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जैमिनीयम्—उपदेशसूत्रम् ।

# THE UPADESA SUTRA

OF

## JAIMINI

(an old treatise on Astrology.)

Critically edited with his own commentary in Sanskrit, exhaustive  
introduction in English, translation into English and appendices

BY

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## INTRODUCTION

### GENERAL REMARKS

#### Meaning of Astrology or Jyotiṣa Śāstra.

1. There is evidence enough to conclude that the Science of Astrology has been in existence in India well nigh since more than 2000 years before the Christian era. Astrology is, in fact, more an Art than a Science. It is the art of judging the occult influence of stars on human affairs. It is, however, looked upon as a Science, and forms a part of a comprehensive Science called "Jyotiṣa" or "Jyotiṣa Śāstra"—the Science of Luminaries—which is divided into three parts or Skandhas—(1) Gaṇita (Astro-nomy), (2) Sainhitā (Cosmic astrology) and (3) Jātaka (influence of planets and stars on human beings). This science of heavenly bodies began its career with the first part or Gaṇitaskandha, which was looked upon as one of the six auxiliaries of Vedic Studies well known by the term Vedāṅgas. The other two parts—Sainhitā and Jātaka—were added in course of time, and the Science reached a high level mark in the fifth century A. D. at the time of Varāhamihira.

#### Astrology as a Science.

2. This Science of Astrology consisting of the Sainhitā and the Jātaka Skandhas of the Jyotiṣa Śāstra is, in a way, a hypothetical one being based on the assumption that stars and planets exert an influence on the existence and activities of the inanimate as well as animate elements of the world. However debatable, theoretically this assumption be in its minute details, there is a great

deal of evidence which supports it in its broad outline. The influence of Sun-spots on the various phenomena in nature, the effects of the waxing and the waning moon on nature and human mind and many similar things are now proved beyond doubt, although a variety of explanations is offered regarding the course of the influence and the manner in which it is exercised. If the hypothesis, that peculiar kinds of rays coming from the Sun and the Moon exert their influence on the subtle working of the human mind, be accepted, a way is paved to a considerable extent for accepting the belief that planets also, and in a similar manner the stars too, are in a position to influence the working of the mind and determine the shaping of human affairs.

#### Astrological ideas in Vedic times.

3. In the earlier days of the Rgveda, only a few constellations of stars were observed and named. While, as far as planets were concerned, there is no positive evidence to show that the Vedic seers knew and named the planets beyond the well known Sun and the Moon. They knew the twelve months of the year as also the intercalary month. They determined exactly the time of the New and the Full Moon in different parts of the year, the time of the commencement of the seasons and solstices, and the positions of the Sun and the Moon in the heavenly vault among the constellations of stars. Partly by means of observations from time to time, partly by force of superstitions, and partly by actual effects of seasons and climatic conditions, certain periods and days of the season were looked upon as more favourable or otherwise than others for different purposes. For example, the days of the Northern Ayana of the Sun were more favourable than the days of the Southern one for purposes of journey, marriage, commence-

ment of studies and the like, evidently on account of longer days, and healthier climate. The days of the waxing Moon were looked upon as more auspicious than the days of the waning Moon, and the New Moon day was looked upon as specially inauspicious. These notions can evidently be regarded as marking the beginning of Astrology in India, although no systematic record of them is found in any independent treatise or chapter of any religious book.

#### Influence of planets.

4. As the knowledge of Astronomical facts was essential for the timely performance of several religious and semi-religious activities, definite progress, of course, was made in Astronomy. In Astrology, no marked progress was made for several centuries beyond the notions that certain days of the month and certain periods of the year were more auspicious than others by virtue of the different relative positions of the Sun and the Moon, as also by virtue of their position among the different constellations of stars. All these notions which were originally based upon actual facts and phenomena developed into matters of belief in course of time under changed conditions and environments; and occult influence of stars and planets was generally believed to be responsible for the success or otherwise of different activities undertaken at different moments. Several planets, Venus, Jupiter and others were discovered and their movements were studied. The ideas in connection with the Sun and the Moon were extended in their application to the other planets also, and a general belief came into existence that just like the Sun and the Moon, the planets and stars too, exerted occult influence on human activities. This marked a radical step in the progress of the Science of Astrology in India and the Atharva Jyotisa or Atmajyotisa

can be said to be the earliest literary manual recording these notions and beliefs in a direct and systematic manner.

#### Atharva Jyotiṣa—the oldest treatise on Astrology.

5. Atharva-Jyotiṣa, which is also known by the name Ātma-Jyotiṣa, cannot claim, some scholars say, that antiquity which the Jyotiṣa of Lagadha claims. On account of the mention of the occurrence of the Winter and the Summer Solstices at the beginning of Śraviṣṭhā and the middle of Āśleṣā, the latter work can well nigh be assigned to the 13th century B. C. Just as the Jyotiṣa of Lagadha and Yājusa Jyotiṣa discuss the problems of Astronomy with a view to fixing the various days for purposes of sacrifices and other religious ceremonies, similarly the Atharva Jyotiṣa discusses the problems of Astrology with a view to seeing whether a particular religious or other activity connected with a particular day or a period of the day would be successful or not; and there is hardly any reason why out of the three treatises—all known by the common term Vedāṅga Jyotiṣa—the Atharva Jyotiṣa only should be looked upon as much modern in comparison with the other two treatises. The Sāmhita of Vrddha Garga, which is to-day available in Manuscripts, quotes almost all chapters of the Atharva Jyotiṣa; but, in the absence of any definite data for the date of the Garga Sāmhita, no definite conclusion can be drawn regarding the date of the Atharva Jyotiṣa. However, the subject matter and the method of treatment followed in the Atharva Jyotiṣa show the antique nature of the treatise.

#### Mention of the week days in the Atharva Jyotiṣa.

6. The mention of Vāras or the week days—Sunday, Monday, Tuesday etc. is the only argument which could be advanced against the antiquity of the Atharva Jyotiṣa.

The names of the week days are mentioned in books of Varaha-Mihira as also in the Jyotiṣa Siddhanta books. On epigraphical evidence it can be said that the week-days were in actual use in the second century A. D. The question, which remains to be considered, is whether they were in popular use side by side with the Tithis before the Christian Era. The fact, that the seven week-days Sunday, Monday etc., named after the seven well-known planets, are uniformly observed by the same names alike in various countries, shows that they must have got a common place of origin. There is no mention of week-days in any work of the Vedic or the post-Vedic or the Mahābhārata period. In ancient times, the date of an event was mentioned by means of the number of the day in the month. The day of a religious rite was mentioned by means of the lunar month, the fortnight and the number of the lunar day or 'tithi'. Later on, there were added the name of the year and the positions of the Sun, the Moon and Jupiter in the Zodiac. The record of historical events was kept by means of the name and number of the year in the prevalent era of the Province, the Lunar month and the Lunar day.

#### THE OLD INDIAN CALENDAR

##### Calculation of days in Vedic times.

7. The calculation of the Lunar Day or 'tithi' was a very simple one before the time of the Vedāṅga Jyotiṣa (about 1400 B. C.). There were 12 lunar months, consisting of 30 days and 29 days alternately, the days being generally counted from one Full Moon to the next Full Moon. The months were named after the Nakṣatra or Lunar mansion observed to rise with the Moon on the Full-Moon Day, and thereafter every day at sunset well-nigh till the next Full Moon Day. The days were counted in serial



order—first, second, third etc.—generally commencing with the day of the Full Moon. cf. चतुर्दशी पञ्चदशमिमावास्या तु बोधायम् । इमं तु नामिजानेहं मृतपूर्वा त्रयोदशीम् ॥ ( महाभारत ). The ending 'tithi' of several ordinal numerals and pronouns like 'bahu,' 'yavat,' and 'tavat' shows that there was the word 'tithi' meaning serial order in very ancient times, which was used in the Masculine or Feminine Gender in accordance with its reference to the day or the night. The adjustment of the Lunar year to the Solar or Seasonal year was made by the addition of 2 lunar months every 5 years. cf. पञ्चमे पञ्चमे वर्षे द्वौ मासोवुपजायतः । महाभारत ( विगाहपूर्व ).

### The Vedic Calendar.

8. The Vedāṅga Jyotiṣa introduced greater accuracy in the Ancient Vedic Calendar which could be called Astro-Luni-Solar as the position of the Sun and the Moon in particular Asterisms marked the close of the year. The seasons were very carefully calculated, the Solar year being divided into six seasons of 61 civil days for each. Two civil months made 60 civil days, while two lunar months made 59 civil days. When the period of 62 tithis was adjusted to the period of one season of 61 civil days, one tithi had to be dropped which was called 'avama-dina' or 'avama-ratra' or 'avama-tithi'. So also, when the season of 61 civil days was adjusted to two civil months, a day had to be added which was called 'ati-rātra.' The difference between the Astral year and the Solar year consisting of about 20 minutes was not noticed, although it can be stated that just like the Lunar Ayana of about 13½ civil days or the Solar Ayana of 183 days, the phenomenon of Astral Ayana was also known. The period of the Astral Ayana made up of thousands of years was not

1. For details see the article on "Omission and Repetition of Tithis" Annals ( B. O. R. I ) Vol. XXVIII Parts I-II pp. 97-101.

stated with definiteness in earlier books although it could be inferred to be a period of 14400 years from passages in books like the Sūrya Siddhanta. This phenomenon of Astral Ayana, named 'Ayanacalana' later on, is the same as the precession of the Equinoxes. 1

### Calculation of Tithis.

9. Just as the mean month (Savana Māsa) was taken to consist of 30 civil days, similarly the Lunar month was taken to consist of 30 lunar days which were termed 'tithis'. Each lunar day was made up of ½ civil day or roughly 59 ghatikās. In short, 62 lunar days or tithis were exactly equal to 61 civil days which made a season. The commencement of the season always coincided with the commencement of the tithi or the lunar day. The first tithi or pratipad of the dark half of Aṣāḍha coincided every five years with the beginning of the Prāvṛt season, as the Jain authors, who followed the dictums of the Vedāṅga Jyotiṣa and wrote their religious treatises, have observed. The first tithi or 'pratipad' lasted for 59½ ghatikās, after which the second or 'dvitīyā' commenced, for which also, the duration was the same and, therefore, which ended on that day at about 58 ghatikās approximately after Sunrise. The third or tritīyā lasted for about 57 ghatikās after Sunrise, the fourth for about 56 ghatikās and so on. The 61st Tithi or the Pratipad of the dark half of Bhādrapada lasted for about one ghatikā only after Sunrise when the second or 'dvitīyā' commenced whose end coincided exactly with the end of the day. As a result, on the next day at Sunrise, there began the third or 'tritīyā' of the dark half of Bhādrapada along with the next season 'Varṣā.' The second tithi of the dark

1. For Details see the article on "The Precession of the Equinoxes and its discovery in India" "Ācārya Dhruva Smāraka Grantha" Part III pp. 155-7.

of Bhādrapada, which had no Sunrise in it, was termed 'avama-tithi' or 'paṭita-tithi' or 'Kṣīna-tithi,' while the first of the dark half of Bhādrapada was called 'atirātra.'

#### The 27 Nakṣatras and their relation to the seven planets.

10. In the ancient times of the later Sāṃhitās and Brāhmaṇas, the 27 Nakṣatras or Lunar mansions, Kṛttikā, Rohiṇi, Mṛga etc. were associated with Agni, Prajapati, Soma etc. as their Presiding Deities, with reference to which there was determined the benefic or malefic nature of the individual Nakṣatras. The moon, by virtue of his presence in a Nakṣatra, was believed to give the specific fruit of that Nakṣatra. After the planets Venus, Jupiter and the like were discovered, they were also believed to be influencing the destinies of man. Each one of the planets was believed to be highly influential in a particular Nakṣatra which was significantly associated with him on account of some ancient legend or phenomenon. The Moon was associated with the bright prominent constellation Rohiṇi, which the Moon was observed to penetrate some times. Mars was associated with the constellation Abhijit, as he, the War-God, gave success to the Pāṇḍavas on the Abhijit Day i. e. the day on which the Moon was in Abhijit. Mercury was connected with Phalgunis. Jupiter was associated with Punarvasu and Puṣya, as he was noticed first in that constellation as the belief goes, and is said to be the lord of Tisya in the Vedic Sāṃhitās. Venus was associated with Prosthapadās; and, lastly, Saturn was associated with Viśākhā possibly because Saturn is looked upon as a Bania (Vanik) and the constellation Viśākhā is just like the scales. Thus, the six planets were believed to be in their ascendant in these six Nakṣatras. The Nakṣatra Maghā was looked upon as the Sun's Nakṣatra, as, possibly in those days the entry of the

Sun into that Nakṣatra marked the beginning of the year which at the time coincided with the setting in of the Rainy Season. The seven planets presented the following order when arranged according to their constellations noticed above: The Sun was the leader in Maghā, then followed Jupiter in Punarvasu, then the Moon in Rohiṇi, then Venus in Uttarā Prosthapadā, then Mars in Abhijit, then Saturn in Viśākhā and lastly Mercury in Uttarā Phalguni.

#### Calculation of civil days by Karaṇas.

11. As observed above, people followed the Lunar Calendar in those days for mentioning the day, and quoted the 'tithi' or the lunar day in connection with their religious rites, which was counted in serial order as first, second etc. from the Full Moon Day. When, however, exact calculation was introduced in connection with the duration of the Tithi by writers of the Vedāṅga Jyotiṣas, and the Tithi no longer commenced and ended with Sun-rise, the mention of the Tithi became very inconvenient, as, sometimes there was not the same tithi for the noon as for the morning. People had to quote and they did quote the actual tithi at the time for religious rites, but, for secular purposes, a unit had to be found out which could last from one Sunrise to another Sunrise, or from Sunrise to Sunset and from Sunset to Sunrise. This Unit of measurement was the Karaṇa, or Instrument by which the civil days and nights were counted, one Karaṇa being taken for day-time and another for the night time. There were seven Karaṇas taken, possibly corresponding to the number of planets which was seven. The seven planets ruled the seven Karaṇas and the order of the planets was according to the Nakṣatras in which they were in their Ascendant, the lead of course being given to the Sun. The order was—the Sun, Jupiter, the Moon, Venus, Mars, Saturn and Mercury.

## THE ORIGIN OF WEEK-DAYS.

The origin of Vāra from the Karaṇas—Astrological basis.

12. The Karaṇas completed one round in  $3\frac{1}{2}$  civil days. The lunar months, as adjusted to the civil months consisted of 30 and 29 civil days alternately. The Karaṇas completed 8 rounds in 28 civil days, and for the two remaining days four supplementary Karaṇas were added named Sakuni, Catuspād, Nāga and Kaustubha with ordinary deities of the common people to preside over them. The end of Bava Karaṇa and the beginning of Balava Karaṇa coincided with the Full Moon of each month marking the commencement of the dark fortnight. Although the seven planets are not directly mentioned as rulers of the seven Karaṇas, still, from works like the Atharva Jyotiṣa, the association of the respective 7 planets with the respective 7 Karaṇas can be inferred. As there were different Karaṇas for the nights from those for the days, and as different Karaṇas were governed by different planets, popularly the night was called such and such a planet's night, as also the day as such and such a planet's day. Thus, the day, marked by Bava Karaṇa, was called the day of Ravi or Ravivāsara, the night that followed, being marked with Balava Karaṇa, was called the night of Jupiter or Gururatri. The next day was called Somavāsara, the night following was called Sukraratri, the next day Bhaumavāsara, the night following Sanirātri and so on. As the nights were not required for any religious rites nor for ordinary important events, they were ignored, and the days alone were taken in their order of succession—Ravivāsara, Somavāsara, Bhaumavāsara etc. This explains the underlying idea of the popular supposition "the had significance of the Vāra does not apply to night" (na vāradogāḥ prabhavanti rātrau). It also explains why plans made on the night of Friday are believed not to suc-

ceed as the night succeeding Friday—the day of Venus—is the night of Mars.

## Karaṇas supplanted by Vāras.

13. From the nature of the various deities as rulers of the various Karaṇas, it can be well inferred that the Karaṇas were utilized for calculating the civil days after an event took place, among all people irrespective of religious bias of any kind. The mention of Kubera and Maṇibhadra does not necessarily imply a very late date for the Karaṇas being in vogue. The Yakṣas are mentioned in the Mahābhārata, Kubera is mentioned by Kālidāsa and Maṇibhadra is the brother of Kubera. The Yakṣas are mentioned in the old Jain Scriptures also. The notions of Yakṣas, Gandharvas and the like could very well be current in India, well nigh some ten centuries even before the Christian Era. The earliest mention of the word Yakṣa ('yakṣas' Neuter Sing. like 'rakṣas') in an allied sense is found, in fact, in the ancient Upaniṣad Books. The Karaṇas are not found in any Vedic Samhitās or Brāhmaṇas. The earliest reference to them is found in the Atharva Jyotiṣa and the Jain Scriptures which are believed to be composed a few centuries before the Christian Era. In all these works the Karaṇas are mentioned in connection with Astrological predictions. The use of Vāsara or week-day was thus only a modification of the use of Karaṇa, and when people began to make a free use of the Vāsara for Karaṇa, the latter became more and more out of vogue and fell into disuse. The original association of the Karaṇas with the tithis, however, continued; and in course of time, when the tithis were more accurately calculated by Sripati and other writers of the eleventh century A. D. who fixed their range from 54 to 65 ghatikās, the Karaṇa was made to coincide with exactly one half of the tithi. The Karaṇa, coinciding with

half the tithi, was, in fact, of little utility and hence quite superfluous, and, consequently, in course of time it came to be omitted in the detailed mention of the day.

#### Notion of week.

14. As the circle of the seven Karanas occurred 8 times in a month, it was probably named 'astāvṛtta' or 'astāvṛtta' (repeated 8 times). The word 'astāvṛtta' is atthavatta or atthavadda in Prākṛit and the Gujarātī word 'athavādiu' or the Marāthī word 'athavadā' can be traced to it. This relationship of athavadā or 'athavādiu' with 'astāvṛtta' explains the significance of the part 'āth' (8) in the word which otherwise remains obscure for explanation, as the word 'āth' can refer in no other way to the actual number of days in a week. This explanation holds good more aptly in the case of Karanas which are repeated 8 times in a month, than in the case of the week which repeats only 4 times a month. Probably, the word 'atthavadda' was originally applied to the group of the seven Karanas, and then by analogy to the seven days of the planets which replaced the seven Karanas in course of time.

#### Three groups of Nakṣatras.

15. The origin of the Week-days in India long before the beginning of the Christian Era can also be inferred on the strength of the ancient astrological notions prevalent in the days of the Vedāṅga Jyotiṣa. The 27 constellations or Nakṣatras, mentioned with their deities in the Taittiriya Sāṁhitā and Brāhmaṇa, were put into three groups named Janma, Ādhāna and Karma by the astrologers of the ancient times of the Vedāṅga Jyotiṣa. The astrologers further designated the nine Nakṣatras in each group by the nine

respective names—Janma (birth), Saṁpat (prosperity), Vipat (adversity), Kṣema (health), Praṇvara (alacrity), Sādhaka (victory), Vadhā (death), Maitra (friendship) and Paramamaitra (real friendship). The lunar mansions, Rohiṇi, Hasta and Śravaṇa marked the beginning of each group. Śravaṇa is mentioned in a passage in the Mahābhārata also, as the first of the lunar mansions. The first place, given to Śravaṇa, shows that the entry of the Sun into Śravaṇa marked the beginning of the Uttarāyaṇa in those days. This could happen when the Winter Solstice was at the beginning of the Mansion Śravaṇa, i. e. about 900 years after the time of the Vedāṅga Jyotiṣa of Lagadha which mentions the commencement of the Uttarāyaṇa as characterized by the Sun entering into Dhanīṣṭhā.

#### Planets arranged on the analogy of Nakṣatras.

16. After the planets were discovered and their nature and special characteristics were determined for astrological purposes, possibly by means of their colour and brilliance, they were also arranged in an order on the principles and analogy underlying the arrangement of the nine Nakṣatras in each of the three groups. The arrangement of the nine constellations influencing the general career of a man, in his life here and hereafter, was followed in the case of the seven planets also: The Sun of a brilliant white colour influencing the birth and vital principles in man was naturally put first; then the planet of a pale white colour and possessed of placid cool rays, influencing the mental disposition and prosperity of man was placed next; then followed Mars, the fierce planet, the red coloured War God, influencing adversity and general calamities. The fourth place was given to the feeble planet Mercury of a greenish white colour, signifying security,

health and recovery from diseases; the next place determining facility of fight (pratyari) and *alacrity* (pratvara) was given to the most powerful benefic planet Jupiter of a yellow auspicious colour. The sixth place of Sādḥaka or success in life was given to Venus, the bright beautiful planet, of a sparkling white colour, influencing *victory* in the struggle of life as also the Life Consort. Lastly, there was placed the dark white planet Saturn called Śani, or, Yama, influencing *death* and dark deeds.

#### Week-days named after the planets.

17. The order of planets, thus arranged on the principles enunciated in or underlying in the line "janma saṁpad vipat kṣema pratvaraḥ (v. l. pratyariḥ) sādḥako vadhaḥ. Maitraḥ parama-maitraśca" occurring in the Atharva Jyotiṣa as an original one, or perhaps a quotation, was followed, it could be well presumed, in the arrangement of the Civil days also, which were arranged in groups of seven and named after the seven planets. It is quite possible that the days, arranged and named as stated above, were mentioned and recorded for ordinary events in life unconnected with religious rites and ceremonies, even in ancient times of the Vedaṅga Jyotiṣa treatises. The tithis, the fortnight and the month and possibly the season and the Ayana were of course in force in connection with religious rites. The week-days were very useful in removing the difficulty of stating the tithi, which many times arose on account of the end of a tithi and the commencement of the next at any time of the day. This difficulty confronted the ordinary people when the Vedaṅga Jyotiṣa of Lagadha fixed 59 ghatikas as the duration of a tithi which resulted in the tithis being sometimes different for the morning and the noon, or for the noon and the afternoon or for the afternoon and the evening. The difficulty increased still more

when Shripati and other astronomers of the 10th century A. D. introduced more accuracy in the calculations. Sometimes the lunar date or the tithi for the afternoon of the previous day remained the same after the morning of the next day, sometimes there remained the same tithi for the next afternoon; while, sometimes the afternoon, or noon or morning, for the matter of that, had a drop of a tithi, one afternoon or morn showing the second Tithi (Dvitiyā) for example, and the next afternoon or morn showing the fourth Tithi (Caturthi.). Some people, in spite of the accuracy introduced in the calculation of the tithis or lunar dates, still continued the old practice of taking the tithi at Sunrise for the whole day and night right up to the next Sunrise. All these difficulties could not be removed unless some unit of time, corresponding to the civil day, was introduced, and hence it was that the Karan and the Vasara were introduced, at first for recording dates of ordinary and historical events, and, then, side by side with the tithi for religious rites as well.

#### Astronomical basis for week days.

18. A third explanation of the origin of the week days, based mainly on astronomical grounds, can be offered as follows:—The planets were arranged in the order of their distance from the earth as determined by their motion in the Zodiac. The Moon was the fastest, being the nearest and hence was placed first. Then followed Mercury, then Venus, and the Sun. After the Sun were placed Mars, Jupiter and Saturn. The day, which was divided into 60 ghatikās, had the ghatikās in succession assigned to the planets in succession, arranged in the order of their proximity to the earth given above. The ruler of the first ghatikā of the day was looked upon as the general ruler of the day, the other planets, who followed him for the 59

ghatikās of the day, being subordinate rulers, each one giving fruit of the action, only in the ghatikā fallen to his share. In this order, if a day commenced with the Moon as the ruler of the first ghatikā and hence, the general ruler of the whole day, he became, also the subordinate ruler of ghatikās numbered 8, 15, 22, 29, 36, 43, 50 and 57 also. Next to him viz. Mercury became the subordinate ruler of ghatikās 2, 9 ... 53. Next to him i. e. Venus became the subordinate ruler of ghatikās 3, 10 ... 59 on the same day. Next to him, namely the Sun became the subordinate ruler of ghatikās numbered 4, 11 ... 53 and 60. Mars who succeeded him became the subordinate ruler of ghatikās 5, 12 ... 54 and 61. As ghatikā No. 61 was the first ghatikā of the next day, Mars became the general ruler of the next day. The general rulers, in this way, were, evidently, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Sun in succession for the successive days, which were named Monday, Tuesday, etc. in a serial order. Thus, it is evident on the grounds given above that the week days originated in India several centuries before the Christian Era, and they were in use, especially in connection with ordinary events and historical facts, although for religious rites there were mentioned the month and the lunar day or tithi. The Week day, as shown above, was, no doubt, more convenient than the Lunar day or the tithi; but being only a matter of mere convention, it could not replace the tithi outright as the latter stood closely connected with the presence of the Moon in the various Nakṣatras and as the distance of the Moon from the Sun on which the tithi depends could very well be verified by means of actual observation and calculation.\*

\* For details see the article on "Indian Origin of the week-days" in Poona Orientalist Vol. XII Nos. 1 to 4. Pp. 62-66.

## ATHARVA JYOTISA

### Astrological Ideas in the Atharva Jyotiṣa.

19. The astrological data, furnished by the Atharva Jyotiṣa, are very interesting and thought-provoking, and hence, it is necessary to inquire into the reason why specific statements have been made there in connection with specific results occurring under specific circumstances. For example, in connection with Muhūrta, Karana, tithi and Nakṣatra, specific undertakings are recommended for specific classes of people. In point of importance, the Muhūrta is placed first and, then, the Karana, the Nakṣatra and the tithi are given as less and less important. The Moon is said to be supremely important in determining the fortune of man, and the Nakṣatras that are looked upon as his consorts with their presiding deities as their souls are looked upon as giving fruit in their association with him. The spring equinox was near the prominent star of Rohiṇi (Aldebaran) in those days (67 × 72 years before the present time), and hence, it was, that Rohiṇi was placed at the beginning of the first group of 9 Nakṣatras. It is called 'janma' as 'Prajāpati' is given as its deity; similarly, Hasta and Śravaṇa, that stand at the beginning of the second and third groups, are also called 'janma'. The second Nakṣatras in the three groups, viz. Mṛga, Citra, and Śraviṣṭhā (Dhanuṣṭhā) are called 'Saiṃpat' Nakṣatras; the first having Soma, the lord of wealth and cattle as its deity, the second 'Citra' having 'wealth' as its meaning, and the third signifying wealth by its second name 'dhanuṣṭha'. The thirds in the groups - the three red-coloured stars -- are aptly termed 'vipad' on account of the ferocious nature of their presiding deities. The three fourth Nakṣatras viz. Punarvasu, Viśakha and Pūrvāṣṭhapadā are looked upon as benefic and hence

termed kṣema ; the three fifth Nakṣatras of the three groups viz. Pūṣya, Anurādhā and Uttarā Proṣṭhapada are looked upon as specially blissful on account of their beneficent deities and therefore called 'pratvara.' The sixths in the groups, Āślāsā, Jyēsthā, and Revatī are looked upon as bad on account of their deities. Their names, however, signify union and success, and hence, they are called 'Sādhaka'. The sevenths, Maghā, Mūla and Aśvayuj are connected with manes and hence looked upon as malefic ; and being malefic, they are aptly called 'vadha.'

#### Auspicious and inauspicious Nakṣatras.

20. The explanation given above, applies more properly with reference to the first group—Rohinī to Uttarā Phalgunī—than to the other groups; by analogy, however, it may be applied to the other groups. It is also evident that some Nakṣatras have their nature understood differently from what it could be, merely on account of convention, although their presiding deities or names indicate the other way; for instance, Svāti, Satabhiṣak and Jyēsthā, are looked upon as bad, because they happen to be the third or sixth in the group; Viśakha came to be looked upon as bad, because it happened at that time to be just at the equinox which was looked upon as inauspicious, being a joint-Revatī, on the contrary, although sixth, was taken to be auspicious, especially on account of its name 'revatī' (affluent). It was only a mere coincidence that the third and the sixth in the groups happened to be malefic; while the first, the fifth and the ninth happened to be benefic. The Vedic Astrologers, hence, picked up Rohinī, Pūṣya, Hasta, Anurādhā, Sravaṇa, Revatī and Aśvinī as blissful Nakṣatras forming the Amṛtasiddhi Yoga with particular week-days. Garga and the Jain Astrologers preferred the fourth to the fifth, and accepted Rohinī

Punarvasu, Uttarā Phalgunī, Viśakha, Uttarāṣāḍha and Uttarā Proṣṭhapadā as beneficent and long asterisms of 20 degrees each; they took Bharanī, Ārdrā, Āślāsā, Svāti, Jyēsthā and Satabhiṣak as malefic and short asterisms of 6½ degrees each. The reason for the preference of the fourth to the fifth was, that the word 'pratvara,' as also 'pratyari,' was possibly taken in a bad sense by them. It is not definite whether 'pratvara' was the original word and 'pratyari' a variant or vice versa. The available manuscripts of Garga give clearly the reading 'pratyari' everywhere.

#### Benefic and malefic planets.

21. The red and the black were taken generally as bad colours, evidently on the supposition that they respectively represented fury (rajas) and malignance (tamas); and, inasmuch as Mars and Saturn respectively possessed these colours, they were looked upon as malefic planets. The serial order of planets—the Sun, the Moon, Mars etc.—which is observed in the Atharva Jyotiṣa, is followed by all later writers in Astrology, although, for purposes of determining the relative strength of the planets and determining the Daśās, a different serial order is followed on account of specific reasons.

#### Influence of planets on man and nature.

22. Although the nature and characteristics of planets are not clearly mentioned in the Atharva Jyotiṣa, still, they can be inferred to a certain extent from the specific recommendation of certain activities on the different week days which are named after the planets: The sun is connected with all activities belonging to the king as also to the sacred fire. The Moon is connected with drinks, auspicious decorations, cultivation and planting of trees. Mars is associated

with invasions, attacks, martial exercises and theft. Mercury is associated with embassy, peace, policy, conciliation, etc. Jupiter is connected with study of scriptures, worship of deities, religious rites, renunciation, garments etc. Venus is connected with riding of horses and elephants, marriage, partnership, sale and purchase of things and the like. Saturn is associated with building constructions, residence, occupation of houses etc. From the mention of the activities that are frustrated on the different week days by virtue of the association of different planets when they are unfavourable, some more information can be gathered regarding the planets and their influence. For example, the Sun can be said to be associated with family ties, the Moon with security, Mars with diseases, Mercury with relatives, Jupiter with intellect, Venus with wealth and Saturn with residence. Hence, it is, that, in case they are unfavourable, they respectively cause family calamity, danger, occurrence of disease, trouble from relatives, mental derangement, loss of wealth and wandering. All this which has been given in connection with the planets has become the basis of the observations and statements of later astrologers like the Vrddhas and Jainini.

#### Tithis and their properties.

23. The tithis which measure the distance of the Moon from the Sun, are divided just on the analogy of the Nakṣatras into 3 groups, each group consisting of 5 tithis, named Nanda, Bhadrā, Jayā, Riktā and Pūrṇa, occurring repeatedly in succession and associated respectively with the five minor planets, Venus, Mercury, Mars, Saturn and Jupiter. The results are given according to the nature of the planets, the fourth tithi in each group, called 'riktā', being looked upon as inauspicious on account of its association with Saturn. The second tithi in the group called by the

term Bhadrā and associated with the planet Budha has its name coinciding with the name 'bhadrā' given to the period of time of the Karana 'viṣṭi' which also has the planet Budha associated with it. Nandā tithi is properly associated with the planet Sukra whose nature is pleasing and charming. Jayā is also well associated with Mars, who is the war god and gives success when favourable. The association of Saturn, the malignant planet, with the fourth viz. 'riktā' requires hardly any explanation; so also, the association of Jupiter, the most benevolent planet, with the fifth tithi 'pūrṇa' needs no explanation. The nature of the various tithis is given, evidently, according to the nature of the planet, the fourth in each group, called 'riktā', being looked upon as always inauspicious.

#### Joints and sub-joints of the fortnight.

24. An interesting feature about the tithis is that the fourth, the eighth, the twelfth and the last in each fortnight are looked upon as always inauspicious. The reason possibly for this was that they formed the joints and sub-joints of the month and there was the general notion prevalent about the joints of anything being inauspicious. Later on, when the Zodiac of 360 degrees was divided into twelve equal parts, its joints at  $45^\circ$ ,  $90^\circ$ ,  $135^\circ$ ,  $180^\circ$ , were looked upon as inauspicious, and, as a consequence, the aspects also at those angles came to be looked upon as bad aspects. The ancient astrologers, in fact, believed that the Sun and the Moon at  $45^\circ$  (semi square), at  $90^\circ$  (square), at  $135^\circ$  (sesquiquadrate) and at  $180^\circ$  (opposition) from each other did not hold any good aspect towards each other. Applying this consideration by analogy to the other planets, later astrologers looked upon the aspects at the angles presented by these degrees to be inauspicious. As the



Pūrṇa tithis i. e. the fifths and the tenths occurred when the Moon's angle with the Sun was  $60^\circ$  or  $120^\circ$  degrees, the aspects at angles made by these degrees came to be looked upon as very auspicious.

### Muhūrtas.

25. A critical examination of the Muhūrta forecasts in the Vedāṅga Jyotiṣa of the Atharva Veda shows that the periods or Muhūrtas at sunrise and sunset were regarded as bad, the reason probably being that the passages of the religious Grhya Sūtras forbade the sight of the rising and the setting Sun ("nekṣetodyantamādityam nāstam yāntam kadācana"). The prohibition of the sight of the Sun was possibly due to the fact that the Sun presents at those times a red appearance which is inauspicious. The fourth Muhūrta (Ārabhata) was also considered bad. The fruits of activities undertaken during the different Muhūrtas are described in consideration of the names of the different Muhūrtas. There are given 15 Muhūrtas from the day-break to the evening with the eighth Muhūrta named 'abhijit' occurring at Mid-day. The Muhūrtas, stated for the night, are the same in name, as those stated for the day. Taking the 'raudra' Muhūrta at day break and the 'bhaga' Muhūrta in the evening common for the night and the day, and, hence lasting for 4 ghaṭikās—two of the day and two of the night—the total number of Muhūrtas comes to be 28 with the Muhūrta 'abhijit' occurring at mid-day and midnight. The name 'abhijit' of the central Muhūrta, and the coincidence of the number of Muhūrtas (28) with that of the Nakṣatras, can well nigh supply a ground for the inference that the circle of constellations or Nakṣatras was arranged in the Heavenly Vault as a standard circle with Abhijit at the Zenith, Aśvini at the eastern point of the horizon, Pūṣya at the nadir and Svāti at the western point,

for the general purpose of forecasting the success or otherwise of events. The fate of events was determined differently at different moments, in accordance with the Nakṣatra standing at the eastern point of the horizon or at the zenith, at the particular moment of the event.

### The earliest use of the term Lagna and its meaning.

26. The reason, why different periods of the day should have different kinds of significance, and be more favourable or otherwise than others for specific activities, can only be furnished by the different positions of the Sun in the Heavenly Vault at different periods of time. In other words, the portion of the ecliptic circle in the sky touching (lagna) the eastern horizon and supposed to signify the earth, was believed to give different results at different times, on account of its relative position with the Sun. This notion, that the different constellations, or, different parts of the ecliptic, touching (lagna or saṁlagna or vilagna) the horizon could give different fruits in accordance with their specific nature, was the basis of the horary astrology which developed later on in India and elsewhere. The word 'lagna' is found used in this sense in the Jain Literature of some centuries before the Christian Era. The earliest reference to 'lagna' can be spotted in the line "śravisthādīn gaṇābhyastān prag vilagnān vinirdīset" in the Vedāṅga Jyotiṣa, which, not only proves the use of the term 'lagna' in the sense of the constellation touching the horizon, but, by the mention of the word 'gaṇābhyasta', clearly refers to the practice of counting the 27 Nakṣatras in succession as 'vilagna' or touching the horizon at eastern point (prak). The line means "The astrologer should call, in succession, the nakṣatras with 'śravisthā' as the first as, 'vilagna'

(separately touching the horizon) at the east, successively repeating the group of the Nakṣatras." The Nakṣatra 'śravisthā' is put at the head in the line as there was the Winter Solstice at the commencement of Śravisthā in those days, the quinquennium (yuga) of the luni-solar year starting with the Sun and the Moon both together in the beginning of Śravisthā on the first day of the month of Māgha (cf. 'Śravisthādaṁ pravartante etc. Vedāṅga Jyotiṣa of Lagadha).

#### Importance of the eastern point of the horizon.

27. However useful and current the astrological conceptions given in the Atharva Jyotiṣa could be, and however successfully the time factor was made to account for the different fruits obtained by different persons by virtue of undertaking different activities at different moments, people could not explain why out of the several persons beginning the same activity at the same moment, some succeeded marvellously, some tolerably well, some did not, and some on the other hand, came to grief. Further development of the Lagna theory came to their help and the belief became current that the constellation rising at the eastern horizon, or, in other words, the part of the ecliptic touching the horizon at the east point at a particular critical time or at the time of the birth of a person was capable of holding great potentialities on account of the particular position of the Sun, the Moon and other planets related to it at the time. The Sun was regarded as the ruler of life, and his position in the sky, at the time of birth of the individual, went a great way in influencing the general career of the individual. The relationship of the several planets to the lagna or the point of the ecliptic touching the eastern horizon at the time of

birth determined the general nature of the individual. The Sun was looked upon as influencing the soul and the Moon determining the mental strength of the individual.

#### Date of the Atharva Jyotiṣa.

28. Thus, it is clear that the Atharva Jyotiṣa has laid down the foundation of modern astrology. The exact date of the Atharva Jyotiṣa is a matter of dispute; still it is obvious, as shown above, from a critical examination of the various observations made in it, that it was written definitely before the Christian Era, possibly before the seventh or the eighth century B. C. The objection to such an early date on the ground of the mention of the Vāra or the week-days, can be set aside, as shown above, by the fact that the week days were in use in the civil life of the people several centuries before the Christian Era. It can also be said that the section on Vāra or week-days could be an interpolation at a later date, since, in verse 12 of section seven on tithis, only four items—tithi, nakṣatra, karaṇa and muhūrta and not Vāra,—are mentioned as useful for determining auspicious or inauspicious time. In the holy Jain works too, only the four items—tithi, nakṣatra, karaṇa and muhūrta—are mentioned in connection with the events recorded therein, and there is no mention of 'Vāra' at all.

#### ASTROLOGY IN THE SIDDHĀNTA AND SŪTRA PERIODS.

##### The Rāśi-Padas.

29. The astrological notions, recorded briefly in the Atharva Jyotiṣa, were developed by later astrologers for a few centuries before the whole collection of astrological observations was presented in the form of systematic treatises by Indian astronomers like the authors of the few Siddhāntas, or by Greek astronomers like Ptolemy in the

second century A.D. and Hipparchus in the second century B. C. or by Minarāja in his treatise 'Vṛddhayanavajātaka' or by King Sphujidhvaja in his 'Yavanajātaka'. It was in this period that the notion of 'lagna' was further developed and importance was attached to the quarters of Nakṣatras for purposes of accuracy in the forecast. The Zodiac was divided into 108 quarter-Nakṣatras, out of which each quarter of the Zodiac consisted of 27 quarter-Nakṣatras. The quarter-Zodiac was called the 'pada' or 'rāśipada', and for some time the astrological observations were made on the strength of the four 'rāśipadas'. These four padas are mentioned in the Sūtras of Jaimini and in the Kārikās by Vṛddha or Old Writers. They are indirectly alluded to in the Śrauta and the Grhya Sūtras and in the Jain Āgama books. Baudhāyana actually divides the Zodiac into four divisions of 86 degrees each (śadaśiti), and the remaining 16 degrees he detaches and consecrates the 16 days, when the Sun is there, to the Manes. It is significant that Baudhāyana mentions only four Rāśis, Dhanus, Animiśa, Mithuna and Kanya, which exactly correspond to the four Rāśipadas of astrologers of his time. From astronomical calculations based on the observations of Baudhāyana in connection with the śadaśitis, it can be concluded that Baudhāyana lived about three centuries before the Christian Era.

#### The Rāśis.

30. A few years later, each of these four divisions or padas was further divided into three parts, each part being equal to 30 degrees corresponding to the course traversed by the Sun in a Solar month. Thus, the twelve parts of the sky came in vogue, although they were not given the individual names which are to-day current. They were called by the general name 'rāśi'

(heap or collection of nine quarter-Nakṣatras) and not by any name like च्छ or च्छि meaning 'sign' as they were called in Greece. The term 'rāśi' is perfectly an Indian term and it has more exactness in showing the distance of 30° as contrasted with the term 'sign', the signs of Aries or Taurus in the Heavens not naturally being equally distanced. The 'rāśis' were, thus, collections of nine parts called 'navāśās', each 'navāśā' being exactly equal to a quarter-Nakṣatra. The Rāśis were also divided into 3 parts called 'trekāṇas' as also into twelve parts called 'dvādaśāśās'. In the work of Jaimini there are given the twelve divisions of the Zodiac, which are counted as first, second etc. The term 'rāśi' is used, but there are no names like 'Mesa' etc. for these Rāśis.

#### The Pāta-Grahas.

31. This period of time, following the Atharva Jyotiṣa Period and preceding the influence of the Greek astrology, could be termed as the Siddhānta and Sūtra Period. The Siddhānta books of this period are marked by a considerable progress in the matter of mathematical calculations and actual observations especially in respect of the motions of the Sun and the other planets; they do not, however, show any progress worth the name with respect to astrology. The Atharva Jyotiṣa recommended particular tithis, Nakṣatras, and Muhūrtas for particular religious and other activities. It appears that people paid a special attention to this branch, and, taking the dicta given in the Atharva Jyotiṣa as basis, they laid down particular combinations of the tithis, Nakṣatras and Muhūrtas as specially benefic or malefic. They recommended certain specific months, Nakṣatras and tithis as also certain combinations of two of these, or, of all

the three, for certain rites and activities, or, for the propitiation of certain benefic or malefic deities. It was in this period that the two nodes of the Moon's heavenly course were noticed. They were called the two 'pātas' or 'pātagrahas' and were designated as 'Rāhu' and 'Ketu'. As the two nodes, which were the points of these two pātas, moved in the heavens backwards, completing their round in about 19 years, the so-called planets Rāhu and Ketu made up of the two pātas were also believed to have a backward motion of about 1 degree and thirty-five minutes per month. As their conjunction with the Sun and the Moon generally resulted into an eclipse, they were looked upon as malefic planets like the planets Mars and Saturn.

#### The Mahāpāta Yoga.

32. One more factor or aṅga viz. 'Yoga' was added to the five factors—Tithi, Nakṣatra, Karana, Muhūrta and Vāra—mentioned in the Atharva Jyotiṣa. The Yoga was based upon the degrees of the Right Ascension and Declination of the Sun and the Moon. Originally, there was mentioned only one Yoga called 'mahāpāta' occurring twice in each revolution of the Moon round the Sun. The Yoga was believed to occur when the Declination in degrees of the Sun and the Moon was the same, either on the same side of the Celestial Equator or on opposite sides of it. This, of course, happened when the sum of their degrees of Right Ascension counted from the point of the Spring Equinox was either 180 degrees or 360 degrees. In short, these Mahāpātas can be said to occur when the Sun and the Moon are in the same line—vertically or horizontally—and they are believed to be very inauspicious. The Yoga is called 'Vaidhṛti' when the sum of their Right Ascension is 360°, the Sun and the Moon

being on opposite sides of the Celestial Equator, while it is called 'Vyatipāta' when the sum is 180°, both the Sun and the Moon being on the same side of the Celestial Equator. The time of interval between two Vaidhṛtis or two Vyatipātas was about 25 days, which was divided into 27 equal parts on the analogy of Nakṣatras each part being called 'yoga'. These 27 yogas were given individual names and they are given by calculations at present in the current Indian Almanacs. It has, of course, to be observed, that, on account of the precession of the equinoxes, the Yogas, which were calculated and entered in the Almanacs at the time of Varāhamihira have no longer remained accurate and the error has to be corrected if the Mahāpātas are to be observed at their correct time of occurrence. The word 'pāta' thus originally meant 'incidence' or 'incidental occurrence'. The two great pātas (Mahāpātas viz. Vyatipāta and Vaidhṛti) were called Yogas, as the word 'yoga' was used in the sense of 'coincidence' or combination of two or more astronomical or astrological items, such as positions of planets, the occurrences of tithis, nakṣatras, Parva tithis, week days, etc.

#### Astronomical Yogas.

33. The study of the different coincidences or Yogas appears to be a peculiar feature of the Siddhānta period of the development of Indian Astrology. The season, the month, the tithi, the nakṣatra, the vāra or week-day, and the muhūrta or the moment of time were the different time-units whose combinations were carefully observed and considered by the Indian astrologers: mere tithis such as the 4th, the 11th, the 8th, and the Full and the New Moon days were chosen for certain religious offerings and observances; while for other religious rites like the Astakās, a combination of tithi

and season was necessary. The tithis combined with season originally were found necessary for certain festivals or observances e. g. Akṣayya Tritiyā, Haritālikā, Ṛṣi Pañcami, Vijayā Daśami, etc. The place of season was taken later on by the month when seasons began to occur earlier and earlier on account of the Precession of the equinoxes. Some tithis only, when occurring at particular hours, were chosen for some religious rites; they were for example Saṃkṛastī Caturthi, the Trayodaśī for the evening Śiva worship, the Caturdaśī for the midnight Śiva worship, and so on. The ends of certain tithis, Nakṣatras and Lagnas, as also the beginnings of a few, were also looked upon as inauspicious, being termed 'Gaṇḍānta. Combinations' of tithis and Nakṣatras, week-days and Nakṣatras, tithis and week days etc. were also laid down as auspicious or otherwise. Combinations of more than two were also supposed to give rise to certain exceptional Yogas like Mahodaya, Ardhodaya, Gajacchāyā and the like. A detailed study of these combinations resulted into the systematic formation of a new branch of Astrology, named the Muhūrta Sāstra in later days, which also gave impetus to the Dharmasāstra.

#### Astrological Yogas.

34. Just as certain combinations of time units like the months, the nakṣatras and the tithis were looked upon as productive of good or bad results, similarly, combinations of two or more planets with respect to or irrespective of the place of their combination in the Heavens viz. the different Rāśis, were also taken to produce good or bad results according to the nature of the planets and the Rāśis or Lagnas. These combinations are given under the names 'dvigraha-yoga,' 'trigraha-yoga' etc. and treated at length in treatises of that period. These yogas were also considered along

with the Rāśis in which they occurred, and, by virtue of the particular results they produced, they were given various names like 'rājayoga,' 'saṃpattiyoga,' 'dāridryayoga' and so on. The combinations of time factors, referred to above, were considered mainly for religious purposes, and they formed the subject matter of Dharma Sāstra, while the combinations of planets were considered for explaining various natural phenomena and incidents of human life and, being utilised for purposes of prognostication, they formed the subject matter of Astrology or Jyotiṣa-sāstra.

#### Jaimini Sūtra—a representative book of the period.

35. The Upadeśa Sūtra of Jaimini can be said with sufficient justification, to be a representative book on Astrology pertaining to this Siddhanta period. Just as Yajñavalkya, who presumably belonged to the time of Varāhamihira has made a mention of several Smṛti writers before him, similarly, in Astrology the great writer Varāhamihira has mentioned several predecessors of him in Astrology such as Garga, Vaidha Garga, Parāśara and others. Unfortunately, the works of very few of them have been available to us, and, those too, in a fragmentary form. Some spurious verses are current at present under the name Vṛddha-kārikās, or Vṛddha-vākyas, which bear much similarity to Sūtras of Jaimini, and it may be said that Jaimini's Upadeśa Sūtras are the basis of these Kārikās of ancient writers. There is no doubt that Jaimini and the old writers of his time made a very substantial contribution to the development of Astrological thought, developing the theory of Lagna and assigning different kinds of characteristics and influences to the Rāśis or signs of the Zodiac. They also assigned different characteristics to the different planets including Rāhu and Ketu, and assigned to them the properties

of determining life, governing the career and contributing to the happiness and misery of human beings.

#### Astrology in India and Greece.

36. The question of the mutual influence and indebtedness of the Indian and the Greek systems of Astrology has been a debated one among scholars of to-day. It is believed by some modern critical scholars that the Science of Astrology originated in Greece and developed there, and it was imported into India at the time of Varāhamihira. The theory apparently seems acceptable in consideration of the critical and careful observations made by Hipparchus, Ptolemy and others, and a deep study of the Greek writers made by the modern European and American Astrologers and the vast literature produced by them on that subject. The theory, however, falls to the ground, as a careful and critical survey of the whole ancient Vedic and non-Vedic literature of the Aryans in India bears sufficient testimony to the fact, that several centuries before the contact of the Indians and the Greeks was established, astrological problems had been minutely studied in India and the results of the observations of the Indian Seers had been recorded in the religious and secular books in Sanskrit and Prakrit. Mrs. Leo in her essays "Rays of Truth" observes—"the oldest religion of which we have any cognisance is the Hindu Religion, and this appears to have been the cradle and the nursery of Astrology and that the caste system of Ancient India seems to have been arranged upon a basis which finds support and justification in astrological teachings."

#### Development of Indian Astrology in foreign countries

37. In the light of observations made above, it can be safely concluded that Indian Astrology must have been taken to Greece in the days of Alexander the Great, when

the two countries came in close contact with each other. It was studied in Greece very minutely and critically, especially as the Vedic Religion had no domination in Greece. The Greeks carefully studied and developed the relevant facts and theories which were purely astrological, setting aside such as were closely associated with Vedic Religion, as, for example, the significance of the Nakṣatras and their deities. The Indian Astrology was, in fact, hellenized and presented in a systematic form and manner by Ptolemy, Placidus and other successors of them. The Arabs nourished the Greek astrological thoughts after the fall of the Greeks and later on, Lilly, Ramsay, Morrison, Zadkiel, Leo and others developed them in Europe. All these astrologers did not make any radical changes in the basic ideas of the Science; they added, of course, considerable material to it, as a result of their detailed and critical study and research. It is, in fact, the critically developed and systematically presented Greek Astrology that is current at present in Europe and America.

#### Renaissance of Indian Astrology in India.

38. In India, however, when the hellenized Vedic Astrology was brought back in the course of a few centuries and presented in the form of Yavanajātaka and other treatises, the Indian scholars not only replenished it with the old Indian Astrological ideas of which it was deprived by the Greeks, but brilliant writers like Varāhamihira and Kalyāṇavarmā thoroughly indianized it, and presented it beautifully in their laconic yet forcible, and artistic yet graceful style, peculiar to the old gifted Sanskrit writers. To explain briefly: the topics of Adhāna, Āyurdaya, Daśā, Niryaṇa, Rājayoga, the influence of Rahu and Ketu, and many analogous ones, which were set aside by the Greek writers,

found again their proper place in the works of Varāhamihira and his successors. The topic of 'Cāra' or movements of planets which was developed to a considerable extent in India a few centuries before the Christian Era in the Siddhānta Period, and which was considered fully in its astrological aspects by the Greek Astrologers, was given an adequate place in the works of Varāhamihira, Kalyāṇavarmā and their successors. Similarly, the characteristics and influences of the twelve Signs or Rāsīs and the seven planets which were treated fully in Greek Astrology were also included in their works by Indian Astrologers. The Indian writers included some new topics such as 'śadvarga,' 'Rāsmi,' 'Astakavarga,' 'Viyanjanma,' 'Strijātaka,' 'Nastajātaka,' 'Ariṣṭa,' 'Aniṣṭasūcana' and the like.

### JAIMINI'S UPADEŚA SŪTRA—DATE and CRITICAL APPARATUS

#### General nature of the Upadeśa Sūtra.

39. The Upadeśa Sūtra of Jaimini presents in a nutshell the development of astrological thought a few centuries before the Christian Era. Written in the well-known laconic Sūtra style, the treatise does not contain any elaborate descriptions of topics, nor their detailed divisions and sub-divisions, nor chains of arguments and counter arguments. It presumes the reader or the student to have possessed workable and sufficient knowledge of the common astrological facts, and offers conclusive observations in the form of aphorisms on the cardinal popular topics of Astrology such as dispositions of planets, aspects, owned houses, ascendance, zodiacal subdivisions, span of life, time and kind of death, events in life, and so on. The astrologers before Jaimini, following the suggestions of the Atharva Jyotiṣa, entered into a detailed scrutiny of the colour,

strength, exaltation, domain, nature, sex, aspect, governing power and the mutual relations of the different planets. The results of these observations are described in detail and systematically given in later books of Minarāja, Varāhamihira, Kalyāṇavarmā and others. It is clear from Jaimini's Sūtras, that he was conversant with the views of astrologers on several of these items, and, accordingly in his treatise, he has given the specific influence of each planet on the several events and circumstances in the life of human beings.

#### General Contents.

40. The Upadeśa Sūtra of Jaimini consists of four Adhyāyas (books) with four subdivisions (pādas) of each Adhyāya, just like the Vedānta Sūtras of Bādarāyaṇa. Each Adhyāya consists of about 200 short aphorisms. The first Adhyāya discusses the general career of man including his character, profession, monetary condition, health, domestic happiness and incidental happenings. The second Adhyāya is devoted to the various ways of ascertaining the span of life—short, middling or long—the time of death during that span, and the kind of death. The third and the fourth Adhyāyas appear like supplementary Adhyāyas, giving details of the topics discussed in the first two Adhyāyas. The first two Adhyāyas are edited by various scholars with a brief commentary in Sanskrit or Hindi or English translations. Although Manuscript material has been available which is tolerably satisfactory, no critical edition, so far, has been attempted by anybody, noticing the different readings, fixing the text at doubtful places, offering a critical introduction, and defining the place of Jaimini among writers on Indian Astrology.

#### Manuscript material for text and commentaries.

41. Out of the 15 Manuscripts available (nine in the Government Collection at the Bhandarkar Institute,

Poona, and six in the Government Library at Khatmandu in Nepal) only one manuscript has given the text of all the four Adhyāyas with commentary upto the end of the third quarter of the third Adhyāya only, as in others. Two Manuscripts have given the bare text of all the four Adhyāyas. Apparently, i. e. as far as lists of Manuscripts and descriptions are concerned, there are two commentaries available—one by Nilakantha and another by Kṛṣṇānanda Sarasvatī—and one Bhāṣya. But a critical study of the several manuscripts discloses the fact, that, there is one commentary, written by Kṛṣṇānanda Sarasvatī, who is named Bālakṛṣṇānanda also, and another by Nilakantha. There are five introductory stanzas found in some manuscripts, out of which the last stanza has its last line as follows:—  
 “हणालन्दसरस्वती वित्तुते भास्य संशोधनम्”. This line clearly refers to Kṛṣṇānanda Sarasvatī as the writer of the commentary. Some manuscripts, which give the commentary of Kṛṣṇānanda Sarasvatī without the introductory stanzas, mention the name of Nilakantha by mistake, possibly because Nilakantha was a learned Astrologer who wrote many original and commentary works. The copy which is said to be with the Bhāṣya has got the text of the Bhāṣya exactly coinciding with the text of the commentary by Kṛṣṇānanda Sarasvatī. Only one Manuscript in Nepal gives the genuine commentary of Nilakantha up to the end of two Adhyāyas only. There is one very old cyclostyled edition of Jaimini Sūtra with the commentary by Nilakantha as mentioned by the editor. The text is full of mistakes and inaccuracies. The commentary mentioned as Nilakantha's commentary is the same as that by Kṛṣṇānanda-Sarasvatī. It is, however, very curious that the text of the last five quarters in this cyclostyled book differs radically from the text of all the manuscript copies. The sūtras, given in the last five quarters therein, not only

bear little connection with the text of the foregoing Adhyāyas, but some of them appear to be copied down and based upon standard sūtras and maxims of other Shastras, explained by the commentator to bear quite a different sense in Astrology. Evidently, the Sūtras of the last five quarters given in this Benares edition are quite spurious. (For details, see Prefatory note.)

#### Date of Jaimini—external evidence.

42. The question of the date of Jaimini is a very knotty one to discuss and decide. There is no satisfactory evidence, either external or internal, to fix up his time even approximately. The name Jaimini appears as a Gotra name referring to an author belonging to the Jaimini family, or, it may refer at the most to a school of astrological thought founded by Jaimini and hence named after him. There is no ground to say that this Astrologer Jaimini was the same as the writer of the Pūrva Mimāṃsā Sūtras. The development of astrological thought, the style and the vocabulary are the only means for arriving at some conclusions in the matter. The external evidence regarding his date is in no way helpful for drawing any satisfactory conclusion, as the astrologer Jaimini is not directly found mentioned or quoted by any standard work on Jyotiṣa. The Karikas known as Vṛdha Karikas, to which the Sūtras of Jaimini are parallel, are quoted by Bhatta Utpala and the writer of the *Bṛhat Pārāśari*.

#### Internal evidence.

43. The internal evidence can be of some help in arriving at some conclusion regarding his date. Jaimini does not mention the signs of the Zodiac or Rāśis by name. The mention of the words *Meṣa*, *Simha* and *Kanyā* cannot definitely be said to refer to the signs Aries, Leo and Virgo



respectively. They may refer to the fifth, the third and the eleventh signs as well on the strength of the method of numerical Alphabetical interpretation which Jaimini himself has prescribed for interpreting his Sūtras (1.1.33). It appears that the word 'cāpa', which is used more than once, may refer to the 'Dhanus' Rāśi as the term 'cāpa', or 'dhanus' was in use at the time of Baudhāyana who has mentioned only four Rāśis—Kanyā, Dhanus, Animiśa (Mina) and Mithuna. Jaimini definitely knows the twelve divisions of the Zodiac, which he refers to by the words 'pañca', 'tatra', 'mrtyau' etc. which refer respectively to the first, second, third etc. on the strength of the method of the Alphabetical interpretation prescribed by him. The characteristics of the signs, given in Sūtras (I.ii.2 to I.ii.13) show beyond doubt that his 'first' (pañca) refers to Aries; his second (tatra) refers to Taurus (Vṛṣabha); his third (mrtyau) to Gemini (Mithuna) and so on. It can hence be concluded that Jaimini belonged to a period when the Zodiac was divided into twelve equal parts by astronomers although their names Meśa, Vṛṣabha, Mithuna or Aries, Taurus, Gemini etc. were not very current.

#### Special importance of two words.

44. The word 'aparadaurbalyam' is used by Jaimini in the Sūtra "syat svainimāḥ kaṅṭakadiṣu aparadaurbalyam" (11.3.16). The word "pāradaurbalyam" is used by Jaimini, the author of the Pūrva-Mīmāṃsā Sūtras in the Sūtra "śruti-liṅga-vākya-prakarāṇa-sthāna-samakhyanām samavāye pāradaurbalyam arthaviprakāśat" (3.3.14). The word 'pāradaurbalyam', in the Pūrvamīmāṃsā-sūtra means 'successive weakness' or 'comparative weakness' of each term in succession, the second (liṅga) being weaker than the first (śruti), the third, (vākya) being weaker than the second (liṅga) and so on. The term 'a-pāradaurbalya' in the

Jaimini Sūtra (11.3.15) quoted above, should convey exactly the opposite sense 'successive strength' i. e. each succeeding term being stronger and stronger. The meaning is quite suitable and appears intended by the Sūtrakāra although the commentators and translators have not given it. There is the old word 'kikāṭa' used by Jaimini in the Sūtra "pāpāḥ kikāṭe" (11.2.26). The word 'kikāṭa' is found in the R̥gveda hymn "kim te kṛṇvanti kikāṭeṣu gāvo etc." (R̥gveda 111.53.14). The word is explained by Yāska as a province inhabited by barbarians. The same sense is intended by Jaimini in his Sūtra—"pāpāḥ kikāṭe". It is worth noticing that the word is not found used in the Classical Sanskrit literature anywhere, and, hence, it may be concluded that Jaimini lived before the period of Classical Sanskrit Literature, probably at the time of Yāska or immediately after him. Subsequent writers have not used the word 'kikāṭa': there are found, in stead, words such as 'Magadha', 'kaliṅga', 'mleccha deśa', 'anārya deśa' and so on. On the grounds mentioned above, it can be safely said that the internal evidence furnished by the style and method of Jaimini, the development of astrological notions of the Atharva Jyotiṣa in his works, the old gloss (Vṛddha Kārṣkās) on the Jaimini Sūtra quoted by Utpala and others and the use of the words 'aparadaurbalya' and 'kikāṭa' may well go to prove that the Astrologer Jaimini belonged to the period of Yaska and the Mīmāṃsaka Jaimini, a few centuries before the Christian Era.

#### JAIMINI'S UPEŚĀ SŪTRA—CRITICAL ANALYSIS.

##### List of Topics.

45. As observed already, the Sūtra of Jaimini cannot be said to be an exhaustive treatise on the subject of Astrology. Jaimini has discussed only a few out of the several

topics that are found in the current Eastern and Western treatises on the subject. The most important topics discussed by him are (1) *dr̥ṣṭi* (aspect), (2) *grahasvabhāva* (dispositions of planets), (3) *rāsiphala* (different kinds of fruit given by the signs), (4) *Āyurdāya* (duration of life), (5) *nidhanayoga* (Time of death), (6) *Dasās* (periods of life) and (7) *yogas* (special incidents).

#### Aspect or *dr̥ṣṭi*.

46. Regarding aspects, Jaimini's line of consideration is radically different from that followed by Varāhamihira and others. He does not give various kinds of aspects such as full, half or quarter; so also, he does not give special modes of aspects pertaining to different planets. A planet, as also a Rāśi, according to him casts aspects towards another planet or sign, that is situated exactly at its side or that is exactly opposed. The opposite sign is not necessarily the seventh; nor the signs at the sides are necessarily the fourth and the tenth. In determining the opposite sign and the signs to the two sides, Jaimini pays special consideration to the angle of 23 degrees between the Ecliptic and the Equator, and follows the same line of thought as was adopted by astronomers of his time in fixing the periods of Mahāpāta, viz. the consideration of the angular distance of the Sun and the Moon from the Celestial Equator to its north or to its south. When the Sun and the Moon had the same celestial latitude on the same side of the Celestial Equator, the Mahāpāta was called 'Vyatipāta', while it was called 'Vaidhṛti' when the two planets were on opposite sides of the Equator at equal angular distance from it. Possibly, there was the belief that the Sun and the Moon were in full concurrence when they had the same celestial latitude, and, as a result, the Sun, being strengthened by the Moon, was able to give definite fruit for actions and

observances on Mahāpāta days. Applying the same consideration, it was further believed that other planets—even Rāśis—were also in concurrence, when they were in a line parallel or perpendicular to the Celestial Equator, or in other words, when they had the same Celestial Latitude or Declination. This occurred when the distances of the two planets or the two Rāśis on the ecliptic arc from the equinoctial point (or the First Point of Aries) totalled 180 and 360 degrees.

#### The underlying idea in aspects.

47. The twelve Rāśis or the *twelfths*, into which the Ecliptic Circle was divided, had the first Rāśi or the first *twelfth* ending with 30 degrees, the second with 60°, the third with 90° and so on from the point of the vernal equinox. If the aspects of Rāśi No. 1 were considered in this light, the total of the degrees of Rāśi No. 1 and Rāśi No. 5 (30° + 150°) amounted to 180°; the total of 1 and 8 (30° + 240°) amounted to 270° and the total of No. 1 and 11 (30° + 330°) amounted to 360°. Hence, verily, it is stated by Jaimini that Rāśi No. 1 aspected Rāśis numbered 5, 8, and 11. So also Rāśi No. 4 aspected 8, 11 and 2; Rāśi No. 7 aspected 11, 2 and 5; and Rāśi No. 10 aspected 2, 5 and 8. In short, each of the Rāśis numbered 1, 4, 7, 10, which were the first in the four Rāśi-triads and named '*cara-rāśis*', aspected the 5th, the 8th and the 11th Rāśis from it. Similarly, each of the Rāśis numbered 2, 5, 8, 11 which were called '*sthira-rāśis*', aspected the 4th, the 7th and the 10th from it; while each of the rāśis, numbered 3, 6, 9 and 12 and known as '*dvisvabhāva*' rāśis, aspected each other. In short, the '*cara*' rāśi, according to Jaimini aspected the '*sthira*' rāśis in the other triads, the '*sthira*' rāśi aspected the '*cara*' rāśis in the other triads, while the '*dvisvabhāva*' rāśi aspected always the '*dvisvabhāva*'

rāśis. (cf. "carasthani sthiragah paśyet sthirasthani cararāśigah; ubhayasthani tūbhayagah nikatasthani vinā graham").

#### The three aspects according to Jaimini.

48. Thus, it can be seen that the aspects given by Jaimini differ from those given by Varāhamihira and others in the case of *cara* and *sthira* rāśis, while they are practically the same in the case of *divisabhāva* rāśis. Probably, Jaimini was rather keen on the direction in which the aspected planet stood, as also on the angular equality of the distance of the aspected and the aspecting planet from the equinox or the solstice. A planet or a rāśi, according to him for its aspect on one side, aspected sideways that planet or rāśi which stood exactly to its east or west as the case was, and which had the same distance from the solstice as the aspecting planet or rāśi. For the aspect to the other side, it aspected that planet or rāśi, which lay exactly to its north or south, as the case was, and which had the same distance as it had from the equinox. The front aspect or 'abhimukha dr̥ṣṭi' was in the direction which was exactly mid-way between the two directions of the two side aspects or 'parśva dr̥ṣṭis.' This was the case with the *cara* and *sthira* rāśis. In the case of *divisabhāva* rāśis, the only difference was that the aspects towards the sides were in sub-directions, while the front aspect was in the main direction: Rāśi No. 3 having the front aspect exactly to the south, Rāśi No. 6 to the west, Rāśi No. 9 to the north, and Rāśi No. 12 to the east. The *divisabhāva* rāśis aspected each other when the total of their angular distances from the equinox was 270°, 360° or 450°; while the *cara* or *sthira* rāśis aspected each other when the total, as observed above,

was 180°, 270° or 360°. Jaimini does not give Trine aspects at 120° and 240° degrees. Possibly, the trine aspects were laid down by later astrologers, who looked upon planets, situated in such signs as formed an equilateral triangle, as aspecting each other in a specially prominent way. Jaimini's mention of Argalā or grouping of planets situated at these degrees (120° and 240°) from each other was possibly the basis of the 'trine aspect' or 'trikoṇa dr̥ṣṭi' given by Varāha Mihira and other writers later on. The striking identity of principles underlying the Mahāpātus defined by the Siddhānta writers, and the aspects defined by Jaimini, may well high substantiate the view given above that Jaimini flourished in the Siddhānta period of Indian Astrology some centuries before Varāhamihira.

#### Argalā or pact of planets.

49. Jaimini mentions peculiar combinations made by planets or signs placed at specific distances from the planet or the sign in question. He names these combinations as 'argalā' (fem.) or 'argala' (neu.). Old writers have mentioned two varieties of 'argalā' viz. 'śubhārgalā' and 'Pāpārgalā'. It is not clear whether 'argalā' means a helping combination or an obstructive combination. In other words, it is difficult to say whether the group of planets formed by a planet with other planets, occupying the 2nd, the 4th and the 11th places from it, if not opposed by a larger number of planets in the 12th, 10th and 3rd places respectively, so also a group formed by a planet with others in the 5th and 9th places from it, help the particular planet or obstruct him in the obtainment of results given by it. Although the general meaning of the word 'argalā' is obstruction, still, the word 'virodhinaḥ' in the Sūtra "rispha-nīca-kāina-sthā virodhinaḥ" (I. 1. 7) as also the word viparītargalā in the Vṛddha-kārikās make it almost

obvious that the term 'argala' in the Sūtras of Jaimini means 'a helping combination' or a pact. The mention of the 5th and 9th places by the word 'trikona' in the Sūtra "prāgyat trikone" (I. 1. 9), as also the general belief about the planets in the trine being favourable, shows that the old astrologers at the time of Jaimini believed that when a particular planet according to his nature, strength and place occupied by him is giving a good or bad fruit, the planets, that are stationed at the 2nd, 4th, 5th, 9th and 11th places from him, are helpful to him in the award of the fruit, while the planets in the third place, if they are malefic, obstruct him. No rational explanation can be given why the third place is looked upon as inimical, as also why the 6th and other places are considered indifferently. Possibly, the current belief in those days, that the 3rd and the 6th Nakṣatras in each group of Nakṣatras were malefic, could have been at the root of this conception. It is also possible that because the 4th place is looked upon as a place determining a man's happiness, and because Argalā or pact of planets is specially taken into account for determining a man's weal and woe, the third place is looked upon as totally unfavorable as it is the twelfth from the fourth. The ascendant (Lagna) and the seventh (saptama) according to Jaimini are of the same importance; hence it may be that the 6th and the 12th were not considered useful for purposes of pact, being the 12th from the seventh and the Lagna respectively.

#### Twelve divisions of the Zodiac.

50. The Zodiac, as observed above, is divided into 12 equal parts by Jaimini. They are not mentioned by him by their names such as 'Mesa,' 'Vrsabha' (Aries, Taurus etc.) as by other astronomers later on, but by words such as 'pañca,' 'bhāgya,' 'karma' etc. signifying the first, second, third etc.

Although further sub-divisions of the twelfths, such as 'navamānśa,' 'triśānśa' and the like, are not utilized by him, there is no objection to believe that they were known to him, as they are stated by him in the Sūtra "horādayah siddhāh" (I.1.35). Out of the various subdivisions of the Rāśis, the 'navamānśa' subdivisions appear to be the earliest; in fact, it can be even remarked that the navamānśa subdivisions were in use before the rāśis were introduced. The 'navamānśa' or the ninth part of the Rāśi corresponds to the 'caraṇa,' or the quarter part of the Nakṣatra; and the quarter divisions of the Nakṣatras were in vogue long before the introduction of Rāśis. The conception of Rāśi, in fact, appears to be based on the Nakṣatra-caraṇas. The Rāśi was made of nine caraṇas and hence significantly called 'rāśi' or heap or sum (of nine caraṇas).

#### The Significatory Planet.

51. The progress of a planet within the sign or Rāśi has got a specific importance in the system of Jaimini—a fact borne out by the way in which aspects are calculated by him, the planet within a Rāśi being understood as situated at the end of the Rāśi for purposes of aspecting other planets. The Significatory planet for self (Ātma-Karaka-graha) according to Jaimini is that planet who has made the greatest progress inside a Rāśi i. e. who has passed the greatest number of degrees in a Rāśi. The general career of a man consisting of his nature, profession, strength, residence, wife, friendship, religion etc. is determined by the Significatory Planet's nature, strength and other factors. The fortune of the parents and other relatives of a person is determined by the planet who stands next to the Significatory planet, the order being, of course, determined by means of the progress in degrees inside the Rāśi made by the planet. This planet, next in order

to the Significatory Planet for self, is called Minister Planet (Amātyakāraka). Next to the Significatory and the Minister planets in order, stand the Kārakas named Bhrātr-kāraka, Matr-kāraka, Pitr-kāraka, Putra-kāraka, Jñāti-kāraka and Dāra-kāraka. These Kārakas, that are eight in number, are the seven planets and the Pāta Planet as the eighth planet. The Pāta Planets are two—Rāhu and Ketu; but as they possess the same number of degrees in a Rāśi, they are considered together as one Kāraka Graha. Some Astrologers, Jaimini remarks, mention seven Kāraka Planets, excluding the Pāta Planets, and holding that the Matr Kāraka functions as Putra Kāraka also. These Kāraka Grahas, arranged in order according to the progress in degrees, are termed accidental Significatory planets or Anitya Kārakas, as opposed to Nitya Kārakas or Permanent Significatory planets, that are mentioned in Sūtras (I. 1. 21 to I. 1. 24)—Mars for sister, brother-in-law, younger brother and mother; Mercury for maternal relatives; Jupiter for Grand father, husband and son; and Venus for wife, parents, father-in-law, mother-in-law and maternal grand-father.

#### Characteristics of the Sun, the Moon, Mars and Mercury.

52. Jaimini has mentioned all the seven planets—the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn as also the Shadow planets Rāhu and Ketu. Although the nature and characteristics of each planet are not individually defined in a systematic manner by him, they can be very well inferred from his writings. Saturn is looked upon as the weakest planet, and the Sun, the strongest; Mars, Mercury, Jupiter, Venus and the Moon being placed after Saturn in the ascending order. Saturn, Mars, Rahu, Ketu and the Sun are considered malefic in general; in a few cases, however, the Sun and Ketu are considered benefic. The Sun is looked upon as a planet possessed of Royal glory for con-

sidering the fate of the father; the Sun is considered as a Significatory planet for the father (pitṛ-kāraka); and, from his position and influence in the horoscope of an individual, the fate of the father of the individual is considered. When the Sun is the Significatory planet of the individual himself (ātma-kāraka), he makes the individual fit for Government service. The Sun is looked upon as a benefic planet for consideration of Dasās or life periods. His good influence causes Royal pleasure while his bad influence causes royal displeasure. The moon is looked upon as a benefic planet. He is looked upon as the Ruling Planet for considering the fate of the mother of the native. As a ruling planet of the native, the Moon makes the native a lover of pleasure, maintaining himself by learning and Arts. An inclination to theft and proneness to leprosy and tuberculosis are also found sometimes in the native, due to the Moon's influence. Mars is generally looked upon as a malefic planet. He is the Ruling planet for considering the fate of the native's sister, mother, brother-in-law and younger brother. When a ruling planet of the native, he makes the native proficient in factory work and fighting and professionally connected with fire, prone to suffer from fire burns, wounds and scars. Mercury is looked upon as a benevolent planet. He is considered as the ruling planet for mother's relatives. When a ruling planet of the native, he makes the native proficient in business, trade and fine arts. The man governed by him generally remains feeble and sometimes suffering from Hernia.

#### Characteristics of Jupiter, Venus and Saturn.

53. Jupiter is looked upon as a highly benefic planet. He is the Ruling planet for father's relatives, for husband as also for the son. When a ruling planet, he makes native very religious, full of modesty, devoted to t

ceptor and a scholar of Vedic religion and literature. His benefic influence leads also to longevity. Venus is a benefic planet looked upon as a Ruling planet for considering the fate of the father, wife and maternal grand-father of the native. When a ruling planet, he makes the native voluptuous and much inclined to sensual pleasures. By his favourable influence, a person becomes clever in carrying on negotiations, and inclined to perform sacrifices etc. Saturn is looked upon as a very malefic planet. When a ruling planet, he makes a man engaged as a labourer in factories or working as iron-smith or mechanic. The man under his influence remains always a servant of another, and feeble in bodily activities. The planets Rāhu and Ketu are treated alike in all respects. As they move backwards in the heavenly vault, they become the rulers when their degrees in a Rāśi are less than those of others. For purposes of Dasas or life-periods, the years in their charge are determined by calculating backwards from the sign they occupy to the sign which they rule. They are never Nitya-kāraṅkas or Permanent rulers. The native under their influence, has got tendencies of theft. The influence of Ketu is sometimes very healthy especially when he is in the twelfth place in the horoscope of the native.

#### Odd and Even Signs

54. The division of Rāśis or signs into odd and even, with admitted superiority of the odd signs, shows that the season which was taken as a unit for dividing the year at the time of the Brāhmaṇas and Āraṇyakas had made room for the month as a unit. The odd signs were looked upon as superior because they were male signs. There is no reason given why the odd signs are called male signs and the even signs are called female signs. Possibly, the 27 Nakṣatras were distributed among the six seasons thus: five Nakṣatras for

three seasons, and four Nakṣatras for the other three seasons: Aśvini to Rohini for Vasanta, Mṛga to Āśleṣā for Griṣma, Maghāprākāra to Citrā for Varṣā, Svāti to Jyesthā for Śarad, Mūlabarhaṇi to Śraviṣṭhā for Hemanta, and lastly, Śatabhiṣaj to Revāti for Śisira Season. When each of the six seasons was divided into two months, the first month, and consequently the sign of the Sun in that month, were believed to be male as they commenced with the male Nakṣatras—Aśvinau, Mṛga etc., while the second month, and consequently, the sign of the second month were looked upon as female as they ended with female Nakṣatras—Rohini, Āśleṣā, Citrā, Jyesthā, Śraviṣṭhā and Revati. It is not definite whether Jaimini takes the 1st, 3rd, 5th etc. as odd signs, and the rest as even, or, he takes the first and third Triads out of the four Rāśi Triads as odd, and the others as even, when he lays down that calculation of the years of dasās should be made ahead from the odd signs and backwards from the even signs. The view of the commentators appears to be divided in this respect. There is no doubt that he looks upon the even signs as complementary to odd signs. This view is based upon the old conception given in the Maitri Upaniṣad of dividing the zodiac into two halves, one half from Maghā ahead to the middle of Śraviṣṭhā, and the other half from Āśleṣā backwards to half the Śraviṣṭhā. The first half was in charge of the Sun, while the second was in charge of the Moon; and the planets in the zones of the Sun and the Moon looked at their lords ahead and backwards respectively, the counting being done ahead or backwards in the way in which they looked. On this analogy, each of the odd signs, called also male or positive, looked ahead towards the even sign which was also called the female or the negative sign while, each of the negative signs looked backwards to the male sign.

## JAIMINI'S UPADEŚA SŪTRA—HOROSCOPE READING

## Origin of Kuṇḍali or horoscope.

55. As already observed above, the rudiments of Kuṇḍali or horoscope are traced to the Vedāṅga Jyotiṣa Period when the nine Nakṣatras of each of the three Nakṣatra Groups were assigned individual characteristics such as (determination of) birth, fortune, misery etc. People believed that certain actions performed on certain days succeeded more than on other days, and they could not attribute the success to any other thing than the day-to-day changing position of the Moon among the Nakṣatras, all the other factors remaining the same. On the analogy of the Moon, the Sun and the other planets were also believed to be giving results according to the nature of the Nakṣatra in which they were stationed for the time. The Moon, however, being the nearest planet to the earth, and looked upon as the lord of the 'Nakṣatras, was the most efficient in bringing about the results of the various human activities and undertakings, the results being strictly in conformity with the benefic or malefic nature of the Nakṣatras.

## Nakṣatra Kuṇḍali.

56. The difference in results, obtained by different individuals from activities undertaken on the same day, was accounted for by the different positions which the Moon occupied among the lunar mansions or Nakṣatras at the time of birth of the different individuals. The Nakṣatra on the day of birth was, in short, made a guiding factor in the verification and forecast of results; and taking that Nakṣatra as the first Nakṣatra (Janma Nakṣatra) the subsequent Nakṣatras in order were taken as significant of Saṃpat (fortune), Vipad (misfortune) etc. and the planets

stationed in those Nakṣatras were believed to give the fruits of those Nakṣatras according to their own strength, nature and co-ordination with other planets. This method of consideration was popularly called Janma-Nakṣatra-Kuṇḍali-Vijñāna. A desire to obtain a further detailed specification of this Janma Nakṣatra-Kuṇḍali resulted in the consideration of the Nakṣatra which was actually touching (Lagna) the horizon at the time of birth. This method of consideration by means of the Nakṣatra touching the horizon was popularly called Janma-Lagna-Nakṣatra-Kuṇḍali-vijñāna.

## Rāsi Lagna and Navāṃśa Kuṇḍalis.

57. When the Nakṣatras, in course of time, made room for signs or Rāsīs, that Rāsi, in which the moon was stationed at the moment of birth, was taken as the first Rāsi, and putting serially the other Rāsīs after it, the planets stationed in the various Rāsīs were put in their proper places. This arrangement was called 'Rāsi-Kuṇḍali'. For detailed consideration with greater accuracy, that Rāsi or sign, which was touching the horizon (lagna) at the moment of birth was considered as the first Rāsi, and arranging serially the following Rāsīs and the planets therein, a horoscope was prepared which was popularly called the Janma-Lagna-Kuṇḍali, which is much in vogue at present. For the sake of greater exactness, instead of the sign at the horizon, its ninth part, equivalent to a Quarter-Nakṣatra, stationed at the horizon at the moment of birth, was considered as the first, and, in a series there were arranged in cycles of twelve, the succeeding one-ninths of all the signs or the remaining 107 quarter-Nakṣatras. The planets were shown at their proper places in the Navāṃśas or quarter Nakṣatras they occupied. This arrangement of planets according to the Nakṣatra caranas or Rāsi-Navāṃśas, was

popularly called the 'Navāṁśa-Kuṇḍali, which, according to some commentators of Jaimini is referred to in the Sūtra 'atha svāṁśo grabhāṇām" (I.2.1.)

#### Adjustment of the three Nakṣatra divisions to the twelve rāśis.

58. Regarding the distribution of the nine places of Nakṣatra-Kuṇḍali, 'janma' 'Sainpat,' etc. among the twelve houses of the Rāśi-Kuṇḍali, some interesting features might be noted: the first house in the Rāśi-Kuṇḍali is named 'tanu-sthāna' which is practically the same as 'janma'; the second house named 'dhana-sthāna' is the same as 'sainpat'; the third is named 'sabhaja' which is analogous to 'vipad' especially as fratricidal troubles were very common in Ancient India and the term 'sabhaja' connoted an element of bad relations; the fourth house 'suhṛd' and the fifth 'suta' together stand for the fourth Nakṣatra signifying 'kṣema' (mental and bodily happiness) which is well associated with happy relations with the mother and the son. Indirectly this splitting up of the fourth Nakṣatra into the fourth and the fifth houses is borne out by the Sūtra of Jaimini "mātrā saba putram eke sainamananti" (I.1.20). It is possible that when the nine places of Nakṣatras were re-arranged into twelve houses, three Nakṣatras, the fourth, the eighth and the ninth, made room for six houses—the fourth and the fifth, the ninth and the tenth, and, the eleventh and the twelfth—respectively. The sixth house called 'ripu' is the same as 'pratyari', the word 'pratyari' being taken in a bad sense and interpreted as 'a fighting enemy'. The seventh house called Jāyā is analogous to 'Sādhu' (Success in life). The eighth house called 'mṛtyu' is the same as 'vadhā'. The ninth and the tenth houses, taken as a pair and called dharma and karma, are analogous to the eighth Nakṣatra 'Maitra', as dharma and karma

are, in a way, the real friends of a man accompanying him after Death. The eleventh and the twelfth, also taken as a pair, and named 'āya' and 'vyaya' are based upon the ninth Nakṣatra 'parama-maitra', as the account of 'āya' (spiritual income) and 'vyaya' (spiritual expense) in this life determines the man's Life Beyond (Parama-maitra). Just as the seed contains all the principal elements of the tree, or just as the microcosm is believed to be an epitome of the macrocosm, the ancient astrologers believed that the features of the full horoscope of the 12 signs with the planets stationed at their various places therein, were also borne by miniature horoscopes with the twelve houses made up of small divisions of the signs such as 1/9th, 1/12th, 1/30th etc. called नवमांश, द्वादशांश, त्रिंशत्मांश etc.

#### Reading of Kāraka-Kuṇḍali.

59. The position of the Significatory Planet for self (Ātma-kāraka) in a sign and his relationship with other planets as determined by the positions of those planets in their respective signs are the determining factors, according to Jaimini, for the life events, nature and prospects of the individual. In the words of astrologers it is the Kārakaṁśa Kuṇḍali that is primarily considered for ascertaining the general career of the individual. It is not made clear by Jaimini whether by the word 'svāṁśa' in the Sūtra "atha svāṁśo grabhāṇām" (I.2.1.) the sign (āṁśa) of the Kāraka of self (sva) is meant, or the word 'āṁśa' means a division of the sign, or Rāśi. The meaning 'sign of the Significatory Planet for self' appears to be quite suitable. The Kārakaṁśa-kuṇḍali is, in short, to be examined as follows:—The general profession, occupation and habits of a man are determined by planets in the first house, the Significatory Planet for self being necessarily present there. A man's passions and emotions are determined by planets in



the second house. Personal bravery, especially referring to the element of rashness, is determined by planets in the third house. The residence of a man, and his weal and woe, are determined by planets in the fourth house. The general bearing of a man, as also, the secret powers of his mind influencing other persons, are determined by planets in the fifth house. Monetary difficulties and poverty are determined by planets in the sixth house. Domestic happiness and the nature of wife are determined by planets in the seventh house. Span of life, time of death, its cause and nature are determined by planets in the eighth house. Religious tendencies, devotion to god and preceptor and good emotions in general are determined by planets in the ninth house. Mental characteristics such as steadiness, fickleness and the like are determined by planets in the tenth house. Devotion to deities and prospects of the next world are determined by planets in the twelfth house. No results are specified with regard to the 11th house presumably because it is the complement of the third house, which gives results favourably by the presence of the malefic planets only. It is obvious that Jaimini in the statement of the results is guided by the general notions of his predecessors that the relations and aspects of a house were generally cordial with the second, the fourth, the fifth, the ninth and the eleventh houses, while they were otherwise with the third, the sixth and the eighth houses, and that benefic planets in the former brightened a man's prospects.

#### Reading of Pada-Kuṇḍali.

60. As observed already, Jaimini has paid a special attention to the aspects of planets—especially to the way in which they aspect their own sign. Apparently, there was a peculiar belief that the reflection was as good as the original, the reflecting medium being furnished by a

planet as in the case of the Pada or the Upapada, or by a sign, as in the case of 'Bāhya Rāśi'. The old astrologers at the time of Jaimini believed that along with the sign he ruled, a planet aspected, with the same attention, another sign which had the same angle of incidence as the sign ruled by him had with the sign in which he was placed. In other words, a sign had its reflection in its ruler planet, and the sign corresponding to the reflection was as powerful as the original one. The sign, agreeing with or corresponding to the reflection, was called 'pada' or foot by Jaimini and his colleague astrologers. The Pada of the Ascendant or Lagnapada is taken by Jaimini as the basis in determining the monetary prospects of an individual. The seventh, the eleventh and the twelfth houses from the Pada give special results by means of planets present therein. The remaining houses give results just in the way in which houses from the sign occupied by the Significatory Planet do. (vide L3-17). If the 7th house from the Pada be occupied by benefic planets, the man becomes rich, if by malefic planets, he suffers from diseases. A man also becomes rich, if the Pada of the 7th be in trine or square of the Lagnapada. Planets occupying or aspecting the 11th and the 12th houses from the Pada of the Ascendant, determine the income and expenses of a man: the sources of income, and the ways of expenses are bad and objectionable in case the planets are malefic; they are good and commendable if the planets are benefic. The health of a person is also determined by the planets occupying or aspecting the third house from the Lagna-pada.

#### Reading of the Upapada Kuṇḍali.

61. Jaimini has paid a special attention to the Upapada (place subordinate to the Lagnapada, i. e. pada of the place near the Ascendant). Just as the Lagna-

pada is helpful in determining the prospects of man, Upapada is helpful in determining the qualities of the wife. There are various explanations of the term 'upapada' suggested by scholars (vide commentary on Sūtra I. 4-1) A malefic planet, as lord of, or present in, the second house from the Upapada, unless aspected by a benefic planet, leads to the loss of wife, or monkhood. If the planet, occupying the Upapada or the second house from it, or, if the lord of the Upapada or its second, be in his fall, the native loses his wife, while he gets many wives if the planet at those places be in exaltation. Similarly, if the Upapada, or its second, be the sign 'Mithuna' (Gemini), the native gets many wives. Various other characteristics of the wife or her sufferings are given as indicated by the planets present in the Upapada or its second. A man's male issues are determined by planets present in the fifth place from the pada of the house occupied by the Significatory Planet, or from the Upapada, or from the planet who is Putra-kāraka.

#### The Twelve Bhāvas or Houses.

62. Jaimini has neither expressly mentioned the twelve houses by the term 'bhavas' anywhere; nor, he has definitely assigned any fruits to them. The term 'bhava' is of course used by him along with the term Rāsi in (I.1-33) as akin to it. From the different fruits specified by him by virtue of the twelve places occupied by the Significatory Planet or by virtue of aspects of planets on them, the following points can be satisfactorily gathered. The first and the seventh houses are almost of equal importance. The seventh is, in fact, a counterpart of the first, and 'dasās' or periods of life are many times calculated from the more powerful of the two—the first and the seventh. Jaimini does not look upon the seventh house as one in opposition, being placed at

a distance of 180 degrees as the Greek or Modern Astrologers do. The idea of opposition of houses appears, however, to be lurking in his mind as he has stated the 10th, the 12th and the 3rd houses, as opposing respectively the 4th, the 2nd and the 11th houses, (vide I. 6.) presumably, as they are placed exactly opposite to each other. The fifth and the ninth do not, however, oppose each other as they form an equilateral triangle with the first and, hence, are in alliance with it. The bhāvas or houses possessed specific importance by virtue of their numerical place from the sign of the Ascendant or that of the Significatory Planet or that sign which formed the pada or the upapada of the Lagna, irrespective of the consideration whether the house or bhāva was the first or second or so on from the equinoctial point. It is not clearly stated by Jaimini, whether he takes the exact degree of the Ascendant, or the degree in a sign occupied by the Significatory Planet as marking the commencement of the house (bhāva), or, whether he takes by the twelve houses the exact twelve divisions of the zodiac *Meṣa, Vṛṣabha* etc., or those commencing from the spring equinoctial point. It appears, however, that he takes the last view, as can be well inferred from the importance he has given to calculation in degrees *inside the twelfth part of the Zodiac* in determining the different Kāraka grahas.

#### Events in life considered by Jaimini.

63. In writing his treatise Jaimini has paid attention to the main things and events in the life of the individual as limited by the extent of civilization at his time. He has discussed the general career of the individual consisting of his nature, tendencies, and qualities; he has also discussed his monetary prospects, his religious tendencies, learning and scholarship; he has also discussed his domestic happiness, the nature of his life and the chances of progeny; and

lastly, he has discussed the span of his life, the time of death and the cause of death and the kind of death also. He has briefly referred to the chances of his getting unexpected prosperity. He has also laid down the general lines for determining similar things and events in the case of his nearest relatives also. In determining the principal events in the life of the individual, he has paid special attention to the Significatory Planet, who is believed to determine his weal and woe. In determining the monetary prospects he has paid special attention to the Lagna-pada. He has paid an equal attention to the Upapada or the pada of the neighbour of the Lagna which he has mainly considered in connection with determining the nature and qualities of the wife of the individual. He has given with a detailed discussion the various kinds of calculations of the periods of life, called 'dasās' and shown the various ways of determining the span of life and the exact time of death by means of them. In determining the details, he has followed the method given in the Nakṣatra Astrology of the old sages introducing only such modifications as were necessary for adjusting the Nakṣatra calculation to the Rāśi calculation.

#### General Astrological principles laid down by Jaimini.

64. As is clear from the remarks made above, Jaimini was the founder of the Science of Astrology, based on reading the different kinds of horoscopes characterized by the 12 signs of the zodiac, which were substituted by him in the place of the 27 Nakṣatras. The general principles laid down by him can be sketched as follows:—(i) The planets determined the fate of the individual, the signs occupied by them playing only a passive part. (ii) The seventh house from the Ascendant was as important as the Ascendant, both possibly being looked upon as Lagnas—one touching the horizon at the east and the other at the west. (iii) The

first house in the horoscope could be the Ascendant or the seventh from it, as also the house occupied by the native's Significatory Planet or the seventh from it. (iv) The total life period of the native was determined by means of the planets owning the first and the eighth houses, as also by means of the Moon and Saturn, in accordance with the nature of signs they occupied. (v) The total life-period was subdivided into smaller life-periods, called 'dasās' which were assigned to the 12 signs or the nine planets one after another; these smaller periods determined the weal and woe of the native, as also his time of death. (vi) The second, the fourth, the fifth, the ninth and the eleventh signs as also planets therein, from any sign or a planet, formed a sort of co-operation with the sign or the planet for the award of the results. (vii) The aspect of other signs or planets cast at any sign or planet strengthened the award of the fruit.

#### Determination of the General career of man.

65. As observed above, a man's career, according to Jaimini, depends mainly upon the Significatory Planet for the Self, the sign occupied by whom is to be placed first in the horoscope popularly called "Āmakārka-kundali". The details of the career are to be determined on the strength of the co-operation given by the other planets in accordance with the relative position of their houses with the house occupied by the Significatory Planet in the horoscope. Thus, the planet or planets in the tenth house determine the individual's general nature; the planets in the first and second, his profession; the planets in the fourth, his residence; the planets in the ninth, his religion and devotion; the planets in the seventh, the nature of his wife; the planets in the third, his strength; and, lastly the planets in the twelfth determine his life beyond and the deity worshipped by him. The planets in the first, the second and the fifth

determine his learning and scholarship, while the planets in the fifth and ninth determine his friendship and loving disposition. Details about wealth are determined by means of the Lagna Pada Kundali on the strength of the relative position of the planets with the first house in that Kundali or horoscope. Similarly, details about wife are to be gathered from the Upapada-Kundali on the strength of the relation of planets with the first house or Upapada in that Kundali.

#### Rājayoga and other Yogas.

66. Jaimini has recorded very briefly some special features in the horoscope which indicate sudden lift in life or downfall. These features later on are recorded in large numbers by astrologers under the name of 'yogas' or accidents. The prominent among these 'yogas' or windfalls is the 'rājayoga' or 'royal fortune' of which a few types are given by Jaimini, in the third quarter of the first Adhyāya; they are elaborately described later on by him in the third Adhyāya; but, it is doubtful whether the third and the fourth Adhyāyas are written by the same author as wrote the first two. Jaimini observes that there is 'rājayoga' if a man has the same planet aspecting the first house in the three horoscopes based respectively on the sign or Rāsi, hour or Horā, and Nakṣatra or lunar mansion. Similarly, if malefic planets alone occupy both the third and the sixth houses, they indicate 'rājayoga.' He has also observed that the presence of the Moon, Jupiter and Venus in the second house or the presence of any planet in exaltation there, indicates Prosperity. So also, if the foot (pada) of the seventh house happens to be in trine or square of the horoscope (Janma-lagna-Kundali) of the native, he is exceptionally lucky; he is also very lucky if the lagnapada or its seventh has an unopposed 'argalā' or alliance of planets. Jaimini has made a general observation that conditions exactly opposite to these, mentioned above,

are indicative of utter poverty, or 'dāridryayoga.' He has mentioned a special yoga called 'kemadruma' indicative of complete poverty caused by an equal number of malefic planets in the second and the eighth place from the Ascendant, or from the Navāṅga of the Significatory Planet or from the 'pada' of the Ascendant. This yoga is also mentioned by later astrologers like Varāhamihira, but under different conditions. Jaimini has mentioned a few more coincidences or yogas indicative of 'yāna' (vehicles), 'vitana' (sacrifices), 'rājakiya' (high Government Office), 'senāntva' (army generalship), 'dhi' (Extraordinary intellect), 'bala' (extraordinary strength), 'rājacinha' (emblems of royalty), 'bandha' (imprisonment), 'netraghāta' (eye-disease) and so on. In one Sūtra only, Jaimini has mentioned the effects of two or more planets in one and the same house. It can be reasonably concluded that astrologers who followed him especially Sphujidhava, Minarāja and others developed the results of one or more planets present in or aspecting one and the same house, very systematically by taking different and different combinations, in different houses.

#### DASAS or LIFE PERIODS.

##### Kinds of dasās.

67. The doctrine of Dasās, or periods of life, appears to have been sufficiently developed at the time of Jaimini, as is clear from the kind of attention he has paid to it, and the reference he has made to the several kinds of Dasas. The term 'dasā' refers to the period of time in a man's life, believed to be in charge of a planet, who is to guide the destinies of the man during his period. The whole span of life is divided into 12 smaller periods corresponding to the 12 signs, which are governed by the several planets in succession who are believed to determine the various events of

life during their respective periods. The *daśās* are classified by Jainini under different principles:—With regard to their duration, the *daśās* are divided into 'sthira' i. e. possessed of a fixed number of years and 'cara' i. e. possessed of an unfixed number of years. They are divided into 'rāsi-daśās' assigned to different signs in succession; and 'graha-daśās' assigned to different planets in succession, and generally referred to by the term 'navāinśa' by Jainini. They are also divided into (i) 'paryāya-daśās' assigned to different signs in an uninterrupted succession (ii) 'kendra-daśās' assigned to the four signs in Kendra or square first, then to the next signs called 'paṇḍhara' or succedant signs, and then to the next four signs called 'āpoklima' or cadent signs, and (iii) 'trikoṇa-daśās' assigned to the planets in the four trines taken one after another. Although the 'daśās' are assigned to signs, the fate of the individual during the *daśā* or period is determined by the planets occupying the sign or ruling the sign or aspecting the sign. The word 'navāinśa' as also 'cara-navāinśa' is used by Jainini presumably in the sense of 'daśā' depending on a planet irrespective of the sign, with the number of years in his charge found by calculating the distance in signs from the sign occupied by him to the sign owned by him. These 'graha-daśās' are nine in number with the number of years in their charge varying from 1 to 12. It is these 'grahadaśās' which are current at the present time considerably modified, no doubt, in many respects, and popularly known by the words 'vinisottari-daśās' and 'astottari-daśās' in accordance with the maximum sum of years, 120 or 108, made up by them.

#### Span of life measured by *daśās*.

68. When the life period of the individual is distributed over the 12 signs or *rāsis* which make a total of 96

years, the 'daśās' are called 'sthira-daśās' as they have a fixed number of years for the signs—7 years for the cardinal or movable signs, 8 years for the fixed signs, and 9 years for the mutable signs. These 'sthira-daśās' commence with the sign of that planet who occupies the position of 'Brahmā' in the native's horoscope. The life period of the native is the total sum of years given by the sign occupied by Brahmā up to the sign occupied by the planet Maheśvara. During the period of Maheśvara too, the native becomes susceptible to death in the *trikoṇa-daśā* of the sign occupied by the lord of the 8th house from Maheśvara. The span of life is also determined by means of another kind of 'daśās' called 'caraparyāya-daśā' which commences with the ascendant or the seventh from it, whichever is stronger. The distance in signs from a sign to its lord, calculated ahead in the case of odd signs and backwards in the case of even signs, is taken to be the number of years contributed by the sign. The total number of years, contributed by all the 12 signs, is taken to be the total life period of the native.

#### Events in life determined by *daśās*.

69. The various incidents in life, characterized by good or bad strokes of fortune, as also the time of death, are determined by different varieties of the two main kinds of *daśās* mentioned above. The *Trikoṇa*, the *Mandūka* (also named *Trikūṭa*) and the *Sūla Daśās* are all alike to each other in respect of the serial order of the *Daśās* based on the sextiles. They differ only in respect of the sign where they commence. The *Trikoṇa daśā* commences with the most powerful out of the first, the fifth, and the ninth signs; the *Mandūka-daśā* starts from the more powerful out of the first and the seventh signs; while the *Sūla-daśā* starts with the more powerful out of the first and the

seventh signs in the case of the native himself, from the ninth from 1 or 7 in the case of his father, from the fourth from 1 or 7 in the case of his mother and so on. All these three kinds of dasās proceed in the order of trines i. e. 1, 5, 9, then 2, 6, 10, then 3, 7, 11 and then 4, 8, 12, the number one standing for the house or sign of commencement. The Śūladasā is used in determining the time of death of self and other relatives. The dasās known as 'kendra-dasās' are those which proceed in the order obtaining in the Kendra signs or squares. If the starting Dasā is taken as 1, the Dasās proceed in the order, 1, 4, 7, 10, then 2, 5, 8, 11 and lastly 3, 6, 9 and 12. The Kendradasās are generally taken as 'grahadasās'; their total number is nine corresponding to the number of planets, and the number of years for the several dasās is furnished by the distance in signs from the planet to his own house; these dasās are also known as Navānīśa-dasās. There are dasās called 'drgdasās' by Jaimini, which have got their serial order, as the name shows, in accordance with the aspects. The dasās commence from the ninth house from the Ascendant, which is followed by the opposite of it and then followed by the signs on the right and the left-sides ( Parśva ). The opposite, the right and the left signs are to be taken strictly according to Jaimini's view as defined in parus ( 46.-48 ) above. After the dasās of the ninth, its opposite and its sides, there follow the dasās of the 10th, its opposite and its sides, and then, lastly, there are the dasās of the 11th, its opposite and its sides.

#### General rules about dasās.

70. All the dasās mentioned above have the years 7, 8, and 9 in accordance with the nature of the sign—Cara, Sthira and Dvisvabhāva and they could be called 'rāsi-

dasās.' Whenever Jaimini has used the word 'navānīśa' in connection with the dasās, the years are to be calculated from the planet to the sign owned by him. The Navānīśa-dasās are strictly graha-dasās which are nine, and not twelve in number. The commentators have explained the Navānīśadasās, as subordinate smaller periods, popularly known as 'antardasās,' and have assigned one year uniformly to each. There are two fundamental principles common to all the dasās, that they begin with the sign which is more powerful out of the first (Ascendant) and the seventh signs, unless stated otherwise; and the years of the dasās are to be counted in the regular order of succession from the Rāsi to the ruling planet or the planet to his own sign, as the case may be, in the case of *Viyama* or male signs, while they are to be taken in the reverse order in case the sign is *Sama* or female. Besides these important dasās, Jaimini has mentioned dasās like 'yogardha-dasā' (combination of *Sthira* and *Cara* dasās), and 'tararka-dasā,' and has indirectly referred to some other dasās in the Sūtra "siddha ududāye" (II. iv. 18). Possibly he refers to the dasās based on *Nakṣatras* of which the 'vimśottari' and 'astottari', which are current to-day, appear to be the developments.

#### The relative strength of signs and planets.

71. Jaimini has carefully considered the question of the relative strength of two or more signs as also of two or more planets: The presence of more planets, the presence or aspect of Jupiter or Mercury, the presence of the lord of the sign etc., are generally the factors which make a sign stronger than another. The odd sign is generally stronger than the even sign. The *sthira* sign is more powerful than the *cara* sign, while the *dvisvabhāva* sign is stronger than the *sthira* sign. As far as planets are concerned, the

planet in his own sign or in his exaltation is stronger than another who is not so. So also, a planet who is more advanced in a sign is stronger than another who is less advanced. The Kāraka Graha, is the strongest of all planets in the horoscope of an individual. He is so, irrespective of the place he occupies, be that place *cara*, or *sthira*.

#### Brahmā, Mahēśvara and Rudra planets.

72. It is an interesting thing to note that Jaimini has assigned the posts of the three famous deities Brahma, Mahēśvara and Rudra to planets who are believed to act as those deities during the life-time of the native. The Brahmā planet is one, who is the most powerful out of the lords of the sixth, the eighth and the twelfth houses from the Ascendant, who is situated in an odd sign and who occupies a house backwards within six signs from the more powerful out of the Ascendant and its seventh. If Saturn, Rahu or Ketu happen to be the Brahma planet, then the sixth respectively from them i. e. Mars, Mercury or Jupiter becomes the Brahma. The lord of the eighth from the sign occupied by the Significatory Planet is Mahēśvara; so also, the lord of the stronger out of the eighth and the twelfth signs from the Significatory Planet is Mahēśvara, in case the ruling planet is associated with Rahu or Ketu. Rudra is the planet who is more powerful out of the lords of the eighth houses from the first and the seventh. The life of the native extends from the period of Brahma to the period of Mahēśvara and the *trine* period of the years of Rudra (*trikonāntarāśā*) is, generally, the time of death. In connection with the death of the relatives of the native, different planets have been mentioned respectively as controllers for different relatives. Thus, the Sun and Venus are mentioned respectively in connection with the father of the native and father's relatives, the Moon and Mars

respectively in connection with the mother and her relatives and Jupiter in connection with the native's wife.

#### The three General Methods for determining longevity.

73. Different methods were followed by different schools of astrological thought at the time of Jaimini to determine the span of life of an individual, and it appears that Jaimini has chosen a few important methods only, out of them. Jaimini has sketched a few methods of determining the exact duration of life, the time of death, and the cause of death also. The lords of the Ascendant and the eighth houses from the Ascendant, the lord of the *hour* (*horā lagna*) of birth, and the planets Moon and Saturn are preeminently considered as bestowers of life, and the signs which they occupy are the determining factors of the total length of that life. Thus, if the lords of the Ascendant and its eighth occupy the *cara* signs, or one of them occupies a *sthira* sign and another a *divisabhāva* sign, the life is long. Similar is the case, if the Moon and Saturn occupy the *cara* signs or one occupies a *sthira* sign and another a *divisabhāva* sign. The same is the case, if both the birth hour (*horā-lagna*) and the Ascendant are characterized by *cara* signs, or, if one is *sthira* and another is *divisabhāva*. If both the signs occupied by the three pairs (taken, of course, separately) are *divisabhāva*, or if one sign is *cara* and another *sthira*, then, the span of life is middling. If both the signs occupied by the pairs are *sthira*, or, if one sign is *cara* and another *divisabhāva*, the life is short. The span of long life is from 72 to 108 years; that of middling life is from 36 to 72, and that of short life is upto 36 years. The three divisions of life are termed '*kakṣā*' or *kakṣyā*. In cases of discord, the result, given by two out of the three methods, is to be taken. In case the three methods give three

different results, the result given by the Ascendant and the hour is to be followed. It is evident that the *cara* signs are looked upon as possessed of an active nature, and, hence they tend towards long life, while *sthira* or fixed signs tend to short life as they are stationary; while, the *drisṭabhava* or the mutable signs, possessed of both the natures as they are, tend to middling life.

#### Other methods for determining the span of life.

74. Out of the two planets governing life viz. the Moon and Saturn, Saturn, being a malefic one, the life determined by the signs becomes reduced by one stage (*kakṣā*) in case Saturn be one of the deciding planets; for example, if the life be determined as long by virtue of two *cara* signs, Sani makes it middling; if it be already determined as middling he makes it short, and if it be short, he makes it miserable. The aspect of Jupiter on any one of the determining signs makes it longer by a stage; if Jupiter aspects Saturn, the action of the latter is counteracted. Life is also increased by a stage, if the Ascendant or the seventh sign from it or the Significatory Planet be between two benefic planets; the result is the opposite one, if any of the above be trapped between two malefic planets. Another method of determining the length of life is by means of the Rudra planet. If the Rudra planet occupies the Kendra from the Significatory planet, or from the Ascendant, the life is long; if he occupies the Paṇaphara, the life is middling; while, if he occupies the Āpoklima, the life is short. Exactly reverse is the case, if the Significatory Planet be in the ninth house i. e. the life is short if the Rudra planet occupies the Kendra from the Significatory Planet or from the Ascendant; the life is middling if he occupies the Paṇaphara, while it is long, if he occupies the Āpoklima. As an exception to all that is given above, it is said that a man gets middling life, if the lord of

the Ascendant or the seventh be the same as the Significatory Planet or occupies the same house as the Significatory Planet. Another method of determining the span of life, without any specific division like long or middling or short, is by calculating the years given by the signs commencing with the sign occupied by Brahma and ending with the sign occupied by Mahēśvara.

#### Time of death.

75. The exact time of the occurrence of death during the span of life is also determined by Jaimini in a variety of ways. The principal lines of consideration can be gathered as follows: The lord of the eighth sign from the Ascendant or its seventh is taken as Rudra who is mainly instrumental in bringing about the death of the native; and, death generally occurs in the period of the sign (*daśā*) occupied by Rudra. It may occur in the Rudrasuladaśā, i. e. the period (*daśā*) of the sign which is the fifth or the ninth from the sign occupied by Rudra. Another way of finding out the exact time of death is by means of the Dvara and the Bāhya Rāśis. When both the Dvara and the Bāhya signs are spoiled i. e. occupied by malefic planets, death takes place in the Navamśadaśā of the Dvara or the Bāhya sign. It is also observed by Jaimini that the planet, who is looked upon as the Māraka planet, is also instrumental in bringing about the death of the native in his own period or *daśā*. Māraka Planet is defined as that planet who is the lord of the eighth house or who is the most powerful out of the lords of the third, the sixth, the eighth and the twelfth houses.

#### Kind and cause of death

76. Jaimini has given his views on the cause of death and the kind of death an individual is destined to have, on



certain fundamental principles as usual. The planet or planets that occupy the third house from the Ascendant sign, or, from the sign occupied by the significatory planet, are mainly taken into account in determining the cause and the kind. If the planets be benefic, death occurs without torture and trouble in a country of civilized people; if the planets be malefic, death is attended with trouble and torture in a country of unreligious and uncivilized people. If Jupiter or Venus be present in the third house or aspects it, the native has full consciousness upto the moment of death; otherwise, his death is attended with unconsciousness and delirium. If the Sun be present in the third house or aspects it, death is due to the king's action. The Moon's presence in the third, or his aspect thereon, causes death by consumption. The presence, or the aspect of Mars there brings about death by wounds and burns. The presence of Jupiter, or his aspect there, causes death by distress or vomiting. The presence, or aspect of Venus there, causes death by diabetes. The presence of Saturn, or his aspect there, causes death by diseases of blood circulation, while the presence, or aspect of Ketu there, causes death by cholera, dropsy and the like.

### RATIONAL BACKGROUND FOR JAIMINI'S DICTA

#### Basis of Astrological ideas

77. A careful analysis and a critical examination of the contents of the Atharva Jyotiṣa, the various Siddhānta Books, the available Kārikās of Vṛddha writers, and the Sūtras of Jaimini are enough to show that Jaimini has taken fully into account the views of old writers on astrology and then given his dicta on the several astrological topics in his Sūtras. It is highly creditable to him that almost all of his astrological observations are in perfect

agreement with the astronomical facts and phenomena noticed in his days. The astrological observations in the Atharva Jyotiṣa and similar ancient works had their origin in the religious, superstitious and sacerdotal ideas regarding the Nakṣatras, Tithis and Muhūrtas prevalent in those days. These observations, hence, could not be expected to be logical conclusions based upon facts and figures gathered by a wide observation.

#### Rational basis for planets' influence

78. The structure of Ancient Indian Astrology, which was based upon the foundation of mere superstition and legends connected with the several Nakṣatras, began to shake in course of time by the force of the application of logical reasons and arguments, and it became necessary, in course of time, to furnish a solid foundation based upon reasoned facts and figures. Jaimini has tried to introduce the element of reason in the conclusions and observations made by him. The peculiar influence of the Sun and the Moon on the earth, in the form of tides and the supply of life and energy, was well known since very early days, and on its analogy, the stars and planets too, were reasonably believed to be exerting their influence on the animate as well as inanimate nature. The planets, being nearer, of course, exerted greater influence than stars. The Zenith and the Nadir points in the Zodiac were considered as next in importance to the two points on the eastern and the western horizon, as far as influence on nature and man was concerned. Although the equinoxes and solstices were known several centuries ago, the ecliptic circle was regularly divided into four equal portions of 90 degrees each, a few centuries only before the Christian Era, the literary evidence for this being furnished by the Srauta Sūtra of Baudhāyana and the works of Jain authors. In course of time, each of the four

portions was further divided into three parts, the resulting 12 parts corresponding to the twelve months of the year as far as the Sun's presence therein was concerned. Thus, the division of the Ecliptic circle into 12 equal parts, based on rational and secular considerations, was genuinely Indian. An additional evidence in this respect is furnished by the fact that the word 'rāsi' is seen used everywhere for the twelve divisions of the Ecliptic, and not any other word possessed of the sense 'sign' or 'mark.' (See paras 30 and 50 above.)

#### Rational basis for aspects

79. As far as results are concerned, Jaimini has followed the old line of belief, possibly because no verification could be had with respect to them by astronomical data. Similarly, in citing the friendly or inimical relations of signs and planets stationed there, he has followed superstition, and he looks upon the second, the fourth, the fifth, the ninth and the eleventh houses as friendly ones, irrespective of their being aspected or not. He was very particular, however, in introducing changes which were required by astronomical considerations. For example, he took into consideration the angle made by the ecliptic circle with the equatorial circle in fixing the signs to the two sides and the front on the ecliptic circle, for purposes of aspect or 'drsti.' He was guided in this respect by the same considerations as weighed with the astronomers of those days in fixing the two Mahāpātas, Vyatipāta and Vaidhrti. (see para 32 above.) The sign midway between the two side-signs, was looked upon as the opposite sign. As the four signs, 3, 6, 9 and 12, characterized by the equinoxes or solstices at their ends, could not have two other signs, possessed of the same celestial latitude as their sides, the sign at an angular distance of 180 degrees was taken as the opposite sign and

the two signs at an angular distance of 90 degrees were taken as the two side signs.

#### Rational basis for planets' combinations

80. In connection with the alliance of planets, there could not be any other guide for Jaimini except the conventions obtaining at his time. The opposite sign was looked upon as only a complementary sign of equal importance and strength as the original one. The houses 1, 5 and 9 were looked upon as mutually helpful as they made an equilateral triangle; similarly, the houses 1, 4, 7 and 10 which made a square, as also the houses 1, 3, 5, 7, 9 and 11 which made a hexagon. Out of these several houses which are shown to be mutually helpful, the third and the tenth were discarded, as the third, by the convention prevalent then, was a malefic one and the tenth was opposed to the fourth (the house of happiness). It is thus obvious how the houses 1, 4, 5, 9 and 11 formed an alliance or Argala, while the seventh was no less than a prototype or a complement. It is already shown above (see paras 19, 20 and 49) that the third and the sixth houses were inimical as, in the Naksatra Astrology the third Naksatra was designated 'vipad' (misfortune), the sixth as 'pratigari,' and the eighth as 'vadhū'. The benefic or malefic nature of planets was determined as shown above (see para 21) by their colours, the red and black colours being looked upon as bad, being the symbols of *rajas* and *tamas* respectively.

#### THE STARTING POINT ON THE NAKSATRA CIRCLE

##### The starting point fixed before Jaimini's time

81. A special feature of Jaimini is the extraordinary importance he has given to the Kāraka Planet in respect of framing the career of the individual. As the Kāraka, or

the Significatory planet, was decided on the strength of the progress in degrees made by the planet in the sign occupied by him, it can well nigh be assumed that scholars at the time of Jaimini could make accurate calculations in degrees of the advance of a planet in a sign. This necessarily implies that the starting point had been settled by convention on the Ecliptic Circle, from which the calculation could start. Unless such a point had been fixed up, it was not possible to fix up the boundaries of the different signs and to calculate the progress made by a planet in a sign. The explanation, that Jaimini lived after the time of the Sūrya Siddhānta and the Bṛhajjātaka, and he took the end of 'revati' Nakṣatra, as the first point of Meṣa or Aries, appears acceptable, only as far as the latter part of the explanation is concerned. Considerable evidence in Jaimini's work such as the importance paid to the Rāsi-padas, the method of defining the aspects, the mention of Kāraka Grahas as supremely important in judging the career of the native and his relatives, and last, but not the least, the absence of any feasible influence of Varāha-Mihira on him, and his influence on the other hand upon Minarāja, prove conclusively that Jaimini lived before Varāhamihira.

#### Mūla Star the starting point in Vedic times.

82. Different starting points on the circle of the Ecliptic are found recorded in India in different ancient (and mediaeval) books. There is the well-known passage in the marriage hymn of the Ṛgveda "अपाङ्गं इवन्ते गावोऽमुं-योः पयुंसते" (ऋ. सं. X 85. 13) which states that bullocks should be slaughtered (for the Madhuparka rite) in the Lunar month in which the constellation Maghā or Aghā accompanies the Full Moon, while the marriage should actually be celebrated in that Lunar Month in which Phalguni stars accompany the full moon. The passage evid-

ently indicates that the Northern course of the Sun (Uttarāyaṇa) commenced in the Phālguna Month marking the commencement of the marriage season. The famous passage in the Śatapatha Brāhmaṇa "kṛttikā vai pāchyai diśo na cyavante" supplies the next literary reference to the position of the Ecliptic circle. In order that kṛttikā should be noticed always rising at due east, the point of the Equinox is necessary to be near the Rohiṇi constellation (Aldabaran) which is stationed about ten degrees east of the cluster of Kṛttikā, which is about 55 degrees to the East of the first point of Aries to-day. Presumably, the Nakṣatras came in vogue immediately after the time of Ṛgveda, and, as its name signifies, Mūla or Beginning was the first Nakṣatra of the Nakṣatra series, the cycle of Nakṣatras starting from the twin stars forming the end of the Scorpion's tail, and having the small triangular stars forming the mouth of Mṛga situated exactly opposite of it i. e. at an angular distance of 180 degrees from it.

#### References to the starting point in the Mahābhārata, the Upaniṣads and the Vedānga Jyotiṣa.

83. The Mahābhārata, the earliest portion of which is dated about 3000 B. C., refers to Śravaṇa as marking the commencement of the cycle of Nakṣatras, evidently because Śravaṇa was the first of one of the three groups of Nakṣatras which commenced with Rohiṇi, Hasta and Śravaṇa respectively, the vernal equinox possibly occurring in those days in Rohiṇi. The passage "maghādyam śraviṣṭhārdhāntam etc." in the Māitryupaniṣad stands chronologically next in respect of literary evidence. The passage indirectly refers to the presence of the Summer Solstice at the beginning of Maghā. The Vedānga Jyotiṣa, which comes next in furnishing evidence in this respect, places the Summer Solstice

when the Sun arrived at the middle of Āśleṣā and the Winter Solstice when he arrived at the first point of Śravisthā. The Vedānga Jyotiṣa has mentioned the earliest day of the year also for the Winter Solstice, viz. the first day of the month of Māgha. (cf. "अभिज्ञादौ प्रवर्तन्ते स्याच्चन्द्रमत्तो सह । स्यात्तदादि युगं माघः तपः शुक्लो दिनं त्यज ॥").

#### Reference in Baudhāyana's Sūtra.

84. There is an interesting indirect reference to the position of the solstices in the Śrauta Sūtra of Baudhāyana which mentions four 'śakāstis' or divisions of the Ecliptic, each measuring 86 degrees, the remaining 16 degrees making a small remaining fifth division. Baudhāyana commences the first division at the first degree of Tula sign, the second at the twentyseventh degree of the sign Dhanus, the third at the twentythird degree of Anuṣa or Mina, and the fourth at the nineteenth degree of Mithuna. The fourth division ends with the fourteenth degree of the sign 'Kanya', where the fifth small division of sixteen degrees begins. This small division of 16 degrees in Kanya sign, attended with the Sun, made the famous Fortnight of the Manes (Pitṛpakṣa) which, in the days of Baudhāyana commenced, earliest in the year, 60 days after the Summer Solstice, when the first crop of the year became ready for the manes in 60 days. It can be safely inferred from what is stated above that the Summer Solstice was at the fifteenth degree of Karka sign at the time of Baudhāyana i. e. at the end of the ½ of Pusya Nakṣatra.

#### Reference in the Siddhānta works.

85. The often quoted passage "pauṣṇānte bhaganab smṛtab", occurring in the Siddhānta works implies that the vernal equinox occurred in those days when

the sun reached the end of the Revati constellation and placed his foot in the Āsvini constellation. There are passages stating the same in the Pañcasiddhāntika and Brhatsaṁhitā of Varāhamihira. Regarding the exact position of this first point of Āsvini, however, there is a considerable difference of opinion among the learned scholars of the present day. In the light of the historic perspective given above, it is certain that the writer of the line "pauṣṇānte etc." refers to the end of the Revati Nakṣatra division, which must be in accordance with the Nakṣatra divisions conventionally understood in those days. The Jain works of those days give 'abhiḥit' Nakṣatra (Uttarāśādhā ½) as marking the Winter Solstice, Āsvini ½ the Spring Equinox, Pusya ½ the Summer Solstice, and Svati beginning the Autumnal Equinox. The table at the end will clearly show the position of the Equinoxes and the Solstices in the eight different periods, referred to above, indicating the approximate dates of the various representative works of those periods mentioned therein.

#### The Twin stars of Mūla—the starting point.

86. Thus, it is certain, that, right on since the days of the Vedic Saṁhitas, when the Ecliptic circle was divided into 27 equal parts, there was accepted some fixed point where the circle of the 27 Nakṣatras was believed to commence. The word 'śravisthārdha,' used in the Maitryupaniṣad, bears testimony to the fact that the boundary lines of the Nakṣatra divisions were clearly fixed at that time. If Śravisthā and Maghā, referred to in the passage, were to mean only the clusters of those stars, the angular distance from the Maghā cluster to the centre of the Dhanisthā cluster would not make an exact semi-circular division of the ecliptic which is meant in the passage. The starting point of the

Nakṣatra divisions could not evidently be the first point of Aśvini, which had absolutely no significance in those days, as it neither formed the equinoctial point, nor, the solstitial point. The starting point could not be the first point of Maghā cluster or Regulus for reasons stated above. The starting point of the Nakṣatra circle was obviously the traditional one—the twin stars of Mūla-barhaṇi—fixed by the Vedic seers and followed since then.

**Mūla stars as the starting point followed by unbroken tradition.**

87. The authors of the Vedaṅga Jyotiṣas and the writers of the sacred Jain books strictly followed the traditional Nakṣatra divisions starting from the twin stars of Mūla. The propounders of the Rāśi divisions and Baudhāyana honoured the same traditional divisions and made the first points of Mūla, Aśvini and Maghā divisions the first points of the signs Dhanus, Meṣa and Siṃha respectively, and fixed the boundaries of these and other signs accordingly. The Greek writers and Varāhamihira also followed the traditional divisions. This unbroken tradition of the twin stars of Mūla as the starting point of the Nakṣatra divisions, preserved without disturbance for more than five thousand years, certainly deserves to be maintained with due deference; and, if, by means of accurate calculations, the first point of Aśvini Nakṣatra be fixed at a distance of 120 degrees from the twin stars of Mūla, and, if the angular distance from the first point of Aśvini, thus fixed, to the present vernal equinoctial point be counted as degrees of Ayana (ayanānśas), there would not only be the satisfaction of having followed the time-honoured Vedic tradition, but, the dispute regarding the first point of Aśvini, which has resulted into several rival views about the number of Ayanānśas, would automatically come to an end, just as the observance of the wheel of Aśoka as an emblem on the

National Flag has stopped all disputes regarding different emblems suggested by different schools.

### NECESSARY CORRECTIONS IN THE INDIAN CALENDAR.

**Precession of the equinoxes known to ancient astronomers.**

88. The ancient Indian Astronomers of the days of the Vedic Saṃhitās knew the exact days of the two Solstices and the two equinoxes. Many of the religious rites and sacrifices in ancient India were performed in specific seasons, and scholars from time to time had to notice the exact time of the seasons. In course of time, they did notice that the days of the occurrence of the Ayanas and Viśuvas came in earlier and earlier in the Calendar, and those Nakṣatras which marked the solstices when the Sun was present in them no longer continued to do so; but, the Nakṣatras previous to them began to mark the solstices when the Sun was stationed therein. For instance, the Summer Solstice which was in Phalguni in the Vedic period was noticed in Maghā in the days of the Maitri Upaniṣad, in Āśleṣā in the days of the Vedaṅga Jyotiṣa and Pūṣya in the days of the Jain Siddhānta. The Ancient Astronomers noticed this phenomenon, not vertically on the circle of the Ecliptic, but horizontally on the horizon: The Nakṣatra, which used to rise exactly at the eastern point of the horizon, for example Krittikā in the days of the Śatapatha Brāhmaṇa, rose in the course of a few centuries, more and more northwards. This movement of the Nakṣatras, to the north in the case of half the number, and to the south in the case of the other half, was called Ayana (of course, Ayana of the Nakṣatras) on the analogy of similar movements of the Sun and the Moon, and it was referred to in the Siddhānta books before Varāhamihira. Jaimini has carefully taken into consideration this horizontal effect of the precession of the equinoxes in:

defining, the aspects or dr̥iṣṭis. The ancient Indian writers have approximately stated 14400 years as the period of time for this Ayana of 180 degrees vertically, or of about 48 degrees horizontally. (For details see my article on "the Precession of the Equinoxes and its discovery in India" in Achārya Dhruva Commemoration Volume pp. 155-164)

#### Correction in Tithi Calculation.

89. A few general remarks can be made here, regarding the appropriateness of time of such religious and social rites and observances, as have got an astrological significance. From very early times in India, the Tithi, the Karana, the Nakṣatra, the Vāra and the Muhūrta, and later on, the Yoga came to be looked upon as the principal items of the calendar, and people undertook and do undertake at present, many of their religious and secular activities when as many of these items as possible could be auspicious or favourable. The duration of the Tithi was taken to be full sixty ghatikās from one Sunrise to the next Sunrise in the Vedic period. The Vedaiga Jyotiṣa fixed 59 ghatikās for each Tithi, each set of two lunar months being divided into 61 equal tithis. In course of time, possibly in the tenth century A. D., it was noticed that the Moon took sometimes only 54 ghatikās to move 12 degrees further and further from the Sun, while sometimes she required 65 ghatikās to do the same; the duration of the Tithi, accordingly, was fixed to be 54 minimum and 65 maximum ghatikās (cf. "bāṇavṛddhi-rasakṣayan"). It is noticed by very accurate observations to-day that the variation is actually between 52 and 67 ghatikās. As the angular distance between the Sun and the Moon is a matter of actual observation, the time can be exactly calculated and the error in almanacs,

rising from the rough calculations made some centuries before, can now be corrected, and it deserves to be corrected.

#### Correction in Karana and Nakṣatra Calculation.

90. The Karanas, now have lost their significance as observed above. They are made to coincide with half the tithi and the correction of the error regarding tithis is sufficient for the correction of the error in Karanas. If, however, the original significance of the Karanas is to be followed, the Karana 'vis̥ti' signifying the joint of two quarter-fortnights, and, hence inauspicious, should occur at the end of each quarter-fortnight i. e. when the distance in degrees of the Moon from the Sun is 15°, 90°, 135° and so on. The Nakṣatra depends upon the position of the Moon in the 27 different asterisms, and its duration can be accurately fixed by calculations and verified by the particular position of the Moon which can be ascertained. As the boundary lines of the Nakṣatras cannot be verified, and as they solely depend upon the first point of Aśvini, which is a matter of pure convention and belief, a difference can arise—and it has actually arisen at present—regarding the points of the commencement and end of each Nakṣatra, the starting point being taken differently by different scholars. As stated above, if the first point of Aśvini be taken in accordance with the time-honoured tradition, and if the boundary lines be accordingly fixed, the discrepancy can be removed immediately. (see paragraph 87).

#### Holy days in the Vedic times.

91. There is another matter in the Indian Vedic Calendar in which a similar correction is desirable. The various days of religious and secular importance and festivals, which are believed to be holy or auspicious at present:

have attained that position in different and different periods of time : the Akṣayya Trītiya, R̥ṣipañcamī, Śakramahotsava, and some other rites can be traced to the Vedic period of the Samhitās and Brāhmaṇas extending approximately from 3600 B.C. to 1600 B.C. The spring season commenced in those days in Vaiśākha, the earliest date for it being the third day of Vaiśākha (Akṣayya Trītiyā). So also, as the Sarad season was found to commence earliest on the first day of Kārtika, and as new corn also became available at the time, the first day of Kārtika was possibly fixed as the Civil New Year's Day by Yudhiṣṭhira in his days, if not earlier. So also, the mean days of the year marking the commencement of the two Ayanas viz. the Full Moon days of Bhādrapada and Phālguna were fixed as sacred days for the commencement of the two academic terms for Vedic studies. The principal religious ceremonies of the period were the two fortnightly sacrifices, Darśa and Pūrnamāsa, and other sacrifices such as Cāturmāsya and the like.

#### Revision of holidays in the Vedāṅga Jyotiṣa period.

92. The Second period of the Vedāṅgas can be said to have commenced with the time of the Vedāṅga Jyotiṣa and extended roughly speaking, to the time of the Sūtra Literature. The specific feature of this period was the renaissance of the Vedic calendar by the authors of the Vedāṅga Jyotiṣa, which was very essential, because the seasons had moved back by a month, since the days of the Vedas, as a result of the precession of the equinoxes. Some of the important changes can be stated as follows:—the academic terms of the year were made to commence on the Full Moon days of Śrāvana and Māgha, instead of those of Bhādrapada and Phālguna. Similarly, the Astronomical year was made to commence on the first day of Māgha in-

stead of that of Phālguna. The Cāturmāsya, or the Monsoon, was made to commence in Śrāvana and the earliest harvest was offered to the gods on the Full Moon Day of Āśvina. The traditional observance of the New Year's Day on the first of Kārtika was left undisturbed, as also other rites and festivals which did not depend primarily on seasons. Some more religious observances, such, as were based on mythology, came in vogue in this period e.g. Rāmanavarātra, Jyesthopavasavrata, Kṛṣṇajayanti, Candīnavarātra and the like.

#### Second revision during the Sūtra period.

93. The third period can be stated to have commenced in the early centuries of the Christian Era. The writers of the Jyotiṣa Siddhanta books, and the great scholar of Astronomy and Astrology, Varahamihira, carried back once more the Indian Calendar by a month as far as the seasons were concerned. They shifted the date of the commencement of the Rainy Season from the Full Moon day of Śrāvana to that of Āśāḍha. The Jain writers also did the same and closed their scriptural year on the Full Moon Day of Āśāḍha. They commenced the Rainy Season immediately after the Full Moon Day of Āśāḍha and they fixed after the lapse of fifty days, their great Sainyatsari day at the end of the Paryuṣana week on the bright fifth of Bhādrapada. This change in the Calendar can be called the Second Renaissance of the Indian Calendar. The people of India, who are well known as very conservative by nature, did not introduce any change in the dates of the festivals and religious observances unless it was obligatory by reason of the observance of the old date having become quite inappropriate and absurd. The performance of

the rites, which entirely depended upon seasons, made the change of dates absolutely necessary, as the old dates no longer remained consistent with the season pertaining to the rites. Thus, although the dates of the Rainy season were changed, the dates of the commencement of the two academic terms were not altered. There was however, introduced a new holy day on the Full Moon Day of Āśāḍha under the name of Vyāsa Purnimā. There was similarly introduced a new festival in honour of the Spring under the name of Kāmadahana Purnimā on the Full Moon Day of Phālguna.

### JAIMINI AND HIS SUCCESSORS.

#### Jaimini's position among writers on Astrology.

94. The services of Jaimini in the field of Astrology were similar to those of Kautilya in the field of Law and Politics, or of Kapila in Metaphysics or of Kaṇada in Physics, all of whom developed their systems or Sastras on a solid natural basis devoid of any religious bias. The great philosopher, Śaṅkarācārya can also be said to have rendered the same kind of service in the field of Philosophy. The astrologers, who followed Jaimini, put forth in details what Jaimini stated briefly, yet categorically, in his Sūtras. However, as a result of the strong religious revival in India in the early centuries of the Christian Era, and the strong hold the religion had on the minds of the cultured people of those days, very few scholars could afford to remain uninfluenced by religious bias. Naturally the successors of Jaimini had to introduce the orthodox ideas and beliefs in astrology which Jaimini had scrupulously set aside. Thus, Yavana or Minarāja whose treatise

appears to have been written to set forth specifically the development of Indian Astrological thought in Ionia and other countries, presented the views of Jaimini and the Vrddhas in minute details and also added a few chapters giving an idea of the genuine old astrological thought which had a religious bias.

#### Bṛhad-yavana-jātaka of Minarāja.

95. The Bṛhad-Yavana-jātaka, named also Vrddha-yavana-jātaka or Minarājajātaka, as available to-day in Manuscripts, gives 70 chapters, some in prose and some in verse generally in *upajāti* metre, consisting of about 5000 and odd verses, although inside the book the contents are described to be about 8000 śloka. The work discusses almost all topics of Jaimini, giving in details what Jaimini has given briefly in his sūtra style. The method followed by the author in the treatise is descriptive, and analytical at the same time. He has given the description, the nature and the disposition of all the seven planets. He has not mentioned Rāhu and Keta at all. In connection with aspects, he has entered into minute details and has given separately the results from each of the twelve houses, occupied by each of the seven planets aspected by any one or more of the other planets. He has devoted nearly 44 out of the 70 chapters of his treatise to the analytical presentation of the topics given by Jaimini which he has exhaustively considered presenting all possible cases by permutations and combinations. In respect of Ayurdaya (span of life) and Dasās (periods in life) he has not given the variety of views put forward by Jaimini. He has given his views on these two topics, only in four chapters, whereas Jaimini has devoted nearly a quarter of his treatise of four Adhyāyas to their discussion. Minarāja does not attach much impor-



tance to the Kārakagraha, Rāśipada and Upapada which, according to Jaimini, are of supreme importance in determining the career, wealth and wife of the native.

#### New topics introduced in the Brhadyavana-jātaka

96. The topics of Aṣṭakavarga, Ādhāna, Sūtika, Sadvarga and Raśmi are introduced by Minarāja for the first time in the development of the Science of Astrology. Kalyānavarmā has observed in his Sārāvali that the credit of propounding the doctrine of Aṣṭakavarga goes to Minarāja. (See Sārāvali Ch. 52 St. 1). There is a long chapter (chapter 59) devoted by Minarāja to the discussion of the application of the several astrological results to women. In addition to the several purely astrological topics discussed fully by him, Minarāja has given room at the end of his treatise to the discussion of dreams, omens and the like (see chapters 64-70). The available manuscripts of the work close the first part of the work at the end of the 54th chapter, and give only 16 chapters of the second part. The second part which introduces the discussion of the non-astrological topics such as dreams, omens and the like, is comparatively not so important as the first. If it be presumed that many of the last chapters of the treatise which had little astrological importance have been lost in course of time, a sort of explanation could be found out for the abrupt closure of the book, as also for the assertion that Minarāja's work consisted of 8000 ślokas.

#### Minarāja ( King Menander ? ) the author of the Brhadyavanjātaka

97. The Brhadyavana-jātaka could be looked upon as an epoch-making book of the mediaeval period of Indian

Astrology; and it can rightly be considered as the foundation of the Modern European Astrology and American Astrology which are developed from the old Yavana (Ionian) Astrology. The authorship of the work is attributed to Minarāja, about whom no information is available inside the book, or elsewhere in other books on Astrology. As the book, which expounds the doctrines of Jaimini and the Vrddhas (Ancient Astrologers), is named 'Brhad-yavana-jātaka' or 'Vrddha-yavana-jātaka', presumably it was written by some reputed Indian scholar patronized by King Minarāja, or by Minarāja himself. The word Minarāja appears to be the same as Minendra, and it can well be presumed that, the Yavana (Ionian) King Menander was the writer or the patron of the book after whom it was named Yavanajātaka or Minaraja-jātaka. The fact, that King Menander took a lively interest in Indian culture, can be attested to by the famous Pali book 'Milinda-panha' (questions of King Milinda) named after him. The date of King Menander (about 150 B. C.) also well agrees with the date which can be assigned to the work on the strength of internal and external evidences.

#### Yavanajātaka of Sphujidhvaja.

98. There is a work named 'Yavanajātaka' written by King Sphujidhvaja which is quite similar to the Brhad-yavanajātaka of Minarāja. This work also is not published as yet, and is available only in Manuscripts. The Manuscript in Nepal consists of 2800 ślokas. The stanzas at the beginning in the *indravajrā* metre which describe the limbs of Time are found in both the works, the Yavanajātaka and the Brhadyavanajātaka, and it is difficult to say which of

the two works gives the original passage.<sup>1</sup> It appears, however, that the work of Minarāja is an earlier one, as it is more comprehensive, on which King Sphujidhvaja has presumably based his work. Sphujidhvaja has also observed in his introduction that King Yavaneśvara composed a work on Horā Śāstra of which his work is only a rendering in the *indravajra* metre. This Yavaneśvara is very likely the same as Minarāja, the author of the *Bṛhad-yavanajātaka*. There is another work of the period named 'Candrābharanahora' existing in Manuscript form in Nepal of which Yavanācārya is mentioned as the author. Although the manuscript is incomplete, with many pages at the beginning and end missing, it has got 'Chandrābharanahora' as its name and Yavanācārya as the author's name mentioned at the end of each chapter. On account of the close similarity of the work with the *Bṛhad-yavanajātaka*, the work is very likely to be an abridgment of Minarāja's work.

#### Ancient Indian Astrology, the source of Ionian Astrology.

99. The existence of these three works on Astrology proves beyond doubt that some centuries about the beginning of the Christian Era, Yavana (Greek) and Indian scholars wrote learned treatises in Sanskrit on Astrology. The remarks made in their introductory stanzas by King Sphujidhvaja and Minarāja make it also clear that the Ionians (Greeks)

१. Cf. आयः स्मृतो मेवसमानमूर्तिः कालस्य मूर्धा गदितः पुराणे ।  
मौजार्थिकासंवरकन्द्राद्विस्तेनाग्निधाःशक्ररत्नभूमिः ॥ ४ ॥

जले तु मौनद्वयमन्वराशिः कालस्य पादौ कथितौ वाग्निौ ।  
स पृथग्देवद्विजतार्थमूर्तिर्नदीसमुद्रान्धधराधिवासः ॥ १५ ॥

—बृहद्यवनजातक अध्याय १

—यवनजातक अध्याय १.

were not the founders of this Science of Astrology. The Science existed in India long before and the Ionians (Yavanas) merely developed it systematically. Thus, Minarāja observes that the Ancient Sage imparted instructions in Astrology to Maṭya who wrote an extensive work consisting of one lac of stanzas of which he (Minarāja) has given a small summary in 8000 stanzas<sup>1</sup>. Sphujidhvaja similarly observes that Nārāyaṇa instructed the Aśvins in this Science of Astrology and Yavaneśvara, by favour of the Aśvins, composed a systematic treatise of which his (Sphujidhvaja's) work is only a rendering in the *indravajra* metre.<sup>2</sup>

#### Bṛhajjātaka of Varāhamihira

100. The next renowned writer on Astrology was Varāhamihira, the gem of Indian Genius, who could rightly be looked upon as the patriarch of Indian Astrology. He was a profound scholar of Astronomy also. He wrote one authoritative book on each of the three branches of Jyotiṣa Śāstra. He made a thorough study of all Siddhānta works written before him and incorporated five of the most important Siddhānta books in his 'Pañca-siddhāntika'. Barring the Vedāṅga Jyotiṣa, the Pañcasiddhāntika can be looked upon as the oldest authoritative book on Indian Astronomy. His Second book 'Bṛhatsaṁhita' is a masterly work on Medini Jyotiṣa or Cosmic Astrology. His third work

1. Cf. यदुक्तवान् पूर्वमुनिस्तु शास्त्रं देवामयं लक्षमितं मयाय ।  
तं मिनराजा निपुणं स्वबुद्ध्या विचिन्त्य चक्रेऽसद्व्यमाम् ॥

—बृहद्यवनजातक अध्याय १

2. Cf. इदं ब्रह्मणे निरवयवाक्यैर्होतार्यशास्त्रं यवनेभ्यः प्राह ।  
स्फुलिष्मजो नाम तृपो बभूव य इन्द्रवज्राभिर्दिदं चकार ॥

—यवनजातक अध्याय १

'Brhājātaka' on the third branch of Jyotiṣa—the Jātaka branch—is well known all over the country. He has presented in this book in a systematic manner briefly, yet forcibly, all the astrological ideas in twenty eight small chapters. Although, on account of its brevity, the book presents difficulties for the right understanding of the meaning of some passages, the learned and encyclopædic commentary of Utpala Bhaṭṭa on it, has preserved for posterity the sense of the author in a marvellous manner just as the right sense of the Vyākaraṇa Mahābhāṣya intended by Patañjali is excellently preserved by Kaiyata in his Pradīpa.

#### Position of Brhājātaka in the field of Astrology

101. Varahamihira has devoted 14 out of the 28 chapters of his treatise to the topics treated by Jainini. Seven chapters he has devoted to the discussion of the additional topics found in the Brhad'yavanajātaka, while in the remaining seven, he has introduced quite new topics such as Viyonijana, Arista, Candrarāsīśila, Nasta-jātaka, Karmājiva etc. The Brhājātaka of Varāhamihira has become a standard work on Astrology on account of its masterly presentation, with a stamp of authority put upon it by the mighty genius of the author, who was looked upon as an incarnation of the Sun by posterity. The book, in fact, is regarded as a final word on Astrology and all the works written after it have got the nature of explanatory commentaries, or handy sketches, presenting nothing more than the views propounded by him.

#### Sārāvali of Kalyāṇavarman

102. The only scholar of Astrology who could be mentioned as having done something important in the field

of Astrology after Varāhamihira, is Kalyāṇavarman, the author of Sārāvali. The great merit of Sārāvali is the reinstatement in astrology of such topics of Yavanajātaka as were ignored by Varāhamihira.<sup>1</sup> The work, as it is available to-day, consists of 54 chapters; and it is possible from the abrupt closure of the book to say that a few chapters at the end after the 54th, have been lost in course of time, as, possibly they dealt with dreams, omens and the like. Kalyāṇavarman lived in the sixth or the seventh century A. D. just a couple of centuries after Varāhamihira. It is rather strange that no commentary literature is available on this work. Possibly, Varahamihira's Brhājātaka, immediately after it was written, achieved, established and maintained such an enviable position, that people did not like to cast even a glance at any other book on astrology. The extreme simplicity of expression and lucidity of style of Kalyāṇavarman constituted perhaps another reason why no commentary was written upon it. Kalyāṇavarman has closely followed upon the footsteps of Varāhamihira, and has discussed all his topics. As Kalyāṇavarman has stated in his work, he has given the views of Yavana, Maniṭha, Kanaka, Devatrata and other writers in addition to the views of Varahamihira.

#### Bṛhatparāśari

103. The next work on astrology which could be given some consideration is the Bṛhatparāśari. Nothing can be

1. Cf. विस्तारकृतानि मुनिभिः संवाह्य पुरातनानि शास्त्राणि ।

द्वोरात्मन् राक्षिन् बराह्मिद्विरेण संक्षेपात् ॥

राशिदशमर्गभूपतियोगायुर्दापनामसादीनाम् ।

विषयविभागः स्पष्टः कर्तुं नो शक्यते यतस्तेन ॥

अत एव विस्तरेभ्यो यवननरोद्वादिराचितशास्त्रेभ्यः ।

सङ्कलमहारं स्वकृत्वा तेभ्यः सारं समुद्भिद्यते ॥

said with definiteness about the author, or his date. The author appears to have been comparatively a modern one who lived a few centuries after Kalyāṇavarman. There is nothing very striking in the work. The author simply has made a collection of such topics, as, in his opinion, could be of use to a practising astrologer. He has divided his work into two books, the first consisting of eighty chapters and the second of twenty chapters as mentioned by him. The book is, in short, not a small handbook, but a bulky reference book to astrologers discussing almost all topics of Jaimini, Minaraja and Varahamihira. He has given no room to the discussion of topics like dreams, omens and the like which are really foreign to astrology. A critical inspection of the contents of the book clearly shows that the compiler has richly quoted from Jaimini, has paid all due respect to Varahamihira and ignored the non-astrological topics of Yavana writers. (See Table No 2 at the end.)

#### The relative position of Jaimini Sūtras, Br̥had̥yavanajātaka and Br̥hajjātaka

104. The services of Jaiminisūtra, Br̥had̥yavanajātaka and Br̥hajjātaka in the field of Astrology are, in a way, comparable to the services of Paṇini's Sūtras, Kātyayana's Vartikas and Patañjali's Mahābhāṣya in the field of Sanskrit Vyākaraṇa. Subsequent researches from time to time have introduced considerable accuracy in astronomical calculations and added considerably to the fund of knowledge of astronomical topics; but, with respect to Astrology, the fundamental principles laid down by the three Savants and the statements, made by them, have become a final word. A glance at the Table at the end, giving a critical analysis of the contents of the five important works on Astrology—Jaiminisūtras, Br̥had̥yavanajātaka, Br̥hajjātaka, Sāravali

and Brihatpārāsari—is expected to help the reader in his study of the development of the Science of Astrology in India, in all its important branches and topics.

### CASTING OF HOROSCOPES

#### Application of Jaimini's rules

105. The Science of Astrology, as stated above, is based upon the belief that the planets and stars do exert an influence on the animate as also the inanimate nature, just as all the orthodox systems of philosophy in India are based upon the fundamental assumption that there is an entity like the *soul*. When Astrology has been admitted as a Sastra then only the question comes for investigation as to what kind of rules can be framed, how they can be framed, and how far they can be correct and possible to be verified. A few lines here will not be out of place to elucidate the application of the doctrines of Jaimini and see how far the results are borne out by the actual finds of events and occurrences.

#### Calculation of the Divisions of the Zodiac according to Jaimini

106. It is evident from what is given above, that Jaimini has counted the divisions of the Zodiac serially from the point of the Vernal equinox. He has divided the Zodiac into 12 equal parts and referred to them as First, Second, Third and so on, upto the Twelfth. The point of the Vernal equinox is evidently not a fixed one receding as it does one degree in every 71.7 years approximately. In the days of Jaimini it almost coincided with the first point of the Meṣa-Rāsi, from which place it has upto this time receded about 23 degrees. It lies to-day almost at the end of the first quarter of the Mīna Rāsi. It is this point of the Vernal Equinox that is called the First Point of Aries in English.

books on Astrology, and the twelve signs Aries, Taurus, Gemini etc. are counted from it. The Rāśis, Meṣa, Vṛṣabha, Mithuna etc. in the Indian books on Astrology are fixed divisions in the sky made up of 30° each, commencing from the first point of the Aśvini constellation which, as shown in para 85 above, is situated at a distance of 190 degrees to the east of the twin stars of the tail of Mūla, which is the traditional starting point of the Nakṣatra circle fixed by the Vedic Seers who made the first mention of the 27 Nakṣatras of the Zodiac.

#### Specific features of Jaimini's Calculation

107. As the 12 divisions of the sky, beginning with the Vernal Equinox coincided with the twelve Rāśis Meṣa, Vṛṣabha etc. at the time of Jaimini, the results given by him due to birth in the different zodiacal divisions in Sūtras "pañca mūśikamārjārāḥ" etc. (I. ii. 2 to I. ii. 13) are quite according to the nature and figure of the Rāśis, and at present also those results should be understood in the same way i. e. with reference to the Rāśis Meṣa, Vṛṣabha etc. beginning with the Aśvini constellation. However, as the 12 Rāśi divisions do not coincide at present with the 12 divisions beginning from the point of the Vernal Equinox, a discretion has to be used in interpreting properly the Sūtras of Jaimini referring to the 12 Zodiacal divisions, and in all cases except those in Sūtras (I. ii. 2 to 13) referred to above, the 12 divisions beginning with the point of the Vernal Equinox at present should be taken, as is evident from the way in which Jaimini has defined the aspects or decided the significatory planets. In short, except in Sūtras (I. ii. 2-13) Jaimini follows the Śāyana method, and, verily, it is for this reason that he has not mentioned the various divisions by names Meṣa, Vṛṣabha etc., but has cited them merely as First, Second, Third and so on.

#### Explanation of the Twelve Houses or Bhāvas

108. For the scrutiny of horoscopes based upon the Kāraka-graha, Lagnapada and Upapada, Jaimini has taken the zodiacal division of the Kāraka-graha. Lagnapada and Upapada respectively as the leading division and, considering it as the first house, or *prathama bhāva*, he has taken the succeeding divisions as the second house (*dvitīya bhāva*), the third house (*trītiya bhāva*), and so on, for the consideration of results based upon them. This first house, or *prathama bhāva* was taken to commence from the first degree of the zodiacal division, corresponding to the particular bhāva, and not from the specific degree of the Kāraka-graha or the exact degree of the zodiacal division on the horizon at the time of birth. So also, full divisions of 30 degrees each were taken for reading the horoscopes based upon the Lagna, Kāraka, Pada and Upapada and not minor subdivisions such as the ninth part (*navamānśa*) and the like. The word 'svānśa' in the governing rule "atha svānśo grahānam" (I. ii. 1) does not refer to the ninth division as the commentator has taken it. The word means 'his own portion' i. e. the portion of the zodiac occupied by the Significatory Planet. Had Jaimini meant by 'svānśa' the ninth part or 'navamānśa', he would have certainly put the latter word, especially with a view to leave aside the possibility of other sub-divisions being taken such as the thirds, the fifths, and the like, which can also be understood from the word 'svānśa'. Besides, the word 'navamānśa' and not 'navamānśa', occurs in Sūtras "prathamā tadādirnavānśaḥ" and others (II. iii. 1, II. iv. 11, and II. i. 15, 17, 18); and, the word means there the portion of the individual planet out of the nine planets, and it refers to the *Daśā* of the planet or 'graha' there, as different from the *daśā* of the Rāśi. (See commentary on Sūtra I. ii. 1).

Illustration of Jaimini's dicta

109. To illustrate the various dicta of Jaimini, the case of the writer himself can be taken below as an illustration for purposes of investigation and scrutiny. While making this investigation, however, it is necessary to bear in mind the difference between the method of Jaimini and the Nirayana method generally followed at present. As already observed above, the Vernal Equinox at the time of Jaimini coincided with the first point of Aśvini, and, as a consequence, the twelve equal divisions of the Ecliptic circle from the Vernal equinox exactly coincided with the twelve Rāsi divisions commencing from the first point of Meṣa. The ends of the four Rāsi triads then coincided with the points of the two Solstices and the two Equinoxes; and, hence, the four Rāsi triads were called the four padas or footsteps of the ladder of the Rāsis. In order to be consistent with Jaimini's principles, the twelve divisions designated by him as One, Two etc. and not as Meṣa, Vṛṣabha etc., as also the four padas, have to be taken as commencing from the point of the Vernal Equinox and not from the first point of Aśvini Nakṣatra. To distinguish these 12 divisions which are the same as Sāyana Rāsis from the 12 Nirayana Rāsis Meṣa, Vṛṣabha etc., these divisions could be named as Jaimini has done, divisions One, Two, Three etc., while the word Rāsi, or sign could be reserved for the Rāsis, Meṣa, Vṛṣabha and so on.

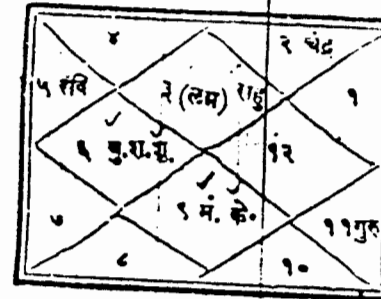
Preparation of different Kinds of horoscopes

110. The birth of the writer occurred at 3-20 A. M. after the midnight of the seventh of August 1890 (Sṛāvāna kṛṣṇa aṣṭami, Śālivāhana year 1812) at Sātara. The Janmalagna or the Ascendant Sign according to the Nirayana system is Mithuna 5 degrees. The position of the

planets according to the Nirayana system can be stated thus: The Sun is in Karka 23°, the Moon in Meṣa 24°, Mars in Vṛścika 18°, Mercury in Simha 8°, Jupiter in Makara 9°, Venus in Kanyā 6°, Saturn in Simha 14°, Rāhu in Vṛṣabha 28°, and Ketu in Vṛścika 28°. According to Jaimini's method, however the Lagna is 27° in Division No. III; the Sun is at 16° in No. V; the Moon at 17° in No. II; Mars at 11° in No. IX; Mercury at 1° in No. VI; Jupiter at 2° in No. XI; Venus at 29° in No. VI; Saturn at 7° in No. VI; Rāhu at 21° in No. III and Ketu at 21° in No. IX. The Lagna-Kuṇḍali, the Karaka-Kuṇḍali, the Pada Kuṇḍali and the Upapada Kuṇḍali can be prepared with the details given above, and submitted to the test of scrutinizing the results. The Kuṇḍalis stand as follows:

Jaimi Lagna Kuṇḍali.

Jaimi Lagna 27° in Division III.



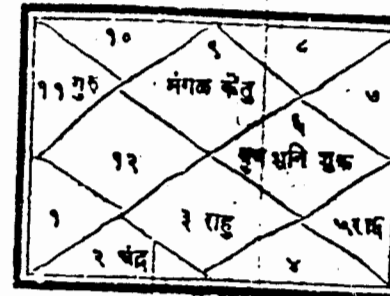
Karaka Kuṇḍali

Atma Karaka—Venus (Sukra).



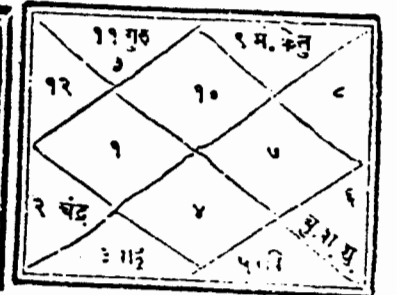
Pada-Kuṇḍali

Pada-Lagna Division III



Upapada Kuṇḍali

Upapada-Lagna Division No. X.



## Scrutiny of the Lagna Kuṇḍali

111. The Lagna-Kuṇḍali is to be considered for defining the Argalās or alliances of planets, for stating the Dasās, for defining aspects, as also for judging the Rājayoga and other Yogas. In the present case, the Sun has Argalā or alliance with Mercury, Venus, Saturn, Mars, Ketu and Rāhu; the Moon with Rāhu, Mercury, Venus and Saturn; Mars has an alliance with the Sun; Mercury, Venus and Saturn have an alliance with the Moon, Mars and Ketu; Jupiter has an alliance with the Moon and Rāhu; and lastly, Rāhu has an alliance with the Sun, the Moon and Jupiter, and Ketu with Mercury, Venus, Saturn and the Sun. The Dasās (Caraparyāya-dasās) can be stated as follows:—Division III—3 years; Division II—4 years; Division I—8 years; Division XII—1 year; Division XI—5 years; Division X—4 years; Division IX—2 years; Division VIII—1 year; Division VII—11 years; Division VI—12 years; Division V—12 years and lastly, Division IV—2 years. The dasās proceed in the reverse order as the ninth from the ascendant is in an even Pada. Venus is the Ātmakāraka planet, the Ninth is the Pada Lagna and the Tenth is the Upapada Lagna.

112. If the Ātma-Kāraka Kuṇḍali were considered, then by virtue of the presence of Venus in the first division, the person should be a *Government servant* with powerful sense-organs<sup>6</sup>, while by virtue of Mercury there he should be a business man, skilled in Arts and very practical<sup>4</sup>. The presence of Saturn there shows that he should follow a *well-known profession*<sup>7</sup>. By virtue of the presence of Mars and Ketu in the fourth house, he should live in his own building of bricks and mortar<sup>11</sup>. By virtue of the Moon in the ninth house, he should be devoted to religion, truth and preceptor<sup>14</sup>. By the presence of the Sun in the twelfth

house he should be devoted to Ś'iva<sup>24</sup>. He is likely to suffer from pimples and boils as Mars occupies the fourth house<sup>7</sup>. By the presence of Ketu in the fourth house, he should be a calculator and an astronomer<sup>11</sup>. By the presence of Venus<sup>20</sup> and Mercury in the first house, he should be a writer of few books<sup>31</sup>, although a poet, a speaker and fond of rhetorics<sup>32</sup>; by the presence of Saturn there, however, he should make no mark in meetings<sup>26</sup>. He should be a Mimāṃsaka by the presence of Mercury in the first house<sup>27</sup>.

For ready reference specific Sūtras consulted for reading the horoscopes above, as also the following ones are quoted in the footnote below.

Note : 1 तत्र स्यो गजकार्यवः ( I.ii.14 ). 2 कुजेन विद्वान्भवेत् ( I.ii.15 ). 3 धातुवादी कोनायुधो वद्विज्ञीवी च नोपे ( I.ii.16 ). 4 गजकार्य-  
नवायाः शिल्पिनो व्यवहारविदश्च सौख्ये ( I.ii.17 ). 5 कर्मजानाम् गद्विद्वान्  
जीवे ( I.ii.18 ). 6 राजकीयाः कानिचः शनेन्द्रियान् ग्रहे ( I.ii.19 ). 7 सन्त-  
कर्मजीवः शनौ ( I.ii.20 ). 8 रिषके बुधे सुन्दरे वा मन्दरे ( I.ii.21 ). 9 शुभ-  
द्रे स्वेषः ( I.ii.40 ). 10 राक्षानिभ्यां शिवाग्रहम् ( I.ii.44 ). 11 कुजेन विद्वान्भ-  
वेत्कर्म ( I.ii.45 ). 12 गुरुणा दारवम् ( I.ii.46 ). 13 नाणे रणिके ( I.ii.-  
47 ). 14 समे शुभदृष्योपाद् धर्मनित्यः सत्यवादी गुरुभक्तश्च ( I.ii.48 ). 15 भक्त्या  
पतिः ( I.ii.49 ). 16 केतुना ( पारदारिक- ) प्रतिपत्त्यः ( I.ii.54 ). 17 शनि चन्द्र-  
गुरुभ्यां सुन्दरी ( I.ii.57 ). 18 कर्मणि पति शुभः ( I.ii.64 ). 19 बुधे सत्यः  
( I.ii.65 ). 20 उच्च शुभे शुभलोकः ( I.ii.68 ). 21 केतो केवलयम् ( I.ii.69 ).  
22 रविकेतुभ्यां शिवे मक्तिः ( I.ii.72 ). 23 चन्द्रेण गोवांम् ( I.ii.73 ). 24 पय-  
शानिभ्यां विष्णो ( I.ii.76 ). 25 गुरुणा साम्प्रसिधे ( I.ii.77 ). 26 केतुना गणेशे  
स्कन्दे च ( I.ii.79 ). 27 कुजेन पित्रादिः ( I.ii.93 ). 28 केतुना चन्द्रिकायन्त्री  
( I.ii.97 ). 29 मातापित्राभ्यां गुरुभ्यां पत्न्यरुत् ( I.ii.102 ). 30 गुरोरेण  
किंचिदुत्तम् ( I.ii.103 ). 31 बुधेन तनोवि ( I.ii.104 ). 32 गुरोरेण कविवाग्मी  
काव्यज्ञश्च ( I.ii.105 ). 33 गुरुणा सर्वविद् मान्धिकश्च ( I.ii.106 ). 34 न  
धाम्नी ( I.ii.107 ). 35 विशिष्य वैवाकरणो वेदवेदान्तविच्च ( I.ii.108 ). 36  
समान्तः शनिना ( I.ii.109 ). 37 बुधेन मीमांसकः ( I.ii.110 ). 38 कुजेन  
नैयायिकः ( I.ii.111 ). 39 चन्द्रेण सार्वभौगज्ञः सद्भिर्ब्रह्मो गायकश्च ( I.ii.-  
112 ). 40 शनिना वेदान्तज्ञो गतिज्ञश्च ( I.ii.113 ). 41 केतुना गणनज्ञः  
( I.ii.114 ). 42 गुरुसंघनेन संवदायतिदिः ( I.ii.115 ). 43 नापि वेदम्  
( I.ii.116 ).

113. An inspection of the Pada Kundali can show that although there is no planet in the eleventh house, still, by the aspect of the Sun, the Moon and Jupiter there, he should be a *well-to-do person*, and the *income* should accrue *in the rightful way*—mostly by means of learning and scholarship. He should be rich, by virtue of the Pada of the seventh house from the Lagna-pada being in the Kendra of the Pada. So also, there should be good relations between the husband and the wife. A scrutiny of the Upapada Kundali would show that by the presence of Jupiter in the second house he should have a charming wife. If the methods of calculating the duration of life, given by Jaimini, are considered, then, by virtue of the lords of the first house and the eighth house being both in 'dvisvabhāva' or Mutable sign he should have a middling span of life; so also, by the presence of Saturn in a mutable sign and Moon in a fixed sign he should have a long life; similarly, by virtue of the ascendant sign being mutable and the 'hora' sign a fixed one (sthira), he should also be a longlived person, the hora sign being the second!

114. A few more horoscopes of well-known persons can be discussed below to show how far the dicta of Jaimini apply to their cases. The horoscope based upon the significatory planet of a well-known person born on 13-11-1873 at about 12-45 Noon (who does not desire to have his name mentioned here) can be considered as follows according to Jaimini's dicta: Jupiter is the significatory planet of self or Ātmakāraka. The presence of Jupiter in the first house shows the man to be a *very learned person*<sup>21</sup> possessed of special scholarship in the old learning of the ancestors<sup>22</sup>. The presence of the Moon there shows that he would *have a life of pleasures and enjoyment* and that he would live by dint of his learning

and scholarship<sup>23</sup>. The tenth house has no planet, but the aspect of Mercury thereon shows that he would follow a *famous profession*<sup>24</sup>. The aspect of three benefic planets on the tenth would indicate



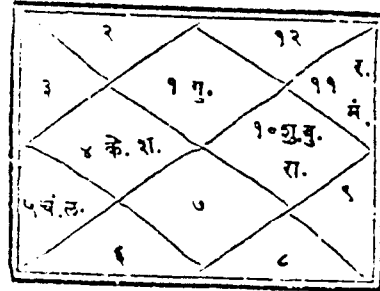
his *steady character* as also skill in arbitration<sup>25</sup>. The presence of Mercury in the fourth house with the Moon and Jupiter aspecting him, would show his *residence in a palatial building made of wood*<sup>26</sup>. The presence of Rāhu in the ninth, aspected by two malefics, Mars and Saturn, as also by Venus who is powerful in his own house, would show that he would not be a man devoted to religious rites and practices<sup>27</sup> although he would follow the principles of religion<sup>28</sup>. The aspect of the Moon and Jupiter on the seventh house would indicate his having a beautiful and charming wife<sup>29</sup>. The presence of two malefic planets, the Sun and Ketu, in the third house indicate his *courage and boldness*<sup>30</sup>. The presence of malefics in both the trines shows his *liking for mystic sciences*. The presence of the Moon and Jupiter in the first shows that he would be a *writer of books* of a very high order<sup>31</sup> although the presence of Mars and Saturn in the fifth would indicate that the writing will not be on the orthodox sciences, but it would be mainly on law and politics<sup>32</sup>. The presence of Mars in the fifth house would show his *proficiency in Law and skill in logical argumentation*<sup>33</sup>; while the presence of Jupiter would show that he would be a *follower of traditions*<sup>34</sup>. The presence of Venus in the second house which is his own, shows that he would be an *orator of a high order*<sup>35</sup>. The presence of two malefic



planets in the first house of the Upapada Kundali may indicate the loss of or trouble to wife.

115. Another horoscope of a promising young man born on 6-2-1917 at 6-35 P. M. may be taken for scrutiny: Jupiter is the significatory planet, by whose presence in the first

Kāraka-Kundali.



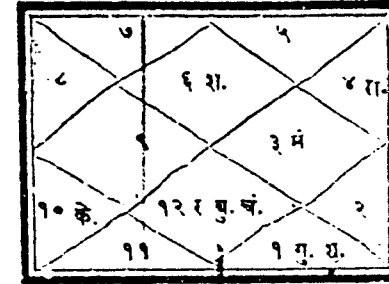
house the person is expected to be a scholar and devoted to learning<sup>5</sup>. By the presence of Mercury in the 10th house he would live by a famous profession and also steady in his character and activities due to the presence of two benefic planets there<sup>6</sup>,

although by presence of Rahu he may be impatient at times. The presence of Saturn and Ketu in the fourth house indicate his residence in a house of bricks and stones<sup>10</sup>. By the presence of Ketu in the fourth house, he would be a calculator and a good Mathematician<sup>11</sup>. By virtue of the presence of Jupiter and the Moon in the first and the fifth houses he would be a scholar and a writer<sup>12</sup>, but not an orator<sup>13</sup>. He would possess a scholarship in grammar, traditional lore<sup>14</sup>, philosophy, mystic sciences, literature and Music too<sup>15</sup>. The presence of Jupiter in the first shows his inclination to follow the family traditions<sup>16</sup>.

116. Swami Ramkrishna Paramahansa: Birth-date: 20-2-1835 at about 8-30 A. M. Position of the planets at the time of birth: The Sun 1° in XII, The Moon 5° in XII; Mars 6° in III; Mercury 22° in XII; Jupiter 2° in I; Venus 17° in I; Saturn 26° in VI; Rāhu 12° in IV. In the first place, the Janmalagna being the very twelfth, well nigh

indicate his being a great preacher of Religion and an anchorite too. The presence of two benefic planets Mercury and the Moon there, as also that of the Sun in his ascendant

Atmakaraka-Kundali.



house, strengthens the effects of Lagna. If the Kāraka-Kundali be inspected, it would be seen that Saturn is the significatory planet and his presence in the first house shows the life of a man living by a famous profession<sup>7</sup>. The presence of two auspicious planets in the seventh house shows that he would have a charming wife<sup>17</sup>. The presence of Saturn in the first house would indicate that he would not make his mark in an assembly<sup>18</sup>, while that of Ketu in the fifth house would indicate his proficiency in Mathematics<sup>11</sup>.

117. Justice M. G. Ranade. Birth-date 18-2-1842 at 7 P. M. The Sun is the significatory Planet. The presence of the Sun in the first house, shows his occupation of a high office under Government<sup>1</sup>. The presence of Venus there shows his being a loyal politician, as also his resourcefulness and command over the senses<sup>6</sup>. Although there is no planet in the tenth still the aspect of a number of benefic planets there shows his steadiness of mind and temperament as also skill in settling disputes<sup>2</sup>. The aspect of Rahu and Saturn on the fourth house shows his residence in a stone building<sup>10</sup> while that of Jupiter shows his occupation of a wooden structure<sup>12</sup> also. The aspect of Venus on the ninth shows his devotion to religion, truthfulness, preceptor and elderly persons<sup>14</sup>, although the aspect of the Sun there may indicate some element of distrust<sup>15</sup>. The aspect

of Jupiter on the seventh indicates an intelligent charming wife<sup>17</sup> although the aspect of Saturn there may show her bad health and the aspect of Mars may

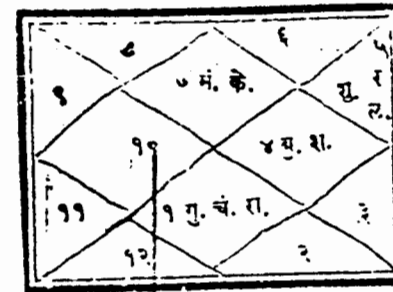
Atmakaraka-Kundali.



indicate even a loss of wife. The presence of the malefic planet Mars in the third house shows his intrepid nature, full of courage and boldness<sup>18</sup>. The presence of Jupiter in the twelfth house shows his religiousness<sup>20</sup>; the presence of Saturn and Rāhu also there may show that he could not be a devout religionist. The presence of the Moon in the fifth shows that he would be a reputed writer; the presence of Venus, however, in the first would show that he could not be a voluminous writer although he would be a critic and an orator of a high order<sup>27</sup>. The presence of the Moon in the fifth house shows also his study of metaphysics and poetry<sup>39</sup>, while the presence of the Sun shows his deep interest in philosophy and Music.<sup>40</sup> If the Padakundali were considered, the occupation of the eleventh house by a planet, and that too by Mars of his own house, shows that he could be very rich. The absence of any planet in the twelfth shows that he would not be a spendthrift although the aspect of planets like Ketu, Rāhu and Saturn there would show that he would be careless in spending and would spend on brothers, and King's taxes. The application of the methods of determining life shows that he would not be endowed with a long life beyond 64 years.

118. Lokamānya Bal Gangadhar Tilak : Birth date 23-7-1856 at about 7 A. M. Mars is the significatory planet. The presence of

Atmakaraka-Kundali.



Mars in the first house would indicate his spirited fiery nature<sup>3</sup>, while the presence of Ketu there would betray his being a calculator and an astute politician<sup>41</sup>. The presence of Mercury in the tenth house shows that he would

live by a well-known profession<sup>5</sup>. The aspect of the Sun and Venus on the fourth house shows his residence in a comfortable thatched house<sup>11</sup>. The presence of the Moon and Jupiter in the seventh shows that he would have a devoted wife of an excellent nature<sup>17</sup>. The presence of Mars in the first house shows that he would be a skilled lawyer with a remarkable power of argumentation<sup>37</sup>, while the presence of Ketu there would show his being an excellent Mathematician<sup>41</sup>. The presence of two planets—the Sun and Venus—in the eleventh shows that he would sufficiently be a man of means.

119. Pandit Madana Mohana Malaviya : Birth date 25-12-1861. Margasīra Krahṇa 8 at 1 P. M. Jupiter is the Significatory Planet. Position of planets at the time of birth. The Sun at 2° in X; the Moon at 8° in VII; Mars at 21° in VIII; Mercury at 23° in IX; Jupiter at 26° in VI; Venus at 25° in XI; Saturn at 21° in VI; Rahu at 4° in

X; Lagna at  $24^{\circ}$  in I; Pada : Division III; Upa-  
pada : Division XII. Jupiter who is the signi-  
ficatory planet is expected

Ātmakāraka-Kuṇḍali

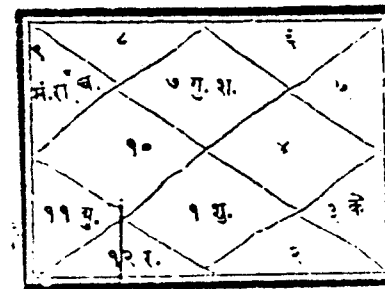


to make the person much devoted to religious rites and possessed of Vedic Scholarship<sup>35</sup>. The presence of Saturn in the first indicates his living a very famous life of glory and repute<sup>7</sup>. The presence

of Mars in the third, which happens to be his own house, shows the undaunted and spirited nature of the person who would be sticking to his own principles and fighting for them<sup>18</sup> with invincible logic<sup>38</sup>. The aspect of Mercury on the tenth shows the firmness of his character and his powers of arbitration<sup>7</sup>. The presence of Jupiter in the first with the Sun in the fifth shows his deep study of the various branches of learning especially of philosophy with eminent powers of writing<sup>32</sup>. Jupiter also makes him an honest follower of the tradition of his ancestors<sup>42</sup>. The presence of a malefic both in the third and the eleventh shows a chance of imprisonment which is to be on account of political considerations although not giving much trouble on account of Ketu there.

120. His Highness Sayajirao Gaekwar : Birth date  
11-12 March 1863. Phalguna Kṛiṣṇa sixth at 2 A. M.

Ātmakāraka-Kuṇḍali



Kāraka Graha : Jupiter.  
Position of the planets  
at the hour of birth :—  
The Sun in  $20^{\circ}$  in XII ;  
the Moon at  $8^{\circ}$  in IX ;  
Mars at  $22^{\circ}$  in IX ;  
Jupiter at  $26^{\circ}$  in VII ;  
Venus at  $11^{\circ}$  in I ; Saturn  
at  $2^{\circ}$  in VII ; Rahu at  
 $10$  in IX ; Lagna  $29^{\circ}$

degrees in IX. Jupiter is the Significatory Planet indicating a holy religious life<sup>5</sup>, no doubt, spoiled to a certain extent by the company of Saturn. The presence of Saturn in the first there shows a life of fame and glory<sup>7</sup>. The presence of Jupiter there shows his vast erudition<sup>32</sup> characterized by skill and practical wisdom due to the presence of Mercury in the fifth<sup>37</sup>. The presence of Saturn in the first goes against his making a mark in assemblies<sup>42</sup>. The presence of Venus in the seventh shows the company of an able wife, although conjugal relations are likely to be spoiled due to the presence of Saturn in the first<sup>17</sup>. The presence of two malefics in the ninth will not allow him to be devoted to religious activities<sup>14, 25</sup>. The presence of Mars in the third shows his fiery and spirited nature possessed of intrepidity of character<sup>18</sup>. The presence of Malefics both in the third and the sixth shows a kind of Rājayoga raising him unexpectedly to a high position<sup>45</sup>.

121. Pandit M. M. Vasudev Shastri Abhyankar :  
Birth-date 4-8-1863 Adhika Śrāvāna Kṛsnā—6th

Karka-Kuṇḍali



at 8-8 P. M. Venus is the significatory Planet. Position of the various Planets at the time of birth: The Sun at 11° in V; the Moon at 18° in I; Mars at 1° in VI; Mercury at 9° in V; Jupiter at 24° in VII; Venus at 26° in VI;

Saturn at 6° in VII; Rahu at 4° in IX; Lagna at 2° in XII. Venus is the significatory planet showing perfect loyalty of the person to the state<sup>8</sup>. The presence of Venus in the first house shows that the person is characterized by a versatile genius, self satisfied, and expected to live by dint of learning and scholarship<sup>10</sup>. The presence of Jupiter in the second house indicates his sound scholarship, especially in the orthodox learning and proficiency in many lore<sup>23</sup>. It also shows considerable powers of pen<sup>23</sup>, the books produced being mainly on Vedas, philosophy and Grammar characterized by sound logical arguments<sup>26</sup>. Jupiter indicates his following the tradition of his ancestors<sup>41</sup>. The presence of the Sun and Mercury in the twelfth makes him devoted to Śiva<sup>22</sup> and Vishnu<sup>24</sup>, leading a pious life,

122. Mahātmā Gāndhī the inspection of the horoscope of the significatory planet in the case of Mahatma Gandhi shows a few features of his life in

Ātma-Kṛśaka Kuṇḍali



a remarkably faithful manner: The presence of the Moon in the first house shows that he would be respected by people and he would live by his intelligence and wisdom<sup>2</sup>. The presence of Jupiter in the tenth

house shows the stability of his nature as also his skill in arbitration<sup>9</sup>. The presence of Venus and Mars in the fourth house shows his residence in a house of bricks<sup>12</sup>. The aspects of three benefic planets on the ninth house shows his devotion to truth and respect for elders<sup>14</sup>. The aspect of three malefic planets there would of course<sup>25</sup> show that he would not be a follower of the orthodox creed. The presence of the Sun in the third shows his intrepid nature, extraordinary courage and strength of mind<sup>14</sup>. The presence of Mercury in the fourth shows his complete renunciation of worldly affairs. The presence of the Moon in the first house shows him to be a pleasing writer although the presence of Rahu there would mean that his writing would not be popular with all<sup>29</sup>. The presence of Saturn in the fifth house goes against his being a skilled orator<sup>26</sup>.

123. Sāhityasamrāt N. C. Kelkar : Birth date 24/25-8-1872 at 4-34 A. M. The Moon is the

Ātma Kāraka-Kuṇḍali



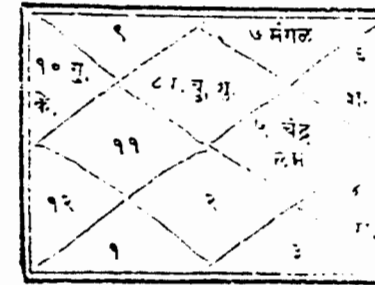
Significatory Planet-Position of the planets at the time of birth:—

The Sun at 1° in VI. The Moon at 20° in II; Mars at 3° in V; Mercury at 7° in VI; Jupiter at 18° in V; Venus at 13° in VI; Saturn at 14° in X; Rahu at 18° in III; Ketu at 18° in IX; Lagna at 8° in IV.

The significatory planet Moon shows a life of enjoyment and pleasures<sup>2</sup>. The presence of the Moon in the first shows that the person is to make his livelihood by his learning and scholarship<sup>2</sup>. The presence of the Moon in the first and that of the Sun<sup>6</sup>, Mercury<sup>7</sup> and Venus<sup>34</sup> in the fifth shows his vast powers of speech attended with powers of reasoning and skill in interpretation: the Moon shows powers of writing with a charming style<sup>99</sup> the subjects being Literature and Politics<sup>37</sup>. The presence of Mercury in the fifth shows his skill in interpretation<sup>37</sup>, while that of Venus is expected to make him a poet, an orator and a critic<sup>32</sup>. The presence of the malefic Saturn in the ninth shows his being an astute politician, not much devoted to religious rites<sup>14, 15</sup>. The presence of Mars and Jupiter in the fourth shows his residence in a house of bricks<sup>11</sup> and wood<sup>12</sup>.

124. Pandit Jawaharlal Nehru : Birth date 14-11-1889 Kartika Krishna 6th at 11 P. M. The

Ātma Kāraka-Kuṇḍali



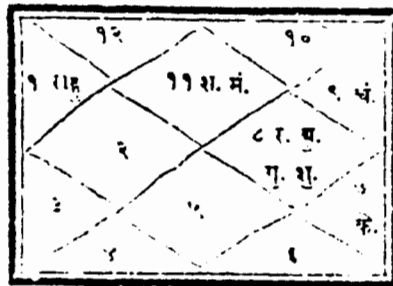
position of planets is as follows:—Sun 17° in V. Rāhi 2° in VIII. Śukra 9 in V. Śukra 1 in VII. Śukra 8° in VIII. Śukra 6 in X. Śukra 8° in VIII. Śukra 2° in VI. Śukra 4 in IV. Ketu 4 in X. The Sun is the Significatory Planet.

As the Sun is the significatory planet the person is expected to occupy a very high office of State (तत्र श्री राजकायः I. 2. 19). By the presence of Venus there, he is expected to lead a life of pleasure and enjoyment maintaining himself by his intellectual abilities. (सर्वेन्द्रियकर्मयोगी विद्यायोगी च I. 2. 13). He is expected to possess a versatile genius, and fond of pleasures and skilled in politics (राजकीयाः कामिनः शनैन्द्रियश्च शुक्रे I. 2. 14). The planet Venus shows considerable powers of speech, the presence of Mercury there adding the element of skill to the speech. (शुक्रेण कविर्वाग्मी काव्यज्ञश्च I. 2. 105). On account of Venus and Mercury both in the first house, he is not expected to be a writer of many books. (मातापित्रोश्चन्द्रगुरुभ्यां सम्भक्तुः शुक्रेण किञ्चिद्भूतम्। बुधेन ततोपि। I. 2. 102, 103, 104). The presence of Mercury in the First makes him a business man, a spinner and skilled in Arts. (वणिजस्तन्मुखायाः शिल्पिनो ब्यवहाराविदश्च सोम्ये I. 2. 17). The Moon in the tenth makes him steady in nature and skilled in arbitration and compromise. (गुप्तदरे स्थेयः I. 2. 40). The presence of Ketu in the third makes him bold and intrepid although the presence of Jupiter there is expected to make him yield in an honourable way on occasions. कर्मणि वापे शूरः।

गुणे कान्तः I. 2. 64, 65.) The presence of Ketu on one side and that of Saturn on the other side of the Ascendant at equal distances shows bondage or imprisonment, the sting of which is likely to be softened by the presence of Jupiter there along with Ketu. (पश्चाद्विपु. I. 3. 42-43.) The presence of Rahu in the ninth is likely to make him Sceptic in religious matters. (अन्यथा पत्तेः I. 2. 49.) The presence of Mercury in the first is likely to make him proficient in the Science of interpretation. (बुधेन सीमात्मकः I. 2. 110.) The presence of the Sun in the First is also likely to make him fond of philosophy and Music. (रविणा वेदान्तज्ञो गीतज्ञश्च I. 2. 113, 114.)

125. Sardar Vallabhbai Patel : Birth date 31-10-1875  
Kārtika S'ukla 2. Saturn is the Significatory Planet.

Karka Kundali



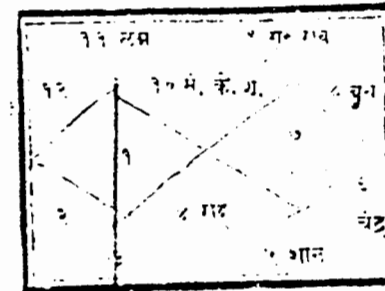
The position of the planets is as follows:—  
रवि 6° in VIII. चंद्र 1° in IX. मंगल 4° in XI. बुध 4° in VIII. गुरु 10° in VIII. शुक 13° in VIII. शनि 20° in XI. राहु 5° in I. केतु 5° in VII. Saturn being the Karaka-planet,

the person is expected to be a distinguished person following a famous profession. (प्रसिद्धकर्मजीवी शनौ. I. 2. 20.) By the presence of Mars in the first house, he is expected to be skilled in logical arguments. (कुजेन नेपायिकः I. 2. 111) and connected with factories, fighting with a spear, and interested in Chemistry. (धातुवादी कोन्तायुधो बहिर्जाथी च भीमे I. 2. 16) In fact, he is expected to be a powerful fighter, and a fire brand in speech and activities. (कर्मणि पत्ते शूरः I. 2. 64) By the presence of Rahu in the third house he is

expected to be very bold and intrepid in his activities, in fact, a general. (कर्मणि दृष्टे वा पत्ते सेनात्म्यः I. 3. 36). The presence of Saturn in the first house will not allow him to make his mark in assemblies by making eloquent speeches (नमाजदः शनिना I. 2. 109). The presence of three benefic planets in the tenth makes him steady in character and skilled in arbitration. (शुभदृष्टे न्येयः I. 2. 40). The presence of a single planet on the two sides of the Ascendant at equal distances shows the possibility of imprisonment which may not be very troublesome on account of Jupiter being one of the two. (पश्चाद्विपुमात्म्ययोर्द्वैसाप्ये पन्वः कोणयो विपुजादयोः शुभसंरन्ध्रे निरोधमात्रम् I. 3. 42. 43.)

126. Sr. Ganesh Vasudev (Dadasaheb) Mavlankar :  
Date of birth 27-11-1888 Kārtika Vadya Navara

Atma Kārka-Kundali

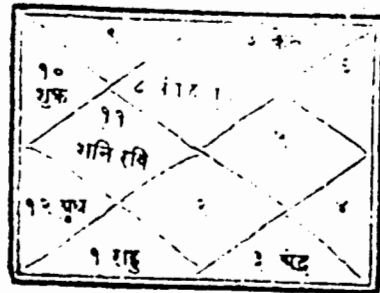


10-32 a.m. Birth-place Ahmedabad. Mars is the Karaka graha or the Chief Significatory Planet. The position of the planets is as follows:—रवि 3° in XI. रवि 4° in IX. चंद्र 12° in VI. मंगल 24° in X. बुध 14° in VIII. गुरु 11° in IX. शुक 8° in X. शनि 21° in V. राहु 23° in IV. केतु 23° in X. The chief significatory planet Mars is likely to make the person a poignant fighter skilled in logical arguments and legal technicalities. (कुजेन नेपायिकः I. 2. 111) He is also likely to take interest in industries and factories and interested in the Science of Chemistry (धातुवादी कोन्तायुधो बहिर्जाथी च भीमे I. 2. 16). The presence of Venus in the first house will make him a very good speaker, the planet Mercury adding skill to the speech and Mars adding logical argumentation. (शुकेन कविर्वाग्मी काव्यज्ञश्च; बुधेन सीमात्मकः;

कुजेन नैवाधिकः I. 2. 105, 110 and 111). The presence of Venus is likely to give him a high office under State and make him possessed of a versatile genius. He is likely to lead a life of pleasures and happiness. (गनकीयाः कामिनः शतेन्द्रियाश्च शुके I. 2. 19). The presence of Ketu in the first house is likely to make him rich and engaged in big transactions. (गनभ्यवहारिणश्च केतो I. 2. 22). The presence of the Moon in the ninth will make him upright, devoted to preceptor and follower of religious principles (समे शुभद्वयोर्गाद् धर्मनित्यः सत्यवादी गुरुभक्तश्च I. 2. 48). The presence of Venus in the first will make him learned, but he will not be much inclined to write books. (शुकेण किञ्चिद्भूतम् I. 2. 103). By the presence of the Sun and Ketu in the XIIth he will be devoted to Śiva. (रविकेतुभ्यां शिवे भाक्तिः गुरुणा साम्प्रदाये I. 2. 72. and 77).

127. Sr. J. S. (Tātyasāheb) Kurandikar : Birth date 15-16 February 1875 at 4 a. m. The position of planets at

Ātma Kāraka-Kuṇḍali:



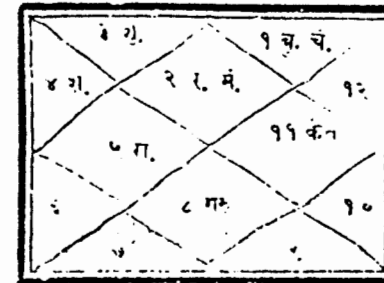
the time of birth : Mars is the Chief Significatory planet : The Sun at 27° in XI; the Moon at 19° in III; Mars at 29° in VIII; Mercury at 10° in XII; Jupiter at 6° in VIII; Venus at 9° in X; Saturn at 16° in XI; Rahu at 21° in I; Lagna at 10° in X. The chief significatory planet Mars shows his fondness for metallurgy and factories<sup>1</sup>. The presence of Jupiter in the first house makes him a reputed writer on the orthodox branches of learning.<sup>2</sup> the company of Mars contributing logical argumentation<sup>3</sup> and that of Mercury adding skill in inter-

pretation.<sup>3</sup> The presence of Ketu in the twelfth indicates a fully meritorious life with considerable spiritual development.<sup>21</sup> The person is expected to be specially a worshipper of Ganeśa and Skanda.<sup>22</sup> The presence of Jupiter in the first shows his varied scholarship and study of several branches of learning.<sup>23</sup> It makes him a great follower of old traditions and devoted to religious rites and activities.<sup>24</sup> He is expected to make a special study of Veda, Grammar and Philosophy<sup>25</sup>.

128. Justice N. S. Lokur. Birth-date: 22 April 1887.

The Sun is the chief significatory planet. The presence of

Ātma-Kāraka Kuṇḍali<sup>1</sup>

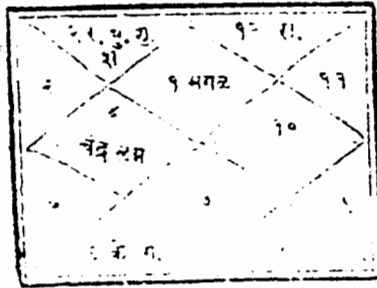


the Sun in the first house indicates his being a *Government servant*, while the presence of Mars there would show his spirited nature and liking for Chemistry and Manufacturing<sup>2</sup>. The presence of Rahu in the

fourth aspected by the moon shows *his residence in a palatial building of stones*<sup>10</sup>. The presence of Jupiter in the seventh house indicates a devoted wife of excellent nature<sup>17</sup> although the aspect of Śāni there is likely to spoil the company of wife by seperation. The presence of the malefic planet Saturn in the third house shows his *courageous nature and bold attitude*<sup>18</sup>. By virtue of Mercury and Moon in the twelfth he would be *devoted to religion* and a worshipper of Vishnu<sup>24</sup> and Gauri<sup>23</sup>. The presence of Mars, however, in the first house would make him skilled in logical argumentation<sup>25</sup>. The presence of the Sun indicates his liking for philosophy and Music<sup>40</sup>

129. AHMEDABAD CITY: Foundation day 28-4-1411 Vaiśakha Śukla Pañcami at 12 Noon. Position

Atma Karaka-Kuṇḍali



of planets :—The Sun at 15° in II. The Moon at 15° in IV. Mars at 27° in I. Mercury at 14° in II. Jupiter at 2° in VI. Venus at 2° in II. Saturn at 13° in II. Rahu at 20° in XII. Ketu at 20° in VI. Lagna at 28° in IV. The Moon

in the Ascendant indicates great prosperity, happiness and enjoyment. Mars, the chief significatory planet, occupying his own house, shows that the city would develop in factories, mills, workshops, etc.<sup>3</sup> There are four planets in the second house—the Sun, Venus, Mercury and Saturn—out of whom the last two are not visible being quite near the Sun. The Sun, of course, shows loyalty to the State, Mercury showing the element of intelligence; and Saturn showing shrewdness characterizing the loyalty<sup>4</sup>. The presence of Venus in the Second shows the tendency of the people towards pleasures and enjoyment<sup>5</sup>. Although there is no planet in the third house, still, the aspect of Rahu and Ketu on it shows the bold and intrepid nature of the residents<sup>6</sup>, inclined, no doubt, on occasions towards compromise by reason of Jupiter's aspect thereon. The city would be full of palatial buildings with beautiful terraces on account of the presence of the Moon in the fourth. On account of the absence of any one of the two planets Jupiter and Venus in the first and the fifth houses, the residents would not make their mark by scholarship, authorship, oratory or learning. However, by the presence of Mercury and Venus in the second house the

people will be very practical in business<sup>6</sup>. Although, nothing definite can be said about family life, there being no planet in the seventh, still the aspect of the Sun, Mercury, Venus and Saturn thereon indicates sufficient domestic happiness and progeny. So also, although there is no planet in the ninth, the aspect of Rahu Ketu and Jupiter on it indicates a tendency to observe all traditional customs and rites<sup>12</sup>.

### Conclusion

130. The scrutiny of a few horoscopes made above is sufficient to show that the forecasts made from the Kāraka-Kundalis of the distinguished persons according to Jaimini's dicta, when verified, are found to be substantially correct. In the examples cited above, only one kind out of the four kinds of horoscopes stated by Jaimini, has been taken into consideration referring to the general career, occupation and prospects of the individual. Jaimini, however, has discussed quite a large number of other topics such as prosperity, family life, children, duration of life, happy and miserable periods, sudden happenings, success in life and so on. He has laid down, in short forms for each of these items, a number of rules with various exceptions and counter exceptions and the reader is recommended to do his own work of predicting the various events in their details with the help of Jaimini's dicta.

131. A team of planets, in fact, is conceived by Jaimini, as instrumental in influencing the career of the individual. The chief significatory planet is made the Commander of the team with the other planets as his lieutenants. The merits of the respective places of the planets, as also the relative position of those places with the main centre of activity, viz. the Ascendant or the Division of the Signi-



ficatory planet, play an important part in bringing about the various events. Life, in fact, is looked upon as a battle which is won or lost in accordance with the strength of the basis of action (Lagna), the firmness of the place of the Commander, the disposition of the commander, the support given to him by his colleagues (argalā) and lastly the aspect cast at him by his colleagues viz. the other planets. The Commander gives success or defeat in that walk of life in which he is an expert Director, as for example, the Sun in Government or State service, the Moon in a career of learning, Mars in factories, Mercury in Trade and Commerce, Jupiter in Academic life and work, Venus in State politics and Saturn in building and other projects. Each individual is endowed with a centre of activity at the time of his or her birth, and he or she is given in charge of a particular planet viz. the chief significatory planet for the whole of his or her life, the success or otherwise depending upon the chief significatory planet and the help obtained by him.

132. The study of Jaimini's work is quite an interesting one providing excellent scope for study and research. Only a deep, critical and scholarly study will enable a student to arrive at a definite and correct interpretation of the various laconic Sūtras—especially in chapters three and four. This study at correct interpretations can be much facilitated by a good grasp of the other sister systems of Astrology such as those of the Yavanas and Varāhamihira. The writer has only made an humble attempt at such a study, and hopes that he will be followed by others so that Jaimini's system in its true form will be preserved for posterity.

AHMEDABAD

11th February, 1951

K. V. ABHYANKAR.

### Critical Note.

Fourteen Manuscripts, four printed copies, one cyclostyled copy and two commentaries in Manuscript form were used for bringing out this critical edition of the entire Jaimini Sūtra consisting of four Adhyāyas. Only four of the fourteen manuscripts give the Sūtras of all the four Adhyāyas. The commentaries and translations terminate at the end of the first two Adhyāyas; only the Sūtra Pāṭha of the last two Adhyāyas is available and that too, very inaccurate and unreliable. The text of the Nepalese manuscripts (marked न) was found satisfactory and helpful to a great extent. The dates of the several manuscripts vary from Śaivvat 1811 to 1935.

The Jaimini Sūtra Karikas are edited for the first time, the Nepal manuscript being found to be very useful in settling the text of the original Karikas. The Karikas found quoted in the Sanskrit commentaries are given in the footnotes.

The text of the Atharva Jyotiṣa called Atmajyotiṣa is based upon the manuscript belonging to the family manuscript collection of the writer. The readings found different in the manuscript copy of the Bhandarkar Oriental Research Institute on which Pandit Bhagavad datta has based his text are given in the footnotes.

The following material was mainly used for the Sūtra text :—

- 1 अ. B. O. R. I. Manuscript with mere text of four Adhyāyas. Śaivvat 1897.
- 2 अ. B. O. R. I. Manuscript with हज्जानन्द's gloss on two Adhyāyas. Śaivvat 1821.
- 3 अ. B. O. R. I. Manuscript with हज्जानन्द's gloss on two Adhyāyas. Śaivvat 1831.