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Article

The First Two Chapters of Mīnarāja’s
Vṛddhayavanajātaka

Bill M. Mak

ABSTRACT: Among the earliest surviving Greco-Indian jyotiṣa (astronomical/astrological) texts, the Vṛddhayavanajātaka is the most expansive, containing over four thousand verses. Although the content of the work is devoted mainly to horoscopy, that is, prognostication based on the astronomical configuration of planets and zodiac signs, the Vṛddhayavanajātaka is nonetheless an important source for the study of the history of science of India and its cultural history, in particular, its interaction with the Hellenistic world during the early centuries of the Common Era. In 1976, David Pingree published a critical edition of the work in two volumes, to be followed by a third volume of the discussion and analysis of the text which never materialized. The present work attempts to fill this gap by providing an overview of the work, together with an English translation of its first two chapters.

KEYWORDS: Greco-Indian astral science, astronomy, astrology, Sanskrit, Hellenism

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1. Introduction: Title and authorship

According to Pingree’s survey, there are no less than sixty manuscripts extant of the Vṛddhayavanajātaka, described as a “vast astrological compendium in 71 adhyāyas” dated to the first quarter of the fourth century CE.¹ Judging from the number of manuscripts, the Vṛddhayavanajātaka is by far the most widespread work among a handful of jyotiṣa texts bearing the designation yavana,² literally, the Ionians (ιαονες, sg. ιαων), referring broadly to the peoples of the Hellenistic world.³ It should be noted that the title Vṛddhayavanajātaka Pingree adopted in his edition (literally, “Older Greek genethliacal astrology”) never occurred in the text, where chapter labels and the colophon refer to the work as the Vṛddhayavana and the Mīnarājajātaka respectively.⁴ The references to the work as vṛddhayavana [jātaka] (“The Older Yavanajātaka”) or to the author as Vṛddhayana (“Yavana the Elder”)⁵ and Yavaneśvara (“Lord of the Greeks”) might not have been original either, but reflect an understanding that the work bears a distinct relationship with other yavana texts and may thus be considered an attempt to disambiguate Mīnarāja from the many other yavana authors. Regardless of the true title of the text, it falls largely under the genre of horā or jātaka (genethliacal astrology) according to Varāhamihira’s tripartite classification.⁶ In terms of its sources and content, the Vṛddhayavanajātaka mentions only two other authors, Garga and Parāśara, both presumably

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¹ Pingree 1959a: 268; CESS A4, 427-9.
³ Possibly via Old Persian yauna (Kartunnen 2015: 325–337).
⁴ VYJ II.385: iti śrīvṛddhayavana gocptīḍhyāyah | | iti śrīvaneśvararāgyaviracitam mīnarājajātakam samāptam | | Note the epithet Yavaneśvara here found also in the closing verses of YJ, which Pingree erroneously interpreted as a second author (Mak 2013a: 13-6, 2013b: 71-3). See also fn. 37, 42 below.
⁵ Mak 2014: 1103. Monier-Williams defines vṛddha as “often in compound with the names of authors, especially of authors of law-books … to denote either an older recension of their works, or the work of some older authors of the same name.” (Monier-Williams 1899: 1010b). I see no reason to deviate from this interpretation.
⁶ For the classification, see Mak 2015: 4, fn. 9. Nb. chapters 66–71 of VYJ deal with various forms of omens which do not appear to be of Hellenistic origin and fall outside the purview of genethliacal astrology, belonging thus to the samhitā category (miscellany).
THE FIRST TWO CHAPTERS OF MINARĀJA’S VRDDHAYAVANAJĀTAKA

Indian. Various parallel passages between the *Vṛddhayavanajātaka* and the *Yavanajātaka* of Sphujidhvaja reveal a distinct relationship between the two works, although nowhere in the texts did the two authors refer to each other’s work by either title or name.

Despite the apparent popularity of the work, the name of the author, Minarāja, has not been mentioned in any known jyotiṣa works. Other than a brief note given at the beginning that the work is a treatise on horoscopy (horā) of 8,000 verses, abridged from a larger work of 100,000 verses transmitted to Maya by the “sage of old” (pūrvasūtra), nothing is explicitly known about the author or the historical circumstances under which the work was composed. The text was possibly known to Vārāhamihira, who in his *Bṛhajjātaka* (mid-sixth century CE) referred to similar materials found in the *Vṛddhayavanajātaka* as a theory of the Yavanas. It was likely known also to al-Bīrūnī, who referred to it in his *Taḥqīq mā lī-Ḥind* (“India,” ca. 1030 CE) as an astrological work of the Yavanas.

2. Characteristics of the content of the first two chapters

Our materials are based on Pingree’s 1976 edition of the *Vṛddhayavanajātaka*, which is in turn based on sixteen manuscripts, with the oldest dated to the fifteenth century. In this paper, we focus on the first two chapters by providing an annotated English translation of a total of eighty-two verses. The first volume of the 1976 edition published by the Oriental Institute, Baroda, based on Pingree’s hand-copied manuscript, is however in a deplorable state, and at times illegible, making it necessary to reproduce the text here after comparison with other available materials.
The first two chapters, titled “Characteristics of Zodiac Signs” (rāśiprabheda) and “Characteristics of the Abode of Planets” (grahayonibheda), provide a general outline of Greco-Indian horoscopy and the definition of some key concepts and terminology. Rather than being a straightforward translation or adaptation of a Greek work, the Vṛddhayavanajātaka contains copious Indian elements. References to Hindu divinities, the caste system, Āyurvedic theories and religious concepts such as karma, are all well integrated into the work, suggesting that the Vṛddhayavanajātaka is the product of a unique Indian development based on a certain variety of Hellenistic astrology. It is most likely the result of a long process of acculturation which might have taken place centuries before the work was composed.\textsuperscript{16}

The Vṛddhayavanajātaka contains some concepts not found in any extant Greco-Roman sources. Some of the notable differences include the idiosyncratic subdivisions of a sign such as the navāṃśa (“one-ninth,” 1.21),\textsuperscript{17} the saptāṃśa (“one-seventh,” 1.23), and the strength of places based on aspect (2.24). These topics are found also in the Brhajātaka and eventually became the salient features of practically all varieties of Greco-Indian horoscopy since the time of Varāhamihira. Another unique feature of the Vṛddhayavanajātaka is the long list of synonyms of the twelve places found in the first chapter, but unattested in any other known jyotisa texts.\textsuperscript{18} Furthermore, a comparison of this set of technical vocabulary used in the three works, Vṛddhayavanajātaka, Yavanajātaka and Brhajātaka, (see Appendix), reveals that the Brhajātaka contains the most Greek words, and the Vṛddhayavanajātaka the least.\textsuperscript{19}

\textsuperscript{14} The English translation of the first two chapters of VYJ was published in part in Roebuck 1992: 21–27 (Ch. 1), 40–90, 135–139, passim (Ch. 2). In addition, Pingree produced a set of unpublished notes on the first four chapters, currently kept in the David E. Pingree archive of the American Philosophical Society (Box 2 and 25 in Plofker 2007, referred hereafter as DEP). The translation in this study is based on Pingree’s edition of the text. Wherever necessary, I refer to Roebuck’s translation and Pingree’s notes.

\textsuperscript{15} Unfortunately, Pingree’s original manuscript is lost at the Oriental Institute and there are no copies found in Pingree’s archive at the American Philosophical Society or the John Hay Library, Brown University. The materials used for comparison include different copies of the printed text (of varying degrees of legibility), partial transcripts of the text, facsimile of the original manuscripts and Pingree’s handwritten notes on the first four chapters of VYJ (DEP).

\textsuperscript{16} Mak 2013b: 75, 2014: 1102-4.

\textsuperscript{17} The concept of navāṃśa is likely the result of combining the twelve zodiac signs with the twenty-seven nakatras. The lowest common denominator of 12 and 27 is 108. To divide the celestial sphere into 108 parts, each sign would have nine such parts, and hence navāṃśa. See VYJ 1.21.

\textsuperscript{18} VYJ 1.28-39.

\textsuperscript{19} That BJ contains more Greek loans than YJ is not so apparent in the list of the twelve places, but rather from the synonyms used for the twelve zodiac signs, such as kriya (κριός), tāvuri (ταῦρος), jītuma (δίδυμος) for Aries, Taurus, Gemini, etc. (BJ 1.8), which are attested in neither YJ nor VYJ. For reasons yet to be clarified, basic Greek loans such as horā, hibuka and meṣūraṇa are not found in this list in the VYJ.
THE FIRST TWO CHAPTERS OF MĪNARĀJA’S VṛDDHAVANAJĀTAKA

Judging from the lengthiness and clumsiness of the list (possibly due to corruption), the synonyms are provided not just for their metrical variety, but rather they reflect the syncretic nature of the text.

The description of the planets in the second chapter reveals further differences among the three works. It has been noted that the two pseudoplanets Rāhu and Ketu are generally not featured in early Greco-Indian horoscopy during the first millennium. However, Rāhu appears for the first time in the Vṛddhayavanajātaka in a passage on astrological geography; Ketu, on the other hand, unknown in both the Vṛddhayavanajātaka and the Yavanajātaka, appears in Brhajātaka 2.3. The planetary pantheon described in this text appears to be in transition from the early Hellenistic seven planet model to the later aṣṭagraha and eventually the pan-Indian navagraha tradition. Furthermore, in the list of planetary synonyms in the Vṛddhayavanajātaka (2.1-7), terms of Greek origin such as jīva (ζεύς), asphujit (ἀφροδίτη), kona (κρόνος), are found. Some of these synonyms are decidedly Hindu in character, such as puruhātamantri (“Minister of Indra”) to refer to Jupiter and harejya (“honored by Śiva”) to refer to the Moon. The synonym mihira for the Sun (2.1) is of Persian origin. A handful of synonyms carry meaning of little sense such as “Keeping Good Rhythm” (sutāla) for Mercury and “Blade of Grass” (trṇakaḥ) for Saturn appear to be corrupt forms of obscure and possibly foreign origin. The list of synonyms of the planets along with the ones of the twelve places are likely a conflation of materials from different sources, just like the work itself as a whole: Greek, Iranian, Indian and other languages, made when the Indians came into contact with the foreign Hellenistic culture during the early centuries of the Common Era.

3. Scientific elements

3.1 Metrology

Among the most salient features of the Greco-Indian astral texts which distinguish them from their earlier Vedic counterpart exemplified by the Vedāṅgajyotiṣa, are the sexagesimal units or the metrological system in general, and the geometrical conception of the “heavens” through the configuration of places (topoi) in horoscopy. The Vṛddhayavanajātaka employs

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21 VYJ 2.10-1.
22 The horoscopy in BJ contains neither Rāhu nor Ketu. Varāhamihira was aware of the tradition of navagraha (BS Ch.16). The development of Indian pseudoplanets would require further study.
23 As Pingree observed, Hellenistic astral science entered India during the first part of the first millennium and the Indian astral knowledge was in turn transmitted to the rest of Eurasia including Iran during the latter part of the first millennium (Pingree 1963). This observation does not exclude the possibility of exchange among different parties during a much earlier period.
sexagesimal units such as degrees (aṃśa, 1.44, passim) and minutes (liptālipta/liptikā from λεπτόν(sg.)/λεπτά(pl.), 1.24, 6.28). One should note, however, that indigenous Indian units such as cūḍapada (1.24), muhūrta (67.2) and tithi (1.45) also appear in the work, resulting in an awkward mix of incompatible units—a phenomenon that is noted also in the Yavanajātaka.\(^{24}\)

3.2 Horoscopy as a geometric model of the heavens

The historical Greco-Indian horoscope may be reconstructed through the names given to the twelve places, in particular, the four cardines (italic with double underline indicates Sanskrit transliteration of the Greek counterpart):

<table>
<thead>
<tr>
<th>Places (topoi)</th>
<th>Vṛddhayavanajātaka</th>
<th>Yavanajātaka</th>
<th>Bhajjātaka</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>vilagna “fastened”, mārdha “head”</td>
<td>horā</td>
<td>horā, lagna</td>
<td>ὥρα “hour/ascendent”</td>
</tr>
<tr>
<td>IV</td>
<td>ħibaka/ħibukam</td>
<td>ħibukam, pātālam</td>
<td>ὑπόγειον “underground”</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>jāmitra, astaga “setting”</td>
<td>jāmitra, dyuna</td>
<td>διάμετρος “diameter”, δύσις “setting”</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>nabhaṣṭhala “sky-surface”</td>
<td>mesūrana</td>
<td>mesūrana</td>
<td>μεσουράνημα “mid-heaven”</td>
</tr>
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</table>

From the synonyms of the cardinal houses, it is evident that the Greco-Indian horoscope was conceived like the Hellenistic horoscope as a geometric model of the heavens, with the four cardines (ascendent, imum coeli, descendent and mid-heaven) corresponding to the four points of a circle moving counterclockwise from the left horizontal point (Fig. 1, 2). The idea of twelve equal divisions of the celestial sphere rising one after another at the eastern horizon was unknown in Vedic India.\(^{25}\) The mathematical, or specifically geometrical conception in horoscopy is reflected also in the notion of aspect, translated into Sanskrit as drṣṭi (lit., “seeing”) and is a topic of fundamental importance in all specimens of Greco-Indian horoscopy. The idea of a large circle of equal parts rising sequentially from the eastern horizon lends itself also to the concept of melothesia or the Zodiac Man of ultimately Hellenistic origin, which is described at the beginning of the first chapter of the Vṛddhayavanajātaka.


\(^{25}\) It has been suggested that the transference of such idea to a diagrammatical representation such as the horoscope requires a different kind of mathematical language and thinking, which are characteristic of the Platonists (Pingree 1973: 119).
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Fig. 1 Greek horoscope in Oxyrhynchus papyrus P. Oxy. 235 dated 15/22 CE (Neugebauer and Van Hoesen 1959: 18–19, photo courtesy of A. Jones)

Fig. 2 Greek horoscope and the arrangement of the twelve places.

(1.4-15) as the primordial deity Prajāpati personified as Time (kāla-puruṣa), depicted with the twelve zodiac signs from head to feet.²⁵

3.3 Bhūtasamkhya or word numerals

An important feature which distinguishes the Vṛddhayavanajātaka from the Yavanajātaka is the use of bhūtasamkhya (figurative expressions of numerals), which is absent in the latter. Examples of such expressions in this text include: īṣu (“arrow”) for five (1.21), nanda for nine (1.21) and tithi (number of “lunar days” in a fortnight) for fifteen (1.45). Elsewhere the number twenty-seven is expressed by a combination of word numerals: svara (number of musical notes in a scale) for seven and āśvi[n] (“the twin-gods”) for two. While the earliest extant instances of bhūtasamkhya are attested in Pingala’s Chandaḥsūtra (c. second century BCE), the technique to express multi-digits with place value became fully developed and commonplace only by the time of Varāhamihira in the sixth century. In addition to the concept of decimal place-value system, such multi-digit word numerals adopts also the

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27 On the definition and usage of the term, see Datta and Singh 1935: 53–63, Sarma, K.V. 2003, Sarma, SR 2009: 3–4. According to Pingree, bhūtasamkhya expressions are found in YJ 79.6 (bindu for zero), 79.60 (vīṣṇu for one, graha for seven), and 79.62 (nārāyaṇa for one, aṅka for nine and indu for one), with the remark that “the extreme clumsiness with which Sphujidhvaja expresses numbers is a reflection of the fact that a satisfactory and consistent method of versifying them had not yet been devised in the late third century.” Such criticism against the work, pace Pingree, is however unwarranted as the numeral and mathematical expressions have been shown to be almost completely consistent; the problems of the text arose due to Pingree’s misinterpretation and incorrect calculations (Shukla 1989). Furthermore, all the above instances of bhūtasamkhya in YJ are in fact Pingree’s own emendations, which turn out to be unnecessary as well as untenable on various grounds (Mak 2013a: 5–16; 2013b: 68–73, 81, 90–91, 121–124).

28 Similar examples are found also in VYJ 5.12.


30 The concept of bhūtasamkhya is dependent most likely on the ciphered positional notation which became widespread only after late sixth century. For a relatively updated discussion, see Chrisomalis 2010: 193-7. The most notable use of bhūtasamkhya is found in Varāhamihira’s Pañcasiddhāntikā (Sarma, S.R. 2009: 7). Datta and Singh suggested that the earliest use of bhūtasamkhya with place value may be found in the Agnipurāṇa, which they dated to the fourth century or earlier. However, without actual proofs, they proposed that the invention should be placed two centuries earlier to the account of “the Purāṇas being works meant for the common folk” and that the system was spread to Southeast Asia by 605 CE (Datta and Singh 1935: 62–63). I find such claims questionable since the Purāṇas are works of accretions and no firm dates can be assigned. Both S.R. Sarma and Chrisomalis dated the earliest instance to the third century CE based on Pingree’s emended readings of YJ (Sarma, S.R. 2009: 9–10; Chrisomalis 2010: 195), which should also be rejected. Usage of a sequence of bhūtasamkhya numerals in date expressions among extant Sanskrit inscriptions are dated considerably later, from the seventh century CE onward (Datta and Singh 1935: 59–60, Sarma K.V., 2003: 40; Sarma S.R. 2009: 8). Examples of expressions utilizing single-word bhūtasamkhya are attested in much earlier Vedic texts including the Rgveda, the Maitrāyaniṣamhitā and the Vedāṅga-jyotisha (ibid.). However, none of these instances correspond to the later bhūtasamkhya system as we know and were certainly not used in a sequence and in a place-value system.
unusual rule of arranging the numerals in a right-to-left sequence (aṅkānāṁ vāmato gatiḥ).\textsuperscript{31} Our examples in the \textit{Vṛddhayavanajātaka} of the numerals 108 and 12 are thus expressed as 8-0-1 and 2-1, representing the latest stage of the development of numeric expressions in India, dated likely sometime during the second half of the first millennium.

\subsection*{3.4 Planetary weekdays}

The original Hellenistic planetary week begins from the day of Saturn and became standard in the Roman time by the time of Dio Cassius in the first half of the second century CE.\textsuperscript{32} The planetary order in the \textit{Vṛddhayavanajātaka}, however, displays no awareness of the original planetary week but instead only a familiarity with the one beginning from the day of the Sun, followed by those of the Moon, Mars, Mercury, Jupiter, Venus and Saturn (1.17-18, 2.1-7).\textsuperscript{33} Since the beginning of the week shifts from Saturday to Sunday definitively only by the fourth century CE,\textsuperscript{34} the Indian planetary week beginning from Sunday which gained widespread acceptance by the fifth century CE must have spread after contacts were made between India and her neighbors under Hellenistic influence between the fourth and the fifth century CE.\textsuperscript{35} The composition of the \textit{Vṛddhayavanajātaka} is thus unlikely to be before the fourth century CE.

\textsuperscript{32} Roman History, Book XXXVII (Loeb. ed., trans. by E. Cary, III.128-131). Boll 1912: 2578. See also Greenbaum 2016: 169–170. In addition, Stephan Heilen pointed out to me that the week with Saturn as its first day seems to be implied in Paul of Alexandria Ch. 21, and in Valens 6.7.12-13 saying that most astrologers determine the day rulers of the weekdays according to the 'heptazone,' i.e., the sequence of the planets form Saturn down to the Moon (personal communication, 2017.11.26).
\textsuperscript{33} The same may be noted in YJ 79.55 (Mak 2013b: 118). Other orders of the seven planets are presented in VYJ/YJ due to astrological considerations as Yano remarked (Yano 2004: 336). The important point here however concerns only the knowledge of a specific sequence of seven planetary days in a cyclical week.
\textsuperscript{34} As Pingree pointed out, although there could be earlier evidences, it has been suggested that “Sunday-week” was established in the fourth century CE by the Christians, which “raises a serious question concerning the date of Sphujidhvaja” (Pingree 1978a: II:405). Boll suggested that the shift was driven by Mithraism and the solar cult before the Christians: “Für diesen Anfang mit der Sonne sind bestimmend der Sonnenkult und die Sonnentheologie dieser späteren Zeit, die auch im Mithraskult sich ausspricht, und wohl auch auf den christlichen Beginn mit dem Sonntag, dem Tage der ‘Sonne der Gerechtigkeit’, nicht ohne Einfluß geblieben ist. Seit dem 4. Jhdt. ist der Anfang mit Sol unbestritten.” (Boll 1912: 2578, referring also to Gundermann).
\textsuperscript{35} Pingree 1978a: II.405; Yano 2004: 335–336. The name of the weekday first occurs in an Indian epigraph of the last quarter of the fifth century CE (Sircar 1965: 226).
4. Relationship with Yavanajātaka and other works

The Vṛddhayavanajātaka, the Yavanajātaka, the Brhajjātaka and other Greco-Indian horoscopic treatises share over a dozen topics with identical or near-identical chapter titles; the variations of content and their sources however have not been fully accounted for. Pingree speculates that the early transmission of Greco-Indian horoscopy follows the order of Yavanesvara, Sphujidhvaja, Satya, Mīnarāja and Varāhamihira. Since Pingree’s claim and his dating of the works of Satya and Mīnarāja are contingent on his dating of the Yavanajātaka, which turned out to be untenable, the relationship between all these works should be re-examined. In terms of parallel material, a handful of practically identical verses have been identified in various chapters of the Vṛddhayavanajātaka and the Yavanajātaka, providing us thus a concrete though somewhat enigmatic connection between the two works. In the first chapter of both works, twelve largely identical verses have been identified. As these verses appear almost immediately after Mīnarāja claimed his work to be an abridgement of Maya’s, it seems unlikely that these were quotations from the Yavanajātaka. Furthermore, seven sets of consecutive verses in the Vṛddhayavanajātaka describing the natal effects of the seven planets in various signs, are found scattered among the 224 verses found in Ch. 12-18 of the Yavanajātaka, where additional materials such as planetary aspects (dṛṣṭiphala) and other topics are interpolated. If one assumes that Mīnarāja cited the Yavanajātaka as Pingree has suggested, only with considerable difficulties could one explain how the more verbose and dispersed materials in the Yavanajātaka could have been gleaned and reduced to a neat set of verses in the Vṛddhayavanajātaka. Instead, a more logical explanation would be that the eighty-four verses were composed either originally by Mīnarāja, or more likely, by his predecessor Maya in the unabridged version of the text; Sphujidhvaja, who traced his own lineage also to Maya, cited the verses with additional materials taken from other sources.

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38 According to Pingree, since Satya was quoted by Mīnarāja, he must be dated before c. 300 CE; since Satya contains elements of Yavanesvara, he must be dated after 150 CE (ibid.). Beside the problematic dating of YJ (Mak 2013a, 2013b), the claim remains speculative as Pingree did not show how the fragmentary citations actually indicate such relation and what all the possibilities are on philological grounds.
39 Mak 2014: 1103.
40 VYJ 1.4-15 = YJ 1.14-25.
42 In general, Sphujidhvaja in these chapters assigns two verses to each planet-sign combination instead of one in VYJ.
Mīnarāja is known to have cited his sources (Maya, Garga, Parāśara). It would thus seem odd that he did not refer to Sphujidhvaja and Satya if he had deliberately adopted their views in any significant manner. Similarly, Varāhamihira appears to have no knowledge of Sphujidhvaja. If indeed Mīnarāja and Varāhamihira as “a general law” agree to Sphujidhvaja as Pingree observed, it is more likely that they share a common source to start with, rather than citing Sphujidhvaja as Pingree suggested. In particular, the portions where the parallel verses are identified could well predate all three works.

Let us however turn once again to the sources explicitly mentioned by Mīnarāja. As mentioned above, the text was thought to be an abridgement of a much larger work of 100,000 verses composed by Maya, an author we know nothing about, but was mentioned in also the Yavanajātaka, the Brhajātaka and other jyotisha works. This important source of Greco-Indian astrology is lost, but the Vṛddhayavanajātaka could be as close as we can get to the teachings of Maya if Mīnarāja’s claim is correct, that is, leaving aside the interpolated elements from other sources such as Garga and Parāśara. The two Indian authors Garga and Parāśara are not mentioned in the extant edition of the Yavanajātaka; they were mentioned in the works of Varāhamihira, and were considered an important authority on Indian astral science by Bhāṭṭotpala. Judging from both how multiple authors are referred to in some of these texts and how materials could be abridged and expanded, it becomes clear that works such as the Vṛddhayavanajātaka and the Yavanajātaka should not be considered original compositions, but rather parts of a long and established tradition of Greco-Indian astral science, where a body of textual materials underwent ongoing evolution and development, with the fluidity characteristic of early Indian literature. These works in fact claim themselves to be elucidations of what had already been propounded by their predecessors, often generically referred to in the texts as the yavana. How clear this Greek identity was to the authors is

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43 As Bhāṭṭotpala noted, the yavana referred to in BJ 7.9 cannot be Yavaneśvara/Sphujidhvaja (VYJ 79.15) due to the contradiction in teaching (Mak 2013b: 73).
45 YJ 79.60, 62 (Mak ed.); BJ 7.1. According to Pingree, Maya was first cited by Varāhamihira (CESS A4, 358), apparently overlooking his own dating of VYJ. Maya appears as a “fictitious recipient of Sūrya’s revelation” in the Sūryasiddhānta (1.1–6; CESS A4, 358, trans. in Burgess 1858: 146–147). For the rather doubtful claim of Maya as Ptolemy proposed by Weber, see Burgess 1858: 147.
46 VYJ 67.5. The oldest extant work attributed to Garga (first century CE?) does not contain horā materials (CESS A2: 116–120). The extant manuscripts of the Brhatpārśarāhohā attributed to Parāśara (according to Pingree, a different author) are dated much later to no earlier than the seventh century (CESS A4: 199). Both the works of Garga and Parāśara remain unedited and largely unstudied. For the latest research on Garga, see Geslani, Mak et al (2017).
47 BJ 2.15, 7.3, 7.9, 12.2, passim; Brhatasamhitā 13.2, 21.2, passim. In particular, the work of Garga, identified as Gargasamhitā or Gārgiyajyotisā appears to be a work of considerable influence during the early centuries of the Common Era and is the basis of Varāhamihira’s Brhatasamhitā.
debatable. There remain however clear traces of the Hellenistic heritage as evinced by the conspicuous usage of Greek loanwords in the text. In the case of the *Vṛddhayavanajātaka*, beside the title itself (which may not be original), the word *yavana* occurs three times in the text. The text contains some rare Greek loanwords such as *duścikya* (3.20, 3.24, 53.3, 54.30, 54.35, 54.37) and *dyūna* (1.34, 5.11) which are found in the works of Varāhamihira, but not in the extant *Yavanajātaka*.

5. Conclusion

From the above analyses, we can see that the *Vṛddhayavanajātaka* is a popular Greco-Indian *horā* text dated most likely some time after the fourth century CE and possibly much later. It is a compilation of earlier Greco-Indian materials based on works by Maya, Garga, Parāśara, and thus contains materials dated some centuries earlier, from a tradition that is shared also by Varāhamihira in the sixth century CE and Sphujidhvaja (date unknown, sometime before the seventh century CE). While there is no evidence that Sphujidhvaja quoted the *Vṛddhayavanajātaka* in his *Yavanajātaka* as Pingree has suggested, the large number of parallel verses are likely the result of an older common source no longer extant, that is, the unabridged version of a text composed by Maya as Mnāraja described. It may be noted that the *Vṛddhayavanajātaka* has a generally Indian outlook despite its title—“Older Greek genethliac astrology.” A final remark should be made with regard to the identity and background of the authors of these texts. While both Sphujidhvaja and Mnāraja have sufficient mastery of the Sanskrit language to compose the versified texts, there is no indication that they were proficient in the Greek language. All the authors they referred to, Maya, Garga, Parāśara and Vasiṣṭha appear to be Indian authors of Sanskrit *jyotiṣa* works; no Greek authors were explicitly mentioned. The question remains whether Sphujidhvaja and Mnāraja should be labelled Indo-Greek after all? With no further evidence at hand, they appear to be distant descendants of the Indo-Greeks or even members of other ethnic groups under Hellenistic influence in northwestern India, who were eager to demonstrate their mastery of a foreign, esteemed but indigenized “yavana” astral science to the learned Indians. A more thorough comparison of

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48 VYJ 64.16, YJ 1.(49), (50), (61), 63, 92, 123 [yavanendra], 2.50, 3.(1), 38, 8.23, (29.1), 36.2, 44, 38.10, 59.4, 77.9, 78.3, 79.1, 3. Items in parentheses indicate references to the Greek language or Greek technical vocabularies, rather than Greek teaching.

49 VYJ 2.9, 64.16, 67.1.

50 For a list of Greek loanwords in the YJ, BJ and *Pañcasiddhāntikā*, see Yano 1987: 78-9, Karttunen 2015: 368–375. Technical Greek loanwords such as *āpoklima, āsphujit, kendra, jāmitra, trikona, direksya, liptā* are found in both works of Varāhamihira and the *Yavanajātaka*. Rather surprisingly, BJ in facts contains the most Greek loanwords in terms of both types and instances among VYJ, YJ, BJ and *Pañcasiddhāntikā*.
the content of these horājātaka works will help to identify the cultural background of their authors and to establish more precise dating and relationship of these texts.

Abbreviation


DEP David E. Pingree archive of the American Philosophical Society. Unpublished notes on the first four chapters of the VYJ.

VYJ Vṛddhayavanajātaka by Minarāja. See Pingree 1976.


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THE FIRST TWO CHAPTERS OF MĪNĀRĀJA’S VRDHAYAVANAJĀTAKA

Sanskrit edition

Editorial note: The text here is based on Pingree’s edition. Variants are indicated only where the reading differs from the manuscripts’ or Pingree’s emendation (p).

Chapter 1 Rāśiprabheda

1.01ab śrṣṭau vidhātre jagatāṁ śīvāya saṁhārakāle sthitaye ‘cyutāya |
1.01cd tubhyaṁ nāmaḥ sarvagatāya nityaṁ trayīmayāyamalabhāsākaraṁ |
1.02ab yad uktaṁ pūrvamunis tu sāstrāṁ horāmayaṁ lakṣāmitaṁ mayāya |
1.02cd tāṁ mīnarājo nipuṇaṁ svabuddhāya vicintya cakre ‘ṛṣahasramātram ||
1.03ab yā pūrvakarmaprabhavasya dhātrī dhātrā lalāte likhitā praṣastīḥ |
1.03cd tāṁ sāstram etat prakaṭaṁ vidhatte dīpo yathā vastuḥghane ‘ndhakāre ||
1.04ab ādyāḥ śmrto maṣasamānāṁāṁtīḥ kālasya mūrdhā gadaṁ purāṇaṁ |
1.04cd so ‘jāvikāsāmcarakandārdriṣtenāṅghāṅkārkarataratvāṅhāṁ ||
1.05ab vṛṣāṅgṛtis tu prathito dvītiyaṁ savvakrāṅṭhāyatanāṁ vidhātuḥ |
1.05cd vanāḍriśāṅvīpayagokulāṁ kṛṣībaḷāṁ ca vihārāṅhāṁ ||
1.06ab vīnāgadāṅḫīṁ mithunas tṛīṭyāḥ prājapateḥ skandabhūjapurapadeśah |
1.06cd prṇaraktīgāyanaśilpiṣṭrīkṛṇīṣṭaraṇīyāṅtvīhārāṅhāṁ ||
1.07ab karkī kulirāṅkrīṁ ambasaṁstho vākṣaḥpradeśo vihitāṁ caturthaḥ |
1.07cd kēdārvāṇiṇāṁ nāsyā devaṁgāṅgānāṁ ca vihārāṅḥāṁ |
1.08ab śīṃhas tu śāle hṛdayapraṇaḍeśaḥ prājapateḥ paṇcamam āhur ādyāḥ |
1.08cd tasyāṅvīdāṅgaguhāṅvaṅnāṅdribāṅhyāṅvanīhāṅmīvaṇaṇaḥpurapadeśaḥ ||
1.09ab prādāṇapāṅkī gṛhya kareṇa kanyā nausthā jale śaśṭam iti bruvāṇi |
1.09cd kālārdhadhāṛā jaṭharaṁ vidhātuḥ saśādvasthrāṅsāṅṣṭiśilpāṅhūṁ ||
1.10ab vīthyaṁ tulāpaṇyadharo manuṣyasāh āṣṭhaṁ sa nābhīkaṭṭavastideśaḥ |
1.10cd śudhāṛthāṅṣṭapāṅṣṭattaṁ śaṅuḥāṅvāṅvasaṅkāṅvāṅvasaṅkāṅvāṅhāṁ |
1.11ab śvāhre ‘ṣṭamo vrścīṅvīḍagrahāṁ tu prakṛtaḥ prabher mēḍhagadapadeśaḥ |
1.11cd guhābīlaśvāhāṅvāṅśaṅgaṇaṁ guptakāṅṭaṅgarāṅhāṁ ||
1.12ab dhanvi manuṣyo hayapaścimārdhaṁ āhur urū bhuvanaprachetuḥ |
1.12cd samasṭhitāsvastāmsastavaṇṇāṅkrīṅtrāṅhṛdvaṁraṇrāṅhāṁ ||
1.13ab mṛgāṅdhapāṅv ro makaro ‘mumadhye jāṅuṣpradeśaṁ tam uṣṭanti dhātuḥ |
1.13cd nādīvāṅraṅṣaṅrājārūpaṅśvāṅhrāṅhvāṅvāṅvaṅsaṅmah prāṇitaḥ ||
1.14ab skandhe tu rīktaḥ puruṣaṣya kumbha jaṅghorum ekādaśaṁ āhur ādyāḥ |
1.14cd tasyodāṅktāṅhrākaszayapakṣī-ṣṭrīṇāḍhīkṛṇaḥṛtīṅvīṭavadeśaḥ ||
1.15ab jale tu mīnadvayam antyārāśiḥ kālasya pāḍau kathitau varīṣṭhaḥ |
1.15cd sa pūrvadevdvāṭiṁṭhābhaṁ nirāmīsamudrāṁbhāṅhrāṅhīvaṁ ||
1.16ab idaṁ jagat sthāvarajāṅgmāṅkhyāṁ sarvaṁ rāvīṇḍvātmakāṁ āhur ādyāḥ |
1.16cd tasyodāṅhavo ‘ṛāpaṇaṁ ca ḍṛṣṭo bhamaṇḍalā ṛ ṛ pa eva tādātmakoḥ tat ||
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1.17ab tasyārdham ārkaṁ vihitam maghādi sārpaṁ cāndraṁ vihitam parārdham
1.17cd kramaṁ sūryaṁ pradaṇḍu grahaṇāṁ vyastena taṁdhipati tathāivā
1.18ab budhasya sukraṣṇasya dharāṣṭutasya bṛhaspati bhāskaranandanasya
1.18cd dvē dvē grhe teṣu yathānurūpaṁ phalaṁ vidheyaṁ nipuṇaṁ vidagdhāṁ
1.19ab eṣāṁ pumāṁśāḥ pradiṣṭāḥ samāya yuvatvāḥ phaladās tathāiva
1.19cd kṛuravabhaṁśu śubhamūrtayaḥ ca caragamiśrāḥ kramaśaṁ ca sarve
1.19e kṣepyāḥ svabhāvena śubhāśubhēṣu
1.20ab meṣo hariḥ prāg navamaḥ ca nāthaṁ yāyāṅdhipā gopramadāṁrgaṁ ca
1.20cd nṛyuktalākumbhadharāparāpaḥ karkālimūnas tv atha cottiṟarpah
1.21ab eṣāṁ navāṁśaṁ prabhavanti pūrvat ādyaṁśaṁpālaṁ ca niṣṭayaṁthātaṁ
1.21cd ādyesuṇandāṅrāpāḷaṅkāṁ dhresavaṃsajñāṁ kramaśaṁ vicyintāṁ
1.22ab horāvayaṁ bānuniśākarābhōyaṁ oje same vyastam uṣanti tajjñāṁ
1.22cd kujasya bāṇāṁ isāva ca saurer aṣṭau guroḥ saptā śaśāṅkajasya
1.23ab bhṛgoḥ śāraṁ pumāṅcondhaṁ pradiṣṭāṁ trīṁsaṁśakāṁ strībhavane vilomam
1.23cd saptāṃśaṅkāḥ saptarāṣṭīpūrvāḥ ṣaṁtir vibhāṅga bhavanasya meṣat
1.24ab cūḍāpaḍan śiśvasasaṅaptāśgītaḥ prauṇaṁ prahalīṃkāṇaṁ
1.24cd nṛṛāsajñāṁḥ pruto varīṣṭāḥ caṇḍu sāṅkāśa ṣaṅkāśa tu dākṣīṇasthāṁ
1.25ab tathāparāṣṭyaḥ prabhavanti kīṭā jaloḍhābhavāḥ caiva tathottarasthāṁ
1.25cd saumyodbhavāḥ prāg balavṛīṅdhibhājo bhavanti yāyāṅs tv atha paścimasthāṁ
1.26ab grhā grahamāṁ viṣayeṣu yojyāḥ prahāṛthiḥ bhāṅkaraṁ tathāVy
1.26cd dyūtrāṅdhaṁ prabalāḥ ca kīṭā diva pumāṁśaḥ paśavaḥ ca raṭtra
1.27ab yāṅ śvāmīyuktas tv athāvāpi drṣṭaṁ saumyaṃgrahair vā sa bhaved varīṣṭhaṁ
1.27cd rāṣṭi gato vā śubhamadhyabhāgaṁ kṛurāry vyuktos baḥaumyadṛṣṭhaṁ
1.28ab tanur vilagnam subhaṅgaṁ varīṣṭhā mūrdhā ca dehaṁ suraṅgam niśvam
1.28cd mūṛṭha phalaṁ sriphalam ṣiḍṭaṁ ca saṃjñānaṁ purvaṅgaṁ vadyaṁ
1.29ab koṣo dhanāṁ darbhakasiddhīmedaṁ prabhuṣitaṁ bhāsuraṅgam dvitiyāṁ
1.30ab tritiyaṁ upātāharaṁ sutārya vadyant īḻjñakuraṅkaṁ tama iḍyam
1.31ab sukhāṁ sugaṁyaṁ hy atha bandhulinaṁ grhaṁ suhṛtturayāvīnāṁ āraṁ
1.31cd mitraṁ prāṣantaṁ gurumā viṣālaṁ ṇaṁ kanīnaṁ pracurum kutālāṁ
1.32ab santāṃkāṁ ḍatrakaraṁ sutāṅkyaṁ grīhitaṁkāṁ pravaram subhotam

54 cāndraṁ, śaśāṅkam
55 vyastena, vyastāṁ LQW, vyastiṁ na C, kṣetraṁ P; tārādhipati tathāivā|, cāndrāṇi
56 vastrāṣṭa maṇīvargam, va sa bhaved varīṣṭhaṁ|
THE FIRST TWO CHAPTERS OF MINARĀJA’S VRDDHAYAVANAJĀTAKA

1.32cd syāt pañcamaṃ pūrvakaraṃ kṛṭalāṃ sārārthivaraṇḍakaraṃ kṛṭīnāṃ ||
1.33ab purāvāṃ sāndracaraṃ kṛṭīnāṃ śaṣṭṭhaṃ pratīpam surīpuṃ ca śaktaṃ |
1.33cd saṃsōśiṇaṃ hṛidamadaṃ subālaṃ nirāhataṃ vārttikaraṃ vṛṭṭhyām ||
1.34ab syād saptamaṃ kūdraṭamaṃ viṭānaṃ dyūμaṃ kalatraṃ madaṇaṃ sutāraṃ |
1.34cd dhūṇaṃ dhanaṃ sattvavidaṃ sukūmaṃ jāmitraṃ ātraṃ ratidaṃ prasiddham ||
1.35ab mṛtyuṃ khaṇaṃ chirāmaṇaṃ prakṛṇaṃ paiśācaṇaṃ daṃśtrikamaṇaṃ ārtitaṃ ca |
1.35cd daśārikaṇaṃ sāṃgarikaṇaṃ nṛāṇaṃ syāt tad vṛkāhyāṃ kṛkamaṇaṃ ahīkāhyāṃ ||
1.36ab dharmadyutimaṇaṃ dhiṭiṣkaraṇaṃ viśālaṃ tṛṇaṭikamaṇaṃ gocaraṇaṃ gurutvam |
1.36cd dhiṭiṃ vikāṣaṃ praśamaṇaṃ varaṇīṣṭhaṃ sudhāvidaṇaṃ navamaṇaṃ vyanakti ||
1.37ab nabhasthalaṃ krama gariṣṭhaṃ uktāṃ vidhāsikaṇaṃ sādhakamāuktikaṇaṃ ca |
1.37cd hitāṃ virāvαṃ dāśamaṇaṃ kiliṃaṃ kītiravāṃ bhāravāṃ āhīmānaṃ ||
1.38ab utpattigaṃ lābhāṃ itīha dhārāṃ vinā kilaṃ sādhikam adbhutaṃ ca |
1.38cd sūtaramadhyaṃ sukhaṃ rddhipādaṃ kūlāmasāraṃ pravadanti rśipham ||
1.39ab vayanapadaṃ hānikaraṇaṃ ca daṇḍāṃ virālināṃ sāданikaṇaṃ subālam |
1.39cd bhūnaṃ tathā dvādaśaṃ dūlaṃ mālīmasaṃ dāriharaṃ pravānaṃ ||
1.40ab caturṣṭaṃ yādyākhaṇaṃ kathitaṃ ca kendraṃ sarveṣtadaṃ kāṇṭakasaṃśitaṃ ca |
1.40cd lagnaṃ catuskaṃ dāśamaṇaṃ ca kāmaṃ sarvāṇi tulyāni phalena kṛtvā |
1.41ab dviṭīyālābhaṣṭamapaṇcaṃaṇaṃ paṇāphārakhyāṇaṃ vadanti bhāṇi |
1.41cd tṛṇyādharmanāvīyālayāṇi āpi kālāṃkhyāṇaṃ vadanti tajjaṇaḥ ||
1.42ab nabhastalakāḍāṣṭāṭkāṇaṃ vṛddhipradāṇy eva vadanti pūṃśaṃ |
1.42cd maṛgākacandrakṛṣṭulaḍharāṇaṃ vargottamaṃkhyāṇaṃ prathamaṃ navaṃśāḥ |
1.43ab gokumbhasaṃśaliśāṃśaṃśitaṃ syyāḥ paŋcaṃaŚśaṃśaṅtyābhavvāḥ pāreśāṃ |
1.43cd nṛyuk kulīro vṛṣabhō jāsamjñāśaṃ Başo mṛgo rātrita bālaḥ saḍ ete ||
1.44ab prāṇḥodayā dvandvavivarjitā sa dvābalaṅye śirasaṃgamantā |
1.44cd uccaṃ raver ādyatamaṇaḥ dāśaṃśa dhaṃsasya saptāśvismo vṛṣaṃ ca ||
1.45ab maṛgdogamo bhūmasutasya tajiṅnaśaḥ tṛṇyābhāgāḥ paramaḥ pradīṣṭaḥ |
1.45cd gaJaśāṃśakhyeyendasutasya sāṣṭāḥ jīvāṣya kārkaṭ tīṣitaṃkhyāṇaṃ eva |
1.46ab syāt paṅcaṃmaḥ bhāṅgavanandaṇaṃ mīnāt svarāvasī tu śanes tulasya |
1.46cd viṃśaṃmitaḥ pūrṇaḥbalaḥ pradīṣṭaḥ arvāv avīśe bhaṃvate tu pāṭhaḥ |
1.47ab yaḥ saptamaṃ tuṅgagṛhasya rāśiḥ sa nićaṃśaṇaḥ kavibhiḥ pradīṣṭaḥ |
1.47cd tenaiva māṇena phalaṃ vidhatte tuṅgād vi:lomaṃ bahuḍuddhaḥkhakāri ||
1.48ab mūlātrikopaṃ dinaṃsyāṃ śīrṣaḥ vṛṣaḥ śaśāṃkasya kuṣaṃśaṃ śesaḥ |
1.48cd kanyā tu cāndrā dhīṣāṇasya cāpaṃ tūlaḥ bhṛgoḥ śuryasutasya kumbhaḥ ||

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58’saptamaṃjīmend., vāpinaṃ Ś
59’sukhaṃ rddhipādaṃjīmend., suttvam ṛṣṭipādaṃ (Pingree’s text and apparatus here are unclear, cf. DEP 26)
60’tenaiva māṇena Ś, menaivamāṇena p. The manuscripts I had access to read only tenaiva.
Chapter 2: 

2.01ab inaḥ ptaṇgo mhiro 'tha haṃso mitro 'ryamākhyo dyumaniḥ kharāṃsuhḥ |
2.01cd śūraḥ khasag tīkṣṇamayukhamālī dinādhīpo bradhna iti pradiṣṭaḥ |
2.02ab sāśi sāśāṅkaḥ sāśābhṛn niśeṣaḥ sāmudrakaḥ śītakaro harejyaḥ |
2.02cd nakṣatranāthaḥ kumudāvabodhiḥ vidhur himāṃśuḥ sāśālāṃchanaś ca |
2.03ab vakrāḥ kujo bhūmīsutas turīyo raktāṅgabhūr lohitagātrakaḥ syāt |
2.03cd kṣudhāturāḥ sākṣidhara mahījaḥ kīnāsakāntaḥ kavivallabhaḥ ca |
2.04ab sarvajñābhojī vibudhaḥ budhāḥ ca cāndriḥ prāṇetā priyakṛd virāgī |
2.04cd syād dhaurtikāḥ kāśajaśītajño vidhānākārī prāṇaṭaḥ sutālaḥ |
2.05ab jīvo 'ṅgīra devagurur matiño vaktā ca vācaspatir apramedyaḥ |
2.05cd pīṭāmbaraḥ pīṭavidhiḥ sureṣṭaḥ saṃśiddhikarmā puruḥūtamantriḥ |
2.06ab śukro 'śphujit daityaguruhūḥ sudhāmā kāvyo bhṛgur bijanidhiḥ prāṇetā |
2.06cd maḥoṣanā saṃsmṛtiḥ kṛṣṭaḥ saṃkalītanāpрабaḷaḥ sujātyaḥ |
2.07ab koṇaḥ saṅir babhṛtr iti prasiddhaḥ kṛṣpo yamo manda utaṅka kāli |
2.07cd saurīḥ sutīvas tṛṇakaḥ karālaḥ pratītaṅkarāḥdyayanaṃpradīṣṭaḥ |
2.08ab rakto raviḥ sītakaraḥ sītaḥ ca raktaḥ kujaḥ somasutā tu pītaḥ |
2.08cd haridravaṇas tridaśādhipeṣyāḥ śukraḥ sitaḥ sūryasuto 'sitaṣ ca |
2.09ab sahaṣraśāṁsmīrī yavanesu jāto vibhāvarīśas tu tathā kāliṅge |
2.09cd avantidesodhava eva bhūmaḥ kauśāṃbikeyo himarasimpurṭaḥ |
2.10ab sindhau prajātas tridāśesamāntāḥ jānāntyadhīśhūḥ bhojaṅkaḥ bhṛgoś |
2.10cd saurāṣṭrajas tīkṣṇakarasya putro rāhur mahābharasaṃbhavaḥ ca |
2.11ab helir bhṛgur bhūmīsuto 'tha rāhuḥ saurīḥ saśāṅko vibudhaḥ surejyaḥ |
2.11cd prāgaṅināṭhāḥ kramaśo vicintyāḥ digdvarahetvartham ālaṃ vicintyāḥ 61 |
2.12ab pāpo raviḥ sūryasutas ca vakraḥ kṣaṇaḥ śāsō tatsahito budhāḥ ca |
2.12cd saumyo guruḥ somasutāḥ saśāṅkaḥ śukraḥ ca sarve prabhavanti tuṅge |
2.13ab śukraḥ saśāṅko yuvati pradīṣṭau napūṃsaṅkau sūryasuto budhaḥ ca |
2.13cd jīvāṅkhabhaumāḥ puruṣāḥ pradīṣṭāḥ saṅgaṁsuddhāḥ puruṣāḥ samagrāḥ |
2.14ab ṛgvedanāṭhas tridaśādhipeṣyāḥ yajurvinetaḥ bhṛgumandanaḥ ca |
2.14cd sāmnaḥ tathā bhūtanayāḥ prasadīho hy athropavedasya saśāṅkaputraḥ |

61 prāgaṅināṭhāḥ (emend. in DEP 41), prāgādhināṭhāḥ _MOBILE

iti śṛṅgṛddhayavane rāṣiprabhedāḥ prathamo 'dhyāyaḥ ||
THE FIRST TWO CHAPTERS OF MINARĀJA'S VṚDDHYAVANAJĀTAKA

2.15ab sukramarejyau dvijalokānāthau divākarārau prthavīpatinām
2.15cd vaiśyādhīpaḥ śītakaraś ca saumyāḥ śūdrādhīnātho ravījaḥ paresāṁ
2.16ab svatūṅgamitrasya gṛhe navāṁśe saumyekṣitānāṁ balam ekam uktaṁ
2.16cd strīsadmagābhyāṁ saśibhāṛgavrābyāṁ puṃkṣetragānāṁ ca tathā paresāṁ
2.17ab kāṣṭhābalam syād gurucāndrīlagne sūryārayor yāmyadiśāṁ tathaiva
2.17cd sūryātmajasyaiva kalatragasya sukrasya candrasya tathottarasyāṁ
2.18ab ceṣūbalaṃ bhāṣkararaṛtripābhyāṁ mṛgādīgābhyāṁ kuṭile paresāṁ
2.18cd gurvakāsukrā divase varīṣṭhāḥ sadā budho ’nye prabhavanti rātrau ॥
2.19ab svavarsamāśodayavāsa āreṣu saumyāḥ site ’nye ca bhavanti krṣe
2.19cd sūryasya śatruḥ bhāṛgusurāyaṃtṛau saumyaḥ samo ’nye suḥṛdaḥ pradiṣṭāḥ
2.20ab mitraṃ dīnesāḥ saśālāṃchanasya samāḥ sajīvārāṣtātapbhāumāḥ
2.20cd jīvākacandrāḥ suḥṛdaḥ kujaśya jño ’riḥ samau bhāṛgavasurāyaṃtṛau
2.21ab sukradyunāthau saśājasya mitrau candra ripur jīvavukṣaṃkāmadyāḥ
2.21cd bhṛşapateḥ sukrādhau parākhyau samo ’rkaṇo ’nye suḥṛdaḥ pradiṣṭāḥ
2.22ab saumyākajau bhāṛgavanandanasya mitre samo devaguruḥ kujaḥ ca
2.22cd anye pare bhāskaranandanasya mitrau sitajñau ripavas tathānye
2.23ab gurhu samo jamnavidhuḥ vicintyair daśāṇyabandhuḥvyavatītuṣaśāḥ
2.23cd mitraṃ svam eṣāṃ pravadanti nityaṃ mitraṃ sumitraṃ samam eva mitram
2.23e śatruḥ samaḥ syat kramāṣas tu tajñāḥ
2.24ab daśe tṛṭīye navapāṇicame ca caturthachidre madane tathaiva
2.24cd paśyanti pādantarapādavṛddhyā phalāni yacchanti subhāśubhāni
2.25ab pittāḥiko raktavāpuḥ surūpaḥ kanyādhipas tāṃśranakahsuvastrāḥ ॥
2.25cd bhave varo bhāśkaravīryayogā tiṃvrapratāpi parahā sadaiva
2.26ab buddhyādhikāḥ śastraeparāḥ kṛtajñāḥ śleṣmādiḥko dirghatanuḥ prasamaḥ
2.26cd sulpocanaḥ satyaratāḥ sukātidiś candrasya vīryān manujāḥ pradiṣṭāḥ
2.27ab pāpaḥ kṛtajñāḥ puruṣaḥ kuśīlo hrasvaḥ kunetraḥ kunakah Śraṇaḥ pradiṣṭāḥ
2.27cd kuṣapriyo durvīṣahāḥ prakāmī bhaumasya vizṛeṣa bhaved ācattāvaḥ
2.28ab surūpadehaḥ subhaḥcaḥ suśīlaḥ priyaṃvadāḥ śastraeparāḥ kṛtajñāḥ
2.28cd gaurāḥ sudhāmaḥ prthugṛtayastaṣṭā jīvāvṛyuṣaḥ sampravaddantī marṣyāḥ
2.29ab sučārutarāḥ praṇataḥ pratāpī suśūgghaṭraḥ kaphavāṃ sadaiva
2.29cd vidyādhiḥaḥ satyaparārūpārūopaṃvi surejyāvīyāt satataṃ nayajñāḥ
2.30ab dharmanī suśūtārī manujo ’tīrṭiḥgāh kaphāṃkāhaḥ prāptayaṣaḥ sadaiva
2.30cd nirogadehaḥ priyasāhasaḥ ca sukrasya viryena bhavet sudāraḥ
2.31ab sukṣṣṭadehaḥ prakhalo ’tihrasvo hiṃśraḥ sadā drohapaḍaḥ prajānāṁ

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62 gurvakāsukrāṛjmane. (DEP 48), garvakāsukrāḥ ṁ
63 vicintyairjemend., vicintyo Σ
64 raktavāpuḥ]LQW, raktnave BCI, raktanakahāḥ Σ(ρ)
English translation

[Chapter 1 The Characteristics of Signs]

1.1. Obeisance to you, Śiva, Creator of the Worlds from the beginning of creation, sustaining and undestroyed through the times of destruction, perpetually present in all things, the tripartite spotless Sun.66

1.2. That teaching on horoscopy (horā) in 100,000 verses which the Sage of old spoke to Maya, Mīnarāja has studied carefully and through his own intelligence has put it into just 8,000 verses.67

1.3. This teaching reveals clearly the destiny (lit. “praise,” praśasti), the fulfller of the power of actions done in the past, written on [one’s] forehead by the Creator, just as a lamp in darkness reveals a multitude of things.68

1.4. The first [sign] (Aries), known to have the form similar to a ram, is said by the ancients to be the head of Time (kāle). Its domains are the paths of goats and sheep, caves, mountains, thieves, fire, mines and gems.69

1.5. The second [sign] (Taurus), whose form is that of a bull, is said to be the area of the face and neck of the Creator. Its domains are the woods, mountains, summit, herds of elephants and cows, and the abodes of farmers.

1.6. Third [sign] is the Couple (Gemini), holding a vīṇā and a club, whose region is the shoulders and arms of Prajāpati. Its domains are the houses for dancing girls, singers, craftsmen, women, amusement, sensual pleasure and gambling.

1.7. The fourth [sign] (Cancer), whose form is that of a crab staying in water, is designated as the chest-area. Its domains are the flooded fields, reservoirs, sandbanks and the house of the female devotees.

1.8. The Lion (Leo) on the mountain is the heart-area of Prajāpati. The ancients called it the fifth sign.

65 sattvādhikāḥ|emend., satvādhikāḥ p
66 This suggests that Mīnarāja is likely both a Śaiva devotee and a Sun worshipper.
67 Pingree’s edition of the text contains only 4270 verses although the text here claims nearly double. The extant ms. of YJ similarly contains only 2270 verses while the colophon claims 4000 Indravajrā (sic) verses (Pingree 1978a: I.3).
68 A parallel line noted by Pingree 1978a: I.32 in a “second YJ” 1.8: vidhāṭrā līkhitā yā latāte kṣaramālikā | daivajñas tāṁ paṭhet praṇāḥ horānirmalacaksuṣā | |
69 VyJ 1.4-15 = YJ 1.14-25.
Its domains are the forests, narrow passages, caves, woods, mountains and outlands.

1.9. The Maiden (Virgo) in a boat on the water, holding a lamp in her hand—they call the sixth [sign], carrying the middle half of Time, the belly of the Creator. Her domains are the grassy spots, women, sensual pleasures and crafts.

1.10. The man holding merchandise in his scales in the market (Libra), is located at place of the navel, hips and groins. His domains are the [place of] pure people, money, ṛkās, shops, cities, revenue, all abodes and tall crops.

1.11. The eighth [sign], whose shape is that of a scorpion in a hole, is said to be the region of the penis and anus of the Lord. Its domains are the caves, pits, holes, poisonous and stony hiding-places, ant-hills, [abodes of] worms, boa constrictors, and snakes.

1.12. A man carrying a bow with the rear half of a horse [is the ninth sign]. They say this is the thigh of the Maker of the World. His domains are the level land, [places where there are] horses both singly and in herds, warriors, 70 thunderbolt, chariots and horses.

1.13. The tenth [sign] is a Makara with the front half of a deer, [and the rest] in the midst of water—they call it the knee-area of the Creator. It domains are the rivers, woods, forests, lakes, ponds, and pits.

1.14. An emptied pot on the shoulder of a man. The ancients call this the eleventh [sign, which is] the shanks and thighs. Its domains are the water-vessels, poor crops, birds, women, liquor shops and gambling halls.

1.15. The last sign is a pair of fish in water. They are said by the excellent [sages] to be the feet of Time. Its domains are the auspicious gods, Brahmins, holy places, river, oceans and clouds.

1.16. The ancients say that this world, called the inanimate and the animate, entirely speaking (sarvam) has its essence in the Sun and the Moon. In this [world], their rising and setting are seen. Also precisely in terms of the circle of signs, that [circle of signs] has its essence in the [Sun and Moon].

1.17. The half of the [circle] beginning with Maghā (the first lunar mansion in Leo) is assigned to be Solar, while the other half beginning with Āśleṣā (i.e., Serpent, the last mansion in Cancer) is called Lunar. The Sun gave the signs to the planets in order, and the Lord of Stars (i.e., the Moon) did the same in reverse. 71

1.18. The assignment of Mercury, Venus, Mars, Jupiter and Saturn, in that precise order are made to each sign two at a time, skilfully by the wise.

1.19. Of these effect-giving [signs], the odd and even ones are said to be male and female, harsh and kind respectively. From the order [counting from Aries] they are movable [cardinal], immovable [fixed],

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70 The text should read either kṛtāstra or astrabhṛt, but not kṛtāstrabhṛt, which may be forcibly translated as “carriers of excellent missile weapons.” Pingree emended kṛtā to surā (“alcoholic drinks”).

71 Hence, beside the Sun and the Moon assigned to Leo and Cancer respectively, for the solar half, Mercury, Venus, Mars, Jupiter and Saturn (from the next verse) to Virgo, Libra, Scorpio, Sagittarius, Capricorn; for the lunar half, Saturn, Jupiter, Mars, Venus, Mercury to Aquarius, Pisces, Aries, Taurus, Gemini. See Tetrabiblos I.17. Note the use of nakṣatras (almost certainly twenty-seven and not twenty-eight) instead of signs.
or mixed [two-natured]. They should all be distributed among the benefic and malefic [signs] according to their own nature.

1.20. The Ram (Aries), the Lion (Leo) and the Ninth [Sign] (Sagittarius) (i.e., the first triplicity) are Lords in the East; the Bull (Taurus), the Maiden (Virgo), and the beast (Capricorn) are Lords of the South; the Couple (Gemini), the Scales (Libra) and the Pot-bearer (Aquarius) belong to the Western Lords; while the Crab (Cancer), Scorpio and Fish (Pisces) are the Northern Lords.

[Sub-divisions of the Signs]

1.21. The navāṃsas of these [signs] manifest themselves starting from the first [sign]; the lords of the first [nav] āṃśa are counted from [the Lord] of its own place. The designation of the decans (dreṣṭāṇa-) should be known in sequence by [their] Lords in the first, fifth and ninth [sign, counting from its own place].

1.22. [Horā]

Those who know say that in the odd signs, the two horās [are ruled] by the Sun and the Moon respectively; in the even signs, they are the other way round.

[Trimśāṃśa]

In a male sign [the lords of the terms] are said to be 5 degrees for Mars, 5 for Saturn, 8 for Jupiter, 7 for Mercury…

1.23. … 5 for Venus. In a female sign, the trimśāṃsas (i.e., the lords of the terms) are said to be in reverse order.

[Saptāṃśa]

[The Lord] of the saptāṃśas count from the seventh sign.

[1/60 of a sign]

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72 Tetrabiblos I.11-12.
73 The line appears to be corrupt but the general idea to determine the lords of the navāṃsas based on the sign it belongs to and counting in sequence seems to be in place. Cf. BJ 1.6. The same idea is found in YJ 1.41 but expressed differently (Pingree 1978a: II.211).
74 The calculation is different from those of YJ and BJ (YJ 1.39, BJ 1.12, Pingree 1978a: II.209), but are the same as Satya’s based on the triplicities: rāśipater dreṣṭāṇas tatpañcanamanavamabhavanapatayāḥ syuh | teśāṃ adhipatayah svasvadreṣṭāṇe graha balinah || (DEP 15). The assignment of the twelve Lords of the signs to the navāṃsas would repeat itself in the cycle of 36 navāṃsas or 4 signs. Note the use of bhūtasamkhyā.
75 Same as Satya as quoted by Bhaṭṭotpala in his commentary to BJ 1.12: oṣeṣu raver horā prathamā yugmesu cottaṁ śeṣā | indoh kramaśo jīvē jānnani ceṣṭau sevahorāśthau || (DEP 13-15). Note the difference in YJ 1.39 where the first horā belongs to the lord of the sign and the second to the lord of the eleventh sign from it (also BJ 1.12).
76 Same in YJ 1.42. The subdivisions within a sign based on the unit of degrees (one thirtieth of a sign) are known as ‘terms’ in Hellenistic astrology; the values here are different (Pingree 1978a: II.211-218).
77 Note difference in YJ 1.40 (Pingree 1978a: II.210).
The sixty-divisions of a sign count from Aries.\(^{78}\)

1.24. A cūḍāpada consists of 772 liptās.\(^{79}\) The ancients [describe] the first of the liptikā of a house (of 30 degrees). The human signs (Gemini, Virgo, Libra, Aquarius) are in the East and they are the best. The quadrupeds (Aries, Taurus, Leo) are in the South.

1.25. The insect (Scorpio) are in the West. The water-born (Cancer and Pisces) are in the North.\(^{80}\)

1.26. The houses, when connected with the domains of the planets [would be endowed] with the (excellent) rays of effects. Other planets may result in harm.\(^{81}\) Insects at twilight, men during the day and animals at night, are the strongest.

1.27. A [house] is most desirable when it is conjoined with [its corresponding planetary] Lord or aspected by the auspicious planets; or if it has entered into a sign, whose subdivision is either auspicious or neutral, not conjoined with malefics, or aspected by many benefics.

[Names of the Twelve Places]\(^{82}\)

1.28. [The sages call] the Ascendent (i.e., the first place) Body (\textit{tanu}), Fortunate, Best, Head, Body (\textit{deha}), Abode of Gods, Body (\textit{mūrti}), Fruit, Auspicious Fruit, Benefic, Harmonizer, Easterly House.


1.30. The Third Place, they say, is \textit{Utpathara} and \textit{Sutāra}. It is [also] called \textit{Seed-and-Sprout} and Praiseworthy.


1.33. The Sixth [Place] is [called] \textit{Purāvani}, Strengthener of Rogues, Opponent, Strong Foe, Capable, Drying up, Shaming-and-Taming, Very Childish, Unbeaten, Skilled and Loitering.

1.34. The Seventh Place\(^{84}\) is well known\(^{85}\) as the Most Depressing, Dejected, \textit{Dyūna} (δύνα), Wife, Passion.

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\(^{78}\) Similar to YJ 1.37ab.

\(^{79}\) Strange resemblance to YJ 1.37cd: \textit{dvāsaptatī sadvishatāmśakānāṃ cūḍāpadānāṃ navame niye 'nāṣe}. “In each navāṃṣa of two hundred (minutes) there are seventy-two cūḍāpadas” (Pingree trans.).

\(^{80}\) Pingree 1978a: II.231. YJ 1.79 gives celestial positions instead of cardinal directions.

\(^{81}\) Pingree noted, “…\textit{grhā grahamān}—is clearly corrupt, but all the manuscripts agree on this reading. It would be grammatically better to have \textit{grahā gṛhānām}, but at this point Minarāja is still discussing the significances of the zodiac signs rather than those of the planets.” (DEP 18, italic mine).

\(^{82}\) See Appendix for summary. Pingree 1978a: II.229: “The \textit{bhāvanāmāni} catalogued by Minarāja (1.28-38) constitute an expanded list which is not yet satisfactorily explained, but the names preserved by Varāhamihira (\textit{BJ} 1. 15-19, \textit{LJ} 1.15-17)...are all derived from YJ, with or without minor additions. The only Sanskrit text which represents a divergent tradition is an anonymous pair of verses (quoted by Rudra on \textit{BJ} 1.17).

\(^{83}\) Terms from Pingree’s edition which I cannot decipher are left in their untranslated forms.
Very Bright, Distressed, Wealth, Truth-knower, Passionate, Jāmitra (διάμετρος), Atra, Pleasure-giving.

1.35. [The Eighth Place is called] Death, Mischief-maker, Defective, Disheveled, Demonic (paisacika), Tusked, Injurious, Enemy of Fate, Combatant among Men, Wolf, Lizard and Serpentine.

1.36. One calls the Ninth Place Splendor of Dharma, Bringing about Devotion, Mighty, Trāṭīka, Pillar, Gravitas, Firmness, Brilliance, Tranquility, Best and Sudhāvidaṇka.

1.37. The Tenth Place [is called] [Mid]-heaven, Karma, Most Venerable, Shining One, Sādhakamuktika, Welfare, Crying, Kitka, Kitarava, Bow-string and Āhimāṇa.

1.38. Here, they call the Eleventh Place Profit, Gain, Holding, Surplus, Extraordinary, Amidst Brilliance, Happiness, Supernatural Power, Kulātmasāra and Rūṣha (ῥιφή).


[Cardines]

1.40. What is called a Cardine (keṇdra = κέντρον) is also known as Catusṭaya and Kaṇṭaka. They are the Ascendent, the Fourth, Tenth and Seventh [Place]; they all give similar results and all the desired objects.

[Succedents and Cadents]

1.41. Those who know call the Second, Eleventh, Eighth and Fifth [Place] Succedents (panāphara = ἐπαναφοραῖ). The Third, Ninth, Sixth and Twelfth [Place] are called Cadents (āpoklima = ἀποκλίματα).

[Vṛddhiprada]

1.42. They call the Tenth, Eleventh, Sixth and Third [Place] Profitable.

[Vargottama]

1.43. [The Vargottamas are] the fifth [navāṃśa] for Taurus, Aquarius, Leo, Scorpio, and the last [navāṃśa] for the others.

[Day/night strength of signs]

84 saptamam, emended from rāpinam.
85 DEP 25 takes prasiddha to be a synonym.
86 Daśārika. Pingree suggests possible corruption from daśeraka (DEP 25), meaning “ass.”
87 That is, zenith. Cf. meṣūraya = μεσουράνημα (Pingree 1978a: II.218).
88 Cp. māna in BJ 1.16.
89 Cf. riḥpha for the twelfth house in BJ 1.15.
90 YJ 1.53, BJ 1.16-20.
91 Same as upacaya, as in YJ 1.57 and BJ 1.15.
92 YJ 1.61, BJ 1.14. As YJ put more simply, “In every sign the navāṃśa belonging to that sign is named by the Greeks the vargottama” (sve sve grhe tu svayghāṃśakākyā vargottamāḥ kyā yavanai niruktāḥ). There appears to be no parallel of either navāṃśaka nor vargottama in Greek sources (Pingree 1978a: II.221).
93 YJ 1.81, BJ 1.10. While the day/night division is common in YJ, BJ and most other attested Indian systems (Pingree 1978a: II.232), the description for back/head-rising is different. Cf. YJ 1.63.
THE FIRST TWO CHAPTERS OF MĪNARĀJA’S VṚDDHAYAVANAJĀTAKA

The six [signs] Gemini, Cancer, Taurus, Aries, Sagittarius and Capricorn possess night strength… 1.44. … and rise from the back except Gemini. The others having day strength rise from the head.

[Exaltations]84

Exaltation (ucca) of the Sun is the tenth degree from the very first [sign]; [Exaltation] of the Moon is the twenty-seven degrees [sic] of Taurus.85

1.45. Exaltation of Mars is said by those who know to be three degrees [sic] of the rising Capricorn.86 That of Mercury is twenty-eight degrees [sic] from the sixth [sign] (i.e., Virgo).87 That of Jupiter is indeed fifteen degrees (tithisamkhyā) [sic]… should be five degrees of Cancer.88

1.46abc. Exaltation of Venus is twenty-seven degrees from Pisces. The full-strength (i.e., Exaltation) of Saturn is said to be twenty degrees of Libra.89

[Dejection]100

1.46d-1.47. Turning backward, the seventh sign past the house of Exaltation is said by the sages to have the designation of Dejection (nīca). At a particular measure away from the Exaltation it gives the

84 YJ 1.59-60, BJ 7.6, Pingree’s edition or source appear to be corrupt. According to Pingree 1978a: II.221, “Sphujidhvaja’s exaltations are completely confused by Mīnarāja...but all later Indian astrologers have copied it faithfully.” In his personal notes, he commented, “It remains difficult for me to conceive of how Mīnarāja managed to mix the numbers up in the way in which he did; that Varāhamihira (BJ 1.13) and all his successors got it right is an indication that Mīnarāja preceded them all.” (DEP 33). Pingree’s reasoning is not clear to me, as one would have thought that Mīnarāja’s reading would have caused corruption to those who followed him.

85 Either Mīnarāja got it confused (with possibly the degree for Venus) or the edition of the text is corrupt. The correct value should be three degrees, which may be read from the next value given incorrectly to Mars.

86 Once again the value is incorrect. The correct value should be read from the next value, twenty-eight degrees, which was incorrectly given to Mercury.

87 The correct value should be fifteen degrees, given incorrectly to Jupiter which follows.

88 The paricamo from 46a should be read with Jupiter and the value of 5 degrees is thus the same as YJ and BJ. From here onward, the correct values may be read with a somewhat awkward shift among the verses.

89 Similar to the case with Jupiter, the twenty-seven here (svarāśvi) should be assigned as the sole value for Venus. Pingree assigned twenty-seven as an alternative value for Venus and picked up twenty (vimśanmita) from the following half-verse for Saturn.

100 YJ 1.60c.

101 I have reverted Pingree’s silent emendation menāivamānena to the ms. reading tenaiva mānena. According to Pingree, “…Mīnarāja could have found the word menaiva only in the YJ, where, in 1.50d, is found the word menyaiya, “lunar,” derived from the Greek μηναῖος. YVJ 1.47c, then should be read: menaivamānena phalam vidhatte and translated as “it establishes its effect by the lunar measure,” with the comment “It remains uncertain how to interpret this.” (DEP 34). The emendation seems unnecessary and the comparison with YJ 1.50d remains difficult since the topic in YJ concerns the place of the Moon (sthāṇam tu candrasya), which plays no apparent role in the discussion of Dejection here in YVJ.
opposite result, making it increasingly undesirable.101

[Maṭatrikona]102

[Colors of the Signs]103
1.49. Aries is reddish-brown, the second [sign] is white, the third blue, the fourth reddish-brown, the fifth yellowish white, Virgo always colorful and beautiful.
1.50. Libra is said to be very dark, Scorpio tawny-brown, the ninth very red, Capricorn well-mixed, Aquarius brown, Pisces devoid of radiance.

Here ends the Chapter on the Characteristics of Signs of the Glorious Vṛddhayavana

[Chapter 2 Characteristics of the Abodes of the Planets]

[Sun]
2.1. King, Bird, Mihira, Goose, Mitra, Aryaman, Sky-jewel, Intense-rayed, Hero, Bird, Garlanded with Hot Rays, Lord of Day, Reddish One—these are his names.104

[Moon]
2.2. Possessing a Hare, Hare-marked, Hare-bearer, Lord of Night, Oceanic, Cold-rayed, honored by Hara (Śiva), Lord of the Nakṣatras, Awakener of Water Lilies, Arranger, Cold-rayed, and Hare-marked.

[Mars]
2.3. Crooked,105 Born from Earth, Son of Earth, Fourth, Born with a Red Body, Red-limbed, Afflicted with Hunger, Bearer of Witness, Son of the Earth, Beloved of Farmers, and Beloved of Poets.

[Mercury]
2.4. Enjoyer of All Knowledge, Very Wise, Knower, Son of the Moon, Author, Benefactor, Free from Passion, Knave, Born of the Bright One, Knower of Lives and Maker of Destiny, Clever, Keeping-good-rhythm.

[Jupiter]
2.5. Jīva (ζεύς), Aṅgiras, Guru of the Gods, Knower of Minds, Speaker, Lord of Speech, Incomparable, Yellow-clad, Yellow Appearance, Loved by the Gods, Maker of Perfect Success, Minister of Indra.

[Venus]
2.6. Bright, Asphujit (ἀφροδίτη),106 Guru of the Daityas, Having a Good Abode, Son of Kavi, Bhṛgu,
THE FIRST TWO CHAPTERS OF MINARĀJA'S VRDDHAVANAJĀTAKA

Receptacle of seeds, Great Uṣanas, Rememberer, Grateful, Abounding in Many Arts, Good Caste.
[Saturn]
2.7. Koṇa (κρόνος), Slow, Tawny—thus is he generally known—Black, Yama, Tardy, Utaṅka, Blackness, Son of the Sun, Very Sharp, Blade of Grass, Terrible, One-who-remembers-past-actions.
[Color of planets]
2.8. The Sun is red, the Moon white, Mars red, Mercury yellow, Jupiter yellow, Venus white and Saturn black.\footnote{DEP 38 noted color scheme similar to YJ 1.120 and BJ 2.5. The overlapping of the color yellow (piṭa, haridravarna) for Mercury and Jupiter here is not so satisfactory. In the case of YJ and BJ, Mercury was assigned green instead (pālāsaka, harita).
}
[Birth-places]\footnote{Cp. Varāhamihira's Yogayāтра 3.19-20: aṅgesu sūryo yavanesu candro bhaumo hy avantyāṁ magadheṣu saunyāḥ | sindhau gurur bhojakaṭeṣu sukrāḥ saurah surāṣṭre visaye babhūva | mleccheṣu khetu ca tamah kalinge jātā yato 'tah pariṣṭitāṁ te | svajanmadeśān pariṣṭīdayanti te 'to bhīyojyāḥ kṣitipena deśāḥ | . Pingree believes that Varāhamihira's list of birth-places of the nine grahas is a crude adaptation of the older list of Minarāja (Pingree 1959: 267-8). Pingree further suggested that Minarāja's list was taken from YJ: "This list of the countries from which the planets "originate" was probably taken from YJ since it fits the time of Rudradāman I, the Western Kṣatrapa when Yavaneśvara wrote YJ" (DEP 39, also Pingree 1978a: I.15-16). Pingree's claim is however rather weak as he himself admitted that the line is missing in YJ (Pingree 1978a: II.271).}
2.9. The Sun is born among the Greeks, the Moon in Kaliṅga, Mars in Avanti, Mercury in Kauśāmbi…
[Directions]\footnote{Hence, Sun, E; Venus, SE; Mars, S; Rāhu, SW; Saturn, W; Moon, NW; Mercury, N; and Jupiter, NE. BJ2.5c prāgāgyāḥ ravisukralohitatabhāḥ saurenduviśārayāḥ. The scheme is not found in YJ but it bears a certain resemblance to the lords of triplicity in four directions described in the YJ. DEP 40: "The lords of the directions according to Sphujidhvaja YJ 1.66-17 (Pingree 1978a: II.223-227), [where] the lords of the triplicities associated with: East: Sun and Venus (first triplicity); South: Mars (second triplicity); West: Moon and Saturn (third triplicity); North: Jupiter and Mercury (fourth triplicity). From this was derived by someone before Minarāja—undoubtedly Satya—the system of Minarāja, which is also found in Varāhamihira's BJ 2.5, and YY 5.5 and 6.1..." See also Pingree 1989: 3.}
2.11. In order to learn the gates of the directions properly, one should know that the Sun (heli = ἥλιος),\footnote{Here the Greek term heli (= ἥλιος) appears for the first time, not found in the earlier list of synonyms. Pingree notes that the term is used in VYJ and BJ (2.2) but not in YJ (DEP 40-41). Pingree thus suggests that "Varāhamihira had access to Greek material through intermediaries other than Sphujidhvaja; among these alternatives would have been Satya and Minarāja." Pingree points out the resemblance between Satya, Minrāja and Varāhamihira, but could not explain the discrepancies between YJ and VYJ on one hand, and the presence of parallel verses on the other.}
Venus, Mars, Rāhu, Saturn, the Moon, Mercury and Jupiter rule them in order, starting from the East. [Favorability]

2.12. The Sun, Saturn and Mars are malefic, as are the waning Moon, and Mercury when conjoined with these. Jupiter, Mercury, the Moon and Venus are benefic. All are powerful in Exaltation. [Sexes]

2.13. Venus and the Moon are described as young women; Saturn and Mercury are neuter; Jupiter, the Sun and Mars are male. All men are purified in the six classes (śadvargaśuddha).

[Vedas]

2.14. Jupiter rules the Rgveda, Venus the Yajurveda, Mars the Sāmaveda and Mercury the Atharvaveda. [Castes]

2.15. Venus and Jupiter are the Lords of Brahmins. Sun and Mars are [the Lords] of the Earth (Kṣatriyas). Moon is the Lord of the Vaiśyas. Mercury is the Lord of the Śūdras. Saturn is [the Lord] of the others (i.e., the outcastes).

[Positional strength] (sthānabala)

2.16. [A planet] is said to be equally (ekam) strong when it is in its own, exalted or friendly sign, in its own navāṃśa, or when aspected by benefics. [Male/female sign strength]

The Moon and Venus are strong in female signs; the rest are strong in male signs.

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111 Waning Moon is considered malefic here in VYJ and BJ 2.5: kṣīṇendvarkamahīṣutārkatanayāḥ pāpā budhas tair yutak; no reference as such is mentioned in YJ 1.109. Pingree suggested Satya to be the one to introduce this concept (Pingree 1978a: II.241). DEP 42: “Bhaṭṭotpala on this passage notes that Yavanesvara (or Sphujidhvaja) never wanted the Moon to be malefic, and quotes in support of that statement YJ 1.89 and 1.109; but he does not indicate who introduced the idea of a malefic new Moon.”

112 The scheme is same as in YJ 1.115 and BJ 2.6. According to Pingree, the planets themselves are all masculine and the list here enumerates the sexes governed by the planet (Pingree 1978a: II.246). It seems to me that the conflict of sexes is the result of conflating older Indian myths (in which all the protagonists concerned are male) with the new sex-specific planetary deities.

113 The import of the final pāda is uncertain. The expression śadvargaśuddha has however over a hundred occurrences in VYJ and is highly characteristic of this text. From other passages, this should refer to the six main subdivisions of a sign mentioned earlier in 1.21-23, namely, navāṃsa, dreskāṇa, korā, trimśāṃsa, saptāṃsa and the sixtieth-division. A planet is said to be pure in six classes when the subdivisions it is in are all benefic.

114 Cf. the same idea in BJ 2.6a; also in Satya (cited by Utpala): guruśukrau raviraktau candrah saumyaḥ śanaśicaraś ceti | viprakṣatryaviśūdrasamkarāṇām prabhuitvakaṇāḥ ||. YJ 1.117-18 gives a slightly different scheme and assigned Mercury to Vaiśya together with the Moon. Saturn was assigned to Śūdras instead. Pingree appears not to have taken the verse-ending pareśām in VYJ into consideration and thus interpreted VYJ to have the same scheme as YJ (Pingree 1978a II.246). VYJ agrees with Satya (or v.v.) instead of with YJ.

115 The verse appears to be incomplete if compared to BJ 2.19 and 20.11.
THE FIRST TWO CHAPTERS OF MĪNARĀJA’S VṚDDHAYAVANAJĀTAKA

[Cardinal strength] (kāṣṭhābāla = digbāla)

2.17. Cardinal strength is at the Ascendent [conjoined with] Jupiter and Mercury; [that] of the Sun and Mars is in the southern direction (= Tenth Place or Zenith). When Saturn is in the Seventh Place, [there is cardinal strength]. That of Venus and Moon is in the North (= Fourth Place or Nadir).

[Motion strength] (ceṣṭābāla)

2.18. If the Sun and the Moon are at the beginning of Capricorn, and other [planets] are in retrograde, there is strength in motion.

[Temporal strength] (kālabāla)

Jupiter, Sun and Venus are the best when they appear during the day. Mercury is always [strong]. The others (Moon, Mars and Saturn) are [strong] at night.

2.19. [The planets] are auspicious in the year, month, heliacal rising (udaya)\(^{116}\) and the weekday they rule in the bright [fortnight]. The others are in the dark [fortnight].\(^{117}\)

[Planetary friendship]\(^{118}\)

Venus and Saturn are the enemies of the Sun. Mercury is neutral to it. All the others (Moon, Jupiter and Mars) are its friends.

2.20. The Sun is the friend of the Moon. Jupiter, Saturn, Venus, Mercury and Mars are neutral to it. Jupiter, Sun and Moon are the friends of Mars. Mercury is the enemy. Venus and Saturn are neutral.

2.21. Venus and Sun are the friends of Mercury. The Moon is the enemy. Jupiter, Mars and Saturn are neutral. Venus and Mercury are the enemies of Jupiter. Saturn is neutral. The others (Sun, Moon, Mars) are said to be friends.

2.22. Mercury and Saturn are the friends of Venus. Jupiter and Mars are neutral. Others (Sun and Moon) are enemies. Venus and Mercury are the friends of Saturn. Others (Sun, Moon, Mars) are the enemies…

2.23. …[except] Jupiter which is neutral.

[Rule of planets in terms of places]\(^{119}\)

[The sages] say that [a planet] is always its own friend.\(^{120}\) According to the rules of birth,\(^{121}\) [the Places of] 10, 11, 4, 12, 9 and 8 are considered by those who know them to be friendly, very friendly, neutral, friendly, inimical and neutral to them (i.e., the planets) respectively.

[Planetary aspects]\(^{122}\)

2.24. In the Places of 10 and 3, 9 and 5, 4 and 8, and 7, [the planets] “aspect” with the increase of

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\(^{116}\) Possibly corruption of horā, or “hour”.

\(^{117}\) If what we supplied here is correct, the concept of black and white fortnight (pāksa) is highly characteristic of Indian astral science.

\(^{118}\) The text in this section remains unsatisfactory. See DEP 49-50.

\(^{119}\) This verse appears to be corrupt with trailing materials from the last verse (2.22), an extra pāda and conflicting verbs (pravadinī and syāt). Without more drastic emendation, the assignment appears to remain incorrect.

\(^{120}\) That is, in its own house regardless the place.

\(^{121}\) Here janmavidhi appears to mean the rule of horoscopy (horā).

29
strength of a quarter, [starting] from a quarter, producing the [respective] effects, auspicious or inauspic-
ious.

[Influence on Characters]^{23}

2.25. By the power of the Sun, a man will always be choleric, red-bodied, good-looking, a lord of maids-
ens, with copper-colored nails and a handsome face, the best among beings, of fierce splendor, a slayer of
enemies.

2.26. By the power of the Moon, a man is said to be intelligent, intent on learning, grateful, phlegmatic,
tall, contented, with beautiful eyes, delight in truth, radiant.

2.27. By the power of Mars, it is said, a person will be wicked, ungrateful, of bad character, short, with poor
eyes and poor nails, given to anger, intolerant, lustful, powerless.

2.28. By the power of Mercury, they say, a man will have a beautiful body, lucky, of a good character, pleasant speech, intent on learning, grateful, brilliant, prosperous, with broad limbs.

2.29. By the power of Jupiter, one will always have very beautiful limbs, clever, majestic, tall, phleg-
matic, very knowledgeable, devoted to truth, intelligent, a knower of good conduct.

2.30. By the power of Venus, a man will always be just (possessing dharma), radiant, very tall, phleg-
matic, famous, with a body free of disease, given to rashness, and will have a good wife.

2.31. By the power of Saturn, they say, a man will have a very thin body, villainous, very short, danger-
ous, ever intent on doing harm to [other] creatures, without knowledge, always ill-clothed.

[Three guna-s]^{24}

2.32. The Sun, Moon and Jupiter are sattvic; Saturn and Mars are tamasic; and Venus and Mercury are rajasic. They all influence the nature of human beings.

Here ends the Chapter on the Characteristics of the Abodes of Planets of the Glorious Vṛddhayavana

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^{122} YJ 1.65, BJ 2.13, LJ 2.1, Pingree 1978a: II.223, DEP 53. In other words, the places of 3 and 10 give
quarter strength. The places of 5 and 9 give half strength. The place of 4 and 8 give three quarter
strength. Finally, the place of 7 gives full strength. The scheme given by VYJ, YJ, BJ are nearly
identical. Pingree connected the scheme with the four types of aspect in Greek astrology, namely,
sextile (3, 11), trine (5, 9), quartile (4, 10) and opposition (7). The Indian version followed certainly
a foreign prototype, though not all the places match, most likely due to a very early corruption.
However, as Pingree has pointed out, no known Greek or Latin sources extant give numerical
equivalents to their strength of different aspects.


^{124} Same as BJ 2.7b. YJ 1.114 has a different scheme assigning Moon to rajas (instead of sattva) and
Mars to sattva (instead of tamas).
THE FIRST TWO CHAPTERS OF MĪNARĀJA’S VṚDDHYAVANAJĀTAKA

Appendix

Name of houses (Greek terms underlined, names/concepts unattested elsewhere in italic)

<table>
<thead>
<tr>
<th></th>
<th>VYJ 1.28-39</th>
<th>YJ 1.54-72</th>
<th>BJ 1.15-20</th>
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</thead>
<tbody>
<tr>
<td>I</td>
<td>vilagna, mūrti, tanu, deha, subhaga, varisṭha, mūrdhā, suragam nivāsam, phalam, śṛṣṭhala, iṣṭadam, samjñānaka, pūrvagṛha</td>
<td>mūrti, deha, horā, sva, cintā</td>
<td>tanu, lagna, horā, kalpa</td>
</tr>
<tr>
<td>II</td>
<td>kośa, dhana, prabhūśiṣṇa, bhāsuraka</td>
<td></td>
<td></td>
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<tr>
<td>III</td>
<td>utpātahara, satāra, bijānkuraka</td>
<td>sahaja</td>
<td>sahaja, sahottha, vikrama, duśākya</td>
</tr>
<tr>
<td>IV</td>
<td>bandhulinā, sukha, grha, sugamya, suḥṛthuryaṇavāna, āra, mitra, praśanta, gurūṇa, viśāla, nṛṇām kanīka, pracara, kutāla</td>
<td>bandhu, grha, bibukṣa (Ch. 36, 57, 61, 68, 72) jala, jānītra, ātmasūla</td>
<td>bandhu, veśman, sukha, bibukṣa</td>
</tr>
<tr>
<td>V</td>
<td>suta, santānaka, dātrakara, grhītāsāra, pravara, suhōtra, pūrvakara, kṛtāla, sārārthivarṇedakara, kṛtāṇām, trikoṇa (1.65, passim)</td>
<td>ātmaja, trikoṇa (1.11, passim)</td>
<td>buddhi, putra, trikoṇa, pratibhā,</td>
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<tr>
<td>VI</td>
<td>surīpa, nirāhata, ṇurāvani, sāndrakara, kṛtīṇa, praṭīpa, sakta, samśośaṇa, hrīdamada, subāla, vārnikara, vrthāya</td>
<td>ripu</td>
<td>ari, kṣata</td>
</tr>
<tr>
<td>VII</td>
<td>kalatra, dyūna, madana, sukāma, ratīda, rāpin, kārdatara, viṭānaṃ, satāra, dhūna, dhana, santi, jāmitra, ātra, prasiddha</td>
<td>jāyā, astaga, pravāṇa, āgamaṇa, vyādhī, nāśa, jāmitra</td>
<td>patni, citotttha, dyūna, jāmitra</td>
</tr>
<tr>
<td>VIII</td>
<td>mṛtyu, chidramaya, khala, prakṛṇa, paśacikha, damśtri, ārtīdam, daśārika, sāngarikam narāṇām, tadya, krkamājika</td>
<td>mṛtyu</td>
<td>maraṇa, randhra</td>
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<tr>
<td>IX</td>
<td>dharmadyutya, gurutva, dhītiṣkara, viśāla, tryātiṣṭha, gocarana, dhyāti, vikāsa, praśama, varisṭha, sudhāvidanaka, trikoṇa (1.65, passim)</td>
<td>dharma, trikoṇa (1.11, passim)</td>
<td>śubha, guru, tapas, trikoṇa</td>
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<tr>
<td>X</td>
<td>karna, nabhasthala, garisṭha, vishāsikā, sādāhaka, uktiṣṭha, hīta, virātra, kiliṣṭa, kītārava, bhārava, āhīṁśa</td>
<td>karna, meṣūraṇa, aśvastyā, abhyutthaya, ṇaśāla, kośāla</td>
<td>karna, āśpada, meṣūraṇa, māna</td>
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<tr>
<td>XI</td>
<td>labha, dhūra, trīṇa, kila, sādhika, adruta, sutārāmaṇḍhya, sukha, rddhīpāda, kulātmaśa, riṣṭha</td>
<td>arthasamudbhava</td>
<td>aya, bhava</td>
</tr>
<tr>
<td>XII</td>
<td>vyayapraṇa, hāṭikara, danda, virālīna, sādana, subāla, bhānu, kulāla, malāmsa, dārīhara, pravīṇa</td>
<td>vyaya</td>
<td>vyaya, riṣpha</td>
</tr>
</tbody>
</table>