PREFACE

ASTROLOGY is a Science and it is very old. The Hindus are the oldest surviving nation in the world and Astrology is their oldest science. One of the six Vedangas is Jyotisha or Astrology.

Sir William Jones says in his essay on 'the Antiquity of the Indian Zodiac'.

1 "There is no evidence indeed, of a communication between the Hindus and Arabs on any subject of literature or science; for, though we have reason to believe that a commercial intercourse subsisted in very early times between Yemen and the western coast of India, yet the Brahmans, who alone are permitted to read the six Vedangas, one of which is the astronomical sastra, were not then commercial and most probably, neither could nor would have conversed with Arabian merchants. The hostile irruptions of the Arabs into Hindustan in the eighth century, and that of the Moghuls under Chengiz in the thirteenth were not likely to change the astronomical system of the Hindus."

2 "In the first place, the Brahmans were always too proud to borrow their science from the Greeks, Arabs, Moghuls or any nation of Mlechohhas, as they call those who are ignorant of the Vedas and have not

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1 Asiatic Researches, Vol. II, pp. 304-305.
studied the language of the Gods . . . . . When I mentioned to different Pandits, at several times and in several places, the opinion of M. Montucla (that the Hindus received them by intervention of the Arabs), they could not prevail on themselves to oppose it by serious argument, but some laughed heartily; others with a sarcastic smile said it was a pleasant imagination; and all seemed to think it a notion bordering on phrenzy. In fact, although the figures of the twelve Indian signs bear a wonderful resemblance to those of the Grecian, yet, they are too much varied for a mere copy, and the nature of the variation proves them to be original; nor is the resemblance more extraordinary than that which has often been observed . . . . ”

There are several works on Astrology written by ancient Indians. One of these is Brihat Jataka (ब्रह्मजातक) written by Varahamihira. He was born near Ujjain. The date of his birth is not known, but Mr. A A. Macdonell says that “he began his calculations about 505 A.D., and, according to the commentators, Varahamihira died in 587 A.D. He composed four works mostly in Arya (आर्य) metre, viz., Brihat Samhita (ब्रह्मसंहिता), Brihat Jataka (ब्रह्मजातक) or Hora Sastra (होरशास्त्र), Laghu Jataka (लघुजातक) and Pancha Siddhantika (पञ्चसिद्धान्तिका). The date of these works can safely be assigned to the middle of the sixth century.” In addition to the above four works there is also another work of his by name Yoga Yatra (योगयात्रा), a manuscript copy of which is with Mr. Kerne in Leyden, Holland. Varahamihira, as is evident in the following stanza,
stated to be one of the “Nine Gems” in the king Vikrama’s Court.

Some are of opinion that Dhanvantari, Amarasimha, Varahamihira, Kalidasa, Vararuchi and the rest could not all have been contemporaries as Vikrama himself disappeared from the sixth century A.D. Hence the verse has lost all the chronological validity with reference to the date of the authors it enumerates; yet it has been ascertained that Varahamihira actually does belong to the sixth century A.D.

Of the five works written by Varahamihira, Brihat Jataka (ब्रह्मजातक) enjoys a great popularity. It is even stated that the Greeks and other nations had knowledge of this work when they studied Astrology.

There are five commentaries on Brihat Jataka:—
(1) Bhattotpala (भट्टोपपल) (2) Mudrakshari (मुद्राक्षरी) (3) Subodhini (सूबोधिनी) (4) Sripatiyam (श्रीपतीयम्) and (5) Dasadhyayee (दशाध्यायी). It may be asked, when there are several translations of this work already published, why superpose on the public another English translation of the same work?

Without detracting from the merit or sufficiency of the translations already in existence, the present
author would point to some special features of his own work in justification of placing it before the public—:

(i) Some publications contain only the English rendering without the original text.

(ii) All appear to have undiscriminatingly followed only Bhattotpala’s commentary for their interpretations.

In the present work—

(1) the original text is printed in bold Devanagari characters and the translation in bold English type;

(2) every stanza in the original is followed by an equivalent one taken from a very rare and hitherto unprinted work, Horamakaranda (होरामकरण्ड) by Gunakara (गुणकर), a latter author, who seems to have lived after Bhattotpala;

(3) The interpretation of Bhattotpala is not always followed in this translation. Points of difference have been noted in their appropriate places;

(4) Explanatory notes, designed to help in elucidation of the text, have been prefixed to eleven of the chapters;

(5) Indian and western systems of Astrology have been compared as far as possible, with a view to bring out points of similarity or difference;

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1 Vide Translation and notes of I, 8: III, 5; IV, 6, 10; V, 20, 25; VI, 6, 9; VII, 7, 8; VIII, 23, XI, 12, 13, 16: XII, 6; XVIII, 6; XX, 10; XXI, 2; XXIII, 1, 5, 14, 17: XXIV, 5, 7, 10; XXV, 6, 12; XXVI, 7, 10.
(6) the chapter on Ashatakavarga which is special to our Hindu Astrology with nothing corresponding to it in the Western system is very important and has been treated in considerable detail. The Ashtakavarga Plate (p. 212) and its use are also described in detail. This plate enables benefic dots to be computed with far greater facility than would be possible with the usual laborious process of calculation;

(7) a sample horoscope has been worked in the Ayurdaya (अयुर्दय) chapter. This has been continued in the chapters on Dasa (दसा) and Nashta Jataka (नष्टजातक);

(8) illustrative examples have been freely given in the notes to facilitate comprehension of the theory propounded;

(9) parallel passages from other works with his translations for the same whenever necessary and all his notes are printed in smaller type to distinguish them from the text;

(10) the list of contents of this work is another special feature of this book as it enables the reader to have at a glance an idea of the nature of the subject and its treatment;

No effort has been spared to render this work easy and highly useful to the public. The author is however conscious that further improvements are necessary and possible and would welcome suggestions and criticism which will be gratefully acknowledged and incorporated in future editions.
The author begs to express his deep indebtedness to Mr. M. Raghavendra Bhatt, the eminent Astrologer of Mangalore, for the very valuable suggestions given in the course of the preparation of this work, which, but for such aid and advice, could not have been undertaken. He also takes this opportunity of offering his thanks to Mr. E. H. Bailey, D.A., F.A.S., Editor of the British Journal of Astrology, London, for his kind reference to this work in the issue of the journal for November 1928 in which he has promised to write out a special preface. This will be printed after its receipt and supplied to all purchasers.

The author's profound thanks are also due to the Government of His Highness the Maharaja of Mysore for graciously according permission to get this book printed at the Government Press.

Gavipur Extension,
Basavangudi,
Bangalore City,
11th February 1929.

V. Subrahmanya Sastri.
PREFACE TO THE PRESENT EDITION

I have great pleasure in placing before the Public the Second Edition of this Monumental work. This could not be done earlier though there was very heavy demand for the book due to various reasons which were beyond my perview. I crave the pardon of the public for the delay.

My experience in this Science for the last quarter century has convinced me beyond any doubt that Astrology is definitely a Science and not a mere piece of mythology or fable. The only difference between this Science and other branches of Science is that this requires a Multidimensional analysis as against the normal three diamensional approach. A good amount of intuitive knowledge coupled with a disciplined life is necessary besides a thorough knowledge of the Science. Bhattotpala rightly observes in his Prasnagnana that the sincerity of the querist and his faith in the science is absolutely necessary before the Astrologer could proceed further. It is my earnest desire that the several scientists in India and abroad should seriously consider introducing Astrology as a faculty for study. They will be doing nothing new but only reviving what our Universities such as Nalanda, Takhasila were doing.

I would be failing in my duty if I do not acknowledge with gratitude the spontaneous wonderful financial assistance rendered by the authorities of the
Syndicate Bank, Manipal. But for this help, it would not have been possible for me to bring forth this edition. I am really happy to note that there is such an organisation like the Syndicate Bank to come to the aid of publishers like me to bring about such rare books.

My thanks are also due to the proprietor Sadhana Press, 66/1, V.h Main Road, Gandhinagar, Bangalore-9, for his excellent execution of this work with minimum time. I also offer my thanks to my friends who have helped me in this effort.

K. S. Krishnamurthy.