

Saptamsa Varga

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“Children, grandchildren, etc. should be known from Saptamsa.”

-Brihat Parashara Hora Shastra

Brihat Parashara Hora Shastra states that the Saptamsa indicates children and grandchildren. This fact may come as a surprise since it is the 5th house that indicates children, not the 7th house. Children are, however, the result of sexual intercourse, which is ruled by the 7th Bhava and so the Saptamsa is taken for examining the likelihood of offspring. More than just that, however, the Saptamsa indicates the productivity of a relationship. Whether a person will or will not be involved with someone with whom they will co-create something unique is determined by the Saptamsa. In some relationships two people are in love and partnership but they do not really do anything different or produce anything more than if they were not in the relationship – this is indicated by problems in the Saptamsa and such a relationship is ultimately a waste of time as it does not create a more fulfilling future for oneself or society. A favorable Saptamsa indicates that a person is productive with their partner and that they do do something different on account of that partnership and ideally those things will grow to take on a life of their own and create their own children. Those children will then produce more children and thus a person’s dynasty is established. These children can be literal children, or they may be something other thing or even an ideal that is produced that lives on long after the individual passes. Essentially, the Saptamsa indicates the dynasty of the individual, which his most often their children, but occasionally something else. A dynasty is that which we create and leave behind us when we pass, since the 7th Bhava is the death inflicting Bhava, its Varga, the Saptamsa, represents the dynasty.

saptāmsāpāstvo jagrhe gaṇanīyā nīśataḥ
yugmarāśau tu vijneyāḥ saptamarkṣādīnāyakāt.
kṣār-kṣīrau ca dadhyājyau tathekṣurasasambhavaḥ
madhyaśuddhajalāvoje same śuddhajalādīkāḥ.

“The Saptamsa in an odd Rasi are counted from that, in an even Rasi know these starting from the 7th from that. Kṣaara and Kṣīra, Dadhya and Ajya, then Ikṣurasa, Madhu and Suddhajala are produced in an odd; in an even Suddhajala, etc.”

- *Brihat Parashara Hora Shastra: Shodasavargas, 10-11*

“35. There are portions (of each sign), they say, belonging to the seven planets, and these (saptamsas) undergo modifications according to the planet.

40. They say that the saptamsas belong to the lords of the signs (in order) beginning with the lord of the sign itself and excluding repetitions.”

- *Yavana Jataka, Chapter 1,*

Sutras 34-40

This idea of planetary rulers for each Saptamsa from *Yavana Jataka* may be a valid idea, but it is a completely different concept which has nothing to do with actual Varga charts. It is, however, an important concept that *Yavana Jataka* uses later in the text. I have not round the results due to this arrangement of Saptamsa planetary lords to work out all that well, rather, I have had better luck with associating the Grahas to the Saptamsas by taking the regular order of the Grahas (Sun-Saturn) and reversing that order for even Rasis.

SAPTAMSA DEITIES

The Saptamsa Deities are not actually deities in a mythological sense but rather substances that are endowed with powerfully creative energies, the energies used by the divine to create and generate offspring. Notice that all these substances are liquids due to the fact that the Saptamsa is a water element Varga – it is the water element which is responsible for generation. Additionally, the vitality of a substance is released when it is dissolved in water or in some liquid form so that it can flow forth and do its job.

Kshaara – any corrosive liquid such as saline, alkali, acid, etc.

Kshiira – milk of any type including the milk of plants.

Dadhya – coagulated milk, thick sour milk, yogurt.

Ajya – melted ghee or melted butter. This word is usually replaced with Ghritha by the translators of *Brihat Parashara Hora Shastra*, with the same meaning.

Ikshurasa – sugar-cane juice.

Madhu – honey.

Suddhajala – pure water.

Kshaara symbolizes pent up vital energy that can become damaging to oneself and frustrating. Kshiira represents vital energy ready for the taking – ready to be used to create something wonderful. Dadhya represents vital energy that can be transformed into the energy required to fulfill the creative need. Ajya represents a high state of nourishment and is perhaps the strongest Saptamsa for generating a dynasty. Ikshurasa provides the sheer energy with which to create, a high energized Saptamsa. Madhu represents an almost equally high energy but one that is more focused along one line of desire – it sticks to something just as does honey. Suddhajala represents vibrant creative energy that naturally takes its place in whatever creative venture it finds itself in – no agenda, just acceptance of its creative role.

MOST IMPORTANT GRAHA IN THE SAPTAMSA

The Saptamsa is the fifth Varga mentioned by *Brihat Parashara Hora Shastra* and so the fifth Graha, Jupiter, is the most important to consider in the Saptamsa. Jupiter in the Saptamsa represents the creative energy and intelligence that can be successfully joined with that of another or with that of the public.

IMPORTANT BHAVAS IN THE SAPTAMSA

7th Bhava: The primary Bhava to consider in the Saptamsa due to the Saptamsa being the 7th Varga. In the average horoscope whose greatest achievement that outlives him are his children, the 7th Bhava in the Saptamsa represents ability to conceive children. In the horoscope of a great person who has a dynasty of business, wealth, knowledge or ideals to leave behind, the 7th represents additionally represents the public and how they appreciate these things – the more the public appreciates these things, the greater the dynasty.

1st Bhava: Adding up all the numbers in 7 yields the number 1 and so the 1st Bhava is an important secondary Bhava to consider in the Saptamsa. The 1st Bhava in the Saptamsa represents the individual's ability to procreate and the path that leads to the creation of their dynasty.

4th Bhava: Squaring 7 yields the number 4 and so the 4th Bhava is an important Bhava to consider in the Saptamsa. The 4th Bhava in the Saptamsa represents the wealth and real estate available to the person for the purpose of the nurturing and care of their dynasty. In respect to those individual's dynasty that is above and beyond children, the 4th represents the foundation of their work which they leave after they pass.

After considering Jupiter and these three Bhavas to access the general condition of the Saptamsa the individual's capacity to create a lasting dynasty of some sort is revealed.

YAVANA JATAKA CHAPTER 30 – THE INFLUENCE OF THE SAPTAMSAS

1. There are in (each of) the signs seven portions (saptamsas) which belong to the seven planets in the order of the lords of the signs; they are described as having their own (characteristics) which arise from the union of (those of) the lord of the sign and the planet (which is lord of the saptamsa). I will explain the forms and distinguishing marks of the men (born under their influence).
2. If a planet has complete strength and brilliance and is in a cardine aspecting its own saptamsa, and if it is in the ascendent or with the Moon, they say it is influential at birth.
3. One should find that the saptamsa in the signs have natures similar to the planets (which rule the saptamsas); one should say that, if (a planet) is in its (saptamsas) or in its house, their performance at birth is like that of the planet.
4. If the lord of the day aspects the ascendent and is in its own saptamsa or in conjunction with the Moon, the men who are born then have forms and natures like those of that planet.

Planetary Lords of Saptamsas

5. In a saptamsa of Mars is born an unbearable man who is proud of his courage and strength; in that of Venus a graceful lover addicted to sexual intercourse and laughter and delighting in music and song;
6. in one of Mercury a wise, clever, and eloquent poet who charms others with his stories, crafts, and arts; in one of the Moon an intelligent, pure, gentle, and well behaved man who is pleased by righteousness (dharma) and is fond of sexual intercourse;
7. in one of the Sun a fierce hero who is best in strength, fame, and beauty, and whose deeds are of firm courage; in one of Jupiter a learned man, the best of scientists, one whose courage and intellect are firm;
8. and in one of Saturn a lazy fool who acts wrongly and delights in evil, one whose thoughts are dishonest. The proper influences of these planets at birth are to be known as arising from the operation of their houses, dejections, and exaltations.
9. If a planet which is lord of the saptamsa possessing the ascendent or the Moon is strong and in a cardine and aspects its own saptamsa, then, with no comingled influence, it establishes its own form as the form of men in the yoga of birth.

Aries Saptamsas

- 10.1. In the first saptamsa of Aries is born a thin and weak man who has a mustache and the corners of whose eyes are red; a fierce and aggressive man who is clever at stealing and desires battles and wounds; the best of men who is well versed in sexual acts.
- 11.2. In the second is born a man with broad, thick, and full-grown shoulders and chest, wide eyes and mouth, and broad and raised cheeks, brow, and face, who shines like durva-grass; a lover who delights in generosity and service.
- 12.3. In the third in Aries is born a dark, handsome man with a broad body who has broad lines drawn on his face (patralekha); a teacher of love who knows the rules of courtesy, charm, and the fine arts.
- 13.4. In the fourth saptamsa is born a man with wide eyes whose body is heavy and light-colored, whose belly is enormous, and whose cheeks and hands are thick; a generous fellow who takes pleasure in garlands, ornaments, and baths, and who knows the sciences of the sacred traditions (sruti) and of law (dharma).
- 14.5. In the fifth is born a hero whose eyes are sweet and open and have ends which are wide and red; a full-grown man with huge arms and a high nose, whose forehead, eyebrows, and head are large; a fierce man who flashes like copper.
- 15.6. In the sixth is born a handsome man whose fair-skinned body is broad, wide, and extensive, and whose eyes are sweet, kindly, and wide; his speech and his intellect are distinguished, but his knowledge is not firm; he has money and wants to make an effort.

16.7. In the seventh is born a black man with a broad, robust, and tall body and a small belly whose nails and hair-ends are split; a bold backbiter who is addicted to quarrelsome words and who commits cruel deeds.

Taurus Saptamsas

17.1. In the first saptamsa of Taurus is born a dark-skinned man with agitated eyes, plump cheeks, a large forehead, fine, thick-growing hair, and heavy shoulders, arms, thighs, and chest; one who is clever in sexual intercourse.

18.2. In the second (saptamsa) in Taurus is born a man with bright, oily skin whose eyes are wide and whose body is full-grown and beautiful in its development; a Sweet lover who knows the laws relating to the sacred traditions (sruti), the sciences, and the fine arts.

19.3. In the third saptamsa is born a fair-skinned man with stout body, with eyes black like a deer's, and with soft, fine hair; he is gentle, sweet, and generous; a wise and eloquent man who is fond of sexual intercourse and lucky with women.

20.4. In the fourth (saptamsa) in Taurus is born a hero whose cheeks and mouth are raised and the middle of whose nose is elevated; one who has red nails and open eyes, whose ears and the ends of whose eyelids are wide, whose chest is handsome, and whose hair is loosened; one who speaks roughly.

21.5. One born in the fifth (saptamsa) in Taurus has the body of a handsome youth; he gleams like copper and has reddish and yellow eyes; he is a bearer of corpses who speaks sharply, desires the possessions of others, and is afflicted by diseases.

22.6. In the sixth (saptamsa) in Taurus is born a proud man with black eyes and an elevated nose whose ears are wide and whose body is thick and broad and is injured by many misfortunes, wanderings, and woes; one who is clever in business.

23.7. A man born in the seventh saptamsa. in Taurus has a dark complexion and rough, weak, broad limbs; the corners of his eyes are white and his face rolls about; he is a greedy, irate, and fickle rogue, an orator of little courage who is addicted to wandering.

Gemini Saptamsas

24.1. In the first saptamsa of Gemini is born a handsome and graceful man whose slender, dark-skinned body is bent over; a wise and eloquent poet clever in the sacred traditions (sruti) and in the sciences; a famous man addicted to sexual intercourse and singing.

25.2. In the second saptamsa is born a tall, handsome man with wide eyes and a stout, fair-complected body; one who is gentle, wise, intelligent, and longing for righteousness, but lazy in business and fond of singing and dancing.

26.3. In the third (saptamsa) in Gemini is born a handsome hero with wide eyes and mouth, a large jaw, and a face which is reddish and torn; the best teacher; an aggressive man who performs noble deeds.

27.4. ...

28.5. One born in the fifth (saptamsa) in the third sign (Gemini) is a thin man who is red in the corner of his eyes, in his limbs, in his nails, and in his lower lip, and whose shoulders and arms are symmetrical; a fierce divider whose acts are hostile and fraudulent; a man desiring sexual intercourse and fond of thievery.

29.6. In the sixth is born a fair-skinned man whose body is big, heavy, and broad, and whose navel and armpits are handsome; distinguished, wise, intelligent, and gentle, his righteousness (dharma) depends on the meaning of the sciences and of poetry.

30.7. In the seventh (saptamsa) in the third sign (Gemini) is born an injured and weak man with a handsome nose, whose limbs are oily and well put together, but whose body is wracked by disease and who has little strength; he is a rogue addicted to crafts, story-telling, and wandering, who is attended by many women.

Cancer Saptamsas

31.1. One born in the first saptamsa in the fourth sign (Cancer) is born a dark-skinned man whose thighs and chest are thick and symmetrical, whose eyes are wide and troubled, whose arms are heavy and long, whose belly and nose are even, and whose hair is thick and beautiful; a wise man.

32.2. In the second saptamsa in the fourth sign (Cancer) is born a reddish brown man who blazes like copper; a tall, thin man whose eyes are red like lotuses and whose lips and cheeks are thick and dirty; the best leader and hero; an ascetic.

33.3. In the third saptamsa in the fourth sign (Cancer) is born a thin-skinned person whose body is like a handsome youth's and whose eyes are close-set, wide, and beautiful; he is gentle, wise, intelligent, clever, and honest, and he practices the arts of instrumental music and singing.

34.4. In the fourth saptamsa is born a man whose sides and shoulders droop and whose arms are broad and pendent, whose nose and nasal bone are handsome, whose eyes are broad and long, and whose hair is soft in his armpits; he pleases with his singing and story-telling, and knows about music.

35.5. A man born in the fifth saptamsa has an upturned nose, a thin, coppery body, red, round eyes, and brows which are thick-set and close together; tawny and furious, he is a foe-slaying hero who desires the best women.

36.6. In the sixth saptamsa, in Cancer is born a handsome, fair-skinned man with broad ears and eye-lids and long eyes, garments, and ornaments; a competent man who is to be honored among good men and whose strength lies in his speech, his mind, and his actions; one who supports his relatives.

37.7. In the seventh saptamsa in Cancer is born a man with a long, thin, black-skinned body and a lean face, whose speech and hair are rough; fickle and looking sideways, he trembles with sickness, he is addicted to wandering.

Leo Saptamsas

38.1. In the first saptamsa of Leo is born a man with long, broad shoulders and red, open eyes, whose nose is large, whose body hair is yellow like a monkey's, and whose body is red, tawny, and tall; he is fierce and very clever.

39.2. In the second saptamsa is born a man whose ears and nose are raised and whose body is long; a teacher who knows the meanings and the sciences; one who is hypocritically courteous and who acts for depraved purposes.

40.3. In the third saptamsa is born a man with an excellent body; one who is broad and fat and has wide eyes, a large forehead, and thick eyebrows; a steadfast man whose strength is firmness and courage; one who is rich in women and knows how to accumulate money.

41.4. In the fourth saptamsa is born a man who is not tall and has a fat, red body with red, squinting eyes and a face like a monkey's; a commanding person exalted by courage and mighty in battle, one who speaks fiercely.

42.5. In the fifth is born a tall, fair-skinned man with a broad head, whose throat, eyes, and chest are handsome and whose nose is noble in its symmetry; one who is rich in power, strength, position, and good qualities, and whose glory and splendor are great.

43.6. In the sixth is born a man covered with veins whose body is round and broad, whose eyes and face move about, and whose nose is long and thin; a slow and graceful man who speaks little and is attentive to the commands of others; an eater of shoots who desires to travel.

44.7. A man born in the seventh saptamsa in Leo is heavy and has a tall, fair-complected body, good-looking eyes, and a small nose; he is injured; though wise, he speaks little; and he longs for singing and sexual intercourse with women.

Virgo Saptamsas

45.1. In the first saptamsa of Virgo a man with broad, clean, symmetrical, and handsome body whose eyes are beautiful and wide and whose nasal bone and nose are symmetrical; an eloquent, intelligent, clever, and well behaved man.

46.2. In the second saptamsa is born a man whose thighs and chest are heavy, whose arms, belly, and shoulders are handsome, whose body is like a good-looking youth's and whose nose, erect ears, and mouth are beautiful; he is gentle, eloquent, and wise, and his thoughts concentrate on sexual intercourse.

47.3. In the third saptamsa is born one whose eyes and limbs are red and whose body-hair is thin; a man whose face is terrible like a rash man's; an arrogant and fickle person of little thought who finds pleasure in stealing and delights in despair and deception.

48.4. In the fourth is born one whose jaws, shoulders, head, eyes, and ears are large and whose nose is expanded; a wise man, a clever poet whose words have a clear meaning and whose deeds are in accord with science, the crafts, the sacred traditions (sruti), and sacrifices; one who makes the noises of flatulence.

49.5. One born in the fifth (saptamsa) in the sixth sign (Virgo) has curved and expanded muscles and a black, curved body, a long face, a fat body, and eyes like a deer's; he is an angry man who is influenced by fear and laziness; a happy person who speaks little.

50.6. In the sixth is born a man whose limbs are bright, filled out, and faultless, whose brows are thick and broad, and whose eyes are wide like a bee's; a man addicted to good dharma who speaks in accord with the sacred traditions (sruti); one who desires sexual intercourse, sports, and instrumental music.

51.7. A man born in the seventh saptamsa in the sixth sign (Virgo) gleams like copper and has sweet, wide eyes, thin, brown hair, many teeth, and thick throat, lips, and cheeks; he has no possessions, and performs cruel deeds.

Libra Saptamsas

52.1. In the first saptamsa of Libra is born a man with round thighs and body, eyes like a fish's, and an expanded and high nose, who is ruddy like a youth; he is a wise and quiet teacher who acquires possessions.

53.2. In the second saptamsa in Libra is born a dark-skinned man with round mouth and eyes, a purplish person whose nose and lips are high and raised; he is a sinful thief whose voice is impaired and who desires to destroy.

54.3. In the third (saptamsa) in Libra is born a man with a raised nose, a full and broad body, an elevated head, and wide mouth and eyes; with his intellect awakened by the meanings of righteousness (dharma) and the sciences, he carries out great duties.

55.4. In the fourth is born a black man whose body, voice, looks, and hair are rough, whose face is long, whose neck, shoulders, and legs are fat, whose nose hangs down in front of his mouth, and whose lips are open; he is dishonest, lazy, and fickle.

56.5. One born in the fifth (saptamsa) in Libra has handsome eyes and chest, beautiful arms, thighs, and mouth, and a color like the dark shade of a lotus; he is clever in things pertaining to fine arts, poetry, and story-telling, and he is to be honored among good men.

57.6. In the sixth (saptamsa) in Libra is born one whose limbs are symmetrical and whose face is handsome, whose eyes are long and black with lashes that curve in front, and whose lips and nose are beautiful; he speaks softly and aptly, and laughs mischievously and charmingly; and he chases after women.

58.7. One born in the seventh saptamsa in Libra is a hero with big eyes and a thick row of teeth, a bony man with limbs as soft as lotuses, purplish eyes, and soft, brown hair; he wears a huge garland.

Scorpio Saptamsas

59.1. In the first saptamsa of Scorpio is born a man with a glowing complexion whose eyes are yellow and red, whose mouth curves, and whose hair is brown and has rough edges; being addicted to murder, obstructions, lies, and divisions, he is not honored by good men.

60.2. In the second is born one whose body is fat, ruddy, noble, and broad, whose shoulders and nose have symmetrical halves, whose brows are large, and whose eyes are wide; a man of exalted deeds, he knows painting, the meaning of the sciences, and the fine arts.

61.3. In the third saptamsa is born one whose body is full-grown, but with the upper half stunted; his skin, nails, eyes, and hair are rough and black, and his nose is terrible; he is addicted to speaking cleverly, but is not sympathized with by his elders.

62.4. He who is conceived or born in the fourth has large arms, thighs, shoulders, and buttocks, broad cheeks and nose, and a heavy belly, and he is resplendent with curly hair; he is gluttonous for great wealth.

63.5. One born in the fifth (saptamsa) has a thin belly, but a thick, broad chest, handsome nose and eyes, a red lower lip, and a face like a bull's; he is engaged in service, a teacher who is not very clever and is fond of gambling.

64.6. in the sixth is born a powerful man the strength of whose body is noble with its well-being; his eyes are red like a lotus, and his nose is slender and elevated; addicted to good dharma, he is wise and gentle and speaks little.

65.7. (In the seventh) is born a man with a big head whose hair and eyes, are yellow like gold, whose nose is long, whose hips are wide, whose eyes are variegated, and whose mouth and lips are rough; being of firm courage and strength, he desires battle.

Sagittarius Saptamsas

66.1. ...

67.2. In the second is born a man whose legs are firm and whose arms are slender and long; he is a rogue, stealing other men's women and wealth. ...

68.3. In the third is born one whose face, eyes, and limbs are small and coppery; a thin man of excellent appearance; a jealous man who roams like fire, is fond of strife, and is under the influence of evident anger; he is a generous person, a teacher.

69.4. In the fourth is born a tall, dark, thick man with raised shoulders and nose, eyes like a bull's, a huge jaw, and a nose long as an elephant's; his mind is always longing for festivals and games.

70.5. In the fifth (saptamsa) in Sagittarius is born a man whose body is thin bright broad and hard, whose nose is handsome, and whose eyes are beautiful and torn; he knows about poetry, business, story-telling, and the fine arts, and his position is secure.

71.6. In the sixth is born a man with trembling eyes whose mouth is wide and beautiful and whose head is thin; pale like a lotus-root, he delights with his asceticism, is glorious for his qualities, and speaks and acts gently.

72.7. In the seventh (saptamsa) in Sagittarius is born a hero with noble courage, brilliance, speech, and body; a generous man whose nose and eyes are long and elevated, and whose brow, ears, and front teeth are large.

Capricorn Saptamsas

73.1. In the first saptamsa of Capricorn is born a man with rough, black eyes, a thin mouth and nose, a long face, and dark, thin, extended limbs; he is a timid rogue with a deceitful mind who speaks well and possesses too much.

74.2. In the second is born a fair-skinned man with loose limbs and emaciated thighs and body; his eyebrows are handsome and his mouth is like a lotus; he is a sweet and graceful person devoted to pleasure who knows about sexual inter-course, an intelligent and famous speaker.

75.3. In the third is born a thin man whose eyes, limbs, and body are very red; a fierce person who steals other men's women and property and is looking for a fight; a clever and splendid person, but fickle; still thirsty though his intoxication swells up.

76.4. In the fourth is born a man whose head, upper cheeks, throat, eyes, and nose are large, and whose body is round and dark like the shoot of a lotus; an intelligent man whose deeds are famous, he speaks slowly and with a smile and desires sexual intercourse with women.

77.5. In the fifth is born one whose body is long and black like a cluster of dark clouds; a petitioner who is clever in pleasing with sweetness and service; one who knows singing, crafts, sacred traditions (sruti), and speaking, and who is approved of by saintly people.

78.6. In the sixth is born a man with a large body which shines like clouds driven by the wind and with eyes whose brows are like uncovered blue lotuses; a gentle man who delights with his knowledge of the sacred traditions (sruti) and his asceticism and who is dear to the best people.

79.7. A man born in the seventh saptamsa in Capricorn has full-grown, thick thighs and body, red eyes with many lashes in front, a large neck, and handsome eye-brows and nails; he is a fierce and arrogant traveler.

Aquarius Saptamsas

80.1. In the first saptamsa of Aquarius is born a black man whose long body is bent at the head, who is struck in the front of his mouth, and who has rough, squinting eyes; he is malicious, weak, and deformed, and wears a large turban.

81.2. In the second (saptamsa) in Aquarius is born one whose nostrils, mouth, and eyes are split, and whose color is yellow like a ripe dhatriphala; he is an excellent person, reddish-brown and with a broad, smooth body; an intelligent man who talks little.

82.3. In the third saptamsa of Aquarius is born a man with eyes like a cat's, thin, sharp limbs, and hair like gold, smoke, or clouds; he has little intelligence and an unsteady character, and indulges in war, thievery, killing, and dividing.

83.4. In the fourth is born a man whose nostrils are high and wide, whose hair is handsome, whose limbs are golden like immense dark clouds, and whose eyes are pale and wide; he speaks softly and seldom, and is a drunkard with a bad wife.

84.5. One born in the fifth has a body dark like the rays of the Moon, curved limbs, rough eyes and hair, and a handsome face; he is a proud man addicted to traveling, crafts, and drinking liquors; he is fond of sexual intercourse and has no diseases.

85.6. In the sixth is born a fair-skinned man with large, yellowish limbs, handsome eyes, and an auspicious, good-looking face; he wanders about, desiring to worship the gods, take baths, and practice austerities and vows; he is well behaved and speaks little.

86.7. One born in the seventh saptamsa in Aquarius is a handsome man with long, red eyes and body, soft brown hair, and broad nose and lips; he is a famous man whose courage is noble and who speaks loudly.

Pisces Saptamsas

87.1. In the first saptamsa of Pisces is born a man whose nose and mouth are sweet, wide, broad, and raised, and whose body is yellow like the shoot of a young palm tree; a respected man whose intellect is wide awake and who is addicted to the sacred traditions (sruti) and to truth.

88.2. (In the second saptamsa) in Pisces is born a man with eyes like those of a cakora bird, thin, fine, hair, and fat limbs which are red like the shoots of a fig tree; he rejoices in battle and is impatient to destroy his enemies; he acts with firm courage.

89.3. In the third is born one whose face and eyebrows are bright and wide, whose limbs are beautiful, full-grown, mature, and broad, and whose hair, brows, and nose are very long; he is sweet and well behaved, an expert in music.

90.4. In the fourth is born a man whose body is symmetrical like the leaves of a palasa tree, whose eyes are sweet and wide, and whose face is full; he speaks clearly and has reached definite conclusions regarding the sacred traditions (sruti) ; he is a minister (mantrin) or the supreme poet.

91.5. One born in the fifth is a handsome man pale as the mist which rises from the onward-rushing white waters, whose eyes are beautiful like uncovered blue lotuses, and whose face and limbs are fleshy; he is gentle, wise, and pure.

92.6. In the sixth saptamsa is born a man whose eyes are large like the blossoms of an asoka tree and whose full-grown body shines with the color of the leaves of that (tree); his shoulders and his cheeks are wide, and his mouth is full of teeth; he is clever in his actions.

93.7. In the last saptamsa of Pisces is born a thin black man whose nose, skin, and eyes are sunken, whose body hair is rough, and whose mouth is long; he is deceitful in good deeds, speaking well, but having no firmness and little intelligence.

Effects of the Moon and Lagna's Saptamsas

94. Thus the Moon, as it goes through the signs in order, produces modifications of various sorts; and causes the birth of men having various forms due to the differences in the natures, forms, and colors of the planets.

95. If it is in its own saptamsa and is strong, it produces a native whose qualities are derived from its form, actions, and so on; in another planet's saptamsa, a native having a mixed form. The ascendants are like the Moon.

96. If a sign and its lord are weak while the lord of the saptamsa is in the ascendant and so on are strong or the Moon is strong in a cardine, there is doubt about the influence of the sign.