CHAPTER I

INTRODUCTION

The Latin word "Sibylla" is a counter-part of the Greek expression 'Siobolla' which means 'counselling by a god or an oracular vision'; the French equivalents of the word are 'Sibylle, divinée, sorcière'; in English the Synonyms of Sibyl are Fortune-teller, Sooth-sayer, diviner, prophetess, sorceress, occultist, augur.

The Romans in ancient days believed that Sibyl was a certain woman who used to divinate under the inspiration of a deity.\footnote{1}

Sibyls and Sibylline terms broadly differentiated. It is believed that the earliest Sibyl was a prophetess, who probably lived in Asia Minor about the 7th Cent. B.C. The episodes about her are of varied nature; in subsequent time approximately in 4th Cent. B.C., she was multiplied into about a dozen soothsayers living in various parts of the ancient world. Aristotle and Plato of Greece have referred the Sibyl-woman to be the first prophetess to make prophecy in hexameters.\footnote{2} To the Buddhists of Tibet, as Caddell has seen, the Sibylline Oracle is a living and highly popular institution like the ancient Greeks and Romans.\footnote{3} Similar to the Sibyl-women of ancient Greco-Roman period to make prophecy in hexameters, "the Buddhists of Tibet use hexagonal dice bearing altogether six letters" one on each side of the dice for divining successive regions and states of re-births of an individual.\footnote{4}

\begin{center}
\begin{tabular}{ll}
1 & C. C., VI., 3956. \\
2 & C. C., XII., 526. \\
3 & B. T., 475. \\
4 & Ibid., 471 ff. \\
\end{tabular}
\end{center}
In Pali literature we have evidence that during Buddha's time or even prior to him there was the practice of obtaining oracular answers from a girl supposed to be possessed of a spirit and such practice was known as "Kumārī pañha". There were also other classes of sibyls in Buddha's time who were called "Kāveyya-matto", - 'drunk with prophecy inspired'.

Even prior to the Buddha, Patanjali spoke of a class of sibyls who could prognosticate spontaneously being prompted by heavenly inspiration (divyaśruti).

Mythology of Greece and Rome refer to 'Sibyl' as maidens endowed with the occult power of divination. History mentions the names of ten such Sibyls, out of which Cumæan was regarded to be the most famous from her mention in the sixth Book of Virgil's 'Aeneid'. Cumæan is credited with the authorship of nine 'Sibyline Books'. There is the legend that Cumæan offered to sell to King Tarquin of Rome these nine Sibyline books which were carefully preserved in the temple of Jupiter Capitolinus. Unfortunately in 33 B.C., the said temple caught fire and the entire collection of nine Sibyline books got burnt into ashes. According to Tacitus, the Senate later on sent delegates to different parts of Italy and Greece to collect the sporadic existence if any of the 'Sibyline Verses', and at long last with great effort about one thousand verses were procured to be preserved in the newly built temple of some name, - Jupiter Capitolinus. This time too, in 408 A.D. Stilicho destroyed the collection under the pretext of fire. Simultaneously in the contemporary period another collection of verses supposed to be "Sibyline Oracles" were composed at the hands of Jews and Christians in Alexandria of Egypt in between 1st., Cent. B.C and 6th Cent. A.D. The collection was published in fourteen Sibyline books.

5 DN., I, 41; SV., I, 97.
6 AN., I, 72; III, 107; SNK., I., 110.
7 cf: AN., 1955, p.870, - based on PJ.
8 cf: Yogādhyāya, Second part of this work is such a sibyline book in verse.
The third book of this collection, which probably dated from middle of 2nd Cent. B.C. contained Sibyline oracles to acknowledge growing respect for Greek culture and religion, since the main object of the composition was to focus Jewish monotheism and Jewish national expectations, under the garb of heathen prophecy. The revised edition of Sibyline oracles made it clear that the supposed to be compilers of this edition, were a nomad clan who did not belong to Jewish, Christianity or Mohammedianism; they were regarded heathens, idolaters and irreligious, uncivilized people who plunged in the practice of divination known to the lay people as witch-craft; their methods of prophecy were so cunningly mysterious that they were admitted in the society of pseudo-intellectuals who were not only purveyors of superstitions and Sorcerism but were regarded wizards, expert in mystic necromancy. A revised edition of the same was again published by Callous in 1669 A.D. This collection of so-called Sibyline oracles which originated in Jewish propaganda and heavily overlaid with Christian interpolations was independent and of distinct nature from Cumaean Sibyline Books.

Cumaean, the Sibyline had her presage on many ancient matters. Vergil in his 'Aenid' has mentioned about the cave-shelter of Cumaean; Aeneas to search out the 'Oracle of the God' hunted the cave and it is narrated that the Sibyl herself escorted him to the terrifying realm of Hades. Very recently excavators have discovered the famous cave, the very one where the Sibyl做成 her immortal prophecies; several mysterious secrets of this Sibylla Cumaean have been recovered by the excavators in the heart of Mount Cuma; in Southern Italy there remain as yet

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9 EEL, I, 309.
10 WSE, - Sb., - "Sibyls".
12 UJE, IX, 525 ff.
there remain as yet series of rock-cut galleries, bypassing which one reaches to a large subterranean chamber mysteriously hewn the living rock. This inner apartment is the holy altar where the Sibyl, intoxicated by the fumes, that blazed out from the sacred tripods, made prophecies which people assembled there from all over the world to hear with rapt attention and awe inspiring reverence. 13

With the march of time it was noticed that the monopoly of ancient women as Sibyls, to incorporate within their jurisdiction the menfolk, widened side by side with them in the practice of Sibylline oracles. Systematic disciplinary laws started since then to be enforced on the practice of Sibylline oracles. The Sibylline practitioners with their reoriented method were then not only known to be soothsayers, prophets, prognosticators, diviners, fortune-tellers, sorcerers, wizards, witch-craft experts but were classed equally with the Star-gazers, astrologers, and palmists. 14 It was at this stage that the word "Sibyl" was taken in a broader outlook to mean "Seer of future" by various ways and methods. The world famous Chairo in his "Memoires of a Modern Seer" makes confession: "Who can tell, if this blend of Christian and Pagan may not in later years have been responsible for my taking up such 'heathen studies' as Astrology, Occultism, and 'all such works of the Devil', as characterized by Henry VIII when he became 'Founder of the Church of England'. 15

The enlarged horizon of Sibyls made it then accessible to common people to keep into unknown future through their codified records called as 'Sibylline Books'. These Sibylline books though contained ready-made prophecies, they were on scrutiny found to have been based on a knowledge of the trigonometrical positions and effects of stars, planets and luminaries in the firmament. Richard Sanders obviously concluded, "No divination is certain, unless it be joined with end assured by Astrology, which at present is the most certain Science for the prediction of things to come". 16

13 RTE., V, 207.
14 CHSM., 21.
15 CHSM., 21.
16 C.P.P.M., 117.
The word Sibylline has been used here as occultic practices to include all sorts of prophecies made by Sibyls, diviners, astrologers and such other practitioners of arcane sciences from astrological, meteorological, physiognomical, superciliary prophecy, palmistic, phychometry, clairvoyance, clairaudience of animals, dreams, gallinaceous augury (domestic birds to which fowls are also included), ornithology, dice throwing, crystal-ball and mirror gazing, communication with spirits, talismanism etc., etc.

It is imperative to mention that these sibylline or occultic or so-called magical practices were not received with all grace in the social, economic, political or religious spheres since ancient days. The Buddha as such condemned these practices as low arts. The French Scholar Justice Louis Jacolliot was tempted even to form a bias feeling in his "Occult Science in India" that "Disappointments, obstacles, accidents, diseases, untimely deaths, the barrenness of women, miscarriages, epidemics, in short, all the ills that humanity is heir to, are attributed to the occult and diabolical practices of some wicked magician, in the pay of an enemy."

As a matter of fact the importance of Sibyls to people since ancient days lay in the collections of their writings known as, Sibylline Books which contained superhuman answers in some inscrutable way to all mundane and Supramundane enquiries.

In ancient India, a sibyl was to be a versatile to know about all aspects of life; his versatility was to manifest in divination, calculations, cultural knowledge, arithmetical concept of a split-second, writing horoscopes, predict death, astrology, indicating propitious and ominous moments, comprehension of the year in its entirety in ahead, annual horoscope, chiromancy, mathematics, tantric performances, knowledge on the compendium of injunctions, all branches of Shastra, philosophy, and prayers.

18 ERB, XI, 496.
19 cf: JK., preface; cf: Varahamihira as a brahmin sibyl aptly maintained the vedic tradition to show Versatility in his magnum Opus, - the Brihat Samskta.
We shall see in the subsequent chapters that besides being a religious messiah, the Buddha was an outstanding sibyl and the Buddhist literature most grandiloquently record such unique qualification of the Master.

Sibylline-lore that germinated in Hëvæda, with the progressive time systematically developed in the Atharvæveda and was found to gain profound regard and popularity in the Society even in the life-time of the Buddha.

In the event of attracting devotees to the preaching of his doctrine the Buddha obviously felt a strong inclination and necessity to speak of his thorough knowledge on the various aspects of sibylline-lore.

The Vedic Seers with an object to systematise the study of the Vedas and performing all rituals, oblations prayers, hymns etc., classified their stupendous records of realised experiences under six principal subjects; they called the Vedas as the embodiment of the "Supreme Being" (Vedapurusa) having six limbs (aṅga), viz., Śīkṣā, Kalpa, Vyākaraṇa, Nirukta, Chanda and Jyotisa.21

The first three vedāṅgas (auxiliary sciences) became guide to vedic pronunciations, rituals and grammar; the fourth became the guide to the etymology of vedic terms, hymns etc., the fifth dealt on the rhetoric and prosody of Vedic hymns. Lastly, sprang up the most important and scientific of all the vedāṅgas, namely Jyotisa. Jyotisa served two purposes, e.g., trigonometrical knowledge of the heavenly luminaries to be called "Canite Jyotisa" or astronomy to find out and ascertain the extent of projection of light (Jyotiḥ) emanated from the luminaries, and effects of such projected light (Jyotiḥ) on all objects of mundane sphere which are to be understood by "Phalita-Jyotisa" or astrology.

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20 For a detail information, vide ch. III.; cf: "The most beautiful experience we can have, is the mysterious", Albert Einstein in "Living Philosophies" (1931), qt. Watson, p. viii.

21 cf: Śīkṣā formed nose, Kalpa, the hand, Vyākaraṇa as mouth, Nirukta as ear, chanda as feet and Jyotisa as the eyes. — HSL., Sec. III., p. 5; cf: Internits., vol. I., pp. 282 ff.
These two branches of "Jyotisa" are inter-dependent to usher into existence as vision of the vedas (veda-cakasah) to comprehend an inseparable link between the phenomena and noumena, i.e. the material and the mental world:

"Jyotiṣacakre tu lokasya sarvasyoktaṃ ārthābhūtām/
Jyotiṣānanta yo veda sa yati paramānāt gatiḥ //

Bhaṭṭacarīya aims to justify the unique importance of Jyotisa as the eye of the vedas said that because sacrificial offerings, ceremonies, oblations etc., in accordance with the vedic injunctions are performed on a selection of proper moment belonging to the all encompassing "Time" (Kāla), - it was essential to calculate the moment with the knowledge of Jyotisa just as a blind man with all other senses becomes insignificant, knowledge in all other vedāṅgas without Jyotisa similarly is not worthwhile.

Sages in Vedic India being conversant with every branch of science and arts, grouped them all within the jurisdiction of six vedāṅgas and ignored to treat different subjects of science and art as independent vedāṅga; Jyotisa vedāṅga was given the highest veneration on account of it's all covering wisdom. Vedic Sages confirmed that "Jyotisha" was at the back of mundane and supramundane aspects of the universe; The knowledge in physical side of "Jyotis" enlightens one about material phenomena while the metaphysical aspect of "Jyotish" bestows transcendental realisation.

"Jyotish" being at the back of everything in the cosmos, - all branches of arts and sciences are but inter-related. Sir Jagadīś Chandra Bose obviously said, "India through her habit of mind is peculiarly fitted to realise the idea of unity and to see in the phenomenal world an orderly universe. This trend of thought led me unconsciously to the dividing frontiers of 22

\[22\] cf: "Siddhānta-Siromani of Bhāskarācārya", - Gopīnāthayā, - madhyamādhikaranāḥ Sī. 9-12.
\[24\] BRS. p. 5.
different sciences and shaped the course of my work in its constant alter-
tations of the theoretical and practical, of the investigation of the inorganic
world and that of organic life and in multifarious activities of growth, of
movement and even of sensation. On looking over a hundred and fifty different
lines of investigation carried on during the last twentythree years, I now
discover between the two a remarkable similarity."

The Buddha in conformity with his Vedic predeccessors delineated various
aspects of sibylline-lore broadly under three categories—Jyotisa, Tantra
and Cikitsa.26

Incidentally it may be pointed out that Mahavira, the senior contem-
porary of the Buddha, in his mission of preaching Jainism, imparted lessons
on sibylline-lore in the same way as that we have seen in the Buddha.29

Varahamihira, the famous Brahmin sibyl in his Prihat Rachita claimed
to have recorded the sermons and preachings on Jyotisa, Tantra and Cikitsa
bequeathed as testimony by the sages of Vedic India.

The Vedic sages discovered that to have a thorough knowledge in
"matter" it was essential to realise the "Spirit" within which is the only
longing or religion of Man. It was no wonder for them to regard studies
in these three, e.g., Jyotisa, Tantra and Cikitsa as part and parcel of
religious scriptures. Ganesha Deivajna in his Jotakalanka naturally
observed:

"prayaścittaṁ cikītānca jyotiṣam dharmāstraṇaṁ.30

With every change in mundane sphere, viz. terrestrial, atmosphери-
cal, social, political, economical, agricultural, industrial, commercial,
medical, accidental, catastrophe, calamity, cataclysm, criminal propensi-
ties, wars etc., to the national, international or individual, the change

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27 SML, p. 8.
26 cf. Brahmasūla Sutta of DN.
29 cf. AVJ, supposed to contain the knowledge in sibylline-lore
of Mahavira.
30 JK, preface; All "Tantra" performances are understood to be
"prayaścitta" ceremonies; cf. Smarta Nāgaramandana's:
"Jyotiṣe tantraśāstra ca vivāda vaidyāstraṇe
ortha mātratvā grahyānāṃ pūṣpadan viḍūryat"
qt.JY., preface.
in the position and movements of luminaries with a consequent variation in the directional projection of light has been observed by the ancients.31

The vedic seers traced out a grand link between the affairs of the world with the trigonometrical positions and vibrations of the luminaries in the firmament. Their discovery of "Jyotisha" have assured generations to come that this subject both as science and art is the unique interpreter of Nature, her orderly and commendable aspects.32

In the Kundali-khanda of Bhrigu School of sibylline literature it is noticed that Sakra makes a prayer to Bhrigu, - the visualiser of past, present and future to speak what may be the past deeds responsible for the suffering of the particular person:

"pūrva jānmani kim karma kṛtan tad ghora rūpakaṁ /
tanme veda mahāyogin yena bhūyaṁ-trīkālaṁ/ 33

Jyotisha, both as a positive and occultic science as interpreted by the ancients in this respect stands out paramount to explain the laws of conservation pertaining to matter and energy.

Evidently Jyotisha, as the fountain-head of sibylline-lore was recognised to be the eyes of the vedas and as such in concurrence with what Claudius Ptolemy, the famous Greek sibyl of Alexandria in 1st cent. A.D. observed, we could comfortably reiterate:

31 cf: Dr. George of college of Science, Raipur, MP (India) observed that "It could be safely said that astrology indicates the cumulative effect on animate and inanimate things, caused by (a) gravitational waves produced by planets, (b) the electro-magnetic radiations thrown by stars and (c) the cosmic rays pouring through the intra-terrestrial spaces". -DOP., 42.

32 cf: Dr. B.V. Ramam has compiled a work on the result of scientific researches of eminent scholars of the world to show that "inspite of great variety of motives and tendencies, certain groups of individuals characterised by an obvious conformity in their manner of motivation can be differentiated. A knowledge of the astrological type to which one belongs will be highly useful in adjusting his social, sexual and psychological life in such a way that he can follow the line of least resistance". -MT., 77 ff; cf: AM., 1955, January 46 ff.

33 BHK., - Kundali No.6., Sl.24., p.63.
"When, therefore, a thorough knowledge of the motions of the stars, and of the Sun and Moon, shall have been acquired, and when the situation of the place, the time, and all the configurations actually existing at that place and time, shall also be duly known, and such knowledge be yet further improved by an acquaintance with the natures of the heavenly bodies - not of what they are composed, but of the effective influences they possess" then "there seems no obstacle to deprive him of the insight, offered at once by nature and his own judgement, into the effects arising out of the quality of all the various influences compounded together." 34

Erudites to-day have begun to realize the truth discovered by the Vedic seers that all animals and inanimates in earth are under a cosmic determinism in which our free-will become illusions, as misleading as our rages and fears, which we understand to be volitions but which are spontaneously "registered even when the cerebral cortex has been surgically removed." 35

Fundamentals of Jyotisa Terminologies

Earth the extent and nature of influences of the heavenly luminaries on them. Configurations of planetary orbs, constellations and zodiacal signs that have the most powerful influences on our Earth that have been recognized by the vedic seers are noted as below: 36

I Rashi-Sakra:

The Zodiac (rasi-sakra) is an imaginary gigantic circular belt in the horizon extending roughly nine degrees on each side of the ecliptic (Kranti-vrtta); the ecliptic or the path or orbit of the Sun (surya) passes exactly through the centre of the zodiac longitudinally.

34 TRR., bk. 1., ch. II., p. 4.
36 cf: According to modern astronomy "The Sun, the planets and the comets make up what is known as the Solar System, they all owe allegiance to the Sun, by going round and round the Sun, and receiving their heat and light from it." - UH., 17.
The *rāśi-cakra* or *Namakra* (zodiac) according to the Vedic lore consisted of three hundred and sixty degrees divided into twelve equal parts of thirty degrees each; these twelve parts then are named after the group of constellations among which the Sun moves in the course of a year (Samvatsara); naming of these twelve signs were made according to the impressions of different animals that these group of constellations reflected. The 12 signs of the Zodiac are as below:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Mōṣha</td>
<td>Aries</td>
<td>The Ram</td>
</tr>
<tr>
<td>2) Vṛ̣shabha</td>
<td>Taurus</td>
<td>The Bull</td>
</tr>
<tr>
<td>3) Udiṣṭa</td>
<td>Gemini</td>
<td>The Twins</td>
</tr>
<tr>
<td>4) Karkaṭa</td>
<td>Cancer</td>
<td>The Crab</td>
</tr>
<tr>
<td>5) Śīha</td>
<td>Leo</td>
<td>The Lion</td>
</tr>
<tr>
<td>6) Kanyā</td>
<td>Virgo</td>
<td>The Virgin</td>
</tr>
<tr>
<td>7) Tula</td>
<td>Libra</td>
<td>The Balance</td>
</tr>
<tr>
<td>8) Vṛ̣ṣčika</td>
<td>Scorpio</td>
<td>The Scorpion</td>
</tr>
<tr>
<td>9) Dhanu</td>
<td>Sagittarius</td>
<td>The Archer</td>
</tr>
<tr>
<td>10) Makara</td>
<td>Capricorn</td>
<td>The Crocodile</td>
</tr>
<tr>
<td>11) Kumbha</td>
<td>Aquarius</td>
<td>The Water-bearer</td>
</tr>
<tr>
<td>12) Moona</td>
<td>Pisces</td>
<td>The Fishes</td>
</tr>
</tbody>
</table>

The Zodiac is an imaginary circle of light without any starting or end. In order to measure the distance an arbitrary point is conceived, which is called the first point of Aries. The Sun moves daily at the rate of one degree of the zodiac per day; each day being 24 hours, - the Sun covers practically 365 days and 6 months to complete its journey of the circle of the zodiac. Each of the twelve parts is a sign (*rāśi*) of the zodiac consisting of roughly 30 degrees.

The name of months are made according to the asterisms falling on the Full Moon day of the particular month. These are calculated in two ways, - lunar months (candra-māsa) and solar months (saura-māsa). In the case of lunar month, the Moon is taken to cover roughly 27 days to move through the 12 *rāśi*. According to *Varāheniha*, these are respectively, - Kriya, Tāvura, Jituna, Kūlira, Leya, Pāthana, Jukka, Bauripsi, Tāukshika, Akoker, Hīroga and Cettha; - N5, 9. In *Yogādhya*, these are somewhere in the same names, and somewhere in other names, - e.g., Ja for Kriya, Shāta for Hīroga etc.

* The serial order of the zodiacal signs as stated above are counted in Northern and Southern India in the anti-clockwise and clockwise directions respectively.

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37 cfr. According to *Varāheniha* these are respectively, - *Kriya*, *Tāvura*, *Jituna*, *Kūlira*, *Leya*, *Pāthana*, *Jukka*, *Bauripsi*, *Tāukshika*, *Akoker*, *Hīroga* and *Cettha*; - N5, 9. In *Yogādhya*, these are somewhere in the same names, and somewhere in other names, - e.g., *Ja* for *Kriya*, *Shāta* for *Hīroga* etc.

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each sign of the zodiac. In the case of solar month (saura-mañça) the sun covers approximately 30 days to cover its movement through each sign of the zodiac.

The lunar months with equivalent English dates are as follows:

- Approx. 15th March to 15th April = Caitra
- 14th April to 15th May = Vaiśākha
- 16th May to 15th June = Jāistha
- 16th June to 16th July = Āṣādha
- 17th July to 17th August = Śrāvaṇa
- 18th August to 17th September = Bhādra
- 18th September to 17th October = Āśvina
- 18th October to 16th November = Kārtika
- 17th November to 16th December = Agnīyogana
- 17th December to 14th January = Paṣaṇa
- 15th January to 13th February = Māgra
- 14th February to 14th March = Phālguna

There are two fortnights (pakṣa) to constitute a month, e.g., dark (Krishna) and bright (Suṣkha). When the Moon waxes (Kalā Vṛddhi) to reach the Full Moon (pūrṇimā) it is called bright fortnight. From the pūrṇimā day the Moon takes approximately 15 days to reach the New Moon (amūvasyā), the period of dark fortnight. In this period, the Moon wanes (kalā hrīsa).

The twelve signs of the zodiac are taken to be alternatively male and female as well odd (viśāma) and even(soma) respectively starting from the sign Mesha (Aries) rāsi; these twelve signs are constituted of four elements (dhatu), e.g., Agni (fiery), Prithvi (earthy), Vayu (airy) and Jalā ( watery) respectively in rotation starting from the Mesha rāsi; these twelve signs of the zodiac are also reckoned to be movable (cara), fixed (asthira) and common (dyātenaka) respectively in serial order from Mesha rāsi.

The zodiacal signs (rāsi) are marked by 27 constellations (nakṣatra-puṇja, - cluster of asterisms) and the path (orbit) of the Moon is reckoned through these twenty seven constellations. These are otherwise known as Lunar Mansions.

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38 cf. In late upanisadic literature as well in Buddhist literature there is a mention of another constellation called 'Abhujit' to make the total 28; on this asterism discussion has been made in ch. III under the section on "Role of Jyotisha in Buddhist Literature".
The zodiac is marked by twenty seven constellations (nakṣṭra) which are as below:

(i) Āvini = Consisting of three asterisms to look like a horse's face
(ii) Bhareṇī = Consisting of three asterisms to look like the female sex organ
(iii) Kritkā = Consisting of six asterisms to look like a razor
(iv) Rohini = Consisting of five asterisms to look like a chariot
(v) Mrgāśīrṇa = Consisting of three asterisms to look like a head
(vi) Ādrā = Consisting of one asterism to look like a head
(vii) Pūnarvasu = Consisting of five asterisms to look like a bow
(viii) Pushya = Consisting of three asterisms to look like a flower
(ix) Aśleṣa = Consisting of six asterisms to look like a serpent
(x) Hasta = Consisting of five asterisms to look like a palanquin
(xi) & Uttra and Uttra Phalguni = Consisting of four asterisms to look like the legs of a bedstead
(xii) 
(xiii) )
(xiv) Cittā = Gātra = Consisting of one asterism to look like a pearl
(xv) Svātī = Consisting of one asterism to look like a sapphire
(xvi) Viśākhā = Consisting of three asterisms to look like a potter's wheel
(xvii) Anurādhā = Consisting of three asterisms to look like an umbrella.
(xviii) Jagṣṛṣa = Consisting of three asterisms to look like an umbrella
(xix) Moolā = Consisting of six asterisms to look like a crouching line
(xx & xxi) Purva and Uttarāśādhā = Consisting of four asterisms to look like a square
(xxii) Sravāṇā = Consisting of three asterisms to look like an arrow
(xxiii) Dhanisthā = Consisting of four asterisms to look like a drum
(xiv) Satabhiseśa = Consisting of hundred asterisms to look like a flower
(xv & xvi) Purva and Uttarabhādrapada = Consisting of four asterisms to look like the legs of a bed-stead
(xvii) Revati = Consisting of three asterisms to look like a fish.

Each sign of the zodiac is marked by 2½ constellations starting from Aries.

III. Ayana:

The passage of the Sun is called Ayana (Solstice); there are two passages in two directions, - 'Uttarāyana and Dakṣināyana'; when the sun from its imaginary starting point journeys to the last point of South to enter the 'Makara sign' of the zodiac and returns towards north direction with the commencement of winter solstice, - it is called Uttarāyana; Dakṣināyana begins with the summer solstice when the sun completing its journey to the northern-most point starts returning to the south/souther.

IV. Rtu:

There are six seasons (ṛtu), each of which comprise of two months as below:

1. Ćaitra and Vaisākha = Vasantakāla (Spring)
2. Jēṣṭha and Āśāḥ = Grīmākāla (Summer)
3. Śrāvaṇa and Bhādra = Varahakāla (Rainy)
4. Ṭrīṇa and Kartika = Saratkāla (Autumn)
5. Ṣrāgika and Pauṣa = Hemantakāla (Early Winter)
6. Māgha and Phālguna = Śiśirakāla (Late Winter)

V. Graha:

In the art of divination, vedic seers considered importance of nine planets (graha), Śūrya (or ṛṣi, - the Sun), Candra (the moon), mangala-
(or angāraka, Kuja etc., the Mars), Budha (the Mercury), Vṛhaspati (or Guru, the Jupiter), Sukra (the Venus), Śani (the Saturn), Rāhu (the Dragon's Head) and Ketu (the Dragon's Tail). Of these nine planets, six are planets (graha), the Moon is a sub-planet to the Earth. Rāhu and Keti are shadowy planets without any existence than the imaginary intersecting points between the movements of the earth and the moon; the upper node is Rāhu and the lower node is Keti.

The special features of these planets are considered as below:

a) Qualitative feature (guna): Ravi, Candra and Vṛhaspati planets are of Śāttvika quality; Budha and Sukra are of Rājasika quality and Mangala and Śani, are of Tamasika quality.

b) Sex (puruṣadyāchipa): Ravi, Mangala and Vṛhaspati planets are male; Moon and Venus are female planets, and Budha and Śani are eunuch planets.

c) Exaltation (tuṣḍa): The Sun gets exalted in the zodiacal sign Meṣa; the Moon in Vṛshabha, the Mars in Makara, the Budha in Kanyā, the Vṛhaspati in Karkata.

d) Debilitation (micasa): The seventh sign from the house of exaltation is in the place of debilitation.

e) Colour (Varṇa): Sun represents copper colour; Moon represents silvery white, Mars represents blood-red, Mercury, green, Saturn, black, Venus, mixed white, Jupiter, bright yellow and Rāhu and Keti, ash colour.

f) Directions (dih): Eastern, Ravi; Western, Śani; Northern, Budha; Southern, Mangala; South-Eastern, Sukra; South-Western, Rāhu; North-Eastern, Vṛhaspati; North-Western, Candra.

g) Conjunctural etc., features (avastha): Planets in the course of their movements in their respective orbits (Kāsyā) in the zodiac are sometimes obstructed by certain unseen forces called "Mandoca, Sīgroca and Patha", as a result of which they become stationary for a while, get backward movements and again after sometime, they regain their normal courses. The process of going back is called retrogression (vakra gati).

h) Acceleration: If a planet transits from one zodiacal sign to the other faster than its normal speed it is called accelerated motion (sticāra gati).
i) Combustion: Planets in intimate conjunction with the sun get combustion (astadhuta) and become powerless.

j) Positions: From Lagha (ascendant) 39 1st, 4th, 7th and 10th houses of the birth chart (zodiacal), - are called quadrants (Kendra), 5th and 9th houses are Trines (trikona); 2nd, 5th, 8th and 11th houses are cadent (papaphara); 3rd, 6th, 9th and 12th houses are succeedent (apoklima); and 3rd, 6th, 10th and 11th houses are appraised elevated (upacaya).

VI. Dasā

The problem of timing events to be prophesied is solved to a great extent by the "dasā" system (Periods), the sub-period is called - antardasā; there are various "dasā" systems, - e.g., Visottari, astottari, yoginī, godasottari, dvadassottari. Parmāna has mentioned of such fortytwo types of dasās. The position of moon at birth is essential in determining 'Dasā'. Every constellation covers 15 1/3 degrees of the zodiacal space; each constellation has a planet assigned as its Lord and the 'Dasā' at birth is indicated by the constellation occupied by the moon at the moment of birth.

There are more extensive terminologies of Jyotisha but for our purpose to comprehend the Buddhist sibylline aspects as well the delineations made in the Yogāddhāya the terminologies stated here shall we believe throw sufficient light to understand the Buddhist terminologies discussed in Chapter III 40.

39 Ascendant is the particular zodiacal sign that rises in the eastern horizon at the moment of the native's (jātaka) birth.

* Vide ch. 35, PSH.