientific work explaining clearly its ideas in a way which is neither too brief, nor too copious.

Sloka 3.—Simply because this ancient work was composed by a sage, it should be good, while that written by an ordinary man of the present day could not be so. When the sense conveyed in both the cases is the same, while the words used alone are different, why should
there be any distinction between the two as it is a non-Vedic subject?

The translation of a Vedic passage into any language is not as sanctified as the original though the sense may be the same as the former lacks the शब्द (Sabda) or the sound of the original.

क्षितितनयादिवसवारो न शुभक्रिष्टिति यदि पितामहः प्रोक्ते ।
क्रजनिमानिनिष्टः वा कोशं विशेषो वृद्धिन्युक्तः: ||७॥

Sloka 4.—It has been declared by our grand father (Sage Brahma) that the day of the week belonging to Mars—that is Tuesday—is not auspicious. People of our generation have also stated that the week day of Mars will not prove good (for beginning or doing any function). Wherein is the special merit in the two declarations of man and God?

आन्तःसदिविनिःमृतमालोकः ग्रन्थविष्टरं क्रमः! ।
क्रियमाणकमेवैतसमासतोस्तो ममात्माः: ||५॥

Sloka 5.—Looking into the vastness of the science that has emanated from Brahma and others and its being epitomised gradually by successive sages, I also take pleasure in writing this work in a brief manner.

This science viz., Astronomy-cum-Astrology was created by Brahma himself as ancillary to the Vedas. It was handed down from him to गृग (Garga) and other sages.

Cf. गर्गः
स्वयं स्वयम्भुवः सुरं च चुंचू रूपं त्रिज्ञमनायः ।
वेदाङ्कु व्यावत्तिष्ठं महापरं चः सहितविवस्तः: ||
मयं स्वयम्भुः माथं क्रियाकारवसाष्टिन्यूः ।
वेदानामुक्तं शास्त्रं प्रेमः त्रिलोकसहितविवस्तकरः: ||
मथ्यायान्यायं च प्राणं पार्थ उपेन पुष्करं ।
तेर्स्त्रा च ब्रमिस्त्रोऽर्थः स्वयः स्वबाहुतः: || इति.
Sloka 6.—Originally, there was only darkness pervading throughout the universe. Then came water. From it sprang a blazing golden egg consisting of the two parts of the shell, viz., the earth and the firmament. Out of this, it is said, arose Brahman, the creator, with the Sun and the Moon for his eyes.

Cf. नः: आशीर्वादं तमोभूतमहातमक्षणम्।
अमरत्विविचितं प्रसुपतमिव सर्वं:॥
तत: स्वयम्भूतं ग्रामवाणविषयं व्याख्यविषयं।
महाभूताविचित recognise: गातुरासांतमोत्वः॥
व्याख्यविषयाणि: सुखोभविषय: सनातन:।
सर्वभूतमयोशिल्य: स पुं व स्वयमुम्बो॥
सांसविद्याय शासीलवान्तिकाः सृष्टिविषयाच: प्रजा:।
अप पुं सरस्वतीय तार: भीमवालास्वरुप:॥
तद्वृह्ममवत्सीम सहजावतमन्मम्॥
तत्सिद्धा ज्ञे स्वर्य ब्रह्म सर्वेश्वोकपितामहः॥
आपो नारा हृति भोक्ता भोगे वै नरसुनवः।
ता यद्रायनं पूर्वं तेन नारायणं स्मृत:॥
वस्तात्तिर्मणध्वष्ण्ण निलं सदवावाःमकम्।
तत्त्रृक: स पुरुषो चोके महोति कीर्तिते॥
तत्तिर्मण्डे स भगवानुभिवा परिवर्तसम्।
स्वयमेवावम्भो ध्याततुदुष्पकरूपः॥
तामश्च स धक्काम्य तु विद्रव्य मूर्त्तमः च निमित्ते।
सचे ध्यां विश्वाश्वास्च च सांवतम्॥ हृते॥

कपिलः प्रधानमाह नवन्याश्रीयुक्तकुण्डसुरस विश्वक।
कांतं करणमेके स्मावमपरे जगुः कर्म॥७॥
Sloka 7.—Sage Kapila has declared प्रचान-Pradhana (the unmanifested Prakriti) to be the material cause of the universe, while Sage Kanada—who was the founder of the atomic theory relating to the origin of the Universe—has described the Dravyas—the nine substances—as the material cause. Some have opined that time is the cause of the universe. There are others who say that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (and not by the agency of a supreme being). Lastly, there are people who state that the actions—good or bad—of the beings are the cause of the universe.

तद्विद्विभिरेण प्रसङ्गवादार्थनिर्णयोऽति महान् ।
ज्योतिषशास्त्रानां वक्तव्यो निर्णयोऽत्र मया ॥८॥

Sloka 8.—Enough of this incidental discourse on a polemical and vast subject, and which, if it were to be discussed, would swell to a very great length and be of no avail to us for the present. I am now going to treat in a decisive manner of the principles of the science of Astrology—Jyotissastra—and the ancillary topics.

ज्योतिषशास्त्रमनेकादिविषयं स्कन्धवाच्यानि छितं
तत्कात्त्वायोपसनयः नाम श्रुतिः सतीत्वे संहिता ।
स्कन्धेश्वरिन्दु गणितेम या ग्रहगतित्तत्त्रामिधानस्तस्त्रो
होरयोज्ञविनिषयश्च कथितं: स्कन्धस्त्रृतीयोऽपि: ॥९॥

Sloka 9.—The science of Astrology consists of various branches and is in three sections or Skandhas—viz., Ganiṣṭha-Ganita, Hora-Hora and Saka-Sakha, and the treatment of the subject in its entirety is termed by sages
संहिता-Samhita (compilation or collection). The first स्कृन्य or section where the exact movements, etc., of the planets in the several signs of the zodiac are ascertained through mathematical computation is otherwise known as तन्त्र-Tantra. Horoscopy is another section; अंगविनिश्चय-Angavinischaya or locating precisely the correct position of the Lagna, etc., which is the first step in जातकक्रमे-Jatakakarma is the 3rd.

गर्गः

गणितं जातकं शास्त्रं यो बतिः द्विजयुक्तः ।
विरेत्रस्थलं विविदिता: संहितापायक्ष्ण सः ॥

वक्रातुकवकासमयोदयावाताराग्रहाणां करणे महोदकः ।
होरालं विस्तरत्व जनमयात्राविविताः सह पूर्वपुरुषः ॥१०॥

Sloka 10.—By me have been treated in detail in the करानग्रन्थ (Karana Grantha) पञ्चसिद्धान्तिक (Pancha Siddhanthika), of retrograde and direct motions of the several (non-luminous) planets from Mars onwards, their disappearance (eclipse) through proximity to the Sun, and their reappearance or emerging after conjunction with the Sun, their state of being at war or planetary fight. All things connected with horoscopy along with births, journeys, marriages, etc., have been already treated of in my previous works.

This shows that Varahamihira had already written Brihat Jataka, Yatra, etc.

Sloka 11.—Omitting queries and their respective answers which are not highly useful for our purpose, and also the origin of the planets and other unessential discussions, I am going to treat of real facts—the quintessence of everything that is useful.
The Astrologer.

1. अथातः सांवत्सरसूत्र व्याख्यास्मातः।

We shall now comment upon the aphorisms relating to an astrologer:—

2. तत्र सांवत्सरोपश्रिजः प्रयदर्शनों विनितवेपः सत्य-
वागनवृकः समः सुसंहितोपचित्तमात्रसनिघरविकुलधारोकरचरण-
नकलयनीचुक्कुदशनथवणलाटथ्रुतमात्रो चुपुमान गुम्मोरोदत्-
ढोषः। प्रायः शरीराकारानुवर्तिनों हि गुणा दोषाः महतिः।

2. The astrologer should be of noble descent, good-looking, modest in disposition, truthful, free from malice, impartial, with well-proportioned limbs all perfect and unimpaired, strong joints, undeformed, with fine hands, feet, nails, eyes, chin, teeth, ears, forehead, eye-brows and head, with handsome physique and a voice deep and sonorous. For, merits and demerits are generally the reflections of good and bad physical features.*


युक्तश्च पर्यावर्तेऽपेप्ते न सत्यमित्रथथभिचारि तदन्तः।
तथा हि स्वेतश्रुतारश्रुः तपस्विनामप्यदेवशां गतम्॥

3. तत्र गुणाः। शुचिर्द्वृकः प्रगल्भो चाम्मी प्रतिमाणवान्
देवश्रृविन्ति साविको न पर्ययः। सहाग्यायिमेनिर्मिन्यवानस्यः
कुणलोग्यसनी श्राविकस्तोष्टाकारानविज्ञानविज्ञानो विज्ञावा-
र्वनवतोपवासानिर्तः सत्यायायनेर्विद्यमान: पुष्पाभिनवायनां
देवार्थात्। श्रद्धार्थं संहिताहोरान्मथार्थवेच्यति।

3. The following are the good qualities of an astrologer. He must be clean and active, bold and
elocuent, have readiness of wit, fully conversant with the details of the place and time and sincere in disposition. He should not be timid in an assembly, should not be overpowered by his fellow students, must be well-trained, should understand the heart of others, should be free from vices, must be conversant with the art of propitiation, with hygiene, magic and ablutions, should be engaged in the worship of the Devas, should be an observer of fast and penance, should be endowed with great power resulting from the wonderful achievements of his scientific knowledge, should be capable of answering questions put by others, and voluntarily suggesting palliatives and remedies regarding things other than the visitations of God. He should also be thoroughly conversant with works dealing with calculations of the positions, etc., of planets, Samhita, Horoscopy and their several details.

4. तत्र श्रवणगिते । पौरियवास्क्रुतांमीतिशौरपैतामहेषु पञ्चक्षेत्रेशु सिद्धालेषु युगवर्षयन्तरंमासपक्षाधारात्यायमशुहृद्यन्तादी-श्राणुरित्रियागणयतादिकस कालालंख्यास्य च वेचा ।

4. In that astronomical science, there are five schools, viz., Paulisa (belonging to Pulisa), Romaka (a Siddhanta, probably derived from the Romans), Vasishtha (belonging to Vasishta), Saura (belonging to Surya), Paitamahana (or Brahma Siddhanta), that is Siddhanta by Brahmagupta. In these are treated of all about Yuga, year, Ayana, Ritu, Masa, Paksha (fortnight), Day, Night, Yama, Muhurtha, Nadee, Prana, Thruti and its further subdivisions of time, and the astrologer should be conversant with all these and also with the ecliptic.
5. He should also be familiar with the four kinds of measurements of time, viz., सौर सौर., सावन, a duration (day) intervening between the first rising of any particular planet or star and its corresponding next rising; नाक्षर्क, stellar calculation in terms of lunar months, Tithis, etc., with the occurrence of Adhimasa or intercalary lunations and intercalary days.

A सौर day is the interval between one sun-rise and the succeeding one. A सावन or terrestrial day is the interval between two contiguous risings of the Sun at the Equator. Thirty such days constitute a सावन month. नाक्षर्क, is the time taken by the Moon to clear a Star. A चान्द्रमास consists of 30 lunar Tithis and is a period intervening between two successive conjunctions of the Moon with the Sun. An Adhika Masa is a period of a lunar month occurring between two solar Sankramanas in the same Rasi. For this and अवस, see Suryasiddhanta.

6. He should be familiar with the computation of the commencement and termination times of the 60 year-period, the Yuga (5 year-period), a year, a month, a day, an hour and also of their respective lords.

There are 12 Yugas or five-year periods in a cycle of 60 years and their lords are stated as follows:

विष्णु: सूरेश्वरो बधिनिष्ठाः वासवनारायणस्वरूपाऋषिदेशाः ।
क्रमाष्टुगसः: पिन्तुश्चित्राः महासाक्षात्काव्यालेखनाः: प्रदिष्टः ॥

७. सौरादीनां च मानानामसदसद्योग्योयोग्यायंत्रप्राप्तिपदन्तः ।
In the case of the several systems of measurements of time, viz., Solar, Savana, Lunar, etc., he must be able to distinguish what are similar and what are not similar; and also be conversant with the aptness or otherwise of each for (being used for) any particular purpose.

8. सिद्धान्तेद्विपथ्यन्तनिहीनः प्रत्ययवसममण्डललेखासंग्रहप्रयोगाः

8 In cases of difference of opinion among the Siddhantas regarding the actual termination of an Ayana, he should be able to reconcile them by showing the agreement between accurate calculation and what has been actually observed in the circle drawn on the ground through shadow and water-appliances.

9. श्यामदीनां च ग्रहाणां शीघ्रमन्त्रयाम्योरचर्चाचोब्जगतिकारणाभिषः ।

9. He should also be conversant with the causes that lead the planets from the Sun onwards to proceed in different kinds of motions—rapid, slow, southerly, northerly, towards apojee, perijee, etc.

Vide Sripatipaddhati—P. 48.

10. श्यामचन्द्रसोध ग्रहणे ग्रहाणिदेशकालदिक्रमाणस्थिति

10 In the matter of the Solar and Lunar eclipses, he should be able to predict by calculation the times of their commencement, cessation, direction, magnitude, duration, intensity and color as well as the Moon's prospective conjunctions with the non-luminous planets and their warfare.

श्रं १
11. He should in the case of every planet be able to calculate its distance (in Yojana) from the Earth, the length of its orbit, etc.

12. He should be familiar with the Earth's rotation (in its own axis) round the Sun and also with its revolution in the stellar firmament, its shape and the like, the latitude (of a place) and its complement, the difference in the lengths of the day and night, the Chara Khandas of a place, the rising periods of the several signs at any place, the methods of conversion from shadow to time and time to shadow, to find the exact period—elapsed ghatikas since Sun-rise or Sun-set—at any required time from the position of the Sun or from the Lagna as the case may be.

For Charakhandas, see Sripatipaddhati PP. 157-160.

13. He is a true astrologer who is able to understand the objections and points of differences and meet them in clear and convincing language thus proving the truth of the science in its pristine purity in the same way as separating pure gold by bringing it under the touch-stone, fire, hammer, etc., and enabling it to retain its pure value.
Sloka 1.—How could one who is not able to understand the ideas contained in the Sastras (incorrectly interprets the same), nor cares to answer any question that may be put to him, nor explains his views to his students, be termed an Astrologer that has grasped the essence of the science?

Sloka 2.—He is only a fool whose interpretation is quite opposed to the spirit of the text and whose calculations are also wrong. This is just like his approaching his grand father or God Brahman and praising before him his grand mother or Saraswati attributing the qualities of a courtezan to her.

Sloka 3.—When the astrologer has well-understood the mathematical portion, and has arrived at the correct Lagna by means of shadow, water-appliances, etc., and has acquired a firm grasp of the science his predictions and teachings will never prove void of effect.
The revered Vishnugupta says:

Sloka 4.—It may be possible for a man trying to cross the ocean even to reach the other shore through the force of the wind. But it is not at all possible for a person who is not a sage to reach even mentally the other shore of the vast ocean of Kalapurusha, i.e., Astrology.

14. होराशा। कपि च राशिहोराद्रेिकाणनवांशकदादशभागांशििश्रुसुधान्तललापियिगहि ग्रहाण्य दिक्यानकालचेश्चित्तिनेकपकार- बलनिर्घीिणं प्रक्तिवदातुसुध्यजातिचेष्टादिपियिगहि निषेकजन्मकाल- विशापनमस्त्यदेशस्योमरणावर्द्धान्तद्वाष्टकवर्गराजयोगच- न्द्र्योगहििग्रहादियोगानां नामसादीनां च योगानां फलावथयन- भावव्योिनिंििणेत्यन्त्रातिि तत्कालपक्षस्यभागांभितानि विवाहादीनां च कर्मणं करणात्र।

14. And the science of horoscopy comprises the following: the several divisions, viz., Rasi, Hora, Drek-kana, Navamsa, Dwadasamsa, Trimsamsa, the ascertaintment of their strength or weakness, the calculation of the Balas of the planets due to दिः्कु, स्थान, कण्ठ, and चेष्टा in their various (Vargases) divisions, the humours of the planets, the constituent elements of the body represented by them, the substances pertaining to them, their castes, their characteristics, etc., the time of Nisheka (impregnation) and actual birth, extraordinary cases of birth and their prediction, the time of one's immediate death, the years contributed by the planets for one's life, the Dasa and its sub-divisions, Ashtakavarga, Raja yogas, the Chandra or lunar yogas, conjunctions of two or more planets, Nabhasa and other yogas and their effects, the effects of planets due to their occupation of
a Rasi, Bhava, etc., and the effects of their aspects on
them, one's exit from the world, the region to which
the deceased had belonged in his previous birth and
the region to which he goes, the effects on queries—
good or bad—at any time, good or bad omens, the
performance of marriage and other rituals.

All the above subjects are treated of in Brihat Jataka and
Vivaha Patala—विवाहपतल. This latter work is not by Varaha-
mihira but by one author called विन्ध्यवासिः, another great astro-
loger, who has written on Muhurtas for marriage and so on. [See
Adhyaya 103 infra]

15. यात्रायां तु तिथिदिवसकरणनःक्रमुद्धूर्तिविलम्बयोगदेहस्पन्दनपूर्वकितजयनग्रहःतथा गणयागामितिज्ञहस्त्येक्षितसेनाप्रवाहादे-
चेष्टादिग्रहःप्रथोपायमित्तलामक्षुकशकुनसैन्यनिवेशभूमियोजित्वयोऽयोगः—
mौत्रचकृतविद्विकानां यथाकालं प्रयोगाः परदूरोपल्लभोपायशेषे-
tयुक्तं चाचायेः।

15. And in the work यात्रा too, the seers have declared
all about Tithis, week days, Karanas, asterisms, Muhurtas
(48°), Lagna, Yoga, the throbbing of the body, dreams,
baths for success in battle, sacrifices performed for the
propitiation of planets, the worship of the Yakshas
7 days prior to the day of starting on a journey, prognosis
through the movement—clockwise or otherwise—of the
flame of the Sacrificial fire, the correct understanding of
the feelings of the elephants and horses through the
movements of their limbs, military proclamations and
tendencies, omens, etc., the suitability through the help
of the planets of any of the six expedients in foreign
politics, viz., (1) स्वाधि-peace or alliance (2) विरास्त-war
(3) चाल-march or expedition (4) स्थान or आसन-halt (5)
संग्रह-seeking shelter and (6) द्रष्ट्र-duplicity; the four
means of success against an enemy. *viz.*, (1) सामा-conciliation or negotiation (2) धन-bribery (3) मेह-sowing dissensions and (4) पुण्य-punishment (open attack)—to be judged by the omens (good or bad) when setting out on a journey; nature of the camping ground—lands for the location of the army—, the colors of (ceremonial) fires, the procedure of employing at the proper time ministers, spies, envoys, foresters, instructions for besieging and capture of fortresses belonging to others.

जगति प्रसारितविवाहितिविलब्रति मतौ निषिद्धमित्र हुरये ।
शालं यस समग्रं नादेश्या निष्फलात्सख।॥५॥

*Sloka 5.*—He who has got a clear grasp of the astrological science inclusive of the mathematical portion as if it were spread before his eyes in the world and engraved in his intellect and imbedded in his heart, the predictions made by him will never prove ineffective.

16. संहितापारगाध्व देवचिन्तको भवति ।

16. It is only he who has made a complete and thorough study of the Samhita that becomes fit to divine the past, present and future—a true Astrologer.

17. यत्रैते संहितापदार्थाः ।

17. The undermentioned subjects are treated of in the Samhita.

18. दिनकाररीतीना ग्रहाणां चारासैलु च तेषां प्रक्तिविवेगति-प्रमाणवर्णार्किरण्डृतिसंख्यानास्तमनोद वर्गार्गार्नान्तरकार्वकारकश्र-हस्मामगम्मारासिद्धि: फलानि, नक्षत्रकृमंविमागणे देशेष्वस्य-चारः। ससुसिद्धाँ: ग्रहमक्षो नक्षत्रन्युह्यहृद्यांत्रकयुह्युहुयृह-समागमग्रहवर्षकसुगं मेलक्षणरोहिणिकायाभार्यो याः: सचितृवेमुहावर्तविवेगति-
18. The movements of the Sun and other planets, their nature and extent of change if any, their magnitude, color, rays, brilliancy, their form or figure, their setting and rising, their route, the nature of their motion on the way, retrograde and direct, upwards and downwards, conjunction with a star or planet and of their course among the stars and the like, their effects, the nine triads of stars (divided like a tortoise) and their effects in the countries, the Agasthya Chara (the course of Canopus), the time of its rise (which ushers the Sarat Season when every thing on earth assumes a lively appearance), the course of the seven (sages श्रीचि, अति, भगिर, पुलस्य, पृष्ठ, कथ and बसूह) stars, the constellation called Ursa Major and their effects, the assignment of countries, substances and living beings to the planets and also to
the stars, the ascertainment of the good effects resulting from planets occupying all the three houses, \textit{viz.}, 1st, 5th and 9th, effect of planets being at war, their conjunction with the Moon, the planet presiding over the year and the effect caused thereby, monsoonish indications of the weather, the Moon’s conjunction with the stars, Rohini, Swati, Purvashadha and Uttarashadha, symptoms for immediate rain, predicting good or bad effects through the growth of flowers and fruits, the misty halo round the Sun and the Moon, line of clouds crossing the Sun at Sunrise or Sunset, of the winds, fall of meteors, apparent outbreak of fire in the quarters, earthquakes, redness of the sky just before Sunrise or after Sunset, clouds taking the appearance of a City, of dust-storms, portent of thunderbolts, variation in value of commodities, the growing of corn, fruits, etc., Indradhwaja or banner worshipped by kings, rainbow, architecture, the science of foretelling good or evil by the movements of limbs, or by the cawing of crows, Antarachakra omens, phenomena connected with the deer, dogs, winds blowing in the 8 directions, royal mansions, construction of temples, casting of images, installation or consecration of an idol, herbalistic treatment, finding of sources of water, ceremony of general purification by water (done by kings, etc.), flight of the Khanjana (wagtail), expiation of evil caused by unusual phenomena boding calamity, Mayura Chitraka चित्रकाओ या मैयुरा (coronation ceremony when the Moon is in पृथ्वी), of swords, tiara or diadem, all about the features, etc. of कुक्कुरः-a cock, tortoise, cow, rain, horse, elephant, a man and a woman, about the harem, breaking out of boils, injuries to shoes and clothes, on chowries, staffs, beds and
seats, examination of gems and precious stones, lamps, materials derived from tusks, wood, etc., good and bad omens which are common to all the people of the world inclusive of the King and the ordinary individual. And all the above should be divined by an astrologer every moment with a single-minded devotion. And it is not possible for a single person to comprehend all these occurring day and night. Hence an astrologer in the employ of a king should engage four efficient assistants for the task, each to be in charge of two directions, thus: one to observe east, and south-east, a second for the south and south-west, a third for the west and north-west, and the fourth for the north and north-east. By this, it will be possible for noting clearly the fall of meteors and the like which is sudden in its nature and one's good and bad effects have to be predicted through the form, color, viscosity, size, etc., of these falling bodies and as to how they dash or strike against the other planets and stars.

श्रुंगातक (Sringataka) yoga. If at a birth all the three houses viz., 1st, 5th and 9th are occupied by planets, Sringataka yoga is formed. The yoga and its effect are thus described by Varahamihira in his Brihatjataka:

श्रुंगातकं नवमपब्दमक्षसंस्ये:” also "श्रुंगात्के विशुल्ले"

Cf. also सारावली

Also गुणकार

शुरुऽतक्नमेघविशुल्ले: खलु श्रुंगात्कम्॥
श्रुंगात्कके साहससङ्कराक: द्वासःस्मिन्मय: सावधुरः पञ्चा च इ ॥
Sloka 6.—A king who does not patronise an astrologer who is thoroughly proficient in the science with all minute details and who is an expert in Astronomy and Horoscopy will surely come to grief.

चरणोऽमाभिं येषपि निमर्म परिषेन मः ||
अस्ति ते परिचुङ्कित ज्योतिष्य गतिकोविदम् ||

Sloka 7.—Even sages who have selected forests as their dwelling place, who are free from pride or arrogance and who are without family ties begin to take interest in the science, when they meet an astrological expert.

अप्रदेशा यथा राजिरनादित्यं यथा नमः ||
तथा सांवत्सरोऽर राजा अमल्यन्थं ह्वाश्च च ||

Sloka 8.—Just as the night does not shine without a lamp, and the sky without the Sun, so will a king have pitfalls like a blind person, if he has no astrologer to guide him.

महूर्तितिथिन्त्रक्षत्रमृतवश्चायने तथा
सर्वायेवाक्षलानि स्वर्ण स्वात्तंत्वस्रो यदि ||

Sloka 9.—A Muhurta, a Tithi, a Star, a Ritu, an Ayana, all these will be a confusion to a king, if there be no astrologer to guide him.

तस्माद्राज्ञाविगतत्व्यो विद्वान् सांवत्सरोऽश्रणि: ||
तथं यथं त्रियं मोगानं क्रेयं सममीप्षता ||

Sloka 10.—Therefore should a king who is desirous of success, fame, wealth, all kinds of enjoyments and
happiness secure the services of a leading astrologer who is well-read, clever and proficient in the science.

नारायणसरिके तेघे वसतव्यं भूतिरिच्छता।
चक्षुनमूषी हि यज्ञार्प पापं तत्र न विच्छते॥११॥

Sloka 11.—One desirous of prosperity should therefore avoid residing in a place where there is no astrologer. For, the astrologer is, as it were, an eye, and no sin will creep in there.

न सांवस्तरपाठी च नस्केषुपपर्यते।
श्रद्धालोकारचिठ्ठा च लभते देवचिन्तकः॥१२॥

Sloka 12.—No person who studies astrology and divines the course of destiny will ever be seen in hell. He will have his permanent residence in the Brahmaloka.

ग्रन्थाशार्यत्वैतकुलं जानाति यो द्रिजः।
अग्रभूत स भवेच्छाद्य पूजितः पक्षिपावनः॥१३॥

Sloka 13.—That Brahmin who has studied and understood completely the Samhita with the commentary is fit to be honoured with the role of chief guest in a Sraddha and the dinner is sanctified by his company.

स्त्रेच्छा हि यवनालेखु सम्यक्क शास्त्रमिदं स्थितम्।
ऋषिवेदकपि पूज्यन्ते किं पुनर्देवविद्वाहिजः॥१४॥

Sloka 14.—The Yavanas are of low origin. When this science has come to stay with them and when such astrologers are worshipped as sages, how much more should an astrologer of the Brahmin origin be?

Of.

शष्कावेन्द्राय मन्याय सर्वाः शास्त्रं दूरी सम्भवताय पूर्वं।
विष्णोवेशसिद्ध महर्षिचुषयो श्रानासुरं वस्त्रमालकसाद॥
Sloka 15.—Prediction made by people who are sorcerers, who are possessed by deities and who learn something about the subject in question by eaves-dropping and by hearsay should on no account be considered, for they are no astrologers.

Sloka 16.—He who poses himself as an astrologer by his knowledge of merely locating the stars, without having actually studied and understood the science is reckoned as a sinner and a blot to the society.

Sloka 17.—Just as a prayer addressed to the clod of earth at the gate of a city for a boon is fulfilled through blind chance, even so is considered the prophecy made by the ignorant which sometimes comes out true.

Sloka 18.—A king ought to shun a Jyautishika who justifies the occurrence of an event as a result of his original prediction, who has become arrogant by dabbling in astrology and who introduces irrelevant matters.
Sloka 19.—He who is well-versed in Horoscopy, Astronomy and Samhita should be honoured by the sovereign and kept near him with a view to secure prosperity.

न तत्सहस्रं करिणां चाजिनां च चतुर्युणसा।
करोति देशकाल्ज्ञो यथैको दैवचिन्तकः ||२०||

Sloka 20.—Neither a thousand elephants, nor even four times that number of horses will be able to accomplish what a single Jyautishika who knows the time and clime can do.

दु:खमदुर्विचिन्तितदु:प्रेक्षितदु:र्थक्तानि कर्मणि।
प्रयाक्ष नाशं श्रद्धन: शुद्धा भस्मवादम् ||२१||

Sloka 21.—The effect of all bad dreams, bad thoughts, bad sights and wicked actions will vanish away immediately, when one hears about the Moon’s passage over the stars.

तथा चोकस।
शश्वा तिथिः भमहवासं च प्रास्मोति धर्मार्थेयशाश्च शौक्यस।
बारोगमास्युविन्यम् सुनाद्र दु:खमवातं प्रवतं च लोके || इति।

न तथेक्षाति भूषते: पिता जननी वा स्वजनोस्थथा सत्तु।
स्वयंतप्पितविद्यये यथा हितमासः सवलय दैववितः ||२२||

Sloka 22.—No one, may it be the father, mother, a relative or a friend, will so well be solicitous for the welfare of the king and his retinue as a trust-worthy astrologer employed in his court, seeking merely unsullied fame.

Thus ends the Second Adhyaya on the Aphorisms about the Astrologer.
The Sun.

Sloka 1.—The Sun’s southern course began at one time from the latter half of Aslesha and the northern, from the beginning of Dhanishta. This must indeed have been the case as it is so recorded in our ancient Sastras.

Slokas 2-3.—At present, one course of the Sun begins from the commencement of Karkataka and the other from the beginning of Makara. That it is different from what has been stated above can easily be ascertained by direct observation.

By marking every day the position of an object situated at a distance at the time of the rising or setting of the Sun, or watching the entry and exit of the brim of the shadow of a stick placed at the centre of a big circle drawn on the Earth, the difference in the Sun’s course may be detected.

Sloka 4.—When the Sun retraces his steps before he has reached Makara and changes his direction, he destroys the West and the South. When he similarly changes his course without reaching Karkataka, he brings evil to the North and the East.
Cf. गद्यः
ब्रह्म निबुवत्ते द्राक्षरो धाने रामसुपरवाय।
आदेशाय द्राक्षरो वद्व्युष्णसृष्टि वन् प्रस्। ॥ हृति ॥
परावरः
ब्रह्मास्तो वै यज्ञसुदर्मांग्रे प्रस्थते।
उद्धरणाक्षेष्व वा महाभावाय - हृति ॥

उत्तरमयनमतीत्व व्याख्या: शेषस्य प्रवृद्धिकरः।
प्रकृतिः ख्यातेऽवः विभक्तत्तमित्यथेतुऽपूणाः॥१५॥

Sloka 5.—When the Sun changes his course after
staying a little longer in his northern course, there will be
prosperity all over and increase of crops. The same result
will accrue when he is in his natural course. But if there
should be any change or alteration in his gait, he will
cause fear to the whole mankind.

प्रकृति is interpreted by Bhattotpala as agreement between cal-
culation and actual observation in the Sun’s change of course.

Sloka 6.—On days other than Parva (= the 8th, 14th
of each half lunar month and the days of the full and
New Moon), the planet वृष्ण-—Thwashta trims off a part of
the Sun’s brightness and darkens his disc. Then seven
kings along with their subjects will meet with their end
through weapons, fire and famine.

Cf. परावरः
अवर्गे जशाँ लक्ष्यं वृष्णु नाम महामहः।
आक्षेपीति तम:व्रयः सरवधोकविपते।

तामसकौकसुङ्ग्व राङ्गुलाः केतावय्यसिद्धश्रृः।
वर्णशास्त्याकारंतात्र दष्टवाः कर्तव भूयाः॥६॥
Sloka 7.—There are 33 Ketus, the sons of Rahu, and are named Thamasaka Keelakas. When they appear in the Sun’s disc, their effects should be predicted according to their colour, position and form.

तेसाँ चार्कमण्डलमातः पापफलाण्वज्जं मण्डलेऽ सौभायः इः
ध्वाक्षक्षेन्ध्रप्रहरणरूपः पापः शाशालेव पि ||८||

Sloka 8.—And these Thamasakeelakas when they enter the Sun’s disc produce malefic effects. The effects will be auspicious when they enter the Moon’s orb. When they assume the forms of a crow, a truncated body, a sword, etc., they produce inauspicious effects even in the Moon’s disc. Much worse will be the effect they produce when they are in the Sun’s disc.

तेसाः चुर्ये रूपाण्यमः कल्याणं स्वयं ज्योभूतं च्योमः
नगतरुक्षिक्षरामदा सासकैः मार्तशण्डः ||९||
ऋतुविपरीतात्सतयो दीपस्रुगपश्चिमो दिशां दाहः
निर्हारितमहीक्षणायोभवन्त्ययो चोट्यातः ||१०||

Slokas 9-10.—When they become visible, the following indications appear: the water will become muddy and foul; the sky will be filled with dust; there will arise storms carrying sand with them and crushing tops of mountains and trees; the trees and creepers will reveal effects contrary to the seasons; the animals and birds will become heated by the Sun; there will be false fires in all the directions; there will be thunderbolts, earthquakes and such unusual phenomena boding calamity.

न पूर्वकः फलानि तेषां शिविकीलकराहुदर्शनानि यदि
तदुद्यकारणेषां केत्तादीनां फलं ज्याति ||११||

Sloka 11.—The effects described above, viz., water becoming turbid, etc. are not to be attributed to the
appearance of the Thamasas Keelakas at the time of the eclipse of the Sun or the Moon. The effects due to the appearance of the Thamasas Keelakas, etc. should be declared only when they become visible at other times and not otherwise.

Slokas 12-16.—Wherever these Thamasas Keelakas show themselves in the Sun's disc, there will be distress and misery to the kings ruling over these countries. And even sages, emaciated being stricken with hunger, forsaking their usual religious duties and good conduct will be emigrating with great difficulty to other countries, having in their arms infants—mere skeletons—without flesh due to want of food. Good men will be robbed of their entire wealth by thieves and will be heaving long sighs; and their eye-lids will be drooping and bodies, languid; and their eyes will be obstructed by tears due to sorrow. Feeling weak and disgusted on account of trouble caused not only by their own Government but also by other (bordering) kings, people will begin to speak in disdain.
about the behaviour of their own kings and will not contribute their suffering to their previous Karma. Clouds though thick with full quantity of water will not let loose the same to fall on the earth. Rivers will become attenuated and crops will be found only here and there (only in a few places).

Now the author speaks of the effect of the several shapes of these portents.

दण्डे नरेन्द्रसृष्टियण्योधिभयु ख्यातकल्यावस्थायान्।
ध्वाप्ते चतत्सङ्कर्मण कुमिश्चं कीठकेकस्ये॥१७॥

Sloka 17.—If there should appear in the Sun’s disc Thamasakeelaka in the form of a stick, it portends the death of the sovereign; if the object appear like a body without the head (headless), there will be outbreak of diseases; if the form be that of a crow, there will be danger from thieves, and if the form be that of a Keelaka (wedge), there will be famine.

राजोपकरणसृष्टिद्रव्यचामराचारिभिन्दृः॥
राजान्यपक्रमदकः सुधिक्षणमाचरिभिजनहा॥१८॥

Sloka 18.—If the Sun’s disc be obscured by obstacles in the form of a king’s paraphernalia such as umbrella, chowrie, banner, etc., it indicates a change of a sovereign. If the Sun be hidden by sparks of fire, smoke, etc., it forebodes the destruction of people.

एको दुष्कृतकरो भाषा: स्वरुपस्तेविनायाय।
सितरक्षिपीताकृतिविन्द्रव्योऽस्वरूपमः॥१९॥

Sloka 19.—If there should be one single object in the Sun’s disc, it denotes the advent of famine. If there be two or more, it indicates the destruction of the sovereign. And should the objects referred to above be
of the colotrs, white, red, yellow and black, the destruction of the following classes in their order, viz., Brahmins, Kshatriyas, Vaisyas and Sudras is indicated.

Sloka 20.—And these portents appearing on the Sun’s disc bring danger from these directions to the people that behold them. People will get troubles from that very quarter in which these portents make their appearance on the Sun’s disc.

Slokas 21-22.—If the Sun be with upward rays of copper (red) colour, it denotes the ruin of the commander. If the colour be yellow, it betokens the destruction of the king’s son; if it be white, the preceptor will die. If the colour of the Sun’s upward rays be variegated or misty and if there should be no immediate rain following, it causes chaos and disaster to the country through thieves, clash of weapons, etc.

Now he speaks of the Sun’s colour in the different seasons:

Now he speaks of the Sun’s colour in the different seasons:

ताम्रः कपिलो वार्षः शिविरे हरिकुकसम्भविष्य यथा ।
आपाणुकनकरणो ग्रीष्मे वर्षासु व्रुक्षस ||२२।।

शरदी कपलोदरामो हैमन्ते रूधिरसंहिं वस्तः ।
प्रावृक्षकाळे रिग्रधः सर्वस्तुरीविमाग्येश्वरदायी ||२४।।
Slokas 23-24.—During the Sisira Ritu, the colour of the Sun will be like that of copper or tawny; it will be of greenish yellow or saffron colour in the Vasanth Ritu. In Greeshma Ritu, it will be almost pale or golden. In the Varsha Ritu, it will be whitish; in Sarad Ritu, the colour will be that of the interior of the lotus; and in the Hemanta Ritu, it will be blood-red, and the effect on mankind will be all auspicious. In the rainy season the Sun being glossy or showing the colours of other seasons as so is auspicious.

Cf. समाससंहिता

नाग्रंधुचकाकमलामूढः सत्त्वगात्मकः।
शिशिरार्दिणु पद्मसुतवामः सत्त्वसंहिताः। सिन्द्रः॥

Also चुबुगर्भः:

शिपिरे तात्रसंकारः कपिशो वाणि काष्ठारः।
वसन्ते तुष्मुखः प्रवरी वाणि शायते॥

अस्मि गन्धार्दूर्वसु सर्वस्यो जागरम।
शाखः शारिरः पथापो इमताने कौशिकमः॥
पुत्रस्य सर्वसुर्विनं ततसांवन्यथा।

रुक्षः; शेतो विप्रान् रक्ताम्; कृष्टियान् विनाशयति।
पीतो वैसायानु क्षणत्तोपरान्त श्वसः। सिन्द्रः॥२५॥

Sloka 25.—If during the Varsha Ritu, the rays of the Sun be sharp and whitish in colour, the destruction of the Brahmins is indicated; when the colour is blood-red, the Kshatriyas will be ruined; if the colour be yellow, it indicates evil to the Vaisyas; and lastly, if it be black, the ruin of the last class should be expected. But if the rays be soft in the cases above mentioned, everything will prove auspicious.
Sloka 26.—If the Sun in Grishma Ritu be blood-red in colour, it causes fear in the minds of the people; if during Varsha Ritu the Sun be dark, there will be drought in the country. In the Hemanta Ritu, if the Sun be yellowish, diseases will spring up very soon.

Slokas 27-28—If the solar disc be cut across by a rainbow, it indicates something untoward to the ruling chief of the country. During the rainy season, if the Sun has a bright appearance, it indicates immediate rain. If during the Varsha Ritu the Sun be of the colour of the Sirisha flower, there will be immediate downpour of rain. If the colour be of the peacock’s plume, there will be no rain for 12 years to come.

Sloka 29.—When the Sun is dark in colour, there will be danger to crops from insects and reptiles. If the colour be ashy, there will be fear to be apprehended from other kings. If the Sun should have a slit in his disc, it
indicates the destruction of the king who has the star occupied by the Sun at the time as his natal asterism.

शशशशशेषरीभमानो नमस्तलस्ये मवानि स्वामायः।
शाहिनसदशो नृपतिवधः क्षिप्रं चान्यो नृपो मवानि ||२०||

_Sloka 30._—If the Sun, while in the upper regions of the sky be red in colour similar to the blood of the hare, there will be war in the land. If he should appear cool like the Moon without rays, the king will be killed and another will soon occupy his place.

tथा च गम्भः।
शशशशशेषरीभमानो यदा मवानि भास्करः।
tथा मवानि स्वामाय चोरा स्वप्नरक्षितः॥ इति-
शण्मार्कहट्टिनिवः स्वतो जनहा विद्धिभिभ्यदः।
tौरणरुपः पुराण चान्निमो देश नावः॥२१॥

_Sloka 31._—If the Sun should appear like a pot, people would suffer hunger and death. If he should appear broken, people will die. If he should be without rays, it indicates fear; if he assumes the form of an arch, the chief city will be ruined; if he appears like an umbrella, it indicates the destruction of the whole country.

व्यजनापमनि युद्ध भास्करे वेपने च रूख्ये च।
ऋषणं रेखा सवितारि यदि हनिल ततो नृपं सचिवः॥२२॥

_Sloka 32._—When the Sun appears in the form of a flag-staff or a bow, there will be war; the same will be the case when he is quivering or of sharp rays. If there should be any black streak in his disc, the king ruling at the time will be killed by his own minister.

In the 4th pada, नृप सचिवम् is another reading.

dिवरकुकर्षाद्वंस्तथ्यतःश्लकाशाःनन्विविष्ठतो यदा हन्तुः।
नरप्रतिमायं विन्द्राचादान्यराजाधिपतिः ||२३॥
Sloka 33.—During Sunrise (or Sunset) when a meteor, lightning or a thunderbolt strikes the Sun, it indicates the death of the ruling king and the installation of a foreigner on the throne.

Sloka 34.—If the Sun should be encircled by Parivesha every day or during the two twilights or be red in colour during the times of setting and rising, it indicates a change in the sovereign.

Sloka 35.—If during Sunrise or Sunset the Sun be concealed by clouds in the form of weapons, it indicates that fighting is imminent. If the clouds in question take the form of a deer, a buffalo, a bird, an ass, a camel and the like, there will be fear infused among the people.

Sloka 36.—When an asterism on account of its conjunction with the Sun is subjected to a good deal of torture by the Sun’s rays, it emerges out all the more pure and clean as gold after its purification through fire.
Sloka 37.—If the mock-Sun (halo) be to the north of the Sun, there will be rain; if to the south, there will be danger from floods; if below, there will be danger to the king; if above (i. e., towards the horizon), then the people will perish.

Sloka 38.—If the Sun be of blood-colour when in the mid-sky, it portends the destruction of the king at no distant date. The same effect will be the case if the Sun should appear red by a dry dust-storm. If his colour be dark, variegated, blue or soiled, and if birds and beasts howl dreadfully at the times of Sunset or Sunrise, the death of many people will be the result.

In the 4th पाद खरलस्तेश्व is another reading for स्वर्लस्तेश्व

Sloka 39.—A Sun with a spotless form, clear and not crooked, with bright, abundant, clear and long rays and bearing a natural appearance, colour and features will prove auspicious to the whole mankind.
Thus ends the Third Adhyaya on the 'Course of the Sun.'

**Sloka 1.**—The Moon being always below (or nearer to the Earth than the Sun) has half her orb illuminated by the rays of the Sun and white, while the other half is dark or black being obscured by her own shadow just as one half of a pot exposed to the Sun.

*Sloka 2.—* The rays of the Sun falling on and being reflected by the watery Moon dispels the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness within a room.
Sloka 3.—As the Moon leaves the surface of the Sun her back gets illumined by the Sun. So also the Moon’s disc begins to shine from the bottom (in an increasing measure).

Sloka 4.—The brightness of the Moon is thus on the increase every day corresponding to her distance from the Sun, in the same way as the western side of a pot becomes gradually illumined by the Sun in the afternoon.

Sloka 5.—When the Moon passes through the south of Jyeshta, Moola and the two Ashadhas, there will be destruction of seeds, water-animals, ruin of forests and risks from fire. Vide infra Adh. XVIII—1
**Sloka 6.**—If the Moon goes through the south of Visakha and Anuradha, she will prove malefic. If she should pass even through the middle of Magha or of Visakha, she will bring on prosperity.

तथा च समाससंहितायाम्
भवति विशाखाराजानां वणं पायेन पापदक्षिणः।
उद्भिष्टः सबैवं विम्बेश्वरविशाखायोक्तान्तः॥ - हृति.

शहनागरानि पौण्यादू द्रादवरोद्राच मध्ययोगीनि।
जयेष्ठारानि नव्यांर्युधिततिनातीय युज्यते॥७॥

**Sloka 7.**—The six stars reckoned from Revati conjoin with the Moon when she has not actually come to them. The twelve asterisms counted from Ardra conjoin with the Moon only when she comes to their middle portion, while the remaining nine reckoned from Jyeshta conjoin with the Moon only after they have been completely passed by her.

तथा च गयः:
बंसराज्य तथाचः दिश्यं विशाखा चैव रोहिणी।
पुतानि पश्चाद्धृष्णोगीनि मध्यक्षेत्राणि।
मध्यविशाखावलोकिताभ्यक्तिपर्यं महागाह्यः।
साविन्यविशाखादुराराजा सूक्तं तोयं च वैण्णवस्॥

चन्द्रितार्जुनपात्रण समभागः प्रकोटितः।
पुतानि पश्चाद्धृष्ण समन्योगीनि मध्यक्षेत्राणि।
याम्येश्वरवध्वसार्वाध्वसार्वसंहिताः।
पुतानि पश्चाद्धृष्णोगीनि स्वहरक्षेत्राणि।
तथा च महासिद्धान्ते
केशवाविशाखायोपवार्ध्यवेद्यं वैधवार्ति।
पश्चाद्धृष्णैव भर्णोमनिवात्वद्वावासा युज्यते॥

पश्चाद्धृष्णैव भर्णोमनिवात्वद्वाबासा युज्यते॥
तथां मान नाक्षरं दुर्भिकां मन्त्वः संस्कृतं च।
The author now describes certain unusual appearances of the Moon:

Sloka 8.—When the horns of the Moon appear a bit raised and far from each other while presenting the appearance of a boat, there will be trouble to the sailors, but prosperity to the mankind at large.

Sloka 9.—If the northern horn of the Moon be higher than the southern by a half thus presenting the appearance of a plough, there will be trouble to the agriculturists. there will be cordiality without any apparent cause among the kings and there will be prosperity in the land.

Sloka 10.—If the southern horn be raised by half, it is termed Dushtalangala—inauspicious plough—and will cause the demise of the Pandya king and the army will be mobilised for war.
Sloka 11.—When the two horns are of even height, there will be good crops, happiness all over and timely rains. These effects for the whole period will be similar to that of the first day of the lunar month. If the horns assume the shape of a stick, disease will break out among cattle and the kings will be ruthless in meting out punishment.

Sloka 12.—If the configuration be of the form of a bow, there will be war and success will attend those that live in the direction indicated by the bowstring. If the Moon should appear stretched like the yoke of a carriage from south to north, there will be earthquake.
Sloka 13.—If the southern curved end of the yoke be a bit higher than that of the northern, the Moon is then said to be पार्श्वायामी 'slightly reclining on the side' and will cause the destruction of the trading class and there will also be drought.

Sloka 14.—If one of the horns (of the Moon) should on account of the elevation of the other appear in a downward direction, the figure (or form) is termed आर्धबिन्दु—bent down or pulled down—and indicates famine all over affecting even the cattle.

Sloka 15.—If the horns of the Moon should together appear like a circle it is termed ‘Kunda’ and
the ruling chiefs living in the land will be ousted from their places.

Cf. दूषगयः:
विपिनं मध्यं रेणा वधिनो वृद्धये यदा।
कुष्माध्यं नाम संस्थानं नूपविमाहारक्षस॥

Also पञ्चसिद्धान्तकः V-1-10.

श्रोक्तिकानामाबालदृश्यक्षेमविद्विषिकर॥
दक्षिणतुष्कन्त्रो तुर्मिष्कमयाय निर्देशः॥१६॥

_Sloka 16._—If the Moon has her northern horn slightly raised and be of a form or configuration other than any of those described above, it indicates increase of happiness to mankind and advent of timely rains. If the southern horn be higher, it portends famine and fear.

भृज्नेनेन्द्रां दूषिलोकनमथवाग्यवाग्युलं शुभ्रसः।
समपूर्णं चाभिनवं दृश्यतो जीवितान्न्येत्॥१७॥

_Sloka 17._—If the Moon should appear with only one horn, with one of the horns shorn off, or with one of the horns bent downwards, or appear like a full Moon while in reality it is not so, the person who observes such a Moon singly on the first day of the bright half of a month will meet with immediate death.

Cf. समसस्यिताः
उद्वश्लक्ष्यवहं न ज्यां बुद्धशताध्यक्षसः।
एकश्च्यविकरः यो पश्चेवल चिरं जीवितस॥

संस्थानविशिष्टं कथितो रूपाण्यसाक्षरत्नं चन्द्रमस॥
खयो दूषिलिङ्करो महानु सुमिठावह: प्रोक्तः॥१८॥
मध्यतुष्कन्त्रंं शुभ्रसदं समाप्तय राज्यं च।
चन्द्रों युद्धसः स्वेप्पमिश्रायसो मवत्॥१९॥
Slokas 18-20.—All about the configurations have been described. There are other shapes also of the Moon as detailed below: a tiny Moon indicates drought, while that which is big is declared to be a forerunner of plenty of good crops. A form slender in the middle is termed Vajra and indicates risk to people from hunger and feverish preparations by kings for war; while the Moon of the form of tabor denotes peace and plenty to the people. A Moon with a very broad disc denotes large influx of wealth to the king, while a corpulent Moon will make people eat rich food and a slender Moon will give food and grain that is most agreeable (or costly?).

Cf. ब्रह्मगर्मः

विद्यमानो वेदान्ते विनासस्यानसंस्कारान्ति ।
मनोनिषिद्धो विकीर्णो वा भयं क जनेनिन्द्रयः ॥

प्रत्यन्तान् कुशुपार्थ हन्त्युक्तात् गुणां कुजेनाहं
व्रतेणुक्तयुक्तमेव धियुजेनाकृष्ठं बिभिन्तकः ।

ब्रह्मानं हन्ति नृपानं महेन्द्रगुणः शुक्रेण चाल्यास्पदाम्
शुक्रे पाप्यसमि फलं पृश्चकृतं कुषं यथोक्तादगमस् ॥ २१॥

Sloka 21.—When the Moon’s horn is dashed by the five planets (other than the two luminaries) the following are the effects: if Mars be the planet thus dashing, kings living in the neighbourhood and who are wicked will perish. If the planet so cutting be Saturn, there will be peril through weapons, hunger and fear. If it be Mercury, it indicates famine and drought. If it be Jupiter, the important kings will die, while the petty
chiefs will be affected if Venus be the planet concerned. These effects will be mild and partial if the Moon be in the bright half; if she be in the dark half, the effects described will fully come to pass.

Cf. समारसांहिता

प्रयत्नसेिनायोगकत्वपि महाराजपीडा च।
साहास्याविभत्ते तुष्णे औषधदिविभ: कमतवः॥

भिन्नं सत्तेन मगधानं यवनाचुः पुलिंदनानुः
नेपालंकृतंमुखं कुटक्लराष्ट्रमदनानुः
पांशालंकृतंकुटकपूरवादनाः
हन्यातुश्चरजनानांपि ससंसासानुः॥२२॥

Sloka 22.—When the Moon’s orb is divided into two by the contact of Venus in the middle, the people of Magadha, the Yavanas, the men of Pulinda, the Nepalese, the Bhringees, the Marwarees, the people of Cutch and Surat, the people of Madra, the Panchalas, the Kekayas, the Kuluthakas, the Purushadas (cannibals) and the men of Useenara (Kandahar) will be subjected to all sorts of miseries for 7 months.

गान्धारसांसौधकस्मन्युक्तारानु धान्यानि शैलाचुः द्रविषाणिः
हृत्यांश मासानां दश शीतशिः सन्तापेव्वरपातिनां विमिशः॥२३॥

Sloka 23.—When the Moon’s orb is cut by the conjunction of Jupiter, the people of Gandhara, Sauveeraka, Sindhu and Keera, and all the corn, mountains, the king of the Dravida country and the Brahmin community will be affected for ten months.

उत्पल्लानुः शह वाहनेिन्नपरििश्रैिवर्तेक्षानू मालयानू
कौलिन्दानू मणःिक्वानू सिवीनायोिष्कानू पाधिवानू
हन्यात्कस्मात्सुखःक्षाधििष्टानू राजनयसुिणानापि
प्रालेयांशुसुग्रहे तनुगते षष्ठासमयांदया॥२४॥
Sloka 24.—When the planet Mars comes in conjunction with the body of the Moon and obstructs her, kings who are ready for war with their cavalry, carriages, etc., the Traigartas (of Lahore), Malawas. Kaulindas, Chieftains, the Sibees, the people of Ayodhya and their kings, the Kauravas, the people of the country of Virata and Sukthi, their kings and other important Kshatriya chiefs will suffer for a course of six months.

Sloka 25.—When the Moon’s orb is cut or obstructed by Saturn, the Yaudheyas, the ministers, the people of the Kurus, the Arjunas and the rulers of the eastern countries, these will suffer misery for a period of ten months.

Sloka 26.—The following people will suffer miseries when Mercury forms a conjunction with the Moon and then emerges out of her orb: the Magadhas, Mathuras and those living on the banks of the river Vena. In the other places, it will be like Krita Yuga.

Sloka 27.—When the Moon is obstructed by Ketu, the people will be deprived of prosperity, health and plenty. The military population will perish and there will be much trouble through the excess of the thieving population.
Sloka 28.—When the Moon eclipsed by Rahu is cut by a meteor (Ulka), the king happening to own that star as his natal one dies.

Sloka 29.—If the Moon be of ash colour, dirty, reddish, deprived of rays and dark in form and appear broken or shaky, people will suffer from hunger, tumult, pestilence, disease and danger from thieves.

Sloka 30.—If the Moon appear white like snow, Kunda (Jessamine) or Kumuda (lotus) flower and crystal, as if she were placed above by Goddess Parvati after polishing her with great effort with the idea of deriving happiness at night (from Siva), it is a harbinger of peace and prosperity to the entire land.

Sloka 31.—During the bright half of the Moon, if her growth be regular, the Brahmans and Kshatriyas as also the people will rise to power and prosperity.
Their prosperity, etc., will be moderate if her growth be medium. If it be less, the prosperity also will dwindle. These effects will be reversed in the dark half.

यदि कुमुदमण्डङ्गालहरमीः स्त्रितिनियमात् क्षयमेिति वद्दते वा I
अभिभूतगतिमण्डलाङ्गुरीयोगी भवति नृणां विजयाय शीतरिंगः II

_Sloka 32._—The Moon leads to victory and prosperity to the whole mankind when she is as bright as the Kumuda flower, lotus-stalk and a pearl-necklace, and whose digits increase or decrease proportionately to the number of Tithis that have elapsed and who remains unchanged in her gait, appearance and rays.

Thus ends the Fourth Adhyaya on the 'Course of the Moon.'

_राहुचारः॥५॥_ Rahu.
अमृतालखादिविशेषांकिचालमपि गिरः किलासुरखेदम्।
प्राणेयपरियुक्तं प्रहतं यातं वदन्तवेके॥१॥

_Sloka 1._—A demon's head, though cut off for his having devoured nectar, is still not deprived of life, it is said, as a result of the potency of nectar and that head became a planet, so declare some sages.

तथा च पुराणकारः
सिद्धिकाति नारुविभाषामृतं पुरा।
सिद्धिबाहीयं न प्राणेयपरियुक्तं प्रहतं गतः॥१॥

_इदंकर्ममण्डलाकितिरसितवाकिल न ददयते गमने।_
अन्यत्र पर्वकालास्रग्रहानात्तकमङ्गोऽयोः॥२॥

_Sloka 2._—His disc is similar in form to those of the Sun and the Moon, but he is not visible in the heavens except on Parva days (New and Full Moon days) on account of his blackness in colour. Owing to
a boon conferred by Brahma, he is visible only at the time of eclipses and not on other days.

Simhika begged of Sage Kasyapa at an unseasonal hour for progeny. Enraged at this untimely request, he gave her a son who was dreadful like Yama. This son came to be called Rahu. As soon as he was born, he fought and sustained a defeat at the hands of the son of Aditi. Humiliated by this, he performed severe penance for 10,000 divine years on the summit of the Himalayas. He asked God Brahma to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus: "You will find it extremely hard to digest these two; still, be it so." So saying, the Lord vanished. Then Rahu rushed at them. Then God Vishnu hurled his discus, chopped his head off and said, "Let the creator's words however, not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world."

स्लोका ३.—One school of learned men says that Rahu—son of Simhika—is of a serpentine form with only the face and the tail; while another class maintains that he is formless and of the nature of pure darkness.

तथा च बीरभद्रः
सिंहिकाततन्यस्यास्य राहुः पुरुषगुरुः तरस्वस्वभवते
नान्यथा भृगु चक्रकराठीकासः
तथा च वसिष्ठः
भवद्वामीराति राहुः सुयाचन्द्रमसारुयः
शाद्यत्युगार्कारार्क वरदानाद स्यायमुरुः
तथा च द्रौधः
अन्न्यकारको राहुमेंद्रसिंधु दृष्टिपितः
वाष्पादृशयः सोमाभिः पर्वताके बुपपिते
Sloka 4.—For, if Rahu has a form, travels in the zodiac, possesses a head and has a circular orb, how is it that he whose movement is fixed and uniform seizes the two luminaries who are situated 180° away from him?

अनियतचारः कलसे चेदुपचलितः संस्कृया कथा तथा।  
पुच्छानामधिमुखोऽन्तरेण कसात्र गुहाति। ||4||

Sloka 5.—If his gait has not been fixed, how is his exact position determined by calculation? If he is to be distinguished by his tail and face, why should he not seize them at other intervals (instead of only when 180° apart.)?

अथ तु श्रुतगेन्द्ररूपः पुच्छेन मुखेन वा स गुहाति।  
पुलपुच्छान्तरस्त्रेष्य खगयति कसात्र भगणाद्रेश्वृ। ||5||

Sloka 6.—For, if this Rahu who is of the form of a serpent is able to seize the Sun or the Moon through his tail or mouth, why should he not conceal or hide half of the zodiac which is the interval between his head and tail?

राहुद्यं यदि सात्र ग्रतेस्तिमतेश्वचोदिते चन्द्रे।  
तत्समगतिनान्येन ग्रत्सः सांडङ्गपि दश्यतेत। ||6||

Sloka 7.—If there should be two Rahus, when the Moon has set or risen and is eclipsed by one Rahu, the Sun (who is 180° from the Moon) should also be eclipsed by the other Rahu whose rate of motion is also similar.
Sloka 8.—In her own eclipse, the Moon enters the shadow of the Earth, and in that of the Sun, the solar disc. Therefore it is that the lunar eclipse does not commence at the western limb, nor the solar at the eastern limb.

Sloka 9.—Just as the shadow of a tree goes on increasing on one side on account of the motion of the Sun, so is the case with the Earth's shadow every night by its hiding the Sun during its rotation.

Sloka 10.—If the Moon, in her course towards the East and placed in the 7th house from the Sun, does not swerve much either to the north or the south, she enters the shadow of the earth.

Sloka 11.—The Moon moving from the west conceals the solar disc from below just like a cloud. The solar eclipse is therefore different in various countries according to the visibility of the eclipsed disc.
तथा च सूर्यलिंगाते
इदुना छावितं सूर्यमण्ड्यग्रहितगमिना।
न पद्यति यदा छोकखावा सन्नासकरङ्गः॥
तस्मोवधया तामसो रनिरंगप्रभाविनः।
भूष्ण्या चन्द्रविन्या च स्थाने हे परिवर्तिते॥
तथा च ब्रह्मसिद्धान्ते
भूष्ण्येवन्दु चन्द्रः सूर्यं छावितं सान्योगाचारः।
विक्रमः पद्यः छुङ्गमलप्रभुविन्याते॥

आवरणं महदैन्दोः कुम्भविवाहसतोदेशसन्ध्याः।
खल्लं रवेर्योठतलसन्ध्याविद्वानं रविमूद्रणः॥१२॥

*Sloka 12.*—In the case of a lunar eclipse, the concealing agency is very big, while in that of the solar, it is small. Hence in semi-lunar and semi-solar eclipses, the luminous horns are respectively blunt and sharp.

tथा च ब्रह्मसिद्धान्ते
महदैन्दोऽवरणं कुम्भविवाहो यतोदेशसन्ध्याः।
अब्धुष्ण्यो भागुवीक्रमविवाहसतोदेशस्वः॥

एववस्तुराकारणमुखाकार्यतो दिनवदिमिराचारः॥
राहुरकारणमक्षिप्तत्वः शास्त्राकारः॥१३॥

*Sloka 13.*—Thus the cause for the eclipses has been given by our ancient masters possessed of divine sight. Hence, the scientific truth is that Rahu is not at all the cause of that.

tथा च ब्रह्मसिद्धान्ते
वदि राहुः प्राग्मण्ड्ययुप्रादेशः छावितं किं तथा नास्तः॥
सिद्धर्थः महदैन्दोऽरथस्या तथा किं न सूर्यस्य॥
किं प्रतिविषयं सूर्यं राहुः सहायतः यतो रविविग्रहः॥
प्राकारणः न सतो राहुः प्राकारणःकेन्द्रः॥
Slokas 14-15. The following boon has been conferred by Brahman on Rahu, the Demon: “You shall have to live and rest satisfied with whatever gifts and oblations that may be given at the time of an eclipse.” During that period his presence is recognised. There are two places or nodes for the Moon caused by her deviation south or north and this is ascertained by astronomical calculation. The ascending node is termed Rahu.

Sloka 16.—An eclipse can by no means be ascertained through symptoms in the form of portents. For, these latter, viz., fall of meteors, etc., occur at other times also.

Sloka 17.—It is not correct to say that an eclipse cannot occur unless five planets combine; it is also incorrect for the learned to suppose that on the previous Ashtami day the eclipse and its characteristics can be guessed by examining the appearance of a drop of oil poured on the surface of water.
Sloka 18.—The magnitude of the Sun's eclipse is to be determined by the Moon's deflection (parallax). The direction in which the eclipse commences has to be found out through the deflection and angles of the Moon known as अयनवश्रयन and अक्षश्रयन (Ayanavalana and Akshavalana). The actual time of the eclipse has to be found out by noting the exact time of conjunction of the Sun and the Moon. These have been described in detail in my astronomical work Pancha Siddhantika.

Sloka 19.—The following seven deities are in their order the lords of the successive six-month-periods since creation. Brahma, the Moon, Indra, Kubera, Varuna, Agni and Yama.
Slokas 20-23.—During the Parvan presided over by Brahman, the Brahmins and cattle will prosper. The whole period will be marked by happiness, health and abundance of corn. In the Moon’s Parvan, there will be similar prosperity for the Brahmins and the quadrupeds; but the learned will suffer and there will be drought. In the six-month period owned by Indra, there will be quarrel among kings; crops of the autumnal season will fail and there will be no happiness. In the period owned by Kubera, rich people will suffer loss of wealth, but there will be general prosperity in the land. In Varuna’s period there will be no happiness for the kings, but people will be happy and there will be abundance of corn. In the six-month-period swayed by Agni—also known as Mitra—there will be plenty of crops; the people will be immune from disease and there will be abundance of water. During Yama’s period, there will be no rain; people will suffer from famine and there will be a general destruction of crops. In the event of an eigth Parvan occurring next to this owing to unusual causes or phenomena, there will be general suffering due to hunger, death and drought.

वेलाहिने पद्याणि गर्भविपपित्वम्य अख्ष कॊपसः ।
अतिवेले कुसुमफलक्षणे भर्ग सङ्गानाशः ||२४॥

Sloka 24.—If an eclipse should occur a bit prior to the time actually calculated, there will be miscarriages and outbreak of war. In the case of the eclipse happening a bit after the expected time, flowers will wither, fruits will be destroyed and there will be general panic and destruction of crops.

तथाच गएः:
वेलाहिने सङ्गाने गर्भाणि सङ्गाने तथा।
Sloka 25.—The effects of eclipses occurring a bit earlier or later than the actual time calculated have been described as stated above simply because they have been so stated in the ancient Sastras. However, the time calculated by a true astrologer will in no case prove inaccurate.

Note here Varahamihira’s bold and dogmatic assertion that calculations done on proper lines will never be false. Consequently, there is absolutely no chance of there being any difference between the actual occurrence of an eclipse and the calculation.

Sloka 26.—If there should be both solar and lunar eclipses occurring in one and the same month, kings will suffer destruction through the open rebellion of their army. There will further be terrible bloodshed.
Sloka 27.—If the Sun or the Moon rises or sets being eclipsed at the time, the crops of the Sarat season will fail and the kings in the land will suffer. If such an eclipse be a total one and if the eclipsed disc be aspected by malefics as well, there will be famine and pestilence all over the country.

तथा च बुद्धगमः।
उदयस्कर्तिः गृहिःत्रेवुदारं वा बदुः गण्डकिः।
धाराम् तु तदा समस्य जातं जातं विषयते॥
प्रेमेण तत्र जीवितं नरा शृङ्खलेन वा।
अष्टुतुर्मिक्ररागेऽक तदा सम्पीक्रते जागरु॥

तथा च अतिप्रः।
यावतोंसदाः प्रासिवेंद्रेणहृदयस्तम्भलि।
तावतोंसदाः प्रधार्यस्तु तम पूव विनाशवेऽव॥
उदखेतरःसमये वासिष्य सुर्धिय प्रहुणं भवेत्।
तदा निपमयं विन्दाय विनिकष्टय वागमसु॥
तथा च विषं गृहाति तोमाकी सवं वा प्रसंतं यदा।
हः लाल्य स्टीतानु जनपदानु बरिहांक्त जनाविभानु॥
प्रेमेण तः जीवितं नराधाम्युपकेत् वा।
अभुतुर्मिक्ररागेऽक समीक्षणं ब्रजास्तथा॥

अद्भुतदितोपरको नैकृतिकान् हस्तिः सवर्यांशृः।
अग्निवज्ञिविग्राहारिकविभिन्नः अभिमो युगेस्वयुद्धतः॥२८॥
कर्मकपालाकर्घिणिकृत्रियवलनायककासू द्वितीयांशृः।
कालकुशलस्तेच्छानु खद्वृत्तांशृः समानत्रिजनानू॥२९॥
मध्याह्न नरपतिमध्येश्वरा शोभनं धान्यायः।
तृणभगमात्यान्तः पुरुषैवमस्थः। पश्चाये स्तांशृः॥३०॥
स्मीतदानु भोजनस्य दस्यमध्यमन्त्रपरमकादे।
याखीनु लांशं मोक्षस्वत्त्वान्तः धिवं मद्वति॥३१॥
Slokas 28-31.—If the eclipse should begin when the Sun or the Moon has just half-risen, the low tribes, Chandalas, etc., will suffer and all sacrifices will be destroyed. (If the visible portion of the sky be divided into seven equal divisions and if such an event happen in the first division, those that earn their livelihood with the help of fire such as gold-smiths, virtuous men, Brahmins and hermits will suffer. Agriculturists, heretics, traders, the Kshatriyas, leaders of the army, these will be destroyed, if the eclipse happens in the second division.) The eclipse that occurs in the third division will bring on distress to artisans, artists, the Sudras, the Mlechchas and ministers. (When the eclipse happens in mid-day, i.e., the central or fourth division, the king and the central country will be destroyed; corn will sell at fair rates.) Quadrupeds, ministers, people in the harem and Vaisyas will perish when the eclipse occurs in the 5th division of the sky. The eclipse in the sixth division will destroy the womankind and the Sudras; while thieves and people living in the border countries will be annihilated when the eclipse occurs at the setting time. When the end of the eclipse happens in the several divisions of the sky referred to above, the effect will prove good to the corresponding people.

तथा च काश्यपः

विदितात्मकैः प्रस्तौ सर्वस्वस्यक्षणः
सर्वप्रस्तौ पद्धो द्वादशीतिष्ठ तत्र जापते

प्रथमाऽस्मि विमपंडिता क्षणिष्याणा द्वितीयके
ब्रम्हाणं च तृतीये चाक्षुषं मन्त्वदेवतिनामः
Slokas 32-34.—Rahu when found in the Uttarayana will kill the Brahmins and kings, while in the Dakshinayana the Vaisya and the Sudra classes will be affected. If the solar and lunar eclipses begin at the four quarters, viz., the north, east, south, and west, it will kill respectively the Brahmins, the Kshatriyas, the Vaisyas and the Sudras. If found in the half-quarters (or corners), viz., north-east, south-east, south-west, and north-west, the Mlechchas, people who are marching, those that earn their livelihood by fire—potters, smiths and the like—and fire-worshippers will be affected. Further, if Rahu begins in the south, water-animals and elephants, etc., will suffer and if in the north, the cattle will suffer. If Rahu commences the eclipse in the east, he will inundate the earth with floods; if in the west, agriculturists, servants and dependants, seeds and seedlings will be destroyed.
स्थाय च कालयः
पूर्व सत्त्वकवाली खात्रु पश्चादायन्त्रकृतीवाला च।
यथाये जनकरानु हसिन सीमने गोवालकः स्नातः॥
स्मेघानृथा याधितुपानु हसिन बिद्रिक्रमः सिन्हिकासुतः॥ इति
स्थाय च समासंहितायाम्
वदनागिनिः विक्रमधुरी विभारीनां सितारिवर्णः॥
विद्रिगतिगतीं हन्यादाहुमेघानृथावानु सविविगिमुपृण्॥
स्वजराजन्यान्तः हन्यादुहागये दक्षिणे तु विद्रृढ़ाः॥
समासमायां राहुमःद्रि पश्चाते पुनर्रूपः—इति

पाराशालकिज्ञानेनाः कन्तोजोड़किरतिरात्रस्वाताः॥
जीवान्ति च ये हृदायाबुध्या ते पीढ़ाष्ठुपार्यन्ति भेषंबंसे॥३५॥

Śloka 35.—When the Sun or the Moon occupy sign 
Mesha and is eclipsed there, people of the Panchala 
country, the Kalingas, the Surasenas, Kambojas, the 
Udras (the people of the modern Orissa), hunters, those 
employed in the military, men who earn their living 
by fire, all these will suffer.

गोपाः पश्वोद्ध गोमिनो मनुजा ये च महत्वमार्ग ताः॥
पीढ़ाष्ठुपार्यन्ति भास्करे प्रस्ते श्रीकरेश्वरे व्रेः॥३६॥

Śloka 36.—If the Sun or the Moon be eclipsed 
while in Vrishabha, shepherds, cattle, owners of cows 
and men who have risen to eminence will suffer.

भिषुने प्रवराज्जान नृपा त्रपमाना बलनेन कलाविदः॥
यथानातरताः सचारही मतस्तः सुखायेन समानिता॥३७॥

Śloka 37.—If the eclipse referred to above be in 
Mithuna, ladies of nobility, kings and powerful com-
peers, viz., ministers and the like, persons versed in 
the arts, people living in the banks of the Jumna, people 
of Balkh, the Viratas, the Suhmas—all these will suffer
अभीराहिज्जरानू तप्प्रभ्रानू महानू मत्यहुरूस्त्तकानूपि।
पाण्डङ्लान्तिकलांश पीडङ्त्यज्ञ चापि निहंति कक्केत॥३८॥

Sloka 38.—When the Sun or the Moon is eclipsed in sign Karkataka, the following people will suffer: the Abheeras, the Sabaras, the Pallavas, the Mallas (wrestlers), the Mathyas, the Kurus, the Sakas, the Panchalas and all those that are infirm. There will also be the destruction of food grains.

सिंहे पुलिन्दयाणमेकलठलस्तन्धूकानुः
राजोपमाण्नरणवतीनु वनगोर्छाराणुः
पक्षे तु सर्कसविलेकेयसकानुः
हन्यस्मकतिपुरसागियङ्तांश देशानुः॥३९॥

Sloka 39.—An eclipse in Simha will bring on destruction to the whole tribe of hunters, the Mekalas, people who are valorous, people similar in status to kings, kings and men living in forests. When the eclipse occurs in Kanya, the crops, poets, writers, musicians, the inhabitants of the Asmaka, and Tripura countries and all the regions that are endowed with paddy fields will suffer destruction.

तुलाघरेवतपरान्त्यसाधूलन्वणन्विग्न्दशारणान्त्यसाक्षुकांश।
अलिन्यथोदमक्षितोचोलान्तुमानस्योवेश्यविवाहीयान।॥४०॥

Sloka 40.—When the eclipse happens in Tula Rasi, people of Avanti, Aparanthya (western border), people of good disposition, trading class, men of the Dasarna country, the Marus and the Kachchapas, all these will suffer. When the eclipse takes place in Vrishchika, the people of Udumbara, Madra, Chola, Yaudheya tribe, soldiers with poisoned weapons and trees will be destroyed.

प.स. ३
Sloka 41.—If the Sun or the Moon be eclipsed while in Dhanus, the chief ministers in the country, the horses, the people of Videha, wrestlers, the Panchala people, physicians, traders, people who are rough and hard, men who know the use of arms, all these will suffer. The eclipse in Makara will do away with fishes, ministers and their families, all men of the lower class, people who are clever in the use of magic and herbs, people that are old and infirm and those living by weapons.

Sloka 42.—Through the eclipse occurring in sign Kumbha, people in the interior of mountains, those living in the west, bearers of burdens, thieves, the Abheeras, the Daradas, all nobles, people living in Simhapura and the Barbaras will be affected. The eclipse formed in sign Meena will destroy the substances that are obtained in the shores of oceans and those derived from the seas, people living in forests, learned men and those that earn their livelihood through water and water-products. The effects of eclipses occurring in any of the asterisms will be felt in those countries signified by them as
explained in the Nakshatra Kurma Adhyaya. (Ch. XIV, infra)

मान्यान् is another reading for वन्यान्.
समाससंहितायाम्
कूपिकाविनागेन बदेत् पांडो देशाय विहाय नक्षत्रम् ।
सहिंते प्रहणं चेन तदर्थामुपात्त पांडास् ॥

सर्व्यापसत्यलेइग्रासननिरोधावमदेनारोहः ।
आग्रांत मध्यतमसत्मोदन्त्य इति ते दश ग्रासाः ॥४३॥

Sloka 43.—The eclipses consist of ten varieties, viz., Savya, Apasavya, Leha, Grasana, Nirodha, Avamardana, Aroha, Aghrata, Madhyatama and Thamonthya.

सर्व्यागते तमासि जगजातुऽवतं भवति मुहितमभयं च ।
अपसच्चे नरपतितस्करावमदेहः प्रञानाः ॥४४॥

Sloka 44.—When Rahu is on the southern side of the Sun or the Moon during an eclipse, floods will occur and there will be happiness and freedom from fear. When Rahu is on the northern side, there will be oppression through the sovereign and thieves and people will die in consequence. If the lunar eclipse commences from the southeast, it is called Savya, while, from the north-east, it is called Apasavya. In the case of the solar eclipse, the respective directions are northwest and southwest.

जिहोपलेवि परिततिमिनितुदो मण्डलं यदिः स लेहः ।

प्रशुद्धितसत्मभूता प्रभूत्तोत्या च तत्र मही ॥४५॥

Sloka 45.—The eclipse is called लेह (Leha) where the orb of the Sun or the Moon is enveloped (as if licked) by (the tongue of) darkness. All beings will be happy and there will be abundance of water all over the earth.

ग्रासनामिति यदा ज्यंशः पादो वा मृहात्मश्वाच्यर्यदीम् ।
स्कीतनृपविच्हानि: पादा च स्कीतदेशानाम् ॥४६॥
Sloka 46.—When a third or a fourth part of the disc or even half is concealed (by darkness), it is called प्रस्वन (Grasana); a flourishing king will suffer loss of wealth and countries which are thriving and prosperous will suffer devastation.

पर्ष्वते गुहीता मध्ये विस्फोटकं तमसमित्रेतु ।
स निरोधो बिज्जयं प्रमोदकृतं सचिब्बूत्तानाम् ॥४७॥

Sloka 47.—When Rahu eclipses the disc all round leaving a lump of thick darkness in the middle, it is called निरोध (Nirodha). The effect of this will be that all creatures will be happy.

अवस्मर्दानन्ति निषेषेष्यं सञ्चाध्य यदि चिं विषेदू ।
हन्यात्याचार्यं सूब्यान् प्रवधानेश्वर्त तिमिरमयः ॥४८॥

Sloka 48.—When Rahu conceals the entire orb and is in that position for a considerably long period, it is called अवमर्दस (Avamardana) and the result of it will be the destruction of leading kings and important countries.

ब्रोच्छे ग्रहे यदि तमसत्तप्तमात्रात् स्रव्यते भूयः ।
आरोहणमित्यन्योन्यमद्देश्यकं राजाम् ॥४९॥

Sloka 49.—If soon after the termination of the eclipse, the luminary be again enveloped in darkness, it is called आरोहण (Arohana); there will be mutual strife among kings causing great fear and anxiety.

दृष्यं हवे देवश्रे सचाश्वमिष्ठोपहतः ।
हरश्यातस्त्रां तत् सुब्धिशुद्धार्वहं जगतः ॥५०॥

Sloka 50.—The eclipse is known as आग्रात (Aghrata) when it appears on a part of the disc like a mirror filled with the vapour of hot breath when blown on it; and it indicates timely rains and prosperity to the people.
Sloka 51.—The eclipse is termed मध्यतम (Madhyatama) when Rahu appears in the centre of the disc and the entire (circular) portion surrounding the same is unconcealed (bright all round). It will affect people living in the central countries, and people will suffer from colic. There will be general panic all over the country.

This phenomenon occurs only in a Solar eclipse.

Sloka 52.—When the entire surrounding portion in the disc appears thick-dark while in the middle or central portion it is only slight, the eclipse is called Tamonthya. There will be danger to the crops through locusts, etc. and fear from thieves.

The Eeti badhas or injuries are six in number, viz.,

अवितुष्टितनाहावतं शालम्: शुका:।
अश्यासशाखा राजान: परेता ईनयः स्नूता:।

excessive rain, drought, rats, grasshoppers, parrots and neighbouring kings.

तथा च कायमः
सुभयो तु सुभिक्ष स्वाद्रपथ्ये तु तास्करः।
खीरे प्रजाः प्रहस्तः स्वमर्मन् लोकावतान्॥
निरोधे जनहं खादारोहे उपसक्यः।
आमिर्भेत चापसमें स्वयं दुर्भूति पार्थिवः।
स्वच्छं बण्धवस्यो वत्रावाते तद्रवताथेषु।
मध्ये तमससं सन्न्ये पौडयेव मध्यदेशजानू॥
बृषं तमसि पर्यन्ते स्वामप्लामें भयं।—इति
श्रेष्ठे क्षेमुभिव साधारणपीडा च निद्वेदिताहार॥
अभिमयमनलवणं पीढा च हुताश्वतीनामू॥५३॥
Slokas 53-59.—If the eclipsed disc appear white, there will be peace and prosperity all over, but the Brahmans will suffer. If the colour be like that of fire, there will be risk from fire and people who live by or eke their livelihood through fire, *viz.*, gold and silversmiths, etc., will suffer. 'If Rahu's colour be parrot's hue, there will be outbreak of diseases, and crops will be destroyed by excessive rain, etc.) When the colour is reddish or tawny, quick-footed animals such as camels and Mlechchas will suffer and there will be famine. When the colour resembles that of the rays of the rising Sun, there will be famine and drought and birds will suffer. When the colour is grey, there will be prosperity all round and limited rain. When the eclipsed portion of the disc is reddish in colour or of the colour of the pigeon, or of gold or yellow-black, people will suffer from hunger. When it is of the colour of the pigeon or dark, the Sudras will
suffer from diseases. When it is the colour of a (topaz?) spotless jewel (bluish-yellow), the Vaisyas will suffer destruction and there will be prosperity in the land; if it be similar in colour to that of burning flame, there will be risk from fire; and if the disc be of the colour of a mineral, (gold ore?), there will be wars. If the colour be dark as that of the Durva stalks or yellowish, there will be outbreak of epidemics. And when Rahu is like the Patala flower in colour, there will be risk from lightning and thunder-bolts. If the colour be a mixture of red and brown, it indicates the ruin of the Kshatriiyas and the advent of drought. If the colour be similar to that of the rising Sun, the lotus or the rainbow, it forebodes the outbreak of war.

पश्यन् ग्रहं सौम्यो घृतमचुतेलक्ष्याय राजा च।
भैरव: समर्वियं धिखिकोट्ण तस्करमयं च।॥६०॥

श्वकं सख्विन्मं नानाकृष्णाय जनयिति घरिष्यानु च।
रविजं करोत्युष्टि दुसमिकं तस्करमयं च।॥६१॥

Slokas 60-61.—When Mercury aspects the eclipsed Sun or the Moon, ghee, honey and oil will become dear and rare and kings will suffer. If Mars should aspect either of them in such a condition, there would be outbreak of war, risk from fire and danger from thieves. If Venus be the aspected planet, there will be destruction of crops and there will also arise various miseries and troubles in the land. When Saturn is the planet that is aspecting, rains will fail, famine and risk from thieves will result:

यद्यामत्कलोकाभिरुत्तं ग्रहजनिता ग्रहं प्रमोक्षणे च।
सुरपतिदुरुगतेनवोकतेत तच्छमयपयाति जलारिवारिनिरिद्रः।॥६२॥
Sloka 62.—Whatever untoward effects have been declared as a result of aspects by planets on either of the luminaries at the time of the commencement or conclusion of an eclipse, the intensity will be toned down and they will prove auspicious if only Jupiter's aspect falls on the same, just as blazing fire is put out by water.

Sloka 63.—If at the time of an eclipse (whether solar or lunar) there should occur a strong wind, fall of meteors, dust storm, earthquake, total darkness or thunder-bolt, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

Sloka 64.—If at the time of an eclipse, Mars also by his conjunction with the Sun or the Moon as the case may be be eclipsed, people of Avanthi, those living at the banks of the Cauvery and Narmada and kings who have become arrogant will suffer misery.

Sloka 65.—If Mercury be in such a position, the people living in the tract of land between the Ganges
and the Jumna, on the banks of the Sarayu, those of Nepal, those living in the east coast and on the Sone riverside, the female folk, kings, warriors, boys and learned men, all will perish.

**Sloka 66.**—In the case of Jupiter being thus eclipsed, learned men, kings, ministers, elephants, horses, people living on the banks of the Indus, including also those living to the north will all be destroyed.

**Sloka 67.**—When Venus is (thus) eclipsed by Rahu, the people of Daseraka of Kekaya, of Yaudheyas, of Aryavartha, the Sibees, the woman-folk and the ministers and tribes will suffer misery.

**Sloka 68.**—When Saturn is eclipsed, the men of Maru (of desert) of Pushkara, of Saurashtra, the minerals, etc. derived from the earth, people living in the Arbuda mountain, those of low caste, cowherds, inhabitants of the Pariyatra mountain, all these suffer loss very soon.

**Sloka 69.**—If the solar or lunar eclipse should occur in the lunar month of Kartika, men that eke their liveli-
hood through fire, those belonging to Magadh, kings in the East, the Kosalas, the Kalmashas, the Surasenas, people of Benares, all these will be affected. The king of the Kalingas along with his ministers and servants will very soon meet with his end. Rahu will torment the entire Kshatriyas. Other people will be happy and there will be plenty all over the land.

स्लोकः सोल्यावरा निहनित सौम्येः सुवंडितावः क्षेमसुभिकः
॥ ७०॥

Sloka 70.—If the eclipse happens in the month of Margasira, people of Kashmir, the Kosalas and the Pundras will suffer. The animals living in the forest and the people of the West will perish. So also the Somyayees. There will be good rain and people will be happy and prosperous.

पौषे द्विजश्रावणोपराअः ससौन्यावासः कुक्षा विदेहः
चंसं व्रजन्तयत्र च मन्दद्रूषि भयं च विन्दादसुभिक्युक्तम्
॥ ७१॥

Sloka 71.—When the eclipse falls in the month of Pushya, there will be trouble to the Brahmans and the Kshatriyas. The Saindhavas, the Kukaras and the Videhas will also suffer. There will be only small showers. There will be famine and panic.

माषे तु मातुषितमक्रवसिष्टाणां
स्वात्माकःनिरितानं करिणस्तुरकान्
वज्जजाकाशिमतुजांश दुनाति राहुः
श्रीष्ठि च कर्पकजनाभिमतां करोति
॥ ७२॥

Sloka 72.—If the eclipse happens in the month of Magha, Rahu gives trouble to those that revere their parents, Brahmans born in the Vasishtha Gotra, men that
are fully engaged in their sacred study and in the performance of their religious duties, elephants and horses, the people of Vanga, Anga and Kasi. There will be plenty of rain to the satisfaction of the agriculturists.

Sloka 73.—The eclipse occurring in the month of Phalguna will give trouble to the people of Vanga, Asmaka, Avanthika and those living in the Mekala mountain, dancers, agriculturists, decent ladies, bow-makers, Kshatriyas and hermits.

Sloka 74.—If an eclipse happen in the lunar month of Chaitra the artists, writers, musicians, dancing girls, chanters of Vedas, goldsmiths and jewellers, the people of Paundra, Udipta, Kaikaya and Asmaka will suffer. The lord of the Devas (God Indra) will be quixotic in the matter of supplying rain to the Earth (i.e., there will be rain in some parts and no rain in others).

Sloka 75.—The eclipse occurring in the lunar month of Vaisakha will destroy the cotton crop, sesameum and green gram. The descendants of Ikshvaku, the Yaudheyas, the Sakas and the Kalingas will suffer. But the crops will be plenty all over the land.
Sloka 76.—If the eclipse occur in the lunar month of Jyeshta, the kings, their queens, Brahmmins, the crops and the rains, crowds of people, good-looking persons, the Salvas and the group of hunters will suffer destruction.

Sloka 77.—When the eclipse falls in the lunar month of Ashadha, the banks of wells, tanks, etc., will be destroyed and rivers will dry up. People living on fruits and roots, the people of Gandhara, Kashmir, Pulinda and China will suffer destruction. The rains will not be evenly distributed.

Sloka 78.—If an eclipse should occur in the lunar month of Sravana, the following, viz., people of Kashmir, Pulindas, men of China, the Yavanas, those born in Kurukshetra, Gandhara and those living in the central tracts and the Kambojas and all whole-hoofed animals and also the grains of the autumnal season will suffer damage and perish. With the exception of those stated above, all those living elsewhere will be happy and live in plenty.
Sloka 79.—The undermentioned will be affected when the eclipse happens in the lunar month of Bhadrapada: the Kalingas, the Vaugas, the Magadhas, the Surashtras, the Mlechchas, the Suveeras, the Daradas and the Asmakas; women will suffer miscarriages. But there will be prosperity in the land.

काम्बोजीच्छनयवनान् सह्यल्यहृदि—
वाहीकसिचन्त्रतन्तरसिजनां श्र्वमात् ।
आनर्त्वौष्ठम्भिजज्ञ तथा किरातान्
द्योसुरोशुश्युज भुरिसुभिक्रमः ||८०१||

Sloka 80.—When Rahu is seen eclipsing the Sun or the Moon in the lunar month of Aswayuja, the people of Kamboja, China, the Yavanas, the surgeons, the Valhikas those living on the banks of the Indus, the Anarthas, the Paundras, physicians and the Kiratas will perish. But there will be abundance of food and provisions.

तथा च समाससंहितायाम्
स्वरुपासृणांकर्तिकाह्मद्वित्वायात् सुधिक्षरः ।
राहुरवसित्सावस्यहृदयाकरो वृधिप्रायत्नामः ॥
हृदुक्षिणायुष्मेदा हिरिः सर्वभृद्वेठ जयवर्ण च
मध्यान्त्योष्ठ विदर्शणमिति दश शिशूमयोपोष्काः ॥८११||

Sloka 81.—The liberation or the end of a solar or lunar eclipse is one of ten varieties: (1) दक्षिणहसु—Dakshinahanu (2) चामहसु—Vamahanu (3) दक्षिण कक्षी—Dakshina-Kukshi (4) वामकक्षी—Vama Kukshi (5) दक्षिणपायु—Dakshinapayu (6) वामपायु—Vamapayu (7) सच्छदेन—Sanchhardana (8) जरण—Jarana (9) मध्यविमल—Madhya Vidarana and (10) अन्त्यविदर्ण—Antyavidarana.

आग्नेयायपगमनं दक्षिणहसुमेदसंहितां श्रीमणः ।
समक्षित्विैं मुलक्कृ नुषपेश स्मृत चुरुण्डिष्ठ ||८२१||
Slokas 82.—If the liberation of the Moon takes place in the south-east quarter of the orb, it is termed दक्षिणहृदयम् —Dakshinahanubheda. The effect of this will be destruction of crops, outbreak of diseases in the face, trouble for the sovereign and advent of good rains.

तथा च काव्यमः
दक्षिणां हृदयं: स्याधानेष्वरां यदि गच्छति।
सर्वानां च कुरुते नुपुञ्जङ्गे नुश्रावघम॥
पूर्वोत्तरेण वामन हनुमेःर नुपुञ्जमरमयदयाय॥
मुखरोगं शस्त्रमयं ताक्षिन्द विन्यातु सुभिन्धं च॥८३॥

Sloka 83.—If the liberation of the Moon should happen in the northeast of the orb, it is known as वामपदु —Vamahanu. The King’s son will be afflicted with some sort of fear. Facial diseases and risk by weapons are indicated. Otherwise there will be food and provisions.

तथा च काव्यमः
पूर्वांतर्गतं परं नेत्रो नुपुञ्जमरमयदुः।
दक्षिणकुञ्जिपंदे दक्षिणपार्श्वं यदि मधुमोक्षः।
पर्वता नुपुञ्जामामिथोञ्ज्या दक्षिणा रिपवः॥८४॥

Sloka 84.—If the end of the eclipse happens on the southern side of the Moon’s orb, it is called दक्षिणकुक्षि—Dakshina Kukshi. There will be trouble to the King’s children and there will be a conflict with the enemies in that direction.

तथा च काव्यमः।
दक्षिण: कुक्षिकेदः स्याधाने मोक्षं भवेयादि।
राजपुञ्जमयं तत्र दक्षिणाशायिन्यं वचः॥
वामस्तु कुक्षिकेदे यद्युच्चरामार्गसंख्यतो राहुः।
श्रीणां गम्भरिप्यति: सत्यानि च तत्र मध्यानि॥८५॥
Sloka 85.—If Rahu while liberating the Moon be posited on the northern side of the orb, it is called वामकुष्ठि-वेद Vamakukshibheda. Women will suffer abortion, and the crops will only be medium.

तथा च क्राइयपः
सायम्यायो तु चदा भोक्षा वामकुष्ठिविमेदतः
ब्रोच्यो गर्भविनायाय सायम्यायाचेवपेतवैः ॥
नेत्रित्वायायायस्य दक्षिणाकरुणा तु पायुमेदायां दः ॥
गुष्ठरूपम्या दृश्यायेष्वतु राजीवयो वामे ॥८६॥

Sloka 86.—If at the time of liberation Rahu be posited in the southwestern side of the Moon’s orb, it is called दक्षिणपायु Dakshinapayu; if in the northwestern side, it is known as वामपायु. The effect is that people will suffer from pain in the anus or the generating organs in both the cases. The rains will be poor. In the case of वामपायु—Vamapayu, the wife of the king will die.

तथा च क्राइयपः
पायुमेदायाय राजसा वामपायायेवतायायोः ॥
गुष्ठरूपम्याय विच्यायायम् राजाभयं तथाः ॥
पूर्वेण प्रग्रहयुण कुत्रा प्रागेव चापसर्पेन ॥
सम्भुदेनमिति तत्केतसखादिप्रदं जगत: ॥८७॥

Sloka 87.—If the commencement and end of the eclipse be both in the eastern side of the Moon’s orb, it is termed सम्भुदेन—Sanchhardana. There will be prosperity and peace in the country, abundance of crops and general contentment among the people.

तथा च क्राइयपः ॥
प्रामनोक्षी यदा पूर्वेऽछदेयं तु सदा मभेद ॥
सम्भुदेणप्रदं सैयं सखादिप्पतिकारकम् ॥
Sloka 88.—If in the case of an eclipse the commencement was in the east of the orb and the end or liberation be in the west, it is known as जरण. The effect in this case will be that people will suffer from hunger and risk from weapons. People will become anxious and there will be no kind of relief to them.

तथा च कारणः।
पूर्वेण प्रस्ते शहुरपर्वतो विमुक्ति।
क्रत्तखरयं तत्र मोक्षस्वत्त्व जरणं स्वतः।
मध्ये यदि प्रकाशः प्रथमं तन्मध्यविद्रवणं नाम।
अन्तःकोषकरं खादु सुमिथरं नातिद्रिश्विध्यरम।॥८९॥

Sloka 89.—If the liberation of the eclipse should begin from the middle of the Moon’s orb and there be light first there in consequence, it is called मध्यविद्रवण Madhya Vidarana: The effect will be disaffection in the king’s army. People will be peaceful and prosperous; but there will not be much rain.

तथा च कारणः।
यदा प्रकाशो मध्ये स्वदु सुमिथरकं तदा।
पर्यन्तेशु विमलता बहुलं मध्ये तमोस्मध्यविद्रवणाख्यः।
मध्याख्येदेशानानं शारदस्त्यक्ष्यकाशिनं।॥९०॥

Sloka 90.—If the entire rim of the Moon’s orb should first begin to clear leaving intense darkness in the middle portion, it is called अम्बयद्रवण—Antyadarana. The central country will suffer ruin as also the autumnal crops.
Sloka 91.—All these (10) kinds of liberations which have been declared for the Moon’s eclipse should be deemed to apply to solar eclipses as well, the only difference being that wherever the East is referred to for the Moon, West should be substituted for the Sun. Similarly for the other pairs of quarters.

Slokas 92-96.—If within 7 days after the termination of an eclipse there should arise a dust storm in the land, it will cause famine; if there be heavy dew, there will be outbreak of diseases; if there be an earthquake the death of an important king will happen; if there be the fall of a meteor, it portends the destruction of a minister. If there should be clouds, of various colours there would be very great fear in men’s minds. If there be thunder,
it will cause mis-carriages. If there be lightning, there will be trouble from kings, serpents, etc. If there be Parivesha, there will be trouble from diseases. If there be false fires, there will be danger from kings and risk from fires. If there be fierce and stormy wind, it will engender fear from thieves. If there be portentous thunder, Indra's bow or an impact of the Sun's rays with the cloud helped by the wind, people will suffer from hunger and there will be the risk of the country being overrun by a foreign king. If there be planetary war, there will be war between kings. If Ketu be visible, the same effect will happen. If there be clear shower within these 7 days, there will be prosperity and peace in the land, and any thing untoward due to the eclipse will be warded off completely.

तथा च समालसंहितायाम्।
पतवपवनांगराञ्जितविषुपरिवेर्षभुकर्कमः॥
सताहान्तां दुष्टना प्रहणनिन्द्वती दुष्टना वृद्धः॥
तथा च बुधगर्गः॥
अयेनुमहानिमलक्ष्मे सताहान्तमभेदवर्ति॥
पाषाढःरोगद्वाराः स्वाधीनरोगार्दव्ये॥
नुग्नाशाय भुक्रम वर्जना मल्लिनिपत्ये॥
रेगाय परिवेष्ठः स्वाभायवाभलंखुः॥
विषुपमन्तनाशाय दिंदाह्रोक्तिवद्वये॥
निघांत्वदुधुर्वेश्वर्दुर्मिल्लिष्टाय भवय च॥
पवनं प्रवतो स्वाभ्रारोपंद्रव सूर्यः॥
सर्वप्रदछावनाः स्वास्तमर्गुदिमभेदवर्ति॥
चन्द्राहुरं विरितं प्रोक्तं चन्द्रग्रहणंलक्षुः॥
‘तस्देव सकलं युयों वेदितत्वं दुष्टवायुभम्॥

सोमग्रहे नित्यो वस्तान्ते यदि भवेदु ग्रहोऽक्षः।
वाग्रायः प्रजानां दयलोक्तेवर्गमन्योत्सय।॥९७॥
Sloka 97.—If after a lunar eclipse there should happen a solar one at the end of the fortnight, the effect will be that people will become wicked and unjust in their behaviour and there will be disharmony among couples.

अर्कग्रहाचु शाशिनो ग्रहणं यदि दशयते ततो तिनाः ।
नैक्ककलुकल्माजो मवानति मुदिता: प्रजाक्षेत्र ॥९८॥

Sloka 98.—If a lunar eclipse happens at the next fortnight after a solar one, the Brahmins will perform many sacrifices and be blessed thereby and the entire population will be happy and contented.

When a solar or lunar eclipse occurs, persons at whose birth the Moon occupied the same sign as at the eclipse, should perform expiatory ceremonies in order to ward off any calamities that may befall them or their families. These are explained in detail in Adhyaya 67 of the Mathysya Purana. They generally relate to the worship of the lords of the eight quarters headed by Indra in four earthen pots filled with herbs, mud, gems, etc. representing the four oceans, and of Brahmins with the presents of cows and clothes.

Thus ends the fifth Adhyaya on the ‘course of Rahu’.

मांस्चारः ॥६॥ Mars.
यद्यदयंक्षोिक्रं करोति नवमाण्ससमस्तं ।
तद्यम्बुव्यःस्वद्ये पीडाकररमिन्वातानाशु ॥११॥

Sloka 1.—Note the asterism occupied by Mars at the time he emerges after his last conjunction with the Sun. If he should begin his retrograde motion when he is passing the 7th, 8th or 9th star reckoned from the aforesaid asterism, it is called शत्रुण्ण-Vaktramushna. People eking their livelihood through working on fire will suffer thereby.
If the retrograde motion of Mars referred to above commence at the 12th, the 10th or the 11th asterism reckoned from the star occupied by Mars at the time of his last emergence from the Sun's conjunction, it is known as Asrumukha. The different kinds of tastes will be vitiated and diseases and drought will break out when he reappears after his next conjunction with the Sun.

When the retrograde motion alluded to begins while Mars transits the 13th or the 14th asterism, it is known as Vyala and lapses after Mars is next eclipsed. People will suffer from creatures having sharp teeth, serpents and other reptiles and wild animals. There will however be general prosperity.
Sloka 4.—When Mars emerges from his last conjunction with the Sun and begins his retrograde motion at the 15th or the 16th asterism reckoned from the one occupied by him at the time of his eclipse, it is known as Rudhiranana. During this period, people will suffer from facial diseases and there will be general panic. There will however be prosperity.

Sloka 5.—When the retrograde motion begins at the 17th or the 18th star counted from the one occupied by Mars at his conjunction with the Sun, it is known as Asimusala. When Mars begins his direct motion after this, there will be trouble from bands of robbers, drought and risk from weapons.
Sloka 6.—If Mars should emerge from the Sun in Purvaphalguni or Uttaraphalguni, begin his retrograde motion in Uttarashadha and disappear in Rohini, he will afflict the three worlds with miseries.

Sloka 7.—If the emergence of Mars from the Sun’s conjunction be in the asterism Sravana and he begins his retrograde motion in Pushya, kings will suffer. People belonging to the countries denoted by the asterism through which Mars reappears will meet with destruction.

For the asterisms denoting countries vide ch. XIV, infra.
Sloka 8.—If Mars should pass through the middle of the asterism Magha and retrograde from there alone, the Pandya king will meet with his end, and people will suffer from drought and war.

Sloka 9.—If Mars after cutting the asterism Magha should cut Visakha, there will be famine in the country. If he should cut the star Rohini, there will be terrible mortality in the land.

Sloka 10.—When Mars passes through the southern side of Rohini, kings will suffer, prices will fall and there will be little rain. If he appears surrounded by smoke or flame, people living in the Pariyatra region will be destroyed.

Sloka 11.—If Mars should transit Rohini, Sravana, Moola, Uttaraphalguni, Uttarashadha, Uttarabhadra or Jyeshta, he will spoil the thick clouds (Nimbus) that have been formed, and there will be no rain.

Sloka 12.—If Mars should emerge from the Sun’s conjunction when he is passing the asterisms Sravana,
Maglis, Punarvāsu, Ĥaṣta, Mōola, Pūrvabhadra, Aswini, Visakha and Rōhini, he will prove auspicious (and the evil effects mentioned before will not happen).

Sloka 13.—When Mars with a broad and clear form and deep-red like the Kimsuka and Asoka flowers, with pure and bright rays, with a brightness like that of red-hot molten copper should pass in the northern side of the asterism he is in, he will bring on prosperity to the kings and peace and contentment to the subjects.

Thus ends the sixth Adhyaya on the ‘course of Mars’.

Mercury.

Sloka 1.—Mercury never reappears after his conjunction with the Sun without any unusual phenomenon. He will cause some sort of trouble through water, fire or wind, thus threatening people and causing extraordinary rise or fall in the prices of food grains.
Sloka 2.—When Mercury transits through the asterism Sravana, Dhanishta, Rohini, Mrigasira and Uttara-shadha, there will be no rain and diseases will break out.

Sloka 3.—When Mercury is passing through any of the five asterisms commencing from Ardra, people will suffer on account of clash of arms, hunger, fear, disease, drought and worries.

Sloka 4.—During Mercury’s transit over the six stars reckoned from Hasta, cattle will suffer; oil, ghee, etc.
honey, jaggery and the like will rise in price; but there will be plenty of food-crops.

Sloka 5—If Mercury in his transit should cut through the stars Uttaraphalguni, Krittika, Uttarabhadrapada and Bharani, all creatures will be afflicted with diseases caused, by the seven constituent elements of the body, viz., muscle, bone, blood, skin, semen, fat and marrow.

Sloka 6.—When Mercury passes through the stars Aswini, Satabhishak, Moola and Revati, the trading class physicians, sailors, substances derived from water such as pearls and conchs, and horses will suffer destruction.

Sloka 7.—When Mercury cuts through Purvaphalguni, Purvashadha or Purvabhadra, people will suffer from hunger; war will break out, and there will be danger from thieves and diseases.
Sloka 8.—In Parasara’s Tantra, the following seven courses (or gaits) have been declared for Mercury as distinguished by the several asterisms: (1) Prakrita (2) Vimisra (3) Sankshipta (4) Theekshna (5) Yogantha (6) Ghora and (7) Papakhya.

Slokas 9–11½—The course is known as Prakrita when Mercury passes through any of the asterisms Swati, Bharani, Rohini and Krittika. It is termed Misra when he transits any of the stars Mrigasira, Ardra, Magha and Aslesha. The gait is called Sankshipta when Mercury travels through Pushya, Punarvasu, Purvaphalguni and Uttara phalguni. The course is Theekshna when he moves through Purvabhadra, Uttarabhadra, Jyeshta Aswini and Revati. It is Yoganta when Mercury passes over Moola, Purvashadha or Uttarashadha. If the transit be through the stars Sravana, Chittra, Dhanishta and Satabhishak, it is called Ghora. Lastly, it is called Papakhya when his passage is over the stars Hasta, Anuradha and Visakha.
उदयप्रवासादिवसः स पूर्व गतिलक्षणं प्राह ॥१२॥
चतवारिशतू स्रियुतु द्विसेवतां द्विगतितिदिनवर्षं च ।
नव मासादृश्च द्वाश्च चैकसंयुताः प्रातङ्कताधानाम् ॥१३॥

Slokas 12-13.—The measures in days for the rising and setting of Mercury in his seven courses are 40, 30, 22, 18, 9, 15 and 11 days respectively.

तथा च तदुद्यनं:
चतवारिशतू माताधानां गतिलक्षणं दुः ।
मातेंक विमीताथां द्विगतितिदिनवर्षं ॥
अहं द्विगतिति सारं सचित्तातैत्र दशवते ।
अष्टादशां तीक्षणां चोरां दश शक्ति च ॥
पापां पादमलाभि तथेकवशेष तिष्ठति ।
चंगान्तित्वामिदुसुन्दरवां दशवते तथा ॥
चारकालो च पृथिवीः सोमपुरुष भागशः ।
अश्चालः स पूर्व स्मारस्थितेनिचारिणः ॥

तथा च करघप:
चतवारिशतू (स्रियुतू) नवः च विषाहः ।
अष्टादशां च देश चैकसंयुताः च ॥
नव च प्रातङ्कताधान संमन्तरदितिसंख्या ।
अश्च गति: सर्वकां तिष्ठतीति विनिथयः: ॥

But the above is not approved by Varahamihira for he has said as follows in the समासंहिता:

प्रातङ्कविनिष्ठो द्विगतितिदिनवर्षाएवपापापणः: ॥

गतयो द्विगतितिदिनवर्षानां ोज्यदिवसः: सूक्तः सत्यः ॥
स्मारस्थितेन स्मारस्थितेन भागशः ।
मित्रां गति: मीरोकस्मारस्थितेन दितिसंख्या: ॥

सत्याय नाम गति: पुनर्वेशु: फलंगोत्तरः वृहद्: ॥

वर्षादधानयोगथावर्षान्तः स्थानः ॥

मुख्ययुक्तं योगः चोरः सदायज्ञिनः च सत्याधानसनः ।

पापाधानः द्विविषया हस्तो मैत्रं च शास्त्रिताशी: ॥
Sloka 14.—In the Prakrit course of Mercury, the people will command good health; there will be sufficient rain, good crops and general happiness. In the Sankshipta and Misra courses, the effect will be mixed; and it will be reverse in the other courses.

Sloka 15.—According to Devala’s view, the effects of अज्ञात—direct, अतिवक्र—exceedingly retrograde, वक्र—retrograde and विक्र—decayed motions of Mercury will last for \((5 \times 6) = 30\), \((4 \times 6) = 24\), \((2 \times 6) = 12\), and \((1 \times 6) = 6\) days.

Sloka 16.—Mercury when his motion is अज्ञात or direct does good to the people, while his over retrograde motion brings on famine by destroying the wealth (of the country). When he is retrograde in his motion, he will bring on war in the land; and when his motion is decayed or weak; he engenders fear and disease.
Sloka 17.—If Mercury be visible in the months of Pausha, Ashadha, Sravana, Visakha and Magha, he will cause fear and panic in the land. But if he should be eclipsed by the Sun during these months, he would produce good effect.

Sloka 18.—If Mercury be visible in the months of Kartika and Aswayuja, there will be risk of war, danger from thieves, fire, diseases, water and hunger.
Sloka 19.—When Mercury is eclipsed, towns will be besieged and when he emerges out from the Sun, the siege over these towns will be raised. According to another view, there will occur the retaking possession of these towns only when Mercury is seen in the west.

Sloka 20.—When Mercury is of golden hue or of parrot colour or resembles the colour of the Sasyaka (sapphire?) gem, or if his disc be glossy and big in size, he will prove beneficial to the people; if he be otherwise, he will prove malefic.

Thus ends the seventh Adhyaya on the 'course of Mercury'.

Sloka 1—Note the asterism occupied by Jupiter when he emerges out from his conjunction with the Sun. The name of that star has to be given to the year, and
the succeeding years will bear the names of the months in their regular order.

Sloka 2.—The years commence from Kartika and are composed of two asterisms each beginning with Krittika and follow in regular order. But the 5th, the 11th and the 12th year comprise each three asterisms.
Sloka 3.—In the Kartika year, cartmen, those living by fire and cows suffer. Diseases will crop up and there will be war. Red and yellow flowers will grow in large quantities.

Sloka 4.—In the Margasira year of Jupiter, there will be drought. The crops will be affected by wild animals, rats, locusts and birds. There will be outbreak of diseases, and kings will have dissensions even with their friends.
Sloka 5.—The Pausha year of Jupiter will prove auspicious to all. Kings will leave their enmity and will become mutually friendly. There will be a rise* in the price of corn by 200 or 300 per cent. Preservative work will increase.

*According to the Commentator, a fall.

तथा च गर्गःः ।
स्वाममात्यांतुथिविन्द्वेषुवैष्णवाविशेषतः ।
सर्वयांलक्षणम्: पौष: सर्वसरस्त्रम: ॥

विन्द्वेषुवैष्णवाविशेषतः हार्दिक्ष सर्वभूतानाम् ।
आरोग्यविन्द्वेषधार्यसप्तमदी: मित्रलमस्य ॥६॥

Sloka 6.—In the Magha year of Jupiter, people will be interested in the worship of their Manes; and there will be a general feeling of satisfaction among all the creatures. General health will be good and there will be timely rains. The crops will be plenty and there will be good sales. Friendship among men will be on the increase.

तथा च गर्गः:
केमनस्मिन्य सुमिरम: च वर्ष्ण विस्मेव च ।
विचवुजः प्रवर्तने मधे राजां च सम्भवः ॥

फाल्गुनवर्षे विन्द्वात्कान्त्वकान्त्वेष्ट्रेप्रबन्धयानि ।
दौर्भाग्यं प्रमदानं प्रबलाक्षेरा नूपाश्चोऽः ॥७॥

Sloka 7.—In the Phalguna year of Jupiter, happiness will prevail only here and there; so also will be the case with regard to rain and the crops. Young women will suffer ill luck; thieves will enormously increase and kings will become cruel and severe.
Sloka 8.—In the Chaitra year of Jupiter, the rains will be slight. Food will become costly; people will be happy and kings will be kind-hearted. Pulses will thrive. Handsome persons will suffer.

Sloka 9.—In the Vaisakha year of Jupiter, people will be intent on doing virtuous deeds, will be devoid of fear and will be happy along with their kings. People will be engaged in performing sacrifices and other rites and there will be abundance of all kinds of crops.

Sloka 10.—In the Jyeshta year of Jupiter, people who are prominent by birth (or caste), family, opulence and trade, kings and men of righteous conduct will come to grief. So also will the crops except Kangu and those of the Samee class.

समीजातिम् is another reading for शमीजातिम्.
Sloka 11.—In the Ashadha year of Jupiter, there will be crops here and there and no rain in other places. The luck and happiness (of people) will only be medium. Kings will begin to be extremely active.

Sloka 12.—In the Sravana year of Jupiter, there will be general happiness and the produce of lands will be plentiful. Heretics and base-minded men along with their followers will suffer.

Sloka 13.—In the Bhadrapada year of Jupiter, the yield of creepers (such as green grams) and the first crop will reach their fruition. There will be no second crop in the year. Food grains will be plenty only in some places. There will be panic or fear in other parts.
Sloka 14.—In the Aswayuja year of Jupiter, there will be frequent rain; people will be happy and contented. All living beings will grow strong and food will be in plenty for all.

Sloka 15.—Jupiter while in his northern course confers health, happiness and plenty; this will be reverse in his southerly course. When he is in the middle, he will produce mixed effects.

Sloka 16.—Jupiter is beneficent when he transits two asterisms in the course of the year. The effect will be medium when he passes through 2½ lunar mansions. If he should perchance go through more than this, he would destroy all the crops.
Slokas 17-18.—If Jupiter has the colour of fire, there will be risk from fire; if the colour be yellow, diseases will break out; if it be dark, a battle will be impending; if it be green, there will be danger from thieves; if it be red, there will be trouble from weapons; if it be smoky, there will be drought. If Jupiter be visible in the day, there will be regicide. If his disc appear big and clear at night and he be posited in an auspicious lunar mansion, the whole world will be happy.

In Sloka 18, नृषां is another reading for प्रजाः.

तथा च पराशरः

क्रीडाचित्वं दुःस्थयं दिवा देवयुर्गाहितं।
राजा वा स्वायतं तत्र स देशः वा विनश्यति॥

रोहिण्योऽनलमं च वस्तरतुर्यतुहिंस्त्रपः ठाणयं
सापं हत्परितृद्वंतं च कुमुमं शुद्धं शुमं तेः फलं।

देवेऽ कूर्मिनिपिरितेः जनक्यनिर्जं नाम्यां भर्गं तुत्कुंतं
पुष्पे मूलफलक्ष्योऽथ हुदः सक्षयं नाशो भ्रामः॥१९॥

Stoka 19.—The asterisms Krittika and Rohini constitute the body of the संवत्सरपुरुष-Samvatsarapurusha; the two Ashadhas (Purva and Uttara) form the navel; Aslesha, the heart; and Magha, the flower. When these lunar mansions are devoid of malefics, the effect will be auspicious. If the body be afflicted by malefics through conjunction or aspect, there would be danger from fire and wind. If the navel be afflicted, there will be risk from famine. If the flower be afflicted roots and fruits would be destroyed. When the heart is afflicted, there will be the inevitable destruction of crops.

तथा च काइययः

कृष्णवर्गारोशेष चैव संवत्सरतनोः स्मृता।
अष्टादशितं नाम्य सापं हर्तकुशमं मधा॥
Slokas 20-21.—Find out the number of years that have elapsed since the commencement of the Salivahana era. Multiply this by 44. Add 8539 to the product and divide the result by 3750. To the quotient thus obtained, add the Saka years. Divide this by 60 and the remainder thereof by 5. The quotient represents the five-year periods ruled by Vishnu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

एकैकमबंद्यु नवरहतेपु दच्चा पृथग्ददातरं क्रमेण ।
हत्वा चतुर्भिन्नशुद्धातान्युट्थिनि शेषांशकपूर्तमबद्धम् ॥२२॥

Sloka 22.—Place the years of Jupiter obtained in the previous Sloka separately in two places. Multiply the first by 9 and divide the other by 12. Add the above product (in the first case) and the quotient (in the second case). Divide the result by 4. The quotient will reveal the particular asterism reckoned from Dhanishta. The remainder will denote the Padas (पद्य) in the next star that have been traversed by Jupiter.

In a Mahayuga (the period comprising the four Yugas), the number of solar years is \(4320000 = 3750 \times 1152\) as per Surya Siddhanta.
So that for every 3750 solar years we have 3794 years of Jupiter. Therefore 1 solar year = \(1 + \frac{44}{3750}\) years of Jupiter.

To find out the number of Jupiter years that had elapsed (in Kaliyuga) at the time of the commencement of the Salivahana era, we have to proceed thus:

The number of solar years that have passed from the beginning of Kaliyuga till the commencement of the Saka era is 3179. This converted into Jupiter years will be \(\frac{3794}{3750} \times 3179\) or \(3216 \frac{1126}{3750}\).

Now it is known that Kaliyuga commenced in the year Vijaya (the 27th year from Prabhava, which is the first year in a cycle of 60 years of Jupiter).

Therefore, \(3216 \frac{1126}{3750} + 26\) or \(3242 \frac{1126}{3750}\) being divided by 60, the remainder will give the particular year of Jupiter (in his cycle of 60 years) from Prabhava at the time of commencement of the Saka era, and this remainder is \(2 \frac{1126}{3750}\) which is the 3rd year or the year Sukla of the cycle.

Coming down to the period subsequent to the commencement of the Saka era, say the present time (वर्षमास शक - Vartamana Saka 1868 April 1945), the number of Jupiter years that have elapsed will be \(1867 + \frac{44 \times 1867}{3750} + 2 \frac{1126}{3750}\) from the beginning of Prabhava or \(1867 + 21 \frac{3398}{3750} + 2 \frac{1126}{3750}\) or \(1891 \frac{774}{3750}\) which indicates that it is the 32nd year of the cycle or Vilambi. But actually, it is Hemalamba. The reason is that the figures for Jupiter's years as given by Aryabhatta or as per Surya-siddhanta are a bit more than that of Varahamihira. His figure 8589 appearing in Sloka 20 is different from 8626 that we got above. Calculating backwards from 8589, we find the number of sidereal revolutions of Jupiter according to Varahamihira to be 364190000. This is probably the correct figure.

Sloka 22 gives a clue to find out the particular lunar mansion in which Jupiter may happen to be at any given time.
Taking the current Saka year 1868, we have the Saka years that have elapsed as 1867. The number of Jupiter years that have elapsed as calculated in the penultimate paragraph of page 96 will be \( \frac{774}{3750} \). This when divided by 60 gives a quotient 31.

As per Sloka 22, we have to multiply the above quotient 31 by 9; then we get 279; and by dividing the same quotient by 12 we get \( \frac{279}{12} \). Adding these two figures we get \( 281\frac{7}{12} \). Dividing this result by 4 we get 70 and odd, thus indicating the asterism traversed by Jupiter, as the 17th. This when reckoned from Dhanishta is Uttaraphalguni.

Sloka 23.—The lords of the 12 Yugas or five-year periods in the Jupiter's cycle are respectively (1) Vishnu (2) Brihaspati (3) Indra (4) Agni (5) Twashta (one of the creators) (6) Ahirbudhnya (7) the Manes (8) Viswedeva (9) the Moon (10) Indragni (11) the two Aswins and (12) Bhaga.

Sloka 24.—The names of the five years with their lords of each lustrum are (1) Samvatsara and Agni (2) Parivatsara and the Sun (3) Idavatsara and the Moon (4) Anuvatsara and Prajapati and (5) Idvatsara and Rudra.

मं सं १३
Sloka 25.—In the first year, the rains will be even, while in the second, there will be good rain in the initial portion of the season. In the third year, it will be plentiful, while in the fourth, there will be rain only in the latter half. In the fifth year, the rain will be scanty.

Sloka 26.—Of the 12 Yugas comprising the Jovial cycle, the four, *viz.*, Vishnu, Indra, Brihaspati and Agni are the best. The middle four are only medium. The last four are to be understood as the worst.

Sloka 27.—When Jupiter enters the first quarter of Dhanishta synchronous with his emergence from the conjunction of the Sun in the month of Magha, Prabhava, the first year of his cycle begins and it will be beneficial to all beings.

Sloka 28.—In this year, *viz.*, Prabhava, there will be drought in some parts; there will be outbreak of storms and fires, the six-fold troubles (*vide p. 61. supra*),
and phlegmatic diseases. In spite of these, the people will not feel miserable.

Slokas 29-30.—Thereafter, Vibhava, the second year begins. Then follow Sukla, Pramoda and Prajapati. The benefic effects will go on increasing in these years. During this period, Kshatriya kings will rule over the earth abounding in paddy, sugar-cane, barley and other grains, when the people will be free from fear and hatred, and where the people will be all-cheerful and free from the malefic effects of the Kali age.

Slokas 31-32.—In the second Yuga which is composed of Angiras, Srimukha, Bhava, Yuva and Dhatu, the first three prove auspicious, the remaining two being middling. The lord of rain will pour down abundant rain in the first three years and the people will be free from affliction and fear. In the last two years, the rains will be equally distributed, but there will be the outbreak of diseases and war.

श्रीयुगे पूर्वमपेश्वरारूपं वंश द्वितीयं बहुधान्यमाहुः।
प्रमाणिनं विक्रममध्यथायुपयूपं च विन्यासू रूचार्योपायाः॥३२॥
Slokas 33-34.—In the third lustrum presided over by Indra, the years are Easwara, Bahudhanya, Pramattharin, Vikrama and Vrisha caused the transit of Jupiter. The first two years will be auspicious and will bestow the fruits of the golden age on the people. The third will be wholly inauspicious and the last two will give plenty of food-grains and risk from diseases.

Slokas 35-36.—In the fourth lustrum, the first year, viz., Chitrabhanu is declared to be the best, the second, named Subhanu is medium in result; it brings on sickness without mortality. The next year known as Tharana gives copious rain. The year Parthiva is declared to yield luxuriant crops. The fifth year, namely Vyaya, will prove auspicious. Love reigns supreme and festivities will be the order of the day.

The commentator Bhättotpala adopts the reading नत्र न तत्र in Sloka 35, and interprets नत्र to be the name of the third year instead of Tharana. In the next sloka, he adopts Tharana as the fourth omitting Parthiva. Accordingly he adopts the reading धनुर्वर्याधिपत्यम. This is not convincing as it is against our tradition.

Sloka 37.—In the fifth lustrum presided over by Thwashta, Sarvajit is the first year. The next is
Sarvadhari, followed by Virodhin, Vikrita and Khara. Of the above, the second year is good and the rest bring about dread.

नन्दनोथ्य विजयो जयतथा मन्मथोख परतथ दुःखः।
कान्तमन युग आदित्यायं मन्मथः समफलोध्यमोध्यः।।३८॥

Sloka 38.—The sixth lustrum consists of the years Nandana, Vijaya, Jaya, Manmatha and Durmukha. The first three are propitious; Manmatha is middling. The last will prove the worst of the lot.

हेमलम्बः हि सतामे युगे खण्डिलमिव परतो विकारि च।
श्रव्यितर तद्वन्द्र कृष्णः स्त्रोतो वस्सरो गुरुवशेष वशमः।।३९॥
ईतिप्राया प्रज्ञरपवना वृक्षिरबद्धे तु पृवें
मन्दं सांख न बहुमहिलं वस्सरोतो द्वितीये।।
अत्युद्धेगः प्रज्ञरसालिषः स्नात्त्वीययथतुथोऽ
हुर्मेष्टाय मुनि हि तत्: शोभानो भृरितोयः।।४०॥

Slokas 39-40.—The seventh lustrum is composed of the years Hemalamba, Vilambi, Vikari, Sarvari and Plava due to the transit of Jupiter. The first year will have stormy rain accompanied by the six-fold afflictions (vide Adhyaya V-52, supra). In the next year, the crops and rains will be scanty. The third year will prove very disastrous through floods, and the fourth will usher in famine. The last year Plava will prove auspicious with copious rain.

वैष्ण युगे शोभकदित्यवः संतसरोत्तस: शुमक्रझितीयः।।
कोधी तृतीयः परत: क्रमेण विश्वासुशुश्चति परामबः।।४१॥
पूर्भांपि श्रीतिकरो प्रजानेषु तृतीयो बहुदोषदोषदः।।
जन्मौ समौ किन्तु परामवेष्ठः श्रव्द्वायात्तिर्दिन्जोगयं च।।४२॥
Slokas 41-42.—In the 8th lustrum ruled by Viswedeva the years are Sobhakrit (also Sokahrit), Subhakrit, Krodhi, Viswvasu and Parabhava. The first two bring joy and contentment to people. The third will prove very malefic. The last two will be middling. But in the fifth year Parabhava, there will be fire, affliction caused by war and diseases; and the Brahmins and kine will suffer.

Slokas 43-44.—In the ninth lustrum, the respective years are Plavanga, Keelaka, Saumya, Sadharana and Rodhakrit. Of these, Keelaka and Saumya are good, while Plavanga will prove troublesome in many ways to the people. In the year Sadharana, there will not be much rain and there will be the six-fold afflictions. In the fifth year, the rain will be unequally distributed, but crops will flourish.

Slokas 45-47.—In the tenth Yuga presided over by Indragrni, the first year is known as Paridhavi; then fol-
low the four years Pramadi, Ananda, Rakshasa and Anala.
In the year Paridhavi, the middle country will suffer, and
a king will die. There will be dearth of water and
trouble from fire. In the year, Pramadi, people will be
lazy; there will be war, and red flowers and red seeds will
be destroyed. The next year Ananda will bring joy to
all. The two years Rakshasa and Anala will produce
a general decay; the former will be marked by the growth
of summer crops and the latter by the outbreak of fires
and epidemics.

The above reading (in Sloka 45). In Sloka
47, is another reading for तस्राय:.

एकादशे पिझङ्कालक्तुकसिद्धार्थरावः खल्दु दुर्मतितः
आधे तु द्वितीयमहती मार्चोरा खासी इन्द्रकुम्भुतन्त्र कास: ||४८||
यत्कालयुक्त तदनकेकदेवं सिद्धार्थसंज्ञे बहरो गुणारा
रूद्रागितिरावः श्रयक्कुडिदिः यो दुर्मतितमृत्यूमदिष्टकुःः ||४९||

Slokas 48-49.—The eleventh Yuga is composed of
the years Pingala, Kalayukta, Siddhartha, Raudra and
Durmati. In the first year, there will be excessive rain.
Robbers will increase. People will suffer from Asthma,
cough, followed by the shaking of the jaws. The year
Kalayukta has got many defects and evils, while the year
Siddhartha contains many good qualities. In the year
Raudra, there will be much suffering and loss. The year
Durmati will have medium rain.
Slokas 50-51.—In the twelfth Yuga, the first year is named Dundubhi and will be marked by the growth of plenty of food grains.) Then follows Udgari or Rudhriyagari, wherein kings will suffer and the rains also will be uneven and irregular. The third year is Raktaksha in which there will be general danger caused by tusked animals and diseases. In the fourth year Krodha, people will become subjected to anger and kingdoms will be devastated through wars.

In Sloka 50, अन्तर is another reading for उदारिः.

श्यमिति युगक्षण्ययान्त्वं ब्रह्मवयकारं
जनयति भमं तद्विग्राणां क्रमविवर्तुद्रिदम्
उपचयकरं विद्युत्वाणां परसह्यां तथा
कथित्यजित्वं पृथ्वं यजवल्कु समासतः ||५२||

Sloka 52.—Kshaya is the name given to the last year of the 12th or last Yuga of Jupiter. It will cause decay in many ways to the people, engender a sort of fear among the Brahmin class. The agriculturists will prosper. The Vaisyas and the Sudras will gain; so also the robbers. Thus have been declared here briefly all the effects arising from the 60 years.

तथा च समाससिद्धितायाम् कृत्शेष वृत्तवचोत्साहिनि पञ्चमेन।
विच्येव तु गृहो गृहस्यवचोवचो च पांडवं वर्षम्।
वैवये तृतीयांशुम दामयागुकानि चावशेषाणि।
हीरे व द्वितीयवर्जु मांवाहैं चतुर्वाये तु॥
प्रथमसुमधुराघो तृतीयवर्ष स्वापिष्टब्रह्मेऽवः।
सत्तमेव प्रथम वेषि ब्रह्मवहश्वेण सुहेऽ॥

अकल्यंशुशुल्कादहृद् युद्धमुर्ति: कुमुदकुंदकुसुमस्फटिकाम:।
प्रहहतो न वदि सत्यनित्ति हितकरोमयुरमुख्यजानाम्। ||५३||
Sloka 53.—Jupiter, with rays unbedimmed, dense and spread over all round with a form broad and white as Kumuda and Kunda flowers and clear as crystal and not overpowered by any other planet and on the march in the right direction will prove beneficial to the whole mankind.

Thus ends the 8th Adhyaya on the "course of Jupiter".

शुक्लचारः ||९|| Venus.

नागगज़रावतसुभगोजर्द्वसुगाजजदहनाश्या: ||
अधिन्याया: कविचित्रिमां क्रमाद्रिथय: कविता: ||११||

Sloka 1.—It has been stated (by Devala and others) that there are nine roads viz., (1) Naga Naga (2) Gaja-Gaja (3) Pura-Virata (4) Brhma-Vrishabha (5) Go-Go (6) Jaradgava (7) Mrig-Mriga (8) Aja-Aja and (9) Dahana-Dahana formed respectively by the nine triads of stars reckoned from Aswini and ascribed to Venus.

तथा च द्वितृः: ||
अधिन्यादित्रिभ: सबां नागाः दहनानिति काः: ||
बीत्यो नगुपत्रः न नव प्राणः पुरातनः: ||
तथा च क्रिययः:
त्रिष्वलिन्यादिरुस्च चाचरति खुनन्दनः: ||
नागवीर्यति सा ज्ञया प्रयत्नात्या विवेधत: ||
रोढ्य राहिरसा ज्ञात्यादिदियाश्रयरवतः स्मुनः: ||
समाया ध्रुवा ज्ञया तेस्तासा गौ: प्रकृतिता ||
जादुत्तवं विनामकायः मुखायः: मुनाविन्दिकाः: ||
अज्जयो विनम्बचाँ जायाचु त्तद्ना स्तुत: ||

नागा तु पवनयाम्यानलानि पैतामहात त्रिमालिमाः: ||
गोवियामाधिन्यः पौण्यं च चापि श्रवणे ||२१||
Sloka 2.—But according to our view, the Naga road is the course of Venus over the three asterisms Swati, Bharani and Krittika and those of the Gaja, Airavata & Vrishabha are composed of the succeeding three triads, viz. (1) Rohini, Mrigasira and Ardra (2) Punarvasu, Pushya and Aslesha and (3) Magha, Purvaphalgungi and Uttaraphalgungi. The four stars composing the Go-Veethee are Aswini, Revati, Purvabhadra and Uttarabhadra.

Sloka 3.—The road जारदगवे is consits of the three asterisms Sravana, Dhanishta and Satabhisha. That named रुग्रा-Mriga sways over Anuradha, Jyestha and Moola. The three asterisms Hasta, Visakha and Chitra constitute the अजवीणी-Ajaveethee. The ध्रुवनवीणी-Dahana Veethee consists of the two stars Purvashadha and Uttarashadha.

Sloka 4.—Of the above nine courses, the first three, viz.,नाग-Naga, गज-Gaja and एयरवत्त-Airavatha are northern, the next three are central and the last ones, southern. In each trio, there is a further sub-division into (1) northern (2) central and (3) southern.

तथा च गर्गः;

कुस्तिका मरणो भस्मी नागवालो प्रभुतिता॥

द्विचिंवद्धचिंचित्सों नागवत्रवर्त्तिसा:॥

अह्विहितवाक्षिण्यो च गोविथीति प्रभुतिता॥

एव अवथंत्रितम् ज्वया श्रीभी जारदत्त्वैः सा॥

भैन्त्रविभ्या सुगुरुः म्यादुस्म्वतिरविद्विश्विलिका॥
Adh. IX. Sl. 5-6]

विशीमापनं परे कथवनित यथाखिंचातो ममभग्नेकः

नक्षत्राणं तत्ता याम्योऽयमाप्तिमालिन्तरञ्जनमालम् ॥ ५॥

Sloka 5.—It has been declared by other sages that just as there are the three courses in the starry firmament, even so, the asterisms have their positions defined as northern, central and southern according to their situation in respect of the ecliptic. Similarly, if Venus transits north of a star, he is said to be in his northerly course, etc.

तथा च कालयः

नक्षत्राणं तत्ता याम्योऽयमाप्तिसऽग्नि तत्तम्यमालम् ॥

उदाहरणाः याम्योऽयमाप्ति सौम्यमालम् मध्यमालम् स्तुतः ॥

दक्षिणाऽक्षिणेऽग्नि नक्षत्रेऽपि प्रभावितः ॥

नक्षत्राणं सौम्यमालम् याम्योऽयमाप्ति सः उदाहरणः ॥

दक्षिणाऽक्षिणेऽग्नि याम्योऽयमाप्ति सः उदाहरणः ॥ ६॥
Sloka 6.—There are others (like Garga) who say that the nine asterisms from Bharani onwards constitute the northern course, while the central one is formed by the nine asterisms beginning from Purvaphalguni and the southern one is composed of the nine stars counted from Purvashadha.

Sloka 7.—The science of astrology *cum* astronomy was founded on the intuition of great saints. Should there be any difference in their views, it would not be proper on our part to suggest the correct course. Hence I can only quote various opinions.

Sloka 8.—Venus, setting or rising in the northern routes will produce abundant food-grains and prosperity to people. When he is in the central routes, he will produce middling effects; while in the southern ones, the effects will be untoward.
The course of Venus in the three routes नाग, गज and भृगु will produce effects \textit{par excellence}, excellent and slightly good. Similarly the effects have to be pronounced to be even, middling and slightly bad, when Venus traverses the next three routes. In the last three routes, he will produce effects which will prove undesirable, disastrous and totally destructive respectively.

\textit{Slokas 10-11.—The four asterisms commencing from Bharani constitute the first Mandala or cycle of Venus and produce plenty of food. But, there will be fright in the countries Vanga, Anga, Mahisha, Valheeka and Kalinga.}

If after the rising of Venus in this वर्ग-Mandala another planet should pass over him, the latter will destroy the kings of the tribes Bhadraswa, Surasena, Yaudheyas and Kotivarsha.
Sloka 12-13. The four stars beginning from Ardra form the second संक्र य or cycle and Venus, while in this, will bestow plenty of water and food-crops. But he will be unfavourable to the Brahmin class, especially so to those that commit cruel deeds. If Venus is overpowered in this श्रवस्ति-Mandala by another planet, he will cause distress to the Mlechchas, foresters eaters of dog’s flesh and cowherds, the people of Gonarda, low-class people, Sudras and the people of Videha.

सोलोकस 14-15. —When Venus after rising is passing through the 3rd संक्र म formed by the five stars commencing from Magha, he will destroy crops, cause danger from famine and robbers, revolutionise the social levels and create commingling of the social strata.

Slokas 16-17. —The three stars commencing from Swati form the fourth Mandala which removes fear from people’s minds, promotes the happiness of Brahmins and
Kshatriyas, and the growth of crops, but creates misunderstanding among friends. If Venus be overpowered (by another planet) in this Mandala, death overtakes the Kirata-chieftain, and the Ikshvakus will be crushed. So also will be the cave-men, people of Avanti, Pulindas, Tanganas and Surasenas.

Slokas 18-19.—The five asterisms beginning with Jyeshta constitute the fifth मण्डल. Herein, the people will suffer from hunger, robbers and diseases. Similarly the people of Kashmir, Asmaka, Matsya, Avanti and those living on the banks of the Charudevi will be in distress. If Venus be overpowered here, he destroys the Dravidas, Abheeras, Ambashtas, Trigarthas and Saurashtras, people of Sindhu and the Sauveerakas. The king of Kasi will meet with his end.

Slokas 20-21.—The sixth Mandala which is auspicious is composed of six asterisms beginning with Dhanishta. The period will be marked by an increase of prosperity, cattle-wealth and food-grains; but in some places there will be fear. If Venus be assailed here, he will cause distress to the Sulikas, people of Gandhara and
Avanti; people of Videha will be destroyed; cave men, Yavanas, Sakas and servants will thrive.

अपरस्या क्षत्यायं ज्वेष्ट्यायं चापि मण्डलं गुमद्यम्।
विज्यायं पूर्वेःखं जैषणि यथोक्तक्फलदानि॥२२॥

Sloka 22.—Venus in passing through the fourth and the fifth Mandalas in the west will confer benefits on the people. Similar will be the result when he transits the third division in the east. The effects of his transits in the other Mandalas will be as already stated.

तथा च परामारः।
भाषोरेविदास्याविरो चपनेर्द्वेदः धंतीश्वामिति प्रमणं पद्मकानि।
तथा च समासंहितायाम्।
भर्गीरास्माधारलि गानकनिः देवसंपद्धतेतु।
चारोदयः शुमोर मण्डकेषु विहस्तविश्वामः॥।

dyodhanamahenaivaktam bhakatam sudroga kurtsamsatmah।
adurdivase cat senandurnabhupurmedakachhukam॥२३॥

Sloka 23.—If Venus be visible before Sunset, he will cause fear; if seen throughout the day, there will be hunger and disease. At midday if he is seen conjoined with the Moon, there will be discord between the king's troops and the citizens.

तथा च परामारः।
बहः सवं यद्र शुक्रो द्वयेष्वेदं महामहः।
तत्र त्वामनं तिर्यसां बाध्यसे नगरवेणि च॥

मिन्दुन् गतोनलखं कृत्तितिकान्तानन्तिरपिताहारिः।
अन्यकालुज्ञिनाः समा सरिद्रिमंगवति धात्री॥२४॥

Sloka 24.—If Venus passes through the middle of Krittika, the earth consisting of elevations and depressions becomes levelled up, by the rivers through waters overflowing the banks
Sloka 25.—When the cart of Rohini is broken through by Venus, the earth will be strewn with hair and pieces of bones and assume the form of one who performs the कापालक्रूर-कपालव्रत to atone for the murder of a Brahmin.

Here the author has indulged in a bit of poetic fancy. The idea is that many will be killed in battle, etc.

For कापालक्रूर Vide मनुस्मृति XI-72

The wain of Rohini is eleft, i.e., undergoes occultation by a planet, when the latter, standing in the 17th degree of Taurus has a southern latitude (विद्युत्त) of a little more than two degrees.

Sloka 26.—When Venus comes to Mrigasiras, he will destroy juices and crops. When he goes to Ardra, he causes ruin to the Kosala and Kalinga countries and brings on excessive rain.

Sloka 27.—When Venus is in Punarvasu, the Asmakas and the Vaidarbhhas will be put to much suf-

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fearing. When he is in Pushya, there will be copious rain
and the Vidyadharas will be crushed in battle.

आशेसायु सुझज्ञमदारणपिडाविष्ठरन्तु सुकः |
भिन्दनु मघा महामात्रदेशप्रज्जुरिचिन्तिकः \| २८\|

**Sloka 28.**—When he is in Aslesha, the people will
undergo immense suffering caused by snake-poison.
When he is piercing Magha, he will cause trouble to
the chief of Mahouts. There will be copious rain.

"To the chief Minister" if the reading महामात्र be adopted.

Utpala gives in a quotation the definition of the cleaving,
alias occultation, of the junction star of Magha by a planet:

सेवल्ष्या गऽणेतकारकाः |
हृद्यति योगतारं मानाधूनाधिन्यकादवक्षेपात् |
स्युद्विशेषो यस्य विदिकोनको भविः समांत्रस्थः |

The definition of the occultation of the star in question
according to the scientific astronomers, is as follows: "A planet
occults the junction star of Magha (Regulus) when its own
rectified latitude, being in the same direction (north), is more
than half the latitude, and less than one and a half the latitude
of the star". From this we may deduce that the author of the
stanza, whoever he may have been (probably Bhaumagupta), had
a still more accurate knowledge of the real latitude of Regulus
than the Surya Siddhanta has, in which the latitude is stated to
be 0. Another stanza defines the latitude of the Moon when
causing the occultation of certain stars:

विक्षेरेर्ण्यो लेघ्ये तृतीयतारं निन्य विद्यम्यन्ति |
हेष्यमिनति पुरुषं पौष्यं वारुणमविश्वम् \| Kern. |

सार्ये श्रवणपुलिन्द्र्यवंसकरोस्मुनिविचमोक्षाय |
आर्यं तो कुरुजाञ्जलपाचालः सतिवदायः \| २९\|

**Sloka 29.**—When Venus is in Purvaphalguni, the
Sabaras and the Pulindas will meet with destruction;
there will be copious rain. When he is in Uttaraphalguni, the Kurus, people of Jangala and the Panchalas will be destroyed; but there will be rain.

कौराववित्तकराणां हस्ते पीढ़ा जलस्य च निरो घः।
कूपकुद्रणजपीढ़ा चित्रास्ये शोभना इति।॥३०॥

_Sloka 30._—When Venus is in Hasta, the Kauravas and artists will suffer. There will be drought. Diggers of wells and birds will suffer when Venus is in Chittra; but there will be good rain.

स्माते प्रभुतदीत्तिवर्तत्रणिनाविकानु सुभाल्यनयः।
एन्द्रागनेश्वरु सुभाविकान्तां च मयं विजानियातु।॥३१॥

_Sloka 31._ When Venus is in Swati, there will be copious rain. Messengers, traders and sailors will suffer. If Venus be in Visakha, there will be dread among the traders.

मैत्रे क्षत्रविरोधः ज्येष्ठाया क्षत्रमुखः सन्तापः।
मौलिकमिष्यां मूले त्रिष्वपि वैतेषवनाव्रष्टि:।॥३२॥

_Sloka 32._—When Venus is in Anuradha, there will be dissensions among Kshatriyas. When he is in Jyeshta, there will be trouble to the Kshatriya chiefs. When Venus is in Moola, druggists and physicians will be worried. In one of these three, there will be rain.

आप्ये सलिलजपीढ़ा विवेशेऽव्यायः प्रकुप्याति।
श्रेणे श्रवणन्याधि: पार्थिवभयं धनिष्ठासु।॥३३॥

_Sloka 33._—When Venus is in Purvashadha, people will be troubled by aquatic animals and products (aquatic animals will suffer, according to some). When he is in Uttarashadha, there will be a crop of diseases. When he
is in Sravana, there will be ear-disease, and when he is in Dhanishta, there will be danger to heretics.

Sloka 34.—When Venus is in Satabhishak, distillers of toddy or jaggery will be distressed. When he is in Purvabhadra, gamblers will come to grief. The Kurus and Panchalas also will suffer. But there will be rain.

Sloka 35.—In Uttarabhadra, Venus causes damage to fruits and roots; in Revati, to travellers and marchers; in Aswini, to horse-keepers; and in Bharani, to Kiratas and Yavanas.
Sloka 36.—When Venus becomes visible or sets on the 14th, 15th or the 8th day of the dark fortnight, the earth will appear as if it were made of water, i.e., there will be abundant rain.

तथा च कायप:

कृष्णपक्षे द्यामावास्याचतुरुषेष्ठमीषु च।
बदर्म भागवः कृष्णः तदा इति प्रसूनः॥

परासर्वकाम विशेषनाह।
का तिसः तु यदा मासी कुतेश्चतमोऽदितः।
तदा हो नवतिं पुरां द्विः मुत्वि न वर्जितः॥
बलंगानि यदा छूरं कृष्णासु वर्जितः।
उद्रति तु तदा दृश्यां समां वर्जिते समातु॥
अजोदेये तु छूरस्य यां च ननादन्वाचकरी।
आपृतिमायं कुद्रते तदा वर्जिते भागवः॥
अजीतेने न विचारानू यत्र वर्जिते भागवः।
वाणुक्षेत्तापी व्यक्ते बोद्धाचिन्न वर्जितः॥

गुरुमृगुपाशारपर्वृक्काण्योः परस्परं समस्माराध्यो यदा।
तदा प्रजा कृष्णयशोकार्जिता न वारि पद्यान्ते पुरवदरोज्जितम्॥

Sloka 37.—If Venus and Jupiter be in exact opposition, and in the East and West (1st and 7th), the people will be oppressed with sickness, fear and grief and will not receive even a drop of water from heaven.
Slokas 38-39.—When Jupiter, Mercury, Mars and Saturn are in advance of Venus, there will be wars among men, elephants (or serpents), demi-gods; and winds will destroy the tops of mountains, trees, etc. Friends will not continue as such; Brahmans will neglect their religious duties. There will not be a drop of rain from above; and thunderbolt will destroy the peaks of mountains.
Sloka 40.—When Saturn is in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, black-grains, boars, Pulindas, Sudras and people living in southern countries will be destroyed by diseases arising from the vitiation of wind, and by ophthalmic diseases.

Sloka 41.—When Mars is in advance of Venus, people will suffer destruction through fire, war, famine, drought and robbers. Both the moveable and immovable objects will be completely annihilated; so will be the people in the northern countries. The quarters will be afflicted with fire, lightning and dust.

Sloka 42.—When Jupiter is in advance of Venus, all white objects, the abodes of Brahmins, cows and Gods, and the eastern direction will suffer ruin. Clouds will shower hail-stones. Diseases of the throat will prevail; but the autumnal crop will be abundant.

Sloka 43.—When Venus is behind Mercury at rising or setting, there will be rain. Diseases will crop up es.
pecially those arising from the vitiation of bile, and jaundice. The summer crops will flourish. Ascetics, fire-worshippers, physicians, actors, wrestlers, etc., horses, merchants, cows, vehicles, kings, all yellowish objects and the western direction will be ruined.

शिविरमणनलाभेल शोभकोष्ठ रक्ते
कनककननसौरे व्याधीयो दैत्यपूज्ये ।
हरिकपिलरूपे शास्कासमकः
पतति न सहितुं खाडङ्गसम्बन्धितामेऽसः॥४४॥

Sloka 44.—When Venus is of the colour of fire, there is danger from fire; if red, there will be war; if golden, diseases will break out; if green or tawny, asthma and cough will prevail; and if ashy, coarse or dark in appearance, not a drop of water will fall from heaven.

दधिरोच्चल्लाङ्ककानितिभुततःपूजकलिकतिकरणो जूहलतुः ।
सुभाषिताविदः जयानिवितः कृत्युगसमरः । सिताहयुः ॥४५॥

Sloka 45.—When Venus is of the colour of curd, lotus (Kumuda), or the Moon, with rays bright and far-expanding, with an orb full and large, with a good gait i.e., not retrograde, and going north of the star, not accompanied by portents, and victorious in planetary war, he bestows the semblance of the golden age.

तथा च-कृष्टकारानेहः सितमहो भार्गवस्योऽरजतमसः ।
भार्गवो विस्तृतार्चितश्राक्षाभावकरः स्मृतः ॥-हृति
प्राणितं चुकं प्राप्तं दिविति स्थितौस्वर्यं जलं सूर्यते निब्धम् ।
धान्यं च मूर्तं कुर्लं तुंगं च बहु जायते तत्र ॥
अपरं निपेण्यमाणं काण्डं चुकं जलं सूर्यति मूर्ति ।
धान्यं कुर्लं चाल्यं तुंगं न बहु जायते तत्र ॥

Thus ends the 9th Adhyaya on "the course of Venus."
Shaniyachar: \[9\] Saturn.

Shiranilahstaah Grazeebhagypan: Pushaskarsh.
Panchalapogooon karoti Grahtri padri ghrvan: \[11\]
Ahiravahpannundravajatdu sukhvajamchaatjalam.
Shuchajnaharatikraya sulene pratyekmajapi vadhye \[12\].

Slokas 1-2.—When Saturn being of glossy orb stays in Sravana, Swati, Hasta, Ardra, Bharani and Purvaphalguni, he makes the earth filled with plenty of water. When he stays in Aslesha, Satabhishak and Jyeshta, he bestows happiness on mankind. But there will not be plentiful rain. When he stays in Moola, he brings about famine, war and drought. Now, I shall treat of the effects of Saturn in each lunar mansion separately.

Tatha cha gar:

Yamadhvaabhyaksaritvastrambhyasashtya:

Bhoteh vinchavanu: Sauras bhagve chatabhivanch:

Saptvahamsamhurnnakanu cha samashtya:

Vinch: Saur: pframakar nattibhuddhi samvritti

Tushรีวิวabhuddhir sulkas varopn: Samashtya: \[3\]—

Taratapurupcharchakaravahajamallahakamokshigat:

Yamve nartkevadgajyajushtrarnokritakam \[32\].

Sloka 3.—When Saturn passes through Aswini, he destroys horses, grooms, poets, physicians and ministers; while in Bharani, he destroys dancers, songsters, musicians, base and deceitful men.

Bahujahe pundhante sairenumpurjijivinbhrampun.

Rohipaya kosaalamradhaashiptasahalashakinitam \[14\].

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Sloka 4.—When Saturn moves in Krittika, people living by fire (such as smiths) and commandants suffer, while in Rohini, the people of Kosala, Madra, Kasi, Panchala and cartmen will suffer distress.

मुग्धिर्भसि वस्याजक्षयमानार्थजनमथवदेशां ।
रौद्रस्ये पारतरमठात्सैलिकरजक्वारां ॥५॥

Sloka 5.—When Saturn is in Mrigasira, the Vatsas, the persons performing and those officiating as priests in sacrifices, the nobility, and the men of central countries will be troubled, while, in Ardra, the Paratas, the Rama-thas, oil-mongers, washermen and robbers will suffer.

आदित्ये पाषाणदयत्यन्तसुरासृसिन्धुसौवीरः ।
पुष्ये घाणिकाघौषिकयनववाणिरक्रुर्कुरुमानि ॥६॥

Sloka 6.—When Saturn is in Punarvasu, people of the Punjab, the western tracts, Surashtra, Sindhu and Suveera will suffer; while in Pushya, bell-ringers proclaimers, Yavanas, traders, gamblers and flowers will come to grief.

सपें जलहस्सपि पित्र्ये बालकचीनगान्त्वा ।
शूलिकपारतवृहयाः कोषागाराणि बणिज्य ॥७॥

Sloka 7.—When Saturn is in Aslesha, aquatic animals or products and serpents will have trouble. In Magha, Saturn causes trouble to the Bahleekas, Chinese, Kandaharis, Sulikas, Paratas, Vaisyas, godowns and traders.

तथा च गगः ।
मुख्ज्वक्षयप्रागीणानामत्सैलिक्षुपान् ।
हेम्यादित्वह्नतिंहज्ज्वरे स्पर्शैवचे ॥
Sloka 8.—When Saturn is in Purvaphalguni, juice-vendors, courtezans, virgins and the Maharashtras will have trouble. In Uttaraphalguni, Saturn afflicts kings, jaggery, salt, mendicants, water and the people of Taxila.

Sloka 9.—When Saturn is in Hasta, barbers, potters, oil-mongers, etc., thieves, physicians, tailors, elephant-catchers, harlots, people of Kosala, and makers of garlands will come to grief.

Sloka 10.—When Saturn is in Chitra, young women, writers, painters and coloured pots will suffer. Saturn in Swati will afflict the Magadhas, (or the royal panegyrists), spies, couriers, charioteers, sailors and dancers and the like.

Sloka 11.—When Saturn is in Visakha, the Trigartas, Chinese, people of Kuluta, saffron, lac, crops, madder and safflower come to decay.

Sloka 12.—When Saturn is in Anuradha, the Kulu-tas, Thanganas, the mountain tribes called Khasas,
Kashmirians, ministers, potters, etc. and bell-ringers come to grief. There will also be discord among friends.

Slokā 13.—When Saturn is in Jyeshta, kings, priests, proteges of kings, heroes, associations, families and guilds come to grief; so do the people of Kasi, Kosala and Panchala, fruits, herbs and warriors, when Saturn is in Moola.

Slokā 14.—When Saturn is in Purvashadha, the people of Anga, Vanga, Kosala, Girivraja, Magadha, Pundra, Mithila and those living in the city of Tamralipta come to grief.

Slokā 15.—When Saturn is in Uttarashadha, the people of Dasarna, the Yavanas, Ujjain, the Sabaras, men living in the Pariyatra region and the Kuntibhojas will suffer.

Slokā 16.—When Saturn is in Sravana, king’s officers, leading Brahmins, physicians, priests and people of Kalinga will suffer. In Dhanishta, Saturn bestows victory on the king of Magadha and prosperity on those that are engaged in usury.
Sloka 17.—If Saturn be in Satabhishak and Purvabhadra, physicians, poets, tody-distillers, traders and politicians suffer; so do those living on the banks of rivers, cart-wrights, women and gold when he is in Uttarabhadra.

Sloka 18.—When Saturn is in Revati, king’s servants, people residing in Krauncha island, autumnal crops, the Sabaras and the Yavanas will be afflicted.

Sloka 19.—When Jupiter is in Visakha and Saturn in Krittika, terrible calamity will befall mankind. If the two planets should transit one and the same star, there will be a civil feud in cities.
Sloka 20.—When Saturn’s orb is variegated, birds will suffer destruction. If his rays appear yellow, he will cause famine. If he is blood-red in colour, it portends war; if he is ashy, there will be strife and intense hatred among people.

Sloka 21.—It is a tradition among sages that if Saturn be as bright as the beryl, he brings on happiness to the people. Similarly, he is auspicious if he is jet black like the Vana flower or deep-blue like the Atasi-flower. Whichever colour Saturn assumes, he proves destructive to that class of people represented by that colour—that is, white-Brahmins, red-Kshatriyas, yellow-Vaisyas and dark-Sudras.

Thus ends the 10th Adhyaya on the “course of Saturn”.
केतुचार: \( \text{II} \text{I} \text{I} \) Ketu.

गार्गीयं शिखिचारं पाराशरमसिद्धेववलकृतं \( \text{च} \)।
अन्यां बहूः द्व्या क्रियतेवमनाकुलक्ष्याः \( \text{II} \text{I} \text{I} \).

Sloka 1.—Having comprehended the peculiarities of Ketu's transit as treated of by sages Garga, Parasara, Asita, Devala and many others, I expound the same in the most unambiguous manner.

दर्शनमस्तमयो वा न गणितत्रिविनाः शकये ज्ञातमुः
दिव्यांतरियथमौमाशिविधा: स्युः केतवो यस्मात् \( \text{II} \text{I} \text{I} \).

Sloka 2.—It is not possible to find out by calculation the rising or setting of Ketu, inasmuch as there are three sorts of Ketus, \textit{viz.}, celestial, atmospheric and terrestrial.

अहूतशुद्धिनल्हवं वर्तिमस्तकेस्तुरपमेवोक्तपधुः
खंस्थितिपरिश्राचार्यमणिरत्नादीनू परिवर्त्य \( \text{II} \text{I} \text{I} \).

Sloka 3.—In places where, though there is no fire, there is still an igneous appearance, Ketu's presence is recognised except where there are glow-worms, phosphoric lights on graves, gems, jewels and the like.

वचनश्रवणनंतरसुराक्षरस्याश्चराश्चरात्तरिश्चाले
दिव्या नक्षत्रस्य भौमाः स्वरतोस्वस्य शिखिनः \( \text{II} \text{I} \text{I} \).

Sloka 4.—The atmospheric Ketus are such as are seen on flagstaffs, weapons, houses, trees, horses, elephants and the like; the celestial ones are those that are seen among the asterisms. Such as do not belong to the above two categories are to be known as terrestrial Ketus.

शतमेकाधिकमेके सहस्रमपरे बदन्ति केतुनामः
बहूरुपमेकमेके माहु म्यानानर्दः केतुः \( \text{II} \text{I} \text{I} \).
Sloka 5.—There are 101 Ketus according to some sages such as Parasara, while others like Garga say that they are 1000 in number. But sage Narada declares that there is only one Ketu which appears in manifold forms.

Sloka 6.—What does it matter whether there is but one Ketu or more? The effects at all events should be declared through the rising and setting (including the particular direction thereof), position (in which part of the firmament vis-a-vis planets and asterisms), contact, the act of covering the neighbouring celestial body with a smoky mantle and colour.

Sloka 7.—The effects of Ketu will last for as many months as the number of days during which it is visible. In the same way the number of years can be guessed from the number of months during which it is visible, the effect in all cases commencing after the first three fortnights of its appearance.
Sloka 8.—If Ketu is short, slender, clear, glossy, straight, appearing but for a short time, white, and if there be a shower closely following its appearance, it brings abundance and happiness.

Sloka 9.—If its form be quite the reverse of what has been stated above, it is the comet Dhumaketu and will not prove auspicious, especially when it resembles the rainbow or has two or three crests.

Sloka 10.—There are 25 comets with crests known as Kiranas resembling a pearl necklace, gems or gold.
These are the sons of the Sun and appear in the East and West and indicate strifes among the sovereigns of the country.

Sloka 11.—There are as many comets born of fire appearing in the South-east and resembling parrots, fire, Bandhujeeva flower, lac or blood and are productive of danger from fire.

Sloka 12.—There are as many Ketus rough and dark with crooked crests, appearing in the South, and portending pestilence to people and are the sons of Death.
Sloka 13.—There are 22 comets round like a mirror, without crest, radiant, appearing in the North-east and resembling water or oil and threatening with famine. They are the children of the Earth.

Sloka 14.—There are three comets, the sons of the Moon which appear in the North; these resemble moonlight, silver, hoar-frost, Kumuda (white lotus) or Jasmine, and bestow plenty of food.

Sloka 15.—The single comet with three crests and colours is known as Brahmadanda and is the son of Brahman, the creator. There is no particular direction fixed for this comet and it foretells the end of the world.

Sloka 16.—Thus have been described 101 comets.
shall now proceed to indicate the characteristics by which the remaining 899 comets may be clearly perceived.

सौम्येषान्योद्दर्यं श्रुक्षता यानिति चतुरथसङ्करा: ।
विपुलसिततत्तालेष्वमिग्धां मवनिति तीत्रकः: ॥ १७॥

Sloka 17.—In the north and north-east rise the so-called 84 comets, the sons of Venus. They are large and white stars having a soft brilliance and produce unward effects.

तथा च गर्गः: ।
स्यूर्लक्ततालेष्वं बेताः स्नेहबन्तकाः सप्रभाः: ।
आचिघण्डमं प्रसाढाण्ड सीत्रण वचुपाविन्वताः: ॥
एते विस्थष्का नाम मुखुन्ध्राः गुरोदयः: ।
अमोघितांतुरे लोकलक्षराः स्नूताः: ॥

सिग्धः प्रमासेतां दिशिकः पष्टि: शनेष्वरांजन्मः: ।
अतिक्रष्टकः तथः सर्वद्याते कनकसङ्ख्यः: ॥ १८॥

Sloka 18.—Glossy and lustrous are the 60 comets with two crests each and they are the sons of Saturn. They are known as Kanaka or golden comets. They appear anywhere and produce dire results.

तथा च गर्गः: ।
स्यूदिशिकः दिशिकं समयुक्तकाः समारकाः: ।
पद्धित समस्तु स्तोत्रः: शनेष्वरांसुताः प्रहः: ॥
विक्रमानाम गुरुस्तुताः सिर्भास्ताः शिलाराधिकः: ।
पष्टि: पक्षमित्यस्य सिद्धः याम्याधितः पपः: ॥ १९॥

Sloka 19.—There are 65 comets known as Vikacha or hairless, who are the sons of Jupiter and have the appearance of a white single star. They have no crest. They rise in the south and are glossy. They produce malefic effects.
Adh. XI. St. 20-22] प्रकृतियश्यामः

तथा च गर्नः।
शुक्रः सन्ततः प्रसब्रार्श महारूपः प्रभासिनः।
एक्तारा वचुधमलो विशिष्ठा राविवियोन्तः।
पुते बुधस्वतः पुत्रः प्राययो दुष्क्रिणाश्रयः।
नामतो विभक्ता चौरा: प्रज्ञाप्रभायमयः।

नातिवन्यकः सुक्ष्मा दीर्घः शुक्रा यथेष्टदिक्प्रभवः।
बुधजास्तकरस्वः पापवक्ष्त्वेकपश्चाहः।॥२०॥

Slōka 20.—Fifty-one comets born of Mercury named the Taskarās or thieves, are faint, very slender, long and white. They may rise in any direction and produce evil effects.

तथा च गर्नः।
अभूपद्विसमा धनः केबिरवयक्षरः।
सपाण्डवणः रंगिनः सुक्ष्मा सर्विन्दृष्टः।
एते बुधात्मजः जेवान्तसरस्वः भावाहः।
एकाधिकः प्रज्ञाप्रभायमयः।

श्वत्जान्नातुरुपाविविवृहतः: कुजातमः: पदिः।
नामः च कौक्रमाते सौम्याशास्तिनः: पापः।॥२१॥

Slōka 21.—There are 60 comets born of Mars which are called कात्म Ketus and they are deep-red like blood and fire and have three crests. They are quartered in the north and prove malefic when they appear.

तथा च गर्नः।
त्रिविख्यां त्रितार्शा रक्ता कोहिदत्वमयः।
प्राययोत्तराशास्त्री सेवने निश्चयथे।
कोहिदात्मजः धनः प्रहः: पदिः समातः।
नामः कात्मभाय रावः स्वरुपः।

त्रिश्वतुस्त्वाकः ताहोते तामसकोदः दृष्टि दृष्टः।
रविशाशिकः दृष्यन्ते ते पाप फलसमाचारः।॥२२॥
Sloka 22.—There are 33 Ketus named Tamasa-Keelakas who are the sons of Rahu and are well-known. They are seen on the discs of the Sun and the Moon and their effects have already been described in the chapter on Ravi-chara.

Sloka 23.—There is another set of 120 Ketus born of Agni named Viswarupas and endowed with rows of flames. These threaten mankind with serious outbreaks of fires.

Sloka 24.—There are 77 Ketus named Aruna Ketus which are born of wind. They are dark-red in colour, and
without discs, rough, of the form of chowries and with diffuse rays: when they appear, they cause misery to the people.

तथा च गर्गः।
अतारतप्रतिमा भूमिक्षवनमिनः।
वातरूप इवाभाविन्त भूषकविशिष्टाद्वरीमयः॥
सततः सत वैवानायेन वायुपुष्कर भक्ष्यते।
कौक्षविभंसवा रूप्या नामतत्त्वरूपा प्रहः॥

तारापुज्ञिकाशा गणका नाम श्रजापतेद्रोहः।
द्रे च शते चतुरंगिके चतुर्स्या ब्रह्मस्वतः॥२५॥

Sloka 25—There are 8 Ketas who are born of Brahma, and they are named Ganakas and are of the form of a cluster of stars. There are 204 Ketas known as Chaturarasa who are also the offspring of Brahma. These produce only malefic effects.

तथा ज गर्गः।
तारापञ्चप्रतिमायास्त्यरमुण्डकसास्थितः।
प्राहापत्य प्रहास्वक्ता गणका भवेवादनः॥
व्यस्ता वा चतुर्स्या वा नासिनिवा केतराद्वयः।
द्रे शते चतुर्स्येऽऽर्जना भवदाशे नेत्॥

कण्ठा नाम वरुणजा द्वारा गंगाद्रमुण्डलस्वतः।
शयिबामस्मेतातस्तीव्रत्र: केत्रः प्रोक्तः॥२६॥

Sloka 26.—There are 32 Ketas declared as Kanka. These are the sons of Varuna and have the appearance of a cluster of bamboos and shine like the Moon and cause malefic effects.

तथा च गर्गः।
बेश्यमुण्डलसीकाशा महान्तः पुर्णिमायः।
कालपञ्चप्रभेन्द्रापि रसिमिहः कैविकुश्त:॥
मयूरसात्रसुप्रज्ञीतं सुरित्वः सौम्याद्वशा॥
पुत्रे कण्ठा: प्रोक्ता द्रविषयाश्रणा प्रहः॥
Sloka 27.—The sons of Kala are 96 in number and are named Kabandha Ketus. They resemble headless bodies. They prove good to the Pundras and are without distinct discs.

Sloka 28.—There are 9 Ketus having one broad and white star in them and born out of the intermediate directions. Thus have been mentioned the 1000 Ketus. I shall now state their characteristic peculiarities.

Sloka 29.—One there is named Vasaketu, who has got an elongated body stretched towards the north, corpulent, of a glossy form and rising in the west. The very day he appears and becomes visible, fatal diseases will break out; but there will be abundance of food.
Sloka 30.—His (Vasaketu’s) counterpart is Astthi-Ketu who is also of the same characteristics. He is rough and is declared to be a harbinger of famine when he makes his appearance. There is one similar to the above, glossy in appearance and visible in the East and he is named Sastra Ketu. By his appearance, there will be war and pestilence.

Sloka 31.—There is a comet named Kapalaketu who puts in his appearance just on the Amavasya day in the eastern direction. His beams and crest are smoky in colour and he traverses half the heavens. He causes famine, pestilence, drought and diseases.

Sloka 32.—Raudra is the name of another Ketu whose effect is similar to that of Kapala Ketu. He is to be seen in the course of the Dahanaveethhee in the East. His crest is in the shape of a Sula (or trident); his flame is grey, rough and red; he has got a tendency to travel a third part of the sky.
Sloka 33-36—There is a Chalaketu or a moveable comet rising in the west. His crest is an inch high and is turned to the south. His length increases the more it goes to the north. After touching the Seven Sages (Great Bear)—Vasishta and others—and also the Pole Star (Drhuva) and the star Abhijit he returns after travelling half the sky and sets in the south. When this comet appears, people in the region beginning from the banks of the Prayag and extending to the town of Ujjain and Pushkara forest will be destroyed. Those living in the north as far as the Devika river and the whole of the middle country will be wiped out. Other countries also will suffer from diseases and famine here and there. These effects will happen in the course of ten months. Others say it will be felt for 18 months.

तथा च गः गः: ।

धुष्ट्रस्तरकृष्णवाचिमथः सम्प्रौदयेत्र प्रजा: ।
मासानु दश तथायति च चलकेतु: मुद्राः: ॥
Slokas 37-38.—Sweta (white) Ketu is a comet who is visible in the eastern direction at mid-night. He has his crest turned to the south. There is a second comet Ka by name in the form of a yoke and can be seen in the west. Both these can be seen at the same time for a period of 7 days. They are clear and augur good and plenty to mankind if they be glossy. Should however the comet Ka be visible for more than seven days, then it denotes that there will be war for ten years and consequent distress.

६९ स्य क्रमिती जगतारो रूखः स्यावो वियवतिभागगतः
विनिकाळसदिनाय विराशाषपेषाः प्रजा: क्रुदुः ||३९||

Sloka 39.—The comet named Sweta Ketu is like matted hair, rough and black; after travelling a third of the distance in the sky, he retrogrades in the anti-clockwise manner and destroys two-thirds of the population.

आघूशरः तु विख्या दिसणमायाति क्रुतिकारस्वः
श्रेयः स राजिमेकतु: श्रेष्टसमां फलं घाते ||४०||

Sloka 40—There is a comet having his seat near the asterism Krittika, who makes himself visible by his ashy-coloured crest. He is known as Rasmi Ketu and gives effects similar to those of Sweta Ketu.
Slokas 41-42—There is another comet known as Dhruva Ketu. His rate of motion, colour, magnitude and form are not regular. He travels everywhere in all the three worlds. He is soft and clear and gives auspicious effects. If he should be seen by the kings on their martial equipments, by people of countries on their houses, trees and mountains and by house-holders on their vessels and the like, these are doomed to destruction.

Sloka 43—A comet named Kumuda with his crest stretched in the east and with white lustre is observable in the west for only one night. As soon as he is visible, people in the world will have unique peace and plenty for a continuous period of ten years.

Slokas 44-45.—Mani Ketu is the name of a comet. He is a very tiny little star appearing in the west and observable for only once and that too for a period of three hours. His crest is white and straight like a line of milk emanating from the breast. He hails with plenty of food lasting for a period of 4½ months. But he generally causes reptiles and venomous creatures to come into existence.
Sloka 46.—The comet Jalaketu also appears in the west. He is spotless in his form and has a crest slightly higher inclined towards the west. He causes peace and abundance of food for a period of nine months.

Slokas 47-48.—There is another comet Bhava Ketu by name which makes his appearance for one night in the east and is a tiny glossy star. He has got a crest turned to the right and resembling the tail of a lion. There will be unprecedented abundance of food for so many months as the number of Muhurtas for which he is visible. Should however he be rough instead of soft in body, there will be an outbreak of diseases which will prove mortal to mankind.

Sloka 49.—When the comet Padmaketu which appears only for one night in the west and white like the fibre of lotus stalk, people in the land will enjoy happiness for a period of seven years.

Sloka 50.—Avartha is the name of another Ketu appearing at mid-night in the west with his crest turned to
the South, glossy and red in colour. As many Muhurtas he makes himself visible, for so many months there will be peace and plenty to mankind.

Slokas 51-52.—During the time of Sun-set a Ketu named Samvarta with a crest smoky and coppery in colour makes his appearance in the west. He occupies a third of the sky and is stationed like a trident and is frightful to look at. As many Muhurtas as he is visible, for so many years there will be war and strife among kings and they will ultimately perish. Men whose natal star is identical with the one in which the comet appears will also suffer.

तथा च गर्गः

बैष्णव नक्षत्रविषयं रूपः संज्वाकांक्षितः

दक्षिणे बहुसूर्यिक तेषां विन्ध्याध्यामहयम्

अवर्गे शास्त्रकृष्णे च व्याधि दुर्मिल्लकं च

कुयोत्पत्तिपीढ़क्ष खचच्चपरकलकः

यथा मित्रं नक्षत्रं प्रवासं यथं गच्छति

धूपेष्ठ त्वत्तोष्ठापि हन्मांदशाह्याख्यातात्

तत्तत्तवेशकनक्ष्त्रं जयं भवे कर्मभवे तथा

देवबर्षं पीतेष्ठापि सधार्युपयो मेवत्

विनाचं प्रसो विगृहं प्रदक्षिणविसखथा

दुश्यते वेशु वेषेशु शिव तेषु विनिविद्धितेषु

गणनादेशं च: सच: प्राधान्यसानं विनाशयवद्वितादि

निभिष्कगणनातुरारी तैरोष्ठविविचयकं: केतुः

ये शलासान्तु हित्वा केतुमिराधूपितेऽव्या स्तूये

नक्षत्रे भवति बधो येषां राजां प्रवह्ये तात्

॥५३॥
Sloka 53.—Barring the Ketus (comets) that are good, I shall proceed to state the several princes that will be killed according as the other (malefic) comets eclipse the several stars by their tails or come in contact with the same.

अधिन्यात्मकन्यां भरणीषु किरितपार्श्वं हन्यात्।
बहुलास्य कलिङ्गश कोहिण्यां शुरसेनपतियोऽ॥५४॥

Sloka 54. When the asterism Aswini is dimmed or touched by a malign comet, the chief of the Asmakas will die. If Bharani be the star in question, it is the Kirata king that will be killed. When the star is Krittika, the Kalinga chief will perish. If the star be Rohini, the head of the Surasenas will meet with his death.

औषधीर्यापि सौम्ये जठजा जीवापिण्य तथाद्रांसु।
आदित्यश्वकनाथानु गुप्ते मगवाधिष्ठिणे हृति इति।५५॥

Sloka 55. The king of the Useenaras will be killed when a bad comet dims or touches the star Mrigasira. The chief of the fishermen will be killed when the star Ardra is eclipsed by such a comet. The chief of the Asmakas and the lord of the Magadh has will respectively meet with their end when the asterisms Punarvasu and Pushya are contaminated by a malignant comet.

असिनेशां मौजन् पिन्येश्नं पाण्ड्रनाथमापि मात्रे।
औषधीपिनिनथयािमें सात्रेण द्वद्रकाष्ठिष्ठ्यो।५६॥

Sloka 56. If the star be Aslesha, the head of the Asikhas will be killed. The ruler of the Magadhas will die if the star in question be Magha. The king of the Pandya kingdom will take his exit when the asterism is Purvaphalguni. When the star is Uttaraphalguni, the
chief of Ujjain will die. The lord of the Dandaka country will be affected when the star is Hasta.

Sloka 57. When a malign Ketu eclipses or touches the star Chitra, people in the know should declare the exit from the world of the chief of Kurukshetra. If the star in question be Swati, the two kings of Kasmira and Kamboja will cease to exist.

Sloka 58. If Visakha be the asterism that is thus eclipsed, the chiefs of the Ikshvakus and the Alakas will become extinct. A bad comet hitting the star Anuradha, the head of the Pundras will die. An emperor will meet with his end if the star in question be Jyeshta.

Sloka 59. If the star Moola be eclipsed or dimmed by a malign comet, the chiefs of Andhra and Madraka countries will be killed. When the star in question is Purvashadha, the king of Kasi will perish. If it be Uttarashadha, the kings of Yaudheya, Arjunayana, Sibi and Chedi will meet with their destruction.

Sloka 60. If the asterism eclipsed happen to be any of the 6 stars from Sravana onwards, the following in their order will respectively meet with their end; 1. the
lord of the Kekayas; 2. of the Panchanadas; 3. the lord of the Simhala; 4. the lord of the Vangas; 5. the king of the Naimisha country; 6. the Chief of the Kiratas.

उत्कामिताविदातिण्यः जिखिमिनः जिवमातितिवृश्चः यः।
अःनमः स एव चोलवगाणसिनहृणचीनानायः॥६१॥

Sloka 61. A comet whose crest has been hit by an Ulka (meteor) will prove auspicious; and if there be rain as soon as he is risen, it will be still more auspicious. The same will become unfavourable to the people of Chola, Afghans, the white Huns and the Chinese.

अतितः: is another reading in the 1st line.

नमः यतः जिवितिजिखाभिभुता यतो वा
ऋष्क्षे च यतः स्थवरति तत्कथितानं देशानू।
दिव्यप्रभावनिहस्तान स यथा ग्रहमान्यः
मुखे गतो नपति: परभोगीभोगान्॥६२॥

Sloka 62. Note the quarters where the crests of the comets are bent or crooked, where they are projecting; also the asterisms hit or touched. The rulers of the countries denoted by or situated in these will be defeated through superhuman power by a foreign king who takes possession of all the pleasures enjoyed by them so far, just as Garuda destroys and feasts on the bodies of the serpents which are his enemies.

तथा च पराणाः
वस्तो विविषा समुचित्रेऽव दिस्म नामियोजयेत्।
यतः जिखा यतो भूमवकले चतवाचरापिनः॥
प्रतिकादे यतः केतोजयार्थी वाति पारिचिदः।
सामालवाहनवं न नामायरिजिजाति॥

ब्र. सं. १९


NOTE.—Compare (with the above) what modern science has to say on the subject of comets:

"What then is a comet according to the latest scientific researches? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus of fire, blazing and glowing; second, of vast masses of incandescent gas, constituting the luminous head; third, solid materials, constituting the tail, which are ponderable, which reflect the Sun's light and are carried along by the influence of the nucleus; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets is found to be in the explosion of planetary bodies, a theory not without good scientific authority.

Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 50,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The Orbit of the Earth is overwhelmed in a fine net work of cometary orbits, and our globe is like a lost child in a forest full of wild beasts."

CHIDAMBARA IYER.

Thus ends the 11th Adhyaya on the "course of Comets".

अगस्त्यचारः ||२२|| Agasthya (Canopus).

मानोगृहेत्रैविघातब्रह्मिस्करो विन्ध्याचलः समभितो
वातापिक्षानुविभाषयं सुरांपुजान्त स नासुरः।
The course of Sage Agasthya is treated here briefly, that sage, the ocean of penance, who purifies the waters, who suppressed the Vindhya mountain whose peak or summit grew up obstructing the Sun’s path, by whom the demon Vatapi, the enemy of the Gods and the tearer of stomachs of sages, was devoured and absorbed, who drank off the ocean and who adorns the southern quarter.

The sloka is from समासमाहिता.

श्रीयमकारकस्यथावताशिवायः
कृतस्यायोऽचित्यथा मपदि सुतरां येन शूचिः
पत्नयुक्तामिः प्रवरस्मिर्नर्ममुचिनिवेपु
सुरानु प्रवादें मितमुक्तर्मानिर्पुरा पुरा
येन चामुखरणेष्विवित्रमभूषरः समाजरत्रनिवेदुमः
निषेषतुष्टारमेष्ट राजितं सागरोषिकतरं विराजितं

प्रश्चरचिमिजङ्गमजिह्वः किस्मत्निकरो महादविः
आपदां पदचलापी वापितो येन पीतसिलोचमरथियः
प्रचलचिमिजङ्गकज्ञाविज्ञितैः सलिलोपक्षुदेविपि पतिः सरिताम्
सतरक्षितोपपल्लष्मृतः सरसः शरदीव विमिति रूचम्
निहितसिन्धुपरं मणितारं स्फोटकचन्द्रमनस्युगरूढयुति
ऋषिणश्चपरमाशिभिः कुरुष्टमेवश्रविक चक्कार यः

दिनकारथमण्डाग्रितिनिचित्येवभुर्वति यथलच्छि
श्रुद्धआन्तिविहारान्तावसक्रियायोऽवद्धवाचल्लान्तः
रम्यप्रात्य्युक्तिोत्हमयमानवः से: शापितं
करिकमदेवभक्तकावलं हुवासामुसारितेषिनिविनोऽचमाः
कुतानु बाणपुष्पपिरिवोंसकानुः
Slokas 2—7.—Listen! ye, now, to the description of the appearance of the Sage, who, in days of yore, suddenly heightened the splendour of the ocean by the drying up of its waters through the mountains situated in the interior whose summits were scooped out by the claws of crocodiles and which had streams of water in the form of choice gems and jewels falling upon them along with pearls, putting to shame as it were the Gods having a limited number of gems on their diadems,

He, by whom the ocean though deprived of its watery contents, was made more beautiful by means of the mountains shorn of their trees and decked with gems, jewels and corals and through the serpents that emerged from them in long rows,

He by whom the great ocean though brought to grief being drained off, was raised to divine glory since it displayed glittering whales, water-elephants and serpents, also heaps of gems scattered about,

The Commentator interprets the first two compounds as applying to Devaloka also.

Though the water is taken away, the ocean filled with floundering whales, pearl-oysters and conch-shells,
still possesses the splendour of a lake in autumn with its waves, lotuses and swans,

He who converted the ocean (the lord of the rivers) into the sky, as it had white clouds in the form of whales, stars in the form of gems, the Moon in the form of crystal gem, the autumnal lustre in the form of the waterless bed and Ketus or comets in the form of the rays of the gems on the hoods of serpents,

And he who stemmed the Vindhya Mountain which was bent upon obstructing the course of the Sun's carriage and so had moving peaks, and which was adorned by the flags hoisted aloft in the form of clothes on the bodies of the Vidyadharas, who clinging to the shoulders of their confused lovers eagerly seated them on their own laps; which possesses streams inside the caves occupied by lions whose heads are covered with bees following the fragrance caused by the tasting of the blood mixed with ichor on the heads of the elephants and are wearing ornamental wreaths of 'Vana' flowers as it were on their heads; which was scratching as it were, the firmament with its uplifted peaks which had the deep sound of humming of the swarms of the intoxicated bees that were scattered by the shaking of the trees in bloom by the elephants and which (peaks) were the abodes of hyenas, bears, tigers and monkeys; which is embraced in private by the Rewa river (Narmada) having the Madana trees on her banks just as one is embraced in amorous sport by one's beloved, in whose gardens dwell the Gods and which is accompanied by sages who subsist on water, nothing, roots and air; such was the Vindhya, when he was stemmed by Agasthya. Listen! ye, now, to the rising of that sage.
Sloka 8.—At the appearance of Sage Agasthya, the waters that are soiled (in the monsoon) by their contact with mud become clear once again spontaneously, just as the minds that are defiled by the contact with the wicked become purified automatically at the sight of the virtuous.


Sloka 9.—The autumn nurturing a row of cackling swans flanked on both sides by ruddy geese, shines like a smiling damsel whose front teeth are tinged red by betel leaves.

It is a well known fact that Agasthya appears in the autumn making it very resplendent with bright moon-light, clear water, beautiful lotuses, charming rows of swans returning from the Manasa lake and good roads.

Sloka 10.—The autumn which is endowed with white lotuses by the side of blue lilies and which is adorned with rows of hovering bees, appears as charming as a dexterous damsel in love with side-long glances coupled with knitted brows.
Sloka 11.—The pond with the bracelets of eddying waves opens at night the lilies under whose petals rest the bees as its eyes with dark pupils and beautiful lashes, as though to witness the Moon’s splendour caused by the disappearance of the clouds.

Sloka 12.—The Earth with the hands of pools rep-lete with various kinds of lotuses, swans, ruddy geese and ducks greets, as it were, Sage Agasthya with the presents, viz., abundant gems, flowers and fruits.

Sloka 13.—The water which has been poured out at the command of the rain-god Indra, by the serpents whose bodies are wrapt up in the clouds and which (water) is spoiled by fire and poison emitted by them, become pure at the appearance of Sage Agasthya.

Sloka 14.—The sage, Varuna’s son, removes sin at a mere thought; how much more when it is coupled with invocations! I am now describing for the benefit of the sovereign the method of propitiating the Sage as propounded by the sages.
Sloka 15.—The time of rising of Agasthya for each country should be determined and stated through calculations by the astronomer. Now, for Ujjain, it takes place when the Sun’s true position is 7° short of sign Kanya.

(a) Colebrooke has copiously commented on this passage. Mise. Essays, ii. p. 353, seq. (As Res. ix). The passage from the Panchasiddhantika referred to by Colebrooke, as analogous to one in the Bhasvati is:

विषुव्भाष्यार्थगुणा पं पञ्चसिद्धांतसाधनाः।
वाच्यांत्रिससूक्ष्मां दशाभिमृणिते विनायकसः॥
तात्त्वः कक्षाधराचार्यान्तः तात्त्वो सहस्राशी।
वाच्यासांविनितासाुखविशेषितको मुनिगल्लः॥ पञ्चसिद्धांतिका॥

"Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc: add the length of the shadow multiplied by 21: multiply by 10; this gives the number in Vinadis. At this number, reckoning from the beginning of Cancer, stands the Sun when Agasthya rises in the south, like a mark on the front of a damsel."

तथा च समाससंधितायमः।
सतारिशः कन्याममल्ल सोमके तु दिवस करः।
द्रव्योगस्तेतवल्ला तत्समपृथांप्रथेवम्॥
ईषत्थमिश्रेतसरामितिज्जातैःशनिंधकाः दिनिः दक्षिणां्याः।
साधितादिविभागे भूेराक्षयाः प्रयतः प्रयवेच्छन्॥१६६॥
कालोज्ज्ञाः सुमणिभः कुञ्जः फलेश्वरः
रत्नश्व सागरमवेचः कांकामःत्वः।
धन्वा बुधाण परमाल्युतस्य मुख्ये-
देश्यक्ष: सुमणिक्षिप्लेपः॥१७॥

Slokas 16-17.—At the time when the nocturnal darkness is just pierced by the mass of Aruna’s rays, the king being pure should offer in the south on the Earth the
presents consisting of fragrant flowers and fruits of the season, of gems from the sea, of gold, garment, milk cows, bulls, Payasa, edible curd, coloured rice, fragrant incense and pastes when the particular direction of the rise is announced by the astronomer.

Sloka 18.—Should a king make these offerings with a devout heart, he would be free from all diseases, and conquer the entire host of his enemies. If he should make such offerings for a period of seven years continuously according to rules, he would rule over the entire earth girdled by the ocean.

Sloka 19.—Should a Brahmin make the offerings according to his status, he would be blessed with a thorough knowledge of the Vedas, a charming wife and sons. If he be a Vaisya, he would get cattle. If he be a Sudra, he would become very wealthy. All persons in general who may undertake this will be free from diseases and will get benefits of virtue.
Sloka 20.—Agasthya causes diseases when he is rough; drought, when he is russet; harm to cows, if smoky; if he should be throbbing, there would be fear engendered; if similar to madder in colour, he brings famine and wars; when he is tiny, he forebodes the siege of the town.

शातकम्मसद्वश्च फटिखरमवर्तित महीं किरणार्यैः।
दशंते यदि तदा श्रवन्ना स्तुत्वल्गर्गरोगनाभः॥२१॥

Sloka 21.—If he shines like gold or crystal and appears to refresh, as it were, the Earth with streams of his rays, the country will have plenty of food and team with a contented and healthy population.

तथा च गगते।
दशंतेव दृश्य श्वासुसुमंक्षेमकारकः॥
शेषान्तरचितंमूल्यस्याभोणितकदेशः॥
रणमैथीहि विचित्रितं किरणेक्षयते प्रजा॥

उदकया विनिहतः शिखिना वा शुद्रवं मर्माव्य विवेचे।
दशंते स किल हलगतेके रोहिणीश्वरोदित प्रतिभै॥२२॥

Sloka 22.—If he be struck by a meteor or comet, he will bring danger of famine and pestilence. It is said that he rises when the Sun is in the asterism Hasta and sets when the Sun has reached Rohini.*

* "See Colebrooke, l.c. His statement that there are three periods of rising and setting, according to Utpala, is not quite exact. On the contrary, Utpala expressly intimates that the rising of Canopus when the Sun stands in Hasta, is contrary to science, and only repeated by the author out of deference for the Ancients. He says केवलामग्नाने, which is quite true; where our author uses किल, it is so much as relata refero यज्ञाविष गणितसार्य्य न भवति तथापथाय युग्मार्थे वर्णविश्वास्तुद्वित्त कुमार। The three periods of rising are
enumerated by Parasara, as quoted by Utpala. Here part of the passage:

तथा च पराकारः।  |  हस्तमेव सबित्युद्देति रोक्षिणीप्पुल्षकप्रवसति।  |  अधायः \n|  निर्विविधारोद्यकायो हस्तः।  |  अमरगुमुखपल्लिभीप्रजाधिः। कार्तिकायम् बा।  |  तत्राः स्थिरयुगमुखदूषितः। मुद्रारंगेश्मासासप्रकरः।”

—Dr. Kern.

Thus ends the 12th Adhyaya on the ‘Course of Agasthya.’

सत्तार्थिचारः ||१३||  |  The Seven Sages.

सैकावलीव राजति सत्ताशीलवल्लभसिनी सहासः।

नाथ्यतविव च दिप्योः कौशवंति सत्ताविनिभिः ||१||

धुर्वनायकोपेदशाचारिर्चावत्चररा भ्रमीः॥

येश्वारमहः तेषां कथयिष्ये बुद्धगमेतात ||२||

Slokas 1-2.—I shall describe according to the theory of Sage Vriddha Garga, the course of the Seven Seers, by whom the northern region has a lord as it were, through whom she shines as if adorned with a necklace of pearls, like a maiden with a joyful countenance wearing a wreath of white lotuses; the seers by whose circular movements, the northern region seems verily dancing at the instruction of the Pole-Star, the leader.

तथा च भ्रमः।

धुर्वनायकोपेदशाचारिर्चावत्चररा भ्रमीः॥

अपसत्ताविनिभिः भ्रमिति प्रवहानिलकितस्रम॥

तेषां सुनिप्पी चारसहु बुद्धगमेतात कथयिष्ये।

बुद्धगमौः नाम महामुनिसमासात्तकाचछलस्यात्॥ हि।
Sloka 3.—The Seven Sages were in the lunar mansion—Magha—when King Yudhishtira was ruling over the earth, the period of that King being 2526 years before the commencement of the Saka (Vikrama?) era.

The assumption made by certain commentators that should invariably refer to Vikrama Saka (56 B.C.) does not seem to be altogether correct. For, it is said in the Mahabharata that Kali set in soon after Krishna's departure. This should be 3102 B.C. Hence the age of Yudhishtira should be somewhere at the earlier part of the 32nd century before Christ. Subtracting 2526 from this figure we find that the Saka referred to in the Sloka should be in the 7th Century B.C. (far earlier than the age of the Buddha—5th century B.C.). Hence the above remark.

Sloka 4.—The sages in their course remain for a period of 100 years in each lunar mansion. Whichever star to the east of which the sages rise, makes them conspicuous, in that they are said to be posited.

According to this reading, the meaning will be “they rise constantly in the northeast, together with the chaste Arundhatee.”

तथा च कश्यपः ।

शतं शतं तु वर्षोभासः कालमिनु महर्षयः ।

नक्षत्रे निवसते ते स्त्राध्वीका महतपः ॥
Slokas 5-6—Sage 'Marichi is situated in the east; to the west of him is Vasishta; to his west is Angiras; and to the west of Angiras is situate \text{ l Atri \text{ ; in his neighbourhood can be seen Pulasthya. Next to him are in order Pulaha and Kratu. Arundhati, the paragon of virtue, is following the great Sage Vasishta.}

Sloka 7.—When these stars are pale, devoid of beams, vexed by meteors, thunderbolts, smoke and the like, or tiny, they will destroy severally their own dependencies (as stated below), while they tend to make the same prosper if they appear large and bright.

\text{ उल्काशानिेभूषाधैहंता विर्जनो विद्यविषो हस्तः।}
\text{ हन्युः सं सं वर्गं विपुलः सिरंगाधि त्रेछावे।}

\text{लक्षा केतुना चापि स्वस्मेन रजसापि च।}
\text{ह्रता विचारं संथा वा किरणं परिचितं।}
\text{सं सं वर्गं तदा हन्युरुंयं सर्वं एव ते।}
\text{विपुलं सिरंगाधिक स्वरंगाधि विरंगाधिपिपोऽपका।}

\text{गन्धर्वदेवदानवमन्त्रोधिसेवत्यश्वानागानाम्।}
\text{पीड़करो मरीचिभिःयो विवाधरणां च।}
\text{शुभमनवेनदापारकास्मिन्नंसापस्वोपेतावर्।}
\text{हन्ति वसिष्ठोद्भिन्तो विद्विल्वद्वृद्धो रघिष्मस्मपं:।}
\text{अर्किसो ज्ञानयुते धीमन्तो भास्नाथ निदित्ता।}
\text{अन्वेः कान्तारस्वा जलजात्ययमभोनिष्ठः सतिः।}

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Slokas 8-11—Marichi is to be understood to do harm (when vexed) to the Gandharvas, Gods, demons, spells, herbs, angels, Yakshas, Nagas and Vidyadharas. Vasishtha, when hurt, proves destructive to the Sakas, Yavanas, Daradas, Paratas, Kambojas and hermits living in the forest; when radiant, he bestows prosperity.

Scholars, intelligent men and Brahmans are enumerated as belonging to Angiras; and foresters, aquatic products, the ocean and rivers are allotted to Sage Atri.

Giants, devils, demons, Daityas and serpents are said to belong to Pulasthya; to Pulaha, roots and fruits, and to Kratu, sacrificers and sacrificers.

Thus ends the 13th Adhyaya on the 'Course of the Seven Sages.'
Kurma Vibhaga.

With reference to our Puranas, it can be ascertained that Jambudweepa (one of the seven continents surrounding the mountain Meru) was divided into nine sub-continents each being termed a वर्ष-Varsha. These nine divisions are (1)कुरु-Kuru (2) हिरण्य-Hiranmaya (3) राय-Ramyaka (4) इलाव्र-Ilavrita (5) हरि-Hari (6) केतु-Ketumala (7) मद्रास-Bhadraswa (8) किंभ-Kinnara and (9) मार्ग-Bharata. The name of the Adhyaya suggests in itself that the word Kurma instead of being literally translated as 'tortoise' should be construed to mean 'Globe.' This is further supported by the first Sloka of the chapter which starts with nine divisions of the 27 lunar mansions—each division consisting of 3 stars commencing from Krittika. The reader will note that the original divisions of the zodiac started from the first quarter of Krittika, the star owned by the Sun, the lord of the nine planets.

That our ancient authors went hand in hand with a thorough knowledge of the 18 Puranas is another reason for us to interpret Kurma as Globe. For Jayadeva, the poet, in his Gitagovinda, while describing the 10 incarnations of Vishnu as

बेदाङ्रकं जगतिति भुगोलमुख्यात
देवं दारते बलि छल्लेते क्षत्रियां कुबेि
पालस्य जयं हर्षं कलयते कारणमातन्त्वे
समस्यामुच्यते दुःशोकाचर्यां श्रुण्यं नमः

observes the कुर्मीतार as ‘वर्षकेर्न’ (one who carries the Globe on his back) and this interpretation is now taken advantage of.

Also ज्ञातिश्रविशखुटनो तव तिष्ठने चुळे | दृष्टिप्रवेशकेरं चक्रगाधे
केशव धूतकुपरूप जय जगदीश हरे ।

Also compare the following सुभाषित —

यो धर्मे श्रीपनां सदृशु वसुमातीं स्वर्गाराध्युक्ताः
युक्तां तैः समुद्रहिमगिरिक्रमस्वभूमिस्वैर्गेि
पुनः द्वायच्छल्लमयात्रं भार्ति वंशों कुरैः
पावाहि: कुर्मेदेहः प्रकृतितांहिमा सावन्त: कामरूपोऽि
The following remarks of Dr. H. Kern on the subject will also be of interest:

"The word Kurma is the specific Sanskrit form of a word once common to all Indo-European tongues, viz. Kurma. Lat. culmus, Teuton. holm, etc. It does not originally denote the 'tortoise' itself, but its back, for the proper meaning is "mound, buckle, half-globe, holm." Even in Sanskrit, in such compounds as Kurmanāta, the word signifies the form of the back of the tortoise. At the time when the word Kurma Vīghaṇa became current, Kurma was taken in its proper sense. Yet in later times, they wholly mistook the meaning and made an absurd drawing, representing a tortoise, as if Kurma could denote a level! The rendering by 'Globe' is not wholly exact, since properly only a half-globe, a holm is supposed to be raised above the waters."

नक्षत्रांग्रेयंरघणयांिकेत्सतन्त्रवथा ।
भारतवर्षः मध्यप्रागादिविभाजिता देशः: ॥१॥

Sloka 1—To the nine triads of stars commencing from Krittika belong the nine regions of the earth having Bharata Varsha as its centre and proceeding thence to the East, South-east, etc.

तथा च गगः: ।
कृतिकाधिस्त्रिन्नक्षत्रश्रौंगारीन्वचितः क्षितः ।
कन्तिक व मध्यदेशाते प्रागारिकम्योगः: ॥
कृतिकाधिस्त्रिन्नक्षत्रो मध्यदेशे गगः चदः ।
पाषाणवहल्ल हिन्न मध्यदेशाभिनिलखुः ॥
चांग्राणविको हिन्न पुराँ माण्यचः पुरवदृश्यागः ।
आर्थिकाधिकारसमा यान्त्र स्थायुः दृश्यागमयारसम ॥
वेष्ठाचः पश्चिमाभाद वेष्ठाधिकारसोरतारसम ॥
वाहुविको हिन्न सम्भवं प्रवाहः श्रुतिनो दिशाम ॥

भद्रारिमेदमाण्डलचलनायातीपोलिज्जाहासंस्कृतमातः: ।
महत्तंभोषियात्रसर्वमत्स्त्यायनमाण्डिका:: ॥२॥
माधुरकार्पण्योतिषचमार्गानि शुरुसनाध ॥
गौरप्रवाहेद्धामपुण्डरयाश्चर्यामालः: ॥३॥
सातक्षेत्रकुकुकुकन्नकालकार्तिककुरास्पारियात्रानगः: ।
औद्यम्बरकारिष्ठलग्रामाहायाधेति मध्यमिदंमु ॥४॥
Slokas 2-4—To the central region belong the following:—Bhadra, Arimeda, Mandavya, Salwa, Neepa, Ujjihana, Sankhyata, Marwar, Vatsa, Ghosha, those of the Yamuna and the Saraswati, Mathysa, Madhyamika, Mathura, Upajyotisha, Dharmaranya, Surasena, Gouragriva, Uddehika, Pandu, Guda, Aswaththa, Panchala, Ayodhya, Kanka, Kuru, Kalakoti, Kukura, Pariyatra mountain, Udumbara, Kapisthala and Hastinapura.

Slokas 5-7—To the east are situated the four mountains, viz. Anjana, Vrishabhadhvaja, Padma and Malyavan; then the Vyaghramukhas, Suhma, Kvaratas, Chandrapura, the Surpakarnas, Khasas, Magadha, Mount Sibira, Mithila, Samathata, Orissa, the Aswavadanas, the Danturakas, Pragjyotisha, river Lauhitya, the milky ocean, cannibals, mountain of Sunrise, the Bhadras, Gaudas, Paundras, Utkala, Kasi, Mekala, the Ambashthas, the one-footed people, Tamraliptakas, Kosala and Burdwan.
Slokas 8-10—In the South east are situated Kosala, Kalinga, Vanga, Upavanga, Jatharanga, Saulikas, Vidarbha, the Vatsas, Andhra, Chedi, the Urdhvakantas, the island of Vrisha, Nalikera Charmadweepa, the inhabitants of the Vindhy range, Tripuri, Smasrudharas, Hampi-kudya, the Vyalagrevas, the Mahagrevas, Kishkindha, Kantakasthala, the territory of the aborigines, the Purikas, the Dasarnas, naked Sabaras and Parna Sabaras (Sabaras clothed in leaves). These are the regions standing under the group coining with Asleha.

अथ दश्यिणे नल्ला कालाजिन्सौरिकीर्तिमाप्ताः।
गिरिनगरसूरसच्चरा।सिद्धिकथानेकार्णकृष्मासी।
आराकारण्यार्कुद्षुरागनवःकेरः।
कर्णार्टसहारविचित्रकृत्तनाशिक्षकोष्ठिरिचोऽः।
कौशिकद्रीपजटाधरकावेऽशिवमूलः।
बौद्धस्वंभृत्रकारित्वचरितंप्रोढः।
गण्याराज्यकर्णवेद्यमिदिक्षुरितान्तस्मन्नाः।
तुम्बवनकारणेऽयःस्मयोद्धितासाध्वमा।
काशस्यमर्नस्पष्टक्षेत्रवर्षकिल्ला।
बलदेवस्वर्णंस्त्रकावतिमिकलिलास्तमा।
कर्णोऽथुक्तरदीर्घतत्प्रयोगःतिविजेयः।

Slokas 11-16—In the south are situated Lalka, the Kalajinas, Saurikeernas, Talikatas, Girinagara, the Malaya, Dardura, Mahendra and Malindya hills, the Bharukachchas, the Kankatas, Kankanaras, Vanavasi, the Sibikas, Phanikaras, Konkans, Abheeras, the nine-region, the Vena river, the Avartakas, Dasapura, the Gonardas, Kerala, Karnatic, the Great forest, Chitrakuta hill, Nasik, Kolla-
giri, the Cholas, the Krauncha island, Jatadharas, the Kaveri, the Rishyamukha (mountain), the mines of Vadurya, conch shells, and pearls, Atri's hermitage, the mariners, Dharmapattana, the islands, Ganarajya, Krishna Velluru, the Pisikas, the Surpa mountain, mount Kusuma, Tambravana, the Karmaneyakas, the southern ocean, the hermitages, the Risheekas, Kanchi, Maruchippattana, Cheryaryakas, the Simhalese, the Rishubhas, Baladevapattana, Dandaka forest, the whale-eaters, Bhadras, Kachchas, elephant caves and the Tamraparni river.

नैस्त्रीण्या दिशि देशाः पहुँचाम्बोजसिन्धुकोरीः।
वहवाचुरालोकश्रुतकपिलनारीसुमवानाः॥१७॥
फेणिसिन्धवमाध्यकरणप्राचिनांसवरः॥१८॥
वर्षरकिरत्नकक्षक्यादाभिरचुकः॥१९॥
हेमगिरिसिन्धुकालकरकमुदकुसागापारारङ्गिदः॥
स्थायायं सतित्ये ज्युतं महाणवोशृङ्खः ॥२०॥

Slokas 17-19.—In the southwest, lie the following tracts: of the Pallavas, Kambojas, Sindhu-Sauveeras, Vadavamukhas, Aravas, Ambashthas, Kapilas, Nareemukhas, Anartas, the Phenagiri, Yavanas, Margaras, Karnaprayevas, Parasavas, Sudras, Barantas, Kiratas, Khandas, Kravyadas (raw-meat-eaters), Abheeras, Chandchukas, the Hemagiri, the Indus, the Kalakas, the Raivatakas, the Sourashtras, the Badaras and the Dravidas. These and the great ocean stand under the group of asterisms headed by Swati.

अपरां भणिमान्य नेवारान्य वनां युगान्योऽलगिरिः।
अपराततमात्ततिकरःस्वागत्तालिकाकाः॥२०॥
पञ्चनद्रस्थपत्तारतिक्षिततिज्ञवैद्यमणक्कच्चः॥
निम्यंवादस्मृतेः ये पश्चिमदिक्खितातः ॥२१॥
Slokas 20-21—In the west are the Manimath and Meghavat hills, Vanaugha, Mount Kshurarpama, Asthagiri, the Aparanthakas, Santikas, Haihayas, Mount Prasasta, the Vokkanas, the Punjab, Ramathas, Paratas, Tarakshiti, the Jringas, Vaisyas, Gold Scythians and all the lawless hordes of barbarians living in the west.

Slokas 22-23—In the northwest are the Mandavyyas, Tusharas, Talas, Halas, Madras, Asmakas, Kulutas, Haladas, the kingdom of Women, Nrisimha forest, the Khassthas, the river Venumatee, the Phalgulukas, Guluhas, Marukuchchas, Charmarangas, the one-eyed men, Sulikas, Deerghagreevas, Deerghhasyas and Deerghakosas

Slokas 24-28—In the north, lie the mountains known as Kailasa, Himalaya, Vasumat, Dhanushmat, Krauncha...
and Meru, the Kuru country (north and south), the Kshudra meenas, Kaikayas, Vasatis, Yamunas, Bhogaprattha, the Arjunayanas, Agneedras, Adarsas, Antar-dweepa, Trigartha, the Turagananas, the Svamukhas, Kesadharas, Chipitanasikas (flat noses), Daserakas, Vatadhanas, Saradhanas, Taxila, Pushkalavata, Kailavata, the Kanthadhanas, Ambaravata, Madrakas, Malwa, Pauravas, Kachcharas, Dandapingalakas, Manahalas, Huns, Kohalas, Seetakas, Mandavyas, Bhutapura, Gandhara, Yasovatee, the Hematalas, Kshatriyas, the Khacha-ras, the Gavyas, the Yaudheyas, Dasameyas, Syamakas and Kshemadhurtas.

शोधन यथ: | ।
ञिवासितंत्रविश्वसन भूमि: | ॥२९॥
हनुमनायां निर्मलन वस्त्रं राजान जनी: | ॥३०॥
क्षिप्राजिताम | चक्राकारम: विश्वस्याय: ।
परं चौरविश्वस्यां निर्मलन निर्माणविषया: | ॥३१॥

Slokas 29-31—In the north east are situated Meruka, Nashtarajya, Pasupala, Keera, Kashmir, the Abhijaras, Daradas, Tanganas, Kulutas, Sairindras, Vanarashtras, Brahmupura, the Durvas, Damaras, Vanarajya, Kiratas, China, the Kaunindas, Bhallas, Patolas, Jatasuras, Kunatas, Khasas, Ghoshas, Kuchikas, one-footed men, the Anuviddhas, gold regions, Vasudhanas, Divishtas, Pauravas, people clad in bark, Trinetras, Mount Munja and the Gandharvas.

गणरात्रयाश्र: क्रमग्रहण्डिते: क्रमेण तृप्त: ।
पाण्डवो मानविष: कालिकः श्रवण्य वानिति | ॥३२॥
Slokas 32-33—When these groups of asterisms beginning with Krittika are hurt by malefic planets, the kings of the following countries will in their order be destroyed:—Panchala, Magala, Kalinga, Avante, Anarta, Sindhusauveera, Harahaera, Madra and Kuninda.

Thus ends the 14th Adhyaya on the 'Divisions of the Globe.'

**नक्षत्रन्यूः: ॥१५॥** Allotment of animate and inanimate objects to the several asterisms.

**आध्ये सिन्धुसाहिनाप्रियन्त्रजस्त्वाण्यसः ॥**
**आकरिनापितानि घटकारपरोहितायद्वः ॥१॥**

*Sloka 1.—* To Krithika are assigned: white flowers, Brahmans performing daily Agnihotra, reciters of sacred hymns, those who know the sacrificial rules, grammarians, miners, barbers, Brahmans, potters, priests and astrologers.

**रोहिण्यं सुरवत्पण्यभूषणलिङ्गाक्षस्वकारस्तिकः ॥**
**गोष्ठिजलचरकपक्षिलिङ्गाक्षव्यवस्थमः ॥२॥**

*Sloka 2.—* To Rohini are assigned: observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls aquatic animals, agriculturists, mountains and men in authority.

**सुमध्यसि सुरभिमवज्रकुमुमस्तंगन्वनरविविहङ्गः ॥**
**सुमद्यसपितान्त्यकाराकुलः िसतहारातः ॥३॥**

*Sloka 3.—* To Mrigasiras—fragrant things, garments, aquatic products, flowers, fruits, gems, foresters, birds,
beasts, drinkers of Soma juice, musicians, lovers and letter-bearers.

Sloka 4.—To Ardra—Slayers, catchers, liars, adulterers, thieves, rogues, sowers of discord, husk-grain, cruel-minded people, charmers, sorcerers and men versed in the art pertaining to goblins.

Sloka 5.—To Punarvasu—truthful, charitably-disposed, pure, high-born, handsome, intelligent, renowned and rick men, valuable grain, merchants, servants and artisans.

Sloka 6.—To Pushlya—barley, wheat, rice, sugar-cane, forests, ministers, kings, fishermen and the like, honest-folk and persons engaged in big and small sacrifices.

Sloka 7.—To Aslesha—counterfeits, bulbs, roots, fruits, worms, reptiles, poison, robbers, husk-grain and all classes of physicians.
Sloka 8.—To Magha—people rich in money and corn, granaries, mountaineers, men who are devoted to their elders and manes, merchants, heroes, carnivorous beings and women-haters.

स्लोक ८। तो मघा—सदीम नगरस वारुणिगुणितम सुभकसाराधिक प्रदेशाति ।
कर्मसुपुर्वकालावर्णक्रमानि कुमारकालाप्त ॥९॥

Sloka 9.—To Purvaphalguni—actors, young damsels, amiable persons, musicians, artists, merchandises, cotton, salt, honey, oil and boys.

अर्थमेव माध्वश्रीचन्द्रविणायता ।
रागषाधारविकालिकवाङ्कर्षितः ।
समुद्राण्यः ॥१०॥

Sloka 10.—To Uttaraphalguni—mild, pure, modest, heretical, charitable and learned persons, fine corn, highly wealthy men, those intent on their duties and kings.

हले तस्सरकुञ्जरत्निसिद्धमहामात्रविशिष्टपूर्ववर्णाणि ।
सप्तधाराय अगुणुक्तः वनिजसज्जयुतान्तनात्र ॥११॥

Sloka 11.—To Hasta—robbers, elephants, chagrionteers elephant-drivers, artisans, merchandises, husked-grain, men versed in the Vedas, traders and energetic men.

त्वादेऽभृणमाणिरगलेक्यगान्धार्जन्धयुक्तिः ।
नागिलपुंससत्ताया शालावर्ग राजदान्याणि ॥१२॥

Sloka 12.—To Chitra—persons skilled in the art of ornamenting, jewelry, painting, writing, singing and perfumery, as well as mathematicians, weavers, ophthalmic physicians and king’s corn.

खाताः समसमृगतुर्गा वाणिज्यधान्याणि चातुर्मुखाणि ।
अश्चान्तसौहल्लुसत्वत्तापा । पाण्डुशालाः ॥१३॥
Sloka 13.—To Swati—birds, beasts, horses, traders, corn, such produces of the field as cause flatulence (कल्कि, Bengal gram, etc), fickle-minded friends, feeble characters, ascetics and connoisseurs of wares.

इन्द्राधिकृतवेत्र रक्तपुष्पफलस्वाभिनः सतिलमुद्रा:।
कौमसामायचण्डा: पुरानरहुताभस्मकास ||१४||

Sloka 14.—To Visakha—trees with red blossoms and fruits, sesamum, green-graam, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

मैत्रेने शौर्यसमेता गणनायकसाधुगोटियाणरता:।
ये साधनस लोके सर्व च शरसमुत्पल्लमु ||१५||

Sloka 15.—To Anuradha—men of prowess, heads of corporations, friends of the good, those delighting in assemblies, travellers, honest people in the world and all things that grow in autumn.

पारग्रेतनित्तृत: हृदविभयशोकित्वा: परस्तहत:।
विजिभीषणे नरेन्द्रा: सेनानां चापि नेतारः ||१६||

Sloka 16.—To Jyeshtha—great martial heroes, those that are endowed with noble family, wealth, and fame, thieves, monarchs intent on conquest and commandants.

सूर्येन्द्रमेजामिनो गणयुथया: क्रुममूलफलवार्त:।
बीजान्यतिधनयुक्ता: फलमूलेऽयं च वर्चस्ते ||१७||

Sloka 17.—To Moola—medicines, physicians, deacons of corporations, persons dealing in flowers, roots and fruits, seeds, very rich men and those that feed on fruits and roots.

आप्ये मूलवो जलमार्गागमिन: तत्वशौचवन्युक्ता:।
सेतुकरथारित्वकपत्त्वकुमान्यसुजातानि ||१८||

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Sloka 18.—To Purvashadha—tender-hearted men, navigators, fishermen, aquatic animals, etc., those who are devoted to truth, purity and wealth, constructors of bridges, those that live by water, and aquatic fruits and flowers.

Sloka 19.—To Uttarashadha—mahouts, wrestlers, elephants, horses, devotees of gods, immovable, warriors, persons enjoying pleasures and militant persons.

Sloka 20.—To Sravana—jugglers, the ever-active, able, energetic and righteous men, devotees of Vishnu and truthful persons.

Sloka 21.—To Dhanishtha—men without pride, eunuchs, fickle friends, men obnoxious to their wives, charitable, very rich and peace-loving persons.

Sloka 22.—To Satabhishak—snarers, anglers, aquatic products and dealers in fish, etc., as well as boar-hunters, washermen, distillers and fowlers.
Sloka 23.—To Purvabhadra—robbers, cowherds, murderous persons, niggards, low and false-hearted people, those who are devoid of virtue and religious observances, and those that are clever in duel.

आहिङ्गुण्ये विवश: क्रतुदानतपोयुत महाविरभावः।
आश्रमणः पालण्डा नरेश्वरा: सारंधायं च ॥२४॥

Sloka 24.—To Uttarabhadra—Brahmins, those that are devoted to sacrifices, charity and penance, very with persons, hermits, heretics, monarchs and valuable corn.

पौष्ण सतिलज्ञकलकसुमलवणमणिश्वमौक्तिकात्मनः।
सुरमिकसुमानि गन्धा वाणिजो नौक्रण्णाराघः ॥२५॥

Sloka 25.—To Revati—aquatic fruits, flowers and the like, salt, gems, conch shell, pearls, lotuses, perfumes, fragrant flowers, traders and helmsmen.

अथिन्यामार्गहरा: सेनापतिव्रैष्टेवकास्तुरगाः।
तुरमारोहा वाणिजो रूपोपतास्तुरगारः ॥२६॥

Sloka 26.—To Aswini—horse-dealers, commandants, physicians, attendants, horses, horse-riders, traders, hand-some persons and horse-grooms.

यास्येच्छुक्पिङ्गत्सुधः: कृर्या वधवन्धतादनासात्कः।
तुषानायं नीचकुलोज्ज्वा विहेनाध सत्वेन ॥२७॥

Sloka 27.—To Bharani—those that feed on blood and flesh, cruel men, slayers, catchers, cudgellers, husk-grain, low-born persons and men wanting in character.

पूवातियं सानलमग्रजानं राजं तु पुष्येऽण सहोचराणि।
सपोषामवित्तृत्वं च ग्रजातग्रजं च कुषीवलानाम् ॥२८॥
आदित्यहस्तमितिशिराध्यानि वाणिज्यानां प्रवदन्ति तानि।
सूरशिनेवश्रानिर्मावकाभानि भान्यग्रजामें: प्रमविर्फुतायतः ॥२९॥
Slokas 28-30.—The three asterisms Purvapahluguni, Purvashadha and Purvabhadrapada as well as Krittika belong to the Brahmin class. The three Uttaras along with Pushya belong to the Kshatriya class. Revati, Rohini, Anuradha and Magha belong to the husbandmen. Punarvasu, Hasta, Abhijit and Aswini belong to the merchant class. Moola, Ardra, Swati and Satabhishek belong to the powerful class of cruel persons. Mrigasiras, Jyeshtha, Chitra and Dhanishtha own the servant class. Aslesha, Visakha, Sravana and Bharani belong to the outcasts.

Slokas 31-32.—A lunar mansion is said to be hurt when occupied by the Sun or Saturn, when damaged by Mars cutting through or retrograding in it, when merged in an eclipse, when hit by a meteor, when manifestly crushed by the Moon, or in short, when something extraordinary happens with it. All this is destructive to the forementioned dependency of the particular asterism, whereas the contrary augurs prosperity.
Countries, People, and Things belonging to the domain of each planet.

Slokas 1-5.—The Sun presides over the eastern half of the Narmada District, the Sone, Orissa, Vanga, Suhma, Kalinga, Balkh, Scythians, Yavanas, Magadha, Sabaras, Prakjyotisha, China, Kamboja, Mekala, Kirata, Vitaka, people in and outside mountains, Pulindas, eastern half of the Dravidas, the south bank of the Jumna, Champa, Udumbara, Kausambi, Chedi, Vindhya forest, Pundra, Golangula, Sriparvata, Burdwan, river Ikshumatee, robbers, Paratas, wilderness, herdmen, seeds, husk-grain, pungent substances, trees, gold, fire, poison, heroes,
medicines, physicians, quadrupeds, ploughmen, kings, evil-doers, chiefs on march, thieves, serpents, woods, renowned men and men of cruel disposition.

Slokas 6.8.—The Moon presides over mountains, fortresses, forts protected by moats, Kosala, Bharukachcha the ocean, Romans, Tocharians, Vanavasi, Tangana, Hala, Strirajya, the islands of the great ocean, sweet things, flowers, fruits, water, salt, jewels, conch shells, pearls, aquatic products, rice, barley, herbs, wheat,
drinkers of Soma-juice, the आकृत्व kings (in the cycle of 12 kings, they occupy the position of one of the hind spokes—Raghuvamsa IX-15), Brahmmins, white objects, beloved person, horses, lovers, young women, commandants, eatables, clothes, horned animals, demons, agriculturists, persons acquainted with Sacrificial rules.

तथा च कादयपः।
पर्वता जलतुर्गांश्र कोसरास्त्रणा हुला:।
कृमस्य महकृष्णस्य तुषारा वनवासिन:।
मैतिकस्य भद्रेषाद्रेर्यायं कृत्मम: स्त्रयम:।
हृष्ट्वा महुर्वये च मधुरा तवाणाद्य:।
गोधुमा: शालय: शक्कीकार्याय यवा ऑप:।
लेमाया शालाण्य ये च जन्तुस्तु सुरासवम्।
स्त्रीसोमायसमेताभ लाहवालीक्षितानि च।
निशाचरायप्रचण्डस्य इद्यास्य च प्रकारसित:।

श्रोणस्य कर्मदाया भीमरथायाश्च पद्मचाद्याय:।
निर्विन्याया वेशवती सिरा गोदावरी वेणा।॥९॥
मन्दाकिनिन पयोणिः महानदी सिन्धुमालितीपारा:।
उचरपाण्यमहेन्द्राद्रित्विन्यायसंपयोपभोक्ता:।॥१०॥
प्रविद्विदेहजनानान्यासरकारकाृक्षणा: समन्त्रिषिका:।
कुंतललकुशककानित्वप्रमलेच्छसम्ब्रविणा:।॥११॥
नासिक्यमागवर्षनविराटविन्यायाधारणां देशा:।
ये च पिविन्त उत्तोयं तारं ये चापि गोमतिसागिर्मू।॥१२॥
नागरकृषिपक्षारतहुताशनाजीविश्ववाचार्यानु।
आवितकुरुक्तिविदकृषिद्वारसावकिसस्मान:।॥१३॥
बपाविविभाषांकर्त्तामिद्वामाधियातिप्रामानु।
रक्त्वशस्मात्वद्व मच्युपवत्त्वातीश्वानाय।॥१४॥
केश्रमयवनश्रेष्ठोक्तिकारकश्राव्यमभुचारणामू।
गठदीर्घेऽवर्हालिनां च वसुधासुतोसचिपाति:।॥१५॥
Slokas 9-15.—Mars presides over the people residing in the western half of the Sonne, Narmada and Bheemaratha, the Nir vindhya, Vetravatee, Sipra, Godavari, Vena, Ganges, Payoshnee, Mahanadee, Sirdhu, Malatee, Para, Ut tara Pandya, those who live near mount Mahendra, Vindhya, Malaya, Chola, Dravida, Videha, Andhra, Asmaka, Bhasapara, Kounkana, Manthrishika, Kuntala, Kerala, Dandaka, Kantipura, Mlechchas, half-castes, Nassik, Bhogavardhana, Virata, the countries bordering on the Vindhya mountains, people living on the banks of the Taptee and the Gumtee, towns people, agriculturists, Paratas, people who live by fire, warriors, foresters, fortresses, Karvatas, slayers, murderous men, arrogant fellows, kings, boys, elephants, hypocrites, infanticides, shepherds, red fruits and flowers, coral, generals, jaggory, toddy, cruel men, treasury, keepers of sacred fire, mines, Buddhist monks, thieves, rogues vindictive and gluttonous persons.

Sloka 12 is omitted in some editions.

Slokas 9-15
स्लोकाः 16-20।—मर्यादा रहि लोहितिया, इंदु, सरयु, गंभीरिका, रथा, गंगा, कासीकी और अन्य नदियां, विदेह, कंभोजा, इसी सुद्धा से सम्बन्धित तथा लोक कहते हैं। यहाँ रहने वाले लोग स्वयं भिया, स्वयं विभिन्न जाति तथा जनजाति के लोग सम्बन्धित हैं। वहाँ के लोग अनेक विभिन्न जाति के लोग रहते हैं। वहाँ के लोग अनेक विभिन्न जाति के लोग रहते हैं। वहाँ के लोग अनेक विभिन्न जाति के लोग रहते हैं। वहाँ के लोग अनेक विभिन्न जाति के लोग रहते हैं।
Slokas 21-25.—To Jupiter belong the eastern part of the Indus, the western half of Muttra, the Bharatas, Sauveeras, Srughnas, Northerners, the Vipasa river, Satadru, the Ramatas, Salwas, Trigartas, Pauravas, Ambashtas, Paratas, Vatadhanas, Yaudheyas, Saraswatas, Arjunayanas, half the rural provinces of Mathsyas, elephants, horses, royal priests, kings, ministers, people engaged in auspicious ceremonies and preparation of tonics, compassionate, truthful, pure, pious, learned, charitable and righteous men, citizens, rich men, grammarians, philologists and vedic scholars, exorcisers, politicians, royal equipments, umbrellas, banners, chowries, etc, benzoin (केसूरी), costus (गौड़मल्ल) Jatamansi(जतामण्डी) Tahara (तहभुरा), quicksilver, Saindhava salt, beans, sweet juices, bees-wax and choraka perfume (the husk of cardamom known in Tamil as கரும்பர்கள் or கரும்புச்சு.)

तथा च काह्यपः। अगोचरसिंहुसेवीराः सत्तृसुधुरे अथि॥

S Mahmud Shah's commentary on the Vedic texts.
Slokas 26-30.—To Venus belong Taxila, Marthi, Kavata, Bahugiri, Gandhara, Pushkalavataka, Prastthala, Malwa, Kaikaya, Dasarna, Useenara, Sibi, those that dwell on the banks of Vitasta, Iravatee, Chandrabhaga, chariots, silver-mines, elephants, horses, elephant-drivers, wealthy men, fragrant things, flowers, unguents, gems, diamonds, ornaments, lotuses, couches, good bride-grooms and brides, aphrodisiacs, those who partake of sumptuous and delicious dishes, parks, baths, lovers, those endowed with renown, happiness, generosity and charming personality, scholars, ministers, merchants, potters, (various kinds of) coloured birds, the three fruits, ॠषेद्रु,
Sloka 31-34.—Saturn presides over the Anartas, the Arbudas, Pushkaras, Saurashtras, Abheeras, Sudras, Raivatakas, the country where the Saraswati river disappears, the western country, the inhabitants of Thaneswar, Prabhasa, Vidisa, river Vedasmitree, those who dwell
along the banks of the Mahee river, rogues, dirty fellows, unrighteous men, oil mongers, cowards eunuchs, Jailors and prisoners, fowlers, impure fellows, fishers, deformed persons, old men, swine-herds, foremen of companies, those that have broken their vows, the Sabaras, Pulindas, poor men, pungent and bitter things, tonics, widows, snakes, thieves, she-buffaloes, donkeys, camels, Bengal gram, such grains in pods as cause flatulence and Nishpavas (अनोत्सागमुः).

तथा च काहपः।
अञ्जूः रैवतागारः सौराष्ट्र भीरकास्थः।
सरस्वतीप्रियानाः भवायं क्रृष्णाजङ्गः॥
आनान्ताय विन्दस्य खस्तात्किलनिष्टः॥
वेदस्तुती सौकारिकः महिनश्र महीतलम्॥
हुः शीतशाकुना हीनाः पशुवन्धनकाशः।
पांडाणिनः वैतपदः निग्रेन्थःः शबरः कुरसः॥
विरुपः कुटुङ्गकानिः रसाथनविदादिनः।
पुखिन्द्रस्तरः सर्वः महीपश्चूः हुः।
चणका बातका वहः पुस्तवस्वर्विन्यासितः।
काकुम्प्रमांगानाः बुद्धाणोः च प्रखुः। शानि:॥

गिरिश्चिरक-दर्दरीतिनितिविष्णुस्तेन्रकातयः हूः।
गोमाहुर्मश्वलिन्क्रोकापात्रेः सख्विक्रमः॥२५॥
कुर्लाकसाहस्तिकुटिनायां चौरिं सत्यशोचद्रानाधः।
खरचरिन्युद्विचीवरोपचारं भीथः।॥२६॥
उपहतदाम्मकापशतिमद्वजुलाभ जनवः सवे।
थेण च सन्यक्ता मापतिलाहाकृत्वश्रविष्टः।॥३७॥

Slokas 35-37.—To Rahu belong the inhabitants of mountain-peaks, dens and caves, barbarian tribes, Sudras, jackal-eaters, the Shoolikas, Vokkanas, Kinnaras, crippled persons, those who disgrace their lineage, evil-doers,
ungrateful men, thieves, faithless, dirty and stingy persons, donkeys, spies, duelists, wrathful persons, children in the womb, low people, reprobates, hypocrites, giants, all sleepy beings, lawless men, black gram and sesamum.

Slokas 38-39.—Ketu presides over mountain strongholds, the Pahlavas, Swetas, Huns, Cholas, Afgans, desert, Chinese, the cavemen, rich men, highly ambitious persons, energetic men, those endowed with prowess, adulterer, disputants, those that take pleasure in others' misfortunes, persons elated with pride, fools, unrighteous people and men desirous of conquest.
Sloka 40.—A planet proves beneficent to those whose lord he is declared to be, if at rising, he be large, of glossy rays and in his natural state, if no portentous thunder, meteors, dust or planetary conflict annoy him, and when he is posited in his own house, has reached his exaltation point and is aspected by benefics.
Slokas 41-42.—If a planet shows signs contrary to the above-mentioned ones, his dependency will decay; people and kings will feel sad, be suffering from battles, unsafety and disease. If no danger awaits the kings from their foes, surely, it threatens them from their own sons or ministers. Moveover, in consequence of drought, the country-people will frequent towns, mountains and rivers which they had never visited before.

Thus ends the 16th Adhyaya on the ‘Planets and the countries, etc. presided over by them.’

Planetary Conflicts.

Sloka 1.—How and when a conflict of the planets will take place according to the teaching of the sages who
know the past, present and future has been explained by me in the (astronomical treatise, viz.) Pancha Siddhantika on the lines of the Suryasiddhanta.

\[ \text{Slokas 2-3.} - \text{The planets move in the firmament with their orbits lying one over another, but, owing to the great distance, they appear to our eyes to move on one even surface. According to the degree of their (seeming) approachment, there are four kinds of conflicts as stated by Parasara and other sages, viz. वेद-भेद (occultation, cleaving), उलेक-उलेक (grazing), अंसु-असु-अम्शु-अम्शु (clashing of the rays) and अपसव्य-अपसव्य (passing southward)} \]

\[ \text{तथा च पराशर:} \quad \text{अद्वयमारोहणमुहृदिनं रथिमसतंगवेष्टित। प्रहुद्यं} \]
\[ \text{तया च गर्भः} \]
\[ \text{छाद्रं रोषनं चैव रथिमार्क्ये च} \]
\[ \text{अपसव्यं प्रहाणं च चतुर्बं युद्धसिप्ते} \]
\[ \text{तथा च फारवरः} \]
\[ \text{संप्रभेष्यः शाःशुसास्त्रग्रन्थेः चालसः} \]
\[ \text{मर्यादा ग्रंथ सातो संदर्भः समेतः} \]
\[ \text{शीर्षागा मनुमार्गं काले लेखक्षेपागमिता} \]
\[ \text{ततो दौरोः भवेदेन्ता वतोंस्वाभिमानिता} \]
\[ \text{उपबृचरे संस्याते सक्षमन्ते युपपस्तित्वा} \]
\[ \text{भवेदेवोक्ष्यमुत्तमकृपास्य तथापरः} \]
\[ \text{चतुर्भ्रामः संयोगो दुः विविधारणाः} \]

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Utpala writes thus: "यथा ग्रहश्च ग्रहश्च विषयक विभिन्न लक्ष्यसः लक्ष्यसः। अथवा यथा ग्रहश्च ग्रहश्च विषयक विभिन्न लक्ष्यसः लक्ष्यसः।क्रियते स उद्देशः। अंशावतः रक्षमयेते अस्मां गतिः किरणां परस्परः परस्परः। अभ्यासः अभ्यासः विभिन्नानां हि लक्ष्याः स उद्देशः।" "The Apasavyam or Asavyam Yuddham takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict at all."

Dr. Kern.

मेंदे ग्रिहिनायो मेंदे: सुहृदं महाकुलानां च। 
उद्धेले शर्मर्वं मानत्रिवरोभः प्रियास्तवम् ॥४॥
अंशुविरोधे युद्धानि भूयस्ततः शब्रक्षुद्वतमहः। 
युद्धे चांच्छस्वयं भवानि युद्धानि भूयानाम् ॥५॥

Slokas 4-5.—At the occurrence of an occultation, rains will fail and discord will prevail among friends and powerful families. When planets graze each other, there is danger from the sword, dissensions among royal councilors and dearth of food. At a clashing of the rays, there will be war between kings and desolation by sword, disease and famine. At the अपसवय-अपसवय conflict, their will be hostile encounters between monarchs.

Utpala says: अपसवयः प्रदृशिण उद्धयते। सम्म कृता दुक्षिणोसारः- 
वस्थानमपश्चतस्मस्यपते। आचारण चन्द्रग्रहसञ्चारमेव अपसवयक्षणम् हु। 
सादिनः रक्षुस्कृतस्म हुसादिः। (XVIII-8 infra.)

Dr. Kern adds—"This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (i.e. standing north from the planet or star), may be said to make a pradaśagina; standing to the south, i.e., leaving a planet or star at her left, she makes an apanasya. Thus Apanasya means "from the left, at the left," and, in a special application, "at the south side;" but from this, it does not necessarily follow that apanasya originally was simply the opposite of Savya, "left." Yet it cannot be doubted that they have taken apanasya as the reverse of Savya, or, in other words, that apa was understood to mean, not "from the side," but "not;" therefore apanasya was considered to be simply synonymous with apanasya. Moreover, Savya has got the meaning of "right," precisely the reverse of its most common acceptance, viz, "left."
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Not to be confounded with this acceptance of Savya is its use in augury. Applied to augural birds, etc., Savya is strictly and properly "left," but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right, Savya, "left," and pradakshina, "moving to the right," imply the same, without being the same. Utpala remarks:

सवे एव शकुनाश्चे यातुर्वामपायोद्यत्वागल्य द्रिष्येणपालेणाकामल्य
बलं तत्रवद्विषां सवयम्। पूर्तंद्विग्रीत्ति द्रिष्येणव्यायामपायसमं चतुष्पच्चम्।

In astronomical works, Savya "moving (revolving) toward the right" and Apasavya "moving toward the left," is common enough: e.g. Surya Siddhanta xii—55; Siddhanta Siromani, Goladhyya 3—51, Arya Bhatiya IV—16.

विराक्रमदो मध्ये पौरः पौरेषपर स्थितो यायी।
पौरा बुधगुरुविजा नित्यं शीतांशुराक्रमदो ॥६॥
केतुकुजराहुयुक्ता यायिन वते हुता ग्रहा हनुमः।
आक्रम्यपरारान्तु जयिनो जयदा खवगैख ॥७॥

Slokas 6-7—The Sun when standing in the meridian is called आक्रम-Åkranda, i.e., an ally coming to the rescue: when in the east, he is a पौर-Paura, i.e., a king staying in town; in the west, he is a यायी-Yayee, a king who marches off. Mercury, Jupiter and Saturn are always Pauras, while the Moon is always Åkranda. Keta, Mars, Rahu and Venus are marching planets. All the planets known as the Åkranda, Yayee, and Paura when hurt, will destroy severally kings coming to the rescue, marching and staying in town. In the case of their being victorious, they bestow victory on their own class of kings.

पौरे पौरेष हते पौरः पौरान्तु नापान्नविनिन्नित।
एवं याक्राक्रमदा नागर्यात्यिण्यग्राहास्व ॥८॥

Sloka 8.—When a पौर-Paura planet is overpowered by another of the same description, kings keeping the town will kill others in the same predicament. The same
applies to  and  planets and kings. In case of a conflict between  and  planets, that which is victorious will bestow victory on its own class of kings.

\[\text{Sloka 9.—A planet is defeated when he is standing south, rough, quivering, retrograding without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.}\]

Parasara adds अभिन्नत or struck.

\[\text{Sloka 10.—A planet not possessing the above characteristics should be considered as victorious, i.e., when it is large, glossy and brilliant, even though stationed in the south.}\]
Sloka 11.—When two planets at conjunction are radiant, large and glossy, they are said to be in love with each other, and the same will be the case with the parties denoted by them; while in the contrary case they destroy those who belong to their own party.

Sloka 12.—If, owing to the indistinctness of the indications, it cannot be made out whether a conflict or a conjunction is taking place, the effects concerning the potentates on earth are said to be equally uncertain.

Slokas 13-14.—When Mars is defeated by Jupiter, the Bahlitas, chieftains marching off and people living by fire will be destroyed. When he is defeated by Mercury, the Surasenas, Kalingas and Salwas will suffer. When defeated by Saturn, kings staying in town will be victorious, but the subjects will come to grief. If he be defeated by Venus, granaries, Mlechchas and Kshatriyas will suffer.
Slokas 15-17.—When Mercury is beaten by Mars, trees, rivers, ascetics, the Asmakas, kings, northerners, and persons performing sacrifices will suffer. When he is defeated by Jupiter, the barbarians, Sudras, thieves, rich men, citizens, Trigarthas and Parvateeyas come to grief and there will be an earthquake. If Mercury be defeated by Saturn, sailors, soldiers, aquatic products, rich men and pregnant women will suffer. When he is overcome by Venus, fires will break out and corn, clouds and marching kings will be ruined.

Slokas 18-20.—When Jupiter is vanquished by Venus, the Kulutas, Gandharas, Kaikayas, Madras, Salwas Vatsas, Vangas, cows and corn will be destroyed. When he is defeated by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunayanas, Vasathees, Yaudheyas, Sibis, and Brahmans will suffer. When by Mercury, the barbarians, truthful
men, swordsmen and the middle country will be ruined. This affects also those described in Adhyaya XVI—21-25 supra.

Slokas 21-24.—When Venus is defeated by Jupiter, the marching chieftain will meet with his end; discord will arise between Brahmins and Kshatriyas, and there will be no rain; the Kosalas, Kalingas, Vangas, Vatsas, Mathyas, the middle country people, eunuchs and the Surasenas will suffer severely. When he is defeated by Mars, commandants of armies will be slain, and kings will wage war. When defeated by Mercury, the Parvateyas will be lost; there will be no milk-supply and rain will be scarce. When he is defeated by Saturn, foremen of corporations, military men, Kshatriyas and aquatic animals will be afflicted. Moreover, the general effect mentioned in Adhyaya XVI—26-30 will take place.
Slokas 25-26.—When Saturn is subdued by Venus, prices soar up, snakes, birds, and proud men suffer. Likewise, the Tangana, Andhra, Udra, Kasi and Bahleeka countries will come to grief when Saturn is overcome by Mars. When he is defeated by Mercury, the Angas, merchants, birds, cattle and elephants suffer; and when defeated by Jupiter, countries where women are predominating in number, the Mahishakas and Scythians will be afflicted.

अर्थ विशेषोभिंहते हतानां क्रृष्णवारोक्षितासितासिनिमि।
फलं तु वाच्यं ग्रहस्कितोदन्यदथा तथा प्रति हतां: समक्षीः॥

Sloka 27.—Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The other—viz. general—effects are to be determined from the previous Adhyaya. The more any planet is stricken, the more will he ruin all that belongs to his department.

तथा च पराशरः।
ग्रहं ये वस्त्र हता: स्वेतसा: पीडावशत्यद्विति त पव तथा।
सभ्रास्वधेत्वा जने समयं भवन्ति तस्लोक्यद्विता:॥

Thus ends the 17th Adhyaya on ‘Planetary Conflict.’

शशिब्रह्मसमागमाध्ययः॥१८॥ Conjunction of the Moon with planets or stars.

मानं स्थातसम्बंधीर्ये पातो ग्रहाणां यदि वा शशाङ्गः।
शदक्षिणं तज्ज्वलमुक्करणां याम्येन पातो न विश्वः शशाङ्गः॥१।।

Sloka 1.—The Moon moving (more or less) to the north of the stars or planets wherever possible, i.e., keep-
ing them to her right side, augurs prosperity to mankind. If she goes in the opposite direction, it is not auspicious to them.

तथा च अनिष्कुषः

दक्षिणेनापसवद्य स्यादु स्तेरण प्रदक्षिणम्।
प्रहाराणो चन्द्रस्य ज्योति नक्षत्राणि तदेव च॥

तथा च दृढःगर्गः

नक्षत्राणि प्रहाराणि च यदा दूल्हम्: शति।
सत्यदक्षिणेणभयं विवशेषमच्छवत्ये॥
नक्षत्राणि प्रहाराणि च यदा दक्षिणतो व्रजेत्।
अपसर्गं तदेव स्यादुद्वतिष्ठत्वहर्षणं॥

चन्द्रस्य यदि कुजस्य यात्युदक्षार्खीवर्तियवलशालिनां जयः।
क्षत्रियाः प्रमुदिताः सयायिनो भूमिरान्मुदिताः वसुन्धरा॥२॥

Sloka 2.—If the Moon moves to the north of Mars, the Parvateeyas and mighty men will be victorious; Kshatriyas and marching kings will be cheerful and the earth will rejoice in the abundance of corn.

उत्तरतः ससुसप्तस्य ग्रहश्चः पौरजयाय सुभिष्कर्षणः।
सस्थापिक्यं जुरुते जनहादि कोशचलयं च नराधिपतीनाम्॥३॥

Sloka 3.—The Moon moving to the north of Mercury brings victory to the kings in the town, confers plenty of food and corn, happiness on people, and influx of wealth to the treasuries of kings.

दूहस्पदेरं गर्गेऽश्चाः पौरुशस्यक्षत्रियपदितानामः।
धर्मस्य देशस्य च मध्यमस्य व्रज्यः सुमिश्च सुदिताः: प्रजाश्च॥४॥

Sloka 4.—When the Moon is to the north of Jupiter, kings guarding towns, Brahmins, Kshatriyas, scholars, righteousness and the middle country will thrive; there will be plenty of food and the people will be happy.
Sloka 5.—When the Moon is to the north of Venus, hoarders of wealth, elephants and horses will flourish, archers and marching chiefs will conquer and the crops will be at their best.

Sloka 6.—Should the Moon move to the north of Saturn, sovereigns keeping the town would triumph, and the Scythians, Bahleekas, Sindhus, Pahlavas and Yavanas would be joyful.

Sloka 7.—If the Moon move to the north of a star or a planet, herself remaining unhurt, she benefits the substances, kings in town or marching chiefs as the case may be, and the countries assigned to the particular star or planet. If on the other hand she moves to the south of the same, she destroys the above-mentioned belongings.

Sloka 8.—All the effects announced in the case of the Moon standing north of a planet become nullified when she stands south. Thus have been described the Moon’s conjunction with stars and planets. There is
absolutely no fight between the Moon on one side and a
planet or a star on the other.

Thus ends the 18th Adhyaya on "the Conjunction of the
Moon with the Planets or Stars."

The years presided over by
each of the planets and their results.

Utpala has made the following remarks:

It will thus be seen that Varahamihira fulfils the promise he
had made above (in the Panchasiddhantika), by treating of this
subject in the present work. Dr. Kern remarks in his foot notes:

"It is not known which source has been chiefly used by our author in
this particular instance; thus much, however, is certain, that long before
his time Greek horoscopy had been introduced into India."

By सुग्रीवस्वरूप, Varahamihira certainly refers to Garga, Para-
sara and a host of other Hindu astrologers as he has consistently
been doing in all his works. No doubt, Yavana lived before
Varahamihira and that Greek astrology was not unknown in India
in his time. But to say that this idea about Varsha and Masa
Phalas has been introduced into India by Yavana is certainly in-
correct as sages who lived in India ages before have freely spoken
about these. It may safely be said that ancient sages of India like
Garga, Parasara, etc., have known all about these and that Varahamihira perfected all these things in his Samhita as promised, knowing also that Yavanacharya also has known all about these.

It may not be out of place to bring to the notice of the readers that Maharshi Parasara, the father of the celebrated Vyasa, popularly known as वेदव्यास- Vedavyasa, existed far before the advent of Kali (काल), that is, the fourth millennium B. C., and that for a sage of this repute, it is not correct to conclude that Parasara had to learn everything from the West. What I want to impress is that our ancient sages who were founders of the Six Angas (यन्त्र) of the Vedas, did not require any foreign agency to put them in the way, but that they were in themselves, each a mine of knowledge. Further, to support my statement that Indian culture existed earlier than the Greeks, I quote below the following line from Raghuvamsa:—

यवनीयां पुरुषां सन्ये मध्यमं न सः ॥
सर्वामुखर्तमित्रविजयं वनानिः
देवाधिकारिनेषु धर्मीयुक्तानां ॥
नदिश्च नैव हि पवः प्रजारं स्वस्वति
रूपेक्षणानि न तथातिष्ठतान्तानि ॥१॥
तीर्थ्यं तपस्यदिति: शिशिरणव गाले
नायमुद्या जयमुच्चोचचलसिद्धकाराः ॥
नष्ठप्रभुलिकारं नयथ
सीदन्ति तापसकु मानि सगोकु मानि ॥२॥
हस्ताश्च द्विषयमदसद्धवलेलेवता
बाणास्तासिद्धवातिशयायावरन्ति ॥
प्रनतो नृपरे शुक्व प्रपातते राजे नारायण
संवृत्ते दिनकर्क दिनेश्व मासे ॥३॥

Slokas 1-3.—The state of things in a year, month or day presided over by the Sun will be as follows: everywhere, the earth is covered with very little crop, the
forests are infested with voracious tusked animals as a visitation; very little water flows in the rivers; medicines do not show their usual potency. Even in winter, the Sun burns scorchingly; clouds, though big as mountains, do not pour forth sufficient rain. The Moon and the cluster of stars in the sky lose their brilliance. Groups of hermits and cattle languish. Monarchs with irresistible forces consisting of elephants, horses and foot-soldiers, with their followers and with an excellent armament of bows, swords and clubs go about destroying the lands by war.
Slokas 4-6.—During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which show the dark hue of snakes, collyrium, bees and buffaloes’ horn, and which fill the whole earth with pure water and the quarters with a deep sound that creates pangs of separation in the minds of lovers. The water-sheets are decked with lotuses and lilies, the trees are blossoming and the bees humming in the parks; the cows yield abundant milk, and charming ladies increasingly delight their handsome lovers with amorous sports. (Kings rule over the earth rich in wheat, paddy, barley, Kalama rice and plantations of sugarcane, and in towns and mines marked with sacrificial altars and resounding with the noise of great and small sacrifices.

उत्तमांठते is another reading for उत्तमांठकैः.
Slokas 7-9.—In the year presided over by Mars, most violent fires roused by the wind spread out threatening to consume villages, forests and towns; crowds of men ruined by the inroads of hordes of robbers and bereft of their properties and cattle cry out ‘alas, alas’, throughout the land. The clouds, although bulky in appearance and piled up will not let loose anywhere much water. Even the crops that grow in the low-lying lands wither out. Even if it should bear fruit, it will be forcibly taken away by robbers. Kings do not attend whole-heartedly to their governing duties. Bilious diseases prevail; there will be trouble from snakes. Mankind whose crops have failed will be thus afflicted by various calamities.

तथा च यजनेष्वरः ।
श्रम्पृष्ठः क्र्योऽस्यस्यो विशुष्क्वार्द्धचुम्ल्यार्याः ।
अक्षरकावरः प्रज्ञारोगानन्त्वतं चायेऽस्य दद्धि हि ॥
तथा च समसासंस्धितायाम् ॥
अज्ञातस्यस्यस्यो गृहवचिमहद्यकः ।
गतस्ये बृहद्याप्रो भौमाद्या बालिहा ब्रसाम् ॥
मायेन्द्रजालकङ्काकरनागरार्या
गान्तवेलस्यगणितास्यनिर्विदां च द्वादिः ।
पिप्राधिया नृपतयोऽजूतदर्शनानि
दित्तन्ति तुष्टिजननानि पर्स्यर्वम् ॥१०॥
वार्ता जगत्यवित्त्वा विकला ग्रथी च
सम्प्रक्षरत्वापि मनोरिव दण्डनीति: ॥
अध्यक्षरस्वभविनिविख्यातियोऽपि केवल-
दानवीदिकेषु च परं पदसमीहमाना: ॥११॥
हास्यदृढळविवालनपुंसकानं
युज्यितप्रजलपर्वतवासिनां च ॥
हार्दिक करोति मुगलाच्छनजः स्वकेषं
मासेश्वरा प्रजुरता श्रवि चौषधीनामः ॥१२॥

Slokas 10-12.—If Mercury be the lord of the year, month or day, men proficient in the art of jugglery, enchantments and magic, mines, townspeople, musicians, painters, accountants and military men will thrive; kings will desire to exchange beautiful things creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, trade, and husbandry will thrive through honesty. Vedic studies will be in a state of perfection. Justice will be administered scrupulously by kings as by Manu himself. Some will apply their mind to Yoga Vidya and others desiring the highest state to the science of logic. Jestlers, envoys, poets, children, eunuchs, perfumers and those that live near bridges, water and mountains will be happy. The earth will abound in herbs.

tथा च यवनेवः ॥
सम्भानवानमप्यत: क्रिश्चत: स्वाभावितारिध्वंसर्वभवित्तिजात: ॥
निराधिकस्वाध्यमसच्चविवेकोऽवस्थां बीच: सुहरस्तेववविधेयोरोऽवस्था: ॥
tथा च समासंस्करस्त्वा ॥
अभोक्ष्यक्षेत्र स्त्रानाय जनानात: च कल्कशाछाः ॥
वृक्कमझोब्धी बोधकृत्वा सूप्त साम्यकः क्ष्चि: ॥
व्यवंसरितोऽभ्य गुणामि विपुलो यज्ञाय छों मनोसि भिन्नन ॥
विचरत्वनिश्च द्विजोपायनाय हुद्यानन्दकरोऽवर्षमाणामः ॥१३॥
Slokas 13-15.—In the auspicious year presided over by Jupiter, the deep sounds produced in sacrifice by the great priests chanting Vedic hymns go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the Gods partaking of the offerings. The earth is so full of excellent crops, so teeming with elephants, horse and foot, so stored with wealth and large herds of cows, and so prosperous owing to the protection of her rulers, that her people seem to vie with the denizens of heaven. The sky is covered with numerous towering clouds that regale the earth with water. The earth will be blessed with plenty of corn and great prosperity.

शालीमुखायपि धरा धरणिधरामधाराधरोजिज्ञातपयःपरिपूर्णत्रापि
श्रीमस्त्रोहतताबुद्धाहारकीणा योजेव भात्यभिनवाभरणोज्जलाज्ञी
संहृत्यस्यतित्वभूरित्तारिक्षमुद्धारेतेनकर्षयशवदविरावितागम्यः
संहृत्यस्य जनेदुर्बिनन्तिबागः गाय पालयन्त्यवनिपि नगराराजायाम्यः
पेपीयते मधु मधी सह कामिनीमिर्जेज्ञीते भृगुहारि सेवणयोगः
मृगश्वयते शिष्मुद्धल्ल्जनेि: सहासमदेश सितक्ष मदनस्य जयाभोजः

R. सं. 26
Slokas 16.18.—In a year presided over by Venus, the earth will abound in rice and sugarcane; its surface will be filled with water poured out by clouds resembling mountains; it will be studded with tanks whose water is decked with beautiful lotuses and thus it will shine like a damsel with her limb dazzling through fresh ornaments. The kings will smash the mighty hosts of enemies making the quarters resound with the loud cries of victory. And the kings will rule over the earth rich in towns, mines and good people that are contented; and all bands of wicked persons will be annihilated. In the vernal season, young men will drink frequently wine with their beloveds; people constantly will sing melodiously to the accompaniment of flute and lute. Men will dine often with their guests, friends and relatives; and the cries of victory of the God of Love will be heard everywhere.

Slokas 19-21.—In a year presided over by Saturn, the country will be torn by many battles of unruly bands
of robbers, will be deprived of cattle and properties and whole families will cry piteously owing to the murder of their near and dear ones and be oppressed by fell diseases and hunger. The sky will be bereft of clouds being chased by the wind; all the trees with their branches broken down will cover the earth. The sky will not be illuminated by the rays of the Sun and the Moon, since it is covered with a dense mass of dust. Tanks and lakes will dry up; and the rivers will become very shallow. In some parts, the crops will perish for want of water, in others, they get on being watered by artificial means; and the Rain-god yields but little rain.

Stola 22.—If a planet be small, with faint rays, be posited in his depression house or be overcome by another, he will not give any good result. If he be otherwise i.e., big, with brilliance, posited in a good house, or be victorious in war, he will confer great prosperity. If the lords of the year and the month be both malefic, then
their evil effects will be aggravated in the particular month. On the other hand, if both be benefic, the good effects will be heightened. If one of them be good and the other bad, the result will be trifling.

तथा च देवकः
बली वर्षपति: पुष्यं फलं यष्टिति शोभनयुः
विबल्कश्च तथानन्दीव वर्षमासदिविनाामकम्॥

Thus ends the 19th Aduyaya "on the years presided over by the several planets."

ग्रहश्रृंजातकाश्यायः ॥२०॥ The Planetary Triangle.

यथां दिशिः दशयते विश्रान्ति ततोग्रह रविः सर्वे ।
भवति भर्ग दिशिः तस्यामायुधकुपशुदातिहः ॥१॥

Sloka 1.—The direction in which all the non-luminaries are sighted after their emergence from the Sun or are eclipsed by the Sun will be afflicted with famine, war and diseases.

tथा च काण्यपः
शुष्मितुमधुवः समं दशामसतिः रविः
दशयतेर्दृश्यन्ते वापि दश धानिं रवियमः ॥
दुसर्गश सप्तरकोपं च जनाना मर्क्क भवेत्
सीन्योश्च शुचिपतं ससं सन्तिन्निन्निमति प्रजास्तथा ॥

चक्रवन्ति: ग्रहश्रृंजातकदण्डुप्राप्तस्वर्जसंख्यानाः ।
शुष्कदक्षिणिका लोके समराय च मानवन्द्राशाम् ॥२॥

Sloka 2.—The configurations termed चक (chakradiscus), धण्ड (Dhanus-bow), श्रृंजातक (Sringataka-triangle), दाण्ड (Danda-staff), पुर (Pura-town,) प्राश (Prasa-dart) and वज्र (Vajra thunder-bolt), bring famine and drought to mankind and promote war among kings.
Sloka 3.—In any part of the sky where a cluster of planets is seen at Sunset, there will be another king in the country corresponding to that quarter, and there will be great trouble from foreign foes.

Sloka 4.—When planets come together in any asterism, people belonging to that particular asterism (vide Adhyaya XIV, supra) will be killed. But they will prove auspicious to the same people if they shed bright rays and do not occult each other.

Sloka 5.—I shall now describe the characteristics and effects of the six planetary combinations, *viz.*, संवर्त अण्वत्व समागम सममोह समाज सांपितात्त्वः। कोशेष्येतीपारभावसृ रूख्यं सफलम्॥५॥

Sloka 6.—I shall now describe the characteristics and effects of the six planetary combinations, *viz.*, संवर्त अण्वत्व समागम सममोह समाज सांपितात्त्वः। कोशेष्येतीपारभावसृ रूख्यं सफलम्॥५॥
Slokas 6-8.—When four or five planets, marching or stationary, congregate in a single asterism, the Yoga is termed संवर्त or concourse. If they be also combined with Rahu or a comet, it is called सम्मोह or tarnishing. When a stationary planet associates with another stationary planet, or one on march with another of the same type, the conjunction is named समाज or meeting. When some other planet joins the party made up of Jupiter and Saturn, there is कोश or fellowship. If two planets, one rising heliacally in the east and the other in the south (a little behind), it is called सचियात or an encounter. Any conjunction of planets other than the above five is called समागम or gathering, in which the effect will always be auspicious, if the planets be large, resplendent, and natural in appearance.
Sloka 9.—The effects of the two Yogas संवर्चकेसागमात्स्यो सम्भोहकोशोऽये भवद्वै प्रजानाम्।
सामाजसंज्जे सुसमा ग्रादिशा वैश्रवणकोऽः खलु सभिषाते ॥९॥

Sloka 1.—As food is the elixir of life to living beings, and as that food is dependent on the monsoon, it should be investigated carefully.
Sloka 2.—Having read the characteristics enunciated by ancient sages such as Garga, Parasara, Kasyapa and Vajra, in their works, I am now giving the properties of the rainy season.

Sloka 3.—The prediction of an astrologer who day and night attentively watches the symptoms of the pregnancy of clouds will come true like that of a sage when he determines the fall of rain.

Sloka 4.—Which science is superior to this astrological science which determines the exact time of rain, since by knowing this science alone, one gets the power of visualising the past, present and the future even in this Kali age which destroys all good things?

Sloka 5.—Some sages declare that the days of pregnancy begin after the full-moon of Kartika month; but that opinion is not shared by the majority. Here I shall give the opinion of Garga and others.
Sloka 6.—The symptoms of pregnancy are to be detected when the Moon transits Purvashadha commencing from the first day of Margasira.

Sloka 7.—The foetus formed during the Moon’s stay in a particular asterism will be born 195 (Solar) days hence, the Moon standing again in the same asterism according to the laws of her revolution.

Sloka 8.—The foetuses formed in the bright half of the month will come out in the dark half and vice versa, those formed in the day time will come out at night and vice versa and those which are formed at dawn in the evening and vice versa.
Slokas 9-12.—The foetuses formed in the beginning of Margasirsha and Pushya are of little consequence. Those formed in the dark half of Pushya may come out in the bright half of Sravana. Similarly, those that are formed in the bright half of Magha will see the light of the day in the dark fortnight of Sravana. The former part of Bhadrapada may be fixed upon as the time of birth corresponding to the dark half of Magha. Those that are formed in the first half of Phalguna may be said to come out in the latter half of Bhadrapada. But those in the dark fortnight of Phalguna will be born in the bright half of Aswayuja. The clouds that are formed in the first half of Chaitra will yield water in the latter half of Aswayuja; and those that are formed in the latter half of Chaitra will rain in the first half of Kartika.
Sloka 13.—The clouds formed in the east will give water in the west and vice versa. The same rule holds good in the case of the other pairs of directions. In like manner, the winds too are reverse at the two periods.

Slokas 14-18—The good symptoms at the time of the conception of clouds are the following: a delightful
and cool breeze from the north, north-east, or east; a clear sky; the Sun and the Moon surrounded by a glossy, bright and thick halo; the sky covered with large, bulky, smooth, needle-like or razor-like, red clouds or having the colour of the crows-eggs or a peacock's neck when the Moon and the stars shine brightly; a good twilight—morning or evening—accompanied by a rainbow, good rumbling of thunder, lightning and a mock Sun; groups of birds and animals crying pleasantly in the north, north-east or east; the planets being large beaming brightly moving to the north (of the asterisms) and unhurt; trees with their sprouts unimpaired, and men and quadrupeds happy; these symptoms nourish all the embryos. There are however some special rules tending to the growth of the embryos and arising from the particular nature of the season which I am now propounding.

तथा पराशारः। अथ गर्भस्‍थाप्तं माधविषु चतुर्दशाः मासेण या शुचो धारणा। नभोमलक्ष्मी माधुरः तथा अनु वर्षे वेदु प्रसवन्ति। तद्ध ज्ञापार्जयु-स्तवफलर्यं गर्भाक्षेत्र‍नरशास्त्रामकदा निषिद्धा। प्रभृतीमान दृश्यं काळे हृदेश्वरनामः परिवर्तनोऽभासः। परदुर्दशा गर्भाणि धारणा मायेन मासेन रूपिकरसे॥

पौषेष समार्गीर्षेन सन्ध्यारागोभुदा। सपरिवेषा:॥

नात्यघ्र्य गृहकीर्षेन श्रीतं पौषेर्विषर्वपार:॥९॥

मासे प्रदोष वायुस्तुपारकहुरुरुती राविवाचकृ।

अतिषेषु सपदस्य च भानोरतोदयाँ धन्यो॥२॥

फल्युङ्गाते रूपशंकरः पवनो'स्मरणाः: स्क्रियः॥

परिवेषाभासाः कपिलाश्च रविव शुमम्॥२॥

पवनवन्दिदियुक्तायेऽगर्म: शुमाः सपरिवेषा:॥

पवनपवनसदिदियुक्तस्नितेऽहिदाय वेद्याले॥२॥
Slokas 19–22.—The happy tokens in the months of Margasirsha and Pushya are a red glow of the horizon at dawn and evening, clouds with halos, not too severe cold in Margasirsha and not too thick frost in Pushya; in Magha, a strong wind, the Sun and the Moon dim by mist, severe cold, and the Sun rising or setting with clouds; in the month of Phalguna, a rough and violent gale, glossy floating banks of clouds, an incomplete halo round the Sun or the Moon and the Sun russet or red; in the month of Chaitra, the foetuses forming among wind, clouds, rain and halos are of good augury; and in the month of Vaisakha, such as are attended with clouds, wind and rain, lightning and thunder, are favourable.

तथा ७ कार्त्तिक:।
शीतमयं तथा वायुवन्याकारणस्वविभेदणम्।
मानेय मासिनोे रूपकेण वृहिमार्दित्वेव॥
फाल्गुनेऽचात्र सहारं वृहिस्नितमेव ७।
पुरो वाताव्र ये प्रक्ष्ण मासिनो भावपदे ह्रासम्॥
भुधुपपपा भुतातम भावः सदर्वर्तिण:।
शीतवर्षय तथाभ्रानि वेदनास्यदुःखे वदेत॥
वहित हुद्यो भावः पुर: पोंच मुद्विण:।
वेशाये तामि रूपानि कार्तिके मासि वर्तित॥
तथा ७ समाससंहिततयाम्।
शाश्यमि वृणाम्भासात्तृणदिभिमवायुस्निविक्तानि।
सखीदहितमामादिशनतपायत्रिोगो तु वैशाये॥
कृष्णो भुधुपप: सिद्धेन कृष्णो निष्कामो द्रिशतः॥
राश्याः सम्भवायां सन्धियादिक्षयायामः॥

शुन्काश्रीमातिकाौतमात्तलीलोप्यइतानाभासः।
जलचरस्वाकारारे गम्भीर धनं प्रभृत्वजलं॥२३॥
तीव्रदिवारकारकरवारिणिराधितापिता मन्दमात्तता जलदा:।
रुषिता हि धारामितिव्वजन्त्वमः प्रसवकाले॥२४॥
Slokas 23-24.—Clouds that resemble pearls, silver, Kamala flower, lily or collyrium in colour and which are in the shape of aquatic animals will contain abundant water in their embryo. Those clouds which have been scorched by the burning rays of the Sun and fanned by a gentle breeze will at the time of delivery pour torrents of water as if they were angry.

Slokas 25-26—The following are the indications for the miscarrying of the foetus: Fall of meteors, lightning, dust-storm, false fire in the quarters, earth-quake, appearance of forms of cities in the sky, Thamas Keelakas, Ketu, planetary warfare, portentous thunder, unnatural phenomena in rain, such as blood, a cross line of clouds at Sunset or Sunrise (vide Adhyaya XLVII–19: infra), rainbow and eclipse of the Sun or the Moon. By these and similar portents of three kinds, viz., celestial, atmospheric and terrestrial, an embryo gets destroyed.
Sloka 27.—Signs, precisely the reverse of those, both general and special, for any particular season, by which the growth of an embryo is assured, produce the contrary results.

Sloka 28.—A foetus that develops when the Moon stands in any of the five asterisms, *viz.*, Purvabhadra, Uttarabhadra, Purvashadha, Uttarashadha and Rohini in any season will yield plenty of rain.

Sloka 29.—An embryo that is formed in Satabhishak, Aslesha, Ardra, Swati or Magha proves fertile and develops (or rains) for many days; while, being stricken with three-fold portents (referred to above), it is destroyed.
Sloka 30.—Foetuses coming into being when the Moon is in conjunction with any of the aforesaid asterisms during the month of Margasirsha, Pushya, Magha, Phalguna, Chaitra and Vaisakha will yield rain after 195 days for 8, 6, 16, 24, 20 and 3 days respectively.

Sloka 31.—If an embryo be accompanied by the five phenomena, *viz.*, wind, water, lightning, thunder and cloud, it will pour rain over an area of 100 Yojanas and for every phenomenon less, over half the extent of the previous one; but if it has only one phenomenon, over five Yojanas around.

Sloka 32.—The quantity of rainfall will at the season amount to a Drona if the embryo has the five concomitants; three Adhakas are the result of wind; six, of lightning; nine, of clouds and twelve, of thunder.
A Drona = 200 Palas. An Adhaka = ⅓th of a Drona or 11 oz. Avoir. According to Parasara, an Adhaka is the capacity of a vessel with a circular mouth 20 inches in diameter and whose depth is eight inches.

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—Adh. XXIII-2, infra.

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Sloka 33.—If the asterism at which an embryo is formed be afflicted by a malefic planet, it will pour down showers of hail stones, thunderbolt and fish. If at that time, the Moon or the Sun be posited in this star and be conjoined with or aspected by a benefic, there will be copious rain.

Sloka 34.—Too much rain without apparent cause at the time of the formation of foetuses tends to their destruction. If the quantity of rainfall exceed ⅓th of a Drona, there will be its miscarriage.
Sloka 35.—If a full-grown embryo does not yield rain at the proper season owing to planetary and other evil influences, it will rain with hail-stones at the same period as it formed at the beginning.

Sloka 36.—Just as the milk of a milch cow grows hard if retained too long, so does the water kept back beyond its time.

Sloka 37.—An embryo which has got the five concomitant signs, viz., wind, rain, lightning, thunder and clouds, since it is composed of these, yields plenty of rain.

One which at the time of formation loses too much water produces at the period of delivery, a drizzle.

This sloka is from समाससंहिता.

Thus ends the 21st Adhyaya on the “Pregnancy of Clouds.”
Pregnancy of the Air.

The first four days commencing from the 8th day of the bright half of Jyeshta are sustained by the winds; and they will prove favourable if they be attended with soft and gentle breeze, and if the sky be covered with glossy clouds.

If there be rain in the four asterisms beginning with Swati in the same month and fortnight, the four months commencing with Sravana will be in order the retainers of rain. That is, there will be no rain in the several months if there be rain in the corresponding asterism.
Yadvita: śūrekṛupā: śūmāsītā: santāraṣṭu n vighavyā |
		taksarā mahāsadhokā: śākṣātśaȳtyaṃ avasītaḥ ॥३॥

Sloka 3.—If those four days of retention (धारणा-Dharana) be of the same type, the result will be auspicious. If, unlike, they prove disastrous and are said to engender danger from thieves. The following is the authority of sage Vasishtha.

सविभर्त: सप्पर: सपांतत्करमारहता: ।
सार्कर्षचन्द्रपरिच्छवा धारणा: śūmāधारणा: ॥४॥
यदा तु विभर्त: भेषा: śūmāश्च: प्रत्युपविभिता: ।
तदापि रससखानां श्रव्दा त्रयादेवक्षणः ॥५॥
सपांत्वर्त्ता: सापश śūma वालकिया अपि ।
पश्चिमा सुरंग वाच: क्रीडा पांसुजवाविद्यु ॥६॥
रविचन्द्रपरिवर्षाः खिंग्धा नाग्ननत्तूपिताः ।
वर्षित्तदापि विद्धेया सर्वसखार्थसाधिका ॥७॥
भेषा: खिंग्धा: संहतांश प्रदृष्टिमणित्तिर्याः ।
तदा वामार्थी श्रव्दिः सर्वसखाभिन्दुऽये ॥८॥

Slokas 4-8.—The days of retention of the foetus will be favourable if they be accompanied by lightning, water-drops, dust-storm, and the Sun and the Moon screened by the clouds. If there should be beautiful flashes of lightning emanating from (moving towards ?) the auspicious quarters, an intelligent astronomer should predict the thriving of all crops. If on the same day there be rain with dust or if children engage themselves in happy sports, the cries of birds be pleasant and their sport be in dust, water or the like, if the Sun and the Moon be encircled by halos which are glossy and not broken, then, there will be rain tending to the growth
of all crops. If the clouds be glossy, collected together and moving in a clockwise manner, there will be a heavy rain favouring the growth of all crops.

Thus ends the 22nd Adhyaya on "Pregnancy of the Air".

स्लोक 1.—If there should be rain in the asterisms commencing with Purvashadha after the full Moon in the month of Jyeshta, the astronomer should judge the quantity and the good or bad effects of the rain.

स्लोक 2.—The quantity of rainfall should be determined through a gauge whose diameter is one cubit, and when it contains 50 palas, it will be equal to one Adhaka.

स्लोक 3.—The quantity of rain should be gauged on the day of the asterism during which there is rain
for the first time through the (amount of) rain by which the earth is cleared of dust or the drops of water on the tips of blades of grass.

Sloka 4.—Some sages such as Kasypa opine that if there be rain in a certain area at the beginning, there will be good rain there throughout the season; while others such as Devala maintain that if there be rain over an area of ten Yojanas, there will be plenty of rain during the whole season. But, according to Garga, Vasishta and Parasara, good rain during the season should be predicted if there be rainfall over an area of not less than twelve Yojanas.

Sloka 5.—In whichever stars there was rain at the beginning, there will generally be rain once again in the same stars. If there was no rain at all in any one of the asterisms beginning with Purvashadha at the time of delivery, then there will be no rain in the season.
इस्ताप्पीम्‌सौम्यविश्रामापौष्पण्णान्तिकिष्ठालोद्धरे‌द्रोणाः।
श्रतिभिन्नग्रन्थातिष्ठुत्‌चतवारः‌कुविकालम्‌दश‌॥६॥
अवभेस सताजुराधामरणीमाळेन्‌दश‌चतुर्भुजः।
फलोन्यां पाब्रम्ब्हति:‌पुनर्सो विन्यतरेण्याः।॥७॥
एन्द्राग्न्याः‌वेच्छे‌च‌विशिष्ट:‌सार्पमेण‌दश‌च्यविकाः।
आचितिष्ठ्यार्मस्ताजाप्येषु‌पाब्रम्ब्हति:।॥८॥
पाब्रम्ब्हाः‌नुः‌च‌कीर्तिता‌वाजिमेण‌दश‌द्वै‌च।
णेर्द्रशादश‌कथिता‌द्रोणा‌निरूप्यद्रेष्यते।॥९॥

Slokas 6-9.—If there should be rain in any one of the asterisms, viz., Hasta, Purvashadha, Mrigasira, Chittra, Revati and Dhanishta, the quantity of rainfall in the season will be 16 Dronas; in Satabhishak, Jyeshta and Swati, it will be 4 Dronas; in Krittika, 10 Dronas; in Sravana, Magha, Anuradha, Bharani and Moola, 14 Dronas; in Purvaphalguni, 25 Dronas; in Punarvasu, 20 Dronas; in Visakha and Uttarashadha, 20 Dronas; in Aslesha, 13 Dronas. In Uttarabhadra, Uttaraphalguni and Rohini, it is 25 Dronas. In Purvabhadra and Pushya, it is 15 Dronas; in Aswini, 12 Dronas; in Ardra, it is 13 Dronas. These quantities will hold good, provided the asterisms are not hurt in any way.
Sloka 10.—If an asterism be afflicted by the Sun, Saturn or Ketu, or hurt by Mars, or by the three-fold portent, there will be no prosperity to mankind, nor will there be any rain. But if the asterism be unhurt and conjoined with benefics, beneficial results will accrue.

तथा च गर्भः।
सुर्यासारये बाण्यं नक्षत्र भौमभाविते।
उत्पत्तिविविधायोराहुणा केतुचलीके वा।
अर्द्धमूलं बिन्नास्त्रिपरिते छुं छुं बदेत्।

Thus ends the 23rd Adhyaya on “The Quantity of Rainfall.”

रोहिणीयोगान्यायः ॥२४॥ The Moon’s Conjunction with Rohini

कनककशिलाच्यविभ्रजतरक्रुमासक्षिमुकरात्रुहते।
बहुविहिंगकलहसुर्यशिवमार्गन्द्रकृतनोपसवः ॥१॥
सुरिन्द्यशिखरिलिङ्के बृहस्पतिनाौर्द्य यानाह ।
गर्गपाराशरकाइयम्यायां यानै तिथितस्यः ॥२॥
तान्त्वलोकः यथाौ वहु ग्राजास्तूण्डमप्रयोगार्यानै।
खलयङ्क्षेत्राय मानायास्युधरं वक्रुः ॥३॥

Slokas 1-3.—I shall now try to expound briefly the good and bad effects arising from the Moon’s conjunction with Rohini, having duly taken cognisance of them as explained by Garga, Parasara, Kasyapa and Maya to their hosts of pupils and as instructed by Brihaspati to Narada in the park on the summit of the Meru, which resounds with the humming of the bees clinging to the flowers of the trees in the caves of the golden rocks, which rings with the twitterings of
numerous birds and which has the melodious strains of music of celestial damsels.

Rohini Yoga is the period of a day when the Moon passes through the star Rohini in the dark half of the lunar month of Ashadha.

In this connection, Mr. Chidambara Iyer, very aptly remarks:

"These prefatory remarks clearly shew that what follow are important scientific truths in the eyes of Hindu astronomers: that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."

Slokas 4-5.—An astronomer should carefully observe the Moon’s conjunction with Rohini in the dark half of Ashadha and then predict its good or bad effects to mankind according to the tenets of the Sastras. How a future conjunction of the Moon with the asterism should be foretold has been explained by me in my work Panchasiddhantika under the head of “Conjunction with Fixed Stars”. The effects, however, must be declared as deduced from the Moon’s size, brightness, colour, direction and from portents at the time and the winds.
The reference to प्रबृत्तिवाच्य here clearly shows that the author had already completed that work.

पुराणदर्वत् पुरोदसि वा खलं ज्यहोषितस्त्रृ हुवाहशस्त्रपः।
ग्रहान्त सन्ध्वश्रणान्त समालितेषु संध्वपुष्पवीलिभिः पूजयेत् ॥६॥
सरस्तोतयोषिष्ठिभुविन्तर्दिन्ध तस्मावालापिति: सुपृजिते:।
अकोलपुरे: कलंशिरलुकृतं कुशास्त्रृं स्थापिलमावसेदविद्विन्: ॥७॥

Slokas 6-7.—A Brahmin, going to a place north or east from the town, staying there three nights fasting and worshipping the sacred fire, should draw a diagram of the planets and the asterisms occupied by them and worship them with oblations coupled with incense and flowers. He must occupy the bare ground strewn with the Darbha grass, decked at the four corners with water-pots containing gems, water and herbs, covered above with the sprouts of trees and not blackened at the bottom and kept clean and anointed.

तथा च गर्तः

नगरादुपनिधः क्रमः प्रामुचराम सूचिः।
विविक्षः प्रस्थः देशं देवतात्मनेदिः वा ॥
राजा नियुक्तो देववः क्रतांचो जनेनिद्राः।
निनित्तक्रम्बो धार: सुमुखम्ब: ममार्न: ॥

tप्रता नामातिष्टिर्द्वार्द्धी संयन्तः।

tोद्धर्मः परे यस्तविन् दिने समुद्यये शशां ॥

प्राणावलेन च नतो निमित्तान्युपक्षयं ॥

आद्यम मन्त्रेण महाभ्रते ब्रजानि सत्राणि निधाय कुमे।
पुज्यानि चामीकर्त्स्तोत्येद्यो महुद्धारणोयमने: ॥८॥

Sloka 8.—He should then sanctify all sorts of seeds with the hymns of Mahavrata and immerse them in the water containing gold and sacred grass in the pot. Then
he should make a Homa with hymns addressed to the Marut, Varuna and the Moon.

Sloka 9.—He should prepare a very fine flag of black colour, four cubits in length, and hoist it on a staff of 12 cubits. After acquainting himself with the different directions, he should ascertain through the movement of the streamer the direction of the wind at the Moon’s conjunction with the asterism.

Sloka 10.—For purposes of determining the times of rainfall, the watches (3 hour-periods) should be taken as corresponding to as many fortnights and the subdivisions of a watch, to the days. If the wind blows round from east to south and so on (i.e. in the pradakṣiṇa order), it indicates prosperity to the world. When two contrary winds are blowing, that which shows firmness is more powerful, and it is from this wind alone prediction should be made.

तथा च गरीं: दिनांमयः वायुः चानसौ तथ बर्ति: ।
चतुरमिन्न मृगः तु च स्वेषकः स्वयं प्रवर्षी: ॥
पूर्वे चैवादिवसे पूर्वोऽसौ मासौ तु वर्ति: ॥
It will thus be seen that the day alone, and not the night, should be divided into four equal parts to represent the four months of the rainy season and the observation should also be made during the day.

Sloka 11.—During the Moon’s conjunction with Rohini, note which of the seeds placed in the water-vessel have sprouted and even of them, which particular part; only those grains and none else will flourish during the year, so also only that proportion of them will thrive.

Sloka 12.—It is a good augury, if, during the Moon’s conjunction with Rohini, the quarters resound with the pleasant cries of birds that do not fly towards the Sun, as well as of animals, the sky is clear and the
breeze not vitiated. I shall now treat of the effects of the clouds and the wind.

Slokas 13-14.—The sky in some quarters is covered with large and black and white clouds, in others with white ones and in some others with dark ones as with huge serpents whose bellies and backs alone are visible in their coils and to whose moving tongues correspond the flashes of lightning in the clouds. It appears as though it were bedecked with clouds some of which are as white as the interior of lotus-blossoms, whose fringe are tinged by the rays of the rising Sun, which are dark like bees, yellow like saffron, red like the Kimsuka flower, and white and which consequently have a large variety of colours.
Sloka 16.—Or, the sky is blocked by clouds that simulate the mass of rocks on the collyrium mountain or by those that set at naught the lustre of snow, pearls, conch-shells and the rays of the Moon.

Sloka 17.—Or, it is covered with elephants in the form of clouds, which are as dark as Tamala and the bees, which have lightning corresponding to the golden trappings, cranes to the tusks in front, pouring rain to ichor, moving tops to the trunks, and the multi-coloured rainbows to the beautiful banners held aloft.

Sloka 18.—Or, there are in the sky turned crimson by twilight, clusters of clouds, which, bearing the dark hue of lilies, rob, as it were, Lord Krishna, clad in his yellow silken garment, of his beauty.

Sloka 19.—If the clouds have their loud and distinct peal of thunder followed by the cries of peacocks, Chataka birds and frogs and hang at the horizon having spread throughout the firmament, then they will pour down torrents of rain on the earth.

Sloka 20.—If the sky should be covered for three, two or one day at a stretch with banks of clouds of the
above description, there would be plenty of food, the people would be happy and contented or, there would be abundant water in the land, respectively.

तथा च गरीः।
दृष्टिरौष्यसंकृतचातएकाखामासामासिवेव।
पुष्करक्षेषेवासनिसुत्तपनिन्यसप्रमाणाः॥
अष्टशस्त्रसूति: सुविशेषः परवताकारसन्तिमाः॥
चना कना: प्रश्रयसने विषुस्तनिसिद्धुः॥

tथा च परसरः। रूद्रिणीयोगे पुनः प्रदक्षिणेण सहुमार्हत: सहविनित्वा
चापाणि विषुवच्चकापाहृताति स्वाधुपुरिविविशिष्ठिताद्विद्विशाममस्त: कुष्ठः:।
क्षेत्रसूत्रभिप्रायतो दिवश्यातिनिःश्चाहुपुर्वस्तालपूर्वपर्णि सुपूर्वपर्णम्।।
आस्तराशाद्रिविवर्णां विवेकिता विस्नूम् स्त्रीपुरुषवालानां प्रमदः पक्षिणां
श्रीरुपपखस्तुक्तेचेवनं तरुणांनित्वंप्रत्रता पुर्वप्रियेऽवत्॥

tथा च समासांविविवाम्।
आपादवहुरपक्षे विविवर्णा रूद्रिणीसभृतां।
वदि गगनममधममममन्तिक्रस्तर्यम: सहविनाः॥
सहिष्ठगृहन्नमज्ञेचतवत्स्तालाकालिनार्थगतः॥
अभिमृत्युमन्तुकचातककात्रमत्रितमामामा॥
शिष्ठितन्तयेनिर्वर्ज्जित: स्वटिकनिमभुवन्न: मिवपत:॥
सहन्तः पूर्वपूर्वायोरतः शान्तः नाभिविहः॥

रूद्रिणीयामताखितस्यहुप्ताहुप्तानित्वप्रतित्वामम्।।
अन्वेषां च निन्दितानां स्वप्पुमुक्तवाद्वेदैः चिन्त नापि उत्त्रशः॥॥

Sloka 21.—There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the winds, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures and be silent.

तथा च गरीः।
हस्तमूलकाश्च दुपश्च वृक्षा वाप्पाकुलक्रुताः।।
पापस्तावाकाराश्च चेता: पापफलप्रदा:॥
Sloka 22.—If the Sun should shine with burning rays in a cloudless sky and the sky at night with bright stars look blooming like a lake rich in lilies, there would be copious rain.

Slokas 23-24.—If the clouds are formed in the east, there will be growth of good crops; in the south-east, there will be raging of fires; in the south, decay of crops; in the south-west, destruction of half the crops; in the west, handsome rain; in the north-west, stormy rain in some places; in the north, very good and full rain and in the north-east, bumper crops. The same effects should be predicted of the wind also arising in the several directions.

Sloka 25.—Fall of meteors, flashes of lightning, thunderbolts, false fires in the quarters, portentous sound in the sky, earthquakes and the cries of birds and beasts produce the same effects as the clouds under the above conditions.

Sloka 26.—The four water-pots beginning with the northern one should be named after the months
beginning with Sravana, in the dextral order; if any of the pots be full of water, the particular month signified by that will have good rain. If, on the other hand, any one be empty, that month will have no rain. The amount of rain in the several months will have to be guessed from the quantity of water left in the pots.

Sloka 27.—Similarly, through other pots bearing the names of kings, countries or other things, the fortunes of the several people or things should be predicted according to the circumstances, when the pots are broken, empty, containing a little water or full.

A very easy method of finding out the particular kingdom or kingdoms to be attacked by a sovereign is given here. If he violates this rule, he is sure to be defeated.

Sloka 28.—If the Moon standing south, far or near, should conjoin with Rohini, there would result terrible disaster to the world.
Sloka 29.—If the Moon touching Rohini goes northward, there will be good rain, but many disasters. But if she should pass to the north without touching the group, there will be copious rain and prosperity to mankind.

Sloka 30.—When the Moon is posited in the centre of the wain of Rohini (Adhyaya IX-25, supra), the people will roam about helpless, their children procuring food for them and drinking water from Sun-heated vessels.

Sloka 31.—If the Moon should rise first and Rohini rising later follows, it augurs well for mankind, and amorous ladies will be stricken with love and yield to their lovers.

Sloka 32.—If the Moon follows Rohini from behind just as a lover does his lady-love, men will become victims to Cupid’s arrows and be under the influence of their beloveds.
Sloka 33.—When the Moon stands southeast of Rohini, there will be great calamities; when south-west, all the crops will be spoiled, being smitten with land-plagues; when northwest, the growth of crops will be middling; and when northeast, there will be many advantages, good growth of crops, higher prices and the like.

Sloka 34.—If the Moon should cut across the prominent star of the group or hide it with her disc, there would be terrible peril and the king’s murder by a woman respectively, so say the wise.

Yoga Tara is generally the brightest of the group.

Sloka 35.—If, at the time of the cows returning home, a bull or a black animal (such as a goat) takes
the lead, there will be much rain; if the animal be black and white, there will be medium rain, and if white, there will be no rain at all. A proportionate estimate of the quantity of rain is to be made with the animals of other colours.

These views accord with those of Garga.

But Parasara adds:

If an elephant, a horse or a chariot should enter the town first in the evening of the Rohini-Yoga-day, there will be success in war; if a monkey, an ass, a camel, a mongoose, a cat or a dog should so enter, there will be troubles. If a blind man should enter first, there will be fear from thunderbolts.

If the Moon when in conjunction with Rohini is not visible owing to the sky being overcast great danger from sickness is imminent, but the earth will be provided with plenty of water and grain.

Thus ends the 24th Adhyaya “on the Moon’s Conjunction with Rohini”.

Sloka 36.
The Moon’s Conjunction with Swati.

Swati yoga means the period of a day when the Moon passes through the star Swati in the month of Ashadha.

Sloka 1.—The same effects as for the Moon’s conjunction with Kohini apply to her conjunction with Swati and Ashadha. But the observations have to be made in the bright half of the month of Ashadha. I am now going to explain the special features of this latter conjunction.

Slokas 2–3.—If it rains in the first four-hour period of the night during the Moon’s stay in Swati, all field-products will thrive; the second part, sesamum, green gram and black gram will thrive, and in the third, summer crop alone will flourish and not the autumnal.

If it rains in the first part of the day, there will be excellent rain during the year. In the second, the effect will be the same coupled with insects and snakes; and
in the third part, the rain will be moderate. If there rain both day and night, there will be very good rain.

Sloka 4.—There is a star due north of Chittra called Apam Vatsa—“little one of water”. The conjunction with Swati taking place when the Moon is near the above star proves beneficial.

Sloka 5.—If during the Moon’s conjunction with Swati there is snow-fall on the 7th day of the dark half in the month of Magha, or if the wind is head-long, or the clouds thunder frequently, or if the heavens where-from the Sun, the Moon and the stars have disappeared, are filled with wreaths of lightning, one may be sure that
the rainy season will be rich in all sorts of crops, glad-
dening mankind.

तथेव फाल्गुने चैत्रे वेशालस्यासितेष्टपि वा।
खात्योगं विज्ञानीयादाष्टे च विशेषतः।१६।।

_Sloka 6._—In the same manner, one should consider the Moon's conjunction with Swati when occurring in the month of Phalguna, Chaitra or the dark half of Vaisakha and particularly in the month of Ashadha.

The commentator Bhattotpala is of opinion that this Sloka is spurious (not belonging to the text).

Thus ends the 25th Adhyaya on "the course of the Moon's Conjunction with Swati."

_आषादीयोगाण्यायः।२६।।_ The Moon's Conjunction with Ashadha.

Ashadhee Yoga means the period of a day when the Moon passes through the asterism of Uttarashadha in the lunar month of Ashadha.

आषादां समतुलिताविषावितानामन्येक्षुर्वर्षिकतामुस्तदृष्टिन्ति वीकमु।
तद्वर्तिकिति न जायते यदृं मन्त्रोपसिन् महति तुहांमेर्यापाय॥

_Sloka 1._—At the time of the full Moon in Ashadha, take equal weights of several kinds of seeds and keep them for a night being sanctified with the Mahavrata hymn. Such seeds as increase in weight will flourish and such as have diminished will not thrive. The hymn in praise of the balance that is used for the purpose of weighing is the following:

तथा च गायं।
व्यवहवेयाचाय्यां माजापलक्स चैत्र हि।
पुषामपकिं वापि रोहिणी बास बाप्तते॥
Slokas 2-5—The balance should be invoked through the following hymns: "As the Goddess of speech is verily Truth, you will show yourself situated in truth, being of the Vow of Truth. May that Truth appear here, the Truth by which the Sun and the Moon the planets and the hosts of stars rise in the east and set in the west, the Truth which exists in all the Vedas, in the vedic scholars and in all the three worlds You are the daughter of Brahman, well-known by the name of Aditya, by the family of Kasyapa and by the popular name of Balance.

Sloka 6.—The scale-pans should be of silken cloth six inches long and wide fastened with four strings 10 inches long, and the cord by which the balance is held between the two scales is 6 inches in length.
Slokas 7-8.—Gold should be placed in the right hand pan while all other articles as well as water in the left hand one for purposes of weighing. Weigh severally the waters of wells, rivers and lakes. The rain will be meagre, moderate and copious according as well, river and lake water proves the heaviest. The value of elephants is determined by the amount of ivory they have; of cows, horses and the like, by their hair; of kings, by the amount of gold in their treasuries; of Brahmins, Kshatriyas, etc., as well as of countries, years, months and quarters, by beeswax; and of other substances, by their actual weight.

Sloka 9.—A golden balance is the best; one of silver is middling. In the absence of the above two, it shall be made of बदिर Khadira (Acacia catechu) wood, or it shall be made of a shaft by which a man is wounded. The length of the balance should be twelve inches.

An inch is the space covered over by 8 grains of barley placed side by side—or that of three grains of barley placed lengthwise. It is also the breadth of the human finger.
Sloka 10.—Such substances as, again being weighed prove to have diminished in weight, will be lost; such as have increased will thrive; such as continue in the same condition will be indifferent. This is called the secret of weighing treasures with the balance. This applies equally to the Moon's conjunction with Rohini also.

तथा च गर्गः
वेशं प्राणमते सारं ते मवनि च नासमसः।
वेशं तु हीयते सारं वेशं नाशं विनिर्विविविष।
स्मानि तु स्मानि स्युशुस्यतः हुकितानि तु।
तथा च परााः:
सारसामस्मि सत्वानं राज्ञा च विजयंकरिषं।
वातिये सन्धया सम्प्रसन्नव्य चगोददकं।
वर्षा दिशि सचेमहायमानां दुर्विगतिःमद।
तथा दिशि विजसंवाहारं सिध्वसनायमसः।
ईति—
खातावण्डाक्ष्य रोहिणिीषु पापप्रहा योगपता न शस्ता।
ग्राहं तु योगदययमपीयपुष्पत्य यदाधिशासो हिपिणीकोरति।
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Sloka 11.—Evil planets standing in Swati, Uttarasadha or Rohini during the Moon's conjunction cause misery in the land. In the case of an intercalary Ashadha month occurring, one should observe both the lunar conjunctions with devotional fasting.

तथा च गर्गः:
वोगे पाईसते प्रजानामसुम्बं वदेत।
हुरंक्षिष्टिरक्रमम् सामद्रे सामिस्मायिबोत।
तथा च पराः—हुरंक्षिष्टिरक्रमम् सामद्रे सामिस्मायिबोत।
सारसामस्मि सत्वानं राज्ञा च विजयंकरिषं।
वातिये सन्धया सम्प्रसन्नव्य चगोददकं।
वर्षा दिशि सचेमहायमानां दुर्विगतिःमद।
तथा दिशि विजसंवाहारं सिध्वसनायमसः।
ईति—
जयोपि योगः सदाः फलेन यदा तदा वाप्यमसंशेषेन।
विपरंवे वस्विह रोहिणिीषु फलं तदेवामयिकं निगच्चम्।
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Sloka 12.—When the results of the Moon’s conjunctions with Rohini, Swati and Ashada are the same, the prediction—good or bad—is to be made unhesitatingly. If they be different, the effects of Rohini alone will prevail.

निष्पत्तिरिक्षिकोऽव सूर्यमन्दाय मध्यमा श्रेष्ठ।
बहुजलपवना पुष्प शुभमा च पूर्वादिभि पवनः॥१३॥

Sloka 13.—According as the wind blows from the east, south-east, south, etc., during the Moon’s conjunction with Ashadha, the consequences are in their order as follows: good harvest, raging of fire, little, middling, very good rain, copious rain accompanied by winds, abundant and beneficial rain.

ब्रह्मामण्डपां त्रृणचतुर्थ्यौमेजिकंदे॥
यदि वर्षां वर्जन्यः प्रायुष्म शस्ता न चेत्त ततः॥१४॥

Sloka 14.—If, after the full Moon in the month of Ashadha, the rain God pours down rain on the 4th day of the dark half at the asterism of Purvashadha, the rainy season will prove beneficial; otherwise, not.

आश्रयं पौर्णामि तु यथैश्चानान्यनिलो भवेदु।
अस्तं गच्छति तीक्षांशो सख्सम्पत्तिहृदमा॥१५॥

Sloka 15.—If there is a north-easterly wind on the full-moon day of Ashadha at sunset, there will be an excellent growth of crops.

Thus ends the 26th Adhyaya on “the Moon’s Conjunction with Ashadha.”
The Wind Circle.

It is said that this chapter is not by Varahamihira but is an insertion.

Sloka 1.—If on the day of the full-moon in Ashadha an easterly wind blows from heaven, being tossed by the stroke of the tops of the billows of the eastern ocean and mingled with the mass of the mane-like rays of the Sun and the Moon, the whole earth will shine being enriched by the splendid vernal and autumnal crops and being covered overhead with groups of dark clouds every-where.

Sloka 2.—When the wind blows with such force as if to break off the peaks of the Malaya Mountain from the south-eastern part of the sky at sunset on the same full-moon day, the earth, blazing continuously with the flames of fire embracing (spreading on) its surface, will emit heaps of ashes along with the hot breath emanating from its own body.

Veda दशो बायुद्वाहति गगने खण्डिततनन् is another reading.

तारिकुमलितावितानतर्कमिश्र: शालाग्रामान्तश्चर्यनु योगेनित्वति च्वानि: सर्वेऽव बायुर्यदा दक्षिणः।
Sloka 3.—When at the above conjunction a very rough and howling south-wind blows, making the monkeys dance through the leaves of palm-trees, bowers of creepers and trees, the clouds rising like the elephants which are struck and pricked by the goad shed a few drops of water like miserly persons.

In the 3rd पाद, वाङ्योगसमुच्चतित्सति is another reading.

Sloka 4.—If at sunset on the same day a south-west wind blows unceasingly tossing up and down in the sea heaps of small cardamoms, averrhoas and cloves, then the earth shrouded by a heavy load of scattered broken bones of men who have perished by hunger and thirst, appears wild and restless like a young lady just losing her husband.

Sloka 5.—If, at the time of the disappearance of the Sun’s rays, there is a strong gale from the west, raising dust with its beating wings, the earth will be endowed with rich crops and have the leading monarchs
engaged in war and consequently will be filled with huge masses of marrow, flesh and blood.

Sloka 6.—At the approach of sunset on the full-moon day of Ashadha, if the north-easterly wind be very strong, have a dense appearance and resemble broken bodies of serpents (or Garuda), then it should be known that the earth will possess the fulness of blessings, on account of great happiness, caused by the all-round-growth of splendid crops and torrents of rain, wherein the frogs rejoice and croak continuously.

Sloka 7.—If, at the end of the Grishma Season (i.e. full-moon of Ashadha) when the mass of the Sun’s rays is screened by Mount Meru, a northerly breeze blows, disseminating the fragrance of the sweet-scented Kadamba flowers, the clouds will inundate the earth with water, as though mad (crying madly as it were), and intoxicated by the sight of splendid illumination caused by the flashes of lightning and destroying the rays of the Moon on the earth.
Sloka 8.—If the sky be without the rays of the Sun, the Moon and the stars, and if there be no rain, then, I think it cannot be called Bhadrapada.

The sloka is spurious, says the Commentator.

Sloka 9.—If the north-easterly breeze be cool, scented by the flowers of Punnaga, Agaru and Parijata, be sonorous and be enjoyed by groups of Gods, the earth restored to youthful vigour will be full of water and crops, and kings will curb their enemies, will protect all class of people and with the utmost justice.

Thus ends the 27th Adhyaya on the Wind Circle.

Sloka 1.—If, at a query regarding rain, the Moon be posited in the Lagna which is a watery sign (Kataka, Makara, Kumbha or Meena) or in the 4th, 7th or 10th house in the bright fortnight, there will be plentiful rain ere long in the monsoon, provided she is aspected by benefics. If she be aspected by malefics in the
above Yogas, there will be very little rain. In predicting rain, Venus should be treated on a par with the Moon during the rainy season.

The commentator asks the question:—When the Lagna is a Kendra already, what is the meaning of केन्द्रः? Does it mean a Kendra other than the Lagna? Yes, it does. The idea of the author is this: There will be rain, etc., in the dark half when the Moon is in Lagna Kendra alone and not elsewhere, while in the other half, even in another Kendra, it is all right.

Sloka 2.—If the querist touches any wet object or water or any other liquid (pearls, etc.), or stands near water, or is about to do something connected with water or liquid, or, at the time, the word ‘water’ be heard in the place, then he should be told that there is rain ere long without any doubt.

Sloka 3.—If, during the rainy season, the Sun at rising cannot be looked at on account of his dazzling...
brilliance and appear like molten gold, or possess the pure lustre of beryl, or if he burns with intense heat at the zenith of the sky, there will be rain on the very same day.

Sloka 4.—The following are the symptoms of rain — tasteless water, the sky of the colour of cow’s eyes or crow’s eggs, uncontaminated directions, moisture of salt, calm wind, much tumbling of fishes ashore and the repeated croakings of frogs.

Sloka 5.—Cats scratching the earth very much with their nails, accumulation of rust on iron or bronze vessels with a musty smell and construction of bridges on the high roads by children indicate immediate rain.

In the 3rd पाद, शिखराविचित्रता is another reading.

Sloka 6.—Mountains resembling heaps of collyrium or their caves wrapt in vapour and haloes of the colour of cock’s eyes round the Moon, are indications of rain.
Sloka 7.—Ants shifting their eggs without any trouble, snakes mating and climbing down the trees and cows’ stampede, are signs of rain.

Sloka 8.—If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows look up towards the Sun, there will be rain without much delay.

Sloka 9.—If the domestic animals such as cows are reluctant to go out of the house and shake their ears and hoofs, or, if the dogs behave in the same manner, it should be declared that there will be rainfall soon.

Sloka 10.—When dogs stand on the roofs of houses, or bark continuously looking up towards the heavens, or when lightning is seen flashing from the north-east at day-time, then the earth will be completely filled with water.
Sloka 11.—When the Moon has the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

Sloka 12.—If there be peals of thunder at night and blood-red lines of lightning, standing erect like rods at day time, and if there be a cool breeze blowing from the east, there would be immediate rain.

Sloka 13.—If the sprouts of creepers are turned up towards the sky, birds bathe in water or dust, and creeping worms betake themselves to the tips of grass, there will be an immediate fall of rain.

Sloka 14.—At dawn or twilight, if the clouds show the same colour as pea-cocks, parrots, blue-jays or Chataka birds, or have the lustre of roses, and red lotuses and resemble in shape waves, hills, crocodiles, tortoises or fishes and are piled up with many folds, they will pour down rain before long.
Sloka 15.—If the clouds are as white as chunam or the Moon at the edges, as dark as collyrium or bees at the centre, glossy, have many folds, (i.e., appear piled up) dropping particles of water, and breaks like the steps of a stair-case, and being formed in the east sail westward or vice versa, they yield plenty of rain to the earth before long.

श्रृंगचापपरिच्यत्तिथियों रोहितोपथ तहित: परिवेशः ।
उद्वासतमये यदि भानोरादिशेत्यज्ञमेतु वदासु ॥१६॥

Sloka 16.—If at sunrise or sunset there is a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and halos round the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

For the definition of रोहित vide Adhyaya XLVI-20 infra.

यदि विचुरणत्रनिमं गगनं च्युढिता: प्रवदन्ति च पश्चिमगणः ।
उद्वासतमये सवित्युधिनिमं विस्तृजन्ति घना नविरेण जलभू ॥१७॥

Sloka 17.—If the sky bears the tinge of the wings of the Tittira bird, and groups of birds twitter merrily at sunrise and sunset, then the clouds will pour down rain soon by day and night respectively.

This verse is spurious, says the commentator.

यदमोषषिरिः सहस्राश्रोतः भृगुपरशिः ।
यूतमच च रत्ने यदाम्बुद्धावसभृष्टित्वा द्विधिवणयः ॥१८॥
Sloka 18.—If the Sun-beams called अनोच-unerring—are stretched upwards like the out-stretched arms of the "setting Mountain" and if the clouds thunder close to the earth, they are to be understood to be important signs of rain.

For अनोच vide Adhyaya XXX-11 infra.

And it is also stated: च समासांसंहितायामु पुनःकर्केवांता वाच्च गणित्स्थ्या विहिक्षे एव।

For अनोच vide Adhyaya XXX-11 infra.

Sloka 19.—If in the monsoon the Moon being placed in the 7th house from Venus or in the 5th, 7th, or 9th house from Saturn, is aspected by benefics, there will be rain soon.
Prāyo prāhāya svaśātākāle sāmakame māndalasākṣe C
pāśaśātā saśāhārajanānte vṛṣṭihīṃte śeśe nityam eṣaśūnaṃ ||20||

Sloka 20.—Generally there will be rain during the planets’ heliacal rising and setting, at the conjunction of the non-luminaries with the Moon, at their entering any of the six Mandalas*, at the end of a fortnight and a solstice, and certainly when the Sun is passing through the asterism ‘Ardra’

*Vide Adhyāya IX—10-21—supra.

Samaṇaṃ patañ jālu mṛṣṇāriyōṣiṣe jêvya mṛṣṇaśāṁsītayōṣa samāya ||21||

Yamārōya: tapaḥhutājñen bhavya dṛḍanylōṣaṁ śudhōṃ ||22||

Sloka 21.—There will be rain at the conjunction of Mercury and Venus, of Mercury and Jupiter and of Jupiter and Venus. But at the conjunction of Mars and Saturn, there will arise peril from wind and fire, provided they are neither conjoined with nor aspected by any of the benefics.

Apata: pūṣālo vaśāpi prāhā: śayāvaśṣamūn: ||

Yeda tadā prākheṇe: māhīmēkāraññāmāmi ||22||

Sloka 22.—When the planets are about to be eclipsed by the Sun in front or behind (slower planets in front and faster ones behind), they convert the earth into an ocean as it were.

Prakṣaśāt: yada vāryōṣa mṛṣṇaśākṣe jālaśa jānaśa ||23||

Kedaśaśāyāmikān vṛṣṣī teṣaśa nāvavatā ||23||

Vṛṣṭihīṃte rājō: yeda gomāayaḥ prākheṇelārāya ||24||

Samaṇaḥ dṛḍanmāyāpi tada pāyo naśa sāvede: ||24||

Slokas 23-24.—If there be glow-worms at night near the clouds, before long there will be rain filling all.
the fields. In spite of rain-fall, if jackals howl in the 
evening, there will not be a drop of water, though the sky 
be overcast for seven days at a stretch. This need 
not be doubted.

These two verses appear to be spurious as they are not recog-
nised by the commentator.

Thus ends the 28th Adhyaya on "Immediate Rain".

क्रुमललताध्यायः ॥२९॥ Prognostics from Flowers 
and Creepers.

फलक्रुमसमप्रवृद्धिः वनस्पतिः विलोक्य विन्द्यमुः। 
सूलभतं द्रूप्याणां निष्पिन्निश्चापि सखानाम् ॥११॥

Sloka 1.—By observing the abundance of flowers 
and fruits of trees, the availability of all things in large 
quantities at cheap rates should be ascertained; so also 
the thriving of crops.

शालेन कलमशाली रक्ताशोकेन रक्तशालिनी । 
पाण्डुकः श्रीरिकायं नीलाशोकेन बुकरकः ॥२॥

Sloka 2.—From the (luxuriance of the flowers and 
fruits of the) Sala tree, the prospects of Kalama rice are 
to be determined; from the red Asoka, red rice; from 
the Ksheerika, yellowish rice; and from the bluish Asoka, 
hog's rice.

The Sala tree is known in Tamil as செருவை or மட்டு. 
It is probably the Diospyros Ebenaster furnishing timber.
Kalama. A variety of white rice; it is sown in May and 
June and ripens in December or January.கலாமா.
Ksheerika. The Fig tree-க்ஷீரிகா.
Asoka. It is a tree of moderate size belonging to the 
leguminous class with magnificent red flowers-கச்சூரகா.
Sukarakka. A species of rice-சுகற்கா. 
Sloka 3.—Through the Banyan tree, barley should be guessed; through the ebony tree, the Shastika rice; and through the Aswattha, the success of all crops.

Nyagrodha—The Indian Fig Tree.

Shashtika rice—A kind of rice of quick growth ripening in about 60 days.

Aswattha—The holy fig-tree.

Sloka 4.—From the Jamboo fruits (Rose-apples) are ascertained sesamum and black gram; from the success of Sirisha flowers is inferred the full growth of Priyangu; from the Madhuka tree, wheat; and from the Saptaparna, the rich growth of barley.

Jambu—The Rose Apple tree.

Kangu—A kind of panic seed.

Sapta Parna—Yava-Barley.

Sloka 5.—From the Atimukta tree and the round Jesamine is known the state of cotton crop; from the Asana tree, mustard; from the Jujube fruits, horse-gram; and from the Chirabilva or Karanja, green gram.

Atimuktaka—Kunda—Sarshapa—Mustard seed.

Sloka 6.—Atasi is to be determined from the flowers of Vetasa; Kodrava from the flowers of the Palasa tree; conch-shells, pearls and silver from the Tilaka tree and hemp from the Ingudi tree.


Sloka 7.—The price of elephants should be determined from the Hastikarna trees; of horses from the Aswakarna; of cows, from the Patala trees; and of goats and sheep from plantains.


Sloka 8.—The abundance and cheapness of gold should be inferred from the Champaka flowers; of corals, from the Bandhujeeva flowers; of diamonds, from the luxuriance of the Kuravaka trees; and of Vaidurya (beryl) from the Nandikavarta.

Sloka 9.—One has to know pearls through the Sindhuvara tree; artisans from saffron; the king from red lotuses; and the minister from blue lilies.

Sloka 10.—Traders are indicated by Suvarnapushpa (golden flower); Brahmins, by lotuses; royal priests, by lilies; the commander of the army, by the Saugandhika flower and the increase of gold, by the Arka plant.

Sloka 11.—One should guess the happiness of mankind from mangoes; danger from Bhallataka; health from Peelu; famine from the growth of Khadira and Samee trees; and good rain from the Arjuna trees.

Sloka 12.—From the flowers of the Neem tree and Nagakesara, abundance of food grains should be foretold; from the wood-apple, wind; from the Nichula tree, danger of drought; and from the Kutaja tree, impending disease.
Sloka 13.—The growth of sugar-cane is presaged by the flowers of Durva and sacred grass; outbreak of fire by the Kovidara tree; and the increase and prosperity of concubines by the luxuriance of the Syama creeper.


यशस्वी कालं सिन्धवनिर्विवेकायाः सन्तायनं वामुलमा रतात्र्।
तस्माद्वृङ्गः शोभना सम्प्रसिद्धा सूक्ष्मरिष्द्रैर्ष्ट्रस्यस्मां प्रदेशस्य ||१४||

Sloka 14.—When trees, bushes and creepers are seen fully packed with glossy leaves without any inter-space, beautiful rain is then to be predicted; while if they are covered with rough leaves with inter-spaces very little rain is to be declared.

तथा च पराशः।
अस्यर्ग्यं सुसिनिग्धः करुष्यं सम्प्रविश्वेतः।
निर्विवेकायं सुनतिः विपरीते विग्रह्यं।

Thus ends the 29th Adhyaya on "Prognostics from Flowers and Creepers".

The Indications at Dawn and Twilight.

Sloka 1.—The interval during which the firmament contains indistinct stars before the Sun has half-risen and
after he has half-set is called the juncture, i.e., dawn and twilight respectively. The effects—good and bad—of the juncture are to be foretold through the following symptoms.

तथा च गति:
अहोरात्रा व: सानिध्य सा च सन्ध्या प्रकृतिता ।
द्विनामिका भविष्याध्यायः अयोगशिरः नमः ॥

मृगश्चृंगनिवासपरिवेशपरिधिपरिवालश्रुक्षुसरचापे ।
गन्धर्वनगररतिकरकदण्डराजः स्तेहवणेषु ॥२॥

Sloka 2.—The deer, birds, wind, haloes round the Sun and the Moon, mock Sun or Moon, cross-bar of clouds on the Sun’s disc at the juncture, tree-shaped clouds, rainbow and the glossiness of an apparent town in the sky, Sun’s rays, a stick-like formation caused by the collection of solar rays, clouds and wind and dust,—from these, the effects of the juncture are to be determined.

1. This is an appearance in the sky of the shape of an iron bar.
2. An appearance resembling a tree in shape assumed by the clouds.
3. An appearance in the sky resembling a club.

भरवयुक्तिविन्हतु मृगोसक्रुङ्गामिषातमाचे ।
रविमाढी दक्षिणतो महाखनः सैन्यातकः ॥३॥

Sloka 3.—A beast (deer) dreadfully crying aloud repeatedly, indicates the destruction of the village. The same standing in the Sun to the south of an army and crying aloud, foretells the annihilation of the army.

अपस्थ्ये सुक्रुङ्गः सभ्ये सेनासमागमः ज्ञाने ।
मृगशक्ते पचने वा सन्ध्यायं निभने द्वृष्टे ॥४॥
Sloka 4.—If at dawn or twilight a flock of deer or the wind be to the left of an army (and be facing the Sun), then in war will break out; if it be to the right of the army, cries pleasantly (and is not facing the Sun), the two armies will come together; if it be of mixed characteristics, there will be rain.

दीप्तमुग्धास्तविश्वाता प्राक्स सन्ध्या देशनास्रमास्पद्याति।
दक्षिणादिक्षैस्विश्वाता ग्रहणाय पुरस्य दीप्साखः॥५॥

Sloka 5.—If at dawn there be cries of birds and beasts facing the Sun, it forebodes the destruction of the country. If birds and beasts, which with their faces glowing in the Sun send forth their notes, stand to the south of a city, the latter will be captured by the enemies.

गृहतत्तोरणमथने सर्पासुलोणयोक्त्येनिले प्रबले।
भैरवरास्वस्ये स्वये खगपातिनि सागुर्मा सन्ध्या॥६॥

Sloka 6.—A dawn or twilight will be of dire consequences, if at the time a strong and rough wind blows making a howling noise, crushing houses, trees and arches, raising heaps of dust and clods of earth and throwing down birds from the sky.

मन्दिपवनावस्तुतचलितपलाश्रुमा विपवना वा।
मधुरस्कन्तविहिद्विक्षुग्रहंता पूर्णिता सन्ध्या॥७॥

Sloka 7.—A dawn or twilight will prove beneficial if the leaves of trees are slightly shaken by the impact of a gentle breeze, or if there be no wind, and if animals and birds, not facing the Sun, send forth their melodious notes.

सन्ध्याकाले खिला दण्डविहिद्वित्सपरिविप्रविषाय।
सुरपरिवापैरावतविहिद्विर्षाधामु वृद्धिक्राः॥८॥
Sloka 8.—The following things being glossy at dawn or twilight betoken immediate rain. दण्ड—Danda (vide Sloka 16, infra), lightning, fish-like clouds, a mock Sun, a halo, a rainbow, अरवत्त—Airavata (vide Adhyaya XLVI—20 infra) and Sunbeams.

विनिष्ठबिषमविश्वसतविकृतकुटिलापखवपरिज्ञाताः।
तनुहसितकलकुषाथि विग्रहाणि॥९॥

Sloka 9.—The Sun’s rays, which are broken off, unequal, discoloured, unnatural, crooked, turned anti-clockwise, slender, short, crippled (impaired) and soiled bring about war and drought.

उद्योगिनः प्रमचा ऋजः वै दीर्घः प्रदक्षिणावर्तः।
किरणा: शिवाय जगतो बितमस्के नमसि सातुमतः॥१०॥

Sloka 10.—The Sun’s rays which are brilliant, pure, straight, long and turned in a clock-wise direction and which are seen in a bright sky, tend to the prosperity of the world.

शुक्लः करादिनकुतो दितादिमध्यान्तगामिन: सिन्ध्वः।
अन्युचित्या ऋजः वृष्टिकराते त्वमोघान्य:॥११॥

Sloka 11.—The white, glossy, unbroken and straight rays of the Sun, which pervade the whole firmament (from the beginning to the end), produce rain and are called ‘Amogha’ or ‘unerring’.

कल्याणशुष्कपिला विनिष्ठमाणिषुहरितशब्दावः।
श्रिदित्वातुविनिषोकृष्णेन्यैत्यमयदास्तु सत्रहात्॥१२॥

Sloka 12.—Greyish, tawny, russet, variegated, madder-hued, green and spotted rays stretching all over the sky (and turned upwards), are conducive to drought and produce some danger after a week.
Slokas 13-14.—Copper-coloured rays of the Sun cause the death of a general; yellow and rosy ones, his misery (or trouble from diseases); green ones, the destruction of cattle; and smoky ones, the ruin of cows; madder-coloured rays cause trouble through weapons and fires; tawny ones, stormy rain; ash-coloured ones, drought; and spotted and greyish rays occasion slight rain.

Sloka 15.—If, at the time of twilight, dust coloured like the Bandhuka flower (very red) or like collyrium powder goes up towards the Sun, mankind will then be afflicted by hundreds of diseases. White dust, at the time, betokens prosperity and peace to the people.

Parasara says that if the rising or setting Sun should be covered by dust resembling the white powder of conch, princes will triumph in war and mankind will be happy.
Sloka 16.—The collection of Sun-beams, clouds and wind, taking the form of a staff is called a Danda or rod. If the Danda is seen in the intermediate directions, misery will befall the kings, while, in the cardinal directions, it forebodes evil to Brahmins, Kshatriyas, etc., respectively.

श्रमण्यातंकसृयः प्राच्यसानिविषु दिनाः।
शुक्कायो विषादीनां यदभिमुखस्तानिहंति दियम्।१७॥

Sloka 17.—The Rod observed at dawn, noon and twilight produces danger from weapons (war) and diseases; while the same with white, red, yellow and dark colours destroys the four classes in order. Also, it destroys the particular direction which it faces.

That part of the Rod which is near the Sun is called its bottom and the other end is its face.

दात्रिसख्यायो नाती भाजुन्वादी खमध्यश्चृङ्गतः।
पीतङ्कुरिताश्र चना चनमूला भूरिवृत्तिकाः॥१८॥

Sloka 18.—Blue and tree-shaped clouds, which being situated at the zenith of the sky and having a curd-like top, screen the Sun and those tinged yellow with a dense bottom, produce copious rain.

अनुलोकगोप्रधृश्वे श्रमं गते याथिनो नृपस्य बचः।
वालत्रप्रतिरोपिणि युवराजामात्ययोवर्षणः॥१९॥

Sloka 19.—If a cloud-tree moving in the same direction (behind) as a marching monarch disappears suddenly, the king will be killed; while the same in the form of a young tree (plant) denotes the death of the prince (Yuvaraja) and minister.

कुवलोकगोपुरबकाकर्कसाया प्रभांमन्नोमका।
सन्ध्या करोति वर्षा रविकिरणोप्रकाशिता सदः॥२०॥
Sloka 20.—A twilight which has the hue of blue lily, beryl or lotus-filaments, which is free from wind and which is brightened by the Sun’s rays brings down rain the same day.

अश्वमाक्रतिचन्दरमनीर्धवनिहारक्षुमपांसुतु।
प्राणृपि करोत्यवध्रहमन्यत्वाह शस्त्रकोपकरी ॥२१॥

Sloka 21.—A twilight which contains clouds in inauspicious* forms, an aerial city, fog, smoke and dust, occasions drought in the rainy season, and clash of arms in other seasons

*Like an ass, camel, a headless trunk, a crow, a cat and the like.

शिशिरादिषु वर्णोऽशोणपितसत्तिविन्दिरप्रवृत्तिरिविना ॥
प्रकृतिमयः ॥ चंध्ययां खचौँ शस्त्रा विक्रतिरिष्य ॥२२॥

Sloka 22.—In the six seasons beginning with winter the natural colour of the sky at twilight is in their order red, yellow, white, variegated, lotus-hued and crimson. Each colour is beneficial in its own season and harmful, if it is otherwise.

तथा च समगः।
बसन्ते मधुबर्णोऽभधवः वृहस्पतिमघः।
प्रांज्बे शेषः रजोदकशा पांसुवर्णा च शयते॥
नींकोकोहितशुक्लाः सन्ध्या वर्षोभु वारिष्का।
माणिहर्वर्णा वरसी पीयुषभा च शयते॥
हेमन्ते भश्वर्वर्णा च पिक्कः चाप्य दुष्टिला।
शिशिरे दोषवर्णा च सन्ध्या क्रमसुन्स्वर्गः ॥
सिन्धा प्रसस्सा कविता सम्भा नाकुकापित वा ।
सन्ध्या यथा तुपंसुवर्णाः वामस्तिहितसुरा छुभा॥

आयुधसृष्टिरुपूः छिन्नानं पर्ययाय रविगामिः।
सितशुरेष्टक्राकान्ते पुराणोऽदने नाशः ॥२३॥
Sloka 23.—If a fragmentary cloud presents the appearance of an armed person and is situated near the Sun, there will be danger (to the king) from enemies. If a white aerial city (of clouds) is approached by the Sun, the town that is besieged by an enemy) will be victorious; while if it is cut in two by the Sun, the town will be destroyed.

Sloka 24.—If the Sun is covered on the right side by clouds that are white or white-fringed, there will be rain. If he is screened likewise by clouds which are similar in appearance to the bushes of Andropogon grass and which issue from an unblasted quarter, the same result will ensue.

Sloka 25.—A white cross-bar of clouds appearing at sunrise will bring about a king’s demise; a blood-red one will ruin an army through internecine warfare; and one with a golden hue will bestow prosperity on the army.

Sloka 26.—If there are mock Suns touching the Sun on both sides, there will be abundant rain. Should they surround him on all the four sides, not a drop of rain would fall.
Slokas 27-29.—At twilights, the clouds that have the shapes of a banner, umbrella, mountain, elephant, and horse, conduce to the victory of kings and the people; while blood-red ones tend to war. Those that are suspended like the mass of smoke from straw fire, and are smooth in appearance, make the armies of kings prosper. Those hanging low, resembling trees, shining brightly owing to their deep-red colour or looking like towns bestow prosperity.

Sloka 30.—If at a twilight birds, jackals and beasts that face the Sun cry out, if there are the Rod, dust, bolt and so forth, or if every day the Sun appears in an unnatural form, the destruction of a country, king and food will be the result.
Sloka 31.—The dawn produces its effects—good or bad—at the same moment, the evening, on the same night or in three days; haloes, dust and 'bolts', in a week, if not the same day; the sun-beams (unerring, etc.), rainbow, lightning, mock-Sun, clouds and wind act in the same manner; birds do on the 8th day, if not the same day, and beasts, in a week.

Sloka 32.—Twilight illuminates (and has effect over) one Yojana with its gleam; lightning illuminates with its flash six Yojanas; the sound of thunder extends over five Yojanas; and according to some there is no limit to the falling of meteors.

Sloka 33.—The halo of the Sun called mock-Sun spreads lustre (and has influence) over three Yojanas; a bolt, (cross-bar of clouds), over five Yojanas; a halo, over five or six Yojanas; and the rainbow shows its lustre for ten Yojanas.

Thus ends the thirtieth Adhyaya on "The Indications of Dawn and Twilight."
The Glow at the Horizon.

Sloka 1.—The fire in the quarters, if yellow, indicates peril to the king; if fiery in colour, the ruin of the country; and if rubicund and observed with wind from the left, it causes destruction of the crops.

Sloka 2.—That, which owing to great brilliance creates illumination and reveals shadow also as the Sun does, portends great calamity to the king. A blood-red one indicates the raging of the sword (war).

Slokas 3-4.—The fire seen in the east bodes evil to the Kshatriyas with their chieftains; in the south-east, to the smiths and boys (or princes?); in the south, to the Vaisyas along with cruel men; in the south-west, to envoys and widows that have remarried; in the west, to Sudras and agriculturists; in the north-west, to thieves and horses; in the north, to the Brahmins; and in the north-east, to the heretics and merchants.

तथा स कावण्यः।
प्राप्ता विजिष्ठ प्रवीणाः क्रेणिः कथमदिश्तादेत ।
अग्निवार्तुः कुमाराणाः वैभवाः दस्तिः तथा ॥
Sloka 5.—A calm sky, glossy and bright stars, breeze blowing in a clock-wise direction, and the fire at the horizon with the hue of gold, is for the good of mankind and kings.

Thus ends the 31st Adhyaya on "the Glow at the Horizon."

Sloka 1. Some hold that an earth-quake is caused by huge animals living in the midst of the ocean, while others opine that it is the result of the rest that is availed of by the elephants of the quarters tired by the weight of the earth.
स्वाभिमानित यद्य आन्तः: स वायुः बसितो महानूः।
वेगाण्यथा चालयन्ति भवाभवावं देहिनाम्। इति।
अनिलोपीनलेन निहतः धिः तथा पतनू सख्नान कारत्यन्ये।
कौशिकच्युटकारितामिदमन्ये प्राहुराचार्यः।
स्लोक २।—Yet, others there are who hold that it is
cauved by the atmospheric wind colliding with another
and falling to the earth with a booming sound. There
are still others who maintain that it is occasioned by
some unseen power. Some more there are who declare
as follows:

तथा च वचनः।
वदा तु बाद्वानन्यायुन्तरिक्षानिलाहः।
पत्थराल्लो स निमर्तीं सवेदनिलसम्भवः।
तथ योगाण्यात्पत्तिक्षेत्रः धिः इति।
स्रोतानिलात्मकः स्वास्तनिलान्तरीचः।
तथा च ब्रह्मणः।
प्रजा धर्मशास्त्र वेद तथा कर्मः चुमम वेदेन्द्र।
जनानां ब्रैयते निम्बा विशुद्धिन्ति सुरोधाः।
विपरीतास्यता वेद जनानां ग्राहेऽध्रु तथा।
विशुद्धिण्ति प्रजानां तु हृद्भूतानिलाहः।
गिरिमित्र: पुरा सप्तशेष स्वायत्त्व रूपतिक्षान्ताधिष्ठ।
आकांक्षात पितांमहामाहिमसंवेदी।
भगवन्माम सर्वमयेष्वर धलं दशचलम तथा तथा।
क्रियेचचलाशुकसवद्भः श्रद्धाः नाश खेदतस्य।
तथा: सम्रामः संतवीकारिताधर्मविनंतीषण।
सावित्रिेकमाण्यमालोकय पितामहः ग्राह।
मन्यु हरेन्द्र धार्यः शिष्कुलिङ्कः शेषपद्मस्मः।
शुकः कुतुम्मित्युक्तव्या मा भैरितम वसुमतीमाह।
किन्तुस्तदमहनुरधरा: सदस्तकलाबोधव्यासः।
प्रागृहित्रिचतुर्गेतुष्णिनियो भैसुमिष्ठ्यनि।
Sloka 3-7.—In days of yore, the earth, being shaken severely by the winged mountains which flew up and down, spoke bashfully to the creator in the assembly of the Gods—"My lord, the name that has been given to me by you—namely अवका-immoveable—is not quite right, for it is falsified by the flying mountains and I am unable to put up with this misery." Hearing these words of Mother Earth who was choked with tears, whose lower lip quivered slightly, and observing her face hanging down with tears trickling down from her eyes, the Creator spoke thus: "Indra, remove this humiliation felt by Mother Earth; throw your thunderbolt and chop off the wings of the mountains." At this, Indra saying 'So be it', comforted her with the word "Don't you fear; but Wind, Fire, myself and Varuna will shake you in the four parts of the Day and Night put together respectively in order to reveal the good and bad effects to the world."
Slokas 8-11.—The circle presided over by the Wind-God consists of the seven asterisms, *viz.*, Uttara, Hasta, Chitra, Swati, Punarvasu, Mrigasiras and Aswini, (that is, whenever an earthquake occurs in any one of these stars, it has to be construed that it is due to the Wind Circle). The following symptoms of this circle will be revealed a week in advance: the quarters are covered with smoke; a wind blows lashing with the dust of the earth and breaking trees; and the Sun does not cast bright rays. During an earthquake of the Wind Circle the decay of crops, water, forest and herbs, the outbreak of swellings, asthma, madness, fever, phlegmatic affections and trouble to the trading community will ensue. So also, concubines, warriors, physicians, women, poets, singers, traders, artisans, the Saurashtras, Kurus, Magadhas, Dasarnas and Mathysyas will suffer.

\[\text{तथा च गर्गः।}\\ \text{प्रथेश्वरः बहुरोगे निरारोहकामहीनः।}\\ \text{सौभ्रम्यविद्यांव्यञ्जनाविष्कारासामर्यविनानु च।}\\ \text{भवन्दर्ज्ञां च ज्ञानाभ्यधाराय।}\\ \text{रूपविनायकः च नवं नभासं प्रक्ष्यपत्र रजः।}\\ \text{उमाश्रम अन्वर्यते रत्नान्तनति श्रीकः।}\\ \text{समाने कुर्मः स्मृतामिनः कुर्ममकवस्मधवः।}\\ \text{पुष्यायविशाल्यायनिनिपियायामामयसंध्यानि।}\\ \text{वर्गों होतुष्कोष्य करोति रुपयुष्ट्वेतानि।}\\ \text{तारोवयस्यावतासंगमात्मीवाम्बरं सदिशदायम।}\\ \text{विचरति महेस्थ्राय। सतार्कः सतार्कसहः।}\]

*Hr. S. 35*
Slokas 12-15.—Pushya, Krittika, Visakha, Bharani, Magha, Purvabhadra and Purvaphalguni belong to the ‘Fire’ Circle. This also reveals its symptoms a week in advance. They are the following: the sky is covered with the fall of stars and meteors; owing to the fire in the horizon, the sky appears to be illuminated; the fire with the aid of wind rages over the land. During an earthquake of the ‘Fire Circle’, the clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will prevail; men of great valour, hot-tempered persons, the Asmakas, Angas, Bah-leekas, Tanganas, Kalingas, Vangas, Dravidas and hill men of various tribes will be affected.

अभिज्ञवणावनिधाप्रायमापन्यूञ्जनात्मक्ष्यविद्युत्तमायाम्।
पुषपतिमेधलमेतक्षल्लितं वायुस्य रूपाणि ॥ १६॥
चकलताभवप्रभो ममभौरविचित्रविष्यवितः।
गवलाहिबुलासिन्या विद्युज्ञनित्यमः पथः पपोवाहः ॥ १७॥
Slokas 16-19.—The asterisms Abhijit, Sravana, Dhanishta, Rohini, Jyeshta, Ashadha and Anuradha appertain to the circle of Indra. The following is the token: the clouds resembling moving mountains, sending forth loud peals of thunder, containing flashes of lightning and appearing like buffaloes’ horn, swarm of bees and serpents, pour down rain. An earthquake of Indra’s Circle will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It produces dysentery, swelling of the neck, diseases in the face and violent vomiting. It will also bring trouble to the people of Kasi, Yugangdhar, the Pauravas, Kiratas, Kiras, Abhisaras, Halas, Madras, Arbudas, Saurashtra and Malwas. But it will give desirable rain.
Slokas 20-22.—The asterisms Revati, Purvashadha, Ardra, Aslesha, Moola, Uttarabhadra and Satabhishak constitute "Varuna's" circle whose symptoms are the following: huge clouds resembling blue lily, bees and collyrium in hue, rumbling softly, shining with streaks of lightning, send down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent upon the seas and rivers; it will yield excessive rain. People will forget their mutual hatred. It will ruin the Gonardas, the Chedis, Kukuras, Kiratas and the people of Videha.

Sloka 23.—An earthquake shows its effect in six months, and a portentous thunder in two months. Other sages have included other portents also in the above circles.
The following three slokas are from समासांहिता-

उल्का हरिषेन्द्रपुरां जय निर्गतन्धकंकुकुपत्रदाहाः।
वातोत्थिविच्छोध्रणं स्वीन्द्रोन्निशत्तारागणवैक्षिण्टायिनि॥२४॥

व्यम्रे व्रतिविकंवत वातशुष्मगोविन्धविस्तुलिकाचिनों वा ।
वन्यं सत्यं ग्रामस्थं विशेषं राजापैन्त्रं कारुणं दृष्टिते वा॥२५॥
सन्म्याविकारं परिवेशलपं नवं प्रतियं दिवं दूर्यंतादः ।
अनवच चतस्त्रात्मशुकों प्रतियं तन्मण्डलपेतं फलं निगायम्॥२६॥

Slokas 24-26.—The other portents referred to above are enumerated here—meteors, aerial city, (Harischandra pura), dust, portentous thunder, earthquake, fires in the quarters, violent winds, solar and lunar eclipses, unnatural phenomena in the case of any star or groups of stars, rain without clouds, any thing unnatural in the firmament, excessive rain, smoke without fire, flames without sparks, (?) entry of wild creatures into a village, sight of a rainbow at nights—unnatural phenomena during twilights, fragmentary circles (halos) round the Sun or the Moon, contrary flows in rivers, sounds of musical instruments in the heavens. Any other phenomenon which is contrary to nature and its effects should be included in the above circles.
Garga says; persons in whose Nakshatras earthquakes and the like Upatitas occur will suffer miseries; they shall therefore perform expiatory ceremonies in honor of the particular Deva under whose influence the occurrences take place.

हन्यैन्तरो बायवथं बायुश्चाप्येन्द्रमेवमन्योनयम्।
वायुणहौत्युजपिपेतलान्तिरजा: कम्पः॥२७॥

Sloka 27.—An earthquake of Indra’s circle counteracts one born of the Wind’s period (vide slokas 3-7 supra) and vice versa. Similarly the earthquakes of Varuna’s circle counteract one born of the Fire-period and vice versa. Thus, the earthquakes of particular periods and circles as stated above cancel each other.

Garga says that if an earthquake is connected with two Nakshatras, division with respect to time of day takes precedence—

प्रतिनयेश्वरसमस्तण्यायायोपायवयुमिलनः।
शुद्धयमरकादिनिधिरिपतापने जनाधीपे॥२८॥

Sloka 28.—During an earthquake of the ‘Fire’ circle and ‘Wind’ period or vice versa (‘Fire’ period and ‘wind’ circle), a celebrated king will die or suffer calamity; and the subjects will be troubled by the dread of famine, by pestilence and drought.

वायुणपौरन्दरयोः सुभिश्वक्षिधिबद्धोऽलोकः।
गायोजयुरिपियसो निशुचवेरार्श्चुपाला:॥२९॥

Sloka 29.—By an earthquake of ‘Varuna’ circle and ‘Indra’ period or vice versa, there will be plenty of food, prosperity, rain and contentment in the world. Cows will yield plentiful milk and kings will sink their differences.

तथा च काण्यः;
पौर्णानिकं हिंक्तं वायुवशापि चक्रयं।
वायुः हैदहृदं हिंक्तं वायुवांतसम्बन्धं॥
Sloka 30.—Where the time-limits for the happenings of the effects arising from certain omens have not been specified, they will be felt in the course of two months, if the omens arise in the ‘wind’ circle; in three fort-nights, in the ‘Fire’ circle; in a week, in ‘Indra’s’ circle; and those of the ‘Varuna’ circle on the same day.
Sloka 31.—An earthquake of the ‘Wind’ circle shakes the earth to an extent of 200 Yojanas; one of ‘Fire’ circle, 110 Yojanas; one of ‘Varuna’s’, 180 Yojanas and one of ‘Indra’s’, 160 Yojanas.

 çalışan काल्पनिक:
चार्य योजन के निम्नं योजनानां छत्रप्रसं ।
प्रसाधिकमथयानं एने गड्ढाणिन्द्रं गद्धा ॥
सतं चार्य तिलियुकं वार्ष्णे मण्डलं चतुरं । - हृति

त्रिचतुर्धसमादने माते पक्षे तथा त्रिपक्षे च ।

यदि महति भूमिकम्पं प्रधाननृपनानां महति ॥२॥

Sloka 32.—If there be another earthquake on the 3rd, the 4th, or the 7th day, or at the end of a month, fortnight, or three fortnights, it will bring about the destruction of prominent kings.

अब्द्रमाले चतुर्धशि तुल्यांं वाय अति।
कस्मात्युष्टं तथो गमे मासे सारं वदापि च ॥
उपपाते जने चत्र तथ विनिवा-महाद्वाद । - हृति

Thus ends the 32nd Adhyaya on “Signs of an Earthquake.”

उल्कालेखणं ॥२३॥ Ulkas or Meteors.

दिविस्फुक्किथफलानां पत्तां रुपाणि यानि तातूगका: ।
सिध्वायकाशवनिविघुचचारा हृति पञ्चधा मिथाः ॥१॥

Sloka 1.—The forms of those who fall down after having enjoyed unalloyed happiness in Heaven are called Ulkas or meteors which are divided into five kinds viz, विभयी-igneous balls, उल्का-meteors, अशाँि-thunder-bolt, विषुव-earthy and ताल-shoulder stars.

For a similar idea, Of. सत्यशब्द-क्षणे उपये सत्यवेद्य विशालि.

Garga opines that the meteors are burning missiles that are discharged by the protectors of the quarters for indicating good and bad effects.
Sloka 2.—An Ulka and a Dhishnyya cause their effects to be felt in a fortnight; thunderbolt, in three fortights; and lightning and Tara in six days.

Sloka 3.—The Tara meteor produces only a quarter of the effects; fixed; the Dhisnya, a half of it; while the remaining three produce their full effects.

Sloka 4.—The Asani or thunderbolt falls with a deafening sound upon men, elephants, horses, beasts, rocks, houses, trees and domestic animals, revolving like a discus and piercing the surface of the earth.
Sloka 5.—The lightning which is crooked and extensive falls all of a sudden on living-beings and heaps of fire-wood, setting them aglow, causing fright to the animals and producing a Tata-tata sound.

Sloka 6.—The Dhishnya is a slender thing with a short tail; it resembles burning embers and is two cubits long; but appears quite distinct over a space of forty cubits.

Sloka 7.—The Tara or shooting star is a cubit long, white or red, slender like the thread of lotus-stalk and moves across, up or down the sky, as if being dragged.

Sloka 8.—The Ulka or meteor is broad at the top, having a very tiny tail. As it falls down, it increases in dimensions. Its length is $3\frac{1}{3}$ cubits. There are several varieties of it.
स्लोक 9.—Those varieties of the above that resemble dead bodies, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild deer, lizards, snakes and smoke, as well as those that have two heads, are of evil consequences.

स्लोक 10.—Those that resemble banners, fishes, mountains, elephants, lotuses, the Moon, horses, molten silver, swans, Bilva trees, diamond (or thunderbolt), couch, and the Swastika design, tend to prosperity and abundance of food-grains.
Sloka 11.—If they fall in bunches from the middle of the sky, they portend the ruin of the king and the country. Similarly, that which frequently whirls round in the sky, indicates unrest and distress among the people.

Sloka 12.—That which touches the Sun or the Moon or issues from either, accompanied by an earthquake, causes an invasion by an enemy, danger to the king, famine, drought and fear.

Sloka 13.—An Ulka that moves to the left of the Sun and the Moon, destroys a king in town and one on march respectively; whereas one which issuing from the Sun falls in front of a chief on march bestows victory on him.

Sloka 14.—A white meteor ruins Brahmmins; a red one, Kshatriyas; a yellow one, Vaisyas and a black one, Sudras. The four castes are hurt severally if the meteor falls with its head, central part, side and tail foremost.

Sloka 15.—A rough meteor that falls in the north, east, south and west bodes evil to the four castes severally,
beginning with Brahmins; while the same being straight, glossy, unbroken and falling downwards from the sky in the several directions tends to the prosperity of the members of the four castes severally.

इवाबास्वभावनीलारुगद्धनासितभनसाध्या रूक्षा।
सनंध्यादिनंजा वक्रा दशिता च परागममयाय।।१६।।

Sloka 16.—One that is grey, rosy, blue, crimson, fiery, dark or ashy in colour, rough, visible at a twilight or day-time, crooked and broken indicates threat of foreign invasion.

नक्षत्रग्रहान्तैङ्कनानद्य न्यय निर्देष्या।
उदये प्रती स्विन्दू पौरेतसुध्वेवेति वा।।१७।।

Sloka 17.—If one strikes a star or planet, the latter’s protégés (objects, countries and people) will be ruined. If it strikes the Sun and the Moon at Sunrise or Sunset, the destruction of the king staying in town and of the one on march respectively is assured.

तथा च काष्यप:
नक्षत्राणि प्रहारकेष बशुकाध्वससूमिति।
तदेवनाथनाशयं लोकानं सम्भ्रमाय च।।
तथा च समाजसंहितायाम्
वदागारितं विमानीतं सितसंहितकुष्ठाम।
प्रज्ञाम प्रहाराचायेतस्जनानां च नाशय।।

भाग्यादिवधानिनिनीमुल्लोपायजतं युवनीनाम।
बिभ्रस्त्रिक्रियादा पुर्णानितविष्णुदेवेषु।।१८।।
ध्रुवसेन्येषु नृपाणामुक्क्रेषु सदारुणेषु चारानाम।
धित्रेषु कलाविद्यान् पीडा साध्यार्ये च हते।।१९।।

Slokas 18-19.—If the main star of the asterisms, Purvaphalguni, Punarvasu, Dhanishta and Moola is
struck by a meteor, young ladies will be subjected to suffering: Similarly, if that of Pushya, Swati and Sravana be struck, there will be trouble for Brahmini, and Kshatriyas. Kings will be troubled when Rohini Uttarakshah, Uttarabdha, Uttarashadha, Mrigasiras, Chitra, Anuradha and Revati are struck; thieves when Purvaphalguni, Purvashadha, Purvabhadra, Bharani, Magha, Ardra, Aslesha, Jyeshta and Mool are struck; and artists and artistes, when Aswini, Pushya, Hasta, Abhijit, Krittika and Visakha are attacked.

Slokas 20-22.—The meteors falling on the images of Gods bring about danger to the king and the country; on Indra, to kings; on houses, to their owners; striking the planets presiding over the several quarters (II-5), to the people of countries situated in those quarters; a threshing floor, to agriculturists; a holy tree, the respectable persons; one falling on the gate of a town, ruins the town; on the bolt of a door, the people; on the temple of Brahman, Brahmins; and on mangers, their owners.

Sloka 23.—If at the time of a meteor falling are heard the sounds of roaring, clapping hands, instrumenta,
music, songs and loud cries, the country and its ruler will come to grief.

यथाशिरं तिष्ठति खेदनुस्र्ग्रो दण्डात्सः ता नृपतेर्मयाय ।
या चोहते तनुपुष्टेव सख्या या वा महेन्द्रध्वजसन्तुरुप्पा ॥२४॥

Sloka 24.—A meteor which having the shape of a rod leaves its trail on the sky for a long time, betokens danger to the king. So does one that appears to be carried along the sky by a thread, or that has the appearance of Indra’s banner.

श्रेयश्रीं प्रतीयागा तिर्यगा नृपाज्ञानाम् ।
हन्त्यपोषुं कुं नृपान्त्राणांत्रोर्जः ॥२५॥
बहीपुष्पस्तुपिणी लोकसनंयावहा ।
सर्पवतू प्रसर्पती योपितामनिवद ॥२६॥
हन्ति मण्डलो पुरं छत्रवत् पुरोहितमु ।
वंशगुलवत् खितं राज्यसुष्कारिणी ॥२७॥
व्यालकोरेपमा विस्फुलिंक्षालिनी ।
विशुद्धाखोश्वेता गता सख्या च पापदा ॥२८॥

Slokas 25-28.—One that goes backwards destroys merchants; crosswise, king’s wife; with its head downwards, kings; head upwards, Brahmins; one that resembles the peacock’s tail brings about the extirpation of the people; one creeping like a snake, is disastrous to women; one falling in a circular form, destroys the town; in the form of an umbrella, the royal priest; in the form of a bamboo-cluster, is troublesome to the kingdom; one that resembles snakes or boars and is accompanied by a wreath of sparks, or is shattered to pieces and attended with noise, proves sinful in effect.
Sloka 29.—A meteor that resembles the rainbow
ruins the kingdom; one that disappears in the sky it-
self, the clouds; one moving against the wind in a
crooked way or backwards, is not auspicious.

Sloka 30.—A king has trouble in store from the
direction wherefrom a meteor approaches his town or
army; but if he marches to that direction in which a
meteor falls blazing, he will ere long vanquish his foes.

Thus ends the 33rd Adhyaya on 'Ulkas or Meteors'.

Sloka 1.—The rays of the Sun and the Moon formed
into a circle by the wind and reflected in the sky with
a few clouds, become halos with various colours and
shapes.
Sloka 2.—They are crimson, blue, slightly white, dove-coloured, dark, variegated, green and white, when they are produced by Indra, Yama, Varuna, Nirriti, Vayu, Siva, Brahman and Agni respectively.

The reading अधिकुता in the second line is preferred to अमुकुता.

Sloka 3.—Kubera produces a halo whose colour is that of the peacock’s neck; others produce halos of mixed colours. One that is caused by Vayu disappears ever and anon and has trifling effects.

Sloka 4.—A halo shining like the blue jay, peacock, silver, oil, milk and water in their order in the six seasons beginning with winter, being glossy and in an unbroken circle, conduces to welfare and plenty.
Sloka 5.—Harmful is one which stays in the sky from morn till evening, shining with many a lustre, or like blood, and is rough, broken, having the form of a cart, bow or triangle.

Sloka 6.—When a halo resembles the peacock’s neck in colour, there will be excessive rain; when it has a variegated colour, a king will be slain; when it is of smoke colour, there will be unsafety or fear; and when it is of the colour of the Asoka flowers (red), or is of the rainbow, wars will rage.

Sloka 7.—When a thick and glossy halo possesses the single colour fixed for the season and is strewn with little razor-like clouds, there will be rain on the same day; similarly, one that is yellow produces rain the same day, if the Sun shines fiercely.

Sloka 8.—A huge and impure halo formed at dawn, noon or sunset, attended with the cries of the deer and birds facing the Sun, causes panic; and if struck by lightning, meteors and the like, it kills a king by weapons.
The destruction of a king will come to pass, if every day the Sun and the Moon are blood-red, day and night; so also if they are encircled by halos continuously both at rising and setting.

There is another reading लघुत्तमस्थयोऽस्य: which would mean 'when they are rising, in midheaven and setting.'

Sloka 10—A halo consisting of two circles causes danger to the commander of an army, but little clash of arms. One consisting of more than two circles occasions clash of weapons, threat to the Yuvaraja and siege of towns.

Sloka 9.—The destruction of a king will come to pass, if every day the Sun and the Moon are blood-red, day and night; so also if they are encircled by halos continuously both at rising and setting.

There is another reading लघुत्तमस्थयोऽस्य: which would mean 'when they are rising, in midheaven and setting.'
Sloka 11.—When a planet (from Mars onwards) and the Moon are encircled by haloes, i.e. when a planet and a star are enclosed within the halo round the Moon, there will be rain within three days, or a war in a month. It is inauspicious to a king, if the lord of his Lagna or of the sign occupied by his natal star is enclosed within the halo.

Slokas 12-15.—Saturn inside a halo destroys base corn such as Priyangu, causes stormy rain and ruins trees and agriculturists. Mars inside it causes misery to boys (princes ?), commanders of armies and armies; he occasions danger from fire and weapons. Jupiter under the same circumstances engenders trouble to royal preceptors, ministers and kings. Mercury bestows prosperity on ministers, trees and writers and gives good rain. Venus is harmful to the marchers, Kshatriyas and queens, and makes food very costly. When Ketu is similarly situated, there will be danger from famine, fire, death, king and weapons. Rahu causes trouble to children in the womb, disease and danger to king.
Slokas 16-17.—If there be two planets within the halo of the Sun or the Moon, one should predict wars; if there be three planets, impending famine and drought; if four, the king with his preceptors and ministers will die; and if five or more, know that something similar to the dissolution of the universe will be the result.

Slokas 18.—If a non-luminary or an asterism has got an independent halo around it, there will be the destruction of a king, provided there is no appearance of a Ketu at the time.
Slokas 19-21.—On the first four days of a lunar month, a halo destroys severally Brahmins, Kshatriyas, Vaisyas and Sudras; on the 5th, 6th and 7th days, trade guild, town and royal treasury, respectively; on the 8th day, Yuvaraja; on the 9th, 10th and 11th, it is harmful to the king; on the 12th, it causes a town to be besieged; on the 13th, mutiny in the army; on the 14th, danger to the queen; and on the 15th, to the king himself.

Slokas 22-23.—The line in the interior of a halo pertains to kings staying in town; one in its exterior, to the marchers; and the central one, to the allies coming to the rescue. A line which is blood-red or dark and rough denotes defeat to those kings whom it represents, while that which is glossy, white and lustrous, indicates victory to those kings whose line it happens to be.

Thus ends the Thirtyfourth Adhyaya on ‘Halos.’
Signs of Rainbows.

Sloka 1.—The rays of the Sun which have various colours, being thrown back by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

Sloka 2.—Some sages declare that the rainbow is caused by the breath of the descendants of Anantha, the King of serpents. The rainbow appearing in front of kings starting on an expedition brings about their defeat.

Sloka 3.—A rainbow which, being unbroken, bright and glossy, thick and multi-coloured, touches the ground at both ends, appears double and is behind persons, conduces to weal and yields rain.

Some interpret दिशादितमजलोम as—of the two rainbows, if one is in the north and the other in the south, it is प्रतिलोम i.e., contrary to each other, while, if they are in the same direction, it is अनुलोम. But this interpretation in the light of Garga seems to be wrong.
विदिपुर्वृत्तं दिक्षामिनाशनं व्यस्र्गं मर्यक्षारिः।
पाटलपीतकनीले: दशरामिश्वरकुटा दोषा: ॥४॥

*Sloka 4.*—A rainbow that appears in an intermediate direction destroys the lord of that particular region; one seen in a cloudless sky causes pestilence and one that is pink, yellow and blue produces evils from war, fire and famine respectively.

For the lords of the several quarters, see Chapter LXXXVI—
Sloka 5.—A rainbow seen in the middle of water causes drought; on land, destruction of crops; on a tree, disease; on an anthill, danger from weapons; and at night, the death of a minister.

Sloka 6.—One seen in the east when there is no rain produces rain and vice versa; and in the west, it always indicates rain.

Sloka 7.—A rainbow seen at night in the east causes ill-health to the king; and in the south, west and north, it destroys the commander-in-chief, a leading person and a minister respectively.

Sloka 8.—At night, the rainbow in white, red, yellow and dark colours engenders suffering to Brahmans and...
other classes in their order. In whichever quarter it is observed, it will kill the chief monarch of that region erealong.

Thus ends the 35th Adhyaya on 'Signs of Rainbows.'

An Aerial City.

Sloka 1.—An aerial city seen in the four quarters beginning with the north is harmful to the royal priests, kings, commanders of armies and the Yuvaraja respectively. Similarly, one with white, red, yellow or dark colour tends to the annihilation of the Brahmins, Kshatriyas, Vaisyas or Sudras as the case may be.

Sloka 2.—An aerial city seen in the north confers victory on the kings defending towns; in the intermediate quarters, it is for the destruction of persons of mixed castes; and one with triumphal arches in a quarter not facing the Sun, for the victory of kings.

Sloka 3.—One arising in all directions and at all times bodes ill to the kings and countries; and one resembling smoke, fire and rainbow, destroys robbers and foresters.
Sloka 4.—One of faded colour occasions the fall of thunderbolts and storm; if it is in a blasted region (facing the Sun), a king will die; if to the left, it produces menace of enemies; and if to the right, it confers victory.

For द्राक्ष, refer to Adhyaya LXXXVI-12, infra.

Sloka 5.—When a multi-coloured aerial city, taking various shapes, shines in the sky with streamers, banners and gateways, the Earth will drink in plenty the blood of elephants, human beings and horses in battle.

Thus ends the 36th Adhyaya on ‘an aerial city.’

Mock-Suns.

Sloka 1.—A mock-Sun is auspicious, if it is glossy and possessing the colour appropriate for the Sun in the season (vide Adh. III—23 & 24 supra); if it possesses the lustre of beryl, is white or bright, it causes happiness and plenty.
Sloka 2.—A yellow mock-Sun produces disease; one of the colour of the Asoka-blossom (red) leads to the clash of weapons; and a row of mock-Suns tends to danger from robbers, to disease and destruction of kings.

दिवसक्रियं प्रतिष्ठयों जलकक्षतुरुद्दगद्धिः पितृप्रभुविलक्ष हृदयस्य
उभयस्य सत्तिर्मर्य नुपशुपरि निहत्त्वापि जनहा॥३७॥

Sloka 3.—When a mock-Sun appears to the north of the Sun, it gives rain; to the south, a strong wind; on both sides, danger from water; the same appearing above the Sun, destroys the king; and below, the people.

This sloka has already appeared in the 3rd Adhyaya as Sloka 37.

In the morning for about three hours, when there are thin clouds near the Sun, there appears another Sun as it were, on account of the Sun's rays (reflected in the clouds). This is called a mock-Sun. This may happen likewise in the evening also.

तथा च कायपः
बास्येवातिभद्वै कृष्ण शनिर बुधाद्विने ष्टे ॥
उभयः पार्वेर्नासि सिवं भूरि वर्णति ॥
तथा च पराराः
दीर्घाक्षरं: कलकमी वा सम्ब्धायु वेजादस्सरसराश्च ॥
कमेदन्त सु: आयनपतेम्महोक्का नूने विनयेत्त सकलः प्रजाभि: ॥
सम्ब्धात्मरमपे वद्रे सायकश्च दयात्त मायत्व प्रतिदुर्प्रकाशामी ॥
स्यार्य जयेतु: प्रजावाभः बौद्धा श्रेष्ठाः बौद्धा विविधस्वरः ॥

Thus ends the 37th Adhyaya on 'Mock-Suns'.

रक्षोत्क्रमणाः ॥३८॥ Haze.

This Adhyaya is reported to be not Varahamihira's, but an interpolation.
Sloka 1.—They say that a king will be slain when all the quarters are screened by dust, resembling the mass of pitch darkness, so as to make the mountains, cities and trees indistinguishable,

Sloka 2.—There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at first or disappears.

Sloka 3.—When the mass of the clouds of dust is white, there is suffering in store for ministers and subjects alike, and before long weapons will begin their work of destruction and peace will be restored with very great difficulty (after confusion has set in).

Sloka 4.—Dust appearing prominently, covering, as it were, the sky completely at Sunrise for a day or two successively, augurs terrible disaster.

Sloka 5.—Dust appearing in a mass throughout a night brings about the death of leading sovereigns, but bestows prosperity on other clever kings.
Sloka 6.—When a thick cloud of dust spreads over a kingdom for two nights successively, it should be understood that the country will be the victim of foreign invasion.

Sloka 7.—If dust falls continuously for three or even four nights, food-grains and liquid-substances will be destroyed; and if for five nights, there will be mutiny in the forces of kings.

Sloka 8.—Dust augurs terrible danger only when it is independent of the rise of Ketus, etc. The sages declare that the effects will be fully realised only in seasons other than winter.

Thus ends the 38th Adhyaya on 'Haze.'

निर्भराजस्वल्पाणियः ||२९|| Hurricane.

Sloka 1.—When a wind struck by another dashes against the earth from the sky, a portentous thunder is produced. It is harmful when it is attended by the harsh cries of birds facing the Sun.
तथा च गर्गः
बख्सानिरेक्षे बखसानित्वात् भाष्ये भाष्यातः।
पञ्चाकं प निर्विशेष भवेद्विनिक्षमभवः।

अकर्षितपरिखक्षणःपञ्चानियोधाभाष्यानाविनिःश्चायः।
आश्रिताक्षाविकमिप्यपह्यानंक्ष्टौपरांश।
आकृत्यादांश्रिताङ्गसेविनो भ्रामणं शीतोऽविष्ठ।
वेदयजलदानस्तर्थीणे चौरानु प्रहरे चतुर्यं तु।
अस्तं याते नीचानु प्रथये तामे निहितं सम्भाने।
रात्रिः दृतीयोग्याये पिताचरसद्वानु निःकृष्ठ।
तुर्गकरिणस्तर्थीणे विनिहयाध्यायिनःकथूङ्ख च।
मैरपन्नम्बरायानु याते यत्तानं दिर्महं हण्टं।

Slokas 2-5.—At Sunrise such a thunder destroys judges, kings, moneyed persons, warriors, women, traders and courtezans; in the first (watch of the day) period of three hours after Sunrise, goats, sheep, Sudras and citizens; in the second watch, kings' servants and Brahmans; in the third watch, merchants and clouds; in the fourth, thieves; at Sunset, iniquitous persons; in the first watch of the night, crops; in the second, groups of goblins; in the third, horses and elephants; and in the fourth, mar- chers. The direction from which issues the sound, terrific and hollow (like that of a breaking pot), is destroyed.

तथा च समासस्त्राह्द्वियायः।

निर्विशेषादिप्रमणं हुमं नूपपोरस्मुद्दमचन्त।
स्वकर्मिवभांशकांद्व्याहितं पताते यथायः।

तथा च गर्गः।
भवव सूचीक्रेये प्रति निर्विशेषे गृहस्ते श्रवि।
क्षिप्रया घोमसुद्धयायं पोव्हस्तेस्त्र न संक्षय।
महर्षि तथा वेद्यायं हन्यात्रितविनिस्थार।
परिसूचे हसे वेद्यायं चपराप्रेयः तु दुःखः।
Thus ends the 39th Adhyaya on "Hurricanes."

साखातकस्म् ||४०|| Growth of Crops.

Sw句कारप्रभेदे मानोयें बादरायणेनोः।
ग्रीयभभरसङ्गाना सदस्योः कुतास्त इस्मे ॥१॥

Sloka 1.—On the authority of Sage Badarayana are stated the following Yogas, planetary configurations—both good and bad—for the growth of summer and autumnal crops at the time of the Sun’s entry into Vrischika and Vrishabha respectively.

मानोरिप्रभेदे केन्द्रेतलाऔहाण्डग्रहाणान्तः।
पालवद्धै तौम्याय निरीक्षेत्रे ग्रीयभिकिवाद्धै ॥२॥

Sloka 2.—If at the time of the Sun’s entry into Vrischika, the Kendras from him are occupied by benefics or he is aspected by (or conjoined with) strong benefics, summer crops will thrive splendidly.

तथा च बादरायणः।
Sw句कसंस्यं सूरेः सौष्ठवभिकिविशेषे ब्रह्मव ।
देवेश्व केन्द्रेये ग्रीयभक्षान्यया निरदेशेहथीतयाः ॥

अद्वयायित्वेऽसः गुहश्चिनोः कुम्भसंहस्तिस्वतयोः।
सिंहदुर्वसङ्गयोः निपथविग्रीयभसङ्ग ॥३॥

Sloka 3.—When the Sun is posited in Vrischika, and Jupiter and the Moon in Kumbha and Simha, or vice versa, summer crops will prosper.
Sloka 4.—When Venus or Mercury, or both, are posited in the second house from the Sun (in Vrischika), or similarly in the 12th house, summer corn will grow well. If the Sun in addition be aspected by Jupiter, the growth will be splendid.

Sloka 5.—When Vrischika, wherein is posited the Sun, is surrounded on either side, i. e., the 2nd and the 12th, by benefics, i. e., Mercury and Venus, and when the 7th house from the Sun is occupied by Jupiter and the Moon, there will be excellent growth of corn. When the Sun is posited in the initial part of Vrischika and Jupiter in the second house from it, the growth will be only half.

Sloka 6.—When Venus, the Moon and Mercury are posited in their order in the 11th, 4th and 2nd from the Sun in Vrischika, corn will thrive well. If in the above Yoga, Jupiter is posited in the 10th, the great prosperity of cattle also is assured.
Sloka 7.—If at the time of the Sun's entry into Vrischika, Jupiter be posited in Kumbha, the Moon in Vrishabha, Mars and Saturn in Makara, there is great prosperity of corn; but later, there will be danger from hostile invasion and disease.

मष्टे पापङ्गणे: युर्यं: सखं विनाशयत्यङ्गः।
पापः ससमराङ्गभां: जातं जातं विनाशयति॥८॥

Sloka 8.—The Sun in Vrischika, being surrounded on both sides (2nd and 12th) by malefics, destroys crops. If there be a malefic in the 7th house from Vrischika, crops will be destroyed even though they grow well.

तथा च बातारणः
कृस्तान्तःसः सूर्यो वृष्टीकसङ्ख्यः विनाशयति सखः।
जातं जातं पापः ससमसङ्ख्यः विनाशयति॥

अर्थेवाने कृरं: सौन्दर्यरिरक्ष्यं प्रथमजाताम्।
सखं निहितं पथादुसं निश्चायदेभ्येज्ञक्म्॥९॥

Sloka 9.—A malefic in the 2nd house from Vrischika, being unsuspected by benefices will destroy the crops grown first; but will enable those sown subsequently to bear fruit fully.

जामित्रेकेन्द्रसङ्ख्यः कृरं युर्यं वृष्टीकसङ्ख्यः।
सखविपत्ति कृस्तं: सौम्यविश्वः न सर्वेऽ॥१०॥

Sloka 10.—Mars and Saturn posited in the 7th and another Kendra house from the Sun in Vrischika destroy crops; and if aspected by benefics, they do not destroy corn everywhere.

तथा च बातारणः
सूर्याप्रत्यक्षांगः पापोङ्गः केन्द्रेण्यहानिकाः।
सौम्यविश्वाचारः न तथा सर्वेऽनिदित्तः॥
Sloka 11.—When the two malefics occupy the 6th and the 7th houses from the Sun in Vrishchika, there will be good growth of crops, but a fall in the price will take place.

Sloka 12.—According to the rule enunciated above, scholars should declare the (good growth or destruction) prosperity or adversity of the autumnal corn when the Sun enters Taurus.

Sloka 13.—When the Sun, posited in Mesha, Vrishabha or Mithuna, is cojoined with or aspected by benefics (Mercury, Jupiter and Venus), summer corn will fetch good price, will be free from pests and be entirely useful.

Note the other reading उष्मास्योपयोगम् -fit for this as well as the other world.

Sloka 14.—Similarly, the Sun posited in any one of the signs Dhanus, Makara and Kumbha and aspected by or conjoined with the benefics, makes the autumnal crops
flourish and fetch fair price, etc. But at the time of harvest, if the Sun be aspected by or conjoined with the two malefics, effects, quite contrary to the above should be understood to happen (i.e. the corn will be very costly, useless and infested with pest. But for sale, the period will be all right.)

Thus ends the 40th Adhyaya on 'Growth of Crops.'

德拉वनिश्चयः ॥४१॥ Classification of Substances.

ये चेषां त्र्यायानामधिष्टतयो राशियः समुद्धिः ।
शुनिष्ठ: शुभाशुमार्थ तानागमत् श्रवश्यामिः ॥४१॥

Sloka 1.—I shall now expound, on the authority of the Sastras, the Rasis which have been stated by ancient sages for a knowledge of good and bad effects as presiding over particular substances or objects.

वस्त्राविककुलपानां मधुरामोक्षारलक्ष्यानामः ।
स्थलसम्भौषधीनां कनकख च कीर्तितो मेषः ॥२॥

Sloka 2.—Sign Mesha presides over cloths, sheep’s wool, clothes made of goats’ hair, lentils, wheat, resin, barley, herbs growing on land and gold.

तथा च काल्यकः
मेषे बुधवास्याय गोधृवाजविकास्या ।
पशुवर्णाचार्याने शोभने त्वदिक्ष प्रभुव ॥

गाव वस्त्रवागोमोक्षारलक्ष्याविकमंतितन्यः स्कुः ।
मिल्युनेष्पि धान्यावारद्विहीलज्वक्किष्टा: ॥३॥

Sloka 3.—Sign Vrishabha presides over cloths, flowers, wheat, rice, barley, buffaloes and bullocks; Mithuna over corn, autumnal creepers such as vines, bulbs of lilies and cotton.
Sloka 4.—Karkataka presides over paspalum, plantains, Durva grass, fruits, bulbs, fragrant leaves and coconuts; Simha over husk-grains, juices, skins of lions, etc. and jaggery.

Sloka 5.—Kanya presides over Atasi (common flax), Kalaya corn, horse-gram, wheat, green gram and leguminous seeds; Tula, over black gram, barley, wheat and mustard.

Sloka 6.—Vrischika presides over sugar-cane, whatever grows being watered, such as fruits of creepers, iron or bell-metal, goats’ and sheep’s wool; Dhanus, over horses, salt, cloths, missiles, sesamum, corn and roots.
Makere tahagamardh samayashusuvrânãcchânãlohaîni ।
Kumme salilajfahußumarrtarnâchitrâgini rûpâîni ||7||

Sloka 7.—Makara presides over trees, shrubs, whatever grows through being watered, sugar-cane, gold and black metal, i.e., iron; Kumbha, over water-products, fruits, flowers, gems and brilliant things.

Sloka 8.—Meena presides over such jewels as come from testaceous animals, e.g., from the pearl oyster, water-products, diamonds, various oils and fish-products.

Slokas 9-10.—Jupiter posited in the 4th, the 10th, the 2nd, the 11th, the 7th, the 9th or the 5th house from any Rasi causes the increase of the objects assigned there-to. So does Mercury, when posited in the 2nd, the 11th, the 10th, the 5th or the 8th house therefrom. Venus posited in the 6th or the 7th house from a Rasi destroys its objects while in the other houses, he promotes their growth. Malefics posited in the 3rd, the 6th, the 10th and the 11th houses from a Rasi prove beneficial, while in the rest, they are harmful.
Sloka 11.—If malefics in strength occupy the houses (1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) with respect to a Rasi, the articles assigned to that Rasi will become very costly and scarce.

Sloka 12.—If there be strong benefics in the auspicious houses from a Rasi, the articles thereof will thrive, fetch good price and have great demand.

Sloka 13.—If a Rasi be aspected by strong benefics, there will be no harm done to its articles, even though the benefics are posited in unfavourable houses (i.e., other
than those mentioned in Slokas 9 and 10). The aspect of malefics produces contrary results.

Thus ends the 41st Adhyaya on 'Classification of substances.'

अर्थकाण्डालयायः ॥४२॥ Fluctuation of Prices.

अतिद्वृष्ट्रकालमनु परिवेष्ट्यमरणपरिविपीपूर्वँ ॥
द्वांश्चमावास्यायायुत्तपाताः पौर्णमासां च ॥४१॥
ब्रह्माद्वितिश्चायानु प्रतिमासं राजिष्ठ क्रमाल्बुषयः ॥
अन्यतथाद्रुतपाता ये ते दसराच्चे राजामुः ॥२॥

Slokas 1-2.—By observing excessive rain, meteor, rod, halo, eclipse, mock-Sun and such other portents on the New-Moon and Full-Moon days and also at the Sun's entrance into a new sign, every month, one should foretell a change in the prices of articles. These phenomena on other days indicate kings' sufferings through wars.

तथा कात्यपः
बक्कलितौर्ष्णमणे सुर्यनाथोऽपरिवेष्ट्यमुः ॥
प्रतिसुर्याद्वृद्वे चेडन्वे पश्चातात्तस्मुः ॥
तिथं निरीश्य धोपातारु ब्रह्माद्वितिशक्रोधसुभाषनम् ॥
ब्रम्हाद्वितिशक्रुद्वातारु विशेषभोजन विचारतः ॥
प्रतिमासं विद्वानन्तः नामार्थैतर्यैव दिवसे व्यावहृत ॥
बम्बत यो सबलर्थे सर्व नुसारायतः ॥

मेघोपगते ब्रह्माद्वितिशक्रुद्वात ग्रीष्मग्रामस्य सज्जहृऽ तत्वः ॥
वनमूलस्मृद्वेचतुर्मासे तयोलामः ॥३॥

Sloka 3.—At the time of the Sun's entrance into Meha and Vrishabha (observing the above portents), one
should collect (buy) Summer corn, and forest roots and fruits respectively and by selling them in the fourth month, he would gain much profit.

सिंहे सुवर्णमणिच्यं नरसेनश्राणि मौक्तिकं रजतम्
पञ्चममासे लक्ष्मिविनिर्गुष्टीसंयथा छेदः।

Sloka 4.—Should one collect all kinds of juice (liquids) and corn when the Sun is in Mithuna (with the above phenomena) and sell them in the sixth month, he would make large profits.

सिंहे सुवर्णमणिच्यं नरसेनश्राणि मौक्तिकं रजतम्
पञ्चममासे लक्ष्मिविनिर्गुष्टीसंयथा छेदः।

Sloka 5.—Similarly should one store up honey, perfumes, oils, ghee and sugarcane syrup, when the Sun is in Karkataka and sell them in the second month; he would make cent per cent profit; he would sustain loss if the selling time exceeds or falls short of that.

कन्यागते दिनकरे चामरशरकरम्बाजिनां केता
षष्ठ मासे दिगुणं दशमवाप्नोति विक्रीणां।

Sloka 6.—If one stores up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Simha, and sell them in the 5th month, he will get profit and sustain loss otherwise.

कन्यागते दिनकरे चामरशरकरम्बाजिनां केता
षष्ठ मासे दिगुणं दशमवाप्नोति विक्रीणां।

Sloka 7.—If one collects chowries, donkeys, camels and horses when the Sun is in Kanya and sells them in the sixth month, he will get an equal amount as profit.

तौलनि तान्त्रम्बाण्ड मणिक्षेत्रवाचपीतक्रुमा नानि
अद्यादायायानि च वर्षादिक्रूपिगिता द्विद्रु।
Sloka 8.—If one buys and keeps cotton cloths and the like, jewels, blankets, glass, yellow flowers and corn, when the Sun is in Tula and sells them in six months, he will make 100 per cent profit.

Sloka 9.—If fruits, bulbs, roots and varieties of gems are kept for two years, when the Sun is in Vrischika and then sold, they will fetch double their price.

Sloka 10.—When the Sun is in Dhanus, if one hoards saffron, conch shells, corals, glass and pearls, and then sells them in six months, one will get double the amount invested.

Sloka 11.—When the Sun is in Makara or Kumbha, one wishing for profit will do well to store up metallic vessels and grains and to sell them after a month. He will then get double the amount invested.

Sloka 12.—If one collects roots, fruits, bulbs, vessels and gems when the Sun has entered Meena and disposes of them after six months, he will get as much profit as he desires at the beginning.
Sloka 13.—The determination of profits mentioned above depends upon the factor, *viz.*, the Sun or the Moon in the different signs, being conjoined with very friendly planets and aspected by planets who are very friendly.

Sloka 14.—The Moon in conjunction with the Sun (New Moon) or in full disc and associated with and aspected by benefics promotes invariably the price of articles belonging to that particular Rasi occupied by her. Similarly, the Sun, conjoined with and aspected by malefics, destroys the price of the articles of that Rasi. Thus, should one make predictions—good or bad—regarding the price of materials, having duly understood the articles belonging to each of the signs.

Thus ends the 42nd Adhyaya on 'Fluctuation of Prices.'
The Glory of Indra’s Banner.

Sloka 1.—The Gods submitted to the Creator:—“Oh Lord, we are unable to withstand the Demons in battle. We, therefore, have come to you, the protector of the helpless.”

Sloka 2.—The Lord spoke to the Gods thus:—“Lord Narayana, reposing on the milky ocean, will grant you a banner, at the sight of which the Demons will not stand before you on the battlefield.”

Slokas 3-5.—The immortals with Indra at their head, having received the boon from the Creator, repaired to the milky ocean and eulogized the lord, who has the mark of Srivatsa on his breast, which is brightened by the rays of the Kaustubha gem, who is the consort of Goddess Lakshmi, who is incomprehensible, peerless, impartial, unknowable to all beings, the greatest Being (Supreme Soul), without a beginning, all pervasive and whose end is
unknown. The Lord, being pleased with their invocations, vouchsafed to them a banner which would prove as the Moon and the Sun respectively to the lotus-like faces of the demonesses and the Goddesses.

तं विष्णुते जात्रूवर्मयाचे रथे स्थितं भावति रत्नचित्रे ।
देवीपुष्पामां शरदीव श्रृङ्खल ध्वजं समासाद्ध सुमोद श्रृङ्खः।

Sloka 6.—Indra was highly pleased on receiving the Banner, which was born of Vishnu’s power, mounted on a dazzling and gem-bedecked carriage of 8 wheels, and shining verily like the Sun in autumn.

स किंक्रिष्णाजातपरिष्कृतेन सक्कुशग्रामपितकान्तितवेते ।
समुपन्नेतमराक्षणेन निन्ये विनां समरेरितिनयमु।

Sloka 7.—The Lord of Gods, viz., Indra, put the host of enemies to death in battle with the aid of the Banner, which was erected aloft, bedecked with groups of small bells, and which bore wreaths, umbrellas, bells and ornaments.

तथा च गर्गः ।
अमुरास्ते ध्वजं हुषृ ध्वजतेजः समाहताः ।
विसम्भास्त्रमे भस्मः पराभूतां प्रहुतुवः।
तान्वंद्रेण सहस्राणां साते भाद्रपदेश्वरानाः ।
घातक्ष्या सखंदेश्वायेकश्रेणि वाजिनाः।
स जिस्वा अवजने वरे प्राणो सहितः पर्थिः।

उपरिचरायामपो वसोदैदाचे चेदिश्य वेयुमयीम्।

Sloka 8.—Once Indra gave a bamboo flagstaff to the King of Chedi, known as Uparchara Vasu—who could travel in the sky. The king worshipped that in due form.

Slokas 9-10.—Being pleased with the worship, Indra spoke thus: "Those kings who act like Vasu will become prosperous with all kinds of wealth and will have their commands obeyed implicitly on earth. Their subjects also will be happy, free from danger and disease, and have plenty of food. The Banner will by itself show by signs—good and bad—effects in the world."

Sloka 11.—I am going to expound on the authority of the Sastras the method according to which the worship of the Banner was performed in days of yore by kings, who wished for power, prosperity and victory at the behest of Indra.

Sloka 12.—The following is the method of making Indra’s Banner: An astrologer and a carpenter should go to the forest at an auspicious Karana, day, asterism and at a holy Muhurta (48 minutes), when there are good omens for the journey.

For the several Karanas, vide Adhyaya C—Sl. 1—2, infra.
Adh. XLIII. Sl. 13-16.]

Slokas 13-14.—The following trees are not commendable for making Indra’s Banner: Those that grow in pleasure gardens, temples, cemeteries, ant-hills, roads and sacrificial places; those that are very short, withered at the top, thorny, entwined by creepers, and parasitical plants; those that contain numerous birds’ nests, hollows, those that are spoiled by wind and fire, and those that bear feminine names.

Sloka 15.—The best trees are Arjuna, Ajakarna, Priyaka, Dhava and Udumbara (Indian fig). Any one of these trees or some other of approved qualities can be made use of.

Priyaka—Known in Tamil as பிரீப்பா.  
Dhava—Acacia Lencophloca, known in Tamil as ஆடனேசை  
Udumbara—The tree Ficus Glomerata.

नौरासितक्षितिविवर्तं सम्पूर्णं यथाविष्टं दिवं पूर्तम् ।
विधि संवेद्य साधैं स्पष्टं ब्राह्मदेश मन्त्रम् || 1611
Sloka 16.—A Brahmin should approach in the first part of the night the tree that has grown on white (red?) or black soil on a lonely spot, worship it according to rules and recite the following hymn, touching the tree.

यानीश बुते भूतानी तेम्यः खसिष्टि नयोङ्गस्तु वः।
उपहारं गृहीत्वेमः कियतां वासपयं यः ।१७॥
पार्थिवस्त्वं वर्षयें खसिष्टि तेस्तस्तु नयोङ्गचम।
घवाजर्य देवराजस्य पूजेयं प्रातिग्रहाताम् ।२८॥

Slokas 17-18.—“Hail to all beings living in this tree! Salutation to you. May you change your abode after receiving this gift. O great tree, hail to you! The king chooses you for the banner of the king of the Gods. Kindly accept this worship.”

छिन्यात्रात्रभातस्मये श्यामद्रुकमान्तुम्लोतिः स सूत्वा।
परश्वोऽजः सर्वोऽन्धते स्मिर्यो घनं धितं ॥१९॥

Sloka 19.—At dawn, facing the East or North, he (the carpenter) should cut the tree. A rough and creaking sound of the axe is not auspicious, but a soft and full one is favourable.

नप्पजयदविधवस्तं पतनमनाक्षशिरं च पूर्ववदः।
अविलम्ब चान्यतरां विपरीतमत्स्त्वेजत्वतित्वయू ॥२०॥

Sloka 20.—If the tree falls down, unspoilt, unbroken and without being entangled in other trees, it will yield victory to the king; one that falls down under contrary circumstances should be discarded.

छिन्याये चतुर्भुजमही गुर्जे जले विपेषिद्यम्।
उद्भूत्य पुरवारं शक्तेन नयेनमुखिणयाः ॥२१॥
Sloka 21.—The tree must be chopped at the top to the extent of four inches, and at the bottom, of eight inches, and then the trunk must be put into water. After taking it out, it must be taken to the town-gate through cart or by men.

अरभन्ते वल्लभद्रो नेम्या नाशो वल्लभ चित्तेयः।
अर्थायतास्मात मेघा तथापिश्च च वराहिकन्।॥२४॥

Sloka 22.—If the spoke of the cart-wheel give way when the tree-trunk is being carried, the king's army will be shattered; if the rim breaks, the army will be destroyed; if it is the axle, the king will lose his wealth; and if the axle-pins give way, the carpenter will come to grief.

माद्रपदश्चुर्प्पश्चायत्मा नागार्द्वीतो राजा।
देवा तात्तिवक्ष्युक्तकिविप्रभुस्चा: सुवेष्टर: ॥ २५॥
•अह्वतम्बरसम्वीत्रो यष्टी पौरन्द्रो गुरुं पोंरी ।
स्रोगन्ध्यूपयुक्तां प्रवेशियेच्चन्द्रूपंयरवः ॥ २६॥

Slokas 23-24.—On the eighth day of the bright half of the month of Bhadrapada, the King in the company of the citizens, the royal astrologer, ministers, chamberlains and prominent Brahmins, all dressed in auspicious garments should cause the Standard of Indra, covered with a new cloth and honoured with wreaths, perfumes and incense, to be ushered into the town by the citizens to the accompaniment of the sounds of conchs and musical instruments.

तथा च गते।

गोपुरां: सतापस्त्वे ज्ञेष्यायोगेन स्वक्षुतात्।
यष्टी पौरन्द्रो राजा नागार सन्मन्वेशयत॥

भ. सं. 41
Slokas 25-26.—The town into which the standard is taken should be adorned with beautiful flags, triumphal arches and leafy wreaths, have the people jolly and happy, the thoroughfares cleansed, sanctified, and filled with gaily-dressed court ezans, possess shops sanctified, be resounding with the noise of the chantings of Punyaha hymns, and possess junctions of roads filled with actors, dancers and songsters.

Sloka 27.—Flags hoisted in the town, if white, lead to victory; if yellow, to disease; if mixed in colour, to success; and if red, to the raging of swords.

Sloka 28.—If the tree trunk, while entering the town, is felled down by elephants or other animals, there is danger impending; and if boys clap their hands, or if animals fight each other, there will be war.

Slokas 29-30.—Then the carpenter should plane the trunk and mount it on a platform, so that it is held
horizontally on it. On the eleventh day of the month, the king should cause vigil to be observed at night. The royal priest dressed in white cloths and wearing white turban should offer oblations to the Fire with hymns addressed to Indra and Vishnu, and the astrologer should observe the symptoms of the fire.

Sloka 31.—If the fire be fragrant, glossy, thick, full of flames and have the shape of auspicious things (such as umbrella), it will be beneficial; if it be otherwise, it will be inauspicious. This subject has been dealt with by me in detail in the Yatra (work entitled Yoga-Yatra).

तथा ए योगायात्रायास्.

इन्द्रव्याकरः सुराभिः स्त्रियोऽधोचिष्मानः।
सुभगकडतोऽन्योऽनिश्च्या यात्रायां विस्तरोभिहितः।

सतसुराभिः सत्यं हविषुं सुराभिः सदस्यं कपिलस्य।
ब्रह्मरत्नवर्षिणिः प्रहस्यस्तिरसिः हर्षोधरः।

सर्वरक्षणारातयुः निगंधिनविष्यायास्त्राणस्यः।
पारम्परिष्ठिकायः पञ्जिकायः हुतुसोऽनिष्ठकः।

बुद्धिमनोविकायकः नंदेनवेदान्त्यः वर्षरुक्मवर्मो वा।
आकुलकंव्रेस्त्रथितमस्यूः भूमिकैव निवाय हुतासः।

हारकुम्भसुन्दरे मुखविश्वा संस्तः नमस्त्रमुखः महादृष्टः।
भुवनात्मपंजिकायायास्त्राणास्त्रातः हुतुसोऽनिष्ठकः।

रञ्जयं श्रावस्यापायः स्वाभवस्यविश्वायाः हुतुसोऽनिष्ठकः।

निर्मूलम् सुराभिः स्त्रियोऽधोचिष्मानः।
सुभगकडतोऽन्योऽनिश्च्या यात्रायां विस्तरोभिहितः।

इन्द्रव्याकरः सुराभिः स्त्रियोऽधोचिष्मानः।
Sloka 32.—If the fire at the time of Purnahuti, i.e., final oblation, blazes forth of its own accord, is glossy and has its flames turning to the right, the king will bring under his sway the whole earth with the girdle of the oceans and the beautiful pearl-necklaces of the waters of the Ganges and the Jumna.

Sloka 33.—When the fire shows the hue of gold, Asoka flower, Kuranta blossom, lotus, beryl or blue lily, darkness will find no place inside the King’s palace, as it will be dispelled by the rays of the gems. (Such a fire is auspicious and will confer on the King gems and other riches).

Sloka 34.—Those kings whose sacrificial fire emits sound similar to that of a group of chariots, oceans, clouds, elephants or drums, will in their march darken the quarters, being thronged with herds of intoxicated elephants.
Sloka 35.—If the fire resembles a banner, pot, horse, elephant or mountain, the Kings (whose sacrificial fire is referred to here) will bring under their control the earth having the rising and setting mountains for her lips and the Himalayas and Vindhya for her bosoms.

Note the alliteration and imagery here.

Sloka 36.—If the fire has the smell of elephant's ichor, mud, a lotus, fried grains, ghee or honey, the King will have the earth in front carpeted, as it were, with the rays issuing from the crown-jewels of prostrate potentates.

Sloka 37.—These good or bad omens observed from the features of the sacrificial fire on the occasion of raising Indra's Banner should be taken into consideration also at the time of a birth, sacrifice, propitiatory ceremonies for the planets, marching or journeys and marriage.

Sloka 38.—On the 12th lunar day synchronous with the asterism of Sravana or without it, the Banner should be raised, after honouring the Brahmins with jaggory, sweet-meats, a sweet drink prepared with milk and such other things as well as with Dakshinas (gifts of money).
Slokas 39-40.—Manu has laid down that five or seven minor Standards should be made under the name of ‘Daughters of Indra’ by skilled artisans. Of these two called Nande and Upanande measure respectively three-fourths and a half of the height of the main Banner. Four others viz., Jaya, Vijaya and two Vasundharas are taller (than Nande) by a sixteenth. In the middle, there is one called, ‘Indra’s mother’ which is taller than the previous by an eighth.

सोलक वर्णी: ||

dahakalatam: pah Flash va laksanamaita: ||

dunjgshabha bomarthu-kumar: karandhu hijn: ||

dharmavartaka panchadhaka tataupara: ||

dharmamabhrakutakha: vantihrustu: rasru: ||

shramasasakam va va kః शिखयानितम् 

Sloka 41.—The ornaments of varied colours that were put on the celestial Banner by the Gods who were delighted in days of yore should be given in their order to this Banner also.

Slokas 41-42.
The first ornament of the hue of the red Asoka flower and of quadrangular shape was given by Viswakarman (the celestial architect); Brahman and Siva gave severally a girdle of many colours. The third ornament, octangular and bluish-red, was given by Indra. Yama conferred the fourth gift, *viz.*, a dark and lustrous *स्वरूपः* (name of an ornament on Indra's Banner). Varuna gave the fifth ornament, a sexangular and madder-hued one, resembling the waves of water. Vayu bestowed the sixth gift, *viz.*, an armlet, made of peacock feathers and as dark as cloud. Lord Subrahmanya gave the Banner his own multi-coloured armlet as the seventh. The God of fire gave the eighth, a circular ornament resembling the flame of Fire. Indra gave another ornament, *viz.*, the ninth, a necklace looking like beryl.
One of the Sun-Gods, by name Twashta, gave a lustrous ornament, looking like the wheel of a chariot, as the tenth. The Visvedevas gave the eleventh ornament called Udvamsa, resembling a lotus. The sages bestowed the twelfth gift named Nivesa bearing the lustre of blue lily. Jupiter and Venus adorned the head of the Banner with the thirteenth ornament slightly bent at the two ends (or endowed with short bottom and top), broad at the upper end and shining like molten red lac. Whatever ornaments were created by the Gods severally for the sake of the Banner, are to be understood by the wise as being presided over by the respective deities.

Sloka 50.—The first ornament has a circumference which is a third of that of the Banner itself; and each succeeding one should be smaller than the preceding one by an eighth.

Sloka 51.—One in the know of the science germane to Indra’s Banner should equip it with ornaments on the fourth day thereafter, i.e., on the 15th lunar day and recite devoutly the following hymns sung by Manu according to the Sastras.
Slokas 52-55.—"Accept with a gladdened heart these auspicious ornaments on the occasion of this Sacrifice in the same manner as you did, being honoured with excellent gifts of brilliant forms, by Siva, the Sun-God, Yama, Indra, the Moon, Kubera, the Fire God, Varuna, multitudes of great sages, the deities presiding over the quarters, nymphs, Venus, Jupiter, Skanda and the hosts of Maruts (winds or Gods). You are without birth, imperishable, eternal, of immutable form, all-pervading, the great Boar, ancient being, the God of Death, the destroyer of all things, fire, thousand-headed, Indra and adorable. I invoke the seven-tongued seer; viz., Fire, who is the protector; I invoke the mighty Indra, the ruler of the Gods, the destroyer of Vritra and leader of a mighty army, who protects us carefully. May our heroes be crowned with success."

Sloka 56.—The King observing fast should recite the above auspicious hymns in front of the Banner, when it is decorated, erected, brought into the town, bathed, decked with garlands and when it is removed.
Slokas 57-58.—The Standard which is bedecked with umbrellas, flags, mirrors, fruits, crescents, multi-coloured garlands, plantain trees, sugar canes, figures of snakes and lions, ornaments, windows and the images of the protectors of the quarters in their respective regions should be raised being fastened with strong ropes and hard wooden props on both sides, along with the minor standards called ‘Indra’s daughters’ made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.

Sloka 59.—The King should raise the banner to the accompaniment of the unceasing shouts of crowds drowning all inauspicious sounds through the auspicious benedictions and invocations, the loud sounds of drums, tabors, conchs, kettle-drums, etc., and through the repeated chantings of Vedic hymns by Brahmins.

Sloka 60.—For the destruction of the enemy, the King should cause the banner to be erected in such a manner as to point to the city of the enemy with its tip—
the banner being surrounded by the citizens who bow their heads in homage and who invoke it with fruits, curd, ghee, fried grains, honey and flowers in their hands

नातिरुत्वं न च विलक्षणतिमप्रकृतयः
मध्यस्तमाल्यपैदकारे विभूषणं च ।
उत्साहामिद्यमुखम्य यद्तो उन्नथा स्ता
चन्द्रान्तिमिनरपते: श्रमेयेतुरुचासः॥६॥

Sloka 61.—The raising of the Banner is auspicious when it is neither too slow, nor too fast, not shaky, and when its garlands, decorations and ornaments are not spoiled. If otherwise, it forebodes evil; and the royal preceptor should mitigate it through expiatory ceremonies.

तथा च गातः ।
अविभवस्तमनाहूः तु मन्तवः जिज्ञासुर्वः
इववशस्तमुखः तथां क्षेमसौभिष्टकारकं
निधीतंकामही संपा दीक्षा श्रृणवाक्षणः ।
वषेषाय श्रवणं च वाणः स्वरूप्याय ते

कण्यायाठौरिककपोतककाककणः
केतुस्वितेमहुहुश्चैति संधं नृपखः
चोथं चापि युग्मराजमयं वन्दति
श्रेयेऽद विलोचनमयं निपतनं करोति

छावमक्कपने नृपस्युतस्तकरान्धु करोति निलीनमु ।
हन्ति चापं चुपरोहितमुक्क वार्षिकमाहिष्मानिस्व
राज्ञीविनाैं पतिवा पताका करोद्विष्टि पिरिक्क दातः ।
मध्यग्रामूलेशु च केतुभानो निहान्ति मन्त्रिष्विनिपाथ्यपानु
धृतामधृते शिखरंभयं तमसा च मोहो
क्यालौथ मन्नवित्तेन मन्नस्यमालाः ॥
Slokas 62-66.—The wise declare that there is great danger in store for the King if a carcass-eating bird, owl, dove, crow or vulture sits on the Banner. If it be a blue jay, the danger is for the Yuvaraja; an eagle sitting on it, will deprive the King of his eyes. The King will die if the umbrella on the banner breaks or falls down. If honey-bees cling to it, there will be danger from thieves; a meteor falling on it augurs the preceptor’s death; a lightning, that of the queen. The fall of a flag denotes the queen’s death, while that of an ornament augurs drought. If the staff should break in the middle, top and bottom, the ministers, the King and the citizens will respectively meet with their end. When the staff is covered with smoke, there is danger from fire; when with darkness, mental aberration will be the result. The ministers will be destroyed if the figures of the snakes fall or break. If portents are observed in the north and other quarters, Brahmins and other castes will suffer. If any of the staffs called ‘Indra’s daughters’ break, courtiers will die. If the ropes should give way, children will suffer. If the prop at the bottom breaks, it indicates trouble to the King’s mother. Whatever good or bad is done by boys or actors will have corresponding effects.

तथा च गर्गः।
प्रहृदयनसः सर्वं कार्येक्युदिते बद्रः।
यदा जडेन मन्त्रेश विचास्तौमिदाखलक्षणः॥
Sloka 67.—After worshipping the erected Banner of Indra for four days, the King should cause it to be removed on the 5th day in the presence of his ministers for the prosperity of his army.

Sloka 68.—If a king observes this vow established by Uparichandra Vasu and followed by other kings, without any break, he will not have any trouble from his enemies.

Thus ends the 43rd Adhyaya on 'The Glory of Indra's Banner.'

Lustration Ceremony.

Sloka 1.—When Lord Narayana opens his eyes, viz., the Moon and the Sun with the eye-lashes, viz., clouds (i.e., when he wakes up from his Yogic sleep in autumn), lustration should be performed for horses, elephants and men (warriors).

Lustration of arms is a military and religious ceremony held by kings on the 19th of Aswayuja before taking the field.

God Vishnu rises from sleep on the 11th lunar day of the bright half of Kartika.
द्वादशामस्त्रम् कार्तिकमुकत्यं पश्चादस्त्रम् वा।
अश्वयुजेवा कुयोच्चराजनस्तवां शान्तिम्॥१॥

Slōka 2.—The expiatory ceremony called lustration should be performed on the 8th, the 12th, or the 15th day of the bright half of Kartika or Aswayuja.

नग्रोच्छरपूर्वादिशः प्रशस्तप्रभृतीः प्रशस्ततदाहमयम्।
पोहरस्तोच्छरायं दशाविपुलं तोरणं कार्यम्॥२॥

Slōka 3.—To the north-east of the town on an auspicious spot, there should be erected a triumphal arch of excellent timber, sixteen cubits in height and ten in extent.

सर्जृद्रुमब्रह्माककृष्मम् शान्तिमश्रु कृतविशुलम्।
वंशार्तिनिमित्तमस्तव्यंत्रजयकालकृष्मतदारम्॥३॥

Slōka 4.—It is also necessary to have a holy house (where the expiatory ceremony will take place), made of the branches of Sarja (Sala), Udumbara—Indian Fig tree—or the Kakubha tree fully strewn with Darbha grass and equipped with a door, adorned with fishes, flags and discuses made of bamboo.

प्रतिसर्या सुर्गाणम् भस्मात कशालिकृषिद्वारांनां।
कृषिद्वार निवर्णीयात्पुष्ठम् शान्तिग्रहणाणां॥४॥

Slōka 5.—With a string dipped in saffron paste, Bhallataka nuts, rice, costus and white mustard seeds should be tied to the necks of the horses brought into the holy house for the sake of their prosperity.

कथा च काव्यपः।
शाक्षितब्रजस्वायार्थः कुडः मझातं तथा।
अवेषु कृषी बच्छियस्व प्राप्ति शान्तिवधारेत॥
रविवाहणविश्वद्विजरप्रस्थकथावृत्तिवैष्णवानेन्द्रः।
समाईं शान्तिगुणः कुयोच्छरात्नं तुरज्जानाम्॥५॥
Sloka 6.—With the hymns addressed to the Sun God, Varuna, Visvedevas, Brahman, Indra and Vishnu, an expiatory ceremony should be gone through for the horses for a week in the Holy House.

Sloka 7.—The horses that are worshipped thus ought not to be spoken to harshly or beaten. Their fears must be dispelled through the sounds of Punyaha hymns, conchs, musical instruments and songs.

Sloka 8.—When the 8th day has dawned, a hermitage strewn with holy grass and tree barks should be constructed to the south of the arch and facing the north. In front of this hermitage, fire should be made on a sacrificial altar.

The commentator quotes here authorities for the construction of altars. For a sacrificial altar, the dimensions required are 64 cubits, for the marriage of the four classes in their order, 9 cubits, that diminished by an eighth and so on.
Slokas 9-11.—Sandalwood, costus, madder, orpiment, red arsenic, Priayanga, Vacha, Danti, Amrita creeper, Saubhanjana, turmeric, Suvarna pushpa, Agni-mantha (Premua Spinosa), Girikarnika, Purnakrosa, Katambara, Trayamana, Sahadevi, Nagapushpa, Kapikacchu, Satavari and Somarajee—are these sacrificial materials are put into full pots and then the collection is to be offered in due form to the fire along with edibles of various kinds, mostly consisting of honey, Payasa and barley preparations.

Sloka 12.—The sacrificial twigs required are of Khadira, Palasa, Indian fig tree, Kasmari and Aswattha. One who wishes for prosperity similarly should make the sacrificial ladle of gold or silver.

Sloka 13.—The King who is in the height of glory and accompanied by a veterinary surgeon and an astrologer, should take his seat on a tiger-skin facing the East in front of the fire.
Sloka 14.—The symptoms of the altar, priest and fire given in my work Yatra in connection with sacrifices to the planets and Indra’s Banner should be noted carefully here too.

Slokas 15-16.—A horse with good features and an excellent elephant, after being consecrated, bathed and honoured with new white cloths, perfumes, garlands and incense, should be brought slowly with coaxing words under the arch of the hermitage, with the quarters resounding with the noise of musical instruments, conchs and Punyaha hymns.

For the features of horses and elephants, see LXVI and LXVII respectively infra.
Slokas 17-18.—If the horse or elephant brought into the Holy House should stand with its right leg uplifted, then the King would soon vanquish his foes without difficulty; if it stands frightenened, it augurs ill to the King. The activities of elephants and horses betokening good and bad results, which have been dealt with at length in the Yatra, should be applied to lustration also according to the circumstances.

Vide XCIII-5. 13. 14; XCIV-11, 12 and 13, supra.

Sloka 19.—The priest should give the horse a rice ball duly sanctified with holy hymns; if it should smell or eat it, the King would come out victorious; and in the contrary circumstance, it would lead to the King’s defeat.

Sloka 20.—The priest should dip a branch of the Indian Fig tree in the holy waters of the pots and touch therewith the horses along with hymns expiatory and propitiatory. The same thing should be done for the army, the King and the elephants.
Sloka 21.—Again, after going through the expiatory ceremony, for the prosperity of the kingdom, the priest should pierce the heart of the enemy made of clay with a spike, chanting the hymns used in Black magic.

Sloka 22.—Then the priest gives the sanctified bits to the horse. Thereupon, the King mounting the horse after receiving lustration should proceed northward with his army.

Slokas 23-26.—The King should proceed in the following manner. The breeze should be scented by the dripping ichor of elephants that are gladdened by the sounds of tabors and conchs. The King shines like the Sun in autumn owing to the mass of glittering rays issuing from his crest jewels. His beautiful garlands and clothes are shaken by white chowries disseminating waves of fine fragrance just as the Himalayas is surrounded by the rows of swans flying hither and thither. The King adorned with jewels of various colours, diamonds, crown, ear rings and armlets and brightened by the rays
of numerous gems, creates the lustre of a rain-bow. The King is accompanied by horses springing up to the sky, as it were, by elephants tearing up as it were the earth and by warriors who have defeated their enemies just as Indra is attended upon by the Gods who have defeated their foes.

Sloka 27.—Or, he should proceed being adorned with diamonds and pearls, having garlands, head-dress, ointment and clothes, all white, an umbrella held over his head, and mounting an elephant, just as Venus does on a cloud having the Moon above him.

Sloka 28.—One whose army consists of soldiers, horses and elephants in a jolly mood, who shines with the lustre of glittering weapons, is free from all unnatural mental dispositions and appears dreadful to the hosts of his enemies, will soon conquer the whole earth.

Thus ends the 44th Adhyaya on “Lustration Ceremony”

Wagtail.

Sloka 1.—I mean expounding in this chapter the effects enunciated by ancient sages as pertaining to the first sight of the bird called Wagtail.

In Tamil, the bird is known as "ararai"  அராரை.
Khanjanaka (क्षणनक) will not generally be seen in the sky during the four months beginning with Sravana (श्रवण).

स्पूलोमयुक्तकण्डः क्रष्णगलो मद्रकारको मद्वः ।
आकण्डमुखाक्रष्णः सम्पूर्णः पूर्ययथाशाय् ॥ २२॥
क्रष्णो गलेस्य बिन्दुः सितकराण्तः सरितक्रद्रिकः ।
पीतो गोपीत इति कृष्णकरः खजनो रक्षः ॥ ३०॥

Slokas 2-3.—A variety of wagtails named Bhadra with a stout body and a dark, long and raised neck is auspicious. One which is dark from the face to the neck and termed ‘Sampurna’ (full) fulfils one’s ambition. The one called ‘Rikta’ or empty has dark spots on the neck and white cheeks. It leads to disappointment. The one called Gopeeta which is yellow in colour produces trouble when sighted.

यथा च कायपः
स्पूलोमयुक्तकण्डो यो भद्वः क्रष्णगलः मद्वः ।
क्रष्णमूर्धः गलान्तः यः स सम्पूर्णः इति मद्वः ॥
कारान्तो सिती यस्य क्रष्णो बिन्दुरैकः तथा ।
स रिक्ष इति निर्देशः पीतो गोपीतकः श्युतः ॥
नामानुसरणस क्रेण विन्दानाः विनिर्देशलेः ।

अथ मधुरसुभिम्भितक्रमसुमतरसु सलिलाश्रेष्ठः पुष्पेष्ठः ।
क्रितुरग्नः ज्ञगभिस्मादोद्यावहसुमेष्ठः ॥ ३१॥
गोपोध्यसमासाध्यश्चरवपार्थिवप्रदिजसमीपे ।
हस्तितरक्रमान्तस्रवज्जितार्धचामराशेष्ठः ॥ ३२॥
हेमसुश्रीपिरसत्तावरकलोकतरवल्पुवृत्तोपपलेष्ठः ।
दशिष्टाध्यायक्षुड्यः च भयं लखनः कृष्णः ॥ ३३॥

Slokas 4-6.—A wagtail in the following places tends to prosperity: on trees bearing fragrant flowers and sweet fruits, on holy lakes and rivers, on the heads of elephants, horses and serpents, on temples, gardens and
mansions, near cows, mangers, assembly of righteous
men, sacrifices, auspicious functions, Kings and Brah-
mins, on elephant-yards, stables, umbrellas, flags, chow-
ries and other royal appendages, near gold, on white
cloths, lotuses, blue lilies, places of worship, paved and
cleaned spots, on curd-pots and corn-ricks.

Slokas 7-8.—When the wagtail is seen perched
on mud, sweet food will be obtained; on a heap of cow-
dung, excellent milk and its products; on green grass,
clothes; on a cart, devastation of the country; on the
roof of a house, loss of wealth will be the result; on a
piece of hide, imprisonment; on filth, disease, and on
backs of goats and sheep, immediate union with one’s
beloved.

Sloka 9.—It is inauspicious and tends to danger
from death and disease if the wagtail is seen perched
on a buffalo, camel, donkey, bone, burial ground, corner
of a house, clod of earth, turrets, compound walls, heap
of ashes or hair.

Sloka 10.—It is inauspicious when a wagtail is seen
flapping its wings; when it is seen drinking water from
a river, it gives auspicious results; also when seen in the early morning. In the evening, it forebodes evil.

Sloka 11.—If a King observes at the end of a lustration ceremony a wagtail flying in a particular direction and marches in that quarter, he will surely subjugate his enemies there before long.

Sloka 12.—There will be treasure underneath the place where the wagtail copulates; mica, where it vomits; and where it voids its excrements, there will be charcoal in the earth. To satisfy one's curiosity, one may dig the earth in the place.

Sloka 13.—The bird being dead, crippled, wounded or diseased produces effects similar to the condition of its body. If it comes to roost in one's front, the person will get wealth; if it flies up into the sky, it indicates one's meeting with one's kith and kin.
Sloka 14.—A King too, while observing an auspicious wagtail at an auspicious place, should make offerings consisting of fragrant flowers and incense on the ground. By acting thus, he will obtain prosperity and much prized happiness.

Sloka 15.—Should a King espy an ill-omened wagtail, he would not meet with evil consequences, provided he engages himself in worshipping Brahmins, preceptors, pious men and Gods, and also abstains from flesh for seven days continuously.

Sloka 16.—The effects of the first sight of a wagtail will be felt within a year; and of the daily sight, within the end of the day. The effects must be carefully determined after examining the quarter, place, physical features, the Lagna, the asterism, position with respect to the Sun, etc.

Thus ends the 45th Adhyaya on "the sight of Wagtail".

Portentous Phenomena.
Sloka 1.—I shall now treat of portents enumerated by Atri and expounded by Ganga after him. The following is a summary of them: Anything contrary to nature is termed a portent or Utpata.

Sloka 2.—Sins accumulate as a result of wrongful actions committed by men; and troubles arise from them as a consequence. The three kinds of portents, viz, celestial, atmospheric and terrestrial, foreshadow such troubles.

Sloka 3.—Displeased with the misdeeds of men, the Gods create these portents. The King should cause expiatory ceremonies to be performed in order to ward off their evil consequences.
Slokas 4-5.—The celestial portents consist of the unnatural behaviour of planets and asterisms, meteors, thunders, storms and halos; the atmospheric ones, of aerial cities, rainbows, etc.; and the terrestrial ones arise from the moving and the stationary objects. This last class can be warded off through expiatory rites; the atmospheric can be mitigated, while the celestial according to some cannot be so assuaged.

तथा च गग्नि: ।

सम्रूक्तकृतप्रहताराकेन्द्रितम् ।

दिव्य चौत्रयो यथा सत्यसनिति कीर्तितम् ॥

बाध्यस्वाभायाप्याणविनविविब्रितम् ।

कुच्छे सर्वव्याप्तं च तत्तंत्रंगदर्शिक्षम् ॥

मुनामुखिते यथा स्थायवर्त्तम ज्ञामनम् ।

तत्त्वं च भौमचकत्तं प्रतिकृतितम् ॥

तथा च समासितिहायं ॥ ।

दिशेण पारस्परवः ज्ययि भौम स्वरचरोज्जलं यथा ।

दिशायोक्तकापं परिवेशां विभोलभवम् ॥

तथा च काइयः ।

भौमं भौतिकं नागामुखगच्छितं सार्वेस्वर ।

सममं च शांतं पाटी विभ्रंमाणसरयोज्यम् ॥

dिशंसपि श्रमसम्पैति प्रयत्नकराणमोगमहीदाने: ।

भ्रायवने भूमी गोधोहावं कोटिदौमाश ॥६॥
Sloka 6.—Even the celestial portent might be warded off by the profuse gifts of gold, food, cows and lands; by the ceremony of milking cows in the precincts of a Siva temple and by Koti Hom (crore of minor sacrifices).

अत्मसुत्रकोशवाहनपुरुसारपुरोहितेऽर्थोऽि स ।
पाकशुपथ्यति दैवं परिक्षितमदश्या नृषते॥७॥

Sloka 7.—A celestial portent wields adverse influence on the King in 8 ways, viz., on himself, his children, treasury, vehicles, his town, consorts, preceptors and subjects.

तथा च गर्गे ।
पुरे जनपदे कोणे बाहेष्यथ दुरोहिते ।
पुरेश्वरात्मनि भूलेशु पदयते देवमदश्या ॥

(I) Portents through idols or statues of the Devas in Temples.

अनिमितमक्तुचलनसेवदाःशुनिपतजव्यनानानि ।
हिंक्षार्यतनानं नाशाय नरेण्यदेशानाहः॥८॥

Sloka 8.—The breaking, moving, sweating, shedding tears, falling, muttering, etc., of Siva lingas (Siva’s emblems), Idols of Gods and Temples, without any cause, fore-bode the ruin of Kings and their lands.

तथा च गर्गे ।
देशलाम्बः जन्वाहिनः लेखने प्रदर्भकः वा ।
महुर्तुस्वामिति रोकिति प्रक्षिप्यायि हस्ति वा ॥
उपद्रवाति गिरोद्वाति प्रभावानि पतनिति वा ।
कृष्णमिति विक्षिप्तसे व मात्रमपद्यस्वान्त्यू ॥
अत्याख्यात वा तिरस्क्रिति स्थानास्त्यां प्रजनिति वा ।
स्वात्मानिं तथा चूर्ण-वैधें एकं पदो अचलः ॥
Sloka 9.—The breaking or falling down of the axle, wheel, yoke and flag of the car during a temple-festival or the being twisted, the destruction and the entanglement of the above things, do not lead to the well-being of the King as well as of his country.

Slokas 10-14.—Any unnatural behaviour observed in the images of sages, Yama, Manes and Brahman foreshadows evil to the Brahmins; one in the images of Siva and the protectors of the quarters, to the cattle; one in the images of Jupiter, Venus and Saturn, to the priests; of Vishnu, to the people; of Skanda and Visakha, to the potentates of principalities: of Sage Vyasa, to the minister; of Lord Ganapati, to the Commander of the army; of the Creator and Visvakarma,
betokens the destruction of the people. Any unnatural feature seen in the idols of Gods, in the figures of boys, girls, women and servants indicates the ruin of the King’s sons, daughters, harem and servants. Similarly one seen in the idols of demons, goblins, Yakshas, and serpents, leads to the same result. All these portents produce their effects in eight months.

Slokas 15-16.—On seeing portents in the idols of Gods, the priest, being clean after a bath, and fasting for three days, should worship them (idols) with ablutions, flowers, pastes and garments. He should also propitiate them with the offerings of Madhuparka, (a mixture of five ingredients), eatables and other presents, and offer into the Sacred fire, cooked rice according to rules, with the hymns addressed to the deities.

Sloka 17.—If kings perform properly the expiatory rites for 7 nights along with worship and Dakshina to Brahmmins and Gods, and also with songs, dance and festivities, whenever they see a portent of Gods, they will not experience the evil effects of the portents.
(2) Portents through Fire.

राघु यथानाथ: प्रदीप्यते दीप्यते च नेत्रंवाच ।
मनुजेश्वरसः सीढः तस्य च राव्यक्ष विदे स ||१८||

Sloka 18.—If there be flames without fire and fuel
in any country, it forebodes trouble to the King
and his dominions.

जग्मांसाद्वज्जलने नृपतिरवः प्रहरणे रणो रैद्रः ।
सैन्यग्रामपुरे च नाशो वहेर्यं कहते ||१९||

Sloka 19.—If fire is observed on water, flesh or
anything wet, it indicates the King’s death;
on weapons,
a sanguinary war; and if the fire goes out in military
camps, villages or towns, there will be danger from fire.

प्रासादम्वतोरणाक्रेवचादिभवननलेन दुर्गेषु ।
तहिता वा यन्नासात् परचक्ष्यागमो नियमात् ||२०||

Sloka 20.—If temples, houses, triumphal arches,
flags and the like are burnt, without fire or by lightning,
there will undoubtedly be an invasion by a foreign
enemy.

धृमोन्निगस्मुत्यो रजसम्बाहिजं महाभयद्वु ।
वष्णु निष्कुद्यनाशो दर्शनमापिचाहि दोषकरसू ||२१||

Sloka 21.—Smoke produced without fire, dust and
darkness seen at day-time, the disappearance of the
stars on a cloudless night and their appearance at day-
time, tend to very great peril.

तथा च राघोः ।
विलिबादि तमालि स्थवरेऽ वा पास्वो रजः:
धृमाधानविन्या यत्र तत्र विन्यासमहितयः ॥

नगरचतुपादकश्चकुटानां भयं सर वाचनमहुः ।
धृमापिविसुद्धिलेष्वः दर्श्याम्भरक्षेणेवस्तुः ||२२||
Sloka 22.—Flames proceeding from towns, animals, birds and men are said to forebode danger, and smoke, fire and sparks observed in beds, cloths and hairs, the owner’s death.

श्वेतानां ज्वलनसनाते केशामात्रां पूर्णे |
द्वयनते विस्फुकिक्ष वा भूमे. वा मरणाव तत् ||

आयुष्यमनस्पर्शस्यन्त्रा कोशिर्निगमवेपनानि वा |
वैक्रत्वानि यदि वायुधे परापरान्याहु रूपङ्गसहङ्कृतं वदेत ।२३।

Sloka 23.—The blazing, moving, sounding, rushing out of the sheath, trembling or any other unnatural phenomenon of the sword foreshadows a dreadful war and confusion in the near future.

मन्त्रेऽरचिये: क्षीरायुक्षात्तमाविभ्रोतिप्रयोगिः सर्वप: सर्विना च |
अग्न्यादीनां वैक्रते ब्राह्मिते देयं चासिनू काश्वन ब्रह्मणेः। ||

Sloka 24.—The expiation to be performed for portents of fire, etc., consists of a sacrifice to the fire with white mustard seeds, ghee and the twigs of milky trees, to the accompaniment of hymns addressed to the Fire God, and of gifts of gold to the Brahmins.

(3) Portents connected with Trees.

शालान्त्रेऽक्षामात्राणां निर्दिष्टोद्वेद्याग्वम्।
इसस्य देत्रांसं रुद्धते च स्वाधिशाह्मुख्यम्।२५।

Sloka 25.—If the branches of trees break down all of a sudden (without any cause), preparation for war should be foretold; if the trees produce a laughing sound, ruin of a country will be the result; and if they produce a weeping sound, there will be a rich crop of diseases.
Sloka 26.—If trees yield flowers (and fruits) out of season, the country will be thrown into confusion (disintegration); if a tender plant blossoms very luxuriantly, children will die; and if milk flows from trees, all substances will be destroyed.

Sloka 27.—If wine flows from trees, vehicles will be destroyed; if blood, there will be war; if honey, disease; if oil, threat of famine; and if water, there will be great misery.

Sloka 28.—If withered trees sprout up again and healthy ones wither away, there will be the decay of strength (powerful men) and food, and if fallen trees stand erect by themselves, there is fear of divine visitations.

Sloka 29.—If a worshippable tree should bear flowers and fruits out of season, or if there be smoke or flame on it, the destruction of the King is indicated.
Sloka 30.—The walking or talking of trees presages the annihilation of the population. The portents of trees bear fruit within ten months.

Slokas 31-32.—Putting an umbrella over it, the tree should be worshipped with garlands, perfumes, incense and cloths. An image of Siva should be placed under it and the hymn called Rudra chanted repeatedly; and only six offerings made with the fire with the hymn “Hail to the Rudras.” Then the King should feed Brahmins with Payasa, honey and ghee. The Dakshina laid down by those interested in the weal of the country in connection with the portents of trees, is in the form of gifts of land.

(4) Portents connected with crops.

Sloka 33.—If the stalk of lotus, barley or wheat has a branch or two, it forebodes its owner’s death; so does a double fruit or flower.

Sloka 34.—If there is an overluxuriant growth of crops and varieties of flowers and fruits on a single tree, there will certainly be an invasion by a foreign power.
Sloka 35.—When sesamum seeds yield only half the quantity of oil or no oil at all, and food loses its taste, one should know that there is great danger impending.

Slokas 36-37. — An unnatural flower or fruit should be removed from the village or town. For the expiation of the portent, cooked rice should be offered to Soma and a goat sacrificed. On seeing any unnatural phenomenon in the crop, the field itself should be made over to Brahmins at first; and at the centre of the field, the owner should make an offering of cooked rice to the Earth. By so doing, he will not experience the evil effects of the portents.

(5) Portents connected with Rainfall.

Sloka 38.—Drought foretells famine; excessive rain, famine and threat of foreign invasion; untimely rain, disease; and rain without clouds, the King’s death.

Sloka 39.—Cold in the hot season and heat in the cold season, and the seasons not functioning properly,
foreshadow danger to the kingdom, fear of disease and divine visitation in six months.

अन्यतं समायः प्रबन्धवर्यः प्राधान्यप्रमरणम् ।
रक्ते शेषोद्धोगो मांसाखिस्वादिसिमरकः ॥५०॥
वायुहिरण्यत्वक्कलक्कुसुमांवृत्तिभं विन्धानः ।
अक्षारपांचुतः त्रिनामाणायती तन्त्रगर्भः ॥५१॥

Slokas 40-41.—Continuous rain for seven days in any season but the rainy, denotes the death of the chief sovereign. If there be a rain of blood, there would be war; of flesh, bones, marrow and the like, epidemics; of corn, gold, tree-barks, fruits, etc., peril; and of burning coal and dust, the particular town will be destroyed.

उपला चिना जलबंधे विवेकता वा प्राणिनो यदा बुधः ।
छिद्रं चाप्यतित्विशृण सखानामातिरितिस्वननम् ॥५२॥

Sloka 42.—When there is a rain of stones without clouds or of unnatural animals, or during an excessive rain when there is some spot without any rain whatsoever, the crops would get the six-fold pest. (P. 61, supra.)

श्रीधरचतुर्दशान देशनो रूढिरोण्यवारिणां च गर्भः ।
देशविनाशो त्रिपौरासुवर्णेचाप नृपायुद्धः ॥५३॥

Sloka 43.—When there is a rain of milk, ghee, honey, curds and hot water, the ruin of the country is to be predicted; and when there is one of blood, war among kings will be the result.

This Sloka is omitted in some editions.

यतमेवालं शाया न दद्यते दद्यते प्रतीया वा ।
देशस्तदा सुभद्रयमायातं विनिर्देशयम् ॥५४॥

Sloka 44.—If trees cast no shadow even when the Sun shines brightly, or if the shadow is in the same
direction as the Sun, it should be predicted that great calamity is in store for the country.

Sloka 45.—If there be rainbow in a cloudless sky by day or night, in the east or west, then there will be great peril from starvation.

Sloka 46.—A sacrifice to the Sun, the Moon, Cloud and Wind has been ordained at the time of a portentous rain. If gifts of corn, food, cows and gold are also made to Brahmins, the sin arising from the above portent will disappear.

(6) Portents connected with Water.

Slokas 47-48.—The receding of rivers from a town and the drying up of never-drying rivers or other places such as lakes, make the town desolate before long. If the rivers carry oil, blood or flesh, be turbulent or filthy and flow upwards, they indicate attack by a foreign enemy after six months.
Sloka 49.—If wells show flames, smoke, ebullition, crying sound, shouting, singing and talking, they are said to tend to the mortality of the population.

Sloka 50.—When water springs up from the earth without any digging, when the taste and smell of it undergo a change, or, when there is some unnatural occurrence in tanks, etc., great danger is to be apprehended. The following is the remedial measure to be adopted in that case.

Sloka 51.—During a watery portent, Varuna should be worshipped with hymns addressed to him and with the same hymns meditation (Japa) and offerings to the Fire should be made. By so doing, the sin can be warded off.

(?) Portents connected with Births.

Sloka 52.—When women give birth to monstrosities, or two, three, four or more children at a time, long before or after the usual period, ruin befalls the country and the family.

Sloka 53.—If mares, camels, she-buffaloes, cows and cow-elephants bring forth twins, it augurs the death of these mothers. The effect of such births will come to be
felt six months later. The following two verses of Garga deal with the expiation therefor.

\[
\text{तथा च गरिः।}
\]
\[
\text{अक्षले प्रसेन चैव कावलीतेकवम् सुन:।}
\]
\[
\text{असंख्याजने चैव गुरस्मय प्रसेने तथा।}
\]
\[
\text{अमातुषाणि काण्डानि संवातध्वजनानि वा।}
\]
\[
\text{अनुषा भाषिकान्मा वा हिनान्मा: समभवति वा।}
\]
\[
\text{विमुखा: पपहिसमास्तामार्गसुरुपाध्य वा।}
\]
\[
\text{विनासं तस्म देवस्य कुक्षा च विनिर्देशत।}
\]
\[
\text{अवासवते गर्भे हृ चतुष्पाटत्रयोक्ति वा।}
\]
\[
\text{अस्तुत्था विनवासाणि प्रजाभवस्तुति मद्वत्।}
\]
\[
\text{वेदवा हस्तनी गोवर्य यथि युगम प्रसोयते।}
\]
\[
\text{विज्ञप्त्व विकृतान वायिक पाध्विमार्क्येन।}
\]

Nārya: Parisa vishyate tvakravyastam hitārthina.

Tarpāyak hījanā kāmeśv: Chārti: Chāvāt kārayet ॥54॥

Chatuṣpadā: Khūyāmeṣvasthaktyaḥ: Prabhūmishu ॥55॥

Nagarā śāmīnām vṛthamanyah tu vināśayet ॥55॥

Slokas 54-55.—Such of the women as give birth to twins should be removed from the place and left in another country by one that wishes for happiness. He should also please Brahmans with things desired by them and cause an expiatory ceremony to be performed. As for the quadrupeds, they should be removed from their flock or herd and left in other countries; otherwise, they will ruin their town, owners and herds.

(8) Portents connected with Quadrupeds.

Pratyayasāmbhavantān bhavati tirśramuśādu chetanaśū ॥

Ukṣāno vaṁyanāṁ pīchā: śrāmā vā murāśipātam ॥56॥

Māsstrayeṁ vināśāchāśīrṣāntaryāṁ parāmnāṁ ॥

Tattvānirdhyatāyāvaś śakō ganeṇa nirādhyo ॥57॥
Slokas 56-57.—If quadrupeds mate with animals of a different kind, or cows with cows, oxen with oxen, or a dog sucks a calf, it is inauspicious and forebodes foreign invasion undoubtedly in three months. The following two verses have been taught by Garga for counteracting the evil effects of such portents.

तथा च गर्ये ।
विकोणिन्यु यद्य वाचि विश्रीभावः प्रजायते ।
खरोद्भवमात्राः मनुष्या वा न साधु तद्य ॥
अकांक्षता देखने काः च विमदा यदिः ।
मात्रोद्भवयश्च वासीन्यो वा न साधुतत्तु ॥
ढेरुं ढेरुं विवेधारुचारां खान्दुतथा ॥
खा वा विवेधूलमथ ढेरुं वासामथापि वा ।
प्राहेषु गिरु नास्सु परस्मायं श्रेयतु ॥

ल्यागो विवासनं दानं तत्रस्वायु गुर्म भवेत् ।
तर्पेद्व्र्हणोऽश्च जपहामांश्च कारयेत् ॥५८॥
खालीपकेन धातारं दशुना च पुरोहितः ।
प्राजापथैन मन्नाय यजेद्वह्वंदक्षिणाम् ॥५९॥

Sloka 58-59.—Abandonment, expulsion or making a gift of such quadrupeds will immediately remedy the portent. The owner should in such a contingency also worship Brahmans and cause recitation and sacrifice to be gone through. The priest should make offerings of cooked and sanctified rice and of a goat chanting hymns addressed to the Creator, and feed Brahmans sumptuously with generous gifts.

(9) Portents connected with the Wind.

यानं वाहिनयुक्तं यदि गच्छेत् व्रजेष्व वाहयुतं ।
राज्येष्व भवति तदा चक्राणं सावधने च ॥५९॥
Sloka 60.—When a carriage moves without horses, or does not move when dragged by them, or when the wheels stick in the mud or give way, there is imminent danger to the realm.

गीतरबतूर्यश्रद्धा न नासियदा वा चराधिराख्यत्वसः।
मृत्युसल्दा गदा वा विखरतूर्य पराभिन्नः॥६१॥

Sloka 61.—When sounds of singing and musical instruments are heard in the sky; or moving objects (such as carts) become stationary, and stationary objects (like trees) move, it forebodes disease or death. When musical instruments produce unnatural sounds, there will be defeat at the hands of an enemy.

अनाभिहतज्ञानादः श्रद्धा वा तात्तितेषु यदि न खाते।
ब्यूपस्थि वा तेषां परागमो नृपतिमरणं वा॥६२॥

Sloka 62.—When musical instruments produce sounds without being struck, or produce no sounds even being struck or produce multifarious notes, there will be invasion by a foe or the King's death.

गोवाह्दस्याः सन्ते दर्भरांगरप्रद्वस्तर्विविकारे।
कोष्ठकनादे च तथा श्रद्धमयं सुनिवच्चेदब्दम्॥६३॥

Sloka 63.—When ox and plough get entangled, when ladles, winnowing baskets, etc., and cooking utensils show portentous changes, or when they (above utensils) produce a sound similar to the howling of jackals (or when jackals howl?), there will be danger from weapons. The following is the instruction of Sage Garga for remedying the portent.

वायव्येनेनूष्णु नृपतिविवः श्रद्धा भिक्ष्येदचेत।
आवायोरिति पश्चायो जस्त्रत्या प्रयत्येतः॥६४॥
Slokas 64-65.—During these aerial portents, the King ought to worship the Wind-God with flour of barley; and the Brahmmins, being devout and pure, should recite repeatedly the five hymns beginning with “आयो: ” The King should worship Brahmmins with Payasa and Dakshina. Similarly, offerings should be made unto the Fire with devotion and efforts, along with Brahmin-feeding and Dakshinas on a large scale.

(10) Portents connected with Animals and Birds.

Slokas 66-67.—Village birds roaming in the forest, jungle birds getting freely into the town or village; day-birds (crows) flying at night; night-birds (owls, etc.) flying at day time; and birds or beasts forming circles at dawn and twilight, or howling in groups facing the Sun, presage danger.

Sloka 68.—When eagles appear to be weeping, jackals facing the Sun howl hideously at the gates of the city, or when a pigeon or owl enters the King’s palace, danger has to be apprehended.

शान: प्रहस्ना: is another reading.
Slokas 69-70.—Cocks crowing in the evening, Cuckoos warbling in the beginning of the dewy season (Hemanta), and vultures and the like flying in a circle from right to left in the sky, denote danger. If groups of birds sit on houses, sacred trees, arches and gates, or if honey, anthill and lotus are produced in houses, etc., ruin will overtake the place.

Sloka 71.—When dogs bring bones or parts of dead bodies into houses, epidemics will be the result; and when quadrupeds and weapons talk like human beings, there will be the King's death. The following is the Sage's advice for assuaging the evil effects of such portents.
Slokas 72-73.—During the portents of beasts and birds, sacrifices should be performed along with Dakshina. Five Brahmins should repeat the hymn beginning with the words देवः and one the hymn “Sudevah, etc.” (vide Valakhilya 6 4). Or, they may recite the Sakuna hymn, the prayer मने, etc. or the Atharva Siras. The priests should be given cows and Dakshina.

(11) Portents connected with Indra’s Banner,
Door-bolt, etc.

श्रेयोंनकृतसः श्रद्धारं पथम मेशुः
तत्रसङ्गारसः श्रृङ्गे नरपतेस्वरणम् ॥७४॥

Sloka 74.—The falling down or breaking of Indra’s standard, door-bolt, pillar, door, door-leaves, arch or flag indicates King’s death.

सन्यादयस्य दीर्घीयोतपतिनिध कान्तेवनंनान्
छिद्रामधे भूमिर्योणं कम्यण्य मथकारी ॥७५॥

Sloka 75.—Brilliance at dawn and Sunset, the rise of smoke in the forest without fire, the splitting of the earth without breach and its tremor cause danger.

पाश्चन्दां नातिकान्तं च मक्खः साध्वाचार्योद्वितिः कोषशीलः
ईघः कृत्र विग्रहासक्तेऽव यसिन् राजा तस्य देशय नान् ॥७६॥

Sloka 76.—The country whose ruler is a friend of heretics and atheists, who has abandoned the right conduct, is hot-tempered, malicious, cruel and intent on war will go to ruin.

प्रहर हर छिन्निद्व विन्द्रीत्यायुथ्राहः यथा वालाः
निगमद्व: प्रहर्त्ते तत्त्रापि भयं मकत्याशु ॥७७॥

Sloka 77.—The place where boys strike one another holding weapons, sticks and stones in their hands
and crying "Strike!, undo!, cut!, pierce!" will have immediate danger.

तथाः क परमारः ।

यदि ज्युरलिक्षाकाळोद्धस्ताः पुस्तिशावो रणवशस्माचारिनः।
प्रहरहरजागीर्युद्राहरने भयमचिरालतुमुकं निवेद्यति ॥

अज्ञागैर्मकिक्षैवज्ञक्षत्रप्रेताभिलेखनं यक्षिनः।
नायक्षिनित्रितमथवा क्षये क्षयं याति नाचिरे ॥७८॥

Sloka 78.—A house where figures of monsters or ghosts are drawn with charcoal, red-chalk, etc., or a picture of the house-owner is drawn with charcoal, etc., will ere long be destroyed.

लघापराज्ञाशवलं न सन्ध्ययो: पूजितं कलब्रुक्षम।
नित्योतिस्वाधृक्कविं च यदृङ्गं तत्क्षयं याति ॥७९॥

Sloka 79.—That house, which is full of cobwebs, where there is no worship of Gods at dawn and Sunset, where there is constant quarrel and where there are unclean women every day, will meet with destruction.

द्वप्रेषु यातुयानेषु निदीशेनमरुप्कानु सम्प्रासम।
प्रतिवात्येवेवं गर्भं शालितं चक्रोपाम् ॥८०॥

Sloka 80.—When goblins are seen, pestilence is said to be imminent. For averting these portents, Sage Garga has laid down the following expiation.

महाशान्त्योद्योश बलयो भोज्यानि सुमहालिनि च।
कारयेत महींद्रं च माहींद्रीं च समचेष्टं ॥८१॥

Sloka 81.—The King should cause great expiations, oblations and large quantities of eatables to be made. There Indra with his consort should be worshipped.
Phenomena which are not Portents.

Sloka 82.—The appearance of portents at the time of the death of a king, devastation of the country by a hostile army, the rising of Ketu or of a solar or a lunar eclipse, and also the appearance of the following ones peculiar to the respective seasons, are not inauspicious.

Sloka 83.—One can understand the portents which are occasioned by the peculiar nature of the seasons and so do not lead to evil effects, from the verses composed by Sage Rishiputra and summarized here-under.

Slokas 84-85.—The following portents seen in the months of Chaitra and Vaisakha (i.e., the spring season) are conducive of good results: Thunderbolt, lightning, earth-tremor, bright glare at twilight, sounds of loud thunder, haloes, dust, smoke (in forests), the Sun being crimson at rising and setting, the appearance of food, sweet juices, oil and abundant flowers and fruits on trees and increased lasciviousness on the part of bulls and birds.
Slokas 88-87.—The following portents seen in Summer, i.e., in Jyeshta and Ashadha, are said to be auspicious: the sky tarnished with shooting stars and falling meteors; the orbs of the Sun and the Moon being tawny; blaze and explosion without fire, smoke and dust filling the sky; the twilight red like the red lotus; the sky resembling the ocean with surging billows; and the drying up of the waters of the rivers.

Slokas 88-89.—The following portents are not harmful in the rainy season:—Rainbow, haloes, lightning, the sprouting up of withered trees, trembling, upheaval and unnatural appearance, rumbling and splitting of the earth; rising, overflowing and inundations of lakes, rivers and wells; and breaking of mountains and houses.

Slokas 90-91.—In autumn, the following portents augur well:—The sight of celestial nymphs, spirits, Gandharvas, aerial chariots, marvellous things and planets, asterisms and stars by day in the sky; sounds of
singing and musical instruments in the forests and on mountain slopes; increase of crops and decrease of water.

शीतानिल्लेखारत्वं नर्धिं नुमपक्षिणाम् ।
रक्षोयक्षादिश्रावानो द्रव्यं वागमात्युषी ॥९.२॥
दिशो धूमान्तकाराय सनमोनध्यवर्ताः ।
उष्णं दुह्यायात् च हैमन्ते शोभनाः स्मृताः ॥९.३॥

Slokas 92-93.—In the dewy season, the following prove beneficial: cold blast, frost, cries of birds and beasts; sight of demons, Yakshas and such invisible beings; aerial voice, the quarters with the sky, forests and mountains darkened with smoke and the high rising and setting of the Sun.

हिमपातानिलोत्पाता विच्छाबुद्धदर्शनम् ।
कृष्णालज्ञामात्रकां तारोलकापातपिष्करम् ॥९.४॥
चित्तगमोङ्ग्रवः स्वीयं गोजायमुगपक्षिणु ।
पत्राङ्गुरवलानां च विकारा सिद्धे श्रमा ॥९.५॥

Slokas 94-95.—The following phenomena in winter are productive of good effects: snowfall, unnatural winds, the sight of deformed and wonderful beings (divine ones); the sky resembling dark collyrium, and variegated with the fall of stars and meteors; wonderful births from women, cows, goats, horses, beasts and birds; and unnatural changes in leaves, sprouts and creepers.

ऋतुसमाजा झेते दद्या स्नवीं श्रीमण्डा ।
ऋतेवर्णम् चोपालं दद्यां चातिदाहणा ॥९६॥
Sloka 96. — The aforesaid phenomena arising from the special features of the seasons produce good effects, if seen in their respective seasons. On the other hand, if they are observed in other seasons, the portents prove very dreadful.

उन्मत्तानं च या गाथा: शिशुनां यच भाषितम्।
खियो यच प्रभाषितेन्तस्य नाति व्यतित्क्रमः। ९७॥

Sloka 97. — The utterances of madcaps while singing, talks of children and the words of women do not fail of producing their effects.

पृथ्व चरति देवेणु पश्चारति मानुषान्।
नाचोदिता वागवदति सत्य बेषा सरलति॥९८॥

Sloka 98. — This Goddess of Speech is always truthful; and does not speak, unless induced; for, first she travels among the Gods and then (being induced by them) goes to the mortals.

उत्पातान् भणितविवाचितं चोद्या विस्वातो भवति बरेन्द्रहस्यमध्य
प्राच्यविवचनं धार्मिक्युस्मं रज्ज्वात्स्य भवति नाशिकालदशी॥९९॥

Sloka 99. — Though a person does not know how to calculate the positions of the planets, he becomes a favourite of kings and renowned, by observing carefully the portents. Thus, the secret teachings in the words of the sages have been given and by knowing this a man can look into the past, present and future.

Thus ends the 46th Adhyaya on 'Portentous Phenomena'.
Motley Miscellany.

Slokas 1-3.—In the beginning of this work I have treated, in great detail, of the good and bad effects of the celestial and atmospheric phenomena mostly in connection with the planets’ courses, conjunctions, wars, paths and the like. “It does not behove Varahamihira, being noted for brevity, to repeat the same subject,” so some will find fault with him. But those in the know of this science should not say that this chapter is a repetition of the effects already dealt with, because this chapter, entitled ‘Barhi Chitraka’—Peacock’s colours—is a well-known chief section of this Samhita (collection) [or “since this is an important section of the Samhita, men of science should not repeat the subject] and it is but the nature of this section to reiterate what has been once recounted. If I leave out this chapter, still people will blame me.

Sloka 4.—All the (non-luminous) planets, radiant and moving in the northern paths (Naga-Naga, Gaja-Gaja
and एरावत-Airavata) conduce to happiness, peace and plenty; but the same, without lustre and moving in the southern paths (स्म-Mriga, अज-Aja and दहन-Dahana) produce famine, theft and death.

Sloka 5.—When Venus is in the asterism Magha and Jupiter in Pushya, kings will be happy and free from mutual hatred, and the subjects, contented and free from diseases.

Sloka 6.—If planets other than the Sun hurt (by going south covering the chief star or cutting) the asterisms Krittika, Magha, Rohini, Sravana or Jyeshta, the western country will be afflicted with wickedness.
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श्राच्यां चेद्द्रजवद्वलिंतता दिनान्ते
प्राच्यानं भवति हि विग्रहो नृपाणाम् ।
मध्ये चेद्द्रवति हि मध्यदेशपीठा
रुच्यैलं तु रुचिमन्मयु व्यवः ॥ १७॥

Sloka 7.—Should the above planets be stationed in
the form of a banner in the East in the evening, there
would be war among the eastern kings; should it be in
the middle of the sky, trouble would befall the Central
country, provided the planets are rough and pale; and
not when endowed with bright rays.

दक्षिणं कक्कमाधिर्भुतं तेन्विक्रियापथरघोरान्सं क्षयः ।
हीनरुक्कतनुमित्व विग्रहं स्थूलदेवहकिरणानित्वं: त्रमम् ॥८॥

Sloka 8.—If they resort to the South, the clouds in
that direction will be destroyed; and if they have
smaller and rough orbs, war will rage. Good results will
follow when they are large and full of bright rays.

उत्तरमार्गं स्पष्टमुखाः ग्रान्तिकरास्ते तत्रृपतिनाम ।
हस्तश्रीराः भस्मस्वरणं दोषकराः स्तुदेवनृपाणाम् ॥९॥

Sloka 9.—They bestow peace on the kings of the
Northern countries, if they move along the Northern
paths with bright rays. If tiny in body and ashy in
colour, they bring harm to the kings of the same region.

Sloka 10.—If the stars of the asterisms with planets
posted in them are covered with smoke, flames and
sparks, or remain invisible for no reason, all the subjects along with their King will be annihilated.

दिवि माति यदा तुहिनांश्यूरः व्रज जन्त्रिस्तीव तदावु शुभा।
तदन्तरास्तरणपोकर्कगुरुः जगत्रः प्रक्ष्यायित्रित्र्यश्याति।।११।।

*Sloka 11.*—If there shine two Moons in the sky, Brahmins will soon get great prosperity; if there be two Suns, wars among Kshatriyas will break out; and if there be three or more Suns, the world will come to an end.

तथा च गणीः।
द्विज्ञाम् गगांवं द्वृज विस्वाक्राक्षस्मुर्वितम्।
तौ वा सूयौः यदा श्याता तदा क्षयं विनव्यति।।
द्वृज विस्मुतः सूयांश्यातान् सवेतोदित्याः।
ब्रह्मण जनमारण तद्यागांतरस्वर्भाः।।

शुनीनमिजितं शुरूं मण्डलवर्यं संस्पुर्षान्
शिक्षी घनविशेषितं कुशलकर्मं शोकद।।
शुजन्मस्मतं संस्पुर्ढेनेन्ति शुशिनागो शुरूं
श्रयं व्रजति विदुधो जनमद्य बालाकुल:।।१२।।

*Sloka 12.*—If a Ketu (comet) touches the seven sages, Abhijit, the Pole Star and Jyeshta, the clouds and work leading to the happiness of mankind will be destroyed and sorrow caused; if it touches Aslesha, there will certainly be drought, and the people running for succour and troubled by their children will die.

श्राग्नारेषु चन्द्रुं रविप्युगो नक्षत्रेषु कारोति च वरुण।
दुर्मिक्षं कुलं महदुम्यं मिश्राणं च विरोधमविहितम्।।१३।।

*Sloka 13.*—When Saturn passes through the asterism, called 'Front or eastern gates' (विझ., the seven
asterisms from Krittika) and is retrograde, there will be a dreadful and long-standing famine, hatred among friends and drought.

		तथा च गर्भः।
	
	विद्याविविचारः सौरः प्रागःहायं यदा भवेत्।
	महाभाषण चतवारि विद्याविविचारसमस्तः॥
	अनावृत्तभयं धोरं दुर्मिष्ठं मिच्छविष्णु॥

रोहिणिशकमण्डकन्दनं यदि भिन्नति रुधिरोद्धवा शिष्यी।
कि वदामि यदनित्सागरे जगद्ग्रेश्वपि याति सहस्यम्॥१४॥

Sloka 14.—If Saturn, Mars or Ketu cuts the cart of Rohini, what shall I say except that the whole world will perish, being plunged in the ocean of misery.

		तथा च गर्भः।
	
	रोहिणिशकंडकं भौमो भिन्नत्कर्ण्योद्धवः।
	केतुशो जगतो मृत्यावश्यं सच्चविष्णु॥
	उद्यति सततं यदा शिष्यी चरति भच्छम्रोष्मेव वा।
	अनुभवति पुराकृतं तदा फलसुखं सचराचारं जगत्व॥१५॥

Sloka 15.—When Ketu is visible always or passes through the entire starry firmament, the world with its moving and stationary objects will reap the evil consequences of past deeds.

चन्द्रायीं रुख्षो रूढिरसहः शुद्धयकरो

बलोद्रोऽवनं चन्द्रः कथयति जयं ज्यास्य च यतः।

गरां तूझे गोप्ने निधनमयी सख्सं कुसूते

वजनुः धूमायनं वा नृपतिमरणायैव नवति॥१६॥

Sloka 16.—The Moon being rough, blood-red and bow-shaped, augurs famine and clash of armies; and victory will go to that party which is situated in the
direction of the string of the lunar bow. When she appears to have horns similar to those of cows, cattle and crops will be destroyed; and when blazing or filled with smoke, she will certainly bring about the death of the King.

Slokā 17.—When the Moon is glossy, thick, of even horns, extensive, high, travelling north in the नामवीयो (Adh. IX-2, supra), aspected by benefics, and unassociated with malefics, she gives great joy and happiness to mankind,

Slokā 18.—When the Moon conjoins with Magha, Anuradha, Jyeshta, Visakha and Chitra on the south, it is auspicious, while on the north or in the middle, it is auspicious.

Slokas 19-20.—A line of clouds standing across the Sun at its rising or setting is termed a ‘bolt’ (Parigha); a second or mock-Sun is Paridhi (halo); a straight staff (composed of the Sun's rays, clouds and wind) resembling a rainbow is a “rod” (Danda); the long rays of the Sun at rising or setting are named ‘unerring’ (Amogha); a straight and fragmentary rainbow is ‘Rohita’ (red), and the same, but longer, is Airavata. (Adh. XXX-16, infra)
The period after the Sun has half-set and before the stars have appeared, is called the evening twilight; and that after the stars have lost their lustre and before the Sun has half-risen is the morning twilight. From the aforementioned symptoms of the twilights, one should predict good or bad effects. When all of them are glossy, there will be rain the same day; when rough, there will be peril.

The sky is clear, the Sun's rays (unerring) dark, other rays (other than the unerring) glossy, rainbow white, lighting flashing in the northeast, and the tree-shaped cloud glossy or embraced by the Sun's rays, there will be rain; so also when a huge cloud covers the Sun at setting.

In the country where the Sun appears partial, crooked, black, small and rough or marked with the figures of crows and other inauspicious things, the ruler will probably meet with his end.
Sloka 25.—If broods of carnivorous birds follow the army of a King marching for fight, his army will be completely routed; if the birds fly in front, he will be victorious.

Sloka 26.—If at Sunrise or Sunset an army similar to an aerial city screens the Sun’s orb, it is to be predicted that the King has a war of dire consequences in store.

Sloka 27.—Auspicious is a twilight that is clear, resounding with the cries of birds and beasts, not facing the Sun, and having gentle breeze; while one spoilt by dust, coarse or blood-like brings about the destruction of the country.

Sloka 28.—Here have I expounded without any repetition all that the ancient sages have treated of in great detail. That the crow caws even after hearing the warbling of the cuckoo, is entirely due to its innate nature and not to its desire of vanquishing the cuckoo.
The following notes of Mr. Chitambara Iyer relating to the phenomena of nature culled from other works are requoted:

"There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Mesha and Vrishchika and through the middle of Vrishabha and Simha.

During the period when Jupiter and Saturn occupy a single sign of the zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Mesha, Vrishabha, Meena or Simha, there would be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, there would be fear from destructive fires; if he should retrograde and enter another sign, the people would suffer from heat and many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if his motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles will suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons."
If, while the course of the Sun lies through the end of the signs Vrishabha, Mithuna, Vrischika and Simha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Pisachas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet, there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn, through the signs of Karkataka, Simha and Meena should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rahu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms rom Krittika, Madhyadesa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Magha, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anuradha, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun, Venus and Mars should lie through the seven asterisms from Sravishta, the northern countries would suffer miseries. If the benefic planets should appear of the colour of gold, the Brahmins, the Kshatriyas, the Vaisyas and the Sudras would all attend to their respective duties and would become happy."

Thus ends the 47th Adhyaya on "Motley Miscellany."
Puṣṭhakam śāstra

Royal Ablution.

Śrūti: Mānunābhāṣṭipti: praṇaṭaṇḍuṣaṇau śaivaṇḍuṣaṇauṁsakaraṁ।

Aṣṭau śūnam ca loke mānau yatho tātau nṛpatiśrītaṁ।

Sloka 1.—The king is the root of the subject tree. Since the happiness and misery of the people arise in order from nourishing and injuring that root, it is necessary to devise means to enhance the king’s welfare.

Yā nāmaśyātā śaṅkī: śrīvaiśva saṁpuṣṭaṁhipanārīyam।

Tāṁ prāṇyam brūṇam: praṇā yathā bhāguṛaṁ: bṛjnāt।

Sloka 2.—Now listen, Ye, to the expiation, which had been expounded by the Self-born to the Preceptor of Gods for the sake of Indra, and which, later, the Śeni Garga got and imparted to sage Bhaguri.

Tāma ca brūṇam:।

Devāya dviṣṭe: saṁjñā svarṣamānaḥ hi māninaḥ।

Paryanto mahārūḍaṁ caṇḍu: saṁvē suṣalaḥ।

Tatā devagae: brūṇādeva: saṁvē bhinājena।

Tatāsūkṣma: suṁpuṣṭhaṁānokṣitaṁ bṛjnāt।

Puṇānāśadhsvaśca prāṇyam brūṇamītashvān।

Viśvaśrīmahāyakṣāmasya vṛkṣaṃ dēṇo śrūṇopati॥

Taṁ bāmābhijikṣaḥ devaṁga: puṁś-ducgha।

Tatā bālmaṁdho naśavāmaṁ daṇavaṁ॥

Devāya brūṇam: puṁśa praṇyamāravatīśau।

Puṣṭhakam nūpate: kartāṁ devaḥ śāṣṭraśyām।

Nātā: paraṁ pāvitrā satāmātanānukṛṣṭa॥

Sloka 3.—The royal astrologer and preceptor should give the King an ablution on a day with the
asterism of Pushya. There is nothing holier than this (bath) which puts an end to all the portents.

Slokas 4-5.—The royal ablution should be done in a forest region, which is devoid of cordia, beleric myrobolan, thorny, pungent, bitter, and bad-smelling trees; which is free from owls, vultures and such other inauspicious birds; which is full of young trees, shrubs, creepers and bowers, and which consists mostly of beautiful and attractive trees with unimpaired leaves and sprouts.

Slokas 6-7.—Or, the ablution may be performed in a pure building in a sacred place in the vicinity of forests that resound with the notes of the cocks, Jeevas, Jeevakas, parrots, peacocks, wood-peckers, blue jays, green pigeons, Krakaras, Chakoras, Kapinjalas, Vanjulas doves, Srikantas and other birds such as the virile cuckoos and bees intoxicated with the drink of honey.

This admits of another interpretation, viz., in the vicinity of such forests or in a clean building situated in a sacred place.
Sloka 8.—Or, it should be performed on the attractive thighs, *viz.*, the sandy banks that delight the eyes and the heart, that have the scratches of nails, in the form of aquatic birds, of the sportive damsels, *viz.*, the rivers.

Note how the poet has brought out through metaphor Sringara (erotic) sentiment in union.

Sloka 9.—Or, it may be done in a lake, which possesses the beauty of Indra, on account of its royal umbrella in the form of the flying swans, the fine songs in the form of the cries of ducks, ospreys and cranes, and its eyes in the form of lily blossoms.

Sloka 10.—Or, in a place where there are the sportive damsels, *viz.*, lotus-ponds with their beaming faces of full-blown lotuses, melodious voices of the sweet notes of royal swans and breasts of the uplifted buds.

Sloka 11.—Or, it may be done in a cow-pen which is full of drops of foam caused by the cows chewing the cud, of cow-dung and scratches made by their hoofs; and which is gay with the lowing and frisking of young calves.

अथवा सदृशीते क्षित्रागतरत्नपोतसम्पृष्टे 
रत्ननित्तीजलस्वरूपशिरनगरशवलीकिलोपन्ते
Sloka 12.—Or, it may be performed on the sea-shore which is overcrowded with ships that have arrived safely being laden with costly things, and whose fringes are variegated with white birds and fishes and the like lurking in the thick bushes of the Nichula trees.

Sloka 13.—Or, it may be done in hermitages, where a lion is subdued by a female deer, as anger by forgiveness and where the young ones of birds and the deer roam about without any fear.

Sloka 14.—Or, it may be done in a prosperous house where the deer-eyed ladies speak as sweetly as cuckoos, and have their gait impeded by the weight of heavy hips, girdles and anklets.

Sloka 15.—Or, it may be done in holy temples, rivers (Tirthas), attractive regions of gardens, in a place where the earth slopes down towards the east or the north, or where the water flows from left to right.
Slokas 16-17.—It is auspicious when the ablution is performed in a place where the ground is free from ashes, charcoal, bones, sandy mud, husk, hair, pits, burrows of crabs as well as from burrow-dwelling animals, rat-holes and ant-hills. The patch of earth which is hard (not hollow), sweet-smelling, glossy (not arid), sweet and even (without ups and downs), augurs victory. The same holds good in the case of encampment of armies as well, according to circumstances.

Slokas 18-19.—The astrologer, minister and sacrificial priest should set out of the city at night and offer libations (oblations) in the east, north or north-east. Then, the pure priest devoutly performs the Avahana (infusion ceremony) with fried grains, coloured rice, curds and flowers; and the hymn prescribed for that by the sages is the following:

Slokas 20-21.—“May all Gods who wish to be honoured with worship come here as well as the others viz., quarters, serpents, sages and others that partake of the sacrificial offerings!” The priest after calling upon
and infusing the deities (into their images) should address all of them thus: "You will go back tomorrow after receiving worship and conferring prosperity on the King."

Sloka 22.—After worshipping the infused deities, they should spend the night there in order to ascertain the good or bad nature of the future revealed by dreams, the rules pertaining to which have been dealt with in my work 'Yatra'.

Sloka 23.—On the morrow, at dawn, the materials possessing the prescribed qualities are to be offered on
the earth, and the following are the verses enunciated by
the ancient sage on this subject,

सक्न्यानं नानारत्नाकारं श्यामनि विविठानि ॥ २४॥
पुरोहिती यथायानं नागानं यथानं सुरायु पितुनु ॥
गन्धर्वाचार सवान्न गुलीनां सद्रां विन्यसेतु ॥ २५॥
प्रहारं रवेनस्मे सुद्रां सह मातुमि ।
सक्न्यं विघ्नं विशालं च लोकपालानु सुरस्यः ॥ २६॥
वर्णकौरघिनिः कुमा हुम्रग्नंघुमालिनिः ।
यथायां पूजयोक्त्राऽनं गन्धमाल्यायुक्तपने ॥ २७॥
महायात्रेशं विविहि फलमूलमिहीतथा ।
पानेशं विविहि हंसे सुरायीरकासदिमि ॥ २८॥

Slokas 24-28.—In that place, a circle should be
drawn by the priest and filled with varieties of gems,
and places kept apart for worshipping the different deities,
viz., Serpents, Yakshas, Gods, Manes, Gandharwas,
Nymphs, Sages and Siddhas. The learned priest should
draw with various coloured powders the figures of the
planets with all the stars, Rudras, the Mothers (7 in
number), Skanda, Vishnu, Visakha, the protectors of the
quarters and divine ladies, and duly worship them with
perfumes, garlands, scented paste, eatables and food of
diverse kinds and varieties of roots, fruits and meat and
attractive drinks such as toddy, milk and wine.

कथयाम्यः परमहं पूजामसिन्यामिन्यामितिकबितानामः ।
प्रहारं यः प्रौंको विविहिग्रहाणं स कर्तः ॥ २९॥
मांसोद्यममध्येः पिवाचकितितयदानवः पूज्यः ।
अभ्यज्ञानान्नतिन्तः पितरो मांसोद्यम्यापि ॥ ३०॥
Slokas 29-33.—Now I shall explain the mode of worshipping the deities drawn in the circle. As for the planets, the same method as given in the यान्त्रिक in connection with planetary sacrifices should be followed. The Danavas, Daityas and Pisachas are to be worshipped with flesh, rice, liquor, etc.; the Manes with oil bath, collyrium, sesamum, meat and rice; the sages with hymns from Sama, Yajus and Rig Vedas, perfumes, incense and garlands; the serpents with unmixed colours and the triple sweet—honey, ghee and sugar; the Gods with incense, ghee, oblations, garlands, gems, invocations and salutations; the Gandharwas and the nymphs with fine perfumes and sweet-smelling garlands; the remaining deities with multi-coloured offerings. All the deities should be worshipped and also strings dipped in saffron-paste, cloths, flags, ornaments and sacred threads should be placed in their respective compartments.
Slokas 34-36.—To the west or the south of the circle, fire should be kindled on the sacrificial altar and all the necessary materials collected as well as long blades of Darbha grass that have passed their sprouting stage; and fried grains, ghee, coloured rice, curd, honey, white mustard seeds, perfumes, flowers, incense, yellow orpiment, collyrium, sesameum and sweet fruits of the season. On the circle should be placed earthen plates filled with ghee and Payasa and with these materials, worship should be done on the western altar, as this is the one recommended for the royal ablution.

Slokas 37-38.—And in the four corners of the altar should be placed strong pots with white strings tied round their necks, and sprouts of milky trees and fruits on their mouths. They should be filled with water containing the herbs prescribed for the ablution, and gems and then the materials for the ablution enumerated by Sage Garga as hereunder (vide next two Slokas), should be collected.
Slokas 39-42.—The Jyotishmatee (a kind of herb known in Tamil as குஞ்சும்பூன்), Trayamana (a herb), Haritaki (கருங்கள்), Samee, (சம்மை) Jeevantee, Visweeswaree, Patha, red madder, Vacha (வசே) Saha, Saha devee, Poornakosa, Satavaree, Arishtika, Siva (சிவனே), Bhadra, Bramhee (ப்ரம்மீ), Kshema, Aja, all kinds of seeds, Kanchanee, all auspicious things (such as curds, coloured rice and flowers) as far as available, all herbs, juices of different tastes, gems, all perfumes, Bilva and Vikankata fruits, herbs bearing auspicious names, gold and auspicious materials—all these are to be put into the several pots.
Chastvāryetāni chāmāgni tathā vēdāyupalātāt
ṛmate vṛhuṭe sarpaś ca gṛṣṇyukṣe niṣākore ||85||

Slokas 43.45.—At first, the skin of a bull bearing auspicious marks, which had died after full age should be spread on the altar with the neck turned to the east. Over this, should be placed a red and unimpaired skin of a fighting bull. Over this is to be spread a lion’s skin, and over that, a tiger’s. This is to be done in an auspicious Muhurtā when the Moon is on the star Pushya.

Slokas 46-47.—The throne made of gold, silver or copper or of any milky tree is to be placed on the aforesaid skins. If its height is one cubit, one and a quarter, and one and a half cubits, it will prove beneficial to rulers of states, conquerors of neighbouring kingdoms and those who wish to bring the whole earth under their sway respectively.

Slokas 48-49.—Having placed gold on the throne (having put some gold inside the throne), the King should sit on it with a happy mind, in the company of his ministers, trustworthy friends, preceptors, astrologers, citizens, and those having auspicious names; and with bards, townsmen and Brahmins shouting and chanting
in a chorus the Punyaha hymn and the Vedas; and all evils warded off through the auspicious sounds of tabors, conchs and other musical instruments.

अहत्वामिनांसं पुरोहितं कस्मर्जन सच्चाठ ।
कुतबलिपुर्णं कल्पोशरुपित्वेत् सर्विषा पूणः॥ ५०॥

Sloka 50.—Then the preceptor should anoint the King who is clad in fresh (unwashed) silken garments, and who has offered oblations and worship to the deities, with ghee contained in pots after covering him with a blanket.

अष्टवशार्विश्वतिग्रह्यं वापि कल्पपरिमाणम् ।
अविश्वाश्रितं गुणोत्तरमयं च मन्नेाश्र मुनिगितं॥ ५१॥

Sloka 51.—The number of holy pots to be used is eight or twenty eight or a hundred and eight. The greater the number of pots consecrated, the greater will be the efficacy. The following is the hymn composed by the Senior Garga for the anointing ceremony.

आज्ञ तेजः समर्पितमाज्यं पापहरं परम् ।
आज्ञाय सुरायामाहार आज्ञे लोकाः प्रतिष्ठिताः॥ ५२॥
भूमानतिरिखं दिवं वा यथे कर्ममागतम् ।
सर्वे तदाज्ञसंसूपश्रात् प्रणाश्वुपवचयः॥ ५३॥

Slokas 52-53.—Consecrated ghee has been mentioned as power (splendour); it is the best dispeller of sins; it is the food of the Gods; on it are established all the worlds. Whatever sin—terrestrial, atmospheric or celestial—has befallen you, may all that melt away by your contact with this sanctified ghee.”

कस्मर्जनीय ततः पुष्पानामसुभिः सफलपुष्पेः ।
अभिप्रेक्षेन यज्ञेन पुरोहितेकै नमः॥ ५४॥
Sloka 54.—Then, the royal priest should remove the blanket and bathe the king with the "Waters of the Royal Ablution" containing fruits and flowers, reciting the following hymns:

सुरास्त्रामिश्रिततः ये च सिद्धः पुरातनः।
श्रवणि विष्णुश्रुण्णु रुद्रश्रुण्णु साध्वाश्रुण्णु समरस्त्रुण्णु।।५५।।
आदित्यवसत्रो रुद्रव अस्वनी च भिषग्वरी।
अदितिर्रुद्रावता च खाना सिद्धः सरस्त्रि।।५६।।
कीर्तिर्मूर्तिहृद्धें अभिनवस्वरूपाली क्रूरस्त्रो।
दृष्ट्रश्रुण्णु चैव तिन्त्र कठुःचर्च च।।५७।।
देवपत्तन्यक्ष्या नोक्ष्या देवमात्रार्थं च।।
सर्वास्त्रामिश्रिततः दिव्याशाप्परस्त्रां गणेः।।५८।।
नक्षत्राणि श्रुव्रांश्रुण्णु पश्चाद्वैश्रुण्णु सन्यन्त्य।।
संवास्रुण्णु दिनेशवायर्कला संवास्रुण्णु।।५९।।
सर्वं त्वास्त्रामिश्रिततः कांस्यायर्वः श्रुण्णु।।
ये च चालनये च मन्यो वेदवात्तरायणः।।६०।।
संस्थियायस्तेव भिषग्वरी न्यायो सदारामा तपोधना।।
वैमानिकः सुरगणा मनः सारः सह।।६१।।
सर्विवश महासा गाः किरुक्षालात्मः।
वैवाणसा महासा गाः वैवाणसा च ये।।६२।।
सत्त्वः सदारामा श्रुव्रांस्वानाय चायाचर्च।।
मरीचञ्चरीः गुरुः गुरुस्वयं करुक्षिणः।।६३।।
श्रुण्णु सन्त्वेक्षारश्रुण्णु सन्त्वेक्षारश्रुण्णु।।
सनातनश्रुण्णु दशम्ब ज्ञानश्रुण्णु भगवानः।।६४।।
प्रकृतस्त्र हरिकृतेव तिनो जावत्कारश्रुण।।
दुर्जार्जा दुर्जार्जांकचर्च चालावास्त्रान्यथा।।६५॥
Ślokas 55-70.—May the Gods bathe you, and the ancient Siddhas, Brahman, Vishnu, Rudra, Sadhyas, groups of Maruts, the Suns, Vasus, Rudras, the great celestial physicians, Aditi, the mother of the Gods, Svaha, Siddhi, Saraswati, Kirti, Lakshmi, Dhriti, Sree, Sineevali, Kuhu, Danu, Surasa, Vinata, Kadru, the consorts of Gods that have not been mentioned so far, and also mothers of Gods, may all these bathe you! The groups of divine nymphs, the stars, Muhurtas, Fortnights, Days, Nights, the three junctions, Years, the lords of Day (the Sun and other planets), Minutes, Seconds Moments, Lava (the sixth part of a twinkling), all these, and other auspicious divisions of Time, may they bathe you! Sages engaged in the propogation of the Vedas, and hermits with their wives and disciples bathe you! The Vaimanikas (owners of aerial chariots), groups of Gods, Manus, Oceans Rivers, the great Serpents, Kimpurushas, Vaikhanasas, the great Brahmins, Vaihayasas, the seven seers with their wives, the Fixed Places, Marichi, Atri, Pulaha,
Pulasthyā, Kratu, Angiras, Bhrigu, Sanatkumāra, Sanaka, Sanandana, Sanatana, Daksha, Jaigeeshavya, Bhagandara, Ekata, Dwita, Trīta, Jabali, Kasyapa, Durvasas, Durvineeta, Kanwa, Katyayana, Markandeya, Deerghatapas, Sunassepha, Viduratha, Urva, Samvarthaka, Chyavana, Atri, Parasara, Dwaipayana, Yavakreeta, Devaraja and his younger brother, Mountains, Trees, Creepers, Holy places, Prajapati, Diti, Cows, the Mothers of the Universe, Divine Vehicles, all the Worlds, the Moving and Stationary Beings, Fires, Manes, Stars, Clouds, Sky, Quarters, Water, these and many others of auspicious names bathe you with holy waters that destroy all the portents, just as Indra was anointed by all these with a happy mind!

इत्येतेऽन्येत्याप्यथबिकवाहितेऽ परस्मणाणि: सहस्त्रगम्:
कौष्ठाण्डमहाराधिणकवेधव: समुद्रव: च
॥७१॥

Sloka 71.—With these hymns and others prescribed in the books on rituals belonging to the Atharva Veda, Rudragana (11 Anuvakas), Kausmanda (six anuvakas), Maharauhina, Kubera Hridaya and the Samriddhi Rik, the above anointing ceremony should be done.

आपोधिद्वातिसुभिर्भिर्यवणैः चत्सूर्भिर्ज्ञातम्
कायोसिकव्युगं विभुयात्मातो नराधिपति: ॥७२॥

Sloka 72.—After a bath, the King should wear a pair of cotton cloths, sanctified by the three verses of the hymn commencing with आपोधिद्वातिसु and by the four beginning with हिरण्यवणैः.

पुष्पाहस्सुत्नंदराचान्तोस्मर्ययं देवयुविश्रावं
छत्रहर्जायुष्णिः च तत: स्थांत: प्रमुख्यति ॥७३॥

भ १०: ५०
Sloka 73.—Then the King sipping water, while the sounds of conchs and chanting of Purṇyaha hymns flourish, should worship Gods, Preceptors, Brahmins, his royal umbrella, banner and weapons and lastly his own guardian deity (or his usual worship to be done).

आयुष्यं वर्षर्षं रायस्योपाधिः सिद्धिमेरताभि: ।
परिजसं वैज्ञानिकं नामं विद्यादल्लभारस् ||७४॥

Sloka 74.—Then the King should wear new ornaments conducive to victory, sanctified by the verses आयुष्यं, वर्षर्षं, रायस्योपाधिः, etc.

गतवा द्वितीये देवी समुपविवेचनानामार्थोर राजा ।
देयानि चैव चर्माण्यपुर्ण्यपवेचानेतानि ||७५॥
बुधका ब्रह्मदेशस्व लोकतत्त्वस्य च ।
तेषामार्थो मिहसं व्याग्रेया च तत: परम ||७६॥

Slokas 75-76.—Going to the second sacrificial altar, the King should sit on the skins which are to be placed one over another in this manner—first, the skin of a bull is placed, over this, that of a cat, over this, that of an antelope, over this, that of a spotted deer, over these, the lion’s, and lastly, the tiger’s over them.

मुख्यान्ति छुड्छात्र पुरोहितोगमं समितिचुल्लुताथः ।
तिनयनश्रव्वह्पतिना रायणनित्यनातिङ्गम: ||७७॥

Sloka 77.—In the chief place (right side), the priest should make offerings of sacrificial twigs, sesamum, ghee, etc., into the fire with hymns addressed to Siva, Indra, Brihaspati, Narayana and Vayu.

इन्द्रध्वजनिर्द्धान्यग्रिनिविचारानि द्विवेद्याशः ।
इत्यावशेषामाति पुरोहितं प्राज्ञित्याशः ||७८॥
Sloka 78.—The astrologer should tell the auguries of Fire, explained in the chapter on ‘Indra’s Banner’ (Adh. XLIII. P. 324, Supra). The priest having finished all the rites, should recite the following with folded palms:

चान्तु देवगणाः सर्वे पूजामादाय पार्थिवात् ।
सिद्धि दत्ता तु विपुलं पुनरागमनाय च ॥७९॥

Sloka 79.—“May all the groups of Gods depart and come back on another occasion, having now received worship at the hands of the King, and bestowed great success on him”.

नृपतिर्तो देवज्ञे पुरोहितं चाचिये ददनेष्वरांभोः ।
अन्यांश दुष्क्रणीयान्तु यथोचितं भोज्याय प्रमुद्वीतीय ॥८०॥

Sloka 80.—The King then should honour the astrologer, priest and others worthy of Dakshina such as Vedic scholars, with large gifts of money according to their merits.

तथा च गर्भः ।
दश्वा विंश बाल्हाणेश्वो गावरो हेमपरिष्कृतः ।
वासु युगयो माहीं सूर्यं तेष्यश्र बहुमांजनस्व ॥
षुष्मित्वंश्वतपूर्ववेदं वैज्ञानिकायी मनोहरे ।
सम्प्रवेद्य ततो राजा सरिवेः परिवारित ॥
शेतकुञ्जरामाहीः शेतमशमसाय वा ।
शेतसबंधुवंस्तिताः शेतात्माध्वर: कुम्भः ॥
पुरातात्मकंकर्तं तमालोमशंबुंश्व पुजितः ।

दत्तामस्य प्रजानामागात्स्यानागानुः विसुद्ध्य पंचनूः ।
वनवनमयस्य दुर्गमन्त्यदोषकुद्रेष्य ॥८१॥

Sloka 81.—The King should please his subjects (by a proclamation to the effect of protecting them against all odds), release the animals from the hands of butchers,
and order a general amnesty to prisoners except those that threaten the internal peace of the country.

एतत्रव्युज्यमानं प्रातिपुष्यं सुखयोगोर्भन्द्रद्विकर्मम्।
पुष्यादिनाधेखलदा पैची शान्तिः परा प्रोक्ता॥८२॥

Sloka 82.—Should the King perform this ceremony every time the Moon is in Pushya, he would get increased happiness, fame and wealth. If it be performed at any other time, it would yield only half the benefits mentioned. For, the expiatory ceremony done during the Full Moon in the month of Pushya is declared to be the foremost.

राष्ट्रोत्यातोपसर्गेण गाहोः केतोक्ष दध्यने।
ग्रहावर्मदेवेन चेव पुष्यस्नानं समाचरेत्॥८३॥

Sloka 83.—The royal ablution should be performed when a kingdom is afflicted with portents and disasters (like epidemics), when there is an eclipse, when Ketu is sighted and when there is a planetary war.

नास्ति लोके स उत्पातो यो ब्रन्देन न शाम्यति।
मझल चापर नास्ति यद्यादातिरिच्यते॥८४॥

Sloka 84.—There is no portent in the world that is not remedied by this; and there is no auspicious rite that surpasses this ceremony.

तथा च गंगा:।
प्रतिपुष्येण यो राजा स्नायीत विषिषुः दंक्म।
तथा राष्ट्रव न सीमुल्यम् मर्याद ये जन्मबो शुभे॥

आदर्शराज्याधिनो राज्ञः पुत्रजन्म च काह्ने।
तत्पूर्वमाहिषेके च विषिषस्त प्रशस्ते॥८५॥

Sloka 85.—This ceremony is highly commendable at a king's coronation, when he aspires for the sovereignty over an empire and longs for the birth of a son.
Sloka 86.—For the sake of Indra, Brihaspati of
great renown taught this Ablution, which confers unique
longevity, increase of offspring and happiness.

Sloka 87.—The King who afterwards bathes his
horses and elephants in the same manner, will see them
free from illness and attain great success.

Thus ends the 48th Adhyaya on "Royal Ablution."

**Royal Crowns**

Sloka 1.—In this chapter, I am giving a summary
containing all the ideas of the characteristics of royal
diadems that have been treated of at length by the
ancient seers (such as Kasyapa).

Slokas 2-3.—The crown of a King, should, to be
auspicious, have an expansion of eight digits in the
middle; that of the queen, of seven digits; that of the Yuvaraja, of six; that of the commander of the army, of four; and that of the royal protege, of two digits. These are the five kinds of crowns that have been mentioned.

Sloka 4.—All these crowns must have a length double their respective expansion, while the expansion on the sides is half that of the middle. All these made of pure gold increase prosperity and happiness.

Sloka 5.—A royal crown has five crests; that of the Yuvaraja and the Queen, three; that of the commander, only one; and that of the royal protege is without any crest.

Sloka 6.—When the gold sheet for the crown expands easily while it is being prepared, it augurs prosperity and victory to the King and great happiness to the subjects.

Sloka 7.—A dent or hole in the middle of the crown, when it is under preparation, produces loss of life and kingdom. If it breaks in the middle, it should be discarded. One that breaks in the sides produces obstacles,
XLIX. 8, L. 1-3.]

शिवमाण्य ब्रह्म पञ्च सर्वत्र शकुन्तलि निधतेऽः ।
तद्वा नुपयं नोकस वल्लियां वा प्रवक्ष्ययताम् ॥
शुकीप्रार्य श्रमाणसथे सुकरं च हिसुवस्य ॥
शुक्रं दृश्योर्यं च प्रजानामुवं मित्रसऽऽ स्त्रलम् ॥

अशुमनिमित्तौ तपस्वः शान्तिमादिशेत्रः ॥
शान्तिमिति: पढऽ नुराध्यविव्रुद्धेऽय भवति ॥८॥

Sloka 8.—At the appearance of evil symptoms, a man learned in this science should prescribe expiatory rites to the king. A crown attended with commendable signs tends to the prosperity of the King as well as of the kingdom.

Thus ends the 49th Adhyaya on "Royal Crowns."

खड़लक्षणम् ॥५०॥ Signs of Swords.

अक्कल्पनार्थक्षुम ऊँ: खात्पख्विष्टाः: खडः ।
अक्कल्मानाजेयायो वणोऽशुभो विषमपर्य खः: ॥१॥

Sloka 1.—A sword of the best type measures fifty inches, while one of the smallest type, twenty five. A dent in an odd inch in the measurement of the sword is to be considered as foreboding evil.

श्रीशुकवर्षेमानातपत्रविलिनंक्रेत्तलक्षणानाम् ।
सद्या तणाः: प्रभास्त खवायुवविलसिनां च ॥२॥

Sloka 2.—Dents resembling in shape a Bilva tree, Vardhamana figure, umbrella, Siva’s emblem, ear-ring, lotus, flag, weapon and Swastika mark are auspicious.

कुकलकातककक्कुक्कन्यादकवन्दबृहिकाकुतः ।
खडः तणाः न शुभदा छण्डागुनतः: प्रभूताः ॥३॥
Sloka 3.—The dents resembling a lizard, crow, heron, carcass-eating bird, truncated body and scorpion and many dents in the upper part of the sword are not auspicious.

शुद्धितो हृदः कुष्ठो ब्रश्नशिक्षो न दच्छनोज्जुगतः ।
अख्न ह्रति चाचित्तं प्रोक्तविपरिश्व इत्यतः ॥४॥

Sloka 4.—A sword that has a breach, is too short, blunt, cut at the top, not appealing to the eye and the mind, and without resonance betokens misery; whereas one with characteristics contrary to the above will yield good results.

कणिंतं मरणायोंकं पराज्ययाय प्रवर्तनं कोशात् ।
खययुद्धीयं युद्धं ज्वलिते विजयों मत्वतं स्तं ॥५॥

Sloka 5.—The sounding of a sword by itself forebodes the owner’s death; its not coming out of its sheath, defeat; its coming out of the sheath by itself indicates war; and its blazing leads to victory.

नाकारणं यायायाय विघड्येच
पद्येचन्त्र वदनं न बदेश सूलयस्मे ।
देवं न चाख कथयेतु प्रतिमानेतु
नेव स्पृश्येनृपतिप्रायनोसिराधियः ॥६॥

Sloka 6.—The King should not unsheath the sword without any reason, nor brandish it, nor see his own face in it, nor mention its price, nor tell the place of its origin, nor measure it, nor, without purity, touch the blade.

गोजिहसंस्थानो नीलोत्पलवंशप्रायश्च ।
करवीरप्रायश्चायामप्रपहायायः प्रशताः स्मुः ॥७॥

Sloka 7.—The best swords are those that are shaped like a cow’s tongue, blue-lily petal, bamboo-leaf, and
Karaveera leaf, as well as those that have a pointed and round tip.

निष्प्रो न चढेयो निवै: कार्यः प्रमाणगृहः सः ।
मूले भ्रमये खामी जननी तथायततिस्विने ॥८॥

Sloka 8.—If a sword that has been made is too long, the surplus length should not be cut off, but it should be made to have the required length by rubbing it against a file. If it is cut at the bottom, the owner will die; and if at the tip, his mother.

तथा च कार्यः ।
ढापः न पुनःछेदः निष्प्रो थः प्रमाणः ।
मूलः भ्रमः स्रिवेश्वरः तन्त्रे तथा माता ॥
तथायतः छेदः वहुमाध्यमापः शुद्धः यतः ।
निष्प्रोः गुणः कार्यः चेतः शुभो भवेत ॥

पश्चात तस्मादे श्रणो भवेत्वदेव खड्कः ।
वानितानाभितिव तिजः गुष्ठे वाच्यो मूले द्युषः ॥९॥

Sloka 9.—An injury in a particular part of the hilt shows a similar one in the corresponding part of the sword, just as a mole on the face of ladies does the existence of a similar one in their private parts.

अथवा स्पृःति यद्भः प्रश्न निष्प्रोः भूतदेवधारे ।
काश्च्वक्षादेवयो ब्रह्मतिव ग्रान्ति शास्त्र विदिते देशम् ॥१०॥

Sloka 10.—Noting the particular limb touched by a swordsman who questions a diviner about injuries in the sword, the latter should declare the injury to exist in the particular part of the sword kept in the sheath, by understanding the following rules thereon.

To find out if there are dents at all on the sword, one should find out the Lagna at the time: if there are malefics in the Kendras, surely there will be some flaw in the sword.

इ. सं. 51
When the querist touches his head, the dent or injury will be in the first digit of the sword; when the forehead, in the second; when the space between the brows, in the third; when an eye, in the fourth; when the nose, in the fifth; when the lip, in the sixth; when the cheek, in the seventh; when the chin, in the eighth; when the ear, in the ninth; when the neck, in the tenth; when the shoulder, in the eleventh; when the chest, in the twelfth; when the armpits, in the thirteenth; when the breast, heart, stomach, abdomen and navel, in the fourteenth, fifteenth, sixteenth, seventeenth and eighteenth respectively; when the bottom of the navel, in the nineteenth; when the hips, in the twentieth; when the private parts, in the twenty-first; when the thighs, in the twenty-second; when between the thighs, in the twenty-third; when the knee, in the twenty-fourth; when the shank, in the twenty-fifth; when between the shanks, ankles, heels, foot and toes, in the twenty-sixth, twenty-seventh, twenty-eighth,
twenty-ninth and thirtieth respectively, according to the authority of sage Garga.

Slokas 16-19.—The effects that have to be predicted of the dents in the first five digits of the sword are severally, death of sons, acquisition of wealth, loss of wealth, all round prosperity and confinement; in the next eight digits (up to 13th) severally, birth of sons, quarrel, acquisition of elephants, death of sons, incoming of wealth, death, acquisition of wives and mental affliction: in the next eight (from 14th to 21st) severally, (14) acquisition of wealth, (15) loss of money, (16) acquisition of women, (17) death, (18) increase of wealth, happiness, etc., (19) death, (20) happiness and (21) loss of money; and in the last nine (21 to 30), they are respectively (22) getting

Sloka 20.—If there be defects beyond the thirtieth digit, the effects thereof are negligible; but in the odd and even digits, they prove auspicious and harmful respectively; while according to some sages (e.g. Parasara) the injuries beyond the thirtieth inch up to the end have no effects whatsoever.

Slokas 21-22.—A sword having the smell of the Karveera flower, the blue-lily, elephant’s ichor, ghee, saffron, round jasmine or Champaka, indicates prosperity, whereas one with the smell of cow’s urine, salt or fat bodes evil. Similarly, one with the smell of tortoise, marrow, blood or salt produces danger and misery, and one with the lustre of beryl, gold or lightning leads to victory, health and prosperity.
इद्मौशनसं-च श्रावणं रघुरे न श्रियमिच्छतः प्रदीशाम्।
दिव्या गुणवतिसुतामिलिस्तोऽसलिनाक्षरमिच्छतः विचक्षु॥२३॥
बह्वोक्रोणदुर्रथपानं यदि पापेन समीहतेऽथसिद्धम्।
श्रवंत्वासुमाक्षसतिधृः करिहसाक्षितं ततावगमेन॥२४॥

Slokas 23-24.—The following are the drinks prescribed by sage Usanas for the sword: one wishing for very great wealth should give a drink of blood by the sword; for begetting a virtuous son, a drink of ghee; for inexhaustible wealth, one of water; for the acquisition of money by sinful means, one of the milk of mare, camel or elephant; and for cutting the trunks of elephants, one of fish-bile, deer-milk, horse-milk, and goat-milk, mixed with the toddy of palm trees.

आर्के पयो हुद्विशाणमर्शमेतं
पारावतसुचकता च युतं प्रलेपः॥
श्रावण तेलमयितय ततोत्स वातः
पश्चाक्षितं न शिलायु भोंदिधाय त।॥२५॥

Sloka 25.—A sword rubbed with gingelly oil and then smeared with an unguent prepared with the milky juice of Arka plant, the cleaned powder of goat’s horn and the excreta of doves and mice must be given any of the drinks mentioned in the previous two verses, and afterwards whetted; such a sword will not break against stones.

श्च तदर्थथां प्रतितेन युक्ते दिनोऽस्यि पाधितमायसं यत॥
सम्मक्ष विरं चान्त्यानि नैति मद्ध न चान्ययौहेष्वापि तथा कौष्ठप्र।

Sloka 26.—An iron weapon treated with a day-old drink made of the burnt powder of plantains (or its rib) mixed with butter-milk, and then sharpened properly, will not break on stones, nor become blunt on other iron instruments.

Thus ends the 50th Adhyaya on "Signs of Swords."
Prediction through Limbs.

This chapter is probably spurious. So says Bhattotpala. But it will be seen that the author has himself referred to this subject, *viz.* Anga Vidya, in Adhyaya II supra (P. 15, lines 2, 3).

_Sloka 1._—An astrologer should predict good and bad effects on observing carefully the direction, speech, place and articles brought at the time, also taking into consideration the behaviour of the limbs of the questioner with reference to himself or to another person and the particular time of his query. For, Time which is Omniscient, All-powerful, and All-seeing, on account of its being the Soul (sustainer) of all beings—moveable and stationary—shows good and bad effects through the bodily movements and utterances of the querists.

_Sloka 2._—The place favourable for a query is one which is even (without depressions and elevations), covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names; which is the abode of Gods, sages, Brahmins, virtuous men and Siddhas, which is endowed with fragrant
flowers and crops, which pleases the heart through the
limpidity of its sweet water and which is covered with
beautiful green grass.

\textit{कृपाक्षियुतानि-वनामिरः गुणकृतीयखुर्ष्णस्यामिति:} ॥

\textit{स्लोक 3.} — Inauspicious is a place abounding in trees
which are cut, split, worm-eaten, thorny, scorched, coarse,
crooked, inhabited by ill-omened birds, bearing censurable
names and having many withered leaves and barks
fallen.

\textit{स्लोक 4.} — Equally inauspicious is a place such as
the burial ground, a desolate shrine, a place where four
roads meet, one that does not appeal to the heart, rugged
ground, a sandy place, one that is covered with rubbish,
charcoal, potsherds, ashes, husks and dry grass.

\textit{स्लोक 5.} — Similarly unfavourable will be places that
are occupied by ascetics, naked persons, barbers, enemies,
butchers, dog-eaters, gamblers, hermits, sick persons as
well as a prison, armoury, apitary or shops where \textit{honey}
is sold.

\textit{स्लोक 6.} — The best directions for a query are the
East, North and North-east; North-west, West, South
and South-east and South-west are unfavourable for the
querist. The morning time is beneficial, while the night and the two twilights and the afternoon are not favourable.

*Cf.* पराशरः।

वेकोः सर्वोः प्रवःपन्नै पूवाः परिवृष्टवलाम्।

सन्ध्यावोरणाः तु कृष्णाः तु बिन्धिताः।

यात्राविद्धानं हि शुभमक्षमं यत् प्रोक्तं निमिचं तदिहापि वाच्यं।

हस्ता पुरो न जनताहतं वा प्रद्धुः सिरं पाणित्वेष्ठ वस्से॥७॥

*Sloka 7.*—The same good and bad effects as well as fore-tokens as were given in connection with the marching of a sovereign (*Vide* sloka 12 of Ch. XLIII. *supra*) should be taken into consideration here also. The prediction may also be made by observing the articles brought at the time by others, what is in front of the querist, or what is in his hand or on his clothes.

अथाज्यान्यथोंवस्तन्वण्णपां च दशना

शृणु तस्मां गण्धो कच्चगलक्ष्ममापि यत्।

सतुष्ठं कार्यां संशणमुदस्यान्ति पुरुः

सिरं भूनासासधिकांकितमुलेखाज्ञातिच्यम्॥८॥

जिह्वा प्रीत्स्थिनिके पारिध्रुगमि ज्ञेन नामिः कर्ष्यपाली कुकटी।

वन्धन प्रुप्त जन्तुजानात्यापां तुतावत्सरी मेहतोर्मिन्नं च॥९॥

नपुसकार्यं च सिरो नजफ़्रामात्याच्छल्ल्यमर्पिनि स्त्रेण।

सिद्धर्मेष्यात् नपुससैनंति लक्ष्यंतेत्यक्रमेष्य पूवः॥१०॥

*Slokas 8-10.*—The following are the masculine limbs: thighs, lips, breasts, testicles, feet, teeth, arms, hands, cheeks, hairs, throat, nails, thumbs, the frontal bone, armpits, shoulders, the ears, the anus and the joints.

The feminine limbs are the brows, nose, buttocks, folds.
in the belly, hips, the lines on the palm, fingers, the
tongue, neck, the hind parts of the shanks, the heels, the
shanks, the navel, the ear-lobes, the outer-edge of the
ear and the nape of the neck; and the following are the
neuter limbs: the face, back, collar bone, the knees,
bones, the sides, the heart, the palate, the eyes, the male
genital organ, the chest, the end of the spine, the head
and forehead. If the querist should touch a limb of the
first group, the success of the task should be achieved
immediately; if a limb of the second group, the success,
will be delayed, while in the last group, it is improbable.
Even in the case of the limbs of the first two groups, if
they are coarse, injured, cut or lean, success will not be
achieved.

स्तुर्ते वा चालिते वाशपि पादाङ्कुत्तेषुक्रमभवेत्।
अजुअवः दृष्टि: शोकं ग्रिहोवाते नुगाध्रमस्॥११॥

Stotra 11.—When the big toe is touched or shaken,
the querist will suffer from eye-disease. When a finger
is touched, trouble for his daughter will arise. When
he strikes the head, there will be trouble from the King.

विप्रयोगसुखिस्य खानात्रः कर्पोऽहतिनयायेऽदा भवेत्।
स्मातिप्रायसाधिगुष्ठ कर्पं पु्रचन्धश्चायायाद्योजित।॥१२॥

Stotra 12.—When the querist touches the chest, he
will suffer separation; leaving off his cloth from his
body denotes the befalling of a dire calamity. If he
draws a piece of cloth towards himself and joins his feet
together, he will achieve his cherished object.

पादाङ्कुष्ठेन विशिवेद्याभि क्षेत्रोत्स्थितिनः।
इसलेन पादोऽर्क्षुष्टस्य दासीपथि च सा॥१३॥

श्र. सं. ५२
Sloka 13.—If he scratches the earth with his big toe, his thoughts will be about lands. If he scratches the feet with his hand, they are about a maid servant.

Sloka 14.—When the querist is looking at palm-leaves or birch-bark, his thoughts are about garments; when he is standing on hair, husk, bone or ashes, he will be afflicted with disease; and when he stands on or looks at ropes, nets or barks, he will be imprisoned.

Slokas 15-16.—If long pepper ( prepend), black pepper, dried ginger, cyperus grass, lodhra, costus, cloth, water, cumin seeds, gandhamamsi, dill or Tagara be seen or mentioned by the querist, his thoughts will be about a woman’s fault, a man’s fault, a person in distress, loss of everything, missing of the road, loss of children, loss of money, destruction of corn, son’s death, loss of bipeds (beasts with cloven hoofs), loss of quadrupeds and destruction of lands respectively.

Sloka 17.—When the querist holds in his hand the fruits of Banyan tree, Madhaka, Tinduka, Jambu, Plaksha, mangoes, and Jujube, he will get respectively money, gold, servants, iron, silken cloths, silver and copper.
**Sloka 18.** —When he sees a vessel filled with corn or a pot full of water, his family will prosper. The sight of the dung of elephants, cows and dogs proves severally destructive to wealth, young ladies and friends.

**Sloka 19.** —When he sees a cow, elephant, buffalo, lotus, silver or tiger. he will obtain woollen articles, wealth, garments, sandal paste, silken cloths or collection of ornaments respectively.

**Sloka 20.** —When the querist looks at an old Kapalika (a Saiva monk wearing skulls), his enquiry is about friends or gambling; when he looks at an ascetic of a high order, it is about a courtesan, king or woman in child-bed.

**Sloka 21.** —If he sees a Buddhist monk, a teacher, a Jain monk, a naked fakir, a soothsayer, a trader of a city or a fisherman, his thought concerns respectively a thief, the commander of army, a merchant, a female servant, a soldier, a shop-keeper or a condemned criminal.
Sloka 22.—When he looks at an ascetic, a toddy-seller or one engaged in gleaning corn, his thought is severally about some body who has gone abroad, tending cattle or one that has come to grief.

इन्हामि प्रेतु मम पदयतायः समादीशेत्युक्ते।
संयोगूऽ हम्बो य लाभेश्योऽदत्ता चिन्ता ||२३॥

Sloka 23.—If the querist uses the expressions, viz., “I should like to ask”, “please tell”, “your honour may see” and “kindly predict”, his thoughts are about some meeting, his family, profit and lordship (authority) respectively.

निदित्थिति गदिते जयाधवजः प्रस्तवेक्ष्य मम चिन्तितं वद।
आयु सर्वेजनमथ्यं तया दर्शताममिति च वन्युचारजः ||२४॥

Sloka 24.—If he says ‘Predict’, he thinks of victory or travelling. If he says ‘Think and tell my thoughts’, his thought is about a relative; and, if he runs to the astrologer in the midst of a crowd and tells “Find out quickly”, it is about a thief.

अन्तःखेड़े खजन उदितो बाह्रोजे बाह्रे एव
पादाभुक्तिकलनया दासदासीजनः स्ताव।
जब्रे ग्रेष्यो भविष्य भगिनी नामितो हफळधार्यः
पाण्यमंगलिठचयकथस्तुर्धां पुत्रकऽपि ||२५॥

मातं जस्ते मृद्वं गुरुं दक्षिणामकौ।
बाह्रे आतायश तत्पत्ती सुश्रुद्वं चौर्यमादिशेत्र ||२६॥

Slokas 25-26.—If the questioner touches an internal part of the body, the thief is one belonging or related to the family; if an external part, it is an outsider; if a big toe, a man-servant; if a toe, a maid-servant; if the
shanks, a labourer (messenger); if the navel, his own sister; if the heart, his own wife; if a thumb, his son; if the fingers, his daughter; if he touches his stomach, the thief is to be found in his mother; if the head, in his father (or teacher); and if the right and left arms, in his brother and brother's wife respectively. Thus prediction of theft has to be made from the touch of the limbs.

अन्तरक्षमतिवृत्य बाह्यस्पर्शीं यदि करोति पृष्ठकः ।
श्रेष्ठमूल्यश्रृङ्खलस्यज्ञांतो विवेकरकारतलखावस्तु चेतः॥२७॥
श्रमवनाभिमताक्षपरिमोटनतोऽस्यवा
जन्धृतारुकमाण्डलस्योलोकस्चौपरनम् ।
इत्यतितस्मात्मविनाध्विविभ्रमगतो-
न्युपितमुतानित्यरवतो रममेन न हृतम् ॥२८॥

Slokas 27-28.—The following are the indications for the non-recovery of the stolen properties: The querist touches an external part of the body after an internal one; or spits phlegm, passes urine or evacuates the bowels; or drops something from his hand; or bends some limb extremely and cracks it; or beholds empty pots carried by people or thieves; or hears ominous words such as "taken away, fallen, injured, forgotten, lost, broken, gone, stolen, dead" and the like.

निगदितमिद् यथस्रवं तुषारस्वितियादैकैः
सह मृतिकरं पावहारानां समं कृदतस्वुते ।
अववर्मपि स्पृणात्वशं हं गहराहरे
दत्तीच्छु तदा श्वस्त्राशं सार्विनं सुहितो वदेत ॥२९॥

Sloka 29.—All the signs mentioned above when coupled with the sight of husks, bones, poison, etc., or with the sound of weeping and sneezing (or injury?),
forebode death to men attacked by illness. If the qua-
rist touches an internal limb, belches aloud, it is to be
guessed that he is quite happy after a sumptuous feast.

सलास्पार्वाणांज्ञातः तावः च यात्रकमु ॥ ३० ॥

Sloka 30.—If he touches his fore-head or sees corn
with thorns, it is to be inferred that he has eaten boiled
rice; if he touches his breast, food consisting of पदिक corn; and if he touches the neck, his food has been of
barley.

सुखिकुचजटारामस्तेष्यदेवा पदिकलयवामः ॥
आवादयते चोछौ चाहते मधुरमं रसं ज्ञयमु ॥ ३१ ॥

Sloka 31.—If he touches the abdomen, paps, stomach
or knee, he must have eaten black gram, milk, sesamum
or rice gruel; if he smaks or licks his lips, he must have
tasted sweet dishes.

विसुके स्कोट्ये जिह्वामले वचनं विकृष्णयेतु ॥
कुंकुमस्थ कृष्णयेऽथ हिकेन्तु द्रोहेच सेन्यवे ॥ ३२ ॥

Sloka 32.—If he strikes his tongue against the cor-
er of the mouth, it is to be inferred that he has eaten
something sour; if he makes his mouth wry, something
pungent; if he hiccoughs, something astringent; and
if he spits, something salt.

सुष्णाल्यां शुष्कतिकं तदल्यं न कर्नारं प्रेक्षय वा मांसविभासः।
श्रृणगणोष्पस्तेषां शालकुं तदल्यं तेनेयुक्तमेतत्ब्रिमितमु ॥ ३३ ॥

Sloka 33.—If he spits phlegm, it is clear that he has
eaten a small quantity of something dry and bitter; if
there is the sight of a carnivorous animal, something
mixed with meat; if he touches the brows, cheeks
or lips, food consisting of bird’s meat. Thus, the signs for predicting food eaten have been stated.

Sloka 34.—If the person touches the head, throat, hair, chin, frontal bone, ear, shank or anus, he must have eaten the flesh of elephant, buffalo, sheep, hog, cow, hare, deer, or buffaloe’s meat mixed with others, in order.

Sloka 35.—When an evil omen is seen or heard, it is to be predicted that the man has eaten the flesh of lizards or fish. In a similar manner, the prognostication of abortion of a pregnant woman should be made at a query; i.e., if there are evil omens at the time of consultation, there will be miscarriage.

Sloka 36.—At a query as to what would be the sex of the child to be born, if a man is seen, inferred, present or touched, the birth of a boy is to be predicted; if it is a woman that is seen, etc., a girl; and if it is a eunuch, a eunuch will be born. The child-birth will be easy and happy if drink, food, fruits and flowers are sighted at the time.
**Sloka 37.**—When a woman touches with the thumb her eye-brow, stomach or finger at a query, she must then be thinking of the child in the womb. The same prediction should be made when honey, ghee and such other things or gold, gems and corals, or her mother, nurse and children are in front of her.

**Sloka 38.**—If, at a query, a woman touches the belly with her hand, it may be predicted that she is pregnant; but if there should be evil omens at the time, she may have abortion. The same will take place when she pulls out her belly owing to the pain given by her seat, or puts one hand over the other.

**Sloka 39.**—When she touches the right nostril, she may conceive a month hence; when the left nostril or the left year, two years hence; when the right ear or the breasts, two months or four months hence respectively.

**Sloka 40.**—If she touches the root of her braid, she will give birth to three sons and two daughters; if the ears, five sons; if the hands, three sons; if the little finger, one son; if the ring finger, two sons; if the middle, three sons; if the fore-finger, four sons; and if the thumb, five sons. If she touches the big toes or the heels, she will give birth to a daughter.
Sloka 41.—If she touches her right thigh, she will give birth to two girls; if the left thigh, to two boys; if the middle of the forehead, to four sons, and if the end of the forehead, to three sons.

Slokas 42-43.—When the pregnant woman touches the head, fore-head, brows, ears, cheeks, lower part of chin, teeth, neck, right shoulder, left shoulder, hands, chin, pipe of the neck, breast, right bosom, left bosom, heart, right side, left side, belly, hip, joint of buttocks and anus, right thigh, left thigh, knees, shanks or feet, she will give birth to a child in any of the asterisms in their order commencing from Krittika.

Sloka 44.—Thus have I explained in clear terms the prognostics of touching the limbs, after carefully examining the treatises on this science, for enabling people to attain their cherished desires. An astrologer, who knows all this and is endowed with high intelligence and a large heart, will always be honoured by kings as well as peoples.

Thus ends the 51st Adhyaya on “Prediction through limbs.”

53
Characteristics of Pimples.

This chapter also is declared to be spurious although this subject has been referred to by the author previously.

The pimples of the people of the four classes beginning with Brahmins are white, red, yellow and dark respectively; and the respective colours are auspicious only for the particular classes and those below them and not for those above them. The idea is that white is good for Brahmins; white and red for Kshatriyas; white, red and yellow for Vaisyas; and white, red, yellow and dark for Sudras.

Sloka 1.—Pimples, glossy and clear in lustre, on the head indicate a great deal of wealth; on the back of the face, immediate happiness or fortune; on the two eyebrows, misfortune; in the middle of the brows, meeting with beloved persons very soon and wickedness; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the places through which tears fall down, worries.

Sloka 2.—Pimples, glossy and clear in lustre, on the head indicate a great deal of wealth; on the back of the face, immediate happiness or fortune; on the two eyebrows, misfortune; in the middle of the brows, meeting with beloved persons very soon and wickedness; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the places through which tears fall down, worries.
Sloka 3.—Those on the nose and temples, give cloths and children respectively; on the lips, lead to the acquisition of good food; so also are those on the lower part of the chin; on the fore-head, to plenty of money; so too on the two sides of the jaw-bone; on the neck, to ornaments, food and drink; on the ears, ear-ornaments and a knowledge of the metaphysical science.

Sloka 4.—Pimples on the joint of the head produce a hit from an iron instrument: on the neck, blows; on the heart and breasts, the acquisition of a son; on the sides, grief; on the chest, attainment of desired objects or friends; on the shoulders, frequent wanderings for getting food; and in the two armpits, loss of wealth in various ways.

Sloka 5.—Those appearing on the back cause the destruction of the bundle of miseries; on the arms, of the hosts of enemies; those on the wrists, cause arrest or restraint; and those near the arms, acquisition of ornament, food, etc.

विष्रां is another reading for विनाशः.

वनाथि सोमायं श्रयमि कराङ्कुल्यदरः

वनाथि सोमायं श्रयमि कराङ्कुल्यदरः
Sloka 6.—Pimples appearing on the hands, fingers and belly lead to the acquisition of wealth, fortune and grief respectively; on the navel, to fine food and drink; those beneath the navel, to loss of wealth through theft; on the pelvis, to wealth and corn; on the penis, to the acquisition of a young wife and good sons; on the anus, to wealth; and on the testicles, to fortune and happiness.

Sloka 7.—Those on the thighs indicate the obtaining of vehicles and a wife; on the knees, loss on account of enemies; on the shanks, trouble from weapons; and on the ankles, troubles through travelling and confinement.

Sloka 8.—Those on the buttocks, heels and feet cause in their order loss of wealth, illicit cohabitation, and travelling; and on the fingers, imprisonment; and on the thumb, respect from relatives.

Sloka 9.—Throbbing, inflammation (tumour) and boils on the right half of the body and hits on the left half are favourable to men, while they are auspicious for women in the other side, i.e., throbbing, etc. on the left side and hits on the right.
Sloka 10.—Thus have I given an analysis of the pimples from head to foot; in the same manner, ulcers and marks may be classified. The existence, on the bodies of living beings, of moles, special marks and hairy circles also produce similarly the effects enumerated above.

Thus ends the 52nd Adhyaya on the "Characteristics of Pimples."

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वास्तुविद्या ॥५२॥ House-building.

वास्तुज्ञानमथातः कमलमन्युनिपरमप्रायात्मृ
क्रियतेःधुना मयेन्दं विद्रवानसांतमात्रीये ॥१॥

Sloka 1.——I shall now expound for the delection of learned astrologers the science of building houses, handed down by the creator through an unbroken succession of sages.

Dr. Kern remarks as follows:

"According to Utpala, Garga, etc., more explicit is the statement in a work bearing the title of श्री मद्याक्षबिपक्षकारिका, where we read,

इन प्रोक्तं वास्तुसाखं पूर्वं गर्भाय धीमते ।
गर्भोपवाकारः प्राप तस्मात्प्राप वृहदरथः ॥
वृहदरथाधिबिग्न्यां प्रासवान्वास्तुसांत्रकः ।
स विष्कर्मः जगातो शिवायायायायायः ॥
कुलसुभाविष्ठु पुनर्जीवकं भक्तिस्तोअविवेदः ।

.....

यथा स विद्वानविद्विधा विष्कर्मां गंगाधरं सक्षमार्ग्यवर्षिणं सवस्त्राघ्यानविष्ठे।
सक्षमार्गायां सूक्ष्णाः कृत्तमां भवविविष्ठवां सवस्त्रांमेलामेलामेलामेलामेलां ॥

This passage, with many others, shows that Garga, Parasara, and the like, are mere mythological beings, of exactly the same
historical value with Brahman, Viswakarman, Vasudeva. In the opening stanzas of the विष्णु, we find,

बहुरक्षर श्पृष्ठए पूं वास्तुशास्त्रं पुरातनम्॥
परार्थः प्राह बुद्धधार्य बुद्धध्य: प्राह च विष्णुमंणी ।
स विष्णुकमाण्डलं जगत्य हिताय प्रोवाच शास्त्रं बहुभेदयुक्तम ॥
विष्णुमानवः
वास्तुशास्त्रं प्रवेण्टेऽगमि कोकान्त हितकामः॥

The Viswak seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms किरणायाम्बन्ध्य or from Garga, from Brihaspati, Viswakarman himself, Kasyapa etc., recur in the Viswak, a copy of which is in the translator's possession."

किमपि किल भृतमभवन्धनानं रोदसी शरीरं ।
तदसरगणेन सहसा चिनिषपादोधूलं न्यङ्कयम् ॥२॥
यत्र च चेत गृहैं चेत विशुद्धोदते जितेनानंतितः स तत्रैव ।
तदसरमधं विधाता वास्तुनरं कल्याणमास ॥३॥

Slokas 2-3—There was, it is said, some Being* that obstructed the Earth and the Sky with its body. That was suddenly caught hold of and placed topsy-turvy by the multitude of Gods, who became the presiding deities of the several limbs of the Being that were touched by them. The creator ordained that Being to be the House-God of the nature of Gods.

तथा च बुद्धध्य: ।
पुरा क्रतुर्यः प्रार्थीपाक्षुर्ते समुपस्थितम् ।
ब्याप्तमानं शरीरेण सकलं सुष्पनं तत् ॥
तद्वर्ता हिद्मथं देशा गता: सेम्या भवावुतात् ।
ततसै: कालकमल्लसुर्यवीर्या तमंगागुरुम् ॥
विनियितसंधिप्रस्थ रिपनिंवशेषे ते सुरा: ।
ततेव वास्तुर्वर्त्तु क्ष्मा समस्थितन्त्रे ॥
Sloka 4.—The King's house is one of five kinds. The best of them is 108 cubits in width and the other four are 100, 92, 84, and 76 cubits respectively. Their length is greater than the breadth by a quarter (i.e., 135, 125, 115, 105 and 95).

Sloka 5.—The five houses of a commander-in-chief are in order 64, 58, 52, 46 and 40 cubits in width, and their length exceeds the breadth by a sixth.

Sloka 6.—The houses of ministers are 60, 56, 52, 48 and 44 cubits in breadth and their length exceeds their breadth by an eighth. The houses of queens have half the dimensions of the above ones.

Sloka 7.—The width of the houses of the Yuvaraja is 80, 74, 68, 62 and 56 cubits respectively and their length exceeds the breadth by a third. The dimensions of the
houses of the younger princes are half of those of the Yuvaraja’s.

Sloka 8.—The measure for the houses of feudatory chiefs, nobles and king’s officers is equal to the difference between the measurements of King’s houses and those of the minister’s. The dimensions of the houses of chamberlains, courtiers and artists are equal to the difference between the measurements of the houses of the King and the Yuvaraja.

Sloka 9.—The houses of all directors and officers (of stables, elephant-yards, dairies, royal kitchens, etc.) should be of the dimensions of treasure-houses and pleasure-houses; the difference between the measurements of the houses of Yuvaraja and minister gives the measure of the houses of heads of industrial workshops and of envoys.

Sloka 10.—The five sorts of houses of royal astrologers, preceptors and physicians measure 40, 36, 32, 28, and 24 cubits in breadth and their length exceeds the breadth by a sixth.

Sloka 11.—It is auspicious for a house to have the same height as its breadth. The length of houses consisting of single halls should be double their breadth.
Slokas 12-13 — The breadth of the houses of Brahmins and other four classes range from 32 cubits to 16, each being diminished by 4; i.e., Brahmins have five houses with the above measurements; Kshatriyas have four with 28, 24, 20 and 16 cubits for their breadth; Vaisyas, three with 24, 20 and 16 and Sudras two with 20 and 16. The lowest class of people (Pariahs, etc.) must have houses with smaller dimensions than these. The length of the houses of the four classes exceeds the breadth by a tenth, eighth, sixth and fourth respectively.

Sloka 14.—The treasury and pleasure-house must have the dimensions equal to the difference between those of the King’s and Commander-in-Chief’s houses. The measure for the houses of King’s officers is equal to the difference between those of the houses of Commander-in-chief and one of the four classes. That is, if an officer belongs to the Brahmin class, the difference referred to is one between the measure of the Commander-in-chief’s house and an ordinary Brahmin mentioned in the previous two slokas; if the officer is a Kshatriya, we have to subtract the measure for a Kshatriya’s house; ॥ ॥
and so forth. [If it is a Kshatriya officer, he will have four houses and the measure should be found out by subtracting from that for the 2nd, etc. of the Commander-in-Chief. Similarly in the case of officers belonging to other classes.]

अथ पारसवादीनां खमानयंगदर्भसमं भवनस्।
हिनागिकं खमानादशुभकरं वास्तु सतेषाम्।∥१५∥

Sloka 15.—The houses of persons of mixed classes viz., Parasavas, sons of Brahmins by Sudra women, Bhurja Kantakas, sons of Brahmins by Vaisya women, and Murdhavasiktas, sons of the same by Kshatriya women, have a measure equal to a half of the sum of the measures for a Brahmin's house and for the other parent's. It is inauspicious for all to have houses which either exceed or fall short of the given measurements.

The measure for the house of a Parasava is \( \frac{32+20}{2} = 26 \) cubits in breadth.

पञ्जाब्रजमिर्दमिति धान्यायुधविहितंतुगहारं च।
नेन्द्रानि शाक्सकारा हस्तशतादुक्षिंचिं परत्।∥१६∥

Sloka 16.—There is no fixed measure for houses of cattle, houses of ascetics, granaries, arsenals, houses of sacred fire, and pleasure-houses; but the writers on this science do not approve of a height of more than 100 cubits.

तथा च गवः:
शास्त्रव्यस्तिं कार्य चतुःशास्त्राद्युधं हुँचः।
आयं तत् तयं तु हुः तथाश्च सर्वसमं।∥

सनाशास्त्रव्यस्तिनां समस्तसहिते द्विपाञ्चे ब्यापे।
शाला चतुर्दशीहस्ते पञ्जाब्रजस्वरेश्वरिन्दः।∥१७∥

Sloka 17.—Add 70 to the measure for the houses of the Commander-in-Chief and the King; keep this sum
in two places, and divide one by 14 and the other by 35. The two quotients give the measure, for the hall and verandah respectively of the two.

**Stokas 18-19.**—In the houses of Brahmins, etc. which measure from 32 cubits, the halls should have a breadth of 4 cubits 17 digits; 4 cubits 3 digits, 3 cubits 15 digits, and 3 cubits 13 digits respectively. The verandahs of the above are in order, 3 cubits 19 digits, 3 cubits 8 digits; 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits.

**Stokas 20-21.**—Outside the house there should be made a foot-path whose breadth is a third of the hall. If the path is in front (to the east) of the house, the latter is termed “Soshneesha,” one with a turban. If it is behind (to the west of) the house, it is called Sayasraya one with western or hind support; if it is on the sides, it is termed Savashtambha one with proper support; and if it is all round the name of the house is Susthita, well-fixed. All these types are approved by the authorities on architecture.
Sloka 22.—The height of the first storey should be a sixteenth of the width with an addition of four cubits. The height of each of the following upper storeys is to be lessened by one-twelfth of the preceding one.

So the height of the ground floor of the King's house is \[ \frac{108}{16} + 4 = 6 + 4 \text{ or } 10 \text{ cubits} 18 \text{ digits.} \]

Sloka 23.—The wall of all houses made of burnt bricks should be a sixteenth part of their breadth. There is no restriction regarding the houses made of wood.

Sloka 24.—The breadth of the houses of kings, commanders (and others) is to be increased by an eleventh and 70 added. This number will give the height of the doors in digits, and a half of that, their width.

Sloka 25.—In the case of Brahmins, etc., the number denoting the breadth in cubits should be taken as that of digits and that increased by 18. To this should be...
added an eighth part of itself. That will give the width of the door; and thrice this will be its height.

The width of Brahmin house is 32 cubits. \( \frac{32}{8} = 6 \). This is to be taken as 6 digits. Add 18. i.e., \( 6 + 18 = 24 \) digits. \( 24 + \frac{3}{8} \) of 24 = 27 digits. This is its breadth and \( 27 \times 3 = 81 \) digits, its height.

\( \text{उच्छर्यन्यायामिदशत्सहस्राकाशस्तरिनर्युत्काली बाहुल्यम्} \)

\( \text{शाखेकोमेकार्य सार्वं तदं स्वादुकुम्बरियोःः} \) \( \text{॥२६॥} \)

\( \text{उच्छर्यन्यायामिदशत्सहस्राकाशस्तरिनर्युत्काली बाहुल्यम्} \)

\( \text{प्रथुत्वमेतेन्द्रियाम्} \)

\( \text{नवसागरक्षतेर्विविन्यः समम्ब द्रवांशहीनोऽसोः} \) \( \text{॥२७॥} \)

\( \checkmark \) \( \text{Slokas 26-27.} \) — The thickness of the two side-frames of the door is as many digits as the height numbers cubits. One and a half times this gives the thickness of the threshold and the upper-block. The breadth of all the four pieces is an eightieth part of seven times the door-height. An eightieth part of nine times the height (of a storey) gives the width of a pillar at the bottom; and the same lessened by a tenth is its width at the top.

A pillar of the ground floor in a King’s house will have a width of about 1 cubit and 5 digits at the bottom and about 1 cubit and 2 digits at the top. Its circumference is thrice the width.

\( \text{सम्बन्धस्त्रोता रुचको वच्छीश्वारिनिर्वज्ञको दिगुणः।} \)

\( \text{द्राक्षिष्ठता तु मध्ये प्रलीनको ईति ईति ईति} \) \( \text{॥२८॥} \)

\( \text{Sloka 28.} \) — A pillar that is perfectly square in the middle (leaving off the two ends) is called Ruchaka; one that is octagonal, a Diamond; one with sixteen angles (or sides), a double Diamond; one with 32 sides, Praleenaka; and a round one is called a cylinder.
Sloka 29.—When the whole pillar is divided into nine equal parts, the first two parts will belong to the bottom and the last two to the top. Designs and artistic figures can be made in these parts. The lowest part is called the Support; the second, the Pot; the eighth, the Lotus and the topmost, the Upper Lip.

These names must be significant.

Sloka 30.—The thickness of the chief beam is equal to that of the pillar; above these are beams and minor beams, and their thickness is lessened by a quarter of the immediately preceding one.

Sloka 31.—A house with an unbroken verandah all round is termed Sarvatobhadra (all round good). This kind of house with four doors is auspicious for Kings and Gods.

Sloka 32.—A house which has verandahs starting from the wall of the hall and going to its extremity from left to right is termed Nandyavarta, which should have only three entrances leaving off the western one.
Sloka 33.—The front verandah of the main building should extend from the left hall to the right hall. Another verandah is made thence from left to right and still another beautiful one from there in the same manner. A building with such verandahs is known as Var-dhamana, which should not have an entrance in the south.

Sloka 34.—In the Swastika mansion, the western verandah should extend from the left hall to the right one; the other two verandahs (southern and northern) originating from the above should touch the end in the east, and a fourth one (the eastern) is held between them. Such a mansion with an eastern entrance is favourable.

Sloka 35.—In the Ruchaka type of building, there are two verandahs touching the ends, in the east
and west; and touching these two internally, there are two more. In this a northern entrance is not auspicious; while in the other quarters they are good.

Sloka 36.—The Nandyavarta and Vardhamana types of houses are best suited to people of all classes; Swastika and Ruchaka are moderate, and the rest are good for kings, ministers, etc.

Slokas 37-38.—A three-storied building, lacking the northern hall, is known as Hiranyanabha and indicates good luck; similarly, one without the eastern hall known as Sukshetra conduces to prosperity; one without the southern hall known as Chulli destroys wealth; and one without the western hall called Pakshaghna causes hatred and the destruction of children.
Slokas 39-41.—A house with only a western and a southern hall is termed Siddhartha; one with a western and a northern hall, Yamasurya; one with a northern and an eastern hall, Danda; one with an eastern and a southern hall, Vata; one with an eastern and a western one, Graha-Chulli; and one with a southern and a northern one, Kacha. The first kind of house leads to the acquisition of wealth; the second, to the death of the house-holder; the third, to punishment and death; the fourth, to grief from quarrel; the fifth, to loss of money; and the sixth, to hatred among kinsmen.

There are many writers on architecture such as Viswakarman, Maya, Kama and Hiranyakarha. The last one mentions 64 or 120 varieties of houses. Great kings can have mansions of 8½ storeys; Brahmins, of 7½; Kshatriyas, of 6½; Vaisyas, of 5½; and Sudras, of 3½. The height of Sudra's house ought not to exceed 20 moderate cubits; that of Vaisya's, 40 cubits; that of Kshatriya's, 60 cubits; that of Brahmin's, 80 cubits; and that of king's, 100 cubits. The last is the maximum limit for the height of human habitations.

According to the same authority, the height of the foundations of best houses is to be 2½ cubits.

There is restriction regarding the height of the storeys of buildings with two, three and four halls. In a house of a single hall, the height is equal to its breadth.

According to another authority, viz Sakra, the width of single-halled houses is not restricted; but it should not exceed the length. Should it exceed the length, such houses would be called Utsargas. But single-halled houses are not prescribed for Brahmins, etc. Such houses are not conducive to longevity, but if made of straw, they can be permitted (Garga).

Viswakarman speaks of three kinds of digits, viz., major, moderate and minor. The first is the length of eight of full-grown barley grains; the second, of seven; and the third, of six.
They are respectively called Prasaya, Sadharana, and Sama. It appears our author refers here to the last kind of digit. Visvakarman opines that in the construction of houses, etc., the first kind of digit should be adopted; of beds, eating plates, vehicles, etc., the last variety.

The combination of old and new bricks, baked and raw ones, etc., is forbidden. But Hiranyagarbha says: if necessary, raw bricks should be used below, and then baked ones. Maya objects to this and states:—There are five things to be done for houses; viz., Katima, Granthima, Dayima, Ripima and Khatima. Hiranyagarbha says: There are different kinds of houses according to the materials used in the construction. One built of stone is called Mandira; of baked bricks, Vastu; this is the best; of raw bricks, Sumanta; of mud, Sudhara; of wooden logs, Manasya; of bamboos, Nandana; of canvas for kings, Vijaya; of varieties of straw, Kalima.

For house-holders the best houses are those made of gold, silver, copper and iron. They are respectively called Pushkara, Sribhava, Suryamanta and Chanda. There are also four other varieties, viz., those made of lac, Anila, tin and Varibandhaka (वारिबंधक). Thus there are fourteen varieties of houses in all categories.

एकादशीतिविवाहे दश दश पृष्टारायत्ता रेखाः |
अन्तरख्योद्ध सुरा द्वा́रिनश्वद्राकाङ्क्षाः ||४२||

_Sloka 42._—In order to divide the ground-plan of a house into 81 squares, draw ten lines from east to west and ten others from north to south. Inside the diagram, thirteen deities are situated, and thirty two in the outer compartments. Thus, there are 45 deities in this figure. (p. 436)

शिष्यिष्यज्ञानतेन्द्रस्फुर्तस्या सुशोभन्तारिक्ष्यः |
ऐश्वर्यादिकामशो दिशिणपुर्वभनिल: कोणे ||४२||
Slokas 43-45.—The deities situated in the outer compartments beginning with the north-eastern corner and ending with the south-eastern are:—Sikhi, Parjanya, Jayanta, Indra, Surya, Satya, Bhrisa, Antariksha and Anila. Then follow from South-east to South-west, thence to north-west and thence to north-east, Pushan, Vitatha, Brihatkshata, Yama, Gandharva, Bhringaraja, Mriga, Pitru, Dauvarika, Sugriva, Kusumadanta, Varuna, Asura, Sosha, Papayakshma, Roga, Ahi, Mukhya, Bhallata, Soma, Bhujaga, Aditi, and Diti, thus 32 in all.

Slokas 46-48.—In the centre, there is Brahman occupying nine divisions; to his east, there is Aryaman (in 3 squares); next and to the right of Aryaman, at the interval of one compartment, there is Savita in a single square; next to him to the right is Vivaswan; next to him is Indra; then going up, i.e., to the west of Brahman there are Mitra (in 3) and Raja Yatshma; then turning to the east, there is Prithvi Dhara (in 3) and Apavatsa. Thus, these eight are along the circumfe-
rence around Brahman. In the internal north-eastern corner (behind Parjanya), there is Apah; South-east (between Savitru and Anila), Savitra; South-west, Jaya and north-west, Rudra.

Sloka. 49-50.—Apah, Apavatsa, Parjanya, Agni and Diti form one group, each occupying one compartment, in the north-eastern corner. In the same manner, there are five deities in each of the corners. The remaining deities, 20 in number, in the outer compartments, have
each power over two squares. The remaining 4 deities headed by Aryaman have jurisdiction over three squares each in the four quarters.

So in each corner there are five deities ruling over single squares. Savita, Savitra, Anila, Antariksha and Pushan in the South-east; Vibudhadhipathi, Jaya, Dauvarika, Pitru and Mriga in South-west; and Rajayakshma, Rudra, Papayakshma, Roga and Ahi in North-west. Twenty deities exercise authority over two squares each; in the east, Jayanta, Indra, Surya, Satya and Bhrisa; in the south, Vitatha, Brihatkshata, Yama, Gandharva and Bhringaraja; in the west, Sugriva, Kusumadanta, Ambupati, Asura and Sosha; and in the north, Mukhya, Bhallata, Soma, Bhujaga and Aditi. The remaining four, viz., Aryaman, Vivasvan, Mitra and Prithvidhara in the four quarters beginning with the east (with reference to Brahman) preside over three squares each.

Slokas 51-54.—This House-God has his head turned towards the north-east and face hung down. Agni is situated on his head; Apa, on the face; Aryaman, on the breast; Apavatsa, on the chest; Parjanya, Jayanta, Indra and Surya of outer compartments, on the eye, ear, chest and shoulder respectively; Satya, Bhrisa, Antariksha, Anila and Pushan, on the arm; Savita and
Savitra on the hand; Vitatha and Brihatkshata, on the side; Vivasvan, on the stomach; Yama, Gandharva, Bhringaraja and Mriga on the thigh, knee, shank and buttock respectively. The above deities are situated in the parts on the right side of the House-God. Similarly, there are deities on the left side, i.e., Prithvidhara, on the left breast; Diti, on the left eye; Aditi, on the left ear; Bhujaga on the left side of the chest; Soma, on the left shoulder; Bhallata, Mukhya, Ahi, Roga and Papayakshma, on the left arm; Rudra and Rajayakshma, on the left hand; Sosha and Asura, on the left side; Varuna, on the left thigh; Kusumadanta, on the left knee; Sugriva, on the left shank; Dauvarika, on the left buttock; Sakra and Jayanta, on the genital organ; Brahman, on the heart, and Pita, on the foot.

अश्याश्चापदमथवा कृत्वा रेखाश वषणागात्तिर्यासः ।
ब्रह्म च बह्षक्षोण्याण्यास्तु बद्धातुक्तते । सार्धा: ।
उक्केस्याय ये झेपाते दिपदा विशपिते हि ॥५६॥

Slokas 55-56.—Or, drawing nine lines across and nine vertically and thus getting 64 squares, diagonals should be drawn from corner to corner. Of this area, Brahman rules over the central four squares; and the eight deities situated along the diagonals in the corners near him over half a square (viz., Apa, Apavatsa, Savita, Savitra, Vibudhadhipati, Jayanta, Rajayakshma and Rudra) in the outer corners, Sikh, Antariksha, Anila, Mriga, Pitru. Papayakshma, Roga and Diti, over half a square; those that are on both sides of these, over one and a half squares (Parjanya, Bhrisa, Bhringaraja, Dauvarika, Sosha and Nagadhipathi, i.e., Ahi); and the remaining twenty, over two squares.
Though the author speaks of only quadrangular houses here, elsewhere, he speaks of hexagonal, octagonal, circular, etc. houses.

Sloka 57.—The meeting points of the longer diagonals and the exact middle points of the squares should be considered as the vulnerable points which a wise man ought not to hurt.

Utpal suggests the author of the present work on architecture; for he says:

तथा वासस्त्रयांवासस्त्रयांवासस्त्रयाः
रेगान्तां वर्त्तमानां वर्त्तमानां
पुस्तकान्तां मेघां उष्णिविनिविषयंहि

सम्पत्ता वंशानां मध्यानि समानि यानि च पदानाम्।
समानि तानि विन्यास तानि परिपीढंयेत्राः। ॥५७॥
Sloka 58.—If the above vulnerable points be hurt by impure materials, nails, pillars, pegs, etc., they would give trouble to the owner of the house in the corresponding limbs of his body.

Sloka 59.—If, at the time of a query, the house-owner scratches a limb, there will be some hurt in the corresponding part of the house. Or at the time of fire-worship, if there is any evil omen or unnatural behaviour of the fire in any particular aspect of it, the corresponding limb of the House-God will be faulty through a nail or peg.

Slokas 60-62.—If the thorn is wooden, the owner will sustain loss of wealth; if it is made of bone, there will be trouble to his cattle and danger from disease [if it be of metal, there will be danger from weapon
and if it be skulls or hair, there will be death. If it be charcoal, there is danger from thieves; if it be ashes, there will be constant risk from fire. The dart, unless it be of gold or silver, will prove disastrous on a vulnerable point. A heap of husk or chaff whether found in a vulnerable spot or any other, retards the acquisition of wealth; even an ivory peg situated in a vulnerable part will lead to misery.

The portion in square brackets is omitted in some editions.

Slokas 63-64.—The nine points of intersection of the lines connecting Roga and Anila, Pitru and Anila, Sosha and Vitatha, Mukhya and Bhrisa, Jayanta and Bhringa, and Aditi and Sugriva are considered to be the most vulnerable parts. The measure of the vulnerable part is an eighth part of a square.

Sloka 65.—A diagonal has in breadth as many digits as each square numbers cubits. The breadth of a line (running east to west and north to south) is one and a half times that of the diagonals.

Sloka 66.—A house-owner wishing for happiness should carefully guard Brahman situated in the middle of
the house. By hurting him through remnants of food and the like, he will come to grief.

दक्षिणमुनात्र होने वास्तुनरेश्योग्योवनादोषाः |  
वामेष्वर्धनेनान्वानात्रि: द्विसारि सुगृहाठयते सर्वेः ||६६॥
शीतोशाः सुमरणोऽप्रेष्यतं बापी चरणवैक्लये |  
अविकलगुणेः वसतां मानाभियुतानि सौभायानि ||६८॥

Slokas 67-68.—When the House-God is bereft of the right-arm, there will be loss of wealth and misery through women; when of the left arm, loss of money and corn; when of the head, loss of all virtues; when of the feet, misery from women, death of sons and servitude; when the God is endowed with all limbs intact, the inmates of the house will be blessed with happiness mingled with honour and wealth.

गुहनगरमामेषु च सर्वं त्रेष्यं प्रतिविष्ठितादेवाः ||  
तेषु च यथातुरुपं चर्णि बिग्राह्यो वासना: ||६९॥

Sloka 69.—In the same manner are deities situated in the different parts of houses, towns and villages. To Brahmins and others in the above, proper divisions of these should be allotted.

In these also, vulnerable points should be kept clean.

वासगृहाणि च विन्यायाधिकारो वनाधिकारानि ।  
विश्वेत्सं च यथा भवनं मन्नित्व तान्येव दक्षिणतः ||७०॥

Sloka 70.—The dwellings of Brahmins, etc., should be located in the north, etc. The houses are to be constructed in such a way that when we enter the court-yard the houses lie to our right, i.e., if a house faces the east, the entrance to its court-yard must face the north; if the south, the east; if the west, the south; and if the north, the west.
Sloka 71.—The following are the effects of the doors at Sikhi, etc., whether in the plan of 81 compartments or of 64.

अनित्यमयं श्रीजनं प्रभूततनता नरेन्द्रवाष्टम्यः।
ऋषिपरतानृत्तवं ऋषि चाँदैंच पूर्वेण ॥७२॥

Sloka 72.—If the door is at Agni, Parjanya, etc., to Anila on the east, the effects in order are danger from wind, birth of daughters, immense wealth, royal favour, hot temper, uttering falsehood, cruelty and theft.

अल्यसुतत्तवं प्रेध्यं नीचंयं अश्रयापासुतत्वद्विद्।
रूद्रं हलममधनं सुतार्थेष्यं च यामणेः ॥७३॥

Sloka 73.—If the door is at Anila, etc., up to Pitrul on the south, the effects in order are few children, slavery, low life, increase of food, drink and children, honour, ingratitude, penury, destruction of sons and power.

सत्योदा रिपुश्रद्ध्वं सुतवनात्यः सुतार्थ्यसमस्मेतः।
धनसम्पद्युक्तविंयं धनश्रयो रोग इत्यपरे ॥७४॥

Sloka 74.—On the west, they are in order, son's suffering; increase of enemies; no acquisition of wealth or sons; the prosperity of sons and wealth; increase of money; trouble from King; loss of money; and ill health.

वषवन्धो रिपुश्रद्धः सुतवन्नामः समस्तगुणसमस्मेतः।
पुत्रवधार्तिंस्येवं सुतेन दोषा: खियया नैःखयः ॥७५॥

Sloka 75.—On the north, they are death or captivity, increase of enemies, acquisition of wealth and sons,
possession of all virtues, getting sons and wealth, enmity with one's own son, faults in wife and poverty.

In other Sasrtras, eight presiding deities are spoken of. Each has his own asterism. Similarly, the 32 doors also have their stars. By the agreement of the Moon and the stars, houses and doors are to be constructed. The 8 Vastunarās with their stars and deities are:

\[
\begin{align*}
\text{रिको चन्द्र च्वाक्राण भिखः या चंपसस्मा।} \\
\text{वानसो मद्य इत्यम भृणा वास्तुनरा वृषेः।} \\
\text{रिको चुंबिस्ताविज्ञान चन्द्रे सोमक्र भृतिक।} \\
\text{वद्येऽर राहुक बत्तिण लिङ्गे भृमकस्मा मधा।} \\
\text{वृष: चुरिरं भनिषा च चुरे जात्रक्र रेगिणि।} \\
\text{भद्रे तु अवमण: सार: कप्री थुक्रक्र फलकुली।} \\
\text{चन्दूतारा चवृंभूमन कर्मद्वल विस्थितः।} \\
\text{विमुहन्यति रिकेन चथेन विपुला: श्रीवः।} \\
\text{वद्येऽर निरहसुम्हृण्य: सिहेन जितशतुता।} \\
\text{अस्मश्य सारस्येय स्याहृथे परितप्ते भुजः।} \\
\text{कार्येन चाप्सद्र्शीणा निर्न भद्रेण निबृति:।}
\end{align*}
\]

The following Slokas give the asterisms of the doors:

\[
\begin{align*}
\text{तह:- रका मगचन्दभ्र च विशालका च पुनर्वसु:।} \\
\text{तिथिः हलस्थानाश्र च कामापुराणु निर्देशेत।} \\
\text{विष्ट विशालका पौण्य च नेन्द्रे यमदेवतमु।} \\
\text{चंद्रवाचार्य सैन्त्र कमालप्रकाशसंधिस्तम्।} \\
\text{पिथृय प्रकस्या वाचार्या पाण्य च हिंदुवतमु।} \\
\text{छायाप्रकाशाविविक्त्र कमालप्रकाशसंधिस्तम्।} \\
\text{साहाय्यावहितलोकः मेवणव वासवं तथा।} \\
\text{षार्थ: ग्राह्य कमालसैलयपूरुं च दिनिन्दिनिथु।} \\
\text{सारतकोणकुपस्तमभ्रमाविद्वस्तुभद्य द्वारस्य।} \\
\text{उद्भवाद्विइणुमिता त्यक्त्रा भृमि न दोषाय। ७६।}
\end{align*}
\]

Sloka 76.—A door being pierced by a road, tree, corner, well, pillar or water-slouce, is inauspicious, but on
its being removed to a distance equal to twice its height, it will not do any harm.

सः

प्रश्न्याविव्रेद द्वारं नासाय कुमारदेश्यं तरुणा।
पञ्चदराय शोको व्ययोमुनिः साविणिः प्रौंकः।
कपेनाजपशार भवति विनाश देवताविव्रेद ।
सम्बोधन स्निदोपः कुलनाशो ब्रह्मणोमिसुले।

Slokas 77-78.—A door hurt by a road augurs the death of the owner; one by a tree, trouble to children; one by mire, grief; one by a runnel, expenses of money; one by a well, epilepsy; by an idol of God, death of the owner; by a pillar, frailty of women; and one facing Brahman, leads to the destruction of the family.

उन्मादः खयमुद्धारितेः पिन्हिते सयं कुलविनाशः।
मानाधिके नुपभयं दस्यमयं व्यसनमेव नीचे च।
ढारं ढारकोषपरं यज्ञ शिलाय सुड्डरं यथा।
आव्याचं शुक्लयदं कुमं कुलनाशनं भवति।
पीडाकरमालितपिंडितमन्तरिंतं भवेद्भाविः।
बाह्यविनते प्रवासो दिग्मराते दस्यमः पीडा।

Slokas 79-81.—A door which opens by itself, produces lunacy; one that closes of its own accord, ruin of the family; a door, which is too big, causes fear from the king; a low one indicates trouble from robbers and misery; one above another and one too narrow are not auspicious; one that is too broad leads to famine; a bent door brings about the annihilation of the family; one
that is pressed hard by the upper block causes trouble to the owner; one bent inwards augurs the death of the master; one bent outwards, absence from home; one standing awry in regard to its quarter, trouble from robbers.

\textit{Sloka 82.}—The principal door ought not to be outdone by others through superior structure and design. The former must be embellished with auspicious objects such as water-pots, fruits, foliage and images of Siva’s attendants.

\textit{Sloka 83.}—In the outer-corners beginning with the north-east of a house are Charakee, Vidari, Putana and Rakshasee. Those who dwell in the corners of cities, houses or villages come to grief, whereas the outcastes, such as those that eat dog’s meat flourish there.

\textit{Sloka 85.}—The trees Peepul, Banyan, Indian fig and Aswattha are of untoward effects in the four corners be-
ginning with the south in order; while, in the directions beginning with the north, they are favourable.

तथा च गर्गिः:
वज्रेश्वर्युन्दकर्ष्यं प्रव्रतं दक्षिणाभाय।
न्यायोद्वियः भागे उत्तरे चाप्युद्वर्तम्॥
बाघिरे तु सन्त्र ब्रह्माति उक्ते ब्रह्मारुपश्रमम्।
न्यायोद्वियः राजा: पांशा नेत्रामयसुदुःखरे॥
चर: पुराःश्चर: ज्ञानकिरणे चाप्युन्दम्बरः।
अश्वथः पांशे भागे दुःसत्नरतो भवेत॥

आसमः कण्टकिनो रिपुभवः। क्षीरिषोऽश्वाय।
फलिन: प्रजालक्षकरा दाहरुयपि चवेलिदेशामु।</code>

Slokas 86-87.—Thorny trees near the houses cause threat of enemies; milky ones lead to the destruction of wealth; those laden with fruits, to the loss of children; even the timber of these trees should be avoided in the construction of houses. If such trees are not cut down, worshippable ones such as Punnaga, Asoka, Arishta, Bakula, Jack, Samee and Sala are to be planted amidst them.

शतौष्ठिष्ठुमलया मधुरा सुगन्धा
किर्त्त्वा समा न सुषिरा च सहीं नारणाम।
अच्छ्ह्वनि अमविनोदसुपागतानि
वचे निश्चय किर्त्तम शाश्वतमन्दिरेऽथ॥८८॥

Sloka 88.—A ground that is soft, even, of sweet odour and taste, and abounding in commendable herbs, trees and creepers, and not hollow inside, confers prosperity even on those persons who take rest on it from the
fatigue of a journey; how much more then on those who have a permanent home on it?

Slokas 89-90.—If a minister's house is nearby, there will be loss of wealth; if a rogue's (or gambler's) house, death of a son; if a temple, mental affliction; if a cross-way, ill repute; if a holy tree, danger from planetary influences; if a house is filled with ant hills or holes, calamities; if a chasm is nearby, thirst; and if the ground is in the shape of a tortoise, loss of money.

Sloka 91.—If there is a slope towards the north, the ground is auspicious for Brahmins; one towards the east, for Kshatriyas; one towards the south, for Vaisyas; one towards the west, for Sudras. Others hold that Brahmins may dwell in any direction, and others according to their rank; i.e., Kshatriyas in ground inclined towards the east, south or west; Vaisyas towards south or west; Sudras towards the west alone.

Sloka 92.—In the centre of the house-site, dig a pit, one cubit in diameter and depth. If, on filling it with the same earth, the pit is insufficiently filled, it is harmful;
if just filled, moderate; and if the earth is more than sufficient, it brings fortune.

Sloka 93.—Or, fill the same pit with water and then walking a hundred steps, come back. If the water in the pit has not diminished, it is blest; similarly when an Adhaka of earth dug out weighs 64 palas.

Sloka 94.—Or, place lamps inside unbaked earthen pots in the four quarters (within the pit). That quarter of the site in which the lamp burns longest is auspicious for the particular caste.

Sloka 95.—Place flowers of the four colours assigned to the castes in the pit at night and observe them on the next day. That caste whose flower does not fade there, will flourish on the site; so also where one's mind feels happy.

धनेय राशिता मूमेसङ्केत्युदक्षमाणि।
तवं श्रवणे खनेमध्ये इस्माचर समयतः॥
सत्कुमं पूर्ययेन पांडुना सुबिचारणां।
वर्षामाणे च ब्रह्म: व्यादीयमाणे विमाहिता॥
सारः सारः विनिर्विद्यापान्यांनिष्कथारम्॥
पूर्विविश्वास्य्वा श्रवणे सुविदि: कर्मदं ग्रेवै्॥
पूर्ण व्याससङ्गं चावत् सा सुभूतस्य पराखति॥
Slokas 96-97.—A soil that is white is good for Brahmins; one red, for Kshatriyas; yellow, for Vaisyas; and black, for Sudras. If it smells like ghee, blood, food and liquor, it is good for the four classes taken in order. Similarly it is auspicious for these classes in their order if it is covered with holy grass, Sara, Durva and Kasa. Likewise, a sweet, astringent, sour and pungent earth bestows prosperity on these classes

क्षण च गगः।
मधुर दर्भसुकुचा घृतगन्धा च या मही।
उत्तरप्रवण चेति ब्राह्मणानां तु सा छुमा।
रक्षागन्धा कपाला च शरवरीण संयुता।
रक्षा प्राकृप्रवण ध्वना क्षितिजाणां तु सा मही।
दुख्षिणप्रवण मूमियामका दूधाभिमिलिता।
अखगन्धा च वद्यानां पीतवणां प्रण न उते।
प्रति प्रवण कुष्णा विकृण्डा काशसंबुता।
मधगन्धा मही धन्या दुःखाणां कठुका तथा।

कुशं प्रहृवीजां गोर्र्ध्वपितां ब्राह्मणे: प्रशस्तां च।
गतवा मही गृहपति: काले सांवत्सरोहिणे॥९८॥
मस्यैनौनाकारेद्ध्यक्षशुभधिकुम्भरुपेश।
देवतपूजां कुत्वा स्वपत्तीन्मधव्यं विश्रां च॥९९॥
Slokas 98-100.—The owner of lands should go at a time prescribed by an astrologer to a good piece of earth which is ploughed, where sown seeds have grown, and where Brahmins and cows have stayed for a night; worship deities with varieties of eatables, curds, coloured rice and fragrant flowers and incense; and honour Brahmins and the architects. Then touching his head, breast, thighs or feet according as he is a Brahmin, Kshatriya, Vaisya or Sudra, he should draw a line at the commencement of the construction of a house.

Slokas 101-104.—If he should draw the line with the thumb, middle finger or fore-finger, or with gold, gem, silver, pearl, curds, fruit, flower or coloured rice, it would lead to happiness; if with a weapon, he would be killed by weapons; if with a metal (or iron), imprisoned; with ashes, will have danger from fire; with straw, danger from thieves; with a wooden stick, fear of King. A crooked line drawn by foot gives danger from enemies.
and misery; so is one that is imperceptible or ugly; one drawn with hide, charcoal, bone or tooth, causes disaster to the owner; one drawn in an anti-clockwise direction, produces hatred; in a clockwise direction, prosperity; harsh words, spitting and sneezing at the commencement are said to be inauspicious.

अद्वैताचितः क्रुः वा प्रविष्टः व्याप्तिपूर्वेहि निमित्तानि।
अवलोक्येद्वृद्धपदि: क संख्यतः स्पृशतिः किं चाङ्ग्रुः॥१०५॥
रविदशौ यदि शकुनिलामिनः काले विरोधिः प्रसारम्।
संस्पूषाड्यास्मात् तस्मिन् देवेष्वय निर्देशयायाः॥१०६॥

Slokas 105-106.—When entering a finished or half-finished house, the architect should look for the sign such as where (in which part of the house-God) the owner is standing, and which limb he is touching. If a bird heated by the Sun, cries harshly at the time, it may be predicted that on the spot there is a bone of a member corresponding to the limb touched.

The meaning of ‘heated by the Sun’ is—in the first watch of the day, the north-east is full of embers; the east is ‘scorched’, south-east, ‘smoky’, and the rest are calm; in the second watch, the east is ‘full of embers’, south-east, ‘scorched’, south ‘smoky’, and the rest calm; in the third, south-east, ‘full of embers’, south, ‘scorched’, south-west, ‘smoky’, and the rest calm; in the last watch of the day, the south is ‘full of embers’, south west, ‘scorched’, west, ‘smoky’ and the rest, ‘calm’; and so on.

शकुनसमयेश्वरवासं वहत्यथायादयोऽङ्गवासानः।
तत्त्रभवमात्र स्वस्मितद्र्काम्बुतात्मङ्गवता॥१०७॥

Sloka 107.—Or, at the time of noting fore-tokens, if other animals such as elephants, horses and dogs being scorched by the Sun, produce a shrieking sound, it may
be told that the specified spot contains a bone of such an animal and belonging to the limb corresponding to that touched by the owner.

दुब्रेष प्रसार्यामणे गर्दमरावो अंजियत्याचे।
शष्णाल्लालेस वा दुब्रेष शलय विनिर्देवमयू ||१०८||

Sloka 108.—The braying of an ass at the time of stretching the measuring string indicates the presence of a bone underneath. Similarly when the string is crossed by a dog or jackal, the same fault is to be predicted.

दिनिः जान्तायां द्रुक्किरिगमधुरविराबी यदा तदा वाच्यः।
अर्थसासिन् खाने गृहेश्वरापितिते कि वा ||१०९||

Sloka 109.—If at that time, a bird sitting in a 'calm' direction warbles sweetly, it is to be understood that there is a hidden treasure on the spot or in the limb of the House-God occupied by the owner.

तथा च गमः।
प्रभवक्षे गृहपातिः करिम्ब्रेषे समास्थितः।
किमक्षे संस्त्रूषोद्ध्रापि व्याहरेद्य गुमायन्यमभु।
बिलोकष्ठ स्थपति: पूर्व पश्चाप्पल्यं विचारस्थेतु।
श्रुक्केरोसुद्द्रकानो पत्राणां च सल्लमाना:।
वेश्वशतां गुप्ताणां फलाणां दर्शनानि च।
प्रभुष्ट्र प्रवद्धष्टिधय वास्तुवाविविक्षारदः।
द्रीविकृतकसिंहः पक्षी विगौरि पौर्वन्य सत्यः।
स्त्रयाास्त्रस्त्रां तथा तथा स्थानेण विनिर्देवितु।
निन्देवदवाने तथा तदां गुणसूत्रे यथा।
गुहनाथस तत्राधि: शलय निन्दर्शनं बदलोहः।
प्रभवक्षे गजो गौरां दुरागो गद्वभोजपि वा।
तद्भवं वा सारंभयो वा मार्गरस्त्रागिर्दपि वा।
व: प्राणी व्याहरेत्वा तस्य शलयं शास्त्रयािसितः।
प्रमाणे तत्व वस्त्रं पूर्वाकाविविधातत:।
Slokas 110-111.—If the string snaps, the owner will die; if a peg is driven upside down, fell disease will befell him; if the owner or carpenter forget anything, it indicates their death; if the pot of water, while being brought, falls down from the shoulder, the owner will have some cerebral disease; if it is drained away, there will be trouble to his family; if it is broken, the labourers will die: and if it falls from the hand, the owner will die.

Slokas 112-113.—In the north-eastern corner a worship should be performed with the necessary materials and first of all, a stone laid there and then others in the other directions in a clock-wise manner; similarly should be erected pillars carefully being decked with umbrellas, wreaths, cloths, incense and ointments. So also are doors to be raised.
भाषावच च तथा रख जलानि विविधानि च ।
केशोऽवेदने पृथकमभानु कौशों कौशं प्रदायवेदुः ॥
नानाविविधानि महावाणि पानानि विविधानि च ।
हुरगाणि विविधानाले शुद्धेऽचोपपारं ॥
गुह्यकोणसु सर्वं सु पां कुत्वा विचारान् ॥
नतः पुष्यावचारेष विविधान्यां भ्रक्ष्येत् ॥
प्रेतामार्दितः कुत्वा प्राग्न्याभिवेषन विविधंसेत् ।
अतः विचाराने सम्भवाद्यावरोहणम् ॥
वासुविविधावचायानः कर्तेऽसुमार्दितः ।
विविधान्यासमां न निर्देशं सुलिम्बे: पुरा ॥
नन्दे नन्द्रायवालां वचुमिश्र हितगच्चे ।
सुचिे न-नदे नन्दे वायस्य स्मरतां गृहं ॥
भं वाच परादायो दुःख: भद्मावह ।
सुभगे सुहने देवी गृहं काइयिपि स्मरतां ॥
जयेभागवद्याये प्रजानां भद्रारक् ।
मन्युनिकरी देवि गृहे भागवि स्मरतां ॥
नरवीर्यानाः सर्वं गृहजावर्णेऽभूते ।
प्रज्ञपतिसुते देहि सुखवासस्तु महोसुते ॥
पुः प्रेक्षापदावते पृथिकमाः प्रजा: कुरु ।
पुजिते सर्वजनार्कं सम्भवाद्यावरोहणे ॥
अदि च चाह्य सु सुहनेशिरस: सुने ।
तद्भवं प्रयच्छेदं प्रतिष्ठं गृहिण: कुरु ॥
प्रामाण्यारम्भामिगृहस्वामिमन्युनिकरी: ।
मन्युनिकरी: जात्वनयानुसंहितानि सब ॥

विधादिभिः पवित्रवनेरकमितपतिवदुःस्खितैः तथा ।
श्रुतवजसदश्व्यः तदेव तस्मिनिविनिदिद्रयूऽ॥११४॥

Sloka 114.—When the pillars, etc., are mounted by birds and the like, when they shake, fall or are wrongly placed, the same effects have to be predicted as for Indra's Banner. Vide-Adhyaya XLIII, Slokas 62-66. supra.
Slokas 115-116.—If the house is elevated in the east or north, there will be loss of wealth and children; if there is stinking smell there, loss of a son; if it is not straight, destruction of kinsmen; and if it does not face any particular direction, no children will be born. If one wishes for the prosperity of a house, one ought to raise it to the same level on all sides. If at all there should be any fault, it should be either in the east or in the north.

Sloka 117.—When the house has an elevation towards the east, the owner will be at loggerheads with his friends; if towards the south, fear of death; if towards the west, loss of wealth; and if towards the north, mental affliction.

Sloka 118.—In a four-halled house, the chamber of worship should be situated in the north-east; kitchen in the south-east; the store-room in the south-west; and the treasure-room and granary in the north-west.
Sloka 119.—If there is water to the east, south-east, south, etc., of a house, there will be loss of children, danger from fire, threat of enemy, quarrel among women, frailty of women, penury, increase of wealth and prosperity of sons respectively.

Sloka 120.—For constructing a house, one ought to select trees other than those that are inhabited by birds, that are broken, withered, burnt, that are in temples, and burial grounds, milky trees, Dhava, Vibhitaka, Neem and Arani.

Sloka 121.—A tree that is worshipped along with offerings the previous night, should be cut at day-time beginning with its north-eastern part. If it falls to the north or east, it is fortunate. One falling otherwise should be abandoned.

Slokas 122-123.—If the cutting appears natural, the timber is good for being used for a house; if there is a yellowish circle in the cross section of the tree, it is to be predicted that there is a lizard inside the tree; if a madder-coloured circle, a frog; if a bluish one, a snake.
if a red one, a blood-sucker; if a green-gram-like one, a stone; and if a tawny one, a rat; and if a sword-like one, water.

Sloka 124.—One wishing for prosperity ought not to sleep above grains, cows, elders, fire and deitics; nor along the diagonals; nor with the head turned towards the north or west, nor naked, nor with wet feet

Sloka 125.—One ought to enter a house which is strewn with an abundance of flowers, decked with arches, embellished with pots filled with water; where the deities are worshipped with incense, perfumes and oblations and which is reverberating with the sound of Brahmins chanting Vedas.

By the word भगवान is meant the Gods inside the बास्तु and not those that are situated in the outer compartments.

Thus ends the 53rd Adhyāya on ‘House-building’.

On the Exploration of Water Springs

‘दक्षार्गल’ ||५४||

भर्म्यं यत्रसं च वदाम्यतोऽहूँ दक्षार्गल येन जलोपलङ्घिषः ||

पुंसं यथार्थस्विराजस्वास्विहिताविपि प्रोच्चतनिर्मिल्ल सत्यसः ||५५||

एकैन वर्णैः स्मेन चामकतथ्यं नमस्ते वदुवाविधेषां ||

नानासत्तं बहुर्वर्ण्यां च गतं परिश्रयं स्थितित्वयुपेष ||५६||
Slokas 1-2.—I shall now explain the science of ‘Water-finding’ which leads to religious merit and renown, for, it helps men to ascertain the existence of water. Just as there are veins in the human body, even so do they exist, some higher up, others lower down, in the earth. The water that falls from the sky with the same colour and taste, assumes various colours and tastes owing to the difference in the nature of the earth. Hence it should be examined in relation to its environments.

Slokas 3-5.—The divine lords of the eight quarters beginning with the cast are in their order, Indra, Agni, Yama, Nirriti (demon), Varuna, Wind, the Moon and Siva. The veins in the different quarters are known by the names of their respective lords. There is a ninth, called ‘The Great Vein’, in the middle of these. There are hundreds of veins branching off from these and bearing distinct appellations. A vein that comes up from the nether world is good; so are those in the four directions. But those in the intermediate quarters are not auspicious. Hereafter I shall explain the characteristics of the veins.
Slokas 6-7.—If a tree is seen flourishing in a waterless tract, there will be water at a depth of 7½ cubits at a distance of 3 cubits to the west of the tree. There will be found a westerly vein flowing underneath. At a depth of 2½ cubits, the symptoms would be a pale white frog; thereafter, yellow clay, and further, a very hard stone (which will break only by the application of great heat) and underneath that there will be water.

Man's height is 120 digits or 5 cubits.

Sloka 8.—In a similar tract, if a Jambu tree is found, an easterly vein will be obtained at a depth of ten cubits at a distance of three cubits to its north. The signs are, the earth smelling like iron at a depth of five cubits; next, pale-white clay, and further, a frog.

Slokas 9-10.—If there is an ant-hill nearby to the east of a Jambu tree, there will be sweet water at a depth of ten cubits at a distance of three cubits to the south of the tree. When the earth is dug 2½ cubits deep, there will be found fish; next a stone with the colour of a dove; and next blue clay. Here there will be plenty of water for a long time.
Sloka 11.—If there is an Indian Fig tree in a waterless tract (with or without an ant-hill thereby), there will be a vein of good water at a distance of only three cubits to its west and at a depth of 12½ cubits. Here, the signs are a white snake at a depth of five cubits and further a stone as dark as collyrium.

Slokas 12-13. - If there be an ant-hill to the north of an Arjuna tree, there would be water at a depth of 17½ cubits, at a distance of three cubits to its west. When the earth is dug 2½ cubits deep, there will be a white lizard; then at a depth of five cubits, grey clay; then dark, then yellow, then white, and then sandy earth. Beneath that, abundant water is to be predicted.

Slokas 14-15.—There will be sweet and never-failing water at a depth of 11½ cubits at a distance 3 cubits to the south of a Nirgundi (Indigo) tree with an ant-hill nearby. At a depth of 2½ cubits, there will be red fish; then, red brown clay; further, pale-white clay; then, sand mixed with gravel; beneath that, there will be water.
Sloka 16.—When an ant-hill is seen to the east of a Jujube tree, water is to be declared at a depth of 15 cubits at a distance of 3 cubits to its west. When the earth is dug 2½ cubits, a white lizard will be found.

Sloka 17.—If a Jujube tree is seen along with a Palasa tree, water will be found at a depth of 13½ cubits at a distance of 3 cubits to its west. At a depth of 5 cubits, the sign will be a non-poisonous snake.

Sloka 18.—There will be water at a depth of 15 cubits at a distance of 3 cubits to the south of a place where a Bilwa and an Indian fig tree are together. The sign at a depth of 2½ cubits is a black frog.

Slokas 19-20.—If an ant-hill is seen near a Kakodumbara tree, there will be a westerly water vein flowing at a depth 16½ cubits. The signs are pale yellow clay and white stone; and at a depth of 2½ cubits a lily-coloured white rat will greet the eyes.
Slokas 21-22.—When a Kampillaka tree is seen in a waterless tract, there will be a southerly water-vein flowing at a depth of 16½ cubits at a distance of 3 cubits to the east of it. The signs are blue clay, then lily-coloured, and further dove-coloured clay; and further, at a depth of one cubit, there will be a fish with the smell of goat, and beneath that, a little brackish water.

Sloka 23.—There is a water-vein called Kumuda, which flows at a depth of 15 cubits and at a distance of two cubits to the north-west of a Sonaka tree.

Sloka 24.—If there is an ant-hill nearby to the south of a Vibhitaka tree, there will be a water-vein at a depth of 7½ cubits at a distance of 2 cubits to its east.

Slokas 25-26.—When the ant-hill is to the west of the same tree, there will be a water-vein at a depth of 22½ cubits at a distance of a cubit to its north. The
signs are a white scorpion (?) at a depth of 5 cubits, then a crimson stone; then to the west flows a vein. This vein will disappear after three years.

Slokas 27-28.—If there is an ant-hill darkened by holy grass to the north-east of a Kāvidāra tree, there will be undrying water at a depth of 22½ cubits between the tree and the ant-hill. The signs mentioned are: a snake of the colour of a lotus-calix at a depth of 5 cubits; red earth and a corydon stone.

Slokas 29-30.—If a Saptaparna tree is surrounded by an ant-hill, water is to be declared at a depth of 25 cubits at a distance of one cubit to the north of it. The signs are: a green frog at a depth of 2½ cubits, the earth resembling yellow orpiment, a stone dark like the cloud, and beneath that, a northerly vein carrying good water.
Slokas 31-32.—When a frog is seen at the foot of any tree, there will be water at a depth of $2\frac{1}{2}$ cubits at a distance of one cubit to its north. The signs are: a mongoose at a depth of 5 cubits, then blue clay, yellow, then white clay and next a stone of the shape of a frog.

Slokas 33-34.—If there is an ant-hill to the south of a Karanja tree, there will be a water-vein at a depth of $17\frac{1}{2}$ cubits at a distance of 2 cubits to its south. The signs are: a tortoise at a depth of $2\frac{1}{2}$ cubits; there will first of all appear an easterly vein, then a northerly vein containing sweet water; then a green stone below; underneath that, there will be water.

Slokas 35-36.—If there be an ant-hill to the north of a Madhuka tree, there will be water at a depth of $37\frac{1}{2}$ cubits at a distance of 5 cubits to the west of the tree. The signs are: first, a big serpent at a depth of 5 cubits, then tawny clay, a stone of the colour of horse gram; next, there will be an easterly vein, carrying always foamy water.
Sloka 37.—If there be a glossy ant-hill covered with holy grass and Durva to the south of a Tilaka tree, there will be water at a depth of 25 cubits at a distance of 5 cubits to the west of the tree. The vein there is an easterly one.

Slokas 38-39.—If there be an ant-hill to the west of a Kadamba tree, there will be a northerly vein, carrying inexhaustible water with the smell of iron at a depth of \(28\frac{1}{2}\) cubits at a distance of 3 cubits to the south of the tree. The signs are: a gold-hued frog at a depth of 5 cubits; and next, yellow-clay.

Sloka 40.—If a palm tree or a cocoanut tree is found covered with ant-hills, there will be a southerly water-vein at a depth of 20 cubits at a distance of 6 cubits to the west of the tree.

Slokas 41-42.—If there be an ant-hill to the south of a wood-apple tree, there will be water at a depth of 25 cubits at a distance of 7 cubits to the north of the
tree. The signs will be: a spotted snake at a depth of 5 cubits, then, black clay, a hard stone, next white clay; then there will be a westerly vein and next, a northerly one.

अश्मन्तकख नामे बदरी वा दहस्येदिहिनिलखो वा।
पद्मिन्रखं तखं कैं सार्थं पुरुषवदे तोपयू। पौने।
कृमं प्रथमं पुरुषे पाणि धूमरं सतिक्रता मृत्।
आदीं च धिरा याम्या पूर्वोऽचरों हितीयां च।

Slokas 43-44 —If there be an ant-hill or a Jujube tree to the north of an Asmanta tree, there will be water 17½ cubits down and 6 cubits to the north of the tree; the signs will be: a tortoise in the first layer (5 cubits deep), then brown stone, next, clay with sand; then first of all a southerly vein and next, a northeasterly one.

वामेन हरिद्रतरोवेश्लंकेज्ञं भूत्यं पूर्वं।
हस्तालिते सत्यं। पुम्भं पश्चांमयत्वं॥४५॥
नीलो खुजयं। पुरुषं धूतं पीतं मरक्तोपमभावम।
कृष्णा भूं। प्रथमं वारुणी धिरा दक्षिणेनान्या॥४६॥

Slokas 45-46.—If there is an ant-hill to the north of a Haridra tree, there will be water 28½ cubits down and 3 cubits to its east. The signs are: a blue snake in the first instance, next, yellow clay, then, an emerald-like stone, next black earth, then first a westerly vein and next a southerly one.

जङ्गपरि देने देशं दहस्यदवस्नूष्जनि चिद्यानि।
वीरण्दुवर्म मृदवत्व यथा तस्मिन् जलं पुरुषे। ॥४७॥
माखी त्रिद्वता दन्ती सुकरपादिं च लक्ष्मणं चैव।
नवमालिका च हस्तायेंवं याम्ये चिमिषं पुरुषे। ॥४८॥
Slokas 47-48. If in a waterless place are seen the characteristics of a watery tract or soft Virana grass or Durva, water will be available at 5 cubits below the earth; or if a kind of brinjal, Trivrita (त्रिवर्त, त्रिव्रता), Nagadanti, Sukarapadi, Lakshmana and Navamalika Creeper be found to be growing, water will be found at 15 cubits below the earth and two cubits to the south.

सिंध्व: प्रलम्बशाखा चापनविकतटुम: समीपजलः।
सुपिरा जर्जरपत्रा रुक्षाश्च जलेन सन्त्यक्कः।॥४९॥

Sloka 49.—Those trees which are glossy, have long branches hanging down, are very short and extensive have water nearby; whereas hollow and rough trees with shattered leaves do not indicate water in the neighbourhood.

तिलकाञ्चात्रकश्रुण कभर्षातकबिवित्ततिन्दुकाङ्क्यः।
पिण्डारशिरःत्राखनपुर्णः वर्जुनेवतिवर्णः।॥५०॥
एते यदि सिंध्वा वर्षाके: परिवर्ततत्तत्त्वायः
हलेश्विभिरहर्षतत्त्त्वायिर्येन च नरेण।॥५१॥

Slokas 50-51.—If Tilaka, Amrataka, Varunaka, Bhallataka, Bilwa, Tinduka, Ankola, Pindara, Sirisha, Anjana, Parushaka, Vanjula and Atibala are very glossy and covered with ant-hills, there will be water 3 cubits from there to the north at a depth of 22½ cubits.

अतुः सत्रणा यस्यन्त्र सत्रणे तुपतिजिता महः यत्र।
तस्यन्त्र गिरा ग्रहिता वक्ष्यथं वा धर्मं चायस्यन्त्र।॥५२॥

Sloka 52.—If in a grassless place, a patch of ground is seen covered with grass, or in a grassy place, one is seen without it, a vein of water or treasure is to be declared to exist there.
Sloka 53.—When a thorny tree flourishes in the midst of non-thorny trees or vice versa, there is a treasure or water at a depth of 18½ cubits at a distance of 3 cubits to the west.

Sloka 54.—Where the earth being stamped by feet emits a loud sound, a northerly water-vein will be found there at 17½ cubits.

Sloka 55.—Where a single branch of a tree hangs low or is colourless, it is to be understood that water exists at a depth of 15 cubits under the branch.

Sloka 56.—Where the fruits and flowers of a tree are unnatural, a water-vein flows at a depth of 20 cubits at a distance of 3 cubits to the east. The signs are: stone below and yellow earth.

Sloka 57.—If a Kantakari (Brinjal ?) is seen without thorns but with white flowers, there will be water underneath it at 17½ cubits.
Sloka 58.—Where in a waterless place there is a date tree with two tops, water has to be declared to its west at 15 cubits.

Yad u bhavati karṣike: śitaśaśvam: sahu palaśatabhāva va.

Sloka 59.—If a Karnikara or Palasa tree bears white flowers, there is water two cubits to the south at a depth of ten cubits.

Yakṣādābhūta bhaṣṭya: chūmo va tatra vārī naryugale.

Sloka 60.—Where the ground steams or smokes, there is water at 10 cubits; and it may be stated that the vein will yield an abundant supply of water.

Yadhun kṣetrodare jānti samyā viṇāśaṣṭupāyati.

Sloka 61.—Where, in the region of a field, the crops that have grown perish, or there is glossy and very white vegetation, there is a great vein at 10 cubits.

Thus have been stated the symptoms of water in jungle and watery regions.

Muraśe bhavati śīra yaha tatha: pari pravahayahi.

Sloka 62.—Now I shall expound the possibilities of veins in desert regions. The water-veins run below the earth's surface in the shape of camels' necks (i.e. syphons.)
Slokas 63-64. — If there is an ant-hill to the northeast of a Peelu tree, there will be water to its west. The vein will run in a northerly direction at a depth of 25 cubits. The signs would be: in the first instance a frog, brown clay, then green clay, then below, a stone and under that water.

Slokas 65-66. If the ant-hill is to the east of the Peelu tree, there will be water 4½ cubits to the south at a depth of 35 cubits. The signs will be: in the first instance there will be, at a distance of 5 cubits, a white and dark snake of only one cubit length; to its south flows a vein with plenty of brackish water.

Sloka 67. — If there is an ant-hill to the north of a tender bamboo, there is sweet water to its south at a depth of 50 cubits. When the earth is dug 5 cubits, a yellow frog will be seen.

रोहितकस पञ्चादिवसंबर्त्रिमिः कर्णयाम्ये ।
द्रादश पुरुषानृ खात्वा सदिः संहारां पथिने घरा ॥६८॥
Sloka 68.—If there is an ant-hill to the west of a Rohitaka tree, three cubits to its west, there is a vein of brackish water flowing to the west at a depth of 60 cubits.

इन्द्रतर्कन्याकः प्रारंभः पञ्चमे तिरास हस्ते।
रात्वा चतुर्दश नरान नापि गोपा नो प्रथमे।।६८।।

Sloka 69.—If the ant-hill is to the east of an Indra tree, there is a vein one cubit to its west at a depth of 70 cubits. The sign is a brown lizard in the first layer of 5 cubits.

यदि वा सूच्चनास्मतं रोहिताकेण्डमतो शुक्लकुश्मु।
हस्तद्वये तु पार्वं पञ्चदशनरावसानांमभु।।७०।।
शारं पयोस्त्र नक्कुलोश्रेष्ठानेव तामसाश्रितेनाशा।
रक्ता चंभवति बसुंध वहति तिरास दक्षिणा तत्र।।७१।।

Slokas 70-71.—If there is an ant-hill to the north of a golden tree, there is water two cubits to the south at a depth of 75 cubits. The water here will be brackish. When the earth is dug 2½ cubits, there will be a mongoose; next, copper-coloured stone; then, red earth; then there flows a southerly vein.

बदरीरोपकाग्यं समुद्रं चेदिनापि वल्मीकक्षु।
हस्तत्रेष्येवभु पञ्चात्र शोधस्याश्रिपूर्ववर्तमात्स्यर्हु।।७२।
सूर्यं जलमाद्रो दक्षिणा तिरास वहति चोतरेणान्या।
पिठलान्त्रं पाणाणो सहान सहान दक्षिकोशर्धनं।।७३।।

Slokas 72-73.—If a Jujube tree and a Rohita tree are joined together with or without an ant-hill nearby, there is water three cubits to the west at a depth of 80 cubits. The water will be tasty. At first, a southerly vein flows, then a northerly one, next, a stone resembling a paste, next white clay; at 2½ cubits, a scorpion will be seen.
सकृिरा चेिदरी जिमि: करीं पशििन्म त्रानमः ।
अश्कान्धि: पुिृिदेिाँिी बहुजला च जिरा ॥७४॥

Sloka 74.—If a Jujube tree is joined with bamboo, there is water 3 cubits to the west at a depth of 90 cubits. The vein is a north-easterly one with abundant water.

पीिुिमेता बदरी हस्त्रायसयमते दिधि प्रायामः ।
विश्वाया पुरुस्थनायामस्थम्भिहोत सख्याय ॥७५॥

Sloka 75.—If a Jujube tree is seen in combination with a Peelu tree, there is inexhaustible water, but brackish, 3 cubits to the east at a depth of 100 cubits.

कक्कुिखरायमंकन संयुिात्यं कक्कुिबिवत्ति वा ।
हल्दद्येष्मु पश्चात्रायियन्ति पश्चिमिश्यामः ॥७६॥

Sloka 76.—When Kakubha and bamboo trees or Kakubha and Bilwa trees are joined together, there is water two cubits to the west at a depth of 125 cubits.

वश्मीकमुधििनि यदि दूिां च कक्कुिाश पादुिरा: सनि ।
कृिो मध्ये देयो जलमंत्र नरेरकिश्यामः ॥७७॥

Sloka 77.—When there is pale-white Durva or holy grass on the top of an ant-hill, a well should be sunk in its middle. Here there is water at a depth of 105 cubits.

भूिि: कदम्बक्रयुिता वश्मीके यत् हड्डयते दूिां ।
हल्दद्येन यापिे नरेरिति पश्चिमिश्यामः ॥७८॥

Sloka 78.—If, in a place full of Kadambā trees, Durva grass is seen on an ant-hill, there is water 2 cubits to the south at a depth of 125 cubits.

वश्मीकमुत्थमिे रोहीिकपादपो यदि भवति ।
नानाधृििेः सहितख्रिमििेिं तत्र बुिवयमः ॥७९॥

४. शं. ६०
Slokas 79-80.—When there is a Rohitaka tree surrounded by three trees of different types in the midst of three ant-hills, water is to be predicted there. The water is four cubits and 16 digits to the north of the centre of the ant-hills at a depth of 200 cubits. First a stone will be seen and beneath that a water-vein.

Sloka 81.—Where there is a knotty Samee tree and an ant-hill to its north, there is water 5 cubits to the west at a depth of 250 cubits.

Sloka 82.—When there are five ant-hills in a place and the central one is white, there is a vein underneath the middle one at a depth of 275 cubits.

Sloka 83.—Where a Samee tree is combined with a Palasa, there is water 5 cubits to its west at a depth of 300 cubits. When the earth is dug $2\frac{1}{2}$ cubits deep, first, a snake will be seen, and next, yellow clay mixed with gravel.
Sloka 84.—Where there is a white Rohitaka tree surrounded by an ant-hill, there is water one cubit to the east at a depth of 350 cubits.

शेतां कष्टकच्छ्वच यत्र शमी दक्षिणेन तत्र पयः ।
नरपाकशस्युत्या समावहितराये च ॥८५॥

Sloka 85.—Where there is a white Samee tree full of thorns, there is water one cubit to its south at a depth of 375 cubits. At a depth of $2\frac{1}{2}$ cubits, there will be a snake.

महुदेवे यष्ठिं ह जाळ्कले तैजलं विनिदेशयामु ।
जम्बूवेतसपूर्वेऽपुर्वाले चरौ हिगुणा्ः ॥८६॥

Sloka 86.—The existence of water in a forest tract may not be determined on such indications as apply to a desert. The characteristics mentioned, *viz.*, Jambu Vetasa, etc., in waterless tracts, if seen in deserts, water should be declared to exist there at twice the depth mentioned.

जम्बूवेतसपूर्वाचः चिङ्गुमारी सारिवा बिञ्जच यस्माः ।
वीरुथग्यो वाराही ज्योतिष्मती महुदेवेगः ॥८७॥

Slokas 87-88.—If a Jambu tree, Trivrit, Maurvi, Sisumari, Sariva, Siva, Syama, Varahi, Jyotishmatee, Garudadhvaja, Sukariika, Mashaparnee and Vyaghrapada creepers grow by an ant-hill, there is water three cubits to the north of it at a depth of 15 cubits.

एददन्नेप वाच्यं जाळ्लुभुमो तु पञ्चमिः पुल्ले।
एतरेव निमित्तकछ्वदेशे सप्तमिः कथयेत् ॥८९॥

एददन्नेप वाच्यं जाळ्लुभुमो तु पञ्चमिः पुल्ले।
एतरेव निमित्तकछ्वदेशे सप्तमिः कथयेत् ॥८९॥
Sloka 89.—The above measures apply only to watery tracts; but in a forest region, the depth should be 25 cubits. If there be the same indications in a desert, water might be seen at a depth of 35 cubits.

एकनिष्ठा यत्र मही तृणतंत्रस्त्वल्लकङ्गुल्लमपरिहा ।
तस्मा यत्र विकारो मत्रति धरित्र्या जलं तत्र ॥९०॥

Sloka 90.—Where some ground, otherwise uniform and devoid of grass, trees, ant-hills and bushes, contains a piece of unusual appearance, there is water at a depth of 25 cubits.

यत्र किष्णा निम्ना समादुका सातुनादिनी वा खाव ।
तत्रार्थपश्चमकेवारि मानवेः पश्चात्तिमायिदि वा ॥९१॥

Sloka 91.—Where the earth is soft, low, sandy and emitting sound, there is water at a depth of 22½ or 25 cubits.

स्मिग्नस्तन्त्राणं यास्ये नर्वश्चतुर्मिज्जलं प्रसूतं च ।
तरिधानेनापि हि विध्वं यक्ष्मानं तद्वेदं वदेदु ॥९२॥

Sloka 92.—There will be plenty of water at 20 cubits to the south of smooth trees. The same may be said when a tree in the midst of a thick wood shows uncommon symptoms.

नमते यत्र धरित्री सार्वेः पुरुषे स्मु जाज्ञालने ।
कौटा वा यत्र बिनार्नेवं बहुवोष्ठमु तत्रापि ॥९३॥

Sloka 93.—Where in a forest or watery tract the earth goes down being trodden upon, or where numerous insects are seen without their abode, there is water at a depth of 7½ cubits.

उण्णा कौटा च मही श्रीवण्णम्भ्रिमिनिरें सार्वेः ।
हन्द्रधुनर्मेष्यो वा स्वन्निको वा चन्तुहस्तात् ॥९४॥
Sloka 94.—An isolated cold spot in a warm ground denotes cold water; an isolated warm spot in a cold ground, warm water at a depth of $17\frac{1}{2}$ cubits and at 4 cubits’ distance, if a rainbow, fish or ant-hill is seen.

Sloka 95.—If, in a row of ant-hills, one is taller than the rest, there is a vein underneath that; and where vegetation that has grown withers away or does not sprout at all, there is water at a distance of four cubits.

Sloka 96.—Where a banyan, Palasa and Indian Fig tree, or a banyan and a Pippala tree are found together, there is water underneath them at 3 cubits’ distance. The vein lies northward.

Slokas 97-98.—If there be a well to the south-east of a village or town, it would mostly cause constant fear, and danger from fire to men. If it is situated in the south-west, it causes loss of children; if in the north-west, it threatens the wife; wells in directions other than these three are productive of beneficial results.
Sloka 99.—Thus have I treated of the subject of water-finding in verses composed in the भाषा metre, having gone through the work on the subject written by sage Saraswata. Now I shall explain the same subject in द्वादशमी metre as taught by sage Manu.

स्विष्ठु यत: पादपगृहमव्यवहो विविष्ठमप्रियवत तत: शिरास्ति।
पद्धसुरोशीरकुल: सुगुणः काशाः कुशा वा नालिका नलो वा।
स्थानंतरजाणवर्जनवेतसा: स्युः श्वेतार्निविता वा तुषगुरुव्यवहः।
छेदमनागा: शतपत्नीपि: स्नातकमालां च साविन्दुवाराः।।१०१।।
विमातिकाः च मद्भिन्नक्तिकाः च यात्रास्ति तत्स्मिनु प्रस्तत्येयमः।
स्मायांस्यतसोपरः पर्वतोस्यस्त्रापि शूले प्रस्तत्येयमः।।१०२।।

Slokas 100-102.—A water vein will be found at a depth of 15 cubits in a place where trees, shrubs and creepers are smooth and densely covered with leaves, where lotus, Gokshura, Usira (च्वालन्यायमथान्) and Kula or Gundra grass, Kusa, Darbha, Nalika or Nala grows. Where date-trees, Jambu, Arjuna and Vetasa or milky trees, shrubs and creepers or mushrooms, Hastikarna, Nagakesara, lotus, Kadamba, Karaja and Sinduvara trees grow, or where, there is Vibhitaka or Madhayantika, there is water at 15 cubits. So also in a place where there is one mountain upon another

या मैत्रिकेः काठस्तैव युक्ता नीला च मृदुः सशक्कर च।
तसां प्रभूत शुरसं च तोंयं कुञ्जाल्वा यत्र च रक्षायुतः।।१०३।।

Sloka 103.—There is plenty of sweet water in a place which is full of Munja grass, reeds and holy grass, where the earth is blue and mixed with pebbles, and where the earth is black or red.
Sloka 104.—A copper-coloured earth mixed with gravel will yield water of an astringent taste; red-brown earth, brackish water; a pale white ground produces salt water; and blue earth, sweet water.

Sloka 105.—Saka, Aswakarna, Arjuna, Bilwasarja, Sriparni, Arishta, Dhava and Simsapa trees, other trees, shrubs and creepers being coarse and having leaves full of holes, indicate the existence of water far off.

Sloka 106.—A piece of earth that has the colour of the Sun, fire, ashes, camel or donkey is declared to be water-less. Where bamboo sprouts are red and milky and the earth red, there is water underneath a stone.

Sloka 107.—Also a stone or rock that resembles beryl, green-gram, cloud, dark gem, ripe fig, bee or collyrium, or is brown, has got abundant water nearby.

Sloka 108.—A rock which resembles in colour a pigeon, honey, ghee, silken cloth or some creeper, yields soon inexhaustible water.
Sloka 109.—A rock that is filled with red or variegated spots, that is pale white or has the colour of ashes, camels, donkeys, the Sun, fire, bee or the flower of Augushtika creeper is without any water nearby.

Sloka 110.—Those stones that possess the colour or lustre of moon light, crystal gem, pearl, gold, blue gem, mercuric sulphide (?), collyrium, the rays of the rising Sun, or yellow orpiment, are auspicious; and the following is the authority of Sage Manu in Vritta metre on the point.

Sloka 111.—Such stones as enumerated above are auspicious and ought not to be broken, since they are always occupied by Yakshas and Nagas. The kings in whose realms such rocks are found will never experience drought.

Sloka 112.—When a rock cannot be broken by hammering, fire should be made on it with the logs of Palasa and Tinduka trees and it should be burnt until it
assumes the colour of the fire and then it should be
sprinkled with lime water Then it can be broken.

Sloka 113.—The ashes of Maneevaka tree and
reeds should be boiled in water and sprinkled on the rock
seven times after heating it. Then it will break.

Sloka 114.—Butter-milk, gruel and liquor with horse
gram and Jujube fruits must be kept for seven nights and
then poured on the rock and heated as before. Then it
will break.

Sloka 115.—The leaves and bark of Neem tree,
Sesamum stalks, Apamarga, Tinduka and Guđuchi must
be burnt to ashes. These ashes should be dissolved in
the urine of cows and poured six times on the heated
rock. Then it will break.

Sloka 116.—Same as Ch. L. Sl. 25, (P. 495), supra.
Sloka 117.—Same as Ch. L. Sl. 26, (P. 405), supra.

Sloka 118.—A pond extending from east to west
retains water for a long time, while one from north to
south does not, since it is spoilt invariably by the waves raised by the wind. One who wishes for such a pond or tank should cover its walls in contact with the water with strong timber, or with stones and the like, the soil being rendered hard by the trampling of elephants, horses, etc.

Sl'oka 119.—The banks of the tank must be shaded by Kakubha, banyan, mango, Plaksha, Kadamba, Nichula, Jambu, Vetasa, Neepa, Kuravaka, Tala, Asoka, Madhuka and Bakula trees.

Sl'oka 120.—On one side let an outlet for the water be made with the passage being built of stones; let a panel without apertures be fixed in a frame and fastened to the earth with dust and mud.

Sl'oka 121.—A mixture of antimony, Musta bulbs, Androponog, powder of Rajakosataka and myrobalan combined with Katak nuts should be put into a well.

Sl'oka 122.—If the water is muddy, pungent, saltish, of bad taste, and not of good odour, it will by this mixture become clear, tasteful, good-smelling, and endowed with other good qualities.
Sloka 123.—The asterisms which are propitious for sinking wells are Hasta, Magha, Anuradha, Pushya, Dhanishta, Uttaraphalguni, Uttarashadha, Uttarabhadrapada, Rohini and Satabhisha.

Sloka 124.—One should first offer oblations to Varuna and drive a wedge of banyan or Vetasa at the place of the Vein, having honoured it with flowers, perfumes and incenses.

Sloka 125.—Having viewed the opinions of Baladeva and others, I have first dealt with the subject of water derived from the clouds after the full Moon in the month of Jyeshta (Adh. XXIII, supra). This second method of exploring water from the earth has now been clearly treated by me, Varahamihira, by the favour of the sages.

Thus ends the 54th Adhyaya on "the exploration of Water Springs."

ब्रह्मायुर्दश्यायः ||५५|| Treatment of Trees.
प्रात्स्थायाचिन्द्रियेण न मनोज्ञा चलाशयाः ||
यस्मादो जलभागुर्णमादानु विनिवेष्येत् ||१९||
Sloka 1.—One should have gardens laid out on the banks of water, inasmuch as tanks and the like are not lovely without shade on their margins

Sloka 2.—A soft soil is favourable to all sorts of trees. One should first of all sow there sesamum, which must be crushed when in bloom. This is the first work to be done for the soil.

Sloka 3.—The tree Arishta, Punnaga and Sirisha along with Priyangu creeper should first be planted in gardens as well as near houses for ensuring prosperity.

Slokas 4-5.—In respect of jack tree, Asoka, plantain, Jambu, lemon, pomegranate, grape vine, Palivata, Matujanga (citron) and jasmine creeper, the grafting may be
done by smearing a branch with cow-dung and transplanting it on the branch of another; or it may be done by cutting off the trunk of a tree and by transplanting it like a wedge on the trunk of another tree. (Here the part where the junction is effected must be covered with a coating of mud).

**Sloka 6.**—The grafting should be done in शिषिर season for those that have not yet got branches; in देशमय for those that have grown branches; in the beginning of monsoon for those that have large branches. The particular direction of the cut off tree should be maintained in grafting also.

**Sloka 7.**—Trees can be taken to other countries and there grafted on others, if they are smeared from root to the stem with ghee, Andropogon, sesameum, honey, Vidanga, milk and cow-dung.
Sloka 8.—One ought to be clean and worship a tree with ablutions and pastes, and then graft it. Then it will thrive even with the leaves with which it is grafted.

सार्यं प्रत्यथ गम्त्वा श्रीतकाले दिनान्ते ।
वर्षासु च सुत्रः शोषे सेतुष्या रोपिता हुमा: । १९॥

Slokas 9.—The transplanted trees should be watered morning and evening in summer; on alternate days in cold season; and whenever the soil is dry during the rains.

सम्ब्रेतसतानीरकदम्भोद्वराज्ञा: ।
बीचपूरकम्बीकालकुःवाष सतारिमा: ॥१०॥
वच्चुलो नक्तमालय तिलक: पनससतथा ।
तिबिरोपत्रालक्षेति तोहशानुषजा: समूत: ॥११॥

Slokas 10-11.—Jambu, Vetasa, Vanira, Kadamba, fig, Arjuna, Matulunga, grape vine, lemon, pomegranate, Vanjula, Naktamala, Tilaka, Jack, Timira and Amrataka, these sixteen trees grow in a moist soil.

उच्चमं विण्षतिहिस्ताम मध्यमं पोहशान्तरम् ।
शानात् शानान्तरं कार्यं द्वाराणां द्रादाशारम्म ॥१२॥

Sloka 12.—It is very good, if trees are planted 20 cubits apart; moderate, if 16 cubits apart; and inferior, if 12-cubits apart.

तथा च कायस्थ: ।
अन्तरं विण्षतिहिस्ता द्वाराणामस्मृतम् स्मृतम् ।
मध्यमं पोहश द्व्यमध्यं द्वादश स्मृतस्मृतस्मृतस्मृतस् ॥
Slokas 13.—Trees growing contiguously and touching one another with their roots interlocked are tortured and do not yield fruits in sufficient quantity.

Sloka 14.—Trees get disease from cold blasts and hot Sun: their leaves become pale-white, sprouts become scanty and sickly, their branches become dry and their milk oozes out.

Slokas 15.—Thereupon, the trees should be treated. At the outset, the trees should be cleared of ulcers and the like with a knife. Then a paste made of Vidanga, ghee and silt must be applied to those parts and they should be sprinkled with water and milk.

फलनाशे कुलतःथ वाण्यधर्मतिलिखिते: ।
शृवत्तिन्यस्यः सेकः फलपुष्पमयुष्ये ॥१६॥
Sloka 16.—When the fruits of a tree are destroyed, it should be watered with milk cooled after being boiled with horse-gram, black gram, green gram, sesamum and barley. Being so treated, it will have abundant flowers and fruits.

अविकाजशश्रूण्यांमनोक्ष्ये तिलाहकम्।
सत्कुशसङ्गो जलद्रूणो गोमांसतुलया सह।
ससराररोषितेऽसेवः कर्मो वनस्पते।
वस्मीगुल्ललतानं च फलपुष्पाय सर्वदा।

Ślokas 17-18.—For increasing the yield of flowers and fruits of trees, creepers and shrubs, they should be sprinkled always with a mixture of two Adhakas (128 palas) of the powder of the dung of goats and sheep, one Adhaka of sesamum, a Prastha (16 palas) of wheat particles, a Tula (100 palas) of beef and a Drona (256 palas) of water kept for seven nights.
Slokas 19-20.—Any seed should be soaked in milk for ten days, taking it out daily with the hand smeared with ghee. Then it must be rolled many a time in cow-dung, fumigated with the flesh of deer and hog; thereupon with flesh and hog’s marrow, it should be planted in a prepared soil (by sowing sesamum). Being sprinkled with milk and water, it will grow and bloom.

Sloka 21.—Even a tamarind seed produces a sprout when sprinkled with a compound of the flour of rice, black gram and sesamum and particles of wheat and stale meat and repeatedly fumigated with turmeric powder.
Slokas 22-26.—For making the wood-apple seeds sprout, take the roots of Sarasaparilla, Amalaka, Dhava, Vasika, the branch with leaves of Vetasa, of Suryavalli, of Syama creeper, and of Atimukta (in all eight), boil them in milk, cool it, and then soak the seeds in this liquid for a period of time required for 100 beats. Then after removing and drying them in the Sun daily for 30 days, sow them. This is the method prescribed for it. Make a pit one cubit in diameter and twice as deep, fill it with milk and water; let the pit dry, burn it, and then smear it with a compound of honey, ghee and ashes. First fill it with mud to a height of four digits, then fill it with the powder of black gram, sesamum and barley; over this put mud to the same height again, and then once again fill it with the powder of black gram, etc; add to it an infusion of fish and water and then pound all this until it becomes a thick mass. Sow the seed at a depth of four digits and sprinkle it with fish-water and freshwater. Soon will a tendril with nice sprouts cover the pandal in an astonishing manner.

श्वशोकोलात्मूलकलक्लकेन भावितम्।
एतचैँशानाना श्रेष्ठात्मठकलकेन वा॥२७॥
वापितं करकोनिन्त्रयुवदि तत्‌क्षणजनमकम्।
फुमारानिविता शाखा भवतीति किम्महत्वम्॥२८॥

Slokas 27-28.—Any seed being steeped a hundred times in a paste of Ankola frui: or in its oil, or in a paste or oil of Sleshmataka fruit, will, when planted in the earth, sprinkled with hail water sprout instantaneously, and what wonder that the branches should be loaded with fruits!
Slokas 29-30.—A wise man ought to remove the shell of the Sleshmataka seeds, steep them, in shade, seven times in water mixed with a paste of Ankola fruits; and then rub them with buffalos' dung, and lay them in manure. Being planted thereafter in mud soaked with hail-water, they will produce fruit in a day.

Sloka 31.—The asterisms prescribed by the Seers of transcendental wisdom for the planting of trees are the three Uttaras, Rohini, Anuradha, Chittra, Mrigasiras, Revati, Mula, Visakha, Pushya, Sravana, Aswini and Hasta.

Thus ends the 55th Adhyaya on "The Treatment of Trees".

Prasadarpanodaya: ॥५६॥ Description of Temples.

Sloka 1.—Having made big water tanks and laid out gardens, one should build a temple in order to enhance one's reputation and religious merit.

Prasmaardha: ॥३॥
Sloka 2.—One wishing to enter the worlds attained by performing sacrifices and sinking wells and the like, should build a temple, whereby one would get the fruits of both.

सलिलोदानयुक्तेषु कृतेष्वक्रुतकेषु च
खानेश्वेषु सार्विष्यमपमगच्छान्ति देवता:

Sloka 3.—Deities take a pleasure in residing in places which are furnished with plenty of water and gardens naturally or otherwise.

Slokas 4-5.—Gods dwell with pleasure in (near) the lakes where the rays of the Sun are warded off by the parasol of lotus, which have clear water containing avenues of white lotuses tossed by the shoulders of swans,
which resound with the notes of swans, flamingoes, Kraunchas and ruddy geese, and which have the aquatic animals resting in the shade of the Nichhula trees on their bank.

Slokas 6-7.—Likewise do they dwell in places where the rivers have large girdles of Kraunche birds, sweet voice in the form of the melodious notes of the royal swans, silken saree of the water, belts made of fishes, the floral ear-decorations in the form of the trees in bloom on the banks, round buttocks of confluences, lofty bosoms of sand-dunes; and merry laughter of the swans.

Sloka 8.—They sport always in the vicinity of forests, rivers, mountains and cataracts; and in towns with pleasure-gardens

Sloka 9.—The several sorts of soil recommended for the construction of houses for the several castes* are like-
wise recommended to persons of the different classes when they wish to build temples.

See Adhyaya LIII-Slokas 96-97, supra.

Sloka 10.—The temple site should always be divided into 64 squares. Its middle door being situate in one of the four cardinal quarters is highly auspicious.

Slokas 11-16.—The height of a temple should be double its width and the flight of steps (over which the edifice is built) equal to a third of this height. The Sanctum sanctorum should be half the above width. All round this there are walls. Its door is one fourth of the sanctum sanctorum in width and twice as high. The side-frame of the door has a breadth of a quarter of its height; similarly the threshold and the upper block. The
thickness of the frames is equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. Lower down, up to a height of \( \frac{1}{8} \)th of the doorpost, two images of door-keepers must be kept; the remaining space being ornamented with the carvings of auspicious birds, Bilwa trees, Swasthika figures, pitchers, couples, foliage, creepers and Siva’s hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal one.

There are many varieties of temples, of which Meru is one, whose dimensions are: Breadth = 32 cubits, height = 64 cubits; the height of the flight of steps = 8\( \frac{1}{8} \) cubits; the Sanctum sanctorum = 16 cubits; all round there are walls of 3 cubits’ thickness. The door is 4 cubits in breadth; its height is cubits; the width of the frame and threshold = 2 cubits; its thickness = 12 digits; the height of the idol = 4 cubits and 16 digits; the height of the pedestal = 2 cubits and 8 digits.

Sloka 20.—Among these, the temple known as Meru is hexagonal, has twelve storeys and internal windows of various types. It has four doors in the quarters and is 32 cubits in width.
Sloka 21.—The Mandara temple is hexagonal, 30 cubits in width and has ten storeys and domes. Kailasa is similar to this, but has eight floors and is 28 cubits in width.

Sloka 22.—The Vimana Cchanda temple is 21 cubits in breadth and has latticed windows. The Nandana too has six storeys and 16 cupolas and measures 32 cubits.

Sloka 23.—The Samudga is circular in shape, and Padma is like a lotus in appearance; both these measure 8 cubits, have only one storey and one dome: [The round one is shaped like a green gram and the other has eight petals].

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Sloka 24.—The Garuda is shaped like an eagle with wings and tail. The Nandin is like the former but without the wings and tail. Both these are 24 cubits in width. They have seven storeys and are adorned with 20 cupolas.

Sloka 25.—The Kunjara is shaped like the back of an elephant (like a standing etc.) and measures 16 cubits all round from the bottom. It has only one storey. The Guharaja measures 16 cubits and is single-storeyed. Both have a roof with three dormer-windows.
Sloka 26.—The Vrisha has only one storey and dome, measures 12 cubits and is circular all round. The Hamsa is shaped like a swan (with beak, wings and tail) and measures 12 cubits. The Ghata is shaped like a pot and measures 8 cubits.

Sloka 27.—The Sarvtobhadra has four doors, many domes, many beautiful dormer-windows and five storeys, its breadth being 26 cubits.

Sloka 28.—The Simha has 12 angles, is adorned with images of lions. Its width is 8 cubits. The remaining four, viz., Vritta-round, Chatushkona-quadrangular, Shodasasri-one with 16 angles, and Ashtasri-with 8 angles have significant names and are dark inside. All these have only one storey and one cupola, except the Chaturasra which has five domes.
These dark ones do not have external light entering the interior. There should be walls close by all round the temple and the entrance is to be on the western side. The walls are so constructed that they look part and parcel of the temple structure and not apart from it. The outer gate being on the north, the door of the temple should be made in the east (front). The idol in the temple should be made of gems, by whose lustre, there will be ample light inside.

तथा च कालयः
सिद्ध नित्यसमावान् चोपेदाद्वारशिविशुद्धः।
विष्कम्भादृश्यकः स्वादेशः तथा च सूमिकाः॥
इति वृत्ताकृति: कार्यं तन्नात्र नववास्तवार्मे।
साधनकार्यं सवेऽव सूमिकाः समाशुता:।
एकाण्डकृपिताः सवेऽव पञ्चमभ्रमात्रः।

सूमिकाळुक्कमनेन मय्याञ्चोतरं शतम्।
साधूं हस्तवर्णं चैतव रूपिते विश्वकर्मणा॥२९॥

Sloka 29.—According to Maya, the height of a storey should be 108 digits, while according to Viswakaranman it is 3½ cubits or 84 digits.

तथा च मयं:।
आयास्मुष्मुकर्त्तानि चत्वर्षं तरं स्वरस्म:।
तथा च विश्वकर्माः।
चतुर्भुजाक्षत्विशुद्धिकां तु सूमिकाः।

प्राप्ता: स्पष्टतयाभ्यात्र सतमेकं विपद्यति।
कपोतपालिसंयुक्ता न्यूना गच्छितं तुर्यताम्॥२०॥

Sloka 30.—Learned sculptors (carpenters) reconcile the above two opinions on the subject. If you add the height of the crown-work (dove ridge or cornice), the smaller number will equal the greater.

By Kapotapali is meant lion-faces made of wood jutting out.
Sloka 31.—Thus have I succinctly treated of the characteristics of temples. All that has been expounded by sage Garga is found in this Chapter. I have derived authority for my statements by following closely the texts of great length composed by Sages Manu and others.

Thus ends the 56th Adhyaya on the "Description of Temples".

बल्रेपललाल्पाल्पाद्याद् ॥५७॥ On the Adamantine Glue.

आपं तिन्दुरक्रामं कापाल्कम पुष्यमपि च शाल्मल्याः ॥
बीजानि ग्रंथकीर्तं चन्द्रनवंसको च च चेति ॥१॥
एवे: महिद्रेपणं नामविषवावोऽसम्पुलम्भसः ॥
अश्रायोऽस च कल्को द्रव्यायरं: समानुजोऽः ॥२॥
श्रीश्रीवासकमुगुमुष्क्षतककुटुम्भात्तरसेः ॥
असीविशेष्युत: कल्कोयां वचलेपार्यः ॥३॥

Slokas 1-3.—Take unripe 'Tinduka fruits, unripe wood-apples, flowers of silk cotton, seeds of Saliaki,
the bark of Dhanvana and Vacha; boil them all in a Drona of water and reduce it to an eighth of its original volume. Combine the sediments with the following substances, viz., Srivasaka (a secretion of a tree used as incense), Raktabola, Guggulu, Bhallataka, Kunduruka (the exudation of Deodar), the exudation of Sarjarasa tree, Atasi and Bilwa fruit. This paste is termed Adamantine glue.

शलोक 4.—When this glue, being heated, is applied to temples, mansions, windows, Siva's emblems, idols, walls and wells, it will last for a crore of years.

शलोक 5-6.—There is a second glue of excellent qualities made of the sediments, as explained before, of lac, Kunduruka, Guggulu, house smoke, wood-apple, Bilwa kernel, fruits of Nagā, Neem, Tinduka and Madana, madder, Sarjarasa, Raktabola and Amalaka. This too is made use of for the purposes mentioned above.

शलोक 7.—There is a third glue known as Vajratala which is composed of the horns of cows, buffaloes and goats, hair of donkeys, buffalo-hide, cow-hide, Neem fruits, wood apples and Raktabola.
Sloka 8.—A mixture consisting of eight parts of lead, two of bell-metal, and one of iron rust, has been mentioned by Maya and is to be known as Vajra sanghata (Diamond compound).

Thus ends the 57th Adhyaya on "the Adamantine glue."

Pratimala-kriyādhyāya: ||58|| Description of Idols.

Sloka 1.—The smallest particle of dust that comes to sight, when the Sun passes through the interstice of a window, is to be known as an Atom; and this is the smallest unit of all measures.

Sloka 2.—An atom, a dust-particle, hair’s tip, a nit, a louse, a barley-corn and a digit are in order eight times bigger than the preceding measure. One digit becomes an integer.

Devagārdayā vārangasāṇam astraṇiyoreṣṭa: ||

Tatpurśeṇa kṣaṇam pratiṣṭha tadādhyāya parimāṇa: ||31||
Sloka 3.—The height of the pedestal (of an idol) is a third of the height of the door of a temple diminished by an eighth part. The idol is twice as high as the pedestal.

Sloka 4.—The face of an idol is 12 of its own digits long and broad. Nagnajit, however, states that its length must be 14 digits which is a measure prevalent in the Dravida country.

Here a digit means \( \frac{1}{3} \) of the height of the idol.

Sloka 5.—The nose, forehead, chin and neck are four digits long; so too are the ears; the jaws and the chin are two digits broad.

Sloka 6.—The forehead is 8 digits in breadth. Two digits further off are the temples, being of four digits. The ears are two digits in extent.
Sloka 7.—The tip of the ear is $4\frac{1}{2}$ digits off the corner of the eye on a level with the brows. The earhole and the raised margin near it lie at the same level as the centre of the eye and measure one digit.

चतुर्दश्लं वसिष्ठः कथयति नेत्रान्तकर्णेयोविवर्म्।
अध्यक्षुः प्रमाणस्तत्रार्धेनोचरोहस्त्॥८॥

Sloka 8.—Sage Vasishta observes that the distance between the eye-corner and the ear is four digits. The lower and the upper lip measure respectively one digit and half a digit in breadth.

अध्यक्षुः तू मेध वच्चं चतुर्दश्लायं कार्यम्।
विपुलं तू सारथ्यं जलममध्यां ज्ञवृं ब्याधम्॥९॥

Sloka 9.—The dimple above the lip is half a digit. The mouth must be made four digits in length and $1\frac{1}{2}$ digits in thickness. An opened mouth is of three digits in the middle.

ब्यंक्तुम्बल्यो नासापुदी च नामा पुत्रायते हेया।
स्वाधू ब्यंक्तुमुच्चयं चतुर्दश्लयं चार्यः॥१०॥

Sloka 10.—The sides of the nose measure two digits; the tip of the nose is two digits in height and breadth. The space between the eyes is four digits.

ब्यंक्तुभिति किकों दे नेषे तत्तिमामिका तारा।
दक्तार्य वन्धासो नेत्रविहीक्षो चक्षुं म्वति॥११॥

Sloka 11.—The socket of the eye and the eye itself measure two digits. The pupil measures one-third of the above, i.e. $\frac{1}{3}$ digit; and the innermost circle of the pupil is $\frac{3}{8}$ digit. The width of the eye is one digit.

सं. ६४
Sloka 12.—The brows measure ten digits from end to end; the line of the brows is 1/2 digit in width; the interval between the brows is 2 digits and the length of each brow is 4 digits.

कायो तु केशरेखा शृवन्धसमां तुमयारस्वस्तीयोऽऽ।
नेत्रान्ते करवीरकमुष्यस्य दश्याछिनोऽत्मम। \(॥१३॥\)

Sloka 13.—The line of hair should be made equal (ten digits) to the brows conjoined and half a digit thick. At the end of the eyes must be made the inner corner, one digit in extent.

द्विषिश्वपरिषाहाचितदोर्ज्यावातकोऽञ्जलानि शिरः।
द्वादश सु चित्रकित्त्वे द्वयंते विश्वितिरहस्यः। \(॥१४॥\)

Sloka 14.—The head is 32 digits in circumference, and 14 digits in width. But in a picture, only 12 digits are visible and the remaining 20 are not visible.

आप्ष्ट सकेशनाथवर गोडम दश्येण नक्षिमित्योक्तम्।
श्रीत्रा दश विस्तीणोऽविश्वाहारिन्तः प्रका। \(॥१५॥\)

Sloka 15.—The face and the hair put together, are 16 digits in length according to Nagnajit (i.e. the face, 14 digits and hair-line, 2 digits). The neck has a width of 10 digits and its circumference is 21 digits.

ऋष्टाद्वदश हृदयं हृदयाचार्यी च तत्प्रमाणेन।
न्यामिथ्यामेतेन्तर च तुल्यमेवोक्तम्। \(॥१६॥\)

Slokas 16.—The distance between the lower part of the neck and the heart is 12 digits; so also is that
between the heart and the navel. The distance between the centre of the navel and the penis is the same as above.

Sloka 17. —The thighs measure 24 digits in length; so do the shanks. The knee-caps are 4 digits and the feet are also 4 digits in height.

Sloka 18.—The feet are 12 digits long and 6 broad; the great toes are 3 digits in length, and 5 digits in circumference; the second toe is 3 digits long.

Sloka 19. —The remaining toes should be less by an eighth than the preceding one in order. The elevation of the big toe is \( \frac{1}{2} \) digits; and that of the others less by an eighth than the preceding one in succession.

Sloka 20.—The experts have laid down that the nail of the big toe should be \( \frac{3}{4} \) digit; that of the other toes at \( \frac{1}{2} \) digit or a little lessened for each succeeding toe.
Sloka 21.—The circumference of the end of shank is 14 digits and its breadth 5 digits; but in the middle it is 7 digits in width and 21 in circumference.

अष्टी तु जानुमध्ये बैंपुर्यं च्यष्टकं तु परिणामः ।
विपुलां चतुर्दशोऽह मध्ये द्रिगुणश्च दत्परिविषः ॥२२॥

Sloka 22.—The width of the knee in the middle is 8 digits; its circumference, 24 digits. The thighs are 14 digits broad in the middle and its circumference is 28 digits.

कटिर्दाश्च विपुला चत्वारिष्टतुर्यः परिषीः ।
अहुलमश्च नाभिः बैंपेन तथा प्रमाणेन ॥२३॥

Sloka 23.—The loins are 18 digits in breadth, and 44 digits in circumference. The navel is one digit deep and broad.

चत्वारिष्टवृद्धयुतः नाभीमध्येन मध्यपरिणामः ।
स्फनयोऽपदश्च चान्तरमुखवं कष्ट्ये पड्युलिके ॥२४॥

Sloka 24.—The circumference of the waist at the centre of the navel is 42 digits. The interval between the two paps is 16 digits. The armpits are at a height of 6 digits (in an oblique direction) from the paps.

अष्टायं सा दातर बाहु कायां तथा प्रवाहः च ।
बाहु पद्धृतिर्वां प्रतिबाहु लवहलचतुष्कां ॥२५॥

Sloka 25.—The extent of the shoulders is 8 digits. The arms as well as the fore-arms measure 12 digits in length, the arms being 6 digits broad and the fore-arms, 4 digits.

पद्धृत बाहु मूले परिणास्तद्रादशायस्ते च ।
विश्लेष वर्तपल्लवं सत्त्वदैषेण च ॥२६॥
Sloka 26. — The circumference of the arms at the arm-pit is 16 digits and at the wrist, 12 digits. The palm should measure 6 and 7 digits in breadth and length respectively.

Sloka 27. — The middle finger is 5 digits; the fore-finger is half a joint smaller; the ring-finger is equal to the fore-finger, and the little finger less by one joint.

Sloka 28. — The thumb should have two joints, while the remaining fingers must have three each. The nail of each finger should measure a half of its joint.

Sloka 29. — An image should be made in such a way that its ornaments, dress, decorations and form conform to the practices prevailing in the country. If it is possessed of the required good features, it will bestow prosperity by its presence.

Sage Kasyapa is quoted here, but the idea is the same.

तथा च कारण: ।

हाद्यातृसुकः वचनं कवांर्त चतुर्दशकः ।
नाथा म्रोवः तु कसेरथ तुस्यवेत्त्वार्थसां ॥
शाक्तार्थं भक्त्याः ज्ञात्त्वात् कृत्वा यूक्तः ।
हुन्दुन्धं तु चित्तव्रकृताद्वितियं स्त्रुतम् ॥
पञ्चकृतिष्टिं कणौ भुव्यान्वत तथा र्घुते ।
गृहसंहितायाः [Adh. LVIII. Sl. 29.]
Sloka 30.—Sri Rama, son of Dasaratha, and Bali, son of Virochana should be made 120 digits in height. The heights of the other images—superior, moderate and inferior are less by 12 digits, i.e., 108, 96, and 84 digits.

The measures given so far refer to images whose height is 108 digits. So, they have to be proportionately reduced or increased for the other varieties.

Slokas 31-35.—Those who wish for prosperity should have the image of Lord Vishnu made in the following manner. The Lord should have either four or only two arms; his breast should bear the Srivatsa mark; it should be adorned with the Kaustubha gem; He should be made as dark as the Atasi flower; He is clothed in yellow garment, shows a serene face, wears a diadem and ear rings, has plump neck, breast, shoulders and arms. Of the eight arms, the right four have a sword, mace, arrow and emblem of
peace (the fringes raised upward); the left ones, a bow, a buckler, a discus, and a couch. If only four arms are desired, one is the giver of peace or blessings, and the other wears the mace on the right and couch and discus on the left. If He is made with only two hands, then the right hand bestows peace and the other wears the conch.

**Sloka 36.**—Baladeva should be made having a plough in his hand, with eyes rolling owing to intoxication, and wearing an ear-ring and having his complexion as white as conch, the Moon and the lotus-stalk.

**Slokas 37-39.**—Goddess Ekanamsa should be situated between Baladeva and Sri Krishna, with her left hand placed on the hip and the other hand holding a lotus. If she is to be four-armed, in the left hands she has a book and a lotus, and in the right ones, boon to the suppliants and a rosary. If she is to be eight-armed, in the left hands, she has a water-pot, a bow, a lotus and a book, and in the right ones, boon, an arrow, a mirror, and a rosary.

Boon-giving hand is one with the open palm, fingers pointing downwards.
Sloka 40.—Samba should be made with a mace in his hand; Pradyumna, endowed with a charming body, with a bow in his hand. Their wives also should be made holding swords and shields in their hands.

Sloka 41.—Brahman should have four faces, a water-pot in his hand and is seated on a lotus. Subramanya should be a boy in appearance, hold a javelin in his hand and have a peacock for his ensign.

Sloka 42.—Indra has a white four-tusked elephant, the thunderbolt in his hand and another characteristic, viz, a third eye placed horizontally on his forehead.

Sloka 43.—On the head of Lord Siva, a digit of the Moon should be placed; his ensign, is a bull; he has a third eye, high on his fore-head; he has a trident in one hand and a bow called Pinaka in the other. Or, he may be represented as having Parvati for his left half.

Sloka 44.—The Buddha should be represented seated on a lotus and looking as if he were the father of
mankind, very forgiving, with hands and feet marked with lotuses, with a serene body and sparse hair.

There are two other readings सुनीतकेश्वर and नारायणकेश्वर. The first means "very dark" and the other 'well-trimmed."

चर्चानुसार बुद्धांक प्रकाश षष्ठिष्ठ ||
दिग्वासास्तरणो रूपवांश कार्येषु वंतां देव: ||४५||

_Sloka 45._—The God of the Jains, _vis_. Jina, should be represented naked, young, handsome and serene in appearance, with his arms reaching the knees and his breast marked with the Sri Vatsa figure.

नासालदाराजज्ञ्ञानरुपवर्षांसि सोभनाति रसे: ||
कुर्युंदीर्द्वेषं गूढं पादांतुरो यावत: ||४६||
बिभ्राण: खकरस्य बाहुम्या पञ्चो युक्तथार्याः ||
कुण्डलभूसितवदन: प्रलम्बहारो वियज्ञि: ||४७||
कमलेदरण्युज्युस्व: कंचुकुम्भस सितक्रमास्मु: ||
रत्नोजवल्प्रमामपदज्ञ: कार्ये: युबकरोऽस्के: ||४८||

_Slokas 46-48._—The Sun-God's nose, forehead, shanks, thighs, cheeks and breast should be elevated; he should be dressed in the northern style, covering the body from breast to foot. He holds two lotuses born of his hands, in his arms; wears a diadem; his face is adorned with ear-rings; he has a long pearl-necklace and a girdle round his waist. His face has the lustre of the interior of the lotus; his body is covered with an armour; face, pleasant with a smile and has a halo bright with gems (or circle of bright lustre of gems). Such a Sun is auspicious for the architect.

सौंमया तु हस्तमात्रा बसुदा हस्तयोग्यित्वात् प्रतिमा ||
श्रेष्ठसुषिद्याय भवेत् विचरुहितमयमा या: ||४९||
Slokas 49-52 — An idol of the Sun, one cubit high is beneficial; one that measures two cubits in height bestows wealth; those of 3 and 4 cubits lead to happiness and plenty respectively. When it is of larger limbs, there will be trouble from the king; when of shorter limbs, the sculptor will be afflicted with disease; when of slender belly, impending famine; when of thin limbs, loss of wealth; when it has injuries, the maker will die through the fall of a weapon; when it is bent on the left side, it kills his wife; on the right, it robs him of his life; when its eyes are turned upwards, he will become blind; when bent downwards, he will have worries. Thus, the good and bad effects of all images will have to be assessed as in the case of the Sun-God.

Slokas 53-54. — Treat the circumference of (the round part of) the emblem of Siva (made of wood, stone or gem) as the height and divide it into three parts. The part at the bottom should be quadrilateral; that in the middle, octagonal; and the last one, cylindrical. The
quadrilateral part must be kept in a pit in the earth, the middle one, in that of the pedestal; and the pedestal around the pit must be equal in extent to the visible height.

Sloka 55.—An emblem being too thin and long destroys the country; being devoid of a side, ruins the town; and one with a wound on the head, tends to the ruin of the owner himself.

Sloka 56.—The group of mothers should be represented with the characteristics peculiar to the Gods whose name they bear. Revanta (Sun’s son) should be seated on horse-back, with the companions of hunting, sport, etc.

The mothers must have charming breasts, slender waist, large buttocks, so as to make them appear attractive.

Sloka 57.—The God of death should be mounted on a buffalo with a club in his hand; Varuna, on a swan with a noose in his hand; and Kubera, on a human being, with a pot-belly and a crown placed on the left side of the head.
ग्रामकालं चलसुखो-दुष्पदी क्रीणाजिनन्दकमाण्डकां ।
वियुक्तामुखं शाखि: न्युन वाक्रतादिघर: ।
शीवाशास्त्रं पीतवासं वनमा़तायं सूक्ष्ण: ॥
नारसिद्धं स्थूलं नयहो सामायवस्थित: ।
उद्धवाधितमथुस: सरवी बाह्यकार्तिनादिजुजः ॥
चवाहं सुनकसदपुरबुदुविभूमित: ।
वीरकाञ्चनाधिपयो ध्यानशस्त्रं सुकोचन: ॥
इँगरे निदिहत्वश्यो थुष्यनामामकुंत्तु: ।
उरोग्रन्नोधवीतो च क्रान्तिवाया: पिनाककं ॥
चार्यकालरूपं सुख: स्वनामहरणितविदा ।
च्युतं सिरहतं रन्यं महिसासुरसुधिनो ॥
मद्यश्रवीयं रथः साक्षकुकुटधारक: ।
सुरसदेहं विकान्तो देवं सेनापतिः शिष्य: ॥
आदिकं रुग: खारी कच्चो खंडवयत: ।
तेजस्वी पद्मतङ्ग कर: प्रस्तुतं किरीतवानु ॥
प्रेतार्थाद्वातुर्नहनं: चेतनाऽत्रो महंगज: ।
तदार्वो महेन्द्रस्तु वस्त्राः स्मारक: ॥
तिय्यसारांतं नेत्र दुःसंध्यं तथा कार्यावेतु ।
वीरनोपिवि वा वर्मी तथा समीपग: ॥
पुंवं देवगण: सभे स्वायुधामवोजबकः ।
कंठयाः स्ववस्राखं सम्पूर्ण: शुभक्षण: ॥
महामाला भवेश्तीमया हिदुस्ताश्च नम्ब्रद: ।
सुमित्रक्रममदा पुष्प: प्रिह्नक्षा तु चलुपाकर: ॥
जैकल्यं कुरले: ह्यां श्राश्ली देहनाशिनी।
महं सत्यात्तं तु सुदीर्घं विनाशिनी।
वामे नया हरिन पवली कतुर्यंकिणभाग: ॥
धनुषहस्ताविधरंगो ब्यक्ता खाद्यमुखी ॥
सुखेः सुप्रभागेष स्वमुत्थरणमूर्धिता ।
शायुवेश समस्तुका कर्तवं प्रतिमा शुभा ॥

प्रमथाधिपो गजसुखं प्रलम्बकारं कुटारबारी स्वातः ॥
एक्षिषनो विन्यमूलकं सुनिदलकंदन्य ॥८॥
Sloka 58—The Lord of Siva’s hosts has an elephantine face with a single tusk, a bulging belly, a hatchet in his hand and a turnip of very dark foliage and root.

Thus ends the 58th Adhyaya on “Description of Idols.”

Ingress into the Forest.

Slok 1.—The maker of images should enter the forest on a favourable day, i.e., a day presided over by a planet bestowing prosperity, and having an unhurt asterism—when good foretokens are discovered by the astrologer and when there are auspicious omens prescribed for a journey.

Slokas 2-4.—Those trees that grow in cemeteries, roads, temples, ant-hills, gardens, hermitages (penance-groves), sacred spots, near the confluences of rivers, those that are reared being watered, those that are stunted, those that have grown beside others, those that are infested with creepers, that are broken by thunderbolt
and storm, one that has fallen by itself, that is broken by elephants, that has withered, is burnt by fire, that contains bee hive—all these trees are to be avoided. Those that have soft leaves, flowers and fruits will be auspicious. Going to the desired (chosen) tree, he should worship it with food and flowers.

सुरदान्वन्दन श्रीमालिपुरकब्रह्मनिर्मितम्।
क्ष्वचारिन्यस्तथविदारिणि विद्व्रजिकरा ॥ ५॥
वेदियामां जीवकब्रिदासिदिन्तुकसण्डुलाः| ॥
तिन्दुककेरसरसमज्जुनः प्रजालाश सुद्रानाम ॥ १६॥

Slokas 5-6.—Deodar, sandalwood, Sami and Madhuka are good for the images installed by Brahmins; Arishta, Aswatthia, Khadira and Bilwa bestow prosperity on the Kshatriyas; Jivaka, Khadira, Sindhuka and Syandana on the Vaisyas; and Tinduka, Kesara, Sarja, Arjuna, Mango and Sala on the Sudras.

तथा कामिष्य: ॥

सुरदान्वन्दन श्रीमालिपुरकब्रह्मनिर्मितम्।
प्रतिभाय भ्राजणमेवेर मण्ड्रा: शुक्तवहा ॥
विद्व्रजिकरा विद्व्रजिकरा: श्रवणि व्रजिति ।
जाव: दिवस्मेव सिन्तुकः संन्द्रस्वत ॥
वेदियामां श्रुथा: श्रुथा: प्रफलिदिन्तुकः केसरस्वत ॥
सान्तुज्जुनः प्रजालाश सुद्रानां हृदानां: |स्वरताः ।

लिङ्ग वा प्रतिभा वा हुम्हलु स्थाप्साय यथा दिशा यस्मात् ॥
तस्माभिधीचितव्या दिशो हुम्होध्वध्याश्च ॥ ७॥

Sloka 7.—Since an emblem of Siva or an image should be installed according to the directions of the tree, the different directions as well as the upside and downside should be marked on the tree.
Slokas 8-9.—After worshipping the tree with Payasa, sweets, rice, curds, sesame seeds, edibles, etc., wine, flowers, incenses and perfumes, Gods, manes, Goblins, demons, serpents, Asuras, hosts of Siva, Ganesa, etc. should be worshipped at night. Thereafter, touching the tree, one should recite the following:

अर्चनाधीनमुखः तन्मेव विषय विषयवत समग्रग्रहताम ॥१०॥

यानीह भूतानि वसयति तानि बलि गृहीतास्य विषयवतप्रयुक्तम् ॥
अन्यश् वास्य परिकल्प्यन्तु शमश्च तान्यय नमोःस्तु तेम्यः ॥११॥

Slokas 10-11.—"Oh Tree, you have been selected for the worship of the particular deity. Salutation to you! I worship you in accordance with the rules; kindly accept it. May all those beings that dwell in this tree fix their residence elsewhere after receiving the offerings made according to rules. May they forgive us now; We bow to them."

Sloka 12.—In the morning, one should sprinkle the tree with water and cut it on the north-eastern side with
an axe smeared with honey and ghee. The remaining parts are to be cut in a clock-wise manner

\textit{Sloka 13.}—If the tree falls down on the east, north-east, or north, it augurs prosperity; if it falls on the south-east, south, south-west, west and north-west, there will be in order, outbreak of fires, disease, disease, disease and destruction of horses.

\textit{Sloka 14.}—What has not been mentioned here in connection with the topic of ‘entering a forest’ \textit{viz.} the fall of trees (Adh. XLIII-20), the cutting and the interior of trees was already (Adh. XLIII-19) explained by me in connection with Indra’s banner and construction of houses. (Adh. LIII-122) Those ideas have to be applied here too.

Thus ends the 59th Adhyaya on “Entering a Forest.”

\textbf{Installation of Idols}

\begin{align*}
\text{दिशि याम्यायां कृयादिविवासनमण्डयं शुद्धः भागवा।} \\
\text{तोरणचुतुष्ययुतं बलस्तुपपत्तेऽवच्चम्॥१॥} \\
\text{पूर्वेऽन्न नामे चित्रः सजः पताकाः मण्डपःहोक्तः।} \\
\text{आलेखं दिशि रक्तः कृष्णः स्पुर्यामप्परार्कः॥२॥} \\
\text{शेता दिशष्यर्वां कायव्यायं तु पाण्डुरा एव।} \\
\text{चित्राशोचरणं पीता: पूर्वेऽन्न कायः॥३॥} \\
\end{align*}
Slokas 1-3.—A wise man ought to construct in the north or east a platform for the installation ceremony with four archways and covered with the sprouts of auspicious trees. For the eastern side of the platform are laid down variegated garlands and flags; for the south-eastern one, red ones; for the southern and south-western sites, black ones. They must be white in the west, pale-white in the north-west, variegated in the north and yellow in the north-east.

Slokas 4-5.—An idol, made of wood or clay bestows long life, prosperity, strength and victory; one made of precious stone tends to the weal of the world; one of gold bestows health; one of silver, fame; one of copper, increase of children; and an idol or emblem of Siva made of stone, acquisition of immense landed property.

Slokas 6.—An image being hurt by a wedge destroys the headman and the family; one being damaged by a hole causes diseases, troubles and ruin.
Sloka 7.—After smearing with cowdung the floor in the centre of the platform, covering it with sand and then with holy grass, the image should be placed with its head resting on a throne and feet on a pillow.

Slokas 8-10.—The image with its head pointing to the east should be bathed with a decoction of Plaksha, Aswattha, Indian fig, Sirisha and banyan mixed with all kinds of herbs bearing auspicious names (such as Jaya, Jayanti, Jeevanti, Jeevaputri, Punarnava and Vishnu-kranta, etc.), with sacred grass and the like, with clay dug up by elephants and bulls from mountains, ant-hills, river-banks at the confluences, and that of lotus-lakes, mixed with water from holy rivers along with the five products of cows and with scented water containing gold and gems, to the accompaniment of the sounds of various musical instruments and of the chantings of Punyaha and other Vedic hymns.
Sloka 11.—The High-Priests should recite in the east hymns relating to Indra; and in the south-east, to Fire; and they should be honoured with monetary gifts.

यो देवं संख्यायत्वनन्तन्त्रोद्वानलं द्रिजो ज्ञायत् ।
अश्विनिमित्वचनि मयाम् श्रुत्तालोऽन्त्रञ्जोरत्पत्ताने ॥ १२ ॥
धूमाक्रोधसंभ्वर्गतः गुहुपत्त्वर्जस्तस्तिंश्यक्षक्षुमः ।
होतुः स्वातिकोद्वा वा प्रसर्पणं चाष्यम् प्राप्तम् ॥ १३ ॥

Slokas 12-13.—The Priest should worship the Fire with the hymns sacred to that God who is to be installed. The symptoms of Fire have been already explained by me on the occasion of dealing with the raising of ‘Indra’s Banner’ (Adh. XLIII-32). A fire filled with smoke, turned to the left and sending sparks continuously is not auspicious. The priest’s failing in memory and moving forward are also inauspicious.

खातामसुक्तवान् खलक्षुतां पूजितां क्षुमगगते।
प्रतिमा खातीवृत्तां शर्यार्यां स्वाप्ता इमयात् ॥ १४ ॥

Sloka 14.—When the image has been bathed, clad in a new garment, beautifully adorned with ornaments and worshipped with flowers and perfumes, the priest who instals it should lay it on a well-spread bed.

स्वान्तं सगीतनुव्यायनां तम्म्येववादिवाश्र ।
देवज्ञसप्रदिष्टं केले संस्थापनं कुर्यत् ॥ १५ ॥

Sloka 15.—After the sleeping idol has been properly consecrated with the materials for waking up, accompanied by dance and songs, the installation should be done at a time prescribed by the astrologer, i.e., in the bright half of the northern solstice.
Slokas 16-18.—After worshipping the idol with flowers, cloths and unguents, along with the sounds of conchs and musical instruments, it should be taken into the sanctum sanctorum with all precaution round the temple, i.e., from left to right. Then giving copious oblations and worshipping Brahmans and those of the religious assembly, the idol should be placed in the pit of the pedestal in which a gold-piece, has been deposited. By honouring especially the installer, astrologer, Brahmans, the men of the assembly and the carpenter, one will get all blessed things in this world and heaven in the next.

Sloka 19.—The installing priests of Vishnu are known as Bhagavatas; of the Sun as Magas; of Siva, as Pasupathas (ash-smeared ones); of the divine Mothers as those adepts in the rites of the Mothers’ circle; of Brahman, Brahmans; of the Buddha, (all benevolent) of serene mind, as Sakyas; of the Jains, as naked monks. These different priests have to perform, according to the
rules peculiar to each sect, the ceremony for the God, whose devotees they are.

\[\text{Slokas 20-21.} \text{ The installation of deities is favourable in the northern solstice, bright half of the month, when the Moon is posited in a Varga belonging to Jupiter, when the Ascendant is a fixed sign and a fixed Navamsa is rising, benefics occupy the 5th, 9th, and the Kendra houses; and malefics are in the Upachaya houses (3rd, 6th, 10th and 11th) and when the Moon is in any of the asterisms, viz., the 3 Uttaras, Rohini, Mrigasira, Anuradha, Revati, Sravana, Tishya and Swati and on any convenient day except Tuesday.}\]

\[\text{Sloka 22.} \text{ Thus have I expounded succinctly this subject conferring benefits on humanity; but in the work of Savitrita, the consecration and setting up are treated at length separately—or the consecration and setting up of the Sun are separately expounded in detail in that Sastra.}\]

Thus ends the 60th Adhyaya on "Installation of Idols".

\[\text{Golukshanam 1611.} \text{ Signs of Cows.}\]

\[\text{Paranj: Pradhushay Golukshan yath kriyate tanotam.} \]
\[\text{Maya Sama: Shrimalukshanata: Sarvaitathyaagamamodbhavake.} \]
Stoka 1.—Here I am abridging the signs of cows that were taught by Parasara to his disciple Brihadratha. All varieties of them are auspicious; still I shall delineate them on the authority of the Sastras.

Stlokas 2-4.—Cows with dirty and rough eyes, shedding tears and resembling those of rats are not auspicious; nor are those that have flat shaking horns, that are black and red in colour or have the colour of donkeys. So also are those that have ten, seven or four teeth, drooping face, without horns, depressed face, of short and thick neck, middle resembling barley corn, broken hoofs, very long blackish tongue, very small or very big ankle-joints, big hump, weak body and fewer or more limbs.
Slokas 5-6.—A bull too with the above characteristics, large and hanging testicles, breast full of veins and cheeks covered with thick veins, and one which urinates in three different jets bring no luck. One tawny or dark-red, having cat’s eyes is not good even for Brahmins. One with dark lips, palate and tongue and continually blowing, is pernicious to the flock.

Sloka 7.—A bull that makes too much dung, has gem-like horns (or has too big penis and horns), white belly and colour of a spotted deer should be abandoned though born at home. For, it would otherwise bring ruin upon the flock.

Sloka 8.—A bull whose body is filled with dark spots resembling flowers, has greyish red colour, and cat’s eyes, brings no luck even to a Brahmin who accepts it.

Sloka 9.—Those bulls that have weak necks, tremulous eyes, stunted growth, and raise their hoofs as if from mire, while being yoked or engaged in bearing loads cannot carry burdens.
Slokas 10-12.—Bulls that have soft, touching and red lips, small buttocks, red palate and tongue, small, short and erect ears, well-shaped belly, touching shanks, red and compact hoofs, strong breast, plump hump, soft, smooth and slender hair, red and slender horns, thin tail reaching the ground, red eye-corners, long breath, a leonine shoulder and a thin and small dewlap are honoured as being good runners.

Sloka 13.—Bulls with hairy circles turning left on the left side and with those turning right on the right-side are favourable; so also are those whose shanks resemble those of antelopes.

Sloka 14.—Bulls with eyes hued like the beryl-stone, or surrounded by white rings, or formed like a water-
bubble, and exhibit thick eye-lashes, and unbroken hinder parts of hoofs, are good and fit for carrying loads.

Then

Sukhrasprkhyam varha
dhushmena etc.

Malvaka
dhasya sa
dhasanata
dhushmena
dhushmena
dhushmena

Pranohyre sarthe
dhushmena
dhushmena
dhushmena
dhushmena
dhushmena

Kamalodhushmena
dhushmena
dhushmena
dhushmena
dhushmena

Lakshanas
dhushmena
dhushmena

Shreya
dhasya
dhasya
dhasya
dhasya

Slokas: 15-16 — A bull that has wrinkles on its snout, a cat's face, is white on the right side, or has the colour of lotus, lily or lac, has a good tail, speed similar to that of a horse, hanging testicles, stomach like that of sheep, or narrow groins and breast, is certainly fit for burden and travel, equal to a horse in speed and conducive of good results.

Slokas: 15-16 —

Slokas: 16-17 —

Slokas: 17 —

Slokas: 17 —

Slokas: 18 —

Slokas: 18 —

Slokas: 18 —

Slokas: 18 —
Sloka. 19.—One that has one white foot also brings good luck even if it be of any colour. Where one with all auspicious signs is not available, another of partially good promise is acceptable.

Thus ends the 61st Adhyaya on "the Signs of Cows."

शुद्धशुण्म् ॥६२॥ Signs of Dogs.

पादः पशनवलायोगयाचरणः पद्मनेलिद्वृक्षण- 
स्त्वामोहायानसो त्राप्सरगतिरजन्मृ खुंबं याति च ।
लाजूलं सस्ते हरूससद्वी कर्णं च लम्बो मुदू
यस्य खात स करोति पोष्ठरितात्पुर्तं धिः भा गृहे-६२॥
Sloka 1.—A dog three of whose legs have five nails and the right fore-foot six, whose lips and muzzle are red, which has the gait of a lion, smells the ground while running, has a shaggy tail, eyes like those of a bear, ears hanging and soft, such a dog being kept in a house promises ere-long great prosperity to the owner.

तथा च गमे: ।

ब्रयः पादः पञ्च नखा च त्रयगो दार्शिण्यस्तथा ।

पञ्चनखस्तनखनलो बहसा:। हिण्यस्कमः ॥
मही जिन्नु मुद्रा चािति काकृं जटिं तथा ।
ऋक्षायें चक्षुशीर्य काँगू मदु चाितिश्रिक्षार्य।
स भा नुपस्च महसीं श्रियं चण्डि पोश्रितुः ।

पादे पादे पञ्च स्थानपादे श्यामे यथा: पञ्चनखा महिष्क्राष्ठा: ।
चक्षुम् पिक्ष्कलाल्लभक्कणणा या सा राष्ट्र क्रकरी पाति मुद्रा।॥

Sloka 2.—A bitch with five nails’ on each foot, six on the left fore-foot, with eyes surrounded by white rings, with a crooked tail, and having a brown colour and hanging ears, protects the country if she is properly nurtured.

Thus ends the 62nd Adhyāya on “the Signs of Dogs”

कुक्कुटलक्षणसू ॥६॥ ॥

Signs of Cocks.

कुक्कुटस्तुतजनुरहाकल्लितस्तांस्ववक्रनासान्ति सितिः।
रोति सुखसनाल्ये च यो बुद्धिः स नृपराश्ववजनाम्।॥१॥

Sloka 1.—A white cock with straight feathers and talons, with red face, nails and crest, and which crows pleasantly at dawn, bestows prosperity on the King, country and horses.
Sloka 2.—A cock which has a neck of the shape of barley corn, which has the colour of Jujube fruit, a big head, or looks beautiful with various colours is commendable in fight. So also one which has the colour of honey or bee brings victory. One that possesses contrary characteristics is not auspicious. One that has an emaciated body, a feeble voice and lame legs is also not good.

Sloka 3.—A hen with a gentle and sweet voice, glossy body and beautiful face and eyes, brings for a long time abundance of wealth, fame, victory and valour to kings.

Thus ends the 63rd Adhyaya on “the Signs of Cocks.”

**Signs of Tortoises.**

स्फातिकरजतवणों नीराजीविचित्रः
कलामसद्गुमुखियानुसरण कुमः।
A tortoise that has the colour of crystal or silver, that is marked with blue lines, that has a pot-like body, a beautiful back-bone, or has a red body, and is ornamented with spots in the form of white mustard seeds, gives one the over-lordship of all kings when being kept at home.

Sloka 2.—A tortoise that has a body dark in colour similar to collyrium or bee, that is beautified by spots, that has a full-grown body, a serpentine head or a broad neck, also conduces to the prosperity of the realms of kings.

Sloka 3.—A tortoise that has the lustre of beryl, a thick neck, a triangular shape, hidden cavities and a fine back-bone is auspicious. Such a tortoise should be kept in a pleasure-lake or in a basin full of water by kings for the sake of auspiciousness.

Thus ends the 64th Adhyaya on "the Signs of Tortoises."
Signs of Goats.

Sloka 1.—I shall now expound the auspicious and inauspicious signs of goats. Those that have nine, ten or eight teeth bring good luck and should be kept at home. Those that have seven teeth must be abandoned.

Sloka 2.—A white goat that has a dark circle on the right side conduces to good results. Similarly, one that is dark, red or blue like an elk, with a white circle on the right side is very auspicious.

Sloka 3.—The thing that hangs like a breast from the neck of goats is to be known as ‘Mani’. One with a single Mani is of good augury; and those that have two or three are exceedingly auspicious.

Sloka 4.—All goats that have no horns, that are completely white or completely black or are half-white or half-dark, or half-brown and half-black are auspicious and bring good luck.
Sloka 5.—A goat that marches in front of the flock, plunges first into the water, that has a white head, or six dark specks on the head is of good augury. (Such a goat is called Kuttaka.)

Sloka 6.—A goat with spotted neck or head, with the colour of pounded sesamum (a mixture of white and yellow), red eyes, dark or white feet, is commendable. So also is one that is white or dark (कुटिर).

Sloka 7.—A white goat with dark testicles and a dark band in the middle is auspicious. So also is one that walks slowly with a jingling sound. (जिरिल).

Sloka 8.—A goat with blue hair on the head, and blue feet, or one with white fore-part and blue hind part brings good luck and the following is the verse composed by Garga.
Sloka 9.—"The four classes of goats, viz., Kuttaka, Kujil, Jatin, and Vamana are the sons of the Goddess of Wealth that do not dwell in a poverty-stricken place."

Sloka 10.—Now, the goats that bleat like donkeys, that have crooked or erect tails, mis-shapen nails, inauspicious colours, cut-ears, elephantine heads and dark palate and tongue, are not auspicious.

Sloka 11.—The goats that have commendable colours, Manis, hornless heads and red eyes give happiness, fame and wealth to men when worshipped at home.

Thus ends the 65th Adhyaya on "the Signs of Goats."
Signs of Horses.

Sloka 1.—A horse is perfect or flawless in limbs when it has the neck and sockets of eyes, long rump, heart, broad; palate, lips and tongue, red; skin, hair, tail, fine; hoofs, face and gait, fine; ears, upper lip a root of the tail, short; shanks, knees and thighs round, white and uniform teeth, and a beautiful appearance. Such a horse always conduces to the destruction of the King’s enemies.

Sloka 2.—Inauspicious are the chargers that have hairy circles under the eyes, the jaws, on the cheeks, heart, throat, nose, temple, hip, abdomen, knee, scrotum, navel, shoulder, anus, (or junction of neck and collarbone), right side of stomach and legs.

Sloka 3.—Auspicious are the hairy circles on the upper lip, throat, ears, in the middle of the back, near the brows, on the lips, haunches, fore-legs, upper parts of left legs, flanks and the space between the brows.
Slokas 4.—Among the (ten) necessary hairy circles, there is one on the lower side of the upper lip, one in the hairs of the fore-head, two between the belly and the navel, two just above that, two on the head and two on the breast.

Sloka 5.—A colt (of one year) has six white teeth, which become tawny when it is two years old; when it is three years, the incisors fall and reappear; when four years, the next teeth; when five years, the last teeth. The same three teeth will after every subsequent period of three years become black, yellow, white, coloured like kāca, coloured like black salt, wax, conch shell, become hollow, shaky and at last fall out.

Thus ends the 66th Adhyāya on “the Signs of Horses.”

Signs of Elephants.

Sloka 1.—The elephants whose tusks bear the colour of honey, which have limbs proportionately developed, are not too stout, nor too lean, are fit for work, have equal limbs, back-bone similar to a bow and hips like those of boars are called Bhadras.

श्युला च कुक्षिः सात पेचकेन बैंडी च हृद्यन्द्रधुत्रेः मर्य च ॥ १२॥
Sloka 2.—The characteristics of the class designated Manda are: a slack breast, loose folds on the waist, a hanging belly, a thick skin and neck, a huge abdomen and root of the tail, and the look of a lion.

Sloka 3.—Those that have short lip, tail and penis, slender feet, neck, teeth, trunk and ears and large eyes are known as Mrigas. Those that belong to the class of Sankirna have the characteristics of the above classes intermingled.

Sloka 4.—The height of the Mriga is 5 cubits; length, 7 cubits; and girth, 8 cubits. These numbers increased by one are those of the Manda (i.e., 6, 8 and 9 respectively); by two, of Bhadra (7, 9-and 10 cubits). The Sankirna has no fixed dimensions.

Sloka 5.—The colour of the Bhadra and its ichor is green; of Manda and its ichor, yellow; of Mriga, dark; and of Sankirna, mixed.
Slokas 6-7.—Auspicious are the elephants that have lips, palate and mouth red, eyes like those of a sparrow; tusks, glossy and raised at the tips; face, long and broad; the back-bone arched, long, not protruding and lying deep; the frontal globes, like the back of a tortoise and covered with thin and scanty hair; the ears, jaws, navel, forehead and penis broad; the nails convex like a tortoise, numbering 18 or 20; the trunk round and covered with three lines; the hairs fine, and ichor and breath, of good odour.

Sloka 8.—Elephants with long fingers and red tip of the trunk, with a voice (trumping) like the thunder of clouds, and with a long, broad and round neck, bring luck to the King.

The commentator states that by finger is meant the fleshy projection in its foot, and by पुंकर, the whole pad of foot.

Slokas 9-10.—Elephants that are never intoxicated, that have too many or too few nails and limbs, that are
crooked or dwarfed, that have tusks similar to the horns of a goat, that have prominent testicles, that lack the extremity of the trunk, that have the palate dusky, blue, variegated or black, that have small tusks or no tusks at all, or are without sex; as well as a female elephant that has some characteristics of the male, and one that is pregnant, should the King order to be removed to another country, as they produce very dire consequences.

Here कुष्ण, वामन, मकुण are particular types of elephants.

Thus ends the 67th Adhyaya on "the Signs of Elephants."

**पूर्णवग्लिषणम् ||६॥** Signs of Men.

उन्मानमानागतिसंहितिसारणे-
खेड़खरकृतिसत्वमनूकमादौ।
क्षेत्रेऽभासं च विषिवतः क्षयलोक्य
सामुखविन्दुगति यात्रमनागतं वा ||१॥

*Sloka 1.*—A clever astrologer who knows the physical features of human beings, carefully observes in the beginning according to the rules, the height, weight, gait, compactness, strength, complexion, glossiness, voice, natural character, courage, impressions of previous birth, parts of the body and natural lustre, and reveals the past and the future.

अखेदनामुद्दलोकमलोदरामो
शिश्नास्यली रूचिरायतानलो सुपार्णी।
उष्णी विषाधिको सुनिग्रहस्य
कृष्णोपशारि च चरणो भवजेष्ठरस ||२॥
Sloka 2.—A King’s feet do not perspire, have soft soles, have the lustre of the interior of a lotus, have compact toes, beautiful and red nails, fine heels, warmth, no veins, well-sunken ankle-joints and an arch like the back of a tortoise.

Sloka 3.—Poverty and grief are produced by feet that have the shape of winnowing baskets, that are very rough, that have white nails, that are long or crooked, that are full of veins, that are very dry and have far-removed toes; travelling, by those that are elevated in the middle; destruction of the family, by those that are tawny; murder of a Brahmin, by those whose soles have the colour of burnt earth; and cohabitation with forbidden women, by those that are yellow.

Sloka 4.—The shanks being round, with sparse and thin hair, the thighs, beautiful and resembling elephant’s trunk, and the knees well-developed (fleshy) and even, make one a king; while shanks resembling those of a jackal or dog make one penniless.

Sloka 5.—Kings have a single hair in a pore and scholars and vedic experts, two in one. Three and more
hairs in one make men penurious and miserable. In the same manner are the hairs on the head auspicious and inauspicious as the case may be.

\textit{Sloka 6.}—A man with bony knees dies abroad; one with small ones, becomes fortunate; one with large and ugly ones, indigent; one with sunken ones, vanquished by women; one with fleshy ones, ruler of a kingdom; and one with thick ones, long-lived.

\textit{Sloka 7.}—A man with a small penis becomes wealthy, but without issue; one with a stout one, poor; with one bent towards the left, devoid of children and wealth; with one turned towards (bent) the right, blessed with sons; with one bent on the lower side, indigent; with one full of veins, begets few children; with one with a thick knot, becomes happy; and with a soft one, dies of gonorrhoea and the like.

\textit{Sloka 8.}—Men with the genital organ hidden in sheath-like skin become kings; with a long and split one, devoid of wealth; and with a straight and round one as well as with one having slender veins, wealthy.
Sloka 9.—A man with only one testicle finds a watery grave; with unequal ones, becomes addicted to concubinage; with equal ones, a king; with ones raised high, short-lived; and with hanging (pendent) ones, lives for a hundred years.

Slokas 10-13.—Men possessing a red end of the generating organ become opulent; a whitish or dark one, penniless; urinating noisily, happy; without any sound, poor; with two, three or four streams of urine turning in a circular fashion from left to right, kings; with scattered urine, poverty-stricken; with a single stream turned like a circle, blessed with fine features, but without issue; with the tip glossy (tender), raised and even, enjoy wealth, women and gems; with the tip depressed in the middle, become fathers of girls and penurious; with one raised in the middle, owners of many domestic animals; and with a stout one, devoid of money.

In Sloka 12, 2nd पाद, रुपप्रभावज्ञतात्त्विकी is another reading, and the translation will then be "blessed with handsome children."
Men with the upper part of the abdomen dry without flesh are indigent and disliked by the people; with their semen having the smell of flowers, become kings; having the smell of honey, very opulent; of fish, beget too many children; of flesh, become addicted to sensual pleasures; of liquor, sacrificers; of salt, utterly penniless; with thin semen, beget daughters; those who have too frequent sexual congress (or those who have orgasm too soon?), live long; and those who have it very rarely (whose orgasm takes place very late?) are short-lived.

A man with very stout buttocks becomes poor; with fleshy or muscular ones, happy; with ones of one and a half the usual size (or with an extra half buttock), a killer of tigers; and with frog-like ones, a king.

A man with a leonine waist becomes a king; with one like that of a monkey or camel, is devoid of wealth; with an even belly, enjoys pleasures; and with a belly resembling a pot or a frying pan, becomes penniless.
Slokas 19-20.—Those with fleshy sides become wealthy; with sunken and crooked ones, are devoid of the pleasures of life; with an even stomach, enjoy the pleasures of life; with a sunken one are without happiness; with a high one, become kings; with an uneven one, crafty; with a serpentine (very long and thin) one, penniless and gluttonous.

Slokas 21-23.—People become happy by a navel that is round, raised and broad; afflicted with troubles by one that is small, almost invisible and deep; poor and die of colic (or wound from a spike) by one that is surrounded by folds of skin and uneven; rogues by one that is turned from right to left; intelligent by one that is turned from left to right; long-lived by one that is elongated at the sides; lords by one that is broad at the upper end; owners of cattle, at the lower end; and kings by one that resembles the knob in the centre of a lotus.
Slokas 24-25.—People with one, two, three, four or no folds at all on their belly become in order slain with weapons, enjoyers of many women, preceptors of men, fathers of many sons, or kings; with unequal folds, sinners and addicted to forbidden women; and with straight ones, happy and haters of (without taste for) others’ wives.

Sloka 26.—People with sides fleshy, tender and possessed of hairy circles going from left to right become kings; whereas those with sides of contrary characteristics are devoid of happiness and are slaves of others.

Sloka 27.—People with not raised nipples become fortunate; with unequal and long ones, penurious; with stout, muscular and sunken ones, kings and happy.

Sloka 28.—A heart that is raised, large, muscular and not convulsive, bespeaks kings; one contrary to the above and full of veins and rough and thick hair, denotes the penurious.

Sloka 29.—Those who have an even chest, become wealthy; a muscular one, heroes; a weak one, penniless (or without manliness ?), and an uneven one, indigent and meet their end by weapons.
Sloka 30.—One who has undulating collar bones becomes cruel; with many bony knots or joints, poor; raised ones, enjoys pleasures; sunken ones, poor; and stout ones, wealthy.

Slokas 31-32.—One is penniless with a neck flat or dry (without flesh) and full of veins; heroic with one like that of a buffalo; meets with one’s end by weapons with a neck similar to that of a bull; a king with one having three folds or lines: a spend-thrift (glutton?) with one hanging (long?) one. Men become wealthy with their back, not split and without hair; and miserable with one of contrary characteristics.

Sloka 33.—Men with arm-pits, not perspiring, plump, raised, good-smelling, even and hairy are to be known as wealthy; otherwise, as penniless.

Sloka 34.—A poor man has shoulders full of hair, split, small and without flesh, while those who possess happiness and valour have shoulders, that are large un-split and compact.
Sloka 35.—Kings have arms that are like the trunks of elephants, round, hanging down to the knees, equal and plump; whereas the poor, hairy and short.

Slokas 36-37.—Long-lived persons have long fingers; the fortunate, not bent ones (straight); the intelligent, lean ones; slaves, flat ones; the poor, very thick ones; those who are destined to die by weapons have fingers bent backwards. The wealthy have hands similar to those of monkeys; and sinners, of tigers.

Sloka 38.—Wrists that are hidden, firm and of compact joints make men kings; deficient wrists indicate the cutting of hands; loose and sounding ones, poverty.

Slokas 39-40.—Men with sunken palms are without patrimony; with palms containing circular depressions, rich; with raised ones, philanthropists; with unequal or uneven ones, cruel and poor; with those red like lac,
wealthy; with yellowish ones, addicted to forbidden women; and with rough and dry ones, penniless.

Sloka 41.—Impotent are those that have nails similar to husk, i.e., rough and containing many lines; impoverished, that have flat and split ones; others' dependents, that have dirty and colourless ones; and commanders of armies, that have red ones.

Sloka 42.—Rich are those that have the figure of barley-corn in the middle of their thumb; blessed with sons, when the figure is at the bottom of the thumb; and fortunate and long-lived, if the joints of the fingers be long.

Sloka 43.—The wealthy have glossy and deep lines on their palms; the poor, rough and not deep ones. The poor have their fingers far removed from one another; and the hoarders of wealth, thick ones.
Slokas 44-50.—Three lines starting from the wrist and going towards the palm make one a king. One with a palm marked with a pair of fishes performs sacrifice daily (feeds the worthy); men with diamond-shaped figures, become wealthy; with fish-tail figures, scholars; with the figures of conch, umbrella, palanquin, elephant, horse and lotus, kings; with those of a pitcher, lotus-stalk, flag and goad, very rich with buried treasures; with rope-like ones, wealthy; with those of Swasthika, lords; with those of a wheel, swords, axe, lance, spike, bow and Kunta (spear), commanders of armies; with those of mortar, sacrificers; with those of a crocodile, banner and store-room, blessed with immense wealth; with an altar-like root of the thumb, worshippers of the sacred fire; with the figures of a quadrangular tank, temple and the like as of triangles, performers of religious and meritorious acts. Conspicuous and slender lines at the root of the thumb respectively indicate sons and daughters. The lines (three) touching the fore-finger make one live for 100 years; and for shorter ones, proportionate reduction in age will have to be made. The lines cut in the middle indicate a fall from tree. Those
who have either too many lines or no lines at all on their palms become utterly indigent.

अत्तिक्षुदीर्घैः। इस्वतोक्रमित्रवेया सांस्कृतवेयोपेता:।
बिस्मोपमेहरकरर्ममेवालपालकमित्रशः।।५५।।
ओऽहै। स्फुरेनितिवालिविष्टिविष्टिवगिर्यक्षीतः धनवरिष्टकः।।
ख्निजं बनाच दशना: सुविष्कुङ्गदक्रृ: सामाच श्रुस्य।॥५२॥

Slokas 51-52.—Very lean and long chins indicate poverty; while fleshy ones, wealth; straight lower lips resembling the Bimba fruit make men kings; while lean (without flesh) ones, poor. The (upper) lips broken, cut, colourless and dry, make men devoid of money. The teeth being glossy and close-knit, and the canine ones very sharp and equal are auspicious.

जिन्हा रक्ता दीर्घा दृश्या गुस्मा च मोगिनो ज्वया।
श्रेष्ठा कुष्णा पञ्चमा निद्रेवायां तथा तालु॥५३॥

Sloka 53.—Men that are destined to enjoy the pleasures of life have the tongues and palate red, long, tender and quite even; whereas the indigent have them white or dark and rough.

वक्तर्म सौभायं संध्रतमस्मलं श्रस्यं समं च भुयानामु।
विपरीतं क्षेषिञ्जं महामुखं हर्मग्राणं च॥५४॥

Sloka 54.—The mouth being pleasant, round and closed, clean, soft and even, makes men kings; being contrary, those that are afflicted with troubles; and a very big mouth, makes one unfortunate (miserable).

ख्निज्ञलमनयानां भाष्यवत्तां मण्डलं परित्रेम्य।
दीर्घं निद्रेवायां भीम्युस्या: पापकर्मां:॥५५॥
चतुरां धृततां निम्मं वक्तं च तन्वरहितानामु।
कुष्णायामतिहस्लं सप्तां भोगिनो कान्तस्य॥५६॥

२४. ७०
Slokas 55-56.—A feminine face belongs to the childless; a round one, to the roguish persons; a long one, to the poor; a cowardly one, to sinners; a quadrilateral one, to the treacherous; a sunken one, to the childless; a very small one, to misers; and a full, fleshy and handsome one, to those who enjoy pleasures.

अस्फुटितां शिरं दम्मकू शुभं गुदु च समां त चैव ।
रक्तैः पर्वश्योरा: दम्मकामिर्लिपृथ विद्वेयाः ||५७||

Sloka 57.—The mustaches and beard being smooth, well-bent and soft, having unsplit ends, are of good augury; being red, hard and short (sparse), produce thieves.

निमांसे: कर्णे: पापमुत्यत्रपैंटे: सुश्रुष्योंगाः ।
ऋषिकां हस्कांग्राः शक्तिश्रवणांभूतां: ||५८||
रोमश्कर्णा दीयांयुधां धनमागिनो विपुतकर्णाः ।
कृत्र: शिरावनदेवयालम्बे मांसः सुखिन: ||५९||

Slokas 58-59.—Lean and lank ears lead to a treacherous death; flat ones, to enjoyment of many pleasures; short ones, to miserliness; conical ones, to command of an army; hairy ones, to long life; large (broad) ones, to wealth; those full of veins, to a cruel nature; fleshy and pendent ones, to happiness

भोगी तानिम्नगण्डो मन्त्री सम्पूर्णमांसगण्डो यः ।
सुखभावः शुकसमनाधिरजीवी शुक्कनासंस ॥६०॥
चिंतारुप्यायवर्गामिनो दीर्घे तु सोभायस्य ।
आकृष्टितया चैव: सीम्वुः स्नाचिपर्मनाः ॥६१॥
धनिनोभ्रवकनासा दश्विणिनिता: प्रमाणणां: कृत्र: ।
ऋजी खल्पचिङ्ग्रा सुपुट्या नासा समायानाम् ॥६२॥

Slokas 60-62.—Unsunken cheeks indicate enjoyment of pleasures; and full and plump ones, a minister. A
nose similar to a parrot’s beak gives happiness; a dry (without flesh) one, long life. One apparently cut, connection with forbidden women; a long one, fortune; a curved one, stealing nature; a flat one, death at the hands of a woman; one crooked at the tip, wealth; one turned to the right, cruelty and improvidence; and a straight one with small nostrils and fine slopes, good fortune.

Sloka 63.—Sneezing once, twice or thrice, high-pitched and resonant is the sign of the wealthy; a prolonged one as well as one of the same pitch throughout, of the long-lived.

Others interpret it as:—Only once sneezing is.......of the wealthy; twice or thrice successively sneezing, high-pitched, resonant, etc., of the long-lived.

Slokas 64-67.—Men become wealthy with eyes resembling the petals of a lotus; wealthy and fortunate, with those that have fed corners; immensely rich with those coloured tawny like honey; sinners, with feline
eyes; thieves, with round and crooked ones resembling those of the gazelle; cruel, with blue ones; commanders of armies, with elephantine ones; wealthy, with deep ones; scholars, with those having the lustre of blue lilies; The eyes that have very dark pupils will be pulled out; broad and thick eyes make ministers; green ones, fortune; humble ones belong to the poor; while glossy ones, to those who enjoy immense wealth and pleasures.

Slokas 68-69.—Lofty brows are the indications of short life; broad and lofty ones, of great happiness, unequal ones, of poverty; bent ones resembling the crescent, of wealth; long and unconnected ones, of affluence; cut ones, of indigence; and those bent in the middle, of addiction to forbidden women.

Slokas 70-72.—By large and high temples, men become wealthy; by sunken ones, devoid of children and money; by an uneven forehead, men become indigent; by one resembling the half-Moon, prosperous; by one large like a shell, preceptors of people; by one full of
veins, addicted to unrighteous acts; by one filled with veins swollen as well as resembling the Swastika figure, opulent; by a depressed one, suffer imprisonment and a foul death, as well as become addicted to cruel deeds; by a raised forehead, commanders of armies; by a round and small one, misers.

कुदितमदीनमन्वु लिङ्गं च शुभावहं मनुष्याणाम्।
रूपरं दौरं प्रज्वलश्च च व न शुभग्रं पुषायम्। ॥७३॥

Sloka 73.—A weeping that is soft, without tears, and not humble, is auspicious to mankind; whereas one that is rough, humble and with copious tears is of evil consequences to them.

हसितं शुभदमक्रमं सनिमीलितलोचनं तु पापसः।
सुग्रहं हसितमसक्रमं सोन्मादसासक्रमं प्राणे। ॥७४॥

Sloka 74.—An unshaky laughter is of happy results; one accompanied by closed eyes belongs to a person that acts murderedly; a repeated one, to a wicked fellow; and a repetition at the end of one, to a madcap.

तिल्लो रेखा: शतजीविना ललितायता: स्खिता यदि ताः।
चतुष्मिरवनीश्चतं नवितिबाह्यः सप्तश्राक्रं। ॥७५॥
विमिर्निर्मितश्चांगम्यगामिनो नवितिर्युर्वेण।
केशान्तप्पायतामी रेखामिर्नितितष्यां। ॥७६॥
पश्चामिरायु: सत्सार्विकार्याबिक्षिताभिरपि वसिदः।
बहुरेवेऽशतार्थः चत्वारिन्ज्ञव वक्राभिः। ॥७७॥
भूलमातापिदादिक्षितकधेय वामवकाभिः।
शुद्राभिः खल्पायुयुनामिश्चान्ते कल्प्यम्। ॥७८॥

Slokas 75-78.—Three long lines on the forehead indicate a life of hundred years; four long ones, kingship and a life of 95 years; cut lines or no lines at all, addic-
tion to forbidden women and a life of 90 years; the lines touching the hair on both sides, a life of 80 years; five lines on the forehead, indicate a life of 70 years; all lines converging to a point, of 60 years; many (six) lines, a life of 50 years; crooked ones, of 40 years; those touching the brows, of 30 years; those curved towards the left, of 20 years; slender and small ones, a short life; those short of the above, a life that is to be proportionately calculated.

Slokas 79-80.—Men with a round head become rich in cattle; with one like an umbrella, kings; with a flat one, murderers of parents; with one like a cap or turban (lit. skull), long-lived; with a pot-like head, tourists; with a double head, sinners and indigent; with a depressed head, great men; and with a too-much depressed one, ill-fated.

Slokas 81-82.—One becomes a king or enjoyer of happiness, if the hairs (on the head) are single in each pore, glossy, dark, bent, with tips unsplit, soft, and not too thick. One becomes penniless with the hair being many in one pore, of unequal length, brown, very thick, with tips split, rough, short, too crooked and too dense.
Sloka 83.—Whatever limb of the body is rough, without flesh, and full of veins, it is considered to be inauspicious; and the opposite of these is good.

Sloka 84.—One becomes a king if one is broad in three limbs, deep in three, raised in six, short in four, red in seven, long in five and slender in five.

Slokas 85-88.—It is laudable for men to have (a) the three, viz., navel, voice and courage, deep; (b) the three, breast, forehead and mouth, broad; (c) the six, viz., chest, armpits, nails, nose, mouth and the nape of the neck, raised; (d) the four, viz., the genital organ, back, neck and shanks, short; (e) it leads to happiness of men to have the seven, the corners of eyes, feet, hands, palate, lower lip, tongue and nails, red, (f) the five, the teeth,
finger-kunckles, hair, skin and fingers, thin; and only kings have (g) the five, Hanu (the part below the chin), eyes, arms, nose and the space between the paps, long.

II. Complexion.

Sloka 89—The bodily lustre (complexion) which indicates both good and bad effects and reveals the virtues of the heart, as does the flame of a lamp kept inside a crystal pot, the qualities of brilliance, is to be observed by those well-versed in the science, in men, animals and birds.

Sloka 90.—The lustre born of the element, earth, makes the teeth, skin, nails and hair on the body and head glossy, produces fine smell, bestows contentment, wealth, gain and rise in status, and causes engagement in religious and meritorious acts always.

Sloka 91.—The lustre born of the element, water, is glossy, white or pure, green, attractive to the eyes, gives amiable qualities, a soft nature, happiness, prosperity, all kinds of progress like a mother, and all-round good to human beings.
Sloka 92.—The lustre born of the element, Fire, is irascible, irresistible, of the hue of lotus, gold or fire, endowed with brilliance, valour and might, leads to victory of beings and confers immediate accomplishment of the desired object.

मलिनपरंपरज्ञ्या पापगन्धानिलोत्था
जनयति वस्त्रव्रज्याध्यनत्यविनिजनां ।
स्फटिकसुरसंहृता भागयुक्तायुद्धरा
निधिरिव गमनोत्था श्रेयसों खचन्ध्रणा ॥९३॥

Sloka 93.—The lustre born of the element, air, is dusky, rough, dark, of foul smell, and leads to murders, imprisonment, diseases, disasters and loss of wealth. The lustre born of the element, ether, is of crystal hue, a bestower of fortune, very generous, very clean and a treasure, as it were, of all good things.

ढायाः क्रमेण कुजलग्न्यविलाम्बरोत्था:
केचिददन्ति दश ताष्य यथानुपूर्व्यः ।
श्रीभद्रनामपुष्पाःयतमौबुध्यानां
तुष्यास्तु लक्षणफलारिति तस्मास: ॥९४॥

Sloka 94.—These are the five kinds of bodily lustre born, in order, of earth, water, fire, air, and ether; but according to others, there are five more, which are in order, born of the Sun, Vishnu, Indra, Yama and the Moon. Since the latter five are similar to the others in characteristics and effects, the five mentioned above have been given as containing the whole matter.
III. Voice.

करिष्णवर्षीयेश्वेरीमृद्रक्षिणानिनिना भुवा।
गद्धमजरुरुक्षरारङ्ग धनसाहल्यसन्त्स्तः। ॥९५॥

Sloka 95.—Kings have a voice similar to the sound of elephants, bulls, a group of chariots, drums, tabors, lions or clouds. Those that are devoid of wealth and happiness, have a voice which is broken, rough or like that of a donkey.

IV. Strength.

सम महति च सारा वेदेमझात्मगिणिः युक्तः।
रुगिरं मौसं चेति प्राणमुऽतं तत्समासफलम्। ॥९६॥

Sloka 96.—Living beings have seven vital substances in their body, viz., fat, marrow, skin, bones, semen, blood and flesh. The following are their effects in brief:

ताप्योष्णःवाक्षपालीविभुइंक्रात्मानन्त्यायुक्तरूपः।
रक्ते तु रक्तसारा बहुस्वादनितार्थपुव्युतः। ॥९७॥

Sloka 97.—If there be blood-red colour in the palate, lips, jaws, tongue, corners of eyes, anus, hands and feet, men would have the vital substance of blood in abundance, and be endowed with all kinds of happiness, wealth and many wives and children.

स्मरण्तका धनिनो मुद्रमिः सुभगा विच्छेदाल्पुरुमिः।
महामेद्धयारा सुब्रह्मिः पुज्यविच्छेद्युतः। ॥९८॥

Sloka 98.—The wealthy have a glossy skin; amiable ones, a soft one; scholars, a thin one; the handsome and those that are blessed with sons and wealth, fat and marrow in plenty.

स्थुलास्थिरसिद्धिसारी वल्लबान विचाान्तगः सुरुपश।
बहुरुपशुकः सुभगा बिद्वाहों रुपचन्त स ॥९९॥
Sloka 99.—One who has thick bones is termed ‘bone-strong’ and has physical strength, good features and sound learning. Fortunate, learned and handsome are those that have copious and thick semen.

V. Joints.

उपचितदेहो विद्यान धनी सुरूपम मूः सारो यः !
सम्मान इति च सुखिणयुगिता सुखः जो ब्रेया ||१००||

Sloka 100.—One who has a well-developed body is termed ‘Flesh-strong’, and possesses learning, wealth and handsome features. Those who have compact joints are said to have ‘cohesion’ and they enjoy happiness.

VI. Gloss.

लेहः पार्वशु पद्धयो वारिज्जितवादन्त्रेनवत्रनमस्यः !
सुतदनसोभियुतः स्विपैवैन्धिनना रूखेः ||१०१||

Sloka 101.—Gloss is to be observed in five things, viz., speech, tongue, teeth, eyes and nails. If all these are glossy, men will be blessed with sons, money and fortune; whereas if these are rough, they will be poor.

VII. Colour.

शुभतिमान् वर्णसिंहः ब्लितियाना मध्यम: सुतार्थवताम् !
रूखे धनखिनानां शुधः शुभदो न सप्तीयः ||१०२||

Sloka 102.—A glossy and shining complexion belongs to kings; a medium one, to those with sons and wealth; a rough one, to the indigent; a clean complexion is always good; and not so, a mixed one.

VIII. Physiognomy.

साध्यमनुवृत्त कार्यदृष्ट्यशाहूलकीलर्गुमयाः !
अप्रतिष्ठत्वत्त्वा वितिरिषो मानवंद्राध ||१०३||
Slokas 103-104.—The previous birth is to be deduced from the face; those whose face resembles that of a cow, bull, tiger, lion or eagle, had a good pre-natal existence and had become great kings of irresistible valour, vanquishing their foes. The previous birth of those who had their face similar to that of a monkey, buffalo, boar or goat, had a moderate previous birth, and will enjoy in this birth wealth, happiness and learning. Those whose face and body are like those of a donkey or a camel, will have neither wealth nor happiness. Their previous birth was very bad.

IX. Height.

Sloka 105.—The height of the best type of men is 108 digits of themselves, that of the medium type, 96 digits, and that of the inferior one, 84 digits.

X. Weight.

Sloka 106.—A person weighing half a Bhara (1000 palas) will be happy; one weighing less than that, miserable; those weighing one Bhara, immensely wealthy; and one weighing one Bhara and a half, an emperor.
Sloka 107.—A woman of 20 years and a man of 25 years deserve to be weighed and their height measured; or this may be done soon after they pass a fourth part of their span of life.

Here the span of life is taken to be 100 years. Otherwise, weight and height should be taken when they pass a fourth part of their life.

XI. Natural Character

Sloka 108.—The nature of men resembles that of earth, water, fire, air, ether, gods, mortals, demons, devils or beasts. The following are their characteristics:

Sloka 109.—A man of earthy nature has the smell of good flowers, enjoys pleasures, has a pleasant breath, and is firm mentally. One of watery nature drinks plenty of water, speaks agreeably and enjoys delicious things.

In the last पदः, रसभीजनन्द is another reading.

Sloka 110.—A man of fiery disposition is fickle-minded, very cruel, irascible, ever hungry and gluttonous. One of airy nature is unsteady in character, lean (weak) physically, and easily loses temper.
Sloka 111.—A man of the nature of ether is clever, open-mouthed, expert in grammar, and possessed of limbs with beautiful veins. A man of divine nature is charitable, of soft temper, and devoted to friends.

Sloka 112.—A man endowed with a human nature is fond of songs and ornaments, always possesses a good character and shares his wealth with his fellowmen.

Sloka 113.—A man of a demoniac nature is hot-tempered, of wicked actions, and sinful. One of a devilish nature is fickle-minded, uncleanly, given to Prattling and of a corpulent physique.

Sloka 114.—A man of bestial nature is timid, ever-hungry and gluttonous. Thus has been expounded the nature of men which the knowers of characteristics call 'Sattva'—inner mettle.

XII. Gait.

Sloka 115.—The gait of kings resemble that of lions, swans, intoxicated elephants, bulls or peacocks; that of
the rich is slow and without any sound; and that of the poor, brisk and leaping.

In the first पाद शालूक्तिस्वर is another reading.

शानतस्य यानमहनं च बुद्धिसितस्य
पानं वृषापरिगतस्य मयेषु रशा।
एततः यथा पुरुषस्य महति कालं
श्रवं वदन्ति लघुं तं नरलक्षणं॥१६॥

Sloka 116.—Those learned in the science of human characteristics call a man blest, if he gets the following facilities in time, viz., a conveyance, when fatigued; food, when hungry; drink, when thirsty; and protection, when frightened.

Thus ends the 68th Adhyaya on "the Signs of Men."

पञ्चमहापुरुषलक्षणम् ॥१६॥ Signs of the Five Great Men.

ताराप्रवृंख्लयुन्तः क्ष्येत्रस्वोच्चगैश्वत्तुद्यगः।
पञ्च गुरुः प्रवस्ता जायते तान्हि वक्ष्ये ॥१॥

Sloka 1.—When the non-luminous planets are strong, posited in their own or exaltation signs and in Kendra houses, five great personages are born. I shall now describe them.

* जीवन महति हंसः सौरेण श्रवः कुजेन हुचकः
* मद्रो कुजेन बलिना मालव्यो दैत्यपुजयेन ॥२॥

Sloka 2.—When Jupiter, Saturn, Mars, Mercury and Venus are in their turn strong, great men called Hamsa, Sasa, Ruchaka, Bhadra and Malavya respectively are produced.

*Cf.* सारत्वं Adh. 37-Sl. 2.
Slokas 3-4.—A person's undiminished mettle is derived from the Sun (when strong); physical and mental qualities (strength) from the strength of the Moon. A person's characteristics depend upon the Rasis and their various divisions in which these two planets are posited (as well as upon the planets with which they are conjoined). Men will be blessed with the bodily substance, great element, nature, lustre, colour, mettle, appearance, etc., belonging to the particular division of a sign occupied by them (when strong); when these two are weak, the characteristics will be of a mixed type.


Sloka 5.—From Mars do they get valour; from Mercury, physical growth and weight; from Jupiter, voice; from Venus, cleanliness or glossiness; and from Saturn, colour or complexion. Owing to the excellences or defects of these planets, the above things become good or bad as the case may be.

Cf. साराजली Adh. 37-3.

Sloka 6.—Men with mixed characteristics do not become kings, but they become happy in the Dasa periods of the planets concerned. The differences arise
from the benefics being posited in the house of their enemy, or depression, or being fallen from their exaltation sign, or from their being aspected by malefics (or from the benefics being aspected by planets, benefics or malefics, being posited in the houses of their enemy, depression or having fallen from their exaltation house).

श्यामामो दीर्घता च हृदसख ।
श्रवणचक्रमीत्रानः श्राद्धान्ताथ्यकृलविध्वंशा ॥७॥

Sloka 7.—The height and extent of the two arms outstretched of the Hamsa type of men are 96 digits; and those of Sasa, Ruchaka, Bhalra and Malavya are 99, 102, 105 and 108 digits respectively.

यः सात्त्विकस्वयं द्वा स्थितं सत्त्वोर्जितं ब्राह्मणेद्वैव राजोऽधिकः कायचकलाकु त्रा संस्करितांचित्तं पुलयोऽतिष्ठते ॥८॥
तमोऽधिकः वश्विता परंपणा मुक्तान्तनं कृष्णमरातितिन्द्रः ।
मिनांप्राप्येण सत्त्वरजस्तमांभिर्मित्राः भास्तु ते सप्त महद्य ममेदेहः ॥९॥

Slokas 8-9.—A person in whom the quality of goodness predominates has kindness, firmness, courage, straightforwardness and devotion to Brahmins and Gods; one in whom the quality of passion predominates, is heartily attached to literature (poetry), fine arts, sacrifices and women, and is very heroic; and one in whom the quality of darkness or ignorance predominates is deceitful, foolish, lazy, hot-tempered and addicted to sleep. There are persons with mixed characteristics owing to the intermingling of these three qualities in seven ways.

मातृष्यो नागनासः सम्रुज्वपलो जातुसम्प्राप्तादलो
माते मूर्तिः पुरणः समसासिनः समस्तचिरतुम्प्रेष्यमागे कृश्य ।

ἐ. ἔ. 72
Sloka 10.—A man belonging to the Malavya type has his arms resembling the trunk of an elephant and touching the knees, the limbs and joints full of flesh, the body even, handsome and slender in the waist, the face 13 digits in height, the ear-holes 10 digits apart, shining eyes, fine cheeks, equal and white teeth and not a very fleshy lower lip.

Sloka 11.—One belonging to the above class becomes a king of cultured mind, and rules over the Malwas, Broach, Surastrians, Latas, Sindhus and the regions of the Pariyatra mountain, having amassed wealth by dint of prowess.

Sloka 12.—Such a person (Malavya) lives for 70 years and abandons his body in a sacred place by Yoga. Thus have the characteristics of this class been clearly explained and those of the other classes I now proceed to define.


Sloka 13.—One belonging to the Bhadra class has the following characteristics:—His arms are well-developed, equal, round and long; his height is equal to the
length of his outstretched arms; and his temples are
densely covered with tender and slender hair.

Slokas 14-15.—His skin and semen are strong;
breast large and muscular; nature, lofty; face, tiger-like;
mind, steady; he is endowed with tolerance; attached
to righteous deeds; grateful; his gait is like that of a
lordly elephant; he knows many sciences; is intelligent;
handsome; has beautiful temples and forehead; is well-
versed in fine arts; is courageous; has a good belly;
his feet and hands have the lustre of the interior of lotus;
he loves contemplation; he has a good nose and equal
and well-knit brows.

Sloka 16.—His person smells like the earth sprinkled
with fresh rain, cassia leaf, saffron, ichor of elephants,
and Aguru (tree); his hairs are dark, curly and single in
each pore; and his genital organ is hidden like that of a
horse or elephant.

Sloka 17.—His hands and feet are marked with the
figures of ploughs, staves, maces, swords, conch-shells,
wheels (discuses), elephants, crocodiles, lotuses and cha-
riots. His wealth is fully enjoyed by the public. He
has independent ideas and does not tolerate his kith
and kin.

अक्कलानि नवतिष्ठ पहुँचनान्युच्छृण तुलयापि हि भारः।
मध्यदेशनुपतियादि पुष्करल्यादयोद्यस सकलाल्याविनाधः॥१८॥

Sloka 18.—His height and weight are respectively
84 digits and a Bhara (2000 palas). He becomes the
king of the central countries; but if his height and ex-
tent of outstretched arms be each 105 digits, he would be
an emperor.

श्रक्त्वा सम्यक्वतुष्म श्रौरेणोपारिजना मशीयजनः।
तर्थेन त्राणांस्यक्त्वा भद्रो देवाहर्य याति॥१९॥

Sloka 19.—The Bhadra type of man rules fitfully
for 80 years over the earth conquered by valour, and
abandoning his mortal coil in a place of pilgrimage goes
to heaven.

सारांशः Adh. 37-40, 44, 42, 43.

ििनुरुक्त्वसुरिविजनः कोषेष्वणः श्रीगृहो
विद्वानातुविज्ञानिक्रियासु निरतः सम्पूर्णगणः शाठः।
सेवनी: प्रियमैंशुनः परजनश्रीसक्कसीचकः
शुरो मातृहितो वनाचलनदीर्गेषु सत्तः: श्राहः॥२०॥

Sloka 20.—One belonging to the श्रक्त्वा (Sasa) group
has somewhat prominent and thin teeth, thin nails, large
eye-balls, brisk gait, attachment to learning, minerals and
trade, has plump cheeks, and roguery; he is a com-
mander of armies; fond of sexual pleasure; his mind
is addicted to others’ wives; he is fickle-minded, heroic,
devoted to his mother and a lover of forests, mountains,
rivers and fortresses.
Sloka 21.—His height is 92 digits; he acts cautiously (or with apprehension), knows the weakness of others, has marrow as the dominant feature of his body, walks steadily and such a Ratha is not very corpulent (heavy?).

Sloka 22.—He has a slender waist and figures going upwards of a shield, sword, lute, cot, garland, tabor and trident on the soles or palms.

Sloka 23.—This person of the Ratha class is the lord of foresters or a vassal; his body will be afflicted with colic or a fistula on the buttocks and will go to Yama's abode at the age of 70 years.

Cf. सरावली Adh. 37—34. 35, 36.

Sloka 24.—A person belonging to the Hans (Hamsa) class has a face that is red, with plump cheeks, raised nose and a golden hue; his head is round; eyes are like honey; all nails red; has the marks of a garland, goad, conch, a pair of fish, sacrificial appurtenance, pot and
lotus. His voice is as sweet as that of a swan, feet handsome, and limbs (organs of action) clean.

Sloka 25.—He takes pleasure in (sporting in) water; his semen is thick and copious; his weight is 1600 palas. The wise declare that his height and extent are 96 digits each.

Sloka 26.—A man of the Hamsa class rules over the Khasas, Surasenas, Gandharas and the countries lying between the Ganges and the Jumna. He wields sceptre for 90 years and meets his end in a forest.

Cf. Sarabham Adh. 37—37, 38, 39.

Sloka 27.—A man of the Ruchaka type has beautiful brows and hair, is dark and red in colour; has a conch-like neck, and an oblong face. He is heroic, cruel, a leader among men, a minister, leader of a gang of thieves and hardy.

Sloka 28.—The girth of the waist of a man of the Ruchaka (Ruchaka) class is equal to the length of the face. His complexion is good, and blood and flesh of the best quality. He destroys his enemies and achieves his object by adventurous spirit.
Sloka 29.—His feet and palms are marked with the figures of a part of cot, lute, bull, bow, diamond, spear (sakti), Indra, and trident. He is devoted to elders, Brahmans and Gods. His height and weight are respectively 100 digits and 1000 palas.

Sloka 30.—He will be clever in spells and black magic; and his knees and shanks lean. A man of this class, viz., रूबक becomes king and rules over the regions of the Vindhya, the Sahya and Ujjain. He dies at the age of 70 years by weapon or fire.

Cf. लारावली Adh. 37—31, 32, 33.

Sloka 31.—There are five other men, who will be the attendants of the monarchs mentioned above, viz., Vamanaka, Jaghanya, Kubja, Mandalaka and Sachi. Now, listen to the characteristics of these that are known as the “mixed ones.”

सामी is another reading for साची.
Sloka 32—Vamanakā is of full grown limbs hunch-backed, and slightly undeveloped in the thighs, waist and between the armpits. He is a famous servant of the king of the Bhadra type. He is prosperous, powerful and devoted to Lord Vasudeva.

Slokas 33-34.—The one called Jaghanya is a servant of Malavya; his ears are like the crescent; joints, good; semen, thick; he is a tale-bearer and a poet. His complexion is rough and fingers, thick. He is cruel, wealthy, unintelligent, well-known, copper-coloured, of jocular disposition and is marked with the figures of a sword, Sakti, nose and axe in the thighs, feet and hands.

Slokas 35-36.—The one called Kubja has no defect in the lower limbs. He is slightly weak and bent in the upper part of the body. He is an attendant of Hamsa, an athiest, wealthy, learned, heroic, grateful and a tale-bearer. He is learned in fine arts, fond of quarrel, has many servants, is conquered by women. He honours the people and suddenly abandons them. He is ever energetic.
Slokas 37-38.—Now, I shall define the Mandalaka: He is an attendant of Ṛṣabha, expert in black magic, clever, adept in witchcraft, creating magical women and ghosts, and in lores. He appears old; his hairs are rough and hard; he is clever in killing his enemies; he is devoted to Brahmins, Gods, sacrifices, and Yoga (Meditation); is defeated by women and is intelligent.

Sloka 39.—One that is called सचिन (Sachin) has a very ugly and deformed body; he is a follower of Ṛṣabha, is disliked by people (or unfortunate); he is charitably disposed. He undertakes great tasks and achieves them. He is similar to Ṛṣabha in qualities.

Samaśīti is another reading for सामाशीति.

Sloka 40.—Thus have I explained briefly the characteristics of men, after studying the opinions of the Sages. By studying this, a man will become the favourite of kings and a beloved of the people.

Thus ends the 69th Adhyaya on the "Five kinds of Great Men."
Characteristics of Maidens.

Sloka 1.—One who wishes to become the lord of the earth must marry a maiden, the nails of whose feet are glossy, arched, pointed at the tip, and red, the ankle-joints, equal, well-developed (fleshy), handsome and hidden; the toes, close-touching, and the soles as lustrous as a lotus.

Slokas 2-3.—Commendable are the feet with tender, unsweating soles and with the marks of fish, goad, lotus, barely, diamond, plough and sword. So also are the shanks that are perfectly round and without hair and veins. The two knees, being equal and without very prominent joints, are good. The thighs, being plump, without hair and similar to the trunks of elephants, the genital organ being broad and similar to the leaf of the
Aswattha tree, the top of the thighs being large and arched like the back of a tortoise, and the Mani (clitoris?) being hidden—all these tend to great prosperity.

Sloka 4.—The hips being large, heavy and fleshy, support girdles (and are auspicious); the navel, being deep, broad, and turned from left to right, is laudable in women.

Sloka 5.—The waist of a woman being accompanied by three folds and without hair; the bosoms hard, overlapping, round and equal; the breast, tender and without hair; and the neck adorned with three lines—all these, bestow wealth and happiness.

Sloka 6.—The lower lip being similar to the Bandhujeeva flower, fleshy and shaped like a ripe beautiful Bimba fruit, and the teeth alike and similar to the Kunda buds, bestow marital happiness and abundant wealth on women.
Sloka 7.—Their speech being full of courtesy, free from rguery, sweet like the notes of the cuckoo or the swan, and not abject, women get very great happiness. Auspicious is the nose that is straight, handsome and having equal slopes. So also is the eye that defeats the lustre of the petal of a blue lily.

नो सज्जने नाति पृथुं न रम्बे शते खुवौऽवातश्रावङ्के।
अर्थेन्दुस्मस्यान्यमोऽभ्यं शते रुलां न नों न तुक्षम्।।८॥

Sloka 8.—Blessed are the brows that are not actually joined together, not very broad (thick), not very long, and curved (arched) like the crescent. So is the forehead that is neither sunken, nor arched, without hair, and shaped like the half Moon.

कर्णयागमपि युक्तमांसलं शते शृङ्ग समाहितं समम्।
खिम्मनीलमुदुकुक्षितेति क्रमं पृथ्यं शुक्करं। समं गिरि।।९॥

Sloka 9.—Laudable are the ears that are properly fleshy, soft, equal and close to the head. The hair being glossy, blue, soft, curled and single in each pore, lead to happiness. So does the head which is even, i.e., neither depressed, nor raised.

भृज्ञाचरसनवाजिकुञ्जराथश्रीदुश्रमूपेषुभि-
मौलकुण्डलचामराङ्कृवर्यः शृङ्गेषवेतोदोषेऽ।
मर्तकतिकवदंदिकायजनकं। शृङ्गेतर्णामुजे:
पादे पाणितेश्वरा युवतयो मलुिनित गृहीपदम्।।१०॥

Sloka 10.—Damsels that have the marks of the following things on their soles or palms attain to the status of queens, viz., water-pot, seat, horse, elephant, chariot, Bilwa tree, sacrificial post, arrow, garland, earring, chowry, goad, barley corn, mountain, banner,
arch, fish, Swastika, altar, fan, conch shell, umbrella and lotus.

निग्रुङ्गमणिवन्धनी तरणपथगमोंपरमी
करो वृपतियोषधिततुबिकरणपवाहुली।
न निग्रमति नोभ्रत करतलं सुखानावितं
करोत्विवधवा चिरं सुतुतुवार्थसम्मोगिनीम्॥११॥

*Sloka 11.*—The hands that have the wrist-joints hidden, are similar to the interior of a full-blown lotus, have the fingers slender and the knuckles far removed, give a damsel the status of a queen. A lady whose palm is neither depressed, nor raised, and bears fine lines (figures of auspicious objects) lives with her husband for a long time enjoying wealth and the happiness of sons.

मथ्याज्ञालं या मणिवेन्धनोत्या रेखा गता पाणिलेख्यानायः।
उत्तरेश्वता पादलेख्यत्वा या एकोज्यावश्र राज्यवृत्ताय सा स्मातू॥१२॥

*Sloka 12.*—A line on the palm rising from the wrist and touching the middle finger of a woman, or one running from the heel up to the foot of the toes of a man leads them to the happiness of kingship.

Another interpretation: A line rising.............from wrist or one from heel...........of a man or woman.

कनिष्ठकामूलवत्वा गता या श्रेयिनीध्यामिकान्तरालम्।
करोति रेखा परमायुष: सा प्रमाणपुन्य तु तदनामायु:॥१३॥

*Sloka 13.*—A line rising from the foot of the little finger and going to the space between the fore and middle fingers bestows the maximum span of life, i.e., 120 years. If the line is shorter, proportionate reduction in the span will have to be made.
Sloka 14.—The lines at the foot of the thumb indicate the number of one's children. Big ones are those of sons, whereas slender ones, of daughters. If these lines are not cut in the middle (at the root), the children will be long-lived; and if these are broken and short, they are short-lived.

In the 3rd पादः, अछ्छ्रवमाळा is another reading.

Sloka 15.—Thus have the auspicious features of damsels been described; those contrary to the above are said to be inauspicious. I shall now briefly enunciate the features that are especially of harmful effects.

Sloka 16.—A woman whose little toe or one next to it does not touch the earth, or whose fore-toe is longer than the big one, is the most sinful prostitute.

Sloka 16.—Miserable are the women whose shanks are full of veins, lean or very fleshy, hairy and whose calf-muscles are drawn up; so also are those whose genital organ has hairy circles turned to the left, is low and narrow (small) and who have a pot-like belly.
Sloka 18.—The neck of a woman being too short leads to utter penury; being too long, to the annihilation of the family; and being too broad and flat (prominent ?), to her cruelty.

Sloka 19.—She who has squint (tremulous) or tawny or grey and fickle eyes, will be of a bad character; and she who, when smiling, shows dimples in her cheeks, is declared undoubtedly an unchaste woman.

Sloka 20.—A woman whose fore-head is hanging over, will kill her husband’s brother; if the belly is hanging, she will kill her father-in-law; if the buttocks, her own husband. A woman that is too tall, as well as one whose upper lip is covered with too much hair, is harmful to her husband.

Sloka 21.—Hairy, dark or unclean and too big breasts, and unequal ears produce misery. Big, protruding and unequal teeth lead to sufferings; and black gums to thievishness.

Sloka 22.—Hands that are dry (without flesh), full of veins, unequal and marked with the figures of beasts of prey, wolves, crows, herons, worms and owls make women unhappy and poor.
Sloka 23.—A woman whose upper lip is very high, and the hair rough at the tips, is fond of quarrel. Generally, blemishes exist in those that are ugly or deformed; and virtues dwell in those that have a pleasant appearance or form.

Kalidasa in Kumarasambhava says in Canto V—

The last quarter is suggested by Kalidasa and is worth its weight in gold.

Slokas 24-26.—The feet with the ankle-joints are said to represent the first stage of life; the shanks with the knees, the second; the genital organ, thighs and testicles, the third; the navel and the hips, the fourth; the stomach, the fifth; the heart and the breasts, the sixth; the shoulders and the collar-bones, the seventh; the lips and the neck, the eighth; the eyes and the brows, the ninth; and the head and the forehead, the tenth. When the feet and other limbs are inauspicious, the effects of the particular stages of life will be harmful; and good, when they are auspicious.

If a limb is lean and lank or full of veins, it is inauspicious; otherwise, good. The particular period of life denoted by a limb that is inauspicious will be miserable, etc.

Thus ends the 70th Adhyaya on 'the Characteristics of Maidens.'
Slokas 1-7.—If one wears a new cloth in Aswini, he will get plenty of good cloths; if in Bharani, the cloth will be stolen; if in Krittika, they will be burnt; if in Rohini, there will be acquisition of wealth; if in Mrigasira, fear of mice; if in Ardra, poverty; if in Pushyama, performance of auspicious ceremonies; if in Pushya, acquisition of wealth; if in Aslesha, the cloth is destroyed; if in Magha, death should be predicted; if in Purvapaghuni, there will be fear from the King; if in Uttarakaghuni, acquisition of money; if in Hasta, accomplishment of undertakings; if in Chitra, there will be auspicious functions; if in Swati, eating of delicious...
food; if in Visakha, the person will be popular; if in Anuradha, there will be meeting of friends; if in Jyeshtha, there will be loss of cloths; if in Moola, loss of cloths in water; if in Purvashadha, there will be diseases; if in Uttarashadha, there will be sumptuous feast; if in Sravana, there will be eye disease; if in Dhanishtha, there will be gain of corn; if in Satabhishak, there will arise great danger from poison; if in Purvabhadrapada, there will be danger through water; if in Uttarabhadrapada, a son will be born; and in Revati, there will be acquisition of gems.

मोक्षु नवाम्बरं शालमृणेष्वपि गुणवारिते ।
विवाहे राजसम्मानं ब्राह्मणानं च सम्मते ॥८॥

Sloka 8.—It is advisable to wear new cloths even in an asterism which is devoid of good qualities, provided it is an occasion of a marriage, reception of a sovereign, and honouring of Brahmmins.

वस्त्रोऽजेष्यु वसान्ते देवा नारश पाश्चात्तदान्तमधेष्य ।
श्रेष्ठश्रास्त्रम निशाचरांशास्त्रेष्य श्रवणसनपादुक्तः॥९॥

Sloka 9.—In the four corners of a cloth, dwell Gods; in the middle part of the broad sides, men; and the remaining three divisions belong to the devils. The same rule applies to couches, seats and sandals.

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लिङ्गे मष्टिगोमयक्षराधेये धार्मिते च विन्ध्यात ।
पुरुष नवेंद्रपास्यारं च मुक्ते पापं शुमं चाथिकधुतरीये ॥१०॥

Sloka 10.—When a cloth is stained with ink (soot), cowdung, mud and the like, when it is cut (slit), singed
or torn, one ought to know that the effects, good or bad, will be full, when it is new; middling, when used for a short time; and almost nil, when it is old. These effects are greater in the case of upper cloths.

Sloka 11.—A slit, etc., in the divisions of devils bode disease or death of the wearer; in those of men, birth of a son and power; in those of Gods, increase of enjoyment; and in the borders, it is said to be invariably harmful.

Sloka 12.—A slit in the form of a heron, pelican (?), owl, pigeon, crow, bird of prey, jackal, donkey, camel or snake, though happening in a division belonging to Gods, causes among men a danger amounting to death.

Sloka 13.—A slit of the shape of an umbrella, banner, Swasthika, Vardhamana, Bilwa tree, water-pot, lotus, arch-way, etc., though found in a division of devils, brings fortune immediately to men.

Sloka 14.—A new cloth, even at an unlucky aste-rism, will give good effects, when it is worn with the
permission of Brahmins, or when it is a gift from the king or when it is presented at a marriage occasion.

The idea is the same as in Sloka 8 supra.

Thus ends the 71st Adhyaya on "Omens from Slits of Garments."

चामरलक्षणम् ||७२|| Signs of Chowries.

देवैशमयः किल बालहेतोः सूद्धा हिमक्षमाधरकन्देशु ||
आच्छीतवणीश भविनि तासं कुणांश लाकुलभवः सिताश ||११||

Sloka 1.—They say that the Gods created the Cha- mara deer in the caves of the Himalayas for the sake of their hair (tails). The hairs growing on their tails are some yellowish, some black, and some white.

 स्तोतः मृतुत्त्वः-वन्दे़लयाचे च वैशमयाशिविनिवन्धनतिवम्
शौक्यं च तासं मुण्डसम्पदुका विद्यापूर्वानि न शोभिनानि ||

Sloka 2.—The excellences of the chowries are declared to be glossiness (gloss), tenderness, density of the hair, brightness, being connected with a slender bone and whiteness. Those that are pieced, small or broken off, are inauspicious.

अध्यर्थेहस्तृप्रभितस्स्य दण्डो इत्समथव रत्नसमोथवायः ||
काश्यात्मकाश्चनौख्यगृहामुत्तलेक्ष सदेश हिताय राजापुर ||३॥

Sloka 3.—The handle of the chowrie must measure one cubit, or one and a half, or even smaller cubit, (with the fist closed). One made of auspicious wood, decked with gold or silver, and set with all kinds of gems, is favourable to kings.
Sloka 4.—The handles of clubs, umbrellas, goads, canes, bows, canopies, spears; banners and chowries of Brahmins, Kshatriyas, Vaisyas and Sudras, being of the colours, yellow, yellowish-red, honey colour and dark respectively, are favourable to the persons of the respective classes.

Sloka 5.—The above objects with an even number of joints (knots), viz., two, four, six, eight, ten and twelve, produce respectively, loss of mother, land, wealth, family, disease and death.

Sloka 6.—If the joints are odd, viz., three, five, seven, nine, eleven or thirteen, the effects for the owners are respectively, victory in the marching (success in the journey), destruction of enemies, abundant profits, acquisition of lands, increase of domestic animals and the accomplishment of the desired objects.

Thus ends the 72nd Adhyaya on “Signs of Chowries.”

Signs of Umbrellas.

Thus ends the 73rd Adhyaya on “Signs of Umbrellas.”
Slokas 1-3—A white umbrella of the following description brings all round happiness and victory to a king. It is to be made of the feathers of swans, cocks, peacocks or cranes; it must be covered all round with a fresh, white silken cloth. It must be adorned with pearls and have garlands of pearls suspended all round from its edges; its handle is made of crystal; the rod of a single wood is six cubits in length, covered with pure gold and having seven or nine joints. The extent or diameter is 3 cubits. It should be well-knit all over and adorned with gems.

Sloka 4—The rod of the umbrella of a Yuvaraja, Queen, Commandant of the army and a General is 4½ cubits in height and 2½ cubits in extent or diameter.

Sloka 5.—The umbrella of other officers of the state should be formed with pea-cock feathers so as to ward off the Sun's heat and having wreaths of gems hanging all round; its top being adorned with gold fillets as a token of royal favour.
Sloka 6.—The umbrella of ordinary persons should be of a square form, capable of warding off cold and heat. That of Brahmans should be circular and have a cylindrical rod.

Probably the author means that the rod of private persons' umbrellas should be square and that for Brahmans, cylindrical.

Thus ends the 73rd Adhyaya on the "Signs of Umbrellas."

Praise Of Women.

Sloka 1.—When a country is conquered, the most important thing there is only a city whereof the essential part is a mansion, and in this the most desirable portion is only a room; and even here the most beautiful thing is a couch, whereon an excellent damsel, adorned with gems and gold ornaments, is the pith and essence of the happiness accruing from the possession of a kingdom.

This reminds one of Valmiki's statement "बैलोकराज्य सकल सीताया नाप्नुयात कलाम्" This chapter is on a par with Bhartrihari's Sringara Sataka (वष्णुराज्य) and will have great attraction for people of widely differing tastes as "नाट्यं विष्णुराज्यं वहुदायेकं समारोपयम्." Some of the statements in this chapter sound rather frivolous and light-hearted. The purpose is most probably to please the patron-sovereign of the author, who requires the pleasure of the company of a sweet-heart after a strenuous career of wars of conquest.
Sloka 2.—Damsels beautify gems and they are not adorned by the lustre of the latter; for they captivate the heart even without the aid of gems; but the gems do not without their association with beautiful maidens.

The last quarter can be interpreted as —What are gems (the greatest things) but union with damsels?

Sloka 3.—The embrace of a sweet-heart affords a bit (an iota) of pleasure to the kings who have to suppress their feelings, who strive to vanquish the forces of their foes, who deeply ponder over diplomatic methods that are replete with the ramifications of hundreds of things that are done and not done, who act upon the advice given by their ministers, who apprehend danger from every quarter (suspect every body) and who are consequently plunged, so to say, in the ocean of misery.

"Uneasy lies the head that wears a crown"; so in the midst of his miserable and care-worn life, the company of a sweet partner gives a king at least some pleasure for some time. This of course for the poor soul should not be grudged by the people, lest his life should be a burden and a liability.

Sloka 4.—Nowhere has the creator designed any gem other than women; for, this gem gives delight
to men, when heard of, seen, touched or even remembered; for its sake are done righteous deeds and wealth amassed; from that do men derive worldly pleasures and offspring. Such damsels are the goddesses of fortune. Hence they should always be honoured at home with respect and wealth.

This reminds one of Manu's dictum "वष्णु नार्यस्तु पुष्यन्ति रमन्तः तव देवता: " i.e., Gods dwell with pleasure in a house where ladies are treated with respect.

Sloka 5.—It is my conviction that those who, following the path of renunciation or detachment, overlook the virtues of and traduce ladies, are indeed wicked and cynical. For they do not mean what they say.

Sloka 6.—Tell me the truth, what fault is there in women that is not committed by men? Men have traduced women as being impudent (or men have outdone women in impudence). They are indeed superior to men in respect of merits. And the following are the statements of Manu on this point.

Sloka 7.—The Moon gave them (women) purity (cleanliness); Gandharvā, cultured and sweet speech; the Fire, the capacity to eat all sorts of food. Hence women are like unto pure gold.
Sloka 8.—Brahmins are pure at the feet; cows at the back; goats and horses, at the face (mouth); and women are pure all over.

Sloka 9.—Being objects of matchless purity, never are women defiled. For the menses remove their blemishes every month.

Sloka 10.—Those houses that are cursed by respectable ladies (daughters-in-law) being not properly treated, will totally perish, as if destroyed by which-craft.

Sloka 11.—Whether it is the wife or the mother, men are brought into being only by women. What good can you expect, O ungrateful men, from censuring them?

Sloka 12.—It has been established in the moral code that the guilt of husband and wife will be equal, if...
go astray. But men do not pay any heed to their sins. Hence women are better in this respect.

\[ \text{Sloka 13} \] — A man guilty of going astray in matters sexual will be absolved of the sin by begging alms for six months, wearing a donkey’s hide with its hair exposed.

\[ \text{Sloka 14} \] — Even when men complete a centum of years, their sexual craving does not subside; but they refrain from the act only through incapacity, whereas women do so by conviction and courage.

\[ \text{Sloka 15} \] — How impudent are the immoral fellows that slander blameless women! They are like the thieves actually found stealing and yet crying—“Thief, stop!”

The aforesaid quotations amply prove Manu’s great regard for women and how they were treated in ancient India, where there was no necessity for women to fight for equality.

\[ \text{Sloka 16} \] — A man does not resort subsequently to the same coaxing words and actions as done in privacy with his sweet-hearts; whereas the latter embrace their dead husbands out of gratitude for the good turns done unto them, and enter their funeral pyre.
In the days of Varahamihira, Suttee must have been in great vogue. But Bana, the great poet, expresses his antipathy to this custom.

Sloka 17.—A man who enjoys the gem of a damsel is for the time being, (to me) a king, though he is penniless. For the quint-essence of a kingdom consists of dainty food and damsels; and all the rest is only fuel for kindling the fire of appetite.

Sloka 18.—It is my firm conviction that the erotic bliss that is enjoyed by one’s embracing a loving damsel in the prime of youth, with swelling bosoms, and murmuring sounds, gentle, sweet, tender and suppressed, cannot be had even in the Creator’s Heaven (Brahmaloka).

This reminds one of Bhartrihari’s—अधरमम् वचनां भार्यवंतः पिन्नतः

tत्र देवलिङ्गार्थार्थम् आनानिमानपदमितः सशेषस्येवनातः

Sloka 19.—Tell me what pleasure is there in Brahma Loka, owing to the Gods, Sages, Siddhas and celestial bards attending upon the Manes and other Worshipful Beings, such as cannot be found in embracing a damsel in privacy.

Sloka 20.—The whole universe, from Brahman to the smallest worm, is based on the union of the male
and female. Why then should we feel ashamed of it, when even Lord Siva was forced to take four faces on account of his greed to have a look at a maiden?

The story alluded to here is that once the celestial courtezan Tilottama, was going round Lord Siva on whose lap was seated Parvati. The lord being afraid of offending Parvati created four faces for himself in order to look at the matchless beauty of the damsel.

Thus ends the 74th Adhyaya on “the Praise of Women.”

सौभाग्यकरणम् ||७५|| Winning of Affection.

जात्यं मनोभवतुः सुभाष्य सर्वे-
मामात्मात्मार्थितरथ मनोविरोगात् ।
विचेचन भावयति दूरगतापि यं सृष्टि।
गम्भ विभारसं सदां पुरुषोऽस्य तथा ॥१॥

Sloka 1.—The man who is loved by damsels enjoys all the sexual pleasures in the most excellent manner, while others enjoy only sham pleasures; because, the woman has her mind elsewhere. A woman develops a foetus similar to the man whom she thinks of at the time of coitus, though she be far off from him.

स्त्रीलिङ्गं काण्डः पादपशोद्यन्तम् बीजं वास्त्रं नान्यतायामेति यद्युः
एवं शात्मा जायते ब्रूहि भूयं कष्टिचासिन्य केष्टयोगादिपश्च ॥२॥

Sloka 2.—Just as a branch cut off from a tree or a seed planted in the soil does not change its nature, i.e., does not grow into a different tree, even so is the soul reborn in women. But owing to the influence of the soil or mother, slight difference does occur.
Sloka 3.—The soul combines with the mind, the mind with the senses, and the senses with their respective objects. This takes place in quick succession. The connection being such, is there anything unattainable for the mind? And whither the mind goes, thither goes the soul too!

Sloka 4.—The soul which is very subtle is immersed in the Supreme Soul in the region of the heart (हृदयवर्तक). Such a soul should be comprehended by a steadfast mind through constant practice. Since every person attains the nature of one whom he constantly thinks of, young women mentally go only to their beloved ones.

Sloka 5.—Favourableness or courtesy is the sole cause of winning the affection of the opposite sex; a contrary conduct engenders aversion. Charms, potions and such other quack remedies produce only many harmful effects and not happiness.
Sloka 6.—Man becomes the idol of woman by forsaking pride; and arrogance produces repulsion. A haughty person accomplishes his objects with great difficulty, whereas one speaking sweetly does it easily.

Sloka 7.—It is not valour to be fond of rash deeds; nor to speak harsh words that are generally uttered by ruffians. Those who are not arrogant, nor boastful even after accomplishing their task, are valorous.

Sloka 8.—One wishing for universal love should express others’ virtues behind their back; while a person referring to the faults of others gets too many unmerited charges levelled against him.

Sloka 9.—The whole world renders service to a man who is engaged in helping the people. The fame that is won by helping enemies in their distress cannot be had by a small measure of religious merit.

Sloka 10.—The virtues of the good, though suppressed by the wicked, attain great eminence, just as fire blazes forth, though covered with grass. The person who wishes to spoil another’s virtues has his own wickedness proclaimed.

Thus ends the 75 Adhyaya on the “Winning of Affection.”
Erotic Remedies.

When (at the time of coitus) the blood (of the woman) exceeds the sperm (of man), a female will be born; when the sperm exceeds the blood, a male; when both are equal, a hermaphrodite. Hence, one ought to take tonics that increase one's sperm.

Sloka 2.—Cupid's snare consists of the following group: viz., a terrace, the Moon's rays, lilies, wine, an intoxicated sweet-heart, a lute, amatory talk, privacy and garlands.

This is reminiscent of the Sloka:

Sloka 3.—A man who eats for 21 days a mixture of equal quantities of मादीय (mineral honey), honey, mercury, iron-dust, जल (yellow myrobolan), बिंदु (bitumen), and ghee, though he be very old or an octogenarian, will be able to please a damsel, as though he were a young man.
Loka 4.—If one drinks milk boiled with Kapikachhù roots or eats only six morsels of black-gram boiled in milk and ghee (in ghee prepared from milk itself), followed by a drink of milk, one will not be exhausted by women.

Loka 5.—A man having numerous wives should take the powder of bīḍarīkā, boiled seven times in its own sap and then concentrated, and drink with it boiled milk mixed with sugar.

Loka 6.—Boil well the powder of myrobalan with its own juice and mix it with honey, sugar and ghee. After licking this, drink milk according to your digestion; then you will be able to enjoy sexual pleasures to the utmost.

Loka 7.—A lustful man should boil milk with goat's testes and sesamum several times and thus concentrate it. By taking that and drinking milk after that, he will put even the sparrow to shame by his exuberant virility.

Loka 8.—Men who eat boiled pañcika-(Shastika) rice with ghee and black-gram soup and then drink milk, sleep on those nights after repeated sport of love.

Shastika rice is a kind of rice that grows in 60 days.
Sloka 9.—A mixture of sesamum, Aswagandha, Kapikachhu, Vidarika and Shashtika rice, the whole ground in goat’s milk and then boiled in ghee, will be like the शशकुली (Sashkuli) eatable and will increase sperm (be a good aphrodisiac).

Sloka 10.—If the virility of a man diminishes, he should take either गोच्छुर or विदारिक्रा roots boiled in milk. Then his sexual power will remain unimpaired. If he suffer from dullness of the digestive apparatus, he might take the following powder.

Sloka 11.—A mixture of equal quantities of Ajamoda, rock-salt, हरातकी, ginger and Pippali, soaked in liquor, butter-milk, gruel or hot-water and drunk, promotes digestion.

Sloka 12.—One who eats excessively sour, bitter, salt or pungent things and meals chiefly consisting of a boiled mixture of things and leafy vegetables (or saline pot-herbs), will lose the power of sight, sperm and manhood, and on getting a damsel, he will, however young, make several sham attempts, as if he were an old man.

Thus ends the 76th Adhyaya on “Erotic Remedies.”
Preparation of Perfumes.

Sloka 1.—Since garlands, perfumes, fine raiment, ornaments and the like do not shine in a man of grey hair, one ought to try to dye the hair, just as one does regarding unguents for the eyes and ornaments.

In the beginning of the Chapter the commentator quotes extensively from a निघण्ड्य or lexicon, which gives the synonyms of various materials used in the preparation of perfumes.

Slokas 2-3.—Put into an iron vessel grains of कोद्रव- Kodrava and boil them in acid-gruel (vinegar); grind it well with iron dust and make a fine paste. Apply this to the head after washing the hair with acid-gruel, and covering the head with green leaves, remain for six hours. After that period, remove the paste from the head and apply a paste of myrobalan. Cover it with green leaves and keep it for another six hours. On being washed, the hair will become black.

Sloka 4.—After that one should remove the smell of the iron and vinegar by bathing the head and by the application of perfumed hair oils, and then enjoy in the
harem the pleasures of kingship along with attractive perfumes and a variety of incense.

**Sloka 5.**—A scented hair-water fit for kings is prepared from equal proportions of cassia-bark, costus, Renuka, Nalika, Sprikka, Rasa, Tagara, Valaka, Naga-kesara and Patra.

**Sloka 6.**—Hair oil of the scent of Champaka is made from equal quantities of the powder of madder, cuttle fish bone, Nakhi, (shell perfume), cassia bark, costus and Rasa, which being mixed with gingelly oil should be heated in the Sun’s rays.

**Sloka 7.**—From equal quantities of Patra, juice of Sihla, Vala and Tagara, an oil called Smaroddeepana-‘kindler of passion’ is made. The same with Vyamaka and fumigated with Katuka, asafoetida, yields a perfumne called ‘Bakula scent’. The same with costus is termed “lotus-scent,” and with sandal, ‘Champaka scent’. With nutmeg, cassia bark and coriander, it goes by the name of ‘Jasmine scent’.

श्वपणप्रकृतिकथृष्णुको पादनार्थन नवतरुकृष्णुकौ च।
महायथियकम्बाणी गन्धो धृष्यो गुडनलेन॥८॥
Sloka 8.—Take one-fourth of Sathapushpa and Kunduruka, one-half of Nakha and Sihla, and one-fourth of Sandal and Priyangu. These make a perfume which should be fumigated with jaggery and Nakha.

The commentator states: before fumigating with Guda, it should be done with Hareethaki.

Sloka 9.—Guggulu, Valaka, lac, Musta seeds, Nakha and sugar in equal quantities constitute a compound perfume. Another is made from Jatamamsee, Valaka, Sihla, Nakha and sandal.

Slokas 10.—Many delightful perfumes are made from Haritaka, Sankha, Ghana, Rasa, Valaka, Jaggery, costus, Saileya and Musta seeds by mixing them in proportions indicated by multiples of ⅙th.

The words in the 3rd quarter have to be construed thus: the succeeding constituents should be ⅙th in excess of the preceding one, the first one being ⅙th and the last ⅙. शार here is interpreted as a part in general and not as a quarter. By the usage of the word 'many', it is evident that the 9 constituents may be mixed in any order, taking care to see that no two are mixed in the same proportion. For example, by mixing one part of Hareetaka two parts of Sankha, three of Ghana, etc., the other constituents being increased in this order, one kind of perfume is formed. Since it is not necessary that the order of the constituents should be the same, ⅙ or 362880 perfumes can be prepared.
Sloka 11.—Four parts each of sugar, Saileya and Musta, two parts each of Sri Vasaka and Sarja juice, and one part each of Nakha and Guggulu, mixed with the powder of camphor and made into a lump of ball with honey, make a royal perfume called "Kopacchada"—Anger-lid.

One Iswara has written a work in Prakrit on the art of preparing perfumes. The commentator quotes the following verse from him.

 modo' mām' astra jātā kheda kūntu kriyata so bhūmiḥ
 bheda' uṇā jātā uṇāśvānaś cakṣamad dos eḥa
 bheda' astra' yo dīyate vēṣa hūnta s bhūmiḥ:
 vēṣa: punaśvānaśvānavāni cakṣamad: s:

A liquid mixed with another liquid is called vēṣa, while a powder with another is bhūmi.

व्रतगुरुराराम: ब्रह्ममैलाधुन संघुतेद्वृत्तेः
पुरवास: प्रवरोद्देशं गुरुपूर्वत्राधुन

Sloka 12.—Take equal quantities of cassia bark, andropogon and Patra and a half-quantity of small cardamoms and pound them to fine powder, which should be enriched with musk and camphor. It will make an excellent toilet powder (perfume for clothes).

वनवालकश्लेष्यककपूरोशीरनानुष्पाणि ।
व्याघ्रनवल्क्प्स्यारुमादनकबत्त्वर्धान्यानि ॥११॥
कच्छरोनालमलयः स्वेद्धापरिविनिष्ट्वतपुरातः ।
एकद्वित्तिचतुर्मिर्मितुगृहयाम्भार्यायो मवति ॥१२॥

Slokas 13-14.—The Gandharnava or perfume ocean is prepared from sixteen substances, if every four of them are permuted variously at will and that in one, two, three, or four parts. The substances are:—चन, वाकक, सेत्रेय, वाच्च।
Here, altogether 96 varieties are got. Each set of four has 24 permutations and so the four sets together have $24 \times 4$ or 96. See the diagram in the margin.

**Sloka 15.**—In no perfume should more than one part of coriander be used, for its smell is too powerful. Camphor should be used in a still lesser proportion. These two ought not to be mixed in two, three, or four parts.

**Sloka 16**—All the above drugs should be fumigated by Srivasaka, resin, jaggery and Nakha *severally* before all the ingredients are mixed together, and then they should be mixed with musk and camphor.

**Sloka 17**.—The number of perfumes resulting from the sixteen ingredients being mixed in all possible combinations is $174720 - (4000 + 70000 + 100000 + 720)$.
Sloka 18.—Each drug taken in one proportion being combined with three others in two, three and four proportions successively makes six kinds of scents. So do they, when taken in two, three and four proportions.

Sloka 19.—As in this manner four substances combined in different proportions yield 24 perfumes; so too the other tetrads. Hence the sum will be 96.

Sloka 20.—Out of a collection of sixteen kinds of substances, the number of perfumes that can be made by selecting any four will be 1820.

Sloka 21.—Since this quantity combined in four different ways admits of 96 variations, this number 1820 must be multiplied by 96. The product will be the total of possible combinations of perfumes.

Sloka 22.—Write in a vertical column the numbers 1 to 16 upwards; in a second column by its side write one, and then write above that the sum of the first two figures of the first column, viz., 3; add this result to the third number and write it above that; continue this process until you reach the penultimate number, i.e., 15. Repeat this process in the third and fourth
columns also. The last number of the last column will reveal the number 1820. (See figure in the margin).

The numbers 1, 2, 3......16 in the first column represent respectively the 16 substances mentioned in slokas 13-14, supra (pp. 606-607). Firstly, let the first 3 substances be considered as constant and any one of the remaining as variable. The number of perfumes formed will be 13. Next, taking substances 1, 3, and 4 as constant and one of the rest as variable, we get 12 varieties. Proceeding further in the same manner, we get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 varieties, or 91 in all.

Now let the substances 1, 2 and 4 be considered as constants and one of the remaining as variable, we get 12 perfumes. By taking 1, 3 and 5 as constants, the number will be 11, and so on. The total will thus be 78.

Similarly making 1, 2, 5; 1, 3, 6; 1, 4, 7 etc., as constants, we shall get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 or a total of 66 varieties.

Thus we shall get 91, 78, 66, 55, 45, 36, 28, 21, 15, 10, 6, 3, 1 or 455 in all. Proceeding in the same way with other combinations, the several totals will be 364, 286, 220, 165, 120, 84, 56, 35, 20, 10, 4, 1 or a grand total of 1820.

The process to get at the above figures as enunciated by Bhattotpala in his commentary is circuitous and confusing. This is only the number of combinations of 16 things taken 4 at a time \(^{16}C_4 \) or 1820.
Slokas 23.24.—Make a diagram consisting of 16 compartments as shown below and place them with their respective proportions as:

<table>
<thead>
<tr>
<th>अगुरु 2</th>
<th>पत्र 3</th>
<th>तुरुष्क 5</th>
<th>शैक्ष 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>भिक्षु 5</td>
<td>सुखा 8</td>
<td>रस 2</td>
<td>केश 3</td>
</tr>
<tr>
<td>स्पुका 4</td>
<td>तवक्क 1</td>
<td>तगर 7</td>
<td>मौसी 6</td>
</tr>
<tr>
<td>मलय 7</td>
<td>नख 6</td>
<td>श्रीक 4</td>
<td>कुन्दुखुक 1</td>
</tr>
</tbody>
</table>

पोड़केस कण्ठपुटे यथा तथा भिन्नत्रे चतुर्दशे।
येवलालाबर भागालेशकिन गन्धाद्वियो योगः। ||२५||
नक्तगरतुरुक्तयुता जातिक्युर्मुक्तोधोधिः।
गुहनाभूप्या गन्धा: कर्तव्यं सर्वमल्लोधः। ||२६||

Slokas 25-26.—In a receptacle of 16 divisions in whatever manner (horizontally, vertically or diagonally), you may mix four substances, you get 18 proportions for each of the various compounds of perfumes. Each of the compounds should be blended with Nakhi, Tagara and Turushka, be enlivened (mixed) by nutmeg, camphor and musk; and be fumigated with jaggery and Nakha. In this way are made scents called ‘Sarvatobhadra’—‘good for all purposes.’

जातिक्युर्मुक्तोधोधिः: ससहकारमधुसिकैः।
बहवोग्नि पारिजाताश्चतुर्मिर्निचिपरिगुडः। ||२७||

Sloka 27.—Many perfumes for the mouth with the smell of Parijata flower are prepared from any tetrad
among the above-named ones. They should be enlivened with nutmeg, musk and camphor and sprinkled with mango-juice and honey.

Sloka 28.—All those scents into whose composition enter resin and Srivasaka become perfumes for bathing with Valaka and Twak taking the place of the above two.

Slokas 29-30.—Make a receptacle of nine divisions and enter in them the following: Lodhra, Usira, Nata (Tagara), Aguru, Musta, Patra, Priyangu, Vanas and Pathya. Take a triad of substances from amongst them and add to them one part each of Sandal and Turushka, a half of Nakha and a quarter of Satapushpa, and fumigate them with Katuka, Hingula and jaggery. In this way are prepared 84 perfumes of the fragrance of Bakula flower.

<table>
<thead>
<tr>
<th>Lodhra</th>
<th>Useera</th>
<th>Nata</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aguru</td>
<td>Musta</td>
<td>Patra</td>
<td>8</td>
</tr>
<tr>
<td>Priyangu</td>
<td>Vanas</td>
<td>Pathya</td>
<td>6</td>
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<tr>
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<td>410</td>
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<td>36</td>
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<td>23</td>
</tr>
</tbody>
</table>

ससाहं गोभृत्रेः हरितकीचूर्णसंयुते शिप्तवा ।
गन्धोक्ते च भूयो विनिखिपेन्तकाष्ठानि ॥३१॥
पलात्वकप्रतात्त्रकसयुत्कृष्णिमरिचिन्गुप्ययस्यकृतेषः ।
गन्धाम्बः कृतवं कक्षितकालं शिताल्यकिंतु ॥३२॥
Slokas 31-33.—Put tooth-sticks for a week in cow's urine mixed with the powder of Haritaki and then taking them out, dip them again in scented water, which is to be prepared from small cardamoms, Twak, Patra, Anjana, honey, pepper, Nagakesara and costus. Keep the sticks in this for some time (half a night); then powder them with a mixture of four parts of nutmeg, two of Patra, one of small cardamoms and three of camphor, and let them dry in the Sun's rays.

For tooth sticks, see Chap. 85 infra.

Sloka 34.—Such tooth-sticks give the user freshness of colour, facial lustre, cleanliness of the mouth, fine smell and an agreeable voice.

Sloka 35.—Betel stimulates love, sets off the physical charm, creates popularity, gives good smell to the mouth, strengthens the body, and dispels diseases arising from phlegm. It also bestows many other benefits.

Sloka 36.—A moderate dose of lime used with betel-leaves gives good colour; an extra quantity of areca-nut
spoils the colour; excessive lime produces bad smell in the mouth, but an extra quantity of betel-leaf, pleasant smell.

Sloka 37.—At night it is beneficial to have an over-dose of betel-leaf, while by day, of areca-nut. To change this order is a mere farce of betel-chewing. When betel-leaf is made fragrant by Kakkola, areca-nut, clove and Jatee, it makes one happy with the joy of amorous intoxication.

Thus ends the 77th Adhyaya on “the Preparation of Perfumes.”

Slokas 1-2.—They say that king Viduratha was murdered by his own queen with a weapon concealed in her tresses, and the king of Kasi by his disaffected queen by means of her anklet smeared with poison. Thus women, when they are disgusted with one, bring about calamities amounting to danger to life. What is the use of enumerating other troubles? Hence, men ought to examine carefully whether the damsels are really attached to or disgusted with them.
Sloka 3.—Love springing from sexual desire is indicated by tell-tale blush, etc., by exposing the navel, arms, bosoms and ornaments, by re-tying the garments, by loosening the locks, by twitches and tremblings of the eye-brows and by side-long glances.

Slokas 4-6.—Other tokens of love are: loud clearing of the throat and spitting, loud laughter in the presence of the lover, rising towards him from couch or seat, producing sounds with limbs, yawning, asking for trivial and easily available things, embracing and kissing a child, looking significantly at a female companion, casting glances at him when he looks elsewhere, enumerating his virtues, and scratching the ears. A damsel who speaks sweetly, spends her own money (for his sake), feels delighted at his sight, forgets her anger, drowns his faults by extolling his virtues, honours his friends, hates his enemies, feels grateful to him for his good turns, feels
miserable when he is away, offers her bosoms and lips, embraces him, perspires, and kisses him first, is also to be understood as one affectionately attached through her actions.

Slokas 7-8.—The following are the indications of the disaffection of a woman:—A frowning face, turning away the face (from the lover), forgetting the good done by him, lack of interest in his presence, fretfulness, kindness towards his enemies, harsh words, shuddering on touching or seeing him, assuming arrogance, not preventing him from going away, wiping off the mouth after a kiss, getting up last and going to bed first.

Slokas 9-10.—Buddhistic nuns, female ascetics, hand-maids, nurses, virgins, washer-women, flower-sellers, corrupt women, female companions and barbers’ wives serve as go-betweens. As these are the causes of the ruin of respectable families, one should carefully protect one’s women from them in order to enhance the reputation and honour of the family.
Sloka 11.—Nocturnal recreations, vigils, professions of illness, staying in another’s house, consultations with sooth-sayers, taking part in congregational mournings, and festivals are occasions when women come in contact with men. Hence they should be guarded on such occasions.

Sloka 12.—A loving damsel will at first show no desire, but will not leave off amorous talk; in the beginning of the sexual act, she will be bashful and languid; in the middle, she will be devoid of bashfulness, and on the close, bashfully drop her face. Then again she will show, during coitus, various graceful expressions of sentiment, and perceiving the disposition of her lover attentively adapt herself to him in movements indicative of weariness or otherwise as the case may be.

Sloka 13.—The excellences of women are youth, beauty, charming dress, favourableness, knowledge of the arts of winning man’s affection, graceful gait, etc. The best of those, possessed of the above excellences are termed ‘Gems of women’, whereas others, for a cultured man, are only ‘Feminine Diseases.’
Sloka 14.—A woman in the company of her lover in privacy should not indulge in boorish talk (or decorate herself with rustic colours), not be unclean in body, not speak of unseemly parts of the body, nor mention other subjects; for mind is the birth-place of Love whose body was burnt by Hara.

श्रासं मस्तुप्येण समं ल्यजन्ति बाहुप्रभाणस्तनदानद्वशा ।
सुगन्ध्केत्वा सुसमोपरागा सुसन्तुससा प्रथमं विहुद्वा ॥१५॥

Sloka 15.—A woman who breathes in unison with her lover, is ready to make her arms a pillow for him, offers skilfully her breasts to him, has her hair finely scented, goes to sleep after he has fallen asleep and wakes up before him, has sincere and abiding love for him.

दुहुङ्गभावा: परिवर्जनीया विस्मर्दकालेषु च न क्षमा याः ।
यासामस्मृत्तितनीलपीतमातामार्गम च न ताः प्रशस्तता: ॥१६॥
या स्मन्तीला बहुरुक्कुपिचा प्रवाहिनी बातकातिरिक्ता ।
महाश्वा खेदुदात्माहुर्ता या इल्लकेत्वा पालितानिविता वा ॥१७॥
मानसानि यथास्थ चलन्ति नायैं महोदरा सतिहिंकितिनां च या खात्
झीलक्षणे याः कथिताक्ष पापासतामिनी कुर्योत्सह कामधमेम ॥१८॥

Slokas 16-18.—Those women who have a wicked nature, and who are impatient during coitus, ought to be shunned. Inauspicious are those whose blood is dark, blue, yellow, or slightly copper-red. A woman that is sleepy, has too much blood and bile, has a dripping (burning) organ, is of a rheumatic and phlegmatic constitution, gluttonous, sweaty, with deformed limbs, short-haired, and with (prematurely) grey hair; further, one whose muscles are flaccid, who has a pot-belly and who pro-
duces indistinct sounds, besides those who in the Chapter on the signs of women have been declared sinful: with none of the above women should a man play the act of Cupid.

From the above remarks, it is quite clear that this is meant only for kings to follow.

Slokas 19-20.—The menstrual blood is sound if it is tinged like hare's blood, or lac, and fades after washing. (That is, fit for impregnation). Such blood not attended with noise and pain, and ceasing to flow after three days, will undoubtedly develop into an embryo after union with man.

Slokas 21-22.—A woman in menses should not bathe, not wear wreaths of flowers, nor anoint her body. She should bathe on the fourth day according to the mandates of the Sastras. She should use for her bath the herbs enumerated in the Chapter on 'Royal ablutions' (Ch. 48) mixed with water, and the same hymn mentioned there will have to be used here too.
Sloka 23.—They say that sexual union on even nights (after menses) procreates males, while on odd nights, females. On distant even nights, it leads to the birth of children who will be long-lived, handsome and happy.

Probably the second half gives the author's own opinion in which distant even nights are good for future issue.

Sloka 24.—A foetus situated in the right side of the womb will be a male; while one on the left, a female. One situated on both the sides will be twins and one in the middle is to be understood to be a eunuch.

Sloka 25.—A man ought to have sexual union with his wife when the Kendras and the Trikona houses are occupied by benefics, when the Moon and the Lagna are conjoined with benefics, when malefics are posited in the 3rd, 6th and 11th houses and when there are planetary combinations ensuring the birth of a male.

For पुनर्नयोग, vide ब्र. जा. IV-11.

Sloka 26.—A man should on no account make marks on his wife's body with his nails and teeth during her period of impregnation. Such a period lasts for sixteen days, of which the first three nights are unfit for union.
These ideas are described at length in works on Ayurveda such as अध्यायः.

Thus ends the 78th Adhyaya on "the Union of Man and Woman."

\<स्बैःस्वर्यसनन्निर्धरणम् ॥७९॥

\begin{quote}
\textbf{Signs of Couches and Seats.}
\end{quote}

सर्वं सर्वकारं यथादुपयोगमेति शास्त्रमिदम् ।
राज्यां विशेषितः शास्त्रसनन्निर्धरण वस्त्रे ॥१॥

\textit{Sloka 1.}—Since this science dealing with the signs of couches and seats is useful for all persons at all times, especially for kings, I shall now expound it.

असनस्यन्निर्धरणदलपद्यकशकशाक्के न विशेष च शुभा ॥२॥

\textit{Sloka 2.}—Trees recommended for the construction of beds and seats are Asana, Spandana, Sandal-tree, Haridra, Deodar, Tinduka, Sal, Kasmari, Arjuna, Padmaka, Saka and Simsapa.

\begin{quote}
अमिनि जातिनिःक्षितपियाति मधुविरुक्षक्षतिनिताथा ।
\textit{वैलयस्यान्यपिणिः} मधुविरुक्षक्षतिनिताथा ॥३॥
कुष्टकिनो ये च स्युर्मणान्दंस्यमोक्रवा ये च।
मुर्गवन्जाथ स शुभा ये चायययायदिक्षपतिताः ॥४॥
\end{quote}

\textit{Slokas 3-4.}—Inauspicious are those trees that are thrown down by thunder-bolts, water; wind and elephants; those in which bees and birds have taken up their abode; those growing in sacred spots, burial grounds or roads; those that are withered at the top, and those that are entwined with creepers; so also are thorny trees; those growing at the confluence of great rivers,
or near temples and those that have fallen down in a westery or southerly direction.

Pratidwanyanimaityenasa evanakratu kruvina...  
Vyaadhyakalha avastvakhpan avanakhatva. ||5||

Sloka 5.—From the use of couches and seats constructed from forbidden trees ensue the ruin of the family, diseases, danger, loss, quarrels and all sorts of disasters.

Purnaikha yan tra daaru bhetaparikryamane... 
Vadharonhajamudro kumarapam purapadum nan ||6||

Sloka 6.—Or, if the timber had been cut formerly, then it should be examined (if there be any signs of the forbidden variety) at the commencement of the work. Should a boy mount the timber, it will give sons and cattle.

Sitalaksamamccharaadhyaksataupaambarana... 
Mahalayanvani cha dnyaama samabhyam dhyay | ||7||

Sloka 7.—It should be known as a good token, if, at the beginning of the work, one happens to see white flowers, a rutting elephant, curds, coloured rice, full pot, gems and other auspicious articles.

Karmoksham yavanaksudarasaaham tupe puritvaham... 
Abhujabhaa prapanaah mahi shvya jayap kuta ||8||

Sloka 8.—A practical digit is the distance covered by eight husked barely grains touching one another. A great couch of kings* measuring one hundred digits is made for (ensuring) victory.
नवाति: सैव पद्मा द्राक्षश्रीना विषुव्विना च।

नूपुष्पमान्नित्रपल्पमृगङ्गसंस्मु द्वयांवाससंस्मु। ॥ ९ ॥

_Sloka 9._—The couches of the prince royal, minister, commander-in-chief of the army and royal preceptor measure in order 90 digits, 84, 78, and 72 digits.

अर्धमतोर्कांशवान्विष्कर्मो विष्कर्मणा प्रोक्तः।

आयामविश्वस्मः पादोन्नत्यः सकुश्याशिरा। ॥ १० ॥

_Sloka 10._—The width of a couch prescribed by Viswakarman is \( \frac{1}{8} \)th less than half the length (i.e., \( \frac{7}{16} \)ths of the total length). The height of the legs including the swelling part (middle) and top is equal to a third of the length of the couch.

यः सर्वः भीपण्यां पर्यङ्को नित्यितः स धनानाता।
असनक्रतो रोगहरस्तिन्तुकसारेण विचक्रः। ॥ ११ ॥

यः केवलविश्यपथ्या विचित्रितो बहुविचित्रः स वृङ्खलः।
चद्धानपर्याय पिपीलो धर्मश्रोधितजीवितकुलः। ॥ १२ ॥

यः पञ्चपर्यङ्कः स दीर्घामायुः श्रीयं षुद्धं विचारम्।
कुलगते शालेन कुलः कल्याणं शाकरचितः। ॥ १३ ॥

केवलचन्दनराच्छितं काशनगुप्तं विचित्रचन्दनं।
अध्यासुवर्यङ्ग विद्विशारपे पूजयते नृपति। ॥ १४ ॥

_Slokas 11-14._—A cot constructed wholly of Sri-parni will bestow wealth; one of Asana, destroys diseases; one of the pith of ebony, gives money; one of Simsapa bestows all-round prosperity; one of Sandalwood destroys enemies and bestows religious merit, renown and long life; one of Padmaka gives long life, prosperity, learning and money; one of Sal tree or Saka gives happiness. A king, reposing on a cot made entirely of sandalwood and covered with gold and decked with wonderful gems, will be honoured even by the Gods.
Slokas 15-18.—A couch made of Tinduki or Simsupa with some other timber will not yield good results; so too is one of Deodar or Asana with Sriparna. Sal and Saka on the one hand and Haridraka and Kadamba on the other, are good, whether used jointly or separately. A cot wholly made of Spandana or Amba tree is not auspicious, since it destroys life; one of Asana coupled with other timber produces immediately various troubles. It is beneficial to have the legs of Spandana tree for couches made of Amba, Spandana and Chandana. Couches and seats made of any fruit-tree will have favourable effect.

Sloka 19.—Elephant’s tusk is highly commended, for use in the construction of couches, etc. in combination with any of the above trees; so that decorations may be made with good ivory.
Sloka 20.—Cut off a length (from the bottom) equal to twice the circumference of the tusk at the bottom and use the remainder for purposes of embellishment. A little more of it will have to be cut off in the case of elephants haunting marshy places, and a little less in the case of those haunting mountainous tracts.

Slokas 21-25.—When cutting the tusk, if figures resembling Bilwa trees, Vardhamana, umbre la, banner and chowries appear, sound health, victory, increase of wealth and happiness are to be expected. A figure similar to a weapon gives victory; one like a spiral turning to the right, recovery of lost lands; one like a clod, complete possession of a country conquered before; one like a woman, loss of wealth; one like a vase, birth of a son; one like a pot, acquisition of a treasure; one like a rod, obstacle to a journey; those like chameleons, monkeys and serpents, famine, disease, and oppression by a foe; those like eagles, owls, crows and hawks, pestilence; one like a noose or a truncated body, bodes the king's death.
If blood comes out from the cut, there will be calamity to the people; if the cut be dark, grey, rough and bad-smelling, disaster is near.

शुद्धः समः सुगन्धिः श्निग्धश्च शुभावहो मेवचेतः ।
अशुद्धशुम्भचेताः ये यानेष्वापि तथा फलदा: ||२६||

Sloka 26.—A cut that is white, even, fine-smelling, and glossy leads to prosperity; just as auspicious and inauspicious cuts produce good and bad results, even so do the trees used for couches.

इष्ठायोगे दारु प्रदक्षिणायैै प्रशस्तमाचार्येः ।
अपसम्यक्किर्मणे भवति भर्ग भूतसञ्ज्ञानिनतः ||२७||

Sloka 27.—In fitting up the frame of the couch, the tips of the beams should be laid in a direction from left to right; so say the ancient seers. If they be laid contrariwise, or all turned to one direction, there would be danger from devils.

हेशा is the frame consisting of two short beams, one on the headside, and the other on the footside, and two others on the two sides. The side beams are fixed into the two other smaller beams. In doing so take the head side where the foot of the beam faces north and tip, the south, the foot of the southern beam should be fixed into the tip of the first beam, and so on. This is called प्रदेशिनियम्. The tips of both the beams should not be put together.

एक्षेत्राक्षिरसा भवति हि पादेन पादप्रकब्बमः ।
’द्वारायां न जीतेऽवं लिच्छुप्स्यं क्राकविचन्वणः ||२८||

Sloka 28.—If one of the legs is put topsy-turvy, the owner will have one of his feet crippled; if two, he cannot digest his food; and if three or four, he will have misery, death and captivity.

Here ‘topsy-turvy’ is used in respect of the timber and not the leg as such.

॥ सं ७९ ॥
Slokas 29-31.—If there is a hollow or a discoloured knot in the upper part of the leg, the owner will have cerebral disease. If there is such a knot in its pot, he will have stomach trouble; if in the shank-like part below the pot, danger to his shanks; if in the support beneath that, loss of wealth; if in the hoof, trouble to the hoofed animals. Inauspicious also is a knot occurring at a third of the length of the side-beams and cross-beams.

Sloka 32.—The different kinds of blemishes (holes) in the wood may be summed up in the following list:—Nishkuta (cavity), Kolaksha (boar’s eye), Sukaranayana (hog’s eye), Vatsanabha (calf’s navel), Kalaka (dark spot) and Dhundhuka (cut dark spot).
Slokas 33-35.—The blemish called Nishkuta (cavity) is like a pot, hollow in the middle and narrow at the mouth; the second, Kolaksha is blue and like a grain of black gram; the third, Sukaranayana, is uneven, discoloured and extending over one joint and a half; the fourth—Vatsanabha—is a spot running from left to right, broken and extending over one joint; the fifth, Kalaka, is a black spot; and the sixth (कुष्ठ) is also dark, but cut. A faulty spot having the same colour as the wood itself is not deemed so harmful.

निष्ठुरस्यं द्रव्यश्चयस्तु कोलक्षणे कुलधवमः।
श्चमि यक्षरके रोगमयं वत्सनामार्ज्ञे ||२६॥
कालकुन्धुकस्मिन् कीर्तिविवङ्ग च न शुभमदं छिद्रस्व।
सर्वे ग्रन्थियासुरं सर्वं न गोमनं दारु ||२७॥

Slokas 36-37.—The blemish going by the name of Nishkuta causes loss of wealth; Kolaksha, ruin of the family; Sukara, danger from weapons; Vatsanabha, danger from disease. The last two blemishes and a spot bored by insects are not auspicious. In general, timber full of knots is never good.

एक्षुमेण धनयं द्रव्यविनिमित्तं च धनयतरम्।
त्रिमिरात्मज्ज्वलिकरं चतुर्मिति वयश्रायम् ||२८॥
पञ्चवन्यपतिरितिते पञ्चतं याति तत्र यः बेते।
पञ्चसमाध्यत्तहतां काष्ठिष्ठिते कुलविनाशः ||२९॥

Slokas 38-39.—A couch or seat made from one kind of timber is blessed; more blessed is the one made from two kinds of timber; one of three kinds leads to the prosperity of one's children; one of four kinds, to wealth and foremost, renown. One made from five kinds
of timber causes the death of the person who sleeps on it; and one of six, seven or eight kinds, the ruin of the family.

Thus ends the 79th Adhyaya on "Signs of Couches and Seats."

रत्नपरीक्षा ॥८०॥ Examination Of Gems.

रत्ने युमेन युम भवति नृपाणमानिषयमुमेन ।
यस्मादि परीक्षा दैवं रत्नानिर्मित तद्भवे ॥१॥

Sloka 1.—A jewel endowed with good characteristics ensures good luck to kings; and one with bad ones, disaster. Hence the connoisseurs should examine their fortune as connected with jewels.

इदं तुपरलरत्नानामविकारो क्षणपूर्वविग्राहम् ॥२॥

Sloka 2.—The word gem is applied to elephants, horses, women and so on, on account of the excellence of their intrinsic merits; but here are dealt with precious stones, such as diamonds.

रत्नानि बलादिताधरीचितोष्ये वदनि ज्वातनि ।
केचिदृश्यः खर्मावाद्वैचिचित्वन प्राणुपल्लानाम् ॥३॥

Sloka 3.—Gems, they say, were born of the bones of the demon Bala; while others state that they were born of sage Dadheechi; yet others there are who say that the wonderful variety of gems is caused by the characteristic qualities of the earth.

श्रेष्ठनीलसिंहकर्तरकम्हतरपरग्रहाणिविराह्या: ।
बैतूल्यपुरुस्विविक्षराजमणिस्तिकवशिक्षानता: ॥४॥
Stokes 4-5.—The following are the gems:—Diamond, Sapphire, Emerald, Agate, Ruby, Blood-stone, Beryl, Amethyst, Vimalaka, Royal gem (quartz ?), crystal, Moon-gem, Saugandhika, Opal, Conch, Azure-stone, Topaz, Brahma-gem, Jyoteerasa, Sasyaka, Pearl and Coral.

वेणाते विषुद्व शिरीषक्रस्मम च कौशलक्रम ।
सौराष्ट्रकमांत्र रूप्य सौपररूप्य वज्रम् ॥१६॥
ईश्चांि हिमवति मत्तज वहुप्रभस्मात् ।
आपीिं च कलिष्के हयांि पौण्ड्रेषु सम्भूतम् ॥७॥

Stokes 6-7.—Diamonds got from the banks of the Vena river are of the purest kind; those of Kosala, have the lustre of the Sirisha flower (i.e. whitish yellow) those of Surashtra, a reddish lustre; those of Saurpara country are dark in colour; those of the Himalayas, slightly reddish; those of Matanga country have the colour (grey) of Valla blossoms; those of Kalinga are yellowish, and those of Paundra, black (blue ?)

ऐन्द्र वदाधि शुक् याम्य सपोखमयसििं च ।
कदलीणभदनिकां वैभवमिति सर्वंस्खानम् ॥८॥
वायुमवलायुधोपयं भवेतु कर्मिकारुप्पपनिभम् ।
शुभकालस्वानं व्याप्राभिनिमं च हौत्तुखम् ॥१९॥
वायुम्यं च यज्ञमवमोक्रस्मम सम्प्रहिः ।
लोिि! खनिि! प्रकीणाकमित्यकरसम्भविनिविजः ॥१०॥

Stokes 8-10.—A hexagonal white diamond is presided over by Indra; a dark one of the shape of a snake's
mouth, by Yama; one coloured like a plantain tree, and of any shape, by Vishnu; one coloured like a Karnikara flower and shaped like the female genital organ, by Varuna; a triangular one of the colour of a tiger's eye (bluish-red), by fire; one having the form of a barley corn and the hue of Asoka flower, by Vayu. Diamonds have three different sources, viz., rivers, mines and other places where gems are found.

रक्त पीतं च शुम राजन्यानं सितं दिजातीनाम्।
शैरों बैद्यानं शृङ्गारं शतशेषसिनम्भु॥११॥

Sloka 11.—Red and yellow diamonds are auspicious for Kshatriyas; white ones, for Brahmans; those of the hue of Sirisha flower, for Vaisyas; and those resembling swords in colour (dark), for Sudras.

सितसर्प्पपालकं तप्तलो भवेचण्डैस्तु विश्वल्या।
तुलितस देव लक्ष्मी सुव्याहिनी चेन्तु॥१२॥
पादश्रयाश्रोतां तिमापपश्चापतोइग्राष्टा॥
भागव पञ्चविंशं शतिक: साहसिकशेषति॥१३॥

Slokas 12-13.—Eight seeds of white mustard make one rice-grain. The price of a diamond weighing twenty grains is two lakhs (Karsapana); One weighing 18 grains is worth a lakh and a half Karshas silver; one of 16 grains 133,333½; one of 14 grains, one lakh; one of 12 grains, 66,666½; one of ten grains 40,000; one of eight grains, 12,500; one of six grains, 8,000; one of four grains, 2,000; one of two grains, 200 Karshas of silver.

80 silver coins make one Pana. 20 Panas make one Karshapana.

सर्वद्वाबें मलधारसि सतिति रक्षयतु सिन्नम्भू॥
विन्दुनलक्षकपोषं च वर्षं हितायोक्तः॥१४॥
Sloka 14.—A diamond is said to be beneficial to the owner; it cannot be pierced by any other substance, is light, cleaves through water like a ray, is glossy and similar to lightning, fire or the rain-bow.

The commentator interprets "अभंशि तर्ति रविमवद्" as sinks in water and is full of rays: but तर्ति generally means 'floats.'

काकपदमब्धिकाश्रेणातुकृतानि श्रंकेवर्षिदत्तम्
द्विगुणाणि दम्भकल्पवत्तविश्रिणानि न श्रमानि ||१५||

Sloka 15.—Diamonds that show scratches like crow-feet, bees or hair, are mixed with coloured mineral substances or gravel, have double facets, are burnt, discoloured, lustreless or perforated, are inauspicious.

यानि च बुद्धबुद्धकल्पाधिकिपितवालीकरकदीपाणि
सबेषां चेतेषां शूल्याद्वासा गोष्टाः हानि: ||१६||

Sloka 16.—So also are those that are covered with bubbles, split at the points, flattened, or oblong like the Vasi fruit. The price of all such is one-eighth less than that above specified.

वज्रे न किंविददापि धारायितव्यमेके
पुष्पार्थिनीमितिबलाभिस्वरूपी तज्ज्ञा: ||
भुजाकालीनपुष्पान्यक्रवत् स्वितं व-
रङ्गोनिमयं च श्रुमद्व तनयार्थिनिनामु ||१७||

Sloka 17.—Some authorities opine that women wishing to beget sons should never wear diamonds; but (in our opinion) diamonds that are triangular, trigonal and like the coriander seed, or the buttocks, are productive of good results to ladies desiring male offspring.

खजनविभवजीतश्रवणेन जनयवि वर्मनिद्रादशुचिः
अधिविविष्याधिनानां श्रुमद्व मोक्षकां च श्रुमताः ||१८||
Sloka 18.—A diamond with inauspicious characteristics causes the ruin of the wearer's kith and kin, wealth and life; whereas a good one destroys the enemies and danger from thunderbolt and poison; it increases the pleasures of kings as well.

Thus ends the 80th Adhyaya on the "Examination of Gems."

Sloka 1.—Pearls are got from (1) elephants (2) serpents (3) pearl-oysters (4) conch-shells (5) clouds (6) bamboos (7) whales and (8) hogs; but the best pearls are those that are got from pearl-oysters.

Sloka 2.—There are eight sources of the best pearls: viz., (1) Simhalaka (2) Paraloka (3) Surashtra (4) the Tamraparni (5) Persia (6) the North country, (7) Pandya Vataka and (8) the Himalayas.
Slokas 3-6.—The pearls got from Ceylon are multi-shaped, glossy, swan-white and large; those from the Tamraparni are white with a slight red tinge and bright; those from Paraloka are blackish, white or yellow, mingled with gravel and uneven; those from Surashtra are neither too big, nor too small, and hued like butter; those from Persia are brilliant, clear, heavy and very valuable; those from the Himalayas are light, broken, hued like curds, large and double-shaped; those from the North country are rough, black or white, light, of good size and brilliancy: and those from Pandya Vata are like the neem fruit, or coriander seed, trigonal and very minute.

Slokas 7-8—A pearl dark like the Atamee flower is presided over by Vishnu; one like the Moon, by Indra; one having the hue of orpiment, by Varuua; a dark one, by Yama; one red like the seed of a ripe pomegranate or a Gunja, by Vayu; one having the brilliance of smokeless fire or the lustre of lotus, by Fire.
Slokas 9-12.—The price set down for a pearl of good lustre and quality, weighing four Mashakas is 5300 Karshas silver. The prices for pearls weighing $3\frac{1}{4}$, 3, $2\frac{1}{2}$, 2 and $1\frac{1}{2}$ Mashakas in order are 3200, 2000, 1300, 800 and 353 K. Silver. A pearl weighing one Mashaka is worth 135 K; one weighing four Rettis is worth 90 K; one of $3\frac{1}{4}$ Rettis, 70 K; a good one of 3 Rettis, 50 silver pieces (Karshas); one of $2\frac{1}{2}$ Gunjas, 35 silver pieces.

One Retti (Gunja Krishnala) = $\frac{1}{4}$ Mashaka.

Slokas 13-16.—The 10th part of a Pala is called one Dharana. If thirteen good pearls together weigh one Dharana, their price is fixed at 325 K. Silver. Sixteen pearls weighing so much are worth 200 K; twenty pearls, 170 K; twenty-five pearls, 130 K; 30 pearls, 70 K; 40 pearls, 50 K.; 60 or 55 pearls, 40 K.; 80 pearls, 30 K.; 100 pearls, 25 K.; 200, 300, 400 and 500 pearls weighing together one Dharana are worth successively 12, 6, 5 and 3 silver pieces.

Five Gunjas make one Masha; 16 Mashas make one Suvarna; 4 Suvarnas make one Pala. So a Dharana = $\frac{1}{13}$ of a Suvarna.

पित्कापिपायाऽः रतकः सिंधुः त्र्योद्भादायाः
सम्ब्धः परतो निगरांगुर्क्षुराश्वितिपौर्णाम् ||१७१||
Sloka 17.—The term to denote a collection of 13 pearls that together weigh one Dharana is Pikka; a collection of 16 is known as Pichcha; those of 20, 25, 30, 40, 55, and 80 and so forth are respectively Argha, Ardha, Ravaka, Siktha, Nigara, and Churna (or dust).

Slokas 18-19.—The above is the price fixed for the various collections of pearls of good quality, weighing one Dharana. The price of intermediate groups of pearls will have to be found out proportionately; but suitable reductions in the prices of inferior pearls are to be made as given below:—The price of pearls that are slightly black, white, yellowish or copper-hued or slightly uneven (rough), is that given above reduced by a third; whereas that of utterly rough and yellow pearls is less by a sixth and a half respectively.

Slokas 20-22.—It is said that pearls are produced in the heads and the places where the tusks meet, of the elephants of Airavata’s family at the Moon’s conjunction with Pushya and Sravana, synchronous with a Sunday or
a Monday; of the Bhadra (happy) elephants born during the Sun's Northern course, at an eclipse of the Sun or the Moon. These pearls are plentiful, large, brilliant and of various shapes. These are beyond any estimate and should not be perforated, being too brilliant. When worn by kings, they will prove highly sanctifying and bestow children, victory and good health.

Sloka 23.—Very valuable and lustrous like the Moon is the pearl born of the root of the boar's tusks; the pearl got from whales resembles a fish's eye, is large, purifying and of great value.

Sloka 24.—They say that pearl is produced in the clouds of the seventh layer of wind in the sky in the manner of hail-stones. It falls therefrom with the brilliance of lightning and is taken away by the denizens of heaven.

The 7 layers of wind are: आन्ध:, प्रवाह:, नंत्र:, उड़ह:, विवाह:, परवाह: and नंत्रावः.

Slokas 25-26.—The snakes of the lineage of Taksha and Vasuki and those that move at will, have bright, blue-tinged pearls on their hoods. If Indra suddenly,
rains on a blessed spot of the earth and into a silver one may understand it to be a pearl coming from the vessel, snakes.

अपहरति विषमलक्ष्मी स्पष्टति स्वतः ययो विकासपति।
भौज्जः नृपतीनां गृहतमस्तार्थे विजयन्द्रे च।॥२७॥

**Sloka 27.**—A pearl born of the snakes, worn by kings will prove invaluable to them, destroy their misfortune and enemies, enhance their reputation and bestow victory.

यपूर्स्वर्तकिनिमं चिपिरं विषमं च वेणुं जेश्वम।
शंखोज्जवं शशिनिमं द्रचं अभिज्ज्ञरुचिरं च।॥२८॥

**Sloka 28.**—A pearl is to be known to have sprung from bamboo by its resembling camphor or crystal, and by its being flat and rough. The pearl born of conch shell is round, lustrous, beautiful and moon-like.

शशतिमवेणवारणवाहवेशज्ञान्यवेधाः(प्वा)नि।
अभिज्ज्ञमतवाचिषामधः शास्त्र न निर्दिष्टः।॥२९॥

**Sloka 29.**—The pearls got from conch-shells, whales, bamboos, elephants, boars, snakes and clouds cannot be easily recognised (should not be perforated); and as they are of immense value, no price has been fixed upon them by the authorities

एवानि सर्वाणि महागुणानि सुतार्थसौ मात्र्ययुक्तकराणि।
रक्षोकहृत्युणि च पार्थवानां मुक्ताकल्लानीसत्कामदानि।॥३०॥

**Sloka 30.**—All the above categories of pearls are extremely valuable; they bestow on kings, sons, wealth, popularity, renown and desired objects and dispel diseases and grief.
Slokas 31-36.—A pearl-necklace composed of 1008 strings and four cubits long, is used as an ornament for Gods and is termed "Induchchanda". Half the above (i.e., 504 strings and 2 cubits) is termed 'Vijayachchanda'. A necklace of 108 strings and 2 cubits long is called "Hara"; one of 81, "Devachchanda"; one of 64, "Ardha Hara"; one of 54, "Rasmikalapa"; one of 32, "Guchcha"; one of 20, "Ardha Guchcha"; one of 16, "Manavaka"; one of 12, "Ardha Manavaka"; one of 8, "Mandara"; one of 5 strings, "Haraphalaka". A necklace of 27 pearls and of one cubit's length is called "Nakshatramala" (a cluster of stars); the same is called "Mani Sopana" if it has other gems or gold beads inserted; it is called "Chatukara" (coaxer), when it has a central gem set in gold. An Ekavali (single string) containing any number of pearls, measures one cubit and is devoid of other gems; but when it is adorned
with a gem in the middle, it is designated as a "Yashti" (stick) by the examiners of ornaments.

Thus ends the 81st Adhyaya on "Signs of Pearls".

**Signs of Rubies.**

Slokas 1-2.—Rubies are born of sulphur, Kuruvinda and crystal. Those produced from sulphur show the lustre of bees, antimony, lily, rose-apple or Rasa (myrrh). Those that arise from Kuruvinda are grey, of pale lustre and mixed with mineral substances; those coming from crystal are lustrous, multi-coloured and pure.

Sloka 3.—Smooth, illuminating with rays, very pure, sparkling, heavy, of good shape, brilliant within and bright-red—such are the good qualities of these precious stones in general.

Sloka 4.—Stones are defective, if they are impure, of dull lustre, full of scratches, mixed with mineral substances, broken, ill-perforated, not attractive and mixed with gravel.
Sloka 5.—They affirm that on the head of snakes there is a gem, hued like a bee or peacock's tail, and shining like the flame of a lamp. Such a one is to be known as of inestimable value.

Sloka 6.—A king wearing such a snake gem will never be subjected to the sufferings arising from poison and disease; Indra will always be pouring rain in his realm; and by the power of the gem, the king will exterminate his enemies.

Slokas 7-11.—The price of a single ruby weighing a Pala (= 4 Karshas) is, we are taught, 26,000 silver
pieces (i.e., Karsha panas); one of three Karshas is worth 20,000 pieces silver; one of half a Pala, 12,000 pieces silver; one of one Karsha, 6,000 pieces silver; one of eight Retties, 3,000 pieces silver; one of four Retties, 1,000 pieces silver; one of two Retties, 500 pieces silver. The price of rubies of intermediate weight must be calculated proportionally, and with due regard to their being of inferior or superior quality. A stone deficient in colour fetches half the usual price; one lacking brilliance, an eighth part; one with few good and many bad qualities fetches $\frac{1}{20}$th of the standard price. A stone somewhat dusky, with many scratches and few good features will fetch $\frac{2}{5}$. Such is the price of rubies as stated by the ancient seers.

Thus ends the 82nd Adhyaya on "Signs of Rubies."

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संक्षिप्तसूत्रम् ||६३|| Signs of Emeralds.

सूक्ष्मस्तत्रत्रकदलीपंतीकरकुलमवं गुणोपेतया।
सुरपिपाकायेः मरकतमतीव युमदं नुर्णा चिहित्यम् ||३३||

Sloka 1.—An emerald of the hue of parrots, bamboo-leaves, plantain tree (greyish-yellow) or Sirisha-blossom (whitish-yellow) and of good qualities is extremely beneficial to every man when worn at ceremonies in honour of Gods and the Manes.

Thus ends the 83rd Adhyaya on "Signs of Emeralds."

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दीपसूत्रम् ||६४|| Signs of Lamps.

वामावस्त्रोऽभिनिर्धरः सर्पस्यिद्धात्वमवर्धित:।
शिमं नाशं ज्ञाति विमलाभवचः चिह्यंसोऽपि।

०. सं ८१।
Sloka 1.—A lamp, whose flame is turned leftwards, shows dull rays, sputters sparks, is of little bulk, goes out soon, although furnished with pure oil and wick, crackles, quivers, is diffused and gets extinguished without the agency of grasshoppers or wind.

Sloka 2.—A light of compact form, long-sized, quiet, brilliant, noiseless, beautiful, turned to the right, of the lustre of beryl or gold, reveals immediate influx of wealth; so does one that shines long and brilliant. The other symptoms are similar to those of fire (vide Adhyaya XLIII, Slokas 32, 33 and 35 supra.) and apply to this mutatis mutandis.

Thus ends the 84th Adhyaya on "the Signs of Lamps".

Tokens of Tooth-Sticks.

Sloka 1.—Sticks for cleansing the teeth may be made from thousands of varieties of creepers, spreading plants, shrubs and trees, and their effects may be expounded; but in order not to indulge in much prolixity, I shall only delineate those of favourable consequences
Sloka 2.—One ought not to use the following tooth sticks: those that have not been tried so far; those that have leaves; those that have an even number of joints; those that are split; those that are withered at the top; and those that are without bark.

Sloka 3.—Vaikankata, Bilwa and Kasmari being used as tooth-sticks tend to Brahminical splendour; the Kshema tree (milky tree?) bestows a good wife; the banyan tree, prosperity; Arka, great brilliance; Madhuka virtuous sons and popularity.

कुमे is another reading for सुगुणा:

Sloka 4.—Fortune is ensured by the use of Sirisha and Karanja; acquisition of abundant wealth wished for, by the Indian fig tree. By the use of the jasmine wood, man acquires honour and respect; and by the sacred tree (Aswattha) it is said, one comes to prominence.

Sloka 5.—Good health and long life may be expected from Jujube and Brihati; increase of wealth (or lordship) from Khadira and Bilwa (or authority and profit from Khadira and Bilwa); desired objects from
Atimuktaka (a kind of Jasmine); and the same from Kadamba.

Sloka 6.—From Nipa one may expect acquisition of wealth; from Karavira, eating of good food; from Bhandira tree, a sumptuous feast. Sami and Arjuna destroy one's enemies; Syama too brings about the annihilation of one's foes.

Sloka 7.—Dignity, they say, will result from the use of Sala and Aswakarna, as well as of Deodar and Vasaka. By using the twigs of Priyangu, Apamarga (चर्मकान्तिसूर्यम्), Jambu and pomegranate, one becomes the favourite of every body.

Sloka 8.—One should after cherishing in the heart, any desire whatsoever for the coming year, use a good tooth-stick, sitting at ease, facing the north or the east without any resentment; and then after washing it, he should leave it in a clean place.

Sloka 9.—Auspicious is a tooth-stick that falls, when thrown away, towards the user and in a tranquil (unscorched) direction; it is especially good, if it occu-
pies an elevated place. One contrary to the above is declared to be inauspicious; whereas one that falls down after standing erect for awhile, brings sumptuous food. Thus ends the 85th Adhyaya on "Tokens of Tooth-sticks".

श्राद्धकृतम् ॥ ८६ ॥ Omens through Birds and Beasts.

यच्चक्रस्यक्ष्यमागीशकपिपुतगृहमस्तासु ।
मतेष्यः ग्राह ऋषभो महापुरुषेऽवलम्बच ॥ ११ ॥
मार्गदाजरं ह्रुष्यं यव श्रीद्रव्यवर्धनं: ।
आवंतिकः ग्राह नृपो महाराजाविराजकः ॥ २१ ॥
सामार्ग्यां सरलं च संस्कृतं ग्राहं च यथू ।
यानि चोक्तानि गर्गीयन्त्राकाराङ्ग्य भूरिभि: ॥ ३१ ॥
तानि ह्रुष्यचकोरस्म सर्वश्राद्धकृतमस्तम् ।
वराहिमहिरः प्रीत्या शिश्याणं श्राद्धकृतमस्तम् ॥ ४१ ॥

Slokas 1-4.—For the delectation of his disciples has Varahamihira written this science, the source of super knowledge abridging all the existing works on this science of Omens, having read the works of Rishabha who incorporated in his work the teachings of Indra, Sukra, Brihaspati, Sage Kapisthala and Garuda, of Bhaguri, of Devala, of the blessed king Dravyavardhana, ruler of Avanti, and born of the family of great emperors who followed the work of Sage Bharadwaja, of the seven Seers, of Garga and other sages, of several authors on the subject of ‘Journey’ and other works in Sanskrit and Prakrit.

Who is this king Sri Dravyavardhana? Was he a descendant of Harsha Vardhana? Was he a Buddhist? Was Avanti
included in the Kingdom of Magadha? For, the Commentator says that Varahamihira was a Magadha Brahmana.

शकुन is the adjectival form of शकुन = Omen. This शकुन is based upon the word शकुनि, a bird. This chapter should not be confounded with the one on “Portents.”

अन्यजन्मान्तरणां कर्म पुंसां शुभाशुभम्।
तत्सङ्कुन्त: पाकं निवेद्यतिगच्छताम्।॥५॥

Sloka 5.—During a man’s journey, an omen reveals the fruition of his deeds, good and bad, done in a previous birth.

This shows that the omens are not superstitious beliefs. They indicate one’s belief in the rebirth of the soul and thus reveal effects of past deeds, good or bad.

ग्रामालेप्यांबुध्योभिनिषोभिरचारणः।
रूपयादेशितोक्तेषु प्राणः पुंसीनपुंसकः।॥६॥

Sloka 6.—Omens are of various kinds, as those through beings that are rural, wild, aquatic, terrestrial, heavenly, diurnal, nocturnal and diurnal-nocturnal. The sex of the creatures is to be determined from their cry, gait, look and speech.

Rural beings are men, horses, elephants and dogs; wild ones, lions, tigers, boars, deer, etc.; aquatic ones, swans and the like; terrestrial ones, dogs and the like, mangooses, serpents, etc. For the explanation of diurnal, etc., cf. Chap. 88 infra. According to the Commentator when there is a doubt as to whether a certain bird crying is male, female or eunuch, it is to be guessed from the sex of a person talking near by.

पृथज्ञात्यन्तरणानादेषां व्यक्तिनः लक्ष्यते।
सामान्यलक्षणोपेये शोकावशिष्ठाविषयः।॥७॥

Sloka 7.—Since it is very difficult to distinguish their sex owing to the multiplicity of their genera and the
absence of a fixed habitat, Sage Garga, the senior, has written the following two verses explaining their general characteristics.

पीनोज्जतविकुछांसा: प्रथुग्रीवा: सुव्रसः।
खल्लगम्भीरविवस्ता: पुरासं: व्यरवित्रकमः।॥८॥
तन्दुरस्कथिरोग्रीवा: ब्रक्ष्माकपदविकमः।
प्रसंकसृदुमाणिण्य: स्नियोतोत्सन्यपुंखः।॥९॥

Slokas 8-9.—"The male creatures have fleshy, high
and large shoulders, broad necks, a fine breast, small but
deep sound and great valour (or firm gait?); whereas the
female ones have slender breast, head and neck, small
face and feet, little courage and harmonious and melodious
voice. Those that are possessed of characteristics
different from these are eunuchs."

Eunuch will have masculine as well as feminine character-
istics combined in them.

श्रापारण्यप्रचाराधा लोकादेविलक्ष्यकीर्ति।
समिश्रितस्ताः वभिम यात्रामात्रप्रयोजनम्।॥१०॥

Sloka 10.—The creatures that live in villages, fo-
rests, etc., are to be understood only from conventional
knowledge. Here I should like to delineate in brief
only those that are relevant to journeys.

पंध्यात्मानं नृपं सैन्यं पुरे चोहिष्ठा देववतार्।
सार्थे प्रधानं सायं स्वाच्छातिविवाद्योविष्पिकम्।॥११॥

Sloka 11.—A man going on a journey ought to con-
sider the omens, good or bad, as relating to his own
person; in a marching army, they relate to the sove-
reign; in a city, to the tutelary deity (or to the Mayor);
in an assembly, to the chieftain. When there are many
chieftains of the same rank in a concourse, they refer to one who is seniormost; by virtue of his birth, learning and age.

Sloka 12.—For three hours after Sunrise the North-east is called Mukta Surya (i.e., one that has abandoned the Sun), the East, Prapta-Surya (i.e., one that has attained the Sun) and the South-east, Eshyat Surya (one that is going to get the Sun); for the second watch of the day, the East, South-east and South respectively get those names; for the third watch, the South-east, South, and South-west; for the fourth watch, South, South-west and West; for the first watch of the night, South-west, West and North-west; for the 2nd watch, West, North-west and North; for the third watch, North-west, North and North-east; and for the fourth watch, North, North-east and East. The effects of omens in the respective directions are as signified by their names given above, i.e., in the Mukta-Surya quarter, the effect of the omen is already spent up; in the next quarter, it is to be experienced the same day; and in the next, it is impending. The three quarters named above, viz. Mukta, Prapta and Eshya (abandoned, prevailing and coming) are severally termed Angara (charcoal), Deepta (burning) and Dhumini (smoking), and the remaining quarters, tranquil.

The commentator refutes the statement of some scholars who hold that the East is शान्तात्मतोपत्रा or शान्त during the three hours made up of the last half watch of the night and the first half-watch of the day, and quotes Garga in support of his contention.

N. B.—In the light of this view, we have to make some
additions in some previous chapters. We have to refer to this Sloka while commenting upon the term श्री occurring previously.

Sloka 13—Omens occurring in the 5th directions from these three—Charcoal, Burning and Smoking—augur well equally for the past, present and future. The good or bad effects of omens occurring in the remaining two quarters will have to be judged from their proximity to the particular Tranquil quarter.

To make this clear:—It has been already stated that 3 quarters at a time get the appellations of Charcoal, Burning and Smoking and that the remaining 5, of Tranquil. Here the author speaks of the 5th quarter counted from any one of these three. If we take the first triad N. E., E and S. E. (Charcoal, Burning and Smoking) we get as the 5th ones to these: S. W., W and N. W. respectively. Similarly in the case of other triads. So of these 5 Tranquil quarters, only one is very beneficial to the particular member of the triad; e. g., a good omen in the 5th quarter from 'Charcoal' indicates some good thing that has already occurred; from the 'Burning', a good thing that takes place the same day; and from the 'Smoking' a good thing that is going to take place in the near future. Similarly a bad omen in these indicates only very slight harm. Suppose an omen takes place not in the 5th quarter from any member of the triad, but one place this side or that; then we will have to see to which of the Tranquil quarters it is proximate and then predict the results; e. g., let us take the 'Burning' direction. Suppose an evil omen occurs not in the 5th from this, but near the 5th from 'Charcoal'; then the bad effect which had been already felt was slight; similarly, if a good omen takes place, there was some good effect: but if there is a good omen near the 5th from 'Smoking', the evil effect in the future will be moderate; if it is a bad one, the same in the future will be very great.

§. 82.
Sloka 14.—Omens occurring near by and at a lower level bear fruit (good or bad) immediately; whereas those far off and at a higher place, in distant future. Moreover the predictions will have to be made suitably after a consideration of the growing or diminishing nature of the place on which the omen is perched.

Suppose a bad omen is seen on a growing thing (say, a tree); then the malefic effect will not be excessive; similarly, if there is a good one there, the benefic effect will be very great and increasing gradually. Suppose there is a bad omen in a dying tree; the bad effects will be extreme; so also a good one there will produce very little good effect. Parasara gives another set of dark and shant objects as omens.

Slokas 15.—An omen is said to be blasted by a divine agency when it occurs in a malefic Muhurta, lunar day and lunar mansion, when the wind blows foul and the Sun is in opposition; whereas it is blasted by action, when it has untoward gait, position, disposition, sound and movements of limbs. In both the sets, the power of each element is greater than its predecessor.

In the Muhurtas of dreadful and cruel asterisms an omen is 'blasted'; so too in the 4th, 6th, 8th, 9th and 14th lunar days; in the stars Mula, Jyeshta, Aslesha, Ardra, Bharani, Visakha, Magha, Krittika and Purvaphalguni (and other Parvas); during the wind which is fierce, rough, strong and unfavourable; in a direction opposite the Sun, and in one where there is such a wind as given above. Thus there are five varieties of Blasting an omen through a divine agency. There are five other varieties called 'Blasting of
Action.' When an omen runs against lightning, comet, the Sun or wind, it is Blasted by 'Gait'; when it is stationed in a cut, broken, crooked, smeared पाणिजना, dilapidated or withered, or dirty support, it is, by 'position;' an omen in the form of a lifeless or unconscious or partially conscious creature, is blasted in 'feelings or life'; when it utters a word whose letters are ill-pronounced and lengthened, the voice being feeble and broken, it is called 'blasted in voice': when a bird flaps its wings, shakes its beak, is about to fall down, cries hoarse and pecks at trees, it is 'blasted by movement.' (The commentator quotes Rishiputra who in his turn quotes Lord Indra).

स्त्रेयोऽपि सौम्यस्तुणफलाश्चः

Sloka 16 — In the same manner there are ten varieties of omens that are 'Tranquil'. One eating grass and fruits is a 'Tranquil' or benefic omen, while one eating meat and ordure is 'blasted' (malefic). One eating cooked food is supposed to be of a mixed kind, i.e. "Tranquil cum blasted."

हस्त्रेष्ट्रशादमझलयमोहस्मानसांस्तिताः

Sloka 17. — Most excellent are the omens that are situated in mansions, temples (or palaces), auspicious abodes (such as are occupied by Gods, Brahmins and cows), and places that please the heart (by cool shade and fine carpet of grass), as well as those perched on trees that are laden with sweet fruits, that are milky, that have flowers and fruits.

खकाले गिरितोष्णा बलिनो दुनिशाचारः

Sloka 18. — Creatures that roam by day are strong
during day time on mountains (elevated places); likewise those that roam by night are strong on water at night time. Among hermaphrodite, female and male ones, each is stronger than its predecessor.

Sloka 19.—Strong are creatures (omens) that possess superior speed, species, strength, position, jolly mood, courage (fearlessness) and voice, and are in their respective haunts, whereas those that are deficient in the above things are weak.

Sloka 20.—The cock, elephant, Pirili (a bird), peacock, Vanjula, musk-rat (or civet cat?), Simhanada and Kutapuri are strong in the East.

Sloka 21.—The jackal, owl, Harita, crow, ruddy goose, bear, ichneumon, dove, as well as weeping, crying and cruel expressions are strong in the South.

Sloka 22.—The cow, hare, Krauncha, hair-eater (jackal ?), swan, osprey, Kapinjala, cat, as well as festivities, instrumental music, singing and laughter are strong in the West.
Sloka 23.—The wood-pecker, deer, rat, antelope, horse or donkey, cuckoo, blue jay, porcupine, as well as the sound of chanting Vedic hymns, of bells and of conch shells, are strong in the North.

न ग्राम्योद्वेष्यं ग्राह्यं नार्यं ग्राम्यां शास्तिः।
दिवाचरों न शर्यं न च नस्तं शर्यं दिवा॥१४॥

Sloka 24.—Rural creatures should not be taken into consideration when they are found in forests, nor the wild ones, in villages. So too, a diurnal creature should not be considered when it is found at night and vice versa.

इन्द्रोगार्जितस्ततः कलहानिष्काशितः।
आपगान्तरिता मत्तः न ग्राह्याः शाकुनः क्षित्॥२५॥

Sloka 25.—Omens that are in pair, sickly, frightened, anxious for fight or meat, separated by a river and intoxicated (owing to the season) should never be taken into consideration.

वेदितामध्यारागः कुर्णोपस्रुगः शशः।
निष्कलः विनिष्किर्त्य वसन्ते काकः कोकिलः॥२६॥

Sloka 26.—The Rohita, deer, horse, goat, donkey, deer, camel, antelope and hare are to be known as of no consequence in the winter season (Magha and Phalguna months); so also are the crow and the cuckoo in the vernal season.

न तु भाद्रपदेः ग्राह्याः स्वर्यः धृष्टकादयः।
शरावनाद्विग्रोहस्तशः ग्रांवे हस्तिचातकः॥२७॥

Sloka 27.—The boar, dog, wolf and the like should not be considered in the month of Bhadrapada; likewise the swan, cow and Krauncha in autumn (Aswina and
Kartika); and the elephant and the Chataka bird in the month of Sravana.

Sloka 28.—Tigers, bears, monkeys, leopards, buffaloes, burrow-dwellers (mongoose and the like) and all young animals are of no consequence in Hemanta (Margasira and Pushya); but boys do influence.

Sage Parasara enumerates the seasons in which different animals get intoxicated owing to their sexual craving:—In the vernal season, the cuckoos, peacocks, parrots, frogs, crows, cocks, cranes, doves, and so on get intoxicated; in the monsoon, the bees, peacocks, cuckoos, cranes, Chatakas, Srangas, etc.; in autumn, the Chakoras, Kadambas, mynas, parrots, Chatakas, swans, ruddy geese, cranes, ospreys, bees, etc.; in Hemanta and Sesira, the vultures, ospreys, Kraunchas, swans, etc. Among beasts the jackals, hares, foxes, Chamara deer, monkeys, cats, mongooses, elephants, yalks, lions, tigers, tortoises, bears, etc., have it in Greeshma; the antelopes, elephants, bulls, etc. in the monsoon; the bulls, bucks, buffaloes, yalks, Chamara, etc. in autumn; cows, yalks, bulls, etc. in Hemanta and Sesira.

Sloka 29.—Divide the space between the East and the South-east into three equal parts so as to have three points in between these two extremities, and assign them from left to right in order to Kosadhyaksha (lord of the exchequer), Analajeevi (those that live by the fire, goldsmiths, etc.), and Tapasas (Hermits).
Sloka 30.—The three parts between the South-east and the South are occupied by Silpin (Artisan or artist), Bhikshu (a religious mendicant), and Nagna Stri (a nude woman); and those between the South and the South-west, by Matanga (elephant or a Pariah), Gopa (cowherd) and Dharmika (man engaged in righteous deeds).

नैसर्गिकः वाणिज्यिकः मालाकारः परंतः ततः ||३२||

Sloka 31 —The three parts between the South-west and the West are assigned to Pramada (an intoxicated young woman), Suti (confinement or child birth) and Taskara (a thief); and those between the West and the North-west, to Saundika (toddy-wender), Sakuni (fowler) and Himsra (murderous fellow).

बिषायिकः वाणिज्यिकः मालाकारः परंतः ततः ||३२||

Sloka 32 —The parts between the North-west and North are occupied by Vishaghataka (one who murders by poison or removes the effect of poison), Goswami (owner of cattle), and Kuhakajna (a sorcerer); and those between the North and North-east by Dhanavan (wealthy person), Eekshanika (astrologer, diviner) and Malakara (a florist).

लैतिश्वरकृष्ण वाणिज्यिकः रतः ||३२||

Sloka 33.—The parts between the North-west and the East are occupied by Vaishnava (a devotee of Lord Vishnu) Charaka (a spy), and Aswarakshaka (a groom). In this manner, there are altogether 32 divisions enumerated including the eight quarters beginning with the East.
Sloka 34.—The eight quarters beginning with the East are owned by the King, Prince, Commander of the army, envoy, merchant, spy, Brahmin and manager of the Elephant yard respectively. Similarly, the four quarters East, South, West and North belong to the Kshatriyas, Vaisyas, Sudras and Brahmins in order.

Sloka 35.—If an omen (bird or beast) stands in a particular division of the quarters and cries, when a person is standing still or is going on a journey, it should be declared that he will meet the individual occupying that division.

For example, an omen occurring in the first point between East and South-east, he will meet the lord of the Exchequer.

Sloka 36.—Sounds that are broken, harsh, piteous, distressed, rough, feeble or gruff—are unfavourable, whereas those that are serene, merry or natural are good.

The commentator interprets शान्त as one produced in a ‘Tranquil’ quarter, which is not quite appropriate.

Sloka 31.—The jackal, Syama, Rala, Chuchchu (a kind of rat, probably rabbit), ichneumon, lizard, sow, cuckoo and those that have male names are favourable, when they are on the left side of a traveller.
Sloka 38.—Birds or beasts that have female names, Bhasa, Bhashaka (dog?), monkey, Srikarna, Dikkara (a kind of deer), vulture, peacock, Srikanta, Pippika, Ruru deer and hawk are beneficial to the right of a traveller.

Sloka 39.—The sounds of intoxicated beings (?), clapping, Vedic benediction, songs, conch shells, water, instrumental music and Vedic chanting are auspicious to the left of a traveller. All other kinds of auspicious sounds are favourable on the right side.

Sloka 40.—The Madhyama (म) and Shadja (श) notes as well as Gandhara (ग) are auspicious; but Shadja, Madhyama, Gandhara and Rishabha (र) notes are practically beneficial for a journey.

The Gandhara note is sung only by the Gods. The notes other than those mentioned above are not commendable.

Sloka 41.—The Bharadvaja, goat and peacock as well as the mongoose and Chasha bring good luck through their cries, the mention of their names, and their sight; whereas the sight of a blood-sucker in front is of harmful effect.

p. 83.
Stoka 42.—The mention of the names of the Jahaka (leech ?), serpent, hare, boar and the big lizard is favourable, while their sight and cry are not good; but it is the reverse, in the case of the monkey and the bear.

Their cry and sight are good, but not the mention of their names.

अेजन: प्रदक्षिण्ण शता मुग्नाः सन्तुलाण्डजाः व्र
चाप: सन्तुलो वामो भृगुराहर्पराहत सन्तुलाण्डजाः

Stoka 43.—An odd number of deer, mongooses or birds moving from left to right of a traveller is commendable, whereas the Chasha and mongoose are good in the afternoon, when they move from right to left of a traveller in the opinion of Sage Bhrigu.

The jackal and the dog are good, if they move from left to right in the forenoon.

छिक्कर: कूटपूरी च पिरिली चार्डी दक्षिणाः
अपसन्याः: सदा शता दक्षिणाः सविन्ध्रायाः दक्षिणाः

Stoka 44.—The Chikkara (jackal ?), Kutapuri and Pirili (bird) are favourable in day-time when they move from left to right; whereas tusked animals, and porcupines, mongooses and the like are always commendable when they move from right to left.

अेष्टु हयासैवे प्राच्यं श्वरमान्ते च दक्षिणे
कन्यकादिविनी पशुदुर्गोबिविप्रसाधवः

Stoka 45.—The horse and any white object are very good in the east; a dead body and flesh, in the South; a virgin and curd, in the West; a cow, a Brahmin and a pious man, in the North.
Sloka 46.—Hunters with nets and hounds are not desirable in the East; (men armed with) weapons and butchers in the South; wine and eunuch in the West; a wicked fellow, a seat and a plough in the North.

From the quotation, it is quite clear that the author means not mere गर्भ etc., but weapon-holders, men holding wine, carrying seats and ploughs.

Sloka 47.—In doings, meetings, wars, entering (a new house, etc.) and searching for a lost article, the reverse of what has been laid down for journeys is to be taken. And the following are the special rules pertaining thereto.

If an omen is good to the right for a journey, then for doing some work, meeting some personage, beginning a battle, entering a new house, etc., it is good to the left. What is good to the East there is good in the West here, and so on.
Slokas 48 49.—The Ruru deer, antelope and monkey during day are to be treated as for a journey; similarly are to be treated the Chasha, Vanjula and cock in the forenoon. In the latter half of the night, the Naptrika, owl and Pingala are to be considered as for a journey. In bevies of ladies, all the above birds and beasts should be taken in the reverse order both for journey and doings, etc.

\[\text{नृपस्तन्द्रे: ग्राहं प्रवेषसिद्धि प्रवाणवत्}.
\text{गियरणप्रवेषसिद्धु न्द्रीनां चावगाहेण} \text{॥५०॥}
\text{वामदनिष्णां शाली यथै तु तावग्रुष्णां} \text{॥
}

Slokas 50-50॥.—For an interview of the Sovereign, and also for the entering of the royal palace, the omens are to be considered just as during a journey. As for climbing mountains, entering forests and bathing in (crossing) rivers, those that are auspicious to the left and right for a journey are favourable in front and behind respectively.

\[\text{क्रियादीपस: विषालाय यातु: परिपाळितान्त्रिता} \text{॥५१॥}
\text{ताळेच तु यथायाम प्रशान्तत्तवयिथितै}.
\text{श्रुनो श्रुतंद्रासनिष्ठ्यान्त्वसिद्धु} \text{॥५२॥
}

Slokas 51-52.—If during a journey there be two omens called परिष which are blasted by action on both sides of a person, there would be the ruin of the traveller. The same two omens situated in their respective quarters (right and left) and having pleasant cry and movements are called "Omen gates" and lead to the acquisition of wealth.

\[\text{केचितु श्रुतंद्रासनिष्ठ्यान्त्वयिथितु: स्थितै}.
\text{श्रुतंद्रासनिष्ठ्यान्त्वयिथितु: खान्तेष्ठा विचारितिभिः} \text{॥५३॥
}
Sloka 53.—Some hold that an "omen gate" is caused by birds or beasts of the same species, standing on both sides of a traveller and having 'tranquil' movements and cries.

By 'Tranquil' is meant the opposite of 'blasted' referred to in Sloka 15, supra in जितारीति.

त्रिसर्जयति यथेक एकश्र प्रतिषेधति ।
सत्रिशेष्येऽगृहो यातुर्ब्रह्मा तु चलवचरः ||५४||

Sloka 54.—When one omen speaks favourably and another contrariwise, 'the mutual contradiction' that is engendered is harmful to a traveller, and the stronger of the two is to be adopted.

पूर्व श्रावेशिको भृत्ता पुनः ग्रामाण्यिको भवेत् ।
सुखेन सिद्धमाचेत प्रवेशे तदिपथ्यायत ||५५||

Sloka 55.—Should an omen become at first favourable for an ingress and then for a journey, it would be an indication of the easy accomplishment of the traveller's object, while the reverse is to be taken in the case of an ingress.

If the omen indicates success at first for a journey and for an ingress, then it is good for the latter.

विसर्ज्य श्रृणः पूर्वं स एव निरुपद्री चेत् ।
श्रांह यातुर्युथ्युं दयं रोगमेव वा ||५६||

Sloka 56.—If one and the same omen tells success of a journey and then forbids it, it is an indication of the traveller's death at the hands of his enemy, of an armed feud, or of disease.

अपसर्ववास्तु श्रृणः दोषा भयावेद्यिताः ।
आरम्भे श्रृणः दोषो वर्षभुतमपरयुः ||५७||
Sloka 57.—Omens that being situate in a ‘Burning’ quarter move from right to left, presage peril. An omen in a ‘burning’ direction at the commencement of an undertaking likewise reveals danger to it in the middle of the year.

तिथिवाचयनकमसखानचेष्टा दीसा यथाक्रमस्।
वनसेन्यवलाक्षेरकर्माणि स्मर्येवहस्रा: ||५८||

Sloka 58.—Omens that are ‘blasted’ by a lunar day, wind, the Sun, lunar mansion, position and movements, are respectively dangerous to wealth, army, strength, limb, desired object (or beloved person) and work.

जीतौधवनिदिःरक्रिया मयं भवति महतात।
उभयोऽसैन्यविरास्ता: शापोद्वच्छवधस्रा: ||५९||

Sloka 59.—Omens situate in the ‘Burning’ direction during peals of thunder foretell danger from wind; while during the two twilights, they indicate peril arising from weapons.

The commentator interprets the compound जीतौधवनिदिः as blasted by peals of thunder.

चितिकेशकपलेसु मृत्युवच्छवप्रदा:।
कण्टकीकाणामस्था: कलहायासुद्र:खदा: ||६०||
अग्रसिद्धि भयं वापि निःसारामवच्छविता:।
कवर्णति जडङ्गना दीसा: शान्ता याप्यफलाम्सु ते ||६१||

Slokas 60-61.—Omens stationed on funeral pyres, hair, or skulls (or potsherds) bring about death, imprisonment or murder respectively; those on thorns, firewood or ashes, quarrel, weariness or grief respectively; those that are ‘blasted’ and stationed on hollow objects or stones, failure of an undertaking or danger respectively;
but if they are ‘tranquil’, their evil effects will be negligible.

अतिरिक्त सिद्धिदौ जेयौ निष्ठाराहारकारिणी।
स्वानान्तवन् वेजेघातां जंतसे तन्नम्यामयूऽ॥६२॥

*Sloka 62.*—Omens that pass excreta or eat their food should be understood to cause the failure or fulfilment of their undertakings respectively. If one goes away after crying from its place, it indicates a journey; if it comes to its place crying, some-body’s arrival.

कलहं: स्वदीपसु खानदीपसु विग्रहः।
उच्चमादै स्वं कल्वा नीचं पथाचं दृष्टवत्॥६३॥

*Sloka 63.*—Omens that have a ‘blasted’ voice and position cause in order quarrel and battle; while those that after crying aloud produce a low sound, cause trouble.

एकखाने स्वन्द दीप: समाहादु प्रामधातकः।
पूर्देशनेन्द्राणामुल्लभायम्बन्तसरादु॥६४॥

*Sloka 64.*—If ‘blasted’ omen stands crying in the same place (for a whole day), the village will be destroyed in a week; the city, in two months; and the King, in a year.

सबें दुर्बिमिशष्टतिः स्थानिपिशविजिन्यः।
पुष्पमुष्कमाजारपशुपशुपशिविविन्ति॥६५॥

*Sloka 65.*—All omens except snakes, rats, cats and fishes, eating the meat of their own species, cause famine.

Similarly creatures mating those of a different class produce the same effect:

परंयोगिषु मण्डलन्ते मैथुनं देशानाग्ना:।
अन्नम्य वेषस्तत्वपेन्नाः चाजातिमैथुनात॥६६॥

...
Sloka 66.—Creatures mating members of another species bring about the ruin of the country, exception being given to the birth of a mule, and to the sexual union of human beings of different classes.

The commentator tells us a horrible thing that there are men having sexual union with mares.

बैन्यातमाणि स्वः पादोरुमस्तकान्ति:।
श्रवणापि पिश्चिताचादेदरोषवश्चक्राहः। ॥६७॥

Sloka 67.—If an omen passes by a person's feet, thighs or head, he will suffer from imprisonment, hit or danger respectively; if it is found to eat tender grass, drink water, eat meat or cooked food, there will be in order trouble, rain, wound or imprisonment.

The commentator construes यह as 'meeting a relative.'

कूरोप्रदोषदुहात्र प्रवानुप्वत्तकः।
चिरकालेन द्रामाकाशागमो दिन्दु तद्भवाम। ॥६८॥

Sloka 68.—If an omen is standing in any of the eight quarters beginning with the 'Burning', men will meet in order cruel, hot-tempered, sinful and wicked persons, ministers, kings, preachers and old men.

Bhattotpala gives another interpretation:—in the four directions, viz., Burning, Smoking, Tranquil and Charcoal, meeting with cruel persons, those who are corrupted by some fell sins, historians of great ancient kings and antiquated men respectively. He says that this interpretation is better.

सद्रूपेण वल्लम्ब्ध खातं सद्रर्वस्मागमो मचेत।
धृतिमात्र विनत्तज्ञः सामयों दाहुश्चर्च्चक्त। ॥६९॥

Sloka 69.—If an omen be strong and accompanied by some substance, there would be the arrival of a person with something in his hand. If the omen be
lustrous and looking down, though auspicious, the person arriving would be a perpetrator of heinous crimes.

Another meaning for the 2nd half: — If the omen be lustrous, the person arriving would be one of a peaceful temperament; if it looks down, he will be a doer of heinous crimes.

विदिकः श्रुकृनो दोषो चामुकेनाबुन्नाशितः |
खिया: समस्थः प्राह ताधिगाह्यारायणिति: ||७०||

Sloka 70.—If the cry of an omen stationed in a ‘Burning’ corner be followed by another to its left, it indicates a man’s marital alliance with a woman of the type indicated by that direction.

This idea may be stretched to the case of a woman also.

शान्त: पञ्चमदिशिन चिहतो विजयावहः |
दिम्घरागमकारी वा दोषक्वचिदिवये ||७१||

Sloka 71.—The cry of an omen standing in a ‘Tranquil’ quarter being followed by another stationed in a ‘Burning’ one that is fifth from the ‘Tranquil’ quarter, bestows victory, or indicates the arrival of the person assigned to that quarter. If it be otherwise, (one cry in a ‘burning’ quarter followed by another in a ‘tranquil’ quarter fifth from it), troubles will arise.

Another meaning is possible: — An omen standing in a ‘tranquil’ quarter and crying along with another in another ‘tranquil’ quarter which happens to be the fifth from the ‘Burning’ quarter at the time, etc. In this case तदुपयोगाये is to be interpreted as दीर्घः शान्तपरिपर्वन—one staying in a ‘Burning’ quarter crying with another in another quarter which is fifth from one of the ‘Tranquil’ quarters.

वामस्थ्यमङ्गलो मध्यः प्राह खरर्योभेष्यसु |
मण्डः कथयते प्रवेश समविराविताः ||७२||

Sloka 72.—An omen standing between two others to its left and right with its cry being reciprocated by
them indicates severally peril to a person from his own kith and kin and foes. (If both the flanking omens cry after it, then there will be trouble for both the quarters.) All the three crying simultaneously portend death.

Sloka 73.—An omen standing at the top, middle or foot of a tree, indicates severally the arrival of a person riding an elephant, horse or chariot; one standing on a long substance, a lotus or the like of it or something whose top is chopped off, indicates severally the arrival of a man carried by another man, by a ship or by a sedan chair.

Sloka 74.—An omen situated on a lofty height (such as a mountain) indicates the arrival of a person in a cart; one in the shadow, of a person holding an umbrella. Whatever good or bad consequences are indicated by the omens situated in the four quarters, East etc. or in the other corners, South-east, etc., will come to be felt in order in one, three, five and seven days.

Sloka 75.—The lords of the eight quarters, East, South-east, South, South-west, West, North-west, North, and North-east are respectively Indra, Agni, Yama, Nirriti (King of evil Spirits), Varuna, Vayu, the Moon and Siva. The four prime quarters are masculine, while the corners, feminine.
This knowledge helps one to find out the name (synonym of Indra, etc.) of the person that has arrived or is going to arrive; or his tutelary deity. In queries regarding theft or the missing of an article, the omen good or bad indicates the direction of thief and article, possibility of recovery, etc. The worship of the particular deity will allay the fears of a person who has seen a bad omen in that direction. Similarly the sex can be found out in the above cases.

\[ \text{Sloka} 76. \text{—In the circle of quarters divided into 32} \]
parts, if there be an omen in the eight directions beginning with the East, the respective materials on which writing may exist are a tree, palm-leaf, a worthless fragment of leaf, cloth, water-product (lotus-leaf), reed, leather and silk. The effects of the omens will be felt in the respective divisions.

व्यायामविषिकिक्षितकलहाम्मोनिमिगहमन्त्रगोष्ठिदाः।
वर्णास्तु रक्षपीतकक्षणसिताः कोणगा पिथाः।॥७७॥

Sloka 77.—If omens are found in the eight quarters, their effects will be felt severally near a place of military exercise, near a fire-place, where some sound is heard, where a quarrel takes place, near water, where fetters and the like are kept, where Veda is chanted and where the bellowing of cows is heard. The colours of things that may be found as a result of omens in the prime quarters beginning with the East are in order, red, yellow, black and white; but in the corners, they are mixed.

In the S. E., it is yellowish red; in S. W., dark-yellow; in N. W., grey and in N. E., pale-red. The use of this is—suppose an omen has some substance with it; the person will get some object of the colour assigned to the particular quarter. This knowledge may be made use of in cases of theft and missing articles, or colours of cloths, or devotion to deities presiding over the colours.

चिदं भजो दग्धमथ सम्बां दरी जलं पर्वतमः।
एतेऽर्थो संयोगमयानि विन्यादन्यानि च खानविकालितानि।॥७८॥

Sloka 78.—The signs of the eight quarters beginning with the East are: a banner, something burnt, a burial ground, a cave, water, a mountain, a sacrifice and a hamlet of cow-herds (or proclamation ?). Good or bad omens stationed on these signs augur a meeting with
some good person or danger respectively. Other things
viz., good or bad doings (p resaged by omens) take place
in auspicious or inauspicious quarters.

Sloka 79.—When the question refers to women,
omens appearing in the several quarters beginning with
the East point to a buxom woman, a virgin, a woman of
defective limbs, one that is stinking, one of blue-saree,
a wicked woman, a tall one, and a widow respectively.
These are useful in questions pertaining to meetings.

There is another interpretation, since women are assigned to
the corners. The four corners N. E., S. E., S. W., and N. W.,
indicate severally a buxom virgin, a crippled and a stinking
woman a wicked woman of blue cloth and a tall widow.

Sloka 80.—When at a query the querist or an omen
stands in any of the eight quarters, the question refers
severally to silver, gold, a sick person, a charming dam-
sel, a goat or sheep, a vehicle (or journey), a sacrifice or
a cow-shed. Similarly the trees corresponding to these
quarters are in order, the banyan, a red tree, Lodhra,
bambo mango, Khadira, Bilwa and Arjuna.

When there is a good omen in the above quarters, one may
get the articles belonging to them; otherwise, one will lose them.
It refers to loss or theft of the several articles.

The latter half gives us a clue as to which tree will flourish
in each of the quarters.

Thus ends the 86th Adhyaya on "Omens through Birds and
Beasts."
The Circle of Quarters.

Sloka 1.—An omen crying in the East which happens to be ‘Tranquil’ indicates the arrival of an officer of the king, the gaining of honour and the acquisition of excellent jewels and objects.

The above rule applies only to a good omen. If it is otherwise, the result will be different.

Sloka 2.—If it is in the second division (Kosadhyaksha’s), it indicates the gain of gold and the accomplishment of the desired object; if in the third (Agnijeevi), there will be the gain of weapons, wealth or areca nuts.

Sloka 3.—If it is in the fourth division, one will meet a Brahmin friend, and one who worships the sacred fire daily; if in the S. E. corner (5th), one will see one’s servants or mendicants and get gold and iron (weapons).

Sloka 4.—If it is in the first division of the South (6th), one will meet a prince, accomplish one’s undertaking and get the desired object; if in the next division (7th), one will get a wife, acquire virtues, mustard seeds, and barley corn.
Sloka 5.—If it is in the 4th division from S. E. corner (8th), one will recover the lost article; and a traveller will reap whatever fruit has been fixed in respect of "Journey".

Sloka 6.—If it is in the right South (9th), the purpose of one's journey will be fulfilled, and one will get peacocks, buffaloes and cocks; if in the second division (10th) from the South, one will come in contact with bards, dancers and the like, and enjoy happiness and satisfaction.

Sloka 7.—If it is in the next division (11th), one will come in contact with fishermen, come by fishes, birds and the like; if in the next (12th), one will see a recluse and get cooked food and fruits.

Sloka 8.—If it is in S. W. (13th), one will get a wife, a horse, ornaments, messenger (envoy) and a letter; if in the next (14th), he will have the sight of hides and cobblers and get leathern articles.
Sloka 9.—If it is in the 3rd division from S. W. (15th), there will be the sight of a monkey, an ascetic or a Buddhist monk; if in the next (16th), one will come by fruits, flowers or ivory articles.

वायुष्याम्पर्वं जातरत्र नवूर्वर्षमितिमयापितः।
परतोदः स्ववायाध्वितारस्कः पिष्टितङ्गिधः ||१०१||

Sloka 10.—If it is in the West (17th), one will get marine products, gems, beryl, or jewelled articles; if in the next (18th), he will come in contact with foresters, hunters or thieves, and get meat.

परतोची दृश्यं वातरोगिणा चन्द्रनागुरुप्राप्तः।
आयुष्यपुस्तकलिपिस्तुतिजमगमनोध्वेषम् ||१११||

Sloka 11.—If it is in the next division (19th), one will meet rheumatic patients and get sandal-wood or Aguru; if in the next (20th), one will get weapons or books and have contact with those living by them; i.e., soldiers or weapon-makers, or authors or book-sellers.

वायुष्ये फेनकारारोणिकापितः समेति कायक्षः।
सुम्भवतलोकाद्विषिते वैदिकिकिरिणिवाणानाम् ||१२१||

Sloka 12.—If it is in the N. W. (21st), one will get an effervescent thing, chowries or blankets and meet a merchant; if in the next (22nd), he will get earthen vessels or drums and such other musicals instruments, and meet bards. (According to the commentator, वैशालिक = a nude preceptor).

वायुष्याभ दृश्यं विश्रेण समांमो धनप्राप्तः।
विश्वासितः परिमहस्तस्म्यायागश ||१२२||
Sloka 13.—If it is in the 3rd division from N. W. (23rd), one will meet one’s friend and acquire money; if in the next (24th), he will obtain cloths or a horse, and meet a beloved person or a friend.

Sloka 14.—If it is in the North (25th), one will obtain curds, rice or fried grains and meet a Brahmin; if in the next (26th), he will come by wealth and meet a trader.

Sloka 15.—If it is in the next division (27th), one will come into contact with a courtesan, a celibate, or a slave, and obtain white flowers and fruits; if in the next (28th), he will meet a painter and get clothes of varied colours.

Sloka 16.—If it is in the N. E. (29th), one will come in contact with a worshipper of a deity, and get corn gems or a cow; if in the next (30), i. e., the first division of the East, he will get clothes and meet a harlot.

Sloka 17.—If it is in the next (31st), one will meet, a dyer and get aquatic products; if in the next (32nd), he will meet elephant-drivers and obtain wealth or an elephant.
Sloka 18.—This Cycle of Quarters divided into 32 parts is applicable to the construction of houses as well. On account of omens appearing inside in the 8 spokes and the hub of the cycle, the effects are to be varied in 9 ways.

Sloka 19.—When a tranquil omen appears at the hub of the cycle, the person will meet relatives or friends and have great mental satisfaction; when at the eastern spoke, he will get red silk or clothes and meet a king.

Sloka 20.—When it is at the S. E. spoke, he will meet a weaver, a carpenter, a labourer, a horse or a charioteer and obtain articles made by them or he will get a horse.

Sloka 21,—When it is at the Southern spoke either in the part of the hub, or of the rim, he will come in contact with meritorious men and obtain religious merit.

Sloka 22.—When it is at the S. W. spoke, he will meet a cow, a sportsman or a Kapalika monk, and obtain a bull, black gram, horse-gram and the like and also food.
अपरखां दिशि योरसत्रामकिं: कृष्णवल्लभवति।
सामुद्रद्रव्यसुसारकाचफलवस्तुर्मधुविभया॥२३॥

Sloka 23.—When it is at the Western spoke, he will meet husbandmen, and obtain marine articles, a kind of gem called सुखार, glass, fruits or wine.

भारतवहत्मिश्रितमन्दरश्नमपि च वायुदिक्षंसे।
तिष्ठकृत्वमया लघुम्बि: सनागपुष्पागकुमारस।॥२४॥

Sloka 24.—When it is at the N. W. spoke, he will see a load-bearer, a carpenter or a mendicant and will get Tilaka, Naga and Punnaga flowers.

कौनेयां दिशि योरसत्रवशो विचलामनाह्यताः।
भागवतेन समागममच्छे पीतवशेषः॥२५॥

Sloka 25.—When it is at the Northern spoke, it indicates gain of wealth and meeting with a devotee of Lord Vishnu and those clad in yellow-robets.

ऐश्वाने वर्तुका चनिता सन्दर्शनं समुपयति।
लघुम्बि परिश्रेया कृष्णा यः श्रवण्वर्ध्वानायाम्॥२६॥

Sloka 26.—When it is at the N. E. spoke, a lady observing a religious vow will come within sight, and there will be a gain of steel, weapons and gongs.

यास्यास्त्रः पश्चादित्यदशिवसाधारं मध्य्यवल।
साम्येष्यं च द्वितिये शंकेष्वातिशोभनाय यात्रा॥२७॥
अंवयन्ते तु नाम्याः श्रवण्वर्ध्वाद भवति पद्म्य चारेषु।
वायव्यान्तरेऽत्योररूपयोः कृष्णान्वहस्याय यात्रा॥२८॥

Slokas 27-28.—If there be an omen in any of the points, viz., the South, the 2nd, 3rd, 6th, 7th, and 8th of the West and the 2nd of the North, the journey will have very little good effect, while in other points, it will
be splendid. In the inner circle of the hub, one will bestow beneficial effects, if it is in any of the six spokes; but in the N. Western and S. Western spokes, it will make the journey beset with troubles.

Here अष्टांग means nothing special except one of the points into which the 8 quarters are divided.

In the cycle of 32 points, the 9th, 18th, 19th, 22nd, 23rd, 24th and 26th are not very good; the rest are good. The latter verse refers to a circle of 8 spokes.

शान्तावद दिशु फलमिदयुक्त दीर्घाखोटोमिदिखाय्यम्।
एक्ष्यम भयं तरंद्रात्समागमथेत श्रवणाम्॥२९॥

Sloka 29.—The effects enumerated above refer only to ‘Tranquil’ quarters; I shall now expound those pertaining to the ‘Burning’ ones: An omen in the ‘Burning’ East, causes danger from the sovereign and contact with one’s foes.

तदनन्तरदिशी नाशः कनकसंभं सुवर्णकाराणाम्।
अर्थ्यस्वतांत्रये कल्ह: श्रवणकोपधः॥३०॥

Sloka 30.—One in the next point causes loss of gold and threat to gold-smiths; in the 3rd, loss of wealth, quarrel and clash of arms.

अष्टिमनं च चतुर्थं मयमाप्रयेः च भवति चौरैम्यः।
कोणादिपि द्वितौ धनाष्यो नृपसुतविनाशः॥३१॥

Sloka 31.—One in the 4th division engenders danger from fire; in the S. E. corner (5th), danger from thieves; in the next division (6th), loss of wealth, and death of a prince.

प्रमदागम्भिविनाशस्त्रुतियमानेचवेशतुष्यं च।
हैरण्यकारुकस्य: प्रभाणस: श्रवणकोपधः॥३२॥

Sloka 32.—One in the 3rd division from S. E. (7th) causes the abortion of one’s wife; in the next (8th), the
ruin (death) of gold vendors (goldsmiths) and sculptors (painters), and clash of arms.

अथ पशुमे तुपयं मारीमूर्दशीं च चक्रवृद्धि।
षट्टे तु मयं त्यं गन्धर्वान् सहोम्बाताम्।॥३३॥

Sloka 33.—An omen occurring in the 5th ‘Burning’ division (9th from the above corner) produces danger from the King, brings about pestilence and the sight of a dead body; in the next (10th), danger from (or to ?) musicians and acrobats.

मारीमूर्द can be taken as a single compound; in that case, it would mean the sight of those that die of pestilence. गन्धर्व may mean a class of demi-gods.

भीवरशाङनिनिर्खानसम्मभागानाखरति दीसे।
भोजनविखात उको निर्भर्खमयं च तत्तयतः।॥३४॥

Sloka 34.—An omen in the 7th Division from the corner (i.e. 11th) which is ‘Burning’ causes danger from fishermen and fowlers (or to them ?); in the next (12th), destruction of food and trouble from naked monks.

कलहो नैसेतभागे रक्षसायोगस शृङ्खलोपधु।
अपराये चर्मच्छं विन्धयते चर्मकांर्मयम्।॥३५॥

Sloka 35.—An omen in the South-western corner (13th) which happens to be ‘Burning’ causes quarrel, flow of blood and clash of weapons; in the first division of the West (14th), destruction of leathern articles and threat to (or from ?) cobblers.

तदन्तरे पयाद्वायममयं तत्परे त्वनवधानमयम्।
तृतीयं वाहुम् यथस्तुक्क्षराणं मयं परत:।॥३६॥

Sloka 36.—An omen in the next division (15th) that is ‘Burning’ causes fear from (or to ?) recluses and Buddhist
monks; in the next (16th), threat of starvation; in the West (17th), danger from rain; in the next (18th), peril from (or to ?) dogs and thieves.

Sloka 37.—An omen in the next quarter (19th) leads to destruction by storm; in the next (20th), to danger from those that live by weapons (soldiers) and books (authors or sellers); in the N. W. (21st), to the loss of books; in the next (22nd), to danger from poison, thieves and wind.

Sloka 38.—An omen in the next ‘Burning’ quarter (23rd) brings about loss of money, and strife with one’s own friends; in the next (24th), death from a horse (or of one’s) horse and danger from (or to ?) the priest.

Sloka 39.—An omen in the north (25th) causes theft of one’s cattle and hit from weapons; in the next (26th), ruin from a caravan and loss of wealth; in the next (27th), trouble from dogs, Vratya Brahmins, slaves and harlots.

is a Brahmin whose upanayan, investiture with the sacred thread, takes place between his 8th and 16th year.

Sloka 40.—An omen in the division (28th) previous to N. E. causes trouble to one’s coloured cloths and from
painters; one in the N. E. (29th), peril from fire and corruption of noble ladies.

Sloka 41. — An omen in the division next to the above (30th), produces grief and death of one’s wife; one in the next (31st), danger from dyers (washermen) and perfumers.

Sloka 42. — An omen in the last (32nd) division of the circle causes trouble from elephant-drivers, and death of one's elephants (or one's own death through an elephant). An omen stationed inside in the Eastern spoke that is ‘Burning’ causes undoubtedly the demise of the wife.

Slokas 43-45. — An omen appearing in the South-eastern spoke that is ‘Burning’ indicates clash of arms and outbreak of fire, and causes the destruction of horses and danger from artists; one in the Southern spoke leads to the destruction of meritorious deeds; in the South-western spoke, to death from fire, sudden attack of ruffians; in the Western spoke, to danger from workers.
in the N.W. spoke, to the death of donkeys and camels; and to peril from cholera and poison to mankind; one in the Northern spoke, to troubles to the estate and Brahmins; in the N. E. spoke, to mental affliction, trouble from rustics and cowherds. An omen in the hub that is 'Burning' causes one's own death.

In this Chapter, we think the effects pertain not to a person that observes an omen, good or bad, but to a class in general unless otherwise stated.

Thus ends the 87th Adhyaya on "the Circle of Quarters".

विह्रावः पौराणिकानि पौराणिकानि विह्रावः
धारकालित्वं धारकालित्वं
भारद्वजकलकुकुरकुटिका हारसुगृही कथिते
अकष्टं कुकुरपूर्णकुटिका पोषके दिवासायारः

Sloka 1.—The following creatures are called diurnal, those that roam by day:—The Syama bird (cuckoo) the hawk, the hare-killer, Vanjula, peacock, Srikarna, ruddy goose, Chasha, Andiraka, Khanjarita, parrot, crow, dove (of three kinds, viz., Apandura (grey), Chitra-kapota, and Kunkuma dhumra-saffron in colour), Bharadwaja, Potters' cock, donkey, Harita, vulture, monkey, Phenta, cock, Purnakuta and sparrow.

In this list, all except donkey and monkey are birds.

सोमाविका पिल्लिविपिकाल्याव वस्तुवस्तुक्रोण श्रेष्ठक्षर रात्रि
सर्वे सखालोककारिणि स्वर्गविश्व नाभाय नृपान्तदा वा

Sloka 2.—The hair-eater, Pingala. Chippika, Valguli, owl, and hare are nocturnal beings. If the creatures
belonging to the above categories move contrary to their fixed periods, they lead to the destruction of the country or the King.

Sloka 3.—Those that are both diurnal and nocturnal are the horse, man, snake, camel, leopard, lion, bear, iguana, wolf, mongoose, deer, doe, goat, cow, tiger, swan, spotted antelope, stag, jackal, porcupine, cuckoo, cat, crane and boar.

Slokas 4-9.—The synonyms of the bird Puṇnakuta are Bhāsha, Kutapuri, Kurabaka and Karayilka; those of Ulukacheti, Pingaljka, Pechika and Hakka; those of
Potaki, Kapotaki and Syama; Vanjulaka is called also Khadirachanchu; the Sugandhamushika (smelling rat) is called Chuchchundari and Nripasuta; the donkey is called Gardabha and Valeya; the Rala is called Srotabhedya (cuts a stream), Tadagabhedya (tank-breaker), Ekaputraka and Kalahakari; this bird is two inches in height and cries like a Bhingara (golden vase or a bird according to some) at night on the earth; the Durbalika is also called Bhandeeka; this bird situated to the right is favourable to the people of the East; the Dhikkara is a kind of deer; the cock is called Krikavaku and Kukkuta; Gartakukkuta (Pit cock) is called Kulalakukkuta (potters’ cock); the house-lizard is called Grihagodhika and Kudyamatsya (wall-fish); the Divya is called Dhanvana; the boar is called Kroda and Sukara; the cow is called Gou and Usra; the dog is called Sva and Sarameya; and by species, the Chatika (female sparrow) is called Sukarika.

एवं देशे देशे तद्विद्य: समुपल्लभ्य नामानि ||
श्रुकृन्तत्तज्ञानाधृष्ठ शाश्वसंक्षिप्त्य योज्यानि ॥ १०॥

*Sloka 10.*—Thus in every country one ought to ascertain the names of birds and beasts, and making a collection of these, incorporate them in the science bearing upon omens in order to know (the effects of) their cries.

वह्नूक्तकृत्तं तिचिह्दिति दौस्मथ किलकिलैः तत्पूर्णम् ।
इस्तेनशुक्कुङ्गक्षरं प्रक्तेतर्नन्यः सृष्टा: ॥ ११॥

*Sloka 11.*—The cry of the Vanjulaka resembling the sound ‘Thiththid’ is called “Burning”, i.e., malignant, but sounding “Kilkili”, full and auspicious. The
hawk, parrot, vulture and kite having unnatural sounds are called "Burning."

_slokas 12-13._—A dove sitting or building a nest on a vehicle, seat or bed, causes harm to men, and the time of its fruition is different for different kinds of the bird. The grey variety of dove causes the evil consequences to be felt within a year; the variegated one, within six months; and the saffron-coloured one, immediately, i.e., the same day.

_slokas 14._—The cry of the Syama bird being like _चिकट्ट_ is full and like _श्रवण्य_ brings luck, but like _यं_ it is 'burning'; while one like _विक्रुड़_ leads to the acquisition of a beloved object or person.

_slokas 15._—The 'Guggu' sound of the Hareeta is 'Full' while, others are 'burning'; all the variations of sound of the Bharadwaja are declared to be auspicious.
Slokas 16-17—The 'Kishkishi' sound of the Karayika is full and 'Kaha kaha', auspicious; while the 'Kara kara' sound is only for status-quo and not for fresh acquisition of wealth. Its own sound like 'Kotukli' bestows sound health; 'Katukli' leads to rain; 'Kotukli' is worthless and the sound 'Gum' is indeed ' Burning'.

शतं वामे दशैनं दिनाक्रम सिद्धिर्यग्याहि तमात्रिक्रियतिः
तस्मिन्नेन प्रोणित्वेयं गुरौराध्यायी वश्यं सागरान्ताम्बुपाति ॥१८॥

Sloka 18.—The sight of the Divyaka to the left is commendable; when it is only one cubit above the ground there alone, one's objects will be achieved; when it is in the same place but at a higher level than the body of a traveller, the whole earth as far as the oceans comes under his sway.

फणिज्ञभिमुखाग्रंभिरसिन्द्रं कथयति वनधुधाययं च यथः ।
अथवा समुपति सत्यवभागात्स स सिस्मेण कुशलो रमायमे ॥१९॥

Sloka 19.—A snake moving towards a traveller indicates an encounter with his foes, and the death or ruin of his relatives; one moving from right to left during a journey does not lead to the accomplishment of his object.

अब्रेषु मुर्द्धु ु च वाजिग्नोरगाणाः
राज्यप्रदः कुशलककुच्चुचिशाद्वलेषु ।
भसाखियानुपत्तकेषागः दुःखं
द्वषं करोति स्वतं खज्ञनकोषक्ष्मेषमेष ॥२०॥

Sloka 20.—The Khanjanaka bird seated on lotuses or on the heads of horses, elephants or serpents, bestows sovereignty; on clean places or on green grass, happiness; while being seen on ashes, bones, fire-wood, husks, hair or straw, it causes grief for a year for certain.
Sloka 21.—The ‘Kilikilkili’ sound of the Tittiri is ‘tranquil’ and of auspicious results; otherwise, it is harmful. A hare crying and running on the left side of a person at night is said to be of beneficial result.

Sloka 22.—The ‘Kilikili’ sound of a monkey is said to be ‘Burning’ and does not produce good results to a traveller; but the Chuklu (chuglu) sound is favourable. The cry of a Kulalakukkuta (potters’ cock) is similar in effect to that of the monkey.

Sloka 23.—If a blue jay with its mouth filled with worms, moths, ants or something like that, flies from left to right of a person or in the fashion of a Swasthika figure in the sky, it bestows before long very great prosperity on him who is starting on a journey.

Sloka 24.—When a blue jay fights with a crow and is defeated by the latter, the traveller to whose right the jay flies will suffer death; otherwise (when it is victorious and flies to the left), he will be victorious.
Sloka 25 — When the blue jay flying to the left of a person cries as “Keka”, or does like the Purna Kut (Kiri kiri, kahakaha), it bestows success; but its cry “Kre-kra” is “Burning” and does not lead to happiness; its mere sight is always favourable to a traveller.

Sloka 62.—The Andecraka is said ro be ‘full’ and ‘Burning’ with the sounds ‘Ti’ and ‘Tittitti’ respectively. The Phenta seen to the right is auspicious; and no importance need be attached to its cry.

Sloka 27.—The “Kwakwakwa” sound of the “Srikarna flying to the right is said to be auspicious; the ‘Chik chiki’ one is medium in effect, and all other sounds, they say, are without any good result.

Sloka 28.—The sound “Chirilwirilu” of the Durbali too to the left is said to be of favourable effects; if it flies from left to right, it gives eelong the success of the undertaking.
Sloka 29.—If the Durbali itself crying like "Chick chiki" flies from left to right, it helps to maintain only the status quo (or gives only bodily wealth) and does not fulfil the cherished objects. If it is otherwise (flies from right to left), it causes fear of death or imprisonment.

Sloka 30.—A Sarika (सारिका) crying like ‘Krakra’ quickly or like “Tretre” fearlessly, indicates the flow of blood eelong from the limbs of a person starting on a journey.

Sloka 31.—The “चिरिचि, इरिळु” sound of the Phenta to the left is declared to be favourable; the contrary, “Burning”.

Sloka 32.—A donkey standing in a place to the left of a traveller is said to be very good; one producing the sound of ‘Om’ is beneficial to him; all other varieties of the donkeys’ braying wherever it may stand are called “Burning.”

Sloka 33.—The stag and the deer producing the आ sound and the spotted antelope, the आ sound are ‘full’.
all other sounds are said to be "Burning"; those that are 'full' are auspicious, while the "Burning" ones are of evil consequences.

Sloka 34.—The cocks crow as ककककक when they are frightened; all sounds baring the above at night produce fear; the high-pitched and natural sounds produced by them free from illness towards the end of the night, bestow prosperity on the realm, city and sovereign.

Sloka 35.—The Chippika sounds in many ways, but its "Kulukulu" sound alone is favourable; and the rest are harmful. Never is the mewing of a cat favourable to a traveller. The sneezing of a cow certainly brings about the death of the traveller.

Sloka 36—When the owl wishes for mating, it cries joyously as "हुँदु गुम्बिति". Its गुम्ब ि सound is "full", while the "क्रिकिकिस" sound is always "Burning". When
it cries repeatedly as "क्रांति"; it indicates quarrel; the "Tatattata" sound leads only to sufferings; and the rest being "Burning" are not favourable.

येकुणं न शुभं चादि वा खादकर्ते प्रतिरूप्तिचिरेण ॥३७॥

_Sloka 37._—The simultaneous cries of a pair of cranes are of favourable effects; but when one alone cries, or when the other follows the cry after a long time, it is inauspicious.

चिरित्रितिरितिति स्वनः शुभं करोति पिङ्का ।
अतोपरे तू ये स्वरः प्रदीम्भिनिज्ञातस्तु ते ॥३८॥

_Sloka 38._—The Pingala bird brings luck with its sound चिरित्रितिरितिति; all other sounds of it are termed 'Burning,' i.e., malefic.

मशिविलितं गमनप्रतिपदः कुशकुशु चेतृः करारः प्रकृष्टिति ।
अभिमतकालं च यथा सा कथयति तं च विनं कथयामि ॥

_Sloka 39._—If it produces an 'Isi' sound, then the journey will not be a success; if a "Kusu kusu" sound, it creates quarrel. I am now going to tell you the way in which the bird indicates the fulfilment of one's cherished objects.

दिनान्तवस्तुचारसमयेन निवाससमागमः तथा: प्रयत्नः द्रुष्यः ।
देवानु समभयचे पितामहदीनः नवास्वस्वरलं च तरं सुगन्धेः ॥४०॥
एको निस्त्रीथेनलदिकस्तित्वं दिवयेतृतिः शुपशेषिनियोज्य ।
पशुध्यायचिनिततमथेमथेवनन मन्त्रणं यथा भूणोति ॥४१॥

_Slokas 40-41._—Being pure and clad in new clothes, one should approach in the evening the tree which is the abode of the Pingala, and worship Brahman and other
Gods and also the tree with fine perfumes; then one should station one-self alone in the S. E. corner at midnight, convince her (the bird) by oaths, referring to both Gods and men, and consult her about the contemplated object in this manner with the following hymn so that she might hear it well.

वियन्ति भद्रे मया यत्त्वभिमर्मर्य प्रचोदिता ।
कल्पाणि सर्वेण्यसां वेदित्री तं प्रकोल्यसे ||४२॥
आप्फुळ्ठः गमित्वामि वेदितत्र पुनरस्त्वहम् ।
प्रातारागम्य फूळे त्वामप्रेरिय तिदमाधिति: ||४३॥
प्रचोदयाम्यह यतु त्वा तस्मे व्याख्यातामहेऽमि ।
खचेष्टितेन कल्पाणि यथा वचि निराकृमः ||४४॥

Slokas 42-44.—"O auspicious one, kindly divine the object about which I am consulting you, for, you are praised as the knower of all languages. I shall take leave of you, being informed of it by you, but I shall come back in the morning and question you, stationing myself in the S. E. corner. I call upon you to explain to me through your activities the object I have in view, so that I may understand it without any ambiguity."

इत्येवप्रजः ततमूर्धवाचात्मितिर्विरित्वाति स्तस्यवशिष्ये ।
अत्याकालं धिशिकासर्वं कुञ्जकुञ्जेयवसुदाहो वा ||४५॥
अतःप्रजादीपि हितार्थविषेढः पूर्वोत्कालकविक्षितस्थित ।
वाच्यं फलं चोचमधवनीचार्यांचार्यांचिताय वरमध्यनीचम् ||४६॥

Slokas 45-46.—If on being addressed the above words she cries 'वितिशिविशिव' from the top of the tree there will be success of the undertaking; but if she cries 'विशिकास' or 'कुञ्जकुञ्ज', there will be great mental suffering. When she does not cry at all, even then, there
will be the accomplishment of the object. Other effects will have to be deduced from the 'Circle of Quarters' mentioned above. If she be perched on a high, middle or low branch, the effect will, in order, be very good, medium or bad.

\[ \text{Sloka 47.} \text{— The effects of the house-lizard will have to be deduced from its cry and position in the circle of Quarters whether in any of the spokes or of the 32 divisions. The Chuchchundari (rabbit or squirrel) is malignant with the cry ‘चिबिर्’, while it is full (auspicious) with ‘विसिद्’.} \]

Thus ends the 88th Adhyaya on “the Cries of Birds and Beasts”

\[ \text{Omens—Section IV.} \]

\[ \text{The Circle of Dogs.} \]

\[ \text{Dandaka 1 (a).—If a dog passes urine on a man, horse, elephant, pot, saddle, milky tree, heap of bricks, umbrella, bed, seat, mortar, banner, chowrie or a piece of ground covered with green grass or flowers, and goes in front of a traveller, then there will be success of his undertaking; if it urinates on wet cow dung, he will get a} \]
sumptuous meal; if on dry cow-dung, dry food, jaggery or sweets.

Dandaka 1 (b).—Again if the dog passes urine on or kicks a poisonous or thorny tree, fire-wood, stone, withered tree, bones or cremation ground, and goes in advance of a traveller, it indicates dire consequences to him; if it urinates on couches or vessels made by potters and the like, unused and unbroken, the virgins in his house will be spoiled; if on those being used, his wife’s character will be besmirched; the same refers to sandals also. If it urinates on a cow, there will be an admixture of blood in his family by its contact with low-class people.

Dandaka 1 (c).—When a dog comes towards a traveller with a slipper in its mouth, he will achieve success; with meat, he will gain wealth; with a wet bone, happiness; with a burning stick or dry bone, he will meet with his end; with an extinguished stick, he will get blows; with a human head, hand, foot or smaller limb, he will get lands; with a cloth, tree-bark (rags) or
the like, miseries; but according to some, good results will accrue, when it carries a cloth.

Prabhāśātī te guḍi saṃśyuṣkāśyātavān prabhān akṣa tamśiṇā vighaṃ bhūjralayārdve śvarājyādī eva bhavanti. chopaghraspatiḥbhūtadbhūta śātu teda bhavanti lehe pado viṣṇuṣc birdānu samkārātvaśāyikasatāpi viśrāy yātu-virōche virāyastha śājuśkṣṛṣṭhānu śātu śvapnaśobhāpayā śada d-opahare ॥1॥

Dandaka 1 (d).—When a dog enters a house with a dry bone in its mouth, there will be the death of the head of the family living in it; when it comes towards a traveller with a chain, shrivelled creeper, thong or other means of tying in its mouth, he will suffer imprisonment; if it licks his feet or, shaking its ears, gets upon him, there will be obstacles to him; when it obstructs him or scratches its own limbs, he will have impediments; when it sleeps with its legs raised, there will be evil to all persons.

Sloka 2.—If one or more dogs bark at the Sun at Sun-rise from the middle of a village, it is an indication of the immediate change of rulers.

Sloka 3.—If a dog barks standing in the S. E. corner and facing the Sun, there will erelong be danger from thieves and fire; if at mid-day, outbreak of fire and death (or death from fire); if in the afternoon, a sanguinary feud.
Sloka 4.—A dog barking at the Sun at Sunset indicates immediate danger to agriculturists; one barking towards the northwest in the evening, produces danger arising from wind and thieves.

Sloka 5.—A dog barking at the North at midnight foretells trouble to Brahmins, and cattle-lifting; one facing the N. E. towards the dawn, scandal about virgins, outbreak of fire and miscarriage of foetus.

Sloka 6.—If dogs standing on heaps of straw or on the tops of palaces (temples) or mansions, bark very loud in the monsoon, they indicate very severe rain; in other seasons, death, fire or diseases.

Sloka 7.—If during a drought in the rainy season, dogs plunge in water, and then turning round and round shake off the water from their sides repeatedly, or stir, or drink the water, there will be rain within 12 days.

Sloka 8.—If a dog barks looking at the lady of the house and placing its head on the threshold and body
outside, there will be illness in the house; if, on the other hand, it stands inside the house and barks facing (her in) the yard outside, the lady, it is to be noted, would be an adulteress.

कुब्ज्युक्तिति वेशमो यदा तत्र खानकमयं श्रेष्ठदा।
गोष्ठ्युक्तिति गोग्रहं वदेदान्यदिविषमपि धान्यशूमिष्ठू ||९॥

Sloka 9.—When a dog scratches the wall of a house, there will be danger of burglary in it; when the ground in a cow-shed, cattle-lifting; when corn-fields or granaries, gain of corn.

एकेनाश्च साधुणा दीनदििष्यन्दाहारो हुँक्रुः तद्धत्स।
गोमिः सारं क्रीड़माणं सुभिर्म श्रेष्ठमार्गं चामिदं इत्यशुंच ॥१०॥

Sloka 10.—A dog having tears in one eye, looking pitiable and eating very little causes misery in the house; one sporting with cows indicates plenty of food-grains, happiness, sound health and joy.

बांबं निरेगजानु विरागामयं स्रीमिः सारं विग्रहो दक्षिणं चेतु।
उल्लं बांबं चन्द्रियारथोपमोगं सत्यं निरेगद्राट्क्नित्रिष्ठंचरोपां।॥११॥

Sloka 11.—If a dog smells the left knee of a traveller, he will get money; if the right knee, there will be quarrel with women; if the left thigh, enjoyment of sensual pleasures; if the right thigh, dissensions with beloved persons and friends.

पादं तिवेरोपिनवेरद्यार्यं प्राहार्थिसं बानन्ततं निषर्दस्य।
व्यानस्यकोपान्हि चन्द्रियारघुं क्षिप्रं यात्तं सारमेवं करोति ॥१२॥

Sloka 12.—If a dog smell the feet of a traveller, it forbids the journey; if those of one standing still, it indicates the acquisition of the desired amount of
wealth; if the slippers of one in his own place, an immediate journey.

Sloka 13.—If it smells both the arms, it would bring about the person's association with his enemies and thieves; it it hide eatables, flesh or bones inside ashes, there would be shortly an out-break of fire.

Sloka 14.—When dogs after barking in the village go out to the cemetery and bark there, a prominent person of the village will die. When a dog barks facing a person desiring to undertake a journey, it forbids the journey.

Sloka 15.—When a dog howls producing the sound of "U" or "O" to the left of a traveller, he will achieve his objects (or get wealth); the sound of "Au" indicates distress; and all kinds of cries behind him forbid the journey.

Sloka 16.—The dogs that produce repeatedly the sound "Kham kham" in a loud voice as if they are beaten with clubs, or run in a circular group towards a traveller indicate barrenness of his journey and fear of death.
Sloka 17.—If a dog showing its teeth licks the corners of its mouth, the traveller will get a sumptuous meal, so opine those well-versed in the science; but if it licks its mouth (face) and not the corners of the mouth, there will be obstacle to his eating food, though he may have begun to eat it.

Sloka 18.—If dogs bark repeatedly in a group in the middle of a village or town, its lord will get into trouble; a wild dog shall be treated just like a deer.

Slokas 19-20.—If a dog barks standing near a tree, there will be rain; if near Indra’s bolt (?), there will be trouble to the king’s minister; if in the N. W. corner inside a house, danger to the crops; if in the city-gate, suffering in the city; if on beds, peril to their owners; dogs barking behind a traveller cause danger to him; those barking to the left of men indicate peril from their enemies.

Thus ends the 89th Adhyaya on “The Circle of Dogs.”
Omens: Section V

On the Cries of Jackals.

Sloka 1.—Jackals are similar to dogs in effect with the difference that the former get passion for mating in the 'Sisira' season (months of Magha and Phalguna). The sounds 'हृद' at the end of their howling and 'वच्च' at other times are 'full'; all other sounds are said to be 'Burning'.

[Since Sisira is the season for the jackals to be intoxicated, their cries then are of no value.]

Sloka 2.—And the sound "Kakka" of the Lomasika (Hair-eater) is 'Full', for, that is its natural cry; all other sounds being opposed to the natural one are termed "Burning."

Sloka 3.—The jackal is commendable in the east and the north; one stationed in a 'Tranquil' quarter and having a pleasant sound is always highly favourable; one facing the 'Smoking' quarter and 'Burning' in respect of voice destroys the rulers of that direction.

This is merely a repetition of Sloka 34 of Adhyaya LXXXVI.
Sloka 5.—In all quarters, a 'Burning' jackal is of evil consequences especially in the day-time; one going from right to left of a town or army and facing the Sun is harmful.

याहीत्यभिःश्चति नाते त्वृतेति मृतबैदिका ॥

विनिमृगुद्वुपक्तिमात्रचे सज्जाला देशनाशिनी ॥५॥

Sloka 6.—If its cry is like 'आँहि', there will be danger from fire; if like 'दाह', the news of somebody's death; if like 'बिक्र बिक्र', great calamity; if it is flaming in the mouth, the country will be destroyed.

नेव दहाणतामेके सज्जालायां प्रचक्षते ॥

अर्कांधन्यवतुः तत्रा वर्तं लालाखाभवतः ॥७॥

Sloka 7.—Some sages (such as Kasyapa) do not declare the dreadful nature of the flaming jackal. For; on account of the intrinsic nature of its saliva, its mouth is fiery like the Sun and other luminaries.

Another reading is अकान्तानलवतुः-like a burning log or like the circle of fire caused by the revolution of a burning stick.

अन्यप्रतिक्ति याम्यासोछन्नमृतशंक्षिणी ॥

वाह्यप्पुत्क्ति सैव अंगते सहिते शृम्यु ॥८॥

Sloka 8.—The cry of a jackal stationed in the South being re-echoed by another, indicates the death of a relative by hanging; but in the West, by drowning.

अश्सोः भवणिः चेदं चन्द्र्यासिः प्रयागमः ॥

श्रोः प्रधानमेदद्र वाहनानां च सम्पदः ॥९॥

फलमाससमादेदेश्राहं परतो सुम्मु ॥

याम्यायां तत्पर्यस्तं फलं पर्यश्रमाद्यते ॥१०॥

Slokas 9-10—When a jackal howls once, twice, thrice, four times, five times, six times or seven times, the
effects will severally be freedom from distress, hearing pleasant news gain of wealth, arrival of a beloved person, turmoil, dissension among the king’s ministers (or breaking of a valuable article?) or prosperity of vehicles. If it cries more times, no heed is to be given to that; but if it cries in the South, the above effects of the frequency will be just the contrary, save for the fifth or the sixth. (The respective effects in the South will be—distress, hearing unpleasant news, loss of wealth, separation from a beloved person, turmoil, dissension and loss of vehicles.)

या रोमाश्च मनुष्याः प्रकृतमूलं च वाजिनाम्
रावतू सांस च जनयतु सा शिवा न शिवप्रदा \|1\|"

_Sloka 11._—A jackal that produces horripilation in men, makes horses pass dung and urine and frightens people through its howl, leads to dire results.

मौनं गता प्रतित्वें नरदिर्दवाजिमिः
या शिवा सा शिवं सत्त्वे पुरे वा सम्प्रवृत्ति \|1\|2\|

_Sloka 12._—When a jackal keeps quiet on its cry being reached by men, elephants or horses, whether in a town or military camp, prosperity will accrue to it therefrom.

मेमेति शिवा भयक्करी भोभो व्यापदमादिशश्च सा
मृतिवन्ननिवेदिनी फिफे हुहु चातमाहिता शिवा स्वरे.\|1\|3\|

_Sloka 13._—If the jackal’s cry sounds like ‘मेमे’ the effect is dreadful; if like ‘भोभो’, there will be great misery; if like ‘फिफे’, death or imprisonment; and if like ‘हुहु’, benefit will accrue to the person.

श्रान्ता त्वचनान्त्य परमाश्रवन्ति रातासुदीर्धिमिति वास्यमाना तेन च पूर्वं परत्र वे वे तस्या: स्तविन्यमन्युं फूलं तत् \|1\|4\|
Sloka 14.—If a jackal standing in a ‘Tranquill’ direction and having pleasant voice produces any sound beginning with अ or the harsh sound ‘टाटा’, or first sounding like ‘टेट’ produces ‘कच्चे’ sound at the end, it is auspicious. For all these sounds are born of its heart’s joy.

Sloka 15.—If a jackal at first cries producing some harsh sound in a very high pitch and then howls in its natural fashion, it indicates preservation and acquisition of wealth and union with a beloved person who had gone abroad.

Thus ends the 90th Adhyaya on “The cries of Jackals”.

Omens: Section VI

Omens connected with
the Movements of Wild Animals.

Sloka 1.—Wild animals standing in a ‘Burning’ quarter at the border of a town or village and crying indicate danger during the same day; those going away from the border in the same circumstance, danger that is over; and those coming towards it, danger that is impending. If they go round it, the town or village will become a void.

ते ग्राम्यस्त्रेल्वाच्यमाना मृष्ट्रो रोगाय भवन्ति वनैः ||
द्वारांमापि प्रत्यज्वाहिताते वनिद्रग्रहये च मुग्धं भवन्ति ||
Sloka 2.—If the wild animals standing in the border of a town cry and are re-echoed by domestic rural animals, peril to the town is indicated; if by other wild animals, siege; and if by both domestic and wild animals, kidnapping of women.

Sloka 3.—When a wild animal stands at the town-gate, the town will be besieged; when the animal enters it, it will be destroyed; when it brings forth a young one, there will be death; when it dies, danger; when it enters a home, its owner will be imprisoned.

Thus ends the 91st Adhyaya on "Omens connected with Wild Animals.

Omens :—Section VII.

The Intention of Cows.

Sloka 1.—Cows looking jaded or pitiable indicate misery to the king; burrowing the earth with their hoofs, diseases; having eyes filled with tears, owner's death; bellowing in panic, trouble from thieves.

Sloka 2.—If a cow cries without any reason, there will be calamity; if at night, fear; but if a bull, happiness; if a cow is completely swarmed in front with flies, or obstructed by dogs, there will be rain very soon.
Sloka 3.—If cows while coming home with the cry of the herd follow other cows (fondling them), there will be an increase of cows in the cow-shed; if they are wet in body, happy or have the hair standing on ends, they bring fortune to their owner. The same remarks apply to she-buffaloes as well.

Thus ends the 92nd Adhyaya on 'The Intention of Cows'.

Omens:—Section VIII.

अष्टभ्रुतम्॥९.२॥ The Intention of Horses.

Sloka 1.—It is a general rule that a flame behind and to the left of a horse's back (when saddle is put), is not beneficial; elsewhere it is favourable. Flaming all over the body of horses leads to loss; so do sparks or smoke on their body, for two years continuously.

अन्तः पुरा नाशमुपैति मेद्रू कोशः श्याम यात्युद्रेः प्रदीपः ।
पायौ च पुच्छ्य च पराजयः स्मायस्नरोत्तमालिन्यान्जयः॥२॥

Sloka 2.—The flame appearing in a horse's penis causes the ruin of the King's harem; in the stomach, of his treasure; in the anus and the tail, leads to the King's defeat; in the face and head, to victory.

Sloka 3.—The flaming of a horse's shoulders, back or sides of the neck leads to the owner's victory; the
flaming of the hind legs, to his imprisonment; smoke in its forehead, breast, eyes or fore-legs, to defeat, while flame in the above limbs leads to victory.

नासापुरश्रोथशिरोश्रुपतनेत्रेः च रात्रिः ज्वलनं जयायः
Pilasattamasaptakurvaṇaṁ nityāṁ śukakāraśaṁ hitaṁ cheṣṭamū
t
Sloka 4 — The flaming at night of the snout, middle of the nose, head, the lower part of the cheeks and eyes of horses that are green, copper-hued, dark or variegated confers success; it is always (both by day and night) auspicious with those that are white or have the hue of parrots.

ग्रह्यो यवसाम्भवं प्रवतं लेधो निमित्तादिना
कम्पा वा वदनाच रक्तपतं ध्रुमस्य वा सम्भवं
अरप्नश विरोधिनां निशि दिवा निद्रालसध्यानता
सादोषोपशुवता विचेष्टितामिव नेत्रं स्मृतं राजिनायां

Sloka 5.—Antipathy to grass and water, falling down, sweating, convulsion without any cause, falling of blood from or appearing of smoke in the mouth, keeping vigil at night through hatred (or quarrel), drowsiness and pensive mood by day, languor and down-cast face—none of these activities of horses is said to be favourable.

आरोहणमन्यवाजिनां पर्याणाकियुत्सख राजिन:  
उपवासतुरākārasya वा कल्पसैव विप्रेशोभना

Sloka 6.—If a horse carrying a saddle and a rider gets upon another horse, or if the royal horse that is quite fit meets with some disaster, there will be misery.

क्रौशवद्विपुचायहृषितं ग्रीवया त्वचर्या च तोन्मुखम्
किशोरासुभपुन्नादि हृष्वकुश्रासूप्रवदनेष्व वाजिनि

Sloka 7.—If a horse neighs like the Krauncha bird, or does with its face raised and neck motionless, or has
a sweet loud and resonant neigh, or neighs with its mouth full of grass, the enemy will be killed.

Sloka 8.—If in the neighbourhood of a horse that neighs there is a full pot (one filled with auspicious substances), curds, a Brahmin, a deity, perfumes, flowers, fruits, gold, etc. or some other desirable article, there will be victory.

Sloka 9.—Horses that willingly take to their fodder, drink and bit or other accoutrements, or cast glances at their right side, bestow all desired objects on their masters.

Sloka 10.—If horses stamp the earth with their left hoofs, their master will go abroad; if they neigh facing the ‘Burning’ quarter at any juncture (morning, evening, midday or midnight), he will suffer imprisonment or defeat.

Sloka 11.—If they neigh too much (too frequently), shake their tails or are sleepy, their master will go on a journey; if they drop hair, have feeble or harsh sound, or eat the dust of the earth, they indicate danger to their master.
Sloka 12.—If horses lie on their right side like a box or stand on the ground with their right leg raised, there will be success. The same effects as given above will have to be applied by a wise man to other vehicles (animals such as elephants and camels) as well according to the circumstances.

Sloka 13.—The horse that is very subservient, when the king mounts it, goes in the direction to which the king is bound (or follows the party of sojourners), and reciprocates when others neigh, or touches its right side with its mouth, enhances erelong its master’s wealth.

Sloka 14.—The horse that passes urine and dung too frequently, does not go along the proper direction though beaten, shows fright without any cause, and has tears in its eyes, does not indicate prosperity to its master.

Sloka 15.—Thus have I expounded the activities of horses. Hereafter I shall describe those of elephants. Their effects—good or bad—will have to be judged from...
the cuttings, breaks, faded appearance, etc. of their tusks and other features.

Thus ends the 93rd Adhyaya on the “Intention of Horses”.

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Omens:—Section IX.

The Attitude of Elephants.

Sloka 1.—The elephant's tusk should be cut off at a height that is equal to twice its girth at the root (or leave off a length equal to twice the circumference of the elephant's tusk at the root and cut off the rest); but in the case of elephants roaming about marshy places a little more than the above should be left off, and in the case of those of mountains, a little less.

This and the next five slokas are mere repetitions of Adh. LXXIX.—Slokas 20 to 25. *supra*.

Sloka 7.—The cutting of the tusk being white, even, of good smell and glossy bestows prosperity. The effects of the dropping down and the fading of colour of the tusk are similar to those of its breaking.

Sloka 8.—The Gods, demons and men reside in the root, middle part and tip respectively of the elephant's
tusk. The effects of omens in these parts will be in order, great, moderate and slight, and they will be felt in a short time, in some time (within a month), and after a long time (after a month), respectively.

दन्तमण्डलमन्त्र दशिणेण भूपदशविद्वद्वरमणः

वामतः सुपरोहिते मयान् हनि साटकिडारनायकान् ॥९॥

Sloka 9.—The effects of the right tusk breaking in these parts are severally the fleeing of the King, the population and the army; of the left tusk, the destruction of the prince royal, preceptor and the mahout; so also of the army of mountaineers, the consort and leading personages (commanders) respectively.

आदिशुद्धमण्डलशर्नान् पाठिवस सकलं सुखका काय ॥
सौम्यलयातिथिमादिमि: सयं वर्जतेषुगमतोन्नयथा वदेतु ॥१०॥

Sloka 10.—If both the tusks are found to break, the wholesale ruin of the royal family is to be predicted; but if the breaking occurs in a benefic Lagna (Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius, Pisces), lunar day, asterism and the like, there will be an increase of prosperity; otherwise, there will be an increase of misery.

सौम्यतिथि or benefic lunar days are those other than the रिक्षा one's; सौम्य asterisms are those other than दार्शन and उम ones. By भादि, it is to be noted that the Lagna may be occupied or aspected by benefics.

श्रीमण्डलपुष्पपादपेष्वाप्पामात्विद्विद्वितेन वा
वाममण्डलमज्जलपदे श्रवणाशिशुद्धतोन्नयथा परस्य ॥११॥

Sloka 11.—If the elephant be found to break the middle of its left tusk by striking against milky trees, or trees laden with fruits or flowers, or the banks of rivers,
the destruction of the enemy is assured; otherwise (against thorny trees, etc.) or at the breaking of the right tusk, there will be prosperity to the enemy.

स्वलितगतिकस्तात् ब्रवत्कर्णोऽभिठोति:
शस्त्रति युधु सुरीयं न्यसत्तमस् प्रशीणयाम।
हुतायुवितसहि: समवैलो विलेमो
मयकुरुदिशन्तियेनैवस्यस्युक्ष्मस्तुक्तम् ॥१२॥

Sloka 12.—If the elephant has a stumbling gait, if its ears stop beating suddenly, if it appears very dejected, if it breathes soft and long, placing its trunk on the earth, if its eyes are full of tears or closed, if it is always sleepy; if it behaves in a refractory manner, if it eats something unwholesome, or if it passes blood (ichor ?) and dung too frequently, it forebodes danger.

वर्मनक्रियापुरुसस्यपत्रसहस्त्रायुष्यन्तेच्छया हृददशि:
योऽवाययत्रात्तुलीम् त्वरितपदगतित्वात्रुक्कम्य चोषे।
कष्यास्माभाकाले जननि च मुहुः शीतं ब्रह्मवं वा
तुरकाले वा मदासिजयकस्तथ रद्वेश्यन्त दाश्चिमं च ॥१३॥

Sloka 13.—If the elephant breaks wantonly ant-hills trunks of trees, bushes, green grass or trees, if it looks jolly, if it goes in the direction of the march, with quick steps, holding aloft its face, if at the time of its being accoutred it ejects spray or trumpets repeatedly, or if it gets intoxicated at the time, or if it takes its trunk around the right tusk, it confers victory.

प्रेमश्रयन्त बारिष्ण दारास्य ग्राहण नाजाय सिन्धुपणस।
प्रायः गृहोत्तरघण्यं नुस्स्यं तोयावं खलं ब्रह्मवं नुस्स्यं। ॥१४॥

Sloka 14.—If an elephant is dragged into water by a crocodile, the king’s destruction is indicated; if, on the
other hand, the elephant comes back to the bank dragging the crocodile from the water, the king will prosper,
Thus ends the 94th Adhyaya on "The Attitude of Elephants."

Omens:—Section X.

On the Cries of Crows.

प्राच्यानां दक्षिणतः शुभदा: काकाः करायिका वामाः विपरीतमन्यदेशः किरिंदिनेष्वविशिष्टमः स्मृतिमिच्छौः ॥१॥

Sloka 1.—In the case of the people of the eastern countries, the sight of crows to their right is favourable, but the Karayika is good when on the left side. This is to be reversed in other countries. The demarcation of the countries is to be understood duly from convention.

वैश्वाने निस्रवहते पूर्वे नौः सुभिम्मिशिवदाता।
निन्दित्वातिश्रृष्टीस्विमिश्रम्यानि तद्वे ॥२॥

Sloka 2.—If a crow builds its nest in an unspoilt tree in the month of Vaisakha, there will be plenty of food and prosperity; if in a condemned, thorny or dry tree, there will be danger of famine in that country.

नौः प्राच्यारायां शरदे वेत्त्र प्रथमभृतिरपरस्मायः।
वाम्या यो मध्यात्तिथिष्टिं स्विति स्वितिरहस्य: ॥३॥
शिरिस्तिदशं मण्डलमुष्णीर्तिनिर्भैः शारद्य निष्पाचि:।
परिभ्रम्योः सुविष्कृतसम्प्रव वायव्ये ॥४॥

Slokas 3-4.—If the crow's nest be in an eastern branch of a tree, the first showers for the year will fall during the autumnal season; if it is on a western branch, the rain will be in the rainy season itself; if it is on a
southern or northern branch, there will be rain between
the two seasons, rainy and autumnal; if it is on the top of
the tree, there will be copious rain in all the four months;
if it is in the S. E., there will be sporadic rain; if in the
S. W., autumnal crops will flourish; if in the other two
corners, there will be plenty of food-grains, but in the
N. W., rats will increase.

शरदभ्रमणवषःचात्मक्यप्रासादग्रेहिनिषेषां।
शून्यो भवति स देशायःरात्रावृषस्तिस्तिरोगार्चः। ॥ १५॥

Sloka 5.—If the crow builds its nest on reeds, holy
grass, bushes, creepers, corn, temples, houses or pits, the
country will be denuded being afflicted with robbers,
drought and diseases.

द्वितिचतुःशालवं सुभिक्ष्यं पश्चास्नूपान्त्यतमु।
अधावकिरणमेकांताप्रभृतिः न निक्राय ॥ १६॥

Sloka 6.—A crow with two, three or four young
ones confers abundance of food; with five, brings about
a change of rulers; one throwing away the eggs, or lay-
ing a single egg, or no egg at all, is not at all auspicious.

चौरकविषेषशीराधिवैष्ठण्डुः सितेत्यु बलिमयमु।
विकुटदुभिक्ष्यभन्यं काकान्त निर्देशेनिन्िशुभाः। ॥ १७॥

Sloka 7.—If the young ones of the crow are of the
colour of the perfume called Chauraka, there will be
trouble from thieves; if of a mixture of colours, there
will be death; if white, there will be danger from fire;
if crippled, fear of famine.

अनिमित्तसंहृतेयमहस्घने: भुज्यां प्रातीविराहः।
रूपाश्चाकारैरभिग्राहो वर्गवर्गस्ये। ॥ १८॥

Sloka 8.—If crows congregate without any cause in
the middle of a village and caw aloud, there will be suffering from famine; if they fly in a circular group, the village will be besieged; if they appear in several groups, there will be disaster.

अभयान्त्र तप्पदप्पृश्चरणविश्वास्वतेचिन्तनानमित्ववनः।
कृवन्ति गुरुभिः सिद्धि विचरन्ति जनविनाशम् || 9.||

Sloka 9.—If the crows attack people fearlessly with their beaks, wings or kicks, there will be an increase of enemies; if they fly at night, the destruction of the people is indicated.

सत्वेनं से ब्रमङ्गः समयं विपरीतमण्डळेत्य परात्।
अत्याक्रां अभयान्त्राणानां भवति काकिः || 10.||

Sloka 10.—If crows fly from left to right, there will be trouble from one's own kinsmen; if from right to left, from enemies; if in a disorderly fashion, there will be a whirlwind.

उपनिषाध्यायनः पद्यभयाय ज्ञानपुरः।
सेवाक्ष्या युद्धं परिमोघं चालव्यमोःतप्पः। || 11.||

Sloka 11.—Crows with their beaks raised and wings fluttering indicate danger to a traveller on his way; those stealing corn, famine; those perched on something pertaining to the army, a battle; those that have wings similar (very dark) to those of the cuckoo, theft.

मसालिस्ककेशप्रसादिविन्यसनपतिवश्यय श्रवयायाम्।
मणिकुमारवचनं सुतपञ्जाप्रशाश्चायाम् || 12.||

Sloka 12.—If it throws ashes, bones, hair or leaves on a couch, the owner will meet with his end; if it strikes the bed with a gem, flower or something like that, a son will be born to him; if with grass, a stick or so, a daughter.
Sloka 13.—When the crow's mouth is filled with sand, corn, wet clay, flower or the like, there is influx of wealth; when it takes away vessels (treasures?) from a place where dwell many people, there is disaster.

Sloka 14.—If the crow strikes a vehicle, weapon, slipper, shade of the umbrella or a man himself, the person concerned will die; if it worships (with flowers, etc.) any of these, he will get honour; if it passes excreta, he will get food.

Sloka 15.—A person will gain or lose whatever article the crow brings near or takes away from him. If the article brought or taken away be yellow in colour, it will be gold; if cotton, clothes; if white, silver.

Sloka 16.—If in the rainy season the crow caws sitting on a milky tree, the Arjuna, the Vanjula, on the banks of rivers, or on sand dunes, there will be good rain; in other seasons, the sky will be overcast. Similarly, if it bathes in dust or water in the rainy season, there will be rain; in others, only a cloudy sky.
Sloka 17.—If the crow caws frightfully from the interior of a tree-hollow, there will be great danger; if it caws looking at water, or after the thunder of clouds, there will be rain.

Sloka 18.—If it strikes its beak in pain against a branch standing in the ‘Burning’ quarter and shaking its wings, there will be danger from fire; if it brings a red substance, something burnt, grass or wood into a house, the same effect will have to be declared.

Sloka 19.—If the crow facing the Sun caws from a house, looking at the East, South, West or North, the owner will have trouble from the king, thieves, imprisonment or quarrel respectively; if it is in any corner, his domestic animals will suffer (or he will be troubled by them).

Sloka 20.—If the crow caws looking at the East that is ‘tranquil’, there will be meeting with kings’ officers and friends, and acquisition of gold and food consisting of rice and sweet pudding.

Sloka 21.—If it caws looking at the S. E. that is ‘Tranquil’, there will be the gain of goldsmiths (those
that live by fire), young damsels and costly minerals; if at the South, one will eat food prepared from black-gram and horse-gram and come into contact with musicians.

नेत्रैःया दूताशोपकरणाधितिलपल्ला मोज्यामिः।
वारुण्या मासस्वराषासवधान्यसुद्दरत्नामिः॥२२॥

Sloka 22.—If the crow caws looking at the S. W. that is 'Tranquil', one will get messengers, horses, implements, curds, oils, flesh and food; if at the West, flesh, toddy, spirituous liquor, corn and oceanic gems.

माहृत्या श्वायुधसरोजवधीफलाश्नामिः।
सौम्यायं परमाषांतं तुर्क्षाम्बरायामिः॥२३॥

Sloka 23.—If it caws looking at the N. W. (Tranquil), one will get weapons, lotuses, fruits of creepers and food; if at the North, milk porridge, horses and clothes.

पंत्यायं सम्प्राप्तिहृतपूर्णाणां सत्वेनद्वृहण।
एवं फलं गुहपतेषुहृपुष्माषात्रमिः मवति॥२४॥

Sloka 24.—If it caws looking at the N. E. (Tranquil), one will eat edibles prepared in ghee. He will get bulls. Thus, the effects mentioned above accrue to the owner of the house, when the crow sits on its roof.

गमने कर्मसंभेत क्षेमाय न कार्यस्तिद्वये मवति।
ञ्जिमिस्याय पृथिविकृतै यातुर्विरुद्ध विनिवर्जयाश्रम॥२५॥

Sloka 25.—A crow passing near the ear of a traveller confers health, but not success in the undertaking; one coming towards him cawing creates obstacles for the journey (spoils the journey).

ब्रामे बाणित्वाहै दृश्यामाएशुवाग्यते यातुः।
अर्थार्यार्थकारीमें तदिपरीतोष्ठितिदिकः॥२६॥
Sloka 26.—If a crow caws at first to the left and then to the right of a traveller, his wealth will be stolen; if it is contrariwise, he will get wealth.

Sloka 27.—If a crow caws constantly to the left of a traveller and flies in the same direction, his wealth will increase; this will happen if it caws even to the right in the case of people of the Eastern countries.

Sloka 28.—If a crow caws to the left of a traveller and flies in the opposite direction, his journey will be hindered. The desired object of a person's journey is indicated by the crow before he sets out.

Sloka 29.—If a crow caws at first to the right and then to the left of a person, he will obtain his desires; if it cries and flies fast in front of him, he will quickly gain wealth.

Sloka 30.—If it flies fast to the right of a person, having at first cawed behind him, or if it caws in front looking at the Sun and standing on one leg alone, he will soon bleed.
Sloka 31.—If it scratches with its beak its own feathers, looking at the Sun and standing in front on one leg, then a great massacre of men is indicated.

Sloka 32.—If the crow caws standing in a ‘Tranquil’ quarter in a corn-field, one will get lands consisting of corn-fields; if one caws behaving in a disorderly manner in the border of a village, the traveller will have sufferings.

Sloka 33.—A crow that is perched on a tree with soft leaves, sprouts, flowers and fruits, on a sweet-smelling tree, one with sweet fruits, a milky one, one without holes, or an attractive tree, brings wealth.

Sloka 34.—One cawing from a place of crops, green grass, house, temple, mansion or something green, or from a blessed, lofty or auspicious place, causes influx of wealth.

Sloka 35.—If a crow caws sitting on the tail of a cow or on an ant-hill, there will be the sight of a snake;
if on a buffalo, one will be attacked by fever the same day; if on a bush, the effect is negligible.

_Sloka 36_—When the crow caws sitting on a heap of straw or on water to the left of a person, his business will be spoiled by hindrances; when it is perched on a tree whose top is burnt by fire or struck by lightning, there will be death.

_Sloka 37._—If it sits on an auspicious but thorny tree, there will be success of the undertaking and quarrel too; if on a thorny tree, there will be quarrel; if on a tree entwined with creepers, imprisonment.

_Sloka 38._—If it sits on a tree whose top is chopped off, one will be deprived of a limb; if on a withered tree, there will be quarrel; if on cowdung in front of or behind a person, he will get money.

_Sloka 39._—One cawing sitting on a limb of a dead body causes fear of death. One breaking a bone with its beak and cawing causes the fracture of the traveller's bone.
Sloka 40.—If the crow caws holding in its mouth a rope, bone, stick, horn, rubbish, and hair, the effects in order are fear of serpents, diseases, tusked animals, thieves, weapons and fire.

Sloka 41.—If it caws holding in its mouth a white flower, dirt or flesh, the tourist will achieve his desired objects; if it caws frequently shaking its wings and raising its face, his journey will be obstructed.

Sloka 42.—If the crow caws holding a chain, strap or a creeper, there will be imprisonment; if it stands on a stone, fear and contact with a suffering stranger who is travelling.

Sloka 43.—If two crows put some food into the mouth of each other, the traveller will have the greatest satisfaction. If a male and a female crow caw simultaneously, he will obtain a damsel.

Sloka 44.—If a crow sits on a full pot on the head of a damsel, the traveller will get a woman and wealth; if it strikes the pot, there will be danger to his son’s life; if it passes excreta on the pot, he will get food-
Sloka 45.—If a crow caws beating its wings at the time of encampment or making a halting place, change of place is indicated; if it does not shake its wings, there will be only fear.

Sloka 46.—If crows enter an army (town or village) along with vultures or herons, without carrying meat and without fighting with others, one will make peace with the enemy; if they be fighting, there will be war with the enemy.

Sloka 47.—If two crows are seen standing on a hog, there will be imprisonment; if on a hog covered with silt, gain of wealth; if on a donkey or a camel, happiness; but according to some, there will be death, if it is on the donkey.

Sloka 48.—If the crow caws sitting on the back of a horse, one will come by vehicles; if it caws following a tourist, he will have his blood spilt. Other birds that follow (crying) a traveller, also produce the same effects as the crow.
Sloka 49.—Whatever good or bad effects are predicted of other omens in the 32 parts of the 'Cycle of Quarters', they are to be applied to the crow as well in the case of those that wish to undertake journey.

Slokas 50-51.—If the crow caws as 'Ka' from its nest, there is no effect at all; if as 'Kava', one will get joy; if as 'Ka', meet one's bosom friend; if as 'Kara', there will be quarrel; if as 'Kuru kuru', joy; if as 'Kata kata', one will get curded rice; If as 'Ke ke' or 'Ku ku', the traveller will gain wealth.

Sloka 52.—The crow producing the sound of 'Khare khare' indicates the arrival of a traveller; of 'Kakhaka', the tourist's death; the sound of 'ा' forbids the journey; of 'Kakhala' indicates immediate rainfall.

Sloka 53.—The crow producing the sound 'Kaka' foretells ruin; 'Kakati', the vitiation of food; 'Kavakava', friendship (making friends with somebody); 'Kagaku', imprisonment.

is another reading.
Sloka 54.—If the crow cries as ‘Karagau’, there will be rain; if ‘Guda’, fear; if ‘Vad’, gain of cloths; if ‘Kalaya’, Sudras will come in contact with Brahmins.

Sloka 55.—If the crow cries as ‘Kad’, there will be the acquisition of the desired objects and the sight of serpents; if ‘Tad’, one will receive blows; if ‘Stree’, one will get a damsels; if ‘Gad’, cows; if ‘Pud’, flowers.

Sloka 56.—If it produces the sound ‘Dakṣagrak’, there will be a fight; if ‘Tur’, danger from fire; if ‘Krurak’, quarrel. The sounds ‘Dakṣagrak, chmannach, kēkakak and pur’, all lead to harmful results.

Sloka 57.—What effects have been assigned to the cry, moments, etc. of a single crow, equally apply to those of two crows also. Other birds too are to be treated on a par with the crow, just as wild animals that have tusks above are likened to the dogs.

Sloka 58.—When terrestrial and aquatic animals move in water and on land respectively in the rainy sea-
son, there will be abundant rain; but in other seasons, there will be danger; bees building their honey-comb inside a house, will make it empty soon; blue flies clinging to the head bring about death.

विनिज्ञिन्यः सतिलेषणकानि पिपोलिका द्विशिनिरोधमाहः।
तथा खल्ली चापि नयनिन निस्रायद्रा तदा ताः कथयन्ति द्विशिस।।

Sloka 59.—Ants laying eggs on water bespeak drought; if they carry their eggs from a pit either to a tree or an elevated ground, they indicate rain.

कायमं तु मूलणकन्तरातः तदाद्विधि
विन्दवत्कल्लिन्ततमेवामेवे विचिन्त्यः।
श्रामणयानसमयेशु तथा प्रेवेशे
ग्राहं पृष्ठं न मुखं कचिदपुष्पान्ति।६०।।

Sloka 60.—The effect of an undertaking (or journey) is to be judged from the initial omen; the effect of one occurring in the middle will be felt on the same day. In this manner all these omens mentioned so far must needs be taken into consideration at the commencement of any work, and at the time of journeys, as well as of entering a new house; but sneezing should be paid special attention to, for nowhere is it admitted as a beneficial omen.

शुमं दशापायक्षिणासिद्धि मूलाभिमक्षामथवा सहायान।
दृष्टेऽस संसद्धिनामस्यत्वं वदन्ति ते मानितुर्द्रपश।६१।।

Sloka 61.—Good omens indicate the maturing of a Dasa in a beneficial manner, accomplishment of the objects without obstacles, preservation of the hereditary kingdom (or wealth), getting allies, easy subjugation of unyielding enemies, and enjoying sound health, to a sovereign who has faith in them.
Sloka 62—According to some authorities, the cries of omens heard after one has gone a Kros (about 2 miles) have no effect at all. But if the first omen is harmful, the king should do eleven Pranayamas; if the second too proves evil, he should do 16 Pranayamas, and if the third too persists in being malefic, he should return home.

Pranayama is thus defined.

सन्धाति त्यस्मात् गाय नं गिरसा सद ।
त्रि: पदेद्रायशाण: प्राणायाम: स उच्चते ॥

Thus ends the 95th Adhyaya on the “Cries of Crows”.

Further Omens.

Omens: Section IX.

दिग्देश्वेष्यर्वारसर्क्षमूहूर्हेहारकरणोदयानान् ।
परस्पिरोन्मित्रवद्धवां च बुद्धवा फलानि प्रवदेहुततः॥२॥

Sloka 1.—One conversant with the cries of birds and beasts ought to declare the effects of omens only after understanding the relative strength of the particular quarter, place, movements, sound, the particular weekday, asterism, Muhurta, Hora, Karana, the Ascendant, its divisions and its being a moveable, fixed or dual sign.

द्विविधं कथयति संख्यानामामामानिन्यन्चर्णिन्ति च कार्यमू च
नृपदृत्चरान्यदेशाजातान्यमिपावतः खजनादि. चागमाल्यम् ॥३॥
Sloka 2.—In the case of persons who do not proceed on a journey, there are two kinds of the effects of omens, viz., the unstable (future) and the stable. To the first category belong those pointing to the king, envoy, spy, foreign countries, attack (troubles) and kinsmen.

(The commentator says stable means past ones and unstable future).

उद्धृतस्वरूपमोजनचौरवाहिनी—
वर्गोऽस्वारमंजुष्ठा: कलहो भयं च।
वर्गाः खिरोद्वयुक्ते खिरेश्वे
विन्यात स्यंर करघुः च चरं यथूक्तम्॥३॥

Sloka 3.—The effect of omens referring to imprisonment, meeting (acquisition), meals, thieves, fire, rain, festivities, sons, death, quarrels and fears belong to the 'stable' category, provided the Ascendant and the sign occupied by the Moon at the time are fixed signs; if they are moveable ones, they belong to the 'unstable' category.

खिरोद्वयक्षेत्राचार्यनाधिके सुराहेव भृजलसाबिष्ठे च।
खिराणि काराणि चाराणि यानि चलग्रेर्णादिष्ठ चागमाय ॥४॥

Sloka 4.—The effects are called 'stable', when the omens occur in a firm place, on a stone, in a house, a temple, on the earth and near water; and when they are in moving things, etc., they are called 'unstable' or 'Future'.

आयोध्यक्षेत्राचार्यनाधिकै यथावसानेन च ये प्रदीपाः।
सर्पेएऽपि ते शापिकर हृदन्तः शान्तोपिष्ठ दृष्टि कुलयक्षमवचारी ॥५॥

Sloka 5.—All omens that are situated in an Ascend—
ant happening to be a watery sign (Cancer, Capricorn, Pisces), in a watery asterism (Purvashadha, Satabhisha), in a watery Muhurta (having the name of water or presided over by Varuna), in a quarter presided over by Varuna, and in a place where there is water, that occur at the end of the fortnights, that are ‘blasted’ (by Gods or by action), and that cry, produce rain. Under the same circumstances, even a ‘Tranquil’ omen that is aquatic causes rain.

**Sloka 6.**—An omen blasted by the Sun and posited in the S. E. corner in a fiery Ascendant (Aries, Leo, Scorpio, Capricorn or Aquarius), in a fiery Muhurta, in the Krittika asterism, and in a place where fire is kept, causes danger from fire, while crying; similarly one occurring in Vishti Karana, in a star presided over by Yama (Bharani), in a sign of Saturn happening to be the Ascendant and in thorny trees, and on creepers without leaves, causes harm.

**Sloka 7.**—A rural bird or beast that is ‘blasted’ by voice or action, that is crying fiercely, that is standing on a thorny tree in S. W., in a Lagna owned by Mars, and facing a person, leads to quarrel when seen.
Sloka 8.—Or, when the creature cries with its face hung down, standing in a corner and in a 
Navamsa of Venus happening to be rising or occupied by the Moon, and being ‘blasted’ (in place or sound), the person will get a woman of the type assigned to the particular corner.

योसेन्द्रयावाहिनि सम्ब्रजितः is another reading.

The meaning will be "he will meet some-body that is assigned to that quarter and who happens to go along the same path."

पुरारशिरपे विषमे तिथैः च दिक्ष्यः प्रदीपः शकुः नराश्चयः।
वाच्यम तदा सक्रणः नराण्यां मित्रे मवेश्व पञ्चकसम्प्रयोगः।॥९॥

Sloka 9.—An omen that is ‘Blasted’ and posited in a male Ascendant, in an odd Tithi and in a cardinal quarter is termed ‘Masculine’. In this case one will come in contact with men; if it is mixed, i. e. in a male sign and in an even Tithi, he will meet eunuchs.

एवं रे: श्रवणवानशलं नयं स्थिते वा स्वयंवर खये।
दौसांसम्पत्ति शकुनो विरोहित पुंसः प्रघानस्य हि कारणं ततु।॥१०॥

Sloka 10.—If an omen that is ‘Blasted’ cries, when the Ascendant or its Navamsa is owned by Sun or when the Sun himself is in the Ascendant, the arrival of an eminent personage is indicated.

प्रारम्भमाणेषु च सर्वकार्यमज्ञकाण्ताद्राग्रान्येहिलस्मृ।
सम्पदांप्रसब्धिति यथाक्रमे वयाक्रमेण सम्पदांप्रसब्धिति तथैव वाच्या।॥११॥

Sloka 11.—At the commencement of any work, count the distance in signs from the one occupied by the Sun to the Lagna in the manner of ‘Weal’ and ‘Woe’ in order. Accordingly, wealth or misery will have to be predicted.
If the Lagna is an odd number from the Sun's Rasi, it is good; if even, bad.

Slokas 12-13.—If the Sun is posited in the 12th place from the Lagna at the time, the person whom one will meet will be blind of the right eye; if the Moon be there, he will be blind of the left eye; if the Sun be in the Lagna itself and be aspected by malefics, he will be completely blind. If the Sun in the above condition be in his own Rasi, he will be hunch-backed, deaf or an imbecile. If the 6th house from the Lagna be occupied and aspected by malefics, the person will have ulcer in the limb indicated by that sign. In this way, whatever marks or forms (colours) have been expounded by me in connection with the time of births, will have to be adopted here too.

This shows clearly that Brihatjataka was written first and then only this book.

The names that are held by the objects of the world, viz., mineral, vegetables and animals with multifarious distinctions made a will and composed of various syllables.
So far Yavaneswara has been treating of the method of guessing the query.

त्यतं व्रजन्ति स्त्रां ये उसमाता गुरांशा:।
लेभरामां तां आळ्ळां ज्ञानां भव नामवर्णमणं॥२॥

2. The syllables belonging to the signs in accordance with their respective classes of sounds will have to be gathered from the Navamsas of the signs signifying the Lagna, the 4th, the 7th. and the 10th houses.

कर्मपूर्वानु क्रमशः नामवर्णमणं प्रवर्तित वर्गम्।
यकः कर्मपूर्वः शासनो निर्लक्ष प्रवर्तकार्यस्तता रवे: स्यूः॥३॥

3. The guttural, palatal, lingual, dental and labial class of consonants belong severally to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with य-ya belong to the Moon and the vowels to the Sun.

द्रेकाणववचः प्रवर्तित नाम त्रिधारकार्यस्तता रवे: ।
युगमे तु विन्दाद्वः त्रिधारकार्यस्तता रवे: स्यूः॥४॥

4. The number of letters constituting a name is to be deduced from the decanate that is rising. In an odd sign, the numbers will be three, five and seven respectively, in the first, second and third decanates; and in an even sign, they will in order be 2, 4 and 6. They are also ascertained from the strength of the aspect of planets.

वर्गततः ब्रह्मकं चांस्यें निर्माणस्मायं चतुर्लक्षं तत् ।
ओजेतु चैम्यो विषमात्मारणि स्वयं नामवर्णमणं तु राशिवचः॥५॥

5. If the Vargottama Navamsa of a Rasi be signified by an even and a moveable one, the name consists of two syllables; if by an even and at the same time a fixed sign, four syllables. If the Vargottama Navamsa be an odd as well as a moveable Rasi, there will be three letters; if by a fixed sign, five. If the Lagna be a dual sign, the name will consist of as many letters as correspond to the number signified by the Rasi (when counted from Mesha).

५-२९
6. In the case of a dual sign, two names will have to be declared; when it is aspected by benefics, then too, the same result. The particular Navamsa rising at the time, gives the number of letters constituting the name.

7. If the rising sign be odd, the name will begin with a conjunct consonant; if an even one, with a letter followed by a conjunct consonant. When the planet (contributing a letter to the name) is posited in his highest exaltation, the letter is repeated according to the nature of the particular sign (odd or even); a name will have a long syllable गुरु in the particular place signified by the Navamsa rising at the time.

Shreer, Shri, Smar are the examples for the first. Pat, Path, Bhrud, etc. for the second; if odd. Dar, Daamadar, if even, Devadiva, Charabhar etc.

8. When the 5th or the 9th house is occupied by planets, there will be an extra syllabic instant in the name in the letter signified by the decanate. When the 10th house is strong, there will be the upper sign of long syllable; when the 4th, lower sign; when the 7th, a Visarga.

9. When a Seershodaya Rasi is rising, the मात्रा (syllabic instant) will be upwards; when it is a Priishtodaya one, the मात्रा will be downwards. In the case of a dual sign rising, it is across; when it is a long sign, there is a long syllable; when it is medium or short, it will be short.
10. The letters of a name are contributed by the Navamsas of the signs that are the 1st, 4th, 7th and 10th houses. A malefic posited in a Kendra house destroys a syllable, while in a triangular one, destroys a matra. The same result will arise even by aspect.

शुभप्रमत्तुजितती योगागी स्थानांशुल्यासर: स चोकः।
पश्यन् लिथत: केन्द्रस्विकारयेव स्त्रोबिजित्वं वर्णद्रमास्तमेर्गे।॥ ११॥

11. A strong benefic is said to contribute as many syllables as the Navamsas travelled by him; or when he is posited in a Kendra, Kona, in his exaltation or own Navamsa and aspects the Lagna, he gives two letters.

क्षेत्रेशरे शीणविवेदडः का मात्राः शास्त्रां नाशमूलितं तज्जु।
असंपवेद्धचुत्तमेति तस्मिन् वर्गद्रमास्तुस्ततिश्च।॥ १२॥

12. When the lord of the sign rising as also its Navamsa are weak, the syllabic instant मात्रा as well as the syllable caused by that is destroyed; still, in its stead, the first letter of the particular class comes into being provided the said lord is posited in the Navamsa that is owned by his exaltation sign and the Navamsa Rasi aspected by its own lord (or, and aspected by the lord of that Rasi or Navamsa Rasi ?)

केन्द्रे यथानान्तवचोक्रत्वं क्षेत्रव्य तत्क्षेत्रपतेवध बुद्धा।
कार्योऽस्माणामुरुपत्तोऽगा मात्रास्वित्यविक्रमवतन।॥ १३॥

13. The order of the letters as well as the existence of the Matras, conjunct consonants at the beginning or the end should be fixed only after ascertaining fully the extent of the positional strength of the Kendra house and its lord.

तत्तत्त्वोऽद्विविशिष्टस्मानपद्धार्कप्रकर्मयेन।
प्रशास्त्रकेन्यः स्वभानारााममन्वन्ति प्राप्तियिं विषयार।॥ १४॥
14. In reconstructing a name, the method to be adopted is the following: Take the four Kendras beginning with the first sign (i.e., Aries, Cancer, Libra and Capricorn) and their Navamsas in regular order for the first; then take the letters of the classes belonging to the respective planets owing to their position in the Navamsas identical with the above ones.

एषे करारे हिनुके यकारस्तुले चकारे मकरे पकारः

एषे करारे हिनुकेप्रयकारस्तुले चकारे मकरे फकारः

15. When the first Navamsa of Mesha is rising, the letter is क; for Karkataka, the 4th, च; for Tula, the 7th, च; for Makara, the 10th, ह; similarly for the second Navamsas of these four, the letters indicated are in order ट, अ, ख and फ.

[It has been explained above that the letters are to be deduced from the Navamsas of the 1st, 4th, 7th and 10th houses according to their being owned by the several planets. Now when Mesha happens to be rising, the first Navamsas of this and the other Kendras are respectively Mesha, Kataka, Tula and Makara. These are owned by Mars, the Moon, Venus and Saturn respectively. Since they are the first Navamsas, we have to take the first letters of the classes belonging to the planets, viz. क, च, च and ह. When the second Navamsas of Mesha, Kataka, etc are rising, the letters will be for the same reason the second letters of the respective classes, according to their ownership; e.g. in Mesha, the 2nd Navamsa belongs to Venus, so the second letter of वर्ग i.e., ह and so on.]

मेषे टकारे हिबुके टकारस्तुले तकारे मकरे फकारः

मेषे तु रेंफो हिबुके जकारस्तुले चकारे मकरे गकारः

16. When the 3rd Navamsa of Mesha is rising, the letter for it is द; for the fourth house Karkataka, it is द; for the seventh Tula, द; for Makara, it is अ; for the 4th Navamsa of Mesha, Kataka, Tula and Makara, they are respectively द, ज, च and ग.

[Though the Navamsa is the 3rd, still the letter taken is the first of the class द, it is the first time that Mercury gets his chance.]
17. When the 5th Navamsas of Mesha is rising, the letters for the four houses are आ, ध, न and र respectively; similarly for the sixth Navamsas of these 4 houses, the letters are in order ड, द, ध and ड.

18. When the 7th Navamsa of Mesha is rising, the letters for the four Kendras houses are न, म, ड. and ढ respectively; for the 8th Navamsa, the corresponding letters are क, प, च and छ respectively.

19. When the 9th Navamsa of Mesha is rising, the letters for the four Kendras are respectively न, त, घ and ड. Thus have I explained the letters for the Kendras that are moveable signs. Now I shall explain the same for those that are fixed signs.

20. When the first Navamsa of Vrishabh is rising, the letters for the four Kendras are क, ख, ग and घ. In this manner, are to be got the letters for the first Navamsas, in regular order, of the fixed signs by a wise man.

21. When the second Navamsa of Taurus is rising, the letters for the four Kendras are व, ज, ह and ग; for the third Navamsas of these, the letters are थ, द, ध and ढ respectively.
22. When the 4th Navamsa of Vrishabha is rising, the letters for the four Kendras are च, श, ष and ष; for the fifth Navamsa, the corresponding letters are ज, झ, झ and ञ.

23. When the 6th Navamsa of Vrishabha is rising, the letters for the four Kendras are ढ, ण, त and ण; for the 7th Navamsa, ध, ध, ध and ध respectively.

24. When the 8th Navamsa is rising, the letters for the four Kendras are क, ख, फ and फ respectively; for the 9th Navamsa, they are ठ, ड, ठ and ठ respectively.

25. When the first Navamsa of Mithuna, a dual sign, is rising, the letters for the Kendras are घ, ङ, ङ and ञ respectively.

26. When the second Navamsa of Mithuna is rising, the letters for the Kendras are च, छ, ष and ष respectively; for the 3rd Navamsa, they are ढ, ण, त and ण respectively.

27. When the 4th Navamsa of Gemini is rising, the letters for the four Kendras are म, र, ष and ष respectively; for the 5th Navamsa, they are प, च, च and च.
28. When the 6th Navamsa of Gemini is rising, the letters for the Kendras are न, ष, ट and त respectively; for the 7th Navamsa, they are ख, य, छ and फ respectively.

29. When the 8th Navamsa of Gemini is rising, the letters for the Kendras are अ, ए, ग and व respectively; for the 9th Navamsa, they are ठ, ह, ० and द respectively.

30. Thus has been explained the given method of gathering the letters constituting names. Some sages have thus opined as given above for all the signs rising at the time.

31. Or, multiply separately the several Kendra houses by their corresponding rising Navamsas and divide the result by 9. The quotient will reveal the letter required belonging to the Navamsa of the planet.
[Multiply the number representing the sign of each Kendra house by the number of its Navamsas (owned by the planets) and divide the product by nine; the remainder gives a particular Navamsa, from whose lord the letter is to be deduced.

Suppose Mesha to be rising; then multiply 1 by the Navamsas contained in it, i.e. 6, (the nine Navamsas being owned by six planets) and divide by 9, thus; $1 \times 6 = 9\text{. The remainder is 6. The letter indicated will be that of Mercury, i.e. \(\text{ए}\) and so on.}]

सत्कृत्वमीतिर्युपशोंतिगृहसंमानसश्रीतारतिनिमित्तहस्तः
स्ववण्णशरीरविवि गृहसंमानसश्रीतारतिनिमित्तहस्तः

32. One ought to find out the names in connexion with the following things: (1) Things thought of (2) things wished for (3) departures; (4) lost objects, (5) damaged things, (6) women; (7) sports (8) dishes (or food) (9) dreams (10) stars (11) cares and (12) men; and so on from the four Kendras in order.

The commentator interprets the 12 subjects beginning with सत्कृत्वमीति (thought of) as referring to the 4 Kendras from the Lagna in order, in three sets of 4 each; i.e., the names of numbers 1, 5 and 9 should be deduced from the Lagna Kendra: those of 2, 6 and 10 from the fourth Kendra; those of 3, 7 and 11 from the 7th Kendra; and those of 4, 8 and 12, from the 10th Kendra.

Here ends Yavaneshwara's Akshara Kosa.

यथार्थं चरणांश्रेण नाम च चतुरश्रेण सिंहे।
नामयुगमधिके च दिमुखसिंहु यथार्थं सातिरी चाल पश्चायिः ॥१४॥

Sloka 14.—If at the time of a query or some body's arrival the rising sign (or Navamsa) is moveable, the name of the person concerned will consist of two syllables; if it is a fixed one, four syllables; if a dual Rasi, he will have a double name, of which the first will have 3 syllables and the second 5.

कादाशुर्य वार्गः कुञ्जाक्षोभश्वशेखराक्षा क्रमः प्रदिधः ।
वर्णांश्च पादिः च श्रीतरमेव रेतरकारात् क्रमः स्यः ॥१५॥
Slokas 16-16.—The guttural, palatal, lingual, dental and labial classes respectively belong to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with 'च' to the Moon; and the vowels from 'अ', to the Sun. For the planets beginning with the Sun (owning the rising sign or Navamsa), the names will be synonymous with those of Fire, Water, Subrahmanya, Vishnu, Indra, Sachi and Brahma respectively, and they will have to be reconstructed as consisting of two, three, four or five syllables, by one's own intelligence.

[A strong planet will have a 'tall' syllable, (such as कः) one of medium strength, a short one (such as ओ); and a weak one, a downward syllable. About the allotment of syllables, some hold that for every 150 minutes traversed by the Sun in the sign occupied there should be one syllable belonging to him for the first letter of the name; for every 225', in the Moon; and for every 200 in other planets.]

वर्षांसि वेषां सन्तपानायापत्तिश्चिथ्वा, मात्रानविलय्यद्राय! ||
अति० प्राया इति चन्द्रमाममहेकृष्णीवक्रेष्टोऽफळस्याम् ||१६५||

Sloka 17.—The age of persons will have to be ascertained from the planets, the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn, as that of a baby fed by breast-milk, a child (between 2 and 6 years), a celibate (7 to 16 years), a youth (17 to 30), a middle-aged person (from 31 to 50 years), an old man (51 to 80 years) and a very old man (81 to 100 years) respectively.

Thus ends the 96th Adhyaya on "Further Omens".

२०७
Sloka 1-3.—The effects—good or bad—accruing from the transit of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu and from Solar eclipse Twashtru, Tamasa Keelaka, a dusky comet, a white comet, misty haloes round the Sun and the Moon, Rainbow, twilights and shapes of clouds will come to pass within the period noted against each as shown below:

### Time of Fruition.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>15 days</td>
</tr>
<tr>
<td>Moon</td>
<td>1 month</td>
</tr>
<tr>
<td>Mars</td>
<td>Period (see Adhyaya VI, supra) taken for his retrograde motion.</td>
</tr>
<tr>
<td>Mercury</td>
<td>Before his disappearance.</td>
</tr>
<tr>
<td>Jupiter</td>
<td>1 year</td>
</tr>
<tr>
<td>Venus</td>
<td>6 months</td>
</tr>
<tr>
<td>Saturn</td>
<td>1 year</td>
</tr>
<tr>
<td>Rāhu</td>
<td>6 months</td>
</tr>
<tr>
<td>Solar Eclipse</td>
<td>1 year</td>
</tr>
<tr>
<td>Twashta</td>
<td>Same day</td>
</tr>
<tr>
<td>Tamasa</td>
<td>Same day</td>
</tr>
<tr>
<td>Keelaka</td>
<td>Dusky comet—3 months.</td>
</tr>
<tr>
<td>White comet</td>
<td>1 week</td>
</tr>
<tr>
<td>Halos</td>
<td>1 week</td>
</tr>
<tr>
<td>Rainbows</td>
<td>1 week</td>
</tr>
<tr>
<td>Twilight</td>
<td>1 week</td>
</tr>
<tr>
<td>Shapes of clouds</td>
<td>1 week.</td>
</tr>
</tbody>
</table>
Sloka 4.—The effects of the reversal of the temperature of hot and cold things (or seasons), the appearance of flowers and fruits out of season, burning of quarters, the reversal of the states of moving and fixed objects and abnormal births, will come to pass in six months.

अक्षरयांककरं शुक्लपोष्णुन्तयो दुरिष्टं च ।
शोष्धारोपणाणां स्वतोसन्यतं च वर्षांधैर्यं ॥५॥

Sloka 5.—Things being done without an agent, earthquake, stoppage of festivities, terrible calamities, withering or drying of never-drying things and streams refusing to flow or flowing upwards, these effects will be felt in half a year.

सम्भस्क्षलार्चाक्ता जलितकालिगास्मिपितवेदात् ।
मास्मध्येण कलहैद्रापनिज्ञित्तापकाश ॥६॥

Sloka 6.—The effects of pillars, granaries, images, speeches, weeping, quaking, sweating, quarrels, rainbows, and portentous thunder will be felt in three months.

कीटाक्षुमक्षिक्षोरगवालोपं श्रुगविहिङ्गवलतं च ।
लोहस्ख चाप्सु तरणं शिरिगेव विपन्यते माते ॥७॥

Sloka 7.—The effects of the pests, viz., worms, rats, flies and snakes, of the cries of beasts and birds, and of the floating of clods of earth in water will be felt in three months alone.

प्रसवं शुचामरणे वन्यानां ग्रामसम्प्रेताः ।
भंधुनिलयोगन्तरण्यवजावं वर्षात् समविकाराः ॥८॥

Sloka 8.—The effects of bitches bringing forth their young ones in the forest, the entry of wild animals into the village, bee-hives, arches and Indra's banner will be felt in a year or a little more.
Sloka 9.—Groups of jackals and vultures make their effects felt in ten days; the sound of musical instruments (when beaten, no sound appearing, and when not beaten sound appearing), the very same day; imprecations, sudden appearance of ant-hills in a house, and bursting of the earth, in a fort-night.

Sloka 10.—The effects of flames appearing without the existence of fire, the shower of ghee, oil, fat and the like, come to pass on the same day; and of utterances of people, in a month and a half.

Sloka 11.—The effects of royal umbrellas, sacrificial altars, sacrificial posts, fire and seeds will come to pass in 7 fortnights; but some hold that those of umbrellas and arches will be felt in a month.

Sloka 12.—The effects of friendship between deadly enemies, sounds of animals in the sky and sexual union of the cat or the mongoose with the rat will come to pass in a month.
Sloka 13.—The effect of aerial cities, sudden change of taste of articles, discolouration of gold, flags, houses and the quarters filled with dust or smoke will be felt in a month.

नववैकान कुःक्रषक्षिकवाक्तु कान्तिसारामासापाकानि जः
नक्षत्राण्याग्निप्रकाश गयुष्कलासेवा ||१४१||

Sloka 14.—The eight asterisms beginning with Aswini make their effects felt in nine, one, eight, ten, one, six, three and three months respectively and Aslesha, the same day.

पित्यान्ताश: पद्म प्रयोद्धेशी च पिनेयेंकाना;
मासंनुस्तेकाशे सदापाकाभिजिचाणा ||१५७||

Sloka 15.—The twelve asterisms beginning with Magha make their effects felt in one month, six months, six months, three months, half a month, eight months, three months, six months, one month, one month, six months and six months respectively; and Abhijit, the same day.

सम्प्रामध्यपद्ध ग्रहण: पश्चात् पासाः स्वाः
वज्राविद्वानं पत्रों नक्षत्राणं वासासंतर्गतं ||१६१||

Sloka 16.—The asterisms beginning with Sravana make their effects felt in seven, eight, one and a half, three, three and five months respectively.

[The portents whose times of fruition have not been mentioned here are mentioned in Sloka 30 of Adhyaya 32 asv.]
so. with greater vehemence at double the time, if they are not warded off by expiatory ceremonies performed according to the precepts of the Sastras by Brahmins along with gifts of gold, gems and cows.

Thus ends the 97th Adhyaya on "The time of Fruition of Effects".

नन्यन्त्रनवमुच्युनि \( \textit{1981} \) On the Functions and Properties of the Asterisms.

\begin{align*}
\text{ष्णिन्द्रभुजान्त्विनिविषयमुच्युनि} & \\text{विषायकर्णश्रुतार्गीविद्धमुल्लहना} \quad \text{\( \textit{1191} \)} \\text{भूतवत्प्रविको द्वारिषेति तारकामनु} \\text{क्रमश्चित्तुंद्रार्द्दीना कालांतरायमाणेन} \quad \text{\( \textit{1211} \)} \\text{नन्यन्त्रनवमुच्युनि फलमन्देत्तारकामिति} \quad \text{सदसत} \\text{दिवससेवित्रस नाशो व्याधिरन्यथा वा, वश्य} \quad \text{\( \textit{1311} \)}
\end{align*}

\textit{Slokas 1-3.}—The number of stars constituting the constellations from Aswini are \( 3, 3, 6, 5, 3, 1, 5, 3, 6, 5, 8, 15, 5, 1, 1, 5, 4, 3, 11, 2, 8, 3, 5, 100, 15, 8 \) and \( 32 \) respectively. The periods also of these constellations are represented by the number of stars. The effect—good or bad—of an asterism on marriage will come to pass in as many years as there are stars in it. A fever or some other illness will disappear in so many days.

\begin{align*}
\text{अन्त्ययमर्द्वनकमलकुमाशिवृक्षंदिव्यदिति} & \quad \text{विविधाणिपिर} \quad \text{\( \textit{1411} \)} \\text{योनि-विन्यक्तवश्रूपवनश्रजापिस्त्राब} \quad \text{\( \textit{1511} \)} \\text{ःश्रो निर्मलितोथ विषे वश्या हरिरेषुवर्षु} \quad \text{\( \textit{1611} \)} \\text{जनपादेश्चित्तुक्थं: पुष्पा वेदित्यरा मानाम्} \quad \text{\( \textit{1711} \)}
\end{align*}

\textit{Slokas 4-5.}—The presiding deities of the 28 asterisms beginning with Aswini are in their order, divine.
physicians, the God of Death, Fire, the Creator, the Moon, Rudra, Aditi, Jupiter, Serpent, the Manes; Bhaga, Aryaman, Savita, Twashta, the Wind, Indragni, Mitra, Indra, Nirriti, Apah; Visvedevas, Brahman, Vishnu, Vasu, Varuna, Ajaikapata, Ahirbudhnya and Pushan.

\[\text{श्रीणुचन्द्रधारणि तेस्यो रोहिण्यश ध्रुवः वै: कुर्यान्।}
\text{अर्थेषुक्रान्तिनितरंगरधर्मवर्ज्ञवाटस्मात्} \text{॥६॥}

\textit{Sloka 6.—} Among the 23 constellations, the four, \textit{viz.}, the three Uttaras and Rohini are called Dhruva or fixed ones. Coronations, expiatory ceremonies, planting of trees, laying the foundation of towns, commencement of meritorious deeds, sowing seeds and other permanent things should be undertaken when the Moon passes through these asterisms.

\textit{मृणुशंकस्तुहिजाबाणि तुवयामि तेषु सिंहानि} \textit{॥७॥}
\textit{अभिषेकमाण्ट्रेतालयव्यवस्थेद्वेदसम्भवा} \textit{॥७॥}

\textit{Sloka 7.—} The asterisms Mula, Ardra, Jyeshtha and Aslesha are known as Teekshna or sharp. During these succeed attacks, incantations, raising of goblins, imprisonment of others, murders, separation of friends and alliance with kings and the like.

All infernal and nefarious acts succeed when these stars rule.

\textit{उष्णानि पूर्वमधुरीपिण्यायायुत्सादनाशाब्येषु} \textit{॥८॥}
\textit{योज्यानि वन्यविद्धनेषुस्षाकातादिपु च सिस्मै} \textit{॥८॥}

\textit{Sloka 8.—} The five asterisms, \textit{viz.}, three Purvas, (Purvaphalguni, Purvashadha and Purvabhadra), Bharani and Magha are termed ‘Ugra’ or dreadful. These are to be used with success in ruining enemies, destruction, deceit, imprisonment, poisoning, setting fire and striking with weapons and the like.
Sloka 9.—The asterisms Hasta, Aswini and Pushya (Abhijit also) are termed ‘क्षिप’ or swift. They are beneficial in trade, sensual pleasures, education, ornamentation, fine arts, skilled labour, medical treatment, journey and the like.

रुद्रबोधिनयाधिविधायकाण्यानंदवानि मिन्नाथेषे ।
खुरतिबिचित्रमुप्ययाप्नगत्वेः न हितानि ||१०||

Sloka 10.—The four asterisms Anuradha, Chitra, Revati and Mrigasiras are known to belong to the class of ‘Tender’ ones. These yield beneficial results in making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies and singing.

हीतसुंच सतिशां रीतुशीलं तद्विभवसलकाैरि ।
अवणव्यापदित्वानिले च चरकर्मणि हितानि न्न।११॥

Sloka 11.—The two asterisms Krittika and Visakha are known as रीतुशील —Tender-sharp and give mixed results. The five asterisms Sravana, Dhanishta, Satabhishak, Punarvasu and Swati are termed चरा Chara or ‘Temporary’ and are good for ephemeral things.

इसतयं मुग्धिरः भवणतयं च
पुराविक्षकयुधायां गुणवस्यूष ।
वैते तु कर्मणि हितान्युदये क्षणं वा
सुविकृत चोभेवति गुणवत्ता च।१२॥

Sloka 12.—The asterisms recommended for shave are Hasta, Chitra, Swati, Mrigasiras, Sravana, Dhanishta, Satabhishak, Revati, Aswini, Jyeshta, Pushya and Punarvasu. It is to be had when these asterisms rise, or when
the Muhurtas bearing the names of the deities presiding over them rise, when the Moon is auspicious, i.e., in conjunction with the 1st, 3rd, 6th, 7th, 10th or 11th with respect to the Janma Rasi, and also when there is favourableness of the asterism, i.e., 2nd, 4th, 6th or 8th.

न स्मातमात्रगनन्तरक्ष्यम्भूषितानाः
मथ्यकुश्यक्षरणकालिनरसानामाः।
सन्ध्यानिश्चितिकुजाकृतियो च रिक्ते
श्रौरं हितं न नवमेशं ह न चापि विन्ययाः ||१३१||

Sloka 13.—A shave does not lead to good results, if had soon after bath, just before starting on a journey, after decorating oneself, anointing oneself with oil for bath, eating food, at the time of war, without a seat, at a juncture (dawn, evening, or mid-day), at night, on Saturdays, Tuesdays and Sundays, in Rikta Tithis (4th, 9th, 14th), on a day 9th from that of the previous shave and in Vishti Karana.

नृपायणा नानासममते च विवाहकाले मृतदक्षे काले।
बदरे मोक्षे कलुदीक्षणासु सर्वे खल शार्कर्म मेषु ||१४१||

Sloka 14.—Shave is good in any asterism, if it is done by a royal mandate, by Brahmins' advice, on the occasion of a marriage, during pollution caused by death, at the release from prison, and at the time of the solemn resolution to perform sacrifices.

हतो मूलं अवचा पुनर्वचुर्ग्यागिरस्तथा पुष्यः।
पुंसाभ्येतेषु कायेनेतानि धुमानि धिद्यानि ||१५१||

Sloka 15.—When the Moon travels through the asterisms Hasta, Moola, Sravana, Punarvasu, Mrigasirsha and Pushya, it is auspicious for doing all actions that are termed or tend towards ‘male’.

This Sloka is not found in some editions.
Sloka 16.—Sacraments, undertaking a religious act such as a sacrifice, observance of a vow, tying the sacred girdle (i.e., Upanayana) and such other things should be performed on a Thursday, Friday, Wednesday or Monday, when the Moon is in conjunction with any of the asterisms, Hasta, Revati, Swati, Anuradha, Pushya, Chitra and Mrigasiras.

Sloka 17.—All undertakings are crowned with success when the 12th, 8th and the Kendra houses are uncontaminated (occupied by benefics and without malefics) the malefics in the 3rd, 6th or the 11th, and Jupiter or Venus in the Lagna or in a Kendra. A house should be constructed or entered when the Lagna at the time is beneficial to the owner (i.e., when it does not happen to be the 12th or 8th from his Janma Rasi) and happens to be a rural as well as a fixed sign.

Thus ends the 98th Adhyaya on the "Functions and Properties of the Asterisms."

On the Functions and Properties of Tithis or Lunar days.
The lords of the lunar days are in their order: Brahman, Vidhata, Vishnu, Yama, the Moon, Subrahmanya, Indra, the Vasus, Serpent, Dharma, Rudra, Aditya, Manmatha, Kali and the Visvedevas; those of the New Moon are the Manes. Functions appropriate to the deities must be performed on their respective days. These are further divided into five classes of 3 days each. 1, 6 and 11—Nandas; 2, 7 and 12—Bhadras; 3, 8 and 13—Jayas; 4, 9 and 14—Rikthas; and 5, 10 and 15—Purnas. Works that are prescribed for the several asterisms should be done on the lunar days that are owned by the same deities. In the same way, they should be done with reference to the Karanas and Muhurthas by the identity of the presiding deities for ensuring success.

On the 1st Tithi Brahminic ceremonies such as marriage may be performed; on the 2nd, laying foundation for houses, etc.; on the 3rd, tonsure, etc.; on the 4th, destruction of enemies may be undertaken; on the 5th, emetics, tonics, etc.; on the 6th, getting new friends, coronation, etc.; on the 7th, construction of vehicles, journey, etc.; on the 8th, taking up of arms, fortification, etc.; on the 9th, ruining and killing enemies; on the 10th, meritorious deeds, worship of Brahmins, etc.; on the 11th, permanent and temporary delicate work; on the 12th, fire-worship; on the 13th, making friendship, enjoyment of sensual pleasures,
etc.; on the 14th, administration of poison, mercury, etc.; on the 15th, propitiation of the Manes.

According to Parasara, all the 15 Tithis have separate names as नन्द, मद्य, जय, रिका, रुणा, मासा, मिश्वा, महाबला, उत्तरेशा, मुन्नदा, पुन्नदा, यम, जय, उमा and मित्र. Since Rohini and Pratipat have the same presiding deity Brahman, all Brahma Karmas should be performed on a day that has both Rohini and Pratipat. Similarly 2nd and Abhijit; 3rd and Sravana; 4th and Bharani; 5th and Mrigasiras; 6th and Krittika; 7th and Jyeshta; 12th and Hasta; 13th and Purvaphalguni; 14th and Aslesha: 15th and Uttarashadha; 30th and Magha.

श्रवण (मुहूर्त) and ब्रह्मांड have the same deity; so also बला and रूढिणि; कौल्लुक and अनुज्ञान; तत्त्व and उत्तरक्षुण; गर and ज्येष्ठ; वनिष्ट and श्रवण; चतुःपाति and रूढिणि; नाग and आक्षेप; किंतु अविता.

The श्रवण (मुहूर्त) and ब्रह्मांड have the same deity; so also गुरु and आक्षेप; ग्रह and अनुभव; ज्येष्ठ and मुहुर्त; बल and पूर्वाभिषेक; विष्णु and उत्तरायण; निर्तिष्ठ and श्रवण; ब्रह्मचरण and उत्तरायण; अनुभव and उत्तरक्षुण; ब्रह्मचरण and पूर्वाभिषेक; अवेश्यि and उत्तरायण; श्रवण and रूढिणि; राशि and अवेश्यि; अनुभव and उत्तरक्षुण; अनुभव and कुव्वस्; चतुःपाति and श्रवण; गुरु and पूर्वाभिषेक; बल and ज्येष्ठ; ज्येष्ठ and मुहुर्त.

A Muhurta is a period of 48 minutes. Parasara's names differ from those given by Varaha. During the Sandhyas nothing should be done; in the West and S. E., one should not enter the house, nor eat, nor have sexual intercourse.

करणगुणाध्यायः ||१००|| On the Qualities of the Karanas.

वच्चालवकाउलवतीतिलक्षगमविदिविदिविद्याम् ||

पतयः स्वरूप्तरसुमलोकनिर्वात्मयमशस्यिंभिवः सबमाः ||११||

Slōka 1.—The lords of the seven moveable Karanas; viz., Bava, Balava, Kaulava, Taitila, Gara, Vani, and
Vishti are in their order, Indra, Brahman, Mitra, Aryaman, Bhu (the Earth), Sri and Yama.

Sloka 2.—The fixed or भव Karanas, viz., Sakuni, Chatushpada, Naga and Kimstughna begin from the latter half of the 14th day of the dark fortnight and are presided over by Kali, Vrisha, Phanin (serpent) and Maruta (wind) respectively.

See also my notes in फ़. दी. P. 122.

Slokas 3-4.—One should do in Bava auspicious, temporary, permanent and health-producing things; in Balava, religious or meritorious acts, and things that are beneficial to Brahmins; in Kaulava, things based on love, and choosing friends; in Taitila, things leading to popularity, taking shelter, and affairs connected with house; in Gara, cultivation of lands, things pertaining to seeds, house and shelter; in Vanik, long-standing affairs, trading and association. Nothing done in Vishti leads to beneficial results, but attacking enemies, administering poison and such other things do succeed.
Sloka 5.—In Sakuni, tonics, medicines, herbs (roots) and spells become fruitful; in Chatuspath, things relating to cows, Brahmmins, Manes, and political matters; in Naga, works of long-standing nature, cruel deeds, taking things by force and hateful things; in Kimstughna, meritorious deeds, sacrifices, energy-producing things auspicious ceremonies and those that promote the above things.

Sloka 6.—When benefics are posited in the 11th and the 3rd houses, when an auspicious sign is rising and is without the association of malefics and Jupiter is in the Lagna, the boring of the ear-lobes may be done, provided the Moon is posited in any one of the asterisms Pushya, Mrigasira, Chitra, Sravana and Revati.

Slokas 7-8.—Marriages may be solemnized in the asterisms, Rohini, the three Uttaras, Revati, Mrigasira.
Mula, Anuradha, Magha, Hasta and Swati; when Mithuna, Kanya or Tula is rising; when the benefics are positioned in Bhavas other than the 7th, the 8th and the 12th; when the Moon is in the 2nd, 3rd, or 11th house from the Lagna; when the malefics are in the 3rd, 6th, 8th and 11th houses, and when Venus is not in the 6th, and Mars, not in the 8th. It should also be noted that the Janma Rasis of the bride and the bridegroom are not 2nd and 12th, 5th and 9th, or 6th and 8th from each other (i.e., they may be in opposition, 3rd and 11th, the same Rasi, or 4th and 10th), that the Sun and the Moon for the bridegroom and the bride respectively are favourable in their Gochara (Transit), that the Moon is not in conjunction with the Sun, Mars, Saturn or Venus (she may be in conjunction with Jupiter or Mercury or both), that she is not hemmed in between malefics, that the day chosen is without Vyatipata or Vaidhriti, or Vishti, or is not a Rikta-Tithi, that the day is presided over by a benefic planet, that the season chosen is the northern solstice, that the month is any one but Chaitra and Pousha, (even in Dakshinayana the month of Kartika and Margasira are to be adopted), and that the rising Navamsa is owned by a bipped sign.

उक्षे च। हेस्तरासा आत्मकामासानुरागायाधेशायापीयोपन्नद्वेयेन्द्रेऽते।
ह्याः सोमायकस्माति नर्म्यान्त प्राणोति शेषेऽसः सुप्रमोहकम्।
क्षातुकाः कार्यमियुष्मिः शाण्वी शेषेष्वसापि धनविन्यता च।
अन्वेषेऽसः अन्यु ह्यपद्वां इश्यः क्षातुकाः क्षातुकाः न चानुभागः।
सौम्याः व्यायामिच्छनित्यविमोरी च छुर्कं हित्या स्थितिरित्वानमकामम् श्यामाः।
पाणिप्रज्ञनिविचारकम्या विवधुं हित्यांश्च विक्रियायमेवित्तिनिष्ठिक्याः इश्युः।
गोच्छवारकात्रु नर्म्याः चरति शुरुः विक्रिय।
सहायनक्षे च तुष्टा शेषेष्वविक्षे विवधुः।
Re. Moon's conjunctions with other planets,

समेतः समेतः हुयक्ष्यवाहः केषोवमिति हुयणेवसुकः।

सत्ये पापस्य त्रयति न च श्रीशयकरः।

कषोमाध्यमाण्डः कल्याणः सुरिद्धो दैयः॥

न वैमुखिनेनुप्राणांत्यपलितासहि॥

रिकार्तु च म कल्णी न विदितविवसं तथा॥

Re. Benefic week-day

आत्रीवधवासरेतु कल्यः श्रीतिष्टु सस्मृतमा

केषीतु रुप्यमुखयांति सारार्थस्ते चन्द्रु ससापन्यकस्॥

Re. Abyan

इतरान्म जयमाणेन काहां वै सताससिना।

वनयौमंपिसणरोपानं विवाहः देष हच्छेत॥

माषकार्त्युक्तवर्षाया ऐस्त्रुमयत्मकालः। खिष्टः।

पकरे पुजाता मातामातातुविवेश्वरसमि निवसः॥

एवूर्द्धमण्डसा साधवी विविधी धमर्मासः॥

पञ्चिनी देवबन्ध च यथासंबंधं प्रकृतित सा॥

भाषायर्चेप्रवद्वस्तः नमस्यः आश्वस्य॥

कुलिता: वस्त्रवर्णणां विवाहेः मनोविपमि:॥

आपाठे नामां च तु खंडा सतानामगिता।

वैञ्ज्ञां वस्त्रसामायमा चैरे चातृतम्भुवना।

पाचे महूनिधोहा सामालेश्वररे च कुमंगा॥

एवमाषामुजोहा तु आचरे तु मृत्तोमजा॥

Re. Navamsa being owned by a biped sign,

धीपस्यवं नासो वाढः हुयक्ष्यवाहः।

धीपस्यवं नासो वाढः हुयक्ष्यवाहः।

विकाराः सुनायतेन वच्चुद्वाहे न हस्यते।

पुनर्विवाहस्यक्षास्तो वैशेष्ये वैभितित्सः॥

कषोमाध्यमाण्डः सश्चायं विना वालितिविवेच्यति॥

Thus ends the 100th Adhyaya of the "Qualities of the Karanas".
On the Effects of Birth in the Asterisms.

This Adhyaya is a mere repetition of Chapter XVI of Brihat Jataka.

The several effects described in this chapter for the 27 asterisms may be classified as either good or bad for purposes of convenience as shown in the following statement.

<table>
<thead>
<tr>
<th>Nakshatra</th>
<th>Effect</th>
<th>Ruler of the Κολάντα-Υγοτάρα</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswini</td>
<td>Good</td>
<td>Ketu</td>
</tr>
<tr>
<td>Bharani</td>
<td>Good</td>
<td>Venus</td>
</tr>
<tr>
<td>Krittika</td>
<td>Good</td>
<td>Sun</td>
</tr>
<tr>
<td>Rohini</td>
<td>Good</td>
<td>Moon</td>
</tr>
<tr>
<td>Mrigasiras</td>
<td>Good</td>
<td>Mars</td>
</tr>
<tr>
<td>Ardra</td>
<td>Bad</td>
<td>Rahu</td>
</tr>
<tr>
<td>Punarvasu</td>
<td>Not very good</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Pushya</td>
<td>Good</td>
<td>Saturn</td>
</tr>
<tr>
<td>Aslesha</td>
<td>Bad</td>
<td>Mercury</td>
</tr>
<tr>
<td>Magha</td>
<td>Good</td>
<td>Ketu</td>
</tr>
<tr>
<td>Purvaphalguni</td>
<td>Good</td>
<td>Venus</td>
</tr>
<tr>
<td>Uttaraphalguni</td>
<td>Good</td>
<td>Sun</td>
</tr>
<tr>
<td>Hasta</td>
<td>Bad</td>
<td>Moon</td>
</tr>
<tr>
<td>Chitra</td>
<td>Good</td>
<td>Mars</td>
</tr>
<tr>
<td>Swati</td>
<td>Good</td>
<td>Rahu</td>
</tr>
<tr>
<td>Visakha</td>
<td>Bad</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Anuradha</td>
<td>Bad</td>
<td>Saturn</td>
</tr>
<tr>
<td>Jyeshta</td>
<td>Bad</td>
<td>Mercury</td>
</tr>
<tr>
<td>Mula</td>
<td>Good</td>
<td>Ketu</td>
</tr>
<tr>
<td>Purvashadha</td>
<td>Good</td>
<td>Venus</td>
</tr>
<tr>
<td>Uttarashadha</td>
<td>Good</td>
<td>Sun</td>
</tr>
<tr>
<td>Sravana</td>
<td>Good</td>
<td>Moon</td>
</tr>
<tr>
<td>Dhanishta</td>
<td>Good</td>
<td>Mars</td>
</tr>
<tr>
<td>Satabhishak</td>
<td>Good</td>
<td>Rahu</td>
</tr>
<tr>
<td>Purvabhadrapada</td>
<td>Good</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Uttarabhadrapada</td>
<td>Good</td>
<td>Saturn</td>
</tr>
<tr>
<td>Revati</td>
<td>Good</td>
<td>Mercury</td>
</tr>
</tbody>
</table>

The Nakshatras that are in the 8th sign (i.e., वृष्णिक Vrischika) where the Moon is in depression are the 16th, the 17th and the 18th.
viz., Hasta is also bad. Among the फळसाल्यिणि (Risksha Sandhi) Nakshatras, viz., आश्लेष (Aslesha), ज्वेश्त (Jyeshta) and रेवती (Revati), the last is good, because it is in Jupiter's sign. आद्रा (Adra) is a रुद्र (Rudra) Nakshatra of fire. Therefore the Moon, a watery planet in आद्रा (Adra) is bad (except for fiery planets like the Sun, Mars, etc.).

All Nakshatras that are bad for the Moon are in आवरोह (Avaroha) position for the Moon, that is, away from the exaltation. Again, all stars that are bad for the Moon are in the 4th, 6th and 8th signs of the zodiac with the notable exception of आद्रा (Adra).

The 8th sign (Vrischika) is throughout bad for the Moon. Similar results should be expected if the Moon is progressed to the 8th house as per any system. The middle of the 6th sign (viz., हस्ता Hasta) is bad when the Moon progresses there. The end of the 4th sign (आश्लेष Aslesha) is similarly bad. A fiery star like आद्रा (Adra) is bad for a watery planet like the Moon. The Moon progressing to the end of the 4th sign (कटक Kataka), the middle of the 6th sign (कन्या Kanya) and the 8th sign (वृश्चिक Vrischika) in any horoscope is bad.

Varahamihira has considered that the Moon is good or capable of giving good results in the Nakshatras ruled (according to वीर्यवृत्त Vimsottari system) by benefics (including Nakshatras ruled by herself) and also the Nakshatras ruled by her friend the Sun. Next, the Nakshatras ruled by Mars are a little beneficial. The Nakshatras ruled by malefics, though good, are not capable of much improvement for finance. The above analysis is with respect to finance, subject to what has been stated already with respect to the 6 Nakshatras, viz., विस्कङ्कः (Visakha), अजुराध्रा (Anuradha), ज्वेश्त (Jyeshta), हस्ता (Hasta), आश्लेष (Aslesha) and आद्रा (Adra).

It should further be noted that Nakshatras in the signs Makara and Kumbha (Saturn's), though they are ruled by benefics according to the rule given above, are not capable of making the native generous. Because, the Nakshatras are in the houses owned by Saturn, a conservative, stingy planet. Cf. अदाता (Adata) for पुर्वाभाद्रपदा (Purvabhadrapada) and दुग्राह्य (Durgrahya) for शतभिषक्ति
The Moon is good generally in the signs or Nakshatras ruled by benefics.

श्रयभूषण: सुरूपः सुमंगो दक्षोधविनीषु मतिमांश।
क्रतिनिर्माणस्यावृहुपदः सुविनिष्ठ भरणीषु॥१॥

*Sloka 1.*—The person born under the star अश्विनी (Aswini) will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent. If, at a person’s birth, the Moon be in the star भरणी (Bharani), he will carry out his purpose to the end, will be truthful, free from malady, clever and happy.

गुणाकः—

दक्ष: बुरूपः प्रियमण्डनः कीतसंयुकः स्वातः सुभगोधविनीषु ॥
क्रल्पः सुनी सत्यचः प्रपञ्चः भारवकारी भरणीषु दक्षः ॥

तथा च पराघः।
बिज्ञानवानरोगो भिषक्रदातायः भविभिनः ॥
दक्षः ध्वितिपतिदेष्व जनाः स्वादिष्ठिने शूरः॥
भौर: कुरुक्कुड़वाम भ्रमरित्वं नवर्मणसहः ॥
बहुतुपूत्रशुस्त्रो यथं प्रियमण्डनः ॥

बहुतुपूत्रदर्दभारक्षी क्षतिकामु विव्यातः।
रोहिण्यां सत्यशुचि: प्रियवदः ध्वितमति: सुरूपः॥२॥

*Sloka 2.*—He who is born in क्रितिका (Krittika), will eat much, will be addicted to other people’s wives, will be brilliant in appearance and famous. The person born in रोहिणी (Rohini) will be truthful, pure, sweet-tongued, with a settled mind and lovely in appearance.

गुणाकः—

सेज्जी परदारमोघविकुटकः क्षायो सवेदारिनः
रोहिण्यां प्रियमण्डनवागतिकृत्वा क्षणिकारौ चैवन्दे ॥

तथा च पराघः।
तम्मातिक्षुदुखितः स्वाध्यायविजः क्षणसंपन्नः ॥
अहुपत्मति: दश्ययुते ज्ञात: स्वाध्यात्मकः ॥
Sloka 7.—The person born under the star उत्तरारलगुणि (Uttaraphalguni) will be loved by all, earn money by his own learning, will be voluptuous and happy. If a person be born under the star हस्त (Hasta), he will be industrious, impudent, fond of drinking, merciless and thievish.

वुष्टिकारः—
भोगाभिनवः सौख्ययुतो नितान्तविद्याविगम्यः सुभाषो यमङ्गेः ॥
उस्साही प्रतिभानवाच्च गतजःगङ्गोरः कों पान्तः ॥

तथा ्त पराकाँ:—
हस्तगर्भवायिः दाता भोक्ता विहारारतिशोऽधीं: ॥
सतुवारगीतिः क्षाराधने मातो बिख्रान्तः ॥
उपचितकरशरणुजो बहुविचवनवान्वतामणि: सेव्यः: ॥
घमर्येकामभागी हुसेतु सुतवारसे जातः ॥

चिन्त्राम्र्नरस्वत्याधरः सुतोचनानङ्कश्च मवति चिन्त्रायमद ।
दान्तो वणिकु रुपास्तः प्रियामाग्नेश्वतु: स्वातः ॥८॥

Sloka 8.—The person born under the star विश्व (Chitra) will wear beautiful garments and flowers, and will have beautiful eyes and limbs; while the one born in स्वाती (Swati) will be modest, clever in trade, will be compassionate, sweet in speech and virtuous.

गुणाकरः—
चार्वः: प्रियचित्रवस्त्रकुमस्वस्वतः विशालेक्षणः:
भमं्जः: प्रियवानवाणिग्वनव्ये दान्तो दुर्योधनेवेदः ॥

तथा ्त पराकाँ:—
बेदार्घ्यावस्त्रकुशः पद्ममञ्जरिन्दिष्टकरः ्तः
विश्राक्ष्यावायथु सुम्मस्त वर्षिप्रक्षः ॥
बहुजनमतः काक्षु सिस्वायोऽक्षु मध्योवः: ॥
वासाचनेऽवक्षितुः: स्वातः ब्यातु: कुमाश्वः ॥

ईंसुद्वेदो दृष्टिमाण्वचनपदः कर्तहाडियादासु ।
आन्दो विदेशवासी स्वायतनोलोकाधासू ॥९॥
Sloka 9.—The person born under the star विष्णु (Visakha) will be envious, covetous, of bright appearance, clever in talking and quarrelsome. The man born in अनुराधा (Anuradha) will be opulent, will be dwelling in foreign countries, will be unable to endure hunger and will ramble from place to place.

Sloka 10.—If a person be born in the star यज्ञ (Yjeshta), he will not have many friends; he will be contented, will be virtuous and will be exceedingly irritable. The one born in मुख (Moola) will be proud, wealthy, happy, of a soft disposition, firm-minded, but luxurious in his living.
Sloka 11.—The person born in the star पुर्वशाळध (Purvashadha) will have an amiable wife, will be proud and firm in friendship; while the person born in उत्तरशापध (Uttarashadha) will be well-behaved, righteous, will have many friends, will be grateful and amiable.

गुणाकरः—

प्रियानन्दः प्रियस्वरे मानी राग्दृ हर्षाश्रृः।
बनीतो धार्मिको वैसे कुतःवे वद्यवान्धवः॥

तथा च पराशरः—

सदिष्ठापरमसन्धिंद्रः क्षेत्र साधिण्युः परश्व दरेष्ठुः।
निवधमलयार्थः प्रयवमनः पुर्वशाष्ठासु॥
यानोधानवभितः प्रवाससुरीच्छमासुसेवी च।
बहुसिद्धार्थः प्रयवाक्ष जातः सातिष्ठेदेवे च॥

श्रीमान्यावेशं श्रुताशुद्रार्दशं धनान्वितं वृहातः।
दाता चायमः शूरो मीतिरियो धनिष्ठासु धनुधारः॥१२॥

Sloka 12.—The person who is born in the star श्रवण (Sravana) will be learned, possess a generously-disposed wife, will be wealthy and famous. The person born in धनिष्ठ (Dhanishta) will be liberal in his gifts, wealthy, courageous, fond of music and greedy.

गुणाकरः—

वद्यारदारो धनासु धनिष्ठः स्त्राहिष्ठार्थिष्ठे श्रुतान्व धनुङ्मुच्यः।
धनासियोगी रुचिरलक्षं अस्त्यायी धनिष्ठासु रणेष्ठबरः॥

तथा च पराशरः—

ज्ञातिष्ठे धनारदाराधिर्मवंति दक्षिणं दश्तः।
निवधमरोगार्थः अवगो हृदशागुष्ठः॥
धनावस्यान्यङ्गार्थानंदः स्वात्त्वतिस्फलवते यवः।
अक्षेत्रामक्ष ज्ञितिरिष्ठुः श्रवप्रायभवारः॥

स्फूतायन्यसनी रिपुहा साहसिकः शतभिष्मु दुर्ग्राहः।
मद्रास्यादिशः श्रीजित्यनप्रददाता च॥११॥
Sloka 13.—If a person be born in the star शतभिषक् (Satabhishak), he will be truthful, unfortunate, will conquer his enemies, will be daring and hard to be won over. The person whose birth is in पुर्वाभ्यायपत्र (Purvabhadrapada) will be afflicted, will be henpecked, wealthy and clever, but a miser.

Slokas 14.—The person born under the star उत्तराभ्यायपद (Uttarabhadrapada) will be clever in speaking, happy, possess children, will overcome his enemies and be virtuous; while the person born in रेवती (Revati) will have a symmetrical body (all his limbs perfect), will be liked by all, will be courageous, clean and wealthy.

Thus ends the 101st Adhyaya on the “Effects of Birth in the Asterisms”.

० ए ७८.
Rashtriya: ॥१०२॥ Division of the Zodiac into Signs.

अधिन्योग्य भरणो बुधलापाद्ध कौटियते मेघः।
बुधमो बुधलापेष्टि रोहिण्योक्ति च मुचियसः ॥१॥

Sloka 1.—The sign (बेष-Mesha) Aries comprises the whole asterisms of Aswini and Bharani and the first quarter of Krittika; (व्रष्ण-Vrishabha) Taurus, the three remaining quarters of Krittika, the whole of Rohini and the first half of Mrigasira.

मुचियसः रौद्रं पुनर्सोरंग्रात्रत्र भिथुनः।
पाद्धु पुनवतुलित्यः श्वेतो च कक्षः ॥१॥

Sloka 2.—Sign (भिथन-Mithna) Gemini comprises the latter half of Mrigasiras, the whole of Ardra and the first three quarters of Punarvasu; (कक्षः-Karkataka) Cancer, the last quarter of Punarvasu and the whole of Pushya and Aslesha.

सिंहस्य मण्डा पूर्वाँ च फल्गुनी पाद उत्तरायाशः।
तत्तरदंशेः हत्तात्तेश्वरेः च कन्यायुः ॥२॥

Sloka 3.—The sign (सिंह-Simha) Leo comprises the whole of Magha and Purvaphalguni and the first quarter of Uttaraphalguni; (कन्या-Kanya), Virgo, the remaining quarters of Uttaraphalguni, the whole of Hasta and the first half of Chitra.

तौलिनिव चित्रान्त्याः स्वाति: पादत्रेः विकाशः।
अतिनिव विशाखापाद्तात्रेत्याः नारायणिव ज्येश्वः ॥४॥

Sloka 4.—Sign (तुल-Tula) Libra consists of the latter half of Chitra, the whole of Swati and the initial three quarters of Visakha; sign (व्रिष्क-Vischika) Scorpio, of the last quarter of Visakha and the whole of Anuradha and Jyeshta.
Sloka 5.—Sign (क्रम- Dhanus) Sagittarius comprises the whole of Mula and Purva-ashadha and the first quarter of Uttara-ashadha; sign (मकर- Makara) Capricorn, of the remaining three quarters of Uttara-ashadha, the whole of Sravana and the first half of Dhanishta.

Sloka 6.—Sign (कुम्भ- Kumbha) Aquarius comprises the latter half of Dhanishta, the whole of Satabhishak and the first three quarters of Purvabhadra; sign (मीन- Meena) Pisces, the last quarter of Purvabhadra, and the whole of Uttarabhadra and Revati.

Sloka 7.—The signs Mesha, Simha and Dhanus commence with the beginning of Aswini, Magha and Mula respectively; and the odd asterisms (beginning with the third) retire from each sign with one or more quarters in an increasing order.

The 3rd Star is Krittika; it closes Mesha with its first quarter. Mrigasiras is the 5th; it closes Vrishabha with its second quarter; and so on.

Thus ends the 102nd Adhyaya on "The Division of the Zodiac into Signs".
Effects of Planetary Combination at the Time of Marriage.

Sloka 1.—If the Sun or Mars occupy the Lagna at the time of marriage, the girl will become a widow; Rahu in such a position will deprive her of her children; Saturn will make her penurious; Venus, Mercury or Jupiter will give her a good character; the Moon will cut short her span of life.

Sloka 2.—The Sun, Saturn, Rahu or Mars posited in the 2nd house from the Lagna causes unfailingly indescribable miseries arising from poverty; Jupiter, Venus or Mercury in such a position makes the girl very rich and have a long-lived husband; the Moon enables her to become the mother of many children.
Sloka 3.—The Sun, the Moon, Mars, Jupiter, Venus or Mercury, when posited in the 3rd house from the Lagna, makes her always wealthy and have many children; Saturn makes her famous and the beloved of her husband; Rahu in such a position invariably causes death.

Sloka 4.—When Saturn occupies the 4th house, very little milk will flow from her breasts; the Sun or the Moon in such a position makes her unfortunate (i.e., disliked by the husband); Rahu creates enemies (or a co-wife); Mars causes poverty; Venus Jupiter or Mercury bestows happiness.

Sloka 5.—The Sun or Mars in the 5th house from the Lagna will certainly destroy her issue; Mercury, Jupiter or Venus bestows many sons; Rahu causes death; Saturn, a fell disease; the Moon brings about the girl’s death ere long.
Sloka 6.—Saturn, the Sun, Rahu, Jupiter or Mars in the 6th house makes the bride the beloved of her husband, and devoted to the elders (such as the father-in-law); the Moon makes her a widow; Venus, penurious; Mercury, wealthy but fond of quarrels.

Sloka 7.—Saturn, Mars, Jupiter, Mercury, Rahu, the Sun, the Moon and Venus posited in the 7th house, cause perforce widowhood, imprisonment, destruction, decay, loss of wealth, disease, absence in other places and death respectively.

Sloka 8.—Jupiter and Mercury (severally or together) in the 8th house cause separation between the husband and the wife for certain; the Moon, Venus and Rahu cause death; the Sun makes her predecease her husband; Mars, sickly; Saturn, wealthy and the beloved of her husband.

भर्ती सुगुणिताकर्षणिपुष्ट 
जीवित धमेरितरां श्रेष्ठस्त्रौरोगम्।
राहुक्ष्यंतन्यश्र करोति वन्य्यां
कुन्यास्मातस्मातनां मुखे ब्रह्माक्षः॥१५॥
Sloka 9.—Venus, the Sun, Mars and Jupiter posited in the 9th house make the girl devoted to virtue; Mercury gives her good health; Rahu and Saturn make her barren; the Moon gives her daughters and much roaming about.

राहुनंभःखङ्गतः विद्वां करोति
पापे रत्न दिनकर्ष श्रेष्ठर्षः ।
मुत्त्रुः कुजोद्यरहितां कुलगं च चन्द्रः
श्रेष्ठां च वनवती सुभंगां च कुर्षः।२०।।

Sloka 10.—Rahu in the 10th house causes widowhood; the Sun and Saturn make her addicted to sinful deeds; Mars causes death; the Moon makes her indigent and unchaste (frail); the others (Mercury, Jupiter and Venus), wealthy and beloved of the husband.

आये रविब्रह्मानुसं सधनां श्रावङ्गः
पुत्रानिवितां विदितिसुतो रजिजो चनावाम्।
आयुष्मती सरसुः शशिजः सम्ब्रह्मः
राहुः करोत्यविवर्यां भुगुर्षभुकाम्।२१।।

Sloka 11.—The Sun posited in the 11th house bestows many sons; the Moon, wealth; Mars, sons; Saturn, wealth; Jupiter, longevity; Mercury, prosperity; Rahu, long life on the husband; and Venus, riches.

अन्ते गुरुवानन्तो दिनकर्षरित्रां
चन्द्रो धनवायकारो कुलगं च राहुः।
सार्वी भुगः शशिस्तो वरुणप्रीतीः
पानस्सत्तहुः राविजः कुजः।२२।।

Sloka 12.—Jupiter in the 12th house confers wealth on the bride; the Sun makes her poverty-stricken; the Moon, a spend-thrifty; Rahu, immoral; Venus, devoted
to her husband; Mercury bestows many children and
grand children; Saturn and Mars make her heart addict-
ed to drink.

गोपेये चाहतानं खरुपुतदलिता या तृ धौलिदिनान्ते
सोद्रा सुन्दरीणं विपुलवनसुतारोग्यसौभायवकर्त्ताजीः
तस्मिन काले न चक्षे न च तिथिकरणं नैव लम्बं न योगः

ह्यातं पुंसां सुखार्थं शमयति दूरितान्युतिधं गोरजस्तु॥१९॥

Sloka 19.—The dust that is raised in the evening
by the pointed hoofs of the cows beaten by the cow-herds
with their sticks is favourable for the marriage of beauti-
ful girls. It bestows abundant wealth, sons, sound health
and leads to the husband’s affection. At this time it is
not at all necessary to consider the asterism, the Tithi,
Karana, Yoga and Lagna. For, the dust raised by cows
is noted for giving happiness to men and wards off all
sins.

Thus ends the 103rd Adhyaya on the “Effects of Planetary
Combination at the Time of Marriage”.

इन्हें गोचरावध्यायः ॥१०४॥ On Transits of Planets.

प्रायं ऋणं विनाट्तानि प्रकाशार्थाणि चिरतनानि
रत्नानि शाखाणि च योजितानि नवर्गणां शैवशि ति समाधि ॥१॥

Sloka 1.—Generally, ancient gems and Sastras
which are without strings (unstrung) and a metrical form
(respectively), whose bores are quite visible and faults
apparent (respectively), become fit to be worn as orna-
ments and to be held in high esteem (respectively), when
they are combined with new strings and excellent ideas
couched in fine metres (respectively).

प्रायं गोचरो व्यवहारीयोत्त्कलाणि वस्थामि।
नानाप्रायार्यं स्वयंचरलतं ध्वमच्छं न।॥१२॥
Sloka 2.—Generally, the transit of planets comes within the purview of our daily experience. Hence I shall expound its effects, O noble persons in varied metres. Kindly excuse my volubility.

This verse is composed in the आयां metre known as मुखचर्च. Here the author steps into the realm of Prosody too. Primarily, metres are classified under two heads, viz., दृष्टि and जाति. The former is based upon groups of three syllables called अंकरण, while the latter, upon groups of four Matras or syllabic instants. आयां belongs to the latter class. Most of the verses in this work are in the आयां metre, whose construction is as follows:— The first and third quarters must have 12 Matras each of three Ganas, the second, 18 and the fourth 15. In the second, there will be four Ganas and a final long syllable. In the 4th, the 9th Matra will be considered as a group by itself. Thus in both the halves, there will be 7 groups and a long syllable (2 Matras). It is a rule that the odd groups ought not to have जर्ग (―-) and the sixth ought to have जर्ग or four लघुस (――). Let us take the above verse itself and see if it satisfies these conditions.

\[
\begin{align*}
&1 \quad 2 \quad 3 \quad 4 \quad 5 \quad 6 \quad 7 \quad \ldots \quad (12+18) \\
\ldots & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad (12+15).
\end{align*}
\]

In addition to this, the above is मुखचर्च आयां; i.e., the 2nd and 4th Ganas of the first half should necessarily be जर्ग having a long syllable on either side; the second half follows the rules of an ordinary आयां. In the above example the 4th गण is not ज.

माण्डव्यागिरिः धृत्राः न मदरत्र रोचेदश्वत्रा नैवम्।
साध्वी तथा न युंसं प्रियः यथा खास्तिनचप्पल।।

Sloka 3.—Or, my statements on this subject will surely be admired by the learned who have heard those of Mandavya, for men do not love their devout and chaste wives so much as they do courtesans.

This verse is composed in the जघघचप्पल kind of आयाः whose characteristics are that the first half is like that of the ordinary आया and the second like that of मुखचर्च. Mandavya’s statements,
though containing the truth, are not couched in fine words and metres. So, the author says that his will be loved and appreciated by the cultured. This Mandavya is mentioned by Pingalacharya as an author on Prosody.

Sloka 4.—The Sun in his transit is beneficial in the 6th, 3rd and 10th places from the Janma Rasi; the Moon in the Janma Rasi, the 3rd, 6th, 7th and the 10th houses; Jupiter, in the 2nd, 5th, 7th and 9th; Mars and Saturn, in the 3rd and 6th; Mercury, in the 2nd, 4th, 6th, 8th and 10th; all the planets are beneficial when they transit the 11th place. Venus causes dread like the tiger in the 6th, 7th and 10th; (in other places, he confers beneficial results).

A knowledge of वेष is quite necessary for ascertaining, the correct results of transit. See जन-पि Adhyaya XIII-60 and भ-री. Adhyaya XXVI.

This verse is composed in the शारदील्विनीतित्रत्व whose definition is गृहर्मिनेवज्ञानात्तः: सभुरतः शारदील्विनीतित्रत्वा जनमन्यायासदृशः: व्यष्टि विभत्तानं कोष्ठरोगाध्वदतात।
विच्छिन्न द्वितीयं दिर्गतिः च न सुलं वष्णां चुरुं च।
खानमपि तृतीयं धननिवेशयुद्ध कर्त्यकसारिहर्षः
रोगान् द्वे चतुर्थं जन्यति च न्युनं सर्वाः सोमविभाष्य।

Sloka 5.—The Sun passing through the Janma Rasi causes fatigue, reduces wealth, brings on bowel-disease and wearisome travelling. When he transits the 2nd house, there will be loss of wealth and the person will be unhappy. He will be duped and suffer from eye-trouble.
In the 3rd house, acquisition of a new position, advent of moneys, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun causes diseases, and there will often arise impediments to the native in the matter of his sexual enjoyments.

This Sloka is in लगभग metre which is defined as अभ्यासवान ध्वनेन त्रिमुनितंतयता लगभग कोंसिलेयम्.

पीड़ाः स्थः पशुः पशुमस्ये सवितारि बहुः रोगानिजिनिता:
पशुस्कृतो हृदिति रोगान्तू क्षययति च रिपूष शोकांश्च तुद्वति।
अध्वनिन सर्सृशो धृतगदन्थं दैन्यं च कुलेः
रुक्क्षाताः चाष्ट्शस्ये भवति सुचरुना न खापि विनिता।।6॥

Sloka 6.—When the Sun transits the 5th house, there will be multifarious troubles arising from illness and enemies; in the 6th, he puts an end to illness, enemies and grief; in the 7th, there will be wearisome travelling, diseases of the stomach and humiliation; in the 8th, he will suffer from fear and diseases; and even his own wife will speak harshly to him.

This verse is called सुबद्धा. This consists of 20 letters; the definition is

जेया सतयापि परिवारलक्ष्यता स्वतः गः सुबद्धा।

रागवापैल्यं कूर्तिति नवमे वितचेष्टाविरोधोऽ
जयं प्राप्तोद्वृत्तं दशमशृङ्गेः कर्मसिद्धं कर्मेण।
जय्यं रामं विधिमापि चैकादशे रोगानां
सुबद्धानां चेष्टा भवति सफला द्वादशे नेतरेयम्।।7॥

Sloka 7.—The Sun in the 9th causes danger, humiliation, disease and impediments to wealth and undertakings; in the 10th house, a very mighty undertaking will
be successfully completed. A new position, honour, wealth and freedom from disease will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th, the activities of only those that have a bright character will be successful and not of others.

This is in सुभा metre—A पार consists of 19 syllables

शशी जन्मन्य्जपववशयनाचादनकरो
द्वितीये मानार्थानु ग्रहयति सविधानश मति।
तृतीये वस्त्रविभाजनसौख्यानि रम्भे
चतुर्थेविवेशातः शिखरिणि श्रुतः सदाः।॥८॥

Sloka 8.—The Moon in her travel through the Janma Rasi gives excellent dishes, couches and shawls; in the 2nd, reduces honour and wealth and causes impediments; in the 3rd, confers clothes, damsels, wealth, success and happiness; when she is in the 4th, one loses trust in others, as in a mountain infested with snakes.

The metre is शिखरिणी- (17 syllables).

२४ छैविष्णु यमनस्मागः शिखरिणी.

dैन्यं ह्याधि श्रुचमपि शशी पश्चे मार्गमितं
प्रेमे विचं जनयति सुखं ग्रहुरोगवशं च।
यानं सान्त श्रुणमभवं सत्तमे विद्विघाम्
मन्दाकान्ते फलिनि हिमगी चायंभे मीरं कल।॥९॥

Sloka 9.—The Moon in the 5th brings about humiliation, illness, grief and obstruction to journey; in the 6th, confers wealth and happiness and destroys enemies and diseases; in the 7th confers vehicles, honour, couches, food and money. Whoever is not frightened as by a snake trodden upon accidentally, when the Moon is in the 8th?
Sloka 10.—The Moon in the 9th causes imprisonment, agony, suffering and stomach-diseases; in the 10th, confers position of authority and accomplishment of one’s task; in the 11th, prosperity, meeting of friends, riches and joy; in the 12th, causes expenses and blemishes caused by one’s own action, as in the case of a bull (which spoils both its hoofs and horns, by striking the earth, etc.)

The ३४ is वृषभचरित—It is also known as हरिणी

वृषभचरितं भसो स्रोती गो रसोद्भिषोऽसः—

कुजेदीमिगात्रि मथमे हिर्यते नरेन्द्रपाहो कलहारिदोषः।
भुः ग पितानानुलचीररमेनुङ्गेन्द्रवज्जतिमोक्षः यः खात। ॥ ११॥

Sloka 11.—Mars in the Janma Rasi causes bodily affliction; in the 2nd, trouble from the sovereign and enemies, quarrels, excessive bilious troubles, fire accidents, robbery and disease, though the person is like Upendra or thunderbolt.

This is in उपेन्द्रवज्रः—

उपेन्द्रवज्रः तु जताय जगाणाः—

द्रवीणामुङ्गस्वरकारस्यो भैरवः सकाशत्कलमाद्याधि।
प्रदीपिमाः धनमौर्यिणिना धातवाकरार्थायनि किलापराहृष ॥ १२॥

Sloka 12.—Mars in the 3rd confers benefits through thieves and urchins, energy, authority, wealth, woollen articles, mineral wealth and the like.
This is written in उपजाति, a combination of घनब्रजः and चंपेग्रहः.

महति धरणि चतुर्थ्यं ज्ञरत्तरणदास्तुपुत्रः।
कुपुष्पवज्ञेनवच भक्तमात्रेनस्मापि करोति चाहु मय्य। १३॥

Sloka 13.—Mars in the 4th causes, fever, stomach-maladies, bleeding and great harm through the association with the wicked.

This is in प्रतिघातकः—निन्हेमानि ननि रति युद्धः—

रिपुजलकोष्मयानि पञ्चमे तनयक्रतात्श ज्वलो महीसुते।
खुलीरपि नास चिरं शेतु खिलरा धिराति कमरिच मालती बधा। १४॥

Sloka 14.—Mars in the 5th causes enmity, illness, anger, fear, grief on account of one’s sons, and a quick loss of energy as the tossing of a jasmine wreath from the head of a monkey.

The metre is माल्लरी-नजरकौरिरपि माल्लरी मता—

रिपुमयकलहेतिर्निर्जितः सकनकब्रित्रिमात्रकामं।
रिपुमयवनवते महीसुते क्रिमपरवक्त्रविकारमीक्षते। १५॥

Sloka 15.—Mars in the 6th brings about the termination of strife with one’s enemies, fear and quarrels, and confers gold, corals and copper thus enabling a person to hold his head aloft.

The metre is अपरक्रमः-

अयुज्ज नवरक युद्धः समे तदपरवक्त्रेमिदं नजो जैसो—
कलहकलहरादिकलहराधारणकुलण्डसुमे।
शरस्त्रतजस्तकः श्लेष्टिवच्चमानोस्मेते।
कुन्जे नस्तरंसंगोते परिभवार्तनाशादिपि।
बिलम्भितगतिरभवत्वस्वलधारलतुज्जमे। १६॥

Sloka 16.—Mars in the 7th causes quarrel with one’s wife, eye-trouble and stomach-disease; in the 8th house,
the native will be emaciated through bleeding, and there will be loss of wealth and honour; in the 9th house, he will suffer insults, loss of wealth and impeded gait owing to the loss of bodily fluids and consequent weakness.

The metre is स्वधिकान्तमौलध्यः
विष्णूनिविवित्रायं जस्ते।

दशमगुहं तन्म संम महीज विश्राणवनासिन्धुवान्त्यम जयप्र
जनपदमपरिस्थितिः शुद्धं वनभवित पर्यंतवः सुपुपितायः।

Sloka 17.—Mars in the 10th produces neutral effects; in the 11th, he causes gain of various kinds of riches and success, and enables one to exercise power and authority over the country, just as a bee has its free movements and enjoyment in a forest of abundant flowers.

The metre is स्वपुपितायः
भीति जगति नो जनश्री यो जनमिति जरोजः पुपितायः

नानावृत्तवेद्यादशाम महीसुते सन्ताप्यतेः नर्षत्रतेः मानवः।
स्वाजन्यविशेष सनेत्रवेदनैवेयायंशव्यवस्थाभिन्वेत।

Sloka 18.—Mars in the 12th house tortures a man with expenditure of various kinds, hundreds of disasters, wrath of women, bilious affections and eye-pain, though the person may be proud of his being a scion of Indra (or birth in the family of Indra).

The metre is स्वद्वाशाः
जस्ते हुं संवध्यसुरीति जरी संवध्यस्वा प्रथमाश्रे गुरी

dुष्कायथिसनाहिततमेतः ब्रूतिः
जन्मस्मिज श्रीशुभे पथि गच्छन्ति धार्मिकक्रम न वृत्तिः।

Sloka 19.—When Mercury transits through the Janma-Rasi, a man will have his wealth depleted through wicked persons, tale-bearers, enemies, duplicity, imprisonment and quarrels, and he will not hear even a kind word
in his wanderings.

The metre is स्वागत-स्वागता रत्नभर्णा च।

परिमूळो घनगते घनलुभि: सहजगे शिष्युणे सुहदासि:।

नृपतिश्रुमयशशिक्षितचिचो हृदपद वजति हुर्थरिते: स्ने: ॥२०॥

Sloka 20.—When Mercury passes through the 2nd house, a person will meet with ill-treatment or insult, but will acquire wealth; when he travels through the 3rd, he will make friends, have fear at heart for the king and enemies and roam about brisly on account of his wicked deeds.

The metre is हृदपद-हृदपद नभजय: कथितं तद्॥

चतुर्थं खजनकुलमुखस्य घनान्यमो मवति च श्रीसरसिमें।

सुतिष्ठे तनयकलन्यविश्वसं निषेधेन न च हुरिरामाणि विषयम् ॥२१॥

Sloka 21.—During Mercury’s transit through the 4th house, the person’s relatives and family will prosper, and he will gain wealth; when he travels through the 5th house, the person concerned will quarrel with his sons and wife, and will not enjoy even his charming wife.

The metre is सरिचा—यजो सजी भिि भजिरः चचुजः॥

सौभाग्यं विजयमथोचार्थि च एष्ठे वेदांग्यं कलहासतीव सप्तमें हः।

सुखुमि जयमुक्तविचलामा नैपुण्यं मवति मतिस्त्यमृष्णीयम् ॥२२॥

Sloka 22.—During Mercury’s transit through the 6th house, the person gets popularity, success and rise; when he passes through the 7th, he loses his lustre, and have quarrels often; when through the 8th, he will have gains, success, children, clothes, money and skill that brings solace to his heart.

This is in प्रहर्षणायं metre स्याशभिषेन्द्रगाः प्रहर्षणीयम्-

विष्टकरो नवम! शाशिपुत्र: कर्मगतो रिपुहा घनदच।

सप्तमदं शयनं च विष्टेचे तदहदोष्ठ क्रथां सत्रं च ॥२३॥
Sloka 23.—When Mercury passes through the 9th house, he creates obstacles; through the 10th, kills enemies, bestows wealth, a beautiful damsel on a couch, her house property, fine words and sheets.

The metre is दोषक.—
दोषकमिच्छति भविष्यताऽः ॥

वनसुतुलयोगिनिर्मात्रवाहासांतुः-
स्तुङ्किरणपुत्रे लाभेः सुव्रताः ॥
रिकुपरिमनवरोः पीडितो द्राद्वखः
न सहिति परिमोक्तः मालिनीयोगसाहूः ॥२४॥

Sloka 24.—When Mercury passes through the 11th house, the person will get wealth, sons, happiness, wife, friends, vehicles and contentment; he will also speak sweet words; when through the 12th, he will be troubled by enemies, insults and diseases; he will not be able to enjoy the pleasure of union with his beloved.

The metre is मालिनी—
नमस्यवयुवेष मालिनी भोगिकोऽकेः ॥

जीवे जन्मन्यपगतिरन्यीः खान्यन्यी बहुकलहुतः ॥
प्राप्यार्येत्संधि व्य्हरिपि कुले कान्तालाहः भ्रमरविलसितः ॥२५॥

Sloka 25.—When Jupiter passes through the Janma Rasi, the person will lose his money, mental balance and position; he will quarrel frequently; when he travels through the 2nd, he will get wealth and be free from enemies; his beloved will sport with his mouth as does a bee with the lotus.

The metre is भ्रमरविलसितः—
को भो भी गो भ्रमरविलसितः.
इ. सं 98
Sloka 26.—When Jupiter passes through the 3rd house, the person will be troubled by loss of position, and his undertaking will be spoiled; when through the 4th, he will be troubled by multitudinous worries caused by his relatives, and he will get peace of mind neither in the village, nor in the forest that abounds in intoxicated peacocks.

This is in ग्रहपुरुरस्.—

के तर रणां शतो यस्मा मातमयूरस्—

जनयति च तनयभवनमुशगतः
परिजनशुभसुतलितसुभरायनः।
सकनकपुरुरुहुवृत्तसंग्रहः
न्यायगुणिनिर्देशकः विद्वधर्मः।॥२७॥

Sloka 27.—Jupiter passing through the 5th house bestows servants, meritorious acts, sons, elephants, horses, bulls, gold, houses in town, young women, garments, gems and a number of virtues.

The metre is मातियुगणनिकरः—

वसुगृह्यतित्रिति अणिमुग्धानकरः

न सखीवदन्त तिलकोज्जलं न म च य व विनिकोऽकर्मनादित्यु॥
हरिणप्रकुतशानविचित्रितं रिपुपते मनसः सुखं गुरुः॥२८॥

Sloka 28.—When Jupiter passes through the 6th house, even a friend's face bright with the Tilaka will not please a person's heart; nor the forest that is resounding
with the notes of pea-cocks and cuckoos and looking wonderful by the frisking of the fawns.

The idea is, friends will become enemies and good things will look hateful. This sloka is in विष्णुस्तरसम्-

श्रीकाराचिताभवती क्योगी नममर्मश गणेििन्मल्लस्मृ

शिदशगुहः आगः रात्मोऽग धनमशं तृष्णामन्यपवाहाः।
जनयति समराधिश्रुयेतो लिङ्कपदां च गिरि विषण्ण च॥२९॥

*Sloka 29.*—Jupiter in the 7th confers couches, erotic pleasure, wealth, food, flowers, vehicles, graceful speech and intelligence.

The metre is लक्षितपदः—

कलितपदः न जैसेिविवीहे,
बन्धं व्याप्यां चाट्यम् शोकप्रयं मागंशिशां तृष्णुमत्वांश्च रोगात्।
नेपाणांप्रज्ञकार्मगौँसिद्धि प्रमे चीनः शालिनीना च लामभू॥३०॥

*Sloka 30.*—Jupiter in the 8th house causes imprisonment, disease, intense grief, hardships on a journey, and diseases almost amounting to death. When travelling in the 9th house, Jupiter confers skill, authority, sons, success in the task undertaken, wealth and fertile lands.

The metre is शालिनी—

मासी गी शेषाधिकिनीवेदवेदकोः—

शानकल्याणाद् दशकृष्णस्तत्पदे सवति लामभो गुहः।
ढाढेिश्वरे बिलोंसुस्माभाग् वाति पद्यां नरो रघोद्रतः॥३१॥

*Sloka 31.*—Jupiter in the 10th house destroys one’s position, health and wealth; in the 11th, he bestows the above things; in the 12th, he gives grief causing the person to swerve from the right path, though he may be proceeding in a chariot on his journey.

The metre is सोहस्—

रायरेगरेिने रघोद्रतः—
Sloka 32.—When Venus in his transit travels through the Janma Rasi, he confers on the person concerned a
good deal of the requisites of love, fragrant and attractive
perfumes, flowers and garments, couches, houses, seats
and food. Consequently, the person will act the part of a
bee on the lotus of the face of an intoxicated beloved.

The metre is विकासिनी—

चरति विकासिनी चदि नज़ौ भलगुरु—

युक्ते द्वितीयगुहे प्रसवार्थान्यभूपालसमस्वतकुमब्धिहितान्यवायप्
संसेवते क्षुमरतनविभृपितश कां म वसन्तितलक्षुम्यभृम्मोषोपि॥

Sloka 33.—Venus in the 2nd house bestows issue,
wealth, corn, royal favour, family interests, flowers and
gem-ornaments. Consequently, the person though grown
old with grey hairs (like the flowers of Tilaka in the
spring season), enjoys sexual pleasures.

The metre is वसन्ततिलक—

उक्ता वसन्ततिलका तभजा जगो ग—

आन्तर्मानास्पदभूतिविवेकश्रुण्यान् दैत्यगुरुस्तूतीये ।
दचे चतुर्थयष शुद्धसमाजं स्वेदन्त्रवच्चं प्रतिमण्ड्रां च शक्तिः ॥३४॥

Sloka 34.—When Venus passes through the 3rd
house, the person gets authority, wealth, honour, position,
prosperity, garments and destruction of enemies; when
Venus travels through the 4th, he meets with friends, and
gets power similar to that of Rudra, Indra and thunder-
bolt.
The metre is ब्रम्हस्वराजः
स्मारितत्वमं यदि से जगति नः

जनपति शुक्रः पश्चसंख्यो गुरुपरितोष्य वन्यजनानक्षियोः
सूक्तवनलभिः सिम्बरसहायानंविनितं चारिबलेः॥३५॥

Sloka 35.—When Venus passes through the 5th house, the person’s elders are pleased; relatives come to him; he also gets issue, wealth, friends’ helping hands; and his enemies are destroyed.

The metre is अनःवसिता-
अन्वरसिता न्योर भूग गुरहस्वे—
पछो भूगुः परिमवरोगातादि: स्वहितुकं जनपति सस्मोद्ग्रुः
यातोद्वम मधनपरिधादमदो लक्ष्मीवतीषुपनपति सिन्यं च सः॥३६॥

Sloka 36.—When Venus passes through the 6th house, the person suffers humiliation, disease and mental torment; when through the 7th, some disaster pertaining to or caused by women; when through the 8th, he gets houses, attendants and a prosperous wife.

The metre is क्रमी-
क्रमीरितयं नमस्तजगैवहाः—

नवमे तु वर्षविवितसुलभागः भूगुषेष्वर्षविवितनिचयश्च भवेत्
दशमेवमानकलहानि निष्पत्ति प्रभितिर्कराण्यपि वदनु लभते॥३७॥

Sloka 37.—When Venus passes through the 9th house, the person performs religious acts, gets women, happiness and wealth, and garments; when through the 10th, he suffers insults and quarrels invariably, though he speaks very few words.

The metre is प्रभिताः-
प्रभिताः समस्यवाच ये—

उपान्यगो भूगोः घुरः ग्रहजुनास्तग्नादः
पञ्चाभरागोमोत्यगः शिरस्तु नामरागम्॥३८॥
Sloka 38.—When Venus passes through the 11th house, the person gets friends, wealth, food and perfumes; when through the 12th, he acquires wealth and garments, but certainly loses some of the latter.

The metre is रितर चन्द्रि प्रकोपित:

प्रभुने राविज्ये विपचित्रतः खजनेविरचः कुतकनुवधः ।
परदेवशुद्रसुजुगंतनो विपुलार्थुस्तोर्कर्दीनस्तुः ॥ ६७५॥

Sloka 39.—When Saturn in his transit passes through the Janma Rasi, the person will be troubled by poison or fire, will be separated from his kith and kin, will kill his relations, will wander in foreign lands, will have neither friends, nor a house to live in, will be hateful in appearance, will be poor, without children, a wanderer and pale.

The metre is तेव्रक—

चारवशाहितिगोधें दिनकरतनये
रुपसुलापनोतरतनुर्विहतमदवः ।
अनुपांकः इत्यं संस्चरं तदथि सद्य भव—
क्रिया बंजरायशतिं न दर्द न च विस्तु ॥ ६७६॥

Sloka 40.—When Saturn passes through the 2nd house in his transit, the person will be bereft of good appearance, happiness, pride and energy; even if he should earn much wealth through other channels, it would not stay with him as water in a bamboo leaf.

The metre is वंशपचति—

धर्षरूपमेवर्गतं सरसमन्वयः ॥

वर्प्पुरः दुर्लभाप्रमो भजनि लघुः

इतिसम्प्रदेशोपदिशो भवम् ॥
Sloka 41.—When Saturn passes through the 3rd house, one gets money, slaves attendants, camels, buffaloes, horses, elephants, donkeys, houses, wealth, sound health and freedom from illness; and even if he is a coward, he will curb his mighty enemies through his heroic efforts.

The metre is चक्षिता—

वान्यराज रूपी च गुरुनाम सा च कक्षता—

चतुर्थ गृह सर्वप्रमुखः सहिष्णुमायार्दिनिधिग्निव्रतः

बल्लख सर्वं चासाहु दुःख सुजज्ञयातातुकारं च विचयम ||४२||

Sloka 42.—When Saturn passes through the 4th house, the person will be separated from his friends, wealth, wife and others; and everywhere his mind will be wicked, sinful and crooked like the serpent's crawling.

The metre is सुजाज्ञयातः

सुज्ञयात चतुर्भिंडकरे—

सुधान्नार्हिततः पशुमाले प्रजारकहुःकालपुरुषे

विनिहतापरिवेऽर: पशुवाले पिनवाच च विनितासं शीतपुरोषम ||४३||

Sloka 43.—When Saturn passes through the 5th house, one will be bereft of sons and wealth, and will be involved in serious quarrels; when through the 6th, he will have his enemies completely subdued, and will also become free from diseases; he will lick the lips of a charming damsel.

The metre is पुष्च—

वसुज्ञनेविसराः नौकुटा स्वरः

तथाप्रमाणं सत्तमेन च हीना श्रीपुरे श्रवणे दीनकेते

तत्तद्धर्ष्ये वैरहुत्रोघयं वैरयोंस्य पुस्मिकहोर्क्रेष्ट्यछिर्किश्वा ||४४||
Sloka 44.—When Saturn passes through the 7th house, the person will wander away from home; when, through the 8th, he will be without wife and children, and will engage himself in mean activities; when through the 9th, he will suffer similar troubles, and his religious duties, such as worshipping the sacred fire, will have a break through hatred, heart-disease and imprisonment.

The metre is डैवधेनी.

बाणार्यसियिक्षा बैवधेनी मसी यी—

कर्मग्राहितामित्रेष्वचिन्तियां विद्याकीर्तियोऽ परिहानिताः सौरे ।
तेष्वर्य लामे परियोपाधामात्याय प्राप्तोत्त्विपु य्योकोर्मिमालाम् ॥

Sloka 45.—When Saturn passes though the 10th house the person will acquire some position (or work) but will suffer loss of wealth, learning and fame; when through the 11th, he will develop a sharp temper, will have intercourse with others’ wives and also come by others’ wealth; when through the 12th, he will get a series of the waves of miseries.

The metre is उर्मिमाला—

मसी ती बैव रुपरि तिमिमाला—

अपि कालमेधत्व च पात्रं शुमकदिदिश्वायजूसवस ।
न मधो चुडु कं कर्मवे वा विस्तुत्त्विपि बेशवितान: ॥१४६॥

Sloka 46.—A planet that bestows by nature beneficial results yields its effects in conformity with the Dasa period through which the person is passing and with his merits. For the cloudy canopy does not release sufficient water even for (to fill) the Kudava measure in the spring season.

[Spring is not the proper time, nor the Kudava, a proper recipient.]

The metre is वितान-विश्वगिरिप्रणि विद्वि वितानम् ॥
Adh. CIV. Sl. 47-49.  

रस्ते: पुष्पागन्नन्ते । कनकद्रशोकुकुकुमेदिवाकरभूता
मत्या पुज्याविन्दुर्चेन्या सितकुसमरजतम्युः । सिनथम मदनर्दैः।
कृष्णद्रुव्ये: साँवे: सौम्यो मणिरजवतिलककुमेदेषुः परिपाणकः
प्रति: पीडः न स्वादुचादिः प्रति: विश्वातः यदि वा । श्लोक्ष्विज्ञामिभम्

**Stoko 47.** —The Sun and Mars should be devoutly worshipped with red flowers, copper-coloured perfumes, gold, bulls and Bakula blossoms; the Moon, with cows, white flowers, silver and sweet substances; Venus, with aphrodisiacs, etc.; Saturn, with black articles; Mercury, with gems, silver and Tilaka flowers; Jupiter, with yellow things. When these planets are pleased, there will be no trouble to the person, even if he falls down from a great height or enters the midst of sporting snakes.

The metre is सुज्ञविज्ञामिभस्, (of 26 syllables).

श्रमयोदनकस्मिनस्मिर्यस्मापि विश्वायिपुषुचेन्या

श्रीतिवणि वानयानायस्मानम्: सुजनायमाणसमामैलं ॥४८॥

**Stoko 48.** —Ward off the evil effects of malefic aspects by the worship of Gods and Brahmans, by propitiatory ceremonies, Japa (repetition of holy Mantras), observances, gifts, self-control and speaking to and associating with Brahmans.

The metre is उद्द्वता: विश्वम्

सत्रः समत्र दयाँ च नवजयुक्षणकन्तर्म।

चयय भवनजागः: शुरुयो सजसा ज्ञि च भवतीथे

रविमौनी पूर्वोऽथ शक्तिः श्रीमौर्योऽथ भ्रमणः ॥४८॥

सदस्वच्छुरामार्गाथि सुर्गीवः त्योस्यांतर्भूमयम् ॥५१॥

**Stoko 49.** —The Sun and Mars yield results, good or bad, in the first half of the sign travelled, while the Moon
and Saturn, in the latter half. The गृह-गिति and उपगृह-गिति varieties of the Arya follow respectively the first half and second half of the ordinary Arya in both the halves.

*Cf. इ. जा. अलाम ६.*

आदौ यादहू सूम्यः पव्वादपि ताहो मृति।
उपगृहितेमाटानां गणवत् सत्सम्प्रयोगो वा ॥६०॥

*Sloka 50.*—Mercury causes the same effects at the end of a Rasi as in its beginning (that is, the same effects throughout the sign), just as the number of groups of Matras is the same in both the halves of the Upagiti, or as friendship with the virtuous.

*Cf. इ. जा. शशिनयः फलवत् सर्वकालम्।*

आयारिणामिपि कुशले विनाशसमन्तार्हितसमस्यः।
गण हत्व पछे रहे स वतेलघुता जनं नयति ॥५१॥

*Sloka 51.*—Jupiter passing through the middle of odd houses produces disasters even to the righteous, and when through the 6th house, reduces the person to abject slavery or degradation, just as all varieties of the आया are spoiled by the presence of the जगण in the odd places, but it should be found in the 6th group, or it should consist of four short syllables,

Here the author gives the rule about the use of जगण in Arya metre. This has been already given in our notes on the 2nd Sloka of this Chapter.

अभ्रभ्रभ्रिति: श्रुभुवानी बलवा:
नम्रभ्रभ्रितुम श्रुभ्रबिष्योपगति:।
रम्भ्रभ्रभ्रिपि श्रुभ्रलयोर्चकंतः समता:
मिदमपि गीतकं लघु नाकियकं च यथा ॥५२॥
Sloka 52.—When a strong benefic is aspected by a strong malefic, or when a strong malefic is aspected by a strong benefic, his benefic or malefic effects will be neutralised, just as the (Prakrit) Geetaka and (Sanskrit) Narkutaka are equal in all respects.

The metre is नान्दक—नजभजजा कर्मौ च यदि नान्दकं तु तदा—
नीचेरिमेस्ते चारिद्वस्य सर्वं बुध यत्र परिक्रियितमृ।
पुरातन्वस्येव कामिन्यः सतिलासकटानिरीक्षणम् ॥५३॥

Sloka 53.—All the good effects enumerated above will be nullified, when the planet under consideration is in depression, in an inimical house, is eclipsed, or is aspected by an enemy, just as the amorous side-long glances of a loving damsel are futile on a blind man.

The metre is विष्णुस्
तौ भो यथौ चक्षुशयायां च चाहौ भो तथा च सन्ध्रवः च देशये।
तदव यत्र महात्माये वाच वस्माया ल्यु विक्रमाश्चाहितम्॥

This is a विष्णुस्— all the four feet are dissimilar.

वर्षसतोर्कर्फलसम्बन्धसुधानदतः समतुयाति यथा।
स्कन्दकमायोपितेश्वतालीये च मागधिगायायायां ॥५४॥

Sloka 54.—Saturn gives the same effects as the Sun does in his transit, while Mercury resembles in effect the planet he conjoins with, just as the (Prakrit) Skandhaka, follows (Sanskrit) Geeti, Magadhi Vaitaliya and Gatha, Arya in metrical feet.

सौरोर्कर्फलमयोपात सविकारो तन्मष्ट्रिर्धिरिकर्मृ।
पिंचवदाचरति नृणां मध्यकर्ता न तु तथार्योणां ॥५५॥

Sloka 55.—When Saturn is eclipsed by the Sun’s rays, his power to do harm to human beings increases greatly, except in the case of those noble persons who act
righteously, just as bile being greatly vitiated (made powerful) by men basking in the Sun, tortures them, leaving out those careful men who have a regulated diet.

This is in पत्थम metre, a kind of आया.

के काल पदं द्वितीयात्र प्रथमात परकेकन्त्र विचमधुविनि चरमे ।
पदस्तो कोषप्रेख्ये बिचु पदस्तो भवति भवति तु पत्थम ॥

यादशैन ग्रहेण्दुरुक्तस्तादमवेतसोऽपि ।
मनोद्वितिसभायोगाहिकार इत्य वक्रत्र य ॥५६॥

Sloka 56.—The nature of the Moon varies according to the planet she conjoins with, just as the facial expression does according to the mental frame.

The Moon is the mind of कालुरुप. The metre is बक्त्रः.

रौ चरे गौ तु बक्त्र स्वात् चौ गार्वन्य रहेते ।
तुतीय चरणे बुद्धि गौ जसो गुरुवो गः स्वात् ॥

पाँचम लघु सर्वेष्व ससमं निवचत्यवः ।
यद्रौकालश्च तद्वच्चुपर्वं याति दुस्सिते: ॥५७॥

Sloka 57.—When planets are ill-placed, a man is belittled, just as the 5th syllable in all the quarters and the 7th in the 2nd and 4th are short in the झोक metre.

प्रकटापि लघुफक्षि सुचबासेः व्यवाहितः ।
स याति गुरुतां लोके यदा स्वः सुस्थिता प्रहा: ॥५८॥

Sloka 58.—A person, though low-born and of reprehensible conduct, becomes respectable in the world, when the planets are well-placed in transit, just as a short syllable occurring at the end of a foot comes to be treated as long.

प्रारम्भसुस्थितेन्ग्रहेण्यं कर्मोत्तमविशिष्टाये हुवः।
बिनिहितं तदेव कर्म वानु वैतालीयविभागाङ्कतः ॥५९॥
Sloka 59.—If the wise begin a work for achieving prosperity when the planets are ill-placed, that itself will destroy them, just as the ceremony for raising a goblin, done improperly, destroys the doer himself.

The metre is वैद्यविश्वेश्वर- This is an अंकौत्तम where the first and third quarters are similar, while the second and fourth are of a different type. In the odd quarters, there are 14 Matras, and in each of the even ones, they are 16 in number. All the four quarters are similar in one respect, vis., they end in र गाना plus a short syllable and a long one. In the odd quarters, there will be 6 Matras remaining outside the Ganas, while in the even ones, there will be 8 Matras.

Sloka 60.—A king, though endowed with little prowess, starting on an expedition at the proper time, in view of the good positions of the planets, (See XVI-40 supra) achieves greatness that is eulogised in the scriptures.

The metre is अभिचारन्दसिक. It is formed by the addition of a long syllable to each of the quarters of the वैद्यविश्वेश्वर.

Dandaka 61.—a. On the day presided over by the Sun, if he be passing through the 3rd, 6th, 10th or the 11th house from the Janma Rasi or posited in the Lagna, work connected with the following things may be done
with advantage: gold, copper, horse, wood, bones, skin, woollen articles, mountain, tree, a perfume called खूब, shell, serpent, thief, weapons, forest, cruel deeds, service of kings, coronation of kings, medicine, silk, trade (jungle products), cowherd, physician, stone, fraud, spotless ones, famous ones, heroic, famous in battle, one on march and fire.

Dandaka 61.—b. On a day presided over by the Moon, or when she is in the Lagna or when Kataka is rising, or when she is posited in one of the Kendra houses, work connected with the following things will be successful:— ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifice, sugar-cane, eatables, women, milk, milk-trees, grass, marshy place, corn, liquids Brahmins, path, singing,horned animals, agriculture, etc., commander of the army, a king who attacks another from behind, kings, evincing popularity, nocturnal beings, medicines for phlegm, maternal uncle, flowers and clothes.

Dandaka 61.—c. On the day presided over by Mars, the following things become successful:— All activities connected with mines, ores, etc., gold, fire, corals, weap—
ons, cruel deeds, theft, hitting (attacking), forests, fortresses, command of an army, trees with red flowers, other red substances, bitter and pungent things, earning wealth by fraud and snake-charm, boys, physicians, Buddhist monks, nocturnal activities, lord of the exchequer, roguery and ostentations.

Dandaka 61.—d. When Mercury is in the Lagna or presides over the day, all work undertaken in connection with the following things will be crowned with success:—Green articles, gems, lands, perfumes, garments, things that are both harsh and mild, drama, Sastra, science, poetry, all fine arts, preparation of compounds, mixtures, etc., achieving a Mantra, alchemy, arguments, skill, meritorious deeds, observance of vows, messenger, tonics (that prolong life), feigned talk, lies, bath, things done in a short, moderate and long interval (or short, medium and long articles?) as are the foot-prints on the earth during a heavy rain.

These four pieces of Dandaka are based upon the चण्डकुञ्जिम्रायत and its longer forms which ordinarily has two गानas in the beginning followed by six गानas. The number of गानas can be increased at will. So, here we have 32 गानas. In this connection Pingalacharya says that रात and माण्डव give a different name to चण्डकुञ्जिम्रायत. According to them, this variety is termed दुर्बन्; and the others are चण्डबेग, चन्द्र, जीमुू, बलाहृ, नृजः and अरुमुद. There are thus 7 kinds of Dandaka. There are no special names for
Dandakas which have more than 14 r Ganas. The names according to Pingalacharya are अर्घन्, अर्थन्, व्याप, जीवन्, तेलाक, उदासम् and शंका in addition to the basic Dandaka called चाण्डकुम्भिकपत. As the Dandaka gradually increases from 7 r Ganas, it is also called प्रचित.

Dandaka 62.-- On the day presided over by Jupiter, all things pertaining to the following may be done with advantage:—Gold, silver, horses, elephants, bulls, physicians, medicines, propitiation of Brahmans, the Manes and Gods, leaders (infantry), umbrellas, chowries, ornamemts, kings, temples (or installation of deities and construction of houses), performance of Dharmic acts, auspicious ceremonies, Sastras, attractive things, tonics (or food that gives strength), truthful speech, observance of vows, sacrifices, wealth, beautiful and excellent things, like a stick with good colours.

The metre is वर्णक्रियाध्रण of four feet - न न and 7 न Ganas.

Dandaka 63.-a. On the day presided over by Venus, things connected with the following may lead to success:—Painting, clothes, aphrodisiacs, courtezans, loving damsels, sport, laugh, enjoyment of youth, places of attraction or enjoyment, crystals, silver, indulging in amorous activities, vehicles, sugar-cane, autumnal crops, cattle, trade, agriculture, medicines, and lotus and the like.
Dandaka 63.—b. On the day presided over by Saturn, one ought to do work pertaining to the following things in order to achieve success:—She-buffalo, goat, camel, dark metal (iron); slaves, old persons, low-born persons, birds, thieves, hunters, the immodest, broken pots, elephant-catching and obstructionist-activities. Otherwise, one will not get even a drop of water in the ocean.

This whole is in सुदार्शन, which is नारद्वरजनरुपी, i.e., five Gauas having जन्म in their middle and व at the end.

बिपुलामपि बुधू। चन्द्रोऽचिति भवति कार्यमैतावतः।
शृंखलयदुर्लभस्ममपमाह वराह्मिलिङ्गेभ: ||६४।।

Sloka 64.—Although one knows the extensive ramifications of the science of Prosody, one cannot do more than this (cannot employ other varieties of metres). Hence Varahamihira has given this summary or essence of metres that are pleasant to hear.

This is in विपुल, a kind of आय, which is of 3 kinds—(1) सुखाविपुल, (2) जनाविपुल and (3) महाविपुल. (1) When, in the first half (i.e. between the first quarter and the 2nd) a word is broken (2) when such a breaking occurs in the second half; (3) when the break is in both the halves.

एकौः सर्वति पथ्या तिलोः बिपुलामात्रते एवेतः।
पप्पोः भवेत्रिषिद्विषादिने भवति चोडङ्गायोः: स्युः।
गीति स्वाक्षरमित्रविशेषं प्रस्तेकं चोडङ्गामकारं स्वातः।
साक्ष्यसम्बन्धमकृतित्वां विकथया: स्युः।

According to the commentator, Varahamihira has simplified the rules of Prosody and made them easily intelligible; besides त. सं. 100
that he has made them attractive. Here Varahamihira shows his erudite scholarship in other branches of science as well.

In this connection, the reader’s attention is drawn to the following examples quoted by हलावतेश्वर, the commentator of the छन्द:शास्त्र of Pingalacharyya, where a remarkable knowledge of कन्याकुल is exhibited:

अतिवाणा द्विजिन्द्रा परस्य रघुजनचारणी कुटिका ।
बूसापरिहर्षीणा नारी नागीव मुखचक्र ॥
वस्त्रा विलोपने विक्रेत्रु मुखी मक्के मुखचक्र ॥
विपुलावर्तलन्तु: कांतासिंभवति मुखचक्र ॥
विपुलामिजलवर्तोऽत्वापि रुपातिरेखस्यापि ।
निरूप्णेते गुहायुद्धनापि गेर्यति मुखचक्र ॥
पद्माक्ष कविष्ठा न स्याति महोमामिका वाप ।
सा सवंतथा गौतमा अवेदवशं जगनचक्र ॥
वस्त्रा: पाराक्रम व्यावहार यति प्रदेशिनी श्रीवी ।
विपुले कुटे अस्तुष्टापि सा नवं जगनचक्र ॥
मकङ्गवजस्वापि रंगते स्फुर्तिकीर्क्षानं खस्ता: ।
विपुलाम्ब्रजावापि जायते जगनचक्रकासी ॥

This commentator belonged to the 12th century A.D. and was a minister of king Lakshmanasena of Bengal.

Thus ends the 104th Adhyaya on the “Effects of the Transits of Planets”.

रूपसन्दृष्टः ॥१०५॥ On the Worship of the Stellar Deity.

पादी मूलं च रोहिणी जातुनि तथाभिन्नः ।
उर्वा चापात्यमथ गुल्यं फलुनीदित्यस् ॥१॥
कृतिरपि च कृतिकारार्धशिर्यो यमलं भवनि मद्रपदः ॥
ब्रह्म्सा रेवत्यो विजेश्वरोऽवर्जुराधा च ॥२॥
Stobkas 1-5.—The feet of the नक्षत्रपुरुष (stellar deity) are represented by the asterism Mula; the shanks, by Rohini; the knees, by Aswini; the thighs, by Purva and Uttara Ashadhas; the privities, by Purva and Uttara Phalgunis; the hips, by Krittika; the sides, by Purva and Uttara Bhadrapadas; the stomach, by Revati; the breast, by Anuradha; the back, by Dhanishta; the arms, by Visakha; the hands, by Hasta; the fingers, by Punarvasu; the nails (of the hands), by Aslesha; the neck, by Jyeshta; the ears, by Sravana; the mouth, by Pushya; the teeth, by Swati; laugh, by Satabhishak; the nose, by Magha; the eyes, by Mrigasiras; the forehead, by Chitra; the head by Bharani; and the hair, by Ardra. In this manner, the form of the stellar deity has to be constituted by those who wish for good physical features.

It is a well-known rule that in the description of the form of divine beings, we have to begin with their feet, and in the case of human beings, with the head.

स्तोऽका 6.—One ought to worship Lord Vishnu and the नक्षत्रपुरुष and then observe fast on the 8th day of the dark fortnight in the month of Chaitra, when the Moon passes through the asterism of Mula.
It is much better if it (the day) also happens to be Monday. The above worship itself is called Rupa-Satra (formal sacrifice).

Cf. गर्भे—
काश्चतद्विधृष्टाः प्रधि वधायते ।
वहित्रे च वन्धावरे हु वर्षते हु गुणार्दनिते ॥
प्रारम्भेऽरुपसश्रयूः संवर्षमासकः गुणात् ।
अधन मूलखं मुष्टिरुपारथाभामस्वर्याय ॥

दशाढ़े समासे घ्र्तपूण भाजनं सुवर्णेशुम ।
विश्राय काठविचुरे सरत्वस्वं सागक्या च ॥ ५६॥

Sloka 7.—When the above observance is over, the person should make a gift of a vessel filled with clarified butter, along with gold, gems and cloths according to his capacity to a Brahmin who is an expert astrologer:

असैि: धीर्द्वृत्तकै: मणिगुड़िविप्रान्त मस्मयचेये ।
दशाढ़ेशु सुवर्णेशुराजगं रावणभिविचारः ।
पादश्रयप्रशुति कमादुपवमत्यिनास्तमाधिपि
कुर्यात केशवपूजनं विविन्या विण्याय पूजनं तथा ॥ ५७॥

Sloka 8.—A person who wishes for beautiful features shall worship and feed Brahmins with food abounding in milk and ghee, mixed with jaggery; he should also present them with gold, cloths, and silver. Then he should fast regularly on the days when the Moon passes through the several asterisms beginning with Mula and representing the various limbs of the नक्षत्ररूप, and also worship in accordance with Vedic rules both Lord Hari and the नक्षत्ररूप.

प्रत्येकाहुः पृथ्वीपिनवशा: ध्वपाकरः सत्तचातुर्द्वः ।
भजेिन्द्रामासी कमलायताः लीचिच्छारी सार्वत्यमृतः ॥ ५८॥

Sloka 9.—One who has performed the above worship will have (in the next birth) long arms (touching the
knees), broad and muscular breast, moon-like face, white and beautiful teeth, the gait of a lordly elephant, long eyes resembling the lotus, an appearance captivating the hearts of damsels and a body verily like that of Cupid.

Slokas 10-12.—A woman who performs the worship as prescribed above will be born with a face as bright and spotless as the autumnal full Moon, eyes like the petals of lotus, beautiful (and sparkling) teeth, firey ears, hairs resembling the belly of the bees, a voice as sweet as that of an intoxicated cuckoo, red lips, hands and feet as tender and charming as lotus-petals, a slender waist bending under the weight of the bosoms, a navel with turns from left to right, thighs similar to plantain trees, fine buttocks and excellent loins. She will win the love of her husband, and have well-knit toes. She may also be born a man.

Slokas 13.—Such a person—man or woman—will become a star and move with the stars in the sky as long as the clusters of stars illumine the world, while moving
in the sky till the end of the creator’s day, i.e., Kalpa. And when the universe is recreated, the person will become an intelligent monarch; and will be reborn in the world as a king or a wealthy Brahmin.

Slokas 14-15.—The twelve lunar months beginning with Margasirsha are said to be presided over by Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama Yamana, Sridhara, Hrishikesa, Padmanabha and Damodara respectively.

Sloka 15, last quarter—Māsāṇa: śrutāyāṁtvam is another reading Māsāṇamastuḥpocito naro dhradāsīṣaḥ viśvitvar prakāraityaḥ.
Kerṣṇe samāhīpaṇya tātāṃ yatī yatrā n hi janaṁ viṣṇum
dharmakṣṇa 111

Sloka 16.—One who fasts on the 12th days of the several months and worships Lord Kesava with his respective names attains His position, where there is absolutely no fear of re-birth. (He becomes one with Him or attains emancipation).

Thus ends the 105th Adhyāya on the "Worship of the Stellar or Deity."

Upaniṣhādāryaḥ 11106 Conclusion.
Sloka 1.—Having churned the ocean of Astrology with the mountain of my intelligence, I have taken out the Moon of Science (correct knowledge) that affords light to the world.

The idea is brought out here beautifully through a metaphor. This means that this contains the quint-essence of the whole science of Astrology-cum-Astronomy.

Sloka 2.—I have not discarded the works of ancient seers while writing this Sastra or scientific work. Hence, O Ye good men! You may by all means compare mine with theirs, and accept whichever you like.

Sloka 3.—Or, a good man finding some excellence (virtue), though slender, in an ocean of faults, proclaims that (virtue), while a mean-minded man does contrariwise (finding a small fault in an ocean of excellences, he proclaims the fault alone). This is the nature of the good and the wicked.

Sloka 4.—The gold of poetry being heated by the fire of wicked men becomes purified. Hence, it should be shown (read) to the wicked by all means.
Sloka 5.—Whatever point of this work gets lost or altered in the course of its circulation by the fault of scribes or of students receiving oral instruction from the learned, may kindly be supplied or set right by scholars avoiding jealousy; so too, whatever I have ill-done, done niggardly, or not done at all.

Sloka 6.—With my intellect rendered quite pure (clear)—[or with intelligence caused by the favour] on account of salutations offered to the feet of the Sun (and other planets), the sages such as Vyasa and my preceptor (i.e., my own father आलिख्य), I have only summarised (or given the essence of) this science. Hence I make obeisance to the ancient authors.

Thus ends the 10th Adhyaya on "Conclusion".

Table of Contents in this Science

This chapter must have been composed by somebody else.

Sloka 1.—Introduction of the science is the first chapter in this work; next come the astrological rules (or the rules of astrologers); next, the transit of the
Sun; next, that of the Moon; next, of Rahu; then, of Mars, of Mercury, of Jupiter, of Venus, of Saturn and of the Ketus. (Altogether 11 chapters).

चाराभागस्त्युने सत्त्वत्त्वां च कुर्मेर्योगम ।
नक्षत्रार्थे न्यूहो प्रहमभक्तिग्रहविवर्धनम् ॥२॥

Stloka 2.—The 12th chapter deals with the Transit of Agasthya, (13) the next one, with that of the Great Bear (seven sages), next; (14) with Nakshatra Kurma Vibhāga (Divisions of the country belonging to the Stars; next (15) with the Nakshatra Vyuha; next (16) with the places and objects belonging to the several planets; and next, (17) with planetary conflicts.

प्रहमक्षियोगम् सम्यग्रहवेष्टकं प्रहाराणं च ।
मुखातसंस्थिता नेरानां मर्यक्षरणं चेव ॥३॥

Stloka 3.—The next chapter (18) is on the Moon’s conjunction with the planets; next (19), on the years presided over by planets and their effects; next (20), on planetary positions in the form of श्रृंगाटक configurations; and next (21), on the pregnancy of clouds.

शारणप्रेषणरोठिणिवायन्याषां भम्बपदयोगमः ।
श्रीणहृदि: कुलुमल्लता चन्ध्या चिह्न दिर्घा दाहं ॥४॥

Stloka 4.—The next (22) is on the retention of rain-water by the clouds; next (23), on the quantity of Rainfall; next (24), on Rohini-Yoga; next (25), on Swati-Yoga; next (26), on Ashadha Yoga; next (27), on Vata Chakra or Bhadrapada Yoga; next (28), on immediate rain; next (29) on flowers and creepers; next (30), signs at twilights; next (31), glow at the horizon.
Sloka 5.—The next (32) chapter deals with earthquakes; the next (33), with meteors; the next (34), with halos round the luminaries; the next (35), with rainbows; the next (36), with aerial city; the next (37), with Mock Suns; the next (39), with portentous thunder; the next (40), with the growth of crops; the next, (41), with the classification of substances; the next (42), with fluctuation of prices.

इन्द्रधनुराजनेवनकोल्पात्वनिविन्दितं च।
प्रपायचिन्वेकपूज्यमणमेलिक्षणं वास्तु॥६॥

Sloka 6.—The next (43) chapter deals with the glories of Indra's banner; the next (44), with lustration ceremony; the next (45), with wagtails; the next (46), with portentous phenomena; the next (47), with Mayura Chitrakà (or motley miscellany); the next (48), with royal ablutions; the next (49), with royal crowns; the next (50), with swords; the next (53), with architecture.

उद्दकार्तमारामिकमरालवलक्षणं कुलविलेपः।
प्रतिमावनप्रवेशं सरमवनानं प्रतिशा च॥७॥

Sloka 7.—The next (54) chapter deals with the exploration of water-springs; the next (55), with the treatment of trees; the next (56), with the description of temples; the next (57), with adamantine glue; the next (58), with idols; the next (59), with entry into the forest; and the next (60), with installation of idols.

विविधं गवामध्य युनां इतकेरक्षार्मोजपूलिचिह्नं च।
पववनुष्पविभागं ब्रीचिह्नं वस्थविच्छेदः॥८॥

Sloka 8.—The next (61) chapter treats of the signs of cows; the next (62), of dogs; the next (63), of cocks;
the next (64), of tortoises; the next (65), of goats; the next (68), of men; the next (69), of five kinds of great men; the next (70), of maidens; the next (71), of omens from slits of garments.

चामरदण्डपरीक्षा शीतोष्ण चापि सुभाषिकरण च
कान्दर्पिकानुलेपनपुंङ्ग्लीकाश्यायनविधि ॥९॥

Sloka 9.—The next (72) chapter treats of chowries; the next (73), of umbrellas; the next (74), of praise of women; the next (75), of winning of affection; the next (76), of erotic remedies; the next (77), of perfumes; the next (78), of sexual union; and the next (79), of couches.

वच्चपरीक्षामौक्किकलक्षणमथ पवरागमरकत्योऽः
दीप्म लक्षणं दलत्वानं शाकुनं भिषण्ट्य ॥१०॥

Sloka 10.—The next (80) chapter treats of gems (diamonds); the next (81), of pearls; the next (82), of rubies; the next (83), of emeralds; the next (84), of lamps; the next (85), of tooth-sticks; and the next (86), of omens through birds and beasts.

अन्तरकं विहरते श्रेष्ठिन्ते विन्दकमथ श्वरीयाथः
चारिं नृथशक्रियान्यासविधोतिं च ततः ॥११॥

Sloka 11.—The next (87) chapter treats of the circle of Quarters; the next (88), of cries of birds and beasts; the next (89), of the circle of dogs; the next (90), of the cries of jackals; the next (91), of the movements of wild animals; the next (93), of horses; the next (94), of elephants; the next (95), of the cries of crows; and the next (96), of further omens.

पाको नक्षत्रगुणालिपिकरणगुणाः सहिष्यजन्मगुणाः
गोचरमथ प्रहाणं कथितो नक्षत्रगुणरूपम् ॥१२॥
Sloka 12.—The next (97) chapter treats of the
time of fruition of effects; the next (98), of the func-
tions and qualities of the asterisms; the next (99), of func-
tions and properties of the Tithies; and the next (100),
of the qualities of the Karanas; the next, of the effects
of birth in the several asterisms; the next (104), of the
transits of planets; and the last, the worship of the
stellar deity.

Sloka 13.—Thus have the above one hundred chap-
ters been listed in regular order and verses equivalent
to 3900 ones of the Sloka metre have been composed in
this work.

The commentator says that this number does not include the
verses of chapters on वातरक, अहविंय, चितकार्षण, अश्वकार्षण, and रयायाम. They being included, it will be 4000 verses.

Sloka 14.—This work contains matters relating to
journey (पत्रा); the work bearing that name gives fuller
details that are not mentioned here. I have already written
the Brihat Jataka, containing very many wonderful mate-
rials, also the Karana (पटवलि, डार्ष्टक) which has been en-
logised by many.

Thus ends the 107th Adhyaya on the "Table of Contents in
this science."
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