

Books by Sage Viswamitra

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About Viswamitra Samhita

Viswamitra Samhita is a text I never heard anything about till I came across this manuscript in Bhandarkar Oriental Research Institute (BORI) Manuscript Library in Pune. Never heard anyone talking about this text nor seen any reference to this text anywhere. The biggest and the most authentic reference to ancient Samhita texts as we know today are Brihat Samhita written around AD 570 and Bhattolpla's commentary to Brihat Samhita written in 10th century AD. Brihat Samhita refer to numerous ancient Samhita texts such as –

- 1) Vasishtha Samhita
- 2) Garga Samhita
- 3) Rishiputra Samhita etc

and to numerous ancient sages and scholars such as -

- 1) Garga
- 2) Asita
- 3) Devala
- 4) Devasena etc

Viswamitra does not find any mention in BS as the author of any Samhita text. The same is the case with the ancient Samhita texts and authors quotes by Bhattolpala apart from the above listed ones. Bhattolpala quotes from numerous ancient Samhita texts such as -

- 1) Garga
- 2) Parasara etc

and to numerous ancient sages and scholars such as -

- 1) Vasishtha
- 2) Garga etc

But here too neither we find the name of Viswamitra mentioned nor find the slokas from VS quoted. This is an interesting situation. Could it be that this text originated later? Or could it be that this text was unavailable in the region where Mihira (Rajasthan/MP) and Bhattolpala (Kashmir) lived?

In ancient times only those were considered as astrologers or daivajnas who had contributed to all three branches of astrology such as Siddhanta, Hora and Samhita. It is also said that there was prevalent 18 major traditions present in astrology, whose names are listed as 18 propagators of astrology. Therefore it is just natural for any sincere seeker of ancient astrological wisdom to expect Siddhanta, Hora and Samhita texts related to each of these 18 paramparas/traditions in astrology. Some of these books or their variants are available, from some other books only quotes are available, and others seems to be irretrievably lost and is unheard off. Let me list out the names of these texts to have an idea about the situation.

SI	Tradition	Siddhanta	Hora	Samhita	Comments
1	Skanda	unavailable	fragments	unavailable	Skanda hora fragments available. (This is the text advised by Skanda to Brahma)
2	Vasishtha	available	fragments	available	
3	Viswamitra	unavailable	fragments	fragments	
4	Garga	unavailable	fragments	available	
5	Parasara	available	available	fragments	The available Parasara Hora is not fully reliable due to too many interpolations and amendments

					that happened later; but still contains many fragments of the original.
6	Kasyapa	unavailable	unavailable	fragments	
7	Bhrigu	unavailable	fragments	fragments	
8	Chyavana	unavailable	fragments	unavailable	
9	Atri	fragments	unavailable	unavailable	
10	sage Yavaneswara	unavailable	fragments	unavailable	
11	Vridha Vasishta	available	unavailable	available	
12	Rishiputra	unavailable	unavailable	fragments	
13	Lomasa	unavailable	unavailable	fragments	
14	Romaka	fragments	fragments	unavailable	
15	Maya	available	fragments	unavailable	Ancient Surya siddhanta of Maya got modified by someone around 10th century AD. This is the text with the name 'Surya Siddhanta' available today, and therefore not fully reliable.
16	Manintha	unavailable	fragments	unavailable	
17	Satyacharya	unavailable	fragments	unavailable	
18	Jeevasarma	unavailable	fragments	unavailable	
19	Sounaka	unavailable	fragments	unavailable	
20	Daksha	unavailable	fragments	unavailable	
21	Marichi	unavailable	unavailable	unavailable	
22	Agastya	unavailable	fragments	unavailable	
23	Pitamaha	available	unavailable	unavailable	
24	Brahma	available	unavailable	unavailable	
25	Manu	unavailable	fragments	unavailable	
26	Angira	unavailable	unavailable	unavailable	
27	Vyasa	available	unavailable	unavailable	

28	Badarayana	unavailable	fragments	unavailable
29	Poulasa	unavailable	unavailable	unavailable
30	Pulastya	unavailable	unavailable	unavailable

Before we found this text, we considered Viswamitra Samhita as a lost for ever text from which not a single quote is available or mentioned anywhere. But now we can say that we 'do have' the fragments of Viswamitra Samhita available to us even today. And unlike David pingree who denies existence of this 18 sages tradition, we realize that, we did had an 18 sage tradition in astrology and Siddhanta, Hora and Samhita branches of Jyotish taught through all those ancient Universities or Kula paramparas.

Among the above only the Parasara tradition is well known and popular today, even though when it comes to Parasara Siddhanta and Samhita only the fragments of the same are available. But Parasara hora alone still maintains the fame of Parasara's school of Jyotish. But on a close scrutiny it becomes clear that if a sincere search is made into the available texts and fragments available to us today, we can re-establish many of these traditions even though complete reconstruction would be impossible. In this direction this book is an effort to re-construct whatever available to us as the contribution of one of the great sages of this 18 sages tradition named - Viswamitra alias Kausika. Apart from the detailed commentary to the available portion of Viswamitra Samhita given here, as an appendix we have also quoted what ever fragments of Viswamitra Hora (Kausika Hora) available to us with a brief commentary. Anyway Viswamitra Siddhanta is unheard off an unavailable.

We are currently in the process of preparing a commentary to the available portion of Viswamitra Samhita.

Viswamitra Siddhanta

Nothing is known or heard about such a text - who knows whether such a text exists or not. Since as per tradition, for an astrologer to be termed 'well versed all the three branch of astrology' (tri-skandhajna), he should write texts not only dealing with samhita and hora, but also on Siddhanta. Since the school of astrology propagated by Viswamitra is popular even today, chances are that there might have existed a text about the siddhantic tradition (astronomical mathematics) followed by people viswamitra school as well. As mentioned earlier the various schools of astrology are most possibly the cumulative knowledge of the various tribes (gotra) - here the gotra under consideration is Viswamitra gotra. It is also worth remembering that most of gotras of the vedic past later became casts or sub-casts in India.

It seems that at some point of time in the past the school of Viswamitra stopped using their own siddhanta and started using Surya siddhanta - the siddhanta taught by sage Surya to his student Maya. We know that the school of Surya had the siddhantic text named Surya siddhanta and a hora text named Suryajataka or surya-aruna samvada. Nothing is heard about samhita text followed by this school, and we don't know whether similar to Viswamitra school adopting Surya siddhanta, surya's school adopted viswamitra samhita or not.

A Story from Brihat Saunaka Hora

A notable story about the creation of Viswamitra Hora is available in Brihat Saunaka Hora. This story is important due to two reasons -

1. It provides us with details regarding the development of astrology through lineages - a historical legend.
2. It is important in our current context, since it speaks about the creation of Viswamitra Hora.

Let me quote this long historical legend from the 11th chapter of Brihat Saunaka hora -

पुरा धातुसुते जातु वसिष्ठे गाधिन्न्दनः।

जातस्पर्द्धस्तपश्चक्रे विश्वामित्रोऽतिदारुणं॥1॥

[In the times of yore, when Viswamitra began to have a fierce competition with Vasishta, the son of Brahma, he performed a terrible penance]

आकांक्षमाणस्तत्साम्यं तस्मिन्नन्तर एकदा।

नारदस्तमुपागम्य विधिवतेन सत्कृतः॥2॥

[He was desirous of becoming equal to him. One time, when he was engaged in austerities, Narada approached him and was formally welcomed by him]

आसीन आसने रम्ये कृतासनपरिग्रहं।

तमुवाच नवं वृत्तं पृष्टस्तेन कृतस्मितः॥3॥

[When Narada was seated on a beautiful seat then, upon being asked by him (Viswamitra), with a smiling face, Narada told him about the latest happenings]

यदि साम्यं वसिष्ठेन विश्वामित्रोऽभिवान्छति।

तदा होरां पुरा कर्तुमर्हत्येष सविस्तरां॥4॥

[“If Viswamitra desires to attain equality with Vasishta, then first and foremost, he must compose a detailed Hora text.”]

यथास्मद्गुरुणा तेन चक्रे होरातिविस्तरा।

अन्ये तु पूर्वमेवैतत् पश्चादस्तु ततः परं॥5॥

[“Our guru (Vasishta) has written an elaborate Hora text. (If he wants to compete Vasishta, then) the other (Viswamitra) should first write a Hora text that is as much elaborate (as Vasishta Hora)”]

इति केचिन्मिथो मार्गं जल्पन्तोऽजिनधारिणः।

आषाढिनश्च दृष्टा मे वसिष्ठाश्रमतो बहिः॥6॥

[I have seen a few people wearing tiger skin and carrying walking sticks, sitting outside Vasishta’s ashrama and talking with each other in this way]

नान्यद्देव्मि नवं वृत्तं यत्ते श्रवणमर्हति।

इति तस्य वचः श्रुत्वा विश्वामित्रो महामनाः॥7॥

[I do not know about any other new happenings which you should hear of. After listening to these words of his, the great minded Viswamitra (said:)]

अष्टादशसहस्राणि श्लोकानामिति मे श्रुतं।

इयती खलु वासिष्ठी होरा चेत्किमिहात्भुतं॥8॥

[“I have heard that the Hora of Vasishta has eighteen thousand shlokas. If the Vaasishti Hora is only this large, what is so great about it?”]

होरामन्यां करिष्यामि फलसर्वस्वदीपिकां।

षट्त्रिंशता सहस्रैस्तच्छ्लोकानां यदि मन्यसे॥9॥

[“If you agree, I will compose another Hora which will shed light on all kinds of results. It will have thirty six thousand shlokas”]

इति तस्य वचः श्रुत्वा नारदः प्रहसन्निव।

तमवोचत भूयोऽपि स्पर्द्धातुमतदर्हणं॥10॥

[Having listened to these words of his, Narada smiled and again said the following to him, who wanted to compete but was not capable of it]

स भवानीदृशं कर्म निर्वक्ष्यति कथञ्च भोः।

न ते ज्योतिष्मति ज्ञाता वसिष्ठस्येव सुव्रत॥11॥

[O the one observing good vows! I don’t know how you are going to implement this task, because you don’t know the Jyotishmati vidya like Vasishta]

अथर्वसु खिलेष्वेका महोपनिषदञ्जसा।

तामिमामधुना वेत्ति ब्रह्मा दक्षः प्रजापतिः॥12॥

मरीचिरंगिराश्चात्रिर्वसिष्ठः पुलहस्तथा।

पुलस्त्यश्च भृगुश्चान्यः क्रतुरेको न चापरः॥13॥

[In the appendices of Atharva Veda, there is a great Upanishad. Right now, it is known to Brahma and Prajapati Daksha, Marichi, Angiras, Atri, Vasishtha, Pulaha, Pulastya, Bhrgu, Kratu and no one else]

तपसा सुप्रसन्नस्तां न्यधत् परमेष्ठिनि।

स्वयं दृष्ट्वां पुरा स्कन्दो भगवानस्य धातरि॥14॥

[Lord Skanda, who acquired the knowledge of this text himself (through meditation), pleased with the penance of Brahma, granted it to him]

यामाहुरधुना केचित् स्कन्दहोरेति सत्यगाः।

ब्रह्मा ददौ तां पुत्राय दक्षाय प्रेष्ठ इत्यसौ॥15॥

[It is the same text which a few people of the Satya Loka call Skanda Hora. Brahma gave it to his son Daksha since he was very dear to him]

सन्येभ्यश्च महातेजा भ्रातृस्नेहप्रचोदितः।

प्रावोचत न मह्यन्तां यतः कामचरोस्म्यहं॥16॥

[Prompted by love for his brothers, he gave it to others. But he did not give it to me (even though I was also his brother) since I roam around (and do not stay in one place)]

One may note here that traditional knowledge is not supposed to be imparted to someone who does not live at one place – at least for the duration of the study.

यदि ज्ञातुं समर्थस्तां कुतश्चन भवानपि।

प्रभवेत् स्वप्रतिज्ञातं कर्म निवर्तितं भवेत्॥17॥

[If you are able to learn it from somewhere then your vow shall be fulfilled and your deeds will be completed]

सर्वथा स्वस्ति ते भूयाद्विश्रान्तोऽस्मि तदन्यतः।

इत्युक्त्वा तमनुज्ञाप्य स पश्चादुदगान्मुनिः॥18॥

[“May you have wellness in all ways. I have rested.” Having said this and having taken his leave, sage Narada stood up]

कथं ज्योतिष्मती मह्यं भवेत्प्राप्ता कुतश्चन।

इत्थं विचिन्तयन्नेव ततस्तस्थौ स दुर्मनाः॥19॥

[“How can I acquire the Jyotishmati knowledge? From where can I get it?” Thinking in this way, Viswamitra stood there with an anxious mind]

तस्यैवं वर्तमानस्य गते पक्षे कथञ्चन।

आगतः पुस्तकधरो वृद्धः कश्चन भूसुरः॥20॥

[While he was in this state and fifteen days had elapsed, some old Brahmin arrived there with a book in his hands]

अर्घ्यपायादिभिस्तञ्च पूजायामास कौशिकः।

आस्यतामिति वाचञ्च व्यसृजद्दत्त आसने॥21॥

[Kaushika (Viswamitra) worshipped him by offering water to drink and water to wash his feet etc and said “Please be seated” and gave up his seat for him]

स तत्सपर्यां स्वीकृत्य विनयन्निव मार्गजं।

श्रमं मुहूर्तमुल्लंघ्य पश्चादेवमवोचत्॥22॥

[After accepting his worship, he waited for a muhurta (48 min approx) to get rid of his tiredness from traveling, and then said the following]

इयं ज्योतिष्मती नाम महोपनिषदध्वनि।

विश्रमार्थं प्रविष्टेन मया लंभि कुतश्चन॥23॥

[I found this great upanishadic text named Jyotishmati while I was traveling on the road and had been sitting in the roots of a tree somewhere]

वृक्षमूलान्न वै वेद्मि किमत्र प्रतिपाद्यते।

नाममात्रं मया ज्ञातमध्यायान्तपरीक्षया॥24॥

[I do not know what topic is discussed in this book. I know only the name of this book by looking at the ending of the chapters]

किङ्करोम्यहमेतेन पुस्तकेन कृतेक्षणः।

प्रीत्या विपश्चिते तुभ्यं दास्यामि यदि मन्यसे॥25॥

[What shall I do with this book? I will give it to you, a learned Brahmin, if you agree]

निशम्येत्थं वचस्तस्य प्रीतः कुशिकनन्दनः।

तदादाय गते तस्मिन्पर्यालोकयतात्मवान्॥26॥

[Hearing these words of his, Viswamitra was very pleased. After he left, he took the book in hand and looked at it]

आपाततोत्थं निश्चित्य तदसैस्सह कल्पितान्।

स्वेच्छया तत्र तत्रान्यानेकत्र समयोजयत॥27॥

[Considering this to be an event destined for the future, he collected those pages which had been randomly arranged, and bound them at one place them with threads]

वाग्भिः क्वचित्प्रसन्नाभिर्गर्भीराभिश्च कुत्रचित्।

मधुराभिश्च अन)यत्रैष महान्तं यत्रमास्थितः॥28॥

[Viswamitra did a lot of hard work (to arrange the text which) contained beautiful words at some places and grave words at other places. It contained sweet words at all other places]

सैषा कौशिकहोरेति क्रमेण ख्यातिमाययौ।

षट्त्रिंशता सहस्रैश्च श्लोकानं संयुतेति च॥29॥

[This text came to be known as Kaushika Hora in due course of time. It contained thirty six thousand shlokas]

सा तेजस्विनि दिव्यर्षो प्रशान्ते ब्रह्मनन्दने।

स्पर्द्धाया सर्वतस्साम्यमजनिष्ठानुपेयुषी॥30॥

[That Hora (i.e. Viswamitra hora) was not fully correct because of Viswamitra's jealousy towards the lustrous and calm son of Brahma named sage Vasishta]

किञ्चासौ गणितस्कन्धमविदन्नेव निर्ममे।

ततश्च याता याथार्थ्यं क्वचिदेव न सर्वतः॥31॥

[Moreover, he composed Viswamitra hora without knowing ganita skandha. Therefore, the next deviated from reality at some places, not all]

एवं क्वचित् क्वचित् शुद्धं क्वचिदन्यादृशञ्च तां।

विज्ञाय जहसुः शिष्या वसिष्ठस्येति नः श्रुतं॥32॥

[In this way, by finding the text to be correct at some places and incorrect at some other places, the disciples of Vasishta began to laugh – this is what we have heard (says sage Saunaka)]

प्रहसन्ति वसिष्ठस्य शिष्याः केचित् परेपि च।
गाधिजेन कृता होरां दृष्ट्वेति प्रथितं वचः॥33

[Thus it became well known that that disciples of Vasishta as well as some other people are laughing after looking at the Hora text created by Viswamitra]

तच्छ्रुत्वा व्यथितस्सोऽयं सन्दिहान इवाजनि।
तदा कदाचित् सूर्यस्य शिष्यो मय उपस्थितः॥34

[Listening to it, Viswamitra was troubled and was thinking about it on the road when Maya, the disciple of Sun, appeared]

तस्मादसंभवं ज्ञात्वा केषाञ्चिन्नियमाद्रतेः।
परतप्यत मिथ्यासीद्वचनानि ममेति ह॥35

[From him he came to know that some things (he had mentioned in his text) were impossible according to the rules of planetary motion. He lamented saying "My words have become untrue"]

नेयं ज्योतिष्मती साक्षात् कृतो भवितुमर्हति।
केनचिद्वचनार्थं मे वासिष्ठेनेति चाग्रहीत्॥36

[He concluded - "This is cannot be the true Jyotishmati knowledge. some disciple of Vasishta has handed it over to me to fool me."]

भूयोऽपि धैर्यमालंब्य यथा स्वस्य गिरस्तथा।
गतिं संपादयिष्यामि ग्रहाणामिति जातधीः॥37

[Regaining his equanimity, he made a resolution - "I will make the planets move as I've mentioned in my text."]

अतिघोरं तपः कर्तुमारभे दृढसंयमः।
संयतासुथ तस्यासीत्तपसा दुस्थितं जगत्॥38

[With a rigid resolution and with breath under control, he began to perform a severe penance. The entire world (became too hot and thus) was miserable because of his penance]

एतस्मिन्नन्तरे देवैः सविधात्महेश्वरैः।
प्रार्थितो भगवान् विष्णुस्तत्पुरस्ताददृश्यत॥39

[During this time, Lord Vishnu, being requested by gods including Brahma and Shiva. appeared in front of him]

कस्ते मुने ते संकल्पः साधयिष्यामि तं वद।
इत्यवोचत चामुष्मै तं सः प्राह कृताञ्जलिः॥40

[He said to him, "O Sage! What is your resolution? Tell me. I will fulfill it." With folded hands he (Viswamitra) said to him]

वरदस्त्वं यदि प्राप्तो भगवान् मे जनार्दन।
इममेकं वरं देहि बालिशस्यापि मे हरे॥41

[O Lord! O Janardana! If you have come to grant me a boon, then grant me this one boon even if it is a childish one, O Hari!]

निश्चित्य यादृशार्थान् होरायां या गिरः कृताः।
मोहादपि मया तासां याथार्थ्यं गगनेचरैः॥42

[Going by whatever conclusions, even if they are false, whatever I have stated in my text, let the planets move according to that]

यदि साधय तुष्टोऽसि दीर्घेण तपसा मम।
प्रथमो वर एतावान् किञ्चान्यमपि मे शृणु॥43

[If you are pleased with this long penance of mine, then grant me this much in my first boon. Also listen to me about what else (I want)]

अप्रमाणं मदुक्तेषु मत्वा किञ्चित् त्यजन्ति ये।
अप्रसिद्धं वचस्तेषां सङ्कल्पो मे भवेदिति॥44

[Those who reject my sayings considering them wrong, let their words lose significance. Let this desire of mine be fulfilled]

तच्च साधय संपन्नं तथान्यमपि साधय।
असत्यमपि मन्यानस्सत्यवधो वचो मम॥45
अपि चैकमुपादत्ते सत्यख्यातं भवेद्वचः।

[(My next wish is) - Even though my words (told in Viswamitra Hora) are false, if someone speaks the same with confirmed trust that it is true, then his words should gain repute and fame in the world (and he should not be ridiculed)]

एतान् देहि वरांस्त्रीन् मे वरदस्त्वमसंशयं॥46
यतस्त्वमृषिभिर्युक्तो गीयसे सर्वशक्तिभिः।

[Grant me these three boons. Without doubt you have come to grants me boons. You are extolled by the rishis by all their might.]

इत्युक्ते भगवानेवमवोचत् कमलेक्षणः॥47
[Upon being said so, the lotus eyed lord said]

त्यजान्ज्ञानमिदं ब्रह्मन्ननृता तेन निर्गता।
एकापि वा गतेः किन्ते कार्यं सूर्यादिभिर्गहैः॥48

[Dear great one! Throw away this ignorance. Not a single untruthful word came out of you. (It being so, now) What you have to do with the motion of planets such as Surya (Chandra, Mars...) etc... ?]

यथा होरां प्रकुर्वाणस्तत्र तत्राभ्यमन्यथाः।
अतासीद्गतिरेतेषां कल्पे पूर्वतने क्वचित्॥49

[The way in which you have ascertained the motion of the planets in your Hora, the planets moved according to that in some previous kalpa]

भविष्यति परस्ताच्च नेदानीं तादृशी गतिः।
एतावता का हानिस्ते होराया वा कृतेस्त्वव॥50

[They will also have that motion in a future kalpa (as well), but not in this kalpa. If it is so, what wrong has fallen upon your text?]

मत्वेदानीमसाम्यं ये नांगीकुर्युर्वचस्तव।

ऋजुबुद्धय एते किं बाध्यास्ते प्रयतात्मनः॥51

[Oh! the one who has his senses in control! (If) People with sincere minds, who know this difference at the present time and (if they) do not accept your words, how can they obstruct you? (i.e. since you have your senses in control, you should not be bothered about those people)]

असमामपि चेदानीं प्राक्समां परतोऽथवा।

संभावयन्तो ये धीराः स्वीकुर्युस्तद्विरोऽखिला॥52

[Those who consider your text to be not fully correct in this kalpa, but to be fully accurate (if we consider) the past and future kalpas as well, let them accept your entire text]

अव्युच्छिन्नाः प्रथेन्मे त्वत्प्रेमोत्थादनुग्रहात्।

इदमन्यत् प्रदास्यामि वरयोद्धितयं मुने॥53

[Let them spread it without any obstruction. Let this happen because of your love for me and my favour on you. I grant you this as the second boon]

तिसृभिः प्रार्थनाभिर्यदधमर्णः कृतोऽसि ते।

शुद्धा ज्योतिष्मती चित्ते स्वार्थेन सह भासतां॥54

अतीतानागता चापि खेचराणां गतिश्च ते।

[By the third boon, since I have been made indebted to you, let the pure Jyotishmati knowledge appear in your mind along with its meaning. Let also the motion of the planets in the past and future (appear in your mind)]

इति दत्त्वा वरांस्तस्मै वरदस्त्रीनतिप्रियान्॥55

आभाष्य तमनुज्ञाप्य तत्रैवान्तर्हितोऽभवत्।

[In this way, granting him three very dear boons and talking to him, (Vishnu) took his leave and vanished there itself]

तस्मिन्नन्तर्हिते देवे होराय आत्मनः कृतेः॥56

तादात्विकेऽर्थस्यासाम्ये क्वचन क्वचन सत्यपि।

[When the lord had disappeared, even though in this text there were discrepancies with the present motions of the planets at some places ...]

तस्य तस्य यथा साम्यं नोच्छिद्येत यथा तथा॥57

दृष्ट्वा खेटगतिं भूतां भव्यामपि च दिव्यया।

दृशा भूयस्तुतोषोच्यैस्तपोलब्धादनुग्रहात्॥58

[After ensuring that the correctness of his statements does not get destroyed, after seeing the past and the future motion of the planets by divine eyes, Viswamitra was very pleased by the boon he had obtained by his penance]

शुद्धेनैव स्वरूपेण स्वार्थेन च ततः परं॥

पुण्या ज्योतिष्मती विद्या प्रसन्ना तं प्रति क्षणात्॥59

अनन्तर्हितया वृत्त्या भासते स्म निराकुला॥

[The pure Jyotishmati knowledge shone in his inner mind in pure form, with its pure meaning, without obstruction, every moment.]

असंभवार्थविषयामपि वाचं ततः परं।60

अल्पशोऽप्यनुवादेन तस्य गृह्णन्ति भूरिशः॥

कवयस्तन्त्रकर्तारः स्वतन्त्रख्यातिकाक्षया।61

[His words, even if they mentioned something which was not possible, were accepted by lots of knowledgeable people and writers of tantras, by minimal slandering, for the sake of the spreading of their own tantras/works (because Vishnu has blessed that if anyone quotes Viswamitra Hora, then his words will become popular; and people want their own text to be popular; and therefore quotes from Viswamitra hora)]

तस्मान्मया च धर्मोऽयं तेषामनुसृतः क्वचित्॥

इति ते तत्त्वमाख्यातं वैमनस्यन्तु मास्तु ते॥62

यद्यद्वक्ष्यामि तत् सर्वं सुमनाः श्रोतुमर्हति॥

[(Sage Saunaka says) So I have followed this dharma of theirs at some places (and provided some unrealistic combinations at some places, such as the Vajradaya yogas). I have told you the truth. Let there be no misgivings in you. Whatever I tell you, you should all hear all of it with a pleasant mind]

(From Brihat Sounaka Hora, Ref.HP)

Viswamitra Hora

Available quotes from Viswamitra Hora are given below -

About considering Rahu in Nabhasa Yogas

Viswamitra is of the opinion that both the nodes Rahu and Ketu also should be considered in Nabhasa Yogas. The following quote clarifies this -

लग्नसप्तमगैस्तौम्यैरन्यैर्बन्धुनभोगतैः

वज्रन्नाम भवेद्योगो विपरीतैर्यवो मतः

लग्ने(अ)स्ते खे चतुर्थे च शुभ एकः परो(अ)शुभः

एकं चेत् कमलं विद्याद्वापी केन्द्राद् बहिस्तु तत्

एतेषु पत्मे व्याप्याश्च सूर्याराकर्कतनूभुवां

चतुर्थः कश्चन मतस्स राहुरशुभो मम॥

(Kausika Hora, Ref. HP)

[If all the benefics are placed in lagna and 7th house; and the all the malefics are in 4th and 10th house then the Nabhasa yoga named 'Vajra' is formed. If one malefic and one benefic together are placed in houses such as lagna, 7th 4th and 10th - then it is called Kamala yoga. If such combinations happens in houses other than Kendra (i.e. houses such as 2-5-9-11 or 3-6-10-12) then it is called Vapi yoga. Here the four malefics considered are - Sun, Mars, Saturn, then who, if you ask, I opine that Rahu should be considered (as the 4th malefic here)]

That is for Vajra yoga to happen the combination required is - 2 benefics in lagna, 2 benefics in 7th house; 2 malefics in 4th and 2 malefics in 10th house. And Kamala yoga to happen the combination required is - 1 benefic and 1 malefic in lagna, 1 benefic and one malefic in 7th, 1 benefic and 1 malefic in 4th, and 1 benefic and 1 malefic in 10th. And for Vapi yoga to happen the combination required is - 1 benefic and 1 malefic each in houses 2-5-9-11 or 3-6-10-12, similar to kamala yoga.

If Sun-Mars-Saturn provides us with 3 malefics only, which naturally points to the fact that Rahu should also be considered as malefic here. Don't ask why not Ketu? Since sage Viswamitra says it should be Rahu, is you want to consider any planet as the 4th malefic here, it should be Rahu. Because the Rishi vakya is considered supreme. Generally this much strict balancing is not demanded by Skanda hora and other Rishi hora texts it seems, possibly what they intend is to

say that the malefics should be placed within the listed houses only, even if strict balancing is not happened. But Viswamitra want to exert logic to the maximum and that is why he went for the inclusion of Rahu as well into the list, and dropped ketu possibly because Ketu is part of Rahu itself.

Mrityu Bhaga for Planets

Mrityu Bhaga of Lagna

The Kausika Hora quotes that speak about the Mrityu Bhaga of lagna is not available. But we know that the Mrityu Bhaga told for lagna by Skanda Hora and Brihat Prajapatya is accepted by Kausika Hora as well.

अन्दोत्र मृत्युभागाश्च सभागः प्रथमोजभे

नवमो वृषभे भाग एकविंशस्समैथुनेः

द्वाविंशः कर्कटे पञ्चविंशोसौ सिंहभे भवेत्

द्वितीयो वनितायाश्च तुलायाश्च तुरीयकः

वृश्चिकस्य त्रयोविंशो धनुषोष्टदशस्तथा

विंशो नक्रस्य कुम्भस्य चतुर्विंशोथ मीनभे

दशमश्चेति चान्योन्यमसमास्ते प्रदर्शिताः

द्वादशद्वादशर्क्षाणां मेषादीनां प्रदर्शिताः॥

(Brihat Prajapatyam, Rf. HP)

[Here (referring to Skanda hora quote on the same) the word 'Antha' (end) means 'Mrityu bhaga'. The Mrityu bhagas for the ascendant are the 1st deg in Aries, 9th deg Taurus, 21st deg in Gemini, 22nd deg Cancer, 25th deg in Leo, 2nd deg in Virgo, 4th deg in Libra, 23rd deg in Scorpio, 18th deg in Sagittarius, 20th deg in Capricorn, 24th deg in Aquarius and 10th deg in Pisces. They have all been mentioned to be different from each other for each of the twelve signs beginning with Aries]

Most of the sages and acharyas are of the opinion that the above Mrityubhagas are essentially connected to the signs themselves and should be applied for all planets. Since Mrityubhaga is related to the sign, which planet is under consideration is not relevant. But Brihat Prajapatya is of the opinion that, in general the above statement is correct, but special Mrityubhaga should be considered specially for Moon. Kausika hora moves one step further in this deviation of connecting Mrityubhaga with planets instead of signs itself, and proposes Mrityubhaga for all planets in all signs!

Mrityu Bhaga for Sun

खनेत्र निथयोक्षीन्दु षडष्टौ वेदचक्षुषी

अंगचन्द्रमसोवश्वसोमौ श्रोत्रदृशावपि

दशौ गुणागुणश्रोत्रे दिनभर्तृरजादितः

मृत्युभागा इहासां ये पूरणास्ते क्रमान्मताः॥

(Kausika Hora, Rf. HP)

[For Sun - 20th deg in Aries, 9th deg in Taurus, 12th deg in Gemini, 6th deg in Cancer, 8th deg in Leo, 24th deg in Virgo, 16th deg in Libra, 17th deg in Scorpio, 22nddeg in Sagittarius, 2nd deg in Capricorn, 3rd deg in Aquarius, 23rd deg in Pisces are Mrityubhaga. This is an ancient opinion tradition]

Mrityu Bhaga for Moon

The Kausika hora quote that states the Mrityu Bhaga of Moon is not available. But we know that Mrityu Bhaga provided by Skanda Hora and Brihat Prajapatya for Moon is considered authentic, by Kausika Hora as well. The Brihat prajapatya quote related to the same is given below -

चन्द्रो रम्यो लयो मित्रे भूरि कार्यं चिरं भयं

गोप मात्रा मनो रम्यं मृत्युभागं विधोरजात्
मृत्युभागा विधोरित्थमाख्याता अजतः क्रमात्
अन्येषां राशिवत् प्राहुरेकेन्ये पृथगेव तान्॥

(Brihat Prajapatyam, Rf. HP)

[26th deg in Aries, 12th deg in Taurus, 13th deg in Gemini, 25th deg in Leo, 11th deg in Virgo, 26th deg in Libra, 14th deg in Scorpio, 13th deg in Sagittarius, 25th deg in Capricorn, 5th deg in Aquarius, 12th deg in Pisces are the Mrityubhagas for Moon. The mrityu bhagas of Moon have been mentioned in this way for signs beginning with Aries. For other planets some (i.e. the sages like Garga, Saunaka etc) say that the mrityu bhagas are identical with ascendant while some others (like Kausika etc) say that they are different from it.]

These Mrityu bhagas for Moon is agreed upon by many sages - such as Daksha, Viswamitra etc, and is therefore can be considered as authentic.

Mrityu Bhaga for Mars

निधीन्दु वसुचन्द्रौ च भूतनेत्रे गुणाक्षिणी
नन्दाश्विनौ वसुदृशा वेदेन्दु शशिचक्षुषी
अश्विनौ भूतसोमौ च रुद्रा अंगानि च क्रमात्
अजादिषु कुजस्येमे मृत्युभागास्य बोधकाः॥

(Kausika Hora, Rf. HP)

[For Mars - 19th deg in Aries, 18th deg in Taurus, 25th deg in Gemini, 23rd deg in Cancer, 29th deg in Leo, 28th deg in Virgo, 24th deg in Libra, 21st deg in Scorpio, 2nd deg in Sagittarius, 15th deg in Capricorn, 11th deg in Aquarius, 6th deg in Pisces are Mrityubhaga]

Mrityu Bhaga for Mercury

भूतेन्दु वेदचन्द्रौ च गुणेन्दू दृङ्निशापती
वसवो वसुचन्द्रौ च खदृशौ खनिशापती
चन्द्राश्विनावश्विदृशौ वाहाभूतानि च क्रमात्
मेषादितो बुधसैते मृत्युभागस्य बोधकाः॥

(Kausika Hora, Rf. HP)

[For Mercury - 15th deg in Aries, 14th deg in Taurus, 13th deg in Gemini, 12th deg in Cancer, 8th deg in Leo, 18th deg in Virgo, 20th deg in Libra, 10th deg in Scorpio, 21st deg in Sagittarius, 22nd deg in Capricorn, 7th deg in Aquarius, 5th deg in Pisces are Mrityubhaga]

Mrityu Bhaga for Jupiter and Venus

नन्देन्दू नन्दनेत्रे च नेत्रेन्दू तुरगश्विनौ
अंगानि वेदाश्व तथा गुणेन्दू गगनोडपौ
हयेन्दू द्वौ विधुभूतचन्द्रौ वसुदृशो क्रमात्
मृत्युभागा गुरोरोभ्यर्बोधव्याः स्युरजादितः
शुकस्य गुरुनिर्दिष्टक्रमस्य तु विपर्ययात्॥

(Kausika Hora, Rf. HP)

[For Jupiter - 19th deg in Aries, 29th deg in Taurus, 12th deg in Gemini, 27th deg in Cancer, 6th deg in Leo, 4th deg in Virgo, 23rd deg in Libra, 10th deg in Scorpio, 17th deg in Sagittarius, 11th deg in Capricorn, 15th deg in Aquarius, 28th deg in Pisces are Mrityubhaga.

Just in the reverse order, for Venus - 18th deg in Aries, 15th deg in Taurus, 11th deg in Gemini, 17th deg in Cancer, 10th deg in Leo, 13th deg in Virgo, 4th deg in Libra, 6th deg in Scorpio,

27th deg in Sagittarius, 12th deg in Capricorn, 29th deg in Aquarius, 19th deg in Pisces are Mrityubhaga]

Mrityu Bhaga for Saturn

खेन्दु वेदा ह्यास्तद्वन्निधयोर्काः कलास्तथा

गुणा अपि च वस्विन्दु वसुनेत्रे युगोडुपौ

गुणेन्दु भूतचन्द्रौ च मृत्युभागा अजादितः

एवमेभिरिमे बोध्याः क्रमादवर्कसुतस्य च॥

(Kausika Hora, Rf. HP)

[For Saturn - 10th deg in Aries, 4th deg in Taurus, 7th deg in Gemini, 9th deg in Cancer, 12th deg in Leo, 16th deg in Virgo, 3rd deg in Libra, 18th deg in Scorpio, 28th deg in Sagittarius, 14th deg in Capricorn, 13th deg in Aquarius, 15th deg in Pisces are Mrityubhaga]

Mrityu Bhaga for Rahu and Ketu

वेदेन्दु गुणचन्द्रौ च दृगिन्दु चन्द्रमौलयः

वेदाक्षिणी गुणदशौ नेत्रदसौ शशीक्षणे

खेन्दु खचक्षुषी नागसोमौ नागा इति क्रमात्

राहोरजादितोमीभिर्मृत्युभागा उदीरिताः

एभिरेव विपर्यस्तैश्शिखिनस्तेत्वजादितः॥

(Kausika Hora, Rf. HP)

[For Rahu - 14th deg in Aries, 13th deg in Taurus, 12th deg in Gemini, 11th deg in Cancer, 24th deg in Leo, 23rd deg in Virgo, 2nd deg in Libra, 21st deg in Scorpio, 12th deg in Sagittarius, 20th deg in Capricorn, 18th deg in Aquarius, 8th deg in Pisces are Mrityubhaga.

Just in the reverse order, for Ketu - 8th deg in Aries, 18th deg in Taurus, 20th deg in Gemini, 12th deg in Cancer, 21st deg in Leo, 22nd deg in Virgo, 23rd deg in Libra, 24th deg in Scorpio, 11th deg in Sagittarius, 12th deg in Capricorn, 13th deg in Aquarius, 14th deg in Pisces are Mrityubhaga]

Mrityu Bhaga for Gulika

गुणाश्विनौ वेददशौ विधूदौ दृङ्निशापती

गुणेन्दु वेदचन्द्रौ च नागा नागोडुहौ तथा

खचक्षुषी च खेन्दू च सोमदसौ दृगश्विनौ

एभिः क्रमादजादिभ्यस्ते बोध्या गुळिकस्य च॥

(Kausika Hora, Rf. HP)

[For Gulika - 23rd deg in Aries, 24th deg in Taurus, 11th deg in Gemini, 12th deg in Cancer, 13th deg in Leo, 14th deg in Virgo, 8th deg in Libra, 18th deg in Scorpio, 22nd deg in Sagittarius, 12th deg in Capricorn, 21st deg in Aquarius, 22nd deg in Pisces are Mrityubhaga.

Mrityubhaga opinion expressed by Sage Kausika is tabulated below -

SI	As	Su	Mo	Ma	Me	Ju	Ve	Sa	Ra	Ke	Gk
Ar	01	20	26	19	15	19	18	10	14	08	23
Ta	09	09	22	18	14	29	15	04	13	18	24
Ge	21	12	13	25	13	12	11	07	12	20	11

Cn	22	06	25	23	12	27	17	09	11	19	12
Le	25	08	24	29	08	06	10	12	24	21	13
Vi	02	24	11	28	18	04	13	16	23	22	14
Li	04	16	26	24	20	23	04	03	22	23	08
Sc	23	17	14	21	10	10	06	18	21	24	18
Sg	18	22	13	02	21	17	27	28	12	11	22
Cp	20	02	25	15	22	11	12	14	20	12	12
Aq	24	03	05	11	07	15	29	13	18	13	21
Pi	10	23	12	06	05	28	19	15	08	14	22

The detailed understanding of Mrityu bhagas provided to us by Sage Viswamitra is worth noting, and very useful in prediction. I request those who interested to do further research on the same.

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