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THE SIDDHANTA SIROMANI.

TRANSLATED FROM THE SANSKRIT BY THE LATE
LANCELOT WILKINSON, ESQ., C. S.

AND

REVISED BY PANDIT BÁPÚ DEVÁ SÁSTRÍ,

UNDER THE SUPERINTENDENCE OF THE VEN’BLE ARCHDEACON PRATT.

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1861.
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TRANSLATION

OF THE

SIDDHÁNTA ŚIROMANI.
TRANSLATION

OF THE

SÚRYA SIDDHÁNTA

BY

PUNDIT BAPU' DEVA SÁSTRI,

AND OF THE

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BY ŚACI KARA ĀCAURYA.

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TRANSLATION OF THE GOLADHYAYA OF THE SIDDHANTA-SITROMANI.

CHAPTER I.

*In praise of the advantages of the study of the Spheric.*

Salutation to Ganesh!

Invocation.

1. Having saluted that God, who when called upon brings all undertakings to a successful issue, and also that Goddess, through whose benign favour the tongues of poets, gifted with a flow of words ever new and with elegance, sweetness and playfulness, sport in their mouths as in a place of recreation, as dancing-girls adorned with beauty disport themselves in the dance with elegance and with every variety of step, I proceed to indite this work on the Sphere. It has been freed from all error, and rendered intelligible to the lowest capacity.

Object of the work.

2. Inasmuch as no calculator can hope to acquire in the assemblage of the learned a distinguished reputation as an Astronomer, without a clear understanding of the principles upon which all the calculations of the mean and other places of the planets are founded, and to remove the doubts which may arise in his own mind, I therefore proceed to treat of the sphere, in such a manner as to make the reasons of all my calculations manifest. On inspecting the Globe they become clear and manifest as if submitted to the eye, and are as completely at command, as the wild apple (āywlá) held in the palm of the hand.
3. As a feast with abundance of all things but without clarified butter, and as a kingdom without a king, and an assemblage without eloquent speakers have little to recommend them; so the Astronomer who has no knowledge of the spheric, commands no consideration.

4. As a foolish impudent disputant, who ignorant of grammar (rudely) enters into the company of the learned and vainly prates, is brought to ridicule, and put to shame by the frowns and ironical remarks of even children of any smartness, so he, who is ignorant of the spheric, is exposed in an assemblage of the Astronomers, by the various questions of really accomplished Astronomers.

Object of the Armillary sphere.

5. The Armillary sphere is said, by the wise, to be a representation of the celestial sphere, for the purpose of ascertaining the proofs of the positions of the Earth, the stars, and the planets: this is a species of figure, and hence it is deemed by the wise to be an object of mathematical calculation.

In praise of mathematics.

6. It is said by ancient astronomers that the purpose of the science is judicial astrology, and this indeed depends upon the influence of the horoscope, and this on the true places of the planets: these (true places) can be found only by a perfect knowledge of the spheric. A knowledge of the spheric is not to be attained without mathematical calculation. How then can a man, ignorant of mathematics, comprehend the doctrine of the sphere &c.?

Who is likely to undertake the study with effect.

7. Mathematical calculations are of two kinds, Arithmetical and Algebraical: he who has mastered both forms, is qualified if he have previously acquired (a perfect knowledge of) the Grammar (of the Sanskrit Language,) to undertake the study of the various branches of Astronomy. Otherwise he may acquire the name (but never the substantial knowledge) of an Astronomer.
II. 3.] Sūhánta-siromāṇi.  

8. He who has acquired a perfect knowledge of Grammar, which has been termed Veda-vadana i.e. the mouth of the Vedas and domicile of Saraswati, may acquire a knowledge of every other science—nay of the Vedas themselves. For this reason it is that none, but he who has acquired a thorough knowledge of Grammar, is qualified to undertake the study of other sciences.

The opinion of others on this work, quoted with a view of extending the study of it.

9. O learned man; if you intend to study the spheric, study the Treatise of Bhāskara, it is neither too concise nor idly diffuse: it contains every essential principle of the science, and is of easy comprehension; it is moreover written in an eloquent style, is made interesting with questions; it imparts to all who study it that manner of correct expression in learned assemblages, approved of by accomplished scholars.

End of Chapter I.

CHAPTER II.

Questions on the General view of the Sphere.

Questions regarding the Earth.

1. This Earth being encircled by the revolving planets, remains stationary in the heavens, within the orbits of all the revolving fixed stars; tell me by whom or by what is it supported, that it falls not downwards (in space)?

2. Tell me also, after a full examination of all the various opinions on the subject, its figure and magnitude, how its principal islands mountains and seas are situated in it?

3. Tell me, O my father, why the place of a planet found out from well calculated Ahārgaṇa (or enumeration of mean terrestrial days, elapsed from
the commencement of the Kalpa)\* by applying the rule of pro-

\* A Kalpa is that portion of time, which intervenes between one conjunction of all the planets at the Horizon of Lānka (that place at the terrestrial equator, where the longitude is 76° E, reckoned from Greenwich) at the first point of Aries, and a subsequent similar conjunction. A Kalpa consists of 14 Manus and their 15 Sandhis; each Manus lying between 2 Sandhis. Each Manus contains 71 Yugas; each Yuga is divided into 4 Yugaṅghri vi., Kṛita, Tretā, Dwāpara and Kali, the length of each of these is as the numbers 4, 3, 2 and 1. The beginning and end of each Yugaṅghri being each one 12th part of it are respectively called its Sandhya and Sandhyaṅsa. The number of sidereal years contained in each Yugaṅghri, &c. are shown below:

<table>
<thead>
<tr>
<th>Manus</th>
<th>Yugaṅghri</th>
<th>Kṛita</th>
<th>Tretā</th>
<th>Dwāpara</th>
<th>Kali</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td></td>
<td>1,206,000</td>
<td>1,728,000</td>
<td>4,320,000</td>
<td>306,720,000</td>
</tr>
</tbody>
</table>

Of the present Kalpa 6 Manus with their 7 Sandhis, 27 Yugas and their three Yugaṅghri i.e., Kṛita, Tretā, and Dwāpara, and 3179 sidereal years of the fourth Yugaṅghri of the 28th Yuga of the 7th Manus, that is to say, 1,972,947,179 sidereal years have elapsed from the beginning of the present Kalpa to the commencement of the Sālīwāhana era. Now we can easily find out the number of years that have elapsed from the beginning of the present Kalpa to any time we like.

By astronomical observations the number of terrestrial and synodic lunar days in any given number of years can be ascertained and then, with the result found, their number in a Kalpa or Yuga can be calculated by the rule of proportion.

By this method ancient Astronomers found out the number of lunar and terrestrial days in a Kalpa as given below:

1,902,959,000,000 (synodic) lunar days \{ in a Kalpa.

and 1,577,916,450,000 terrestrial days

With the foregoing results and a knowledge of the number of sidereal years contained in a Kalpa as well as those that have passed, we can find out the number of mean terrestrial days from the beginning of a Kalpa to any given day. This number is called Amargana and the method of finding it is given in Gaṇitadhyāya by Bhāskara Gaṇapati.

By the daily mean motions of the planets, ascertained by astronomical observations, the numbers of their revolutions in a Kalpa are known and are given in works on Astronomy. To find the place of a planet by the number of its revolutions, the number of days contained in a Kalpa and the Amargana to a given day, the following proportion is used.

As the terrestrial days in a Kalpa,

: the number of revolutions of a planet in a Kalpa

: the Amargana :

: the number of revolutions and signs &c. of the planet in the Amargana.

By leaving out the number of revolutions, contained in the result found, the remaining signs &c. indicate the place of the planet.

Now, the intention of the question is this, why should not this be the true place of a planet? In the Gaṇitadhyāya, Bhāskara Gaṇapati has stated the revolutions in a Kalpa, but he has here mentioned the revolutions in a Yuga on account of his constant study of the Sīhiya-dhīrādanta-tantra, a Treatise on Astronomy by Lalla who has stated in it the revolutions in a Yuga.—B. D.]
II. 4.]  

Sūdrānta-siromāni.

portion to the revolutions in the Yuga* &c. is not a true one? (i.e. why is it only a mean and not the true place) and why the rules for finding the true places of the different planets are not of the same kind? What are the Desāntara, Udayantara, Bhujāntara, and Čara corrections?† What is the Mandočhcha‡ (slow or 1st Apogee) and S'īghročhcha§ (quick or 2nd Apogee)? What is the node?

4. What is the Kendra|| and that which arises from it (i.e. the sine, cosine, &c. of it)? What is the Mandaphala|| (the first equation) and S'īghraphala¶ (the 2nd equation) which depend on the sine of the Kendra? Why does the place of a planet become true, when the Mandaphala or S'īghraphala

* [It may be proper to give notes explaining concisely the technical terms occurring in these questions, which have no corresponding terms in English, in order that the English Astronomer may at once apprehend these questions without waiting for the explanation of them which the Author gives in the sequel.—B. D.]

† [To find the place of a planet at the time of sun-rise at a given place, the several important corrections, i.e. the Udayāntara, Bhujāntara, Desāntara, and Čara are to be applied to the mean place of the planet found out from the Amargana by the fact of the mean place being found from the Amargana for the time when a fictitious body, which is supposed to move uniformly in the Equinoctial, and to perform a complete revolution in the same time as the Sun, reaches the horizon of Lanka'. We now proceed to explain the corrections.

The Udayāntara and Bhujāntara corrections are to be applied to the mean place of a planet found from the Amargana for finding the place of the planet at the true time, when the Sun comes to the horizon of Lanka' arising from these two portions of the equation of time respectively, one due to the inclination of the ecliptic to the equinoctial and the other to the unequal motion of the Sun in the ecliptic.

The Desāntara and Čara corrections are to be applied to the mean place of a planet applied with the Udayāntara and Bhujāntara corrections, for finding the place of the planet at the time of sun rise at a given place.

The Desāntara correction due to the longitude of the place reckoned from the meridian of Lanka' and the Čara correction to the ascensional difference. B. D.]

‡ [Mandočhcha is equivalent to the higher Apiea. The Sun's and Moon's Mandočhchas (higher Apieas) are the same as their Apieas, while the other planets' Mandočhchas are equivalent to their Apieas. B. D.]

§ [S'īghročhcha is that point of the orbit of each of the primary planets (i.e. Mars, Mercury, Jupiter, Venus and Saturn) which is furthest from the Earth. B. D.]

|| [Kendra is of two kinds, one called Mandā-Kendra corresponds with the anomaly and the other called S'īghra-Kendra is equivalent to the commutation added to or subtracted from 180° as the S'īghra-Kendra is greater or less than 180° B. D.]

¶ [Manda-phala is the same as the equation of the centre of a planet and S'īghra-phala is equivalent to the annual parallax of the superior planet; and the elongation of the inferior planets. B. D.]
are (at one time) added to and (at another) subtracted from it? What is the twofold correction called Drikkarma* which learned astronomers have applied (to the true place of a planet) at the rising and setting of the planet? Answer me all these questions plainly, if you have a thorough knowledge of the sphere.

Questions regarding the length of the day and night.

5. Tell me, O you acute astronomer, why, when the Sun is on the northern hemisphere, is the day long and the night short, and the day short and the night long when the Sun is on the southern hemisphere?

Questions regarding the length of the day and night of the Gods Daityas, Pitris and Brahma'.

6. How is it that the day and night of the Gods and their enemies Daityas correspond in length with the solar years? How is it that the night and day of the Pitris is equal in length to a (synodic) lunar month, and how is it that the day and night of Brahma is 2000 Yugas† in length?

Questions regarding the periods of risings of the signs of the Zodiac.

7. Why, O Astronomer, is it that the 12 signs of the Zodiac which are all of equal length, rise in unequal times (even at the Equator,) and why are not those periods of rising the same in all countries?

Questions as to the places of the Duva, the Kuva', &c.

8. Shew me, O learned one, the places of the Duva (the radius of the diurnal circle), the Kuva (the sine of that part of the arc of the diurnal circle intercepted between the horizon and the six o'clock line, i.e. of the ascensional difference in terms

* Drikkarma is the correction requisite to be applied to the place of a planet, for finding the point of the ecliptic on the horizon when the planet reaches it. This correction is to be applied to the place of a planet by means of its two portions, one called the Ayana-Drikkarma and the other the Kesha-Drikkarma. The place of a planet with the Ayana-Drikkarma applied, gives the point of the ecliptic on the six o'clock line when the planet arrives at it, and this corrected place of the planet, again with the Kesha-Drikkarma applied, gives the point of the ecliptic on the horizon when the planet comes to it. B.D.

† The Kuva', Treta', Dwapara and Kali are usually called Yugas; but the four together form only one Yuga, according to the Siddhanta system, each of these four being held to be individually but a Yuga'shukra, L. W.
of a small circle), and show me also the places of the declination, Sama-sāṅku,* Agra (the sine of amplitude), latitude and co-latitude &c. in this Armillary sphere as these places are in the heavens.

Questions regarding certain differences in the times and places of solar and lunar Eclipses.

If the middle of a lunar Eclipse takes place at the end of the Tititti (at the full moon), why does not the middle of the solar Eclipse take place in like manner at the change? Why is the Eastern limb of the Moon in a lunar Eclipse first involved in obscurity, and the western limb of the Sun first eclipsed in a solar Eclipse?†

Questions regarding the parallaxes.

9. What, O most intelligent one, is the Lambana† and what is the Nati? why is the Lambana applied to the Tititti and the Nati applied to the latitude (of the Moon)? and why are these corrections settled by means (of the radius) of the Earth?

Questions regarding the phases of the Moon.

10. Ah ! why, after being full, does the Moon, having lost her pure brightness, lose her circularity, as it were, by her too close association, caused by her diurnal revolution with the night: and why again after having arrived in the same sign as the Sun, does she thenceforth, by successive augmentation of her pure

* [Sama-sāṅku is the sine of the Sun's altitude when it comes to the prime vertical. B. D.]

† [An Eclipse of the Moon is caused by her entering into the Earth's shadow and as the place of the Earth's shadow and that of the Moon is the same at the full moon, the conjunction of the Earth's shadow and the Moon must happen at the same time; and an Eclipse of the Sun is caused by the interposition of the Moon between the Earth and the Sun, and the conjunction of the Sun and Moon in like manner must happen at the new moon, as then the place of the Sun and Moon is the same. As this is the case with the eclipses of both of them (i. e. both the Sun and Moon) the question asks, "If the middle of a lunar eclipse &c." It is scarcely necessary to add that the assumption that the middle of a lunar eclipse takes place exactly at the full moon, is only approximately correct. B. D.]

† [The Lambana is equivalent to the Moon's parallax in longitude from the Sun reduced into sine by means of the Moon's motion from the Sun: and the Nati is the same as the Moon's parallax in latitude from the Sun. B. D.]
brightness, as from association with the Sun, attain her circular form?*

End of the second Chapter.

CHAPTER III.

Called Dhuvana-kośa or Cosmography.

The excellence of the Supreme Being

1. The Supreme Being Para Brahma the first principle, excels eternally. From the soul (Purusha) and nature (Prakriti,) when excited by the first principle, arose the first Great Intelligence called the Mahattattwa or Buddhittattwa: from it sprang self-consciousness (Ahankara:) from it were produced the Ether, Air, Fire, Water, and Earth; and by the combination of these was made the universe Brahman, in the centre of which is the Earth; and from Brahma Chaturanana, residing on the surface of the Earth, sprung all animate and inanimate things.

Description of the Earth

2. This Globe of the Earth formed of (the five elementary principles) Earth, Air, Water, the Ether, and Fire, is perfectly round, and encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and by the constellations. It has no (material) supporter; but stands firm by the expanse of heaven by its own inherent force. On its surface throughout subsist (in security) all animate and inanimate objects, Danujas and human beings, Gods and Daityas.

* This verse has a double meaning, all the native writers, however grave the subject, being much addicted to conceits. The second interpretation of this verse is as follows:

Ah! why does the most learned of Brahmanas, though distinguished by his immaculate conduct, lose his pure honour and influence as it were from his misconduct caused by derangement? It is no wonder that the said Brahman after having met with a Brahman skilled in the Vedas, and by having recourse to him, thenceforth becomes distinguished for his eminent good conduct by gradual augmentation of his illustriousness. L. W.
3. It is covered on all sides with multitudes of mountains, groves, towns and sacred edifices, as is the bulb of the Naucles’s globular flower with its multitude of anthers.

4. If the Earth were supported by any material substance or living creature, then that would require a second supporter, and for that second a third would be required. Here we have the absurdity of an interminable series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first, that is in the Earth? For is not the Earth one of the forms of the eight-fold divinity i.e. of S’iva.

5. As heat is an inherent property of the Sun and of Fire, as cold of the Moon, fluidity of water, and hardness of stones, and as the Air is volatile, so the earth is naturally immoveable. For oh! the properties existing in things are wonderful.

6. The* property of attraction is inherent in the Earth. By this property the Earth attacts any unsupported heavy thing towards it. The thing appears to be falling [but it is in a state of being drawn to the Earth]. The ethereal expanse being equally outspread all around, where can the Earth fall?

7. Observing the revolution of the constellations, the Bauddhas thought that the Earth had no support, and as no heavy body is soon stationary in the air, they asserted that the earth† goes eternally downwards in space.

8. The Jainas and others maintain that there are two Suns and two

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* [It is manifest from this that neither can the Earth by any means fall downwards, nor the men situated at the distances of a fourth part of the circumference from us or in the opposite hemisphere. B. D.]
† [He who resides on the Earth, is not conscious of the motion of it downwards in space, as a man sitting on a moving ship does not perceive its motion, B. D.]
Moons, and also two sets of constellations, which rise in constant alternation. To them I give this appropriate answer.

Rebuttal of the opinion of the Baudhāyaṇa.

9. Observing as you do, O Baudhāyaṇa, that every heavy body projected into the air, comes back again to, and overtakes the Earth, how then can you idly maintain that the Earth is falling down in space? [If true, the Earth being the heavier body, would, he imagines*—perpetually gain on the higher projectile and never allow its overtaking it.]

Rebuttal of the opinion of the Jainas.

10. But what shall I say to thy folly, O Jaina, who without object or use supposest a double set of constellations, two Suns and two Moons? Dost thou not see that the visible circumpolar constellations take a whole day to complete their revolutions?

Rebuttal of the supposition that the Earth is level.

11. If this blessed Earth were level, like a plane mirror, then why is not the sun, revolving above at a distance from the Earth, visible to men as well as to the Gods? (on the Paurāṇika hypothesis, that it is always revolving about Meru, above and horizontally to the Earth.

12. If the Golden mountain (Meru) is the cause of night, then why is it not visible when it intervenes between us and the Sun? And Meru being admitted (by the Paurāṇikas) to lie to the North, how comes it to pass that the Sun rises (for half the year) to the South?

Reason of the false appearance of the plane form of the Earth.

13. As the one-hundredth part of the circumference of a circle is (scarcely different from) a plane, and as the Earth is an excessively large body, and a man exceedingly small (in comparison,) the whole visible portion of the Earth consequently appears to a man on its surface to be perfectly plane.

* [This was Bhaskara’s own notion;—but even on the more correct principle, that all bodies fall with equal rapidity, the argument holds good. B. D.]
14. That the correct dimensions of the circumference of the Earth have been stated may be proved by the simple Rule of proportion in this mode: (ascertain the difference in YUJANAS between two towns in an exact north and south line, and ascertain also the difference of the latitudes of those towns: then say) if the difference of latitude gives this distance in YUJANAS, what will the whole circumference of 360 degrees give?

To confirm the same circumference of the Earth.

15. As it is ascertained by calculation that the city of UJJAVIN is situated at a distance from the equator equal to the one-sixteenth part of the whole circumference: this distance, therefore, multiplied by 16 will be the measure of the Earth's circumference. What reason then is there in attributing (as the PAURANIKA do) such an immense magnitude to the earth?

16. For the position of the moon's cusps, the conjunction of the planets, eclipses, the time of the risings and settings of the planets, the lengths of the shadows of the gnomon, &c., are all consistent with this (estimate of the extent of the) circumference, and not with any other; therefore it is declared that the correctness of the aforesaid measurement of the earth is proved both directly and indirectly,—(directly, by its agreeing with the phenomena;—indirectly, by no other estimate agreeing with the phenomena).

17. LANKA is situated in the middle of the Earth: YAMA-KOTI is situated to the East of Lanka, and ROMAKAPATTANA to the west. The city of SIDDHAPURA lies underneath LANKA. SUMERU is situated to the North (under the North Pole,) and VADAVANALA to the South of LANKA (under the south Pole):

18. These six places are situated at a distance of one-fourth part of the Earth's circumference each from its adjoining one. So those who have a knowledge of Geography maintain. At MERU reside the Gods and the SIDDHAS, whilst at VADAVANALA are situated all the hells and the DAITYAS.
Translation of the

19. A man on whatever part of the Globe he may be, thinks the Earth to be under his feet, and that he is standing up right upon it: but two individuals placed at 90° from each other, fancy each that the other is standing in a horizontal line, as it were at right angles to himself.

20. Those who are placed at the distance of half the Earth's circumference from each other are mutually antipodes, as a man on the bank of a river and his shadow reflected in the water: But as well those who are situated at the distance of 90° as those who are situated at that of 180° from you, maintain their positions without difficulty. They stand with the same ease as we do here in our position.

Positions of the Dwīpas and Seas. 21. Most learned astronomers have stated that Jambúdwīpa embraces the whole northern hemisphere lying to the north of the salt sea: and that the other six Dwīpas and the (seven) Seas viz. those of salt, milk, &c. are all situated in the southern hemisphere.

22. To the south of the equator lies the salt sea, and to the south of it the sea of milk, whence sprung the nectar, the Moon and the Goddess Lakṣmī, and where the Omnypresent Vāsudeva, to whose Lotus-feet Brahmā and all the Gods bow in reverence, holds his favorite residence.

23. Beyond the sea of milk lie in succession the seas of curds, clarified butter, sugar-cane-juice, and wine: and, last of all, that of sweet Water, which surrounds Vadavānala. The Pātāla Lokas or infernal regions, form the concave strata of the Earth.

24. In those lower regions dwell the race of serpents (who live) in the light shed by the rays issuing from the multitude of the brilliant jewels of their crests, together with the multitude of Āsuras; and there the Siddhās enjoy themselves with the pleasing persons of beautiful females resembling the finest gold in purity.

25. The Sāka, Sālmala, Kaūśa, Kraūncha, Gomeḍaka, and
Pushkara Dwipa are situated [in the intervals of the above mentioned seas] in regular alternation: each Dwipa lying, it is said, between two of these seas.

Positions of the Mountains in Jambu Dwipa and its nine Khanyas parts caused by the mountains.

26. To the North of Lanka lies the Himalaya mountain, and beyond that the Hemakuta mountain and beyond that again the Nishadha mountain. These three Mountains stretch from sea to sea. In like manner to the north of Siddhapura lie in succession the Sringavam S'ukla and Nila mountains. To the valleys lying between these mountains the wise have given the name of Varshas.

27. This valley which we inhabit is called the Bharata-varsha; to the North of it lies the Kinnaravarsa, and beyond it again the Harivarsa, and know that the north of Siddhapura in like manner are situated the Kuru, Hiranmaya and Remyaka Varshas.

28. To the north of Yamakoty lies the Malayavan mountain, and to the north of Romakapattana the Gandhamadana mountain. These two mountains are terminated by the Nila and Nishadha mountains, and the space between these two is called the Ilavrita Varsha.

29. The country lying between the Malayavan mountain and the sea, is called the Bhadeka'swa-varsha by the learned; and geographers have denominated the country between the Gandhamadana and the sea, the Ketumala-varsha.

30. The Ilavrita-varsha, which is bounded by the Nishadha, Nila, Gandhamadana and Malayavan mountains, is distinguished by a peculiar splendour. It is a land rendered brilliant by its shining gold, and thickly covered with the bowers of the immortal Gods.

Position of the mountain Meru in Ilavrita.

31. In the middle of the Ilavrita Varsha stands the mountain Meru which is composed of gold and of precious stones, the abode of the immortal Gods. Expounders of the Puranas have further described this Meru to be the pericarp of the earth-lotus whence Brahma had his birth.
32. The four mountains Mandara, Sugandha, Vipula and Supârs'wa serve as buttresses to support this Meru, and upon these four hills grow severally the Kadamba, Jambû, Vâta and Pippala trees which are as banners on those four hills.

33. From the clear juice which flows from the fruit of the Jambû springs the Jambû-nâdi; from contact with this juice earth becomes gold: and it is from this fact that gold is called Jambûnâda: [this juice is of so exquisite a flavour that] the multitude of the immortal Gods and Siddhas, turning with distaste from noctar, delight to quaff this delicious beverage.

34. And it is well known that upon those four hills [the buttresses of Meru] are four gardens, (1st) Chaitraratha of varied brilliancy [sacred to Kubera], (2nd) Nandana which is the delight of the Apsaras, (3rd) the Dhriti which gives refreshment to the Gods, and (4th) the resplendent Vaihâraja.

35. And in these gardens are beautified four reservoirs, viz. the Abûna, the Mânasa, the Mahâhrada and the S'weta-jala, in due order: and these are the lakes in the waters of which the celestial spirits, when fatigued with their dalliance with the fair Goddesses, love to disport themselves.

36. Meru divided itself into three peaks, upon which are situated the three cities sacred to Visnu, Brahma and S'iva [denominated Vaikuntha, Brahmapura, and Kailasa], and beneath them are the eight cities sacred to Indra, Agni, Yama, Naibrita, Varuña, Vâyu, S'as'î, and Is'âs, [i.e. the regents of the eight Diks or directions,* viz., the east sacred to

* [As the point where the equator cuts the horizon is the east, the sun therefore rises due east at time of the equinoxes but on this ground, we cannot determine the direction at Meru [the north pole] because there the equator coincides with the horizon and consequently the sun moves at Meru under the horizon the whole day of the equinox. Yet the ancient astronomers maintained that the direction in which the Yama-kôti lies from Meru is the east, because, according to their opinion, the inhabitants of Meru saw the sun rising towards the Yama-kôti at the beginning of the Kalpa. In the same manner, the direction in which Lanka lies from mount Meru is south, that in which Bomakapat'tana lies, is west, and the direction in which Siddha-
III. 40.] Sūdhánta-s'ivomāni. 119

Indra, the south-east sacred to Agni, the south sacred to Yama, the south-west sacred to Nairṛta, the west sacred to Varuṇa, the north-west sacred to Vayu, the north sacred to Śaśi and the north-east sacred to Ṣaśa'.

Some peculiarity.

37. The sacred Ganges, springing from the Foot of Viṣṇu, falls upon mount Meru, and thence separating itself into four streams descends through the heavens down upon the four Viṣṇumāhas or buttress hills, and thus falls into the four reservoirs [above described].

38. [Of the four streams above mentioned], the first called Śita, went to Bhadrāśwa-varsha, the second, called Alakanandā, to Bhārata-varsha, the third, called Chakrav, to Keta-māla-varsha, and the fourth, called Bhadra to Uttara Kuru [or North Kuru].

39. And this sacred river has so rare an efficacy that if her name be listened to, if she be sought to be seen, if seen, touched or bathed in, if her waters be tasted, if her name be uttered, or brought to mind, and her virtues be celebrated, she purifies in many ways thousands of sinful men [from their sins].

40. And if a man make a pilgrimage to this sacred stream, the whole line of his progenitors, bursting the bands [imposed on them by Yama], bound away in liberty, and dance with joy; nay even, by a man's approach to its banks they repulse the slaves of Yama [who kept guard over them], and, escaping from Naraka [the infernal regions], secure an abode in the happy regions of Heaven.

Purā lies from Meru is north. The buttresses of Meru, Mandara, Sugandha, &c. are situated in the east, south &c. from Meru respectively. B. D.

Note on verses from 21 to 43:—Bhāskara'cha'ya has exercised his ingenuity in giving a locality on the earth to the poetical imaginations of Viṣṇu, at the same time that he has preserved his own principles in regard to the form and dimensions of the Earth. But he himself attached no credit to what he has described in these verses for he concludes his recital in his commentary with the words,

बिद्रवर्भ नर च च परागाशितं।

"What is stated here rests all on the authority of the Purāṇas."

As much as to say "credul Judzsus." L. W.
The 9 khanḍas and 7 kulāchalas of Bhārata-varsha are embraced the following nine khanḍas [portions] viz. Aindrā, Kaśīru, Tamraparṇa, Gabhastimāt, Kumārika, Nāga, Saumya, Vāruṇa, and lastly Gāndharva.

42. In the Kumārika alone is found the subdivision of men into castes; in the remaining khanḍas are found all the tribes of Antyajas or outcaste tribes of men. In this region [Bhārata-varsha] are also seven kulāchalas, viz. the Mahendra, Sukti, Malaya, Rikṣakā, Pārvatā, tho Sahya, and Vindhya hills.

Arrangement of the seven lokās worlds.

43. The country to the south of the equator is called the Bhūraloka, that to the north the Bhuvāloka and Meru [the third] is called the Svaraloka, next is the Maharloka in the Ilosious beyond this is the Jana-loka, then the Tapaloka and last of all the Satyaloaka. These lokas are gradually attained by increasing religious merits.

44. When it is sunrise at Lanka, it is then midday at Yamakoṭi (90° east of Lanka), sunset at Siddhapura and midnight at Romakapattana.

Points of the compass why Meru is due north of all places.

45. Assume the point of the horizon at which the sun rises as the east point, and that at which he sets as the west point, and then determine the other two points, i.e., the north and south through the Matsya* effected by the east and west points. The line connecting the north and south points will be a meridian line and this line in whatever place it is drawn will fall upon the north point; hence Meru lies due north of all places.

A curious fact is rehearsed.

46. Only Yamakoṭi lies due east from Ujjayinī, at the distance of 90°

* [From the east and west points, as centres, with a common radius describe two arcs, intersecting each other in two points, the place contained by the arcs is called Matsya “a fish” and the intersecting points are the north and south points. E. D.]
III. 51.]

Budhánta-svárománi. 121

from it: but LANKA and not UJJAYINI lies due west from
YAMAKOTI.

47. The same is the case everywhere; no place can lie west of
that which is to its east except on the equator, so that east
and west are strangely related.*

48. A man situated on the equa-
tor sees both the north and south
poles touching [the north and south points of] the horizon,
and the celestial sphere resting (as it were) upon the two
poles as centres of motion and revolving vertically over his
head in the heavens, as the Persian water-wheel.

49. As a man proceeds north
from the equator, he observes the
constellations [that revolve vertically over his head when
seen from the equator] to revolve obliquely, being deflected
from his vertical point: and the north pole elevated above
his horizon. The degrees between the pole and the horizon
are the degrees of latitude [at the place]. These degrees
are caused by the YOJANAS [between the equator and the
place].

50. The number of YOJANAS [in
the arc of any terrestrial or celestial
circle] multiplied by 360 and divided
by [the number in YOJANAS in] the circumference of the
circle is the number of degrees [of that arc] in the earth
or in the planetary orbit in the heavens. The YOJANAS are
found from the degrees by reversing the calculation.

51. The Gods who live in the
mount Meru observe at their zenith

[* As the sun or any heavenly body when it reaches the Prime Vertical
of any place is called due east or west, so according to the Hindu Astronomical
language all the places on the Earth which are situated on the circle
corresponding to the Prime Vertical arc due east or west from the place and not
those which are situated on the parallel of latitude of the place, that is the
places which have the angle of position 90° from any place are due east or
west from that place. And thus all directions on the Earth are shown by
means of the angle of position in the Hindu Astronomical works. B. D.]
the north pole, while the Dāityas in Vādavānala the south pole. But while the Gods behold the constellations revolving from left to right, to the Dāityas they appear to revolve from right to left. But to both Gods and Dāityas the equatorial constellations appear to revolve on and correspond with the horizon.

Dimensions of the Earth's circumference.

52. The circumference of the earth has been pronounced to be 4967 Yojanas and the diameter of the same has been declared to be 1581,4 Yojanas in length: the superficial area of the Earth, like the net enclosing the hand ball, is 78,53,034 square Yojanas, and is found by multiplying the circumference by the diameter.*

The error of Lalla is exposed in regard to the superficial area of the Earth.

53. The superficial area of the Earth, like the net enclosing the hand ball, is most erroneously stated by Lalla: the true area not amounting to one hundredth part of that so idly assumed by him. His dimensions are contrary to what is found by actual inspection: my charge of error therefore cannot be pronounced to be rude and uncalled for. But if any doubt be entertained, I beg you, O learned mathematicians, to examine well and with the utmost impartiality whether the amount stated by me or that stated by him is the correct one. [The amount stated by Lalla in his

* [The diameter and the circumference of the Earth here mentioned are to each other as 1250: 3937 and the demonstration of this ratio is shown by Bhāskarāchārya in the following manner.

Take a radius equal to any large number, such as more than 10000, and through this determine the sine of a smaller arc than even the 100th part of the circumference of the circle by the aid of the canon of sines (jyotilāl), and the sine thus determined when multiplied by that number which represents the part which the arc just taken is of the circumference, becomes the length of circumference because an arc smaller than the 100th part of the circumference of a circle is [scarcely different from] a straight line. For this reason, the circumference equal to the number 62833 is granted by Āryabhaṭṭa and the others, in the diameter equal to the number 20,000. Though the length of the circumference determined by extracting the square root of the tenfold square of the diameter is rough, yet it is granted for convenience by Sridharačārya, Brahmagupta and the others, and it is not to be supposed that they were ignorant of this roughness.—B. D.]
work entitled Dhimriddihida-Tantra is 285,63,38,557 square Yojanas, which he appears to have found by multiplying the square contents of the circle by the circumference.

Shows the wrongness of the Rule given by Lalla.

54. If a piece of cloth be cut in a circular form with a diameter equal to half the circumference of the sphere, then half of the sphere will be (entirely) covered by that circular cloth and there will still be some cloth to spare.

55. As the area of this piece of cloth is to be found nearly 2½ times the area of a great circle of the sphere: and the area of the piece of cloth covering the other half of the sphere is also the same; *

56. Therefore the area of the whole sphere cannot be more than 5 times the area of the great circle of the sphere. How then has he multiplied [the area of the great circle of the sphere] by the circumference [to get the superficial contents of the sphere]?

57. As the area of a great circle [of the sphere] multiplied by the circumference is without reason, the rule (therefore of Lalla for the superficial contents of the sphere) is wrong, and the superficial area of the Earth (given by him) is consequently wrong.

Otherwise. 58, 59. Suppose the length of the equatorial circumference of the globe equal to 4 times the number of sines [viz. 96, there being 24 sines calculated for every 3°½, which number multiplied by 4 = 96] and such oblong sections equal to the number of the length of the said circumference and marked with the vertical lines [running from pole to pole], as there are seen formed by nature on the Anwla fruit marked off by the lines running from the top of it to its bottom.

* Let the diameter of a sphere be 7: the circumference will be 22 nearly. The area of a circle whose diameter is 7 will be about 38½; that of a circle whose diameter is 11 (½ circumference) will be about 89½ this 89½ is little less than 2½ times 38½. L. W.
60. If we determine the superficial area of one of these sections by means of its parts, we have it in this form. Sum of all the sines diminished by half of the radius and divided by the same.*

* The correctness of this form is thus briefly illustrated by Bha\'skara\'cha\'arya in his commentary.

Let $a \ b \ c \ d \ &c.$ be the section in which $a_b, b_c, c_d \ &c.$ and $a_b, b_c, c_d \ &c.$ are each equal to 1 cubit and also $a_b$ are equal to 1 cubit: then $b_c, c_d \ &c.$ are proportional to the sines $m \ b, n \ c, o \ d \ &c.$ and are thus found.

If $ka$ or Rad: give, $aa\ 1\ (=1): : m_b = \frac{mb}{Rad.}$

If Rad : 1 :: $cc = \frac{Rad}{od}$

again Rad : 1 :: $dd = \frac{Rad}{dd}$

Now $aa, bb, cc, &c.$ being found, the contents of each of $aa, bb, cc, &c.$ the part of the section is found by taking half the sum of $aa, bb, cc, &c.$ and multiplying it by $ab$ (which is equal to each of $bc, &c.$) hence $ab$ is assumed as 1 and the whole surface each of $aa, bb, cc, &c.$ as a plane, for an arc of $3^2$ is scarcely different from a plane.

Now to find the sum of $aa, bb, cc, &c.$ we have

\[ \frac{aa + bb + cc + dd}{2} \times 1 + \frac{cc + dd}{2} \times 1 + \frac{cc + dd}{2} \times 1 + &c. \]

adding these and leaving out 1 multiplier, we have

\[ \frac{aa + bb + cc + dd}{2} + &c. \]

Substituting the values of $aa, bb, &c.$ we have

\[ \frac{mb}{R} + \frac{ne}{R} + &c. \]

but \[ \frac{1}{R} = \frac{R}{R} = \frac{1}{R} \]

By substitution we get

\[ \frac{R}{R} + \frac{mb}{R} + \frac{ne}{R} + &c. \]

It is evident from this that the sum of all the sines diminished by the half of the Radius and divided by the Radius is equal to the contents of the upper half of the section, therefore by dividing by $\frac{1}{R}$ Rad we get the whole section instead of only the upper half of it.

i. e. contents of the whole section = \[ \frac{sum\ of\ all\ the\ sines - \frac{1}{R}}{\frac{1}{R}} = A. \]
61. As the superficial area of one section thus determined is equal to the diameter of the globe, the product found by multiplying the diameter by the circumference has therefore been asserted to be the superficial contents of a sphere.

The grand deluge or dis. 62. The earth is said to swell to the extent of one Yojana equally all around [from the centre] in a day of Brahmac by reason of the decay of the natural productions which grow upon it; in the Brahmac deluge that increase is again lost. In the grand deluge [in which Brahmac himself as well as all nature fades away then] the Earth itself is reduced to a state of nonentity.

Are four-fold. 63. That extinction which is daily taking place amongst created beings is called the Dainandina or daily extinction. Then Bramma extinction or deluge takes place at the end of Bramma's day; for all created beings are then absorbed in Bramma's body.

64. As on the extinction of Bramma himself all things are dissolved into nature, wise men therefore call that dissolution the Prakritika or resolution into nature. Things thus in a state of extinction having their destinies severally fixed are again produced in separate forms when nature is excited (by the Creator).

65. The devout men, who have destroyed all their virtues and sins by a knowledge of the soul, having abstracted their minds from worldly acts, concentrate their thoughts on the

Here, by substituting the values of the 24 sines stated in the GanitaDhaya we have

\[ A = 0.5 \text{ rad.} \] viz. the diameter of the globe where the circumference = 96. L.W.

[Here, the demonstration of the rule (multiply the superficial area of the sphere by the diameter and divide the product by 6) for finding out the solid content of the sphere is shown by BhaskaraCharya in the following manner.

Suppose in the sphere the number of pyramids, the height of which is equal to the radius and whose bases are squares having sides equal to 1, equal to the number of the superficial area of the sphere, then

The solid contents of every pyramid = \( \frac{1}{2} \text{ R.} \)

and the number of pyramids in the sphere is equal to the number of the superficial contents of the sphere.

\[ \therefore \text{ The solid content of the sphere = } \frac{1}{4} \text{ diameter } \times \text{ superficial area. — B.D.} \]
Supreme Being, and after their death, as they attain the state from which there is no return, the wise men therefore denominate this state the \textit{Atyantika} dissolution. Thus the dissolutions are four-fold.

66. The earth and its mountains, the Gods and \textit{Danavas}, men and others and also the orbits of the constellations and planets and the \textit{Lokas} which, it is said, are arranged one above the other, are all included in what has been denominated the \textit{Brahmānḍa} (universe).

67. Some astronomers have asserted the circumference of the circle of Heaven to be 18,712,069,200,000,000 \textit{Yojanas} in length. Some say that this is the length of the zone which binds the two hemispheres of the \textit{Brahmānḍa}. Some \textit{Paurānikas} say that this is the length of the circumference of the \textit{Lokālokā Parvata}.* 

* Vide verses 67, 68, 69, \textit{Bhāskara'chārya} does not answer the objection which these verses supply to his theory of the Earth being the centre of the system. The Sun is here made the principal object of the system—the centre of the \textit{Brahmānḍa}—the centre of light whose boundary is supposed fixed; but if the Sun moves then the Hindoo \textit{Brahmānḍa} must be supposed to be constantly changing its Boundaries. Subbuji Bāpū had not failed to use this argument in favour of the Newtonian system in his \textit{Śrīomān Prakāśa}, vide pages 55, 56. \textit{Bhāskara'chārya} however denies that he can father the opinion that this is the length of the circumference limiting the \textit{Brahmānḍa} and thus saves himself from a difficulty. L. W.

【Mr. Wilkinson has thus shown the objection which Subbuji Bāpū made to the assumption of the Sun's motion, but I think that the objection is not a judicious one. Because had the length of the circumference of the \textit{Brahmānḍa} been changed on account of the alteration of the boundary of the Sun's light with him, or had any sort of motion of the stars been assumed, as would have been granted if the earth is supposed to be fixed, then, the inconvenience would have occurred; but this is not the case. In fact, as we cannot fix any boundary of the light which issued from the Sun, the stated length of the circumference of the \textit{Brahmānḍa} is an imaginary one. For this reason, \textit{Bhāskara'chārya} does not admit this stated length of the circumference of the \textit{Brahmānḍa}. He stated in his \textit{Ganita'bhāṣyā} in the commentary on the verse 68th of this Chapter that “those only, who have a perfect knowledge of the \textit{Brahmānḍa} as they have of an \textit{A'ṇyana} fruit held in their palm, can say that this length of the circumference of the \textit{Brahmānḍa} is the true one;” that is, as it is not in man's power to fix any limit of the \textit{Brahmānḍa}, the said limit is unreasonable. Therefore no objection can be possibly made to the system that the Sun moves, by assuming such an imaginary limit of the \textit{Brahmānḍa} which is little less impossible than the existence of the heavenly lotus.—B. D.】
68. Those, however, who have had a most perfect mastery of the clear doctrine of the sphere, have declared that this is the length of that circumference bounding the limits, to which the darkness dispelling rays of the Sun extend.

69. But let this be the length of the circumference of the Brahmāṇḍa or not: [of that I have no sure knowledge] but it is my opinion that each planet traverses a distance corresponding to this number of Yojanas in the course of a Kalpa or a day of Brahma and that it has been called the Khakaksha by the ancients.

End of third Chapter called the Bhuvana-kos’a or cosmography.

CHAPTER IV.

Called Madhya-gati-yaksana.

On the principles of the Rules for finding the mean places of the Planets.

Places of the several winds.

1. The seven [grand] winds have thus been named: viz.—

1st. The Āvaha or atmosphere.
2nd. The Pravaha beyond it.
3rd. The Udvaha.
4th. The Samvaha.
5th. The Suvaha.
6th. The Parivaha.
7th. The Parávaha.

2. The atmosphere extends to the height of 12 Yojanas from the Earth: within this limit are the clouds, lightning, &c. The Pravaha wind which is above the atmosphere moves constantly to the westward with uniform motion.

3. As this sphere of the universe includes the fixed stars and planets, it therefore being impelled by the Pravaha wind, is carried round with the stars and planets in a constant revolution.
An illustration of the

4. The Planets moving eastward motion of the planets, in the Heavens with a slow motion, appear as if fixed on account of the rapid motion of the sphere of the Heavens to the west, as insects moving reversely on a whirling potter's wheel appear to be stationary [by reason of their comparatively slow motion].

Sidereal and terrestrial 5. If a star and the Sun rise simultaneously [on any day], the star will rise again (on the following morning) in 60 sidereal θατικάς; the Sun, however, will rise later by the number of ασύς (sixths of a sidereal minute), found by dividing the product of the Sun's daily motion [in minutes] and the ασύς which the sign, in which the Sun is, takes in rising, by 1800 [the number of minutes which each sign of the ecliptic contains in itself].

6. The time thus found added to the 60 sidereal θατικάς forms a true terrestrial day or natural day. The length of this day is variable, as it depends on the Sun's daily motion and on the time [which different signs of the ecliptic take] in rising, [in different latitudes: both of which are variable elements].

* [Had the Sun moving with uniform motion on the equinoctial, the each minute of which rises in each ασύ, the number of ασύ equal to the number of the minutes of the Sun's daily motion, being added to the 60 sidereal θατικάς, would have invariably made the exact length of the true terrestrial day as Λάλλα and others say. But this is not the case, because the Sun moves with unequal motion on the ecliptic, the equal portions of which do not rise in equal times on account of its being oblique to the equinoctial. Therefore, to find the exact length of the true terrestrial day, it is necessary to determine the time which the minutes of the Sun's daily motion take in rising and then add this time to 60 sidereal θατικάς. For this reason, the terrestrial day determined by Λάλλα and others is not a true but it is a moon. The difference between the oblique ascension at the beginning of any given day, and that at the end of it or at the beginning of the next day, is the time which the minutes of the Sun's motion at the day above alluded to take in rising, but as this cannot be easily determined, the ancient Astronomers having determined the periods which the signs of the ecliptic take in rising at a given place, find the time which any portion of a given sign of the ecliptic takes in rising, by the following proportion.

If 30' or 1800' of a sign: take number of the ασύ (which any given sign of the ecliptic takes) in rising at a given place: : what time will any portion of the sign above alluded to take in rising?

The calculation which is shown in the 5th verse depends on this proportion.—B. D.]
IV. 10.] Siddhánta-sīromani.

Revolutions of the Sun in a year are less than the revolutions of stars by one.

7. A sidereal day consists invariably of 60 sidereal ṛatikās; a mean śāvana day of the Sun or terrestrial day consists of that time with an addition of the number of asus equal to the number of the Sun’s daily mean motion [in minutes]. Thus the number of terrestrial days in a year is less by one than the number of revolutions made by the fixed stars.

Length of solar year.

8. The length of the (solar) year is 365 days, 15 ṛatikās, 30 palas, 22½ vipalas reckoned in Bhūmi śāvana or terrestrial days: The 11th of this is called a saura (solar) month, viz. 30 days, 26 ṛatikās, 17 palas, 31 vipalas, 52½ pravipalas. Thirty śāvana or terrestrial days make a śāvana month.*

Length of lunar month.

9. The time in which the Moon or lation.

[after being in conjunction with the Sun] completing a revolution with the difference between the daily motion and that of the Sun, again overtakes the Sun, (which moves at a slower rate) is called a Lunar month. It is 20 days, 31 ṛatikās, 50 palas in length.†

The reason of additive months called Adhimā'sas.

10. An Adhimāsa or additive month which is lunar, occurs in the duration of 32½ saura (solar) months found by dividing the lunar month by the difference between this and the saura month. From

* [Here a solar year consists of 365 days, 15 ṛatikās, 30 palas, 22½ vipalas, i.e. 366 d. 6 h. 12 m. 9 s. and in Sūrya-Bīḍhāṇa the length of the year is 365 d. 15 g. 31 p. 31. 4 c. i.e. 365 d. 6 h. 12 m. 36. 56 s.—B. D.]

† That lunar month which ends, when the Sun is in Mēṣha stellar Aries is called Chaitra and that which terminates when the Sun is in Ṛṣiṣṭhā śāvana stellar Taurus, is called Vaishāṇa and so on. Thus, the lunar months corresponding to the 12 stellar signs Mēṣha (Aries) Viśnuśāvana (Taurus) Mithuna (Gemini) Kāraka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Viśnuśāvana (Scorpio), Dhanu (Sagittarius), Makara (Capricornus), Kumbha (Aquarius) and Mīva (Pisces), are Chaitra, Vaishāṇa, Jyesthā, Aśvina, Bhaḍrapada, Aśvina, Karṇa, Mārgasīraha, Pausha, Magha, and Phālguna. If two lunar months terminate when the Sun is only in one stellar sign, the second of these is called Adhimāsa an additive month. The 30th part of a lunar month is called Tithi (a lunar day).—B. D.]
this, the number of the additive months in a kalpa may also be found by proportion.*

11. As a mean lunar month is shorter in length than a mean saura month, the lunar months are therefore more in number than the saura in a kalpa. The difference between the number of lunar and saura months in a kalpa is called by astronomers the number of adhimásas in that period.

The reason of subtractive

12. An avama or subtractive day day called ayama. which is savana occurs in 64\textsuperscript{1}/\textsuperscript{3} tithis (lunar days) found by dividing 30 by the difference between the lunar and savana month. From this, the number of avamas in a yuga may be found by proportion.†

13. If the adhimásas are found from saura days or months, then the result found is in the lunar months, [as for instance in finding the anahyana. If in the saura days of a kalpa: are

* [After the commencement of a yuga, a lunar month terminates at the end of amaváśya (new moon) and a saura month at the mean vřishadha-bankra\'asti (i.e. when the mean sun enters the second stellar sign) which takes place with 54 g. 27 p. 31 v. 52\textsuperscript{1}/\textsuperscript{3} p. after the new moon. Afterwards a second lunar month ends at the 2nd new moon after which the mithuna-bankra\'asti takes place with twice the ghatias. &c. above mentioned. Thus the following sankra\'asti karka \&c. take place with thrice four times &c. those ghatias, &c. In this manner, when the bankra\'asti thus going forward, again takes place at new moon, the number of the passed lunar months exceeds that of the saura by one. This one month is called an additive month: and the saura months which an additive month requires for its happening can be found by the proportion as follows.

As 54 ghatias, 27 p. &c. the difference between a lunar and a saura

: One saura month

: 29, 31, 60 the number terrestrial day &c. in a lunar month

: 23, 15, 31, &c. the number of saura months, days, &c.—B. D.]

† [At the beginning of a kalpa or a yuga, the terrestrial and lunar days begin simultaneously, but the lunar day being less than the terrestrial day, terminated before the end of the terrestrial day, i.e. before the next sun-rise. The interval between the end of the lunar day and the next sunrise, is called ayama-śṛṣṭa the remainder of the subtractive day. This remainder increases every day; therefore, when it is 60 ghatías (54 hours), this constitutes a avama day or subtractive day. The lunar days in which a subtractive day occurs, are found by the following proportion.

If 0 d. 28 g. 10 p. the difference between the lengths of terrestrial and of a lunar month,

: 1 lunar month or 90 tithis

: a whole terrestrial day : 64-\textsuperscript{1}/\textsuperscript{3} tithis nearly.—B. D.]

‡ The objects of these two verses seems not to be more than to assert that the fourth term of a proportion is of the same denomination as the 2nd.—L. W.
so many Adhimásas: then in given number of solar days; how many Adhimásas?] If the Adhimásas are found from lunar days or months, then the result is in saúra months, and the remainder is of the like denomination.

14. [In like manner] the Avamás or subtractive days if found from lunar days, are in Sávana time: if found from Sávana time they are lunar and the remainder is so likewise.

A question.

15. Why, O Astronomer, in finding the Añargaṇa do you add saúra months to the lunar months Chaitra &c. [which may have elapsed from the commencement of the current year]: and tell me also why the [fractional] remainders of Adhimásas and Avama days are rejected: for you know that to give a true result in using the rule of proportion, remainders should be taken into account?

Reason of omitting to include the Adhimásas'śeśha in finding the Añargaṇa.

16.* As the lunar month ends at the change of the Moon and the Saúra month terminates when the Sun enters a stellar sign, the accumulating portion of an Adhimásas always lies after each new Moon and before the Sun enters the sign.

* [The meaning of these 4 verses will be well understood by a knowledge of the rule for finding the Añargaṇa, we therefore show the rule here.

In order to find the Añargaṇa (elapsed terrestrial days from the commencement of the Kála to the required time) astronomers multiply the number of saúra years expired from the beginning of the Kála by 12, and thus they get the number of saúra months till the last Mēsá Sámkanta (that is, the time when the Sun enters the 1st sign of the Zodiac called Aries.) To these months they add then the passed lunar months Chaitra &c., considering them as saúra. These saúra months become, up to the time when the Sun enters the sign of the Zodiac corresponding to the required lunar month. They multiply then the number of these months by 30 and add to this product the number of the passed Tithis (lunar days) of the required month considering them as saúra days. The number of saúra days thus found becomes greater than that of those till the end of the required Tithi by the Adhimásas'śeśha. To make these saúra days lunar, they determine the clapsed additive months by the proportion in the following manner:

As the number of saúra days in a Kála:
: the number of additive months in that period
: : the number of saúra days just found
: : : the number of additive months clapsed
17. Now the number of tithis (lunar days) elapsed since the change of the Moon and supposed as if saura, is added to the number of saura days [found in finding the ahargana]: but as this number exceeds the proper amount by the quantity of the Adhimas-sesha therefore the Adhimas-sesha is omitted [to be added].

18. [In the same manner] there is always a portion of a Avama-sesha between the time of sun-rise and the end of the preceding tithi. By omitting to subtract it, the ahargana is found at the time of sun-rise: if it were not omitted, the ahargana would represent the time of the end of the tithi [which is not required but that of the sun-rise].

Reason of the correction called the Udayantara terrestrial day is of variable length, the karma.

Ahargana has been found in mean terrestial days: the places of the planets found by this Ahargana when rectified by the amount of the correction called the Udayantara whether additive or subtractive will be found to be at the time of sun-rise at Lanka.*

The ancient

If these additive months with their remainder be added to the saura days above found, the sum will be the number of lunar days to the end of the saura days, but we require it to the end of the required tithi. And as the remainder of the additive months lies between the end of the tithi and that of its corresponding saura days, they therefore add the whole number of Adhimasas just found to that of the saura days omitting the remainder to find the lunar days to the end of the required tithi. Moreover, to make these lunar days terrestrial, they determine Avama subtractive days by the proportion such as follows.

As the number of lunar days in a Kala
1: the number of subtractive days in that period
1: the number of lunar days just found
1: the number of Avama elapsed with their remainder.

If these Avamas be subtracted with their remainder from the lunar days, the difference will be the number of the Avama days elapsed to the end of the required tithi; but it is required at the time of sun-rise. And as the remainder of the subtractive days lies between the end of the tithi and the sun-rise, they therefore subtract the Avamas above found from the number of lunar days omitting their remainder i.e. Avama-sesha. Thus the Ahargana itself becomes at the sun-rise.—B. D.]

* [If the Sun been moving on the equinoctial with an equal motion, the terrestrial day would have been of an invariable length and consequently the Sun would have reached the horizon at Lanka at the end of the Ahargana which is an enumeration of the days of invariable length that is of the mean terrestrial days. But the Sun moves on the ecliptic whose equal parts do not
Astronomers have not thus rectified the places of the planets by this correction, as it is of a variable and small amount.

The difference between the number of asus of the right ascension of the mean Sun [found at the end of the Ahargaṇa] and the number of asus equal to the number of minutes of the mean longitude of the Sun [found at the same time] is the difference between the true and mean Ahargaṇas.* Multiply this difference by the daily motion of the planet and divide the product by the number of asus in a nycthemeron.† The result [thus found] in minutes is to be subtracted from the places of the planets, if the asus [of the right ascension of the mean Sun] fall short of the kālas or minutes [of the mean longitude of the Sun], otherwise the result is to be added to the places of the planets. Instead of the right ascension, if oblique ascension be taken [in this calculation] this Udayantara correction which is to be applied to the places of the planets, includes also the chara correction or the correction for the ascensional difference.

Reason of the correction 23. The places of the planets called the Des'āntara, which are found being rectified by this Udayantara correction at the time of sun-rise at Lanka may be found, being applied with the Des'āntara correction, at the time of sun-rise at a given place. This Des'āntara correction is two-fold, one is east and west and the other rise in equal periods. For this reason, the Sun does not come to the horizon at Lanka at the end of the Ahargaṇa. Therefore the places of the planets determined by the mean Ahargaṇa will not be at the sun-rise at Lanka. Hence a correction is necessary to be applied to the places of the planets. This correction called Udayantara has been first invented by Bhāsharakṣita who consequently abuses them who say that the places of the planets determined by the mean Ahargaṇa become at the time of the sun-rise at Lanka.—B. D.]

* The difference between the mean and true Ahargaṇas is that part of the equation of time which is due to the obliquity by the ecliptic.—L. W.

† [This calculation is nothing else than the following simple proportion

If the number of asus in a nycthemeron

: daily motion of the planet

:: the difference between the true and mean Ahargaṇas give.—B. D.]
is north and south. This north and south correction is called CHARA.

24. The line which passes from LANKA, UJJAYINIF, KURUKSHETRA and other places to MERU (or the North Pole of the Earth) has been denominated the MADHYAREKHA mid-line of the Earth, by the Astronomers. The sun rises at any place east of this line before it rises to that line: and after it has risen on the line at places to its west. On this account, an amount of the correction which is produced from the difference between the time of sun-rise at the mid-line and that at a given place, is subtractive or additive to the places of the planets, as the given place be east or west of the mid-line [in order to find the places of the planets at the time of sun-rise at the given place].

25. As the [small] circle which is described around MERU or North Pole of the Earth, at the distance in YOJANAS reckoned from MERU to given place and produced from co-latitude of the place [as mentioned in the verso 50th, Chapter 111.] is called rectified circumference of the Earth (parallel of latitude) [at that place] therefore [to find this rectified circumference], the circumference of the Earth is multiplied by the sine of co-latitude [of the given place] and divided by the radius.

End of 4th Chapter called MADHYA-GATI VASANA.

* This amount of correction is determined in the following manner.

The YOJANAS between the midline and the given place, in the parallel of latitude at that place, which is denominated SPASHTA-PARIDHI are called, DES'ANTARA YOJANAS of that place. Then by the proportion.

As the number of YOJANAS in the SPASHTA-PARIDHI : 60 GHATIKAS : Des'ANTARA YOJANAS : the difference between the time of sun-rise at midline and that at a given place. This difference called Des'ANTARA GHATIKA's is the longitude in time east or west from LANKA'. Again

As 60 GHATIKA's : daily motion of the planet : Des'ANTARA GHATIKA's : the amount of the correction required.

Or this amount can be found by using the proportion only once such as follows

As the number of YOJANAS in the SPASHTA-PARIDHI : daily motion of the planet : Des'ANTARA YOJANAS : the same amount of the correction above found.—B. D.]
CHAPTER V.

On the principles on which the Rules for finding the true places of the Planets are grounded.

1. The planes of a Sphere are intersected by sines of bhujā and koti,* as a piece of cloth by upright and transverse threads. Before describing the spheric, I shall first explain the canon of sines.

2. Take any radius, and suppose it the hypotenuse (of a right-angled triangle). The sine of bhujā is the base, and the sine of koti is the square root of the difference of the squares of the radius and the base. The sines of degrees of bhujā and koti subtracted separately from the radius will be the versed sines of koti and bhujā (respectively).

[* The bhujā of any given arc is that arc, less than 90°, the sine of which is equal to the sine of that given arc, (the consideration of the positiveness and negation of the sine is here neglected). For this reason, the bhujā of that arc which terminates in the odd quadrants i. e. the 1st and 3rd is that part of the given arc which falls in the quadrant where it terminates, and the bhujā of the arc which ends in the even quadrants, i. e. in the 2nd and 4th, is that arc which is wanted to complete the quadrant where the given arc is ended.

The koti of any arc is the complement of the bhujā of that arc.]

Let the 4 quadrants of a circle A B C D be successively A B, B C, C D and D A, then the bhujās of the arc A P, A B P, A C P, A D P will be A P, C P, C P, A P, and the complements of these bhujās are the arcs B P, B P, D P, D P, respectively. — B. D.]
3. The versed sine is like the arrow intersecting the bow and the string, or the arc and the sine.\(^*\)

The square root of half the square of the radius is the sine of an arc of 45°. The co-sine of an arc of 45° is of the same length as the sine of that arc.

\(^*\) These methods are grounded upon the following principles, written by Bhaṣākara in the commentary Vaṣana-Bhaṣya.

(1) Let the arc \(AB = 90°\) and \(AC = 45°\).

\[\therefore \quad AD \ (= \frac{1}{2} \ AB) = \sin 45°; \text{ and let } \ O A \text{ or } O B = \text{ the radius (R)} \text{ then } A \Pi^2 = O A^2 + O B^2 = 2 \ O A^2 = 2 \ R^2\]

\[\therefore \quad AB = \sqrt{2} \ R^2\]

and \(AD = \frac{1}{2} \ AB = \sqrt{\frac{R^2}{2}}\)

or \(\sin 45° = \sqrt{\frac{R^2}{2}}\).

(2) It is evident and stated also in the Lālāvatī, that the side of a regular hexagon is equal to the radius of its circumscribing circle (i.e. ch. 60° = R).

Hence, \(\sin 90° = \frac{1}{2} \ R\).

(3) Let \(AB\) be the half of a given arc \(AP\), whose sine \(PM\) and versed sine \(AM\) are given. Then

\[AP = \sqrt{PM^2 - AM^2}\]

and \(\frac{1}{2} \ AP = AN = \sin A\ B\)

\[\therefore \quad \sin A\ B = \frac{1}{2} \ \sqrt{PM^2 - AM^2}\]

(4) The proof of the last method by Algebra.

\[\cos = R \quad \text{versed sine}\]

\[\therefore \quad \cos^2 = R^2 - 2 \ R \ \cdot \ v - v^2\]

subtracting both sides from \(R^2\),

\[R^2 - \cos^2 = 2 \ R \ \cdot \ v - v^2\]

or \(\sin^2 = 2 \ R \ \cdot \ v - v^2\)

adding \(v^2\) to both sides

\[\sin^2 + v^2 = 2 \ R \ \cdot \ v\]

and \(\frac{1}{2} \ (\sin^2 + v^2) = \frac{1}{2} \ R \ \cdot \ v\)

extracting the square root,

\[\frac{1}{2} \ \sqrt{\sin^2 + v^2} = \sqrt{\frac{1}{2} \ R \ \cdot \ v}\]

but by the preceding method

\[\frac{1}{2} \ \sqrt{\sin^2 + v^2} = \sin \text{ of half the given arc;}\]

\[\therefore \quad \sin \ \frac{1}{2} \ \text{arc} = \sqrt{\frac{1}{2} \ R \ \cdot \ v} - \text{B.D.}\]
4. Half the radius is the sine of an arc of 30°: The co-sine of an arc of 30° is the sine of an arc of 60°.

Half the root of the sum of the squares of the sine and versed sine of an arc, is the sine of half that arc.

5. Or, the sine of half that arc is the square-root of half the product of the radius and the versed sine.

The sines and co-sines of the halves of the arcs before found may thus be found to any extent.

6. Thus a Mathematician may find (in a quadrant of a circle) 3, 6, 12, 24 &c., sines to any required extent.*

Or, in a circle described with a given radius and divided into 360°, the required sines may be found by measuring their lengths in digits.

Reason of correction which is required to find the true from the mean place of a planet.

7.† As the centre of the circle of the constellation of the Zodiac coincides with the centre of the Earth:

* [When, 24 sines are to be determined in a quadrant of a circle, the 8 sines, i.e. 12th, 8th and 16th, can be easily found by the method here given for finding the sines of 45°, 30°, and the complement of 30°, i.e. 60°. Then by means of these three sines, the rest can be found by the method for finding the sine of half an arc, as follows. From the 8th sine, the 4th and the co-sine of the 4th i.e., the 20th sine, can be determined. Again, from the 4th, the 2nd and 22nd, and from the 2nd, the 1st and 23rd, can be found. In like manner, the 10th, 14th, 5th, 19th, 7th, 17th, 11th, and 18th, can also be found from the 8th sine. From the 12th again, the 6th, 16th, 3rd, 21st, 9th and 16th can be determined, and the radius is the 24th sine. Thus all the 24 sines are found. Several other methods for finding the sines will be given in the sequel.—B.D.]

† Dh'as'kara'ch'ach'eya maintains that the Earth is in the centre of the Universe, and the Sun, Moon and the five minor planets, Mars, Mercury, &c. revolve round the Earth in circular orbits, the centres of which do not coincide with that of the Earth, with uniform motion. The circle in which a planet revolves is called pratiyütta, or eccentric circle, and a circle of the same size which is supposed to have the same centre with that of the Earth, is called karha'pratiyütta or concentric circle. In the circle, the planet appears to revolve with unequal motion, though it revolves in the eccentric with equal motion. The place where the planet revolving in the eccentric appears in the concentric is its true place and to find this, astronomers apply a correction called manda-paḥala (1st equation of the centre) to the mean place of the planet. A mean planet thus corrected is called manda-sparsaḥ, the circle in which it revolves manda-pratiyūtta (1st eccentric) and its farthest point from the centre of the concentric, mandočhuk (1st higher Apsis). As the mean places of the Sun and Moon when corrected by 1st equation become true at the centre of the Earth, this correction alone is sufficient for them. But the five minor planets, Mars, Mercury, &c. when corrected by the 1st equation are not true at the centre of the Earth but at another place. For this reason, astronomers having assumed...
and the centre of the circle in which the planet revolves does not coincide with the centre of the Earth: the spectator, therefore, on the Earth does not find the planet in its mean place in the Zodiac. Hence Astronomers apply the correction called bhujā phala to the mean place of the planet [to get the true place].

Mode of illustration of the above fact.

8. On the northern side of a wall running due east and west, let the teacher draw a diagram illustrative of the fact for the satisfaction of his pupils.

9. But this science is of divine origin, revealing facts not cognizable by the senses. Springing from the

the concentric circle as second excentric of these five planets, take another circle of the same size and of the same centre with the Earth as concentric, and in order to find the place where the planet revolving in the 2nd excentric appears, in this concentric, they apply a correction called śūnā-phala, or 2nd equation of the centre, to the mean place corrected by the 1st equation. The manda-spāsāta planet, when corrected by the 2nd equation is called s'pāsāta, or true planet, the 2nd excentric, śūnā-pratiśūnā, and its farthest point from the centre of the Earth, śīkṣhrochik the 2nd higher Apis.

If a man wishes to draw a diagram of the arrangement of the planets according to what we have briefly stated here, he should first describe the excentric circle, and through this excentric the concentric, and then he may determine the place of the manda-spāsāta planet in the concentric thus described. Again, having assumed the concentric as 2nd excentric and described the concentric through this 2nd excentric, he may find the place of the true planet. This is the proper way of drawing the diagram, but astronomers commonly, having first described the concentric, and, through it, the excentric, find the corrected mean place of the planet in the concentric. After this, having described the 2nd excentric through the same concentric, they find the true place in the concentric, through the corrected mean place in the same. These two modes of constructing the diagram differ from each other only in the respect, that in the former, the concentric is drawn through the excentric circle, and in the latter, the excentric is drawn through the concentric, but this can easily be understood that both of these modes are equivalent and produce the same result.

In order to find the 1st and 2nd equations through a different theory, astronomers assume that the centre of a small circle called śīkṣhrochik-pratiśūnā or epicycle, revolves in the concentric circle with the mean motion of the planet and the planet revolves in the epicycle with a reverse motion equal to the mean motion. Brahma'omā'bya, himself will show in the sequel that the motion of the planet is the same in both these theories of excentrics and epicycles.

It is to be observed here that, in the case of the planets Mars, Jupiter and Saturn, the motion in the excentric is in fact their proper revolution, in their orbits, and the revolution of their śīkṣhrochik, or quick spores, corresponds to a revolution of the Sun. But in the case of the planets Mercury and Venus, the revolution in the excentric is performed in the same time with the Sun, and the revolutions of their śīkṣhrochikas are in fact their proper revolutions in their orbits.—B. D.]
supreme Brahma himself it was brought down to the Earth by Vasishtha and other holy Sages in regular succession; though it was deemed of too secret a character to be divulged to men or to the vulgar. Hence, this is not to be communicated to those who revile its revelations, nor to ungrateful, evil-disposed and bad men: nor to men who take up their residence with its professors for but a short time. Those professors of this science who transgress these limitations imposed by holy Sages, will incur a loss of religious merit, and shorten their days on Earth.

10. In the first place then, describe a circle with the compass opened to the length of the radius (3438). This is called the *kaśākṣaṁvṛttā*, or concentric circle; at the centre of the circle draw a small sphere of the Earth with a radius equal to $\frac{1}{3}$th* of the mean daily motion of the planet.

11. In this concentric circle, having marked it with 360°, find the place of the higher apsis and that of the planet, counting from the 1st point of stellar Aries; then draw a (perpendicular) diameter passing through the centre of the Earth and the higher apsis (which is called *uchcha-rekha*, the line of the apsides) and draw another transverse diameter [perpendicular to the first] also passing through the centre.

12. On this line which passes to the highest apsis from the centre of the Earth, take a point at a distance from the Earth's centre equal to the excentricity or the sine of the greatest equation of the centre, and with that point as centre and the radius [equal to the radius of the concentric], describe the *pratīvṛttā* or excentric circle; the *uchcha-rekha* answers the like purpose also in this circle, but make the transverse diameter different in it.

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*All the Hindu Astronomers seem to coincide in thinking that the horizontal parallax *parama-lambana* of all the planets amounts to a quantity equal to $\frac{1}{14}$th of their daily motion.—L. W.*
13 and 14.* Where the uchcha-rekha perpendicular diameter (when produced) cuts the excentric circle, that is the

[ Fig. 1.]

[In fig. 1st let E be the centre of the concentric circle A B O D, T the place of the stellar Aries, A that of the higher apsis, and M that of the mean planet in it; then EA will be the uchcha-rekha (the line of the apsides). Again let E O be the excentricity and H F L G the excentric which has O for its centre; then H, T P, will be the places of the higher apsis, the stellar Aries and the planet respectively in it. Hence H P will be the kendra; F E the sine of the kendra; F I the co-sine of the kendra.

The kendra which is more than 9 signs and less than 8 is called mrigadi (i.e. that which terminates in the six signs beginning with Capricorn) and that which is above 8 and less than 9 is called karkyadi (i.e. that which ends in the six signs beginning with Cancer).

Thus (Fig. 1) that which terminates in G H F is mrigadi kendra, and that which ends in F L G is karkyadi.—B.D.]
place of the higher apsis in it also. From this mark the first stellar Aries, at the distance in degree of the higher apsis in antecedentia: the place of the planet must be then fixed counting the degree from the mark of the 1st Aries in the usual order.

The distance between the higher apsis and the planet is called the **Kendra**.* The right line let fall from the planet on the **Upchha-Beukh** is the sine of **Bhuja** of the **Kendra**. The right line falling from the planet on the transverse diameter is the cosine of the **Kendra**, it is upright and the sine of **Bhuja** is a transverse line.

*The principle on which the rule for finding the amount of equation of centre is based.*

15. As the distance between the diameters of the two circles is equal to the excentricity and the co-sine of the **Kendra** is above and below the excentricity when the **Kendra** is **Mrigadi** and **Karkyadi** (respectively).†

*The word **Kendra** or centre is evidently derived from the Greek word ἱσσρήφ and means the true centre of the planet.—L. W.*

† [In Fig. 1] **PK** is the **Sphuta Kotti** and **PB** the **Karva** (the hypothenuse) which cuts the concentric at **T**. Hence the point **T** will be the apparent place of the planet and **TM** the equation of the centre. This equation can be determined as follows.

Draw **M** perpendicular to **PT**, it will be the sine of the equation and the triangle **PMK** is similar to the triangle **PBE**.

\[ \therefore \quad \frac{PB}{BE} = \frac{PM}{EM} = \frac{EK}{MK} \]

\[ \text{hence } M = \frac{MK}{EM} = \text{sine of the equation} \]

\[ \frac{BE}{PB} = \frac{EO}{EK} \quad \text{for } PM = IK = EO \]

Now, let \( k = \text{Kendra} \), \( a = \text{the distance between the centres of the two circles excentric and concentric} \), \( s = \text{sine of the equation} \), and \( h = \text{hypothenuse} \); then the **Sphuta Kotti** = \( \cos k \pm a \), according as the **Kendra** is **Mrigadi** or **Karkyadi**, and \( h = \sqrt{\sin^2 k \pm (\cos k \pm a)^2} \)

**Karkyadi**, and \( h = \sqrt{\sin^2 k \pm (\cos k \pm a)^2} \)

**Karkyadi**, and \( h = \sqrt{\sin^2 k \pm (\cos k \pm a)^2} \)

**Karkyadi**, and \( h = \sqrt{\sin^2 k \pm (\cos k \pm a)^2} \)

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**Karkyadi**, and \( h = \sqrt{\sin^2 k \pm (\cos k \pm a)^2} \)
16 and 17. Therefore the sum or difference of the co-sine and excentricity (respectively) is here the SPHUTA KOTI (i.e. the upright side of a right-angled triangle from the place of the planet in the excentric to the transverse diameter in the concentric), the sine of the BHUJA [of the KENDRA] is the BHUJA (the base) and the square-root of the sum of the squares of the SPHUTA KOTI and BHUJA is called KARNA, hypotenuse. This hypotenuse is the distance between the Earth's centre and the planet's place in the concentric circle.

The planet will be observed in that point of the concentric cut by the hypotenuse.

The equation of the centre is the distance between the mean and apparent places of the planet: when the mean place is more advanced than the apparent place then the equation thus found is subtractive; when it is behind the true place, the equation is additive.*

The reason for assuming the MANDA-SPAHITA planet as a mean in finding the 2nd equation.

18. The mean planet moves in its MANDA-PRATIVRITTA (first excentric); the MANDA-SPASHITA planet (i.e. whose mean place is rectified by the first equation) moves in its S'ICHRA-PRATIVRITTA (second excentric). The MANDA-SPASHITA

It also follows from this that, when cos. \( k \) is equal to \( a \) in the KARNYADI KENDRA, then \( k \) will be equal to \( \sin \ k \), otherwise \( k \) will always be greater than \( \sin \ k \) and consequently \( a \) will be less than \( a \). Hence, when \( k \) is equal to \( \sin \ k \), \( a \) will then be greatest and equal to \( a \), i.e. the equation of the centre will be greatest when the hypotenuse is equal to the sine of the KENDRA, or when the planet reaches the point in the excentric cut by the transverse line in the concentric. Therefore, the centre of the excentric is marked at the distance equal to the excentricity from the centre of the concentric (as stated in the V 12th.)—B. D.]

* [Thus, the mean planet, corrected by the 1st equation, becomes MANDA-SPASHITA and this process is called the MANDA process. After this, the MANDA-SPAHITA when rectified by the S'ICHRA PHALA, or 2nd equation, is the SPAHITA planet, and this 2nd process is termed the S'ICHRA process. Both of these processes, MANDA-SPASHITA and SPAHITA are reckoned in the VIMANSHA of the orbit of the planet as hinted at by BHASAKACHARYA in the commentary called VAASA-EPASHITA in the sequel. These places are assumed for the ecliptic also without applying any correction to them, because the correction required is very small.—B. D.]
is therefore here assumed as the mean planet in the second process (i.e., in finding the second equation).*

The reason for the invention of the higher apsis.

19. The place in the concentric in which the revolving planet in its own excentric is seen by observers is its true place. To find the distance between the true and mean places of the planet, the higher apsis has been inserted by former Astronomers.

20. That point of the excentric which is most distant from the Earth has been denominated the higher apsis (or uchicha): that point is not fixed but moves; a motion of the higher apsis has therefore been established by those conversant with the science.

21. The lower apsis is at a distance of six signs from the higher apsis: when the planet is in either its higher or lower apsis, then its true place coincides with its mean place, because the line of the hypothenuse falls on the mean place of the planet in the concentric.

22. As the planet when in the higher apsis is at its greatest distance from the Earth, and when in the lower apsis at its least distance, therefore its disc appears small and large accordingly. In like manner, its disc appears small and large accordingly as the planet is near to and remote from the Sun.

23. To prevent the student from becoming confused, I have separately explained the proof of finding the equation by the prativritta bhanga of the diagram of the excentric. I shall now proceed to explain the same proof in a different manner by the diagram of a nīcchoha-vaṛita (epicycle).

* [For this reason, having assumed the Manda-spāsita planet for the mean, which Manda-spāsita can be determined in the concentric by describing the excentric circle &c. through the mean planet and Mandocchha, make the place of the stellar Aries from the Manda-spāsita place in the reverse order of the signs and then determine the place of the Nīcchoha in the order of the signs. Through the places of the stellar Aries and Nīcchoha describe the 2nd excentric circle &c. in the way mentioned before, and then find the place of the true planet in the concentric.—B. D.]
24. Taking the mean place of the planet in the concentric as the centre, with a radius equal to the excentricity of the planet, draw a circle. This is called nihochchaja vrrta or epicycle. Then draw a line from the centre of the Earth passing through the mean place of the planet [to the circumference of the epicycle].

25. That place in the epicycle most distant from the centre of the Earth, cut by the line [joining the centre of the Earth and mean place of the planet] is supposed to be the place of the higher apsis: and the point in the epicycle nearest to the Earth's centre, the lower apsis. In the epicycle draw a transverse line passing through the centre of it [and at right-angles to the above-mentioned line which is called here uchcha-bekha].

26. As the mean planet revolves with its kendra-gati (the motion from its higher apsis) in the 1st and 2nd epicycle marked with the 12 signs and 360 degrees towards the reverse signs, and according to the order of the signs respectively from its higher apsis.

27. Mark off therefore the places of the first and second kendras or distances from their respective higher apsides in the manner directed in the last verse: the planet must be fixed at those points. [Here also] The (perpendicular) line from the planet to the uchcha-bekha is the sine of the bhuja of the kendra; and from the planet on the transverse line is the cosine [of the kendra].* (See note next page.)

To find the hypothenuse 28 and 29. The bhuja phala and koṭi phala of the kendra which are found [in the Ganitadhyaya] are sine and cosine in the epicycle. As the koṭi phala is above the radius (of the concentric) in mrigadi kendra and within the radius in karkyadi-kendra, the sum and difference, therefore, of the koṭi phala and the radius is here the sphuta-koṭi (upright line), the bhuja phala is the bhuja (the base) and the karya hypothenuse (to complete
the right-angled triangle) is the line intercepted between the centre of the Earth and the planet. The equation of the centre is here the arc [of the concentric] intercepted between

* Note on verses from 24 to 27.

In Fig. 2, let ABCD be the concentric, T the place of the stellar Aries, E the centre of the Earth, M the mean place of the planet in the concentric, k f l g, the Epicycle, l the place of the higher apsis in it, E k the UCHHA-RISHHA l the place of the lower apsis, P that of the planet, l P the KENDRA, P k the sine of the KENDRA and P l the cosine of it.

The sine and co-sine of the KENDRA in the eccentric, reduced to their dimensions in the epicycle in parts of the radius of the concentric, are named BHUJA-PHALA and KOTI-PHALA respectively in the GANITADHYAYA. That is

As the radius or 360° of the concentric

: the sine and cosine of the KENDRA in the eccentric

: eccentricity or the periphery of the epicycle

BHUJA-PHALA and KOTI-PHALA respectively.

Therefore the BHUJA-PHALA and KOTI-PHALA must be equal to the sine and cosine of the KENDRA in the epicycle.—B. D]
the mean place of the planet and the point cut by the hypo-
thenuse. The equation thus found is to be added or subtracted
as was before explained.*

30. The planet appears to move forward from MANDOCHCHA,
or 1st higher apsis, in the excentric
construction of the mixed
diagrams of the excentric
and epicycle.
circle with its KENDRA-GATI (the mo-
tion from its MANDOCHCHA) and in the
order of the signs and to the East: From its STHROCHCHA,
2nd higher apsis, it moves in antecedentia or reversely, as
it is thrown backwards.

31. When the epicycle however is used, the reverse of this
takes place, the planet moving in antecedentia from its 1st
higher apsis and in the order of the signs from its 2nd higher
apsis. Now as the actual motion in both cases is the same,
while the appearances are thus diametrically opposed, it must
be admitted therefore that these expedients are the more
inventions of wise astronomers to ascertain the amount of
equation.

* In (Fig 2) EB is the SNUJA-KOSI, PE the hypothenuse, T the apparent
place of the planet in the concentric and TM the equation of the centre. This
equation can also be found by the theory of the epicycle in the following
manner.

Draw TS perpendicular to EM, then TS will be the sine of the equation;
let it be denoted by x, the KENDRA in the excentric by k, the excentricity by a,
and the hypothenuse by R; then

\[ R \times \sin k = a \times k \]

\[ \therefore \text{the SNUJA-PHALA} = \frac{a \times k}{R} \]

Now, the triangles ETs and EPk are similar to each other

\[ \therefore \text{EP} : PK = ET : TS \]

or \[ k : PK = R : x \]

\[ PK \times R \]

\[ \therefore x = \frac{k}{R} \]

that is, the SNUJA-PHALA multiplied by the radius and divided by the hypo-
thenuse is equal to the sine of the equation.

\[ \frac{a \times k}{R} \]

But \[ PK = \frac{R}{k} \]

\[ \therefore \text{by substitution} \]

\[ \frac{a \times k}{R} \times \frac{k}{R} = \frac{a \times k}{R} \]

\[ \text{the sine of the equation as} \]

\[ \frac{a \times k}{R} \]

found before by the theory of the excentric in the note on the verses 15, 16 and
17.—B. D.]
32. If the diagrams (of the excentric and epicycle) be drawn unitedly, and the place of the planet be marked off in the manner before explained, then the planet will necessarily be in the point of the intersection of the excentric by the epicycle.

33. [In illustration of these opposite motions, examine an oil-man's screw-press.] As in the oil-man's press, the wooden press (moving in the direction in which the bullock fastened to it goes) moves (also itself) in the opposite direction to that in which the bullock goes, thus the motion of the planet, though it moves in the excentric circle, appears in antecedentia in the epicycle.

34. As the centre of the 1st epicycle is in the concentric, let the planet therefore move in the concentric with its mean motion: In the concentric [at that point cut by the first hypothenuse] is the centre of the $s'ghra n'chocchha$, vṛttā or of the 2nd epicycle: In the second or $s'ghra$ epicycle is found the true place of the planet.

35. The first process, or process of finding the 1st equation, is used in the first place, in order to ascertain the position of the centre of the $s'ghra n'chocchha$ vṛttā or of the 2nd epicycle, and the 2nd process, or the process of the 2nd equation, to ascertain the actual place of the planet. As these two processes are mutually dependent, it on this account becomes necessary to have recourse to the repetition of these two processes.

36 and 37. Some say that the hypothenuse is not used in the 1st process, because the difference (in the two modes of computation) is inconsiderable, but others maintain that since in this process the periphery of the first epicycle being multiplied by the hypothenuse and divided by the radius becomes true, and that, if the hypothenuse then be used, the result is the same as it was before, therefore the hypothenuse is
not employed. No objection is to be made why this is not the case in the 2nd process, because the proofs of finding the equation are different here.*

38. As no observer on the surface of the Earth sees the planet moving in the excentric, deflected from his zenith, in that place of the concentric, where an observer situated at the centre of the Earth observes it in the eastern or western hemisphere, and at noon both observers see it in the same place, therefore the correction called NATAKARMA is declared (by astronomers). The proof of this is the same as in finding the parallax.†

* [The BHUSA-PHALA, determined by means of the sine of the first KENDRA of the planet (i.e. by multiplying it by the periphery of the 1st epicycle and dividing it by 360°) has been taken for the sine of the 1st equation of the centre; and what we have shown in the note on the Y. 28 and 29, that the BHUSA-PHALA, when multiplied by the radius and divided by the hypotenuse, becomes the sine of the equation may be understood only for finding the 2nd equation of the five minor planets and not for determining the 1st equation.

Some say that the omission of the hypotenuse in the 1st process has no other ground but the very inconsiderable difference of the result. But BRAHMAGUPTA maintains that the periphery of the 1st epicycle, varies according to the hypotenuse; that is, their ratio is always the same, and the periphery of the 1st epicycle, mentioned in the GANITADHYAYA, is found at the instant when the hypotenuse is equal to the radius. For this reason, it is necessary at first to find the true periphery through the hypotenuse and then determine the 1st equation. But, he declares that by so doing; also the sine of the equation becomes equal to the BHUSA-PHALA as follows.

As R: 1st periphery = the hypotenuse; the true periphery

\[ P \times \frac{\Delta}{R} \]

\[ \therefore \text{the true periphery} = \frac{P \times \Delta}{R} \text{, and consequently the BHUSA-PHALA in} \]

\[ \frac{P \times \Delta}{R} \times \frac{\sin \delta}{R} \]

\[ \text{the true epicycle} = \frac{P \times \Delta}{R} \times \frac{\sin \delta}{360^\circ} \]

\[ \therefore \text{the sine of the 1st equation} = \frac{P \times \Delta}{R} \times \frac{\sin \delta}{360^\circ} \times \frac{R}{\Delta} \text{ and abridging} = \]

\[ \frac{P \times \sin \delta}{360^\circ} \]

which is equal to the BHUSA-PHALA. Hence the hypotenuse is not used in the 1st process.

BRAHMAGUPTA’s opinion is much approved of by BHA’KRARA’CHA’R'YA.—B. D.]

† But this is not the case, because the NATAKARMA which BHA’KRARA’CHA’R'YA has stated in the GANITADHYAYA has no connection with the fact stated in this SLOKA and therefore many say that this SLOKA does not belong to the text.—B. D.]
39. The mean motion of a planet is also its true motion when the planet reaches that point in the eccentric cut by the transverse diameter which passes through the centre of the concentric; and it is when the planet is at that point that the amount of equation is at its maximum. [LALLA has erroneously asserted that the mean and true motions coincide at the point where the concentric is cut by its eccentric.]*

40. Having made the eccentric and other circles of thin pieces of bamboo in the manner explained before, and having changed the marks of the places of the planet and its S'ROSCHICHA 2nd higher apsis with their daily motions, an astronomer may quickly show the retrogressions, &c.†

*The ancient astronomers LALLA, S'RIHATA &c. say that the true motion of a planet equals to its mean motion when it reaches the point of intersection of the concentric and eccentric. But BHASKARACAYTA denying this, says, that when the planet reaches the point when the transverse axis of the concentric cuts the eccentric and when the amount of equation is a maximum, the true motion of a planet becomes equal to its mean motion. For, suppose, \( p_1, p_2, p_3, \) &c., are the mean places of a planet found on successive days at sun-rise when the planet proceeded from its higher or lower apsis and \( e_1, e_2, e_3, \) &c. are the amounts of equation, then \( p_1 \pm e_1, p_2 \pm e_2, p_3 \pm e_3, \) &c. will be the true places of the planet.

⇒ \( p_2 - p_1 \pm (e_2 - e_1), p_3 - p_2 \pm (e_3 - e_2), p_4 - p_3 \pm (e_4 - e_3), \) &c. will be the true motions of the planet on successive days. Now, as the difference between the true and mean motions is called the GATIPHALA, by cancelling therefore, \( p_2 - p_1, p_3 - p_2, \) &c. the parts of the true motions which are equal to the mean motion, the remaining parts \( e_2 - e_1, e_3 - e_2, \) &c. will evidently be the GATIPHALA's that is the difference between two successive amounts of equation are the GATIPHALAS. Thus, it is plain that the GATIPHALA entirely depends upon the amount of equation, but as the amount of equation increases, so the GATIPHALA is decreased and therefore when it is a maximum, the GATIPHALA will indubitably be decreased i.e. will be equal to nothing. Now as the amount of equation becomes a maximum in that place where the transverse diameter of the concentric circle cuts the eccentric, (see the note on verses 15, 16 and 17) the GATIPHALA, therefore becomes equal to nothing at the same place, that is, in that very place, the true motion and mean motions of a planet are equal to each other. Having thus shown a proof of his own assertion, BHASKARACHAYTA says that what the ancient astronomers stated, that the true and mean motions of a planet are equal to each other when the planet comes in the intersection point of the concentric and eccentric circles, is entirely ungrounded. —B.D.]

† According to the method above mentioned, if the place of the higher apsis and that of the planet be changed, and the planet's place be marked, the motion of the planet will be in a path like the dotted line as shown in the diagram.

See Diagram facing this page.
41. The word KENDRA (or kentrov) means the centre of a circle: it is on that account applied to the distance between the planet and higher apsis, for the centre of the NICHOCHHA-VRITTA or epicycle, is always at the distance of the planet from the place of the higher apsis.

42. The circumference in YOJANAS of the planet’s orbit being multiplied by the S’HISHA-KARMA (or 2nd hypothenuse), and divided by the radius (3438) is SPHUTA-KAKSHA (corrected orbit). The planet is (that moment) being carried [round the earth] by the PRAVAHA wind, and moves at a distance equal to half the diameter of the SPHUTA-KAKSHA from the earth’s centre.

43. When the sun’s MANDA-PHALA i.e. the equation of the centre is subtractive, the apparent or real time of sun-rise takes place before the time of mean sun-rise: when the equation of the centre is additive, the real is after the mean sun-rise, on that account the amount of that correction arising from the sun’s MANDA-PHALA converted into ASUS* of time has been properly declared to be subtractive or additive.

44. Those who have wits as sharp as the sharp point of the inmost blade of the DOEBHA or DARSHA grass, find the subject above explained by diagrams, a matter of no difficulty whatever; but men of weak and blunt understanding find this subject as heavy and immovable as the high mountain† that has been shorn of its wings by the thunderbolt of Indra.

End of Chapter V. on the principles on which the rules for finding the true places of the planets are grounded.

It is to be observed here that when the planet comes to the places a, c &c. in the dotted line, it is then at its higher apsis, when it comes to the places a, c and e, it is at its lower, and when it comes to b, d &c. it appears, stationary: and when it is moving in the upper are b a d, its motion being direct appears quicker, and when in the lower are a b c, its retrograde motion is seen.—B. D.

* [These ASUS are equivalent to that part of the equation of time, which is due to the unequal motion of the sun on the ecliptic.—B. D.]

† Mountains are said by Hindu theologians to have originally had wings.
CHAPTER VI.

Called Golabandha, on the construction of an Armillary Sphere.

1. Let a mathematician, who is as skilful in mechanics as in his knowledge of the sphere, construct an armillary sphere with circles made of polished pieces of straight bamboo; and marked with the number of dogroses in the circle.

2. In the first place, let him mark a straight and cylindrical Dhruya-Yashti, or polar axis, of any excellent wood he pleases: then let him place loosely in the middle of it a small sphere to represent the earth [so that the axis may move freely through it]. Let him then firmly secure the spheres beyond it of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn and the fixed stars: Beyond them let him place two spheres called Khagola and Drigola unconnected with each other, and fastened to the hollow cylinders [in which the axis is to be inserted].*

[Description in detail of the fact above alluded to.]

3. Fix vertically the four circles and another circle called horizon transversely in the middle of them, so that one of those vertical circles called Samamandala, prime vertical, may pass through the east and west points of the horizon, the other called Yamottara-Vratta, meridian the

* The sphere of the fixed stars which is mentioned here is called the Bhagola starry sphere. This Bhagola is assumed for all the planets, instead of fixing a separate sphere for each planet. This sphere consists of the circles ecliptic, equinoctial, diurnal circles, &c. which are moveable. For this reason, this sphere is to be firmly fixed to the polar axis, so that it may move freely by moving the axis. Beyond this sphere, the Bhagola celestial sphere which consists of the prime vertical, meridian, horizon, &c. which remain fixed in a given latitude is to be attached to the hollow cylinders. Having thus separately fixed these two spheres, astronomers attach, beyond these, a third sphere in which the circles forming both the spheres Bhagola and Bhagola are mixed together. For this reason the latter is called Drigola the double sphere. And as the spherical fingers are well seen by mixing together the two spheres Bhagola and Bhagola, the third sphere which is the mixture of the two spheres, is separately attached.—B. D.]
north and south points, and the remaining two called *kona-vrittas* the N. E. and S. W. and N. W. and S. E. points.

4. Then fix a circle passing through the points of the *unmāndala* or six o'clock line. The horizon intersected by the prime vertical, and passing also through the south and north poles at a distance below and above the horizon equal to the latitude of the place. This is called the *unmāndala*, or six o'clock line, and is necessary to illustrate the increase and decrease in the length of the days and nights.*

5. The equinoctial (called *nāḍī-valaya*), marked with 60 ghatīs, should be placed so as to pass through the east and west points of the horizon, and also to pass over the meridian at a distance south from the zenith equal to the latitude, and at a distance north of the nadir also equal to the latitude of the place [for which the sphere is constructed].

6. Let the azimuth or vertical circle be next attached within the other circles, fixed by a pair of nails at the zenith and nadir, so as to revolve freely on them: [It should be smaller than the other circles so as to revolve within them]. It should be capable of being placed so as to cover the planet, wherover it may happen to be.

7. Only one azimuth circle may be used for all the planets; or else eight azimuth circles may be made, viz. one for each of the 7 planets and the 8th for the nonagesimal point. The azimuth circle for the nonagesimal point is called the *drīk-shepa-vṛtta*.

* The circle of declination or the hour circle passing through the east and west points of the horizon is called *unmāndala* in Sanskrit; but I am not acquainted with any corresponding term in English. In the treatise on astronomy in the Encyclopædia Metropolitana the prime vertical is named the six o'clock line. This term (six o'clock line) should, I think, be applied to the *unmāndala*, because it is always six o'clock when the sun arrives at this circle, the *unmāndala*. The prime vertical or the *sama-mandala* of the Sanskrit cannot, with propriety, be called the six o'clock line; because it is only twice a year that it is six o'clock when the sun is at this circle, the prime vertical.—B. D.]
8. Let two hollow cylinders project beyond the two poles north and south of the Khagola celestial sphere, and on these cylinders let the skilful astronomer place the Driggola double sphere as follows.

9. When the system of the Khagola, celestial sphere, is mixed with the ecliptic, and all the other circles forming the Bhagola (which will be presently shown) it is then called Driggola, double sphere. As in this the figures formed by the circles of the two spheres Khagola and Bhagola are seen, it is therefore called Driggola double sphere.*

THE BHAGOLA.

10. Let two circles be firmly fixed on the axis of the poles answering to the meridian and horizon (of the Khagola); they are called the Adhara-vrittas, or circles of support: Let the equinoctial circle also be fixed on them marked with 60 ghatis like the prime vertical (of the Khagola).

11. Make the ecliptic (of the same size) and mark it with 12 signs; in this the Sun moves: and also in it revolves the Earth's shadow at a distance of 6 signs from the Sun. The kranti-pata or vernal equinox, moves in it contrary to the order of the signs: The Spashta-patas [of the other planets] have a like motion: the places of these should be marked in it.†

* See the note on 2 Verse.
† [The Sun revolves in the ecliptic, but the planets, Moon, Mars, &c. do not revolve in that circle, and the planes of their orbits are inclined to that of the ecliptic. Of the two points where the planetary orbit cuts the plane of the ecliptic, that in which the planet in its revolution rises to the north of the ecliptic is called its pata or ascending node (it is usually called the mean pata) and that which is at the distance of six signs from the former is called its sasradhya pata or descending node. The pata of the Moon lies in its concentric, because the plane of its orbit passes through the centre of the concentric, i. e. through the centre of the Earth; but the patas of the other planets are in their second eccentric, because the planes of their orbits pass through the centres of their 2nd eccentrics, which centres lie in the plane of the ecliptic. When the planet is at any other place than its nodes, the distance between it and the plane of the ecliptic is called its north or south latitude at the planet is north or south of the ecliptic. When the planet is at the distance of 3 signs forward or backward from its pata, it is then at the greatest distance north or south from the ecliptic: This distance is its greatest latitude. Thus,
12. Let the ecliptic be fixed on the equinoctial in the point of vernal equinox \textit{kránti-pāta} and in a point (autumnal equinox) 6 signs from that: it should be so placed that the point of it, distant 3 signs eastward from the vernal equinox, shall be 24° north of the equinoctial, and the 3 signs westward shall be at the same distance south from the equinoctial.

13. Divide a circle called \textit{kṣhepa-vṛtta} representing the orbit of a planet into 12 signs and mark in it the places of the \textit{spaśhta-pātas}, rectified nodes, as has been before prescribed [for the ecliptic]. Then this circle should be so placed in connection with the ecliptic as it has been placed in connection with the equinoctial.

14. The ecliptic and the \textit{kṣhepa-vṛtta} should be so placed that the latter may intersect the former at the [rectified] ascending and descending nodes, and pass through points distant 3 signs from the ascending node east and west at a distance from the ecliptic north and south equal to the rectified greatest latitude of the planet [for the time].

15. The greatest (mean) latitudes of the planets being multiplied by the radius and divided by the \textit{sighra-karna} the latitude of the planet begins from its \textit{pāta} and becomes extreme at the distance of 8 signs from it, therefore, in order to find the latitude, it is necessary to know the distance between the planet and its \textit{pāta}. This distance is equal to the sum of the places of the planet and its \textit{pāta}, because all \textit{pātas} move in antecedentia from the stellar aries. This sum is called the \textit{vikṣhepa-kendra} or the argument of latitude of the planet. As the \textit{pāta} of the Moon lies in her concentric, and in this circle is her true place, the sum of these two is her \textit{vikṣhepa-kendra}, but the \textit{pāta} of any other planet, Mars, &c. lies in its 2nd eccentric and its \textit{manda-spaśhta} place (which is equivalent to its heliocentric place) is in that circle, therefore its \textit{vikṣhepa-kendra} is found by adding the place of its \textit{pāta} to its \textit{manda-spaśhta} place. The \textit{spaśhta-pāta} of the planet is that which being added to the true place of the planet, equals its \textit{vikṣhepa-kendra} for this reason, it is found by reversingly applying the 2nd equation to its mean \textit{pāta}. As

\[
\begin{align*}
\text{\textit{spaśhta-pāta} } & \text{ true place of the planet,} \\
\text{\textit{vikṣhepa-kendra},} & \\
\text{place of the \textit{manda-spaśhta} planet } & \text{ mean \textit{pāta},} \\
\text{p, of the } m, s, p, \pm 2\text{nd equation } & \text{ mean } p \mp 2\text{nd equation,} \\
\text{true place of the planet; } & \text{ mean \textit{pāta} } \mp 2\text{nd equation,} \\
\text{\textit{spaśhta-pāta} } & \text{ mean \textit{pāta} } \mp 2\text{nd equation.}
\end{align*}
\]

The place of this \textit{spaśhta-pāta} is to be reversely marked in the ecliptic from the stellar aries. — B. D]
second hypothenuse becomes spasita, rectified. The kshepa-vratta, or circles representing the orbits of the six planets, should be made separately. The Moon and the rest revolve in their own orbits.*

* [As the pata of the Moon and her true place lie in her concentric, the sum of these two, which is called her vikshepa-kendra or the argument of latitude, must be measured in the same circle, and her latitude, therefore found through her vikshepa-kendra, will be as seen from the centre of her concentric i.e. from the centre of the Earth. But the pata of any other planet and its manda-spasita place (which is its heliocentric place) lie in its 2nd excentric, therefore its latitude, determined by means of its vikshepa-kendra, which is equal to the sum of its manda-spasita place and pata and measured in the same circle, will be such as seen from the centre of its 2nd excentric and is called its mean latitude (which is equivalent to the heliocentric latitude of the planet).

As in Fig. 1, let NO be the quarter of the ecliptic, NO that of the 2nd excentric, N the node and P the planet. Suppose O E and O p (parts of great circles) to be drawn from O and P perpendicularly to the plane of the ecliptic: then O E will be the greatest latitude and O p the latitude of the planet at P, by which a spectator at the centre of the 2nd excentric and not at the centre of the Earth, will see the planet distant from the ecliptic. This latitude, therefore, is called a mean latitude which can be found as follows,

\[ \frac{\sin N O}{\sin O E} = \frac{\sin NP}{\sin O p}, \]

or \[ R \cdot \sin O p = R \cdot \sin O E \cdot \sin N p, \]

consequently, in order to determine \( O p \), it is necessary to know previously \( O E \), the greatest latitude and \( NP \), the distance of the plane of the planet from the node, which distance is evidently equal to the vikshepa-kendra that is, to the sum of the manda-spasita place of the planet and the mean place of the node. Now the latitude of the planet as seen from the centre of the Earth is called its true latitude. This true latitude can be found in the following manner.

Let E be the centre of the Earth, O that of the 2nd excentric, P the manda-spasita place of the planet in it: then EP will be the 2nd hypothenuse which is supposed to cut the concentric at A: then A will be the true place of the planet in the concentric. Again let PG be a circle with the centre O, whose plane is perpendicular to the ecliptic plane and A the another circle with the centre E whose plane is also perpendicular to the same plane, then PG will be the mean latitude of the planet and A will be the true. Let PP and A a lines be perpendicularly drawn to the plane of the ecliptic, these lines will also be at right angles to the line EP: then PP will be the sine of the mean latitude PG and A a that of the true latitude A a. Now by the similar triangles E P P and E A a,

\[ \frac{EP}{PP} = \frac{EA}{Aa}; \]

\[ \therefore Aa = \frac{EA \cdot PP}{EP}; \]
16. The declination is an arc of a great meridian circle: cutting the equinoctial at right angles, and continued till it touch the ecliptic.

\[
\text{or the sine of the true latitude} = \frac{R \times \text{sine of the mean latitude}}{\sin O E \cdot \sin N P}
\]

but, the sine of the mean latitude = \(\frac{\hbar}{R}\)

\[
\therefore \text{by substitution}
\]

\[
\text{the sine of the true latitude} = \frac{R \times \sin O E \cdot \sin N P}{\hbar} = \frac{\sin O E \cdot \sin N P}{\hbar}
\]

As the latitude of the planet is of a smaller amount, the arc of a latitude it, therefore taken in the SIDDHANTAS instead of the sine of the latitude.

\[
\text{Hence, the true latitude} = \frac{O E \cdot \sin N P}{\hbar},
\]

that is, the sine of the argument of latitude multiplied by the greatest latitude and divided by the 2nd hypothenuse is equal to the true latitude of the planet.

Now in the BHAGOLA, a circle should be so fixed to the ecliptic, that the former may intersect the latter at the SPARSHA-VATTA and the point six signs from it, and whose extreme north and south distance from the ecliptic may be such that the distance between the circle and the ecliptic at the place of the true planet may be equal to the true latitude of the planet. This circle is called the VIMANDALA or VIKSHA-PRAHITA and its extreme north and south distance from the ecliptic is called the true or rectified extreme latitude of the planet which can be found as follows.

Let \(N\) be the SPARSHA-PATTA, \(N P\) the VIKSHA-PRAHITA, \(P P\) the true latitude, \(E O\) the true extreme latitude; then

\[
\sin N o : \sin E O : : \sin N P : \sin P P
\]

\[
\therefore \sin E O = \frac{\sin N O \cdot \sin P P}{\sin N P}
\]

or \[E O = \frac{R \cdot P P}{\sin N P}\]

but if \(L\) be taken for the mean extreme latitude the \[P P = \frac{L \cdot \sin N P}{\hbar}\]

\[
\therefore \ E O = \frac{R \cdot L \cdot \sin N P}{\hbar} = \frac{R \cdot L}{\hbar},
\]

This is the mean extreme latitude stated in the GANITADHYAYA multiplied by the radius and divided by the 2nd hypothenuse equals the true or rectified extreme latitude.—B, D.]
celestial latitude is in like manner an arc of a great circle (which passes through the ecliptic poles) intercepted between the ecliptic and the kshepa-vṛtta.

The corrected declination [of any of the small planets and Moon] is the distance of the planet from the equinoctial in a circle of declination.

17. The point of intersection of the equinoctial and ecliptic circles is the krānti-pāta or intersecting point for declination. The retrograde* revolutions of that point in a Kalpa amount to 30,000 according to the author of the Śūrya-siddhānta.

18. The motion of the solstitial points spoken of by Mūnaka and others is the same with this motion of the equinox: according to these authors its revolutions are 199,669 in a Kalpa.

19. The place of the krānti-pāta, or the amount of the precession of the equinox determined through the revolutions of the krānti-pāta must be added to the place of a planet; and the declination then ascertained. The ascensional difference and periods of rising of the signs depend on the declination: hence the precession must be added to ascertain the ascensional difference and horoscope.

20. Thus the points of intersection of the ecliptic and the orbits of the Moon and other planets are the kshepa-pātas, or intersecting points for the kshepa celestial latitude. The revolutions of the kshepa-pātas are also contrary to the order of the signs, hence to find their latitudes, the places of the kshepa-pātas must be added to the places of the planets (before found).

21. As the manda-spashta planet (or the mean planet corrected by the 1st equation) and its ascending node revolve in the śūhīra-prativṛtta or 2nd excentric, hence the amount of the latitude is to be ascertained from (the place of) the manda-spashta planet added to the node found by calculation.

* The motion of the krānti-pāta is in a contrary direction to that of the order of the signs.—L. W.
22. Or the amount of the latitude may be found from the \textit{spashta} planet added to the node which the \textit{s'ighra-phala} 2nd equation is added to or subtracted from accordingly as it was subtractive or additive.\footnote{[See the nodes on V. 11, and V. 13, 14, 15. — B. D.]}  

As the Moon's node revolves in the concentric circle, the amount of the latitude, therefore, is to be found from the true place of the Moon added to the mean node.

23. The exact revolutions of the nodes of Mercury and Venus will be found by adding the revolutions of their \textit{s'ighra-kendras} to the revolutions of their nodes which have been stated [in the \textit{Ganitadhyaya}]: if it be asked why these smaller amounts have been stated, I answer, it is for greater facility of calculation. Hence their nodes which are found from their stated revolutions are to be added to the places of their \textit{s'ighra-kendras} [to get the exact places of the nodes].\footnote{[In all the original astronomical works, the sum of the \textit{pa'ta} and \textit{s'ighrochcha} of Mercury and Venus, is assumed for their \textit{vikhERSHEY-kendra}, and through this, their latitude is determined. But the latitude thus found would be at the place of their \textit{s'ighrochcha} and not at their own place, because their places are different from those of their \textit{s'ighrochchas}. To remove this difficulty, Bhaskaracharya writes, "The exact revolutions &c." But the difficulty arises in the supposition that, the earth is stationary in the centre of the universe and all the planets revolve round her, because we are then bound to grant that the mean places of Mercury and Venus are equal to that of the Sun, and hence their places will be different from those of their \textit{s'ighrochchas}. But no inconvenience occurs in the supposition that, the Sun is in the centre of the universe and all the planets together with the earth revolve round him. For, in this case the places of the \textit{s'ighrochchas} of Mercury and Venus are their own heliocentric places, and consequently the sum of the places of their \textit{s'ighrochchas} and \textit{pa'tas} will be equal to the sum of their own places and those of their \textit{pa'tas}, that is to their \textit{vikhERSHEY-kendra}. For this reason, their latitude found through this, will be at their own places. Now, it is a curious fact that, the revolutions of the \textit{pa'tas} of Mercury and Venus, stated in the original works, are such as ought to be mentioned when it is supposed that the Sun is in the middle of the universe and the planets revolve round him, and not when the Earth is supposed to be stationary in the centre of the universe. From this fact, we can infer that the original Authors of the Astronomical works knew that all the planets together with the earth revolve round the Sun, and consequently they stated the smaller amounts of the revolutions of the \textit{pa'tas} of the Mercury and Venus. When this is the case, why is it supposed that all the planets revolve round the Earth, because the Spheras can more easily be understood by this supposition than by the other.—B. D.]}  

24. To find the \textit{kendra} [of any of the planets] the place of the planet is subtracted from the \textit{s'ighrochcha}: then take
the \textit{Kendra} with the \textit{Pata} added [to get the exact amount of the \textit{Pata} or node] and let the place of the planet be added thereto, [we thus get the vikshepa-kendra or the argument of the latitude of Mercury or Venus]. Therefore from the s'ighrochchas of these two planets with the \textit{Patas} added, their latitudes are directed by the ancient astronomers to be found.*

25 and 26. The \textit{Patas} or nodes of these two planets added to the s'ighrochchhas from which the true places of the planets have been subtracted, become spa\textit{h}ta or rectified. It is the s\textit{pa}\textit{h}ta-\textit{Pata} which is found in the bhagola (above described).

In the sphere of a planet, take the ecliptic above described as the concentric circle, to this circle the second excentric circle should be attached, as was explained before, and a circle representing the orbit of a planet (and which consequently would represent the real second excentric) should be also attached to the latter circle with the amount of latitude detailed for it. In this latter circle mark off the mean places of the nodus of the (superior) planets, and also mark in it the mean place of the nodes of Mercury and Venus added to their respective s'\textit{ikhra}-kendras.†

27. Next the \textit{Ahora}tratra-vrittas or diurnal circles, must be

\begin{itemize}
  \item \textit{Diurnal circles} called made on both sides of the equinoctial \textit{Ahora}stratra-vrittas. [and parallel to it] at every or any
  \item \textit{Diurnal circles} called made on both sides of the equinoctial \textit{Ahora}stratra-vrittas. [and parallel to it] at every or any
\end{itemize}

degree of declination that may be required:—and they must all be marked with 60 g\textit{h}atis: The radius of the diurnal circle [on which the Sun may move on any day] is called dy\textit{u}j\textit{ta}.

* [Let, \( h = \text{s'\textit{ighrochchha}} \) or the place of 2d higher apsias.
    \( k \) = the \textit{s'\textit{ikhra}-kendra}.
    \( p \) = the place of the planet.
    \( n = \textit{Pata} \) or the place of the ascending node.
and \( N. \) = the exact \textit{Pata}.
then \( k = h - p \) and \( h = k + n = h - p + n \);
\textit{'} = \textit{vikshepa-kendra} or argument of latitude of Mercury or Venus = \( N. + p = h - p + n + p = h + n \).—B. D.]
† [See the note on verses 13, 14 and 15:—B. D.]
28. From the vernal equinox mark the 12 signs in direct order, and then let diurnal circles be attached at the extremity of each sign.

29. On either side of the equinoctial, three diurnal circles should be attached in the order of the signs: these again will answer for the three following signs.

The BHAHOLA has thus been described. This is to be known also as the KHCHARA-GOLA, the sphere of a planet.

30. Or in the plane of the ecliptic bind the orbits of Saturn and of the other planets with cross diameters to support them, but these must be bound below (within) the ecliptic in successive circles one within the other, like the circles woven one within the other by the spider.

31. Having thus secured the BHAHOLA on the axis or YASHTI, after placing it within the hollow cylinders on which the KHAGOLA is to be fastened, make the BHAHOLA revolve:—it will do so freely without reference to the KHAGOLA as its motion is on the solid axis. The KHAGOLA and DRIGGOLA remain stationary whilst the BHAHOLA revolves.

End of Chapter VI. on the construction of an armillary sphere.

CHAPTER VII.

Called TRIPIRIU'NA-VAusanA on the Principles of the Rules for resolving the questions on time, space, and directions.

The ascensional difference and its place. 1. The time called CHARA-KHUNDA or ascensional difference is found by that arc of a diurnal circle intercepted between the horizon and the six o'clock line. The sine of that arc is called the KUJYA in the diurnal circle: but, when reduced to relative
value in a great circle, it is called \textit{charajya} or sine of asc- 
censional difference.*

2. The horizon, as seen at the equator, or in a right
sphere, is denominated in other places [to the north, or south
of the equator] the \textit{unmandala} six o'clock line: but as the
Sun appears at any place to rise on its own horizon, the
difference between the times of the Sun's rising [at a given
place and the equatorial region under the same meridian] is
the ascensional difference.

3. When the sun is in the nor-
thern hemisphere, it rises at any
place (north of the equator) before
it does to that on the equator: but
it sets after it sets to that on the equator. Therefore the
correction depending on the ascensional difference is to be
subtracted at sunrise of a given place from the place of the
planet [at sunrise at the equator] and to be added at sunset
to the place of the planet [as found for the sunset at the
equator].

4. When the Sun is in the southern hemisphere the reverse
of this takes place, as the part of the \textit{unmandala} in that
hemisphere lies below the horizon. The halves of the sphere
north and south of the equinocial are called the northern and
southern hemispheres.

5. [And it is in consequence of
this ascensional difference that] the
days are longer and the nights shorter (than they are on the

* [The times found by the arcs intercepted between the horizon and the
six o'clock line, of the three diurnal circles attached at the end of the first 3
signs i. e. Aries, Taurus and Gemini are called the \textit{chara-khandas} or the ascensional
differences of these signs, and the differences of these \textit{chara-khandas} are called the
\textit{chara-khandas} of those three signs.

As, where the \textit{palasha} is 5 digits or the latitude is nearly 22\degree north, the
ascensional differences of the 3 first signs are 297, 641 and 642 Asus, and the
differences of those i. c. 297, 244 and 101 are the \textit{chara-khandas} of those signs.

There are again the \textit{chara-khandas} of the following three signs inversely i. e.
101, 244 and 297 Asus.

Thus the \textit{chara-khandas} of the first six signs answer for the following six
signs.—B. D.]
equator) when the Sun is in the northern hemisphere: and that the days are shorter and the nights longer when the Sun is in the southern hemisphere. For, the length of the night is represented by that arc of the diurnal circle below the horizon, and the length of the day by that arc above the horizon.

6. But at the equator the days and nights are always of the same length, as there is no unmanḍala there except the horizon [on the distance between which, the variation in the length of days and nights depends].

A circumstance of peculiar curiosity, however, occurs in those places having a latitude greater than 66° N. viz. than the complement of the Sun’s greatest declination.

7. Whenever the northern declination of the Sun exceeds the complement of the latitude, then there will be perpetual day for such time as that excess continued; and when the southern declination of the Sun shall exceed the complement of the latitude, then there will be perpetual night during the continuance of that excess. On Meru, therefore, day and night are each of half a year’s length.

Place of Meru.

8. To the Celestial Beings [on Meru at the north pole] the equinoctial is horizon; so also is to the daityas [at the south pole]. For, the northern and southern poles are situated respectively in their zeniths.

9. The Celestial Beings on Meru behold the Sun whilst he is in the northern hemisphere, always revolving above the horizon from left to right; but daityas the inhabitants of the southern polar regions behold him whilst he is in the southern hemisphere revolving above their horizon from the right to the left.

Definition of the artificial day and night and the day and night of the Pitris.

10. Thus it is day whilst the Sun is visible, and night whilst he is invisible. As the determination of
night and day is made in regard to men residing on the surface of the Earth, so also is that of the pitris or deceased ancestors who dwell on the upper part of the Moon.

11. As for the doctrine of astrologers, that it was day with the Gods at Meru whilst the Sun was in the Utrarahana (or moving from the winter to the summer solstice) and night whilst the Sun was in the Dakshinahana (or moving from the summer to the winter solstice), it can only be said in defence of such an assertion, that it is day when the Sun is turned towards the day, and it is night when turned towards the night. Their doctrine has reference merely to judicial astrology and the fruits it foretells.

12. By the degrees by which the Sun proceeds in his northern course to the end of Gemini, he moves back from that sign: entering also the same diurnal circles in his descent as he did in his ascent. Is it not therefore that the Sun is visible in his descent to the Gods in the place where he was first seen by them in his ascent?

13. The pitris reside on the upper part of the Moon and fancy the fountain of nectar to be beneath themselves. They behold the Sun on the day of our Amavasya or new Moon in their zenith. That therefore is the time of their midday.

14. They (i.e. the pitris) cannot see the Sun when he is opposite the lower part of the Moon: it is therefore, midnight with the pitris on the day of the Purim or full Moon. The Sun rises to them in the middle of the krisna paksha or dark half of the Moon, and sets in the middle of the sukla paksha or light half of the Moon. This is clearly established from the context.

15. As Brahma being at an immense distance from the Earth, always sees the Sun till tle time of the pralaya or general deluge, and sleeps for the same time, therefore
the day and night of Brahman are together of 2000 Mahayugas in length.

16. As the portion of the ecliptic which is more oblique than the other, rises and sets in a shorter time and that which is more upright takes a longer time in rising and setting, hence the times of rising of the several signs are various [even at the equatorial regions].

17. The (six) signs from Capricorn to Gemini or ascending signs which are inclined towards the south with their respective declinations whilst they rise even at the equator are still more inclined towards the south in the northern latitudes (on account of the obliquity of the starry sphere towards the south); hence they arise in still shorter times than they do at the equator.

18. At the equator, the [six] signs from Cancer or descending signs incline whilst they rise to the northerly direction, but they will have upright direction in consequence of the northern latitude, hence they rise in longer times [than they do at the equator.] The difference between the period of the rising of a sign in a given latitude, and at the equator under the same meridian, is equivalent to the Charakhanda of that sign.

19. Each quarter of the ecliptic rises in 15 ghatis or 6 hours to those on the equator: and the 6 signs of the northern as well the 6 of the southern hemisphere appear to rise each in 12 hours or 30 ghatis in every or any latitude.

20. The three signs from the commencement of Aries to the end of Gemini, i. e. the first quarter of the ecliptic, pass the Unmanḍala in 15 ghatis; but the horizon [of a place in north latitude] is below the Unmanḍala, they therefore previously pass it in time less than 15 ghatis by the Charakhandas.

21. The three signs from the end of Virgo to the end of Sagittarius, i. e. the 3rd quarter of the ecliptic, pass the Unmanḍala in 15 ghatis; but they pass the horizon of a place
afterwards which is above the unmandala [in north latitude] in 15 ghatis added to the charakhandas.

22. The three signs from the end of Gemini to the end of Virgo, i.e. the 2nd quarter of the ecliptic or those from the end of Sagittarius to the end of Pisces i.e. the 4th quarter of the ecliptic, pass the horizon in the time equal to the remainder of 30 ghatis diminished by the time which the first or third quarter takes to pass the horizon respectively. For this reason, the times which the signs contained in the 1st and 4th quarters of the ecliptic, or ascending signs, and those contained in the 2nd and 3rd quarters, or descending signs take to pass the horizon at a given place are found by subtracting the charakhandas of the signs from and adding them to the times which those signs take in rising on the equator respectively. *

23. Having placed the 1st Aries in the horizon and set the sphere in motion, the tutor should show the above facts to the

* The times taken by the several signs of the ecliptic in rising at the equator and in northern latitudes will be seen from the following memo. according to the siddhanta.

<table>
<thead>
<tr>
<th></th>
<th>Times of rising at equator in sidereal time</th>
<th>Ascensional difference in 22 1/2° north latitude at sidereal time</th>
<th>Times of rising in 22 1/2° north latitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aries</td>
<td>1670</td>
<td>- 207</td>
<td>1373</td>
</tr>
<tr>
<td>Taurus</td>
<td>1793</td>
<td>- 244</td>
<td>1549</td>
</tr>
<tr>
<td>Gemini</td>
<td>1937</td>
<td>- 101</td>
<td>1986</td>
</tr>
<tr>
<td>Cancer</td>
<td>1987</td>
<td>+ 101</td>
<td>2088</td>
</tr>
<tr>
<td>Leo</td>
<td>1793</td>
<td>+ 244</td>
<td>2037</td>
</tr>
<tr>
<td>Virgo</td>
<td>1670</td>
<td>+ 297</td>
<td>1967</td>
</tr>
<tr>
<td>Libra</td>
<td>1670</td>
<td>+ 207</td>
<td>2037</td>
</tr>
<tr>
<td>Scorpio</td>
<td>1793</td>
<td>+ 244</td>
<td>2037</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>1937</td>
<td>+ 101</td>
<td>2088</td>
</tr>
<tr>
<td>Capricorn</td>
<td>1987</td>
<td>- 101</td>
<td>1886</td>
</tr>
<tr>
<td>Aquarius</td>
<td>1793</td>
<td>- 244</td>
<td>1649</td>
</tr>
<tr>
<td>Pisces</td>
<td>1670</td>
<td>- 297</td>
<td>1873</td>
</tr>
</tbody>
</table>

These 3 and the last 3 signs take less time to rise in north latitude than at the equator.

These 6 signs take a longer time to rise in north latitude than at the equator.

L. W.
pupils, that they may understand as well what has been explained as any other facts which have not been now mentioned.

24. In whatever time any sign rises above the horizon [in any latitude] the sign which is the 7th from it, will take exactly the same time in setting: as one half of the ecliptic is always above the horizon [in every latitude].

25. When the complement of latitude is less than 24° (i.e. than the extreme amount of the Sun’s declination taken to be 24° by Hindu astronomers) then neither the rising periods of the signs, nor the ascensional differences and other particulars will correspond with what has been here explained. The facts of those countries (having latitudes greater than 66°) which are different from what has been explained on account of their totally different circumstances, are not here mentioned, as those countries are not inhabited by men.

26. That point of the ecliptic which is (at any time) on

Byymology of the word the eastern horizon is called the LAGNA

or horoscope. This is expressed in
signs, degrees, &c. reckoned from the first point of stellar Aries. That point which is on the western horizon is called the ASTA-LAGNA or setting horoscope. The point of the ecliptic on the meridian is called the MADHYA-LAGNA or middle horoscope (culminating point of the ecliptic).*

* When the place of the horoscope is to be determined at a given time it is necessary at first to ascertain the height and longitude of the nonagesimal point from the right ascension of mid-heaven, and then by adding 3 signs to the longitude of the nonagesimal point, the place of the horoscope is found: but as this way for finding the place of the horoscope is very tedious, it has been determined otherwise in the SIDDHANTAS.

As, from the periods of risings of the 12 signs of the ecliptic which are determined in the Siddhantas, it is very easy to find the time of rising of any portion of the ecliptic and vice versa, we can find a portion of the ecliptic corresponding to the given time from sun-rise through the longitude of the Sun then determined and the given time. The portion of the ecliptic which can be thus found is evidently that portion of the ecliptic intercepted between the place of the Sun and the horizon. Therefore by adding this portion to the place of the Sun, the place of the horoscope is found. Upon this principle, the following common rule which is given in the SIDDHANTAS for finding the place of the horoscope is grounded.

Find first the true place of the Sun, and add to it the amount of the procession of the equinox for the longitude of the Sun. Then, from the longitude of the Sun, the sign of the ecliptic in which the Sun lies and the degrees of that sign
27. If when you want to find the lagna, the given ghaṭis are sāvana-ghaṭis, then they will become sidereal by finding the Sun's instantaneous place, i.e., the place of the Sun for the hour given. The times which he has passed, and those which he has to pass, are known. Thus the degree which the Sun has passed, and those which he has to pass, are called the bhuktānās and bhogtyānās respectively. Now the time which the Sun requires to pass the bhogtyānās is called the bhogtya time, and is found by the following proportion.

If 300
: the period of rising of the sign in which the Sun is
: bhogtyānās
: bhogtya time.

In the same manner, the bhukta time can also be found through the bhuktānās.

Now from the time at the end of which the horoscope is to be found, and which is called the bhukta or given time, subtract the bhogtya time just found, and from the remainder subtract the periods of risings of the next successive signs to that in which the Sun is as long as you can. Then at last you will find the sign, the rising period of which being greater than the remainder you will not be able to subtract, and which is consequently called the asuddha sign, or the sign incapable of being subtracted, and its rising period, asuddha rising. From this it is evident that the asuddha sign is of course on the horizon at the given time. The degrees of the asuddha sign which are above the horizon and therefore called the bhukta or passed degrees, are found as follows.

If the rising period of the asuddha sign
: 300
: the remainder of the given time
: the passed degrees of the asuddha sign.

Add to these passed degrees thus found, the preceding signs reckoned from the 1st point of Aries, and from the Sun, subtract the amount of the procession of the equinox. The remainder thus found will be the place of the horoscope from the stellar Aries.

If the time at the end of which the horoscope is to be found, be given before sun-rise, then find the bhukta, or passed time of the sign in which the Sun is, in the way above shown, and subtract it and the rising periods of the preceding signs from the given time. After this find the degrees of the asuddha sign corresponding to the remainder of the given time which will evidently be the bhogtya degrees of the horoscope by proportion as shown above, and subtract the sum of the bhogtya degrees of the horoscope, the signs the rising periods of which are subtracted and the bhukta degrees of the sign in which the Sun is from the Sun's place and the remainder thus found will be the place of the horoscope.

Thus we get two processes; one when the given time at the end of which the horoscope is to be found, is after sun-rise, and the other when that time is given before sun-rise, and which are consequently called krama, or direct, and vyutkrama or indirect processes respectively.

It is plain from this that if the place of the Sun and that of the horoscope be known, the given time from sun-rise at the end of which the horoscope is found can be known by making the sum of the bhogtya time of the sign in which the Sun is and the bhukta time of the horoscope and by adding to this sum the rising periods of intermediate signs.—B. D.}
Translation of the

of rising of the signs which are sidereal must be subtracted from these ghatis (of the question) reduced to a like denomination. When the hours of the question are already sidereal, there is no necessity for finding the sun's real place for that time.*

* [If it be asked whether the time at the end of which the horoscope is to be found is terrestrial or sidereal; if it be terrestrial, how it is that you subtract from that the rising periods which are of different denomination on account of their being sidereal, and why the sun's instantaneous place i.e. the place determined for the hour given is used to ascertain the bhogya time, the given time is reckoned from sun-rise and the bhogya degrees of the sign in which the sun is, rise gradually above the horizon after sun-rise. Hence the bhogya degrees of the sign of the sun's longitude, determined at the time of sun-rise, should be taken to find the place of the horoscope, otherwise the place of the horoscope will be greater than the real one. As for example, take the time from sun-rise, at the end of which the horoscope is to be found, equal to 60 sidereal ghatis and 44 asus when the Sun is in the vernal equinox at a place where the padmana is 5 digits or the latitude is 22° 18' nearly, and ascertain the place of the horoscope through the instantaneous place of the sun. Then, the place of the horoscope thus found will be greater than the place of the Sun found at the time of next sun-rise, but this ought to be equal to it, and you will not be able to make this equal to the place of the Sun determined at the time of next sun-rise, unless you determine this through the place of the sun ascertained at sun-rise, and not through the Sun's instantaneous place. Hence it appears wrong to ascertain the place of the horoscope through the Sun's instantaneous place. But the answer to this is as follows.

The ghatis contained in the arc of the diurnal circle intercepted between that point of it where the Sun is, at a given time and the horizon are the sāvana or terrestrial ghatis, but the ghatis contained in the arc of the diurnal circle intercepted between that point of it where the Sun was at the time of sun-rise and the horizon are the sidereal ghatis. Thus it is plain from this that if the Sun's place determined at the time of sun-rise is given, the time between their place and the horizon reckoned in the diurnal circle will evidently be the sidereal time and consequently the place of the horoscope determined through this will be right. But if the instantaneous place of the Sun be given, the time given must be the sāvana time, because let the instantaneous place of the Sun be assumed for the Sun's place determined at the time of sun-rise, then the time between this assumed instantaneous place of the Sun and the horizon, which is sāvana, will evidently be the sidereal time. Hence the fact as stated in the verse 27th is right.

Therefore if the Sun's instantaneous place and the place of the horoscope be given, the time found through these will be the sāvana time, but if the place of the horoscope and that of the Sun determined at the time of sun-rise be given, the time ascertained through these will be the sidereal time. And if you wish to find the sāvana time through the place of the horoscope and that of the Sun determined at the time of the sun-rise assumed the sidereal time just found as a rough sāvana time and determined through this the instantaneous place of the Sun by the following proportion.

If 60 ghatis
: Sun's daily motion
: : these rough sāvana ghatis
: the Sun's motion relating to this time; and add then this result to the place of the Sun found at the time of sun-rise. The sun thus found will be the instantaneous place of the Sun nearly. Find the time again through this
28. In those countries having a north latitude of 69° 20' the signs sagittarius and capricornus are never visible: and the signs gemini and cancer remain always above the horizon.

29. In those places having a northern latitude of 78° 15', the four signs scorpio, sagittarius, capricornus, and aquarius are never seen, and the four signs taurus, gemini, cancer, and leo, always appear revolving above the horizon.

30. On that far-famed hill of gold Meru which has a latitude of 90° N. the six signs of the southern hemisphere never appear above the horizon and the six northern signs are always above the horizon.

31. Lalla has declared that when the asus of chara-khandas [in any latitude] are equal to the time which any sign takes to rise on the equator, then that sign will always remain visible above the horizon: but this assertion is without reason. Were it so, then in places having a latitude of 66°, the whole twelve signs of the ecliptic would always be visible, and would all appear at once on all occasions, as the times of their rising on the equator are equal to the asus of their chara-khandas: but this is not the fact.

32. Lalla has also stated in his work on the sphere that where the north latitude is 66° 30', sagittarius and capricornus are not visible, and also that in north latitude 75°, scorpio and aquarius are never there visible: but this also is an idle assertion. How, my learned friend, has he managed to make so gross and palpable an error of three degrees?*

instantaneous place of the Sun, and through this time ascertain the instantaneous place of the Sun. Thus you will get at last the exact sāvana time from sun-rise to the hour given by the repetition of this process. As the Sun is taken here for an example, you can find the sāvana time of any planet or any planetary time from the planet's rising to the hour given by the repetition of the aforesaid process.—B. D.)

* [bhāskaraśāhrya means here that Lalla mentioning the degrees of latitude, has committed a grand mistake in omitting 3 degrees, because he has
33. The altitude of the polar star and its zenith distance as found by observation, give respectively the latitude and the lambanaka or complement of the latitude. Or the zenith distance and altitude of the Sun at mid-day when on the equinoctial give the latitude and its complement.

34. The unnata the time found in that arc of the diurnal circle which is intercepted between the eastern or western horizon and the planet above it, is sāvana. This is used in finding the shadow of the planet. The sine of the unnata which is oblique, like the aksha-karna, by reason of the latitude, is called chhindaka and not s'anku because it is upright.*

35. In order to find the shadow of the Moon, the udita (the time elapsed from the rising of a planet) which has been found by some astronomers by means of repeated calculation is erroneous, for the udita, (found by repeated calculation) is not sāvana. The labour of the astronomer that does not thoroughly understand mathematics as well the doctrine of the

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stated in his work that sagittarius and capricornus are always visible in a place bearing a latitude 60° 30', and scorpio and aquarius at 75° N., whereas this is not the case, those signs are always visible in the places bearing the latitudes 69° 30' and 73° 15' respectively as shown in the verses 28 and 29.—B. D.]

* [When the Sun is above the horizon, the shadow caused by a gnomon 12 digits, high, is called the Sun's shadow according to the śiddhanta languages and having at first determined the sine of the Sun's altitude and that of its complement through his udita time, astronomers ascertained this by the following proportion.

As the sine of the Sun's altitude
: the sine of its complement
:: gnomon of 12 digits
::: the shadow caused by the gnomon.

Thus they determine the shadow of all planets, Moon, &c., and that of the fixed stars. Though the light of the five small planets, Mars, &c., and the fixed stars is not so brilliant, like that of the Sun and Moon, as to make their shadow visible, yet it is necessary to determine the shadow of any heavenly body in order to know the direction in which the body may be. Because, if the length and direction of the shadow of the body be known, the direction in which it can be ascertained by spreading a thread from the end of its shadow through that of the gnomon. For, if you will fix a pipe in the direction of the thread thus spread, you will see through that pipe the body whose shadow is used here. The time given for determination of any planet's shadow must be the sāvana time, because it is necessary to determine the degrees of altitude of a planet to know its shadow, and the degrees can be determined through the time contained in that arc of the diurnal circle intercepted between the planet and horizon. But the time contained in this arc cannot be other than the sāvana time.—B. D.]
sphere, in writing a book of instruction on the science is uttor-
ly futile and useless.*

36. The degrees of altitude are found in the Drinmandala or vertical circle, being the degrees of elevation in it above the horizon; the degrees of zenith distance are (as their name imports) the degrees in the same circle by which the object is distant from the zenith or mid-heaven of the observer: the s'anku is the sine of the degrees of altitude: and the drigya is the sine of the zenith distance.

37. When the Sun in his ascent arrives at the prime vertical, the s'anku found at the moment is the sama-s'anku: the s'ankus found at the moments of his passing the kona-vitta and the meridian are respectively termed the kona-s'anku and madiyasa'anku.

38. One-half of the vertical circle in which a planet is observed should be visible, but only one-half less the portion opposite the radius of the Earth is visible to observers on the surface of the Earth. Therefore the part of the daily motion of the planet observed is to be subtracted from the sine of altitude or from the s'anku to find the shadow: [inasmuch as that amount is concealed by, or opposite to, the Earth].

39. The asra (the sine of amplitude) is the sine of the arc of the horizon intercepted between the prime vertical and the planet's diurnal circle in the east or west i.e. between

* [In order to determine the Moon's shadow at a given time at full moon, some astronomers find her utita time i.e. the time elapsed from her rising to the hour given by the repeated calculation, through her instantaneous place and the place of the horoscope determined at the given hour. But they greatly err in this, because the time thus found will not be the s'avana time and consequently they cannot use this in finding the Moon's shadow. Their way for finding the utita time by the repeated calculation would be right, then only if the given place of the Moon would be such as found at the time of her rising and not her instantaneous place. Because her utita time found through her instantaneous place becomes s'avana at once without having a recourse to the repeated calculation, as is shown in the note on the verse 27 of this Chapter.—B D.]
the east or west point of the horizon, and the point of the horizon at which the planet rises or sets. The line connecting the points of the extremities of the east and west āgra is called the ʿudāyāsta-sūtra, the line of rising and setting.

40. The sʿānku-tāla or base of the sʿānku stretches during the day to the south of the ʿudāyāsta-sūtra; because the diurnal circle have during the day a southern inclination (in northern latitude) above the horizon. But, below the horizon at night, the base lies to the north of the ʿudāyāsta-sūtra as then the diurnal circles incline to the north. The sʿānku-tāla’s place has thus been rightly defined.

41. The sʿānku-tāla lies to the south of the extreme point of āgra when that āgra is north and when the āgra is south, the sʿānku-tāla lies still to the south of it. The difference and sum of the sine of amplitude and sʿānku-tāla has been denominated the bāhu or bhūja; it is the sine of the degrees lying between the prime vertical and the planet on the plane of the horizon.

42. [Taking this bāhu as one side of a right-angled triangle.] The sine of the zenith distance being the hypothenuse then the third side or the kōti being the square root of the difference of their squares will be found: it is an east and west portion of the diameter of the prime vertical.*

I now propose to explain the triangles which are created by reason of the Sun’s varying declination: and shall then proceed to explain briefly also the latitudinal triangles or those created by different latitudes. [The former are called kṛanti-kṣetras and the latter akṣha-kṣetras.]

* Vide accompanying dia-

gram.

a being place of the Sun: d its
place of rising in the horizon:
d ā the ʿudāyāsta-sūtra d ā
the āgra: a b the sʿānku-tāla:
them a g is the bāhu and the
triangle a s g is the one here
represented to.—L. W.
43. In the 1st triangle of declination.

1st. The sine of declination
   the radius of diurnal circle corresponding with the declination
   above given
   and radius of large circle
   \(=\) 
   \(= Koshi\) or perpendicular
   \(=\) hypotenuse.

2nd. Or in a right sphere.
   The sine of 1, 2 or 3 signs
   The declination of 1, 2 or 3 signs in six
   o'clock line
   \(=\) 
   \(= Bhujas.\)

44. Sines of arcs of diurnal circles corresponding with the declination
   above given
   Those sines being converted into terms of a large circle:
   and their arcs taken, they will then express the times in asus
   which each sign of the ecliptic takes in rising at the equator
   i.e. the right ascensions of those signs or the Lankodayas,
   that is the 2nd will be found when the 1st is subtracted from
   two found conjointly, and the 3rd will be found when the
   sum of the 1st and 2nd is subtracted from three found conjointly.

45. In the right-angled triangle formed by the s'anku
   Triangles arise from lati- or gnomon when the Sun is on the
   equinoctial.*

1st. The s'anku of 12 digits
    The paladam or the shadow of s'anku
    or gnomon
    \(=\) the koshi.

and the aksa-karna

or 2nd. The sine of latitude
   The sine of co-latitude
   and radius
   This triangle is found in the plane of the meridian.

[* The right angle triangles stated in the five verses from 45 to 49, are clearly
seen by fastening some diurnal threads within the armillary sphere. As
46. Or the sine of declination reckoned on the *unmāndala* from the east and west line \( \{ = \) *koti*.

\( \text{Kuṣya, the sine of ascensional difference} \} = \text{bhujā.} \)

in the diurnal circle of the given day

Let \( G E N H \) be the meridian of the given place, \( GAH \) the diameter of the horizon, \( Z \) the zenith, \( P \) and \( Q \) the north and south poles, \( EA \) the diameter of the equinoctial, \( PAQ \) that of the six o'clock line, \( OFD \) that of one of the diurnal circles, and \( EB, fA \) the perpendiculars to \( G H \). Then it is clear from this that

\[ ZE \text{ or } HP = \text{the latitude,} \]
\[ AB = \text{the sine of it,} \]
\[ EB = \text{the co-sine of it,} \]
\[ A f = \text{the declination of a planet revolving in the diurnal circle whose diameter is } G \text{ } H, \]

and \( \therefore \ A g = \text{the } agra \text{ or the sine of amplitude,} \)
\[ f g = \text{the } kuṣya, \]
\[ A e = \text{the } sama-gāṅkū \text{ or the sine of the planet's altitude} \]
\[ \text{when it reaches the prime vertical,} \]
\[ eg = \text{the } tāddhriti, \]
\[ ef = \text{the } tāddhriti-kuṣya, \]
\[ fA = \text{the } unmāndala-gāṅkū \text{ or the sine of the planet's} \]
\[ \text{altitude when it reaches the six o'clock line,} \]
\[ A k = \text{the } agra'-di-khaṅqā \text{ or the 1st portion of the sine} \]
\[ \text{of amplitude,} \]
\[ \text{and } \lambda g = \text{the } agra'-gra-khaṅqā \text{ or the 2nd portion of the sine} \]
\[ \text{of amplitude}; \]
The sine of amplitude in the horizon = hypotenuse
This is a well known triangle.

47. Or the sama s'anku in the primo vertical being

\begin{align*}
\text{The sine of amplitude} & = \text{bhujā} \\
\text{The taddhṛiti in the diurnal circle} & = \text{hypotenuse}
\end{align*}

\begin{align*}
\text{Or} & \\
\text{Taking the sine of declination} & = \text{bhujā} \\
\text{and the sama-s'anku} & = \text{hypotenuse} \\
\text{Taddhṛiti minus kuśyak} & = \text{koti}.
\end{align*}

48. The unmandala s'anku being

\begin{align*}
\text{The sine of declination will then be} & = \text{hypotenuse} \\
\text{And agradi khanda or 1st portion of the} & = \text{koti}
\end{align*}

\begin{align*}
\text{sine of amplitude will be}
\end{align*}

Therefore, with the exception of the first and last the other six triangles stated in the verses are these in succession. A E B, A g f, A e g, A e f, A f k and g f k and the first triangle you will get by dividing the three sides of the E B triangle A E B by — and for the last see the note on the verse 49.

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It is clear from the above described diagram that all of these triangles are similar to each other and consequently they can be known by means of proportion if any of them be known.

The Sīdhānta, having thus produced several triangles similar to those original by fastening the threads within the armillary sphere, finds answers of the several questions of the spherical trigonometry. Some problems of the spherical trigonometry can be solved with greater facility by this Sīdhānta way than the trigonometrical way. As

Problem. The zenith distances of a star when it has reached the prime vertical and the meridian at a day in any place are known, find the latitude in the place.

The way for finding the answer of this problem according to the Sīdhānta is as follows.

Draw C c ⊥ A Z, (See the proceeding diagram) then C c c will be a latitudinal triangle.

Now, let

\begin{align*}
s &= C c, \text{the sine of zenith distance,} \\
b &= A c, \text{the co-sine of Z c,} \\
c &= A c, \text{the sama-s'anku,} \\
a &= \text{the latitude.}
\end{align*}

Then

\begin{align*}
C s &= \sqrt{a^2 + (b-c)^2}, \\
\text{and} \\
C s : C c : : A E : A B,
\end{align*}

or

\begin{align*}
\sqrt{a^2 + (b-c)^2} : c : : \text{rad} : \text{sin} \, x; \\
\sin x &= \frac{c \times \text{Rad}}{\sqrt{a^2 + (b-c)^2}}. - \text{B. D.}]
\end{align*}
Translation of the

Or

Making the unmandala sanku = koti
the agragra-khanda or 2nd portion of the } = bhujya
sine of amplitude is

the kuyya then becomes = hypothenuse

49.* The s'anku being = koti
and the s'anku-tala

Then the chhedaka or hriti = bhujya

Those who have a clear knowledge of the spherics having
thus immediately formed thousands of triangles should explain
the doctrine of the sphere to their pupils.

End of Chapter VII. on the principles of the rules for
resolving the questions on time, space and directions.

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Chapter VIII.

Called Grahaṇa Vasanā.

In explanation of the cause of eclipses of the Sun and Moon.

1. The Moon, moving like a cloud in a lower sphere,
overtakes the Sun [by reason of its
quicker motion and obscures its shining disk by its own dark body: hence
it arises that the western side of the Sun's disk is first obscured,
and that the eastern side is the last part relieved from the
Moon's dark body: and to some places the Sun is eclipsed and
to others is not eclipsed (although he is above the horizon)
on account of their different orbits.

* This triangle differs from the 1st of the 47th verse only in this respect that
the base of the triangle in the 47th verse is equal to the sine of the whole amplitude
while the base found when the Sun is not in the prime vertical, will always
be more or less than the sine of amplitude and is therefore generally called
sankutala.—L. W.
2. At the change of the Moon it often so happens that an observer placed at the centre of the Earth, would find the Sun when far from the zenith, obscured by the intervening body of the Moon, whilst another observer on the surface of the Earth will not at the same time find him to be so obscured, as the Moon will appear to him [on the higher elevation] to be depressed from the line of vision extending from his eye to the Sun. Hence arises the necessity for the correction of parallax in celestial longitude and parallax in latitude in solar eclipses in consequence of the difference of the distances of the Sun and Moon.

3. When the Sun and Moon are in opposition, the Earth's shadow envelops the Moon in darkness. As the Moon is actually enveloped in darkness, its eclipse is equally seen by every one on the Earth's surface [above whose horizon it may be at the time]: and as the Earth's shadow and the Moon which enters it, are at the same distance from the Earth, there is therefore no call for the correction of the parallax in a lunar eclipse.

4. As the Moon moving eastward enters the dark shadow of the Earth: therefore its eastern side is first of all involved in obscurity, and its western is the last portion of its disc which emerges from darkness as it advances in its course.

5. As the Sun is a body of vast size, and the Earth insignificantly small in comparison: the shadow made by the Sun from the Earth is therefore of a conical form terminating in a sharp point. It extends to a distance considerably beyond that of the Moon's orbit.

6. The length of the Earth's shadow, and its breadth at the part traversed by the Moon, may be easily found by proportion.
In the lunar eclipse the Earth's shadow is northwards or southwards of the Moon when its latitude is south or north. Hence the latitude of the Moon is here to be supposed inverse (i.e., it is to be marked reversely in the projection to find the centre of the Earth's shadow from the Moon.)

7. As the horns of the Moon, when it is half obscured form very obtuse angles; and the duration of a lunar eclipse is also very great, hence the coverer of the Moon is much larger than it.

8. The horns of the Sun on the contrary when half of its disc is obscured form very acute angles; and the duration of a solar eclipse is short; hence it may be safely inferred that the dimensions of the body causing the obscuration in a solar eclipse are smaller than and different from the body causing an eclipse of the Moon.*

9. Those learned astronomers, who, being too exclusively devoted to the doctrine of the sphere, believe and maintain that Rāhu cannot be the cause of the obscuration of the Sun and Moon, founding their assertions on the above mentioned contrarieties, and differences in the parts of the body first obscured, in the place, time, causes of obscuration &c. must be admitted to assert what is at variance with the Sanhitā, the Vedas and Purāṇas.

10. All discrepancy, however, between the assertions above referred to and the sacred scriptures may be reconciled by understanding that it is the dark Rāhu which entering the Earth's shadow obscures the Moon, and which again entering the Moon (in a solar eclipse) obscures the Sun by the power conferred upon it by the favour of Brahma.

* [Had the Sun's coverer been the same with that of the Moon, his horns, when he is half eclipsed, would have formed, like those of the Moon obtuse angles. For the apparent diameters of the Sun and Moon are nearly equal to each other. Or the Moon when it is half eclipsed would have represented its horns, like those of the Sun, forming acute angles, if its coverer had been the same with that of the Sun. But as this is not the case, the coverer of the Moon is, of course, different and much larger than that of the Sun.—B. D.]
11. As the spectator is elevated above the centre of the earth by half its diameter, he therefore sees the Moon d Opposed from its place [as found by a calculation made for the centre of the Earth]. Hence the parallax in longitude is calculated from the radius of the Earth, as is also the parallax in latitude.

12. Draw upon a smooth wall, the sphere of the earth reduced to any convenient scale, and the orbits of the Moon and Sun at proportionate distances: next draw a transverse diameter and also a perpendicular diameter to both orbits.*

13, 14 and 15. Those points of the orbits cut by this diameter are on the (rational) horizon. And the point above

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* In Fig. 1, let \( E \) be the centre of the earth; \( A \) a spectator on her surface; \( C \), \( D \), \( F \) the vertical circles passing through the Moon \( M \), and the Sun \( S \); \( D \), \( G \) the points of the horizon cut by the vertical circle \( C \), \( D \), \( F \), \( G \); and \( O \), the zenith in the Moon's sphere, and \( E \) in that of the Sun. Now, let \( E \), \( M \), \( S \) be a line drawn from the centre of the Earth to the Sun in which the Moon lies always at the time of conjunction, and \( A \), \( S \) the vision line drawn from the spectator \( A \) to the Sun. The distance at which the Moon appears depressed from the vision line in the vertical circle is her parallax from the Sun.

When the Sun reaches the zenith \( F \), it is evident that the Moon also will then be at \( C \) and the vision line, and the line drawn from the centre of the Earth will be coincident. Hence there is no parallax in the zenith.

Thus the parallax of the Moon from the Sun in the vertical circle is here shown by means of a diagram which becomes equal to the difference between the parallaxes of the Sun and Moon separately found in the vertical circle as stated by \textit{Bha'shaka's Chā'ṛya} in the chapter on eclipses in the commentary \textit{Va'sana'Bha'śṭa} and the theories and methods are also given by him on the parallaxes of the Sun and Moon. This parallax in the vertical circle which arises from the zenith distance of the planet is called the common parallax or the parallax in altitude.
cut by the perpendicular diameter will represent the observer's zenith: Then placing the Sun and Moon with their respective zenith distances [as found by a proportional scale of sines and arcs] let the learned astronomer show the manner in which

As in Fig. 2, let A be a spectator on the earth's surface; Z the zenith; and ZS the vertical circle passing through the planet B. Let a circle Z'mr be described with center A and radius AS which cuts the lines A Z and A S produced in the points Z'r and r. Let a line e be drawn parallel to B Z, then the arc Z'S will be equal to the arc Z'S. Now the planet B seen from B has a zenith distance Z'S and from A, a zenith distance Z'r greater than Z'S or Z'r by the arc m'r, hence the apparent place r of the planet is depressed by m'r in the vertical circle. This arc m'r is therefore the common parallax of the planet, which can be found as follows.

Draw a perpendicular to A r and r o to A Z; and let P = ES or A r.

\[ \lambda = B A \text{ or } m S; \]

\[ p = m r \text{ the parallax; } \]

\[ d = Z S \text{ or } Z' m \text{ the true zenith distance of the planet; } \]

and \( d + p = Z' r \) the apparent zenith distance of the planet.

Then \( m = \sin p \) and \( r o = \sin (d + p) \).

Now by similar triangles A r o, S m a,

\[ \Delta r : r o = B m : m a, \]

or \( B : \sin (d + p) = \lambda : \sin p; \)

\[ \lambda \times \sin (d + p) \]

\[ \sin p = \frac{B}{\lambda} \]

Hence, it is evident from this that when the \( \sin (d + p) = B \) or \( d + p = 90^\circ \), then the parallax will be greatest and if it be denoted by \( P \),

\[ \sin P \times \sin (d + p) \]

\[ \sin P = \lambda \text{ and } \cdot \sin p = \frac{B}{\lambda} \]

Now, the parallax is generally so small that no sensible error is introduced by making \( \sin p = p \) and \( \sin P = P \);

\[ P \times \sin (d + p) \]

\[ P = \frac{B}{\lambda} \]

Again, for the reason just mentioned \( \sin d \) is assumed for \( \sin (d + p) \) in the Siddhantas,

\[ P. \sin d \]

\[ P = \frac{B}{\lambda} \]

that is, the common parallax of a planet is found by multiplying the greatest parallax by the sine of the zenith distance and dividing the product by the radius.—B. D.]
the parallax arises. [For this purpose] let him draw one line passing the centre of the earth to the Sun's disc: and another which is called the dríksútra or line of vision, let him draw from the observer on the Earth's surface to the Sun's disc. The minutes contained in the arc, intercepted between these two lines give the Moon's parallax from the Sun.

16. (At the new Moon) the Sun and Moon will always appear by a line drawn from the centre of the earth to be in exactly the same place and to have the same longitude: but when the Moon is observed from the surface of the Earth in the dríksútra or line of vision, it appears to be depressed, and hence the name lambara, or depression, for parallax.

17. (When the new Moon happens in the zenith) then the line drawn from the Earth's centre will coincide with that drawn from its surface, hence a planet has no parallax when in the zenith.

Now on a wall running due north and south draw a diagram as above prescribed; [i.e. draw the Earth, and also the orbits of the Sun and Moon at proportionate distances from the Earth, and also the diameter transverse and perpendicular, &c.]

18. The orbits now drawn, must be considered as dríkṣhepa-vrittas or the azimuth circles for the nonagesimal. The sine of the zenith distance of the nonagesimal or of the latitude of the zenith is the dríkṣhepa of both the Sun and Moon.

19. Mark the nonagesimal points on the dríkṣhepa-vrittas at the distance from the zenith equal to the latitude of the points. From these two points (supposing them as the Sun and Moon) find as before the minutes of parallax in altitude. These minutes are here nátí-kalás, i.e. the minutes of the parallax in latitude of the Moon from the Sun.

20. The difference north and south between the two orbits i.e. the measure of their mutual inclination, is the same in every part of the orbit as it is in the nonagesimal point, hence this difference called nátí is ascertained through the dríkṣhepa or the sine of the zenith distance of the nonagesimal.*

[* When the planet is depressed in the vertical circle, its north and south
21. The amount by which the Moon is depressed below the Sun deflected from the zenith [at the conjunction] wherever it be, is the east and west difference between the Sun and Moon in a vertical circle.*

distance from its orbit caused by this depression is called Nati or the parallax in latitude.

As in Fig. 3, let Z be the zenith; N the nongesimal; ZN the vertical circle; N s r the ecliptic; P its pole; Z s t the vertical circle passing through the true place S and the depressed or apparent place t of the Sun; P t r a secondary to the ecliptic passing through the apparent place t of the Sun; then s r is the parshita lambana or the parallax in longitude and t r the Nati or the parallax in latitude which can be found in the following manner according to the Siddhantars.

Let ZN be the zenith distance of the nongesimal and ZS that of the Sun; then by the triangles ZNS, t sr

\[
\begin{align*}
\sin ZS & : \sin ZN = \sin st : \sin rt, \\
\sin st & \times \sin ZN \\
\therefore \sin rt & = \frac{\sin ZS}{\sin ZN} \\
\end{align*}
\]

Now, st is taken for \(\sin st\), and rt for \(\sin rt\), on account of their being very small

\[
\frac{st}{\sin ZN} \times \sin ZS
\]

but according to the Siddhantars

\[
P \cdot \sin ZS
\]

\[
R
\]

(see the preceding note)...

(1)

(2)

that is, the Nati is found by multiplying the sine of the latitude of the nongesimal by the greatest parallax and dividing the product by the radius.

It is clear from this that the north and south distance from the Sun depressed in the vertical circle to the ecliptic wherever he may be in it, becomes equal to the common parallax at the nongesimal, and hence the Nati is to be determined from the zenith distance of the nongesimal.

For this reason, by subtracting the Nati of the Sun from that of the Moon, which are separately found in the way above mentioned, the parallax in latitude of the Moon from the Sun is found; and this becomes equal to the difference between the mean parallaxes of the Sun and Moon at the nongesimal. The same fact is shown by Bhrashtaratna through the diagrams stated in the verses 12th 82.

At the time of the eclipse as the latitude of the Moon revolving in its orbit is very small, the Moon, therefore, is not far from the ecliptic; and hence the parallax in longitude and that in latitude of the Moon is here determined from her corresponding place in the ecliptic, on account of the difference being very small.—B. D.)

* [According to the technicality of the Siddhantars, the distance taken in any circle from any point in it, is called the east and west distance of the point, and
22. For this reason, the difference is two-fold, being partly
east and west, and partly north and south. And the ecliptic
is here east and west, and the circle secondary to it is north
and south. (It follows from this, that the east and west
difference lies in the ecliptic, and the north and south differ-
ence in the secondary to it.)

23. The difference east and west has been denominated
LAMBANA or parallax in longitude, whilst that running north
and south is parallax in latitude.

24. The parallax in minutes as observed in a vertical circle,
forms the hypothenuse of a right angle triangle, of which the
NATI-KALA or the minutes of the parallax in latitude form one of
the sides adjoining the right angle then the third side found by
taking the square-root of the difference of the squares of the
two preceding sides will be SPHUTA-LAMBANA-LIPTA or the
minutes of the parallax in longitude.*

25. The amounts in minutes of parallax in a vertical circle
may be found by multiplying the sine of the Sun's zenith
distance of the minutes of the extemo or horizontal parallax
and dividing the product by the radius. Thus the NATI will
be found from the DRISHEPA or the sino of the nonagesimal
zenith distance.†

26. The extreme or horizontal parallax of the Moon from
the Sun amounts to $\frac{1}{18}$ part of the difference of the Sun's and
Moon's daily motion. For $\frac{1}{18}$ part of the YOJANAS, the distance
of which any planet traverses per diem (according to the SINDHÂNTAS)
is equal to the Earth's radius.

27. The minutes of the parallax in longitude of the Moon
from the Sun divided by the difference in degrees of the daily

the distance taken in the secondary to that circle from the same point, is called
the north and south distance of that point.—B. D.]

* [See Fig. 3, in which by assuming the triangle $r s t$ as a plane right-angled
triangle, $r t = \text{base, } s t = \text{hypothenuse and } s s' = \text{perpendicular, and therefore}

$\sqrt{s^2 + t^2} r = r t$.—B. D.]

† [This is clear from the equations (1) and (2) shown in the preceding large
note.—B. D.]
motions of the Sun and Moon will be converted into ghatis [i. e. the time between the true and apparent conjunction].

If the Moon be to the east [of the nonagesimal], it is thrown forward from the Sun, if to the west it is thrown backward (by the parallax).

28. And if the Moon be advanced from the Sun, then it must be inferred that the conjunction has already taken place by reason of the Moon’s quicker motion; if depressed behind the Sun, then it may be inferred that the conjunction is to come by the same reason.

Hence the parallax in time, if the Moon be to the east [of the nonagesimal] is to be subtracted from the end of the tithi or the hour of ecliptic conjunction, and to be added when the Moon is to the west [of the nonagesimal].

29. The latitude of the Moon is north and south distance between the Sun and Moon, and the nati also is north and south. Hence the skra or latitude applied with the nati or the parallax in latitude, becomes the apparent latitude (of the Moon from the Sun).

Valana or variation (of the ecliptic).

[The deviation of the ecliptic from the eastern point (in reference to the observer’s place) of a planet’s disc, situated in the ecliptic is called the Valana or variation (of the ecliptic). It is evident from this, that the variation is equivalent to the arc which is the measure of the angle formed by the ecliptic and the secondary to the circle of position at the planet’s place in the ecliptic. It is equal to that arc also, which is the

* It is clear from the following proportion.

| If difference in minutes of daily motions of Sun and Moon. |
| 60 ghatis — what will |
| 1 given lambana — ka’las or minutes of the parallax give |
| 60 X given minutes of the parallax |
| or |
| diff. in minutes of Sun’s and Moon’s motions |
| given minutes of the parallax |
| = | = acceleration or delay of con- |
| diff. in degrees of Sun’s and Moon’s motions |
| junction arising from parallax. — L. W. |
measure of the angle at the place of the planet in the ecliptic formed by the circle of position and the circle of latitude. It is very difficult to find it at once. For this reason, it is divided into two parts called the Āksa-Valana (latitudinal variation) and the Āyana-Valana (solstitial variation). The Āksa-Valana is the arc which is the measure of the angle formed by the circle of position, and the circle of declination at the place of the planet in the ecliptic, and the Āyana-Valana is the arc which is the measure of the angle formed by the circle of declination and the circle of latitude. This angle is equivalent to the angle of position. From the sum or difference of these two arcs, the arc which is the measure of the angle formed by the circle of position and the circle of latitude is ascertained, and hence it is sometimes called the s'prashtā-Valana or rectified variation.

Now, according to the phraseology of the Siddhāntas, the point at a distance of 90° forward from any place in any circle is the east point of that place, and the point at an equal distance backwards from it is the west point. And, the right hand point, 90° distant from that place, in the secondary to the former circle, is the south point, and the left hand point, is the north point. According to this language, the deviation of the east point of the place of the planet in the ecliptic, from the east point in the secondary to the circle of position at the planet's place, is the Valana. But the secondary to the circle of position will intersect the primo vertical at a distance of 90° forward from the place of the planet, and hence the deviation of the east point in the ecliptic from the east point in the prime vertical is the Valana or variation, and this results equally in all directions. When the east point in the ecliptic is to the north of the east point in the prime vertical, the variation is north, if it be to the south, the variation is south.

The use of the Valana is this that, in drawing the projections of the eclipses, after the disc of the body which is to be eclipsed is drawn, and the north and south and the east and
west lines are also marked in it, which lines will, of course, represent the circle of position and its secondary, the direction of the line representing the ecliptic in the disc of the body can easily be found through the valana. This direction being known, the exact directions of the beginning, middle and the end of the eclipse can be determined. But as the Moon revolves in its orbit, the direction of its orbit, therefore, is to be found. But the method for finding this is very difficult, and consequently instead of doing this, Astronomers determined the direction of the ecliptic, by means of the Moon's corresponding place in it and then ascertain the direction of the Moon's orbit.

The valana will exactly be understood by seeing the following diagram

Let E P C be the ecliptic, P the place of the planet in it, A B the equinoctial, V the vernal equinox, D F the prime vertical, h the point of intersection of the prime vertical and
the equinoctial, hence \( h \) the east or west point of the horizon and \( D h \) equivalent to the \( \text{nata} \) which is found in the V. 36. Again, let \( c P c, a P b \) and \( d P f \) be the circles of latitude, declination and position respectively passing through the place of the planet in the ecliptic.

Then,

the arc \( f b \) which is the measure of \( \angle b P f = \) the \( \text{akshe-valana} \):

the arc \( b c \) \( \cdots \cdots \cdots \cdots \cdots \angle c P b = \) the \( \text{ayana-valana} \):

and the arc \( f c \) \( \cdots \cdots \cdots \cdots \angle c P f = \) the \( \text{spasita-valana} \).

Or according to the phraseology of the \( \text{siddhántas} \):

\( E \) the east point of \( P \) in the ecliptic;

\( A \) \( \cdots \cdots \cdots \cdots \) the equinoctial;

\( D \) \( \cdots \cdots \cdots \cdots \cdots \) the prime vertical;

hence,

the distance from \( D \) to \( A \) or arc \( D A \) or \( f b = \) the \( \text{akshe-valana} \):

\( \cdots \cdots \cdots \cdots \cdots A \) to \( E \) or arc \( A E \) or \( b c = \) the \( \text{ayana-valana} \):

and \( \cdots \cdots \cdots \cdots \cdots D \) to \( E \) or arc \( D E \) or \( f c = \) the \( \text{spasita-valana} \) or rectified variation.

These arcs can be found as follows

Let, \( l = \) longitude of the planet,

\( e = \) obliquity of the ecliptic,

\( d = \) declination of the planet,

\( L = \) latitude of the place,

\( n = \text{nata}, \)

\( x = \text{ayana-valana}, \)

\( y = \text{akshe-valana}, \)

and \( Z = \) rectified \( \text{valana}. \)

Then, in the spherical triangle \( A V E, \)

\[
\sin E A V : \sin A V E = \sin E V : \sin A E, \]
or\[
\cos d : \sin e = \cos l : \sin x, \]

\( m 2 \)
\[ \sin x \text{ or sine of the } \text{Ayana-Valana} = \frac{\sin e \cdot \cos l}{\cos d} \quad (A) \]

See V. 32, 33, 34.

This Valana is called north or south as the point E be north or south to the point A.

And, in the triangle \( \Delta h D \),

\[ \frac{\sin D \Delta h}{\sin A h D} = \frac{\sin d}{\sin D A} ; \]

here, \( \sin D A h = \sin E A V = \cos d \),

\[ \sin A h D = \sin L, \]

and \( \sin D h = \sin n \),

\[ \therefore \quad \cos d : \sin L = \sin n : \sin y, \]

\[ \therefore \quad \sin y \text{ or sine of the } \text{Aksha-Valana} = \frac{\sin L \cdot \sin n}{\cos d} \quad (B) \]

See V. 37.

The Aksha-Valana is called north or south as the point A be north or south to the point D.

And the rectified Valana \( D E = DA + AE \), when the point A lies between the points D and E, but if the point A be beyond them, the rectified Valana will be equal to the difference between the Aksha and Ayana-Valana. This also is called north or south as the point E be north or south to the point D.

The ancient astronomers Lalla, S'ripati &c. used the co-versed \( \sin l \) instead of \( \cos l \) and the radius for the \( \cos d \) in (A) and the versed \( \sin n \) in the place of \( \sin n \) and radius for the \( \cos d \) in (B) and hence, the Valanas, found by them are wrong. Bhaskaracharya therefore, in order to convince the people of the said mistake made by Lalla, S'ripati, &c. in finding the Valanas refuted them in several ways in the subsequent parts of this chapter.—B. D.]

30. In either the 1st Libra or the 1st Aries in the equinoctial point of intersection of the equinoctial and ecliptic, the north and south lines of the two circles i. e. their secondaries are different
and are at a distance* of the extreme declination (of the Sun
i.e. 24°) from each other.

31. Hence, the ĀYANA-VALANA will then be equal to the
sine of 24°:—The north and south lines of these two circles
however are coincident at the solstitial points.

32, 33 and 34. And the north and south lines being there
coincident, it follows as a matter of course that the east of
these two circles will be the same. Hence at the solstitial
points there is no (ĀYANA) VALANA.

When the planet is in any point of the ecliptic between the
equinoctial and solstitial points, ĀYANA-VALANA is then found
by proportion, or by multiplying the co-sine of the longitude
of the planet by the sine of 24°, and dividing the product by
the dvijya or the co-sine of the declination of the planet.
This ĀYANA-VALANA is called north or south as the planet be
in the ascending or descending signs respectively.

Thus in like manner at the point of intersection of the primo
vertical and equinoctial, the six o’clock
line is the north and south line of the
equinoctial, whilst the horizon (of the given place) is the north
and south line of the prime vertical. The distance of these
north and south lines is equal to the latitude (of the place).

35. Hence at (the east or west point of) the horizon, the
ĀKSHA-VALANA is equal to the sine of the latitude. At midday
the north and south line of the equinoctial and prime vertical
is the same. Hence at midday there is no ĀKSHA-VALANA.

36. For any intervening spot, the ĀKSHA-VALANA is to be
found from the sine of the NATA† by proportion.

First, the degrees of NATA are (nearly) to be found by
multiplying the time from noon by 90 and dividing the
product by the half length of day.

* [By the distance of any two great circles is here meant an arc intercepted
between them, of a great circle through the poles of which they pass.—H. D.]
† [Here the NATA is the arc of the prime vertical intercepted between the
zenith and the secondary circle to it passing through the place of the planet.—
H. D.]
37. Then the sine of the NATA degrees multiplied by the sine of latitude, and divided by the co-sine of the declination of the planet will be the AKSHA-VALANA. If the NATA be to the east, the AKSHA-VALANA is called north. If west, then it is called south (in the north terrestrial latitude).

The sum and difference of the AYANA and AKSHA-VALANAS SPASHTA-VALANA must be taken for the SPASHTA-VALANA, viz. their sum when the AYANA and AKSHA-VALANAS are both of the same denomination, and their difference when of different denominations i.e. one north and the other south.

38. When the planet is at either the points of the intersection of the ecliptic and prime vertical, the SPASHTA-VALANA found by adding or subtracting the AYANA and AKSHA-VALANAS (as they happen to be of the same or different denominations) is for that time at its maximum.

39. But at a point of the ecliptic distant from the point of intersection three signs either forward or backward, there is no SPASHTA-VALANA: for, at those points the north and the south lines of the two circles are coincident.

40. However, were you to attempt to shew by the use of the versed sine, that there was then no SPASHTA-VALANA at those points, you could not succeed. The calculation must be worked by the right sine. I repeat this to impress the rule more strongly on your mind.

41. As all the circles of declination meet at the poles; it

Another way of refutation is therefore evident that the north and south line perpendicular to the east and west line in the plane of the equinoctial, will fall in the poles.

42. But all the circles of celestial latitude meet in the pole of the ecliptic-called the KADAMBA, 24° distant from the equinoctial pole. And it is this ecliptic pole which causes and makes manifest the VALANA.

43. In the ecliptic poles always lies the north and south
line which is perpendicular to the east and west line in the plane of the ecliptic.

To illustrate this, a circle should be attached to the sphere, taking the equinoctial pole for a centre, and 24° for radius. This circle is called the KADAMBA-BHARMA-VRIITA or the circle in which the KADAMBA revolves (round the pole).

The sines in this circle correspond with the sines of the declination.

All the secondary circles to the prime vertical meet in the point of intersection of the meridian and horizon, and this point of intersection is called SAMA i.e. north or south point of horizon.

Now from the planet draw circles on the sphere so as to meet in the SAMA, in the equinoctial pole and also in the ecliptic pole.

The three different kinds of VALANA will now clearly appear between these circles: viz. the AKSHA VALANA is the distance between the two circles just described passing through the SAMA and equinoctial pole.

2. The ĀYANA-VALANA is the distance between the circles passing through the ecliptic and equinoctial poles.

3. The SPASĪTA-VALANA is the distance between the circles passing through the SAMA and KADAMBA.

These three VALANAS are at the distance of a quadrant from the planet and are the same in all directions.

48 and 49. Or (to illustrate the subject further) making the planet as the pole of a sphere, draw a circle at 90° from it; then in that circle you will observe the AKSHA VALANA—which, in it, is the distance of the point intersected by the equinoctial from the point cut by the prime vertical.

The distance of the point cut by the equinoctial from that cut by the ecliptic is the ĀYANA—and the distance between the points cut by the ecliptic and prime vertical the SPASĪTA-VALANA.
50. In this case the plane of the ecliptic is always east and west—celestial latitude forming its north and south line. Those therefore who (like śṛ̥pati or Lalla) would add the śāra celestial latitude to find the valana, labour under a grievous delusion.

51. The 1st of Capricorn and the ecliptic pole reach the meridian at the same time (in any latitude): so also with regard to the 1st Cancer. Hence at the solstitial points there is no ayana-valana.

52. As the 1st Capricorn revolves in the sphere, so the ecliptic pole revolves in its own small circle (called the kadamba-bhrama-vritta round the pole).

53 and 54. When the 1st of Aquarius or the 1st of Pisces comes to the meridian, the distance in the form of a sine in the kadamba-bhrama-vritta, between the ecliptic pole and the meridian is the ayana-valana. This valana corresponds with the krantiya or the sine of declination found from the degrees corresponding to the time elapsed from the 1st Capricornus leaving the meridian.

55. As the versed sine is like the sagitta and the sine is the half chord (therefore the versed sine of the distance of the ecliptic pole from the meridian will not express the proper quantity of valana as has been asserted by Lalla &c.: but the right sine of that distance does so precisely). The ayana-valana will be found from the declination of the longitude of the Sun added with three signs or 90°.

56. Those people who have directed that the versed sine of the declination of that point three signs in advance of the Sun should be used, have thereby vitiated the whole calculation. āksa-valana may be in like manner ascertained and illustrated: but it is found by the right sine, (and not by the versed sine).

57. He who prescribes rules at variance with former texts and does not show the error of their authors is much to be blamed. Hence I am acquitted of blame having thus clearly exposed the errors of my predecessors.
58. The inapplicability of the versed sine may be further illustrated as follows. Make the ecliptic pole the centre and draw the circle called the Jina-vritta with a radius equal to 24°.

59. Then make a moveable secondary circle to the ecliptic to revolve on the two ecliptic poles. This circle will pass over the equinoctial poles, when it comes to the end of the sign of Gemini.

60. By whatever number of degrees this secondary circle is advanced beyond the end of Gemini, by precisely the same number of degrees, it is advanced beyond the equinoctial pole, in this small Jina-vritta. The sine of those degrees will be there found to correspond exactly with and increase as does the sine of the declination.

61. And this sine is the Ayana-valana: This valana is the valana at the end of the dynya. For the distance between the equinoctial pole and planet is always equal to the arc of which the dynya is the sine i.e. the cosine of the declination.

62. But as the value of the result found is required in terms of the radius, it is consequently to be converted into those terms.

As the Jina-vritta was drawn from the ecliptic pole as centre, with a radius equal to the greatest declination, so now, making the sama centre draw a circle round it with a radius equal to the degrees of the place's latitude. (This circle is called Aksha-vritta.)

63 and 64. To the two samas or north and south points of the horizon as poles, attach a moveable secondary circle to the prime vertical. Now, if this moveable circle be brought over the planet, then its distance counted in the Aksha-vritta or small circle from the equinoctial pole will be exactly equal to that of the planet from the zenith in the prime vertical. The sine of the planet's zenith distance in the prime vertical, will, when reduced to the value of the radius of Aksha-vritta represent the Aksha-valana.
65. As in the AYANA-VALANA so also in this AKSHA-VALANA, the result at the end of the DNYA is found; this therefore must be converted into terms of the radius. From this illustration it is evident that it may be accurately ascertained from the zenith distance in the prime vertical.

66. I will show now how the AKSHA-VALANA may be also ascertained from the time from the planets being on the meridian in its diurnal circle. [The rule is as follows.] Add or subtract the SANKUTALA [of a given time] to and from the sine of amplitude according as they are of the same or of different denominations (for the BAHU or BHUJA).

67. The sine of the latitude of the given place multiplied by the sine of the ASUS of the time from the planet’s being on the meridian, and divided by the square-root of the difference between the squares of the BHUJA (above found) and of the radius, will be exactly the AKSHA-VALANA.*

* This rule and the means by which it has been established by BHASVARACHARYA require elucidation.

BHASVARACHARYA first directs that the BAHU or BHUJA be found for the time of the middle of the eclipse and that a circle parallel to the prime vertical, be drawn having for its centre a point on the axis of the prime vertical distant from the centre of the prime vertical, by the amount of the BAHU. From this centre and the KOTI equal to $\sqrt{\text{rad}^2 - \text{BAHU}^2}$ as radius draw a circle parallel to the prime vertical. This circle called an UPAVIRITA will cut the diurnal circle for the time on 2 points equally distant from the meridian. Connect those points by a chord. The half of this chord is the NATAGHATIYA as well in the diurnal circle as in the UPAVIRITA, but as these 2 circles differ in the magnitude, these sines will be the sines of a different number of degrees in each circle. Now the NATAGHATIYA is known, but it is in terms of a large circle. Reduce them to their value in the diurnal circle.


This sine in diurnal circle is also sine in UPAVIRITA.

2. IF UPAVIRITA-TRITYA : this sine : : TRITYA equal to AKSHAHYA.

3. DNYYA : this result : TRITYA : sine of AKSHA-VALANA

and there will remain the rule above stated

NATFYA X AKSHAHYA'  

UPAVIRITA-TRITYA'

Now cancel

Here our author makes use of the diurnal circle and UPAVIRITA in term of the equator and prime vertical, whose portions determine the VALANA. The smaller circles being parallel to the larger, the object sought is equally attained.

—L. W.
68. Or the ākṣha-valaṇa may be thus roughly found.
Multiply the time from the planet's being on the meridian and divide the product by the half length of day, the result are the nata degrees. The sine of these nata degrees multiplied by the sine of the latitude and divided by the dyṇja or the cosine of the declination, will give the rough ākṣha-valaṇa.

69. Place the disc of the Sun at the point at which the diurnal circle intersects the ecliptic. The arc of the disc intercepted between these two circles represents the āyana-valaṇa in terms of radius of the disc.

70. This valaṇa is equal to the difference between the sine of declination of the centre of the Sun and of the point of intersection of the disc and ecliptic; and it is thus found; multiply the radius of disc by the bhogya-khandha of the bhujā of the Sun's longitude and divide by 225.

71. Then multiply this result by sine of 24° and divide by the radius; the quotient is the difference of the two sine of declination. This again multiplied by the radius and divided by the radius of Sun's disc will give the value in terms of the radius (of a great circle).

72. Now in these proportions the radius of the Sun's disc and also radius are in one case multipliers (being in third places), and in the other divisors (being the first terms of the proportion) therefore cancel both. There will then remain rule, multiply the Sun's bhogya khandha by sine of 24° and divide by 225.

73. And this quantity is equal to the declination of a point of ecliptic 90° in advance of Sun's place. Thus you observe that the valaṇa is found by the sine of declination as above alleged, (and not by the versed sine). Abandon therefore, O foolish men, your erroneous rules on this subject.

74. The disc appears declined from the zenith like an umbrella; but the declination is direct to the equinoctial pole:
the proportion of the दुन्न्या or complement of declination is
therefore required to reduce the वालना found to its proper
value in terms of the radius.

End of Chapter VIII. In explanation of the cause of
eclipses of the Sun and Moon.

CHAPTER IX.

Called द्रिक्करामा-वासना on the principles of the Rules for
finding the times of the rising and setting
of the heavenly bodies.

1. A planet is not found on the horizon at the time at
which its corresponding point in the
ecliptic (or that point of the ecliptic
having the same longitude) reaches
the horizon, inasmuch as it is elevated
above or depressed below the horizon,
by the operation of its latitude. A correction called द्रिक-
करामा to find the exact time of rising and setting of a planet,
is therefore necessary.

2. When the planet’s corresponding point in the ecliptic
reaches the horizon, the latitude then does not coincide with
the horizon, but with the circle of latitude. The elevation of
the latitude above and depression of it below the horizon, is of
two sorts, [one of which is caused by the obliquity of the
ecliptic and the other by the latitude of the place.] Hence
the द्रिक्करामा is two-fold, i. e. the आयाना and the आक्षांजा or
आक्षा. The detail and mode of performing these two sorts
of the correction are now clearly unfolded.

3. When the two वालनास are north and the planet’s
corresponding point in the ecliptic is
in the eastern horizon, the planet is
thereby depressed below the horizon by south latitude, and
elevated when the planet’s latitude is north.
4. When the two kinds of valana are south, then the reverse of this takes place; the reverse of this also takes place when the planet's corresponding point is in the western horizon.

[And the difference in the times of rising of the planet and its corresponding point is called the resultant time of the drikkarma and is found by the following proportions.]

If radius: ayana-valana :: what will celestial latitude give?

5. And

if cosine of the latitude of the given :: aksha-valana
place

:: what will spasiita s'ara give?

Multiply the two results thus found by these two proportions, by the radius and divide the products by the dyujya or cosine of declination.

6 and 7. Take the arcs of these two results (which are sines) and by the asus found from the sum of or the difference between these two arcs, the planet is depressed below or elevated above the horizon. The lagna or horoscope found by the direct process (as shown in the note on the verso 26, Chapter VII.) when the planet is depressed and by the indirect process (as shown in the same note) when it is elevated, by means of the asus above found, is its utaya lagna rising horoscope or the point of the ecliptic which comes to the eastern horizon at the same time with the planet.

When the planet's corresponding point is in the western horizon, the lagna horoscope found then by the rule converse of that above given, by means of the place of the planet added with 6 signs, is its asta lagna setting horoscope or the point of the ecliptic which is on the eastern horizon when the planet comes to the western horizon.

8 and 9. For the fixed stars whose latitudes are very considerable the resulted time of the drikkarma is found in a
different way. Find the ascensional difference from the mean declination of the star, i.e. from the declination of its corresponding point in the ecliptic, and also from that applied with the latitude, i.e. from the true declination. The asus found from the sum of or the difference between the ascensional differences just found, as the mean and true declinations are of the different or of the same denominations respectively, are the asus of depression or elevation depending on the aksha drikarma. (Find also the time depending on the āyana-drikarma); and from the sum of or the difference between them, as they may be of the same or different denominations, the udaya lagna or asta lagna may be ascertained as above found (in the 6th and 7th verses).*

* Let A D B C be the meridian; C E D the horizon; A the zenith; E the east point of the horizon; F E G the equinoctial; K the north pole; L the south; F the planet; p its corresponding point in the ecliptic; H P p J the secondary to the ecliptic passing through the planet P; and hence p P the latitude. Let f P g the diurnal circle passing through the planet P and hence p E the rectified latitude.

Now, when the corresponding place of the planet is in the horizon, it is then evident from the accompanying figure, that the planet is elevated above or depressed below the horizon by its latitude p P and as it is very difficult to find the elevation or depression at once, it is therefore ascertained by means of its two parts, the one of which is from the horizon to the circle of declination, i.e. Q to R. This partial elevation or depression takes place by the planet's rectified latitude p P. And the other part of the elevation or depression is from the circle of declination to the circle of latitude; i.e. from R to P and this occurs by the planet's mean latitude p P. From the sum or difference of these two parts, the exact elevation of the planet above the horizon or the depression below it, can be determined. When the terrestrial latitude, of the given place is north and the planet's corresponding place in the ecliptic is in the eastern horizon, the ākṣha-valana is then north and the circle of declination is elevated above the horizon to the north. For this reason, when the ākṣha-valana is north, the planet will be elevated above the eastern horizon if its latitude be north, and if it be south, the planet will be depressed below the horizon. But the reverse of this takes place when the ākṣha-valana is south which occurs on account of the south latitude of the given place, i.e. when the ākṣha-valana is south, the circle of declination is depressed below the horizon to the north and hence the planet is depressed below it, if its latitude be north, and if it be south, the planet is elevated above the horizon.

Again, when the planet's longitude terminates in the six ascending signs, it is evident that the āyana-valana becomes then north, and the north pole of the ecliptic is elevated above the circle of declination passing through the planet. Hence, when the āyana-valana is north, the planet is elevated above or depressed below the circle of declination by its mean latitude, as it is north or south. But the reverse of this takes place when the āyana-valana is south, i.e. the planet is depressed below or elevated above the circle of declination, as its latitude is north or south. Because when the āyana-valana is south
the north pole of the ecliptic lies below the circle of declination and the south above it.

Again, when the planet is in the western horizon, the circle of declination passing through the place of the planet in the ecliptic lies to the north above the horizon, but the Āśrava-yālanā, becomes south and hence the reverse takes place of what is said about the elevation or depression when the planet is in the eastern horizon. But as to the Āyana-yālanā, it becomes north when the longitude of the planet terminates in the ascending six signs and the north pole of the ecliptic lies below the circle of declination. Hence the depression of the planet takes place when its latitude is north and the elevation when the latitude is south. But when the longitude of the planet terminates in the descending six signs, the Āyana-yālanā becomes then south and the north pole of the ecliptic lies above the circle of declination. For this reason, the elevation of the planet takes place when its latitude is north, and the depression when it is south. Thus in the western horizon the elevations and depressions of the planet are opposite to those when the planet is in the eastern horizon.

Now, the time elapsed from the planet's rising when it is elevated above the horizon and the time which the planet will take to rise when it is depressed below the horizon, are found in the following manner.
10. The [Aśpāṣṭa] Sāra or true latitude [of the planet] multiplied by the Dyujyā or cosine of declination of the point of the ecliptic, three signs in advance of the planet's corresponding point and di-

See the figure above described in which the angle QKR or the equinoctial arc Q'P' denotes the time of elevation of the planet from Q to R, and the time of elevation of the planet from R to P is denoted either by the angle PKR or by the equinoctial arc P'P'. Out of these two times Q'P' and P'P', we show at first how to find P'P'.

In the triangle PPR, P'P = the latitude of the planet, \(\angle PP = \) the a'yana-valaṇa and \(\angle PP = \) \(\Delta\), and

\[
\begin{align*}
\therefore \quad R : \sin PP &= \sin PP : \sin PP \\
\text{or if radius} \\
: \quad \sin \text{of a'yana-valaṇa} &= \sin PP \\
&= \sin PP \\
\text{or if radius} \\
: \quad \sin PP &= \sin PP \\
\text{Again, by the similar triangles KPK and KP'P'} \\
\sin KPP \quad \sin KPP &= \sin KPP \quad \sin KPP \quad \sin KPP \\
\text{here, \sin KPP = cosine of declination and Pl = R,} \\
&= \sin PP \\
\therefore \quad \sin PP &= \sin PP \\
\text{cos of declination} \\
\text{Now, the time P'Q' is found as follows.} \\
\text{In the triangle PPR, P'P = the aśpāṣṭa-sāra which can be found by the rule given in the V. 10 of this chapter, \(\angle PP = \) aksha-valaṇa and} \\
\text{\(\angle PP = \) co-latitude of place nearly} \\
\text{and \(\therefore \sin PP = \sin PP : \sin PP : \sin PP : \sin PP\)} \\
\text{or, if cosine of latitude,} \\
: \quad \sin \text{of aksha-valaṇa} &= \sin PP \\
&= \sin PP \\
: \quad \sin \text{of aśpāṣṭa-sāra} \\
&= \sin PP \\
\text{again, by the triangles QKR, QK'P'} \\
\sin KQ \quad \sin KQ &= \sin KQ \quad \sin KQ \quad \sin KQ \\
\text{here, \sin KQ = cosine of declination and \sin KQ' = R,} \\
&= \sin PP \\
\therefore \quad \sin PP &= \sin PP \\
\text{cos of declination.} \\
\text{If both of these times thus found, be of the elevation or both of the depression, the planet will be elevated above or depressed below the horizon in the time equal to their sum, and if one of these be that which the planet takes for its elevation and the other for its depression, the planet will be elevated above or depressed below the horizon in the time equal to their difference as the remainder is of the time of elevation or of that of the depression. The sum or difference of the two times just found is called the resulted time of the dakṣiṇam in the Sūtrabhāṣya.} \\
\text{That point of the ecliptic which is on the eastern horizon when the planet reaches it, is called the udāya lagna rising horoscope of the planet. As it is necessary to know this udāya lagna for finding the time of the planet's rising, we are now going to show how to find the rising horoscope. If the planet is depressed by the resulted time above mentioned, it is evident that when the planet will come to the eastern horizon, its corresponding place in the}
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vided by the radius becomes [nearly] the Āsūha or rectified latitude, [i.e. the arc of the circle of declination intercepted between the planet's corresponding point in the ecliptic and the diurnal circle passing through the planet]. This rectified latitude is used when it is to be applied to the mean declination and also in the Ākṣha Drīkkarma.

11. The celestial latitude is not reduced by Brahmagupta

ecliptic will be elevated above it by the resulted time. For this reason, having assumed the corresponding place of the planet for the Sun, find the horoscope by the direct process through the resulted time and this will be the rising horoscope. But if the planet be elevated above the horizon by the resulted time, its corresponding place will then be depressed below it by the same time when the planet will come to it. Therefore, the horoscope found by the indirect process through the resulted time will be the rising horoscope of the planet.

That point of the ecliptic which is on the eastern horizon when the planet comes to the western horizon, is called the Āsta Lagna or setting horoscope of the planet. As it is requisite to know the setting horoscope for finding the time of setting of the planet, we therefore now show the way for finding the setting horoscope. If the planet be depressed below the western horizon by the resulted time, it is plain that when the planet will reach it, its corresponding place will be elevated above it by the resulted time and consequently the corresponding place of the planet added with six signs will be depressed below the eastern horizon by the same time. Therefore, assume the corresponding place of the planet added with six signs for the Sun and find the horoscope by the indirect process, through the resulted time and this will be the Āsta Lagna setting horoscope. But if the planet be depressed below the western horizon, its corresponding place added with six signs will then be elevated above the eastern horizon by the resulted time and hence the horoscope found by the direct process will then be the Āsta Lagna setting horoscope.

Now the time $r' Q'$ which is determined above through the triangle $p R Q$, is not the exact one, because, in that triangle the angle $p Q R$ is assumed equal to the co-latitude of the given place, but it cannot be exactly equal to that, and consequently the time $r' Q'$ thus determined cannot be the exact time. But no considerable error is caused in the time $r' Q'$ thus found, if the latitude be of a planet, as it is always small. As to the star whose latitude is considerable, the time $r' Q'$ thus found cannot be the exact time. The exact time can be found as follows.

See the preceding figure and in that take $R$ for a star and $p$ the intersecting point of the ecliptic, and the circle of declination passing through the star $R$ then $p p'$ is called the mean declination of the star, $R p$, the rectified latitude and $R p'$ the rectified declination.

Now, find the ascensional difference $E p'$ through the mean declination $p p'$ and the ascensional difference $E Q'$ through the rectified declination $R p'$ or $Q Q'$. Find the difference between these two ascensional differences and this difference will be equal to $r' Q'$ i.e. $E Q' = R p' = p' Q'$. But it occurs then when $p$ and $R$ are in the same side of the equinoctial $p G$ and when $p$ is in one side and $R$ in the other of the equinoctial, it is evident that $p' Q'$ in this case will be equal to the sum of the two ascensional differences.—B. D.

This rule is admitted by Bhāskarāchārya to be incorrect; but the error being small, is neglected. Instead of using the Āṣugya, the Yāsūti should have been adopted.
and other early astronomers to its value in declination: and the reason of this omission, seems to have been its smallness of amount. And also it is the uncorrected latitude which is used in finding the half duration of the eclipses and in their projections &c.

12. As the constellations are fixed, their latitudes as given in the books of these early astronomers are the SPASHTAS'ARAS, i.e. the reduced values of the latitudes so as to render them fit to be added to or subtracted from the declination; and the DHROVAS or longitude of these constellations are given, after being corrected by the ÁYANA DHIRKARMA so as to suit those corrected latitudes that is, the star will appear to rise at the equator at the same time with longitude found by the correction.

Let a d be equinoctial and P the equinoctial pole,
\[ d \ b = \text{Ecliptic,} \]
\[ b \ c = \text{Celestial latitude,} \]
\[ b \ c = \text{Celestial latitude reduced to its value in declination is KOP,} \]
\[ s \ c = \text{DHUS, being arc of diurnal circle} c \ s \ g \]
\[ s \ c = k \ b \text{ portion of diurnal circle of the planet's longitude at} b. \]

The triangle s c b or s k b is assumed to be a DIGVALANASA TRYASA.

The angle s b c = ÁYANAVALANA or the angle of the inclination of s b which goes to ecliptic pole with b c which goes to equinoctial pole.

Hence this triangle s b c is called DIGVALANASA TRYASA, the angle s b c varying with the ÁYANAVALANA. If b were at the 1st Cancer, then the north line a b c which goes to the pole would go also to the ecliptic pole.

Hence the SPASHTA SA'RA, and SPASHTA S'ARA of a star of 90° of latitude being both represented by b c would be the same. To the longitude of a star being 270°, its SPASHTA and SPASHTA S'ARA would be the same.—L. W.

The rule stated in this verse is founded upon the following principle.

Assuming the triangle s b c as a plane right-angled triangle and the angle s b c, as the declination of the point of the ecliptic three signs in advance of the planet's corresponding place, because this declination is nearly equal to the ÁYANAVALANA, we have,
\[ \sin s \ b \ c = \cos s \ b \ c = b \ d : c \]
or B: YASHTI or nearly the cosine of the declination of the planet's place 90° +
\[ = \text{Celestial latitude: rectified latitude.—B. D.} \]
13. Those astronomers, who have mentioned that celestial latitude is an arc of a circle of declination, are stupid. Were the celestial latitude nothing more than an arc of a circle of declination, then why should they or others have ever had recourse to the áyana drikarma at all? (The planets or stars would appear on the six o'clock line at the time that the corresponding degree of the ecliptic appeared there.)

14. How moreover have these same astronomers in delineating an eclipse marked off the Moon's latitude in the middle of the eclipse on spasita-valana-sutra or on the line denoting the secondary circle to the ecliptic? and how also have they drawn perpendicularly on the valana-sutra or the line representing the ecliptic, the latitudes of the Moon at the commencement and termination of the eclipse.

15. How moreover, have they made the latitude koti, i.e. perpendicular to the ecliptic and thus found the half duration of the eclipse? If the latitude were of this nature, it would never be ascertained by the proportion (which is used in finding it).

16. A certain astronomer has (first) erroneously stated the drikarma and valana by the versed sine. This course has been followed by others who followed him like blind men following each other in succession: [without seeing their way].

17. Brahmagupta's rule, however, is wholly unexceptionable, but it has been misinterpreted by his followers. My observations cannot be said to be presumptuous, but if they are alleged to be so, I have only to request able mathematicians to weigh them with candour.

18. The drikarma and valana found by the former astro-

2
nomers through the versed sine are erroneous: And I shall now give an instance in proof of their error.

19 and 20. In any place having latitude less than 24° N.

An instance in proof of the error. multiply the sine of the latitude of the place by the radius and divide the product by the sine of 24° or the sine of the obliquity of the ecliptic and take the arc in degrees of the result found. And find the point of the ecliptic, the degrees just found in advance of the 1st Aries. Now, if from this point the planet’s corresponding point on the ecliptic three signs backwards or forwards, be on the western or eastern horizon respectively, then the ecliptic will coincide with the vertical circle, and the horizon will consequently be secondary to the ecliptic. Hence the planet will not quit the horizon, though it be at a distance, of extreme latitude from its corresponding point in the ecliptic [which is on the horizon], as the celestial latitude is perpendicular to the ecliptic.*

21. In this case the resulted times of the DRIKKARMA being of exactly the same amount but one being plus and the other minus, neutralize each other [and hence there is no correction]. Now this result would not be obtained by using the versed sine—hence let the right sine (as prescribed) be always used for the DRIKKARMA.

* [It is evident that the longitude of this point is equal to the arc through which it is found, and as the point of the ecliptic 3 signs backwards or forwards from this point is assumed on the horizon, this point therefore will at that time be the nonagesimal, and as the longitude of that point or nonagesimal is less than 90° the declination of this point will be north. This declination equals to the latitude in question. For

\[
R \times \sin \text{latitude}
\]

∴ The sine of the latitude of the point = \[
\frac{\sin 24°}{\sin 24°} \times \sin \text{longitude of the point}
\]

∴ \[
\sin \text{latitude} = \frac{\sin 24° \times \sin \text{longitude of the point}}{\text{Radius}}
\]

but this = sin declination.

∴ The declination of that point or nonagesimal equal to the latitude of the place. And hence, if the latitude be north the nonagesimal will be in the zenith. For this reason the ecliptic will coincide with the vertical circle.—B. D.]
22. Again here, in like manner, it is from the two valanas having different denominations, but equal values, that they mutually destroy each other. By using the versed sine, they would not have equal amounts, hence the valanas must be found by the right sine.

[In illustration of the fact that the valana does not correspond with the versed sine, but the right sine Bhaskaracharya gives as an example.]

23. When the Sun comes to the zenith [of the place where the latitude is less than 24°], and consequently the ecliptic coincides with the vertical circle, the spasaṭa valana then evidently appears to be equal to the sine of the amplitude of the ecliptic point 90° in advance of the Sun's place in the horizon. If you, my friend, expert in spherics, can make the spasaṭa valana equal to the sine of amplitude by means of the versed sine, then I will hold the valana found in the Dhīvṛiddhidhida tantra by Lalla and in the other works to be correct.

[To this Bhaskaracharya adds a further most important and curious illustration:]

24. In the place where the latitude is 66° N. when the Sun at the time of his rising is in 1st Aries, 1st Taurus, 1st Pisces, or in 1st Aquarius, he will then be eclipsed in his southern limb, because the ecliptic then coincides with the horizon. Therefore, tell me how the spasaṭa valana will be equal to the radius by means of the versed sine!

[In the same manner the drīkkarma calculation as it depends on the valana, must be made by the right sine and not by the versed sine and for the same reasons.]

25. Even clever men are frequently led astray by conceit in their own quick intelligence, by their too hasty zeal and anxiety for distinction, by their confidence in others and by their own negligence or inadvertence, when it is thus with the wise, what need I say of fool? others, however, have said:—

26. Those given to the service of courtesans and bad poets,
are both distinguished by their disregard of the criticisms and reflections of the world, by their breach of the rules of time and metres, and their destruction of their substance and of their subject, being beguiled by the vain delight they feel towards the object of their taste.

End of Chapter IX. called Drikarma-vāsanā.

CHAPTER X.

Called Śrīgoddhiti-vāsanā in explanation of the cause of the Phases of the Moon.

1. This ball of nectar the Moon being in contact with rays of the Sun, is always illuminated by her shinings on that side turned towards the Sun. The side opposite to the Sun dark as the raven black locks of a young damsel, is obscured by being in its own shadow, just as that half of a water-pot which is turned from the Sun, is obscured by its own shadow.

2. At the conjunction, the Moon is between us and the Sun: and its lower half which is then visible to the inhabitants of the earth, being turned from the Sun is obscured in darkness.

That half again of the Moon when it has moved to the distance of six signs from the Sun, appears to us at the period of full Moon brilliant with light.

3. Draw a line from the earth to the Sun’s orbit at a distance of 90° from the Moon, and find also a point in the Sun’s orbit (in the direction where the Moon is) at a distance equal to that of the Moon from the earth. When the Sun reaches the point just found, he comes in the line perpendicular at the Moon to that drawn from the earth to the Moon. Then the Sun illumines half of the visible side of the
Moon. That is when the Moon is 85° . . 45′ from the Sun east or west, it will appear half full to us.*

4. The illuminated portion of the Moon gradually increases as it recedes from the Sun; and the dark portion increases as it approaches the Sun. As this sea-born globe of water (the Moon) is a sphere, its horns assume a pointed or cuspoid appearance (varying in acuteness according to its distance from the Sun).

5. (To illustrate the subject, a diagram should be drawn as follows). Let the distance north and south between the Sun and Moon represent the bhūja, the upright distance between them the kṣīrī and the line joining their centres the hypotenuse. The Sun is in the origin of the bhūja which stretches in the direction where the Moon is, the line perpendicular at the end of the bhūja is kṣīrī at the extremity of which is the Moon and the line stretching (from the Moon) in the direction of the Sun is the hypotenuse. The Sun gives light (to the Moon) through the direction of the hypotenuse.

* This is thus illustrated. Let a represent the Earth, b c d the orbit of the Sun, e f = do. of the Moon. Then it is obvious that half of the side of the Moon visible to us will be illuminated when the Sun is at e and not at d, when the Sun is at d it will illumine more than half of the Moon's disc; b c is less than a quadrant by the arc d, the sine of which a e or e f in terms of the radius of the Sun's orbit, equals to the Moon's distance from the earth. L. W.

The arc b c can be found as follows:—

In the triangle a e c right angled at e, a e = 51666 yojanas, a c = 689377 yojanas according to the Sīddhāntas.

\[ \cos e a c = \frac{a e}{a c} = \frac{51666}{689377} = 0.748 = \cos 85° . . 43′ \]

\[ \therefore \text{arc } b c = 85° . . 45′ \text{ nearly.} - \text{B. D.} \]
Let $S$ be the Sun and $m$ the Moon, then $a\ S = bhuj$, $a\ m = kota, m\ S = hypothenuse$. Then $f\ g$ a line drawn at right angles to extremity of hypotenuse will represent line of direction of the enlightened horns and the angle $h\ m\ d$ opposite to $bhuj$ will be equal to $\angle\ g\ m\ c = \text{the amount of angle by which the northern cusp is elevated and southern depressed}$. If the Moon at $k$, there would be no elevation of either cusp either way. For the hypothenuse will also bisect the white part of the Moon. If the Sun is north of the Moon, the north cusp of the Moon is elevated; if south the southern cusp. 1. W."

[Mr. Wilkinson has extracted the following two verses from the Ganitadhyayā.

I. When the latitude is 66° N. and the Sun is rising in 1st Aries, then the ecliptic will coincide with the horizon; now suppose the Moon to be in 1st Capricorn, then it will appear to be bisected by the meridian and the eastern half will be enlightened.

But according to Brahmagupta this would not occur, for he has declared that the $kota$ will be equal to radius in this case whereas it is obviously "nil," and it is the $bhuj$ which is equal to radius when there is no north and south difference
between the Sun and Moon then the koṭi would be equal to the hypotenuse or radius and the bhuja would be "nil."

II.* And the Moon's horns are of equal altitude when there is no bhuja, whilst they become perpendicular when there is no koṭi. That the koṭi and bhuja shall at one and the same time be equal to radius is an obvious incompatibility. But what business have I with dwelling on the exposure of these errors? Brahmagupta has here shown wisdom indeed, and I offer him my reverent submission!]

6. I have thus only briefly treated of the principles of the subjects mentioned in the Chapters on Madhyagati &c. fearing to lengthen my work; but the talented astronomer should understand the principles of all the subjects in completion, because this is the result to be obtained by a complete knowledge of the spheric.

End of Chapter X. called S'ringonnati-vasana.

CHAPTER XI.

Called Yantrakāya, on the use of astronomical instruments.

1. As minute portions of time elapsed from sun-rise cannot be ascertained without instruments, I shall therefore briefly detail a few instruments which are of established use for this purpose.

2. The Armillary sphere, nadi-valaya (the equinoctial), the yasti or staff, the gnomon, the ghati or clepsydra, the circle, the semi-circle, the quadrant, and the phalaka; but of all instruments, it is "ingenuity" which is the best.

* Bhāskarāchārya is here very severe on Brahmagupta who of all his predecessors is evidently his favorite, but truth seemed to require this condemnation. He at the same time does justice to Kṛṣṇa-bhātta and the author of the Sūrya-bidhānta. They both justly concur in saying there is no koṭi in this case.—L. W.
3 and 4. (This instrument is to be made as before described, placing the Bhagola starry sphere, which consists of the ecliptic, diurnal circles, the Moon's path, and the circles of declination &c. within the Khagola celestial sphere, which consists of the horizon, meridian, prime vertical, six o'clock line, and other circles which remain fixed in a given latitude). Bring the place of the Sun on the ecliptic to the eastern horizon: and mark the point of the equinoctial (in the Bhagola) intersected by the horizon, viz. east point. Having made the horizon as level as water, turn the Bhagola westward till the Sun throws its shadow on the centre of the Earth. The distance between the mark made on the equinoctial and the now eastern point of the horizon will represent the time from sun-rise.

5 and 6. The Lagna or horoscope will then be found in that point of the ecliptic which is cut by the horizon.

Take a wooden circle and divide its outer rim into 60 Gha-

The Nadi-valaya.

The twelve signs of the ecliptic on both sides, but instead of making each sign of equal extent, they must be made each with such variable arcs as shall correspond with their periods of rising in the place of observation (the twelve periods are to be thus marked on other side, which are to be again each subdivided into two hours (or hours), three Daksh-

Kanas, into Kavanas or ninths of 3° 20' each, twelfths of 2° 10' and into Trin'Kanas or thirtyths. These are called the shadvarga or six classes). These signs, however, must be inscribed in the inverse order of the signs, that is 1st Aries, then Taurus to the west or right of Aries and so on. Then place this circle on the polar axis of the Khagola at the centre of the Earth (the polar axis should be elevated to the height of the pole).

Now find the Sun's longitude in signs, degrees, &c. for the sun-rise of the given day (by calculation) and find the same degree in the circle. Mark there the Sun's place, turn the
circle round the axis, so that the shadow of the axis will fall on the mark of the Sun's place at sun-rise and then fix the circle. Now as the Sun rises, the shadow of the axis will advance from the mark made for the point of sun-rise to the nadir and will indicate the hour from sun-rise, and also the Lagna (horoscope): the number of hours will be seen between the point of sun-rise and the shadow: and the Lagna will be found on the shadow itself. [While the Sun goes from east to west the shadow travels from west to east and hence the signs with their periods of rising must be reversed in order—the arc from W to Lagna represents the hour arc: and the Lagna is at the word Lagna in the accompanying figure.—L. W.]

7. Or, if this circle marked as above, be placed on any axis elevated to the altitude of the pole, then the distance from the shadow of the axis to the lowest part of the circle will represent the time to or from midday.

8. A ghāṭi made of copper like the lower half of a water-pot, should have a large hole bored in its bottom. See how often it is filled and falls to the bottom of the pail of water on which it is placed. Divide 60 ghāṭis of day and night by the quotient
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Translation of the

and it will give the measure of the clepsydra. (If it is filled 60 times, then the ghati will be of one ghatri; if 24 times it will be of one hour or 2½ ghatriks.)

9. For a gnomon take a cylindrical piece of ivory, and let it be turned on a lathe, taking care that the circumference be equal above and below. From its shadow may be ascertained the points of the compass, the place of observer, including latitude &c. and times (as has been elsewhere explained).

10. The circle should be marked with 360° on its outer circumference, and should be suspended by a string or chain moveable on the circumference. The horizon or Earth is supposed to be at the distance of three signs or 90° from the point at which it is suspended: the point opposite to that point being the zenith.

11. Through its centre put a thin axis: and placing the circle in a vertical plane, so as to catch the shadow of the Sun: the degrees passed over by the axis from the place denominated the Earth, will be altitude:

12. And the arc to the point denominated the zenith, will be that of the zenith distance.

Some former astronomers have given the following rule for making a rough calculation of the time, viz. multiply the half length of day by the obtained altitude and divide the product by the meridian altitude, the quotient will be the time sought.

13. First let the circle be so held or fixed that any two To find the longitudes of the following fixed stars appear to touch the circumference, viz. Ma-gha (α Leonis, Regulus), Pushya (δ Cancri), Revati (λ Piscium) and S’ataraśā (or λ Aquarii). [These stars are on the ecliptic and having no latitude, are to be preferred.] Or, that any star (out of the Chitra or α Virginis Spica &c.) having very inconsiderable latitude, and the planet whose longitude is required and which is at a considerable distance from the star, appear to touch the circumference.
14 and 15. Then look from the bottom of the circle along its plane, so that the planet appear opposite the axis; and still holding it on the plane of the ecliptic, observe also any of the above mentioned stars. The observed distance between the planet and the star, if added to the star's longitude, when the star is west, and subtracted when east of the planet, will give the planet's longitude.

Semi-circle and quadrant. The half of a circle is called a CHakra or semicircle. The half of a semi-circle is called TURFashion or a quadrant.

16. As others have not ascertained happily the apparent time by observations of altitudes in a vertical circle, I have therefore laboured myself in devising an instrument called PHALAKA YANTRA, the uses of which I now proceed to explain perspicuously. It contains in itself the essence of all our calculations which are founded on the true principles of the Doctrine of the Sphere.

17. I Bhaskara now proceed to describe this excellent instrument, which is calculated to remove always the darkness of ignorance, which is moreover the delight of clever astronomers and is founded on the shadow of its axis: it is also eminently serviceable in ascertaining the time, and in illustrating truths of astronomy, and therefore valued by the professors of that science. It is distinguished by having a circle in its centre. I proceed to describe this instrument after invoking that bright God of day, the Sun, which is distinguished by the epithets I have above given to the instrument viz. he is eternal and removes obscurity and cold: he makes the lotus to flower and is ever shining: he easily points out the time of the day and season and year, and makes the planets and stars to shine. He is worthy of worship from the virtuous and resides in the centre of his orb.*

* This verse is another instance of the double entendre, in which even the
18. Let a clever astronomer make a phalaka or board of a plane rectangular and quadrilateral form, the height being 90 digits, and the breadth 180 digits. Let him halve its breadth and at the point thus found, attach a moveable chain by which to hold it: from that point of suspension let him draw a perpendicular which is called the lamba-rekhā.

19. Let him divide this perpendicular into 90 equal parts which will be also digits, and through them draw lines parallel to the top and bottom to the edges: these are called sines.

20. At that point of the perpendicular intersected by the 30th sine at the 30th digit, a small hole is to be bored, and in it is to be placed a pin of any length which is to be considered as the axis.

21. From this hole as centre draw a circle (with a radius of 30 digits: the circle will then cut the 60th sine), 60 digits forming the diameter. Now mark the circumference of this circle with 60 upatis and 360 degrees, each degree being subdivided into 10 palas.

22. Let a thin patikā or index arm with a hole at one end be made of the length of 60 digits and let it be so marked. [The breadth of the end where the hole is bored should be of one digit whilst the breadth of the whole patikā be of half digit. Let the patikā be so suspended by the pin above mentioned, that one side may coincide with the lamba-rekhā. The accompanying figure will represent the form of the patikā.

The rough ascensional difference in palas determined by the khanda or parts, being divided by 19, will here become the sine of the ascensional difference (adapted to this instrument.*)

* best authors occasionally indulge. All the epithets given to the instrument apply in the original also to the Sun. This kind of double meaning of course does not admit of translation.—I. W.

* The sines of ascensional difference for each sign of the ecliptic were found by the following proportions.
23. The numbers 4, 11, 17, 18, 13, 5 multiplied severally by the aksha-karna and divided by 12, will be the khanḍakas or portions at the given place; each of these being for each 15 degrees (of bhujā of the Sun’s longitude) respectively.

24. Now find the Sun’s true longitude by applying the precession of the equinoxes to the Sun’s place, and adding together as many portions as correspond to the bhujā of the Sun’s longitude above found, divide by 60 and add the quotient to aksha-karna. Now multiply the result by 10 and divide by 4 (or multiply by 2¼). The quotient is here called the yasṛṭī in digests and the number of digits thus found is to be marked off on the arm of the pattiḍa counting from its hole penetrated by the axis.

25. Now hold the instrument so that the rays of the Sun shall illuminate both of its sides (to secure its being in a vertical circle); the place in the circumference marked out by the shadow of the axis is assumed to be the Sun’s place.

26. Now place the index arm on the axis and putting it over the Sun’s place, from the point at the end of the yasṛṭī set off carefully above or below (parallel to the lamba-rekha) on the instrument, the sign of the ascensional difference above found, setting it off above if the Sun be in the northern

1. If cosine of latitude : sine of lat. : : what will sine of declination of 1 or as 12 : palaḥa’ : : sign or 2 or 3 signs, give.

2. If cosine of declination : this result : : what will radius : sine of ascensional difference in xalās.

The arc of this will give ascensional difference. This is the plain rule; but bhāskara’cha’ya had recourse to another short rule by which the ascensional differences for 1, 2 and 3 signs, for the place in which the palaḥa’ was 1 digit, were 10, 8, 3½ palaḥa. These three multiplied by palaḥa’ would give the ascensional differences with tolerable accuracy for a place of any latitude not having a greater palaḥa’ than 8 digits. Now take these three palaṭmakas 10, 8, 3½ and multiplied by six, then the palaḥa of time will be reduced to abuṣ. These are found with a radius of 3438; to reduce them to the value of a radius of 30 digits say,

\[ 60 \times 30 \]

As 3438 : 10 \times 6 = 60' : 30 digits : \[ \frac{3438}{3438} \] = quantity of chāra for 1 sign in this instrument, but instead of multiplying the 10 by 6 \times 30 or 180 and dividing by 3438, the author taking 180 = 1 part of 3438, divides at once by 19.—L. W.
hemispherio, and below if it be in the southern hemisphere. The distance from the point where the sine which meeting the end of the sine of the ascensional difference thus set off, cuts the circle, to the lowest part of the circle will represent the ahaṭis to or after midday.*

* In the accompanying diagram of the phalaka yantra, o is the centre of the circle a d e and the line o a passing through e is called madhyastya or middle sine. If the shadow of the pin touches the circumference in b when the instrument is held in the vertical circle passing through the sun, b d will then be the zenith distance of the sun. From this the time to or after midday can be found in the following manner.

Let $a =$ altitude of the sun,

$d =$ declination,

$A =$ ascensional difference,

$l =$ north latitude of the place,

$p =$ degrees in time to or after midday.

Then, we have the equation which is common in the astronomical works,

$$\cos p = \frac{\cos l \cdot \cos d}{\cos l \cdot \sin d};$$

$$\frac{B \cdot \sin a}{\tan l \cdot \tan d} = \frac{\cos l \cdot \cos d}{B}.$$

Here, when the latitude is north, the second term becomes minus or plus as the declination is north or south respectively.

$$\tan l \cdot \tan d$$

But $\frac{B}{B} = \sin A$ or sine of ascensional difference.

$$\therefore \cos p = \frac{B \cdot \sin a}{\cos l \cdot \cos d}.$$
27. Set off the time from midday on the instrument to find the place of the shadow of axis from time.

Now, \( \cos l : R = 12 : h \) i.e. AKSHAKARNA (See Chapter VII. v. 46.)

\[
\frac{R}{h} = \frac{\cos l}{12}
\]

\[
\therefore \cos p = \frac{h}{12} \cdot \frac{R \cdot \sin \alpha}{\cos d}
\]

\[
= \frac{y}{R} \cdot \frac{h}{\cos d} \sin \alpha, \text{ when } y = \frac{h}{12} \cdot \frac{R^2}{\cos d}, \text{ which is called YASHTI and can be found as follows.}
\]

\[
y = \frac{h}{12} \cdot \frac{R^2}{\cos d} = \frac{h}{12} \cdot \frac{R}{12} \cdot \frac{h}{12} \cos d
\]

\[
= \frac{R}{12} \cdot \frac{h}{12} \left( \frac{12 + \text{versed } d}{\cos d} \right).
\]

When the BHUSA of the Sun's longitude is 16, 30, 45, 60, 75, 90, the value of \( \frac{12 \text{ versed } d}{\cos d} \) is 4, 15, 32, 50, 63, 68 sixtieths respectively. The differences of these values are 4, 11, 17, 18, 13, 5 which are written in the text. Multiply these differences by \( h \) or the AKSHAKARNA, divide the products by 12 and the quotients thus found are called the KHANDAS for the given place. By assuming the BHUSA of the Sun's longitude as an argument, find the result through the KHANDAS and take \( r \) for this result.

Then \( \frac{r}{60} = \frac{h}{12} \left( \frac{h + r}{60} \right) \),

and hence, \( y = \frac{R}{12} \left( \frac{h + r}{60} \right) \).

But in this instrument \( R = 80 \)

\[
\therefore y = \frac{10}{4} \left( \frac{h + r}{60} \right) \text{which exactly coincide with the rule given in the text for determining the YASHTI.}
\]

The value of the YASHTI will certainly be more than 80, because the value of the AKSHAKARNA or \( h \) is more than 12.

Now, (see the diagram) suppose \( m \) is the end of the YASHTI in the PATTRA or index of \( m \) which touches the circle in \( S \), then, in the triangle \( o m n \)

\[
R : o m = \sin m \cos m : m n;
\]

or \( R : y = \sin \alpha : m n; \)

\[
\therefore m n = \frac{y \times \sin \alpha}{R};
\]

and hence, \( \cos p = m n + \sin \alpha \),

Q
Lamba-Rekha, but below and above according as it was to be set off above or below in finding the time from the shadow, (this operation being the reverse of the former). The sine met by the sine of ascensional difference, thus set off, is the new sine across which the Patika or index is now to be placed till the Yashti-chinna or point of Yashti falls on it. This position will assuredly exhibit the place of the shadow of the axis.

28, 29 and 30. Having drawn a circle (as the horizon) with a radius equal to radius of a great circle, mark east and west points (and the line joining these points is called the Prachyapara or east and west line) and mark off (from them) the amplitude at the east and west. Draw a circle from the same centre with a radius equal to cosine of declination i.e. with a radius of diurnal circle, and mark this circle with 60 Chatis. Now take the Yashti, equal to the radius (of the great circle) and hold it with its point to the Sun, so that no shadow be reflected from it; the other point should rest in the centre. Now measure the distance from the end of the amplitude to the point of the Yashti when thus held opposite to the Sun. This distance applied as a chord within the interior circle will cut off, if it be before midday, an arc of the number of Chatakas from sunrise, and if after midday an arc of the time to sun-set.*

that is, the sine of the ascensional difference is subtracted from or added to \( m \) as the distance between the end of the Yashti and the middle sine, as the Sun be in the north or the south to the equinoctial.

Again, by taking \( m \) \( r \) equal to \( \sin \Delta \) we have,

\[
\cos p = m \times \frac{\pi}{2} \sin \Delta = m \times \frac{\pi}{2} \sin \theta;
\]

\[
= m \times \frac{\pi}{2} \sin \theta = \cos \theta;
\]

\[
\therefore \quad p = \pi - \theta - B. D.]
\]

* [It is plain from this, that the distance from the point of the staff to the end of the amplitude is the chord of the arc of the diurnal circle passing through the Sun, intercepted between the horizon and the Sun. For this reason, the arc subtended by the distance in question in this interior circle described with a radius of the diurnal circle which is equal to the cosine of the declination, will denote the time after sun-rise or to sun-set.—B. D.]
31. The perpendicular let fall from the point of the yashṭi

To find the palabhā with is the s'anku or sine of altitude: the
the yashṭi.
place between the s'anku and coxtro is equivalent to drigya or sine of zenith distance. The sine of
amplitude is the line between the point of horizon at which
the Sun rises or sets, on which the point of the yashṭi will
rest at sun-rise and sun-set, and the east and west line the
prachyaparka.

32 and 33. The distance between the s'anku and the
udayasta-sūtra, multiplied by 12 and divided by the s'anku,
will be the palabhā.

Take two altitudes of the Sun with the yashṭi: observe
the s'ankus of the two times and the bhujas.

Add the two bhujas, if one be north and the other south,
or subtract if they be both of the same denomination: multiply
the above quantity (whether sum or difference) by 12 and
divide by the difference of the two s'ankus, the result will be
the palabhā.* The difference between the east and west line
and the root of s'anku is called bhuja.

* [Let O be the east or west point of the horizon O a, Z the zenith, s s the
diurnal circle on which S and s are the Sun's two places at different times and
S m and s m the s'ankus or the sines of altitudes of the Sun, then O m, o m will be
the bhujas, s m or s p the difference between the bhujas and S p the difference
between the s'ankus.]
If the $s'\text{anku}$ be observed three different times by the 
Yashti, then the time, declination &c. 
may be found (by simply observing 
the Sun).

34. First of all find three $s'\text{ankus}$; draw a line from the 
top of the first to the top of the last; from the top of the second 
$s'\text{anku}$, draw a line to the eastern point and a line to the western 
point of the horizon, so as to touch the first line drawn.

35. A line drawn so as to connect these two points in the 
horizontal circumference will be the $\text{udayanta sutra}$. Tho 
distance between it and the centre will give the sine of amplitude. 
The line drawn through the centre parallel to the $\text{udya-}$ 
$ksta sutra$ at the distance of the sine of amplitude is the east 
and west line.*

36. Find the $\text{palabha}$ as before (and also the $\text{aksha-}$ 
karna). Now the sine of amplitude multiplied by 12 and 
divided by $\text{akshakarna}$ will be the sine of declination. This 
again multiplied by the radius and divided by the sine of 24° 
or the sine of the Sun’s greatest declination, will give the sine 
of the $\text{bhuja}$ of the Sun’s longitude.

37 and 38. Which converted into degrees is Sun’s longi-
ditude, if the observation shall have been made in the 1st 
quarter of the year. If in the second quarter, the longitude 
will be found by subtracting the degrees found from 6 signs: if

Now as the triangles $s \varphi \gamma$ and $s \sigma \gamma$ are the latitudinal triangles, the 
triangle $8 \varphi p$ is also the latitudinal 

\[ \frac{s \varphi p}{S \varphi p} = \frac{12}{\text{Palabha'}} \]

\[ \text{Palabha'} = \frac{S \varphi p}{12} \]

It is when $S$, $s$ two places of the Sun are both north or both south to the 
prime vertical, but when one place is north and other is south, the sum of the 
$bhuja$ is taken.—B. D.]

* [As it is plain that the tops of the three $s'\text{ankus}$ are in the plane of the 
diurnal circle, the line therefore drawn from the top of the first $s'\text{anku}$ to that 
of the last, will also be in the same plane and hence the two lines touching this 
line, drawn from the top of the middle $s'\text{anku}$ one to eastern and the other to 
western point of the horizon, lie in this plane. Therefore, the line joining these 
two points of the horizon is the intersecting line of the plane of the diurnal 
circle and that of the horizon, and consequently it is the $\text{udaya'sta sutra}$.—
B, D.]
in the 3rd quarter, 6 signs must be added: if in the fourth quarter of the year, then the degrees found must be subtracted from 12 signs for the longitude.

The quarters of the year will be known from the seasons, the peculiarities of each of which I shall subsequently describe.

It is declared (by some former astronomers) that the shadow of the gnomon revolves on the circle passing through the ends of the three shadows made by the same gnomon (placed in the centre of the horizon), but this is wrong, and consequently the east and west and north and south lines, the latitudes &c. found by the aid of the circle just mentioned are also wrong.*

39. Whether the place of the Sun be found from the shadow or from the sine of the amplitude, it will be found corrected for precession. If the amount of precession be subtracted, the Sun's true place will be found. If the true place of the Sun be subtracted, the amount of precession will be ascertained.

40. But what does a man of genius want with instruments about which numerous works have treated? Let him only take a staff in his hand, and look at any object along it, casting his eye from its end to the top, there is nothing of which he will not then tell its altitude, dimensions, &c. if it be visible, whether in the heavens, on the ground or in the water on the earth.

Now I proceed to explain it.

41. He who can know merely with the staff in his hand, the height and distance of a bamboo, of which he has observed the root and top, knows the use of that instrument of instruments—genius—(the Dhyāntra) and tell me what is there that

* The existence of such gross error in the principles of a calculation as are here referred to as existing in the works of Bha'skara's predecessors would seem to indicate that the science of astronomy was not of more recent cultivation than Mr. Bentley and others have maintained.—L. W.
he cannot find out. [Here the ground is supposed to be perfectly level.]

42. Direct the staff lengthways to the north polar star; let drop-lines fall from both ends of staff, when thus directed to the star. Now the space between the two drops is the BHUJA or base of a right angled triangle, when the difference between the lines thus dropped is the KOṬI or perpendicular.

43. The KOṬI multiplied by 12 and divided by the BHUJA gives the PALABHA.∗

Having in the same way observed the root of the bamboo; [and in so doing found the BHUJA and KOṬI], multiply the BHUJA by the height of the man's eye.

44 and 45. And divide the product by the KOṬI, the result is, you know the distance to the root of the bamboo.

Having thus observed the top of the bamboo (with the staff, and ascertained the BHUJA and KOṬI), multiply the distance to the root of the bamboo by the KOṬI, and divide the product by the BHUJA, the result is the height of the bamboo above the observer's eye: this height added with the eye's height will give the height of the whole bamboo.†

For instance, suppose the staff 145 digits long, the height of observer's oyo 68 digits; that in making the lower observation the BHUJA = 144 digits = 6 cubits, and KOṬI = 17 digits; that in making the observation of the top of the bamboo, the BHUJA =

∗ i. e. If this BHUJA : gives the KOṬI
    : : 12 digits of guomon : gives the PALABHA'.

† The observer first directs a his staff to d, the root of the tree: The staff
116 digits and \( \text{kot} \) = 87 digits. Then tell me the height of bamboo and the distance of it. As,

\[
\frac{68 \times 144}{17} = 576 \text{ digits or 24 cubits distance to bamboo;}
\]

\[
\frac{576 \times 87}{116} = 432 \text{ height of tree above observer's eye,}
\]

\[
\frac{68}{500} \text{ add the eye's height,}
\]

Let a man, standing up, first of all observe the top of an object: then (with a staff, whether it be equal to the former or not in length), let him observe again the top of the same object whilst sitting.

46. Then divide the two \( \text{kotis} \) by their respective \( \text{bhujas} \): take the difference of these quotients, and by it divide the difference of the heights of observer's eye—this will give the distance to the bamboo: from this distance the height of the bamboo may be found as before.*

---

* **Bhaskara** found this rule on the following algebraic process.
47. There is a high famous bamboo, the lower part of which being concealed by houses &c. was invisible: the ground, however, was perfectly level: If you, my friend, remaining on this same spot by observing the top (first standing and then sitting), will tell me the distance and its height, I acknowledge you shall have the title of being the most skilful of observers and expert in the use of the best of instruments dhīyantra.

The observer, first standing, observes the top of the bamboo and finds the bhuja, with the first staff, to be 4 cubits or 96 digits; he then sits down and finds with another staff the bhuja to be 90 digits. In both cases the kōri was one digit. Tell me, O you expert in observation, the distance of observer from the bamboo and the bamboo’s height.

48. So also the altitude may be observed in the surface of smooth water; but in this case the height of observer’s eye is to be subtracted to find the true height of the object:—Or the staff may be altogether dispensed with: In which last case two heights of the observer’s eye (viz. when he stands and sits) will be two kōris: and the two distances from the observer to the

Let $x =$ base, distance to bamboo. Then say

if $96 : 1 : x : \frac{a}{96}$; then $\frac{a}{96} + 72 = \text{height of bamboo.}$

By second observation $90 : 1 : x : \frac{a}{90}$, then $\frac{a}{90} + 24 = \text{height of bamboo.}$

Then $72 + \frac{a}{90} = 24 + \frac{6x}{90} = \frac{a}{90} - \frac{a}{96} = 48$, or $\frac{r}{90} = 48$

$\therefore x = 99,120$ digits

$= 2880$ cubits.

That is $\frac{a}{90} - \frac{a}{96} = 72 - 24$

or $x = \frac{72 - 24}{90 - 96}$ that is difference of observer’s height—difference of two kōris $\frac{a}{b} - \frac{a}{b}$ divided by their respective bhuja’s.—L. W.
XI. 49.] Siddhānta-siromani. 225

places in the water where the top of the object is reflected, the bhujas.

49. Having seen only the top of a bamboo reflected in water, whether the bamboo be near or at a distance, visible or invisible, if you, remaining on this same spot, will tell me the distance and height of bamboo, I will hold you, though appearing on Earth as a plain mortal, to have attributes of superhuman knowledge.

An observer standing up first observes (with his staff) the reflected top of a bamboo in water.

Example.
The koṭi = 3 digits and bhujā = 4 digits. Then sitting down he makes a second observation and finds the bhujā = 11 digits and koṭi = 8 digits. His eye's height standing = 3 cubits or 72 digits, and sitting = 1 cubit or 24 digits. Tell me height of bamboo and its distance.*

* Let \( df = fc \) = height of bamboo = \( h \)
then \( \delta \cdot a \) or \( y \) = height of bamboo and man's height together.
Let \( \delta \cdot c \) = breadth of water = \( a \)
then by first observation
A man standing up sees the shadow of a bamboo in the water—the point of the water at which the shadow appears is 96 digits off: then sitting down on the same spot he again observes the shadow and finds the distance in the water at which it appears to be 33 digits: tell me the height of the bamboo and his distance from the bamboo.*

\[
4 : 3 : : x : y \quad \text{or} \quad 3 \times 4 = 4y \quad \text{or} \quad x = \frac{4y}{3}
\]

by 2nd observation 11 : 8 : : x : y = 48 digits

\[
11 \times 8 = 528 \quad \text{or} \quad x = \frac{11y}{8} - 528
\]

thus \(x = \frac{4y}{3}\) and \(x = \frac{11y - 528}{8}\)

\[
\frac{4y}{3} \quad \frac{11y - 528}{8}
\]

\[
\frac{8}{3} \quad \frac{4y}{8} = \frac{33y - 1584}{8}
\]

or 96 y = 33 y = 1584, or \(y = 1584\)

\[
\frac{1584 - 72 = 1512 \text{ digits}}{33 \text{ cubits}} = \text{height of bamboo.}
\]

2nd part. To find width of water or \(x\)

\[
x = \frac{1584 \times 4}{3} = \frac{212 \text{ digits}}{3} = 88 \text{ cubits}.—L. W.
\]

* Let \(a\) = 96 digits
  \(c d = 33\)
  \(a e = 72\)
  \(b c = 24\)

let \(x = \text{distance from observer to bamboo.}\)

Now \(a e : a a = f f : f a\)

\[
or \quad 96 : 72 = x : y = \frac{72}{96} = \frac{3x}{4}
\]

Then \(\frac{3x}{4} = \text{height of bamboo}\)

Again \(c d : b c = f f : f \)

\[
or \quad 33 : 24 = x : y = \frac{24x}{33} = \frac{8x}{11}
\]

then \(\frac{8x}{11} = \text{height of bamboo}\)
XI. 55.]  Sūddhānta-siromāṇi.  227

50 and 51. Make a wheel of light wood and in its circumference put hollow spokes all having borses of the same diameter, and let them be placed at equal distances from each other; and let them also be all placed at an angle somewhat verging from the perpendicular: then half fill these hollow spokes with mercury: the wheel thus filled will, when placed on an axis supported by two posts, revolve of itself.

Or scoop out a canal in the tire of the wheel and then plastering leaves of the Tāla tree over this canal with wax, fill one half of this canal with water and other half with mercury, till the water begins to come out, and then cork up the orifice left open for filling the wheel. The wheel will then revolve of itself, drawn round by the water.

Make up a tube of copper or other metal, and bend it into the form of an Ankusa or elephant hook, fill it with water and stop up both ends.

54. And then putting one end into a reservoir of water, let the other end remain suspended outside. Now uncork both ends. The water of the reservoir will be wholly sucked up and fall outside.

55. Now attach to the rim of the before described self-revolving wheel a number of water-pots, and place the wheel and these pots like the water-wheel so that the water from the lower end of the tube flowing into them on one side shall set the wheel in motion, impelled by the additional weight of the pots thus filled. The water discharged from the pots as they reach the bottom of the revolving wheel, should be drawn

\[
\frac{8x}{11} - \frac{3x}{4} = \frac{3x}{4} - \frac{8x}{11} = \frac{x}{44}
\]

\[\therefore \quad x = 44 \times 2 = 88\]

\[\frac{3x}{4} \times 88\]

Then \( y = \frac{3 \times 88}{4} = 3 \times 22 = 66\), height of bamboo.

\[\mu 2\]
off into the reservoir before alluded to by means of a water-
course or pipe.

56. The self-revolving machine (mentioned by LALLA &c.)
which has a tube with its lower end open is a vulgar machino
on account of its being dependant, because that which mani-
fests an ingenious and not a rustic contrivance is said to be a
machine.

57. And moreover many self-revolving machines are to be
met with, but their motion is procured by a trick. They are
not connected with the subject under discussion. I have been
induced to mention the construction of these, merely because
they have been mentioned by former astronomers.

End of Chapter XI. called YANTRĀDHYĀYA.

CHAPTER XII.

Description of the seasons.

1. (This is the season in which) the KOKILAS (Indian black
birds) amidst young climbing plants,
thickly covered with gently swaying
and brilliantly verdant sprouts of the mango (branchos) rais-
ing their sweet but shrill voices say, "Oh travellers! how
are you heart-whole (without your sweethearts, whilst all
nature appears revelling) in the jubilee of spring CHAITRA, and
the black bees wander intoxicated by the delicious fragrance
of the blooming flowers of the sweet jasmine?"

2. The spring-born MALLIKĀ (Jasminum Zambac, swollen
by the pride she feels in her own full blown beautiful flowers)
derides (with disdain her poor) unadorned (sister) MALATĪ
(Jasminum grandiflorum) which appears all black soiled and
without leaf or flower (at this season), and appears to beckon
her forlorn sister to leave the grove and garden with her
tender budding arms, agitated by the sweet broozes from the
fragrant groves of the hill of **Malata**.

3. In the summer (which follows), the lovers of pleasure
and their sweethearts quitting their
stone built houses, betake themselves
to the solitude of well wetted cottages of the **kusa'kas'a** grass,
salute each other with showers of rose-water and amuse them-
selves.

4. Now fatigued by their dalliance with the fair, they
proceed to the grove, where **Kama-deva** has erected the
(flowering) mango as his standard, to rest (themselves) from
the glare of the fierce heat, and to disport themselves in the
(well shaded) watrs of its **bowers** (or large wells with steps).

5. (The rainy season has arrived, when the deserted fair
one thus calls upon her absent lover:)

**Rainy season.**

Why, my cruel dear one, why do you
not shed the light of your beaming eye upon your love-sick
admirer? The fragrance of the blooming **Malati** and the
turbid state of every passing torrent proclaims the season of
the rains and of all-powerful love to have arrived. Why,
therefore, do you not have compassion on my miserable lot?*

6. (Alas, cries the deserted wife, alas!) the peacocks
(delighted by the thundering clouds) scream aloud, and
the breeze laden with the honied fragrance of the **kadamba** comes
softly, still my sweet one comes not. Has he lost all delight
for the sweet scented grove, has he lost his ears, has he no
pity—has he no heart?

7. Such are the plaintive accusations of the wife in the
season of the rains, when the jet black clouds overspread the
sky:—angered by the prolonged absence of him who reigns
over her heart, she charges him, but still smilingly and
sweetly, with being cruelly heedless of her devoted love.

* This is one of those verses in which a double or triple meaning is attempted
to be supported: to effect this, several letters however are to be read differently.
—L. W.
8. The mountain burning with remorse at the guilt of having received the forbidden embraces of his own Pushpavati daughter, forest appears in early autumn through its bubbling springs and streams sparkling at night with the rays of the Moon, to be shedding a flood of mournful tears of penitence.

9. In the Hemanta season, cultivators seeing the earth smiling with the wide spread harvest, and the grassy fields all beclouded with the pearl-like dow, and tooming with joyous herds of plump kine, rejoice (at the grateful sight).

10. When the Sis'ira season sets in what unspeakable beauty and what sweet and endless variety of red and purple does not the 'Kacina' grove unceasingly present, when its leaf is in full bloom, and its bright glories are all expanded.

11. The rays of the Sun full midday on the earth, hence in this Sis'ira season, they avail not utterly to drive away the cold:

*     *     *     *     *

12. Here, under the pretence of writing a descriptive account of the six seasons, I have taken the opportunity of indulging my vein for poetry, endeavouring to write something calculated to please the fancy of men of literary taste.

13. Where is the man, whose heart is not captivated by the ever sweet notes of accomplished poets, whilst they discourse on every subject with refinement and taste? or whose heart is not enchanted by the blooming budding beauties of the handsome willing fair one, whilst she prattles sweetly on every passing topic:—or whose substance will she not secure by her deceptive discourse?

14. What man has not lost his heart by listening to the pure, correct, nightingale-like notes of the genuine poets? or who, whilst he listens to the soft notes of the water-swans on
the shores of large and overflowing lakes well filled with lotus flowers, is not thereby excited?

15. As holy pilgrims delight themselves, in the midst of the streams of the sacred Ganges, in applying the mud and the sparkling sands of its banks, and thus experience more than heaven’s joys: so true poets lost in the flow of a fine poetic frenzy, sport themselves in well rounded periods abounding in displays of a playful taste.

End of Chapter XII.

CHAPTER XIII.

Containing useful questions called Pras’ñādhyāya.

1. Inasmuch as a mathematician generally fails to acquire distinction in an assemblage of learned men, unless well practised in answering questions, I shall therefore propose a few for the entertainment of men of ingenuity, who delight in solving all descriptions of problems. At the bare proposition of the questions, he, who fancies in his idle conceit, that he has attained the pinnacle of perfection, is often utterly disconcerted and appalled, and finds his smiling cheeks deserted of their colour.

2. These questions have been already put and have been duly answered and explained either by arithmetical or algebraic processes, by the pulverizer and the affected square, i. e. methods for the solutions of indeterminate problems of the first and of the second degree, or by means of the armillary sphere, or other astronomical instruments. To impress and make them still more familiar and easy I shall have to repeat a few.
3. All arithmetic is nothing but the rule of proportion: and Algebra is but another name for ingenuity of invention. To the clever and ingenious then what is not known! I, however, write for men and youths of slow comprehension.

4. With the exception of the involution and evolution of the square and cube roots, all branches of calculation may be wholly resolved into the rule of proportion. It indeed assumes many shapes, but it is universally prevalent. All this arithmetical calculation denominated P'Al gAniTa, which has been composed in many ways by the wisest of former mathematicians, is only for the enlightenment of simple men like myself.

5. Algebra does not consist in the letters (assumed to represent the unknown quantities): neither are the different processes any part of its essential properties. But Algebra is wholly and simply a talent and facility of invention, because the faculties of inventive genius are infinite.

6. Why, O astronomer, in finding the Anargana, do you add saura months to the lunar months Chaitra &c. (which may have elapsed from the commencement of the current year): and tell me also why the (fractional) remainders of AdhimAs and AyAmAs are rejected: for you know that to give a true result in using the rule of proportion, the remainders should be taken into account.

7. If you have a perfect acquaintance with the Mis'ka or allegation calculations, then answer this question. Let the place of the Moon be multiplied by one, that of the Sun by 12 and that of Mars by 6, let the sum of these three products be subtracted from three times the Jupiter's place, then I ask what are the revolutions of the planet whose place when added to or subtracted from the remainder will give the place of Saturn?
8 and 9. In order to work this proposition in the first place proceed with the whole numbers of revolutions of the several planets in the kalpa, adding, subtracting and multiplying them in the manner mentioned in the question: then subtract the result from the revolutions of the planet given: or subtract the revolutions of the given planet from the result, according as the place of the unknown planet happen to be directed to be added or subtracted in the question. This remainder will represent the number of revolutions of the unknown planet in the kalpa. If the remainder is larger than the number from which it is to be subtracted, then add the number of terrestrial days in a kalpa, or if the remainder exceed the number of terrestrial days in the kalpa, then reduce it into the remainder by dividing it by the number of days in the kalpa.*

* Bhāskara'cha'rya himself has given the following example in his commentary Va'yam'ha'Bha'shyā

Suppose Moon to have 4 revolutions in a kalpa of 60 days
Sun, .......... 3 ........................................
Mars, ........ 5 ........................................
Jupiter, .... 7 ........................................
Saturn, ....... 9 ........................................

Then 4 × 1 + 3 × 12 + 5 × 6 = 70 and 7 × 3 = 21.
As 70 cannot be subtracted from 21 add 60 to it = 81,
Subtract 70,
remainder 11:

let \( p = \) revolutions of the unknown planet, then by the question \( 11 - p = 9 \)
or \( 11 - 9 = 2 = p \),
but \( 11 + p = 9 \) or \( p = 9 - 11 = 60 + 9 - 11 = 58 \):
It thus appears that the unknown planet has 2 or 58 revolutions in the kalpa.

Now let us see if this holds true on the 23rd day of this kalpa:

<table>
<thead>
<tr>
<th>Planets</th>
<th>Revolutions</th>
<th>Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon,</td>
<td>60 : 4 : 23 : 6</td>
<td>12° this × 1 = 6 .. 12°</td>
</tr>
<tr>
<td>Sun,</td>
<td>60 : 3 : 23 : 1</td>
<td>24 this × 12 = 9 .. 18</td>
</tr>
<tr>
<td>Mars,</td>
<td>60 : 5 : 23 : 11</td>
<td>0 this × 6 = 6 .. 0</td>
</tr>
</tbody>
</table>

signs 10 .. 0 subtracted

Saturn, 60 : 9 : 23 : 5 .. 12
Jupiter, 60 : 7 : 23 : 6 .. 6 this × 3 = 0 .. 18 from
for \( p \), 60 : 2 : 23 : 0 .. 6 this sub. from 2 .. 18 remainder
9 .. 6

corresponding with Saturn, 5 .. 12
10. The algebraical learned, who knowing the sum of the additive months, subtractive days elapsed and their remainders, shall tell the number of days elapsed from the commencement of the KALPA, deserves to triumph over the student who is puffed up with a conceit of his knowledge of the exact pulverizer called SAM’SILISHTA united, as the lion triumphs over the poor trembling deer he tears to pieces in play.

11. For the solution of this question, you must multiply the given number of additive months, subtractive days and their remainders, by 863374491684 and divide by one less than the number of lunar days in a KALPA i.e. by 1602998999999, the remainder will be the number of lunar days elapsed from the beginning of the KALPA. From these lunar days the terrestrial days may be readily found.*

or if, 60 : 58 : : 23 : 2 : 24. Then 2...24 added to 2...18

still gives Saturn’s place 5...12

When p = 9 — 11, then as 11 cannot be subtracted from 9 the sum of 60 is added to the 9. The reason for adding 60 is that this number is always be denominator of the fractional remainder in finding the place of the planets; for the proposition.

If days of KALPA : revolutions : : given days give : here the days of KALPA are assumed to be 60 hence 60 is added.—L. W.

* [When the additive months and subtractive days and their remainders are given to find the AJARGANA.

Let l = 1602999000000 the number of lunar days in a KALPA.

a = 169300000 the number of additive months in a KALPA.

d = 25082550000 the number of subtractive days in a KALPA.

A = additive months elapsed.

A’ = their remainder.

B = subtractive days elapsed.

B’ = their remainder.

a = the given sum of the elapsed additive months, subtractive days and their remainders.

and s = lunar days elapsed;

then say As l : s : : s : A + \frac{K}{l} ;

\frac{B’}{l} ;

As l : d : : s : B + \frac{K}{l} ;
12. Given the sum of the elapsed additive months, subtractive days and their remainders, equal (according to Brahmagupta's system) to 6484260000171; to find the \textit{ahargaṇa}. He who shall answer my question shall be dubbed a "\textit{brahma-siddhánta-vit}" i.e. shall be held to have a thorough knowledge of the \textit{brahma-siddhánta}.*

\begin{align*}
\therefore & A' + B' = \frac{A + B}{l} \text{ or } \frac{A' + B'}{l} \\
\therefore & (e + d) x = l y + A' + B', \text{ or } (e + d) x - l y = A' + B', \\
\therefore & y = A' + B' \\
\therefore & (e + d) x - (l - 1) y = A + B + A' + B',
\end{align*}

by substitution, 26675650000 $x - 160298999999 y = a$.

Now let, 26675650000 $x' - 160298999999 y' = 1$,
then we shall have by the process of indeterminate problems $x' = 683374491684$.

Again, let $m = e + d$ and $n = l - 1$,
then $m z - n y' = a' (1)$
and $m z' - n y' = 1$;

\begin{align*}
\therefore & m (a z' - n t) - n (a y' - m t) = a \\
\text{which is similar to } (1) \\
\therefore & x = a z' - n t = 683374491684 a - (l - 1) t.
\end{align*}

Hence the rule in the text.—B. D.\]

* Solution. The given sum = 6484260000171 and the lunar days in a \textit{kālpa} $= 1602996999990$.

\begin{align*}
6484260000171 & \times 863374491684 \\
= 349241932939 \\
\text{1602996999990 remainder:} \\
\therefore & 10300 these are lunar days elapsed. \\
\text{To reduce them to their equivalent in terrestri al days says} \\
\text{If lunar days in } & \text{Number of subtractive days} \\
\text{a \textit{kālpa}} & \text{days and remainder} \\
\therefore & 161 \text{ subtrac} \\
\text{From } & 10300 \text{ Lunar days} \\
\text{subtract} & 161 \text{ Subtractive days} \\
\text{remainder } & 10139 \text{ Terrestrial days or \textit{ahargaṇa}.} \\
\text{Now to find additive months elapsed.} \\
\text{If lunar days } & \text{additive months in a \textit{kālpa}} \\
\text{in a \textit{kālpa}} & \text{10 additive months and} \\
\text{10300 } & \text{remn. 38100000000}.
\end{align*}

Hence 27 years 9 months and 10 days elapsed from the commencement of \textit{kālpa}.—L. W.
Translation of the

13 and 14. Given the sum of the remainders of the revolutions, of the signs, degrees, minutes and seconds of the Moon, Sun, Mars, Jupiter, the śūrbochchas of Mercury and Venus and of Saturn according to the dhīvṛddhida, including the remainder of subtractive days in finding the ahargana, abraded (reduced into remainder by division) by the number of terrestrial days (in a yuga). He who, well-skilled in the management of śrūta kuttaka (exact pulverizer), shall tell me the places of the planets and the ahargana from the abraded sum just mentioned, shall be held to be like the lion which longs to make its seat on the heads of those elephant astronomers, who are filled with pride by their own superior skill in breaking down and unravelling the thick mazes and wildernesses which occur in mathematical calculations.

15. If the given sum abraded by the number of terrestrial days in a yuga, on being divided by 4, leaves a remainder, then the question is not to be solved. It is then called a khila or an “impossible” question. If, on dividing by 4, no remainder remain, then multiply the quotient by 293627203, and divide the product by 394479375. The number remaining will give the ahargana. If the day of the week does not correspond with that of the question, then add this ahargana to the divisor (394479375) until the desired day of the week be found.*

* [According to the dhīvṛddhida tantra of lalla the terrestrial days in a yuga = 1677917500 and the sum of all the 36 remainders for one day = 118407186600968 : this abraded by the terrestrial days in a yuga = 259400968.

Let $x$ = ahargana then say

As $x = 259400968$ : $x = 259400968 \times x$

This abraded by 1677917500 the terrestrial days in a yuga will be equal to 1491227500 the given abraded sum of the 36 remainders, now

let $y = the quotient got in abranding 259400968 x by 1677917500, then

259400968 x = 1677917500 y = 1491227500 v0.

It is evident from this that as the coefficients of $x$ and $y$ are divisible by 4, the given remainder 1491227500 also must be divisible by 4, otherwise the question will be impossible as stated in the text.

Hence, dividing the both sides of the above question by 4,

$25950242 x = 394479375 y = 292806375$ : .............. (A)

and let $64950242 x = 394479375 y = 1, .................. (B)$
16. Tell me, my friend, what is the \textit{aharga}na when on a Thursday, Monday or Tuesday, the 35 remainders of the revolutions, signs, degrees, minutes and seconds of the places of the planets, (the Sun, the Moon, Mars, Jupiter and Saturn and the \textit{s\'ighrochchas} of Mercury and Venus) together with the remainder of the subtractive days according to the \textit{Dhividhdhida}, given, abraded by the number of terrestrial days in a \textit{yuga}, a remainder of 1491227500.*

17. The place of the Moon is of such an amount, Question 5th, that

\[
\frac{\text{The minutes}}{2} + 10 = \text{the seconds}
\]

\[
\text{the minutes} - \text{seconds} + \frac{3}{2} = \text{degrees}
\]

\[
\frac{\text{the degrees}}{2} = \text{signs}.
\]

\[s' = 293627203\] by the processes of indeterminate problems.

Now let \(a = 64860342, b = 394479876,\) and \(c = 372806875\); \hspace{1cm} 
\[a - \frac{b}{c} = c;\]
\[a' - \frac{b'}{c'} = 1;\]
\[s = c - \frac{a - c}{b'} = 289627203 c - 394479876 b';\]
\as stated in the text.—B. D.\]

* Solution. The given sum of the 36 remainders in a \textit{yuga} = 1491227500 according to the \textit{Dhividhdhida Tantra}.

\[1491227500 \div 4 = 372806875;\]
\[372806875 \times 293627203 = 277495471 \text{ and remainder 10000 i. e. 394479875}\]

\textbf{AHARGANA.}

\[10000\]
\[\frac{10000}{7} = 1428\] — 4 remainder, i. e. 10000 = \textbf{AHARGANA} on a Tuesday, for

the \textit{yuga} commenced on Friday.

This would be the \textbf{AHARGANA} on a Tuesday.

To find the \textbf{AHARGANA} on Monday, it would be necessary to add the reduced terrestrial days in a \textit{yuga} to this 10000, till the remainder when divided by 7 was 3.

\[10000 + \frac{394479876}{2} = 789068760\]
\[\frac{789068760}{7} = 112009821 \text{ remainder } \]

\textbf{Monday}:

\[10000 + \frac{394479876}{3} = 1182448126\]
\[\frac{1182448126}{7} = 169068417 \text{ remainder } \]

\textbf{Thursday}.—L. W.
And the signs, degrees, minutes and seconds together equal to 130. On the supposition that the sum of these four quantities is of this amount on a Monday then tell me, if you are expert in rules of Arithmetic and Algebra, when it will be of the same amount on a Friday.*

18. Reduce the signs, degrees and minutes to seconds, adding the seconds, then reducing the terrestrial days and the planet's revolutions in a KALPA to their lowest terms, multiply the seconds of the planet (such as the Moon) by the terrestrial days (reduced) and dividó by the number of seconds in 12 signs: then omitting the remainder, take the quotient and add 1 to it, the sum will be the remainder of the BHAGANAS revolutions.†

* Let $x$ = minutes

$$\begin{align*}
&\frac{x + 20}{2} = \text{seconds} \\
&\frac{x + 20}{2} = \text{degrees} \\
&\frac{x + 20}{2} = \text{signs} \\
&\frac{x + 20}{2} + 3 = \text{degrees} \\
&\frac{x + 20}{2} + 3 = \text{signs} \\
&\frac{x + 20}{2} + \frac{x + 20}{2} + 3 = 130 \\
&x = 58 \text{ minutes.} \\
&\frac{58 + 22}{2} = 39 \text{ seconds.} \\
&\frac{58 - 39 + 3}{2} = 22 \text{ degrees.} \\
&\frac{22}{2} = 11 \text{ signs.}
\end{align*}$$

Hence the Moon's place = 11x. ... 22° ... 58′ ... 39″.

† The mean place of the Moon = 11x. ... 22° ... 58′ ... 39″ = 1270719″

The number of seconds in 12 signs = 1296000.

Terrestrial days in a KALPA = 1577916460000

Revolutions of Moon = 57768300000

These divided by 1060000 become DHA or reduced. {556313 35002.
19. The remainder before omitted subtracted from the divisor will give the remainder of seconds: if that remainder of the seconds is greater than the terrestrial days in a KALPA, then the question is an "impossible one" (incapable of solution and the planet's place cannot be found at any sunrise): but if less it may be solved. Then from the remainder of the seconds the AHARGAÑA may be found (by the KUTTAKA pulverizer as given in the LILAVATI and BÍJA-GANITA) or,

20. That number is the number of AHARGAÑA by which the reduced number of revolutions multiplied, diminished by the remainder of the revolutions and divided by the reduced number of terrestrial days in the KALPA, will bear no remainder. The reduced number of terrestrial days in a KALPA should be added to the AHARGAÑA such a number of times as may make the day of the week correspond with the day required by the question.

Now when the mean place of the Moon was sought, the rule was

As the Terrestrial } : Revolutions in a } : Given days or 
\hspace{2em} \text{days in a KALPA.} \right) \quad \text{KALPA.} \right) \quad \text{AHARGAÑA.} \right) \quad : \text{Revolutions.}

If any remainder existed, it, when multiplied by the number of seconds in 12 signs and divided by KALPA, terrestrial days gave the Moon's mean place in seconds. We now wish to find the DHAGAÑA-S'ESEA or the remainder of revolutions, from the Moon's given place in seconds: we must therefore reverse the operation

Moon's place in seconds \times \text{KALPA terrestrial days} \div \text{seconds in 12 signs} = \text{DHAGAÑA-S'ESEA.}

The terrestrial days, however, to be used, must be reduced to the lowest terms to which it, in conjunction with the KALPA-DHAGAÑAS or revolutions in a KALPA can be reduced: the lowest terms as above stated were of the terrestrial days = 956313, of the Moon's KALPA-DHAGAÑAS = 35002.

$$1270719 \times 956313 = 1215205090047$$

\therefore \frac{1296000}{1296000} = 987658 \text{ quotient} \quad \text{remainder} \quad 331047.

987658 \text{ quotient}

1 \text{ adding one}

gives 987659 for the DHAGAÑA-S'ESEA.

The reason for adding one is, that we have got a remainder of 331047, which we never could have had, if the original remainder had been exactly 987658, it must have been 1 more. This is therefore added: but the remainder of seconds may now be found—for it will be 12963000 — 331047 = 964953.

This remainder 964953 being greater than the terrestrial days reduced to lowest terms, viz. 956313, the question does not admit of being solved.—L. W.
21. If the Moon's Bhagana-śesha or the remainder after finding the complete revolutions admits of being divided by 1650000, without leaving any remainder, the question may then be solved: the reduced Bhagana-śesha on being multiplied by 886834 and divided by 951363, then the remainder will give the Ahargaṇa. The divisor should be added to this remainder till the day of the week found corresponds with that of the question.*

22. The mean place of the Moon will never be at any sun-rise, equal to 0 signs, 5 degrees, 36 minutes and 19 seconds.

23. When will the square of the Adhimāsa-śesha remainder of the additive months, multiplied by 10 and the product increased by one, be a square: or when will the square of the Adhimāsa-śesha decreased by one and the remainder divided by 10 be a square? The man who shall tell me at what period of the Kalpa this

* [To find the Ahargaṇa from the Moon's Bhagana-śesha.
Let $R = \text{Bhagana-śesha},$
$T = 1577916460000$ terrestrial days in a Kalpa,
$M = 57758900000$ the Moon's revolutions in a Kalpa,
$s = \text{Ahargaṇa}.$

Then, as $T : M : : s : \text{revolutions} + \frac{R}{T} \text{ or } \frac{y}{T} :$

\[ R \]

\[ M \]

\[ s \]

\[ B \]

\[ R \]

In this equation as $M$ and $T$ are divisible by 1650000, $R$ must be divisible by the same number, otherwise the question will be Khila or "impossible," as stated in the text.

\[ M'x' - Ty' = B' \]

Now let $M'x' - Ty' = 1$ or $35003 x' - 956313 y' = 1$; hence we have $x' = 886834$ and $x = B' x' - T' t$ (see the note on the verse 11th).

\[ 886834 B' - 956313 t. \]

Hence the rule in the text.

And, as the reduced Bhaganaśesha = 937659 (see the preceding note) hence

\[ 937659 \times 886834 = 881647881606 \]

This divided by 956313 will give as quotient 869555 (i.e. 5 leaving a remainder of 287151 which should be the Ahargaṇa, but as the Bhaganaśesha i.e. 937659 does not admit of being divided by 1650000 (the numbers by which the terrestrial days were reduced) it ought to have been Khila or insoluble question: but Bhāskarachārya here still stated this number to be the true Ahargaṇa.—B. D.]
will take place—will be humbly saluted even by the wise, who generally speaking, gaze about in utter amazement and confusion at such questions, like the bee that wanders in the boundless expanse of heaven without place of rest.

24. (In working questions of कुत्तका pulverizer, the augment number by which the भाज्या dividend and हरा divisor are reduced to their lowest terms, and when the augment is not reducible by the same number as the भाज्या and हरा, the question is always insoluble.) But here, in working questions of कुत्तका, those acquainted with the subject should know that the given augment is not to be reduced, i.e. it belongs to the reduced भाज्या and हरा, otherwise in some places the desired answer will not be obtained, or in others the question will be impossible.*

* [The questions in the 23rd verse are the questions of the वर्ग-प्राकृति or the affected square, i.e. questions of indeterminate problems of the second degree.

1st question. Let \( a = \text{the adhimäya-s'êsha} \):

then by question \( 10 x^2 + 1 = y^2 \).

In such questions the coefficient of \( x \) is called प्राकृति, the value of \( x \) कालिश्य because the augment ये ये and that of \( y \) ज्योतिषिण.

Now assume \( y = m x + 1 \),

then \( 10 x^2 + 1 = (m x + 1)^2 \),

\[ \frac{m^2 x^2 + 2 m x + 1}{2 m} \]

\[ \therefore \quad x = \frac{10 - m^2}{2 m} \]

Hence the rule given by भास्कराचार्यa in his Algebra Ch. VI, verse VI, for finding the कालिश्य where the ये ये is 1, is “Multiply any assumed number by 2 and divide by the difference between the square of the number and the प्राकृति, the quotient will be the कालिश्य where the ये ये is 1.”

Now assume \( m = 3 \), then \( x = \frac{10 - 9}{2 \times 3} = 6 \):

and \( \therefore \quad y = \sqrt{10 x^2 + 1} = \sqrt{801} = 19 \):

\[ \therefore \quad \text{adhimäya-s'êsha} = 6. \]

From two sets, whether identical or otherwise, if कालिश्य, ज्योतिषिण and ये ये belonging to the same प्राकृति, all others can be derived such as follows.

Let \( a = \text{prakriti}, \) and

\[ \{x_1, y_1, & b_1\}\{x_2, y_2, & b_2\}\] the two sets of कालिश्य, ज्योतिषिण and ये ये, then

we have

\[ a x_1^2 + b_1 = y_1^2 ; \]

\[ a x_2^2 + b_2 = y_2^2 ; \]

\[ b_1 = y_1^2 - a x_1^2 ; \]

\[ b_2 = y_2^2 - a x_2^2 ; \]

T
25. Tell me, O you competent in the spheric, considering it frequently in your mind for awhile, what is the latitude of the city (A) which is situated at a distance of 90° from Ujjaini, and bears

and \[ a x_1 y_1 + a x_2 y_2 + b_1 b_2 = y_1 y_2 + a x_1 x_2 ; \]
adding \( a x_1 x_2 \) to both sides
\[ a x_1 y_1 + a x_2 y_2 + b_1 b_2 = y_1 y_2 + a x_1 x_2 ; \]
or
\[ a (x_1, y_2 + x_2, y_1) + b_1 b_2 = (y_1, y_2 + x_1, x_2) ; \]
thus we get a new set of \( \text{kaniht} \), \( \text{yeshita} \), and \( \text{kshema} \):

i.e. new \( \text{kaniht} = x, y_2 + x_2, y_1 ; \)

new \( \text{yeshita} = y, y_2 + x_1, x_2 ; \)

and new \( \text{kshema} = b, b_2 ; \)

Hence the Rule called Bhavanac given by Bhaskaracharya in his Algebra Ch VI. verses III & IV.

Now in the present question
\[ x_1 = 6, y_1 = 19 \text{ and } b_1 = 1, \]
and also \[ x_2 = 6, y_2 = 19 \text{ and } b_2 = 1 ; \]
\[ a x_1 y_1 + a x_2 y_2 + b_1 b_2 = y_1 y_2 + a x_1 x_2 ; \]
\[ a (x_1, y_2 + x_2, y_1) + b_1 b_2 = (y_1, y_2 + x_1, x_2) ; \]
Thus \( x = 8658 \&c. \), according to the Bhavanac assumed.

The second question is
\[ x^2 - 1 \]
\[ \frac{10}{x^2 + 1} \]

Here then we have an equation similar to the former one, but \( x \) is now be in the place of \( y \) and \( x \) in the place of \( y \).

\[ x \text{ will be } 19, \]

or \( x = 721 \&c. \)

Now given \( \text{adhimasa-saha} \) as found by the first case = 6. The proportion by which this remainder was got, was if \( \text{kalpa sauma days} : \text{kalpa-adhimasas} : : x \) or elapsed \( \text{sauma days} \)

\[ y + \]

\[ \text{kalpa sauma days} \]

\[ \text{Kalpa-adhimasas} \times x = \text{kalpa sauma days} \times y + 6 \]

or

\[ y = \]

\[ \text{kalpa sauma days} \]

From this we get a new question: "What are the integer values of \( x \) and \( y \) in this question?" which question is one of the questions of Kuttaka and in which the coefficient of the unknown quantity in the numerator is called Bhajya or dividend, the denominator Bhara or divisor and the augend Kshema.

It is clear that in this equation, if the augend be not divisible by the same number as the dividend and divisor, the values of \( x \) and \( y \) will not be integers, and hence the question will be insoluble. But here in order that no question should be insoluble, the author has stated that the dividend and divisor should be always taken, reduced to their lowest terms, otherwise the question will be insoluble.

As in the present question, if the dividend \( \text{kalpa-adhimasas} \) and the divisor \( \text{kalpa sauma days} \) be taken not reduced to their lowest terms, i.e. not divided by
due cast from that city (UJAYINIF). What is the latitude of the place (B) distant also 90° from the city (A) and bearing due west from it? What also is the latitude of a place (C) also 90° from (B) and bearing N. E. from (B): and of the place (D) which is situated at a distance of 90° from (C) and bears S. W. from (C)?

the number 300000, the question will be an impossible one, because the segment 6 is not divisible by the same number. For this reason the dividend and divisor must be taken here reduced to their lowest terms.

Hence, dividend = reduced KALPA-ADHIMASAS = \(\frac{1598300000}{800000}\) = 6311; and

divisor = reduced KALPA SURA days = \(\frac{15552000000000}{300000}\) = 5184000.

\[5311 \times 6 = 5184000\]  
\[\therefore\] By substitution, \(y = \frac{5311}{5184000}\),

which gives \(x = 826746\) the elapsed SURA days

or 2276 years 6 months and 6 days.—B. D.]

* Let \(a\) = the azimuth degrees,

\(d\) = the distance in degrees between the two cities,

\(p = \text{PALADHA' at the given city,}\)

\(k = \text{AKSHA-KARNA,}\)

and \(x\) = the latitude of the other city.

Then \(\sin x = \left(\frac{\sin d \times \cos a + \cos d \times p}{2}\right) \times \frac{12}{k} .\)

Now in the 1st question, \(a = 90^\circ, d = 90^\circ, p = 5\) digits, the PALADHA' at UJAYINIF, and \(k = \sqrt{12^2 + 5^2} = 13:\)

\[\therefore \sin x = \left(\frac{3438 \times 0 + 0 \times 5}{12}\right) \times \frac{12}{13} ;\]

\[= (0 \pm 0) \times \frac{12}{13} = 0 ;\]

\[\therefore x = 0\] = latitude of (A) or of YAMAKOTI.

(2). In the second question, \(a = 90^\circ, d = 90^\circ, p = 0\) digits at YAMAKOTI, and \(\therefore k = 12:\)

\[\therefore \sin x = \left(\frac{3438 \times 0 + 0 \times 0}{12}\right) \times \frac{12}{12} ;\]

\[= (0 \pm 0) \times \frac{12}{12} = 0 ;\]

\[\therefore x = 0\] Latitude of city (B) or LANKA.

(3). In the 3rd question, \(a = 45^\circ, d = 90^\circ, p = 0\) at LANKA and \(k = 12:\)

\[\therefore \sin x = \left(\frac{3438 \times 2431 + 0 \times 0}{12}\right) \times \frac{12}{12} ;\]

\[= (2431 + 0) \times 1 = 2431 ;\]

\(r 2\)
26 and 27. Convert the distance of yojanas (between the two cities, one is given and the other is that of which the latitude is to be found,) into degrees (of a large circle), and then multiply the sine and cosine of these degrees by the cosine of the azimuth of the other city and palabha at the given city, and divide the products by radius and 12 respectively. Take then the difference between these two quotients, if the other city be south of east of the given city; and if it be north of that, the sum of the quotients is to be taken. But the reverse of this takes place, if the distance between the cities be more than a quarter of the earth's circumference. The difference or sum of the quotients multiplied by 12 and divided by akshakarna will give the sine of the latitude sought.*

\[ x = 45^\circ \text{ Latitude of city (O)}. \]

(4). In the 4th question, \( a = 45^\circ, d = 90^\circ, p = 12 \text{ at } C \) and \( k = 12 \sqrt{2} \):

\[ \sin x = \left( \frac{3438 \times \sqrt{2}}{8438} \right) \times \frac{0 \times 12}{12} \times \frac{12}{12 \sqrt{2}} = \frac{3438}{8438} \times \sqrt{2} \sim 0 \times \frac{1}{\sqrt{2}} = \frac{3438}{8438} \times \frac{1}{\sqrt{2}} = \frac{3438}{8438} \times \frac{1}{2} = \frac{1}{2}. \]

\[ x = 30^\circ \text{ Latitude of } D. \quad \text{L. W.} \]

* [Let Z be the Zenith of the given city bearing a north latitude, Z II N G the Meridian, G A II the Horizon, P the north pole, S the Zenith of the other city, the latitude of which is to be found and Z S N the azimuth circle passing through S. Then the arc Z S (which is equal to the distance in degrees between the two cities) will give the Zenith distance of S; the arc II G, the arc containing the given azimuth degrees, and S A which is equal to the declination of the point S, the latitude of the other city which can be found as follows.

Let \( a = \Pi g \) the given azimuth degrees,

\[ d = Z S \text{ the distance in degrees between the two cities}, \]

\[ p = \text{ PALABHA}, \]

\[ k = \text{ AKSHAKARNA} \]
28. Tell me quickly, O Astronomer, what is the latitude of a place (A) which is distant \( \frac{1}{3} \) of the earth’s circumference from the city of Dhārā and bears \( 90^\circ \) due east from it? What also is the latitude of a place distant \( 60^\circ \) from Dhārā, but bearing \( 45^\circ \) N. E. from it? What also is the latitude of a place distant \( 60^\circ \) from Dhārā and bears S. E. from it? What also are the latitudes of three places \( 120^\circ \) from Dhārā and bearing respectively due east, N. E., and S. E. from it?*

and \( x = S \) the declination of the point \( S \) i. e. the latitude of the other city.

Then say, \( \Delta s \) sine \( Zg : \) sine \( A g : \) sine \( ZS : \) the Bhuja i. e. the sine of distance from \( S \) to the Prime Vertical.

or \[
\frac{R}{\cos a} = \sin d : \text{Bhuja} = \frac{\cos a \sin d}{R}.
\]

\[ \therefore \text{Bhuja} = \frac{R}{\cos a \sin d}. \]

And by similar latitudinal triangles, \( 12 : p : \cos d = \text{S'ankutala}, \)

\[ p \times \cos d \]

\[ \therefore \text{S'ankutala} = \frac{12}{p}. \]

Now when the other city is north of east of the given city, it is evident that the Bhuja will be north and consequently the sine of amplitude \( = \text{Bhuja} + \text{S'ankutala} : \)

but when the other city is south, the Bhuja also will be south and then the sine of amplitude \( = \text{Bhuja} - \text{S'ankutala}, \)

or the sine of amplitude \( = \frac{\cos a \times \sin d - p \cos d}{R} \pm \frac{12}{12} \).

And by latitudinal triangles

\[ k : 12 : \text{sine of amplitude} : \text{sine of declination i. e. sine} \]

\[ 12 \times \text{sine of amplitude} = \frac{12}{R} \left( \frac{\cos a \times \sin d - p \times \cos d}{R} \pm \frac{12}{12} \right) \]

\[ \therefore \text{sine} \ x = \frac{12}{k} \left( \frac{\sin d \times \cos a - \cos d \times p}{12} \right) \times \frac{k}{k}. \]

hence the rule in the text.

If the distance in degrees between the two cities be more than \( 90^\circ \), the point \( S \) will then lie below the Horizon, and consequently the direction of the Bhuja will be changed. Therefore the reverse of the sign \( \pm \) will take place in that case. — B D.]

* Here also \( \sin x = \left( \frac{\sin d \times \cos a - \cos d \times p}{12} \right) \times \frac{12}{k}. \)

(1.) In the first question, \( a = 90^\circ, d = 60^\circ, p = 5 \) digits the Paladha of Dhārā and \( : k = 13. \)

\[ \therefore \text{sine} \ x = \left( \frac{2977 \times 0 + 1719 \times 5}{3438} \right) \times \frac{12}{13} ; \]

\[ = \frac{1719 \times 5}{12} \times \frac{12}{13} = 663 \text{r.} \]
29. Tell me, my friend, quickly, without being angry with me, if you have a thorough knowledge of the spheric, what will be the Palabhad of the city where the Sun being in the middle of the Ardra Nakshatra (i.e., having the longitude 2 signs 13° 20') rises in the north-east point.

∴ \( s = 11^\circ \cdot 16^\prime \cdot 1^\prime \) Latitude of city due east from Dhara.

(2). In the 2nd equation, \( a = 45^\circ, d = 60^\circ, p = 5 \) & \( k = 13 \):

\[
\sin x = \left( \frac{2977 \times 2431}{1719 \times 5} \right) \times \frac{12}{13} = \frac{9438}{12} \times \frac{19390109}{1913} = \frac{7449}{7449}.
\]

∴ \( x = 49^\circ \cdot 18^\prime \cdot 24^\prime \) Latitude of city bearing 45° N. E. from Dhara.

(3). In the 3rd question, \( a = 45^\circ, d = 60^\circ, p = 5 \) and \( k = 13 \).

\[
\sin x = \left( \frac{2977 \times 2431}{1719 \times 5} \right) \times \frac{12}{13} = \frac{9438}{12} \times \frac{9549299}{7079} = \frac{7449}{7449}.
\]

∴ \( x = 21^\circ \cdot 54^\prime \cdot 24^\prime \) Latitude of city bearing the S. E. from Dhara.

(4). To find latitude of place 120° from Dhara and due east. Here, \( \sin d = \sin 120^\circ = \sin 60^\circ = 2977, \cos d = \cos 120^\circ = -\sin 60^\circ = -1719 \cos a = 0, p = 5 \) and \( k = 13 \):

\[
\sin x = \left( \frac{2977 \times 0}{1719 \times 5} \right) \times \frac{12}{13} = \frac{9438}{12} \times \frac{9549299}{7079} = \frac{7449}{7449},
\]

∴ \( x = 66^\circ 15^\prime \). The latitudes of the places 120° bearing N. E. & S. E., will be the same as the latitudes of those places distant 60° and bearing E. & W. Hence the latitudes are 21° 54° 24° and 45° 18° 24°. — L. W.

*Amr. Sun's amplitude = sine of 45° = 2431°, the sine of longitude of middle of Ardra = sine of 2 signs 13° 20' = sine 73° 20' = 1897°, and the sine of the Sun's greatest declination = sine 24° = 1897°.

Then say: As \( \text{Rad} : \sin 24° : \sin (73° 20') : \sin (73° 20') : \sin (73° 20') : \cot (73° 20') : \cot (73° 20') = 1897° \times (3292^\prime 6^\prime 40^\prime) \).

""
30. Tell me the several latitudes in which the Sun remains above the horizon for one, two, three, four, five and six months before he sets again.*

Question.

31. If you, O intelligent, are acquainted with the resolution of affected quadratic equations, then find the Sun's longitude, observing that the sum of the cosine of declination, the sine of declination, and the sine of the Sun's longitude: equal to 5000 is (the radius is assumed equal to 3438.)

32. Multiply the sum of the cosine of declination, the sine of declination, and the sine of Sun's longitude by 4, and divide the product by 15, the quotient found will be what has been denominated the Ādya. Next square the sum and double the square and divide by 337, the quotient is to be substracted from 910678. Take the square-root of the remainder. That root must then be substracted from the Ādya above found: the remainder will be the declination, when the radius is equal to 3438. From the declination the Sun's longitude may be found.†

* Answer. When the Sun has northern declination he remains above the horizon for one month in 67° N. L.
  two months 69°
  three months 73°
  four months 78°
  five months 84°
  six months 90°

These are roughly wrought: for Bhāskara Chārāya's rule for finding these latitudes see the Tīrthasañadhayās of the Golaśayā and also the Ganitadīvāyā.—[W.]

† [Let a = the given sum,
    p = the sine of the Sun's extreme declination
    x = the sine of the Sun's declination.

Then the cosine of declination will be \sqrt{R^2-a^2} and the sine of the Sun's longitude is:

\[
p \cdot \frac{R \cdot x}{a} + \sqrt{R^2-a^2}
\]

∴ by question \[
\frac{\sqrt{R^2-a^2} + a \cdot p}{p} = a
\]

or \[
p \cdot \frac{\sqrt{R^2-a^2} + (R + p) \cdot x}{a \cdot p} = a \cdot p
\]

and \[
p \cdot \frac{\sqrt{R^2-a^2}}{a \cdot p} = a \cdot p - (L + p) \cdot x
\]

∴ \[
R^2 \cdot (L + p) - a \cdot p^2 = a \cdot p^2 - 2 \cdot a \cdot p \cdot (R + p) \cdot x + (R^2 + 2 \cdot R \cdot p + p^2) \cdot x^2
\]

∴ \[
(R^2 + 2 \cdot R \cdot p + 2 \cdot p^2) \cdot x^2 = 2 \cdot a \cdot p \cdot (L + p) \cdot x - (a^2 - R^2) \cdot p^2
\]
33. Given the sum of the sines of the declination and of the altitude of the Sun when in the prime vertical; the taddhrita, the kuṣā and sine of amplitude equal to 9500, at a place where the palabha

\[
\begin{align*}
x^3 - \frac{2 a p (R + p)}{R^2 + 2 R p + 2 p^2} &= \frac{(a^2 - R^2) p^3}{2 a p (R + p)}; \\
\text{completing the square, } x^3 &= \frac{R^2 + 2 R p + 2 p^2}{a^2 p^2 (R + p)^2} x + \frac{(R^2 + 2 R p + 2 p^2)^3}{(a^2 - R^2) p^8} \\
&= \frac{(R^2 + 2 R p + 2 p^2)^5}{R^8 p^4 + 2 R^8 p^4 + 2 R^8 p^4 - a^8 p^8}; \\
&= \frac{R^8 + 2 R p + 2 p^2}{R^8 p^4} \frac{a^8 p^8}{(R^2 + 2 R p + 2 p^2)^8}.
\end{align*}
\]

\[\therefore x = \frac{a p (R + p)}{R^2 + 2 R p + 2 p^2} = \pm \frac{\sqrt{R^8 p^4} - a^8 p^8}{R^8 p^4 - a^8 p^8}.
\]

or \[x = \frac{R^8 + 2 R p + 2 p^2}{a p (R + p)} = \pm \frac{\sqrt{R^8 p^4} - a^8 p^8}{R^8 p^4 - a^8 p^8}.
\]

Now here \(R = 8438\) and \(p = 1397\),
\[a p (R + p) = a \times 1997 \times 4835 = 6734496 a
\]
\[\therefore \frac{R^8 + 2 R p + 2 p^2}{(R + p)^8 + p^8} = \frac{(4835)^8 + (1397)^8}{25328834} = \frac{23967713928996}{25328834} = 910729,
\]

in place of this the Author has taken the number 910678.
\[\therefore x = \frac{\text{adya}}{\sqrt{910678 - \frac{207}{37} a^2}};
\]

but of these, the positive value is excluded by the nature of the case, because the sine of declination is always less than 1397.

Hence the Rule in the text.

Solution. The given sum \(= 5000\),
\[\text{adya} = \frac{1833.20'}{15} = 148367' 57'' 9.''
\]
\[\text{sine of declination} = 148367' 57'' - \sqrt{910678 - 148367' 57''} = 1333' 20'' - 573' 0' 13'' = 460' 13'' 47''; \text{from which we have the longitude of the Sun = 0°..10°..14'..36'' or 6°..10°..45'..24'' or 6°..10°..45'..24'' or 6°..10°..45'..24''.}
\]
or equinoctial shadow is 5 digits, tell me then, my clever friend, if quick in working questions of latitudinal triangles and capable of abstracting your attention, what are the separate amounts of each quantity?

34. First assume the sine of declination to be equal to 12 times the shadow PALABHA: and then find the amounts of the remaining quantities upon this supposition. Then those on the supposition made, multiplied severally by the given sum and divided by their sum on the supposition made, will respectively make manifest the actual amounts of those quantities the sum of which is given.*

35. If you have a knowledge of mathematical questions involving the doctrine of the sphere, tell me what will be the several amounts of sines of amplitude, declination and the KUJYA (where the PALABHA is 5 digits) when their sum is 2000.†

* Solution. Hence PALABHA = 5 digits

\[ \text{Suppose sine of declination} = 5 \times 12 = 60; \]
and then say. If PALABHA : AKSHAKARNA : : sine of decl. : SAMA S'ANKU

\[ 13 \times 60 \]

\[ 13 \times 13 \}

60 \times 5

\[ \text{or} \quad 5 : 13 : 60 : \text{SAMA S'ANKU} = \frac{13}{6} = 160, \]

166 \times 13

160 \times 13

and 12 : AKSHAKARNA : : sine of decl. : KUJYA = \frac{12}{10} = 25 ,

60 \times 13

and 12 : AKSHAKARNA : : sine of decl. : \text{sine of amplitude} = \frac{12}{12} = 65 .

† Solution. Hence also PALABHA = 5,

then suppose sine of declination as before = 60 ,
and .

sine of amplitude

\[ \text{KUJYA} = \frac{500}{1300} \]

and the sum = 160 ,

\[ 600 \times 1300 \]
36. But dropping for a moment those questions of the Siddhántas involving a knowledge of the doctrine of the sphere, tell me, my learned friend, why in finding the point of the ecliptic rising above the horizon at any given time, (that is the lagna or horoscope of that time,) you first calculate the Sun's apparent or true place for that time, i.e. the Sun's instantaneous place: and further tell me, when the Sun's Sāvana day, i.e. terrestrial day, consists of 60 sidereal ghatikás and 10 palas, the lagna calculated for a whole terrestrial day should be in advance of the Sun's instantaneous place, and the lagna calculated for the time equal to the terrestrial day minus 10 palas should be equal to the Sun's instantaneous place.

37. Are the ghatikás used in finding the lagna, ghatikás of sidereal or common Sāvana time? If they are Sāvana ghatikás, then tell me why are the hours taken by the several signs of the ecliptic in rising, i.e. the Nāśyudaya which are sidereal, subtracted from them, being of a different denomination? If on the other hand you say they are sidereal, then I ask why, in calculating the lagna for a period equal to a whole Sāvana day i.e. 60 sidereal ghatikás and 10 palas, the lagna does not correspond with, but is somewhat in advance of, the Sun's instantaneous place; and then why the Sun's instantaneous place is used in finding the lagna or horoscope.*

38. Given the length of the shadow of gnomon at 10 gatiś after sun-rise equal to 9 digits at a place where the palabhā in 5 digits; tell me what is the longitude of the Sun, if you are au fait in solving questions involving a knowledge of the sphere.†

Then say as before

\[
\begin{align*}
\text{as} & \quad 150 & \quad 60 & \quad 2000 & \quad 800 \ \text{sine of declination}, \\
\text{as} & \quad 150 & \quad 65 & \quad 2000 & \quad 866\frac{1}{2} \ \text{sine of amplitude}, \\
\text{as} & \quad 150 & \quad 25 & \quad 2000 & \quad 833\frac{1}{2} \ \text{KUJYA}.- L. W. \\
\end{align*}
\]

* [For answers to these questions see the note on the 27th verse of the 7th Ch.—B. D.]
† [For solving this question, it is necessary to define some lines drawn in the Armillary sphere and show some of their relations.]
39. Tell me, O Astronomer, what is the _palabha_ at that place where the gnomon's shadow falling due west is equal to the gnomon's

---

Let $B C D E$ be meridian of the given place, $O A B$ the diameter of the horizon, $B$ the zenith, $P$ and $Q$ the north and south poles, $B A D$ the diameter of the prime vertical, $F A G$ that of the equinoctial, $P A Q$ that of the six o'clock line, $H F L$ that of one of the diurnal circles, $s$ the Sun's projected place in it and $f h$, $s m$, $H F$, $P P$ perpendiculars to $O E$. Then

$B F$ or $E P$ = the latitude of the place,

$A f$ = the sine of the Sun's declination,

$A g$ = _agha_ or the sine of amplitude,

$f g$ = _kushya_. (It is called _charajya_ or sine of the ascensional difference when reduced to the radius of a great circle).

$s = kala$. (It is called _sutra_ when reduced to the radius of a great circle.)

$s g = ishta _hriti_. (It is called _taddhriti_ when $s$ is at $s$, _hriti_ when $s$ is at $H$ and _kushya_ when $s$ is at $f$.)

The _ishta_ _hriti_ reduced to the radius of a great circle is called _ishta _antya_, but $s$ coincides with $H$, it is called _antya_ only.

It is evident from the figure above described that

1. _ishta _hriti_ = _kala_ $\pm$ _kushya_,
2. _ishta _antya_ = _sutra_ $\pm$ _charajya_,
3. _hriti_ = _kushya_ or cosine of declination $\pm$ _kushya_,
4. _antya_ = radius $\pm$ _charajya_.

Here the positive or negative sign is to be taken according as the Sun is in the northern or southern hemisphere.
height when the Sun is in the middle of the sign Leo, i.e.
when his longitude is 4 signs and 15 degrees.*

Now at a given hour of the day, the ishta hriti and others can be found as follows.
Half the length of the day diminished by the time from noon (or the nata kala properly so called) is the unnata kala (or elevated time). Subtract from or add to the unnata kala the ascensional difference according as the Sun is in the northern or southern hemisphere: reduce the remainder to degrees: the sine of the degrees is sutura. The sutra multiplied by the cosine of declination and divided by the radius gives the kala'. Then from the above formula we can easily find the ishta hriti and others.

Now to find the answer to the present question.
Square the length of the Gnomonic shadow and add it to the square of the Gnomon or 144: and square-root of the sum is called the hypothenuse of the shadow. From this hypothenuse find the mahasanku or the sine of the Sun's altitude by the following proportion.
As the hypothenuse of the shadow
: Gnomon or 12
: Radius
: The mahasanku or the sine of the Sun's altitude.
Then by similar latitudinal triangles,
as the Gnomon of 12 digits
: axha karna found from given paladha'
: mahasanku
: ishta hriti (see verses from 45 to 49 of the 7th Chapter).
Reduce the given unnata kala to degrees and assume the sine of the degrees as ishtantya (for this will always be very near to the ishtantya). Then
cosine of declination = ishta hriti
Radius

From this the cosine of declination will nearly be found, and thence the declination and ascensional difference can also be found. From the ascensional differences, just found, find the ishta'ntya' of two kinds, one when the Sun is supposed to be in the northern hemisphere and the other when the Sun is supposed to be in the southern hemisphere. Of these two ishtantya's that is nearly true which is nearer to the rough ishtantya' first assumed (i.e. the sine of the unnata kala). From this new ishtantya' find again the declination and repeat the process until the roughness of declination vanishes. From the declination last found, the longitude of the Sun can be found.—L. D.]

* The hypothenuse of the shadow is first to be found. Then say
As hypothenuse of the shadow
: Gnomon
: Rad
: the mahasanku or the sine of the Sun's altitude.
Here we shall find sine of 45°. This is the sana sanku.
It is 2431'.

Sine of declination of the Sun when in 4... 15° = 987° 48'
:. 2431' = 987° 48'
:. (taddhrity — kusy)' = 9809761 — 975749... 9 = 4934011... 51.

Here we have 3 sides of the latitudinal triangle consisting sana sanku, declination and taddhrity — kusy'. Hence we may find the latitude.
Then by similar latitudinal triangles
As taddhrity — kusy' 2211'... 15'
sine of declination 987° 48'
: Gnomon 12
: paladha' 5' digits.—L. W.
40. When the Sun enters the primo vertical of a person at Ujjayini either at 5 ghatis after sun-rise or 5 ghatis before or after midday, what are his declinations? If you will answer me this I will hold you to be the sharp Ankus'a (goad) for the guidance of the intoxicated elephants, the proud astronomers.*

* First of all assume II N the Taddhuriti = sine of the given elevated time that is = sin 30°. From this find the s'Anku or the sine of altitude by similar triangles.
If Aksya Karna or hypothenuse of equinoctial shadow.

| Gnomon 12 |
| Taddhuriti |

\[ 12 \times \text{Taddhuriti} = \text{Sama's'Anku} = \frac{1}{13} \]

From ON, to find OB the sine of declination say Pala bhā' × ON

\[ \text{As Aksya Karna : Pala bhā'} : : ON : OB = \frac{1}{13} \text{ = sine of declination.} \]

From OB we may now find the longitude of the Sun and OD the ascensional difference: Now deduct this ascensional difference from the sine of elevated time converted into degrees. Hence

\[ \text{UD} - \text{OD} = \text{CO}. \]

Now reduce CO to terms of a small circle on the supposition that the Sun has the declination now found.

As Kali : CO : : cosine of declination : N II.

Now find also BA by the same proportion.

Then N B + B A = N II's new value of Taddhuriti.
If II N : gave O B : : II N' : O B' corrected value of O B.
Hence a corrected longitude of the Sun.
The operation to be repeated till rightness is found.
2nd. - To find the declination from the Nata Kala' or time from noon = sin 30°.

Let \( a \) = the sine of Nata Kal'a : \( R^2 - a^2 = \text{sutra a} \),
and \( x \) = the sine of declination : \( R^2 - x^2 = \text{cos}^2 \) of declination.
The sutra reduced to value of diurnal circle will give Kal'a'.
The proportion is. As R : sutra : : cos of declination : Kal'a',
but I do not know what cos of declination is but only its square.
I must therefore make this proportion in squares

As \( R^2 : \text{sutra}^2 : \text{cos}^2 \) of declination : Kal'a' \( \frac{R^2}{x^2} = \frac{(R^2 - a^2)(R^2 - x^2)}{x^2} \)

Now by similar latitudinal triangles

\[ \frac{12}{12} : \text{Pala bhā'} : : \text{Kala}' = \text{sin}^2 \text{of declination} \]

\[ \frac{25}{144} \times \text{Kala}'^2 = \frac{(R^2 - a^2)(R^2 - x^2)}{144} \]

\[ \therefore \text{sin}^2 \text{of declination} = \frac{25}{144} \times \text{Kala}'^2 = x^2 \]
41. In a place of which the latitude is unknown and on a day which is unknown, the Sun was observed, on entering the primo vertical, to give a shadow of 16 digits from a gnomon (12 digits long) at 8 ghatikas after sunrise. If you will tell me the declination of the Sun, and the Palahá I will hold you to be expert without an equal in the great expanse of the questions on directions space and time.*

42. O Astronomer, tell me, if you have a thorough knowledge of the latitudinal figures, the Palahá and the longitude of the Sun.

Now \( R^2 - a^2 = 8804883 \)
\[ 25 (R^2 - a^2) = 25 \times 8804883 = 221622075 \]
and \( 144 \, R^2 = 144 \, (3438)^2 = 1702057636 \)
\[ 221622075 \, (R^2 - a^2) \]
\[ \frac{1702057636}{1702057636} = a^2 \]
\[ 221022075 \]
\[ \frac{3 \, R^2}{26} \]
\[ x^3 = 3 \, R^2 : x^2 = \frac{1368328}{26} \]
and \( x = \sqrt{1368328} = 1167' = \text{sine of 10}^\circ \cdot \cdot 51' \)
Hence the Sun's place may be found.—L. W.

* To find the sine of altitude or Mahá śāṅku

\((16)^2 + (12)^2 = (20)^2 \cdot \cdot \cdot \text{hypotenuse of the shadow } = 20.\)

Then say


Now suppose the sine of Unnata kāla or 8 ghatika's to be the Taddhiriti = 2656.

Then by similar triangles

\[ 2062' : : 48' : 2655' : : 12 : \text{Akṣha karṇa} = \frac{2055 \times 12}{2062} \]

From this find the Palahá'.

To find declination says


From this find the cosine of declination, the Kujta, the ascensional difference, &c. The Unnata kāla diminished by the ascensional difference gives the time from 6 o'clock: the sine of this time will be the śūtra and hence the kāla: thence (Kujta' being added) the Taddhiriti: and thence the Akṣha karṇa and declination. The operation to be repeated till the error of the original assumption vanishes.—L. W.
at that place, where (at a certain time) the \textit{kujya} is equal to 245 and the \textit{taddhriti} is equal to 3125.*

43. Given the sum of the 3 following quantities, viz. of the sines of declination, and of the altitude of the Sun (when in the prime vertical) and of the \textit{taddhriti} decreased by the amount of the \textit{kujya} equal to 6720, and given also the sum of the \textit{kujya}, the sines of amplitude and declination (at the same time) equal to 1960. I will hold him, who can tell me the longitude of the Sun and also \textit{palabha} from the given sums, to be a bright instructor of astronomers, enlightening them as the Sun makes the buds of the lotus to expand by his genial heat.†

\* Answer. Let $x =$ the \textit{palabha}

\[ x = 2940 \]


\[ \text{as} : 12 : : 245 : \text{sin of declination} = \frac{x}{x^2} \]

Now find the \textit{taddhriti minus kujya}'.

\[ 2940 \]

\[ 35280 \]

\[ \text{as} : 12 : : \text{taddhriti} - \text{kujya} = \frac{x}{x^2} \]

But \textit{taddhriti} \textit{- kujya} = 3125 - 245 = 2880.

\[ \frac{35280}{35280} \]

\[ 40 \]

\[ \therefore 2880 = \frac{x}{x^2} \text{and} \frac{x}{x^2} = \frac{2880}{4} \]

\[ \therefore x = \frac{1}{2} = 3 \frac{1}{2} \text{palabha}. \]

To find declination say

\[ \text{as} : 12 : : 245 : \text{sin of declination}. \]

Hence the longitude of the Sun may be discovered as before.—L. W.

† This question admits of a ready solution in consequence of its peculiarities.

The \textit{sin of declination} \textit{sama s'anku} = 6720

And the \textit{kujya} \textit{taddhriti minus kujya} = 1960

are all three respectively perpendiculars in the three latitudinal triangles.

And the \textit{kujya} \textit{taddhriti minus kujya} are bases in the same 3 triangles.

Hence we may take the sum of the 3 perpendiculars and also the sum of the three bases and use them to find the \textit{palabha}.

\[ \text{as the sum of the} \{ \text{sum of the 3 bases} \text{ gnomon palabha} \}

\[ \text{3 perpendiculars} \} \text{in the same triangles} \]

\[ 6720 : 1960 : : 12 : \frac{1960 \times 12}{6720} = 3 \frac{1}{2}. \]

Now the \textit{kujya}, sine of amplitude and sine of declination are the three sides of a latitudinal triangle. These three I may compare with the three gnomon, \textit{palabha} and \textit{aksha karva} to find the value of any one.
44. Given the sum of the sine of declination, sine of the Sun's altitude in prime vertical and the TADDHIRTI MINUS KUJYA equal to 1440', and given also the sum of the sine of amplitude, the sine of the Sun's altitude in primo vertical and the TADDHIRTI equal to 1800'. I will hold him, who having observed the given sums.*

45. Given the equinoctial shadow equal to 9. What longitude must the Sun have in that latitude to give an ascensional difference of three GHAATIS? I will hold you to be the best of astronomers if you will answer me this question.†

46. Hitherto it has been usual to find the length of the Sun's midday shadow, of the shadow of the Sun when in the primo verti-

But the AKSHA KARNA must be first found to complete the sum of those three.

\[
\text{AKSHA KARNA} = \sqrt{(12)^2 + \left(\frac{3}{2}\right)^2} = \sqrt{\frac{225}{4}} = \frac{25}{2}
\]

Gnomon = 12
Palabha = 3½
\{
\text{Sum of the 3 sides of a latitudinal triangle.}
\}
\text{AKSHA KARNA} = 12\frac{1}{2}

Hence the place of the Sun as before.—L. W.

* This question is similar to the preceding.

In the first sum we have the sum of three perpendiculars in three different latitudinal Triangles. In the second we have the sum of the three hypothenuses of those same three Triangles. Hence we may say.

\text{Sum 3 per. sum of 3 corresponding by. Gnomon AKSHA KARNA}
\text{As 1440 : 1800 : 12 : 15}

\text{Now from AKSHA KARNA to find PALABHA}

\text{Palabha} = \sqrt{(15)^2 - (12)^2} = \sqrt{81} = 9.

Now sine of amplitude, sine of the Sun's altitude in the Primo Vertical, and the TADDHIRTI are the three sides of a latitudinal.—L. W.

† Let \( x \) = sine of the Sun's declination,
then 12 : 9 : \( x \) : KUJYA = \( \frac{3}{2} x \).

Again \( \sqrt{R^2 - x^2} \) = cosine of declination.

Then as \( R : \cos \) of declination : : sine of ascensional difference : KUJYA
Sine of ascensi. diff. or CHRAMAYA = sine of 3 GHAATIS = sin 15° = 1062'.

\text{Cosin of decl.} \times \text{CHRAMAYA}

\[ \frac{\sqrt{R^2 - x^2} \times 1062}{R} \]

Hence may be found the sine of the Sun's decl. and thence his longitude.—L. W.
cal, and when in an intermediate circle (i. e. when he has an azimuth of 45°) by three different modes of calculation: now he who will by a single calculation tell me the length of these three shadows and of the shadows at any intermediate points at the wish of the querist, shall be held to be a very Sun on the Earth to expand the lotus-intellects of learned astronomers.*

* [Here the problem is this:—Given the Sun's declination or amplitude, the Equinoctial shadow of the place and the Sun's azimuth, to find the Sun's shadow.

For solving this problem Bhāskarāchārya has stated two different Rules in the Ganitadhyāya. Of them, we now shew here the second.

"Multiply the square of the Radius by the square of the equinoctial shadow, and the square of the cosine of the azimuth by 144. The sum of the products divided by the difference between the squares of the cosine of the azimuth and the sine of the amplitude, is called the Prathama (first) and the continued product of the Radius, equinoctial shadow and the sine of the amplitude divided by the (same) difference is called the Anya (second). Take the square-root of the square of the Anya added to the Prathama: this root decreased or increased by the Anya according as the Sun is in the northern or southern hemisphere gives the hypotenuse of the shadow (of the Sun) when the Sun is in any given direction of the compass."

"But when the cosine of the azimuth is less than the sine of the amplitude, take the square-root of the square of the Anya diminished by the Prathama: the Anya decreased and increased (separately) by the square-root (just found) gives the two values of the hypotenuse (of the Sun's shadow) when the Sun is in the northern hemisphere."

This rule is proved algebraically thus.

Let \( a \) = the sine of amplitude,

\[ A = \text{the sine of azimuth}, \]

\[ e = \text{the Equinoctial shadow}, \]

and \( x = \text{the hypotenuse of the shadow when the Sun is in any given direction of the compass}. \]

Then say

\[ a : 12 : : R : \text{the Mahā sāmkhu or the sine of the Sun's altitude} = \frac{12 R}{a} \]

and \( \therefore \) the sine of the Sun's zenith distance \( = \sqrt{R^2 - \left(\frac{12 R}{a}\right)^2} = \frac{R}{x} \sqrt{x^2 - 144} \)

12 R

\( e R \)

Now, as 12 \( : e = \) : s'ankutala = \( : x \).

\( \therefore \) Bānu or the sine of an arc of a circle of position contained between the Sun and the Prime Vertical \( = \frac{a + e}{x} \) : (see Ch. VII. V. 41) here the sign—
or \( + \) is used according as the Sun is in the northern or southern hemisphere.

Then say

\[ R : \sqrt{x^2 - 144} : : a \mp e \therefore \therefore R : A : \]

\[ x \left(\frac{a + e}{x} \right) \]

\( R A \)

\( \therefore \sqrt{x^2 - 144} = \left(\frac{a + e}{x} \right) \) R.
47. He who, knowing both the azimuth and the longitude of the Sun, observes one shadow of the gnomon at any time, or he who knowing the azimuth observes two shadows and can find the pabha, I shall conceive him to be a very garuda in destroying conceited snakes of astronomers.

[On this Bhaskaracharya has given an example in the Ganitadhyaya as follows.

"Given the hypothenuse of the shadow (at any hour of the day) equal to 30 digits and the south bhuj* equal to 3 digits: given also

\[
\text{or } A \sqrt{s^2 - 144} = \text{sa} + s R;
\]

\[
A^2 s^2 - 144 A \pm 2 R \text{sa} = s^2 R^2 + 144 A^2;
\]

\[
\frac{R s a}{A^2 - s^2} = \frac{s^2 R^2 + 144 A^2}{A^2 - s^2};
\]

\[
\text{or } s^2 = 2 \text{anya } s = \sqrt{\text{prathama}};
\]

\[
\therefore s^2 = 2 \text{anya } s + \text{anya}^2 = \sqrt{\text{prathama} + \text{anya}^2}.
\]

and \(s = \sqrt{\text{prathama} + \text{anya}^2}\)\(\sqrt{-\text{anya}}\) first.

i.e. the value of the hypothenuse of the shadow will be of two kinds here.

Hence the Rule.

Bhaskaracharya was the first Hindu who has given a general rule for finding the Sun's shadow whatever be the azimuth; and he was the first who has shown that in certain cases the solution gives two different results.—B. D.]

* [On a levelled plane draw east and west and south and north lines and on their intersecting point, place Gnomon of 12 digits: the distance between the end of the shadow that Gnomon and the east and west line is called the bhuj.

It is to be known here that the value of the great bhuj (as stated in 41st verse of the 7th Oh.) being reduced to the hypothenuse of the shadow becomes equal to the bhuj (above found).

Or as the Radius

: the great bhuj

: the hypothenuse of the shadow

: the reduced bhuj or the distance of the end of the shadow from the east and west line.

This reduced bhuj is called north or south according as the end of the shadow falls north or south of the east and west line.

It is very clear from this that the reduced bhuj will be the cosine of the azimuth in a small circle described by the radius equal to the shadow.

Or as the shadow

: the reduced bhuj

: radius of a great circle

: the cosine of the azimuth.

This is the method by which all Hindus roughly determine the azimuth of the Sun from the bhuj of his gnomonic shadow.—B. D.]
the hypothenuse equal to 15 digits, and the north bhujā equal to 1 digit, to find the palabha. Or, given the declination equal to 846 and only one hypothenuse and its corresponding bhujā at the time, to find the palabha."

48. First of all multiply one bhujā of the shadow by the hypothenuse of the other, and the second bhujā by the hypothenuse of the first: then take the difference of these two bhujās thus multiplied, if they are both north or if both south, and their sum if of different denominations, and divide the difference or the sum by the difference of the two hypothenuses; it will be the palabha.*

49. How should he who, like a man just drawn up from the bottom of a well, is utterly ignorant of the palabha, the place of the Sun, the points of the compass, the number of the years elapsed from

* The rule mentioned here for finding the palabha' when the two shadows and their respective bhujās are given, is proved thus,

Let \( a_1 \) = the first hypothenuse of the shadow,
\( b_1 \) = its corresponding bhujā,
\( a_2 \) = the second hypothenuse,
and \( b_2 \) = its corresponding bhujā,

Then

\[ \frac{12 \text{ R}}{a_1 : 12 : : R :} = \text{the first maha s'anku } \]
\[ \frac{12 \text{ R}}{b_1 : 12} = \text{the second maha s'anku } \]

and in the same manner \( \frac{b_2}{a_2} = \frac{b_2}{R} \) = the first great bhujā,
\[ \frac{b_2}{R} = \text{the second great bhujā } \]
and \( \ldots \)
\[ \frac{b_2}{R} = \frac{b_2}{R} \]

Then the palabha' = \[ \frac{12 \text{ R}}{12 \text{ R}} \]
\[ \frac{12 \text{ R}}{12 \text{ R}} \]
\[ \frac{a_1}{12 \text{ R}} = \frac{a_2}{12 \text{ R}} \]
\[ \frac{a_1}{b_1} = \frac{a_2}{b_2} \]
\[ \frac{a_1}{b_1} = \frac{a_2}{b_2} \]

Hence the Rule.—I. W. 
\[ \times 2 \]
the commencement of the yuga, the month, the tithi or lunar
day and the day of week, being asked by others to tell quickly
the points of the compass, the place of the Sun, &c., give a
correct answer? He, however, who can do so, has my humble
reverence, and what astronomers will not acknowledge him
worthy of admiration?*

50. He, who can know merely with the staff in his hand,
the height and distance of a bamboo
of which he has observed the root and
top, knows the use of that instrument of instruments—Ganini
(the dhéyantra) : and tell me what is there that he cannot
find out!

51. There is a high famous bamboo, the lower part of
which, being concealed by houses, &c.
was invisible: the ground, however, was
perfectly level. If you, my friend, remaining on this same spot,
by observing the top, will tell me the distance and its height,
I acknowledge you shall have the title of being the most skil-
ful of observers, and expert in the use of the best of instru-
ments, dhéyantra.

52. Having seen only the top of a bamboo reflected in
water, whether the bamboo be near or
at a distance, visible or invisible, if
you, remaining on this same spot, will tell me the distance and
height of the bamboo, I will hold you, though appearing on the
Earth as a plain mortal, to have attributes of superhuman
knowledge.†

53. Given the places of the Sun and the Moon increased
by the amount of the procession of the equinox, i.e. their
longitudes, equal to four and two signs (respectively) and
the place of the Moon decreased by the place of the ascending
node equal to 8 signs, tell me whether the Sun and the Moon
have the same declination (either both south or one north

* This refers to the 34th verse of the Ch. XI.—L. W.
† [Answers to these questions will be found in the 11th Ch. —B. D.]
and one south), if you have a perfect acquaintance with the Dīvṛiddhiḍa Tantra.

54. If the place of the Moon with the amount of the procession of the equinox be equal to 100 degrees, and the place of the Sun increased by the same amount to 30 degrees, and the place of the Moon diminished by that of the ascending node equal to 200 degrees, tell me whether the Sun and the Moon have the same declination, if you have a perfect acquaintance with the Dīvṛiddhiḍa Tantra.

55. If you understand the subject of the Pāta i. e. the equality of the declinations (of the Sun and the Moon), tell me the reason why there is in reality an impossibility of the Pāta when there is its possibility (in the opinion of Lalita), and why there is a possibility when there is an impossibility of it (according to the same author).

56. If the places of the Sun and the Moon with the amount of the precession of the equinox be equal to 3 signs plus and minus 1 degree (i. e. 2s. 29° and 3s. 1° respectively) and the place of the Moon decreased by that of the ascending node equal to 11s. 28°, tell me whether the Sun and the Moon have the same declination, if you perfectly know the subject.

57. (In the Dīvṛiddhiḍa Tantra), it is stated that the Pāta is to come in some places when it has already taken place (in reality), and also it has happened where it is to come. It is a strange thing in this work when the possibility and impossibility of the Pāta are also reversely mentioned. Tell me, 0 you best of astronomers, all this after considering it well.*

58. I (Bhāskara), born in the year of 1086 of the Śāli-vāhana era, have composed this Siddhānta-sīromani, when I was 36 years old.

59. He who has a penetrating genius like the sharp point of a large dārīha straw, is qualified to compose a good work in matheme-

* [Answers to these questions will be found in the last Chapter of the Ganita-dāyata.—B. D.]
matics: excuse, therefore, my impudence, O learned astronomers, (in composing this work for which I am not qualified).

60. I, having lifted my folded hands to my forehead, beg the old and young astronomers (who live at this time) to excuse me for having refuted the (erroneous) rules prescribed by my predecessors; because, those who fix their belief in the rules of the predecessors will not know what is the truth, unless I refute the rules when I am going to state astronomical truths.

61. The learned Mahes'wara, the head of all astronomers, the most good humoured man, the store of all sciences, skilful in the discussion of acts connected with law and religion, and a Brahman descended from S'āṇḍilya (a muni), flourished in a city, thickly inhabited by learned and dull persons, virtuous men of all sorts, and men competent in the three Vedas, and situated near the mountain Sāhyā.

62. His son, the poet and intelligent Bhāskara, made this clear composition of the Siddhānta by the favour of the lotus-like feet of his father; this Siddhānta is the guidance for ignorant persons, propagator of delight to the learned astronomers, full of easy and elegant style and good proofs, easily comprehensible by the learned, and remover of mistaken ideas.

63. I have repeated here some questions, which I have stated before, for persons who wish to study only this Pras'ā-dhyāya.

64. The genius of the person who studies these questions becomes unentangled, and flourishes like a creeping plant watered at its root by the consideration of the questions and answers, by getting hundreds of leaves of clear proofs, shooting from the Spheric as from a bulbous root.

End of the 18th and last Chapter of the Golādhya'ya of the Siddhānta-s'īromani.
APPENDIX.

ON THE CONSTRUCTION OF THE CANON OF SINES.

1. As the Astronomer can acquire the rank of an Acharya in the science only by a thorough knowledge of the mode of constructing the canon of sines, Bhaskara therefore now proceeds to treat upon this (interesting and manifold) subject in the hope of giving pleasure to accomplished astronomers.

2 and 3. Draw a circle with a radius equal to any number of digits: mark on it the four points of the compass and 360°. Now by dividing 90° by the number of sines (you wish to draw in a quadrant), you will get the arc of the first sine. This arc, when multiplied by 2, 3 &c., will successively be the arcs of other sines. Now set off the first arc on the circumference on both sides of one of the points of the compass and join the extremities of these arcs by a transverse straight line, the half of which should be known the sine of the first arc: All the other sines are thus to be known.

4. Or, now, I proceed to state those very sines by mathematical precision with exactness. The square-root of the difference between the squares of the radius and the sine is cosine.

5. Deduct the sine of an arc from the radius the remainder will be the versed sine of the complement of that arc, and the cosine of an arc deducted from the radius will give the versed sine of that arc. The versed sine has been compared to the
arrow between the bow and the bow-string; but here it has received the name of versed-sine.

6. The half of the radius is the sine of 30°; the cosine of 30° will then be the sine of 60°. The square-root of half square of radius will be the sine of 45°.

7. Deduct the square-root of five times the fourth power of radius from five times the square of radius and divide the remainder by 8: the square-root of the quotient will be the sine of 36°.

\[
\text{Or } \sqrt{\text{rad}^{3} \times 5 - \sqrt{\text{rad}^{4} \times 5}} = \text{sine } 36^\circ.\]

8. Or the radius multiplied by 5878 and divided by 10000 will give the sine of 36°, (where the radius = 3438.) The cosine of this is the sine of 54°.†

9. Deduct the radius from the square-root of the product of

• [This is proved thus.

Let \( a = \text{sine } 18^\circ \); and \( \therefore R - a = \text{covers } 18^\circ \) or \( \text{vers } 72^\circ \).

Then \( \sqrt{\frac{R \times \text{vers } 72^\circ}{2}} = \text{sine } 36^\circ \); (see the 10th verse.)

or \( \sqrt{\frac{R (R - a)}{2}} = \text{sine } 36^\circ \);

but \( a = \sqrt{\frac{5 R^2 - R}{4}} \) (see the 9th verse)

\[ \therefore \text{sine } 36^\circ = \sqrt{\frac{R \left\{ R - \frac{1}{2} (\sqrt{5 R^2 - R}) \right\}}{2}} = \sqrt{\frac{5 R^2 - \sqrt{5 R^2}}{8}} \]

R × 5878

† The Rule in 8th verse viz., \( \quad \) seems to be the same as above and to be deduced from it;

for \( \sqrt{\frac{5 R^2 - \sqrt{5 R^2}}{8}} = R \sqrt{\frac{5 - \sqrt{5}}{8}} \)

\( \sqrt{5} = 2.236411 \) &c.

and \( \therefore 5 - \sqrt{5} = 2.763589 \) which divided by 8 = .346323

\[ \therefore \text{sine } 36^\circ = R \sqrt{.346323} = R \times .5878 = \frac{R \times 5878}{10000} \]
the square of radius and five and divide the remainder by 4: the quotient thus found will give the exact sine of 18°.*

10. Half the root of the sum of the squares of the sine and versed sine of any arc, is the sine of half that arc. Or, the sine of half that arc is the square-root of half the product of the radius and the versed sine.

11. From the sine of any arc thus found, the sine of half the arc may be found (and so on with the half of this last). In like manner from the complement of any arc may be ascertained the sine of half the complement (and from that again the sine of half of the last arc).

Thus the former Astronomers prescribed a mode for determining the other sines (from a given one), but I proceed now to give a mode different from that stated by them.

12. Deduct and add the product of radius and sine of bhujā from and to the square of radius and extract the square-roots of the halves of the results (thus found), these roots will respectively give the sines of the half of 90° decreased and increased by the bhujā.

In like manner, the sines of half of 90° decreased and increased by the kopi can be found from assuming the cosine for the sine of bhujā.

13. Take the sines of bhujas of two arcs and find their difference, then find also the difference of their cosines, square...

* [This is proved thus.

Let O be centre of the circle ABE and \( \angle COE = 36° \), then \( AB = 2 \sin 18° \), and \( \angle z (\angle CAB, \angle OBA) \) each of them = 2 θ.

Draw AD bisecting the \( \angle CAB \); then \( AB, AD, CD \) will be equal to each other.

Now let \( z = \sin 18° \), then by similar triangles \( CB : AB = AB : BD \) or \( R : 2z = 2x : R - 2xz \).

\( \therefore 4z^2 = R^2 - 2Rx \) which gives

\( x = \frac{\sqrt{R^2 - R}}{4} \). — B. D.]
these differences, add these squares, extract their square-root and halve it. This half will be the sine of half the difference of the sines.* Thus sines can be determined by several ways.

14. The square-root of half the square of the difference of the sine and the cosine of the bhūja of an arc is equal to the sine of half the difference of the bhūja and its complement.†

I will now give some rules for constructing sines without having recourse to the extraction of roots.

15. Divide the square of the sine of the bhūja by the half radius. The difference between the quotient thus found and the radius is equal to the sine of the difference between the

*L. W.

† Let \( bc \) = sine of any arc and \( bg \) = its cosine.

Draw the sine \( ad = \) cosine \( bg \), then \( ab \) its sine will be equal to \( bc \) and \( af = fb \):

\[
\frac{af^2 + fb^2}{ab^2} = \frac{af}{ab}
\]

\[
\frac{af^2}{ab^2} = \frac{1}{4}
\]

\[
\sqrt{\frac{af^2}{ab^2}} = \frac{ab}{2} = L. W.
\]
degrees of bhujya and its complement.* In this way several sines may be found here.

[As these several rules suffice for finding only the sines of arcs differing by 3 degrees from each other and not the sines of the intermediate arcs, the author therefore now proceeds to detail the mode of finding the intermediate sines, that is the sine of every degree of the quadrant. This mode, therefore, is called pratishthaayak-vidhi.]

16. Deduct from the sine of bhujya its 111 111 part and divide the ten-fold sine of koti by 573.

Rules for finding the sine of every degree from 1° to 90°.

17. The sum of these two results will give the following sine (i.e., the sine of bhujya one degree more than original bhujya and the difference between the same results will give the preceding sine, i.e., the sine of bhujya one degree less than original bhujya). Here the first sine, i.e., the sine of 1°, will be 60 and the sines of the remaining arcs may be successively found.

18. The rule, however, supposes that the radius = 3438. Thus the sines of 90° of the quadrant may be found.

Multiply the cosine by 100 and divide the product by 1529.

Rules for finding the 24 sine of arcs, i.e., of 3°, 7°, 11°, 15°, &c.

19. And subtract the 111 111 part of the sine from it. The sum of these will be the following sine (i.e., the sine of arc of 3° degrees more than original arc): and the differ-

*= Let ab be any arc, and ac = ab, then cd = its complement, and bc = 2 ab.

Now \[ \sqrt{\frac{R \times \text{vers } bc}{2}} = \sin \frac{bc}{2} \text{ or } \sin ab, \]

or \[ \frac{R \times \text{vers } bc}{2} = \sin^2 ab, \]

or \[ \text{vers } bc = \frac{2 \sin^2 ab}{R}, \]

then \[ R - \text{vers } bc \text{ or sin } cd = R - \frac{\sin^2 ab}{\frac{1}{2} R}. \]
once of them will be preceding sine (i.e., the sine of arc \(3^o\frac{3}{4}\) degrees less than original arc).

20. But the first sine (or the sine of \(3^o\frac{3}{4}\)) is here equal to \(224\frac{1}{2}\) (and not to \(225\) as it is usually stated to be). By this rule 24 sines may be successively found.*

21 and 22. If the sines of any two arcs of a quadrant be multiplied by their cosines reciprocally (that is the sine of the first arc by the cosine of the 2d and the sine of the 2d by the cosine of the first arc) and the two products divided by radius, then the quotients will, when added together, be the sine of the sum of the two arcs, and the difference of these quotients will be the sine of their difference.† This excellent rule called JYA-BHVANĀ has been prescribed for ascertaining the other sines.

23. This rule is of two sorts, the first of which is called SAMASA-BHVANĀ (i.e., the rule for finding the sine of sum of two arcs) and the second ANTARA-BHVANĀ (i.e., the rule to find the sine of difference of arcs).

[If it be desired to reduce the sines to the value of any other radius than that above given of 3438.] Find the first sine by the aid of the above-mentioned rule PRATIBHĀGAMIYAKĀVIDHI.

24 and 25. And then reduce it to the value of any new radius by applying the proportion. After that apply the JYA-BHVANĀ rule through the aid of the first sine and the cosine thus found, for as many sines as are required. The sines will thus be successively eliminated to the value of any new radius.

The rule given in my Paññ or Līlāvatī is not sufficiently accurate (for nice calculations) I have not therefore repeated here that rough rule.

* These rules given in the verses from 16 to 20 are easily deduced from the rules given in the verses 21 and 22.—B. D.
† BHAKARAKA has given these rules in his work without any demonstration.—B. D.]
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