

THE YAVANAJATAKA OF SPHUJIDHVAJA

VOLUME II

CHAPTER 1

(Chapters 1-10)

1-10.

11. . . . with the twelve zodiacal signs, which are auspicious or inauspicious and which have various forms, colors, and shapes.
12. They say that this (zodiac), in which arise the seven planets, rises in a clockwise direction, and moves in strict accord with the (proper) order (of the signs) up to mid-heaven; the visible half continues on to the western (horizon).
13. . . . (their) distinctions are established
14. The first (sign) is traditionally said to have the shape of a ram; it is called by the ancients the head of Kala. Its places are the paths of goats and sheep, caves, mountains, (hideouts of) thieves, and (places where there are) fire, metals, mines, and jewels.
15. The second is said to have the shape of a bull; it is the mouth and throat of the Creator. Its places are those of forests, mountains, ridges, elephants, herds of cows, and farmers.
16. The third is a couple (a woman and a man) holding a lyre and a club (respectively); it is the region of the shoulders and arms of Prajapati. Its places are those of dancers, singers, artisans, and women, and (places for) playing games, sexual intercourse, gambling, and recreation.
17. The fourth, which has the form of a crab standing in water and which is the region of the chest, is called Karki (Karkyos). To it belong meadows, wells, and sandy beaches, and its places are the pleasant play-grounds of goddesses.
18. The authorities state that the fifth is a lion on a mountain peak; it is the region of the heart of Prajapati. Its places are forests, fortresses, caves, woods, mountains, and the dwelling-places of hunters and kings.
19. A maiden standing in a boat on the waters and holding a torch in her hand is sixth, as those who are clever on the subject of time say; it is the belly of the Creator. Its lands are grassy and (suitable for) women, sexual intercourse, and crafts.
20. (The next) is a man bearing goods on a balance and standing in the market-place; it is the region of the navel, hips, and bladder. Its places are those of customs-duties, money, lyres, coins, cities, roads, caravanseries, and ripened grain.
21. The eighth has the shape of a scorpion in its hole; it is said to be the region of the penis and anus of the Lord. Its places are caves, pits, and holes, poisonous and stony areas, prisons, and (the abodes of) ants, worms, boa-constrictors, and snakes.
22. A man carrying a bow, one whose rear half is that of a horse, (is the ninth sign); they say this is the thighs of the Maker of the world. Its places are level land, (places where there are) horses both singly and in herds, alcoholic drinks, weapon-bearers, sacrifices, chariots, and horses.

23. The tenth is pointed out as being a sea-monster (makara) whose front is like a deer's, but whose hind-end is like a fish's; they say this is the region of the knees of the Creator. Its places are rivers, forests, woods, paths and so forth, marshes, and pits.
24. A pot being poured out (carried) on the shoulder of a man-this, the authorities say, is the eleventh (sign); it is the shanks. Its places are tanks, (fields of) poor grain, (haunts of) birds, and (areas suitable for) women, liquor-sellers, and gambling.
25. The last sign is a pair of fish in water; it is called by the best (authorities) the feet of Kaala. Its places are auspicious ones, (where there are) gods and Brähmaës, pilgrimages, rivers, oceans, and clouds.
26. Thus has been told the circle of the divisions of the limbs of the Creator who made the circular surface of the earth; there is a mutual connection of the signs, marks, and qualities (indicated by the zodiacal signs) and the (corresponding) parts of the bodies of men.
27. The various kinds of places and people pertaining to (each) sign have been briefly recounted in order by the ancients; these (various kinds) with their fixed natures are to be regarded as having their places and actions in the places and limbs connected with the (various) signs.
28. For those who are authorities say that this world of the immovable and the movable has its essence in the Sun and the Moon. (In them) are seen its coming into being and its passing away; even in the circle of the constellations does it have its essence in them.
29. The solar half (of the zodiac) begins with Magha (the first nakshatra in Leo); the other half, the lunar, with Sarpa (the last nakshatra in Cancer).
The Sun gives the (zodiacal) signs to the planets in order, the lunar signs (are assigned) in reverse order.
30. Others, however, state that every odd sign is solar, every even sign lunar; each solar sign is masculine and hard, each lunar sign feminine and soft.
31. In the odd signs, the first half is solar, the second lunar, they say; in the even signs, the Moon is lord of the first half, and the Sun of the second.
32. As the Sun takes Leo because of its qualities and the Moon Cancer, so they give the remaining signs from (their own) lordships to (those of) the planets in direct and reverse order (respectively).
33. In order (these planets) are Mercury, Venus, Mars, Jupiter and Saturn. . . . Therefore they are said to be each the lord of two houses, one lunar and one solar.
34. The Horas (horai) are famous The Drekanas (dekanoi) are renowned for their acquisition of images and forms.
35. There are portions (bhaagas) (of each sign), they say, belonging to the seven planets, and these (saptamsas) undergo modifications according to the planet. The navamsas, whose forms and actions (are taken into consideration) in genethliology, are (also) well known (as being useful) in making predictions, in calculating the periods of life (dashaas), and in determining the length of life.
36. In (each) sign there are dvadasamsas (dodecamoria) which fill the sign with their own influences. There are subtle modifications in respect to height or depth of action when (their) influences are combined with those of the terms (trimsamsas).
37. There are sixty solar portions (sauras) in each sign which are similar (to their signs) in what their involvement signifies. In each navamga of two hundred (minutes) there are seventy-two ciidapadas.
38. Eighteen hundred liptakas (lepta) are equal to thirty (degrees) ; in this (matter), the distinctions according to the qualities of each are (now) to be considered.
39. The first Hora (in a sign) belongs to the lord of the sign, the second to the lord of the eleventh sign (from it). The three Drekanas in it belong in order to the lord of that sign, to the lord of the twelfth sign, and to the lord of the eleventh sign.

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; similarly –the dvidaiamSas are said to belong to the lords of the signs beginning with I (the lord of) the sign itself.
41. The first navamshas in (the signs) beginning with the first (Aries) are said to belong (in order) to the lords of Aries, Capricorn, Libra, and Cancer; if one counts (in groups of three) the signs beginning with (the four signs specified above, then their first) navamshas belong (in order) to the lords of (these) four signs.
42. In the odd signs, five degrees (constitute the term) of Mars, five (that) of Saturn, eight (that) of Jupiter, seven (that) of Mercury, and five (that) of Venus; in the even signs, their order is reversed.
43. The sauras, cudapadas, and liptikas are to be distributed through another zodiacal circle; each planet's portion is said to be endowed with the nature of another planet according to the sign in which it is.
44. They call (a sign) a "collection" (rasi) in order to distinguish the activities of these corresponding (parts) ; this is immeasurable like the waters of the sea because of doubts as to the variety of their mutual interrelationships.
45. The (twelve) signs beginning with Aries are of three sorts, called movable, immovable, and two-natured, with four (in each group) ; at every fourth (sign) is interposed a dividing line. They are influential (respectively) at the beginning, the middle, and the end of one's life.
46. Taurus and Gemini are town signs; Capricorn, Scorpio, and Leo are forest signs; Pisces, that which travels on water (Cancer), and that which lives in the sea (Capricorn) are marsh signs.
47. The native is born with his nature affected by the changes or constancies of these signs with their natures, forms, and characteristics; if (the sign's) navamsa is in the path of a planet, then the natives feel the effect of that.
48. The ascendent, which is the first sign, they call hora (horai), the fourth from it hipaka; one also finds it called rasatala (hell), the place of water, the place of the house, and the place of increase.
49. The seventh place from the ascendent, the descendent, is called jamitra (diametros) in the language of the Greeks; the tenth from the ascendent, the mid-heaven, they say, is the mesurana (mesouranma).
50. Those who are experts in horoscopy call these (four signs) the caturlagna ("four-fold ascendent") or the lagnacatustaya ("square of the ascendent"). One finds that the place of the Moon and its square are called menyaiva among the Greeks.
51. The fourth (place) from the first they call the quartile, the eighth death; one finds that the fifth is the simple trine (trikona), the ninth the trine of the trine.
52. They say that the sixth, which gives evil, is the satkona ("sextile"), the third the dushcikya; they call the eleventh the auspicious in every way, the twelfth the place of motion.
53. They say that a caturvilagna-sign ("cardine") is a kendra (kentron), the next group panaphara (epanaphora), and the third apoklima (apoklima) this is the three-fold designation of the ascendent (and so forth).
54. Know that the ascendent, (the second, and the twelfth) (are significant) with respect to property, body, thoughts, and so forth; the fourth, (the third, and the fifth) indicate things relating to the parents and children; and the descendent, (the sixth, and the eighth) indicate things relating to the wife and to coming and going, and (are significant) with respect to injuries such as illnesses.
55. Know that the mid-heaven, (the ninth, and the eleventh) indicate things relating to sovereignty and various successes, and (are significant) with respect to the treasury and the army. Know that a cardine is made auspicious by benefit planets, even if they are weak, and inauspicious by malefic planets.
56. So in these (cardines) is bound up the mundane creation, both good and bad, with all its results; and so also in them (is bound up) the birth (of individuals).

57. They say that the third, sixth, tenth, and eleventh signs from the ascendent or from the Moon are upacaya ("increasing"), the rest apacaya ("decreasing").
58. One finds that Aries, Taurus, Cancer, Libra, Pisces, Virgo, and Capricorn are the signs of exaltation of the Sun, the Moon, Jupiter, Saturn, Venus, Mercury, and Mars in that order
59. (The exaltation) of the Sun is in the tenth degree, of the Moon in the third, and of Jupiter in the fifth; one finds (that) of Saturn in the twentieth, of Venus in the twenty-seventh, and of Mercury in the fifteenth.
60. The entrance of Mars (into its exaltation) takes place in the twenty-eighth degree in the sign of its exaltation. They say that the sign opposite the exaltation and the degree having the same number (in that sign as the exaltation has in its sign) is the dejection.
61. They say that the thirty degrees in (each of) the four cardines from the ascendent are called the spikes. In every sign the navamsha belonging to that sign is named by the Greeks the vargottama ("highest in rank").
62. The mulatrikonas ("base-triplicities") of Mars, the Moon, the Sun, Mercury, Venus, Jupiter, and Saturn are, in order, Aries, Taurus, Leo, Virgo, Libra, Sagittarius, and Aquarius.
63. The human signs together with Leo and Scorpio are said by the Greeks to rise head-first; Pisces rises both ways; and the rest always rise backwards.
64. Excepting the second, sixth, eleventh, and twelfth signs from that in which it is, a planet always aspects the rest; their aspect is good when it is in good signs.
65. The influence of the aspect is complete in opposition, less by a fourth in the two "squares" (the fourth and eighth places), a half in the two trines, and a fourth in the third and tenth signs.
66. With the revolution of the three (signs in a triplicity), the groups (of signs) beginning with the first (triplicity) are said to be in the directions beginning with East in order; in these the lords of the directions are the Sun and Venus, Mars, the Moon and Saturn, and Jupiter and Mercury.
67. When the signs are without planets, one tells from their power the arrangement of the door and the directions with respect to things which are lost, have been put down, or have disappeared, and with-respect to actions, childbirth, sleeping, or sexual intercourse.
68. The measure of the rising-times of the first and last signs is demonstrated with certainty to be two muhiirtas each; know that the measure of the rising-times (of the rest of the signs) in the two halves of the zodiac, taken (respec-tively) in direct and reverse order, is (two muhurtas) with a fifth (of that measure) added (successively to each).
69. Knowing that the signs are thus measured as being short, medium, or long, they consider the lengths of journeys as being similar to the divisions of the zodiac (and the limbs of the zodiacal man).
70. One finds that the ascendent or the sign occupied by the Moon is the body, the second place the family; the third they say is the brother, and the fourth relations.
71. The fifth place is called sons, the sixth they name the place of enemies; the seventh is the wife, and wise men say that the eighth is the place of death.
72. One establishes the ninth as the place of righteousness, and they say the tenth is work; the eleventh is the gaining of wealth, the twelfth its loss.
73. Whatever significances there are in any signs which are in the places beginning with the ascendent in order, these (significances), because of the positional, temporal, or other strengths of the signs, take on the natures of the significances in the places.
74. When the benefit planets have entered into (the places) which are called "body" and so forth, they cause these (aspects of life associated with the places) to flourish; but when the malefic planets are there or (the benefits) oppressed in bad places, they harm them.
75. Taking into consideration the good fortunes or bad fortunes of their places, which involve such things as the situations of the lords of the places and of the places themselves, the natures of the

signs, and their powerful, medium, or weak aspects, one arrives at the death of men (after tracing out the rest of their lives).

76. A planet in its sign of exaltation gives a four-fold result; one in its mulatrikona half of that; one in its own house a full result; one in the house of a friend a half; one in the house of an enemy a third; and one in its dejection a fourth.
77. Planets in their enemies' houses, in the signs of their dejections, overcome (in planetary conflicts), on bad "paths", or entering into the Sun destroy the good results and increase the bad ones.
78. The semicircle from the ascendent (through the sixth place) which is to come (above the horizon), they say, is strong, that which has risen (above the horizon) is weak. The cardines are the strongest of these (places), and they state that among them the strength of the ascendent is foremost.
79. The human signs are best in the ascendent, the quadruped signs in the mid-heaven; the water signs are strong in the hypogee, the insect sign in the descendent, and the signs of two forms in the mid-heaven.
80. The human signs are strong at the beginning of the day, the quadruped and the insect signs at mid-day, Leo at the end of the day, and the water signs at night; all the signs are said to be strong in the cardines.
81. The first four signs, Sagittarius, and Capricorn are strong at night, but the experts say that the second group of four signs together with Aquarius and Pisces are diurnal.
82. Those signs-ascendent and so on-are strong which are joined with their lords, the planets whose exaltations they are, Jupiter, or Mercury, or which are aspected by these (planets), if they are not aspected by other planets which are in the second or eleventh place.
83. Saturn, Jupiter, and the Sun are strong in the day-time, Mars, Venus, and the Moon at night; Mercury is strong either by day or at night. The benefits are strong in the bright paksha (from new moon to full moon), the others in the dark (from full moon to new).
84. Jupiter, Mars, the Sun, and Venus are strong to the North (of the equator), Saturn and the Moon to the South, and Mercury in both. All the planets are strong in their own vargas, when they have overcome their enemies, and when they are brilliant.
85. They are strong in retrogression, when leaving the Sun, and when they have just risen; the masculine planets are strong at the beginnings of the places, the feminine at the end, and the neuter in the middle.
86. The Moon is strong in the first part of the night, Venus at midnight, and Mars at the end of the night; Mercury is strong in the morning, the Sun at mid-day, Saturn at the end of the day, and Jupiter always.
87. They have their greatest strength in their exaltations, are of medium strength in their mulatrikonas and houses, and have their least strength when aspected by benefit planets or when in their friends' houses.
88. Jupiter and Mercury are strong in the ascendent, the Sun and Mars in mid-heaven, Saturn in the descendent, and Venus and the Moon in the hypogee.
89. If a month is taken to begin with the first day of the bright paksha, in the first ten tithis the Moon is of medium strength, in the second it is at its greatest strength, and in the third at its least; but it is always strong if it is aspected by benefit planets.
90. The strength of a planet is established in three ways in determining about all actions-according to time, according to position, and according to strong aspects.
91. One finds strength in the ascendent when it is conjoined with or aspected by its own lord or by the lord of the exaltation which is in it, or when it is conjoined with Jupiter, Venus, and Mercury; but the ascendent has little strength in the two twilights.

92. This is said to be the method of determining the strength or weakness of the signs and planets according to the teaching of the Greeks; they say that, of the complete set of influences in horoscopy, there is an enormous number
93. Through the influence of the places and of the planets in them, which have' the greatest, medium, the least, or no strength at the times of the natives' births, men are born with the greatest, medium, or least strength.
94. The planets in the cardines exercise their influence in the first part of life, those in the succedent places in middle age, and those in the cadent places (apoklimas) in old age; (in each group) the order of precedence is determined according to their strengths.
95. At the commencement of life, one says that these are the three (groups) . . . in use; by means of these three, according to their strengths at the time of the child's birth, one finds his condition (in each period of his life).
96. If the lord of the birth, the lord of the ascendent, or Jupiter is strong and in the ascendent, it exercises its influence at the time (of one) of (the native's) four ages depending upon which of the four cardines it is in.
97. If the lord of the birth or a planet possessing its qualities and strength is in its exaltation, or in a cardine in its own varga, or in its own house not aspected by malefic planets, then it exercises its influence at the time of birth.
98. Thus they say that, of the many combinations, these are the yogas which produce complete happiness; whereas, if the planets were in their dejections or their enemies' houses, it would produce complete misery.
99. Planets in signs which rise head-first are strong at the beginnings of their periods; those in signs which rise backwards at the ends; and those in signs which rise both ways exercise their influence in the middles.
100. Those planets which are at the beginning, end, or middle of the ascendant or the sign occupied by the Moon at birth are effective with their good or bad influences at the beginning, end, or middle of their periods respectively.
101. Those navamshas which are at the boundaries of the places at birth are considered to be in them (completely); but, except for the vargottamamshas, all those at the ascendent are considered to be malefic.
102. The benefit planets, when they are in the upacaya places from the ascendent, cause the births of wealthy people; when they are (in the upacaya places) from the Moon, they cause the births of men with many good qualities.
The malefic planets, however, (in similar situations cause the births) of lepers, paupers, and men who are lazy.
103. The Moon in the cardines of the Sun produces fools, paupers, and those who are mischievous and without character; in the next (four signs) it causes the birth of wealthy men; and in the cadent signs of those who are born at the heads of their families.
104. If (two) men are born with the ascendent or a cardine of the one in the other's place, they are mutually helpful-or if they are born under signs (belonging to planets which are) mutually friendly.
105. The planets which are in the second, fourth, fifth, ninth, and twelfth places from another planet's mulatrikona are its temporary friends, as is the weak planet in its exaltation.
106. The planets which are in the first, third, sixth, seventh, eighth, tenth, and eleventh places are the temporary enemies. I shall call these the "base" (maula) friends and enemies.
107. Jupiter is the friend of the Sun, but the rest are its enemies; all except Mars are the friends of Jupiter; all except the Sun are the friends of Mercury; and all except the Sun and the Moon are the friends of Venus.

108. One finds that Venus and Mercury are the friends of Mars, Jupiter and Mercury of the Moon, and all except Mars, the Sun, and the Moon of Saturn; know that the rest are enemies, and that the same relationships hold 4 among the men (born under the influence of the several planets).
109. Saturn, Mars, and the Sun are always malefic, Jupiter, Venus, and the Moon benefit. Mercury is benefit when it is not mixed with the other (planets) or their vargas; (when it is so mixed), it takes on a nature similar to theirs.
110. The malefic planets are hot, the benefit cold, and Mercury has a mixed nature; because of these is the result of time in the world the same with regard to things relating to generation and to decay.
111. There are said to be five great elements (mahabhutani)-earth, fire, water, air, and wind; their connections, from the body of the (cosmic) man (the zodiac), are Mercury, Mars, Venus, Jupiter, and Saturn.
112. All of the principles of existence (sattvani) are life, love, knowledge, speech, truthfulness, ignorance, and mind; they pervade respectively the Sun, Venus, Jupiter, Mercury, Mars, Saturn, and the Moon.
113. Bile is from Mars, bile and phlegm from the Sun, phlegm and wind from Jupiter and the Moon, phlegm from Venus, wind from Saturn, and wind mixed with the quality of its position from Mercury.
114. Jupiter, Mars, and the Sun are of excellence (sattva), Venus and the Moon of passion (rajas), and Saturn of ignorance (tamas); Mercury accepts the other characteristics depending on which planet it is in conjunction with.
115. Jupiter, Mars, and the Sun are masculine, Venus and the Moon femi-nine; Saturn and Mercury are neuter, their sex depending on their situations.
116. One finds that the Sun and the Moon are king, Mars a general, Mercury a prince, Jupiter and Venus advisors, and Saturn a slave. These categories apply on earth (among those under the influence of the several planets).
117. Jupiter is the caste-lord of Brahmanas, and so is Venus; Mars and the Sun are the caste-lords of Kshatriyas; Mercury and the Moon of Vaishyas; and Saturn of Sudras.
118. When the planets are victorious, so are their castes; but when they are shattered, their castes also are shattered and their qualities are co-mingled
119. The associations, acquisitions, misfortunes, and possessions (of the natives) depend upon the planets' situations; by their natures they cause (the native) to be accompanied by good friends, wealth, sons, and wives.
120. Objects are green, coppery, red, white, black, silvery, or yellow; such are the colors (respectively) of Mercury, the Sun, Mars, Venus, Saturn, the Moon, and Jupiter.
121. Father, mother, brother, wife, relative, son, and slave of the natives; such are the natures (respectively) of the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn.
122. The strength, old age, activity, happiness, sexual intercourse, intelligence, and status of men are from these planets through unalterable laws: Mars, Saturn, the Sun, Jupiter, Venus, Mercury, and the Moon.
123. The Sun is a handsome, square-limbed man, whose sparse hair is soft and curly and has loose ends. His eyes are sweet and wide in the description of Yavanesvara; his body gleams like molten gold.
124. It is his nature to be inscrutable and firm; he is a fierce, steadfast hero who is hard to assail, a powerful leader whose body-hair is yellow like purified gold and whose deeds are swift and cruel. His essence is of bone.
125. The Moon is white, shining, and handsome, with an appearance like that of smooth waters. His hair is fine and curly, his eyes wide, and his body beautiful in its symmetry; he is a youthful lover with a charming and spotless form.

126. He is wise, patient, and fond of courtesy, controlling himself in accordance with the laws of Manu. Speaking kindly and clothed in spotless garments, the playful Moon with pleasing eyes laughs softly and sweetly. His nature is of (the woman's) blood in sexual intercourse.
127. Venus is graceful, having pleasing eyes and broad face, eyes, cheeks, and chest. He shines like silver, his smooth, fine, black hair hanging down with curly ends.
128. His thighs, arms, belly, and shoulders are heavy and drooping; his body is made beautiful by bright-colored garments and garlands. He is given over to a love of instrumental music, dancing, singing, beauty, sport, and sexual intercourse. His essence is semen.
129. Jupiter is yellow like ivory and gold and has a short, broad, fleshy, erect body. He speaks deeply, and his eyes and body-hair are sweet. He is pre-eminent in intelligence, memory, firmness, and resoluteness.
130. He bears authority in decisions relating to the Vedic sciences, sacrifices, sacred learning, politics, law, and the composition of poetry. Clad in white and with his hair tied up and matted, and with upright head, he is hard to assail. His essence is fat.
131. Mercury's intellect is full and pure, his body dark, his curls (as dark as) duurva-grass, and his eyes handsome. He is pre-eminent in the composition of poetry, in craftsmanship, and in the arts, and is charming because of his gracefulness, jests, and so forth.
132. He is clothed in green; he is weak, defective (?), and rotund. His speech is clear and cheerful, his body soft and of medium size. He has an unstable nature, taking on the characters of others and allowing his own to disappear. His essence is of skin.
133. Mars is a hot and passionate man with flaming curly hair and a terrible red body. The corners of his eyes are bloodshot, and he shines like blazing fire; he is powerful in his vehemence and terrifying like Kumara.
134. He is short and slender, with shining finger-nails and firm limbs. His speech is clear and pure. He is a hero, used to killing, taking, and opposing; clothed in red, he commits acts of violence and strength. His essence is of marrow.
135. Saturn has brown, inscrutable eyes. He is strong, but his limbs are curved by the bending of his head. He is tall and has thick, black, rough, and dreadful hair, and nails and teeth which are discolored and broken.
136. He is mean and very irascible; his actions are evil. Accustomed to hatred, he is a malicious master. In his black garments and looking like collyrium, thin and lazy Saturn has abandoned joy. His essence is of sinew.
137. They say that, if the planets are in the cardines in their own vargas and if they have temporal or other strength, then the natives have situations, castes, shapes, essences, and powers like theirs.
138. As these planets are strong and occupy their own dvadasamias, navamsas, and houses, they cause similar perfections of creation in the bringing forth of the limbs of men.
139. When the planets are not in their own vargas, then the signs and so forth are said to be strong, and it is by means of the natures of the vargas-according to the planets (which rule them)-that one decides upon the changes and complications (which affect the natives).

The first chapter in the Yavanajataka: the natures of the signs and planets.

CHAPTER 2

1. Halves of the signs in the circle of (zodiacal) constellations are called by the name of their series Horas. I will describe them briefly, but in detail, together with their various shapes, insignia, distinguishing marks, and forms.
2. The first Hora in Aries wears red clothes and is flaming like the Sun at Doomsday. He holds a sword and a firebrand in his hands. His hair is tawny and sticks up, and his ear-rings are of gold. He is a fierce man who has raised the staff of Death for the sake of protection.
3. This is a man-shaped creature whose cry is loud and who has a long, thin face. Standing in the midst of flocks of goats and sheep, and mounted on a goat, he rules his host.
4. The second Hora in Aries wears a garland of skulls. His bow blazes with arrows. He has the strength of an elephant. He is bound with a half-girdle, and his clothes are black. His limbs are adorned with snakes. Bearing a sword and (elephant's) skin, and of terrible figure, he wears the diadem (of Siva).
5. Entering the forest with his swift thieves, he lets loose destruction, this fearful-faced man, splitting open the highest peak with his bolts. His anxiety is destroyed and lost.
6. The first Hora in Taurus is a woman who carries a pitcher of cow's milk and clarified butter. She is pre-eminent, rising up with an axe in her hand. Her face is like that of a hone. She plays and swings gracefully, wearing bright-coloured robes, and her feet tinkle with anklets.
7. She is four-footed. Girdle-strings surround her body. She is filled with thirst, and has developed a desire for food. She is beautiful with her heavy breasts, has handsome hips, and wears a bright, pendant girdle.
8. The second Hora in Taurus is a youthful woman who is a delight to the eyes. She is intelligent, and pale with the beauty of campaka-flowers. She knows the rules of sciences, pharmacology, and the arts. She is adorned with garments of silk, this blazing one.
9. She appears in an assembly of farmer, sacrificing her body to Brahma (?) like a woman in childbirth. She has garlands, perfumes, and cosmetic powders. Intoxicated from drinking liquors, she speaks in a lovely voice.
10. The first Hora in the third sign holds a lyre in his hand. His complexion is the colour of a parrot's tail-feather. He is an artistic man with a low-hanging robe whose nature it is to love singing, dancing, and listening (to music). Seated on a cane chair he composes poetry.
11. He runs after women and is clever in love. His sides are bound in the embrace of a maiden's arms. He is not much of a businessman, but he speaks gently and sweetly, a very reprehensible person.
12. The second Hora in the third sign is established as being a woman whose actions are charming and glowing with youth. She is pale and red-limbed, clever and grateful. She is besieged by the leader of an army in a wide-spreading war. Clothed in red, she wears a long red necklace.
13. Raising her arms, she cries out when she is robbed, She is made naked by thieves in a park, but is brought back by means of an armed conflict.
14. The first Hora in the fourth sign is a woman who holds a blossoming lotus in her hand. She stands in the water, pale as the color of a campaka-flower. Her upper-garment and ornaments are pale like moon-beams. Her limbs are adorned with the splendor of full and half necklaces.
15. Leaning on the branch of an aioka-tree in a garden, she recalls to mind her beloved. She wears a golden girdle and a necklace trembles on her breast.
16. The second Hora in the fourth sign is established as being a very pale man in the middle of a garden who leans on a bright weapon and whose neck is raised (in longing). He is a lover whose radiance is made beautiful by gracefulness. Holding a lotus, the beloved one pours forth his complaints.
17. He wears variegated garments and ornaments at Doomsday(?). The ointment on his body is as bright as Cupid's. His allies have been destroyed, and he is remembered with the harsh words ...

18. The first Hora in Leo is to be spoken of as a bold man whose form is as terrible as a lion's, He is blazing, a fierce and hideous tyrant. He has upward-curving tusks, and is like Yama and Kala. He stands in the midst of battles between Nishadas and thieves.
19. He has bound on his quiver. Desiring to taste flavors, he slays deer in mountain caves. His teeth are like those of the lord of elephants. His firm chest is wounded.
20. The second Hora in the house of the Sun is a fierce man who delights in battle. His bow is drawn back; his garment is a deer-skin. He is a eunuch, but, bearing his amour of gold, he protects women. The hair on his body is long.
21. He is bald-headed and gat-toothed. Impassioned, he touches the genitals of a man or a woman. Together with the robbers of his band he shouts terribly and shrilly in the desert.
22. The first Hora in the sixth sign is a black and white woman who is charming and wise. She is wet with her menstruation and has filthy garments. She thinks of fine clothes, and, desiring a son, has intercourse with the man she loves.
23. She cries in the forest among the serving-girls of Brahma(?), leaning on a branch that is in full fruit and leaf. She is without wealth like one in distress, and her body is stretched out. She has attained beauty.
24. The second Hora in Virgo is said to be a man pale as moon-beams who knows how to write. He wears a beautiful and spotless garland of blossoming lotuses. He is handsome with teeth as bright as the rays of the Moon.
25. He is remembered... He adores his beloved. A pleasing man, he is eloquent and clever in crafts, dances, and the weaving of garlands, as well as in the use of a needle.
26. The first Hora in Libra is a man who is black and white. He is clever and knows spells... He carries a pair of scales, and is steadfast in the five duties.
27. Standing within the market-place, he wears bright and graceful clothes. He is in control of grain, etc., and of all sorts of coins. He carries a dart, a sword, and an arrow in his fist. He follows the vow of one who has renounced liquor.
28. The second Hora in Libra is one who is accustomed to pitiless and manly deeds. He has prominent teeth. Hating the accomplishment of protection, he carries bright-colored arrows, a knife, and a drawn sword (with which to assail his enemies).
29. He is a smasher of houses who strikes others with his fist. His hair is erect, and he is wearing a woolen cover. Crying aloud in the market-place, he jingles a bell and causes fright among the people.
30. The first Hora in the eighth sign is a man of terrible form-blazing, fierce, and most dreadful. He delights in injury, and wears a garland of gold. Yearning for battle, he dons his armor which is bound with serpents.
31. He has prominent teeth and is violent like Death. His limbs and his eyes are red, his hair like numerous swords. He slays living creatures with poison and a sword like Maheshvara angry at Doomsday.
32. The second Hora in the eighth sign is a level-standing(?) woman with a black body who has poisonous mouth and hands. She is the cause of (the use of) weapons, battles, diseases, and dangers, as she makes her snakes swell, writhe, and sway.
33. Her neck is clung to by great serpents proud of their poisonous breath. Her girdle consists of strings of jewels. She is filled with anger, and her teeth are flashing and fearful. Biting her lower lip, she creates tumult and quarrels.
34. The first Hora in Sagittarius is a man whose bow of bone is drawn. He wears the Moon in his diadem, and is moon-faced. His hair is bound with gold. He races with his horse, this protector of the sacrifice.

35. He stands in penance in the forest of asceticism and on the peaks of mountains, slaying the race of the Dasyus. He knows the proper use of each element of the Vedas and the sacrifice, and accomplishes all his desires. His eyes are as wide as lotuses.
36. The second Hora in Sagittarius is a woman of handsome brilliance who is full of motion, pride, and playfulness, and who shims like gold. She understands magic, is artful in (the use of) poison and weapons, and gives clever advice.
37. Seated on an auspicious throne she looks at an excellent casket filled with jewels and other riches. With spotless ointment on her body as she gazes at the jewels from the sea, she shines, smiling like Lakshmi.
38. The first Hora in Capricorn is a man with jagged teeth who is hideous, and fierce, armed with a club like Death at Doomsday. He breaks the peace, this wearer of a deer-skin.
39. He guards his iron, his slaves, and his buffaloes, and, standing in the water, defends his black grain. He keeps fierce thieves who are devoted to him, Mlecchas and the chiefs of the Candalas, sending them out (on raids).
40. The second Hora in Capricorn is a woman with loose hair who has a red face and red arms and who stands on one foot; they say that the rest of her is black. Her belly hangs down, and her teeth arc dreadful like a crocodile's.
41. She shines with blue unguents, and her body is covered with a garment the color of collyrium. She is adorned with ornaments made of the metal of the Pishacas. Entering the water and standing at the Mare's Mouth (the Entrance to Hell), she raises her voice again and again.
42. The first Hora in Aquarius is a man who is as black as collyrium. His teeth are dreadful. He is black, and wears a graceful leather garment. He makes juice from the succulent sugar-cane.
43. He knows many desired arts, and his hands are employed in many crafts. A pot is on his shoulders. His thoughts are covetous; he is a friend of those whose emblem is a pot, but is not subordinate (to them). His hands hold dice for gambling. He is beloved as one who desires to defend (his friends).
44. The second Hora in Aquarius is remembered to be a woman adorned with silken garments. Her robes are black, and her hand grasps a noose. Her eyes are as wide as a lotus. She is learned in the sacred texts.
45. Her body is tall and black, her hair reddish and wild. She is by nature clever. Being in the final stage of intoxication, and surrounded by throngs of Water-Raksasis, she commands Fate together with the Night of Doom.
46. The first Hora in Pisces is an excellent lady who is loved by one who has crossed over (the ocean). Standing on a path beside the Great Sea, she is shining and moon-faced. Her laughter causes a trembling and a graceful movement of her arms and breasts.
47. Having risen up from the shore of the Great Sea and surrounded by women who are pleasing in every way, she shines forth, her limbs adorned with red garments. She accomplishes all her objectives, and is without misfortune.
48. The second Hora in Pisces is said to be a woman wearing ear-rings made of the superior metal of the Pishacas. Her body is adorned with a blue necklace and with girdle-strings having (all) the colors in the world(?).
49. Her upper-garment was made in the land of the Abhiras. She shines forth, dreadful, in blue robes. While carrying her metals in wagons and by foot, she is robbed in the woods by blazing thieves.
50. These Horas, whose purpose resides in (the determination of) the thoughts, places of origin, and qualities (of natives), are described by the Greeks by means of illustrations wherein their forms, insignia, and ornaments are successively given. They have names in accordance with their natures.

The second chapter in the Yavanajataka: the forms of the Horas.

CHAPTER 3

1. Thirty-six are the thirds of the zodiacal signs which are called Drekanas (dekanos) by the Greeks. They have various clothes, forms, and colors; I will describe them with all their qualities beginning with their characteristic signs.
2. The first Decanate in Aries is a man garbed in red and having a red complexion, a fierce man whose limbs and hands are wounded and who attacks in anger. He bears golden mail and bright arrows, and his hand is upraised with an axe.
3. The second Decanate in Aries is a pale-hued warrior whose eyes are pitiless to his enemies. He is clothed in white. His head is like an elephant's. He has arrows for weapons, and he knows the purposes of minerals and mercury. His limbs are heavy and hairy.
4. The third Decanate in Aries wears dark blue garments and has a dark blue body. Armed with a club, he is fierce. He has a blue garland of diadems. His body is exceedingly strong, and his eye-balls are like a bull's. He is like the Age of Discord.
5. The first Decanate in Taurus is a black woman, winning (all) hearts by a profusion of sidelong glances. Round her neck she wears a garland full of kadamba-flowers. She shines forth holding an axe in her hand. Her body is bowed down to by cow-herds.
6. The second Decanate in Taurus is a red-faced woman whose arms and lower lip are also red. She is pre-eminent as she stands on one foot holding a jar. She is always intent on eating and drinking, and delights in gardens and woods.
7. The last Decanate in Taurus is a woman with a tender body. She has a bull's hump, and wears a garland bright with campaka-flowers. Her eyebrows are fair, and her girdle hangs over the circle of her buttocks.
8. The first Decanate in the third sign carries a bow, and his hand is bright with arrows. He is adorned with a garland of many colors, and his necklace is pendant. The instruments of his craft are prepared. He knows how to use swords and missiles, and he wears a diadem and armour.
9. The second Decanate in Gemini is a black woman whose girdle is beautiful and whose garments are brightly colored. She delights in the arts, in singing, and in story-telling. Holding a lyre, she is pleased and delighted. Her brows are lovely, and she is graceful.
10. The third Decanate in Gemini wears red clothes and a red, pendant necklace. He is pale with red limbs, violent and fierce. The tip of his staff is red (with blood). He is the chief of a multitude of men. He bears a sword and missiles.
11. The first Decanate in the fourth sign is a woman whose words are beautiful and full of grace. Holding a lotus in her hand, she stands in the water. Pining with love, she is as pale and fair as a campaka-flower. She wears a single white garment.
12. The second Decanate in Cancer is a girl seated on a snake-throne, having a beautiful waist. Her heart is filled with kindness and affection. Her body, adorned with jewels, is beautiful, and her garments are of a pale hue.
13. The third Decanate in the fourth sign is set down as a woman who is the colour of a dark blue lotus and is pleasing to the eyes. Her upper-garment is of silk and (adorned with) bright jewelry. She is barren, but puffed up with pride in her beauty.
14. The first Decanate in Leo has a belly and a body like a lion's, He is fierce, armed with a sword, and arrogant with his mighty strength. His deeds are terrible and cruel, and he desires spicy food. He has many lingers (?).
15. The second Decanate in Leo is a bold woman with loose hair. She is on a mountain peak, proud in taking away the wealth of another. Terrible, she causes his death. Her actions are like those of a rogue.

16. The third Decanate in Leo is a woman whose actions are marvellous and who is cunning in respect to machines and to undertakings involving the arts, business, or jewels. Seated on an ivory throne, she considers (?) the murder of her enemies.
17. The first portion of Virgo is a black man who possesses a subtle knowledge of crafts and who knows the rules of calculating, cleverness, and story-telling. He is attached to beauty and skill, and is determined in his purpose.
18. The second Decanate in the sixth sign is a beautiful woman whose limbs are polluted by her menstruation. She loves a man in secret for the sake of a child. She is learned; striving on behalf of her people, she journeys to a foreign country.
19. The third Decanate in Virgo is a woman who is gracefully coquettish. Her face is smiling, her countenance moon-like. Her one braid of hair is adorned with ashoka-flowers, and her steps seem to stumble with intoxication.
20. The first Decanate in Libra is a man in the market-place with the implements of his trade prepared. His limbs are covered with silk and bright ornaments; his body is black and his eyes beautiful. His places are those where there are gold, merchandise, mines, and treasure.
21. The second Decanate in Libra is a fair-waisted woman who knows meanings and crafts. She wears bright garments and a bright, pendant necklace. She is clever in the office of an intermediary (between lovers) for the sake of the bridegroom. Her actions are like those of rogues and cheats.
22. The third Decanate in Libra is a man about to attack. The tops of his teeth are far apart, and the hair on his body is long, He is wearing a heavy cover. He carries a bow and is armed with a helmet. He engages in the tricks of rogues.
23. The first Decanate in the eighth sign is a blazing man whose staff is fierce to his enemies. His sword is drawn, his armor is of gold; his flames are fanned by anger. He sports with serpents whose poison is sharp.
24. The second Decanate in Scorpio is a woman with loose hair who is bound with snakes. She is robbed by thieves in the forest. With black body and completely naked she runs swiftly from a bandit, calling out terribly and shrilly.
25. The last Decanate in the eighth sign is a cruel man wearing a golden suit of armor. He is clever in seeking treasure in a hole. He wishes to follow a vow that is broken. He knows how to use weapons, but is tormented, having been robbed by his companions.
26. The first Decanate in Sagittarius is a man whose bow is drawn and whose speed is as violent as a horse's. He has knowledge of chariots and weapons, and bears the instruments for the sacrifice. His body is protected by gold, and his ear-rings flash with gold.
27. The second Decanate in Sagittarius is a woman who is charming, graceful, and beautiful. She is seated on an auspicious throne, and is pale with a golden-hued garment. Opening a golden casket in a heap of jewels, she takes pleasure in distributing (its contents).
28. The third Decanate in Sagittarius is a bearded man with a black body. Clothed in silk and pining with love, he is graceful. On his breast hangs a string of pearls, and a bracelet is on his upper arm. He is fond of music and perfume.
29. The first Decanate in Capricorn is the color of collyrium. His teeth are as terrible as a crocodile's, He is armed with a staff, and his actions are like those of Time and Death. He stands in the middle of a cemetery with an armour of heavy hair and a strong body.
30. The second Decanate in Capricorn is a man of blazing splendor whose teeth are dark blue and like a Pishaca's, He is handsome, having bound on his armour, sword, and helmet (shirastrana). He wanders about constructing river-embankments, tanks, and aqueducts.
31. The third Decanate in Capricorn is a woman with loose hair, a gaping mouth, and a hanging belly. Her red body is tall and thin. She holds a noose in her hand, and wears a winding-sheet. She delights in injury.

32. The first Decanate in Aquarius is a man who has dreadful teeth. He knows how to practice magic. His is the color of a dark cloud, and his hair is filthy and sticks up. His actions are pitiless. Garbed in an antelope-skin and rags, he has a vile nature.
33. The second Decanate in Aquarius is a man with a shining sword. His tawny hair stands up. Covered with garlands of skulls, he wears armor. His is the color of sunset-clouds, and his protruding teeth are fierce. He is covered with the strings of nooses and so forth.
34. The third Decanate in Aquarius is a man with various weapons wearing a garland of golden Moons. His shape is boar-like, his form frightful. Producing red (?) in Malaya, he is an ascetic whose hair is reddish-brown like a monkey's.
35. The first Decanate in Pisces is a woman with a beautiful body whose eyes are expansive and long. Her body is adorned with silk and gold. She stands by the Great Sea, which she has crossed in a boat for the sake of a heap of jewels.
36. The second Decanate in Pisces is a woman dreadful in strife, the foremost one. She is fierce, and has no clothes; her color is white, red, and black. Her garments and ornaments are destroyed; desiring clothes, she shouts out.
37. The third Decanate in Pisces is a woman whose hair has been loosened and who wears ornaments bearing the emblem of the Abhiras. She shrieks as she is frightened. She stands in the water adorned by troops of spirits having the shapes of jackals, cats, and boars.
38. These thirds of the signs which are called Drekkanas together with the natures that accompany each, to which much thought has been given, have been thus described by the great Greek masters who know the meanings, properties, and traditions of horoscopy.
39. Because of its doubtfulness, this pictorial representation is (to be) combined with (the effects of) the lords of the navamsas, the navamsas themselves, and the aspects of the planets; it is useful because it exemplifies the many forms, natures, and distinguishing marks in the world.
40. Whatever characteristics of a planet have been described with regard to the signs, the navamsas, and times, or whatever causal natures, their entire effect is in full force in all actions for whatsoever purpose.
41. What are the form, nature, quality, and distinguishing mark of (each) planet and sign has been said previously; the form which arises from the changes due to their mutual combinations in order is to be determined by a wise man.
42. They say that the form and distinguishing mark of a navamsha (are affected) by various changes because of the signs, planets, and (other) portions (of a sign); because of its situation in the rank of its own sign within a sign, they say a navamsa possesses especial strength.

The third chapter in the Yavanajataka: the forms of the Decanates.

CHAPTER 4

1. There are objects (dravyani) of various characteristics and natures which exist on earth, in the air, and in water; I shall tell of them as they pertain to the vargas and dvadashamshas (bhagas) of the signs, according to the associations (of each) in order.
2. Aries is lord of lands, fire, blood, weapons, gold, copper, minerals, smelters (agnijiva), battles, and mantras; of youths, children, fans, umbrellas, spears, flagstaves, thieves, and commanders of armies;
3. of goats, sheep, artisans, sugar-cane (ikshuka), green onions (dudruma), mountains, (places for) assignations, and things which are burnt, cast off, or smashed; and of such objects as red arsenic (manahshila), red chalk (gairika), and red flowers.
4. Taurus is lord of games, parks, garlands, children, women, market-streets, woods, gardens, meeting-houses, and wells; of ghee (sarpis), sour milk (dadhi), milk (kshirasa), grass, flowers, city-squares, oxen, ploughs, and ploughmen;
5. of teams of oxen, yoke-pins, carts, axles, wheels, perfumes, bulls, shining buffaloes, and bulls; of works of beauty and pleasing ornaments; and of things belonging in treasure-houses.
6. To the third sign (Gemini) belong the sexual intercourse of men and women, gambling, amusements, crafts, music, singing, smiles, and instrumental music; exercise, magic weapons, writing, soldiers(?), conversations, good advice, and manuscripts (pustakani) ;
7. couples, the acquisition of money, weapons, wealth, and herbs; the bearers of knowledge, of instruction, and of commerce; those who live by cleverness, by affording humor, and by their hands; and dancers and rogues.
8. To the fourth sign (Cancer) belong women, ascetics, and Brahmanas learned in the scriptures (Sruti); rivers and white durva grass; lotuses (kumuda) and lilies (utpala); objects which are cold or soft and wet; sweets, medicines for restoring life (samjivana), and mirrors;
9. crocodiles (nakra), frogs (manduka), crabs (kulira), turtles (kurma), ashoka-trees, and water-plants and grasses; and white birds and carnivorous ones.
10. Leo is lord of peaks, forests, fortresses, poison, bones, sticks, skin, flesh, hair, deer-skins, and thread from the loom; of (animals) who live in the woods and have claws, tusks, or horns; of hunger, thirst, dry lips, flavors, and herbs;
11. of hunters, arrows, increases, and creatures who lead; of Mlecchas, swords, weapons, woolens, and gold; of diseases, enemies, plotters, and those who are sick; and of (all) things which are strong.
12. In the sixth sign (Virgo) are virgins, sexual intercourse, love-suits, unions, bashfulness, (women) who move their buttocks(? calannitamba), liquids, smoke, and incense; materials such as ointments and rouge for face and lips, ornaments, women's playthings, mirror, and jewel-boxes;
13. lamps, ships, litters, upper garments, women's crafts, poetry, listening (to music), and beauty marks; freedom from passion(? viraga), eloquence, gems, jewels, incense, and such arts as telling stories and singing.
14. Libra is lord of such things as balances, measures, touchstones, wares, market-streets, gold, jewels, clothes, and pearls; of public criers, guides, caravan-leaders, broken, exporters(? nairyanika), and image-makers(? murtika);
15. of playboys, dice, rogues, liars, those who live by (the skill of) their hands, and those who are clever at hearing the meaning and the things to be done in message-bearing; and of the arts such as that of the six political principles (shadgunya) and that of inference, and of letters.
16. In Scorpio are holes, snakes, ants, those who are destroyed by poison, stones, or weapons, those who are maimed or struck down, and those who are reviled; crawling creatures, scorpions (vrishcika), mongooses (babhru), and lizards (godha) ; such things as serpents and other creatures which live in holes;

17. murderers, those who are stamped on by the feet of their enemies, the corrupted, the poor, and those who obey other men's wives but wrong their own wives; flesh, stomachs, and female and male sexual organs; and vessels, implements of war, and ashes.
18. In Sagittarius are horses, elephants, chariot-wheels, bows, armour, weapons, warriors, arms, and charmed arrows; the Vedas, kindling sticks, mantras, oblations, sacrificial instruments, gods, priests (ritvij), teachers, offerings, and Brahmanas;
19. knowledge, instruction, sacred texts, those who are best in speech, poems, traditions, grammar, and auspicious materials; kingdoms, advisors (amitya), municipal councillors (puramantri), and townspeople; and Brahmanas who stand in water as well as those who stand in ant-hills.
20. In Capricorn are other animals, trees, and clove-trees; ... ; the corrupted and the ... ; crocodiles (makara) and serpents (uraga); lead (sisa), copper (loha), iron (ayasa), minerals, and nooses;
21. poor grasses (kusasya), grain (dhanya), mines, low people, slaves, causeways, rafts, forests, and rivers; those who live by ships and water; killers of deer (mrga) and birds; and whatever inhabits the waters.
22. Belonging to Aquarius are tanks, wells, dams, and obstructions; slaves, men who are terrified, and those whose bodies are spotted and branded; poor grain (kusasya), copper (loha), iron (ayasa), and black lead (krsnasisa); outcasts (lit. "cookers of dogs"), of horses, prisoners, and old men;
23. eunuchs, ascetics (pravrajita), and those who marry low (-caste) women; cheats, bad men, and rogues; those who bark like dogs and those who howl like jackals; and pots and so forth.
24. Pertaining to Pisces are deep waters, oceans, fords, river-banks, ships, helmsmen, (all) sorts of fish, and conchs; the sounds of women, houses, sailors (jalopajivi), baths, clothes, views, and offerings of water;
25. sacrifices, Brahmanas, ceremonies, jewels, pearls, conchs, coral, and water; ornaments; and objects relating to the Puranas, the Vedas, vows, law (niti), and righteousness (dharma).
26. Whatever the nature of a thing – be it town, dry land, forest, or water-and whatever its place-air, fire, earth, or water-a wise man may ascertain that it belongs to this or that (zodiacal) sign which is similar.
27. One must understand that objects take on various forms and characteristics due to the changes originating in the signs. Now I will recite separately each object which has a nature similar to that of each planet.
28. The Sun is lord of kings, forests, peaks, gold, copper, lions, fire, vicious animals, poisons, and woolens; and of lion-thrones, raw flesh, deserts, charred sticks, and heaps of wealth.
29. The Moon is lord of women, paintings, sleep, sexual intercourse, food, and drinks; of things which are cold, wet, or sweet; of flavors and herbs; of garlands, garments, and land; of jewels and pearls; and of saint and lotuses (ambuja).
30. Jupiter is lord of auspiciousness, lotuses (padma), Brahmanas, gods, sacrifices, heaps of grain (dhanya), property, houses, and sons; of gold, carriages, thrones, and nutritives; of councillors (mantri) and mahattaras.
31. Venus is lord of heaps of jewels such as diamonds, oxen, sons, women, marriages, perfumes, clothes, and ornaments; of good fortune, fragrance, listening (to music), and pavillions; of treasures and of wealthy men.
32. Mars is lord of armies, kings, robbers, the injured, and the slain; of poisons, fire, weapons, blood, and the wounded; and of gold, heaps of minerals, all sorts of flowers, and camikara-gold.
33. Mercury is lord of all sorts of merchandise, of union and separation, of cleverness, crafts, traditions, and medicine; of laughter, the interpretation of mantras, and ambiguities; and of shrines (caityas) and trees.
34. Saturn is lord of corpses, death, prisoners, battles, old men, villains, evil women, eunuchs, lazy people, and the initiated (dikshita); of those who are wretched, slavery, ointments, and cold things; and of all things which are low.

35. Each object, while pertaining to a particular sign, belongs also to a particular planet ... ; in its influence on the accomplishment of such things as actions it is to be described in accordance with the positional strength of that planet.

In the Yavanajataka: the rule relating objects to the signs and planets.

CHAPTER 5

1. They say that masculinity, which is the seed of the bodies of all types of beings, is solar; and that femininity, which is to be inferred to be a basis for that (seed) and is its covering, is lunar.
2. From the semen caused by the navamsha belonging to the Sun, when it has fallen in the uterus of a woman, come the bones; from the blood (of the woman) come skin, flesh, and fat and the blood is caused by the position and navamsha of the Moon.
3. The Sun, which is the father of flesh-bearing, embodied creatures, is in various states at the time of impregnation; proportionally it establishes in their bodies large, small, or medium-sized bones.
4. The Moon, because of its position and navamsha, causes the growth of skin, complexion, and flesh; and the rest of the planets with their natures arising from their portions (bhagas) and positions produce each its own qualities (in the native) in accordance with what has been said before.
5. If at the time of sexual intercourse of a man and a woman, Mars, the Sun, Venus, and the Moon are in their own vargas and are strong (lit. "brilliant"), they produce a fetus in the woman's womb.
6. In this situation, if the Sun and Venus are in benefit signs, they cause the birth of a male; but, if the Sun and the Moon are in their mulatrikona, they produce a female foetus.
7. If these planets are in malefic, apacaya, or their enemies' signs, while the other planets are in benefit signs, then the semen is destroyed; but if Jupiter is in the ascendant, impregnation takes place.
8. If, at birth, (the planets) are in malefic signs, in injured navamsas, in their dejections, or in their enemies' houses, and are weak, pale, or harsh, they destroy the embryos or let loose a miscarriage in the womb.
9. The lords of the (ten) months (of pregnancy) are Mars, Venus, Jupiter, the Sun, the Moon, Saturn, Mercury, the ascendant, the Moon, and the Sun. The ten (stages of pregnancy) are like these planets in regard to success or failure.
10. In the first month there develops the incipient fetus (kalala), in the second there is a budding (pesi), and in the third shoots (sakhah); in the fourth bones, sinew, and the head, and in the fifth marrow and skin;
11. in the sixth blood, hair, nails, and liver; the activities of the seventh take place in the mind; in the eighth thirst, hunger, and taste, and in the ninth touch, awareness, and pleasure;
12. and in the tenth, which is the month of the Sun, the fetus, with his whole body opened up by the channels of sense, is born. Thus, in the case of all (men) beginning with Brahmanas, the time spent in the womb is divided into ten parts.
13. Those (planets) which are endowed with brilliance and strength increase the excellence and good qualities of their months; but those which are injured by malefic planets or whose strength is broken, even though they are in benefit signs, ruin their (months).
14. Whatever is the nature of the term in which the Sun is, such is the nature of the inner soul (of the native); his outward appearance comes from the navamsha in the ascendant or from that in which the Moon is, whichever is stronger.
15. His form is to be described from these two things, or from the Decanate in which the Moon or the Sun is, or from the planet which is strong in the configurations of the time at impregnation and birth.
16. In regard to the parts of the body, (the twelve places) beginning with the ascendant are joined with the twelve (limbs) beginning with the head; the measurement of these limbs as shortest, tallest, or medium depends on the measurement of the navamsa of the planet in that sign and of the planets' direction.
17. Planets which are malefic, in the navamsas of malefic planets, or injured by malefic planets harm these (limbs); benefic planets, if they are strong at birth and conception, cause these limbs to be splendid.

18. Malefic planets in the sixth, seventh, or eighth places from the Moon or from the ascendant harm the fetus; if the malefic planets beginning with the Sun are together in one place, they cause deterioration in the limbs.
19. Whatever is the ninth sign from the Moon as it proceeds in its course at conception, the Moon gives success to (the limb belonging to) that sign at birth; one calculates from the navamsha in the ascendant if that is stronger.
20. If the masculine planets are together in the odd signs or masculine navamsas, or if one of their navamsas is in the ascendant, or if the vargas of the Sun and the Moon are in masculine navamsas, then (the native) is masculine because of the connection with masculine things.
21. If feminine (planets) are in the even signs or in feminine navamsas or in the ascendant, then females are born; for, if they are males, they are weak. Feminine navamsas in the ascendant beget females.
22. If Jupiter and the Sun are in vargas of the Sun and are strong, a male is born; if Mars, Venus, and the Moon are in vargas of the Moon, and the Moon is weak, they cause the birth of a female.
23. One masculine (planet), if it is in an odd sign or in a masculine navamsha, strong, in conjunction with the Moon, and aspected by a masculine planet, or in its exaltation or a cardine, gives birth to a male.
24. But even one planet in the first navamsha in an even sign, if it is strong and in its own navamsa, produces a female; or, if it is in its exaltation, it produces a female, though it may produce a male because of an excess of strength.
25. A masculine planet which is strong, is in its exaltation in the ascendant, and is under the strong aspect of a masculine planet, is said to cause the birth of a male; a feminine planet in the same configuration produces a female.
26. If Saturn and Mercury are in their own navamsas or in cardines of the ascendant or in navamsas of the ascendant and the sign in which the Moon is or if they are aspected by them, then they produce neuters.
27. If they are in masculine places, they give birth to a neuter with a male form; if in feminine places, to one whose behavior and actions are a woman's and who is like a female.
28. If a neuter planet is in conjunction with the Moon or the ascendant or is in a navamsha aspected by neuter planets, know that (the native) is neuter and has the form of a neuter. (These configurations are effective) at conception, during pregnancy, or at birth.
29. If a navamsha of Mercury in a two-natured sign is strong and in a cardine and if a navamsa of a two-natured sign is in the ascendant or the sign in which the Moon is, they say that twins are conceived.
30. If a strong planet in the ascendant aspects a two-natured sign or the navamsha of a two-natured sign, and if Mercury is in a varga of the Moon, it inevitably causes the birth of twins.
31. If Mercury is in the ascendant in the navamsha of a two-natured sign and is not aspected, it produces twins; even with respect to the rules for determining whether the native is male or female, if navamsas of two-natured signs are involved, the womb is said to contain twins.
32. If Jupiter is in a navamsha of Mercury in a two-natured sign or is strong and in conjunction with Mercury or is aspected by Mercury which is in its own navamsha then twins are born.
33. If all the planets are in the ascendant in the portions (bhagas) of a two-natured sign which belong to Mercury or are strong in their own vargas aspected by Mercury, then they say triplets are born.
34. If (the configuration at birth) is similar to that at conception and the planets are not in different positions, then the result produced by them is considered to be even greater than before.
35. The Sun is father by day, Saturn at night; the authorities say that Venus is mother by day, and the Moon is considered to be mother at night. This is always (true) – at conception, during pregnancy, and at birth.

36. One knows the characteristics belonging to the mother and father by means of such things as the good or bad places and aspects (of these planets), by means of the strength or weakness of their mutual configurations, and by means of their conditions, ages, complexions, and qualities.
37. One finds the distinguishing features of the father made clear in the odd signs, that of the mother in the even signs; the guru (of the native), with his caste and his family (jati), is to be established, night and day, from the position and configuration of Jupiter.

In the Yavanajataka: the rules relating to conception.

CHAPTER 6

1. If the Moon does not aspect the ascendant, he is not born in the presence of his father. One finds the direction toward which (his father has gone) from the nature of the signs and of the planets in order.
2. In the house (where the birth takes place) the direction of the door is to be described from the planets in the cardines according to their strength. The survival of his mother or her demise (is to be predicted) by means of the planets' being in their exaltations or dejections.
3. If the Moon or the ascendant is in a portion (bhaga) not belonging to Jupiter or is not aspected by Jupiter, they say that the native is begotten by another (than his mother's husband); or (he is begotten) by ... if a strong planet aspects.
4. If there is a planet in a cardine which is in its own house or in its own varga, (the native) is born in his own house. Otherwise he is born in a house which (is to be described) from the position of the lords of the ascendant and of the sign in which the Moon is or from their qualities;
5. or one should describe the house from the nature of the planet which is in the fourth place (the place of the house). Certainty regarding houses is obtained by means of the planets which are in their exaltations or depressions or in the fourth or seventh places, and are in immovable signs.
6. If a sign which is strong in mid-heaven is in that place, they say (the native) is born in a hidden house; if (a sign) which is strong in the ascendant or descendent is in the same place, (he is born) in another (house); and if (a sign) which is strong in the fourth place is in that place, (he is born) in his own (house).
7. If (the ascendant) is aspected by Jupiter, (the house) is new; if by the waxing Moon, it is smeared (with cow-dung); if by the Sun, it is old; if by Mars, it is burnt; if by Venus, it is painted and new;
8. if by Mercury, they say it is a grass (hut) with many curves; and if by Saturn, it is old and dilapidated. The presence or absence of (their) qualities in the house is to be judged on the basis of the strengths of the successive signs.
9. If Jupiter is in its own portion (bhaga) in a cardine, (the native) is born in an apartment with a roof; if Mars (is thus), he is born on the ground in front of a (Vedic) fire-hut; if Mercury, he falls onto (sacred) darbha-grass or on the earth;
10. if Venus, in a lake-house or in the water; and if Saturn, in a grass hut which lets in many cold winds. If the Moon is in its own house or navamsha, (he is born) in cold water; if the Sun (is thus), in the granary of his father's house.
11. If the Moon in an even sign is either in the navamsha of a water-sign or in the fourth place (the place of water), they say that (the place of birth) is full of cold water; the same is true if Jupiter is aspected by the Moon, but it is otherwise if Mars and the Sun aspect.
12. One knows the measurements of the things pertaining to the house by means of the amounts by which the ascendant or the Moon has advanced in its sign; one knows the furnishings, colour, and appearance (of these things) from the nature of these (i.e., the ascendant and the Moon), which depends on their positions among the signs.
13. If the Moon is aspected by or in conjunction with the malefic planets and is not waxing, it causes the loss of both mother and child; the suffering is caused by diseases arising from the lord of the (Moon's) sign.
14. If the Moon in a navamsha of Saturn is in the ascendant, or if it is in the fourth place in a navamsha of a water-sign, or if Saturn in a cardine is in its own navamsha, and if it is not aspected by the Sun, (the native) is born in darkness.
15. If the benefit planets are strong, (the natives) listen to the sacred tradition (sruti), rejoice in good conduct, and are grateful; devoted to serving gods and Brahmanas and to righteousness (dharma), they wear pure garlands and garments and precious ornaments, and they are brilliant.

16. If the malefic planets have positional strength, (the natives) are rogues and ingrates; treacherous, cruel, greedy, and ugly, they steal others' goods; they hate good men (sadhu), and are struck by anger and ignorance.
17. If the lords of the ascendant and of the sign in which the Moon is are in their own navamsas, in their own exaltations, in their own houses, in the ascendent, in their own mulatrikonas, in upacaya signs, or in cardines, they cause the births of superior men.
18. If the lord of the ascendant is strong, it causes the birth of men having health, fame, and property; if the lord of the birth (is strong, it produces) men possessing great wealth and enjoyment, and having extensive fame and excellence.

In the Yavanajataka: the rules relating to birth.

CHAPTER 7

1. The Moon in its exaltation produces a man who is rich in savory foods, clothing, and ornaments; Jupiter in its exaltation one whose name is famous and who is honored by the king, a noble and wise man of good righteousness (dharma) ;
2. Mars in its exaltation produces a glorious man, a praiseworthy and prominent hero whom it is difficult to assail; Venus one who engages in coquetry, laughter, listening (to music), and singing, a well-dressed man who is lucky with women;
3. Mercury in its exaltation a distinguished man who speaks cleverly, a wise man who is rich in the arts; the Sun a great and very fierce man who thinks of many things; and Saturn one who obtains a command from the king.

In the Yavanajataka: the rules relating to exaltations.

4. The Moon in its mulatrikona produces a man who is wealthy because of his family and who enjoys (good things); the Sun a leader; Jupiter a mahattara, a niyukta; Mars a leader of thieves;
5. Venus a rich man who is the headman (varistha) of a city or village; Mercury one who engages in quarrels and wins; and Saturn produces a hero who is satisfied with himself and his possessions, one who is the eldest in his family.

In the Yavanajataka: the rules relating to mulatrikonas.

6. The Moon in its own house produces an intelligent and kindly man who delights in righteousness (dharma); the Sun a reddish man, intolerant and fierce, one whose actions are evil; Mercury is a wise man of charming speech;
7. Jupiter one who knows about poetry and the sacred traditions (Sruti) and whose actions are good; Mars a rich man, fierce and fickle; Venus a wealthy farmer; and Saturn a respectable man who knows no unhappiness.

In the Yavanajataka: the rules relating to their own houses.

8. The Moon in its friend's house produces one who obtains happiness from anything; the Sun a famous man whose friendships are firm; Jupiter one who is honored among good men; Mercury a man whose speech is filled with cleverness and humor;
9. Mars one who jealously protects his friends' wealth; Venus a man who is dear to his friends and has a wealth of advice (for them); and Saturn a lord (of men) who eats the food of others.

In the Yavanajataka: the rules relating to the friends' houses.

10. The Moon in its dejection produces a sickly man of little merit; Mars a poor man distressed by miseries; Jupiter a filthy man who has earned contempt; the Sun a servant who is rejected by his relatives;

11. Venus a man of no independence who has lost his wife; Mercury a stupid man who quarrels with his relations; and Saturn a pauper whose behavior is condemned and whose good character is destroyed.

In the Yavanajataka: the rules relating to dejections.

12. The Moon in its enemy's house produces a man with heart-trouble; the Sun a pauper injured by poison; Mars a deformed man whose enemies are united; Jupiter a fool and a homosexual who acts in an ignoble manner;
13. Mercury an ignorant man who is deprived and is a slave to many; Venus one who serves a woman and has no authority; and Saturn a man whose body is tormented by griefs such as sickness.

In the Yavanajataka: the rules relating to their enemies' houses.

CHAPTER 8

1. The influence (of the planets) in the degrees of their exaltations is complete; in their navamsas, as in their mulatrikonas; in their dvadashamshas, as in their houses; and in the degrees of their dejections or of their enemies, it is the least.
2. When they are in these (places) in the vargottamamshas, they have the best influence, but of varying strength; and when they are aspected by benefit planets, they are beneficial, attaining good fortune in accordance with the aspects.
3. One planet in its exaltation produces the results described (in the last chapter); two a man who is famous and wealthy; three the defender of a city or its governor (isvara), the general of an army who collects his own revenue, a noble man;
4. four a rich and glorious king, noble and attached to his own righteousness (dharma); five a famous and most excellent king whose treasury is increased with much wealth;
5. six a man who has inherent in him the power to acquire the wealth and strength of the king of kings, and power with respect to giving and to honour; seven planets in the signs of their exaltations produce one who is lord of the earth bounded by the seas.
6. Even one planet in the sign of its exaltation, if it is aspected by its friends which have positional or temporal or other strength, produces a king whose strength and valor are renowned and who has many friends as his allies.
7. If two planets are in their mulatrikonas, he has a family and is a prominent leader on sea and land; if three, he has wide-spread fame and is of good family, of great wealth, and foremost in his town and tribe;
8. (if four, . . . ; if five, ;)
9. if six, he is a king of good conduct and righteousness (dharma), one who has strength and courage and is the measurer of his kingdom; if seven planets are in their mulatrikonas, he is a lord of men with the appearance, harem, and power of a king.
10. Two planets in their own houses produce a man who is prominent in his family and honored by his people; three the wealthy and honored establisher of his line, a man who knows many sciences;
11. four a famous and nobly dressed man who is revered by his city, his guild, and his tribe; five the equal of those who enjoy the earth, a renowned man, the first in his tribe, who has many pleasures, horses, and sons;
12. six a lord of men ruling his own kingdom, a man of great fame who has splendour, servants, and a treasury; seven planets in their own houses produce an emperor (rajadhiraja) the ranks of whose foes are overwhelmed.
13. If two planets are in their friends' houses, (the native) obtains his livelihood from the attachment of his friends; if three, he is a distinguished person famous for his excellent qualities who is useful to his friends and relatives;
14. if four, he is a grateful man devoted to gods, Brahmanas, and his teachers, one who is a leader in good behavior; if five, he is a wealthy and glorious servant of the king, one who protects suppliants;
15. if six planets are in their friends' houses, he has many pleasures and honours and much beauty and he acts like a prince (parthiva); and if seven, he is a lord of men with a wealth of firm riches and with numerous elephants, horses, and servants.
16. Two planets in the signs of their dejections produce a man of base actions who is tormented by debt; three planets an unsteady character who lives in many places, a tramp and a pauper;

17. four a fool who serves others, one who has no regard for righteousness (dharma) and whose actions are invalidated by laziness; five a servant who has no house, no possessions, no wife; six a slave afflicted by calamities, fear, and weariness;
18. and seven planets in the signs of their dejections cause the birth of property-less men, low, infirm, and homeless, who follow the trades and eat the food and alms of outcastes, and who wear clothes made of air and scraps of rags.
19. Two planets in their enemies' houses cause the birth of men who quarrel much and have tormented souls; three of those whose wealth, acquired by toil, is destroyed and who are afflicted by sorrow and suffer many losses;
20. four of those who are struck by the pain which results from the loss of what they love-their sons, their wives, and their wealth; five of those who are afflicted with the miseries and calamities of their relations and whose actions are despised;
21. six planets in their enemies' houses cause the birth of ignoble men who are pained and saddened by disease; and seven of those who have deformities and are disgusting, who are of the lowest families and who are deprived of food and clothing.
22. These planets, in their places of influence, give results to men in accordance with their strengths; but there is also a modification of these (results) due to their being in the (various) horas and navamsas and because of their mutual aspects.
23. If a vargottamamsha is in the ascendant and its lord, in full strength, is aspected by three or more benefit planets, the Greeks proclaim the birth of kings.
24. If three or more planets are strong with directional, positional, temporal, or other strength, and are "brilliant" (vapurdhara), in cardines, and not mixed with the malefic planets, they cause the birth of monarchs.
25. If the Moon is in a navamsa of the Sun and if the benefit planets are in cardines while the malefic planets are not in conjunction with the Sun at dawn, the best (astrologer) predict the birth of kings.
26. If three or more planets in their own navamsha but not in their enemies' houses or in the signs of their dejections are at full strength and are "brilliant" (vapurdvahanti), and if they are aspected by benefit planets while the Moon is not weak, they produce kings.
27. If the Moon in its own exaltation or navamsha is in the ascendant aspected by its lord, which is very strong, and if it is full, while the malefic planets are in cadent places, then it produces a king.
28. If even one planet in its exaltation aspects the Moon in a vargottamamsha while the malefic planets are not in the cardines, it causes the birth of a king who enjoys a good realm.
29. If the full Moon is in the fourth place or in the navamsha of a water-sign and a benefit planet is in the ascendant in its own varga, and if the malefic planets are not in the cardines, then the birth of kings is announced.
30. If a navamsha of the Sun aspected by the Sun is in the ascendant, and if the full Moon is in its own house or navamsha, and if Jupiter aspected by Venus is in a cardine, then it produces the birth of monarchs.
31. If all the planets are strong and in signs which rise backwards, but not in their enemies' houses or in the signs of their dejections, and if the full Moon is in the ascendant aspected by the benefit planets, which are at their strongest, they cause the birth of a king.
32. Even one planet, if it is strong and of undiminished "brilliance", and if it is in the vargottamamsha in its own house aspected by three friendly planets, causes the birth of kings.
33. If the lord of the nativity (lit. "birth-sign") is in an upacaya place, and if a benefit planet is in a cardine or in the navamsha of the house of a benefit planet, while the malefic planets are weak, it causes the birth of a great lord of the people.

34. If the lord of the ascendant is strong in a cardine, and is in a friend's house and aspected by a friend, while an excellent planet is rising, it produces a king who is a famous and honoured lord of the earth.
35. If the lord of the ascendant and of the Moon's sign, both in cardines, are uninjured and are aspected by benefit planets, while the ascendant and the Moon are in their navamsha, they cause the birth of lords of the earth.
36. If any planet in a cardine is in its own exaltation, house, or portion (bhaga), or in the portion (bhaga) of a friend, while the sign of its exaltation is in the ascendant, and if it is aspected by benefit planets, it causes the birth of a lord.
37. If Jupiter is in the ascendant, the lord of (that) sign (the ascendant) in the fifth house, and the lord of (the sign of) its exaltation in a cardine, and if the malefic planets, though very powerful, do not aspect, then in this yoga it produces a king, the lord of the masters of magic.
38. If the lords of the ascendant and of the sign in which the Moon is are strong, being in their friends' houses or in cardines, and if the Moon is in a water-sign or in the fourth place, they cause the birth of kings.
39. In this yoga, if the two (lords) are in the fifth place while a benefit planet is in a cardine in its own varga and a navamsha of the lord of (that) sign (the ascendant) is in the ascendant, then they produce the best king, one who is firm.
40. Seeing configurations of this sort in the horoscopes of kings, even though they have not been mentioned, (an astrologer, by analogy), determines the influence of the planets, observing as well the good effects of time, position, and aspect.

In the Yavanajataka: the birth of kings.

CHAPTER 9

1. Benefic planets in (these) configurations always produce righteous (kings) of good behavior who are famous for their good qualities; malefic planets produce (kings) who act cruelly and fiercely, whose natures are debased, and who are unrighteous and impure.
2. If (the yoga) involves all the planets being in their exaltations to the degree while all these planets are strong, a benefit planet is in the ascendant, and the Moon is full, it produces the emperor of the three worlds.
3. If all the planets are in the vargottamas in their own houses and are brilliant (atidiptabhas) while a benefit planet is in a cardine, they produce a master of the world consisting of four continents and the sea.
4. If all the planets in their own navamsas are in their friends' houses or if, in their friends' navamsas, they are in their own houses, they produce a lord having power in their (the planets') regions in the four continents on earth.
5. If all the (benefit) planets are in benefit signs in the cardines in benefit navamshas and if the malefic planets are not "blazing" (adipta) and are not in the cardines, they cause the birth of yogis and of munis who have the divine eye and supernatural power.
6. If, in this yoga, the benefit planets are in the cardines, and the malefic planets are "blazing" (dipta) and are also in the cardines, then there is born an honored enjoyer of the earth, whose enemies are overcome by his wisdom.
7. If all the planets, in the signs of their exaltations or in their houses, are in their own navamsas and aspect the ascendant, there is born a king of firm strength, a lord of the earth.
8. If all the planets in their own portions (bhaga) in the signs of their exaltations are strong, then there is born a learned and strong (lord) of the people, who is entrusted with the command in the world.
9. By means of the strong aspects of the signs and navamsas and by means of the aspects and conjunctions with the houses of friends, (this yoga) causes even those who originate in low families to become lords and kings, according to the positional strengths (of the planets).
10. If all the planets, being strong and to the North, aspect the ascendant, while the Moon is full, there is born a lord in the world with its four oceans.
11. If one planet is in its exaltation, the king enjoys royal prosperity on a seventh of the earth; because of the incompleteness of these (planets) (i.e., the number of the planets in their exaltations less than seven) the kings rule over a (corresponding) portion of the earth.
12. If, in the yogas or in parts of yogas, (the planets) are without strength, then (the natives) become generals (nayaka), ministers (amatya), or priests (purohita); one should describe the resulting magnitude and fortune (of the native) on the basis of the distinctions which pertain to the signs, planets, and so on.

In the Yavanajataka: the birth of kings.

13. If the Moon is in the ascendant or in an upacaya place aspected by benefic planets, it causes the birth of a lord (isvara); if the Moon is aspected by the lord of the sign in which it is when that planet is strong, it causes the birth of an overlord (adhisvara).
14. If the lord of the ascendant or a friendly planet is in the ascendant aspecting an upacaya place of the Moon, they cause the birth of chieftains of armies, cities, towns, and tribes, with modifications similar to their own (the planets') selves.
15. If the Moon in its own navamsha is aspected by Venus at night, it causes the birth of a lord (isvara) ; if it is aspected by Jupiter by day, it causes the birth of one superior to that.

16. By means of this yoga, even if it is only in a friend's navamsha, the Moon produces the best men; the Moon, if it is aspected by three friends either night or day, produces men who support their friends.
17. If the Moon is in the house of a benefit planet away from the ascendant while benefit planets are in the cardines, it causes the birth of wise men of great wealth who have in their retinue those who have vowed to live truthfully.

In the Yavanajataka: the birth of lords (isvara).

18. If the Moon is in a house or a navamsha of a benefit planet and is aspected by three benefit planets without any other, it produces a noble man full of knowledge and science, who is foremost because of the three purities.
19. If the Moon, even though in the house of a malefic planet, is aspected in strength by Jupiter, Venus, and Mercury without being aspected by the malefic planets, it causes the birth of those who have outstanding speech and knowledge.
20. If the benefit planets are in the cardines and the malefic planets in the third, ninth, and eleventh places, the Moon in a friend's house causes the birth of wise men of good conduct; if it is waning, it produces ascetics.
21. If the benefit planets in their own vargas are in the cardines and the Moon is in the house of a benefit planet, they produce ascetics, yogis, and men of excellent qualities.
22. If the benefit planets are in navamsas and houses of the benefit planets in the cardines while the Moon is full and the navamsha of a benefit planet is in the ascendant, they cause the birth of men intent on righteousness (dharma) and sacred tradition (sruti).

In the Yavanajataka: the birth of king, of holy men (sadhu).

23. If the malefic planets are in the ascendant in the house of a malefic planet and the benefit planets are in the cardines, they cause the birth of leaders of bands of thieves whose hoards are acquired by cruel and wicked deeds.
24. If the benefit planets are in the ascendant and the malefic planets are in the cardines, they produce the strong chieftain of an army and castle; but if they (the malefic planets) are in conjunction with three benefic planets, (they produce) a firm king of wise policy and terrible strength.
25. Even one planet without the configurations mentioned (in the preceding verses), if it has temporal or other strength and is in the ascendant or is aspected by a benefic planet or is in a cardine, causes the birth of a prominent man.
26. A benefit planet aspected by malefic planets and in a bad place causes the birth of a vile, indigent, and diseased man; malefic planets give a result that is greater (i.e., worse) by a third.
27. If the Moon is in a navamsha of a malefic planet, the malefic planets are in the ascendant, and the benefit planets are weak in the houses of the malefic planets, they produce fameless men whose persons and actions are the lowest and who are censured by the world.
28. Examining configurations of this sort, from the signs, navamsas, and aspects, and from the planets, one should determine the birth and family of the vilest among men of highest, middle, or lowest rank.
29. These yogas which, because of the positions and courses of the benefit planets, have been mentioned as producing prominent men are also to be mentioned in reverse as producing wicked men when their connections are with the malefic planets.

In the Yavanajataka: the chapter on the births of kings of thieves.

CHAPTER 10

1. If a planet is in the second place from the Moon, those who understand yogas call it sunapha (sunaphi); if it is leaving the Moon, they call it anaphora (anaphora); and if (there are planets) on both sides (of the Moon), they call it daurudhura (doriphoria).
2. If these yogas with respect to the Moon do not occur and there are no planets in the cardines, this configuration, lacking the aspect of all the planets, is called kemadruma (kenodromia); it is of the lowest influence.
3. One finds that the man born under sunapha is wise and strong, of exalted conduct and independent behavior, one who has obtained fame on earth, an excellent person, bedecked and beloved, a man desiring righteousness (dharma).
4. The Moon, entering into anaphara, produces a glorious and eloquent man who is attached to business, an enjoyer whose actions are unimpaired and distinguished and who possesses all noble qualities.
5. One should know that a man born under daurudhura is a rich lord possessing distinguished enjoyments and garments, an independent man whose good conduct is well-known, a man who stands to the fore gaining fame by means of his eloquence, intelligence, courage, and other (virtues).
6. The authorities say that one born under kemadruma is a low slave to others, who does not enjoy family, wife, home, or food, one whose actions and conduct are reviled and who practices various devices.
7. The influences in the configurations called by their proper names have been recited correctly; (now) I will describe these yogas separately and in detail with reference to their connections with the planets.
8. Jupiter, entering into sunapha, produces a famous man whose intelligence is informed by many sciences, a king or one who acts like a king, a celebrated person with a family of great wealth.
9. Venus, entering into sunapha, produces a well dressed master of wife, home, fields, and quadrupeds, one who is honored by the king and endowed with good luck, beauty, position, and courage.
10. One who is born under sunapha in a configuration with Mercury is an eloquent and wise poet who knows music, singing, sacred traditions (Sruti), and sciences, a well behaved man, friendly to (all) creatures, whose fame and wealth increase.
11. One should know that a man born under sunapha of Mars is fierce and strong, often engaging in battle and thievery and devoted to riot and enmity, the destructive but rich leader of an army or tribe.
12. One should say that a man born under sunaphs of Saturn is a clever and prosperous person who is secretive in his actions, a man who is honoured or is the mahattara of a city or town, a greedy fellow of impure character but healthy body.
13. If Jupiter enters anaphara, he is a man with a family who has much wealth and does many things, a poet endowed with inscrutability, intellect, firmness, and courage, a Brihmapa or one who is handsome and of good counsel.
14. One who is born under anaphara of Venus is a handsome man who is fond of sexual intercourse and is lucky with women, a generous and affectionate person who possesses oxen, lands, gold, and merchandise, a glorious king.
15. If Mercury enters into anaphara with the Moon, he is an orator who is clever at writing and transcribing, one who is devoted to music and acts of sexual intercourse, a poet whose deeds are well known and whose knowledge is authoritative.

16. One who is born under anaphara of Mars is a proud and contemptuous leader of a band of robbers, a bold and envious thief who is eager for battle, a self-controlled and haughty man whose splendor is brilliant.
17. One who is born under anaphara of Saturn is rich in extensive lands, iron, and quadrupeds, is listened to and revered among the tribes, and has many sons, but he is unmanly and the husband of a bad wife.
18. The Moon between Jupiter and Venus produces a master of forces whose intelligence, firmness, courage, and bravery are renowned and who has hoarded much, or the supreme head of the merchants' guilds.
19. The Moon between Jupiter and Mercury produces a clever and eloquent poet who is learned in knowledge, science, sacred traditions (sruti), and righteousness (dharma), a man who does his duty.
20. The Moon in daurudhura of Jupiter and Mars produces a man of enormous wealth whose deeds are famous, one who quarrels much, will not put up with insult, and is on his guard.
21. The Moon in daurudhura of Saturn and Jupiter produces a famous, wise, revered, happy, and glorious man, a handsome and calm person who is clever in the knowledge of strategems (naya).
22. The Moon between Venus and Mercury produces a wealthy man who speaks sweetly, one who knows about debating, singing, and drama, and who has good food and possesses clothing and victuals.
23. The Moon between Mars and Venus produces a handsome and competent man who is lucky with other men's wives, a generous person who indulges in gymnastics, heroics, weaponry, and debates, and who desires to win.
24. The Moon between Saturn and Venus produces an honored, prosperous, and clever man who is in a position of authority, the head of his clan, but one who is a favorite in sexual intercourse with aged and sinful women.
25. If the Moon enters daurudhura of Mars and Mercury, he is a greedy and dishonest man who speaks many lies, but the chief of his tribe or a man with lots of land and money.
26. If the Moon is between Saturn and Mercury, he is a man of little knowledge who wanders in foreign countries striving for wealth, one who is honoured among other peoples but opposed by his own, a person quick to beg from others and to pay them homage.
27. If the Moon is between Saturn and Mars, he is an irate and slanderous man who has many enemies, a prattler tormented by miseries who has many acquisitions and much wealth, but whose hoard is insecure.
28. If, in these configurations, the malefic planets are in their mulatrikonas, houses, or navamsas, or in the sixth and eighth places, or in the signs of their dejections or their enemies' houses, or if they are overcome, they injure whatever is related to (that particular) sign, navamsha or portion (bhaga).
29. They say that a benefit planet whose strength is increased by its being in the sign of its exaltation or in some other place, if it is in a cardine and aspected by a benefit planet, in these configurations causes the birth of a man who is superior in the world and has great qualities.
30. If the Moon is in a yoga in one sign, it is said to have an influence equal to that of the benefit or malefic planets (it is with); whatever influence was mentioned previously for the course of the Moon is to be maintained with respect to the planets in conjunction with the Moon.

In the Yavanajataka: the rules relating to the yogas of the Moon.

CHAPTER 11

1. If the second sign from the Sun is occupied by a planet, it is called vesi ("entrance") by the ancients; if it is departing from the Sun, it is called vosi (fasis). I shall describe those who are born under these (yogas) according to their characteristics.
2. He who is born under vesi is a man of weak voice whose actions are despised; weak in both eyes and downward-looking, he is worn out with sorrows and the upper part of his body is bowed down.
3. He who is born under vosi has a clearly distinguished voice and possesses energy, strength, memory, and good conduct; his body is firm and powerful, and he casts his glance upwards; the front of his body is broad.
4. Jupiter in vesi produces a man with distinguished friends who knows of many hoards; Venus one who is enervated in his actions and whose movements are slight, a coward who obeys the commands and orders of others;
5. Mercury an obedient and gentleman of little strength, a slow-thinker who is overcome by shame and is fond of food; Mars one who carries out the commands of others; and Saturn a rogue who is hostile to his elders.
6. Jupiter in a vasiyoga produces a master of speech and intelligence who is endowed with firmness and strength; Venus a powerful man possessing splendour and prosperity, a glorious man whose excellence is famous because of his actions;
7. Mercury an eloquent man who carries out the orders of others; Man one who is famed in battle and whose arm is unequalled; Saturn a slanderous person whose actions are merciless. (Each one) is to be described according to the nature and qualities appropriate to (the planet's) position.
8. The planets, as they move in the course of time in these respective positions, form the bodies (of men) through their connections with each other's houses and navamsas and through their mutual aspects and conjunctions.
9. Since the world (of men) is primarily divided into gradations of caste and (also) has various qualities, distinguishing features, and characteristics such as form, therefore is (the influence of the planets), whether highest, middling, or least, seen to have modifications caused by the position of the planet.

In the Yavanajataka: the rules relating to the yogas of the Sun.

CHAPTER 12

1. The Sun in Aries produces a diligent man who is fierce in battle and is outstanding because of his overflowing strength; one whose fame is obtained in actions involving speech and the meaning of the sciences, a man with allies who is of noble conduct and who desires to win;
2. one who is fond of hunters and indulges in acts of violence, a splendid and outstanding man with a strong bone structure; one whose body suffers from diseases arising from bile and blood. If it is in the degree (bhaga) of its exaltation, (the Sun produces) the best of kings.
3. The Sun in Taurus produces one who is fond of perfumes and garlands and has the best furniture and clothing, but is of little firmness; one who takes delight in such things as singing and instrumental music and is knowledgeable about sexual intercourse, a thin man of great strength who is afraid of the water;
4. a rich epicure who is addicted to litigation, a powerful man who hates barren women; one who is struck by diseases of the mouth and eyes and has a bad end; a man with few sons and one who endures suffering.
5. The Sun in the third sign (Gemini) produces a man endowed with good conduct and excellent qualities, an intelligent person who speaks sweetly and is well behaved, one who possesses the qualities of cleverness and affection;
6. one who has two mothers, a man with a beautiful waist; one who knows learning and the sciences and who acts nobly, a handsome man who hates sexual intercourse and desires righteousness (dharma); one famous among kings because of his noble qualities.
7. The Sun in Cancer produces a man who hates his own allies and is subject to others, one who lacks determination in action and talks stupidly, who cannot stand in one place and delights in drinking;
8. one who is afflicted by many labors and miseries and is liable to change in his speech, his region, and his place; a man who hates his father and is unlucky in sexual intercourse with women; one who is always enervated by diseases caused by phlegm and bile.
9. The Sun in Leo produces a man who slays his foes, one who becomes violently angry and who acts nobly; a diligent worker who will not tolerate opposition, a famous guardian and a foremost hero;
10. one possessing inscrutability, strength, steadfastness, and firmness, a glorious man who holds a sword in his hand; one whose actions are fierce and brutal and whose conduct is un-saintly (asadhu), a man who is fond of flesh and who wanders in impassable forests.
11. The Sun in Virgo produces a weak man of little strength whose speech is soft and weak, one whose body is like a woman's and who is clever at shampooing and massaging, a scribe;
12. a man obedient to the gods, his elders, and Brahmanas, a modest person who enjoys listening (bsruta) and singing and instrumental music; an intelligent and wise man of charming speech who is eager to perfect himself in his profession.
13. The Sun in Libra produces a man who travels among foreign nations, one who is tormented by injury, decay, disease, loss, and grief, and whose actions are hateful, low, and frustrated;
14. a bold man who exerts himself in trade in gold, copper (loha), iron (ayasa), and minerals; a man sought after in battle and one addicted to wealth, sacred traditions (sruti), and righteousness (dharma); a man whose first wife dies or is unfaithful.
15. The Sun in the eighth sign (Scorpio) produces a wicked, cruel, and un-truthful man who becomes violently angry; one who is dependent on bad women and who disputes with greed, jealousy, and lies;
16. a fool lacking the qualities of purity and good behaviour, a man of arrogant character who is fond of quarrelling; one whose body is assailed by poison, fire, blood, and swords, and who treats his father and mother improperly.
17. The Sun in Sagittarius produces a great man who is honoured by kings, one famous and clever in studying the meaning of the sciences, a wise and courteous person qualified for litigations;

18. a quiet man who is hospitable to gods and Brähmaëas; one who is honoured among good men and who delights in benefiting his relatives; a wealthy man, a hero of noble courage whose body is broad, full, tall, and handsome.
19. The Sun in Capricorn produces a man whose virtue is lost, one who delights in many occupations, but has little strength; a man whose property is lost because of a conflict with his allies;
20. a greedy man addicted to sexual intercourse with bad women; one whose income is increased by crime; a man who suffers from heart-trouble and wanders much, a rogue despised among good men and bereft of righteousness (dharma),
21. The Sun in Aquarius produces a man of unswerving hatred, hostility, and anger; one who is not determined in his actions and who talks stupidly, and who is a great lover of ignoble women;
22. a miserable man of little wealth who is poorly dressed, a fool whose friendship turns to cruelty; an ignorant man with bad manners who does not speak nobly (or, like an Aryan); one whose fame is obtained by his good sons and by those devoted to him.
23. The Sun in Pisces produces a meritorious man who has many enemies and allies, one whose wealth is obtained through merchandise from the sea; a man who rises up from loss and is famous for his wealth and bodily appearance;
24. one who is very sad because of the suffering of his wife; a wise and powerful man with many brothers; one who is affectionate to his friends and elders and speaks well, a man who desires exercise; one who is afflicted by diseases of the genitals.

In the Yavanajataka: the influence of the signs of the Sun.

CHAPTER 13

1. Mercury in Aries produces a man who is thin, but eats much; a rogue who prattles in vain and likes quarrels and weapons; one whose property is acquired with much labor, and then lost;
2. a man fond of sexual intercourse, a tricky craftsman; one whose position is insecure, and who is fettered by many debts; a man delighting in gambling who behaves like a knave and a rogue, a scribe who takes pleasure in singing and dancing.
3. Mercury in Taurus produces a handsome man, generous and of good conduct; one who indulges in music, play, sexual intercourse, and laughter, a clever and bold man whose words are kindly and sweet;
4. a man who knows gymnastics, garlands, clothes, and ornaments, a famous and firm man with much money and many wives; one whose word is accepted, the best of friends; a man learned in knowledge, the sciences, and the sacred traditions (sruti).
5. Mercury in Gemini produces an eloquent man who is pleasant in his conversation; a well dressed man who knows the rules regarding the crafts, sacred traditions (sruti), sciences, and arts; a man who boasts and is proud and haughty;
6. a happy and self-reliant man whose intelligence is renowned; a poet who cannot be stopped in debates; a man who is son to two women; a clever man of lofty character who is fond of giving and has many friends and allies.
7. Mercury in the fourth sign (Cancer) produces one who delights in foreign countries; a wise poet who knows about sexual intercourse with women and singing; one who is attached to many enterprises, but cannot make up his mind;
8. a man who hates and quarrels with his relatives, who prattles a lot, and is unstable and of bad character; one whose wealth is scattered and lost because of a quarrel with his enemies; a man who gains fame on earth through the renown of his clan.
9. Mercury in Leo produces a man having little memory and no knowledge or artistic talent; a man devoid of energy, strength, steadfastness, and good conduct, a liar despised in the world;
10. a man unlucky with women, a servant without independence who looks like a woman and has no children; one who delights in the vilest acts, and takes pleasure in the vicious members of the families of kings.
11. Mercury in Virgo produces an excellent man who is eloquent and fond of righteousness (dharma) ; one who knows painting, writing, sacred traditions (sruti), and poetry, and is resolute in applying himself to such things as knowledge and the crafts;
12. one who has little virility with women, a sweet and courteous man who has the service, respect, and honor of a slave; [a famous conqueror to be honoured among friends, a man of unparalleled strength who is renowned for his good qualities.]
13. Mercury in Libra produces a man who is fond of craftsmanship and debates, a man clever in speech but of dishonest behavior; one whose service is false, a man clever at buying merchandise aid using expedients;
14. one whose thoughts are fixed on the goods of many lands, and who experiences much loss, misfortune, and waste; [a man devoted to all the commands of elders, Brahmanas, and Aryans, one who is accepted by them and is attached to the gods.]
15. Mercury in Scorpio produces a man tormented by misfortune, pain, fatigue, and sorrow; one whose actions are hated and whose character is bad (asadhu); a man holding a club of cruelty and resolute in deceit;
16. a greedy fellow intent on receiving from others, a contradictory person who is the enemy of good men and the husband of bad women; a man whose honor and wealth are vile and low and who is assailed by debt; a fool who is ashamed of the steadfastness and righteousness (dharma) he has lost.

17. Mercury in Sagittarius produces a noble man of great renown endowed with the meaning of the sciences, crafts, sacred traditions (sruti), and courage; a wise man skillful in speaking;
18. one who indulges in sacrifices, vows, worship, and charity, a priest (purohita) or a spy for a prince (parthivasakshin); a man prominent in his family who knows writing and transcribing, one who is clever in making decisions regarding actions and the use (of things).
19. Mercury in Capricorn produces a poor and low man who serves others; one who acts falsely; a fool without arts, crafts, and good qualities, one whose virility is obstructed and whose character is malicious;
20. a man whose person is well formed, but who has many sorrows; one lazy in his work and abandoned by his relatives; a dirty man addicted to sleep and pleasure, unwanted in the world and apprehensive with fear.
21. Mercury in Aquarius produces a man of impure character who is slighted and ignorant; one deficient in speech, intelligence, and actions; hopeless, shameless, and unlucky in sexual intercourse;
22. an enemy to his own people, to saints (sadhu), and to his wife; a speechless man, frightened of others, dirty and subdued; one without righteousness (dharma) and without effect, a man oppressed by fatigue, a homosexual whose exterior is covered with garlands and ornaments (?).
23. Mercury in Pisces produces a man who delights in purity of behavior; a traveler who is virtuous (sadhu) in speech, thought, and action; a poor man with few children, but good manners;
24. one not too honored among good men, but a man who has obtained righteousness (dharma); a person without much by way of sacred traditions (sruti), sciences, and arts, but clever in work such as sewing (?); a versatile man, guardian of the hoards of others.

In the Yavanajataka: the influence of the signs of Mercury.

CHAPTER 14

1. Venus in Aries produces a disquieted man addicted to many angers and enmities, a wicked person who tries to steal other men's wives; an envious person who wanders in woods and forests;
2. one who incurs bondage and loss of income because of women; a man in whom there is no confidence in the world and who has no friends; [a very bold hero who is honored among chiefs of armies, cities, guilds, and tribes.]
3. Venus in Taurus produces a rich, famous, and handsome man who has many wives, sons, and jewels; one who supports his relations and knows many things, a tiller of the soil or one who earns his living with a herd of cattle;
4. a generous man who has excellent clothes, perfumes, and garlands and many sons; a great and courageous person endowed with outstanding qualities which are favorable to others and please himself
5. Venus in Gemini produces an eloquent, noble, and pious man, one who is hospitable to gods and Brahmanas and is grateful; a person delighting in knowledge, in the meaning of the sciences, and in the arts;
6. one who aims to be kindly and is always affectionate; a man rich in friends whose friendship is blooming; a person who takes pleasure in writing, transcribing, memory, singing, dancing, music, and painting; an expert in sexual intercourse.
7. Venus in the fourth sign (Cancer) produces a man devoted to righteousness (dharma) in sexual intercourse; a wise person, the best of those who are experts in the sacred traditions (sruti) ; one of gentle nature and of kindly sight;
8. a man tormented by hatreds, quarrels, and stupors and by such things as illnesses which arise from the faults of women and of drinking, but obtaining happiness by means of desirable wealth, both his own and that coming from his family.
9. Venus in Leo produces a man of little strength who is fond of his relatives and allies; a handsome man experiencing various pleasures and miseries; one devoted to the rules of good conduct followed by gurus and Brahmanas;
10. a man who obtains happiness by means of the attentions of women and associating with them, and who takes pleasure in his wealth; a man of business who is of no use in his intelligence and imagination, but receives instructions from others.
11. Venus in Virgo produces a gentle man who possesses little wealth, but earns his living by serving others; an expert in women's ornaments who knows all about sexual intercourse and singing; a sweet man who understands writing and the arts;
12. one who makes an effort to know the sciences of measuring and counting, and is active in a business fraud; a man without kindness and affection among women; a wanderer among those who resort to pilgrimages and conventions.
13. Venus in Libra produces a rich man with shining money and merchandise; a self-controlled person owning variegated garlands and garments; one who travels much and earns his wealth with an effort;
14. a man who gains glory by worshipping gods and Brahmanas; a learned hero, the refuge of good men; one who is resolute in difficult actions and in all things characterized by cleverness.
15. Venus in the eighth sign (Scorpio) produces a cruel, hateful, and un-righteous (adharma) man; one who is destroyed by his enemies and marries beneath his caste; a rogue of much wickedness; among other men's wives;
16. a man without righteousness (dharma) who is rejected by his own brothers and despised because of his character and his servitude; one fond of injury who suffers many debts, curses, and pains; a braggard filled with diseases of the genitals.

17. Venus in Sagittarius produces a man who knows about lost treasure and obtains a reputation in the world; one endowed with the profits of good dharma, kama, and artha; a man dear to the world who is handsome and fond of ornaments;
18. a noble person (or, an Aryan) having a broad, erect, and exalted body; one honored among good men and respected for his good conduct; a man who has married a well behaved wife and is fortunate; the best man, a poet or the mahattara of the king's ministers (nripamatyamahattara).
19. Venus in the tenth sign (Capricorn) produces a man afflicted by many pains, fears, and toils; one who employs slander, greed, lies, and deceit, and whose behavior is corrupted by effeminacy;
20. a man served by old women, a wanderer who suffers in actions undertaken for the sake of others (?); one who is sick with a cough and has a weak body; a man confused mentally and fatigued physically.
21. Venus in Aquarius produces a man tormented by anxieties, diseases, and miseries; one attached to fruitless activities; a man obstructed by his elders and his sons;
22. a person bereft of righteousness (dharma) and shame among women; one fond of gambling and devoted to drink; a person who does without such things as baths, eating (upabhoga), and performing sacrifices (?) (aharana), but who indulges in acts of servitude to other men's wives.
23. Venus in Pisces produces a noble man who rejoices in purity and knowledge; a handsome man abounding in acts involving speech and intelligence; one resorted to by the king and honored by good people;
24. a man endowed with good qualities such as politeness and generosity; a man of great wealth whose enemies are destroyed; one whose actions are renowned and distinguished in the world; the best person, the supporter of a family of saintly (sadhu) women.

In the Yavanajataka: the influence of the signs of Venus.

CHAPTER 15

1. Mars in Aries produces a violent and fierce hero who performs deeds of great daring; a glorious and courageous man who cannot be assailed; a generous person impatient of insult;
2. one who has many cattle, goats, and sheep, and much gold and grain, and a large throng of wives, sons, and servants; a king, or a noble person proud in battle, or the chief of an army, city, town, or tribe.
3. Mars in Taurus produces a man who forms enmities with his relatives and causes violence in his family; one who knows singing, but says many stupid things; a man who eats much, and has little wealth and few sons;
4. one who sets his heart on sexual intercourse with other men's wives; a man who destroys the vows of saintly ladies (sadhvi) and takes their money; one who is hateful in the world and whose dress and manners are conceited; a man who is untrustworthy and untruthful, and who lacks steadfastness and righteousness (dharma).
5. Mars in Gemini produces a man who often dwells in foreign countries; one who knows the rules relating to various crafts, weapons, and arts; a very learned man who is clever in poetry;
6. a handsome and well mannered person who can bear fatigue and pain; a steadfast man devoted to righteousness (dharma); one who favours the advantage of friends and of good men; a person clever in many activities.
7. Mars in Cancer produces a poor man whose body is racked by defects and diseases; one who gains and loses money again and again; a man who dwells in the house of another;
8. one who desires the dice, clothes, and food of others in his youth, and is soft and intent on taking other men's meals; but then, afterwards, earns his money by toil through activities connected with water.
9. Mars in Leo produces a handsome man of great strength; a very fierce hero impatient of insult; a man who assails others and keeps no hoard;
10. one who lives in the woods and forests or with herds of cattle; a man fond of flesh who slays carnivorous animals, deer, and snakes; one without children whose wife dies before he does; a man diligent in his actions, but bereft of the profits of his righteousness (dharma).
11. Mars in Virgo produces a rich man honoured among good men, gentle and of little valour; a person fond of prattling who knows about sexual intercourse and singing; one who has many expenses;
12. a man terrified with anxiety about his acquisitions of money; one who sacrifices and keeps one side bowed to the (sacrificial) fire (as he circumambulates it); a teacher of smṛti and śruti, a man of many skills; a handsome person fond of bathing and anointing himself.
13. Mars in Libra produces a wanderer, a favourite who talks incessantly; a boaster who tells many lies and is without merit; a man of deficient body whose first wife dies;
14. a rogue desiring the service and protection of others; one who lusts after the wives of his friends and elders; a man who lives with prostitutes and winemakers; a person without allies who loses the wealth he has obtained by himself.
15. Man in the eighth sign (Scorpio) produces an evil man who practices falsehood and has many injuries and quarrels; a rogue who is closely connected with those who murder and injure; a man lacking good manners, courage, the sacred traditions (śruti), and righteousness (dharma);
16. the chief of a band of robbers, one who desires battle; an arrogant man, clever in business and of terrible strength; a person rich in many cattle, lands, and excellent women, but whose body is tormented by poison, fire, and wounds inflicted by arms.
17. Man in Sagittarius produces a thin and much wounded man; a rogue indulging in harsh words whose wife and children have died and whose independence is lost;

18. a man riding in a chariot or on horseback or fighting from a chariot or an archer in other men's armies; one who is not attached to his gurus and whose efforts are in vain; a man whose allies are destroyed by mutual quarrels.
19. Mars in Capricorn produces a most excellent man; a wealthy and rich person who buys his wife with money; the chief of an army or a lord (Içvara) of men;
20. a renowned person enjoying endless happiness and pleasure; a victor and a guardian who has a noble (or, Aryan) wife; a man whose relatives are his allies and whose lineage is pure; one whose character is excellent and who enjoys various services.
21. Mars in Aquarius produces a deformed, poorly dressed, and ugly man; one who practices slander, envy, falsehood, and deceit; a man constantly assailed by faults whose money is stolen;
22. one whose body-hair is erect and whose manner is sorrowful; a man fond of drinking and bereft of courtesy and purity; one who looks like an old man and is impoverished at the end (of his life); one who gets his money from gambling, and does not keep a hoard.
23. Mars in Pisces produces a diseased man who lives abroad and has few sons; a person hated by many; one who loses all his property because of usury and fraud, but whose grief is not sharp;
24. a dishonest man who destroys the position and prosperity of good and noble (or, Aryan) men; one who is disrespectful to gods and Brähmaëas and knows what he wants; [a man fond of the sacred traditions (sruti) and the sciences and one who has many relatives]; a quarrelsome person who is rude to his relatives.

In the Yavanajataka: the influence of the signs of Mars.

CHAPTER 16

1. Jupiter in Aries produces a man impatient of insult who excels in strength and power; a very bold person whose actions are renowned; a mighty person endowed with the qualities of an orator;
2. the master of punishments, exalted and fierce; a man delighting in pure jewels and ornaments; one who has many expenses but much wealth; a pennon devoted to war whose body is marked with wounds and whose foes are many.
3. Jupiter in Taurus produces a lucky and well attired man whose body is plump and broad; a handsome and courteous man who is pleased by his wife; one who serves gods, Brahmanas, and teachers;
4. a man of firm nature whose wealth is in plough-lands and in cattle; one whose clothes are excellent and ornaments beautiful; a man with distinguished qualities of speech and intelligence who knows right conduct; one whose welfare results from the use of medicines.
5. Jupiter in the third sign (Gemini) produces a man delighting in cleverness and courtesy; an intelligent and eloquent man whose wealth is established; one who takes pleasure in activities and is endowed with the quality of intelligence;
6. a famous man who is delighted by pomp and ornaments; one who is honored among the elders and is devoted to them; an excellent man of good conduct who is intent on good righteousness (dharma); a poet clever in many sciences.
7. Jupiter in Cancer produces a handsome, wise, and noble man of strength and character; a wise and rich fellow fond of righteousness (dharma) ; a gloriotis person esteemed by the world;
- 8 . a man rich with many piles of grain and a great hoard; one whose position is firm and who possesses truth and concentration; a straightforward man whose acti are distinguished or a king or one who does favors for his friends.
9. Jupiter in Leo produces a firm and wise hero; a learned, prominent, noble, and foremost man; a hero with many affectionate friends;
10. a rich man with a distinguished lineage or a king or a handsome man having valor like a king's; one whose massed enemies are struck by poverty and anger; a firm hero whose body is large and immense.
11. Jupiter in the sixth sign (Virgo) produces an intelgent man whose mind is instructed by theory and practice and who delights in righteousness (dharma) and story-telling; a handsome man who knows the meaning of the sciences, crafts, sacred tradition (sruti), and poetry;
12. a man of pure character who is fond of perfume and garlands; one who has a firm sense in works of cleverness; a man who makes an effort in painting and the writing of letters; one who knows the meaning of many sciences and has various expenses.
13. Jupiter in Libra produces an intelligent and self-controlled man who has many good allies and friends; a handsome and courteous pennon who rejoices in good conduct; a wise man, the mahattara of a caravan of merchants;
14. one whose abundant wealth comes from his traveling in foreign countries; a man who delights in the full meaning of the Vedas or a Brahmana; one who takes pleasure in gods, guests, and teachers and has an excellent king; [a man attracted by sinful women.]
15. Jupiter in Scorpio produces a base man who has a swarm of many foes; an ill-mannered person who deceives his friends and is fond of treachery; a harmful imposter with a terrible wife;
16. one who is attached to faults and is seriously afflicted by diseases; a man who becomes fatigued in performing cruel deeds; an unrighteous (adharm) person who acts in a disgusting manner; one who is disregarded by others and tormented by debts.
17. Jupiter in Sagittarius produces a man fond of service and attached to sacred traditions (sruti) and righteousness (dharma); a teacher of sacrifices and vows whose meaning is not doubted; a noble and generous man with many friends and allies;

18. one who lives in many regions and countries and takes pleasure in lonely pilgrimages and temples; a peaceful man who is not attached to starting businesses; one who desires pomp, instruction, sacred tradition (sruti), and learning.
19. Jupiter in Capricorn produces a gentle man of little strength; one who delights in performing base deeds and has a bad end; a penniless fool who does the bidding of others; one who bears much toil and suffering;
20. a man outside of righteousness (dharma) ; one who has neither love nor compassion for his relatives; a quarrelsome person with weak bodily strength; a traveler who is timid in conflict.
21. Jupiter in Aquarius produces a cruel and wicked liar of odious character; one who is clever in bad crafts and in things pertaining to water; a leader of tribes who performs very vile acts;
22. a greedy man, intent on faults in his own speech, who accomplishes his aim; one whose body is afflicted by pestilences having the nature of diseases; an unrighteous man (viyuktadharma) suffering from diseases of the genitals; one who lacks good qualities of the soul such as intelligence.
23. Jupiter in Pisces produces a heavy man of pale complexion whose wealth is praiseworthy; a happy man who makes a firm beginning and is not lacking in pride; one who knows the meaning of the Vedas, sciences, sacred tradition (sruti), and poetry;
24. one who uses the courtesy, behavior, and instruction of a king; the ruler of the nobles of the world; a famous and handsome man whose deeds are restless; the stabilizer of good men and of those who restrain their anger.

In the Yavanajataka: the influence of the signs of Jupiter.

CHAPTER 17

1. Saturn in Aries produces an ignoble and ill-dressed person who is afflicted by anxiety, pain, and toil; an imposter whose words are harsh and depraved; a reviled and penniless man who hates the good;
2. a jealous, dishonest, cruel, and irascible person who delights in evil gossip; one who obtains treasure from the vilest act; a man who destroys his allies and relatives.
3. Saturn in Taurus produces a poor man who is engaged in many activities; one whose actions are false and speech improper; a lover of aged women;
4. a man agitated by miseries caused by sinful women; a much-wounded person who is a source of tricks; one who serves the wives of others and is not self-possessed;
5. Saturn in Gemini produces a weary man oppressed by many debts and bondages; one whose manner is roguish and whose advice is deceitful and false; a man of depraved actions and hypocritical counsel;
6. a bad artisan who is useless in his qualities of roguishness; a man without shame ; one attached to diverting himself with evil friends and comrades; one who is forever fond of homosexual acts.
7. Saturn in Cancer produces a pauper proud of his beauty; one who is always sickly and is separated from his mother; a soft and unwell man who likes delicacies;
8. one whose actions are adverse to his relatives and to old men; a man clever in his own dharma; one who annoys others; a person who before was satisfied by the enjoyment of other men's wives, but afterwards is lucky with his own; one whose money is stolen.
9. Saturn in Leo produces an uncouth man whose behavior and qualities are despicable; one whose faults are immense in writing, reading, and speaking; a man who takes pleasure in vile deeds;
10. a person overcome by desires who does not attain his objectives; one whose wife is divorced (or, an outcast) and who lives on wages; a man who, rejecting his allies, is bereft of joy; one whose body is aged by ever traveling, toting, and toiling.
11. Saturn in the sixth sign (Virgo) produces a man whose body is like a eunuch's; one who enjoys the food and concubines of others and is without independence; a rogue who corrupts students and women;
12. a man lazy in the performance of his duty who doesn't understand the sacred tradition (sruti) ; [one who is not a rogue in actions which benefit others; a man who has studied the crafts and arts;] one who acts without deciding or looking.
13. Saturn in Libra produces an outstanding man who desires money; one who obtains honour by wandering in foreign countries for wealth and money; one whose position is enhanced by strength and power (?);
14. a nobly speaking leader of assembly (sabha) and tribe (gana); a lord of rich territory, protecting his lands and cattle; one whose treasure is firm in the protection of his allies; [one who is pleased by actresses, sinful women, and whores.]
15. Saturn in the eighth sign (Scorpio) produces a man who delights in enmity and harshness; one who deviates from righteousness (dharma) and is burnt by poisoned swords; a man whose anger is fierce and who has an abundance of miseries;
16.
17. Saturn in Sagittarius produces a soft man who speaks little and rejoice in acting according to his own dharma; one who knows the meaning of sacred tradition (sruti), the intelligible (?), judicial procedure, learning, and how to speak about affairs, and who has great fame;
18. a man renowned on earth and obtaining honor because of the various noble qualities of the sons of others (whom he has taught); one who, at first abandoning his property because of his saintly (sadhu) qualities, acquires wealth at the end of his life and is very prosperous.

19. Saturn in Capricorn produces an outstanding man who is to be honoured as the originator of his family-line; one who teaches how to speak about affairs and has many crafts; a traveler honored by multitudes;
20. the lord of other men's fields, homes, and wives; one who takes pleasure in sexual intercourse, bathing, and ornaments; a man endowed with the qualities of generosity, courage, ancestry, politeness, sacred tradition (sruti), wealth, and position.
21. Saturn in Aquarius produces a great man who tells many lies; one who is always attached to drink, women, and vice; a man whose friendship is bad and who is a cheat and a rogue;
22. one skillful in starting many businesses whose money is secure; a man who takes pleasure in possessing other men's wives and money; one who is outside of sruti, smrti, the sciences, and stories; a man who speaks roughly.
23. Saturn in Pisces produces a man who is the best among his relatives, kinfolk, and friends; a peaceful and revered person who sacrifices well; one whose effort is noble in the sciences and in the crafts;
24. one who has good conduct, righteousness (dharma), occupation, and truth; an examiner of such things as all sorts of jewels; a well mannered person possessing endless good qualities; one whose wealth is immense, but who suffers misfortune later on.
25. Thus, because of the positions, qualities, and natures of the planets, and because of (the signs) which have the temporal and other strengths of their lords, (the planets) produce men of various qualities, characteristic marks, and forms, who have diverse orders, conducts, and fortunes.
26. As this arranging by the planets is realized when they enter into the signs, so is it to be established as arising naturally when they arc in dvadashamshas (bhagas) and navamshas (of the signs).
27. If a planet in its own varga, navamsha, or term is in a cardine, it gives a result such as that which has been described; but if they arc in each other's (vargas) and are opposite to the degrees of their exaltations, they are full of the reverse influence.

In the Yavanajataka: the influence of the natures of the planets and signs.

CHAPTER 18

1. Following this I will describe the configurations of the Moon in the signs, which govern the natural forms and innate states of men; the Moon together with each one (of the signs) produces these configurations when it is strong and in the house of a strong planet.
2. The Moon in Aries produces a powerful hero of noble courage; a famous man with many wives, sons, servants, and relatives; a voracious person, but one who is liberal and mighty;
3. a man who is quick and powerful and wrathful and who has a terrible arm; one whose favor is fleeting and character unsteady; a hold man who wanders on the road and loves women; one whose younger brother has died, but who fears his older brother and relatives;
4. a well dressed man who gains and then loses, but who has obtained wealth; a rich and glorious person whose words are loud and clear; a fierce man dear to the king who is hard to attack; a man clever in businesses, whose friends and relatives are unreliable;
5. a pale fellow of great strength and terrible appearance; one who looks like a ram and has a round head, mouth, and eyes; a man whose body is distorted, whose cheeks are thin, and whose feet are small; one having dishevelled hair and uneven eyes and teeth;
6. a fearless man rejoicing in battle who is missing no finger (?); one who is not at ease among women and has ugly nails and fingers; a man whose body is tormented by diseases of the teeth and eyes, by pains connected with blood and urine, by poison, fire, and wind, and by wounds.
7. If Mars aspects, a king; if the Sun, one whose staff is fearful; if Jupiter, a man having many servants and much property; if Mercury, a wise man; if Venus, a prosperous one; and if Saturn, a pauper in Aries.
8. The Moon in Taurus produces a proud and lucky man who has a good wife and whose speech is humorous, but scanty; a glorious person who eats a lot and dresses well; a man whose people, property, and household are great;
9. one whose business enterprises, wealth, and character are firm; a well known man whose friends and allies are steadfast; a generous person who knows about what is serious and divine; an obedient person who is friendly to saints (sadhu);
10. a pure and grateful man who delights in forgiveness and truth; an intelligent person who has little to do with coquetry or perfume; [a hero who endures many cares; an expert in sexual intercourse who desires to copulate with base women;]
11. a man dear to the king who longs for a wife and sons; a greedy person who desires to accumulate and protect money; one whose body is fat, erect, and round in every part; a deep-voiced man who is the first in his family;
12. a man whose ear-hollows, eyes, and mouth look like a bull's; a black man whose hair is thick and curly; one whose acts, whims, pleasures, and manners are base; a man producing fear (in others) and arguing with the best (of men).
13. If the Sun aspects, a man rich in righteousness (dharma); if Jupiter, a prosperous person; if Mercury, one who has many pleasures; if Venus, a king; if Mars, a chief of bandits; and if Saturn, a lord of cities.
14. The Moon in the third sign (Gemini) produces a clever man whose discourse is sweet and who is learned in the meaning of poetry; an eloquent and famous hero; an intelligent and noble person with many and good friends;
15. one who delights in knowledge, science, sacred tradition (sruti), poetry, crafts, music, singing, and the arts; a man endowed with the qualities of courtesy, friendship, gracefulness, laughter, beauty, and cleverness;
16. a favorite of women whose nature is subject to love; a handsome man whose body is symmetrical, broad, and brautiful; one whose eyes are handsome and wide and whose lips and teeth are radiant; [one who diverts himself and is fond of sexual intercourse with (another) man;]

17. a bold man abounding in good conduct and righteousness (dharma) ; one who counsels peace, but is wise in battle; a man whose dharma is intent on gods, Brahmanas, and teachers; one whose nature seems to mix with others (?);
18. a man who enjoys dainty drinks and foods and is fond of perfume and garlands; one who knows the rules of service, but whose politeness is feigned; a man who stays out of contention as far as he is able (?); a sickly person whose qualities are famous.
19. If the Sun aspects, a pauper; if Saturn, (the same); if Mars, a thief; if Mercury, a prince (parthiva); if Venus, one who knows the arts, instrumental music, and singing; and if Jupiter, an honorable man who delights in knowledge in Gemini.
20. The Moon in Cancer produces a wise man of clear speech who knows about poetry; a generous and benevolent person; a wise man whose intellect embraces many sciences;
21. one who can endure many troubles and pains and has fortitude; a man impatient of injury who gains honor in his speeches; a courteous man who is pleased by gods, Brahmanas, and teachers; an intelligent and well dressed person who is lucky with women;
22. a man with few clothes in his store-room or on his body; one who is frequently seized by gains and losses; one who is dear to his mother's allies and has good relatives; a man honored by subjects, friends, and servants;
23. one who is subject to women and anger; a man whose feet are broad and fleshy; one who knows friendship, honor, love, and respect; a pennon fond of music and singing who likes to laugh; one who delights in the water and loves his children;
24. a diligent and prosperous man who wants to take to water; a wanderer; a steadfast person with many wives; a glorious man who delights in living in many places; one who demonstrates resolution in many activities.
25. If the Sun aspects, a pauper; if Saturn, a sick man; if Mars, a harsh man who finishes off his family; if Jupiter, a king; if Venus, one whose qualities are famous; and if Mercury, a man who does his duty in Cancer.
26. The Moon in Leo produces a king endowed with the quality of courage; a man who is honoured by the king; one whose shoulder is elevated like a lion's and whose body is thick-set and plump; a hungry man fond of flesh who is hard to attack;
27. a person dear to his mother; a fierce man whose anger does not last long; a liberal man with few sons who laughs but little; one whose money comes from firm enterprises; a man whose character is fearful, but whose friendship is unailing;
28. one whose nature is deep and firm and who knows his way around; a righteous (dharmasaha) and renowned person who is slow to forgive; a clever man delighting in rivers, mountains, and forests; one who is harsh in his speech and censures many people;
29. an heroic man of conviction and strength who shows little love or civility among tiomen; a clever and grateful person whose wealth is famous; a hero whose possessions and household are great;
30. a man who assails others and does not experience sorrow; one who uproots pride and is inclined toward affection; a man endowed with a resplendent nature, whose treasury grows ever greater; a charming person who is not bothered by diseases, hunger, or fatigue.
31. If the Sun aspects, a king; if Jupiter, a counsellor (mantrin); if Mars, a cruel man; if Venus, one of enormous wealth; if Mercury, a learned and prosperous person; and if Saturn, a foolish wretch in Leo.
32. The Moon in Virgo produces an eloquent, sweet, and courteous man; a person with the body of a handsome youth and longing for women; an intelligent man who delights in all people;
33. one who knows singing, music, gracefulness, laughter, politeness, generosity, love, and honor; a man who is a stranger to swords and weapons and is afraid of battles and traveling; a person to be honored; one who practices many deceits, but whose anger is not of a long duration;
34.

35.
36. ...; an indolent and negligent person.
37. If Mercury aspects, a king; if Venus, a wealthy man; if Jupiter, the head of a city (purottama); if the Sun, one who wanders in foreign lands; if Saturn, a blind man; and if Mars, a cruel person who has many diseases connected with bile in Virgo.
38. The Moon in Libra produces an eloquent and noble wanderer, a glorious and clever traveler; one who is pure, courteous, lucky, and handsome;
39. a man who gives gifts to the gods and to his people; one who worships and makes donations to saints (sadhu) and Brahmanas; a man who knows about buying and selling merchandise such as jewels; a man whose character is firm, but who chases after women;
40. one who knows unguents, clothing, and ornaments; a man with brightly-coloured garments; a person whose anger is quick and terrible; one who is noble among his friends, but is made to suffer by his own people; a prosperous man who has very few pleasures or enjoyments;
41. one who is clever in finding means to increase his wealth; an anxious person who is determined in his duty; a fat man the corners of whose eyes are long and who is afflicted with misfortune; one who has a prominent end of the nose and an asymmetrical disposition of his limbs;
42. one whose wealth is obtained by his own effort; a man possessing women who delights in righteousness (dharma) and is an expert in the sacred traditions (sruti); a clever and grateful person who has found a protector; one who is beloved by women and dear to good men.
43. If Jupiter aspects, a leader of merchants; if Saturn and Venus when they are strong, a wealthy king; if the Sun, a vile person; if Mercury, an orator; and if Mars, a man without money, relatives, or wives in Libra.
44. The Moon in Scorpio produces a prosperous and bold hero; a famous man who is honored by the lord (isvara) of good men; a cruel and fierce man who desires to kill others;
45. an intelligent person, harsh, jealous, and impatient of insult; a firm and self-controlled man who is resolute in his actions; an expert in the meaning of the sciences, instruction, sacred traditions (sruti), crafts, service, working with minerals, spells, and medicine;
46. one who is struck by disease in his youth and whose hoard is destroyed, or whose father, mother, and older brother predecease him; a man who is impure because of such things as stealing, envy, lying, roguery, trickery, cruelty, and anger;
47. one who lives off of others and is confused in his actions; a greedy person who is fond of making love to other men's wives; a despondent man who looks like a scorpion; one whose trunk is broad, fat, and full-grown;
48. a handsome and glorious man who can endure misery; one who is devious in his actions and is tricky; a man generous in a moment whose limbs are wounded and weak; one who worships those who are receptacles of the best qualities.
49. If Mars aspects, a king; if Saturn, a sick pauper; if the Sun, a prosperous man; if Venus, one who is rich; if Jupiter, a man who is fond of his own dharma; and if Mercury, a man with an evil nature whose children are corrupted in Scorpio.
50. The Moon in Sagittarius produces a man of lofty conduct who is honoured by the king; a pure, truthful, and courteous hero; a prosperous and rich person who is devoted to the elders and to the gods;
51. a glorious person whose relatives, wealth, and virtue are renowned; an honest and grateful man whose actions are valiant; one whose fame is obtained by himself and who is endowed with the qualities of steadfastness, strength, intelligence, cleverness, and pomp;
52. a man who is superior in the rules relating to such things as poetry, business, craftsmanship, of stones, learning, sacrifices, vows, and worship; a generous person fond of righteousness (dharma) and hard to assail; one who does as he pleases and is irresistible to others;

53. a strong, sweet, and compassionate man; a proud man who likes to be protective and has a terrible temper; one who looks like a horse, is fat, and has a large head; a well dressed man ;
54. one who has no wives or sons and who laughs terribly; a man fond of drinking whose mind is engrossed in battles; one who knows how to use his strength and who speaks fearlessly; an impetuous person fond of women.
55. If Jupiter aspects, a king; if Venus, one with much property and power; if Mercury, a learned man of fierce actions; if the Sun, a courteous and famous person; if Mars, an evil person; and if Saturn, a wealthy man in Sagittarius.
56. The Moon in Capricorn produces a man who delights in woods, forests, and lakes; a well dressed person who rejoices in singing and laughter; a famous person desiring sexual intercourse with other men's wives;
57. a noble man fond of good righteousness (dharma), crafts, sacred traditions (sruti), perfumes, garlands, baths, and enjoyments; a wanderer who obtains happiness from that; one who is curious about everything;
58. a fickle person who prattles lies; a man with a throng of numerous friends, sons, and servants; one who has many movable possessions; a person whose anger does not last long; a man desiring glory who is fond of his relatives' money;
59. one who suffers from the cold; a handsome man dear to noble people; one who longs for battle, and whose words are proclaimed with a smile; an honorable man who is noble with his beauty, strength, and power; a good-looking person who is patient and learned in sacred traditions (sruti) ;
60. one who is tormented by such thing as diseases of the heart, the cold, fevers, wind, fainting spells, loss of virility, illness, sickness, and distress; a man afflicted moreover by diseases and illnesses caused by cold and wounds.
61. If Mars aspects, a king; if Saturn, one like that; if Jupiter, a rich man; if Mercury, an eloquent man; if Venus, an honorable and wealthy person; and if the Sun, a jealous, impoverished, and rough roan in Capricorn.
62. The Moon in Aquarius produces a weak, penniless, dependent, and angry man who has few joys; one who loses the money he obtains and serves another man's wife; a poorly clothed person who slanders the origins of others;
63. a man attached to low women, gambling, envy of others, slander, tricks, and attending corpses; one who undertakes many enterprises, and knows no patron; a man who hates his relatives and cheats his elders;
64. an intelligent person who has turned away from the fruits of righteousness (dharma) ; a man of deceitful character who is secretive; one who serves the world, but is beyond affection; a man whose friends are undesired and destroyed;
65. a despondent person who gives presents to those who are kind to him; a grateful and trembling man who is unable to carry burdens; one whose efforts are insignificant and whose speech is soft and slow; a man whose nose and ears are pointed upwards, and who is censured by the king;
66. one afflicted by diseases of the heart, winds, sicknesses, and diseases of the genitals; a man made sorrowful by hunger and fatigue; one whose wealth is destroyed by his enemies and rivals; a man who is always struck by such miseries as insensibility.
67. If the Sun aspects, one who dies of disease and wandering; if Venus, a man with an ignoble (or, non-Aryan) wife; if Mars, one who steals the wealth of others; if Saturn, a rich king; if Jupiter or Mercury, a great man in Aquarius.
68. The Moon in Pisces produces a man endowed with conviction, strength, truthfulness, intelligence, steadfastness, renown, and power; a courteous and sweet-speaking person devoted to modesty, generosity, and civility;

69. a bold man abounding in knowledge and science; one who recognizes wise gurus and delights in good behavior; a man with a good wife who takes pleasure in gods, Brahmanas, and teachers; a person possessing property, loveliness, beauty, and handsomeness;
70. one whose food and drink are dainty and who is fond of perfumes and garlands; an expert in the rules relating to gymnastics, music, and the arts; an owner of gold, lands, woolens, cattle, houses, and women; a well dressed man who is respected by the king;
71. one who is learned in the Puranas, medicines, vows, and sacrifices; a man whose actions are directed towards such places as rivers and oceans; one who knows the rules of action in subtle decisions regarding law-suits, policy, and calculation;
72. a man fond of purity who moves swiftly and sleeps little; a very clever fellow whose teeth are small and few; a compassionate man with many enemies, friends, and wives; a diligent and virile man who is impatient of insult.
73. If Jupiter aspects, a king; if Venus, the pandita of a lord (isvara); if Mercury, one who knows the rules of laughing and the arts; if Mars, an evil man; if Saturn, a fierce person; and if the Sun, one who quarrels with many in Pisces.
74. Thus these natures and characters of men have been described from the power of the Moon in the signs. That sign which is strongly aspected by its own lord gives the same result as has been described.
75. If the planets are in their own houses, in their friends' houses, in upacaya places, or in their exaltations, and are aspected by very strong planets, then the signs which are not combined with the malefic planets are not injurious in nativities.
76. The sign in the ascendant is called the base of the nativity; its nature has various qualities and They are to be determined by means of influences of the same sort a. whatever powers there are from a prior consideration (?).
77. If the lord of the ascendant is at its highest strength, the native always receives his qualities from the ascendant; because of this, among the places the ascendant is always called "the soul"; therefore, pay attention to its natures.

In the Yavanajataka: the influence of the signs of the Moon and of the aspects of the planets.

CHAPTER 19

1. If Aries is strong and in the ascendant, the native is a man of fierce anger; a greedy person with little character who travels in foreign countries; a weak man who has little happiness and speaks in a blundering fashion;
2. one whose body is afflicted by (illnesses connected with) bile and wind and by diseases of the eye; a man clever in business whose righteousness (dharma) is corrupted by temptation; a jealous person who causes destruction among others' possessions; one who is cowardly, despondent, fickle, and stupid;
3. a man who is parted from his father and mother or from his brother; one who walks swiftly and is gluttonous; a man with few children whose character is opposed by his brothers and friends; one who possesses various moneys;
4. a famous person whose wealth is secure and immense; one with bad relatives; a man of good conduct whose nails are ugly and whose enemies are conquered; one who gets a lame and rude wife who comes from a bad family or who desires her own people;
5. a man whose wealth is increased by the commission of evil deeds, and whose happiness is enjoyed by diminishing and wasting (that wealth) ; one who dies because of blood, fire, and sword, or from the breaking of his body, or because of diseases arising from poison and bile.

In the Yavanajataka: the influence of Aries in the ascendant.

6. If Taurus is in the ascendant, the native is a happy hero who is able to bear toil and trouble and who possesses a hoard in his youth; one whose cheeks, lips, forehead, and nose are fleshy; a man who causes many diseases of his father and mother;
7. a handsome and generous person whose actions are zealous; one who harasses his foes and has various expenses and monies; a person of phlegmatic and windy humour who slays his own people; a man who fathers daughters and whose intellect shies away from righteousness (dharma);
8. one fond of his wife and greedy for food and drink; a handsome man with bright-coloured clothes and ornaments; one who secretly thinks of friendship with his family, but who is an enemy to his own brothers and very cruel to his relatives;
9. a hateful, ungrateful, fickle, and slow man, a source of confidence who enjoys coarse foods; a lord of a guild (srenisvara) whose wealth is increased by travelling on waters and engaging in the business of a merchant; a man whose deeds are clever and strong;
10. a person whose mind is filled with misery, pain, and laziness; a glorious man whose heart has turned to firm deeds; one who dies because of quadrupeds, blows, arrows, weapons, nooses, or fevers, or who is slain by his enemies.

In the Yavanajataka: the influence of Taurus in the ascendant.

11. If the third sign (Gemini) is in the ascendant, the native likes to be respected and is addicted to conversation and giving gifts; a man whose mind is expanded by music, singing, sacred traditions (smrti), laughter, learning, the meaning of the sciences, and the meaning of poetry;
12. one who is overwhelmed by a desire for beauty, ornaments, and sexual intercourse; a truthful and eloquent man who is the most honourable of good men; one who has two mothers and two natures; a courteous person whose limbs are too few or too many and whose eye-lashes are malformed;
13. a pure and well mannered man who is beloved among the elders, but whose family and possessions are unsteady and insignificant; one who is impatient of insult and has a noble lineage; a handsome rogue with evil sons and few relatives;

14. a man with many wives and a widespread and cruel family; one who is lazy with respect to righteousness (dharma) but conquers his pitiless foes; a man whose actions lead to accomplishment with respect to the buying of jewels, the use of expediences, travelling over water, and magic spells, but who abandons his money;
15. one who gives away his lands, woollens, goats, sheep, and objects of gold; a lazy man who endures the anger of the king; one who dies because of animals, forests, carnivorous beasts, or oceans, or from being surrounded in the water.

The influence of Gemini in the ascendant.

16. If the fourth sign (Cancer) is in the ascendant, the native is timid and kind hearted and dwells in many places; an intelligent but fickle man whose nature is inwardly coarse; one who worships and gives gifts to gods and Brāhmaēas;
17. a wise man pained by diseases of the genitals; one who carries collections of stone-weights and merchandise; a slow person who enjoys actions involving the expenditure of other people's money; a man engaged in righteousness (dharma) who is of a phlegmatic and windy humour;
18. one who is to be honoured among tribes and speaks a lot; a lover who delights in firm embraces, but has a bad wife; a man whose wife is from a despised and unsuitable family; one whose few sons are depraved and whose relatives have ruined characters;
19. a man who sires daughters, has many foes, and wears armour for battle; one who travels in foreign lands and whose deeds are bold and firm; a man possessing an endless number of buffaloes, herbs, women, ornaments, clothes, and vehicles;
20. one who dies because of Raksas, dogs, Candalas, Pisacas, low people, ropes, the breaking of bones, wind (-diseases), thefts (?), and faults, or from an excess of phlegm, or from the cutting down of his body, or from a fistula in the anus (bhagandara).

The influence of Cancer in the ascendant.

21. If Leo is in the ascendant, the native is a man of great strength whose chest is hard and whose form and face are fierce as a lion's; a man fond of flesh who is honoured by the king; one who has depth, firmness, steadfastness, and courage;
22. an arrogant person who speaks little and runs after wealth; a greedy and hungry man who delights in striking others; a careless person who is very irritable and is hard to resist; one who is firm for his friends and a saint (sadhu) among those who pay obsequies to him;
23. a well established man who undertakes all the duties of a household; one who is divorced from righteousness (dharma) in sexual acts; a man who slays adverse men of varying character, protecting his relatives who delight in murder and injury;
24. a man whose son is famous and the faction of whose enemies is overcome; one whose wealth is increased and accumulated by such activities as farming; one who marries various aged wives or whores, dancers, and ascetic women;
25. a man addicted to his profession who desires various extravagances; one who suffers from tooth-aches; a man who dies inevitably because of hunger, swords, nooses, water, and poison, or because of anger and diseases, or because of aquatic animals.

The influence of Leo in the ascendant.

26. If the sixth sign (Virgo) is in the ascendant, the native is one who talks softly and clearly and is attached to generosity, service, and affection; a compassionate man addicted to music and clever in litigation, poetry, courtesy, and sweetness;

27. one whose body has the gracefulness, configuration, and spirit of a maiden's; a proud man who enjoys wealth acquired by others; a well behaved pennon who wanders in foreign countries and has two natures; a man with few children who is inwardly a cheat and who desires glory;
28. a lover who desires strength, pleasing objects, and glory; a handsome and lucky pennon whose shoulders and sides droop; an honest man with good righteousness (dharma) who is beloved among the elders; a pure man whose family does what is hated by others;
29. one who is opposed by evil together with ignoble men, but who is much praised by his nobly acting relatives; one who sires girls and is afflicted by wind-diseases; a man whose anger is increased by his hatred of his vile enemies;
30. one who is stimulated even among virtuous ladies, and who makes an effort in many activities; a man who dies because of bile (-diseases), fire, burning, fevers, thieves, or swords, or because of quadrupeds, or because of poisons.

The influence of Virgo in the ascendant.

31. If Libra is in the ascendant, the native is a valet whose body and character are coarse; a weak, ungrateful, fickle, and lazy person; one who is famous in his business and possesses property;
32. a man of phlegmatic and windy humour whose body is slender and tall; one fond of strife who is attached to sexual intercourse which is against righteousness (adharma); a man who tramples on others, but himself has many sorrows; an intelligent person whose eyes are big, black, and beautiful;
33. an industrious man who delights in being hospitable to gods and Brähmaëas; one who is clever in serving and honouring the elders; a father of sons who is to be honoured among wise men; a purposeful, restrained, and pure man who is dear to his brothers;
34. one whose family is injured by serving evil people, and whose relatives and son are hostile to him; a man whose wife is ill-mannered and whose foes are feeble; one whose mind is busy with reasoning in dharma;
35. a man who is not resolute in many kinds of activity and who is attached to objectives whose results are harsh and terrible; one who dies from phlegm (-diseases), breaking, quadrupeds, women, bondage, wandering, drinking, drugs, or defects.

The influence of Libra in the ascendant.

36. If Scorpio is in the ascendant, the native is a man with a broad, tall, and fat body, deep-set, reddish, blazing eyes, massive eyebrows, a low-hanging belly, and a nose that is slender in the middle;
37. a sharp, firm, aggressive, and fierce man who is impatient of injury and whose character is rough within; a jealous person who does what his mother wishes; a hero who kills, takes, and sets up obstacles;
38. one who delights in injuring his friends and elders and eats (the food) of others; a fellow who tries to seduce other men's wives; one who possesses a family and flourishing wealth; a man whose brothers are hateful and relatives low;
39. a man rich in sons who destroys confidence and has a bile-disease; are strained and generous man whose face is full of holes; a man who serves the king and has various groups of enemies; a person with many wives who has attained righteousness (dharma) ;
40. one who is righteous (dharma) even in everlasting activities and gets wealth and honour by resorting to service; a man who dies because of such things as his enemies' killing him, his drinking of intoxicating liquors, faults, his passion for women, or imprisonment.

The influence of Scorpio in the ascendant.

41. If Sagittarius is in the ascendant, the native is a man with large teeth, dirty, black lips, and fleshy thighs, belly, arms, and chest; a shy person with big eyes and a broad and high head;
42. one whose mind is full of science, learning, and sacred traditions (sruti); a man whose intellect is fresh and who is endowed with firmness and courage; one whose anger is fierce, but who serves those who are obsequious to him; a man who can be overcome by bowing, but will not tolerate the insults of the mighty;
43. a man with ugly nails who is the head of his family and has subdued his foes; a hero among his companions, who is pre-eminent for his good policy; one whose wife is from an unstable family that has many defects; a man who loves his clan and is friendly to his relatives;
44. one who is victorious through his brothers and has many firm sons; a man who is injured in his mouth, eyes, armpits, feet, and head; a person of pleasing helpfulness who is rich in excellent wives; one who destroys the wealth of those who laugh at good dharma or are liars;
45. a civil person who rejoices in good actions such as the crafts; one who gets his money from the king and has a phlegmatic and windy nature; a man who dies because of various ailments, or because of diseases of the belly and fevers, or because of animals which live in the water or in holes.

The influence of Sagittarius in the ascendant.

46. If the tenth sign (Capricorn) is in the ascendant, the native is a weak and timid man who has a body and face like a deer's; a fellow tormented by diseases of the nature of wind; a man of little courage, the tip of whose nose is long and high;
47. one whose hands and feet are overgrown with curly hair; a fickle person with long ears and black eyes; a thirsty man bereft of good conduct and virtues; one who can be controlled by sexual intercourse with women and who goes after wealth;
48. a hero of noble descent who shines because of his many connections; one who is fond of responsive singing, sacred traditions (sruti), sciences, and crafts; the weak slayer of his brothers; a man with a family; a hated person whose people are depraved; the enemy of rogues;
49. one whose wives have their bodies injured by their ill-mannered lovers; a man hostile to evil who possesses the wealth of his calumniators; one inclined towards righteousness (dharma) and knowing the five arts of a king; a man whose wealth is mostly obtained by stealing, and who gives away little of it;
50. a lazy person who talks a lot and makes no effort; a father of daughters who ...; a man who dies because of carnivorous animals and wind-diseases, or because of the swords and prisons of the king, or because of bile-diseases, or because of poisons.

The influence of Capricorn in the ascendant.

51. If Aquarius is in the ascendant, the native is the leader of his family who commits many low deeds and the tip of whose nose is splayed; a tall and black man who is independent of his friends and relatives; a lazy and irritable person who is fond of quarrels;
52. a thirsty man who enjoys women, gambling, and harshness; one who is a stranger to purity, auspiciousness, and restraint; a man whose wealth declines and increases and who has a phlegmatic and windy temperament; one with a bad reputation whose people are numerous and clever;
53. a man whose kinsmen and elders are dead, and who is thought ill of by others; a slanderous and envious person; one whose prosperity is ruined and who has no money from his family; but a man who is honored by his cruel brothers;

54. one whose lazy and jealous sons enjoy the ways of rogues and are enemies of the weak; who are quarrelsome and harsh and do the work of women; who take no pleasure in righteousness (dharma) in their actions and who are despised;
55. a traveler with many extravagances who possesses a hoard; one who is afflicted by phlegm-diseases in the heart; a man who dies because of women, anger, lightning, fire, water, or heat, or because of sicknesses in his belly.

The influence of Aquarius in the ascendant.

56. If Pisces is in the ascendant, the native is a wealthy man with expanded nostrils and bright eyes who acts with brilliance and honour; one whose mouth is open and whose lips and teeth protrude; a leper who desires food, flesh, and drink;
57. a courteous man who delights in purity, sacred traditions (sruti), and good conduct; one whose intellect is perfect and who is addicted to firmness and courage; an expert in music, sexual intercourse with women, and ornaments; one whose mind is developed by the sciences and the meaning of poetry;
58. a man whose glory is obtained by means of his courtesy, honour, and reverence; one who is impatient of injury and possesses confidence and courage; a man with a family whose strength is swollen by goats and sheep; a rich fellow, steadfast to his wife and having a wealth of servants;
59. a man who begets daughters and whose relatives practice many crafts; one whose enemies are vile and terrible, but whose wife is gentle and lovely; a person who follows righteousness (dharma) and has a phlegmatic and windy temperament; a man possessing who is intent on prominent actions;
60. one whose wealth tends to diminish, but who has much iron (loha) and grain; a man whose body is weakened by wild animals, wanderings, diseases of the heart, and poison; one who is killed by such things as illnesses and fevers, drugs, or diseases of the genitals, or by prominent men, or by starvation.

The influence of Pisces in the ascendant.

61. Thus, by means of the twelve portions (bhaga) when they are in the ascendant – (the dvadashamsha) which are like the twelve signs and are such things as of water, of wood, movable, or fixed – as by means of the distinctions caused by the lords of the signs and the signs themselves, are to be described (the natures) of men.
62. Whatever sign is joined with its lord or with a planet which has its exaltation in it, or is aspected (by such a planet), or is strong on its own, that sign is said to have the greatest influence, having regard for its place; the opposite of this (is said) by others.

In the Yavanajataka: the chapter on the influence of the ascendant is finished.

CHAPTER 20

1. Jupiter in the ascendant produces a prosperous man with a fat and broad body and an inscrutable and firm nature; a very pious person full of intelligence and good qualities; one whose people are excellent.
2. Venus in the ascendant produces a heavy man whose arms, belly, and face are agitated; one who is fond of perfume and garlands and knows about music, sports, sexual intercourse, and singing; a graceful man devoted to love.
3. Mercury in the ascendant produces a weak man with a black body who is a distinguished poet and has mastered many sciences; a servant with good handwriting; an intelligent man who is clever at speaking.
4. The Sun in the ascendant produces a terrible man with little hair and hard limbs; a clever person who is lazy in his work and whose anger is intense; a person with a wealth of honor. The Sun (has the same effect) in the cardines of the ascendant.
5. Saturn in the ascendant produces a fool whose conduct is unrighteous (adharma); a weak rogue with a black body; a great man with immense wealth who, at the end (of his life), is penniless; the greatest of his relatives.
6. Mars in the ascendant produces a fierce man who is addicted to injury, lies, thievery, and obstruction; a tawny man with reddish skin and eyes; one who is unstable and weak because of defects in his limbs.
7. The Moon in the ascendant produces a man who is dwarfish, crippled, and hunchbacked; one who is paralyzed and is dumb because of an obstruction in his speech. But (the Moon) in the ascendant in Aries, Taurus, or Cancer produces a man whose body, wealth, and virtues are famous.
8. If (the planets) are in the houses or vargas of their enemies, are overcome, or have diminished brilliance, they are said to be weak; if they are malefic or are aspected by malefics, they destroy good influences, lives, and bodies.
9. The Sun aspecting Jupiter in the ascendant produces famous friendship, riches, and wealth; Mars establishes his health and auspiciousness; Saturn produces evil;
10. Venus produces wealth and long life, glory, and happiness; Mercury knowledge and distinction in actions; and the Moon, in the bright paksa, health, fame, and riches.

Jupiter.

11. The Sun aspecting Venus in the ascendant produces one who is known to steal other men's wives and property; Mars a sad man who has his share of sinful women; Saturn one whose wife and relatives are cruel;
12. Jupiter a happy man with a distinguished wife; Mercury one whose wife is an actress and who knows many things; and the Moon a handsome man whose lands are obtained by fighting and whose wife has her own virtues.

Venus.

13. The Moon aspecting Mercury in the ascendant produces a rich man; the Sun one bereft of splendor and without children; Jupiter a man whose wealth is famous; Venus a coward; Mars a low person; and Saturn a fool.

Mercury.

14. The Sun aspecting the Moon in the ascendant produces a man without independence; Saturn a sick man; Mars one with a short life; Jupiter a noble and rich man; Mercury a clever man; and Venus one who is lucky.

The Moon.

15. Jupiter aspecting the Sun in the ascendant produces one whose virtues are famous among his friends and elders; the Moon a tranquil man who is fond of his mother; Venus a person with a wealth of clothes and many wives;
16. Mars a man who kills his father and whose body is wasted away in performing a vow; Mercury one whose virtues are made known by his knowledge; and Saturn a man who is sad at the destruction of his father's property, who is wounded by hunters, and who sails to foreign lands.

The Sun.

17. The Sun aspecting Mars in the ascendant produces a man pierced by poisoned swords; Saturn one who is cooked by fire; the Moon a man who loses his mother at the beginning (of his life); Mercury a man who works with fire and has no hoard;
18. Jupiter a healthy person who is hated by his elders and is wise in the rules relating to profits, money, and trade; and Venus a mutilated man who takes from his enemies, is overwhelmed by unrighteousness (adharma), and lives on the wealth of other men's wives.

Mars.

19. The Sun aspecting Saturn in the ascendant produces a restrained person obedient to his father; the Moon one afflicted by diseases such as consumption; A murderous man suffering from a blood or wind disease;
20. Jupiter the honoured leader of a meeting; Mercury one who is eminent in the arts, crafts, and writing; and Venus a man wise in business who gets his money honestly and desires to obtain a knowledge of women's crafts.

Saturn.

21. The influence pertaining to aspect is to be established as losing its own qualities under the influence of the qualities and natures of the signs. Now I shall describe (the influence) pertaining to a pair (of planets) being together in one sign and the conjunction of many (planets).

In the Yavanajataka: the planets in the ascendant and their aspects.

CHAPTER 21

1. The Sun and the Moon in conjunction in one sign produce a poor man; a rogue and a liar who is clever in business; one who is subject to women and knows how to sell good liquor.
2. Jupiter and the Moon produce a wise and rich man who establishes the good honour of his relatives; a courteous person who is pleased by gods, the twice-born, and teachers; a man of pure character and firm friendship.
3. Venus and the Moon produce a man who possesses garlands, perfumes, wreaths, clothes, and prosperity; an expert in the rules of business who knows about buying and selling; a man fond of strife who eats and talks a lot; a well-dressed person.
4. Mercury and the Moon produce a wealthy man who knows the rules of poetry and story-telling and is handsome and a good conversationalist; a gentle man of good dharma who is honoured by his wife; a man who is distinguished for his virtues and who smiles.
5. Mars and the Moon produce a man who obtains fame on the battlefield; one whose actions are heroic and who is impatient of insult; a wrestler; an entrepreneur afflicted by a blood-disease; one who is an artisan with clay, leather, copper (loha), or iron (ayas).
6. Saturn and the Moon produce a man devoted to despicable acts; a guardian of quadrupeds who has no self-control; the husband of an aged wife, a man who takes on the personality of others; a person of bad character who is lord of a stable for horses.

The Moon.

7. One finds that the man born under a conjunction of Jupiter and the Sun has a strong body and is one whose wealth is obtained by his resorting to his friends; a man with many auspicious features; a twice-born who obtains honour by teaching others; a person who delights in serving the king.
8. The Sun and Venus produce a competent person who is clever in the science of swords and weapons; a wrestler who is knowledgeable in the great arenas; a man whose family is increased by his living with a wife at the end (of his life); one whose vision is weak.
9. The Sun and Mercury produce a wise and noble man endowed with good qualities of speech; one who is proud of his strength and looks; a servant desiring glory, but having insecure wealth; one beloved among kings (ksitisvara) and good men.
10. Mars and the Sun produce a vigorous, violent, and fierce man possessing strength and courage; a person without knowledge or righteousness (dharma) who is untruthful in speech, but generous.
11. Saturn and the Sun produce a man purified by the virtues of his clan and adorned with righteousness (dharma) because of his acts; a wanderer who has lost his wife and sons; an expert in the use of minerals.

The Sun.

12. Jupiter and Venus produce a man who knows many sciences, sacred traditions (sruti), and poetry; one possessing distinguished firmness, steadfastness, and courage; a prosperous man whose wife is noble and good.
13. Jupiter and Mercury produce an intelligent person who constantly knows the truth about crafts, sacred traditions (sruti), and sciences and is clever at speaking; a handsome poet distinguished for the good qualities of his mind and possessing a wealth of fame.
14. Jupiter and Mars produce a harsh man who is fond of weapons; an orator of noble firmness; a prosperous hero or the lord of a city (nagaresvara); a glorious person with a wealth of auspiciousness or a twice-born.
15. Saturn and Jupiter produce men who are put in charge of towns (gramapuraskrta); those who are revered by guilds, assemblies, or conventions (srenisabhasanghanamaskrta) ; men who are resolute in many crafts and sacred traditions (sruti); and those of great wealth.

Jupiter.

16. Venus and Mercury produce an eloquent man who is fond of perfumes and garlands and delights in singing and laughing; an honorable leader of the tribe (ganasrestha) who has many duties; one who is outstanding in (his knowledge of) the rules relating to such things as counting and measuring.
17. Mars and Venus produce a man who seduces other men's wives; a fop who delights in dishonesty, lying, and gambling; a wrestler or a soldier; a leader of cowherds; one who lives by fighting.
18. Saturn and Venus produce an expert in wood-splitting or an artisan of arrows, missiles, armor, and blades; the husband of a woman who has lost her virginity or of a widow; a man who is unlucky with women and has little money.

Venus.

19. Mars and Mercury produce a man who works in gold and copper (loha); an expert in purchasing herbs and objects in the markets; a wanderer who is fond of strife and has many debts; a clever and shrewd person.
20. Saturn and Mercury produce atheists (nastika) and cheats; men who are struck by losses and whose friendships are unstable; those who know the meaning of minerals (alchemy) and of magic; workers in iron (ayas).

Mercury.

21. Saturn and Mars in one sign produce those who slay with poisoned swords and who are fond of deceit, theft, and fighting; men who are banished from righteousness (dharma).

Saturn.

22. These planets are influential when they are in each other's vat-gas, and these vargas are benefit; as they are highest, in the middle, or, lowest of their kind, they cause modifications as described.
In the Yavanajataka: conjunctions of two planets.
23. Three (planets) in one sign produce each its own distinctive characteristics in accordance with the science (of astrology); this combination of three kinds of influence is to be known as one which is put together by their association with each other.
24. Three benefit planets in one sign are said to cause the birth of men outstanding and rich in knowledge, glory, and wealth; so three malefic planets produce one who is afflicted by poverty and disease.

In the Yavanajataka: conjunctions of three planets.

CHAPTER 22

1. One should know that, when Sour (planets) are in one sign, there are born those who are banished (nirakrta) or who renounce the world (pravrajita); ahindikas and men who abandon their homes or asramas; and those who attain the perfection of beatitude (naishreya).
2. As many as are the strong planets in this (yoga), so many are the native's rites (diksa); that rite (diksa) is first in time (which is determined) by the strongest planet or by the planet which has the strength of dasha or yoga.
3. Jupiter, when it is the strongest, produces a tridandin (samnyasin) who has obtained righteousness (dharma) and is wise in knowledge; Venus a trader of carakas who is pure and gains fame by (knowing) painting, transcribing, and the sacred traditions (sruti);
4. the Moon a sravaka with the merit of an elder; the Sun a chief of ascetics; Mars a sakyasramana with a bad character; Saturn a naked upasaka;
5. Mercury a jivin (ajivika) having one linga, a mutterer (jalpaka) who understands the meaning (of his mutterings), an active person. The indication of the caste (of the native) depends on the caste of the planet, and (he comes) from a country and originates in a family and place (corresponding to those indicated by the planet).
6. Even if a planet is weak and of little strength, if it is in the house of a friend, the native is devoted (bhaktivan) to that (planet's deity); however, if it is overcome by another or in the house of an enemy, it causes the birth of a heretic (pasanda).
7. If the lord of the nativity is weak, overcome by others, and aspected by a strong Saturn but not by a friend or by benefic planets, then it doubtless causes the birth of a diksita.
8. The waning Moon in a navamsa of Saturn aspected by Saturn but not by other planets or a weak Saturn in the ascendant while the Moon is in a navamsa of the Sun produces a pravrajita.
9. If Saturn and the Moon are in navamsa of Saturn or if a strong Saturn is in conjunction with the Moon while the lord of the nativity is weak and not aspected by benefit planets, it produces a pravrajita.
10. If any one of the Sun, the Moon, and the ascendant is in a cardine in its own sign and if the three of them are in their vargas, Saturn quickly produces a pravrajita.
11. If Mars, the Sun, and the Moon are in a house of Saturn, and Saturn is strong and in the ascendant, while Jupiter, Venus, and Mercury are in cadent places, then a pravrajita is born.
12. If the lord of the nativity is weak and in a house of Saturn aspected by Saturn, which is in a cardine, while the waning Moon is in the ascendant in a navamsa of Saturn, it causes the birth of a diksita.
13. If Saturn in a navamsa of the Sun aspects the full Moon in a navamsa of Saturn, because the outstanding (planets) are in an outstanding yoga it produces a great king who adapts a rite (diksa).

In the Yavanajataka: configurations producing pravrajitas.

CHAPTER 23

1. Five (planets) in one sign cause the birth of men who delight in the theater and are intent on entertaining others with songs, dancing, drama, humour, and ballets.
2. Mercury being the strongest in this (yoga) produces an actor who is pleased by dramas of happiness; Venus one who imitates women; the Sun a bold man who sings like a public crier;
3. the Moon one who knows the sweet sounds of the humming of (lyre)-strings; Mars a fop with invigorating (?) humor; Saturn a rope-dancer who knows how to create illusions; (and Jupiter ...).
4. . . .
5. . . .
6. ... in a varga of Venus ... in these musical instruments ... ;
7. in a varga of the Sun, a courteous man who takes pleasure in continuous actions or does manufacturing work; in a varga of Mercury, one who is famous with respect to works involving the things pertaining to the Drekkanas (of the various planets).
8. In a yoga of Jupiter, in the rules regarding clothes-(making); in a yoga of the Sun, in crafts involving such things as sticks; in a yoga of Venus, in such things as painting and the theater; they say the Moon in such things as involve all kinds of jewels;
9. (in a yoga) of Mars, in work involving such things as copper (loha); they say Saturn in such work as that involving horn and bone; and in a yoga of Mercury, in such things as bamboo-canes and minerals. Such are the influences of these (planets) on crafts with regard to the Drekanas.

In the Yavanajataka: configurations with respect to crafts.

CHAPTER 24

1. . . .
 2. . . .
 3. . . .
- Conjunctions of six planets.
4. Seven (planets) in one sign cause the birth of evil men who are afflicted by disease and miseries; those who have little wealth and are short-lived; men who are lazy and pained, who live on alms, and who are subordinate to others.
 5. The Sun, being strongest in this (yoga), produces a man of unrighteous (adharma) behavior who hunts deer; Mars a shepherd or a man who keeps cattle; Saturn a drunkard who slays his master;
 6. Mercury a pauper who delights in foreign countries; Venus a useless man who follows the ways of a servant; the Moon a sick man of little strength; and Jupiter a timid fool or one who is given up (?).
 7. Keeping in mind the application of the tradition regarding the things pertaining to the planets and what possesses their colors and qualities, one desires (to know) the ever unfortunate indication of these (planets) which exert influences which are well known.

In the Yavanajataka: conjunctions of seven planets in one sign.

CHAPTER 25

1. The Sun in the fourth place from the Moon or the ascendant causes the destruction of (the native's) father's property and house; the Moon in the fourth causes happiness and sorrow, prosperity and loss in his mother's family and house;
2. Jupiter (produces) continuance of his father's and brothers' houses and for his father's friends, relatives, and tribe; Venus gives a house for his wife, refuge, pleasure, enjoyment, garlands, garments, and beauty;
3. Mercury produces one who has happiness which is established and increased by an effort and a dwelling which is created and obtained by himself, a man without equal in working; Mars (causes the birth) of men who are very sad, wandering about and living in other peoples' houses; and Saturn of those whose houses are slaves' quarters.
4. A malefic (planet) in the fourth place in its own navamsa aspected by the Sun, but not by any of the benefit planets, produces misery caused by a lack of position and sorrow arising generally from one's relatives and acquisitions.

The fourth place.

5. The Sun in the seventh place produces a man afflicted by misfortune and imprisonment; one who is ordered about by women and who likes to travel; the Moon a man whose body is distressed by poverty and disease or whose wife is feeble because of wounds and illnesses;
6. Jupiter a man who has a distinguished wife and travels little; one with a healthy body who is intoxicated by cleanliness; Venus a lord of women who has good wives, but few children, and who is delighted by singing and sexual intercourse;
7. Mercury a wanderer bold in sexual intercourse whose wife has a beloved body and who desires to tell stories and to brag; Mars a man whose family is defiled by bad behavior; a sick fellow, thin and tormented by grief;
8. and Saturn one who is afflicted by toil, disease, fear, and loss; the husband of the widows of other men who were superior to him in virility. If (the sign) in the seventh place is occupied by a malefic planet and is not aspected by its lord, (the native) does not obtain a wife.

The seventh place.

9. If Jupiter is in anyone's tenth place, he is active in actions in accord with his own dharma, which have well known results and do not involve heavy labour; and the honor and happiness of his position increase.
10. Venus causes an increase in such things as cattle, fields, and plough (-lands) and (is beneficial) with respect to actions pertaining to women, wares, and houses; it gives immense treasure and security, honor in one's family, and the murder of one's enemies among women.
11. If Mercury (is in the tenth place), (the native) attains perfection in actions relating to crafts, sacred traditions (sruti), writing, reading, the meaning of spells, and service; he has many extravagances and an enormous hoard; and he obtains honor from those who know sacred traditions (sruti) and crafts.
12. If the Moon is in mid-heaven, (he attains) perfection in activities relating to wandering, sexual intercourse, singing, women, woods, gardens, and water; he is wise and has a full and undiminished treasury; and he obtains praise from the twice-born, women, and kings.
13. If the Sun, he is successful in actions involving fire, herbs, oil, sticks, serving the king, and guarding cattle; his grief has disappeared and his work is outstanding; he obtains praise.
14. If Mars, he attains perfection in treachery towards his king, in poison, fire, swords, quarrels, obstructing, fighting, and robbing; again and again he gathers together a treasure, and then loses it; and he is aggrieved by his adversaries and enemies.

15. If Saturn, being addicted to wandering, he goes about fatigued by his burden; he attains perfection in actions pertaining to servants and low people; his treasure is lost at first, but increases in his old age; then he becomes prosperous and famous.

The tenth place.

16. Even if a planet is in the tenth place, the actions of men are in vain if they do not make an effort. The description of (different) actions which arises from the natures (of the planets) holds good both in the sign in the tenth place and in that sign's navamsas.
17. The malefic planets in their own houses or navamsas and aspected by or in conjunction with malefic planets become the friends of these because of a temporary reversal of the good and bad influences indicated (previously).
18. At whoever's birth the tenth place is occupied or aspected by malefic planets and not aspected by its own lord, they have little merit and always live by serving (others).
19. If the Sun, Mars, or Saturn is in the tenth place and has qualities which are highest, middling, or lowest, then there appears action which is respectively highest, middling, or lowest; if the benefit planets (are thus), the opposite is true.
20. If the planets in the tenth place are in the signs of their dejections or in the navamsas of those signs, or in the houses or navamsas of their enemies, they produce a slave. The planet in the tenth place or its navamsa is the giver of the acquisition of wealth; or else the lord of the drekana determines men's (professions)
21. The Sun (causes the native to earn money) by selling (goods) in foreign lands; the Moon gives an innate profession; Jupiter (produces) a fearless guardian or a petitioner; Mercury (one who earns a living) by speeches which do not offend against good conduct;
22. Venus one who disobeys orders or who solicits for women; Mars one who is dragged down by a force of soldiers; and Saturn one who is struck by unending sorrows. Inclinations (towards these professions occur) in the periods belonging to the planets in that (tenth place).
23. The benefit planets in their own navamsas or houses cause the accomplishment of the work to be achieved by one's self; in their exaltations they cause an absence of obstacles. The malefic planets endow (men) with a loss of increase and profit in such situations.

In the Yavanajataka: the occupation of the cardines (reckoned) from the ascendant and from the Moon.

CHAPTER 26

1. The Sun in the second place from the ascendant produces a debased man who has little money or authority; the Moon, if it is full and aspected by a benefit planet, wealth which is commensurate with (the native's) position and virtues;
2. Jupiter a man with wealth, merit, and a prospering people; Venus a rich person who is lucky with many women; Mercury one possessing firm property and people; Mars a pauper or one who takes refuge with evil people;
3. and Saturn a man without wealth or situation, whose people do not support him in his activities. If (the second place) is not aspected by its lord or by a benefit planet and is occupied by a malefic planet, (the native) is always penniless.

The second place.

4. The Sun in the third place produces a man whose allies are conquered and destroyed, but who is pleasing to the world; the Moon one bereft of gladness and constantly sorrowful, but respected by his beloved brothers and people;
5. Jupiter a glorious man who overcomes scandal, is like a man of distinction, and is respected by his elders; Venus a leader of gurus who is despised by his brothers; Mercury one who is fond of other men's brothers and people;
6. Mars a dirty, drunken murderer, a victorious supporter who has no sons; and Saturn a glorious and happy man endowed with his own virtues, one who holds his hands upraised and has obtained allies.

The third place.

7. The Sun in the fifth place produces an unsteady man who commits crimes for his children and relatives; the Moon a man who is not prominent and whose friends and sons have died, one who has misery and injury from both his friends and his enemies;
8. Venus one who commits crimes for women and drinking, a father of daughters whose anger is clearly not pacified; Jupiter a firm man whose children are good and who is not to be assailed; Mercury a man without children himself, but who instructs children;
9. Mars a man endowed with courage and strength and rich in sons; one who becomes miserable from many causes; and Saturn a timid man whose son is (really) another's and whose body is frequently punished because of his own bad qualities.
10. If (the fifth place) is occupied by any one of the planets Saturn, the Sun, and Mercury, or is aspected by them, or is the sign of exaltation of one of them, while Mars is weak in the house of one of them, then it is well known that the natives are childless.
11. If Man is weak (in the fifth place) and is overcome in a navamsa belonging to its sign of dejection or to its enemy's house, or in a house of Venus or the Moon, or in a navamsa of Aries, the natives' children die.

The fifth place.

12. The Sun in the sixth place produces men who are afflicted by poisoned swords, burning, coughing-spells, diseases, enemies, and miseries; men whose teeth are smashed by throwing of sticks and stones; ones who are wounded by forest animals and those with tusks and horns.
13. The Moon produces men whose bodies are tormented by sick stomachs and by conditions resulting from illnesses or from water; if it is in conjunction with the Sun in this place, it causes unexpected death.
14. The Moon in this place in a navamsa of Pisces, Aries, or Capricorn and aspected by a malefic planet produces a man whose body is destroyed by such things as kilasa-leprosy and kustha-leprosy; if it is aspected by a benefit planet, one who has an itching disease;

15. if it is in a navamsa of Cancer, Scorpio, or Aquarius and is aspected by Mars, it produces a man whose body is afflicted by a disease of the genitals; if it is aspected by Saturn, one who has a wind and blood disease; if it is in a navamsa of Leo, a man with an illness of the heart.
16. The Moon in conjunction with Mars in the sixth place produces one who is tormented by blows of swords, diseases of the eye, illnesses, and burning; in conjunction with Saturn it kills (the native) with such things as wind-diseases, stones, and quadrupeds.
17. Mars (in the sixth place) produces a man whose body is wounded by fire, blood, and swords, a badly diseased person who is tormented by fear of his enemies; Saturn one who is struck by arrows, stones, swords, falls, wind-diseases, and blows with both fists;
18. Mercury a man whose steps are made to stagger by his wounds, whose body is struck by clods, and whose foes are victorious; Jupiter and Venus a patient man who is free of hatred and fear of his enemies and whose body is relaxed.
19. If the benefit planets are in trine and in the cardines, they stop the evil which has been described; if the evil planets are in a navamsa of Taurus, they cause that good (?) to be death and poverty.

The sixth place.

20. The Moon in the eighth place produces one whose body is bound, struck, and injured by hunters; the Sun one worse than that; Mars a man whose body is wounded by poison, fire, and swords; Saturn a person struck by many diseases.
21. Jupiter, Venus, and Mercury in the eighth place cause the birth of men without pain or disease, long-lived persons who give love, favor, firmness, and pleasure.
22. But if the malefic planets are in the navamsa or house of a malefic planet and are aspected by the evil planets or by benefit planets which are not in the cardines or in trine, it injures life and health.

The eighth place.

23. The Sun in the ninth place produces a man who hates his father and is not generous; the Moon a calm and kind ascetic; Saturn and Mars a man who has learned several sciences, but who engages in evil and is divorced from the good;
24. Jupiter a person delighting in such acts as that of sacrifice; Mercury an ascetic rejoicing in knowledge; and Venus one who gives away lands, food, gold, cattle, and horses.

The ninth place.

25. The Sun in the eleventh place produces one whose treasure is wasted by the king; Saturn a penniless person who lives by collecting a toll; Mars a man who is wounded by fire and thieves; the Moon one whose property is like (that indicated by) the lord of the sign or navamsa (in which the Moon is);
26. Jupiter. the twice-born; Venus a man wealthy in love, food, cattle, and clothes; and Mercury one whose wealth consists of spells, sacred traditions (sruti), crafts, service, cleverness, and skill.

The eleventh place.

27. The Sun in the twelfth place produces a man who serves others and acts as though vanquished, one who has lost his right eye and does not preserve his own personality; the Moon a lazy man whose left eye is injured and who eats too much;
28. Man a man of unrighteous (adharma) behavior who suffers many losses and difficulties; Saturn one who is lost and makes no effort; Jupiter one who loses his righteousness (dharma) and makes few movements; Venus an active person who loses his virility;
29. and Mercury a man of swift actions who always suffers at the losses of his friends. Whatever good is attributable to each planet in the good places it always gives the loss of that (in the twelfth).

The twelfth place.

In the Yavanajataka: the influence of the places beginning with the second.

CHAPTER 27

1. This twelve-fold number in conjunction with the signs is to be spoken of with respect to the places beginning with the ascendant; but, with respect to the limbs of the native's body, the first Hours in the ascendant is to be mentioned as beginning with the head.
2. One should know that the right and left (sides of the body) correspond to the triads (of Decanates) in the two halves of the zodiac. The tongue is from the Sun and the Moon being in their houses in the zodiac; from Mercury the nostrils;
3. the cheeks are from Venus; the eyes from Mars; the ears from Jupiter; and the top of the head from Saturn.
4. These are reversed when the planets are in the sixth or eighth place and are injured by malefic planets or if the lord of the place is injured. When they are: malefic planets, they cause injury to the body in that limb which (normally) they cause to be flawless.
5. The parts of the body to the left and to the right (are affected) by the varga beginning with the ascendant, which have risen or which have not risen, proceeding backwards and forwards (respectively) with respect to the constant motion of the zodiac.
6. The (three series of) Hours begin (respectively) with the head, the neck, and the hips, and end with the mouth, the navel, and the feet. There are five pairs pertaining to (each series) of Drekkanas; they are arranged, each (group of five pairs) in one (series of Drekkanas).
7. The first division of limbs is: two ears, two eyes, two nostrils, two cheeks, and two jaws; the second: two shoulders, two arms, the heart and belly, two sides, and two armpits;
8. (and the third) : the anus and penis, two testicles, two thighs, two knees, and two legs. Whatever is established as pertaining to the body. is to be described by means of the influences of the Drekkanas which have their own qualities.
9. With respect to the limbs of the body, malefic planets cause changes produced by diseases, wounds, and blows, but benefic planets cause beauty, purity, health, and the appearance of their own characteristics.

In the Yavanajataka: the division of the head and so forth among the Drekkanas.

CHAPTER 28

1. The qualities of such things as the Horas, which are halves of signs, are diverse and have many natures, forms, colors, and characteristics; of the unique creator of the world.
2. There are always an essence, position, characteristics, and form similar to its internal form and characteristics; like a mirror and its image, this is produced not in its own substance, but in the world of men.
3. There are twenty-four halves of the signs, or Horas, belonging, by their favour, to the Sun and the Moon; I shall describe those which are favourable because of their positions, essences, and forms, and which are influential in the nativities of men.
4. The Sun rules the first Hora in the odd signs and the second in the even; the Moon rules the rest. If the lord of the Hora is in a cardine, there is an influence from its position and aspect.
5. The man born under the influence of the first Hora in Aries has large red eyes, and the tip of his nose is like a parrot's; he is fierce, thick-set, and tall; fond of his wife; and a rich hero or the leader of thieves.
6. One born in the second Hors in Aries is a gracious man with a light complexion, a broad, thick body, and sharp, terrible toes and fingers; a clever and intelligent person who is rich in wives and has kind, wide eyes.
7. A man born in the first Hora of Taurus is black and has wide eyes, forehead, and chest and a body of stout bones; he is a bold and handsome lover who is subject to sexual intercourse and drinking and who speaks little.
8. They say one born under the influence of the second Hora in Taurus has broad and extensive prosperity, wealth, wives, and fame; his body is erect, wide, and of medium height, and he has beautiful hair, hips set wide apart, and eyes like a bull's
9. One born in the first Hora in the third sign (Gemini) has sweet, wide eyes, a thin body of medium height, handsome thighs, shoulders, and breast, and soft hair and feet; he is an eloquent and intelligent hero rich in sexual intercourse and love.
10. A man born in the second Hora in the third sign (Gemini) is an intelligent lover with sweet, wide eyes, an eloquent hero who speaks gently and clearly; he has beautiful, good teeth and a beautiful, symmetrical body.
11. One born in the first Hora in the fourth sign (Cancer) has an erect body and a handsome head; he is a bold and black man with a thin voice, a fickle and ungrateful rogue, a wretched man the limbs in whose body are broken.
12. He who is born in the second Hora in Cancer is a black man who walks like a horse and has vile mouth, eyes, and teeth and little hair; a slender person with thick sides, a rich but low-born rogue who is addicted to wandering.
13. One born in the first Hora in Leo has a dishonest nature and performs deeds of firmness and strength; he is a bold man hard to assail and irritable; the corners of his eyes are red and his body is heavy, broad. and proud; but he is happy at the end (of his life).
14. A man born under the influence of the second Hora in Leo desires women, spices, drinks, clothing, and food, and possesses stolen property; his friendship is firm and he moves his arms and so forth; his limbs and back are hard, and he has few subjects.
15. One born in the first Hora in the sixth sign (Virgo) is handsome with a youthful body; he speaks well and knows crafts and sacred traditions (sruti); he is a soft-eyed, courteous, and sweet man who is fond of women, singing, music, and sexual intercourse.
16. One born in the second Hora in the sixth sign (Virgo) is a short man with a large head; a wanderer who desires (to know) the sacred traditions (sruti) and is an expert in music, service, writing, and painting; a man dismayed by sacrifices who experiences both decline and increase, but is happy at the end (of his life.)

17. A man born in the first Hora of Libra has a round face and an upturned nose, beautiful, broad, black eyes, and a thick body; he is solid with thick bones; he is a graceful man, dear to his people, who is clever in business and rich.
18. He who is born in the second Hora of the seventh sign (Libra) has much wealth and acts with firmness and courage; he is a black rogue with curly hair and round eyes, and the ends of his feet are split; he is an expert in crafts.
19. One born in the first Hora of the eighth sign (Scorpio) has fierce, yellow eyes with red corners; he is a handsome assailant who commits terrible deeds and is mighty in battle; a wealthy man with a depraved nature who is restless among women.
20. A man born in the second Hora of Scorpio is a bald man whose body is expansive, thick, full-grown, and broad and whose red eyes are wide-open; he serves the king and has many friends; but he has many debts also, and is an assailant.
21. One who is born in the first Hora in Sagittarius has a ... face, broad mouth and chest, handsome nose and cheeks, and wide, curving eyes; he is an ascetic who had no guru in his youth.
22. One who is born in the second Hora of the ninth sign (Sagittarius) has eyes as broad as lotuses and long, heavy arms; he is handsome, lucky, happy, and glorious; wise in the meaning of the sciences, and possessing both dharma and artha.
23. A man born in the first Hora in Capricorn is black with an auspicious body, and has eyes like a deer's and a thin, elevated nose; he is a gentle and well dressed rogue who eats spicy food and is rich in wealth and ornaments; a man invincible among women.
24. One born in the second Hora of Capricorn is black and has eyes with red corners and a tall, thin body; he is lazy, but commits violent and cruel deeds and acts with firmness and courage; he has women friends, but is fickle with regard to sexual intercourse.
25. A man born in the first Hora of Aquarius has red, lotus-like eyes and a complexion that glows like copper; he is a hero whose friends and courage are firm, a lazy person with few sons who thinks of drinking, acts wrongly, and is without virtues.
26. A man born in the second Hora of Aquarius has red eyes which are wounded, obstructed, and torn; he is a weak cripple, black and disconsolate, a lazy, dishonest, and wretched rogue.
27. One born in the first Hora of the last sign (Pisces) is a short man with large brow, broad mouth and chest, and a wide, extensive, and beautiful body; he is a glorious hero clever in business and beloved by women.
28. A man born under the influence of the second Hora in Pisces is firm, intelligent, clever, and generous; his sandal-mark (upanga) and eyes are beautiful and broad, and his nose is elevated; he is dear to the king, lucky with women, eloquent, and auspicious.
29. If the lord of the Hora – either the Sun or the Moon – is strong and aspects or is in a cardine, either at (the time of) conception or at birth, then the Hora has the influence which has been described.

In the Yavanajataka: the influence of the Horas.

CHAPTER 29

1. The authorities say that every third of a sign is called a Drekkana in the language of the Greeks; I shall describe the thirty-six (of them) as they pertain to nativities because of their own qualities and those of their signs.
2. One born in the first Drekkana of the first sign (Aries) is a generous combatant, fond of quarreling, fierce in battle, blazing, and holding the staff of discipline among his relatives; he experiences declines and rises.
3. He who is born in the second Drekkana is an intelligent person who is fickle with women and good at sexual intercourse; an eloquent and handsome man fond of dancing and singing and possessing women and wealth; a good-looking person who desires to travel and has friends and money.
4. A man born in the third Drekkana is outstanding for his virtues, desires righteousness (dharma), is endowed with strength and courage, knows how to honour his friends, is dear to his people, and serves the king, but he has intercourse with other men's wives.

Aries.

5. One born in the first Drekkana of Taurus is fond of drink and food, and likes singing; acting according to the nature of a woman, he is intent on clothes and ornamentation; separated from his wife, he is afflicted with miseries.
6. One born in the second Drekkana is a handsome man with an auspicious body; a consumer who has great wealth and desires sexual intercourse, baths, and ornaments; a strong, intelligent person of a firm nature; a greedy man who is lucky with women in sexual intercourse.
7. A man born in the third Drekkana is unsteady and firm, stern and fearful, a clever person with few possessions and dirty; he takes riches and afterwards destroys them, and he is tormented by his misfortunes.

Taurus.

8. One born in the first Drekkana of the third sign (Gemini) has a broad and excellent body and is tall; he does his duty and has a wealth of virtues; he is a charming and glorious man who is honored by the king and knows the rules of the fine arts, but a cheat.
9. The man born in the second Drekkana of Gemini is handsome and has a pleasant appearance; his face is thin and the ends of the hair on his head are fine; he is gentle and rich, possessing a great intellect and equal glory and brilliance.
10. One born in the third Drekkana (of Gemini) is handsome with a tall body and kindly eyes, but his head is large and his nails and toes are rough; he is a cruel man of uncertain purpose whose enemies are arrogant; he is an itinerant hireling.

Gemini.

11. In the first Drekkana of Cancer is born an intelligent man who bows down to gods and the twice-born and does the duty of others; an unstable person, handsome, well-formed, and light-complexioned, who is lucky with women and has many children.
12. In the second Drekkana in the fourth sign (Cancer) is born a rich and greedy man who is proud of his generosity and of his wealth; a person of stern character, but one fond of sleep and dominated by women; a man who travels extensively; one who has (many) brothers and suffers from many diseases.
13. One born in the third (Drekkana of Cancer) travels in foreign lands, obtaining money from afar; he desires righteousness (dharma), but looks harshly and is fickle with women; fond of drink and taking pleasure in garlands, he frequents forest streams.

Cancer.

14. A man born in the first Drekkana of Leo is generous and possesses much wealth and many women; aggressive and eager to conquer the enemy, he serves his king; though desiring sleep, he has various acquisitions, and his friends and relations are steadfast.
15. In the second Drekkana (of Leo) is born a handsome and happy lover with heavy thighs who desires garlands and ornaments; a firm and generous man with an expansive intellect, an expert in sacred traditions (sruti) and law (dharma) who is fond of possessions.
16. One born in the third (Drekkana of Leo) is slender and has a long body, but is rugged; he is greedy and expert in stealing other people's possessions; a bold man with a great mind who has many sons; but a rogue unloved by women.

Leo.

17. In the first Drekkana of the sixth sign (Virgo) is born a tall, dark-skinned man whose eyes are sweet and kindly, whose body is like a handsome youth's, and whose neck is long; a gentle, eloquent, and well behaved man who has an excellent wife and gets his money from women.
18. A man born in the second (Drekkana of Virgo) is firm, unassailable in battles; he delights in the fine arts, crafts, and story-telling, and travels to foreign countries; he is graceful and walks like the forest-dwellers; a talkative petitioner, his words are listened to.
19. In the third Drekkana (of Virgo) is born a short, good-looking man whose eyes and turban are broad and whose body is unbending and handsome; he dresses well, is pleased with the king, and is liberal, but gets hold of other people's money; his weaknesses are sex and singing.

Virgo.

20. One born in the first Drekkana of Libra is dark-skinned and looks like Cupid; clever and intelligent, he is wise in the ways of the fine arts and of merchandise and well versed in magic spells (mantra); he is a jester who engages in service and wandering.
21. In the second Drekkana of Libra is born a famous man with eyes wide as lotuses and beautiful form and voice, one who keeps the prosperity gained by his ancestors; a man who is fond of laughter, but behaves harshly; or a friend of the king.
22. A man born in the third Drekkana of Libra is an ungrateful rogue who is fickle and ugly; one who is hypocritically polite; his body is slender and black; his friends are dead; and he has little intelligence, but possesses wealth and money.

Libra

23. A man born in the first Drekkana of the eighth sign (Scorpio) is light-skinned and has a thick, broad body and wide, red eyes; he is firm and furious in battle, fond of fighting, a fierce man who is an expert with a sword.
24. One born in the second Drekkana (of Scorpio) is a handsome man with darting eyes and a body pale like gold; his food and his drink are spicy; he is clever and eloquent and possesses the righteousness (dharma) of the oldest of men; fond of acquisitions, he gains possession of the wealth of others.
25. In the third (Drekkana of Scorpio) is born a man having neither beard nor body-hair; one whose eyes are yellow and brown, whose belly is enormous, and whose arms and chest are stout; together with his brothers he is a vicious assailant; he has no sons, but his group is increased by others.

Scorpio.

26. One born in the first Drekkana of the ninth sign (Sagittarius) has a thin face and round eyes; he travels in many foreign lands; he is an honest orator who is to be honoured among the tribes (gana) and who behaves like a respected saint (sadhu).
27. In the second Drekkana of the ninth sign (Sagittarius) is born an orator who knows the meanings of the sciences and who performs the kratu and sattra sacrifices, the best lord of those who cast spells (or give advice?) ; he is a peaceful man who travels to many pilgrimages and sanctuaries.

28. A man born in the last Drekkana of the ninth sign (Sagittarius) is the master of good men, one who is outstanding among his relatives and people; he is clever, graceful, proud, and eager to win; handsome, glorious, and fond of righteousness (dharma), but a man who gains possession of other men's wives.

Sagittarius.

29. A man born in the first, Drekkana of Capricorn is a dark and handsome rogue whose arms hang down and whose eyes are wide and thighs broad; he is irresistible among other men's wives, converses with a smile and behaves attractively; and he owns money and grain.

30. One born in the second (Drekkana of Capricorn) is a dark-skinned rogue with a thin mouth and firm legs; he is a fickle, wicked, and quarrelsome man who wanders about stealing other men's wives and money, but having no wife of his own.

31. In the last (Drekkana of Capricorn) is born a man whose brow is like a bell and whose limbs are long and lean; he has a foul nature and is addicted to sexual promiscuity (godharma); having been separated from his father, he obtains his money from a foreign country, but always gets miseries (as well).

Capricorn.

32. In the first Drekkana of Aquarius is born a wise man who is devoted to firm deeds, fond of life, and pure in tranquility; he is wealthy and wide-eyed, and makes offerings to the gods; but his weaknesses are women and drink, and he has many enemies.

33. One born in the second (Drekkana of Aquarius) is a competent person who is as pale as honey and cream, and whose eyes are large and brown; he is greedy and speaks loudly, but does much for his friends; he knows about sexual intercourse and humor and is fond of singing and dancing.

34. A man born in the third (Drekkana of Aquarius) is tall, but his arms are short and thin and his eyes stiff and torn; he is a rogue who tells many lies, a babbler whose inner self is harsh; but he gets hold of his father's money, and knows all about sexual intercourse with women.

Aquarius.

35. In the first Drekkana of Pisces is born a fair-skinned person with sweet, brown eyes; a wise and grateful man, an intelligent and famous person whose name is sweet; a happy and well behaved man who takes pleasure in business and in knowledge.

36. In the second Drekkana (of Pisces) is born a lover who knows how to be courteous to women; he is a man who is remembered, the best of speakers who is esteemed by his people, one who is pure in his knowledge; he eats spicy food and enjoys other people's wealth.

37. One born in the last Drekkana of Pisces is a dark man whose hands and feet are broad; he is rich in the fine arts and knows much, being pleased by pure twice-born men and teachers; the best of friends he is fond of laughter; his food and his drink are spicy.

Pisces.

38. Thus has been uttered this rule regarding the qualities and characteristics of those born under the (various) Drekkana (which are determined) by means of their qualities and natures. If the lord of the Drekkana is strong and is aspected by a benefit planet, one should decide that the influence of the Drekkana is not to be modified.

In the Yavanajataka: the influence of the Drekanas.

CHAPTER 30

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 ascendant 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 and signs); 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 ascendant 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.
5. In a saptamsas 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 ascendant or the Moon is strong and in a cardine and aspects its own saptamsa, then, with no co-mingled influence, it establishes its own form as the form of men in the yoga of birth.
- 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-coloured, 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.

Aries.

- 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.

Taurus.

- 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-complexioned 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.

Gemini.

- 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 eyelids 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.

Cancer.

- 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 navamsa 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-complexioned 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.

Leo.

- 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.

Virgo.

- 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 colour 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 honoured 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.

Libra.

- 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 honoured 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.

Scorpio.

- 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 line 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.

Sagittarius.

- 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 intercourse, 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 traveller.

Capricorn.

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 colour is yellow like a ripe dhatrphala; 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 travelling, 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.

Aquarius.

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.

Pisces.

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 colours 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 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.

In the Yavanajataka: the influence of the saptamsas.

CHAPTER 31

1. Now I will describe the colours, natures, forms, and characteristic marks (of natives born) when the Moon is in (each of) the navamsas; if the lord of the navamsa is strong, whatever the Moon establishes arises in order from that lord and from the (lord of the) sign.
- 2.1. One born in the first navamsa of the first sign (Aries) has a face shaped like a ram's, little body hair, a thin, terrible form, and contracted eyes and lashes; the tip of his nose is thin, and his voice is fierce.
- 3.2. In the second is born a dark-skinned man with heavy shoulders and arms, large eye-brows, a long face, small forehead and collar-bone, a deep voice, open eyes, a hanging nose, and thin foot-joints.
- 4.3. One born in the third navamsa in Aries is fair-skinned and has raised and extended arms, eyes like a goat's, dishevelled hair, thin knees and legs, and hairy arms and head; he is bold and learned in speaking.
- 5.4. In the fourth is born a red man with agitated eyes, a small nose, no forehead, a reeling face, and rough hair on his feet; he is thin down below, a fierce person, a wandering shepherd.
- 6.5. In the fifth is born a man whose body is swollen, fat, full-grown, and terrible, whose head is like an elephant's, and whose eyes are like a horse's; he is a proud man with large forehead, eye-brows, and nose, little hair, and rough, bent toes.
- 7.6. One born in the sixth navamsa is a dark-skinned man with eyes like a deer's, broad brows, heavy and extended arms, belly, and shoulders, and thin buttocks, thighs, and feet; gentle and timid, he speaks a lot and is an expert in sexual intercourse.
- 8.7. In the seventh is born a weak, black-eyed man who shines like a shoot of durva-grass and has a handsome nose and a big, broad body; unsteady and lacking tranquility, he wanders in foreign countries and is robbed; he has sexual intercourse with other men's wives.
- 9.8. In the eighth navamsa is born a man with a face like a monkey's and rough skin and head; he is struck by a disease of the genitals and is attached to the pleasures of injuring, lying, and striking; he is hard to resist, but dear to his friends.
- 10.9. A man born in the ninth navamsa in Aries is fair-skinned, charming, long, and thin; he has extended forehead and ears and a face like a horse's; though angry, he is honest and speaks a lot.

Aries.

- 11.1. In the first navamsa of Taurus is born a man whose body is symmetrical and black and the upper half of whose face is wide; he is a hostile and excessively greedy person who looks harshly and whose nature is to be independent of his friends; his deeds are base and vile.
- 12.2. One born in the second navamsa in Taurus has broad ears, shoulders, and face and inscrutable eyes; he is a lazy man of little intelligence who talks much and foolishly and acts adversely; his wife is hostile to him.
- 13.3. In the third navamsa is born a handsome man whose nostrils and eyes are open wide, whose shoulder is large, and whose feet and heels are very firm he has the honesty of an elder, acts openly, and delights in sacrifices and in fire-building.
- 14.4. One born in the fourth navamsa is a red-skinned man with long arms, great strength, a loud voice, eyes like a goat's, and a very haughty nose; he is a courageous person, sharp and restless, who carries off the wealth of others.
- 15.5. In the fifth navamsa is born a graceful man with a face like that of a large bull, whose arms, shoulders, and hips are big, whose chest is beautiful, and the tip of whose nose is long and hangs down; he is a spotless person with a thick mass of hair on his head.
- 16.6. One born in the sixth navamsa has beautiful eyes, a firm, oily body, and handsome hair; he is a bold man full of sweetness and laughter, a well dressed lover who knows about sexual intercourse, is skilful in the fine arts, and speaks clearly.

- 17.7. In the seventh navamsa is born a black-eyed man the tip of whose nose hangs down slightly; the ends of his hair are fine, his hands and feet are heavy, and his body is firm; he is obstructed by his own people, and his first wife has died.
- 18.8. In the eighth navamsa in Taurus is born one whose nostrils are trembling and open, who has the eyes and feet of a tiger and eats flesh, whose voice is broken, and whose hair and nails are rough; his deeds are slight, but his character haughty.
- 19.9. In the ninth navamsa of Taurus is born a proud and very irascible man of little strength, a timid person; one whose body is symmetrical and oily, and who is thin in the lower parts; he is a well known person, a liar who has accumulated a lot of money.

Taurus.

- 20.1. One born in the first navamsa in the third sign (Gemini) has loosely hanging hair and full-grown shoulders and arms; the corners of his eyes and his eyes themselves are close and black; his nose is high, and his hands and feet thin; he shines like durva-grass.
- 21.2. In the second is born one whose head is like a jar, whose nose is thin in the middle, and whose lips are not firm; he delights in injury and envy, acts badly, says and does many things, and travels and quarrels much.
- 22.3. One born in the third navamsa is a pale man the corners of whose eyes are red, whose backbone, shoulders, and nose are round; whose limbs are symmetrical, whose face is long, and whose eye-brows are black; he is erect, intelligent, and clever at speaking.
- 23.4. In the fourth is born a man with handsome eye-brows and forehead, wide eyes and broad chest, a smiling row of teeth, a face shaped like a deer's, loosely hanging hair, and a full-grown body; a lover who shines like a blue lotus.
- 24.5. One born in the fifth (navamsa) in the third sign (Gemini) has a big belly, thick arms and chest, a rough, thick head, heavy buttocks, and black, kindly eyes; he is a one-eyed man clever in deceptions who goes where he shouldn't.
- 25.6. One born in the sixth navamsa is a fair-skinned man with sweet eyes, broad forehead and chest, a symmetrical and noble head, and red lips and teeth; one who speaks confusedly and acts like a rogue.
- 26.7. In the seventh navamsa is born one whose skin is red like copper, whose eyes are upraised, whose belly is fat, and whose chest is broad and beautiful; he has attained eminence in the crafts and in the study of meanings, and he knows about sexual intercourse and laughter.
- 27.8. In the eighth navamsa is born a dark-skinned man whose body is heavy, broad, and full-grown, and whose eyes are long and black; he is a charming and intelligent man who tells sweet stories and is learned in the arts such as painting and writing.
- 28.9. One born in the ninth navamsa has round, black eyes, a very symmetrical body, and a clear, oily skin; a person of outstanding intellect, his mind is penetrated by such things as the sciences and poetry, and he is an expert in sexual intercourse with women.

Gemini.

- 29.1. One born in the first navamsa in the fourth sign (Cancer) has beautiful hair on his head, spotless, pale limbs, thin shoulders and chest, sweet, upraised eyes, a round face, and a broad belly.
- 30.2. In the second is born a red-skinned man the region of whose heart is lumpy, whose mouth, face, and eyes are like those of a cat, and whose knees and legs are thin; he is a generous person who is fierce in strife and whose deeds are terrible in battle.
- 31.3. One born in the third navamsa is a fair-skinned man with a handsome chest whose body is handsome with the grace and form of a woman's; he is fat like a handsome youth; a lazy and talkative person, he has immense intelligence and is addicted to gentle acts.
- 32.4. In the fourth is born a dark-skinned man whose body is broad, fat, and tall, whose hair, eyes, and nose are beautiful, whose eye-brows are curved, and the row of whose teeth is broken and fearful; he desires to get money, and is a rogue to his family and his relatives.

33.5. ...

34.6. ...

35.7. In the fourth navamsa is born a rough, black man, the ends of whose hair and whose nails are split, whose jaw trembles, whose legs are fat and have large veins, and whose nose and mouth are like a crow's; a proud man, but a servant in other men's houses.

36.8. In the eighth is born a black man whose head is like a pot, whose nose is thin in the middle, and whose face, thighs, and legs are handsome; his craftsmanship is bad, his intellect is self-directed, and his character and conduct are reprehensible.

37.9. One born in the ninth navamsa in the fourth sign (Cancer) is a fair-skinned man with eyes like a fish's, a broad, fat chest, a heavy belly, a long jaw, huge thighs, hanging lips and heels, and thin knees and ankles.

Cancer.

38.1. In the first (navamsa) in Leo is born a pale and red man with a small belly, a thick, elevated chest, terrible, red eyes, a raised nose, and a round head; he is fierce, very strong, and impatient of insult.

39.2. in the second is born a black, oily man whose forehead and chest are elevated and broad, whose eyes are wide and red, whose nose is thick and dreadful, whose arms are long and heavy, whose eye-brows are handsome, and whose body is square.

40.3. One born in the third has curly hair, a broad and beautiful chest, an oily skin, revolving eyes like a cakora bird's, an elevated nose, and a neck which is round like a peacock's; he is charming, and desires to give presents.

41.4. In the fourth (navamsa) in Leo is born a man pale as the scum of ghee, with a large forehead, long, black eyes, soft hair, a broken voice, a belly like a frog's, and broad hands and feet.

42.5. One born in the fifth has oily skin, nose, and eyes, little hair on his head, a head like a pot, hairy limbs and body, a thin belly, and a thick, elevated chest; he is fierce and gat-toothed.

43.6. In the sixth is born a tall, dark man with thin, scanty hair, full-grown limbs, and wide, oily, and concentrating eyes; he is clever in his speech and in his actions, a braggard who is skilful with women.

44.7. in the seventh is born a black-limbed, hairy man whose face is long and whose body is fat and covered with veins; though he is unlucky with women and speaks cruelly and falsely, he has firm courage and is very clever in his actions.

45.8. In the eighth is born one who has the upper part of his face and his cheeks raised, a black and rough pennon with firm limbs; he does little, has no property, and speaks nonsense; his eyes are inscrutable and frightful to his friends, and his craftsmanship is despised.

46.9. One born in the ninth navamsa in Leo is dark-skinned and has a face like an ass's, black eyes, hanging arms, firm heels and legs, and a belly and chest which are squeezed together; he behaves well.

Leo.

47.1. one born in the first navamsa in the sixth sign (Virgo) is a dark man with a thick, elevated chest, and mouth, eyes, and chest like a deer's; he takes pleasure in possessing and giving away money, and desires women.

48.2. one born in the second navamsa in the sixth sign (Virgo) is a heavy, dark-complexioned man whose belly and thighs are heavy and oily, whose face is full, and whose eyes are handsome; he is a greedy rogue who speaks smoothly and softly, and is wise in crafts and in litigations.

49.3. In the third is born a pale, praiseworthy man with full-grown limbs and arms, a body beautiful with the graceful posture of a woman, nostrils expanded and open, wide handsome eyes; an eloquent person who knows the sacred traditions (Sruti) and poetry.

- 50.4. In the fourth is born a pale, red man whose form is like a handsome youth's, whose body is tall and elevated, whose hair is scanty, whose arms hang loosely, whose back is thin, and whose eyes and head are wide; he is sweet, but sharp.
- 52.5. One born in the fifth has thick, elevated shoulders and arms, large shoulders, thick lips and mouth, broad head and chest, full-grown legs, and eyes and belly like a buffalo's; he takes refuge with others, and has a bad wife.
- 52.6. One born in the sixth navamsa has an oily skin and a loose body; a good speaker, he has an intellect which is attracted to knowledge and the meaning of the sciences, and knows painting, writing, and sounds; he is charming and talks cleverly.
- 53.7. One born in the seventh is a fair-skinned man with soft, smooth, and beautiful hair, a thick belly, a thin face, raised shoulders, eyes watery like a goose's, and broad hands and feet; he is fond of drink, but afraid of the water.
- 54.8. One born in the eighth is a tall man pale like a handsome youth whose eyes are bright and upraised, whose hair is yellow like honey, whose thighs and arms are thick and hanging, whose knees are handsome, and the tip of whose nose is round; he is proud.
- 55.9. One born in the ninth navamsa is a dark-skinned person, a thick and black man with a soft, oily body, bent shoulders, and eyes wide as a lotus; he is a proud pennon who is clever in intercourse with women and in sports and who knows such things as painting.

Virgo.

- 56.1. One born in the first navamsa in Libra is a fair-skinned man whose eyes are wide, tremulous, and black, whose face is long, and whose moustache is thick; a famous and haughty man who speaks nobly; one who knows about merchandise, and protects his money.
- 57.2. In the second is born a red- and black-limbed man with a slender waist, thick, contracted eye-brows, round, watery eyes, a fearsome row of teeth, raised shoulders, and broad chest, head, and body.
- 58.3. One born in the third is a weak, pale man whose mouth, face, and teeth are like a horse's; a thick pennon the tip of whose nose is long and bent, whose eyes are sweet and upraised, and whose hair is red and spread out; a protector who has obtained glory.
- 59.4. One born in the fourth is dark and thin; his eyes are terrified like a deer's and are wide, his shoulders and arms are thin, the row of his teeth is elevated, and his nose is small; though powerful, he is timid and despondent and has a bad character.
- 60.5. One born in the fifth is a black man with inscrutable eyes, a nose which is thin in the middle, rough skin, nails, hair, and eyes; a proud and steadfast man who is clever in business enterprises; one who is dear to his friends and enjoys the highest respect.
- 61.6. One born in the sixth navamsa is a fair-skinned, black-eyed man whose nostrils are beautiful, whose face is broad, whose body is heavy and firm, and whose nails are smooth; he knows the meaning of the sciences, learning, and litigation, and is an expert in polity.
- 62.7. In the seventh is born one who is red and spotless, whose body is heavy, but small; a cripple, thin below, with a small nose and no forehead; he is a fierce man who succumbs to sexual intercourse and singing; an eloquent astrologer.
- 63.8. One born in the eighth is a dark-skinned man with wide shoulders and beard, handsome eyes, raised shoulders and cheeks, a stiff, wide body, and thick, black eye-brows, eyes, and lashes; an enjoyer whose speech is purified.
- 64.9. In the ninth navamsa of Libra is born a pure, fair-skinned man whose body is symmetrical and beautiful and whose eyes are handsome; he knows about courtesy, laughter, respect, and dignity, and is clever in all the fine arts; he is an eloquent person, having the character of a fop.

Libra.

- 65.1. One born in the first navamsa of the eighth sign (Scorpio) is a pale man whose lips, forehead, and nose are small and elevated, and whose limbs are firm; the front of his body is covered up; his head is like a pot and his neck and belly like a frog's; he is lazy.
- 66.2. One born in the second navamsa is a fair-skinned man with broad and wide arms and chest, terrible red eyes, and little hair; an injurious person, his deeds are violent and firm; raising his voice, he tramples upon an army.
- 67.3. One born in the third navamsa is a handsome, pale lover, a full-grown man with firm shoulders and arms whose hair is loosened and whose lower lip is red; a wise and gentle man, he speaks smoothly and cleverly.
- 68.4. In the fourth is born a dark, black man with black hair tied up and with black eyes; one whose face is long, jaws thick, and body excellent; a firm and bold rogue delighting in mischief who succumbs to another man's wife.
- 69.5. One born in the fifth has a satisfied belly, broad and firm shoulders and trunk, a large head, a thin nose, and inscrutable eyes whose corners are red; he is a glorious man with no opposition who performs terrible deeds and delights in injury.
- 70.6. In the sixth is born a man with a good back-bone, an elevated nose, thick eye-brows, and eyes fixed like a horse's; a bold person of deep courage who performs terrible deeds; a clever person who knows his way around; one who speaks little and holds back his affection.
- 71.7. In the seventh navamsa is born a tall man with a torn face, separated teeth, a slender belly, limp arms, watery eyes, a full-grown, black head, curved limbs, and broad thighs and chest.
- 72.8. One born in the eighth is a black man whose spine is broken, the tip of whose nose is expanded, and whose body is tall and shaped like a boar's; his abundant hair is loosened, and his limbs are filthy; he is unbearable and stupid.
- 73.9. One born in the ninth navamsa is a pale man with large, squinting eyes, yellow hair on his body, and thick, fat limbs; a tranquil person, he bows down to gods and elders and is generous; he has many wives.

Scorpio.

- 74.1. One born in the first navamsa in Sagittarius is a fair-skinned man whose nose is large, whose eyes are like a goat's; whose head is high, whose body-hair is thin and split, whose thighs and chest are broad, and whose testicles are big; he is a fierce man who speaks firmly and terribly.
- 75.2. In the second is born one whose head is tall, whose chest is thick and fat, whose eyes are wide, the tip of whose nose is deformed, whose buttocks and thighs are heavy, and whose jaws are large; his mind is firm and steadfast, but he is in the power of women.
- 76.3. One born in the third has a full, symmetrical body and handsome eyes; an intelligent person, he is clever in the meaning of the sciences and in learning and an expert in crafts and fine arts; a favorite of women, he is bold in laughter and in sexual intercourse.
- 77.4. One born in the fourth is a pale man with handsome and sweet, round eyes; one whose belly is large like a tortoise's, whose body is thick, noble, and very tall, and whose face is covered with hair; he is a clever and wise wanderer.
- 78.5. One born in the fifth has wide ears, eyes, and mouth, large eye-brows, a terrible body like that of a full-grown lion, and thin hair that doesn't grow; he is tall and fat and unassailable, a killer who always remembers.
- 79.6. One born in the sixth navamsa is a handsome man with wide eyes whose corners are shiny and black, and with a large forehead and a thick, full face; a learned and well behaved person who knows story-telling, mandalas (cycles of stories), and laughter, and who delights in poetry.
- 80.7. In the seventh is born a tall, dark man with elevated head, wide eyes, and a round jaw; he is gentle and eloquent, charming and clever in skilfulness and courtesy; he is addicted to protection and courage.

- 81.8. In the eighth navamsa is born a man whose head is wide and the tip of whose nose is flat; his eyes roll around, and he talks a lot; he knows how to honour his friends, and he checks hostility; he is in the power of the elders.
- 82.9. One born in the last navamsa in the ninth sign (Sagittarius) is tall and fair with black eyes, a face like a horse's, and crooked thighs and legs; well liked among good men, he speaks little and does not quarrel; he is an expert on science and on herbs.

Sagittarius.

- 83.1. One born in the first navamsa in Capricorn is a dark-skinned, gat-toothed man whose hair and nails are rough, whose limbs are thin, and whose eyes are like a deer's; his voice is broken and his purpose unsteady; he enjoys singing, travelling, and laughter.
- 84.2. In the second is born a dark, black man with a curved nose; an able person who delights with his singing, a lover who has many women, and a lazy rogue full of disease; he has few sons, and he desires to be generous.
- 85.3. In the third is born a fair-skinned man with a straight spine; the tip of his nose is spread out and the corners of his eyes are very red; he delights with his gymnastics, music, and fine arts, and performs good deeds; a famous man, he has many friends and relatives.
- 86.4. One born in the fourth is red and black, and gat-toothed; his forehead and arms are long, his eyes and knees like a goat's, his hands and feet thin, and his hair dishevelled; he is addicted to quarrelsome speech.
- 87.5. One born in the fifth is a dark man with elevated cheeks and nose, wide, black eyes, large, fat arms, thighs, and head, thick feet, and no spine; he is a juggler, an enjoyer, who has married a bad wife.
- 88.6. One born in the sixth navamsa has handsome nose and eyes, curly hair, an oily skin, a thick jaw, thin limbs and legs, and small, even teeth; a well dressed orator who takes pleasure in love.
- 89.7. In the seventh is born a dark fellow with loose, curly hair, rough ends of his feet and fingers, a covered body, thick hands and feet, and a fat, lumpy face; he is lazy and talks little.
- 90.8. One born in the eighth has inscrutable, steady, terrible eyes, a round face, split nails and hair-ends, a full-grown body, and a forehead like a jar; he speaks shrilly; he has great arrogance and pride, and a bad character.
- 91.9. One born in the ninth navamsa is dark and full-grown; his eyes and chest are broad, his face wide and full, and his nose raised; he is fat in the lower regions; an intelligent person, he delights in sweetness and in singing.

Capricorn.

- 92.1. One born in the first navamsa in Aquarius is a dark, black man with a thick jaw and a thin body and long, black eyes; a clever, cruel, and fickle person, he travels on the road acting falsely like a fop.
- 93.2. One born in the second is a black man whose skin, nails, eyes, and hair are rough, whose head is like a jar or a pitcher, whose face is downcast, and whose eyes, teeth, lips, and ears are prominent; he walks slowly and is a bad artisan.
- 94.3. One born in the third has wide, watery eyes with red corners, a fierce nose, a broad row of teeth, and a thick, raised, noble jaw; he is an enjoyer of great strength who speaks little.
- 95.4. One born in the fourth is tall and thin; his jaw is small, his eye-brows curved, his eyes inscrutable, the row of his teeth bright, and his nose raised; he is a timid man who travels abroad; one who speaks harshly and commits evil deeds.
- 96.5. In the fifth is born a thin, black man with a torn face; the end of his nose is crooked and the region of his hips is impeded; a lazy man, he talks dishonestly, washes seldom, and is dirty; his intellect is bewildered.

- 97.6. In the sixth is born one whose nose is split and pierced, whose mouth is large, whose eyes are sweet and wide, and whose body is broad and fat; he drawls and delights in laughter; he is a braggard whose courage is little and lacks determination.
- 98.7. In the seventh is born a weak and slender man, tall and thin, whose mouth is thin and has a mustache, whose nose is crooked, and whose teeth, ends of the feet, and fingers are unblemished; he is very red; he stumbles and accomplishes nothing.
- 99.8. One born in the eighth has wide ears, raised chest and forehead, elevated cheeks, eyes, and nostrils, large shoulders, thick, full-grown legs, and a broad head; he is gluttonous and independent.
- 100.9. One born in the ninth navamsa in Aquarius is a dark-skinned man with a noble, symmetrical body, handsome eyes, and fine, black hair; he speaks gently and is addicted to sacrifices, vows, and the work of the king.

Aquarius.

- 101.1. In the first navamsa of Pisces is born a pale man having the appearance of calm water; his hair hangs down, his nose is handsome, his eyes are black, his shoulders are broad and beautiful, his arms are thick and long, and his belly is small; a graceful man.
- 102.2. In the second is born a man with a large head, thick, sharp teeth, brown eyes, and stooped shoulders and chest; the tip of his nose is high; impatient of insult, he has fearful strength and delights in (eating) flesh; he is clever in business.
- 103.3. In the third is born a pale man whose body sags with weariness; his eyes are handsome; he abounds in politeness and righteousness (dharma), is clever and well behaved, wears the sacred thread, knows the meaning of the sciences, and speaks clearly; but he is a rogue inside.
- 104.4. In the fourth is born a fair-skinned, full-grown man with a large nose, a fearful body, eyes like a fish's, no chin, a moustache over his mouth, and a high nose; he is wise, clever in the expedients of business, and courageous, and he knows his way around.
- 105.5. One born in the fifth is tall and black, has a large waist, a small, thin nose, a big head, and handsome eyes and row of teeth; he is a splendid and irresistible man, delighting in injury; he speaks little.
- 106.6. One born in the sixth navamsa has an elevated nose in which the bone is manifest, large eye-brows, a raised head, and a handsome body; his teeth have been removed, and he looks sideways; he is addicted to cleverness and pleasure in his actions.
- 107.7. One born in the seventh is a thin, black man with handsome nasal bone, cheeks, and hair, and a stooped body; he casts sidelong glances like a deer and is gentle; having little wealth, he takes pleasure in traveling; he is despondent, and his stance is unsteady.
- 108.8. In the eighth is born a tall, thin man with large body and head, open eyes, rough nails, eyes, and hair, and firm, open nostrils; lazy and slow, he talks little and tramples upon his own people.
- 109.9. One born in the last (navamsa) in Pisces is a small, handsome man who looks gently and affectionately and maintains good relations; his mouth, eyes, and body are broad; he is a learned person with a good memory who delights in stories and in righteousness (dharma); he is tranquil and generous.

Pisces.

110. From the strength of the Moon in the navamsa of Aries (the natives) become thieves; in the navamsa of Taurus possessors of auspiciousness; in the navamsas of Gemini great and honorable; in the navamsa of Cancer men of great wealth;
111. in a navamsa of Leo kings; in a navamsa of Virgo eunuchs; in a navamsa of Libra heroes; in a navamsa of Scorpio the lowest men living on wages; in a navamsa of Sagittarius slaves;
112. in a navamsa of Capricorn evil men who come to a bad end; in a navamsa of Aquarius men who act like goblins; and in a navamsa of Pisces outstanding men. (Such) are the men born in the yogas of the Moon.

113. The fixed (nature) of men is to be described from the navamsas by means of the positions, strengths, and natures of the lords of the navamsas; by means of the combinations of influences pertaining to the signs; and by means of their mutual aspects and conjunctions.

In the Yavanajataka: the influence of the navamsas.

CHAPTER 32

1. If (the Moon) is in a navamsa of Mars and if it is aspected by Man, (the native) is a fierce thief who takes pleasure in murder and killing; if by Venus, one who is rich in drink, wealth, and women; if by Mercury, a thief who keeps changing his residence;
2. if by the Sun, a guardian who kills Dasyus; if by Jupiter, an intelligent king rich in good qualities; and if by Saturn, an angry man attached to strife who is dragged down by many fears.
3. The Moon in a navamsa of Venus, if it is aspected by Venus, produces a happy man rich in grain, wealth, and women; if by Mercury, one who knows such things as singing and speaking; if by Jupiter, a poet of famous intellect;
4. if by Man, a lover of other men's wives; if by the Sun, one who has abundant food and drink, but little intelligence; and if by Saturn, a hero delighting (women) by sexual intercourse or an expert in sexual intercourse.
5. The Moon in a navamsa of Mercury, if it is aspected by Mercury, produces an eloquent man who knows such things as the meaning of the sciences and the crafts; if by Venus, an expert in singing, story-telling, and sexual intercourse;
if by Jupiter, the counsellor (saciva) of a king, one who understands politics;
6. if by Mars, an intelligent and prominent thief; if by the Sun, an actor who knows the rules; and if by Saturn, an intelligent man learned in the rules of the crafts.
7. The Moon in its own navamsa, if it is aspected by the Sun, produces a man whose wallet and body are both thin and who experiences much sorrow from riots; if by Mars, a greedy person who delights in taking money; if by Jupiter, a wise man of noble firmness;
8. if by Venus, one addicted to the posture and acts of women; if by Mercury, an ascetic who restrains himself; and if by Saturn, a clever person who is wise in his activities, but is afflicted by sorrow arising from bondage and wandering.
9. The Moon in a navamsa of the Sun, if it is aspected by the Sun, produces a very angry man, a drunkard who is not to be assailed; if by Mars, a cruel man who is wealthy and honored by the king; if by Saturn, a destroyer of life;
10. if by Venus, a wealthy man who is afflicted by grief caused by his wife and sons; if by Mercury, one who delights in slander; and if by Jupiter, a rich, fat man.
11. The Moon in a navamsa of Jupiter, if it is aspected by Jupiter, produces a man of pure character who possesses intelligence and courage; if by Venus, a firm man attached to the objects of the senses (visaya) ; if by Mercury, one who is learned in poetry and in the sacred traditions (sruti);
12. if by Mars, a fierce man clever with swords and weapons; if by the Sun, a strong, but infamous man; and if by Saturn, a wise man who looks like an elder and has a bad king.
13. The Moon in a navamsa of Saturn, if it is aspected by Saturn, produces a pitiable pauper racked by disease; if by Mars, a wealthy man with many sorrows; if by the Sun, a cruel person whose property has vanished;
14. if by Venus, one who possesses old women, widows, and women of bad character; if by Mercury, a man who enjoys suffering; and if by Jupiter, a well behaved and distinguished person who is intent on good conduct and on giving pleasure.
15. In cases wherein the lord of the navamsa is strong while the Moon is weak, men are born whose forms, natures, and actions are like those of the lord of that navamsa.

In the Yavanajdtaka: the influence of aspects of the Moon in the navamsas.

CHAPTER 33

1. Mars in its own navamsa produces a fierce, mighty, prominent hero who slays his enemies; in a navamsa of Venus, a restless corruptor of other men's wives who gets rich from other men's hoards;
2. in a navamsa of Mercury, a vile rogue who does his duty; in a navamsa of the Moon, an able hero, a jealous man; in a navamsa of the Sun, a nayaka of great strength; in a navamsa of Jupiter, the leader (adhimukhya) of a village or city;
3. and in a navamsa of Saturn, an evil pauper delighting in destroying wealth.

Mars.

Venus in its own navamsa produces a rich man having many women who enjoys various foods and drinks;

4. in a navamsa of Mars, the husband of a corrupted wife; in a navamsa Mercury, a wise man addicted to sexual intercourse and singing; in a navamsa of the Moon, one who indulges a lot in sexual intercourse and has a noble body; in a navamsa of the Sun, a terrifying nayaka;
5. in a navamsa of Jupiter, a strong and courageous man who is pre-eminent in his city or the best poet; and in a navamsa of Saturn, a rich man with a gentle wife who has little character and ends badly.

Venus.

6. Mercury in its own navaamsa produces an eloquent person who knows poetry; in a navamsa of Mars, a thief and killer of men; in a navamsa of Venus, one who engages in laughter and singing; in a navamsa of the Moon, a poet intent on righteousness (dharma) ;
7. in a navamsa of the Sun, a servant who finds little happiness; in a navamsa of Jupiter, one whose mind is famous or a poet; and in a navamga of Saturn, a man whose character is destroyed by dishonesty, envy, and lying.

Mercury.

8. The Sun in its own navamsa produces a terrible person, a powerful man; in a navamsa of Mars, a hero who steals the property of others; in a navamsa of Venus, a rich man whose land is taken away by the king;
9. in a navamsa of the Moon, a person attached to the smallest actions and to miseries, a thin and weak man; in a navamsa of Jupiter, a proud man who has good friends; and in a navamsa of Saturn, one who has a retinue of low people.

The Sun.

10. Jupiter in its own navamsa produces a noble, intelligent, and prosperous individual; in a navamsa of Mars, one of firm arrogance; in a navamsa of Venus, a counsellor (mantrin) with a noble wife; in a navamsa of Mercury, one who knows the rules of poetry and the fine arts;
11. in a navamsa of the Moon, a wise and prosperous man; in a navamsa of the Sun, a famous man who has much wealth; and in a navamsa of Saturn, a great and wealthy person who speaks cruelly.

Jupiter.

12. Saturn in its own navamsa produces a man of bad character who is rich in wives and sons; in a navamsa of Mars, a murderous man who delights in evil; in a navamsa of Venus, a man addicted to the posture and work of women ; in a navamsa of Mercury, an artisan who is without independence;
13. in a navamsa of the Moon, one who seduces women and then abandons them; in a navamsa of the Sun, a slave who has many diseases; and in a navamsa of Jupiter, one whose wealth comes from the accomplishment of evil deeds.

Saturn.

14. In the vargottamamsas, they say that a good influence is complete, a bad one less; in the navamsas of their own houses, they say their influence is middling; and in the navamsas of other (planets') houses, they indicate it is minute.
15. All twelve signs are always indicated in the order of their (the planets') houses; from these, by means of the natures of the houses, are to be described the natures of men at nativities, if someone inquires.
16. When the lord of the dvadasamsa in the ascendent is the strongest lord or is in a cardine, it establishes that the nature of the native is made that of the sign to which the dvadasamsa belongs.

In the Yavanajataka: the influence of the planets' being in the navamsas.

CHAPTER 34

1. The Sun, which is renowned for its brilliance, if it is in a dvadasamsa (bhaga) of Aries, produces the power of the (native's) father; the Moon in that place establishes a disease of his mother by means of changes caused by blood and bile;
2. Jupiter makes a man having a treasure of gold and goats whose wealth is destroyed by thieves, fire, and foes; Venus one whose wife is polluted, hostile, or dead; Mars a clever man with famous wealth;
3. Mercury one who speaks much, but in a stumbling way, a fickle person whose friends are ill-behaved and terrible; and Saturn a vile man whose treasure is gained by the acquisitions of his servants, but a strong and handsome man.
4. The Sun in a dvadasamsa of Taurus destroys the beauty of his father; the Moon gives prosperity, happiness, and food of his mother; Jupiter bestows firm and extensive wealth; Venus (produces) a man who has intercourse with lovely women and wives;
5. Mars a pauper; Mercury one who is friendly with women and has a firm, loud voice; and Saturn a man who is doorkeeper in a harem and whose body is slowly overcome by old age.
6. The Sun in a dvadasamsa of the third sign (Gemini) makes his father one who practices such things as sacrifices and is wealthy in family; the Moon, which creates beauty, the respect of good men, and power, causes the happiness of his mother;
7. Jupiter one whose money is gathered from the fine arts, oratory, and the sacred traditions (sruti); Mars a person who is the same to men and women and who has ignoble sons; Venus a man with handsome form who is learned in the fine arts, a clever person who takes pleasure in women;
8. Mercury one who is learned in oratory, sacred traditions (sruti), and crafts, whose friends are famous, and who speaks sweetly; and Saturn a fickle person who practices mischief and bad craftsmanship, and whose old age is attained with the strength of youth.
9. If the Sun is in a dvadasamsa of Cancer, then (the native) obtains (a father) who is afflicted by disease, sickness, and troubles; (if) the Moon (is there), he obtains pleasures of his mother caused by health, beauty, and good appearance;
10. Jupiter produces the highest, exalted wealth; Mars one whose sons are lowly; Venus a man abounding in treasures and titles who has a good wife and possesses a family and beauty;
11. because of Mercury (the native) obtains powerful friends and the highest joy; and because of Saturn he will grow old quickly, and is carried off by his servants, his bad wives, and so on.
12. The Sun in a dvadasamsa (of Leo) causes victory and nobility of his father; the Moon fear and disease of his mother; Jupiter the acquisition of wealth consisting mainly of cows which are obtained by labor and by serving his friends and the king;
13. Mars makes one whose sons are not born or, if born, die; Venus a man who does not obtain a wife; Mercury a man whose voice is broken and who has bad friends; and Saturn one overcome by old age who is not submissive to his lord.
14. The Sun in a dvadasamsa of the sixth sign (Virgo) gives poverty of his father; the Moon (gives poverty) of his mother (and makes him) gentle and timid; Jupiter gives wealth pertaining to maidens; Mars causes the birth of eunuchs;
15. Venus produces one whose wife has a soft and oppressed body; Mercury a man prominent for his oratory and hating good friends; and Saturn a man who grows old slowly, obeying others and serving women and evil people.
16. The Sun in a dvadasamsa of Libra produces a father whose wealth is excessive, but who is deprived of health; the Moon destroys the beauty and strength of his mother; Jupiter gives wealth from travels, merchandise, and trade;

17. Mars produces a rogue with many sons; Venus a man with a noble (arya) wife who knows business, sexual intercourse, and science; Mercury a teacher who gives many speeches; and Saturn a youthful person with many servants.
18. The Sun and the Moon in a dvadasamsa of Scorpio cause the death of his father and mother; Jupiter destroys his wealth; Mars causes the birth of evil, sick, and timid men;
19. Venus produces one whose wife is maimed or has died a violent death; Mercury a man imperfect in speech and having bad friends; and Saturn one who is himself a slave and is born of a man like a slave or one who does the commands of and associates with sinful people.
20. The Sun in a dvadasamsa of Sagittarius gives beauty, dignity, and honour of his father; the Moon gives the same for his mother; Jupiter gives abundant vehicles, horses, and gold;
21. Mars causes the birth of one who is looked upon in a hostile manner by his elders; Venus gives a wife who is praised for her good qualities; Mercury gives perfection in speech and friendship and .;
22. and Saturn causes the birth of youthful men who have the good fortune of Cupid. The Sun in (a dvadasamsa of) Capricorn causes the loss of his father; the Moon a wind-disease of his mother;
23. Jupiter destroys the acquisition of good, peacefulness, and memory; Mars causes the birth of famous sons; Venus produces a man whose wife has trembling limbs and twitching eye-brows; Mercury a man defective in speech whose friendship is bad;
24. and Saturn a man who ages quickly and is surrounded by tanks, cows, and servants.
The Sun and the Moon in a dvadasamsa of Aquarius cause disease, sickness, and defects of his parents;
25. Jupiter gives memory and wealth; Mars gives servants, slaves, and sons; Venus produces a man who is the husband of a slave-girl or of an old woman; Mercury one who is robbed of speech and has bad friends;
26. and Saturn a man with good friends who looks like an old man or who is honoured by slaves.
The Sun and the Moon in (a dvadasamsa of) Pisces cause joy, honor, and wealth of his parents;
27. Jupiter makes many heaps of jewels; Mars gives sons who are hostile to his allies; Venus produces one whose wife is opposed by a great arhat; Mercury a man corrupted in speech who has evil friends;
28. and Saturn in a dvadasamsa of Pisces produces a youthful person who serves men of good qualities. Thus, considering the qualities of the positions of the planets as well as their aspects and strengths,
29. one should make manifest the nature and condition which are caused by the dvadasamsa and which are connected with the qualities of the benefit and malefic (planets). Whatever substances, signs, natures, and characters are described as being determined for a (particular) period or time,
30. these are modified by the various sub-influences of the lords of the signs which are similar to those of the dvadasamsas. If to any lord of a sign anywhere there belongs any characteristic, be it low, high, or medium,
31. it is modified by mutually caused changes whose nature derives from its position and from the qualities of the sign and the dvadasamsa (in which it is); a hundred such factors as friendly planets are to be taken into consideration with colon, changes, and forms similar to those of the dvadasamsas of their houses.

In the Yavanajataka: the sub-influences of all the planets in the Dvadasamsa of the signs.

CHAPTER 35

1. One considers the terms (trimsallavamsas) as having diversity of form and little strength or brilliance. Whatever are said to be the authorities of a planet with respect to forms, positions, strengths, actions, and qualities,
2. these are said to give rise to its natures (in the native) as (the prorogator) is in connection with the lord of its term. (The signs) counted from their dividing lines (0°) are, in order, years; their dvadasamsas (bhaga) are, in order, months;
3. the days are according to the degrees of the planet (prorogator) in the period of fruition (paka). Because of the planets which are in that place and which have the influences which have been described in order, and because of the degree being aspected by the Sun and so forth, similar influences (attain) fruition in a period of fruition.
4. Proceeding from the term (trimsallava) occupied by the Sun, (the prorogator) goes on its course giving suitable results. The numbering (of the planets) is in order the Moon (1), the Sun (2), Mercury (3), Venus (4), Mars (5), Jupiter (6), and Saturn (7).
5. The subperiod of fruition (vipaka), which has previously been determined according to the rule, (is to be divided into parts) beginning in order with one and ending with seven, (and these are to be measured) in moments and other units of time which have the characteristics of the signs and other divisions of the zodiac, and which are sub-divided in many ways, and whose places and qualities are in a fixed sequence.

In the Yavanajataka: the time of fruition.

CHAPTER 36

1. There is no (native) who does not experience changes due to the mutual conjunctions (of the planets) which are called "yogas"; these so-called, "yogas" have meanings which depend on the natures of the planets and on their courses through the signs and so forth.
2. These yogas, with the series of the qualities of the signs beginning with the ascendant or with that occupied by the Moon at the births of creatures are said by the ancient Greeks to be formed in the likeness (sadrasya) of shapes (samsthana).
3. For one who sees objects of various natures, the likeness of shapes is infinite; these are to be understood as existing in the various parts of the world and having names similar to their likenesses of shape.
4. There is a natural acquisition of qualities which arises from the union of things pertaining to the signs and things which have forms like them
5. If all the planets are in the seven places between the ascendant and the descendant and are not to be seen among the visible (stars), then this yoga is called by the wise "the ship" (nau), and leads to the birth of those who have troubles and lose what they have gained.
6. If all the planets are thus and are among the visible (stars), they recognize here "the umbrella" (atapatra); if (the native) is short-lived, it gives pleasure at the beginning; if he is long-lived, it gives good results at the end.
7. If they are between mid-heaven and hypogee in the eastern hemisphere, it is called "the bow" (dhanus); in this yoga are born men who are wealthy in the latter half of their lives and who have famous courage.
8. But if they all are in the western hemisphere, it is named "the false bow" (kutadhanus) ; it causes the birth of men oppressed by thievery, injury, depraved actions, and bondage.
9. If all the planets are in one of these four yogas, but they do not begin with a cardine it is called "the half-moon bow" (dhanur ardhacandra); it is always the best and causes the birth of commanders (nayaka) and generals (prtanapati).
10. If all the planets are in the two trines of the ascendant, and in the ascendant itself, they say it is called "the three-peaked mountain" (srngataka); in it they say is the birth of lords (isvara) who are fond of strife and are famous.
11. If the malefic planets are in the ascendant and descendent and the benefics in mid-heaven and hypogee, they call it "the barley" (yava); in it is obtained the birth of men saddened by troubles, labors, wanderings, and wounds.
12. If the malefic planets are in mid-heaven and hypogee and the benefics in the ascendant and descendent, it is "the thunderbolt" (vajra); those born in it are happy at the beginnings and ends of their lives, but suffer many losses in the middle.
13. If both the benefic and the malefic planets are in the successive cardines, they call it "the lotus" (padma); men born in it are rich in garlands, ornaments, women and great beauty.
14. If the benefic planets are in the cardines and the malefics in the other places, they call it "the garland" (mala); one born in it is endowed with garlands, clothes, ornaments, women, standards and measures, food, and wealth.
15. If the planets are four places apart without being in a cardine, they call it "the well" (vapi); a man born in it is famous and enjoys the world, position, and righteousness (dharma); later he has a few sons.
16. If all the planets are in successive trines without being in the ascendant, it is called "the plough" (hala); it causes the birth of farmers who have vast hoards and whose enemies are overcome.
17. If the malefic planets are in the cardines and the benefics are not, this is "the serpent" (sarpa); in it is the birth of fools, injured men, thieves, frauds, prisoners, and vagrants.

18. If all the planets are in the ascendant and descendent, they call it "the wagon" (sakata); they say it causes the birth of men afflicted by bondage, wandering, and disease, of paupers, and of those who marry bad wives.
19. If all the planets are in mid-heaven and hypogee, they call it "the bird" (vihaga); those born in it lose their independence, their land, and their property, but attain happiness in a foreign country.
20. If all the planets are in the ascendant and hypogee, they call it "the fish" (matsya); in it is born a fickle, but charming man whose enterprises, family, and behavior are not steady.
21. If all the planets are in the ascendant and mid-heaven, they call it "the banner" (dhvaja); in it are born those whose honor is obtained by their family and position and whose fame is increased by their wealth.
22. If all the planets are in mid-heaven and the descendant, they call it "the crooked one" (vakraka); in it is born a poor man who obeys orders, gets no pay, and has a poor memory.
23. If all the planets are in the descendent and hypogee, they call it "the conch" (sankha); men born in it are sick in the beginning and love another man's wife, but afterwards they are happy and wise.
24. If all the planets are in two consecutive places beginning with the ascendant, they call this yoga "the great club" (mahagada); it leads to the birth of men who are servants to the desires of others.
25. If the same yoga begins with mid-heaven, (it leads to the birth) of those whose wealth and property increase and decrease; if from the descendent, of those afflicted by debt; and if from hypogee, of the initiated.
26. If all the planets are in three places – namely, the hypogee and the places before and after it – they call it "the tortoise" (kurma); in it is born a king of great fame who has many wives, sons, relatives, and allies.
27. If the ascendant is the middle place in this yoga, he is wealthy and knows much, and his actions are firm in quarrels; if the descendent, one whose intelligence is obtained by listening to others; and if mid-heaven, one whose wife is a widow.
28. If all the planets are in three consecutive places beginning with the ascendant, they call it "the mace" (musala) ; it produces a man who is struck by blows of rocks, is hindered by his brothers in his youth, and has no wealth.
29. If it begins from hypogee, know that it is the origin of men afflicted by grief, pain, and fatigue in their youth; if it begins from the descendent, of those oppressed by disease; and if from mid-heaven, of men who are slow-moving in their limbs.
30. If all the planets are in the four places (beginning with) the ascendant, mid-heaven, the descendent, or hypogee, they call it "the staff" (danda); in it is born one who loses his sons and wives, has no possessions, is a person of the lowest conduct, is maimed, and has a bad character.
31. If all the planets are in five places consecutively from the ascendant, this yoga is called "the couch" (sayani); one born in it has his honor increased by the glory of his family and is always happy.
32. If it begins from hypogee, it is called "the tail" (langula); it gives the birth of those who serve others. If it is from the descendent, it is called "the ladder" (nisrayani), and produces a rogue who is fond of gambling and troubled by wandering.
33. If it begins from mid-heaven, it is called "the spear" (kunta); this causes the birth of men who do honorable things. If it begins from the Moon, of men who are furious in battle. If it begins from any other place, it has no name (or special influence).
34. If all the planets are in six successive places, they call it "the row" (pankti); if it begins from the ascendant, it produces a king; if from (another) cardine, the king's prime minister (nrpamantrimukhya).
35. If it begins from another sign which is not a cardine, the man born in this panktiyoga is rich in animals. A man with high understanding should realize that the influence is thus to be determined, but that the use of the influence is by means of indeterminable forms.

36. If all the planets are in six alternate places and if it begins with the ascendant, they call it "the circle" (cakra); one born in it is a wealthy king who has many slaves and much treasure and eats well.
37. If the planets are in the other places and the yoga is in reverse, they call it "the water-pot" (kalasa); they say it gives birth to good men who have extensive heaps and piles of grain.
38. If there is a yoga like "the tortoise" at hypogee and another at the ascendant and if two planets are on the two sides of mid-heaven, (they call) it "the full pot" (purnakumbha); it leads to the birth of men made famous by their families and gaining renown for their own deeds.
39. If this yoga is in reverse, its influence will lead to the birth of paupers who have diminished happiness. If there are yogas like "the (full) pot" at the ascendant and the descendent, both before and behind, it is said to be similarly auspicious.
40. If all the planets are mixed up together in the cardines, they call this yoga "the city" (nagara); it gives birth to kings who are fond of riots and battles.
41. If four planets are respectively in the third, fourth, fifth, and sixth places, and the rest are in the cardines (other than the fourth), this yoga is called "the swing" (dola) ; it causes the birth of famous men who desire to travel much.
42. If all the planets are to the left and right of the ascendant and of the descendent, (it is called) "dexterity" (caturya); they cause the birth of doctors, those who serve others, vagrants, ascetics, and the injured.
43. When this yoga occurs with respect to mid-heaven and hypogee, they call it "wisdom" (vidya); (those born in it) think of unrighteousness (adharma) and are evil in the world; they are chastised by kings and are incompetent in the five duties (pancaprayoga) and in the good.
44. These are the yogas of images (described) by the Greeks or those which are said to be undistinguishable (from them) at birth; now I will describe the other yogas which give results through number and relate to the places.
45. If (all the planets) are bunched together in one place, they call this yoga "the ball" (golaka); it causes the birth of men who go astray and are grieved, of dirty fellows whose retinues are bad.
46. If they are all in two places and do not duplicate previously described yogas, they know it as "the yoke" (yuga); (it causes the birth) of unstable men whose wealth is lost and who are injured and maimed; of heretics and ruined men who resort to others.
47. If all the planets are in three places and do not duplicate previously described yogas, they call it "the spike" (sula); one born in it is tormented by gout, and his family and wealth are lost and gone before him.
48. If they are in four places and do not duplicate the previously described yogas, they call it "the meadow" (kedara); a man born in it is rich with a wealth of arable land and cows, and is lord of family, grain, food, and friends.
49. If all are in five places and do not duplicate the previously described yogas, they call it "the noose" (pasa); it gives birth to men oppressed by kings, obstructed by bonds, and making efforts for many and varied reasons.
50. If the planets are in six places and do not duplicate previously described yogas, they call it "the foot-rope" (damani); one born in it is generous, carrying objects for others and obeying the commands of others in sexual intercourse and business.
51. If all the planets are in seven places and not close together, those who are wise in the science call it "the lyre" (vina); a man born in it has wealth and connections acquired by his own prowess, and his excellence and (knowledge of) the meaning of the sciences are famous.
52. If the benefit planets are in the sixth, seventh, and eighth places, while the malefic are in the corresponding places with respect to the ascendant, they say it is applicable in the births of the best of men; (it produces) one who is free from enemies, toil, disease, and sorrow.

53. Having determined the likeness-yogas (sadrasyayoga) and the number-yogas (sankhyayoga) on the basis of the planets in the places, there is also a name-yoga (samjnayoga) which exercises its influence; if the benefit planets are strong, a famous king is born in this yoga who possesses other people's wealth.
54. If all the planets used in this yoga are in moving signs, it is called "the rope" (rajju); establishing a bad influence in this yoga, there is born one whose wealth is accumulated by wandering in foreign countries.
55. If all the planets are in fixed signs, it is called "club-shaped" (mausala) ; establishing an influence of another sort, it determines the birth of men with families whose positions are secure, who have large bodies, and who are the best in their families (kula).
56. If they are in ambiguous signs, the yoga is called "the reed" (nala) and is another establishing an evil influence; it causes the birth of men who take many positions and perform clever actions.
57. If these yogas which have been described are influential and are mixed with other strong yogas or have their strength increased by yogas of planets being in their own exaltations, then each exercises its own influence as described.
58. Those yogas which excel with regard to planets and places are said to be influential at birth; the rest are to be recognized (as being influential) always in the astakavargas and in the dasas, with sub-periods of fruition arising in the course of time.
59. Thus is described the whole of the method relating to the birth of people which has various signs, distinguishing marks, and characteristics, together with the changes which are caused with respect to each other by the outgo and income of the signs, planets, yogas, and times.

In the Yavanajataka: the influence of the heavenly combinations (nabhasayoga).

CHAPTER 37

1. The planets at birth, from the application of their courses through the navamsas of the signs, give (the native's) length of life in order; and the ascendant gives years equal to the navamsas traversed by the ascendant; for the years are appointed by the signs to which that navamsa belongs.
2. They obtain a double amount in their own (base-)triplicities, in the navamsas of their own houses, in their own houses, or in vargottamamsas; they give a triple number of years when at full strength in their exaltations or retrograde.
3. A planet – except for Venus and Saturn – subtracts a half from its period when in its dejection, an enemy's house, or the descendent; if (several planets) are in the one sign, the strongest one destroys its own period.
4. A malefic planet in the twelfth place from the ascendant destroys its entire share, a benefic half; if two malefic planets are there and are aspected by a malefic, they destroy the whole life.
5. The malefic planets in reverse order (in the places from the eleventh to seventh) destroy from their own dasas fractions ranging from one-half to one-sixth; the length of life is the sum of all the dasas.

In the Yavanajataka : the shares of life (ayurdaya).

CHAPTER 38

1. If the Moon is in the eighth place from the ascendant in the house of a malefic planet or if it is in the sixth place and is aspected by a malefic planet, and if it is not combined with benefit planets, it destroys the whole life; but if it is aspected by them, it does so only after the lapse of eight years.
2. If Jupiter is in its dejection or in a house of Mars and is aspected by malefic planets which have an evil influence, or if the malefic planets are in the sixth and eighth places, they are said to destroy the life immediately.
3. If Jupiter is in the eighth place from the ascendant, in Scorpio or Capricorn, and is aspected by Mars or Saturn, while neither Venus nor Mercury aspect it, then it is said to destroy the life in a month.
4. If, in this yoga, Venus and Mercury are weak, they destroy the life within a fortnight; but even if they are aspected by Jupiter, if the ascendant is in a navamsa of a malefic planet, they kill in a month.
5. If all the malefic planets are strong, facing the ascendant, and in the house of a malefic planet, while the benefit planets are weak, to the right of the ascendant, and also in the house of a malefic planet, they kill on that very day.
6. If the lord of the ascendant is in the seventh place, overcome by malefic planets and not aspected by benefit ones, it kills quickly; if a malefic planet is in the ascendant aspected by the Moon and in conjunction with (another) malefic planet, (the native) dies within muhurtas.
7. If the ascendant is occupied by either the Sun or the Moon and is aspected by a malefic planet, and if the malefic planets are strong and in the trines; and if the lord of the ascendant or the Moon is in the twelfth place, it causes the loss of life immediately.
8. If Mars is in the ascendant and is not aspected by benefit planets and if Saturn is in the sixth or eighth place, or if both are in the eighth place and are not aspected by benefit planets, they instantly cause the death of the native.
9. If a malefic planet is in the ascendant and if the Moon, either aspected by a malefic, waning, or overcome, is in the descendent, or the lord of the sixth or eighth place is in the descendent and is not mixed with a benefit, it destroys life at once.
10. If Saturn is in the descendent, Mars in the fourth place, the Moon in the ascendant in either Scorpio or Capricorn, and the benefit planets not in the cardines, then the native is said by the Greeks to die at once.

In the Yavanajataka: the fatal configurations.

CHAPTER 39

1. Such is the rule relating to the life of people, regulated by the special rules regarding the periods (daya) (of the planets). Whatever is the number of years determined as being the period (daya) of any planet, they call that its dasa.
2. (But also) each (planet) obtains as its own age (vayas) an equal amount of time in the course of the lives of embodied beings; and, by means of their own qualities and the influences of their periods (daya), they produce increase or decrease of men.
3. The Moon, Mars, Mercury, Venus, Jupiter, the Sun, and Saturn in order (possess) these ages; they are to be understood as existing concurrently with the dasas, from the birth of living beings till their extreme old age.
4. One should know that the age (vayas) of the Moon is one of drinking (one's mother's) milk; that of Mars is one of growing teeth; they say that of Mercury is the time of learning one's lessons, and extends up to the time when one begins to be agitated by a desire for sexual intercourse;
5. they say that of Venus is youth, which has been considered previously in this rule (i.e., it is characterized by agitation by a desire for sexual intercourse); and that of Jupiter extends through middle age; they say the age (vayas) of the Sun is another (period) beyond that middle age; and that of Saturn is the unfortunate time of old age.
6. Whichever of the Moon, the Sun, and the ascendent has superior strength from the configuration of that time (of the nativity), its dasa is seen first, and the rest follow after in the order of their strengths.
7. Whatever planet is ruler of the age (vayas) or rises first, that is said to be lord of the dasa first; if a planet is superior in strength and is in a cardine, it is designated first among the remaining (dasas).
8. The best dasa for a planet is one which occurs during its own age (vayas) or when the planet is in its exaltation and has temporal strength; the middling dasa when the planet is in its base-triplicity, in its own house, in a friend's house, or in the birth-sign (the sign occupied by the Moon at the time of the nativity) ;
9. and a dasa is (called) ruined, pale, and rough when the planet is in its dejection, in an enemy's house or navamsa, or overcome. Whatever (dasa) is spoken of when the lord of the sixth or eighth place is an enemy of the lord of the nativity, that (dasa) gives many faults.
10. If a malefic planet is in the sixth or eighth place and is aspected by an enemy which is in the house of a malefic, then it causes death in its dasa or diseases, wandering, imprisonment, and impoverishment.

In the Yavanajataka: the influence of the dasas.

CHAPTER 40

1. In the dasa of the Moon, (the native) always obtains profits which result from grief and fatigue, from association with women, from activities involving garlands and sexual intercourse, from receiving gifts, and from behaving gently;
2. from traveling, from ornaments, jewels, what is bright and spotless, clarified butter, and milk, or from lotuses; from oil, sugar-cane, beans, and wool-dye; from good men, from his mother's allies, and from resorting to Brahmanas.
3. (He obtains) the scattering of his allies, a bad sadhu, quarrels with his associates, the birth of daughters, and obstruction by fierce and famous nobles (Aryas) – and friendship with those who follow his dharma and with the elders.
4. (He gets) the honesty of intelligent men, gentleness, laziness in business, and subjection to sex; concern for his dharma, the gods, and Brahmanas, and attachment to drinking, eating, and sleeping.
5. His acquisition of wealth falls between two extremes – illness and weakness, and praise and renown; as the Moon waxes, wanes, and waxes again, he obtains a good reputation, then poverty, and then the attainment of tranquility and good qualities.

The Moon.

6. In the dasa of Mars (the native) obtains money from thefts, wars, and tumults, from quarrels, the crushing of his enemies, battles, riots, divisions, and frauds, and from actions involving debts.
7. (His wealth) increases by means of gold, copper (tamra), kings, smelting (agnikarma), lands, sheep, goats, and woolens, by sudden, sharp, and pungent injuries, and injuries caused by his sons.
8. (He earns) the hatred of his brothers, sons, wife, and friends, and wins in arguments with others; (he has) diseases caused by thirst, fever, blood, poison, bile, fainting, wounds, and the breaking of his limbs.
9. He becomes sharp and impatient without reason; he perseveres at hunting and acts unrighteously (adharma); he knows his strength and uses pungent language; he desires other men's property and wives;
10. he quarrels with men of good conduct and with the elders, but is friendly with bad and fierce bullies; then this man obtains fame and a series of connections with many enterprises.

Mars.

11. In the dasa of Mercury he always obtains praise for his good qualities and friendship among good men; he gets the favor of the acceptance of his words among the tribes (ganas); and he is happy and prosperous and has friends.
12. He earns a profit from things relating to the arts, merchandise, litigations, crafts, cleverness, humor, traveling, and story-telling; from directing businesses, and from actions involving a knowledge of writing, drawing, and reading, alchemy (? dhatvartha), and poetry;
13. from acting as a messenger, serving a lord (isvara), acting on a stage, the efforts of friends and sons, and elders and Brahmanas; from things relating to strength, summer grain, gestures, the female door-keepers of: the king, and the fine arts;
14. by means of gold, jewels, garments, lands, and sons, or by means of faults, snatching, conciliation, and separation; by means of toils which torment the mind, and by means of grief caused by the hatred and cruelty of his relatives.
15. He has the varied results of many activities-possession, science and learning, and lawful (dharma) acquisitions, as well as diseases stirred up by the wind or violently let loose by bile and phlegm.

Mercury.

16. In the dasa of Venus he obtains pleasures which cause joy, beauty, and handsomeness, and are resplendent with good food, drink, clothes, perfumes, garlands, music, singing, and sexual intercourse.
17. He has many-colored jewels like pearls, and many wives, sons, and friends, and possessions which bring glory through his cows, bulls, lands, intelligence, and sexual intercourse.
18. He obtains possessions, treasures, or the property of others, and not a little wealth by contrivances, from ploughing or from buying and selling or from women or from what pertains to cows and buffaloes.
19. He is obstructed by kings, Nisadas, the leaders of families (kulas) and , of bands (vrndas), and those who practice righteousness (dharma); but he is pleased by prostitutes, women, families (kutumbas), crystal, winnowing baskets, market places, merchandise, and the elders of caravans (sarthavrdhas).
20. He is attracted to evil women, and has bad relatives; he obtains griefs caused by his friendship with ill-behaving people, and diseases in his body arising from phlegm and caused by over-indulgence in sexual intercourse, sitting down, and riding.

Venus.

21. In the dasa of Jupiter he becomes proud, his good qualities increase, his intelligence is awakened, and he becomes a leader; (he earns) his money from things which pertain to his good policy, litigations, advice, actions leading to full growth, and remedies (bhisak);
22. from things pertaining to gods, Brahmanas, ministers (amatya), elders, kings (ksitisa), sacrifices and their meanings, learning, horses, and chariots; ...
23. (He obtains) a wide-spread wealth (consisting) of guilds (sreni), cities (pura), villages (grama), elephants, horses, carriages, umbrellas, banners, the sounding of trumpets, and gold, as well as good sons, the best education, wives, servants, and mines of jewels.
24. He enters into friendship with great and good men-those who are experts in Vedic studies (svadhyayavrdhas) and chief ministers of the king (nrpamantrimukhyas); he enjoys his own dharma which is perfect for that time, and he hates the enemies of the Brahmanas who rejoice in unrighteousness (adharma).
25. He obtains misery from his bewilderment on considering the methods of confirming ideas of subtle meaning; and he gets diseases which cause a loss of virility and madness and which arise in the fat and the ears.

Jupiter.

26. In the dasa of the Sun he gets excessive harshness and fierceness, and the strength, might, and heat of powerful men; he has fame, respect, constant activity, and a great accumulation of honour.
27. His wealth consists of gold, copper (tamra), swords, small bones (ivory?), skins, woolens, and woven goods, and (he gets them) from the king, from stealing, serving others, injury, and toil, and from activities involving travel and medicines.
28. He loses his money, which causes his wife and children to get sick, and he quarrels with some of his relatives and servants; he is killed by the king, fire, his enemies, poison, or a sword; and he abounds in such things as false pride.
29. He is agitated, has habitual insomnia, is constantly sneezing and coughing, and is dishonest; he is fond of eating meat, desires (to follow) the dharma of Yama, has a predilection for liberality, and fails in sexual intercourse.
30. In this dasa he gets pain in his body by means of diseases of the heart and eyes, fevers, (sickness caused by) bile, hallucinations, hunger, and thirst, or by means of illnesses of the belly, or by such things as beatings with sticks.

The Sun.

31. In the dasa of Saturn he is distressed by exhaustion, fatigue, calamities, and confusion, is lazy, envious, and deformed, learns how to create illusions, and is very insolent.

32. He possesses women, old men, servants, tin (trapu), lead (sisa), swords, a broken head, stones, and utensils for the house and so on; an axe, old clothes, asses, and camels; money; and such things as buffaloes.
33. He is honored and put in charge of cities (pura), villages (grama), and tribes (gana), and inherits position and distinction; he gets profits by means of low or very cruel methods such as hired killings.
34. The possessions he has acquired with an effort are destroyed or stolen, his servants are killed, and his sons and wife die; in things he should succeed in, he fails; in battles, he loses, and his family (jati), wife, and sons are beaten;
35. in (dealing with) merchandise, he suffers losses; but in misfortunes, he has power and courage; he experiences hostility caused by gossip. He always has diseases such as hunger, injuries, thirst, burns, anger, drowsiness, and delusions.

Saturn.

In the Yavanajataka: the influence of the ripening of the dasas.

CHAPTER 41

1. Those planets which are in the upacaya-places from the ascendent or are in their own base-triplicities, friends' houses, or signs of exaltation, and are not depressed, have a very good influence in the fruition of their dasas; if they are in the opposite situations, their influence is worse.
2. The times belonging to each of the planets within the dasas are called antardasas; dividing the influence of the lord of the dasas, they make a series depending on their positions.
3. A planet in the same place (as the lord of the dasas) possesses a half of its period (as its antardasa); one in the fourth place, a fourth; one in the fifth, a third; one in the ninth, a sixth;
4. and a planet in the eighth place from that occupied on its course by the planet (which is lord of the dasas), a seventh. The sub-periods of the antardasas are to be known by the order of (the planets') strengths and dasas (vayas).
5. If a malefic planet obtains a portion of an antardasa, it is to be known as worthless and always giving rise to bad consequences; but if a benefit does this, it removes the influence of the bad dasa and establishes the best results.
6. Through the occupancy of each other's houses, navamsas, and dvadasamsas, and through their mutual aspects and conjunctions, (the planets) cause the fulfillments of the results of actions to be auspicious, terrible, crooked, honest, or harsh in their dasas.
7. The da.6 of the ascendant belongs to the lord of the sign and the lord of the navamsa (which are rising); the characters of the natives are to be determined by means of their qualities. The time of the end of the native's life is called the antara; it gets that name thus.
8. The enemy of the lord of the ascendant causes the loss of his life during its sub-period (vipaka = antardasa) (during the dasa of the ascendant), and (from the antardasa) it is called the antara. But a friend (of the lord of the ascendent), (in an antardasa) in this (dasa) gives good results and has whatever is its own influence on the bodies (of men).
9. Whatever influence (of a planet's dasa) has arrived, but is obstructed by another (planet's antardasa), though it be desired and already bestowed, it is destroyed; but if the influence of the dasa is known to possess temporal strength, then it attains perfection whether it is good or bad.
10. If, in any (dasa), the (antar)dasa is doubtful, then that (dasa) is thought to exercise its indicated influence in full; and if (a planet) has increased strength at the nativity, it quickly destroys (the influence) coming from another (planet's) astakavarga.
11. Thus are the influences of the fruitions of the dasas for men; good and bad, they follow along in order. They take hold of the mind, and are useful in determining when to undertake actions.
12. One who looks with knowledge which is full of various investigations, rules, skills, and instructions, considering whatever was determined in a dasa, should predict just that result or what is like it.
13. The embodied (soul), being in the dasa (of the ascendent), when the sub-period (vipaka = antardasa) has a bad influence, on the last day loses its power of action and, impelled by diseases arising from the planets according to the rules, leaves the body and goes forth.
14. I shall here describe the diseases of the planets and signs, which have natures like those of their sources; by them are dissolved the bodies of mortals when they die, by means of the causes of disease (nidanas) which depend on the power of their lords.

In the Yavanajataka: the influence of the antardasa.

CHAPTER 42

1. Whatever planet is lord of the eighth place possesses the end of the years (allotted to the native), or else the lord of the Drekkana (in the eighth place) does; that planet, if it was strong at the nativity, causes the death of the native by means of injuries like itself.
2. Because of the Sun, he dies in a fire; because of the Moon, by means of immersion in water; because of Mars, by means of swords, fire, or a flood; because of Jupiter, by means of diseases arising from pains in the belly; because of Mercury, by means of fevers caused by practicing crafts and studying;
3. because of Venus, by means of faults involving women and drink, or phlegmatic diseases, or diseases occurring in the genitals and belly; and because of Saturn, by means of a black bull, or a quadruped, or (diseases) caused by hunger or wind.
4. A malefic planet in the sign which was in the eighth place at the nativity causes death by killing; a benefit planet in that sign, if it was overcome in the nativity, destroys by a disease which arises in the body.
5. The various causes of diseases (nidanas) are determined by means of the sign and the planet (in the eighth place) and arise from their qualities; the last period of time in the dasa is two months long, and is determined by the dvadasamsa and navamsa in the seventh place (the descendent).
6. The Sun in the eighth place kills by means of nails, teeth, horns, carnivorous animals, fire, iron spears, pains, poison, stones, or swords, or by means of (injuries) pertaining to the sign or those caused by warriors, foresters, Mlecchas, or kings;
7. the Moon by such things as phlegm, blood, belly-aches, water, urinary diseases, cold, fevers, and rain-storms; Jupiter by means of injuries caused by head-colds, diseases in the throat and cheeks, hallucinations, phlegm, and dysentery;
8. Venus by means of such things as excessive drinking, eating, and sexual intercourse, water, phlegm, fever, old age, and diseases of the anus; Mars by means of thieves, battles, swords, fire, bile, fever, blood, poison, and faults of anger;
9. Mercury by means of such things as time, fatigue, falling down, fever, decay, asthma, (diseases of) the throat, and weariness; and Saturn by such things as stones, swords, wounds, clods, ropes, hunger, bites, wind, and lack of blood in the limbs.
10. These (planets), when they enter the ascendant or the eighth place, cause death; but the malefic planets, if they are of the highest strength, kill when they are in the cardines, even though the benefit planets also are strong.
11. If the eighth place is a forest sign and is aspected by the Sun, death occurs in the wilderness and is caused by forest animals; if it is aspected by Mars, ...; and if the eighth place is aspected by Saturn, ...
12. If his eighth place is a water sign, the native loses his life in the water; if it is aspected by the Sun, (he is killed) by hot water; if it is aspected by Mars, by pouring forth his blood and vomiting;
13. and if it is aspected by Saturn, by a dropsical belly (dakodara), as well as by its own pains and diseases caused by the sign. If the Moon is in a town sign and is not aspected by the other (planets), it kills by means of a phlegmatic (disease) ;
14. if it is aspected by the Sun, (it kills) by burning and fever and by great ... ; if (it is aspected by) Mars, it kills by means of diseases of the throat caused by dryness and acquired injuries effected by itself;
15. the Moon in the eighth place (in a town sign), if (it is aspected by) Saturn, causes death by the madness of the people. The Moon in the eighth place in a water sign causes death in the water.
16. If the eighth place is the house of a malefic planet and the Sun either aspects it or is in it, then (the native) always dies because of such things as diseases of the genitals, or phlegmatic (diseases), or.

17. If the eighth place is in a reptile sign and is aspected by the Sun, it slays the body destroyed by a serpent; if it is aspected by Mars, (the native) is afflicted by poison and fire; if it is aspected by Saturn, he is afflicted by ghosts and snakes.
18. If a strong planet is in the ascendant in a navamsa of a town sign, forest sign, water sign, or hole (i.e., reptile) sign, then on the last day (of the native's life) it applies just these regions (which belong to each category of sign); (a similar interpretation is to be given) in the case of a navamsa belonging to a human sign, a quadruped sign, or a half-human and half-quadruped sign.
19. Whatever sign is occupied by the antara at the time of death, the limb in the body which belongs to that sign is surely injured; if the malefic planets are bright (ujjvalinah) or in the eighth place, they are said to supervise the breaking of the limbs in these cases.
20. When it is observed that the yogas described above are uncertain, even a planet in the sixth place, if it is not aspected by benefit planets, strikes the whole body through pains because of diseases caused by its position and by itself.
21. If the malefic planets bring death at night, they kill with something having qualities like their own; if in daylight they possess the rule of death, they say (that the deaths) are to be determined as depending on the natures of the (planet's) places.
22. If any planets are said to be in the houses such as their friends' (and not in their enemies' houses or their signs of dejection), then this rule applies to them. When Yamanta has given death (to the body), the continuing journey (of the soul) has various results depending on the signs occupied by the planets.

In the Yavanajataka: (the eighth place) which is called the place of death.

CHAPTER 43

1. The exit (of the soul from this world) is to a part of the many (other) worlds which is determined by (the lord of) the sixth place, the seventh place, the eighth place, or the Decanate (in one of these places); any other rule is unimaginable.
2. (This part of the many worlds) is to be established as having the qualities of the place belonging to the lord of the Decanate by means of fixed rules which follow the natural order; when (the soul) is carried away (in death), it obtains from among the four paths of progress (open to it) that one which has the qualities of that (lord of the Decanates).
3. There are three ways from the world of men at the time of death – horizontally, up, or down; when a man dies, his own qualities establish paths (for him) which have various sorts of castes, forms, and characteristics.
4. If, at the time of death, (all) the benefit planets are in their own vargas in the signs of their exaltation and in cardines, or if the lord of the eighth place is a benefit and is in this yoga, it provides the way to the abode of the Sun (Suryaloka).
5. If the benefit planets are in their exaltations in the sixth, seventh, or eighth place, they give the way to heaven; the malefic planets in this yoga cause rebirth among the Yaksas, Asuras, and Raksasas.
6. If (the planets) are in their own houses, their friends' navamsas, or their base-triplicities in the seventh or eighth places or the navamsas of the signs in those places, and if they are not overcome, they cause re-birth to occur in the world of men; the direction and the region (where the birth takes place) is determined by the birth-sign (and its lord).
7. Their rebirth in a (particular) caste depends on the planet which is in the seventh or eighth place; (or), they say that the difference in caste depends on the sign which is in the descendent or which owns the dvadasamsa occupied by the (significant) planet.
8. If the lords of the sixth, seventh, and eighth places are in their signs of dejection or their enemies' houses in other planet's navamsas, and if they are overcome and are diminished, dim, or rough, and if they are not aspected by benefit planets, they are seen (to lead) to (instant) death.
9. When these same planets are overcome by malefic planets or aspected by malefics, and are in the houses of malefics, they cause re-birth among animals; the varieties (of animals) depend upon the natures of the (significant) signs.
10. Thus has been described this rule for the whole world relating to conception, birth, livelihood, and death, with its characteristics, its results, and its permutations caused by the planets and the signs in (the course of) time.
11. There is a certain unchanging rule produced by the yogas of planets and signs (in the horoscope) at the birth of men; they call it "his fate". There is a similar (rule) in the yearly (horoscopes) of men.
12. This (rule) is said by the experts to be of two sorts: "the fixed" and "the portentous." Anything which is established by the birth-horoscope follows along in order over the course of time and is called fixed.
13. But, as the planets pass through the signs which are said by good men to have been the positions of the seven planets at the (native's) birth, they exercise an influence which is called "portentous."
14. That (method) having the nature of eight and possessing many characteristics and meanings, was announced on earth by him who causes the world to revolve; pertaining to genealogy and existing in the courses (of the planets), it is duly said to give results.
15. The planets, by being in the houses of benefits or malefics, of their friends or their enemies, in their exaltations or dejections, or in their own vargas, by their strengths, and by their aspects through the combination of their dasas (with the astavarga), give results which are full of inconsistencies.

16. Benefics planets, when strong, have a good influence; malefic planets, when strong, a bad influence; benefic planets aspected by benefics are good, but malefic planets aspected by malefics are not.
17. If the lord of the dasa has the greatest strength, it destroys any evil that originates in the astavarga. All planets are influential when in the position of that (lord of the dasa); (the lord of the dasa) itself exercises its influence to the full.

In the Yavanajataka: the way after death is completed.

CHAPTER 44

1. The Sun in its own place produces brilliance and honor; in the second wealth and prosperity; in the third a struggle with the forces of one's enemies; in the fourth praise from assemblies of relatives;
2. in the fifth diseases from bile, fevers, old age, and illnesses of one's sons; in the sixth fear of disease; in the seventh it gives health and slays one's enemies; in the eighth it causes the acquisition of beauty and strength;
3. in the ninth (it causes) distress from anger and wandering; in the tenth it produces joy and gives wealth; in the eleventh it brings about the attainment of the results of one's undertakings; and in the twelfth it causes sickness.
4. The Sun in the place of Saturn gives learning and glory; in the second it produces much happiness; in the third loss of wealth and glory; in the fourth fame of one's family;
5. in the fifth the Sun produces a union between one's sons and one'sself; in the sixth joy; in the seventh it causes respect from one's enemies and gives food; in the eighth it produces pleasure in quarreling with one's enemies;
6. in the ninth the Sun gives position and prosperity; in the tenth there is success in actions and happiness; in the eleventh it gives various possessions, glories, and joys; and in the twelfth it causes sickness.
7. The Sun in the place of Jupiter produces despondency and delusion; in the second wealth; in the third loss of position, money, and honor; in the fourth (the native) is the leader of his relatives and people;
8. in the fifth the Sun gives friendship with equals, sons, and wealth; in the sixth (the native) subdues his senses; in the seventh it causes delusion, wandering, and illness. in the eighth hostility, diseases, and wandering;
9. in the ninth the Sun gives righteousness (dhama) and money, and (the native) conquers his enemies; in the tenth it produces position and business and gives wealth; in the eleventh the Sun causes honor, happiness, wealth, and success; in the twelfth dishonor.
10. The Sun in the place of Venus gives poverty, disease, and wandering; in the second it produces women, wealth, and grain; in the third the Sun gives quarrels with one's wife: in the fourth it causes the misery of his family (vamsa) ;
11. in the fifth it gives losses and enemies; in the sixth it produces amusements in many places; in the seventh it gives women and happiness and produces beauty; in the eighth the Sun destroys the pleasure of the body;
12. in the ninth the Sun causes anger and jealousy; in the tenth obstruction in business; in the eleventh glory; and in the twelfth from Venus the Sun brings about success in actions and wealth.
13. The Sun in the place of Mars gives money and sons; in the second it produces many possessions; in the third such things as stealing and breaking; in the fourth beauty, strength, and health;
14. in the fifth diseases from bile, fevers, old age, and illnesses of one's sons; in the sixth fear of disease; in the seventh it gives health, and (the native) slays his enemies; in the eighth it causes joy and good fortune;
15. in the ninth the Sun gives position and destroys evil; in the tenth it causes the acquisition of profits; in the eleventh the Sun causes pleasure with many women and glory; in the twelfth (the native) is grieved by fatigue.
16. The Sun in the place of Mercury gives confusion of memory, breaking, and illness; in the second it causes strife; in the third position and wealth; in the fourth quarrels, fear, and wandering;
17. in the fifth it causes beauty and destroys evil; in the sixth the Sun is the creator of honour and wealth; in the seventh the Sun takes away one's voice and one's wife; in the eighth it produces diseases;

18. in the ninth the Sun gives knowledge and removes illness; in the tenth it causes praises from the best men; in the eleventh (place) from Mercury the Sun produces knowledge, wealth, and beauty; and in the twelfth (the same).
19. The Sun in the place of the Moon produces heart-disease, grief, wandering, quarrels, poverty, anger, losses, diseases, fears, sickness, and robbery; in the second expenses, weariness, and anxiety;
20. in the third the Sun gives wealth, righteousness (dharma), honour, position, pleasure in friends, and happiness; in the fourth it causes a pouring forth of blood from wounds, fevers, diseases, breaks, and quarrels;
21. in the fifth the Sun gives oppression by the king, grief for sons and relatives, and diseases; in the sixth it produces health, happiness, destruction of one's enemies, joy, fame, and success in business;
22. in the seventh it causes a pouring forth of blood, fevers, weariness, old age, poisoning, and wandering; in the eighth the Sun produces sorrow for wife and sons, illness of relatives, losses, misfortunes, and death;
23. in the ninth the Sun produces poverty, a fall in status, and the hatred of one's elders (guru) and relatives; in the tenth it causes the acquisition of human (slaves), quadrupeds, women, gold, lands, and garments;
24. in the eleventh the Sun gives position, glory, joy, dainty foods, health, and wealth; in the twelfth place from the Moon it is said by experts to obstruct gaining profits from business.
25. The Sun in the ascendant gives glory, praise, position, wealth, prosperity, honor, fame, business, food, and gold; in the second it gives hunger, fatigue, and disease, and destroys one's accumulated possessions;
26. in the third the Sun gives victory, joy, position, good things, wealth, food, and friends; in the fourth it produces pleasure in garlands and sexual intercourse, union with one's relatives, and power;
27. in the fifth it gives toil for one's family (kula), anxiety, quarrels, diseases, losses, and wandering; in the sixth the Sun gives destruction of one's enemies and illnesses, glory, brilliance, joy, respect, and wealth;
28. in the seventh the Sun produces anger, wandering, delusion, sickness, theft and the illness of one's wife; in the eighth it kills the body with such things as swords, fever, fear of enemies, imprisonment, breaking, and beasts of prey;
29. in the ninth the Sun gives disrespect from the vile, expenses, and the destruction of his acts of righteousness (dharma); in the tenth the Sun gives quadrupeds, clothes, lands, sons, wives, and servants;
30. in the eleventh the Sun gives many cows, lands, gold, copper, vehicles, seats, position, and happiness; and in the twelfth from the ascendant it takes away treasures and wealth and produces hunger, fatigue, and grief.

In the Yvanajataka: the transits of the Sun.

CHAPTER 45

1. Saturn in its own place causes wounds from swords and diseases; in the second place it takes away honor; in the third it overcomes sickness and one's enemies and produces status; in the fourth Saturn destroys good qualities and friendship;
2. in the fifth it gives sons and money; in the sixth Saturn produces position and wealth; in the seventh it causes wandering and destroys one's wife; in the eighth it produces diseases, the destruction of wealth, and (the appearance of) enemies;
3. in the ninth Saturn destroys one's means of making money; in the tenth it takes away (the profit from) one's actions; in the eleventh Saturn produces success in several pleasures and in wealth; and in the twelfth wandering and fear.
4. Saturn in the place of the Sun gives happiness, money, joy and pleasure; in the second wealth; in the third it destroys honor, beauty, and strength; in the fourth it abets the happiness from one's relatives;
5. in the fifth Saturn produces sickness and anxiety about one's sons; in the sixth strife; in the seventh it gives happiness and joy from one's wife; in the eighth Saturn destroys disease and confusion;
6. in the ninth Saturn determines the appearance of evil; in the tenth success in one's activities; in the eleventh it causes the acquisition of much good and money; in the twelfth the loss of one's employment.
7. Saturn in the place of Jupiter causes delusion; in the second it destroys good; in the third it produces conflict and quarrels; in the fourth loss of one's relatives and anxiety;
8. in the fifth it gives sons, possessions, honor, and glory; in the sixth it produces fame; in the seventh Saturn causes the loss of one's wife and agitation; in the eighth death;
9. in the ninth Saturn gives distress from one's own servants and from low people; in the tenth it destroys beauty; in the eleventh it causes the acquisition of hoards (of money) with little effort; and in the twelfth strength in one's body.
10. Saturn in the place of Venus take away one's beauty and one's wife; in the second it takes away wealth; in the third it gives evils, separation, sorrow, and hatred; in the fourth it causes strife;
11. in the fifth Saturn causes imprisonment or wandering; in the sixth lordship, honor, and wealth; in the seventh anxiety and despondency because of one's wife; in the eighth disease;
12. in the ninth poverty and wandering; in the tenth Saturn destroys prosperity; and in the eleventh and twelfth it gives position, brilliance, joy, wealth, children, and slaves.
13. Saturn in the place of Mars gives unrighteousness (adharma), quarreling, and disease; in the second Saturn causes loss; in the third the destruction of quarreling and strength; in the fourth many deceits;
14. in the fifth the acquisition of authority, sons, and wealth; in the sixth an increase in one's good qualities and lordship; in the seventh Saturn produces quarrels, fatigue, and illness; in the eighth it gives burns and wounds;
15. in the ninth Saturn gives divisions and jealousy; in the tenth success with regard to honor, sons, and wealth; in the eleventh the best profits and acquisitions; and in the twelfth physical pleasure.
16. Saturn in the place of Mercury causes loss and disease; in the second bewilderment of the mind; in the third separation from one's allies; in the fourth the destruction of friendship and trust;
17. in the fifth Saturn causes improper conduct of one's sons and confusion; in the sixth success with respect to one's mind, fame, good qualities, and wealth; in the seventh Saturn produces the appearance of inauspiciousness in one's speech; in the eighth physical pleasure;
18. in the ninth Saturn causes success with respect to righteousness (dharma) and money; in the tenth acquisition through work involving speech and the intellect; in the eleventh the obtaining of lands and quadrupeds; and in the twelfth honor and learning.

19. Saturn in the place of the Moon establishes imprisonment, wandering, (injuries from) swords, wind-diseases, poison, fire, enemies, distress, and loss of one's wife, sons, and property; in the second place it causes expense and pain;
20. in the third Saturn gives the destruction of one's enemies, honour, joy, beauty, and many acquisitions; in the fourth it causes the disrespect of one's relatives, the loss of beauty, fear of enemies, and illness;
21. in the fifth Saturn produces the loss of position, business enterprises, sons, and wealth, the hatred of one's relatives, and quarrels; in the sixth it gives the destruction of one's enemies, joy, happiness, and wealth;
22. in the seventh Saturn causes the loss of beauty, fatigue, diseases of the genitals, the death of one's wife and friends, and wandering; in the eighth theft, hunger, bondage, death, misery, and disease;
23. in the ninth Saturn gives illness, wandering, quarrels, fatigue, loss of one's possessions, hunger, and misery; in the tenth it destroys one's lord-ship, the profits of one's actions, and one's hoards, and produces disease and dishonour;
24. in the eleventh Saturn gives glory, other men's wives, wealth, slaves, possessions, success in business, status, and honor; and in the twelfth it takes away cleverness in one's actions, fame, brilliance, and honour.
25. Saturn in the ascendant always causes honor from the ruler of cities, towns, and tribes (puragramaganadhipah), (the possession of) metals (lohani), and the acquisition of wealth; in the second place it causes infamy and a decrease in one's wealth;
26. in the third the destruction of bad things, good profits, success, honour, respect, and health; in the fourth place from the ascendant Saturn produces houses, money, friendship with one's relatives, and power;
27. in the fifth Saturn causes victory, wealth, prosperity, progeny, sons, and strength; in the sixth health, joy, brilliance, the destruction of one's foes, fame, diligence, and power;
28. in the seventh Saturn gives the death of one's wife, weariness, exile to a foreign land, and illness; in the eighth Saturn gives loss of one's wife, sons, and property, imprisonment, death, and disease;
29. in the ninth Saturn causes long wandering, diseases, bodily confinement by one's enemies, and hatred; in the tenth honor, joy in one's actions, position, and prosperity;
30. in the eleventh place from the ascendant Saturn gives metals (loha), quadrupeds, and so on, as well as women, grain, slaves, and black garments; and in the twelfth it produces poverty, misery, and despair.

In the Yavanajataka: the influence of the transits of Saturn.

CHAPTER 46

1. Jupiter in its own place and in the second causes the acquisition of position, sons, wealth, and honor; in the third success with regard to victory and wealth; in the fourth the attainment of joy and happiness;
2. in the fifth despondency, poverty, and wandering; in the sixth agitation because of one's enemies, sleepiness, fatigue, and disease; in the seventh and eighth the acquisition of food, women, good health, sons, and money;
3. in the ninth it destroys one's intelligence and memory; in the tenth it gives position, glory, and wealth; in the eleventh Jupiter causes success with regard to acquisitions; and in the twelfth it gives weariness.
4. Jupiter in the place of the Sun causes the acquisition of intelligence, friends, and money; in the second it gives wealth; in the third it produces illnesses, poverty, enemies, and losses; in the fourth status, fame, and renown;
5. in the fifth Jupiter causes diseases, punishment by the king, and wandering; in the sixth imprisonment; in the seventh the appearance of joy and happiness; in the eighth sickness and the loss of one's money;
6. in the ninth success with regard to righteousness (dharma) and wealth, and happiness; in the tenth profit in one's activities, joy, and authority; in the eleventh the acquisition of garments and gold; and in the twelfth Jupiter gives enemies, fatigue, and grief.
7. Jupiter in the place of Saturn gives perturbation; in the second it causes the loss of one's wealth; in the third it gives the acquisition of lands, wealth, and money; in the fourth various injuries;
8. in the fifth it produces joy from one's sons and power; in the sixth good qualities, authority, victory, and wealth; in the seventh miseries, diseases, and illness; in the eighth Jupiter causes sickness and takes away one's money;
9. in the ninth Jupiter gives the appearance of evil, and weariness; in the tenth injuries, quarrels, and reproaches; in the eleventh and twelfth vast possessions.
10. Jupiter in the place of Venus causes mental anguish and despair; in the second it gives women and wealth; in the third it causes an increase in strife with one's wife and in her anger; in the fourth quarrels with one's elders (guru) and relatives;
11. in the fifth wealth and the begetting of sons; in the sixth Jupiter causes the crushing of one's enemies, and wealth; in the seventh it gives quarrels with one's wife, wanderings, and delusion; in the eighth it takes away joy, happiness, and wealth;
12. in the ninth Jupiter causes an increase in one's good qualities, money, and righteousness (dharma); in the tenth it gives wealth; in the eleventh Jupiter gives the acquisition of women, wealth, and grain; and in the twelfth the loss of these.
13. Jupiter in the place of Mars destroys one's foes; in the second it gives brilliance and joy; in the third it produces agitation and quarrels; in the fourth (the native) possesses friendship and honour;
14. in the fifth it overcomes the fear of one's enemies; in the sixth it produces fatigue, misfortune, and old age; in the seventh diseases, enemies, and grief; in the eighth it destroys what pertains to victory and joy;
15. in the ninth it takes away one's beauty and destroys one's wealth; in the tenth it produces position, good qualities, and prosperity; in the eleventh Jupiter causes the acquisition of lands and gold; and in the twelfth expenses.
16. Jupiter in the place of Mercury causes the thriving of one's voice and intellect; in the second an increase in one's honor; in the third it destroys honor, happiness, and status; in the fourth (the native) possesses honor, profits, and money;

17. in the fifth it destroys fame and wealth; in the sixth it obstructs beauty, pleasure, and glory; in the seventh Jupiter abets one's joy and good qualities; in the eighth it causes soundness of one's voice and mind;
18. in the ninth it destroys one's voice and intellect; in the tenth it gives the acquisition of righteousness (dharma) and income; in the eleventh Jupiter gives success with regard to knowledge, happiness, and wealth; and in the twelfth stupidity.
19. Jupiter in the place of the Moon causes delusion, loss of money, the destruction of one's status and honor, fatigue, wandering, all sorts of diseases, opposition, and quarrels; in the second it gives position, sons, authority, and wealth;
20. in the third Jupiter causes the loss of one's people and money, hindrance in one's business, wandering, weariness, and cheating; in the fourth contempt, a decrease in one's goods, reproach, the death of one's relatives, and anxiety;
21. in the fifth it gives servants, clothes, position, gold, honor, and sons, and conquers one's foes; in the sixth Jupiter causes quarrels with one's relatives, disputes, terror, and the loss of the profits of one's activities;
22. in the seventh it produces (the enjoyment of) women, houses, food, and drink, handsomeness, and extremely profitable journeys; in the eighth Jupiter causes the destruction of one's wealth and relatives, diseases, fatigue, poverty, and quarrels;
23. in the ninth Jupiter produces outstanding success with regard to one's sons, wife, lands, position, honor, and wealth; in the tenth it causes eye-diseases, the loss of one's goods, phlegmatic illnesses, difficulties, and the death of one's sons;
24. in the eleventh Jupiter gives lands, houses, sons, women, gold, grain, clothes, and vehicles; and in the twelfth from the Moon it causes travel in foreign countries, weariness, and poverty.
25. Jupiter in the ascendant gives gold, cows, horses, sons, lands, children, knowledge, sexual intercourse, position, glory, and food; in the second it produces the honour, happiness, and wealth of men (the natives) ;
26. in the third Jupiter causes the appearance of quarrels with one's relatives and one's enemies, of anger, reproach, and decline; in the fourth success with regard to one's own dharma, strings of pearls, houses, and money;
27. in the fifth from the ascendant Jupiter gives dignity, honour, sons, fame, and wealth; in the sixth it establishes the bringing forth of good qualities, the acquisition of glory and wealth, the destruction of one's enemies, power, and beauty;
28. in the seventh it produces food, women, clothes, perfume, garlands, and pleasure, and destroys disease; in the eighth Jupiter causes phlegmatic (diseases), old age, (the bites of) snakes, wandering, imprisonment, and terror of one's enemies;
29. in the ninth Jupiter causes the acquisition of position, money, knowledge, sons, and righteousness (dharma), and happiness; in the tenth authority, the acquisition of wealth and honor from kings, and success in business;
30. in the eleventh Jupiter causes the acquisition of cows, lands, grain, clothes, gold, children, knowledge, houses, and food; and in the twelfth it gives profitless journeys and expenses.

In the Yavanajataka: the transits of Jupiter

CHAPTER 47

1. Venus in its own place gives the destruction of one's wealth and wisdom; in the second strife with one's wife; in the third it destroys honor, wealth, and brilliance; in the fourth it gives honor from one's own relatives and expensive things;
2. in the fifth it causes injuries and wandering and destroys one's wealth; in the sixth it produces intelligence, beauty, and honor; in the seventh sexual intercourse with women and food; in the eighth Venus causes distress from low people;
3. in the ninth it destroys cleanliness and sexual intercourse and gives wandering; in the tenth it destroys pleasure and profits from one's actions; in the eleventh Venus produces women, silver, and food; and in the twelfth joy and beauty.
4. Venus in the place of the Sun gives little happiness and anguish; in the second it causes excessive expenditures; in the third (it produces) quarrels with one's sons and wife and fear; and in the fourth goading and piercing by one's enemies;
5. in the fifth it gives loss of wealth, wandering, and disease; in the sixth Venus destroys joy, happiness, and money; in the seventh it causes strife with one's wife and breaking; in the eighth pleasure and good health;
6. in the ninth Venus causes the appearance of wounds and roaming; in the tenth the loss of one's money; in the eleventh Venus gives the acquisition of gold; and in the twelfth cleanliness and food.
7. Venus in the place of Saturn gives strife, hunger, and quarrels; in the second diseases; in the third it causes the acquisition of cows, buffaloes, and money; in the fourth success with regard to friends and wealth;
8. in the fifth Venus causes the acquisition of position, wealth, and money; in the sixth the appearance of pride, fatigue, and illness; in the seventh diseases of the genitals; in the eighth the acquisition of position, glory, and happiness;
9. in the ninth Venus causes the acquisition of women and property; in the tenth the appearance of honour and happiness; in the eleventh the acquisition of women, extravagant things, and money; and in the twelfth pain.
10. Venus in the place of Jupiter takes away beauty, intellect, and exercise; in the second it causes destruction; in the third expenditure of one's money and quarrels; in the fourth indigestion and an increase of phlegm;
11. in the fifth the acquisition of sons, status, and real estate; in the sixth it gives diseases and fear; in the seventh Venus produces knowledge; in the eighth position, women, and good health;
12. in the ninth it gives success with regard to speech and money; in the tenth honour and wealth from great men; in the eleventh it causes an increase in one's treasure; and in the twelfth Venus gives the loss of one's business and pleasure.
13. Venus in the place of Mars causes offenses and the death of one's wife; in the second imprisonment; in the third many possessions, honor, and enjoyment; in the fourth it gives valor;
14. in the fifth it produces power, courage, and diligence; in the sixth (it gives) beauty and nobility; in the seventh Venus destroys one's wife, one's happiness, and one's prosperity; in the eighth it causes decline and evil;
15. in the ninth Venus (gives) success in arguments and a good wife; in the tenth the loss of one's accumulated possessions; in the eleventh the acquisition of lands, gold, and sons; and in the twelfth power.
16. Venus in the place of Mercury destroys one's virility and beauty; in the second one's wealth; in the third it destroys diseases and one's foes; in the fourth it takes away honor and victory;

17. in the fifth (the native) is a leader in sons, clothes, position, and wealth; in the sixth it gives victory; in the seventh it destroys one's business and power; in the eighth it obstructs one's intelligence and strength;
18. in the ninth it causes worship from men who rise from their seats (to pay their respects), learning, and honor; in the tenth it destroys one's vows; in the eleventh Venus gives lands, sons, and money; and in the twelfth it hinders one's business.
19. Venus in the place of the Moon causes the acquisition of gold, women, silver, money, learning, sons, clothes, position, and quadrupeds; in the second the gaining of wealth and a wife;
20. in the third it produces cows, lands, garments, sons, honour, joy, position, women, and good health; in the fourth Venus gives wealth, a wife, sons, friends, good food, clothes, and perfume;
21. in the fifth it gives friends, the birth of sons, the appearance of good qualities, fame, and money; in the sixth Venus causes poverty, quarrels, diseases, hatred, and the loss of one's honor;
22. in the seventh Venus gives debts, wandering, anxiety caused by women, and bad friends; in the eighth women, happiness, publicity, honor, joy, friends, learning, and clothes;
23. in the ninth Venus causes the acquisition of wealth from friends, elders (guru), and women, of righteousness (dharma), of knowledge, of glory, and of good qualities; in the tenth the loss of one's money, the affection of one's relatives, the profits of one's actions, and one's honour;
24. in the eleventh it produces women, beds, food, drink, ornaments, sexual intercourse, joy, houses, and money; and in the twelfth Venus gives food and happiness, and causes the loss of one's clothes.
25. Venus in the ascendant produces an abundance of cows, friends, jewels, clothes, gold, women, edible foods, beds, precious stones, and pearls; in the second place it gives a wife, wealth, and grain;
26. in the third Venus gives the acquisition of gold and pearls, and causes the destruction of one's enemies; in the fourth it gives cows, houses, ornaments, women, prosperity, and honor from one's relatives and friends;
27. in the fifth from the ascendant it causes the acquisition and attainment of wealth, honor, a wife, business, and glory; in the sixth Venus produces many quarrels, wanderings, grief, toils, injuries, and pains;
28. in the seventh quarrels with one's wife, diseases, and sorrows originating in the deceits of women; in the eighth Venus gives various foods, drinks, friends, sciences, and ornaments;
29. in the ninth Venus gives reverence, wealth, and honor from the lords (isvara) ; in the tenth Venus produces little livelihood, the aversion of outstanding men, diseases, and illness;
30. in the eleventh Venus gives precious stones, jewels, pearls, women, ornaments, clothes, and food; and in the twelfth place from the ascendant it causes the loss of one's wealth, wandering, and mental delusion.

In the Yavanajataka: the transits of Venus.

CHAPTER 48

1. Mars in (its own) place causes victory and wealth; in the second it gives honour and gold; in the third it produces the loss and diminution of one's gold; in the fourth success with regard to friends and money;
2. in the fifth quarrels and the loss of one's respect and wealth; in the sixth diseases, foes, and deceits; in the seventh it destroys sickness, fatigue, and enemies; in the eighth Mars causes honour, glory, and wealth;
3. in the ninth Mars produces unrighteous (adharma) behaviour and jealousy; in the tenth eye-injuries; in the eleventh the acquisition of gold and sons; and in the twelfth the loss of one's wife and untruthful behaviour.
4. Mars in the place of the Sun causes work with fire (smelting); in the second a bilious disease oftentimes; in the third the destruction of one's foes and the acquisition of copper (tamra) and gold; in the fourth it produces a disease of the limbs;
5. in the fifth Mars produces honour and the acquisition of children; in the sixth victory, power, and good health; in the seventh diseases, wandering, and anger; and in the eighth an ailment caused by poison;
6. in the ninth Mars produces authority, prosperity, and the destruction of one's foes; in the tenth injury to one's enemies; in the eleventh the acquisition of position, gold, and honour; and in the twelfth stumbling and disease.
7. Mars in the place of Saturn causes success with regard to one's deeds in battle; in the second money, prosperity, and respect; in the third it gives quarrels, injuries, and wounds; in the fourth it produces many attainments and power;
8. in the fifth it destroys one's sons, one's enjoyment, one's happiness, and one's wealth; in the sixth it gives enemies and poison; in the seventh it restrains one's foes, fears, and diseases; in the eighth it produces enemies, fatigue, and disease;
9. in the ninth Mars gives respect and wealth; in the tenth it takes away honor and wealth; in the eleventh it produces profits from one's business, goods, money, glory, and beauty; and in the twelfth it gives diseases of the eyes and wandering.
10. Mars in the place of Jupiter gives enemies, (wounds from) swords, and diseases; in the second it takes away one's thoughts; in the third it causes separation from one's relatives and calamities; in the fourth illnesses of the genitals and belly;
11. in the fifth it gives bilious (diseases), enemies, and separations; in the sixth it produces glory, the acquisition of money, and honor; in the seventh Mars causes offensive behavior by one's wife and diseases; in the eighth death;
12. in the ninth Mars (produces) poverty, removal, and reproach; in the tenth the acquisition of honor, glory, and wealth; in the eleventh the acquiring of position, sons, and money; and in the twelfth disease, hunger, and sickness of the blood.
13. Mars in the place of Venus causes diseases of phlegm and blood; in the second the fear of fire; in the third separation from one's wife and advisors and quarrels; in the fourth it gives (wounds from) swords and fire, envy, and fear;
14. in the fifth it produces unkindness by one's relatives and quarrels; in the sixth prosperity; in the seventh Mars gives a wife and a hoard; in the eighth gold and happiness;
15. in the ninth it causes a change in the blood in the body; in the tenth poverty and pain; in the eleventh Mars gives gold and a son; in the twelfth garments.
16. Mars in the place of Mercury causes an increase of one's miseries and foes; in the second perplexity; in the third an increase in joy and pleasure; in the fourth fear of one's enemies;

17. in the fifth it gives enormous wealth and a son; in the sixth glory, honour, and property; in the seventh it gives illness of one's wife, roaming, fatigue, and faults; in the eighth it causes imprisonment;
18. in the ninth Mars causes the loss of one's goods and disrespect; in the tenth indolence, envy, and the loss of one's wealth; in the eleventh the acquisition of lands and gold; and in the twelfth wandering and theft.
19. Mars in the place of the Moon causes grief because of kings, fire, wild animals, poison, burning, swords, diseases, distress, and the loss of one's wealth; in the second poverty, envy, illness, and fraud;
20. in the third it produces lordship, honor, brilliance, and joy, and gives food and gold; in the fourth Mars causes belly-aches, fevers, the pouring forth of one's blood, and despair;
21. in the fifth it gives the loss of one's sons and money, wounds, quarrels, thefts, and diseases; in the sixth Mars causes the destruction of one's foes, honour, joy, publicity, good health, and prosperity;
22. in the seventh the loss of one's wealth and property, miseries, diseases of the belly and eyes, and poverty; in the eighth Mars produces illnesses, poison, enemies, sword-wounds, loss, injuries, and poverty;
23. in the ninth Mars causes sword-wounds, insults, the loss of one's gold, jealousy, and wandering; in the tenth diseases, enemies, (wounds from) swords, quarrels, wounds, and illnesses, but afterwards success;
24. in the eleventh it gives honor, sons, authority, lands, copper (tamra), gold, and brilliance, and conquer one's enemies; and in the twelfth Mars gives quarrels with one's wife, anxiety, diseases of the feet, sleepiness, breaking, and fatigue.
25. Mars in the ascendant causes the destruction of one's foes and increase in one's authority, sons, lands, gold, brilliance, and joy; in the second place it destroys one's position, wealth, and brilliance, and increases one's quarrels;
26. in the third Mars causes the appearance of strength, glory, position, good qualities, and joy; in the fourth Mars produces sword-wounds, fire-wounds, thefts, breaking, and losses;
27. in the fifth place from the ascendant Mars causes the loss of one's money, pain of one's wife and sons, fear, and poverty; in the sixth Mars causes the destruction of one's foes, the acquisition of property, pleasure, and joy;
28. in the seventh Mars causes diseases of the genitals and eyes, an increase of bile, thefts, and the death of one's wife; in the eighth Mars gives bilious (diseases), fevers, blood-(sickness), fatigue, thieves, sword-wounds, losses, and distress;
29. in the ninth it brings forth poverty, foes, and diseases, and destroys beauty and handsomeness; in the tenth place from the ascendant Mars produces wandering, enmity, thefts, wounds, and breaking;
30. in the eleventh Mars gives very brilliant objects of gold or copper (tamra) and children; and in the twelfth place from the ascendant it produces diseases of the feet and eyes, wounds, and robberies.

In the Yavanajataka: the transits of Mars.

CHAPTER 49

1. Mercury in its own place gives children, knowledge, and science; in the second it destroys speech and memory; in the third it destroys quarrels, diseases, and illness; in the fourth it produces insipidness in one's speech and intelligence;
2. in the fifth it gives success with respect to good qualities, fame, sons, and money; in the sixth victory; in the seventh Mercury causes disrespect, diseases, and illness; in the eighth it gives diseases and foes;
3. in the ninth Mercury gives success with regard to good qualities and money; in the tenth honour and possessions; in the eleventh the acquisition of lands, gold, and garments; and in the twelfth honour from friends and money.
4. Mercury in the place of the Sun destroys virility and the begetting (of children); in the second it destroys property; in the third it causes fear of one's friends which is stirred up by one's enemies; in the fourth separation from one's family (kutumba);
5. in the fifth Mercury produces position, fame, and renown; in the sixth it gives intelligence and wealth; in the seventh Mercury causes non-agitation and ascetic indifference; in the eighth it gives diseases and strife;
6. in the ninth Mercury produces money, knowledge, firmness, and righteousness (dharma); in the tenth it destroys the good; in the eleventh Mercury gives the acquisition of lands and quadrupeds; and in the twelfth science and happiness.
7. Mercury in the place of Saturn gives benefits, joys, and brilliance; in the second lands and wealth; in the third it causes breaking, wandering, diseases, and anger; in the fourth victory, gain, joy, and money;
8. in the fifth the destruction of one's possessions and sons; in the sixth wind(-diseases), blows from boulders, and fevers; in the seventh Mercury causes payments and beauty; in the eighth gain;
9. in the ninth it gives wealth and honour; in the tenth it produces position, wealth, and money; in the eleventh Mercury causes the acquisition of lands, wealth, and gold; and in the twelfth disease.
10. Mercury in the place of Jupiter gives the destruction of one's wealth and knowledge; in the second it takes away friends and property; in the third it destroys joy and strength; in the fourth Mercury gives strife and delusion;
11. in the fifth Mercury (causes) the loss of one's wealth and honor; in the sixth victory, good health, wealth, and children; in the seventh loss and disease; in the eighth the acquisition of wealth is predicted;
12. in the ninth (it causes) wounds, distress, and delusions; in the tenth (diseases of the) blood, fatigue, and the loss of one's possessions; in the eleventh goods and prosperity; and in the twelfth it gives fear.
13. Mercury in the place of Venus gives sons, women, and sciences; in the second noble wealth; in the third honour and victory; in the fourth a collection of multi-colored paintings;
14. in the fifth Mercury produces cows, lands, and children; in the sixth diseases and the loss of one's money; in the seventh the loss of one's wife, sons, and possessions; in the eighth success with regard to wealth and honour;
15. in the ninth Mercury causes the acquisition of friends and money; in the tenth the loss of one's wealth and fatigue; in the eleventh it causes the gaining of women, gold, clothes, and food; and in the twelfth success.
16. Mercury in the place of Mars and in the second place gives wealth which produces at a good interest-rate; in the third it causes disrespect from others and weariness; in the fourth friends, glory, and honour;

17. in the fifth it gives expenses, wandering, and poverty; in the sixth an increase in one's foes and diseases; in the seventh Mercury causes the acquisition of women, beautiful girls, and food; and in the eighth honour;
18. in the ninth Mercury produces success with regard to honor and wealth; in the tenth joy, authority, and glory; in the eleventh success with regard to money; and in the twelfth the desired reversal of evil.
19. Mercury in the place of the Moon takes away friendship, knowledge, intellect, and honor; in the second it produces reproaches, pains, quarrels, the interruption of one's business, and poverty;
20. in the third Mercury causes obstruction by one's relatives, diseases, and calamity with respect to one's wealth; in the fourth the acquisition of honour, good qualities, praise, pleasure, women, and wealth;
21. in the fifth Mercury produces calumny, anxiety, purposeless roaming, and distress; in the sixth it causes prosperity, mental joy, and the accumulation of power and possessions;
22. in the seventh Mercury causes evil, journeys, torment, poverty, and the obstruction of one's wealth; in the seventh the help of wise men, intelligence, favour, status, and joy;
23. in the ninth breaking, reproaches, wandering, fatigue, illness, and torments; in the tenth Mercury gives success in business, the acquisition of money, and the respect of men who have confidence in one;
24. in the eleventh it produces honor, quadrupeds, women, friends, money, beauty, and pleasure; in the twelfth Mercury causes anxiety and fatigue from one's work.
25. Mercury in the ascendant gives lordship, possessions, friends, women, ideas, knowledge, beauty, fame, and quadrupeds; in the second place it gives voice, intelligence, wealth, and friends;
26. in the third it causes the attainment of harshness from one's relatives, separation from one's wife, and the loss of one's beauty; in the fourth Mercury gives friends, money, honour, knowledge, glory, relatives, and good qualities;
27. in the fifth it gives an increase in one's beauty, the acquisition of sons and possessions, honor, and intelligence; in the sixth Mercury takes away beauty and wealth and gives dishonor, poverty, and strife;
28. in the seventh Mercury gives good health, joy, the destruction of evil, and happiness; in the eighth it causes diseases, mental distraction, wanderings, and quarrels, and takes away friendship and intelligence;
29. in the ninth Mercury gives the appearance of adoration, good health, and strength, and success with regard to righteousness (dharma) and money; in the tenth the acquisition of eloquence, the fine arts, sexual intercourse, women, honour, and wealth, and brilliance;
30. in the eleventh Mercury gives the acquisition of women, friends, happiness, sons, and money, publicity, and the praise of wise men; and in the twelfth from the ascendant it produces strife and infamy.

In the Yavanajataka: the transits of Mercury.

CHAPTER 50

1. The Moon in its own place gives food, perfume, garlands, women, friends, garments, and sexual intercourse; in the second it causes many expenses, difficulties, and despair;
2. in the third the Moon gives clothes, gold, women, friends, glory, and food; in the fourth it causes grief which arise from the sufferings of one's relatives and the loss of one's wealth;
3. in the fifth the Moon causes the loss of one's wealth, indigestion, diseases, wandering, poverty, and agitation; in the sixth the destruction of one's foes, good health, sons, money, success, affection, learning, and joy;
4. in the seventh the Moon gives women, wealth, relatives, beds, gold, food, and clothes; in the eighth hunger, diseases, anxiety, quarrels, loss of one's money, death, decay, and distress;
5. in the ninth the Moon oversees the loss of one's wealth, illness, expenses, the ruin of one's honour, and hindrances; in the tenth it produces much honour, joy, profits from one's activities, nobility, and distinction;
6. in the eleventh affection, the marriage-bed, women, food, joy, happiness, and money; in the twelfth the Moon causes poverty, laziness, and the diminution of one's honour.
7. The Moon in the place of the Sun produces misery in one's body; in the second it gives wandering and disease; in the third it causes joy, victory, and good health; in the fourth it gives the breaking of one's weapons and spells (mantra), and fevers;
8. in the fifth it causes an increase in strife and evil; in the sixth joy and victory; in the seventh the Moon gives consideration for one's mother's family (kula); in the eighth success with regard to money;
9. in the ninth it causes the aversion of one's elders (gurus); in the tenth it gives power, glory, and wealth; in the eleventh the Moon gives distinguished garments, gold, and metals (loha) ; in the twelfth disease.
10. The Moon in the place of Saturn causes hunger and blows with boulders; in the second the diminution of one's money; in the third the acquisition of glory and wealth; in the fourth wind(-diseases), fevers, and poverty;
11. in the fifth the Moon produces wealth and flowers; in the sixth the destruction of one's enemies and an accumulation of strength; in the seventh pain in mind and body; in the eighth the loss of one's money;
12. in the ninth it (causes) wind(-diseases), belly(-aches), indigestion, and failure in one's actions; in the tenth it gives possessions; in the eleventh the Moon causes illness among one's slaves and quadrupeds; in the twelfth quarrels with bad people.
13. The Moon in the place of Jupiter produces knowledge, wealth, and fame; in the second honor and wealth; in the third it causes separation from one's wife and friends; in the fourth it gives women, enjoyment, prosperity, and wealth;
14. in the fifth the Moon gives status, brilliance, and fear among one's foes; in the sixth it delivers diseases; in the seventh it gives a wife, clothes, and strength; in the eighth wealth and power;
15. in the ninth it causes bondage, mischief, and ill-fame to oneself; in the tenth it conquers one's foes; in the eleventh it causes the acquisition of food and vehicles; and in the twelfth an increase of sickness in the head.
16. The Moon in the place of Venus causes agitation in one's wife's family (kula); in the second ornaments; in the third it gives victory, clothes, and cows; in the fourth merchandise, wealth, and food;
17. in the fifth the Moon produces honor, learning, and fame; in the sixth disease and obstruction; in the seventh an increase in one's poverty; in the eighth it gives sickness and fear;

18. in the ninth the Moon causes honor and victory; in the tenth the attainment of wealth; in the eleventh it gives the acquisition of profit, pleasure, clothes, and women; and in the twelfth it produces joy.
19. The Moon in the place of Mars gives wandering, disease, separation, and enemies; in the second it produces power; in the third lordship and pleasure; in the fourth envy, illness, and anxiety;
20. in the fifth authority, reverence, profit, and nobility; in the sixth the murder of one's enemies; in the seventh blood(-diseases), wounds, and faults; in the eighth the Moon gives wandering, imprisonment, and disease;
21. in the ninth the Moon gives brilliance and prosperity; in the tenth authority and beauty; in the eleventh the Moon causes the acquisition of fame and great wealth; and in the twelfth the ruin of one's property.
22. The Moon in the place of Mercury produces such things as children, knowledge, and pleasure; in the second it gives desirable things; in the third it produces beauty, good qualities, and fame; in the fourth confused speech and distress;
23. in the fifth the Moon produces censure and the resorting to evil; in the sixth contempt from an ignoble person (anarya); in the seventh intellect, joy, and treasure; in the eighth it gives money and status;
24. in the ninth it causes the purity of one's character; in the tenth success with regard to one's words, thoughts, and actions; in the eleventh the Moon gives wealth from one's friends and sons; in the twelfth an increase in one's poverty.
25. The Moon in the ascendant gives vomiting, fevers, indigestion, strife, fatigue, wandering, enemies, and death; in the second it causes the loss of one's wealth, diseases of the eyes, travels, thefts, expenses, aversion, and anger;
26. in the third the Moon gives honor, women, authority, wealth, garments, lands, and joy; in the fourth the Moon produces quarrels with one's relatives, diseases, poverty, anger, and calumny;
27. in the fifth the illness of one's sons, the loss of one's money, the poisoning of one's friends' affection, and expenses; in the sixth the Moon causes the destruction of one's enemies, honor, good health, and the accumulation of money;
28. in the seventh the Moon produces weariness from wandering, anxiety about one's money, jealousy, sorrow, and homelessness; in the eighth one's own death, hunger, wandering, imprisonment, fever, sword(-wounds), and delusions;
29. in the ninth the Moon causes one's dependence on others, wandering, aversion, greed, delusion, impotence, and dishonor; in the tenth success in business, happiness, the acquisition of wealth, and respect;
30. in the eleventh the Moon causes the acquisition of women, silver, food, drink, good clothes, position, and quadrupeds; in the twelfth from the ascendant trouble in one's business and the loss of one's profits.
31. There are two (possible) influences due to the division (of the world) into an external part and an internal one. If the Moon is in its own Hora, it produces (a result) which has not been thought of previously; but if it is in a Hora of the Sun, it always produces one which has been mentioned before.
32. In the (several) signs (the Moon) always gives a result, either good or bad, which is in consonance with that sign or its navamsa; if Saturn aspects the Moon in any (planet's) dvadasamsa or navamsa, even though that (planet) be benefit, it produces evil.
33. If the Moon is in a benefit planet's (varga) and is aspected by a benefit, it gives everything that has been predicted and destroys evil; in the reverse situation it gives a worse evil; but if it is in (the varga of) a malefic planet (without being aspected by one), it is always without influence at all.

In the Yavanajataka: the transits of the Moon.

CHAPTER 51

1. The Moon travels constantly through the 108 navamsas in the zodiacal circle; if it is strong, it causes the certain death of the native; but if it is weak, it does so slowly.
2. Whatever planet at the nativity was in the sixth or eighth place from the Moon's sign or was strong and an enemy of the lord of that sign, that planet kills (the native) when it transits the birth-sign or it is extremely maleficent.
3. Whatever planet at the nativity was in its dejection or an enemy's house, was overcome by others, was aspected by an enemy, was of little strength (alpatanu), or was without brilliance (vivarna), that planet, if the lord of the birth-sign is strong, is said to have a useless influence when it transits the birth-sign.
4. Whatever planet at the nativity was in a friend's house or its exaltation, was aspected by a benefit planet, was in an upacaya of a friend's house or of the birth-sign, or was strong, that planet gives good when it transits the birth-sign; even if it is malefic, it does not give evil.
5. If, in the astakavarga, there are two influences, one of which is good and the other evil, (the two planets which exercise these influences), if of equal strength, are said to be without influence; but if one (planet) is superior, its influence is to be established as being felt either in a military expedition or in a personal horoscope.
6. The good and evil (influences) which reside in the mind and body (of the native) exist according to the productivity or destructiveness of their lords (i.e., of the planets which determine them). (A planet), travelling through the series (of signs), enters either its own house or the house of another; and (by these transits brings into being) the good and evil (influences) which arise from them.
7. As a planet enters the house of (another planet), either a malefic or a benefit, and exercises an influence, so ...
8. Whatever (a planet) establishes in its own dasa occurs without diminution if it is attained in a year belonging to that planet; a half occurs if in a year belonging to another planet or in a day belonging to another planet. This is further complicated by the aspects of benefic and malefic planets.
9. The planets, even the malefic ones, give an extra fourth if they are in their friends' houses, their base-triplicities, or their exaltations; but these malefic planets give an entirely evil result if they are in their navamsas or houses, while the others (i.e., the benefit planets) give an entirely good result in these places.
10. A benefit planet which exercises a good influence destroys its own portion (daya) if it is aspected by all the malefic planets – and this even though it be in a friend's house; so also a malefic planet if it is aspected by three benefits.
11. Even one planet, if it has full aspect and is in its exaltation, is said to take away the portion (daya); if it is in its base-triplicity, its own house, or a friend's house, it destroys the influence by its aspect in accordance with its strength.
12. For the wise (astrologer), properly considering the seven planets with their (various) peculiarities which are caused to exist at the time of the nativity, should enunciate this certain rule concerning natives – a rule which involves both good and evil and which has three natures and three conditions.
13. He who is brilliant with the knowledge of the sciences of the Vedas, the Vedangas, the Puranas, and Dharma, and knows grave fate; he who is free from impurities such as theft, envy, falseness, fraud, injury, hatred, and anger;

14. a Brahman whose body is praiseworthy, full-grown, and beautiful; one who possesses vows, praise, purity, and righteousness (dharrna); a wise, intelligent, restrained, and tranquil man who is devoted to independence and is honoured by his elders (gurus) ;
15. he who has obtained success through the favour of the Earth and the Planets; a yogi like Nimi among men; he should find out the past, present, and future influences, both good and evil, which pertain to himself and others.
16. Keeping his mind independent with respect to what is impending and what is visible, to arguments, to questions, and to actions, and so on, and maintaining his self-control, one wise in the meaning of horoscopy knows the influence of the signs and so forth at that time by calculating (the positions) of the planets;
17. he establishes the signs, degrees, and minutes which have or have not risen and which are in the cardines, and he knows the yogas in their fixed order and the lords of the years, the directions, the months, and the days;
18. (he knows) the ascendent in signs and so on, and the position (of the planets) in its cardines or in their dejections, exaltations, friends' houses, or enemies' houses; (and he knows) the origin, character, and nature of (each) sign, and which are town signs, water signs, forest signs, movable signs, or fixed signs;
19. receiving news regarding the time for looking, he properly establishes the ascendant and the qualities of its lord; understanding the differences (which arise) from the (relative) strengths (of the planets and signs), he is a leader in decisions regarding business and position;
20. examining the places in which the planets were at the nativity, the qualities of the ascendant and so on, and the transits (of the planets), together with the changes produced at the time of the nativity, he determines the influence of such things as the dasas and the astakavarga.

In the Yavanajataka: the influence of the astakavarga.

CHAPTER 52

1. Whichever Decanate in a sign is in the ascendant (at the time of the query determines whether) Jupiter was in the ascendant, the fifth, or the ninth sign (at the time of the querist's birth). (The querist) grows up with Jupiter's course through the signs (at the rate of one sign a year); (therefore) the passage of his years is to be calculated from the sign which Jupiter has reached.
2. They say that the months (are known) from the sign whose navamsa is occupied by the Moon, the days from the degrees (within a sign) traversed by the Sun. Those who are experts in horoscopy (calculate) the muhurta from the ascendant; they say that (its number) is like that of the degree (in the ascendant-sign) which is on the eastern horizon.
3. The strongest sign in the triplicity which includes the ascendant was the place of the Moon (at the time of the querist's birth) ; (the degrees of the Moon within the sign equal the degrees) at the ascendant-point. (One should count) the Decan-degrees (i.e., arcs of 10°) from the ascendant (of the query) in three series (i.e., $0^\circ - 120^\circ$, $120^\circ - 240^\circ$; and $240^\circ - 360^\circ$) and the number of "Decanates" in succession from the (nearest) "cardine" (to the Sun at the time of the query);
4. then (the number of the sign in the) ascendant (of the nativity equals the number of "Decanates") from that occupied by the Sun to the (preceding) "cardine". They say that the sign occupied by Mars (at the nativity) is this (ascendant) diminished by the square of (the number of) signs (given above); that the sign of Venus is (that number counted) in order from the degree of the Moon; that the sign of Mercury is (the distance) between the Sun and the Moon (counted from the Moon);
5. that the sign of the Sun is to be obtained by means of the series of years, months, and days (found from verse 2); and that the sign of Saturn is to be obtained in like manner. Properly understanding this rule, one should establish the calculation of the yogas pertaining to (this) nativity.
6. Now that we have considered this rule (for computing) the positions of the planets, we must describe (another) rule which is characteristic of horoscopy. Success at any particular time with regard to desired things is determined by the benefit planets which are strong at that time.
7. Everything possesses the qualities of a particular sign, but comes into existence with acquired peculiarities; in a rough rule which depends on the yogas I will describe how this is surely brought about by the planets.
8. Those who are successful (as astrologers) say that the thought (of the querist) depends on the natures of the planet or on the signs (occupied by the planets) or on the qualities of such things as their vargas and dvadasamsa; but that success (in carrying out his thought) has the quality of such things as the ascendant.
9. They say that the result of the thought which arises from the natures of the planets or from the signs is material; but that the result (which arises from) the number of navamsas which have risen in the course of time and from the indication of the yogas is immaterial.
10. That thought which is differentiated (from others) by means of yogas which are characterized by the dvadasamsas and navamsas is to be established as similar to that (which arises from) the signs occupied by the planets; its fruition, though described in accordance with its own characteristics, is to be determined from the sign, Hora, or Decanate in the ascendant.

In the Yavanajataka: the chapter on the horoscopy of queries is completed.

CHAPTER 53

1. Thus that which pertains to the thought of the querist is said to be of two sorts: material or imaginary. It is brought about by various combinations such as of the positions, aspects, and characteristics (of the signs and planets).
2. Time, which is the inner soul of the moving and stationary triad of worlds, originates, they say, in a wink; the wise man, impelled by this (fact), approaches the foremost (astrologers at a time) when the results are assured.
3. Therefore, one should pay no heed to one's desires for a long time; but, when one understands properly that the (correct) time has come, one should act with time as it swiftly and constantly passes by and establish the result which is proper to it.
4. One should know whether the results are past, present, or future from the dvadasamsa of the ascendant-sign which is rising; this is the rule with regard to all the cardines, whose significances are fixed by the dvadasamsas as has been described.
5. If a malefic planet is in the sixth or eighth place, or in the birth-sign, or in the eighth place from its own house, or in an enemy's house, or in its dejection, or in the house of a malefic, it remains a malefic planet with respect to what has been said even if it is aspected by a benefit or is in a cardine.
6. If a planet is in an upacaya of its own house or in its own house, it is strong; if it is also aspected by benefit and helpful planets, it is the best; but if it is lord of the (current) dasa as well, it is even better than that.
7. Thus, that which is appropriate to the results of time, whether it be good or bad, and which involves the determined significance of the already known dasa, birth-sign, ascendant, and astavarga, is to be described as favorable to one who is righteous (dharmaatman).
8. The wise (astrologer), once he knows the diversity of the planets and the signs and their yogas and the things which are determined by the birth-horoscope, should tell the future good and evil events which will arise as the times of the dasas ripen;
9. and he should find out the strength of the navamsa in the ascendant; what (planet) is lord of and occupies its own navamsa with its own qualities; the lord of the (current) dasa; the navamsa in the hypogee; and (the planets which are) lords of the navamsas in the cardines and in (the planets') exaltations.
10. Whatever influence is exercised by a benefit planet in the house of a benefit is good; if it is otherwise positioned, it has a contrary action and gives evil in conformity with its strength.
11. If any result from a dasa agrees with what results from the astakavarga, it occurs in its entirety; but it destroys what is filled with delusion or is weak at that time and what is not appropriate to the lord of the dasa.
12. The foremost (astrologer) – one who knows the rules – should tell by means of this whether the force of a yoga is good or bad; he, having full intellect, should know what is in the mind (of the querist) from the planet or the sign which is strong.
13. If the Sun is in the ascendant, one should say that there is fear of the king, of terrible enemies, of miseries and pains, of beating with sticks, or of fierce quadrupeds, or fear occasioned by the disease indicated by the (ascendant)sign, or a thought of gold;
14. if the Moon, one should know that it is a thought of sexual intercourse, of women, of troubles, of food and drink, of defects, disease, and illness, or of happiness, or a thought of jewels, of affection, of flavors, or of water, or one of thin objects, of older sisters, of blossoms, or of fruits;
15. If Mars is in the ascendant, one should say that there is fear of swords, of fire, of foes, of wounds, of anger, of robbery, of riots and battles, or of poverty, or that there is sorrow caused by one's lord (svamin), or a thought of gold or of blood.

16. If Venus (is in the ascendant), it causes a thought of food, of clothes, of women, of sexual intercourse, of gems, of perfumes, of beds, of merchants and their wares, or of piles of wealth, or of treasures, of festivals, or of ornaments, or a thought occasioned by one's family (kutumba).
17. If Mercury (is in the ascendant), his thought is concerned with knowledge, the sciences, traditions (sruti), crafts, studies, conversations, advice, or the use of medicine, or with the naming of objects and so on or with buying and selling; or it pertains to his friends or to the fine arts.
18. Jupiter (in the ascendant) produces thoughts of sacrifices, honours, studies, weapons, grain, the elders (guru), one's sons, clothes, or vehicles, or of one's position, honours, respect, accumulations, or prosperity, or one's suppliants.
19. Saturn (in the ascendant causes thoughts) of hunger, agitation, delusion, wandering, obstruction, quarrels, the loss of one's property, misery, strife, or weariness, or of metal (loha), iron (ayas), blood, roaming, or the injured, or of low women or aged men.

In the Yavanajataka: the influence on thoughts of the planets' being in the ascendant.

CHAPTER 54

1. The Sun in the hypogee causes (thoughts) of foreign lands, large forests, or pleasure-groves, or of banishment from one's home; the Moon gives grief because of one's wife and relatives or (thoughts of) position and fame or union with one's friends.
2. Man in the hypogee produces (thoughts) of fires, burning, wounds, or thefts, or of an increase in one's foes. Mercury in the hypogee causes (thoughts) of friends, saintly people (sadhujana), praises, honours, virtues, or renown.
3. Venus in the hypogee causes (thoughts of) pains due to one's wife, quarrels with noble men, or the acquisition of wealth; Jupiter of noble relatives or of hoards, of prosperity, or of the acquisition of wealth and money.
4. Saturn (in the hypogee causes thoughts of) poverty, pain, meaningless quarrels, breaking, or the destruction of one's house. The determination of (which one) of these (thoughts occurs) depends on the sign in the hypogee when the querist speaks.

Hypogee.

5. If the Sun is in the descendent, there is distress because of his lack of relatives, fierce quadrupeds, fire, bilious diseases, or eye-diseases. The Moon in the descendent gives (thoughts) of the sickness of one's wife and of one's self, of such things as immorality, of poverty, of expenses, of wandering, or of travel.
6. If Mars is in the descendent, (he is thinking of) fire, sword-wounds, blood, anger, or the loss of his wife and property, or of eye-diseases; if Mercury, of gambling, wandering, quarrels over friends and money, duties, or the spoiling of his wife and possessions.
7. If Venus is in the descendent, he is anxious about merchandising profits, the acquisition of money, or intercourse with women. If Jupiter (is in the descendent), one should know that he is thinking of the gods, of the elders (guru), of the meaning of traditions (sruti), of righteousness (dharma), or of the sublime, or of the vigour of his body.
8. If Saturn is in the descendent, he is thinking of long journeys, the loss of his possessions, wind-diseases, or the death of his wife. If the sign is bad, the result is to be known as being the opposite of this, whether (the planet itself) is benefic or malefic.

Descendant.

9. If the Sun is in mid-heaven, he thinks of authority, starting enterprises, or the money pertaining to business; if the Moon, they say he thinks of the praise of saints (sadhu), the acquisition of goods, honour in the tribe (gana), or money.
10. If Mars (is in mid-heaven, he thinks of) thieves, terrible deeds, loss, distress, enemies, quarrels, or a retinue of cruel men; if Mercury, of honour, wealth, money, service, speeches, actions (business), or the increase of his treasury.
11. If Venus (is in mid-heaven), they say he thinks of women, clothes, wealth, money, treasure, or his business obligations; if Jupiter is in mid-heaven, he thinks of success, position, praise, authority, or acquisitions.
12. If Saturn (is in mid-heaven), he thinks of ploughing, pains, wages, thefts, the service of eunuchs, or losses. When (a planet) is in conjunction (yoga) with the cardine of mid-heaven, the thought is seen to be distinguished or diminished according to the sign (in mid-heaven).

Mid-heaven.

13. They say that the good or bad results of these (yogas) depend on the entry (of the planet) into a navamsa of the sign. In the odd signs the benefit planets, even if not aspected by malefic planets, become malefic when they are in apacaya places from the signs they occupied in the nativity.
14. If the lord of the dasa, is in the ascendant in its own house or exaltation or dvadasamsa, it attains the full (influence) that has been described; but, even if (the planet) in the ascendant is not the lord (of the dasa), what has been determined for that time comes about in due course.

15. If the lord of the dasa is in its dejection, this causes the appearance of a small influence, but an increase (in the influence) of another, benefic planet. A planet which gives bad results when in its enemies' houses gives good when in its own.
16. If a benefit planet aspected by benefit planets or in the house of a benefic is lord of the birth-sign or in its own exaltation or house and is favourable to the ascendant, then its influence on thought always attains success.
17. If a planet is in an upacaya of the sign it occupied at the nativity and in the ascendant or a cardine or its exaltation, then it surely causes perfection with regard to the described sense (of the thought); but its enemy (if situated thus) causes other than that.
18. Thoughts have diversities of many characteristics which are caused by (the planets') being in each other's vargas and by their mutual conjunctions and aspects; this is their concise description.

In the Yavanajataka: conjunctions with the cardines.

CHAPTER 55

1. If the Sun is in a varga of the Moon, (he thinks of) silver, gold, the king, his paternal uncle, or his father; if the Sun is in a house of Man, of injury, an increase in terrible things, distress, poison, fire, swords, or gold;
2. if the Sun is in a varga of Mercur he thinks of such things as gold, counsel, learning, writing, travel, or gambling; if in a varga of Venus, (he thinks of) honour from the king, possessions, a sweet smell, beauty, diligence in his work, or money;
- 3, if in a varga of Jupiter, of swords, missiles, spells, success, vehicles and so on, or the activities of his enemies; if the Sun is in a varga of Saturn, he thinks of injury, obstruction, lies, or metals (loha).

The Sun.

4. If the Moon is in a varga of the Sun, he thinks of ornaments made of such things as ivory or of woolens; if the Moon is in a house of Mars, he thinks of such things as speeches, clothes, gems, flowers, dyes, or food;
5. if it is in a varga of Mercury, one should find (that he is thinking of) such things as women, gambling, damsels, gems, jewels, crafts, or laughter; if in a varga of Venus, he is thinking of women, sexual intercourse, jewels, food, perfume, clothes, gardens, or parks;
6. if in a varga of Jupiter, he is thinking of the elders (guru), gods, Brahmana, good righteousness (dharma), pleasure, the traditions (sruti), or his relatives; if the Moon is in a varga of Saturn, he is thinking of agitation, pain, wandering, fatigue, or aged women.

The Moon.

7. If Mars is in a varga of the Sun, (he is thinking) of his enemies, swords, thieves, or his lord (svamin), or of copper (tamra) or gold; if in a varga of the Moon, it causes (a thought) of strife, blood, bilious diseases, fainting, obstruction, or fatigue;
8. if Mars is in (a varga) of Mercury, it produces thoughts of such things as frauds, warriors, falsehoods, or gambling; if Mars is in (a varga) of Venus, of carrying off other men's wives, blindness, imprisonment, loss, or perspiration;
9. if it is in a place of Jupiter, he is thinking of the enemies of his elders (guru) and relatives, agitation, or pain; if Mars is in (a varga) of Saturn, (he is thinking of) his foes, hindrances, swords, or injury, or of wounds.

Mars.

10. Mercury in a varga of the Sun causes him to think of the king, the duty of saints (sadhu), service, or poverty; in a varga of the Moon (it causes) him to think of his mother, his friends, his relatives, his wife, his possessions, or his girl-friends;
11. Mercury in a house of Mars (causes) him to think of strife, fraud, malice, quarrels, tricks, or expenses; in (a varga) of Venus, of women, the behaviour of prostitutes, fops, go-betweens rogues, or laughter, or of merchandise;
12. if it is in a varga of Jupiter, (he is thinking) of such things as kinsmen, the traditions (sruti), the sciences, the fine arts, gold, or arguments with learned men; if Mercury is in a house of Saturn, he is thinking of calumny, a sick condition, or distress.

Mercury.

13. Venus in a varga of the Sun (causes him to think) of noble (Arya) women, quadrupeds, metals (loha) of various colors, clothes, or bright, metallic objects; (in a varga) of the Moon it causes him to think of flavors, food, drink, odors, garments, women, gems, or pearls;
14. in a house of Man (it causes him to think of) the loss of his wife and property, land, relatives, jewels, clothes, sheep, or goats; Venus in a house of Mercury, of sexual intercourse, his wife, poverty, merchandise such as measurable goods, or buying and selling;

15. if it is in a varga of Jupiter, he thinks of noble (Arya) women, marriage, perfumes, clothes, baths, or the acquisition of wealth; if Venus is in a house of Saturn, he is thinking of aged women, obstacles, cows, metals (loha), or black garments.

Venus.

16. Jupiter in a varga of the Sun (causes him to think) of the king, his position, gold, honor, vehicles, or garments; in the house of the Moon it gives thoughts of righteousness (dharma), prosperity, status, the sciences, happiness, or success;

17. if it is in a house of Mars, he thinks of rule, money, his duty, horses, gold, lands, or the defeat of his enemies; if Jupiter is in a house of Mercury, he thinks of spells, quarrels, such things as sciences and sacrifices, or his sons;

18. if Jupiter is in (a varga) of Venus, he thinks of vehicles, chariots, beds, women, garments, or foetuses; if it is in (a varga) of Saturn, he is thinking of supervising villages and tribes (gramaganahikara), cows, grain, the overcoming of diseases, or counsels.

Jupiter.

19. If Saturn is in a varga of the Sun, (he is thinking of) boulders, poison, fire, swords, the distress of his servants, or quarrels with the most dreadful people; if it is in a varga of the Moon, of the loss of his power of speech and of his wife, an increase in his enemies, or the loss of his fame and of his mother;

20. Saturn in a house of Mars makes him think of his foes, swords, fire, diseases, thefts, or anger; in (a varga) of Mercury it gives thoughts of his servants, wind-diseases, despondency, faults in speaking, roaming, or fatigue;

21. in (a varga) of Venus (it causes him to think of) the deeds of evil women, the loss of his money, or the destruction of such things as his fame and his metals (loha) or of his wealth; Saturn in a house of Jupiter (causes him to think of) the dissolution of his character, quarrels with his elders (guru) and relatives, or exile.

Saturn.

22. A benefit planet in its own varga gives (thoughts of) auspicious speeches or prosperity, as also do the malefic planets in bad vargas. A planet is best when in its friend's house, an upacaya, or its exaltation; but it becomes malefic in an enemy's house or its dejection.

23. The rules which pertain to thoughts (when the planets) are in certain sections such as the Hora have been described; (now) will be told the variations which are due to the mutual conjunctions and aspects (of the planets).

In the Yavanajataka: (the effects of the planets') being in each other's vargas.

CHAPTER 56

1. If the Sun and the Moon are in conjunction in one sign, he is thinking of his elders (guru), his kinsmen, or his king; if the Sun and Mars, of a prince (parthiva), a general (nayaka), fire, foes, gold, carnivorous animals, or poison;
2. if the Sun and Mercury are in one sign, he is thinking of blows, spells, the traditions (sruti), or his duty; if the Sun and Venus are in conjunction, of the king, warriors, lingas, women, eye-diseases, houses, or quadrupeds;
3. if the Sun and Jupiter, of missiles, elephants, horses, machines, righteousness (dharma), the traditions (sruti), ministers, or doctors; if the Sun and Saturn are in conjunction, he is thinking of the sacrifice of bulls, frauds, hindrances, fatigue, or crushing.

The Sun.

4. In a conjunction of the Moon and Mars he is thinking of strength, wrestlers, warriors, separation from evil and from his enemies, or the acquisition of lands; in one of the Moon and Mercury, he is thinking of his children, poetry, money, efforts, the traditions (sruti), or success;
5. (in a conjunction) of the Moon and Venus he is thinking of the acquisition of such things as gems and pearls or of cows, fields, women, or sexual intercourse; in one of the Moon and Jupiter he is thinking of honoring gods and Brahmanas, righteousness (dharma), traditions (sruti), the sciences, or virtues;
6. (in a conjunction) of the Moon and Saturn he is thinking of retreat, harshness, firmness, concealment, or wind-diseases. (The astrologer), after examining (the situation), should determine the influence independently by means of that distinction which has been specified.

The Moon.

7. (In a conjunction) of Mars and Mercury they say he is thinking of quarrels, fraudulent behaviour, mischief, lies, or theft; in one of Mars and Venus, of anger, misfortune, bad women, quarrels with noble women (svarya), frauds, or robberies;
8. in one of Man and Jupiter, he is thinking of his own beauty and splendour, the protection of his position and of himself, or the destruction of his foes; in one of Man and Saturn, he is thinking of such things as the obstruction of his relatives, thefts, injuries, or stealing the possessions of the best me”.

Mars.

9. (In a conjunction) of Mercury and Venus he is thinking of the traditions (sruti), crafts, songs, cleverness, acquisitions, or buying and selling; in one of Mercury and Jupiter he is thinking of poetry, his kinsmen, the traditions (sruti), the sciences, or asceticism;
10. in one of Mercury and Saturn he is thinking of grass-houses, wandering, heretics, or unsuspected attacks. (In a conjunction) of Venus and Jupiter he is thinking of his excellent wife and sons, of righteousness (dharma), of knowledge, or of his treasury;
11. in one of Venus and Saturn, he is thinking of such things as tastes and clothes or of cows, metals (loha), bad women, and sexual intercourse.

Venus.

(In a conjunction) of Jupiter and Saturn he is thinking of service to his elders (guru) and to old men or his loss of ceremonial initiation (diksa), his house, or his position.

Jupiter.

12. Whenever a planet is said to be very strong in the revolving circle of zodiacal signs, then, even if it is in conjunction with an injured planet, it produces (a result) which, for the most part, depends on its own nature.

In the Yavanajataka: conjunctions of two planets (and their effects on) thoughts.

CHAPTER 57

1. The Sun in the ascendant aspected by the Moon makes (him think of) mental suffering; in the hypogee it gives (thoughts of) baths and happiness; in the descendent it makes (him think of) despair, diseases, or wandering; and in mid-heaven it makes (him think of) the loss of his honor.
2. (The Sun) in the ascendant aspected by Mars causes (him to think of) success in violent actions; in the hypogee, of delusion or fear; in the descendent, of such things as separations or the breaking of his limbs; and in mid-heaven it gives (thoughts of) honour or gold.
3. (The Sun) in the ascendant aspected by Mercury causes (him to think of) honour or wealth; in the hypogee, of honour or glory; in the descendent, of quarrels with low men or fatigue; and in mid-heaven, of the virtues of his people or of fame.
4. The Sun in the ascendant aspected by Venus gives (thoughts of) the king, authority, or respect; in the hypogee, of joy; in the descendent, of drinking or of pleasure and pain; and in mid-heaven, of discord.
5. The Sun in the ascendant aspected by Jupiter gives (thoughts of) brilliance, intelligence, or honour; in the hypogee, of such things as one's house; in the descendent it causes (him to think of) clothes, money, and brilliance; and in mid-heaven, it gives (thoughts of) great respect or prosperity.
6. The Sun in the ascendant aspected by Saturn destroys (thoughts of) wealth or fame; in the hypogee it causes (him to think of) the loss of his lands; in the descendent it gives (thoughts of) foreign residence or the loss of one's imagination; and in mid-heaven, of dishonour or loss of one's money.

The Sun.

7. The Moon in the ascendant aspected by the Sun causes (him to think of) the growth of his mind and body; in the hypogee, of satisfaction; in the descendent, of pain, wandering, disease, or illness; and in mid-heaven it gives (thoughts of) breaking, disrespect, or loss.
8. The Moon in the ascendant aspected by Mars causes (him to think of) the fear of piercing; in the hypogee, of strife with his brothers; in the descendent, of the loss of his money; in mid-heaven, of the loss of his beauty or of expenses.
9. The Moon in the ascendant aspected by Mercury causes (him to think of) speeches, strifes, or acquisitions; in the hypogee, of self-reliance; in the descendent, of silence or displeasure; and in mid-heaven, of the attainment to a (high) status.
10. The Moon in the ascendant aspected by Venus causes (him to think of) cheerfulness, power, or strength; in the hypogee it gives (thoughts of) position or strife; in the descendent, of virtues or money; and in mid-heaven, of one's treasury, respect, or the acquisition of good things.
11. The Moon in the ascendant aspected by Jupiter causes (him to think of) intellect, happiness, or expenditures; in the hypogee, of position or happiness; in the descendent, of the acquisition of the best wife; and in mid-heaven, of respect, virtues, or lordship.
12. The Moon in the ascendant aspected by Saturn causes (him to think of) despair concerning his mind or body; in the hypogee, of grief for his house or relatives; in the descendent it gives (thoughts of) his wife's illness; and in mid-heaven it causes (him to think of) dishonour or poverty,

The Moon.

13. Man in the ascendant aspected by the Sun (gives thoughts of) terrible injuries from the king; in the hypogee, of fire, loss, or breaking; in the descendent, of bilious (diseases), eye-diseases, thefts, or poison; and in mid-heaven, of honor, brilliance, or splendor.
14. Man in the ascendant aspected by the Moon causes (him to think of) agitation from his wife; in the hypogee, of strife with his brother; in the descendent, of diseases, losses, or silence; and in mid-heaven, of deficiency in honour or wealth.

25. Mars in the ascendant aspected by Mercury causes (him to think of) thieves, battles, or banishment; in the hypogee, of fraudulence; in the descendent, of many evils; and in mid-heaven, it gives (thoughts of) an increase in violent actions.
16. Mars in the ascendant aspected by Venus causes (him to think of) the loss of his possessions and wealth or mischief; in the hypogee, of agitation or obstruction; in the descendent, of his wife's misery; and in mid-heaven, of the impossible.
17. Mars in the ascendant aspected by Jupiter gives (thoughts of) separation from one's allies or expenses; in the hypogee, of fields, houses, or refuges; in the descendent, of dishonour; and in mid-heaven it takes away confidence in wise and friendly men.
18. Mars in the ascendant aspected by Saturn causes (him to think of) the destruction of low men or peace; in the hypogee, of distress or fraud; in the descendent it gives (thoughts of) sword-wounds, fire, or losses; and in mid-heaven it takes away (thoughts of) hoards or honour.

Mars.

19. Mercury in the ascendant aspected by the Sun causes (him to think of) power in speaking; in the hypogee, of the profits of his deeds; in the descendent, it gives (thoughts of) the path of the respected; and in mid-heaven, of refuge and respect.
20. Mercury in the ascendant aspected by the Moon causes (him to think of) business, acquisitions, or his children; in the hypogee, of virtues or fame; in the descendent, of the stories of slaves; and in mid-heaven, of such things as respect from noble people (Aryajana).
21. Mercury in the ascendant aspected by Man causes (him to think of) success with regard to evil purposes; in the hypogee, of the piling up (of money) by activities such as gambling; in the descendent, of success with respect to immense wealth; and in mid-heaven, of respect or the acquisition of possessions.
22. Mercury in the ascendant aspected by Venus (causes him to think of) saintly (sadhu) women or the acquisition of money; in the hypogee, of accumulated wealth; in the descendent, of messages from women or gains; and in mid-heaven, of merchandise or wealth.
23. Mercury in the ascendant aspected by Jupiter (causes him to think of) traditions (sruti) or the acquisition of money; in the hypogee, of firmness in righteousness (dharma); in the descendent, of the acquiring of another man's land and possessions; and in mid-heaven, of prosperity.
24. Mercury in the ascendant aspected by Saturn causes (him to think of) the use of his own money or of acquisitions; in the hypogee, of profit from his craftsmanship; in the descendent, of acquisition by travel and toil; and in mid-heaven, of earning money by base activities.

Mercury.

25. Venus in the ascendant aspected by the Sun causes (him to think of) acquiring wealth and women; in the hypogee it gives (thoughts of) women, houses, or food; in the descendant, of grief from one's wife and the king; and in mid-heaven, it causes (him to think of) lordship, respect, or acquisitions.
26. Venus in the ascendant aspected by the Moon gives (thoughts of) women or clothes; in the hypogee, of women, gems, or pearls; in the descendent, of strife with one's wife or of delusion; and in mid-heaven, of beauty, women, wealth, or honour.
27. Venus in the ascendant aspected by Man gives (thoughts of) lands, clothes, authority, or wealth; in the hypogee, of fear for one's wife; in the descendent, of taking another man's wife or of wandering; and in mid-heaven, of one's property or of the authority and honor of the king.
28. Venus in the ascendant aspected by Mercury gives (thoughts of) clothes, women, or ornaments; in the hypogee, of joy; in the descendent, of anguish at the departure of one's wife; and in mid-heaven, of women or an increase in one's wares.
29. Venus in the ascendant aspected by Jupiter gives (thoughts of) one's sons or of clothes; in the hypogee, of quarrels over one's treasury and position; in the descendent, of a bad wife; and in mid-heaven, of an increase in honour and wealth.

30. Venus in the ascendant aspected by Saturn gives (thoughts of) evil women or good meat; in the hypogee, of union with women and wealth; in the descendent, of one's wife's diseases; and in mid-heaven, it takes away (thoughts of) honour or wealth.

Venus.

31. Jupiter in the ascendant aspected by the Sun gives (thoughts of) gold; in the hypogee, of houses and lands; in the descendent, of righteousness (dharma) in thought and deed; and in mid-heaven, of fame, honor, or prosperity.

32. Jupiter in the ascendant aspected by the Moon gives (thoughts of) honour or clothes; in the hypogee, of ... ; in the descendent, of righteousness (dharma) and intelligence; and in mid-heaven, of position, one's abodes, or nobility.

33. Jupiter in the ascendant aspected by Mars causes (him to think of) gold, knowledge, or learning; in the hypogee, of lands or benefits; in the descendent, of fights over money; and in mid-heaven, of the direction of the city (pwa), of a treasury of money, or of horses.

34. Jupiter in the ascendant aspected by Mercury causes (him to think of) his sons, the traditions (sruti), or the sciences; in the hypogee, of speeches, happiness, or honour; in the descendent, of speeches or conventions; and in mid-heaven, of honour from saints (sadhu), learned men, or his elders (guru).

35. Jupiter in the ascendant aspected by Venus gives (thoughts of) his wife, his sons, happiness, or clothes; in the hypogee, of ornaments or vehicles; in the descendent, of success with regard to a wife or money; and in mid-heaven, of his position or an accumulation of honours and treasure.

36. Jupiter in the ascendant aspected by Saturn gives (thoughts of) good behaviour, knowledge, or acquisitions; in the hypogee, of fields or profits; in the descendent, of exile; and in mid-heaven, of supervision over a tribe (gana).

Jupiter.

37. Saturn in the ascendant aspected by the Sun causes (him to think of) such things as delusions, wandering, or imprisonment; in the hypogee, of misfortunes in his house; in the descendent, of traveling to another land; and in mid-heaven, of honour or wealth.

38. Saturn in the ascendant aspected by the Moon causes (him to think of) diseases or his mother's miseries; in the hypogee, of the loss of his position and friends; in the descendent, of the death of his wife or her illness; and in mid-heaven, of wealth from his family (kula).

39. Saturn in the ascendant aspected by Mars gives (thoughts of) the striking down or death of one's relatives; in the hypogee, of loss or of one's foes; in the descendent, of death, fear, or disease; and in mid-heaven, of the acquisition of evil objects and the taking away (of good ones.)

40. Saturn in the ascendant aspected by Mercury gives (thoughts of) non-indebtedness, manliness, prosperity, or one's relatives; in the hypogee, of trouble in speaking; in the descendent, of wind-diseases; and in mid-heaven, of working for wages or of acquisitions.

41. Saturn in the ascendant aspected by Venus gives (thoughts of) the loss of one's cows, sons, and friends; in the hypogee, it takes away (thoughts of) grain or wealth; in the descendent, it gives (thoughts of) wind-diseases of one's wife or of a serious matter (guru); and in mid-heaven, of the loss of one's treasure.

42. Saturn in the ascendant aspected by Jupiter gives (thoughts of) diseases or abortions; in the hypogee, of immovable property; in the descendent, of fatigue in the use of ceremonies and delusions; and in mid-heaven, of prosperity or the respect of his elders (guru).

Saturn.

43. If a strong planet in the house of a benefit is aspected by malefic planets, it destroys the influence of the aspects; if the planet is weak and staying (in a cardine), a malefic destroys the influence of (both) its aspect and the place.

44. But the influence of (the planet) staying (in a cardine) is felt if it is aspected by a benefit and possesses the qualities of a good place. This (influence) results from their various combinations

with one another in accordance with their strengths, which are characterized by their (closeness to their) exaltations.

45. Whatever was said in its (proper) order to be the influence (with respect to) actions (of the native), (astrologers) know to be the rule (with respect to) the thoughts (of the querist). I shall establish the exact thoughts with their individual dispositions, natures, and character with respect to the zodiacal signs.

In the Yavanajataka: the mutual aspects of the planets in the cardines.

CHAPTER 58

1. If Aries is in the ascendant, one should find that he is thinking of his family (kutuumba), honey-sugar (ruksha), lands, smelters (agnijiva), goats, or gold; or of quarrels, his enemies, water, the favor of outstanding men, or the reception of honour.
2. If Taurus (is in the ascendant), one should say that he is thinking of cows, bulls women, beds, ploughing, or fields, or of the loss of his gold, or of the results of his deeds as a man with a family (kutumbin).
3. If Gemini is in the ascendant, he is thinking of quarrels with his enemies, the illness of his son, having intercourse with a good woman, attending on saints (sadhu), or of variegated missiles, of crafts, or of the traditions (sruti).
4. If the fourth sign (Cancer) (is in the ascendant), one should say that he is thinking of foreign lands, the sight of women, sexual intercourse with women, ornamentation, meadows, grain, lotuses, flowers, or fruits.
5. If Leo (is in the ascendant), one should find that he is thinking of quadrupeds, forests, woods, mountains, machines, skins, bones, body-hair, hides, houses, quarrels about activities, hunter of deer, or the king.
6. If the sixth (sign) (Virgo) is in the ascendant, one should say that he is thinking of jewels, ornaments, women, lyres, sexual intercourse, the sciences, the fine arts, garments, various perfumes, attendance, or merchandise.
7. If Libra (is in the ascendant), they say (he is thinking of) deeds pertaining to merchants, wares, voyages to foreign countries, and greed, or to a series of things done for the sake of his kinsmen and allies, or of his grandfather, or of one who nourished him, or of his home.
8. If the eighth (sign) (Scorpio) is in the ascendent, he is thinking of acquiring food and friends, the milking of cows, his lands, the existence of poison, stones, and staffs of udumbara-wood (ulukhala), or of the defiling of his genitals.
9. If Sagittarius is in the ascendant, one should say that he is thinking of such things as warriors, missiles, studies, vows, sacrifices, the study of scripture, vehicles, horses, and chariots, of the acquisition of jewels, of his sons, or of his position.
10. If Capricorn (is in the ascendant), one should find that he is thinking of his body, litigations, swords, acquisitions, business, fields, houses, money, acts pertaining to the protection of his good health, or such things as women, grain, and metals (loha).
11. If Aquarius (is in the ascendant), one should say that he is thinking of studies, drinking, low women, success, business, fields, quadrupeds, gambling, parks, burdens, the permanence of his actions, or iron (ayasa).
12. If Pisces is in the ascender& he is thinking of gems, jewels, wares, journeys abroad, the respect of his elders (guru), or honour, or of the foreign trips and returns of his friends, the worship of the gods, women, or heaps of jewels and grain.
13. Knowing properly the qualities of the lords of the signs and of the signs themselves, and the natures of the Decans, navamsas, and dvadasamsas, the intelligent (astrologer) may establish the rule (with respect to) the thoughts (of the querist) without taking into consideration the planets in the twelve places.
14. The wise and clever (astrologer), having determined the characteristics of the Decanates, the signs, and the planets separately, should tell the rule (with respect to) the thoughts (of the querist), which is characterized by complications, according to their strengths.

In the Yavanajataka: the influence of the ascendant on thoughts.

CHAPTER 59

1. If a navamsa of Aries is in the ascendant, he is thinking of lands or gold because of the strength of Mars; if a navamsa of Taurus, of quadrupeds or women; if a navamsa of Gemini, of intercourse with a woman;
2. if a (navamsa of the) fourth (sign) (Cancer), of the acquisition of beds and women; if a navamsa of Leo, of such things as his house and hoard; if a navamsa of Virgo, of sexual intercourse or clothes; if a navamsa of Libra, of such things as women, garments, and garlands;
3. if a navamsa of Scorpio, of cows or food; if a navamsa of Sagittarius, of such things as perfumes, missiles, or studies; if a navamsa of Capricorn, of honor, women, or metals (loha); if a navamsa of Aquarius, of vehicles for men;
4. and if a navamsa of Pisces, the Greeks predict that he is thinking of immovable (property), friends, his wife, or foreign travel. A Decanate causes the same sort of thoughts as does a navamsa.
5. If a dvadasamsa of the first sign (Aries) (is in the ascendant), he is thinking of such things as goats and sheep; if one of Taurus, of such things as cows and buffaloes; if (one of) the third (sign) (Gemini), of sexual intercourse of a man and woman or of joy; if a dvadasamsa of the fourth (sign) (Cancer), of lotuses;
6. if (one of) Leo, of quadrupeds such as lions; if (one of) the sixth (sign) (Virgo), of such things as sexual intercourse with maidens and sports; if (one of) Libra, of merchandise, coins, or elephants; if (one of) Scorpio, of serpents, snakes, or crawling creatures;
7. if (one of) Sagittarius, of quadrupeds such as horses; if a dvadasamsa of Capricorn, of grains, wealth, or lotuses; if a dvadasamsa of Aquarius, of such things as low people, horses, or slaves; and if dvadasamsa of Pisces, of creatures born in the ocean.
8. The dvadasamsa of any sign or the strong navamsa which is used (in these predictions) is mixed with another sign (in which it is); from this (sign) or from (the sign) in which the lord of the ascendant is, depending on their (relative) strengths, one should obtain the thought (of the querist).
9. If a vargottamamsa is in the ascendant or in a dvadasamsa of the sign (in the ascendant), and if it is aspected by strong planets, it provides the whole influence on the (querist's) thought depending on the strength of its lord.
10. Those planets which are strong in (their own) houses and are aspected by their friends which are in their own houses or in their own exaltations or most benefit, produce the complete success of their influence on thoughts.
11. The planets constantly travel in their courses among the signs which have various natures; they cause changes in (the querist's) thoughts by the variations in their qualities and characteristics.

In the Yavanajataka: (the influence on thoughts of) the navamsas and dvadasamsas.

CHAPTER 60

1. If the Sun is strong in Aries, he is thinking of the king, fire, prosperity, a sword, or gold; if the Moon, of the king, wealth, or acquisitions; if Mars, of gold, lands, or the general (nayaka); if Mercury, of quarrels or things pertaining to sounds;
2. if Venus, of women, gold, or ornaments; if Jupiter, of such things as glory, position, and wealth; and if Saturn, of strife or disease.
3. If the Sun and the Moon are in conjunction in Aries, they cause him to think of the king; if the Sun and Man, of gold or the king; if the Sun and Mercury, of youths (or the prince? kumara) or honour; if the Sun and Venus, of the king's wife;
4. if the Sun and Jupiter, of gold or money; and if the Sun and Saturn, of metals (loha) or quadrupeds. These (predictions) are seen to arise from pairs (of planets).
5. If the Moon and Mars (are in conjunction in Aries), he is thinking of an army or warrior; if the Moon and Mercury, of a meeting with his friends; if the Moon and Venus, of such things as women's jewellery; if the Moon and Jupiter, of his position or prosperity;
6. and if the Moon and Saturn, ofIf Mars and Mercury (are in conjunction in Aries), they cause him to think of verbal strife and violence; if Mars and Venus, of women's jewellery; if Mars and Jupiter, of arguments over land ;
7. and if Mars and Saturn, of thieves. If Mercury and Venus (are in conjunction in Aries, they cause) him to think of the enjoyment of women; if Mercury and Jupiter, of the acts of his lord (isvara); and if Mercury and Saturn, of quarrels with fools.
8. If Venus and Jupiter are in conjunction in Aries, they cause him to think of his position or women; and if Venus and Saturn, of the act of sexual intercourse with a woman. If Jupiter and Saturn are in conjunction in Aries, they cause him to think of his duty or his allies.

Aries.

9. If the Sun is (in Taurus) in the ascendant, one should know that he is thinking of woods, forests, or quadrupeds; if the Moon, of women, food, lands, or wealth; if Mars, of strife over what is lost or over stealing; if Mercury, of honor, respect, or joy;
10. if Venus, of women, garments, or quadrupeds; if Jupiter, of the advice of his lord (isvara); and if Saturn, of what is lost, diseases, or sickness.
11. If the Sun and the Moon (are in conjunction in Taurus, one should know that) he is thinking of gold; (if the Sun and Mars), of missiles, forests, or strife over cows and houses; if the Sun and Mercury, of food, coins, or money; if the Sun and Venus, of ploughing, cows, or wealth;
12. if the Sun and Jupiter, of vehicles or wagons; and if the Sun and Saturn, of servants or ill-mannered people. If the Moon and Mars are in conjunction (in Taurus), one should find that he is thinking of an argument with his wife or union with her; if the Moon and Mercury, of his sons or joy;
13. if the Moon and Venus, of women's ornaments, or clothes; if the Moon and Jupiter, of the acquisition of wealth and grain; and if the Moan and Saturn, of the brands (cihna) on cows and bulls or of his mother's sickness.
14. If Mars and Mercury (are in conjunction in Taurus), they cause him to think of the loss of his garments and gold; if Mars and Venus, of another man's wife; if Mars and Jupiter, of position or wealth; and if Mars and Saturn, of the loss of his wealth and money.
15. If Mercury and Venus (are in conjunction in Taurus, he is thinking of) the slow actions of his wife; if Mercury and Jupiter, of the acquisition of sons and grain; and if Mercury and Saturn, of his sons or money. If Venus and Jupiter (are in conjunction in Taurus, he is thinking of) such things as his sons and wife;
16. and if Venus and Saturn, of a low woman. If Jupiter and Saturn are in conjunction in Taurus in the ascendant, he is thinking of a vehicle such as a wagon.

Taurus.

17. If the Sun is in Gemini in the ascendant, the querist is thinking of service, strife, or crafts; if the Moon, of an omen (nimitta) concerning his wife and children or of disease; if Mars, of abuse or pain caused by his own people; if Mercury, of success with regard to the knowledge of the traditions (sruti) and argumentation;
18. if Venus, of success with regard to such things as women, singing, and the fine arts; if Jupiter, of success with regard to such things as honouring Brahmanas and study; and if Saturn, success with regard to causing the misfortune of the king or playing tricks.
19. If the Sun and the Moon (are in conjunction in Gemini), they say that he is thinking of the duty of the king; if the Sun and Mars, of division among his foes; if the Sun and Mercury, of success with regard to an abode; if the Sun and Venus, of such things as the duty of the ministry (sacivya);
20. If the Sun and Jupiter, of the misfortune of his relatives; and if the Sun and Saturn, of the hindrance of his craft. If the Moon and Mars (are in conjunction in Gemini), one should know that he is thinking of fights with wrestlers; if the Moon and Mercury, of his sons' happiness;
21. if the Moon and Venus, of jealousy of his wife; if the Moon and Jupiter, of the birth of a son; and if the Moon and Saturn, of such things as the loss of his voice or diseases. If Mars and Mercury (are in conjunction in Gemini), he is thinking of gambling or quarreling;
22. if Mars and Venus, of fighting with his wife or losing his money; if Mars and Jupiter, of discussions or of other men's wealth; and if Mars and Saturn, of mischief or cruelty. If Mercury and Venus (are in conjunction in Gemini), he is thinking of sexual intercourse or merchandise;
23. if Mercury and Jupiter, of traditions (sruti) or poetry; and if Mercury and Saturn, of such things as back-biting or crafts. If Venus and Jupiter (are in conjunction in Gemini), he is thinking of his sons and wife; and if Venus and Saturn, of faults in his wife and his speech.
24. If Jupiter and Saturn are (in conjunction) in the third sign (Gemini), he is thinking of such things as the pride of old men. But a weak (planet), if in conjunction with a stronger one, is said to conform to the nature of the other.

Gemini.

25. If the Sun is in Cancer in the ascendant, it gives him (thoughts of) the king or the loss of his wife and house; if the Moon, of women, ornaments, position, or prosperity; if Mars, of lights over women and lands or of losses; if Mercury, of money and honour from women;
26. if Venus, of women, ornaments, or clothes; if Jupiter, of his position, money, honor, or prosperity; and if Saturn, of the loss of his wealth and the end of his activity.
27. If the Sun and the Moon (are in conjunction in Cancer), one should know (that he is thinking of) honour from kings; if the Sun and Mars, of bondage, battles, or blows; if the Sun and Mercury, of service to low people; if the Sun and Venus, of poverty;
28. if the Sun and Jupiter, of honor from the king; and if the Sun and Saturn, of stories or entreaties. If the Moon and Mars (are in conjunction in Cancer, he is thinking of) cutting or hitting; if the Moon and Mercury, of ... ;
29. if the Moon and Venus, of ... ; if the Moon and Jupiter, of ... ; and if the Moon and Saturn, of If Mars and Mercury (are conjunction in Cancer), he is thinking of ... ;
30. if Mars and Venus, of ... ; if Mars and Jupiter, of ... ; and if Mars and Saturn, of If Mercury and Venus (are in conjunction in Cancer, he is thinking of) intercourse with a woman;
31. if Mercury and Jupiter, of the acquisition of knowledge and money; and if Mercury and Saturn, of the loss of his friends and money. If Venus and Jupiter (are in conjunction in Cancer, he is thinking of) his sons, his wife, or his money; and if Venus and Saturn, of misery or distress.
32. If Jupiter and Saturn are in conjunction in Cancer, the wise (astrologer) should find (that the querist is thinking of) delusion or disrespect. If the planet (in Cancer in the ascendant), even though of little benefit, is aspected by Jupiter or the Moon, (the querist) asks about his own property and what is best.

Cancer.

33. The Sun in Leo (in the ascendant) is said to cause him to think of gold, dyes, fire, or quadrupeds; the Moon of poverty, fear, or diseases; Man of poison, fire, wounds, or agitation; Mercury of those who are respected, worshipped, or adorned;
34. Venus of the king's wife, bipeds, or quadrupeds; Jupiter of the king's ministers (nrpamatya), horses, or his enemies; and Saturn of those who perform base and low deeds.
35. If the Sun and the Moon (are in conjunction in Leo, he is thinking of) the condition of the king and so forth, of money, or of horses; if the Sun and Mars, of fire or poison; if the Sun and Mercury, of sorrow, cutting, or crime; if the Sun and Venus, of the loss of his wife and wealth;
36. if the Sun and Jupiter, of the duty of the king's ministers (nrpamantrin); and if the Sun and Saturn, of such things as diseases of the heart and illnesses. If the Moon and Mars are in conjunction (in Leo, he is thinking of) the loss of what he has accomplished or of his possessions; if the Moon and Mercury, of boasting about his virtues;
37. if the Moon and Venus, of the loss of his wealth being caused by a woman; if the Moon and Jupiter, of honor from the best of men; and if the Moon and Saturn (sic!), of disease or misfortune. If Mars and Mercury (are in conjunction in Leo), they cause (him to think of) the misdeeds of fools;
38. if Man and Venus, of the loss of his cows, wealth, and lands; if Mars and Jupiter, of strife with the king; and if Mars and Saturn, of murder by poisoned swords, or death from the king, or destruction.
39. If Mercury and Venus (are in conjunction in Leo, he is thinking of) women, possessions, or service; if Mercury and Jupiter, of the counseling (mantra) and protection of the king; and if Mercury and Saturn, of folly and lies. If Venus and Jupiter (are in conjunction in Leo, he is thinking of) the acquisition of money from the king;
40. and if Venus and Saturn, of fear or the loss of his money. If Jupiter and Saturn are in conjunction in Leo, one should know (that he is thinking of) wicked deeds and behaviour or sorrow.

Leo.

41. The Sun in Virgo (in the ascendant) gives (thoughts of) agitation from one's lords (isvara) frequently; the Moon of stimulation or of distinction with regard to prosperity; Mars of swords, fires, burning, fights, or thefts; Mercury of acquiring gold, clothes, and ornaments;
42. Venus of women, gems, toys, or garments; Jupiter of the acquisition of sons and clothes; and Saturn of diseases caused by wind.
43. If the Sun and the Moon (are in conjunction in Virgo, he is thinking of) strife arising in his own country; if the Sun and Mars, of burning, fires, or bilious diseases; if the Sun and Mercury, of profit from such things as (knowing) the meaning of the traditions (sruti) and from crafts; if the Sun and Venus, of ornaments;
44. if the Sun and Jupiter, of learning dharma and the meaning of the traditions (sruti); and if the Sun and Saturn, of such things as killing and slaughtering. If the Moon and Mars (are in conjunction in Virgo, he is thinking of) thirst or fevers; if the Moon and Mercury, of obtaining lost wealth and clothing;
45. if the Moon and Venus, of women's ornaments and clothes; if the Moon and Jupiter, of acquiring traditions (sruti), clothes, and money; and if the Moon and Saturn, of cold, fevers, or indigestion. If Mars and Mercury (are in conjunction in Virgo), they cause (him to think of) fraudulent acts and the diminution of his money;
46. if Man and Venus, of victory or courtesy; if Mars and Jupiter, of the sickness of his foes and peace; and if Man and Saturn, of diseases arising from an excess of blood or of fatigue.
47. If Mercury and Venus are in conjunction in Virgo, they cause (thoughts of) success with regard to sexual intercourse with maidens or acquisitions; if Mercury and Jupiter, with respect to the

- acquiring of kinsmen, sons, or wealth; if Mercury and Saturn, with respect to efforts in the crafts and in fighting; if Venus and Jupiter, with respect to obtaining a wife, sons, and property;
48. if Venus and Saturn, with respect to such things as grief occasioned by one's wife or one's unborn child; and if Jupiter and Saturn, with respect to abortions and diseases.

Virgo.

49. The Sun in Libra in the ascendant causes (him to think of) the disrespect of base men, wandering, or strife; the Moon of buying, using, and heaping up (goods) ; Mars of thefts by women, bad tempers, or strife; Mercury of merchants' wares, the fine arts, or the acquisition of money;
50. Venus of women, caravans, or the piling up of one's acquisitions; Jupiter of success with regard to great wealth, buying, or using (goods); and Saturn of merchants' wares, wealth, or lordship (isvaratva).
51. If the Sun and the Moon (are in conjunction in Libra, he is thinking of) the behaviour of a man of slight character; if the Sun and Mars, of cruel crushing; if the Sun and Mercury, of haste with regard to authority and rules; if the Sun and Venus, of the character and behavior of others;
52. if the Sun and Jupiter, of grief from his king and relatives; and if the Sun and Saturn, of prosperity which is really loss. If the Moon and Mars (are in conjunction in Libra, he is thinking of) divisions or failure in his duty; if the Moon and Mercury, of gaining from deceitful actions;
53. if the Moon and Venus, of sexual intercourse or merchandise; if the Moon and Jupiter, of righteous (dharma) service; and if the Moon and Saturn, of other men's wealth, money, and behaviour. If Mars and Mercury (are in conjunction in Libra), they cause him to think of such things as quarrelling or spying;
54. if Mars and Venus, of the acquisition of a wife and clothing; if Mars and Jupiter, of acquiring gold and merchandise; and if Man and Saturn, of strife, losses, or difficulty.
55. If Mercury and Venus (are in conjunction in Libra), he is thinking of a woman's tricks; if Mercury and Jupiter, of property and money; and if Mercury and Saturn, of expenditures and wealth. If Venus and Jupiter (are in conjunction in Libra), he is thinking of such things as jewels;
56. and if Venus and Saturn, of the cause of acquiring wealth. If Jupiter and Saturn are in conjunction in Libra, one should say that he is thinking of fighting to obtain stable wealth.

Libra.

57. The Sun in the eighth sign (Scorpio) in the ascendant causes him to think of poisons, diseases, murders, or fire; the Moon of fear, loss, or disease; Mars of such things as gold, food, or the killing of his foes; Mercury of speeches, property, coins, or money;
58. Venus of such things as women's genitals and ornaments; Jupiter of quarrels, enemies, or obstructions; and Saturn of hunger, poison, or fire.
59. If the Sun and the Moon (are in conjunction in Scorpio, he is thinking of) diseases of the genitals, belly, or blood; if the Sun and Mars, of fear of such things as poison, fire, and the king; if the Sun and Mercury, of spying, lies, anxiety, or fear; if the Sun and Venus, of women, his property, or learned people;
60. if the Sun and Jupiter, of foes, fatigue, or anxiety; and if the Sun and Saturn, of distress from poison, enemies, or swords. If the Moon and Mars (are in conjunction in Scorpio, he is thinking of) the wrath of his friends or diseases; if the Moon and Mercury, of poison, missiles, spying, or taxes;
61. if the Moon and Venus, of fighting with his wife, envy, or intoxication; if the Moon and Jupiter, of success in medicine; and if the Moon and Saturn, of spears, poison, or anger. If Mars and Mercury (are in conjunction in Scorpio), they cause (him to think of) fraud or anger;
62. if Mars and Venus, of such things as his wife's illness and grief; if Mars and Jupiter, of obstruction by the best men; and if Man and Saturn, of pain from hunger, poison, or swords, or of adversity to the good.

63. If Mercury and Venus (are in conjunction in Scorpio, he is thinking of) acting with deceit; if Mercury and Jupiter, of success with regard to doctors and medicines for diseases; and if Mercury and Saturn, of a false name, expenses, or frauds.
64. If Venus and Jupiter (are in conjunction in Scorpio), one should know (that he is thinking of) acquiring a wife and wealth; and if Venus and Saturn, of heaps of wealth and wares. If Jupiter and Saturn are in conjunction in Scorpio, (he thinks of) a magician.

Scorpio.

65. The Sun in Sagittarius in the ascendant causes (him to think of) success with regard to gold, honours, or friends; the Moon of hunger, a former friendship, or honour; Mars of fights with his foes or the acquiring of gold; Mercury of an assembly of wise and affectionate friends;
66. Venus of obtaining a wife, clothes, or perfume; Jupiter of getting horses, lands, food, sons, or money; and Saturn of honour or success in using expedients.
67. If the Sun and the Moon (are in conjunction in Sagittarius, he is thinking of) honour or acquiring intelligence and righteousness (dharma) ; if the Sun and Mars, of pain caused by gold or his sons; if the Sun and Mercury, of injury or suppression; if the Sun and Venus, of acquiring happiness, money, or clothing;
68. if the Sun and Jupiter, of obtaining elephants or honours; and if the Sun and Saturn, of poverty or fear. If the Moon and Mars (are in conjunction in Sagittarius, he is thinking of) the loss of his gold or fear; if the Moon and Mercury, of his determined purpose or of his hoards;
69. if the Moon and Venus, of sexual intercourse with a woman or of obtaining clothes; if the Moon and Jupiter, of the acquisition of food or gold; and if the Moon and Saturn, of hunger, misery, or killing. If Mars and Mercury (are in conjunction in Sagittarius), they cause (him to think of) wind(-diseases) or the appearance of his foes;
70. if Mars and Venus, of women, gold, or service; if Mars and Jupiter, of conversation, meaning, or studies; and if Mars and Saturn, of the loss of lordship (aisvarya), disease, bondage, or destruction.
71. If Mercury and Venus (are in conjunction in Sagittarius, he is thinking of) gain from his own deeds or success in litigation or the acquisition of garments; if Mercury and Jupiter, of success in conversation; and if Mercury and Saturn, of the occurrence of debt.
72. If Venus and Jupiter (are in conjunction in Sagittarius, he is thinking of) his wife's dharma or the birth of a son; and if Venus and Saturn, of being involved in many quarrels. If Jupiter and Saturn are in conjunction in Sagittarius, one should know (that he is thinking of) respect from the best of men.

Sagittarius.

73. The Sun in Capricorn (in the ascendant) causes (him to think of) imprisonment by the king or the non-performance of his duty; the Moon of the loss of his money or the agony of his body; Mars of acquiring heaps of gold and grain; Mercury of jealousy, debts, or obstacles;
74. Venus of sexual intercourse with another man's wife; Jupiter of poverty or obtaining grain or houses; and Saturn of acquiring metals (loha), iron (ayasa), or stones.
75. If the Sun and the Moon (are in conjunction in Capricorn), one should know (that he is thinking of) wandering or quarreling; if the Sun and Mars, of quarrels or the destruction of his foes; if the Sun and Mercury, of serving low people; if the Sun and Venus, of the departure of his wife;
76. if the Sun and Jupiter, of diligence or the desire for gain; and if the Sun and Saturn, of effort for the profits of his acts. If the Moon and Mars (are in conjunction in Capricorn, he is thinking of) getting such things as sexual intercourse; if the Moon and Mercury, of the diminution of his mother's allies;
77. if the Moon and Venus, of obstruction by his wife; if the Moon and Jupiter, of acquiring such things as fields; and if the Moon and Saturn, of gain in the middle and end (of his life). If Mars and Mercury (are in conjunction in Capricorn), they say (that he is thinking of) the performance of violent deeds;

78. if Mars and Venus, of the desire to carry off a woman; if Mars and Jupiter, of union with his lord (isvara); and if Mars and Saturn, of the profits of a (lawful) succession in the lordship (aisvarya).
79. If Mercury and Venus (are in conjunction in Capricorn, he is thinking of) such things as karsapanas; if Mercury and Jupiter, of pungent black pepper; and if Mercury and Saturn, of such things as exile. If Venus and Jupiter (are in conjunction in Capricorn, he is thinking of) the use of metals (loha) ;
80. and if Venus and Saturn, of acquiring slave-girls, or of ornaments and of satisfying his wife. If Jupiter and Saturn are in conjunction in Capricorn, one should find (that he is thinking of) another man's wife or disease.

Capricorn.

81. The Sun in Aquarius (in the ascendent) causes him to think of conveyances for men, houses, horses, or quadrupeds; the Moon of drinks or medicines to prolong life (rasayana) ; Mars of business superintendents or of those excelling in the fine arts; Mercury of scholars and gentlemen;
82. Venus of sexual intercourse, women, beds, or fvd; Jupiter of houses, fields, or places of happiness; and Saturn of honor and respect.
83. If the Sun and the Moon (are in conjunction in Aquarius, he is thinking of) quarrels with the best men; if the Sun and Mars, of a beating by the meanest men; if the Sun and Mercury, of a child or of doing little; if the Sun and Venus, of acquiring cows and vehicles;
84. if the Sun and Jupiter, of chariots, wheel-rims, or wings; and if the Sun and Saturn, of getting such things as flowers. If the Moon and Mars (are in conjunction in Aquarius, he is thinking of) the loss of metals (loha) such as copper (tamra) or occupying himself in such things as protecting his cows, property, and so forth;
85. if the Moon and Mercury, of strife with poor artisans and slaves; if the Moon and Venus, of delight in living in a foreign land and in clothing; if the Moon and Jupiter, of gaining position and an abode; and if the Moon and Saturn, of his mother's misfortune.
86. If Mars and Mercury (are in conjunction in Aquarius, he is thinking of) acquisitions through the activities of his wife and cattle; if Mars and Venus, of the death of his slave-girls; if Mars and Jupiter, of obtaining position; and if Mars and Saturn, of the loss of his horses and property.
87. If Mercury and Venus (are in conjunction in Aquarius, he is thinking of) intercourse with loose women or dancing-girls; if Mercury and Jupiter, of honor; and if Mercury and Saturn, or crafts, study, honoring of the aged, or meeting with his friends.
88. If Venus and Jupiter (are in conjunction in Aquarius, he is thinking of)... ; and if Venus and Saturn, of connections with an old woman. If Jupiter and Saturn are in conjunction in Aquarius, (he is thinking of) distress from his servants.

Aquarius.

89. The Sun in Pisces (in the ascendant) always causes (him to think of) omens boding a lack of friends and wandering or illness; the Moon of acquiring friends, a wife, wealth, or wares; Mars of grief occasioned by such things as the carrying off of his wealth and wife; Mercury of separation from his friends, strife, or anger;
90. Venus of obtaining friends, sexual intercourse with a woman, and love; Jupiter of getting houses, fields, wealth, or food; and Saturn of lordship (aisvarya) or of immortality' (amrta).
91. If the Sun and the Moon are in conjunction (in Pisces, he is thinking of) buying and acquiring merchandise; if the Sun and Mars, of robbery (? vipra-mosa) on the road; if the Sun and Mercury, of fatigue and deceit; if the Sun and Venus, of obtaining gold;
92. if the Sun and Jupiter, of the acquisition of a house and grain; and if the Sun and Saturn, of wounds or wandering. If the Moon and Mars are in conjunction (in Pisces, he is thinking of) peacefulness; if the Moon and Mercury, of pleasure in the good;

93. if the Moon and Venus, of acquiring gems and jewels; if the Moon and Jupiter, of getting sexual intercourse and joy; and if the Moon and Saturn, of. If Man and Mercury are in conjunction (in Pisces, he is thinking of) fighting over sexual intercourse;
 94. if Mars and Venus, of. success with regard to cows and lands; if Mars and Jupiter, of the acquisition of such things as ... ; and if Mars and Saturn, of the stealing of his wealth and jewels.
 95. If Mercury and Venus (are in conjunction in Pisces, he is thinking of) acquiring merchandise and money or of success in litigation; if Mercury and Jupiter, of knowledge or meeting with wise men; and if Mercury and Saturn, of the loss of favor, his wife, and his money.
 96. If Venus and Jupiter (are in conjunction in Pisces), know (that he is thinking of) his sons, his wife, or his money; and if Venus and Saturn, of obtaining position. If Jupiter and Saturn (are in conjunction in Pisces, he is thinking of) the loss of his wealth and is sad.
- Pisces.
97. The wise (astrologer) should find the thought possessing the nature of these (planets and signs) when more (than two planets) are in one sign; the indication of the influence is distinctive because of the combining of a multiplicity of good and bad (influences).
 98. Whatever sign is in its base-place (svabhumi, the place it occupied at the nativity), and is strong, and is occupied by the lord of the exaltation (which is in it), by its own lord, or by its lord's friend, they say that that sign exercises an excellent and complete influence; because of the opposite yoga there is an opposite prediction.
 99. The circle of the signs, which consists of the (twelve) places beginning with the ascendant, is constant in the rule regarding the professions of people; from it are properly (determined) their various gains and acquisitions and their losses which are the result (of the situation of the heavens) at that time (i.e., at the time of the query).

In the Yavanajataka: the accomplishment of Aries and the other signs in conjunctions (of the planets) in one sign (with respect to the querists' thoughts).

CHAPTER 61

1. If the ascendant of the nativity is in the ascendant (at the time of the query), he is thinking of the care of his body, good health, or happiness; but if it is aspected by a "blazing" (vidipta) planet, (he thinks of) the appearance of the good; if by malefic and "deprived" (rahita) (planets), of loss.
2. If the ascendant of the nativity is in the hypogee, one should say that the querist is thinking of position, wealth, and money, of the stability of a house-holder, of the acquisition of his share, or of meeting with friends, mistresses, and those who have been abroad.
3. If the ascendant of the nativity is in the descendent, (he is thinking of) banishment from his country, of always being on the road, of misfortune for his own body and for his wife, or of the splitting up of (the wealth) he has collected together.
4. If the ascendant of the nativity is in mid-heaven, one should find that he is thinking of position, victory, honor, nobility, lordship (aisvarya), command, or being treated courteously and taken seriously by others.
5. A sign is regarded as strong because it has come to the place which it occupied in the nativity (bhumau); if as well it is occupied or aspected by its lord which is in the position it occupied at the nativity (svabhumi), then good is seen to appear.
6. If (the sign) is not in the place it occupied at the nativity, or if it is occupied by an enemy (of its lord), or if its lord is overcome, it is deprived of strength. And any (sign) that is elsewhere than in its place in the nativity (murti), along with its condition, significance, and qualities as described, is said to be inauspicious.
7. If the sign occupied by the Moon at the nativity is in the ascendant, one should find (that he is thinking of) toil, misfortune in his undertakings, sorrow, the destruction of his business, the loss of his friends and money, or injury to his body.
8. When the ascendant of the nativity is in the ascendant (of the query) and is not occupied by any planet, there is said to be an influence; and so, when the sign occupied by the Moon at the nativity is in the ascendant, one should know there is an influence also, but by force.
9. If the sign occupied by the Sun at the nativity is in the ascendant, they know that he is thinking of failure in his actions or of his lost money; if the sign occupied by Jupiter at the nativity, of righteousness (dharma), his children, the accumulation of money, or success;
10. if the sign occupied by Mercury, of prosperity caused by (his knowledge of) the traditions (sruti), writing, and crafts, and by friends and business enterprises; if the sign occupied by Mars, of success with regard to such things as the agitation of his brothers, strife, losses, wandering, and evil;
11. if the sign occupied by Venus (is in the ascendant), they say that he is thinking of such things as sexual intercourse, jewels, women, perfumes, clothes, good health, and happiness; if the sign occupied by Saturn, of diseases, obstruction, bondage, misery, fatigue, and omens (nimitta) regarding his undertakings.
12. The aspect of the benefic lord of the sign is good, of a malefic one not. In the case of those (planets) which are transiting the signs occupied by each other (at the nativity), (one should predict) whatever was set forth in order in (the section on) astakavarga.

In the Yavanajataka: the influence of astakavarga on thoughts.

CHAPTER 62

1. The thought of the querist is subtle and can be understood (only) by thought, meditation, and concentration; (for) it is to be characterized by modifications (in the conditions of) the planets and signs. (But now) I will describe it in its connections with the material objects used in medicine.
2. This thought has been said by the great (sages) to be threefold: mineral, vegetable, and "animal." Their rule, then, is to be established both forwards and backwards by the use of explanations.
3. They know that the Sun and Mars (represent) minerals, Saturn and Mercury plants, and Jupiter and Venus animals; the Moon possesses (material medica) having the nature of its position.
4. In each sign there are (three) Decanates belonging in order to (three planets); but these three Decanates arc connected in reverse order with these (three planets') categories (yoni).
5. The Sun is to be established as mineral in the odd vargas, and so likewise the Moon in the even ones. If an odd sign is in the ascendant, the order (of categories) begins with mineral; if an even sign, with "animal."
6. In an even sign, one multiplies the number of navamsas traversed by the Sun by the number of navamsas in the zodiacal circle (108); (the product) is added to the number of navamsas in the ascendant-sign which have risen above the horizon at the time (of the query); (and this sum is divided by three). The remainder exactly indicates whether (the substance) is mineral (0), vegetable (1), or "animal" (2).
7. (If it is indicated that the substance is mineral), divide the degrees within the sign (traversed by the Sun) by two, and take the remainder; for the class of minerals is of two sorts: "bright" (dharmya) (0) and "dull" (adhamya) (1). The "bright" (dharmya) metals (loha) are of six kinds; so, because of the use of the collection (of degrees in the sign), there are 180 (possibilities) ($3 \times 60 = 6 \times 30$).
8. Divided by 6, (the "bright" minerals) are gold, silver (rupya), tin (trapu), lead (sisa), copper (tamra), and iron (krsnayas).
9. if Venus, one should say it is a pearl; if Mercury, an alloy (yukta); and if Saturn, a (steel) blade.
10. if in the second or third (place), they know it is an alloy (yukti); but if (the planet) is in its own house, the metal of the Pisacas (Pisacaloha).
11. They say that the "dull" (adhamya) minerals are: red arsenic (manahsila), cinnabar (hinguluka), sorrel (7) (amlasala for amlasaka ?), a fragrant earth from Saurashtra (saurastrajata), mineral salts (rasaka), ointments (panka), unguents (anjana), and powdery stuffs (balikaya samana);
12. cingidas (?), (substances) like candied sugar (sarkara), green sulphate of iron (kasisa), clay (mrd), slime (kardama), red chalk (gairika), sulphuret of iron (tapya), and pyrite (maksika)-minerals which are useful for being added to medicines.
13. Having enumerated these minerals and separated the rest from them, one should say that they are called "dull" (adhamya); examining this, I will establish the words which designate (the appropriate "dull" minerals) when (each of) the planets exercises its full influence.
14. If Mars does so, they say it is cinnabar (hinguluka); if Mercury, red arsenic (sila) and yellow arsenic (ala); if Jupiter, sulphurate of iron (tapya); if Venus, betal-nuts and candied sugar (?) (cikkanasarkara); if the Sun, copper (tamra) and mineral salts (rasaka) ;
15. if the Moon, white (substances) in the earth or water; and if Saturn, jingida (?) and rocks. As the planets are mixed up, so it is with varieties of compounded minerals in the "dull" (adhamya) category (yoni).
16. The category (yoni) of plants, in enumeration, consists of: reeds (nala), roots (mula), bulbs (kanda), trunks (gandi), creepers (lata), creepen (valli), thickets (gulma), bark (tvak), leaves (patra), flowers (puspa), and fruits (phala);
17. grasses (trna), grains (dhanya), molasses (ikhsusara), juices for the production of resins (niryasa), vegetables (saka), flowers (puspa), herbs (osadha), fragrant herbs (gandhausadha), extracts (dravya), and poisons (visa).

18. Having enumerated these and disregarded the rest, one should tell the attainment of (different) varieties of plants; one should know that here also the (particular) substance is determined by the lord of the house which is strongest.
19. If it is Mars, they say the plant is hot and acid; if the Sun, it is a bitter, sharp, and poisonous herb; if the Moon, it is cold, sweet, and aquatic – a flower which is soft, smooth, and sappy;
20. if Jupiter, they are hard grains, oily and with acid fruits; if Venus, they say it is a sweet, oily fruit which smells good and is brightly coloured;
21. if Mercury, the plants are caused to arise from bark, leaves, and exudations, or are fragrant vegetables; and if Saturn, one should know they are the stinking substances of sudras and such things as garlic (lasuna).
22. When the nature of the plant (is determined by) Jupiter's being in its own varga, one should know that the clothes (made from plant-products) are durable; those of Venus are the brightly colored (garments) of women; those of Mars are clothes used as armour or as a protective covering;
23. those of Mercury are the garments of youths or green-colored linens; those belonging to the Moon are the heavy, cotton (clothes) of women;
24. if the Sun (is significant), one should know they are hairy woolens; and if Saturn, hides. But if the planet is in its exaltation, the garments are silk; if it is aspected by Venus, colored cloths;
25. if (by) Jupiter, they are pieces of colored woolen cloth used as bandages or stop-signs on the road and fastened by pins; and if it is in its depression or in an enemy's house or if it is overcome or aspected by an enemy, then they say it is the hem of the lower garment of a beggar.
26. The category (yoni) of the varieties of plants has thus been declared; now hear the variegated category (yoni) of "animals." The gods say that animals, men, and gods have distinctive motions.
27. By some "animals" are established as (being of three types): having no feet, having many feet, and having several feet; one should know that the places (in which they move) are also threefold: water, earth, and atmosphere.
28. Also there is universally said to be a triad of genders: female, male, and neuter. Having enumerated these things and disregarding the rest, they say that "animals" are to be characterized by these rules.
29. When the most auspicious planets are in the cardines, one should say they are gods; when the malefic planets are strong, animals. When a mixture (of benefic and malefic planets) is in the human signs, the category (yoni) of humans is spoken of;
30. when in the animal signs, one should say animals; and when in the forest signs, they belong to (the category of) forest-creatures. If malefic planets are in the animal signs, they say it is the category (yoni) of footless creatures.
31. For (the sake of completing) what has been learned in order, there is a category (yoni) of the re-animated (vijiva) (after death); if the benefic planets are in their exaltations or houses, they say (the querist) is thinking of those who have gone to the gods; if the malefic planets, of Yaksas, Asuras, or Raksasas.
32. When the category (yoni) of humans is good, one should know that (he is thinking of) kings because of the Sun, warriors because of Mars, wise men (vaidya) because of Jupiter, leaders because of Venus, men with families (kutumbin) or those delighting in crafts and business because of Mercury, slaves because of Saturn.
33. and types of men (which vary) according to the lord of the sign (in which it is) because of the Moon. And one should understand that the qualities (of these men) are produced by the positions of the lords of the signs and distinguished by their peculiar characteristics.
34. If they are animal signs and the category (yoni) of animal is effected, then they are indeed animals (not men) ; they are characterized by means of the lords of the signs, or by the planets in the signs, or by the lords of the other signs.

35. The lord of a sign establishes its own category (yoni) among (animals) pertaining to towns, forests, mountains, or water (depending on the nature of the sign); when it is in another's house, it modifies (that sign's qualities with qualities) pertaining to its own house; and when it is in its own house, (it modifies that sign's qualities) with its own qualities.
36. The lord of a forest sign in the town signs effects a modification similar to its (the forest sign's) category (yoni); and similarly the lord of a town sign in a forest sign causes a modification which is similar to that sign's (i.e., the town sign's) characteristics.
37. Thus, examining their modifications of each other's places (effected by the planets) which are in water signs, forest signs, or hole (insect) signs, one should know the animals which arise; this is the practice also with respect to the categories (yoni) of humans and gods.
38. Seeing which Decanates in the (ascendant-)sign is on the horizon or which planet is strongest, (the astrologer) who is clever in the rules regarding thoughts should establish the form and shape which are determined (for the "animal").
39. This rule regarding "animals" is said to depend on the strongest planets in the cardines; I shall establish the thoughts whose qualities are made manifest by the conjunctions of each one (of the planets) and the series of signs.
40. In Aries (the querist) is thinking of such things as flocks of sheep and so forth; because of the Sun, of kings, merchants, or dealers in wool; because of the Moon, of the wives of the elders (guru) or lords (isvara) ; because of Jupiter, of those who are put in charge of the ministry (sacivyapuraskrta);
41. because of Venus, of beautiful women in assignations; because of Mars, of the leaders of armies of thieves; because of Mercury, of those who are respected by the men in charge of their work; and because of Saturn, of slaves or the sick.

Aries.

42. In Taurus (the querist) is thinking of herds of cows and bulls; because of the Sun, of rhinoceros, camels, mules, or elephants; because of the Moon, of Siddhas, Apsarases, or Asuras; because of Jupiter, of wealthy men or wandering bards;
43. because of Venus, of wealthy men or beautiful women; because of Man, of cow-herders or mechanics; because of Mercury, of salesmen or punditas; and because of Saturn, of she-buffaloes or deer.
44. If Venus in the ascendant is in Taurus or in a navamsas of Taurus in a quadruped sign, he is surely thinking of cows; the acquisition or loss (of the cows) depends on what planet owns the varga it is in.
45. If the Sun is in a moving sign, they say that (the cow) is copper-coloured and has previously been struck by a knife; if the Moon, (the cow) is as white as heaps of cream or as jasmines; if Jupiter, it is pale and the lobe of its ear has not been cut;
46. if Venus, he is thinking of a milch-cow with a mark on its face and one sign made on its ear; if Mars, it is a very red cow, the tip of whose ear is torn and which is hungry, diseased, and wounded;
47. if Mercury, know that it is pallid and pinkish; and if Saturn, thin, hideous, and fierce. And know that there are variations in their appearances and colors because of the planets' being in each other's vargas.
48. If there is a decrease in the horns of the Moon, (the cow) has short horns; if the Moon is not waning, it has big horns. One should know about the horns (of the cow) from the sign and navamsa occupied by the Moon and from the conjunction of the Moon with the (various) planets.
49. The sex of these (bovines) which are being spoken of – whether they are male or female – should be told from the sign occupied by Venus. The acquisition or loss of the cows is to be established from whether the lords of the (significant) signs are benefit or malefic.

Taurus.

50. If the third sign (Gemini) is in the ascendent, (he is thinking of) a man and a woman; if the Sun is there, of Daityas; because of the Moon, one should know (that he is thinking of) uxorious men or artisans; because of Jupiter, of those who know about swords and missiles;
51. because of Venus, of those who are clever at singing; because of Mars, of people whose activities involve pain, weapons, and writing; because of Mercury of men who are proud of (their knowledge of) poetry and the traditions (sruti); and because. of Saturn, of those who are puffed up with pleasure.

Gemini.

52. If the fourth sign (Cancer) (is significant, he is thinking of) aquatic creatures; because of the Sun, of aquatic "animals" distinguished for their teeth; because of the Moon, of fish or of the wives of kings; because of Jupiter, of Siddhas, Apsarases, or Asuras.
53. because of Venus, of women or "animals" born in sweet water; because of Mars, of "animals" which slaughter victims (to eat their) flesh and blood; because of Mercury, know (that he is thinking of) fish or goats; and because of Saturn, of porpoises or crocodiles.

Cancer.

54. If Leo (is significant, he is thinking of) such things as wolves which eat flesh, bones, and blood; if the Sun is in Leo, one should know (that he is thinking of) tribes of Mlecchas (mlecchagana) ; because of the Moon, of those who are troubled by sorrows on all sides; because of Jupiter, of elephants or horses;
55. if Venus, of she-buffaloes, deer, or goats; if Mars, of hyenas, cats, or wolves; if Mercury, of Kurus, grasshoppers, vultures, or geese; and if Saturn, of camels, weak "animals," or boars.

Leo.

56. If the sixth sign (Virgo) (is significant, he is thinking) of youths, men who worship maidens, or virgins; the Sun (causes him to think) of the Pitrs or of physicians; the Moon of nurses, female friends, or those adorned with ornaments; Jupiter of wise men or the elders (guru) ;
57. Venus of wives or affectionate women; Mars of his half-brother or contemporaries; Mercury of those who know the science of houses or of gods; and Saturn of slaves or subjects.

Virgo.

58. If Libra (is significant, he is thinking of) those who are experts in buying and selling merchandise; because of the Sun, one should know (that he is thinking of) fools or tailors; because of the Moon, of those who live by dealing in jewels; because of Jupiter, of the heads of guilds (sresthi) or the best of merchants;
59. because of Venus, of those who deal in pearls, gems, and jewels; because of Mars, of goldsmiths; because of Mercury, of artisans and dealers in alloys; and because of Saturn, of ugly men who work in metal (loha) and stone.

Libra.

60. If Scorpio (is significant, he is thinking of) swarms of such things as scorpions and snakes; if the Sun (is there), one should say (that he is thinking of) huge carnivorous beasts or boa-constrictors; because of the Moon, of "animals" which live in holes; because of Jupiter, of such things as cows, mongooses, and partridges;
61. because of Venus, of edible animals or those born of females; because of Mars, of serpents or scorpions; because of Mercury, of ants, Bhutas, Asuras, or flies; and because of Saturn, of worms.

Scorpio.

62. If Sagittarius (is significant, he is thinking of) horses, men, or gods; because of the Sun, one should find (that he is thinking of) other ("animals") or elephants; because of the Moon, of Brahmanas who delight in ceremonies; because of Jupiter, of wise Brahmanas or horses;
63. because of Venus, one should know that he is thinking of cows and horses; because of Mars, of those (who thrive on) thievery, disease, and war, or of dancers; because of Mercury, of experts in arrows, missiles, and sacrifices; and because of Saturn, of very dull people.

Sagittarius.

64. If Capricorn (is significant, he is thinking of) deer, crocodiles, or Brahmanas; because of the Sun, know (that he is thinking of) fish and so on, boars, or lions; because of the Moon, of fish, cattle, or Brahmanas; because of Jupiter, of all sorts of vultures, asses, and camels;
65. because of Venus, of edible "animals" or cattle; because of Mercury, of birds or fish; because of Mars, of gods, kings, or generals (nayaka) ; and because of Saturn, of the category (yoni) of horses and jackals.

Capricorn.

66. If Aquarius is in the ascendant, one should say (that he is thinking of) slaves or idiots; because of the Sun, of men who have the meaning of the doctrines (tantra); because of the Moon, of cutters of reeds and lotuses; because of Jupiter, of those whose faces are tranquil, broad, and feminine;
67. because of Venus, of women who live by dancing and acting; if Mars (is there), they say (that he is thinking of) severely harmful men; if Mercury, of fops who indulge in sexual intercourse and gambling; and if Saturn, of ascetic women.

Aquarius.

68. If Pisces (is significant, he is thinking of) fish, whales, tortoises, or conches; if the Sun (is there), one should know (that he is thinking of) Grahās, crocodiles, or serpents; if the Moon, of women, Siddhas, or ascetics; because of Jupiter, of (kings) on expeditions or of gods;
69. because of Venus, of assemblies of the best men and the gods; because of Mars, of harsh men or water-Raksases; because of Mercury, of builders of boats and rafts; and because of Saturn, of fishermen or those who live on fish.

Pisces.

70. If Jupiter is aspected by Venus and Mercury, one should know (that he is thinking of) the abodes of multitudes of men; one should know that he is thinking of assemblies of men by the aspects of the lords of the signs on the (various) signs.
71. If Aries (is significant), one should know (that he is thinking of) houses for soldier, goats, and cattle; if Taurus, (of houses) full of herds of cows; if the third sign (Gemini), of villages resounding with assemblies of Brahmana; if the fourth sign (Cancer), of temples of the gods;
72. if Leo, they say (that he is thinking of) fortresses (durga) or walled cities (nagara); if the sixth sign (Virgo), of shelters for the gods or assembly-halls; if Libra, of markets, cities (pura), or emporia (pattana); if the eighth sign (Scorpio), of prisons for robbers;
73. if Sagittarius, (of houses) for those who delight in sacrifices and sacred studies; if Capricorn, of places for those who depend on wages; if Aquarius, one should say (that he is thinking of) the dwellings of evil people; and if Pisces, of the houses of those who possess great treasures.
74. Of this sort are the "animals" sprung from the signs and from the signs' navamsas in the category (yoni) of "animals"; the dvadasamsas of the sign in the ascendant are said (to be effective) through the planets' occupying them or conjoining with them (through aspect).
75. As this rule involving the seven planets with their natures and the natures of their houses has been declared with regard to "animals", so are (the rule) with regard to minerals and the rule regarding the working and use of plants obtained by (similar) combinations.

In the Yavanajataka: the categories of "animal", vegetable, and mineral.

CHAPTER 63

1. Hence the wise (astrologer), controlling his inner self, first enumerates properly the classes of minerals and so forth; having studied the verses (rg) of the sages, he desires (to fathom) the boundless ocean of variations in thoughts.
2. Having added together (the numbers) of the Sun's (sign) and of the ascendant-sign and having added one, he divides the sum (a) by seven; from the remainder he obtains the multiplier of the (corresponding) planet, and he multiplies the sum (a) by the multiplier (indicated by) the remainder.
3. (The multipliers) are: 14 for Mars, 5 for the Sun, 21 for the Moon, 9 for Mercury, 8 for Jupiter, 3 for Venus, and 11 for Saturn.
4. If (the planet) is in a cardine, one divides (the multiplier) by the navamsas in the cardine; if in its house, by (those in) its varga; and if in its base-triplicity, by (those in) its triplicity;
5. ... The rule which has been described is to be performed thus with the remainders of the divisions of the multipliers by the aforesaid divisors.
6. Some (astrologers) desire that a planet in its own varga in a cardine should cause the fruition of such things as thoughts; if a planet is in a cardine in its own house or in the sign of its exaltation it indicates (the influence of) the qualities of that varga.
7. If any mineral, etc., is received without a quarrel, it is to be known as having been produced with the characteristics of both the sign and the planet; with respect to minerals and so forth the ascertainment of this has been declared by means of the planets as they are in the series of signs,
8. Thus has been described this whole rule for knowing the appearance of the thought of a man who is meditating. After this I will establish the rule regarding thoughts of lost things for the sake of glory and power in the world.

In the Yavanajataka: the rule regarding thoughts.

CHAPTER 64

1. If Leo, Scorpio, or Aquarius are in the descendent aspected by their lords, or if their navamsas are in this situation, or if the lords (of these signs) are in their own houses or navamsas and Mars is strong, say that (the object) is lost.
2. If a planet is in its own house in the second or eighth place, or if a malefic planet aspected by an enemy is in the second place, or if the lord of the second place is in the descendent in its enemy's house or its dejection and if its enemy is uninjured, then (the object) is lost.
3. If the lord of the descendent is in a dvadasamsa belonging to its sign of exaltation, and if that sign (of its exaltation) is in the ascendant or the ascendant is aspected by the lord of that sign, or if a malefic planet is in the ascendant in that (planet's) house and is aspected by malefic planets, then they say that (the object) is lost.
4. In this matter the position of the planet with regard to sign, navamsa, and dvadasamsa is to be considered. One should know the rule which has been described in its proper order from the ascendant, the descendent, and the characteristics of the yoga.
5. (The object) is lost from a high place if the planets are in their exaltations or if the strong planets are in mid-heaven; (it is lost) from a sloping place if the planets are under (the earth); and from a low place if they are in their dejections.
6. If one is searching (for the lost object over) the surface of the earth, one is instructed concerning the region of the world (in which to look) from either the ascendant or the descendent sign- whichever is aspected by its lord-and from its nature as a town sign, a dry land sign, a forest sign, or a water sign.
7. Whatever planet is in the descendent or ascendant causes the form and colour of the thief; one should indicate his weapon, color, and form, which are connected with the Decanates, from these two planets too.
8. The robber is among his own people (in the land) of his master (svamin) if the friendly planets and so on are away from the Sun; (otherwise) know that he is a stranger among a people ruled by another lord (isvara). The form of this (other lord) is established according to the Decanate.
9. If an odd sign is aspected by a masculine planet, he is a man; if an even sign by a feminine planet, a woman. From the planet which is in that (sign) or which is aspected by the lord of the Ascendant-Decanate (the thief's) sex is modified.
10. (If the Moon or the ascendant) are in moving signs, he has gone on a distant journey; but if they are in fixed signs, he has not gone very far. If one is looking (for where he has gone), one should declare the direction and his course on the basis of the planet or sign which is between the Sun and the descendent.
11. The size of the theft is to be determined by means of the measurements of the aspects of the planets or from the interval between the Moon and the descendent. The door in the house where the money was deposited is (known) from the lord of the ascendant or from the sign occupied by the Moon.
12. If there is (a planet) in conjunction with the lord of the ascendant or the Moon at that time, then its dejection or exaltation (is the significant) sign; whether it is a town sign, a dry land sign, a forest sign, or a water sign, (the money is hidden) in a land, region, or house indicated by it.
13. As the planet in the ascendant is in the first, middle, or last third of the sign (i.e., in the first, second, or third Decanate), so (the money)-which is in the land (indicated by) either its exaltation or dejection-is in the first, middle, or last part of the house and so forth.
14. If the lord of the ascendant is in the house of a benefit planet and is aspected by a benefit, or if it is itself a strong benefit, or if it is in its exaltation and is aspected by or in conjunction with the lord of its exaltation, then what was lost is recovered;

15. if it is in conjunction with or aspected by a malefic planet, they say that the recovery takes place only after a long time, The opposite occurs if it is in the house of a malefic planet. This is also the arrangement when the Decanates are in these situations.

In the Yavanajataka: thoughts of lost objects.

CHAPTER 65

1. If the Moon is in the ascendant in a house or navamsa of Saturn, Mars, or the Sun, or in its sign of dejection, or in an enemy's house, or in a Dvadasamsa belonging to its sign of dejection or to its enemy aspected by a malefic planet, then the query concerns an omen of sickness.
2. As (the Moon) goes in order through the vargas and navamsas of its friends and enemies, the disease has a course which is intelligible as being in (the same) stages. The bed of the querist is described from the ascendant at his nativity; his age (varies) as these yogas are in the second and following
3. If Mars is in the ascendant, Saturn in the descendent, and the Sun in the eighth place, or if there is a mutual shuffling of these, and if the benefit planets are cadent (vyalambin) and have little strength, one should find that the sick man will have a short lie.
4. If the Moon is in the ascendant in a navamsa of Saturn, or if it is waning in the descendent in a navamsa of Saturn or Mars, and if it is aspected by the malefic planets, but not by the benefit ones, then those who are ill die.
5. If Saturn or Mars aspects a strong planet which is in the ascendant in a navamsa of Saturn and if (Saturn) is aspected by Jupiter or Mars from the ascendant, then the sick man loses his life quickly.
6. If the Moon is in the ascendant in a house or navamsa of Saturn, and if Saturn or Mars is in the descendent, and if a malefic planet is in the eighth place, and if the benefit planets are weak, then the sick man's life is finished.
7. If Saturn is in the ascendant and if the Moon is in the eighth place aspected by Mars or the Sun or in a navamsa of Saturn, or if a malefic planet aspected by a malefic is in the eighth place, the sick man is said to be dead.
8. If these yogas of death occur in the first, fifth, seventh, and eighth places of his natal horoscope, and if they are neither in conjunction with nor aspected by the benefit planets, they quickly exercise the influence on the sick which has been described.
9. If these yogas occur in the upacaya places and are in conjunction with or aspected by the benefit planets, even though they are also aspected by the malefic planets, they say that in them is not death for the sick.
10. If the bad places are in the cardines, they give loss joined with ignobility (anarya); if places which are both good and bad, they say that they have as their effects such things as diseases; and if good places, good effects.
11. If a planet is in the sixth place from the descendent (i.e., the twelfth place) in the house of a benefit planet and aspected by a benefit, and if a sign which rises headfirst is in the ascendant or descendent, then a traveler proceeds propitiously and quickly.
12. If a malefic planet leaves the descendent and enters the eighth place from the ascendant, and is there aspected by a malefic, then the death of the traveler must be established; but if (it is aspected) by benefit planets, he goes to another country.
13. If a strong malefic planet is in the descendent in the house of a malefic, or if an enemy of the lord of the ascendant is there aspected by a malefic, (the traveler) is distressed by disease and encirclement; even a benefit planet (causes this) if it is in the house of a malefic or of its enemy.
14. But if a sign which rises headfirst is in the ascendant, he first retires to a distance, and then comes near on the road; if a sign which rises backwards, he is afflicted with obstruction and disease; and if one which rises both ways, his gain is insignificant.

In the Yvanajataka: the time of death in queries.

CHAPTER 66

1. If Mercury is in its base-triplicity in a varga of Jupiter, or if a navamsa of Mercury is in the ascendant in a varga of Jupiter, or if Jupiter is in the ascendant in a sign which possesses its (i.e., Jupiter's) qualities and in a feminine varga, a son is born.
2. Their influences are to be described as the planets are in each other's houses or as their navamsas are in the ascendant; one should establish that a male or a female is born on the basis of the odd and even signs and of the planets.
3. If Saturn is in an odd place from the ascendant and is aspected by a masculine planet, it establishes that a male is born. Or, if an odd sign is in the ascendant, one should know that a male is born; in the opposite case, a female.

In the Yavanajataka: questions about the births of males or females.

CHAPTER 67

1. If the dvadasamsa of a benefit planet is in the ascendant and the sign is good, they say the food is good; if the dvadasamsa of a malefic planet is there in the house of a malefic, (the food) is uneaten or eating it gives no pleasure.
2. If the odd places are forest signs, (the food) is bad; if town signs, the eater remains hungry; if a dvadasamsa of a benefit planet is in the ascendant in the house of a benefit, the food is dry.
3. If the even places are ruled by benefit planets, the food is good and is well spiced; it is provided with the substances and qualities pertaining to the (significant) sign, and is full of good flavors from the lord of its dvadasamsa.
4. If the Sun is in the ascendant (the food) is dry meat; if the Moon, it is oily, wet, and sugary; if Jupiter, the food is good and superior for eating; if Venus, it is soft and varied, and has a sweet flavour;
5. if Mars, one should say that it is the lowest of meats and flavours; if Mercury, it is perfected by being peppered; and if Saturn, it is stale and stinking.
This is modified by the places, signs, dvadasamsas, and navamsas.
6. One should consider (this matter) in the light of the lord of the Dvadasamsa in the ascendant combined with whatever pertains to its house, with the qualities of the planet which is in its house, and with the indications of the house of (that planet) which has entered (its house).
7. If the sign in the ascendant is aspected by Mars, even if it is also aspected by a benefit planet, (the eating) is accompanied by vomiting and fainting. If a navamsa of Scorpio is in the ascendant, bright people admit that they will eat;
8. if a navamsa of Capricorn, that they will drink; if a navamsa of Leo, they will say (the food) is rich with flesh of its own quality (i.e., a lion's).

In the Yavanajataka: questions about food.

CHAPTER 68

1. ... in the ... sign from the ascendant is good for strewing the bed; if it is in the house of a benefic planet, one should say that it has good qualities; but if it is in the house of a malefic, it does not possess them. 2. One should say that a planet in the ascendant between its dejection and its exaltation signifies the bed; ...
3. If it is in a forest sign, the bed-coverings are an antelope's skin, or a hairy hide ... ; if it is in a water sign, they are cold begonias; and if in a town sign, such things as kusa grass or woolens.
4. If Venus is there, it is brightly colored; if the Sun, they say that it is woolen; if Jupiter, linen; if Mars, a red hide; if Mercury, such things as black skins; if the Moon, an animal skin which is offered for sale; and if Saturn, it is old.
5. ... ; if marsh signs or dry land signs are in the cardines, ...
6. They say that the head of the bed is a cardine, and that whether it is high or low depends on whether that sign is high or low; they say that the middle of the bed is the "double cardine" (i.e., the succedent or epanaphora), and that the end of the bed is the cadent sign.
7. If the Moon is waning in a navmsa of Mars and is aspected by Saturn, ... ; in a water sign or in the hypogee, he goes to sleep with the lamp blown out.
8. If the Sun is in a varga of the Moon and Saturn is in the ascendant, (he goes to sleep) in an unilluminated (house); but if the Sun or Mars aspects the ascendant, the lord of the house goes to bed with his lamp bright.
9. If the dvadasamsa occupied by Venus belongs to the house of the Sun, then the husband has intercourse (with his wife); if (Venus) is in its own varga, it gives intercourse with another man's wife; in a varga of Jupiter, with an outstanding woman;
10. in a varga of Mercury, with whores and actresses; and in a house of Saturn, with other men. If Venus is in (one of) these vargas in the ascendant, one should find that he has definitely had intercourse (of the type indicated).
11. If a vargottamamsa is in the hypogee, or a planet, or whatever Dvadasamsa is there, from that one should determine the nature of the woman on the basis of the character arising from the sign, the planet, or the dvadasamsa.
12. Good men say that the Moon is lord of the night and lord of sleep. Those modifications of the sleeper which arise from this and are called dreams originate in the Moon.
13. If the Moon aspects the ascendant and the Sun, or the Sun in the descendent, or if the Moon itself is in the diameter of the ascendant (i.e., in the descendent), then it is determined that a dream is seen.

In the Yaavanajataka: the rules relating to sleep.

CHAPTER 69

1. If Aries (is in the ascendant), he sees gold, fire, peaks, swords, kings (ksitisvara), ministers (amatya), tribal chieftains (ganadhipa), white umbrellas, fans, banners, princes (parthiva), and emporia (pattana) (in his dream).
2. If Taurus (is in the ascendant), he sees woods, gardens, fruits, herbs, women, cows, milk, food, ornaments, clothing, peacocks, snakes, quadrupeds, and farmers.
3. If the third sign (Gemini) is in the ascendant, he sees his wife and sons, sports, instrumental music, men learned in singing, the crafts, and the traditions (sruti), bows, horses, heroes, and jacks of all trades.
4. If the fourth sign (Cancer) is in the ascendant, he sees rivers, wells, groves, aquatic creatures, women, pilgrimages, sanctuaries of the gods, Brahmanas, garlands of lotuses and utpala-lotuses, deer, and birds.
5. If Leo (is in the ascendant), one should say (that he sees) men who do fierce and horrible things, ghosts (Pretas), water, stones, peaks, flesh, bones, blood, men who are struck and wounded by swords, men who are confused by battle-cries and lamentations, cursing men, and tusked beasts.
6. If the sixth sign (Virgo) (is in the ascendant), he sees women, clothes, perfume, Brahmanas, gods, Siddhas, water, landing-places, boats, rafts, jewels, ladies, ornaments, aquatic creatures, and friends.
7. If Libra (is in the ascendant, he sees) gold, women, kings, generals (nayaka), cattle, elephants, Brahmanas, armies, vases, boys, fans, weapons, merchants, merchandise, and mahattaras.
8. If Scorpio (is in the ascendant), he sees such things as creepen (valli), vines (lata), thickets, holes, snakes, stones, dung, vomit, bamboo, sexual intercourse, serpents, women, bulls, cowherds, poison, and food.
9. If the ninth sign (Sagittarius) (is in the ascendant), he sees the sexual intercourse of a man and woman, sports, singing, musical instruments, elephants, birds, Brahmanas, deities, horses, the best of Brihmanas (vipra) who know the meaning of the sciences, elders (guru), sacrifices, and centaurs (narasva).
10. If Capricorn (is in the ascendant), he sees obedient vassals (samanta), warriors, old men, evil women, exiles, sick and distressed men, lotuses, utpala-lotuses, ambhoruha-lotuses, fillets, metals (loha), grain, and wailing.
11. If Aquarius (is in the ascendant, he sees) Mlecchas, Pisacas, mountain and water creatures, hunters and so on, Candalas, those who give away the food of others, peaks, forests, tigers, vintners, or women who are exiled across the waters.
12. If Pisces is in the ascendant, (he sees) boats, gods, lamps, clouds, Brahmanas, women's ornaments, toys, clothes, maidens, mirrors, and sandals.
13. From the yoga of the ascendant-sign or the descendent-sign, which is realized on earth because of (the influence of) the lord (of that sign) or the Moon, if it possesses the strength of (that planet's) period and position, one should proclaim aloud the rule relating to dreams.
14. One should know that the indications relating to dreams are modified by what arises from that sign which, one says, has become influential because its navamsa is strong and in a cardine.

In the Yavanajataka: the rules relating to dreams from the signs.

CHAPTER 70

1. Whatever is said to be the rule regarding dreams which arises from the signs, the same is to be said of the signs' dvadasamsas; or a dream is to be described in accordance with the characteristics and forms of the Decanates, or as the navamsa of the (several) signs are in the ascendant.
2. Because of the Sun being in Aries (in the ascendant), he sees in his dream such things as gold and kings, and quadrupeds; because of the Moon, water and women; because of Jupiter, advisors (mantrin), Brahmanas, and deities; because of Venus, women, men, and ornaments;
3. because of Mars, thieves, fire, and gold; because of Mercury, men who are learned in the meaning of the crafts; and because of Saturn, bonds, weapons, and quadrupeds.
4. If the Sun is in Taurus, one should say that he dreams of elephants, forests, and quadrupeds; if the Moon, of women, kings, and deities; if Jupiter, of horses and steeds with beautiful markings; if Venus, of women's limbs, clothes, and ornaments;
5. if Mars, of armies, snakes, wasps, and quadrupeds; if Mercury, of clothes, maidens, and fruits; and if Saturn, of old women, metals (loha), and quadrupeds.
6. If the Sun is in Gemini, he sees prominent men (mukhya), missiles, poison, and clothing; if the Moon, men endowed with asceticism, righteousness (dharma), and virtues; if Jupiter, Brahmanas who know the traditions (sruti) and sciences; if Venus, those who know the singing of women and music;
7. if Mars, thefts, battles, and cruelties; if Mercury, maidens, noble people (aryajana), and Brahmanas; and if Saturn, eunuchs, lazy people, gamblers, and impure persons.
8. If the Sun is in Cancer in the ascendent, one should say (that he dreams) of lotuses, carnivorous animals, and lords (isvara); if the Moon, of men who have increased in asceticism and of the wives of kings; if Jupiter, of men who stand by their own dharma and of gods; if Venus, of broths, drinks, and ointments;
9. if Mars, of men who are eager to steal and carry off; if Mercury, of youths, lotuses, and rhinocerus; and if Saturn, of very old women and maimed and lazy men.
10. Because of the Sun being in the fifth sign (Leo), he sees a tusked animal, gold, or a king; because of the Moon, men who are struck and distressed by bondage; because of Jupiter, advisors (mantrin), lords (isvara), pilgrims, and so forth; because of Venus, such things as metals (loha), water, houses, and drinks;
11. because of Mars, swords raised to the sky; because of Mercury, verbal fights and slaughters; and because of Saturn, things which are dead, struck, injured, split, and smashed.
12. Because of the Sun being in the sixth sign (Virgo), he sees in his dream men whose swords are split and broken; because of the Moon, those who take refuge with their mothers and with Brahmanas; because of Jupiter, persons learned in dharma and the traditions (sruti); because of Venus, women, silver, and clothing;
13. because of Mercury, images of the gods and ascetics; because of Mars, lightning, flames, and thieves; and because of Saturn, weeping for those who have died or run away.
14. Because of the Sun being in Libra, (he dreams of) the leader (mukhya) of men wandering through the wilderness; because of the Moon, of gems and ornaments on his wife; because of Jupiter, of Brahmanas, goats, or horses; because of Venus, of women and men who are foremost in the market-place;
15. because of Mars, of warriors and those who hold weapons in their hands; because of Mercury, of those who produce treasuries of such things as vessels, and wealth; and because of Saturn, of elders (vrddha), women, great men, those who are intent on ceremonies, or the highest people.
16. If the Sun is in Scorpio, the man sees in his dream such things as carnivorous animals, fire, victims, and killer; if the Moon, lamentations for the dead and oppressed; if Jupiter, drugs, cows, possessions, and golden objects; if Venus, food, women, cows, and things which are prepared;

17. if Mercury, grain and victuals; if Mars, injury from copper (tamra) swords and blood; and if Saturn, bondage, murder, impotence, and a lack of protection.
18. Because of the Sun being in Sagittarius, he sees outstanding leaders (mukhya) or elephants; because of the Moon, Brahmanas, elders (guru), or gods; because of Jupiter, sacrifices, Brahmagas, horses, and elephants; because of Venus, spies, women, and elders (guru) ;
19. because of Mars, armies, gold, or kings; because of Mercury, Brahmanas and scribes; and because of Saturn, elders (vrddha), ascetics, or the initiated (diksa).
20. If the Sun is in Capricorn, he sees in his dream wildernesses, robbers, and forest creatures; if the Moon, serving women and aquatic animals; if Jupiter, grain and fertile land; if Venus, bad women and ornaments of metal (loha) ;
21. if Mars, a king or a eunuch who leads an army; if Mercury, what pertains to women, servants, and metal (loha) ; and if Saturn, the abodes of honored recluses or deer.
22. If the Sun is in Aquarius, (he dreams of) kings, tusked beasts, and elephants; if the Moon, of ghosts (Preta), liquor, or water; if Jupiter, of yoked chariots, vehicles, or a city (pura); if Venus, of prostitutes and distillers;
23. if Mars, of a warrior or maker of swords and bows; if Mercury, of gambler or frightful persons; and if Saturn, of men who are important because of their connection with ascetics or who have many wives.
24. If the Sun is in the last sign (Pisces), he dreams of auspicious images of the king and his wife; if the Moon, of women and the wives of the best of saints (sadhu) ; if Jupiter, of ware-houses and Brahmanas; if Venus, of gods, treasures, or women;
25. if Mars, of elephants or a broken and destroyed object; if Mercury, of Brahmanas, youths, or ascetics (yati); and if Saturn, of ghosts (Preta), Pisacas, or water-Raksasas.
26. One should establish properly this procedure and the nature of the planet in the sign according to the rules; one should know the dreams from the planets and the signs and navamsas in the ascendant and descendent.
27. If a dvadasamsa is in its own sign in a favorable ascendant, the dream receives the described influences of that sign; but if the dvadsamsa of another sign (is in the ascendant), the significance is changed by their established mutual modifications.
28. Knowing that the signs (which rise) in one night are town signs, water signs, or forest signs, and movable, fixed, or of two natures, and knowing that the planets are either without friends or without enemies, one should establish the rule regarding dreams.
29. Whatever was said to be the previously prescribed procedure with regard to evil in the rule concerning thoughts, they say it is also (true with respect to) dreams. (The dream) is good if the benefit planets are in good signs, but bad if the malefic planets are in had signs.

In the Yavanajataka: the rule regarding dreams is finished.

CHAPTER 71

1. After this I will describe in the order of the cardines the names for objects-names which are ascertained in the world, which consist of collections of several aksaras, which are taught by the best (sages), and which are made manifest.
2. One should know the aksaras, which belong to the planet's houses, from the navamsas at the cardine-points in the signs which are in the ascendant, hypogee, descendent, and mid-heaven.
3. They say that the classes (of aksaras) beginning with the gutturals (i.e., gutturals, palatals, reflexives, dentals, and labials) belong respectively to Mars, Venus, Mercury, Jupiter, and Saturn; the semivowels, sibilants, and aspirate belong to the Moon; and the vowels belong to the Sun.
4. They say that, if an odd sign (is in the ascendant), the name has three, five, or seven aksaras depending on whether the first, second, or third Decanate (is in the ascendant-point); if an even sign (is in the ascendant), one should know it has two, four, or six (aksaras). (The number of aksaras also varies) with the number of planetary aspects.
5. If a vargottamamsa (is in the ascendant) and belongs to a sign which is movable and even (Cancer or Capricorn), the name consists of two aksaras; if it belongs to a sign which is fixed and even (Taurus or Scorpio), it has four aksaras; if it belongs to an odd sign (the movable are Aries and Libra, the fixed Leo and Aquarius), there is an odd number of aksaras (three and five respectively); but if it belongs to a two-natured sign (Gemini, Virgo, Sagittarius, and Pisces), (the number of aksaras) is like that of the sign (i.e., three, six, nine, and twelve respectively).
6. If (a navamsa) belonging to a two-natured sign or a two-natured sign aspected by Mercury (is in the ascendant), one should say (the object) has two names. As many navamsas of the ascendant-sign as have risen, so many are the aksaras.
7. One should know that, if (the ascendant-sign) is odd, there is a compound aksara at the beginning (of the name); if it is even, (the first aksara) is followed by a compound. If (the significant planet) is in its degree of exaltation, (the aksara) is doubled; if it is in a navamsa of that sign, it is a long syllable.
8. If the planet is in trine, the matra is added in front (i.e., the vowel is e or ai) of the (first, second, and third) aksara depending on which Decanate it is in; if (the planet) is in mid-heaven, (the matra) is added above (i.e., the vowel is i, i, o, or au); if in hypogee, below (i.e., it is u, ii, r, f, or 1); and if in the descendent, visarga is added.
9. They say that the matra is above if a sign which rises headfirst is in the ascendant, below if one which rises backwards is there; and one should find it to the side if a sign which rises both ways is in the ascendant. (The vowel) is long if (the ascendant-sign) is long, and short if it is otherwise.
10. The collection of aksaras depends on the navamsas in the signs which are in the ascendant, hypogee, descendent, and mid-heaven. If an evil planet is in a cardine, it destroys its aksara; if it aspects (the cardine) or is in trine, (it destroys) its matra.
11. A benefit planet which is very strong gives as many aksaras as the navamsas it has traversed in the sign it occupies; if it is in its exaltation or dvadasamsa and aspects (the cardine), is in the cardine, or is in its trine, (it gives) two aksaras.
12. If the lord of a particular sign and its navamsa are both weak, the matra and aksara which arise from that (sign) are destroyed; but, even though this (aksara) ceases to exist, if (the planet) is in a navamsa belonging to its sign of exaltation and is aspected by a benefit planet, there comes into existence (to replace it) the first (akvara) of its class (i.e., ka, ca, ta, etc.).
13. When one knows the excellence of the positional strength of the sign in the cardine and that of its lord, then only should one add prefixes or suffixes to the aksaras or determine the matra and compound aksaras.

14. In (reconstructing) a name, the first aksaras (are found) in order from the cardines beginning with the ascendant; one is to obtain akgaras belonging to their (several) classes from the planets and the navamsas.

In the Yavanajataka: the rule regarding aksaras

CHAPTER 72

1. (The first navamsa) in Aries (represents) the letter ka; in Cancer, ya; in Libra, ca; and in Capricorn, pa. (The second navamsa) in Aries is cha; in Cancer, a; in Libra, kha; and in Capricorn, pha.
2. (The third navamsa) in Aries is ta; in Cancer, tha; in Libra, ta; and in Capricorn, tha. (The fourth navamsa) in Aries is ra; in Cancer, ja; in Libra, ba; and in Capricorn, ga.
3. (The fifth navamsa) in Aries is 5; in Cancer, gha; in Libra, bha; and in Capricorn, jha. (The sixth navamsa) in Aries is dha; in Cancer, da; in Libra, dha; and in Capricorn, dha.
4. (The seventh navamsa) in Aries is fia; in Cancer, ma; in Libra, da; and in Capricorn, la. (The eighth navamsa) in Aries is ka; in Cancer, pa; in Libra, ca; and in Capricorn, i.
5. (The ninth navamsa) in Aries is na; in Cancer, ta; in Libra, na; and in Capricorn, ta. Thus have been described this (rule) for the movable signs; (now) I will tell that for the fixed ones.

The rule relating to movable signs.

6. (The first navamsa) in Taurus is pha; in Leo, kha; in Scorpio, va; and in Aquarius, cha. The intelligent (astrologer) should determine (these aksaras) from the first navamsas in the fixed signs in order.
7. (The second navamsa) in Taurus is ha; in Leo, ja; in Scorpio, i; and in Aquarius, ga. (The third navamsa) in Taurus is tha; in Leo, tha; in Scorpio, da; and in Aquarius, da.
8. (The fourth navamsa) in Taurus is gha; in Leo, da; in Scorpio, jha; and in Aquarius, bha. (The fifth navamsa) in Taurus is ia; in Leo, u; in Scorpio, na; and in Aquarius, ma.
9. (The sixth navamsa) in Taurus is dha; in Leo, r,o.; in Scorpio, dha; and in Aquarius, na. (The seventh navamsa) in Taurus is :a; in Leo, ca; in Scorpio, pa; and in Aquarius, ka.
10. (The eighth navamsa) in Taurus, they say, is ii; in Leo, kha; in Scorpio, pha; and in Aquarius, cha. (The ninth navamsa) in Taurus, they say, is ta; in Leo, ta; in Scorpio, tha; and in Aquarius, tha.

The rule relating to fixed signs.

11. As for the two-natured signs, the first navamsa in Gemini is ja; in Virgo, ba; in Sagittarius, ga; and in Pisces, sa.
12. (The second navamsa) in Gemini is gha; in Virgo, bha; in Sagittarius, jha; and in Pisces, e. (The third navamsa) in Gemini is da; in Virgo, dha; in Sagittarius, da; and in Pisces, dha.
13. (The fourth navamsa) in Gemini is ma; in Virgo, ria; in Sagittarius, ha; and in Pisces, ia. (The fifth navamsa) in Gemini is pa; in Virgo, ca; in Sagittarius, ai; and in Pisces, ka.
14. (The sixth navamsa) in Gemini is na; in Virgo, na; in Sagittarius, ta; and in Pisces, ta. (The seventh navamsa) in Gemini is kha; in Virgo, ya; in Sagittarius, cha; and in Pisces, pha.
15. (The eighth navamsa) in Gemini is ja; in Virgo, o; in Sagittarius, ga; and in Pisces, ha. (The ninth navamsa) in Gemini is tha; in Virgo, da; in Sagittarius, tha; and in Pisces, da.

The rule relating to two-natured signs.

16. The collection of the aksaras of names is of this sort, and is accomplished by the rules which have been given; but some wish that the afore-mentioned rule should be applicable in all the cardines.
17. They multiply separately each cardine-sign by the number of the navamsa in the cardine-point and divide by nine; they know that the aksara is that of the lord of that (indicated) sign in the series of navamsas.
18. Thus one ought to find the names of objects with regard to things which are thought of or desired or lost, with regard to those who are dead or injured, to sexual intercourse with women, or to food, and with regard to the classes of such things as dreams, stars, thoughts, and men.

In the Yavanajataka: the rules relating to names.

CHAPTER 73

1. I shall describe the king who is indicated by the distinctions predicted by his horoscope, who has attained good fortune, who desires victory, who has obtained the pleasures and virtues of a king, and who knows the rules of meditation and concentration.
2. His speech and his intelligence are famed, his courage is noble, his nature inscrutable and firm; he knows policy (naya). He is a strong, sweet, and handsome hero, a pure and non negligent person who performs famous deeds.
3. Clever and generous, he knows patience and how to be kind and to rebuke, and has won over his citizens (paura) and servants by his virtues; controlling his senses, he is devoted to the truth and independent; he honors the gods and Brahmanas, and does not work for pay.
4. The king thus endowed with virtues begins an expedition which will be successful in time; though the essence of his power is the performance of cruel deeds, he is also famed for gentle acts.
5. At the ripening of the (proper) time which is occasioned by the benefit planets, and when the lord of the da& is at its highest strength, and when the lord of its place in the nativity-horoscope is strong, and when the malefic planets are not in the places they occupied at his birth;
6. when the Moon is in the ascendant, an upacaya of the ascendant, or a cardine, in the house of a benefit planet and not in conjunction with the malefic planets, or when it is in the ascendant, sixth, seventh, eighth, or ninth place in an upacaya of the sign it occupied at his birth;
7. and when the benefit planets are strong in the navamsas of the benefits, on an auspicious tithi when the Moon is waxing and the benefit planets are in the cardines – then, even if the Moon is weak, the expedition is accomplished successfully.
8. Setting aside those places which are afflicted by malefic planets or omens, which are bad, or which are aspected by malefic planets, (one should realize) that those which are occupied by benefits and which rise headfirst cause honour in expeditions.
9. As the Moon traverses in order the group of signs indicating a particular direction, the obstacles to the one who sets forth (in that direction) are to be avoided. An expedition in any direction must be in keeping with the omens, winds, and ayanas, and with the lords of that direction.
10. As the signs which are occupied by the Moon or upcaya to it are movable or fixed; terrible, straightforward, or gentle; or ordinary or harsh, an expedition attains success in accordance with their qualities.
11. A king desiring to accumulate the territory of two kingdoms and having power consisting of armies and treasure, should march in the afternoon (when the Moon) is in Visakha, the Uttaras (i.e., Uttaraphalguni, Uttarsadha and Uttarabhadrapada), and Rohini; an expedition starting out in the morning in these constellations is not good.
12. A king desiring power (makes) a successful expedition in Savitra (i.e., Hasta), Pusya, Asvini, and Anila (i.e., Svati); but if even the lord of the earth (mahipati) marches forth in the afternoon (in these constellations), he does not come back with glory and brilliance.
13. He who goes forth in Citra, Anuradha, Aindava (i.e., Mrgasiras), or Revati quickly chastises the army of his foe; but, if he sets out in the first half of the night, his expedition is not successful and fruitful.
14. In the three constellations beginning with Vaisnava (i.e., Sravana, Dhanistha and Satabhisaj) and in Punarvasu the expedition gives good results; (in these constellations), save in the second half of the night, the one who goes forth is endowed with good qualities such as cheerfulness and honour.
15. Except when one sets forth at dawn, an expedition in Raudra (i.e., Ardra), Aindra (i.e., Jyestha), Mu1a, and Uruga (i.e., Aslesa) is commended with respect to (gaining) possessions, harsh seizures, concluding treaties, and cruel deeds.

16. In the Purvas (i.e., Purvaphalguni, Purvasadha and Purvabhadrapada), in Yamyā (i.e., Bharani), and in Pitṛdevatā (i.e., Maghā), except during the second half of the night, an expedition attains success in taking the enemy's country and in battles which have fearful results, and in harsh actions.
17. In Anālā (i.e., Kṛttikā) an expedition to another's house, city (pura), or territory is best at a time other than afternoon; in Savitṛā (i.e., Hastā), Pausnā (i.e., Revatī), and Sravānā they cause an expedition to be avoided at night.
18. The constellations beginning with Agneyā (Kṛttikā) are distributed in groups of seven in serial order to the (four) directions beginning with the East; they are put in the order of the "gate-keepers" (dvarābhīmukhyā). In those expeditions (where they correspond) there is the conquest of the directions.
19. One should set forth for the East when (the constellations to the North) are "gate-keepers" (dvarin) of the North, and for the North when the (eastern) constellations are "gate-keepers" of the East; and so, one should set out for the South when the (western) constellations belong to the West, and for the West when (the southern ones) belong to the South.
20. If any king who desires victory sets forth in another way than this, even though he breaks (all other) obstacles and even though he possesses an army of many elephants and horses, he meets destruction on the battlefield, in a fortress, or on the sea.
21. If the constellation occupied by the Moon, even though it was favourable at his nativity, is in a sign injured by a malefic planet, or if the tithi is not Rikta, he who goes forth does not obtain the desired result of his expedition;
22. even if the Moon is in the sign it occupied at his birth, he does not attain power and satisfaction in his deeds. Therefore, even though he is strong, the expedition is fruitless, he is overcome by fatigue, and his health and strength are quickly destroyed.
23. If the Moon is in the sign which was the ascendant at his birth in its enemy's house or in its dejection, aspected by a malefic planet or in a yoga such as sunaphi with one, afflicted by a malefic, or waning, it causes the deficiency, grief, and loss of the one who sets forth.
24. If the Moon is in the house of a benefit planet, waxing, auspicious, in an upacaya of the ascendant, aspected by a benefit, in its own house but not in a cardine, it gives victory, health, and wealth to (the king) who sets forth.
25. The tithis Bhadrā, Siddhajayā, Sunandā, and Supurnā are excellent and possess good dharma; they have auspicious and fine results similar to their names-and so also does Pratipad when the one who sets forth enters a city (pura).
26. (The tithis) Rikta, Ugrasenā, Ugrā, Mahābalā, and Asā quickly and utterly destroy an army; in these tithis one should perform evil deeds pertaining to swords, fire, and poison.

In the Yavanajataka: the influence of the nakshatras and tithis on expeditions.

CHAPTER 74

1. If Aries is in the ascendant, those who desire to destroy soldiers, cities (pura), and their foes, or who wish for bot and battle (should) go on an expedition; if Taurus is in the ascendant, (the expedition is successful) in injuring lands, gold, cows, women, agriculture, property, and people;
2. if the third sign (Gemini), in such things as fighting battles with swords and missiles, learning the traditions (sruti) and the crafts, and entering after (one's foe) with courage (7); if the fourth sign (Cancer) is in the ascendant the expedition is good for such things as paying respects to gods, saints (sadhukarin), and pilgrimages;
3. if Leo, one should set forth to destroy cities (pura), villages (grama), deer, and enemies, to fight battles, and to perform harsh and terrible deeds; if the sixth sign (Virgo), to seize maidens, to attain brilliance and happiness, to be generous, and to beget children;
4. in Libra, the expedition is best for obstructing the elders (vrddha), diminishing the wealth of one's enemies, and making an effort to sell merchandise; if the eighth sign (Scorpio), the expedition is good for doing evil and dishonest deeds;
5. if Sagittarius, the expedition is good for fighting battles with horses, chariots, and missiles, for performing sacrifices, and for honoring the gods; if Capricorn, one should set out to clear the road, to murder one's foes, to gain freedom, and to get rid of hunger and disease;
6. if Aquarius is in the ascendant, one should set forth to attack one's foes, to fight battles with tricks, to pierce (the enemy), and to carry off his possessions and servants; and if Pisces, to accumulate boats, money, and piles of jewels.
7. He who sets out when the ascendant is a sign which rises headfirst obtains success on his journey, brightness of his body, cleverness in his actions, and honesty; the fruits of his expedition are of little consequence.
8. He who sets out when the ascendant is a sign which rises backwards loses his brilliance, is stuck on the road, and loses his memory, his firmness in action, and his courage; but somehow, with toil and loss, he attains victory.
9. One should say that it is auspicious if the planets, both benefit and malefic, are in the upacayas of the signs in the ascendant and occupied by the Moon at the time of his birth; if these signs are "facing with" the expedition, the one who sets forth obtains success-though it may be unkind.

In the Yavanajataka: the influence of the ascendant on military expeditions.

CHAPTER 75

1. When the benefit planets face with the expedition, it attains success quickly; strong planets which stand opposite are harmful in the expeditions of one who sets forth.
2. If a strong planet faces with the expedition but is not lord of its direction, it destroys the attainment of its fruits; but if it is at the back (of the aggressor) in its own direction, then it properly gives success to his arms and profit in high deeds.
3. If Venus faces with an expedition, even a weak king conquers a stronger enemy and, attaining power by his good strategy in battle, enjoys the fruits of respect for his deeds.
4. Whoever sets forth with Venus at his breast (i.e., in front of him), even though all the (other) planets face with him, gets a battle quickly, and is destroyed even if he does possess treasure, horses, chariots, and elephants.
5. If the Sun is at his back, the one who goes forth loses even though he is furnished with silver and with zeal; if Jupiter is in the descendent, he who sets forth loses his best vehicles.
6. If the (Moon's) nakshatra is afflicted by a malefic planet or an omen, or if he goes in a direction with an adverse wind, his army is split, he suffers misfortunes to the brilliance of his city (pura), and he attains intense fear and calamity.
7. One who sets out on Thursday obtains good spirits, authority, the acquisition of great wealth, vigour, virtue, fame, nobility, and success arising from his words, intellect, and deeds.
8. One who sets out on Friday gets the best women, food, drinks, honour, garlands, clothes, position, happiness, and enjoyments, and acquisitions arising from sexual intercourse and pleasure.
9. One setting out on Wednesday obtains prosperity from wise men, his friends, and good people, clearness of intellect, clever speaking, the destruction of his foes, and gains which cause him joy.
10. One who goes forth on Sunday gets hunger, thirst, pain, quarrels with un-saintly people (asadhu), fear from tigers and (other) quadrupeds on the road, the loss of his way, and distress of the heart.
11. He who sets out on Monday is joined with saintly (sadhu) women, flowers, fruits, food, drink, possessions, pleasing things from the water, and desired objects whose purpose is the act of sexual intercourse.
12. One going out on Tuesday gets wounds from poison, fire, and swords, quarrels with his foes, thieves, losses, calamities, breaks, splits, and flaws caused by delusion, weariness, and vomiting.
13. He who goes forth on Saturday obtains diseases, crushing by vile people on the road, intense fear of thieves and foes in the wilderness, bondage or murder, and a deformed wife.
14. When the lords of the days are strong and in their own vargas, they have the influence that has been indicated on one who sets out; but if they are in their dejections, overcome, in their enemies' houses, or weak, they destroy the appearance of those results, both the good ones and the bad.

In the Yavanajataka: the rule concerning the day on which an expedition begins.

CHAPTER 76

1. One who goes forth when the ascendant of his nativity is in the ascendant always obtains the acquisition of possessions desired by wise men by means of his own exertion for successful deeds, and he gets victory in battle, and bodily happiness.
2. If the second place from his birth-ascendant (is in the ascendant), he gets union with evil men, much work, the distress of fatigue, and the loss of his honour and wealth, and he is struck by sorrow and poverty.
3. If the third place from his birth-ascendant is in the ascendant, he gets servants, companions, an increase of glory, wealth, friends, vehicles, cheerfulness, and good health.
4. If the fourth place from his birth-horoscope is in the ascendant, he obtains toil, the loss of his vehicles and relatives, distress, wandering on the road, a falling apart, and a lack of firmness.
5. If the fifth place from his birth-ascendant is in the ascendant, he travels secretly from others and is not brilliant; his power is ruined by the confusion in his actions; and he returns quickly without his task accomplished.
6. If the sixth place from his birth-ascendant is in the ascendant, he gets beauty, courage, strength, awareness, and fame in battle, and destroys villages (grama) and establishments (hita); and, in the end, he captures the army-camp (balasthana) and city (pura) of his enemy;
7. If the seventh place (from his birth-ascendant) is in the ascendant, he suffers fatigue on the road, the loss of his vehicles and possessions, thirst, burning, cold, hunger, misery, the feebleness of his own allies, and the increase of his foe's,
8. If the eighth place from his birth-ascendant is in the ascendant, he quickly experiences diseases, losses, hunger, troubles, falling. wounds, distress, enemies, murders, imprisonment, and a maimed wife.
9. If the ninth place from his birth-ascendant is in the ascendant, he obtains poverty, sorrow, immoral (adharma) actions, thefts, terror, evil, losses, and opposition from his allies.
10. If the tenth place from his birth-ascendant is in the ascendant, he loses his army and suffers agitation, poverty, sickness, fatigue from doing the work of a bull (i.e., prodigious feats), and from wandering, fear, despondency, and the diminution of his authority.
11. If the eleventh place from his birth-ascendant is in the ascendant, he gets good health, an increase of strength, brilliance, and courage, the acquisition of gold, women, wealth, and grain, and effortless success in normal actions.
12. If the twelfth place from his birth-ascendant is in the ascendant, the king uses weak points and acts deceitfully and falsely, and his efforts involve very painful means; but, even though his allies are split, he attains success.
13. He who goes forth when Jupiter is in the ascendant obtains vehicles, carriages, honour, position, brilliance, knowledge, wealth, intercourse with wise men and with his elders (guru), an increase of his strength in battle, and victory.
14. If Venus is in the ascendant, he is provided with distinguished garments, clothes, lands, women, sports, gracefulness, delights, perfumes, and garlands, as well as with the ornaments, food, and drink of young ladies.
15. If Mercury is in the ascendant, he attains perfection in his speech and intellect; meets with his friends, relatives, and wife; acquires position, glory, and money; and obtains brilliance, authority, and an increase in self-respect.
16. If Saturn, Mars, the Sun, or the Moon is in the ascendant, he suffers pain on the road from hunger, thieves, diseases, the king, his enemies' swords, spirits (Bhutas), missiles, carnivorous animals, poison, and fire, and he flees.

17. If it is the day of a malefic planet and that planet is in its own varga, after his own happiness has been lost and his enemy's army increased, he attains success by practicing tricks which involve falseness and roguishness.
18. If the benefic planets are in the ascendant, the expedition is successful with regard to good health, brilliance, splendor, brightness, elephants, horses, soldiers, weapons, and courage; if the other planets (arc in the ascendant), it is to be known as being such as was described above (in verse 16).
19. The benefic planets in the second place cause an increase in the family (kutumba) and treasure of one who goes forth on an expedition, prosperity, and firm thinking; the malefics, fear, disease, and friendship with evil men.
20. Benefics in the third place give brothers, horses, soldiers, beauty, strength, firmness, and handsomeness in expeditions; malefics cause missiles, heroism, brilliance, and success in battles.
21. Benefics in the fourth place cause one's allies and relatives to be strong, and the appearance of the full fruits (of the actions) of the wings of the army, the cavalry and the infantry; the malefics, fear, disaster, and despair.
22. The benefics in the fifth place cause success which arises from the muttering of spells (mantra), the donations of friends, tricky behaviour, and splitting and terrifying (one's foes), and they cause joy; the malefics, misery and fear.
23. Benefics in the sixth place produce joy in the man who goes forth, the acquisition of good possessions, the haughtiness and pride of his allies, and victory; the other planets, the attainment of brilliance and a cane seat.
24. Jupiter and Mercury in the descendent cause the acquisition of the fruits of the procurements and exertions of one's benefactors and friends-fruits consisting of the enjoyment of one's wife and friends and of happiness; the other planets give loss and breaking.
25. If the benefic planets are in the eighth place, there is no loss of life and no sickness or harassing by one's enemies; if the others are there, there is bondage, death, swords, diseases, fire, miseries, and falls.
26. If the benefic planets are in the ninth place, he conquers with an army of allies sustained by many foods and drinks consisting of vegetables, flowers, grains, and liquors of the forest; if the malefics are there, he retreats with his army despaired.
27. Benefic planets in the tenth place cause him to attain the fruits acquired by heroism, and produce an increase in sovereignty and strength and the acquisition of money; malefics, success in battles involving divisiveness and falseness.
28. Benefic planets in the eleventh place cause intelligence, the acquisition of various moneys, the increase of one's treasury, and position, victory, and prosperity; the others, victory and the acquisition of one's enemy's army and wealth.
29. Benefic planets in the twelfth place from the ascendant do not produce evil, expense, fraud, weak points, falls, an impassible road, or wandering; malefics do the opposite of what has just been described.
30. If benefit planets have the strength of time and so forth, and are in the cardines or in the upacayas of the ascendant, and are aspected in the strongest aspect – even by malefics – then the expedition is considered to make an effort for the best results.
31. If the benefits are in the ascendant and the others in the cardines, a strong malefic takes away part of the result; if the malefics are thus, even a benefit fails. The Moon when strong is like the malefics.
32. If there are three malefics in the ascendant, neither in conjunction with nor aspected by the benefits, the expedition is injurious to the life of the one who goes forth; if there are both benefits and malefics in (the places) described, (the effects) are mixed.

33. Even one malefic in the eighth place free of aspect from or conjunction with a benefit gives death, with modifications of its own making; if it is conjoined with a benefit, it causes diseases, illness, and distress.
34. One should know about the purpose of an expedition to a (foreign) country, the nature of the enemy, and the actions (which will occur) by means of the planets in the cardines beginning with the ascendant; one should know the good or evil results by means of the suitable planets in order—the benefits and the malefics.
35. The destruction of one's body, actions, treasury, and army does not occur when the benefit planets are strong; but the malefics give evil with respect to these things—especially if they are the lords of the ascendant and of his birth-sign.
36. If two benefit planets are the lords of the birth-sign and of the ascendant, they cause the appearance of good qualities in the mind and body of him who sets out, if they have temporal and positional strength; so also do two malefics which are weak and overcome.
37. The planets in the ascendant and other places determine (1) the king's body; (2) the essence of his wealth; (3) his army; (4) his vehicles; (5) his advice; (6) his enemy; (7) his frightening; (8) his weak points; (9) his mental state; (10) his deeds; (11) his profits; and (12) his lies.
38. When the ascendant is in the sixth place of his enemy's (horoscope), he captures his foe or kills him in battle; when it is in the eighth place of his enemy's (horoscope) and in an upacaya of his own, the aggressor goes about capturing the enemy and his army.
39. When the ascendant is an upacaya of his birth-ascendant and is the house of a benefit planet, and when Jupiter is in an upacaya of the ascendant, and when the Sun is in the sixth place and Venus in the eighth, he goes out and quickly slays his foes.
40. If Jupiter is in the ascendant in an upacaya of his birth-ascendant, and if Saturn and Mars are in the third and sixth places from the ascendant, and if Venus is in a cardine and the Sun in the eleventh place, he takes his enemy prisoner.
41. If Mercury is in the fourth place, Venus in the ascendant, Jupiter in the fifth, the Sun in the third, Saturn and Mars in the sixth, and the Moon in the tenth, the accomplishment of all his objectives is assured.
42. If Venus and Mercury are in the eleventh place, Saturn and Mars in the sixth, the Sun in the tenth, and Jupiter in the eighth, the king who sets out in this yoga destroys the whole army of his enemy.
43. If Venus is in the ascendant, the Sun in the third place, the Moon in the seventh, Saturn in the eleventh, Jupiter in the fifth, and Mars in the tenth, his enemy comes into his power.
44. If Venus and Mercury are in the fourth place, the Moon in the sixth, Jupiter in the eleventh, and the malefic planets in the third, he conquers his foe and takes away his wealth.
45. If Jupiter is in the ascendant, Mercury in the fourth place, the Sun, the Moon, and Venus in the (three) signs beginning with the sixth, and Saturn and Mars in the third, he quickly slays his enemies.
46. If the Moon is in the sixth place, Venus and Mercury in the fourth, the Sun in the third, Saturn and Mars in the tenth, and Jupiter in the eleventh, the man goes about conquering his foes.
47. If Jupiter is in the ninth place and all (the other planets) in the tenth and eleventh, he conquers his enemy's army and goes about his own country in a joyful spirit.
48. If the lord of the (ascendant) Decanate, Hora, or navamsa is in the ascendant, and if it is a benefit in a sign favorable to benefits, then the aggressor, overcoming the army of his enemy and obtaining his riches, attains his desire.
49. If the Hora of Jupiter, Venus, and Mercury (are in the ascendant), he suffers no pain, fear, loss, or disease; if their navamsas, his body is uninjured, his army un-shattered, and his purpose fulfilled as he goes about.

The splendid yogas.

50. If the Horas of Saturn, Mars, and the Sun (are in the ascendant), he retreats, agitated by his own servants, robbed on the road, wounded in his limbs, despondent because of bad omens, and grieving, and he gets phlegmatic and windy diseases.
51. If a navamsa of the Sun (is in the ascendant), they say he loses his vehicles; if a navamsa of Mars, he is afraid of fire; if a navamsa of Saturn, he loses his servants and cleanliness; and if a navamsa of the Moon, he is slow in acting.
52. The first and second Horas in the odd and even signs respectively have a good influence on expeditions generally; those Decanates do which belong to benefit planets.
53. Whatever influence on expeditions, whether good or bad, is said to pertain to the days of the planets, that is to be described as effective when the places which were favorable in his birth-horoscope are in the ascendant.
54. The Moon is good for crushing the enemy; the Sun for making fires; Mercury for bribing; Jupiter for winning; Venus for conciliating; Man for sowing dissension; and Saturn for tricking.
55. If (a sign in) the triplicity beginning with Aries (is in the ascendant), those who desire victory over their foes (use) conciliation, tricks, and dissension; but, if the Sun is in the ascendant, they attain success by standing heroically and (doing) their duty.
56. A king who, though intent on his duty, is hindered from succeeding by such things as his dasa and astakavarga, should not go forth even if his servants are devoted, and his administration of justice (danda) is obstructed (by his enemy), and he has obtained good fortune and is served by (good) advisors (saciva)
57. One will go forth who is proud of his deeds, swift, and endowed with good luck, when the time is favorable, taking as ascendant a good sign aspected by benefit planets.
58. Properly reverencing the leaders of the gods and Brahmanas, and removing (all) evil by honoring pure Brahmanas, he should set out along the road unattached and rejoicing, with his umbrella, armor, banner, vehicles, and weapons.
59. With clarity of mind and an abundance of brilliance and courage, having had a good dream and being favored for victory, guarding against portents (nimitta) from fate on his expedition and in his victorious acquisitions, he goes forth.
60. Those (objects) which are like the birth-sign of his enemy come under the power of the planets which are in that sign. As what the king sees in series and in order (on the march) is the highest producer of success.
61. so is the sight at the auspicious sacrifice or during the journey of fire, gods, Brahmanas, cows, elephants, goats, horses, banners, umbrellas, chariots, weapons, vases, garlands, fans, water-pots, clarified butter (sarpis), sour milk (dadhi), milk (ksira), fruits, herbs,
62. gold, jewels, ornaments, raised cudgels, a man and his son (? pumward-dhamana), the images of prominent men, garlands which are handsome, white, and spotless, fish, maidens, friends, sandal wood, citron trees,
63. conches, kettle-drums, mydariga-drums, shouts, praises, salutations, geese (hamsa), peacocks (mayura), bluejays (casa), kadamba-geese, pigeons (haritaka), and cranes (sarasa).
64. The king, meeting with these portents (nimitta) from fate which indicate success, should go forth on his expedition rejoicing, and establishing in himself certain success.
65. From the planet or sign in the ascendant which is strong, or from one in a cardine which has positional strength, one should know the good and evil omens of that time which occur in heaven, in the sky, or on the earth.
66. Having made an extensive expedition and having achieved the highest success, honouring his patron deity (istadeva), the planets, and the citizens (paura), when (the planet) which stands over his country is strong and in a fixed sign, he should enter his own palace.

In the Yavanajataka: the rule regarding what is seen on an expedition.

CHAPTER 77

1. One should always sacrifice to the gods of the planets – namely, Jala (Water), Vahni (Fire), Visnu, Prajapati, Skanda, Mahendra, and Devi – in signs which belong respectively to the Moon, the Sun, Mercury, Saturn, Mars, Jupiter, and Venus.
2. On Sunday that act is praised which is connected with the palaces of kings, weapons, battles, soldiers, gold, fire, cows, spells (mantra), and herbs; such things as the tormenting of forest deer; and acts which cause fear in one's foe.
3. On Monday one should make compensation for having sexual intercourse with a woman, for ornaments, and for clothes; one should do what pertains to joy and happiness; and one should make gifts, sacrifices, festivals, jewels, and anointing with juices.
4. On Tuesday one should murder, obstruct, lie, riot, divide, rob, fight, and use weapons, fire, and poison; one should make encampments for armies, and perform actions involving gold, goats, or cattle.
5. On Wednesday one should undertake sacred studies, service, writing, the crafts, drawing, gymnastics, cleverness, and the fine arts, and one should make arrows and alloys (yukti) of gold and (other) minerals, and do things involving the union of speech and intellect.
6. On Thursday are desirable such actions as are righteous (dharmika) and beneficial, paying homage, intelligible deeds, giving names, (learning) the traditions, (sruti), and auspicious acts, or actions involving grain, gold, houses, things pertaining to bodies, missiles, horses, and chariots.
7. On Friday are praised actions involving music, knowledge, gems, jewels, perfumes, cows, lands, beds, clothes, ornaments, women, auspicious things, treasures, festivals, and joy.
8. On Saturday (one should do things involving) poison, boulders, swords, tin (trapu), lead (sisa), metals (loha), fences, bondage, lies, and death, every evil act, and actions such as drinking and going into exile.
9. The rule concerning the actions of people which was described by the foremost (astrologers) of the Greeks with respect to the planetary week-days is to be established in a similar rule with respect to the hours (hora) which pass through the days.
10. If anything which arises from its dvadasamsa or from its house is said to be under the power of a planet, it attains perfection when that planet is strong, and the undertaking is either good or bad.
11. If that planet is in the second place, one should say that it is to be taken; if in the descendent, to be given; if in the hypogee, to be taken away at night; and if in the ascendant, to be taken from that.
12. If Jupiter is in the ascendant in a human sign and the Moon is in a house of Jupiter or Mercury, they say it is the best time to begin (learning) the traditions (sruti) – (especially) if the Moon is not aspected by malefic planets and is in conjunction with benefits.
13. If Jupiter, Venus, and Mercury are in the ascendant or aspect the (ascendant)-sign or its navamsa, or if that sign is movable and Venus and the Moon are in it,
14. or if a navamsa of the sign is in the hypogee, or if the sign is occupied by its lord and the Moon is in (a house of) Jupiter, one should know that it is auspicious to make entrances such as the entrance into a house.
15. If the benefit planets are favorable to the ascendant and the malefics are in the sixth place, it is the best time to quarrel. If the Moon is in a varga of Jupiter and Jupiter is in its own varga in the ascendant, one should act for the sake of dharma.
16. If a human sign is in the descendent aspected by Jupiter and Venus, one should go to one's own wife-or if Venus is in its own dvadasamsa in the descendent, except when the descendent is an animal sign.

17. If (Venus) is in a varga of Saturn or Mars, it is not recommended that one marry another man's wife. If Jupiter is in a masculine sign in the ascendant, or in the fifth place, or in one's birth-ascendant, (one should have sexual intercourse) for the sake of a son.
18. If a sign which was in the second or tenth place in one's birth-horoscope is in the ascendant – with the exception of Aquarius – and if it is aspected by Jupiter and Venus, they say one succeeds in the use of merchandise – especially if Libra is involved in this yoga.
19. If a sign which is occupied by its lord or by a benefit planet is in the ascendant, (the undertaking) succeeds; any great deed and further accumulations are to be done when a varga of Jupiter, Venus, or Mercury (is in the ascendant)
20. One should know that terrible deeds (are to be committed) when the Sun is strong; gentle and graceful ones when the Moon is strong; actions involving life, station, and intelligence when Jupiter is strong; and those involving merchandise, money, women, and sexual intercourse when Venus is strong;
21. acts involving speeches, the traditions (sruti), and the crafts when Mercury is strong; deeds of theft, war, and dissension when Mars is strong; and actions such as lying, causing misery, and murder when Saturn is strong. (The act) which is undertaken by a strong lord (pati) (under these circumstances) succeeds.

In the Yavanajataka: the undertaking of actions.

CHAPTER 78

1. The signs have natures which are moving, fixed, or two-fold, as do the places which are associated with them. As, in order, the Moon and the Sun are in these (signs and places), one should perform acts corresponding to their natures.
2. The wise man, considering action to be threefold inasmuch as it pertains to dharma, artha, and kama, should do what is connected with the qualities of the sign and of the (planet) in the sign.
3. If the ascendant is an upacaya of his birth-ascendant and is occupied by a benefit planet, but not conjoined with a malefic, and if the Moon is in a good and favourable sign, the Greeks say that he always succeeds in his undertakings.
4. If Aries (is in the ascendant, one should do things) pertaining to gold, fire, work with cattle, missiles, armies, battles, thefts, and kings; if Taurus, to such things as cows, ploughing, property, treasure, games, friends, women, beds, and acquisitions;
5. if the third sign (Gemini), to sons, one's wife, money, the traditions (sruti), the crafts, advice, affection, and fine arts such as singing; if the fourth sign (Cancer), to gems, ornaments, water, women, fields, beds, and all sorts of flowers;
6. if Leo, to evils such as murder, battles, the use of swords, fire, and kings; if the sixth sign (Virgo), to maidens, presents, marriage, gracefulness, the crafts, and the traditions (sruti);
7. if Libra, to (visiting) foreign lands, litigations, jewels, buying, and selling; if Scorpio, to poison, fire, giving, obstructing, hindering, and dividing one's enemies, and such things as killing;
8. if Sagittarius, to chariots, missiles, learning, self-restraint, medicines, vows, honouring, and studying; if Capricorn, to grain, lotuses, metals (loha), fields, water, frauds, and lies;
9. if Aquarius, to servants, drinks, metals (loha), ceremonies, carriages, blows, feats of battle, and swords; and if Pisces, to the making of jewelry, water-rafts, journeys on boats, and the acquisition of wealth.
10. If (the signs) are aspected by benefit planets which are in good signs and whose strength is not failing, this (undertaking) attains success; if the malefic planets are in unfavorable signs and do not aspect, the result of the action is extremely profitable.
11. A year of the Sun involves battles, fights, a terrible king (ksitisvara); sharp poison, fevers, and fire; draught; dry shrubs, grasses, and grains; a fierce wind, dreadful animals, and eye-diseases.
12. A year of the Moon involves excellent grains, grasses, shrubs, and rice; full-grown thickets; much rain-water; flavors, herbs, oils, and a flowing of juices; and an increase in sexual intercourse and thinking of women.
13. A year of Mars involves kings fierce in battle; a scarcity of grain; dried-up and waterless trees, flowers, and shrubs; many snakes and fires; it is ruined by diseases, thieves, hunger, and misfortunes.
14. A year of Mercury involves kings (ksitisa) zealous for alliances and exchanges of gifts; a large number of Brahmanas who know sacred studies, pilgrimages, and sacrifices; an absence of disease and illness; mediocre grain and rains; and the affection and dependence of friends.
15. A year of Jupiter involves good rains, sacrifices, festivals, and presents; an absence of sickness and pain; kings (avanisa) intent on righteousness (dharma); abundant food and drink and much grain; and men who are zealous for their own dharma.
16. A year of Venus involves grain which is reaped and bright rain-clouds; full-grown creepers, new flowers, and shrubs; kings (ksitipa) who desire love; it is rich in pleasure, and gives women joy, and beauty.
17. A year of Saturn involves faulty and slight rains, and violent winds and fires; the loss of grain; the removal of kings (ksitisa) ; it produces death, destruction, disease, and fear, and kills cattle, Sudras, and cows.

18. Whatever characteristic for men is said to pertain to (the planet's) year and is described as having the planet's nature, that it also spoken of with regard to that (planet's) month, day, and season (rtu); it is modified according to the position of its lord (i.e., the planet).

In the Yavanajataka: the rules relating to undertakings.

CHAPTER 79

1. The wise say that the observed course of the planets is the supreme eye of the entire body of the rules of horoscopy. I shall explain it concisely according to the instruction of the Greeks.
2. Some authorities say that there is a great solar yuga, and a small one for the sake of (predicting) eclipses; he who understands conciseness and diffuseness, because of the variety in visible (phenomena, thinks) that one must learn by studying these (yugas).
3. Some who are students of the laws (of astronomy) find that it is good to follow the opinion of the sage Vasistha; (but according to) the best of the Greeks (the yuga) should consist of 165 years.
4. This solar yuga begins on the first tithi in the Sukla paksa of Caitra in the Spring, when the Sun and the Moon in their courxs are in conjunction in the first degree of Aries and when Aries is in the ascendant (i.e., at dawn).
5. They say that a tithi equals a day minus 1/64th, but that every day equals a tithi plus 1/60th. In a yuga there are 990 seasons (ritu), (each) consisting of 62 (tithis).
6. The Moon is to be characterized by waning and waxing in order. The tithi possesses the seed of the principles of the four (systems of time-)measurement. There are 60,265 (days) in a yuga.
7. A nychthemeron is said to consist of 30 muhurtas; experts on time say that it begins with sunrise. They say that a yuga of the Sun consists of 61,230 (tithis).
8. The risings of the Moon (in a yuga) are 58,231; the risings of the Sun (i.e., civil days) arc equal to the risings of the constellations minus the number of years in a yuga.
9. (The number of solar months) is 1,980. If one joins this (number of solar months) with the number of intercalary months (adhimmasa) in a yuga, the number of conjunctions of the Sun and Moon (i.e., synodic months) is 2,041.
10. There is something distinguished from the time of the civil, solar, and lunar (sidereal) months of the Sun and the Moon; these are the 61 intercalary months (adhimmasas) of the Moon, which are to be known by their qualities, such as their times.
11. A civil month equals 30 days, a solar month equals (a civil month) plus 13 muhurtas and 4 kalas and 56 thirds and 2 fourths.
12. A (synodic) month of the Moon, which ends with a conjunction, consists of 29 days and 32 ksanas minus 4 kalas and 107 sixtieths of a kala.
13. A sidereal month consists of 27 days plus 8 ½ ksanas and 3 kalas and 137 sixtieths of a kala; it is separated by half-conjunctions (?).
14. When 66 years of the Sakas have elapsed, that is the truth (i.e., foundation) of the calculation of time. At dawn on Sunday begin that year and the yuga of the Sun.
15. Take the number of years that have passed of the Kosanas, add 149, and subtract from this (sum) the time of the Sakas (i.e., the year in the Saka era); (the remainder) is the number of years in the yuga which have elapsed.
16. The elapsed years in the yuga are to be multiplied by 12 and increased by the (lapsed) months and intercalary months of the present year; this sum is to be multiplied by 30 and joined with the (lapsed) tithis (of the current month) and with the epacts (in tithis) of the individual (lapsed) years of the yuga.
17. From this (one gets) the day-number with a concealed result (ahargana channaphala), which (consist of) the avamas; these (avamas) are the difference between (the lapsed tithis) and the nychthemera. If one multiplies the "days" by 30, the result is the number of tithi-muhurtas.
28. One should find that the number of (lapsed) tithis diminished by the number of lapsed avamas equals the number of (civil) days which have passed in the yuga. There is a seven-fold measure of the planetary week-days; in seeking the answer to this, one desires (the use of) inference (anum%~a).

19. The number of years which have passed of the yuga is to be multiplied by 11; 11 and divided by 30; (the result is the number of lapsed) intercalary months ... in (of?) the civil (day? month?) and the Sun.
20. One should multiply the (number of) tithis (in a yuga) by the (number of) lapsed intercalary months and divide (the product) by 61; for there are 2,041 (synodic) months (in a yuga).
21. Know that the signs traversed by the Sun (are equal to) the months (which have passed) in the current year. These are multiplied by 30 to give degrees; then the degree occupied by the Sun in its mean motion is taken by the astrologers.
22. The (number of) dvadasamsas traversed by the Sun are (equal to) the (number of) signs (travened by) the Moon; to this bhukti of the Sun is added the tithis which have passed of the current month multiplied by 12. For one who is examining (the problem), this is the desired elongation between them.
23. The Sun goes through each sign at a minimum daily motion of 57 minutes, and a maximum of 62. In the two halves of the zodiac, the Sun goes through a sign in more or less than a month in direct and reverse order respectively.
24. The Moon goes 700+ minutes (in its minimum daily motion, and ... in its maximum); (the daily difference) is 0;12,20° +.
25. The Moon, passing through the signs in the two halves of the zodiac, travels at the first (minimum) and the last (maximum) rate of motion in direct and reverse order; thus it traverses all the accurate degrees, minutes, and seconds (between two successive conjunctions) with its apogee (ucca).
26. The measure of the rising-times of the first and last signs the ancients demonstrate to be two muhurtas; the measure in the (rest of the) signs in the two halves of the zodiac, taken (respectively) in direct and reverse order, is that (two muhurtas) with a fifth added (successively to each).
27. In a gold and metallic (lohaka) pot (ghati) is a tube two fingers long; water enters a hole in front of this (tube) to measure off the tithis and nadikas.
28. A kudava is 3,1/8 palas, and 61 kudavas equal 1 nadika. The nadikas are also each divided into 60 liptas ("minutes"); there are 60 nadikas in a nychthemeron.
29. One kala equals 790 (?) nimesas, one nadika 30 kalas, and one muhurta 2 nadikas in the accomplishment of the rules relating to measures and standards.
30. One should find that the northern course of the Sun begins at the beginning of Capricorn, and the southern course at the beginning of the fourth sign (Cancer); the first equator(-crossing) in the year is at the beginning of Aries, the second at the beginning of Libra.
31. The Sun, in its own measure, traverses the signs; because of this motion it is regarded as the cause of the day. The length of daylight in a nycthemeron (increases) and decreases in the two ayanas (i.e., while the Sun is between the two solstices) by a third part.
32. The gnomon (sanku) is multiplied by half the measure of daylight, (and is divided) by the digits of the shadow (at any given time) diminished by the digiu of the noon (shadow) and increased by the gnomon. The result is the former part of the day; if you subtract it from the (total) length of daylight, that is how much is in the rest of the day.
33. The establishment of the ascendant, which is subtle (?) as consisting of signs, degrees, and so on, is to be known by means of the muhurtas and their parts (which have passed of the day); one should establish the described rule regarding the ascendant which is to be used as beginning from the number of the sign occupied by the Sun.
34. A year of the Sun consists of 365 days and 14;47 sixtieths (amsas) of a day, in which the Sun traverses the signs.

35. 130, 32, 31, 1, and 115 ... the yugas of Jupiter, Mars, Saturn, Mercury, and Venus, 36. 120, 15, 30, 3, and 72 are their (heliacal) risings in the years of their own yugas; they say, consider the risings as being from the Sun.
37. ... each its own yoga ... 160 multiplied by 3 ... the risings by its own past risings. One should know the remainder extracted from the traversing of the signs by the planets in order (?).
38. One should cut off 105 in its years from the yuga. The remainder of its yoga which has passed is to be known as the fint yuga of each of the planets in order (?).
39. The sum of degrees in the signs traversed by the Sun is multiplied by 1,800 sixtieths and divided separately by its own dvadasamsas (arkabhaga) and by those of the ascendant; the results, multiplied together, are its risings.
40. Jupiter goes 11° plus 4° plus 1° ; then it stands still, and then goes vakra for 8° ; then 11° plus 10° ;
41. then Jupiter goes $6;15^{\circ}$ and comes to its (heliacal) rising. Mars goes 162° in 288 (tithis);
42. and stands still; then it goes in vakra 27° plus 3° plus 4° ; and then, going forward, it progresses 32° plus 30° plus 20° plus $6;30^{\circ}$.
43. Saturn goes $8;15^{\circ}$ in 112 (tithis); then, in vakra, it goes 8° in 100 (tithis) more; (its total synodic arc) is 12° .
44. Mercury goes 48° in 16 (tithis) and 16° in 8 (tithis); then it goes in vakra that in 24 (tithis); then it goes forward that in 16 (tithis);
45. then it goes 20° in 32 (tithis) and in 12 (tithis). Furthermore, there are two first visibilities (darSana) – one in the East and one in the West; therefore ...
46. Venus goes 258° in 208 (tithis); then it goes in vakra 24° in 48 tithis, and stands still for five days (= tithis);
47. then it goes forward those 5° in 36 tithis; then it goes 8° in 16 (tithis), and traverses the remainder, travelling (at the rate of) 7° in 6 (tithis) ...
48. These (planets') traversing of a sign together with a traversing of a varga of 5° is called a pragantara (?); hence the traversing of a sign is ...
49. Therefore they go in a cycle of heliacal risings and settings together with their stations in accordance with their qualities; one should know that the courses of the planets are straight and otherwise because of the "increase in number."
50. Venus is at first visible when it is 8° from the Sun; Jupiter when it is 11° ; the Moon when it is 12° ; and the rest when they are 15° .
51. (First) they lose their motions, then they retrograde in the reverse direction; then, staying in the sign (i.e., arc) of their retrogression, they fill out (the retrogression). Until they come to the end of that sign (arc), they endure retrogression, They become extremely distressed because of the retrogression.
52. The lords of the nychthemera are, in order, the Sun, the Moon, Man, Mercury, Jupiter, Venus, and Saturn; the lords of the year are (the planets) which are lords on the first days (of the years) ; and the lords of the seasons (ritu) are the lords of the lint days in those seasons during that year.
53. The number of tithis minus the avamaratris in that year is equal to (the number of civil days); this number is divided by the seven planets and the remainder is counted from the lord of that year; (the result) is the planetary week-day (with which the next year begins).
54. The lords of the years are in order the Sun, Mercury, Saturn, Mars, Venus, the Moon, and Jupiter; they are also the lords of the months. Know that the two lords of the ayanas in a year are always said to be the Sun and the Moon.
55. The lords of the hours in the nychthemera are the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Man; (if they are put in groups of) 24, (the first ones) are in the order of the lords of the days.

56. The creator of all things, Prajapati, desiring to create people, carried out his previous vow; he created the constellations from his own body, beginning with the head – his body which is the source of parts which are like all things.
57. From these he produced the group which begins with Aries; and from these (zodiacal signs) are there distinction and differentiation between those (material objects). Hence the lord (isvara) who knows the origin (bhava) and the existence (bhava) of people, knew the rule of the zodiacal signs (i.e., astrology).
58. He who obeys good conduct observed the dharmas ..., obtaining endurance and success with the name Yama he is established as the unvarying soul of the universe.
59. By terrible feats of asceticism the two Asvins learned this science from Prajapati, and the Sun learned it from them; hence the Creator placed the pair of horses (Asvini) at the beginning of his head in the circle of signs which is the body of Kala.
- 60-61. Previously Yavanesvara (the lord of the Greeks), whose vision of the truth came by favor of the Sun and whose language is flawless, translated this ocean of words, this jewel-mine of horoscopy, which was guarded by its being written in his tongue (i.e., Greek), but the truth of which was seen by the foremost of kings (in the year) 71; (he translated) this science of genethliology for the instruction of the world by means of excellent words.
62. There was a wise king named Sphujidhvaja who versified this entire (text), which was seen by him in the year 191, in 4,000 indravajra verses.

In the Yavanajataka: the rules relating to horoscopy are completed.