PRASNA MARGA

WITH ENGLISH TRANSLATION
AND NOTES BY

BANGALORE VENKATA RAMAN
Editor, *The Astrological Magazine*

PART II

[Chapters XVII–XXXII]

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PREFACE TO THE SECOND EDITION

The first edition was published in 1985. The demand was so great that it went out of print within a short period.

The first edition carried only the English translation with my critical notes and illustrations without the original Sanskrit text in Devanagari. This was because, the text on which my translation was based, secured from the Oriental Library, Madras, was in Kannada script.

However, after the publication of the first edition, it was possible to get the text of the Part II copied in Devanagari script from the Oriental Library, Mysore. But this text did not contain many important *ślokas* given in the earlier text in Kannada script.

Therefore it involved much time to compare both the manu scripts and make it complete.

Because of delay in getting ready the original text and because of my former publishers having suspended their publication business, the second edition could not be brought out earlier.

I am happy that this edition has been made complete by the addition of the Sanskrit text.

I am thankful to Mr. J.P. Jain of Messrs Motilal Banarsidass for coming forward to publish the new editions of both the parts of this great classic on astrology in an attractive form.

Bangalore
17-4-1992

B. V. RAMAN

PREFACE TO THE FIRST EDITION

Of late interest in the study of astrology has been increasing not only in India but all over the world. Strangely, a certain section of the educated public in the name of "Scientitic outlook" continue to snipe at astrology dubbing it as superstition. But no serious attempt has ever been made by these critics to examine scientifically the claims of astrology.

Crores of rupees expended on the so-called scientific evaluation of the composition of the stars and their life cycles etc. are sheer waste of public money, unless the astronomers and astrophysicists engage themselves in an intensive study of the correlations between planets, the celestial bodies and life on earth. Our ancients did not study astronomy as a venal occupation. To them a logical corollary was to link the study of astronomy with our affairs. The greatest astronomers of yore like Varahamihira were also great astrologers. They did not waste the knowledge of the celestial sphere on sheer scholastic pursuits. If Indian astronomers, proficient in western astronomy, shed their prejudices and predilections and take a new approach to astrology, highly developed by ancient savants, they will find truths full of significance to human life and relevant to modern times.

Prasna Marga is perhaps one of the most important treatises on predictive astrology, revealing methods peculiar to the genius of Kerala.

The first part (Chapters I to XVI) was published in 1980 and the reception extended to it has been more than expected as could be gleaned from the sale of the book and the spate of letters of appreciation received by me.

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A tentative translation of the second part (Chapters XVII to XXXII) was also made in 1942 along with the first part. Revised and re-written several times, the final version of this translation emerged in 1977.

Most of the educated persons who read the book are not acquainted with Sanskrit. Therefore, in deference to the wishes of such readers, the original text in Devanagari script has been omitted. However, in due time, it will be made available at a reasonable price, to those who ask for the text.

Copious notes have been added to explain obscure and tough passages and wherever necessary, examples have been given to enable aspiring students of astrology to understand the principles clearly.

I am thankful to my daughter Mrs. Gayatri Devi Vasudev for her assistance in the revision of the manuscript and writing the notes, to my esteemed friend Dr. P. Ṣ. Sastri for preparing the technical index and to Mr. G. K. Ananthram of IBH Prakashana for coming forward to bring out this book in an attractive form.

Bangalore
13-7-1985

B. V. RAMAN

INTRODUCTION

My English translation of the second Part of *Prasna Marga* presented herewith is not literal in the sense of word for word translation but liberal. It gives the summary of each stanza as made out by me. It is therefore likely that in regard to some stanzas I may not have been quite successful in conveying the intended meanings of the original author.

One great difficulty I had to face in translating Part II into English was the absence of an authentic original text, printed or written, in Devanagari script.

Two versions of the original text of Part II were obtained, one from the Oriental Library, Madras, transcribed in Telugu script and the other, copied in Kannada script from the Oriental Library, Mysore, each differing from the other in regard to the wording of some *slokas* and the number of *slokas* in a chapter. No comment aries were available and I had to fall back on my own humble understanding and the assistance rendered by some Kerala friends well versed in *Prasna Marga*.

With regard to part I, I had no such difficulty because of the availability of an authentic printed edition with commentaries by the great scholar Punnasseri Neelakanta Sarma. Therefore for any translational errors, the responsibility is solely mine though the translation has been done as faithfully to the original as possible, keeping in view that in such a work it is the spirit of the author that matters.

In a way, the second Part is more important than the first, as it deals with some of the most significant events bearing on human life, such as marriage, children, occupation etc. The

peculiarity is that it throws light not only on the Prasna chart but also embodies important and rare combinations bearing on the birth horoscope also.

No extant classical work on astrology appears to have gone so deeply into the subjects of marriage and marriage compatibllity; birth and death of issues, childlessness, etc., as *Prasna Marga*.

Some of the methods given for timing events bearing on these matters are practical and novel offering wide scope for research.

The chapters on predicting rainfall, locating under-ground water and the existence of submerged wells etc., open a new vista of astrological knowledge which is relevant to modern times and conditions if only our so-called men of science could shed their prejudices and avail themselves of this knowledge.

The other equally important subjects dealt with pertain to political astrology, installation of Deities in temples and discovering flaws after the installation.

Transits based mostly on Varahamihira's *Brihat Samhita* will be of more than casual interest. The chapter on *Nashta Jataka* expounds rules for casting horoscopes when birth details are not available.

Prasna Marga appears to be the only classical text covering thoroughly every aspect of human existence and throwing light on remedial measures to be adopted to neutralise afflictions causing different types of diseases, etc.

Now a Summary of the Book : *Chapter Seventeen* deals with the question of marriage. The longevities of either party to a match are of the utmost importance. Thereafter, the Vivaha Prasna must be carefully read. The author refers to various authorities such as *Prasna Sangraha, Madhaveeyam, Prasna Ratna* and, of course, *Brihat Jataka* on various combi-

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nations for happy marriages, unhappy unions, thwarted matches, early or delayed marriages etc. Certain combinations given also suggest early death of husband or wife or both. All these combinations are on the chart for the time of query.

Chapter Eighteen takes up the topic of children, their birth and longevity. A Santhathi Prasna or query bearing on children is applicable to both husband and wife. The 5th house is important in the case of a man and the 9th, for a woman. Combinations for the birth of limited or many issues, childlessness and for adoption of a child are given. References are made to celebrated treatises such as Madhava's *Muhurta*, *Santana Deepika*, *Prasna Sangraha*, *Gnana Pradeepika* *Brihat Jataka*, *Shatpanchasika* and *Vidwajjana Vallabha* to emphasize certain combinations. In some instances, Swara Sastra is also employed to divine whether one will have issues or not. Certain periods depending on the Moon's position in relation to the woman's natal Moon and the benefic aspects it receives are shown as good for sexual union to be fruitful. Several numerical methods to determine the question of children are also given.

Different kinds of Yogasphutas, Yamakantaka, Arudhalagna, the nature of sign of certain yogasphutas being Prushtodaya or Urdhwodaya all influence the birth as well as the sex of the desired child. The method to fix up the time for sexual union to result in conception using the positions of planets at question time is also outlined. When an adoption is successful, when not, and what happens to the father or mother in certain cases are also detailed. Under certain combinations, the child may also die due to curses or *abhichara* (spells cast by enemies). Signs (*lakshanas*) and combinations to determine whether a woman is pregant or not, her health, if there will be an abortion, sex of the unborn child, birth of

twins and time of delivery, remedial measures for planets unfavourably placed are all described.

Chapter Nineteen continues with the subject of progeny—their number, their times of birth. etc. Reasons for childlessness are also disscused. Beeja and Kshetra sphutas are to be used in determining the virility of a man and the fertility of a woman respectively. Different methods to calculate these factors are explained. The subject of progeny, says the author, is very important because only a son can redeem the debts of his forefathers.

In *Chapter Twenty* the author delineates how the life and career of one's spouse may be examined from the horoscope. Marriage is absolutely necessary if one is to be entitled to perform ordained Karmas. Similarly, the 7th house and Venus in a woman's chart reveals all about her husband. How the time of marriage may be determined is also dealt with here.

Chapter Twentyone relates to marriage compatibility. Quoting several authorities such as *Sarvasiddhi, Madhavacharya, Brihaspati, Muhurta Sangraha, Madhaveeya, Muhurta Ratna* and *Muhurta Abharana*, the author says how the count is to be made for matching charts. Friendships of planets are also given.

Chapter Twentytwo deals with the results of the transits of various planets. It also gives details of precious stones and articles governed by the different planets and ceremonies associated with them to be resorted to as remedial measures under adverse transits. *Vedha* and *Vipareeta vedha*, essential to interpreting transit results, are also described.

Chapter Twentythree, drawing from the classical treatise *Karma Vipaka*, deals with the primary causes of disease and remedial measures appropriate to them. These causes are basically related to acts of omission and commission.

Chapter Twentyfour is a comprehensive one and covers matters relating to the Dieties (*Deva Prasna*), ruler (*Raja*

Prasna), war (*Yuddha Prasna*), and hunting (*Mrigaya Prasna*). How the Deity is to be installed and measures to set right flaws in the images or performance of traditional rituals are explained. Measures to ensure general prosperity are also given. Whether a marching army will invade or retreat and whether on attack will be successful or not are dealt with under Rajà Prasna. Signs in nature and omens pointing to war and also natural calamities are also listed

Tips on when to travel and when to avoid certain directions follow next. Hunting and the kind of game one will find under different planetary dispositions are dealt with in *Mrigaya Prasna*.

Chapter Twentyfive deals with the subject of rainfall. What planetary combinations cause heavy rainfall, how rains in the first 15 ghatikas of certain lunar days give an indication of the rainfall for the entire fortnight in question, omens indicative of rainfall, how the first letter of a question bearing on rainfall, rainbows, asterisms, etc., may be used to determine if there will be rains, storms and cyclones, are dealt with. These are based primarily on the *Brihat Samhita* of Varahamihira. These clues can also be used to answer Koopa Prasna or questions on digging wells.

Chapter Twentysix details Koopa Prasna explaining whether water can be found or not for digging a well at a particular spot. How to find whether the water is sweet, bitter, insipid, etc., is also dealt with.

Chapter Twentyseven takes up the subject of Bhojana Prasna. How the diner, the food one eats, rest after meals and the nature of conversation while eating can be gleaned from the Bhojana Prasna are explained. Proshithogamana Prasna which is strangely included in this chapter deals with the return of a person who is in exile.

Chapter Twentyeight deals with sexual union and its nature and the place where it took place.

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Chapter Twentynine shows how questions can be answered when the querent puts his query in vague terms. Omens are also to be carefully noted in answering such questions. Questions on longevity and stolen goods are the most commonly encountered ones in such circumstances. By a careful study of the Arudha or Lagna, whichever is stronger, and the signs and planets involved, not only can the nature of the stolen articles be determined but also details about the thief, his whereabouts, his name and whether he is a relative or a stranger, etc., can all be known.

Chapter Thirty discusses methods to draw the horoscope of a person who does not know his birth time and is titled *Nashta Jataka* or unknown horoscope.

The nature of dreams and their implications on the basis of the time of question are detailed in Chapter Thirtyone. Certain dreams indicate the onslaught of different kinds of disease and consequent death. The different parts of night in which dreams appear can be used to forecast the time when the portents of the dream will occur. The interpretation of dreams is quite exhaustive.

Chapter Thirtytwo deals with the Ashtakavarga System of Prediction, outlining the techniques of drawing an Ashtakavarga chart for the different planets and the Lagna. The results of each planet transiting signs in its own Ashtakavarga containing varying numbers of bindus are described. How transits of certain planets in the different Ashtakavarga charts may be used for planning one's secular activity for augmenting positive results and for minimising adverse indications are enumerated.

Drawing the Samudaya or collective Ashtakavarga and classifying the signs with different numbers of bindus as *sreshta* (best), *madhyama* (middling) and *kanishta* (least) with results ascribed to them being respectively proportional in

quality and quantity are elaborated. By adding up the bindus in the different houses in different prescribed ways—one's financial prosperity, periods of fortune and misfortune, calamitous periods, etc., can be foreseen.

An interesting method by which the Ashtakavarga chart can be applied to Dasa results is also given. Trikona and Ekadhipatya reductions are next discussed with methods outlined to show how these results may be used to delineate happenings.

The last chapter of this treatise comes to an end with the author recapitulating what he has described in the entire text preceded by a brief account of himself. It is interesting to note that the author also refers to some of his rivals who had tried to underrate his writings.

Thus the two parts of *Prasna Marga* extending over 2500 *stanzas* cover the entire gamut of both horary and horoscopy and can therefore be of immense benefit to all those seriously interested in the study and understanding of the science of astrology.

Bangalore
13-7-1985

B. V. RAMAN

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CHAPTER XVII

Vivaha Prasna

(Marriage)

Stanza 1. I shall now deal with the question of marriage after describing matters connected with longevity. This is the order to be followed.

NOTES

In the first part of this book the different methods of estimating longevity have been detailed. The author now takes up the question of marriage and deals with it quite exhaustively.

Stanza 2. An astrologer must first examine the longevities of the couple to be married based on their respective horoscopes. Then the other details of their future life such as children, etc., should be well studied. Only after this, *Vivaha Prasna* can be taken up. After satisfying himself that there is perfect agreement, he can recommend the marriage alliance which is mainly made for progeny which alone satisfies the Pitris. This is the view of *Prasna Sangraha.*

NOTES

It was the belief amongst the ancients that the main object of marriage was to beget children, so that the souls of the

departed could rest in peace. Of course modern ideas are different, but the birth of children is an important aspect of marriage.

Stanza 3. Marriage contracts can be effected only after a careful examination of the couple's lives as read from a Vivaha Prasna. So say Brihaspati and Madhava in his *Madhaveeya.*

NOTES

The horary chart should form the basis for a thorough understanding of the likely indications in the lives of the bride and the bridegroom. Then alone comes the question of according approval or disapproval for the match.

Madhaveeyam is a valuable treatise mostly dealing with Muhurtha or electional astrology. The treatment of the 'marriage' issue has been quite exhaustive. The book can be of immense practical interest to all students of astrology. It is available only in Sanskrit. It tackles tough problems in Muhurtha such as the relative importance of *tithi* (lunar day), *nakshatra* (constellation), etc., and how, under special planetary configurations, certain flaws can be ignored.

Vidya Madhaveeyam has a commentary by Vishnu, son of the author, and including the commentary, the book contains about fifteen thousand *granthas.* The author Madhava is said to have lived about 600 years ago under the patronage of the Vijayanagar King Bukka.

Stanza 4. The querist must first approach the astrologer with reverence and then pronounce gently without repetition the names and asterisms of the intended bride and bridegroom.

Stanza 5. The astrologer must then examine the future of the couple on the basis of the Prasna chart. The presence of benefics in the 7th house is good.

NOTES

It is to be noted that no planets should occupy the 7th house at the time of marriage while benefics in the 7th are indicators of good in a horary chart bearing on marriage.

Stanza 6. Suppose a man wishes to make a query regarding marriage. The correct procedure is to be thus :

Stanza 7. "Can this girl (name and *nakshatra* to be given) hope to be prosperous with agreeable and long connubial relations and children, if she is yoked to this person (name and *nakshatra* added) ?" This is the form in which the query is to be clothed.

Stanza 8. Sage Brihaspati is of the opinion that the names and asterisms of both bride and bridegroom should be stated. Of these, the more important is that of the bride. A careful reading of Lagna reveals the life of the bride, while that of the 7th house gives details about the bridegroom.

Stanza 9. In this way, the temperament, life history, etc., of the bride can be understood from

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the ascendant and the story of the bridegroom can be had from the 7th.

Stanza 10. If the Sun is debilitated or occupies an unfriendly sign and does not aspect either the ascendant or Arudha Lagna the bride will have no father. Likewise she is motherless if the Moon is similarly situated.

NOTES

Here the strength of the Sun is to be noted. If he is strong and does not aspect the ascendant, the girl's father does not look after her. Both Arudha and Lagna should be devoid of his aspect. In this way one can ascertain the state of the brothers from Mars; of the uncles from Mercury, etc. The author has given the above details as stated in the *Anushtana Paddhati.*

Stanza 11. If the 7th house from the Lagna or Arudha is not aspected by the Sun, who should be debilitated or occupy an inimical house, the father of the bridegroom will not be alive. The Moon similarly placed indicates the mother will not be alive. Similarly the state of the brothers can be read from Mars, etc.

NOTES

Let us take an illustration (Chart 1) where the proposed match is brought to an astrologer at 12 I.S.T. on 3-7-1982 at 13° N, 77° E 35. The chart for the query time would be as follows :

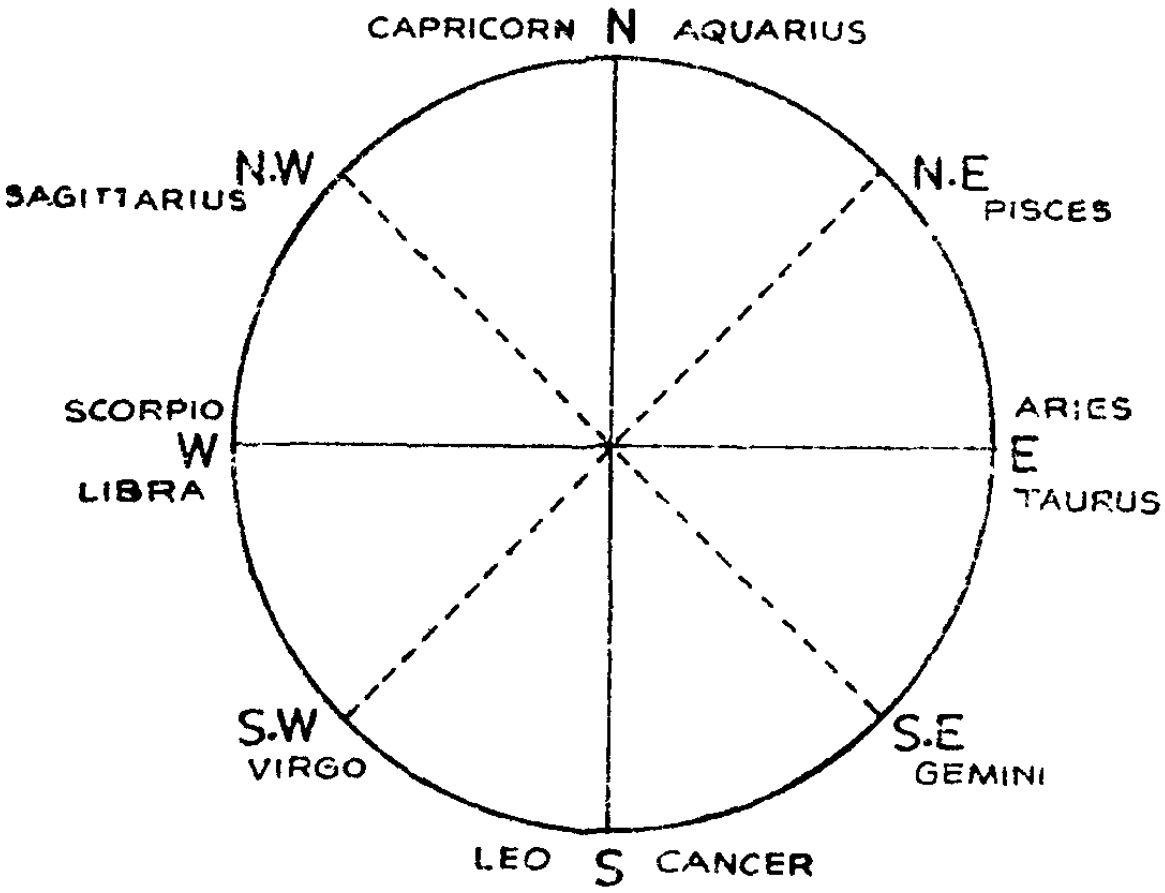
		Venus 17-02 Mercury 28-12	Sun 18-51 Rahu 21-20	Sun	Rahu	Lagna	Venus
	Chart 1 RASI				NAVAMSA		Mars
							Saturn
Ketu 21-20 Arudha	Moon 15-48	Jupiter 8-19	Lagna 13-47 Mars 21-49 Sat. 23-30	Jupit.	Moon	Ketu	Mercury

The author says the Lagna or Arudha must be taken into account. How is Arudha determined ? This should, strictly speaking, be determined according to the method outlined in Chapter 2, Stanzas 7 to 11 (Part I) which we shall recapitulate briefly here.

"Arudha is a very important factor in Prasna or Horary Astrology ..." The 12 signs are assigned to the 8 directions and according to the direction which the querent faces at the time of consultation, the Arudha is determined.

In modern times, there is a seeming hitch in this method. The present-day astrologer has his furniture, particularly his writing desk, arranged in a particular manner, which remains the same day after day. Naturally any querent on any day must face the astrologer in the same direction. This means the sign represented by this direction is always the Arudha, no matter who the querent, and whenever that be. Of course in spite of it, the method is quite effective because the positions of the planets relative to the Arudha keep continually changing. Only experimenting with a large number of queries can confirm the method.

Another method suggested seems more feasible in that a circle is drawn and divided into 8 parts where each cardinal point gets 45°.



The common signs each get 45° while the other signs get only 22½°. The querent is asked to place a piece of gold on any point which is called the Arudha. For instance in diagram 1, if the querent places the coin between east and south-east, Arudha would be Taurus. According to the first method the direction he faces would be the Arudha. If he stands facing the north-east, Arudha would be Pisces. Even if the astrologer has his desk facing the south-east and a chair opposite for the querent the Arudha being the same north-west sign Sagittarius each time, it would still work for all querents quite correctly.

Instead of a gold coin (the gold representing the Sun, the, hub of our solar system), a gold object such as a ring, cuff-

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link, chain, bangle, pendant would be quite in order in present times.

Going back to Chart 1, the Lagna being Virgo, the Sun is in the 10th with Rahu. Arudha, as the querent was facing north-west, happens to be Sagittarius. The Sun is aspecting Arudha but he is not in an inimical or debilitated sign. On the other hand he is aspected by Jupiter trinally indicating the girl's father is alive.

The Moon is debilitated and does not aspect the Ascendant or the Arudha. Unfortunately the girl lost her mother some years back. The 4th is sufficiently afflicted even if the Venus-Mercury combination aspects the Moon.

The Lagna has two malefics in it. The Lagna and the 7th lords are adversely placed in respect of each other. The Moon is in an Apoklima (the 3rd, 6th, 9th or 12th), but does not apply beneficially to Jupiter or Mercury. This indicates it is unlikely the marriage will take place and even if it should, for argument's sake, the couple may quarrel endlessly.

In actual practice, it is found that even if there is this combination, the aspect of Jupiter can negate the evil effects.

Stanza 12. Whatever has been detailed earlier should be carefully considered. And if they are found favourable, the person will be blessed with a good fortune, children and marriage. Otherwise the results will be unfavourable.

NOTES

The author suggests that in studying the Prasna Chart, due consideration should be given to hints suggested in earlier chapters. The author has probably in view Chapter II wherein certain omens bearing on Time, Space, etc., have been dealt

with. If the omens are also good, then marriage takes place and one will enjoy happiness and wealth.

Stanza 13. Certain 'Nimittas' have been given in Chapter 2 and they are specially useful in questions bearing on marriage. They can be skilfully utilised in this context.

Stanza 14. From the 1st part of the sloka "Kujendu", obstacles, etc., about the menses and marriage should be ascertained. From the 2nd part should be gleaned the possibility of marriage, etc.

NOTES

Varaha Mihira has given details about the menses in women in his *Brihat Jataka*, Chapter 4 beginning with the verses '*Kujendu hetu prathi maasa maarthavam....*' In the first part of the sloka, how marriasge ceremonies are obstructed and in the 2nd part, certain signs that bring about happy marriages are given. *In Vivaha Muhurtha*, if Mars aspected by the Moon occupies the 3rd, 6th, 10th and 11th, marriage will have to be postponed or stopped because of the monthly menses (menstrual flow) of the bride. If he occupies even signs from the ascendant as the 2nd, 4th, 6th, 8th, 10th and 12th, marriage will not take place for the same reason. If the Moon aspected by Jupiter occupies the 2nd, 4th, 5th, 7th, 9th and 12th (*anupachaya rasis*) marriage will take place without any mishap. In the same manner, if he occupies odd signs from Lagna as the 3rd, 5th, 7th, 9th and 11th then also there will be no serious obstruction. If the Moon aspected by Mars transits the 2nd, 5th and 6th Bhavas, the monthly menses will take place.

When the Moon aspected by Jupiter occupies other Bhavas, sexual union between husband and wife takes place. In a question bearing on the birth of children (to be detailed later) the monthly period can be fixed by noting the *yoga-sphuta* of the Moon and Mars. Conception can be calculated on the basis of the Yoga—*athonyathastha* ; Chandra Sphuta can be arrived at from *premgrahasthitai*. *Upaithe kamani* gives the time of delivery. Thus we see that this stanza is rich in meaning and has to be carefully applied in the context. It is said that this stanza indicates even certain remedial measures to be performed to bring about happy consummation of marriage as the worship of Sita, Rama, Krishna, Rukmini, etc.

Stanza 15. Marriage will not take place if the afflicted Moon occupies an even sign from the Prasna Lagna or Arudha and the query is put in the period of the waning Moon. The Moon in the 8th also indicates some obstacle for the marriage.

NOTES

The above combinations are as given in *Prasna Sangraha*.

Stanza 16. If the querist happens to touch his arm, chest or head, marriage will take place. If he however touches his feet, knees and knee-caps, the marriage will be delayed. If he touches his left arm, his back, his hind waist, the marriage will not take place. If the lords of the ascendant and the 7th or the lord of the ascendant and Venus interchange houses, or occupy friendly places, or

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are exalted, or aspect each other, marriage will take place.

NOTES

Here Arudha and the lord of the 7th from Arudha can also be taken into account for purposes of predictions. It may be noted that the parts of the body to be touched for favourable results are specially the erotic areas generally used by young couples. Those, not used, are omitted.

Stanza 17. If malefics aspected by malefics are debilitated or placed in inimical signs in the 8th, marriage will not take place for some reason or the other. If the malefics are in the 6th, marriage does not take place because of disease to the couple. The same disposition may also be the cause of breakdown of marriage negotiations due to quarrels amongst relatives. If at the time of query, animals, birds or serpents are found in the act of cohabitation, then the girl's character will be questionable.

NOTES

This stanza enables us to anticipate on the basis of the query time whether or not marriage negotiations will be fruitful.

(*a*) For the failure of negotiations due to some reason or the other malefic planets aspected by malefics should be in the 8th, debilitated or in inimical signs. (*b*) Breakdown of negotiations will be due to the illness of the couple if the malefics referred to in (*a*) are in the 6th, subject to the same afflictions as mentioned *supra*. (*c*) The dispositions

mentioned in (*b*) may also indicate the failure of negotiations due to quarrels of relatives. (*d*) The girl's character will be questionable—the author actually uses the word *jaarini* (adultress)—if at the time of query, animals, birds or serpents are found to be in copulation.

Here is a Prasna Chart (Chart 2) which is self-explanatory.

Example : 31-3-1983 at 6-30 p.m. (I.S.T.) at Bangalore.

Mercury 23-32 Sun 18-15	Mars 4-12 Venus 22-38		Rahu 6-26
	Chart 2 RASI		
Ketu 6-26	Jupit (R) 18-44	Sat. (R) 10-30 Moon 25-17	Lagna 18-31

Here (Chart 2) the 8th house is occupied by malefic Mars, though in own sign. Saturn exalted aspects him. When the question was put whether the proposed alliance would materialize, it was indicated it would not be successful. Although the 6th house directly is not afflicted as per (*c*), the 6th lord Saturn retrograde and afflicted by Mars resulted in the parents of the bride and groom quarrelling over the gifts to be made by the bride's party. The alliance broke off because the girl's parents simply could not accommodate the avarice of the boy's parents.

Stanza 18. Both the husband and the wife will die in the 8th year after marriage if the Moon, conjoined with evil planets, occupies the 8th or 6th house from Lagna. If the Moon occupies the 6th or 8th house and at the same time if Mars occupies the 6th or 8th from the Moon, the husband and the wife will die in the 9th year of marriage without any issue. If the Moon and Mars occupy the 7th house, death of the couple will be in the 7th month after marriage.

NOTES

Death of the couple will take place in the 8th year if the afflicted Moon is in the 6th or 8th either from Lagna or Arudha Lagna. The calamity occurs in the 9th year, if in addition to the combination just mentioned, Mars happens to occupy the 6th or 8th from the Moon. The couple will pass away in the 7th month if both the Moon and Mars are in the 7th house. Here whenever Lagna is mentioned, Arudha Lagna is also implied.

Stanza 19. If Yama Sukra (याम शुक्र) or the lord of the 10th house from him occupies the 6th, the 8th or the 12th from Arudha or if Venus occupies the 6th, the 8th or the 12th from Yama Sukra, marriage will not take place at the time fixed. If Rahu or Ketu or Gulika occupies or aspects the Yoga Sphuta formed by adding the longitudes of Yama Sukra, the lord of Lagna, and Venus, the married couple will not have any happiness after marriage.

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NOTES

The ascendant rising at ghatis 22, 18, 14, 10, 6, 2 and 26 after sunrise respectively on Sunday to Saturday gives the position of Yama Sukra. Yama Sukra is said to rise at the times given above on different weekdays.

The *Yoga Sphuta* referred to in this stanza is a point arrived at by adding the longitudes of Yama Sukra, the lord of the ascendant and Venus.

Determination of Yama Sukra : *Example* : To determine Yama Sukra on 3-7-1982 at Bangalore at 12 Hrs. I.S.T.

Weekday—Saturday
Sunrise—5.55 a.m. L.M.T.
Yama Sukra rises at 26 gh. after sunrise on Saturday, *i.e.*, at 10h. 24m. after sunrise.
Sunrise + 10h. 24m. = 16h. 19m.
Lagna at 16h. 19m. L.M.T. = 19° 51′ Scorpio
Therefore Yama Sukra 19° 51′ Scorpio
Lagna at 12h. I.S.T. = 13° 47′ Virgo
Longitude of Venus 17° 02′ Taurus.
Yoga Sphuta = 229° 51′ + 133° 47′ + 37° 02′
= 40° 40′ or 10° 40′ Taurus.

Applying this stanza to the example, Scorpio should not be the 6th, 8th or 12th from Arudha for the marriage to take place. Here it is the 12th from Arudha in Sagittarius.

The 10th lord from Yama Sukra (Scorpio) who is the Sun should also not occupy any of the *dusthanas* from it. Here the Sun is in the 8th from Yama Sukra, again a factor against the marriage taking place.

Rahu, Ketu or Gulika in Yoga Sphuta do not give happiness in marriage. The Nodes do not afflict it but the majority of factors are against the marriage being happy.

Stanza 20. Remarriage takes place under the following *lakshanas* : The appearance of a person with two women at the time of Prasna, sudden appearance of husband and wife advanced in age, sight of an ox and a cow at the time, the completion of the Chakra Puja not by one but by two persons, sounds from a distance ; and appearance of all animals which indulge in promiscuous union.

Stanza 21. Marriage function gets obstructed by the *monthly period* of the bride, if red flowers, or blood or scratching of the body with the fiingers are seen at the time of Prasna. The cries of elephants and buffaloes, sight of red flowers and placing the gold-piece either in the centre (*padma*) or in the lines in the *chakra* indicate dissolution of marriage.

Stanza 22. Separation of two persons hitherto clasped hand in hand, seeing either a dead body or a man dying, and hearing words of dispute or quarrel indicates breakdown of marriage. Below are given some *lakshanas* indicative of happy unions.

NOTES

Stanzas 20, 21 and 22 embody the *lakshanas* or indicative signs or omens which indicate that marriages do not take place. The stanzas are clear and need no explanation.

Stanza 23. If at the time of Prasna merchants turn up selling clothes, or a person dressed in unwashed clothes and holding a wasted cloth in his hands is seen ; or any living being engaged in sexual union is seen, marriage will take place immediately. Seeing a man digging the ground or sawing wood, indicates that the woman in question is a bad one.

Stanza 24. If it is seen at the time of Prasna that the dress of any person is falling away from his body, then it can be inferred that the girl is not chaste. The same can also be said if the petti-coat of the girl falls away from her body.

Stanza 25. Marriage will take place soon if any of the following omens are observed at the time of Prasna : (*a*) Merchants appear wishing to sell metallic vessels except brass kettle ; (*b*) a mirror made of brass or *thumba* flower, or articles made of silver—these are seen at the time ; (*c*) a person with sacred thread turns up neatly after oil-bath ; and (*d*) any person touches his eyes with his own hands.

Stanza 26. Early marriage is indicated if at the time of query two things intertwined or closely bracketted are seen ; a married couple comes at the time or is seen at a distance ; a person having woollen strings round his hands and legs is seen ; a

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songster turns up either singing or otherwise ; or any sweet-smelling ointment as sandalwood is seen at the time.

NOTES

Stanzas 20 to 26 deal exclusively with *nimittas* or indicative signs or omens, on the basis of which one can predict whether a proposed marriage takes place or whether it will break down. The listing of these *nimittas* is significant. What keen observers were our ancient sages becomes evident when we reflect that in nature nothing is left to chance or accident and that synchronicity is the basis of events to happen. For example seeing a couple clasping their hands indicates success. But the 'omen' as such may not influence the event. But an event and a related omen can be synchronous phenomenon as Carl Jung has explained.

Stanza 27. If Venus and the lord of the 7th house occupy Upachayas, the couple will be happy after marriage and beget children.

NOTES

The same principle can be extended to predict about issues, etc., thus : If Jupiter and the lord of the 5th occupy Upachayas, there will be much prosperity after the birth of a child. If Mars and the lord of the 3rd occupy the 3rd, the 6th or the 11th, there will be happiness after the birth of a brother. Thus the Karaka and the various lords are to be considered. The above combinations are as per *Prasna Ratna.*

Stanza 28. If the strong Moon and Venus occupy even signs and Navamsas and aspect Lagna,

a person will be able to marry the girl in view early.

NOTES

This combination is applicable both to the birth and horary charts.

Stanza 29. If the ascendant is in a female Drekkana and an even Navamsa aspected by the Moon and Venus, marriage will take place soon.

NOTES

This yoga can be usefully applied to a male chart.

Stanza 30. Benefics in *kendras* and *trikonas* and the 7th house, owned and aspected by benefics, bring in a beautiful bride to the person. If the 7th house is owned by a malefic, the wife will not be good-looking.

NOTES

This Yoga also can be applied in reading the 7th house in the horoscope of a male. The above is from *Prasna Sangraha.*

Stanza 31. If the Moon aspected by benefics occupies the 3rd, the 6th, the 7th, the 10th or the 11th from Lagna (or Arudha) ; or Venus and the Moon occupy Lagna or the 7th, the Lagna happening to be Gemini or Virgo or Libra or Aquarius ; or Mercury, Venus and Jupiter occupy quadrants or the 7th house, then marriage takes place early.

Stanza 32. If in a horary chart the ascendant, the 5th, the 8th and the 9th are associated with or aspected by their respective lords and are devoid of malefic aspects or associations then only good will happen to the couple after marriage. If otherwise, no wise man should have the marriage celebrated. If the Lagna and the Moon are in benefic Navamsas, good will result. If they are in the Navamsas of malefics, death may occur.

NOTES

If at the time of query the ascendant, the 5th, the 7th, the 8th and the 9th houses are free from the affliction of evil planets but are associated with or aspected by their respective lords or benefics, then the married couple will be happy after the marriage. If none of these are so situated, marriage will bring only evil. Hence it should not be recommended. If the ascendant and the Moon occupy the Navamsas of benefics, good will be the result. If they, however, occupy evil Navamsas, evil alone will happen.

The ascendant in Chart 1 has Mars and Saturn who also aspect the 7th. Mars and Jupiter aspect the 8th. The 5th is not aspected by any planet while the 9th is associated with Mercury and Venus. The minus points are more in evidence.

In the Navamsa, Lagna is a benefic sign Taurus but the Moon is in a malefic sign. Further, the Navamsa may be referred to only when the Rasi is satisfactory. Here since the Rasi chart itself does not ensure happiness, the Navamsa may be shelved.

Stanza 33. The married couple will die if malefics are debilitated or are in unfriendly signs in the 1st, the 7th and the 8th.

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NOTES

According to Brihaspati, debilitated malefics should occupy the ascendant, the 7th or the 8th ; or these houses should be the unfriendly places to the malefics in the Prasna chart. The result is, the husband and wife will die. The likely periods are the Dasas and Bhuktis of the malefic planets referred to above.

Stanza 34. A malefic planet in debilitation in the 5th house, aspected by inimical planets, indicates that the woman is of questionable character or her children will die.

NOTES

If the 5th is afflicted by the presence of a debilitated planet or the aspect of an inimical planet, the wife is said to be unchaste or her children will die. The author appears to be somewhat vague. Which result—the woman becoming unchaste or her children dying—will hold good ? The interpretation is left to the intelligence of the astrologer. What we feel is, if the 5th house is afflicted as per the stanza, but Venus is clean and well disposed, no reflection can be cast on the character of the woman. One should be very careful in matters of judging the chastity or otherwise of a woman.

Stanza 35. If the 5th house is afflicted by malefic planets, the woman will not bear any children. If at all children are born, they will die. If these malefics are debilitated or in inimical signs, the mother will kill her children.

NOTES

A mother to kill her children must indeed be hard-hearted and cruel. There are of course some mothers who kill their

children for various reasons. Poverty may be one of the reasons. And questionable character—the mother having extra marital relations—may make the mother resort to the crime of infanticide. The same combination is expected to result in either the death of children or the killing of the children by the mother. To judge the latter crime the Moon's affliction and any combination for adultery should be carefully identified.

The above two stanzas are from *Anushtana Paddhati*.

Stanza 36. If the lord of the 7th house is strong, the querist will marry in a good and rich family. If the lord of the 7th is weak or occupies a debilitation sign or an unfriendly house, he will marry an ugly-looking wife from a poor and bad family.

NOTES

According to this stanza we can say that the person gets a beautiful and good wife and probably handsome gifts also if the lord of the 7th is well placed and strong : otherwise the wife will not be good looking, she hails from a bad family and cannot hope to bring in any material benefits. In these days when acceptance of dowry is illegal, astrological interpretation should be skilfully done.

Stanza 37. If the female planets are in a friendly sign aspecting Lagna which must be a male sign, the wife will love the husband. Otherwise the result will be contrary.

NOTES

This stanza refers to 'stree-graha' or female planets and they are the Moon and Venus. They should occupy friendly

signs and aspect the ascendant which should happen to be a masculine sign. When this combination occurs, the husband gets a loving wife. Here even one female planet (Venus or the Moon) can cause the yoga. Suppose Sagittarius is the ascendant and Venus aspects it from Gemini, a friendly sign. The husband gets a loving wife. Applying this to a male horoscope, if a male planet (Sun, Mars or Jupiter) is in a friendly sign and aspects the Lagna which must be an even sign, the husband will love the wife.

All such combinations should be skilfully and not literally interpreted in order to arrive at correct conclusions.

Stanza 38. The effects of Trimsamsa are explained in the chapter on the horoscopy of women by Varahamihira. These also should be suitably applied to Prasna charts bearing on marriage.

NOTES

Such importance has been given to Varahamihira's *Brihat Jataka* by the author of this work that Mihira is often quoted and referred to with respect.

In the chapter on "Female Horoscopy", the great Mihira has dealt with the significance of *trimsamsas* in the horoscopes of women, especially in assessing their character. This same subject has been dealt with exhaustively in the book *Female Horoscopy* by the late Prof. B. Suryanarain Rao. A careful reading of this book is also recommended.

Stanza 39. If at the time of query a girl of marriageable age appears, or a story about her is heard, the bride will be similar in complexion,

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shape, conduct, etc., as the girl seen or heard of. The place of the bride can be known from the stronger of the lords of Lagna and Arudha. If the girl's radical Moon happens to be the same as the Arudha Lagna in the Prasna chart, the couple will live long and beget children.

NOTES

At the time of Prasna, it may so happen that a girl of marriageable age is seen or the voice of a girl is heard. The bride will be similar in colour, shape and conduct to the one you happen to see or hear. The place of the bride can be known from the lords of Arudha and Lagna, whoever is stronger. The girl's Rasi or Moon-sign must be that of Arudha. If such a girl is selected, the married couple will live long and happily. They will have prosperous children.

Stanza 40. The time, when marriage takes place, is to be known thus: When the Moon transits the Moon's Dwadasamsa Rasi, or its 5th or the 9th or the *Chandrabhilasha Rasi*, or the Navamsa Rasi of the lord of the 7th :

NOTES

When the Prasna chart indicates marriage, we can predict that the marriage will take place when the Moon transits (*a*) the sign signified by his own Dwadasamsa position ; (*b*) the 5th or 9th from it ; or (*c*) *Chandrabhilasha* sign—this is explained in the next stanza—or the (*d*) Navamsa Rasi of the lord of the 7th.

For example let us assume that the Lagna is Sagittarius, and the Moon is 21° Taurus and Mercury is 15° Gemini which

means the Moon occupies Capricorn Dwadasamsa. Lord of the 7th Mercury is in Aquarius Navamsa. If the Prasna chart shows marriage, then it can take place (*a*) when the Moon transits Capricorn ; or (*b*) Taurus or Libra ; or (*c*) *Chandrabhilasha* sign ; or (*d*) Aquarius. Here as usual the astrologer's experience and intuition must help him to pinpoint which of these four alternatives holds good.

Stanza 41. Divide the Moon's longitude (in minutes) by 800. Call the remainder (*a*). Multiply (*a*) by 3. Divide the product by 200. The quotient is the *Chandrabhilasha* sign. The remainder multiplied by 30 and divided by 200 gives the degrees. Again multiply (*a*) by 9. Divide the product by 200. The quotient represents the *Chandravela* longitude.

NOTES

Chandrabhilasha sign and *Chandravela* sign are two different factors.

Example : Chart 3 : 8–30 p.m. on 24–5–1984 at Bangalore.

Moon = 332° 01′ in Rasi.

When the Moon transits Pisces (Dwadasamsa) Rasi, or the 5th (Cancer) or the 9th (Scorpio) from Pisces, marriage may take place. It can also occur when he transits Leo, the sign occupied by the 7th lord Mercury in Navamsa.

Determination of Chandrabhilasha sign :

The Moon's longitude = 332° 01′ = 19921′

(i) $\frac{19921}{800}$ = 24 and remainder 721

$a = 721$

Moon 2-10	Mercury 16-00	Venus 5-20 Sun 11-10 Rahu 15		Sat. (R)	Sun	Rahu Mars	Lagna
	Chart 3 RASI			Venus	NAVAMSA		Moon Mercury
Lagna 7-03 Jupit.(R) 19-52	Ketu 15	Sat. (R) 19-00 Mars (R) 24			Ketu		Jupit.(R)

(ii) $a \times 3 = 721 \times 3 = 2163$

(iii) $\frac{2163}{200} = 10.815 = 10^s$ 24.45 degrees.

(iv) *Chandrabhilasha Sign*– Aquarius 24.45 degrees.

Determination of Chandravela sign :

(i) $a \times 9 = 721 \times 9 = 6489$

(ii) $\frac{6489}{200} = 32.445$

$= 32^s$ 66.75 degrees

$- 34^s$ 6.75 degrees

Expunging multiples of 12, we get 10^s 6.75 degrees

Chandravela = Aquarius 6.75 degrees.

Stanza 42. After studying the Prasna chart in this manner and noting fully the auspicious or inauspicious nature of Sakunas, if the Muhurtha for the wedding is selected, everything will end well.

Thus ends the Chapter XVII

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CHAPTER XVIII

Santhathi Prasna

(Children)

Stanza 1. I shall describe in this chapter the query bearing on the birth of children. All queries should be put at an auspicious moment.

NOTES

Since time plays an important part in shaping the course of actions, the author suggests that it is necessary that queries are put at auspicious moments.

Stanza 2. A lady cohabiting with her husband at an auspicious moment will be blessed with children soon. All good actions should be conducted at auspicious moments. Similarly all queries regarding marriage, wealth, cohabitation, etc., should be made at a chosen time when the ascendant and planets are beneficially disposed.

Stanza 3. A query regarding children should be made thus : "will this person named .. and born in the constellation of ... get a son from this woman named and born in the constellation of...."

Stanza 4. A *santhathi* Prasna (query bearing of children) is applicable to both husband and wife. The Lagna signifies matters pertaining to the husband and Arudha Lagna reveals everything about the wife. This is the view of *Prasna Sangraha.*

Stanza 5. If both the lords of Arudha and the 9th from it are in combustion, there is something wrong in the 'womb' (*kshetra*) of the wife; in which case the man has to marry again for the sake of children. If both the lords of the Lagna and the 5th from it are in combustion, there is some trouble in the *beeja* (seed) of the husband, in which case, worship of Vishnu and Brahmins should be resorted to.

NOTES

If it is found that *kshetra* and *beeja* are afflicted, one can safely predict that the couple will have no children. What is to be noted is that in a female horoscope, the 9th house is the seat of children, while in a male horoscope the 5th house governs children.

Stanza 6. When the Moon occupies *upachayas* from Arudha and *anupachayas* from the ascendant; when Arudha happens to fall in a female sign while Lagna happens to be a male Rasi; when Agni-bhuta rises in the ascendant; and when the tree, governed by the constellation occupied by Jupiter, bears no fruits at the time of Prasna, the prediction can be given that it is difficult to have issues.

NOTES

The Prasna chart does not indicate the birth of children under the following combinations:

(1) The Moon occupies the 3rd, the 6th, the 10th and the 11th from Arudha Lagna and the 2nd, the 4th, the 5th, the 7th, the 8th, the 9th and the 12th from the ascendant.

(2) Arudha Lagna is a feminine sign and the Prasna Lagna is a masculine sign.

(3) Agnibhuta rises in the ascendant.

(4) The tree ruled by the constellation occupied by Jupiter is not yielding fruit at the time of query.

The various *Tatwas*, such as Agni, etc., have been explained in Chapter 14 of the first part to which the reader may refer for details.

The above stanza is from *Santana Deepika*.

Stanza 7. The combinations for childlessness, adoption, death of children, birth of few children, and having many issues, etc., are now dealt with.

Stanza 8. If Jupiter, the lord of Lagna and the lords of the 5th and the 7th are all weak, the questioner will have no children.

Stanza 9. If malefics are in the 5th and the lord of the 5th house is hemmed in between malefics and is devoid of benefic aspect, then childlessness will result.

NOTES

According to another version the lord of the 5th is to be debilitated (*neecha samsthite*): The 9th from Arudha Lagna and the 5th from the ascendant are the houses of issues.

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Stanza 10. If malefics occupy the 5th from the ascendant, the Moon and Jupiter, and they are not aspected by benefics, *anapatya yoga* results.

Stanza 11. If a sign owned by Mercury or Saturn happens to be the 5th house and it is aspected by or associated with Saturn and Gulika, one will have to go in for adoption.

Stanza 12. The native will have no natural issue but will have to adopt one if a strong benefic planet occupies the 5th house without the aspect from the lord of the 5th house.

Stanza 13. If Pisces or Capricorn happening to be the 5th house is occupied by Jupiter, the native suffers from sorrow due to loss of children. If Cancer happening to be the 5th is occupied by Jupiter, he will have a number of female children, so say the sages.

NOTES

Stanzas 5 to 13 list the combinations for birth of children, death of children, childlessness (or *anapat a yoga*) and adoption. The stanzas are clear and need no further exemplification.

In stanza 5, there is a reference to *Beeja* and *Kshetra.* This subject has been exhaustively dealt with in my book How To Judge a Horoscope Volume I, to which the interested reader may refer. When *Beeja* is afflicted, the husband, despite normal functions of the generative system, lacks the subtle

energy in the sperm to impregnate the wife. When the *Kshetra* is afflicted, even though the wife's womb, etc., may be normal she lacks the subtle energy to conceive. A careful study of *Beeja* and *Kshetra* theory is very necessary.

While there is the general dictum that Jupiter as *karaka* of children, placed in the house of children, destroys the house, the author appears to extend the principle further when he says, on the authority of ancient sages, that Jupiter in the 5th identical with Capricorn or Pisces makes one suffer from sorrow due to death of children. If Pisces is to be the 5th, the ascendant must be Scorpio. If Jupiter is in the 5th, his functions as karaka and lord become identical. He will also aspect the Lagna. Yet the result is highly unfavourable. Again when one is born in Pisces and has Jupiter in the 5th (Cancer) he will have a number of daughters. On the face of it, this yoga could be considered improbable. But the author says it is the opinion of the sages. These combinations should be balanced in the light of other favourable or unfavourable factors influencing the house of children.

Stanza 14. If the debilitated lord of the 5th occupies the 8th which should be an inimical sign devoid of aspects of benefics and the lord of the 8th is in the 5th, there will be loss of children.

Stanza 15. If Jupiter is hemmed in between malefics and the 5th lord is weak without being aspected by or associated with benefics, there will be loss of children.

NOTES

In the above stanzas, the affliction of the 5th lord and Jupiter are considered for loss of children. In the same way,

if the 5th house is hemmed in between malefics and devoid of benefic aspects and the 5th lord is also subject to afflictions, there will be loss of children.

Stanza 16. According to experts in astrology there will be loss of children if the lord of the 5th is debilitated, occupies an inimical place or is combust; or is associated with the lords of the 6th, the 8th or the 12th; or if the lord of the 5th occupying the 5th is unaspected by benefics.

Stanza 17. The native will have children if the lord of the 5th is strong, is in association with or aspected by the lord of the ascendant and the 5th house is free from affliction.

Stanza 18. There will be birth of children if Mars occupies the 5th house which must be Aries, Leo, Scorpio or Pisces and which must have the benefic aspect of Jupiter.

NOTES

The term used in the original is *putravaaptim* which ordinarily means, a son will be born. But I have interpreted the term liberally to imply children in general.

Stanza 19. If the 5th house is hemmed in between and aspected by benefics or conjoined with or aspected by the lord of the 5th, birth of children occurs.

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Stanza 20. If the strong lord of the 5th occupies any house other than the 6th, the 8th or the 12th and has the aspect or conjunction of a benefic planet, 'birth of children' can be predicted.

Stanza 21. If the strong lord of the 5th occupies the ascendant, the 5th or the 7th and is without any aspect or conjunction of malefics, there will be birth of issues.

Stanza 22. If strong Jupiter occupies the ascendant or the 5th or the 7th house and is unaspected by malefics, children will be born.

NOTES

Almost all the above stanzas emphasise the benefic disposition of the lord of the 5th, the 5th house and Jupiter to ensure birth of children. Jupiter can be considered strong in Pisces, Cancer and Sagittarius. He gets *digbala* in the ascendant. But in stanza 21, the 7th house is also mentioned along with the ascendant and the 5th house to ensure birth of progeny.

Stanza 23. If the lord of the 5th endowed with strength is between benefics or aspected by benefics, birth of children is indicated.

Stanza 24. Ancient preceptors aver that many children will be born if Venus, Jupiter and Mercury and the lord of the 5th conjoin or aspect the 5th house. The number of children depends on the strength of the lord of the 5th.

Stanza 25. The learned say that many issues will be born, if the lord of the 5th is in exaltation, occupies an odd Navamsa, is aspected by benefic planets, and the 5th house is free from affliction.

Stanza 26. If the lord of the 5th, the Sun, Mars and Jupiter occupy odd signs and Navamsas, a large number of sons will be born. If the lord of the 5th is strong, the sons will be good-natured.

NOTES

The Sun, Jupiter and Mars should no doubt occupy odd signs. But their occupation of the 6th, the 8th and the 12th is not desirable. When the lord of the 5th is strong one begets a *suputra* or a son endowed with the best qualities of affection, obedience and sense of duty towards his parents.

Stanza 27. If the lord of the 5th, the Moon and Venus join an even sign and an even Navamsa, a large number of daughters will be born.

Stanza 28. If Lagna happens to be the Moon's Hora and the breath of the astrologer flows through the left nostril ; if Lagna is in the Sun's Hora and the breath flows through the right side, then there will be issues.

NOTES

If the Lagna is in the Moon's Hora and the astrologer at the time is breathing through the left nostril, a daughter will be born. If the ascendant falls in the Sun's Hora and the breath flows through the right nostril, a son will be born.

We give the following extracts from another version of the MSS.

Issues will not be born if the ascendant is in Surya (Sun's) Hora, breath passes through the right nostril and Arudha and Lagna are in odd signs.

The ascendant is in Chandra Hora. Breath passes through the right side. The Moon, Lagna and Arudha are in Taurus, Leo, Virgo and Scorpio. There will be no issues.

The ascendant is in the Sun's Hora ; the Moon, Lagna and Arudha occupy Taurus, Leo, Virgo and Scorpio. Agnibhuta rises in the ascendant. No issues will be born. According to some, the presence of Agnibhuta is necessary for all the above yogas to cause the results attributed to them. According to some others, the presence of Agnibhuta alone constitutes a separate yoga and denies the birth of children. For our part, we have not tested these yogas and hence we cannot vouchsafe for their accuracy or otherwise : But the teachings of the masters merit our attention.

Stanza 29. If the lord of the 5th occupies the ascendant, the 7th or the 5th house ; or the lords of the 1st and the 7th join the 5th house ; or the lord of the 5th or Jupiter joins the ascendant ; there will be birth of children. In a question bearing on children Jupiter should also be considered as lord of children.

Stanza 30. The lord of the ascendant and the 5th are in conjunction or they aspect each other ; or they interchange signs. This yoga gives issue to the native.

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Stanza 31. If the Moon occupies *Anupachaya Rasis* from Arudha, children will be born. If it is in the reverse, no issue will be the result The ascendant governs the husband. The opposite view is expressed in his work on *Muhurtha* by Madhava.

NOTES

The translation of these slokas has not been done literally. When there is a repetition in the original it is generally omitted. According to this sloka, the Moon's situation in *anupachaya* signs (other than the 3rd, the 6th, the 10th and the 11th) from Arudha denies birth of children, which means the Arudha rules the wife and the ascendant has governance on the husband. Madhava, the celebrated author of the great work *Madhaveeya* does not accept this view.

Stanza 32. If the menstrual flow happens at a time when the Moon aspected by Mars occupies Anupachaya Rasis, the sexual union that takes place after this will cause impregnation. Otherwise the sexual intercourse will be barren of results. The time for fruitful sexual commerce is the day when the Moon aspected by Jupiter occupies Upachaya Rasis from the ascendant of the husband. Favourable times for impregnation are the Moola asterism and other *muhurthas*. *Parva* should be avoided.

NOTES

The author gives fruitful or fertile periods for impregnation. The menstrual flow occurs when the Moon receiving the aspect of Mars occupies an *anupachaya Rasi* (the 2nd, the

4th, the 5th, the 7th, the 8th, the 9th and the 12th) from the position of the radical Moon in the wife's horoscope. When the sex congress takes place after this, conception results. If on the contrary the menstrual flow takes place when the Moon aspected by Mars is in an *upachaya* place (the 3rd, the 6th, the 10th or the 11th) from the radical Moon of the wife the sexual union will not result in conception. Sexual union if done on a day when the Moon aspected by Jupiter occupies the 3rd, the 6th, the 10th or the 11th from the radical Moon of the husband, or in the constellation of Moola and asterisms declared to be good for the first feeding of the child will result in conception. For impregnating the wife, the 8th lunar day, *vishti*, *riktha* and *sthira* karanas, *sraddha* (annual ceremony) days, etc., should be avoided.

Stanza 33. Many methods are employed to determine the question of the birth of children. I shall give below a method I got from my preceptor.

Stanza 34. The longitudes of the ascendant and *Yamakantaka*, correctly worked out, should be added together. The relative strengths of the resulting Rasi and Navamsa should be noted and the stronger of the two should be considered for answering the query regarding children.

NOTES

Example 1:

Weekday—Saturday.

Sunrise—6.15 a.m. (Yamakantaka rises at 18 ghatis after sunrise on Saturdays).

18 ghatis = 18 × 24 mins. = 432 minutes

= 7^h 12^m after sunrise

∴ Sunrise + 7^h 12^m = 13^h 27^m.

The Lagna rising at 13^h 27^m LMT gives the position of Yamakantaka on the day in question.

Example 2 :

Let Lagna be = 143° 20′

Let Yamakantaka be = 136° 15′.

Lagna + Yamakantaka = 279° 35′ or Capricorn 9° 35′ (Rasi) and Pisces (Navamsa). The stronger of Capricorn and Pisces is the Yogasphuta and should be considered for answering questions on children.

Stazna 35. If this Yogasphuta happens to be an Urdhwamukha, Urdhvodaya, or odd sign and conjoined with or aspected by benefic planets, the birth of a child occurs at a very early date.

NOTES

Yogasphuta is the sign and Navamsa arrived at as per stanza 34. Urdhwamukha signs are also called Urdhvodaya or Sirodaya signs. They are Gemini, Leo, Virgo, Libra, Scorpio and Aquarius. These signs, except Gemini, are powerful during day.

If, for example, the Yogasphuta happens to be Leo and benefics such as Jupiter, Venus or well-associated Mercury join or aspect it, then we may conclude the birth of a child will occur at a not too late date.

Stanza 36. If the Yogasphuta falls in Prishtodaya, Adhomukha and an even sign conjoined with or aspected by malefics and neutral planets, no children will be born. If however the *sphuta* falls in a male sign and male Navamsa, child-birth is indicated.

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NOTES

Adhomukha signs known also as Prushtodaya signs are Aries, Taurus, Cancer, Sagittarius and Capricorn. These along with Gemini are powerful during night.

Pisces forms a combination of both Urdhwamukha and Adhomukha and is called Ubhayodaya Rasi with power both during day and night.

For example, if Yogasphuta falls in Taurus which is an Adhomukha sign and also even and planets such as ill-associated Mercury, the Sun, Saturn, Mars or Rahu-Ketu influence it by aspect or occupation, no children will be born. However, if for instance, Yogasphuta falls in Aries 15° 19′, a Prishtodaya sign, so that its Navamsa is Leo, both signs being male and other relevant factors also favourable would indicate birth of a child.

Stanza 37. The Yogasphuta obtained by adding the longitudes of Yamakantaka and Arudha Lagna treated in the same way as before indicates whether the woman is barren or can have children.

NOTES

The *Yogasphuta* referred to here is different from the Yogasphuta dealt with in stanza 34. But this *Yogasphuta* should be analysed in the same manner as indicated for stanza 34 to find out the barrenness or otherwise of the wife.

Stanza 38. Jupiter, the lord of the 5th and Yamakantaka are associated with or are aspected by malefic planets and are devoid of aspects of benefics; they occupy Anishta Bhavas in even signs

and in even Navamsas ; the 5th house is afflicted ; Santhana Tithi turns out to be after the 8th day in the dark half of the lunar month : If all these afflictions are present, we can prognosticate that no child will be born. If however only some of these afflictions are found, children will be born after suitable remedial measures.

NOTES

Anishta Bhavas are the 6th, the 8th and the 12th houses. The lunar day on which the query is put is Santhana Tithi. If all the factors are afflicted there will be no progeny. If some are afflicted, remedial measures may be resorted to.

As per this stanza, factors favouring no birth of children, are (*a*) Jupiter, the lord of the 5th and Yamakantaka should be afflicted.

(*b*) They should occupy the 6th, the 8th and the 12th houses.

(*c*) They should be in even signs and even Navamsas.

(*d*) The 5th house should also be afflicted.

(*e*) The query should have been put after the 8th day of the dark half of the lunar month.

If all the five factors obtain, there will be no birth of children. If only two or three are present, then one can have issues by performing remedial measures such as gifts, worship, etc.

Stanza 39. If Jupiter, lord of the 5th and Yamakantaka are not aspected by or associated with malefic or eunuch planets, and associated with or aspected by benefics, and the 5th house falls in an odd Rasi and an odd Navamsa ; and if Santhana

Tithi happens to fall in the bright half after the 5th lunar day, there will be birth of children.

Stanza 40. If the lord of the 5th from Lagna Dwadasamsa Rasi, occupies the Lagna, a child will be born within a year. The child will be born in as many years as is signified by the number of the house the said lord is in, from the Lagna. If he occupies the 6th, the 8th or the 12th, no child will be born.

NOTES

In this stanza, the author gives the time of the birth of an issue. The lord of the 5th house from the Rasi signified by the Dwadasamsa Rasi of the Lagna occupies some house. In so many years the child will be born. Suppose the Lagna is Aquarius 16°. It falls in the 7th Dwadasamsa which means Leo. If the lord of the 5th from Leo is in Lagna, an issue will be born in one year. If he is in the 2nd, the 3rd, the 4th or the 5th, then the issue will be born respectively in the 2nd, the 3rd the 4th or the 5th year. If the lord is in the 7th, the 9th, the 10th or the 11th, the issue will be born after remedial measures. If he is in the 6th, the 8th or the 12th, no issue will be born.

Stanza 41. When Jupiter transits the 5th, the 7th, the 9th or the 11th from the Rasi or Navamsa Rasi, whichever is stronger, of the Yogasphuta (mentioned in stanza 34), and the transited Rasi is aspected by or associated with benefics, there will be birth of an issue. If on the other hand the tran-

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sited Rasi is afflicted by malefics, pregnancy will not bear fruit.

Stanza 42. There will be birth of a child if the point arrived at by adding together the longitudes of the ascendant, the Moon, Yamakantaka and Gulika falls in an odd sign and an odd Navamsa and a *kendra* or a *trikona* from Jupiter and if Mercury, Saturn, Rahu or Ketu are not in a *kendra* or *trikona*.

Stanza 43. If sexual union takes place when Jupiter is in the Rasi or Navamsa occupied by the lord of the 5th, the Sun is in the Rasi and Navamsa occupied by the lord of the Navamsa Lagna, and the Moon is in the Rasi and Navamsa occupied by the lord of Lagna, the woman will conceive and give birth to a child.

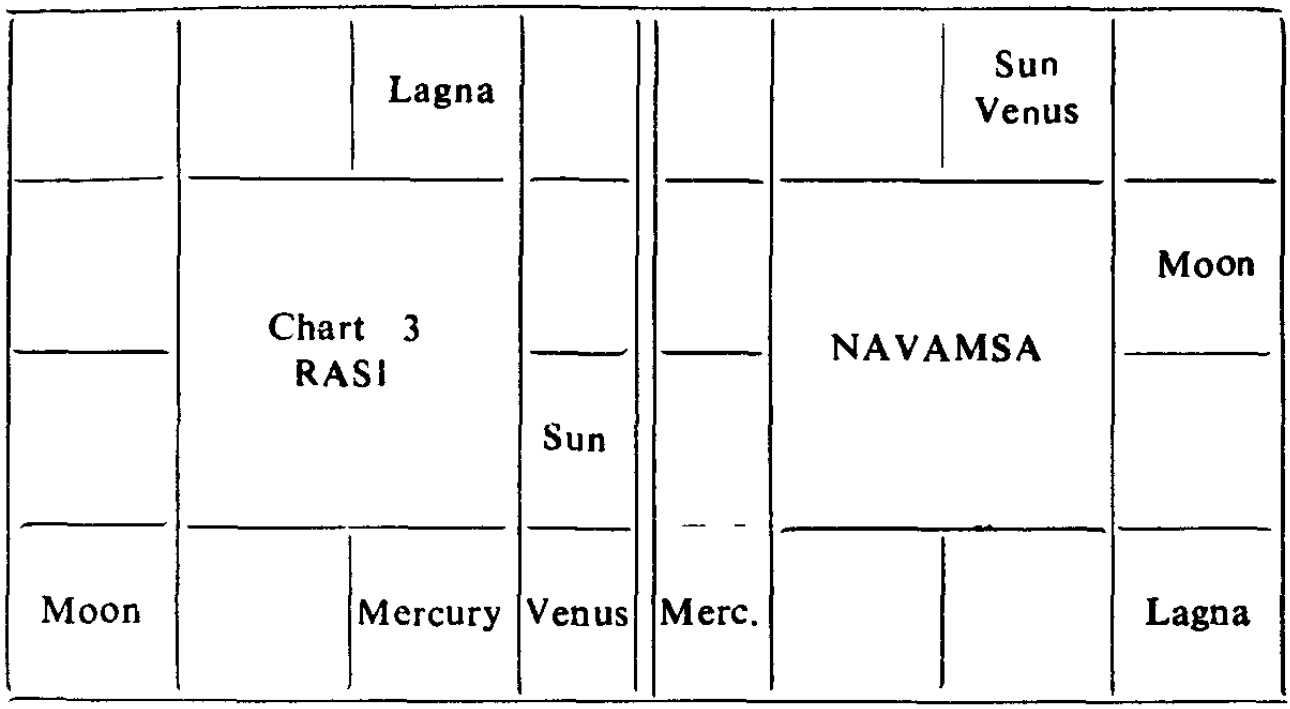
NOTES

I met a Panicker, well-versed in *Prasna Marga* during one of my visits to Kerala. According to him, stanza 43 is to be understood thus :

Jupiter's Navamsa must be in the sign occupied by the lord of the 5th. The Sun's Navamsa must be in the sign occupied by the lord of the 5th from the Navamsa-Rasi of Lagna. The Moon's Navamsa must be in the sign occupied by the lord of the ascendant. Sexual union taking place under this planetary set-up results in pregnancy and birth of a child.

Of course I have my own reservations about his interpretation.

Example : Chart 3.



The 5th lord, Mercury is in Libra Rasi and Sagittarius Navamsa.

Jupiter in transit should be in one of these signs.

Navamsa Lagna being Virgo, its ruler is Mercury who is in Libra Rasi and Sagittarius Navamsa. The Sun should occupy Libra or Sagittarius in transit.

The lord of Lagna Venus is in Virgo Rasi and Taurus Navamsa. The transit Moon should be in Taurus or Virgo.

When sexual union takes place under such a planetary set-up in *gochara* (transit), the woman conceives successfully.

Between the Rasi and the Navamsa Rasi, the stronger one is to be considered.

The combinations, given in this stanza, are according to our author, a secret clue given by his own Guru.

Stanza 44 Ascertain the day on which the Moon transits the Dwadasamsa Rasi of the sum of the longitudes of the ascendant and the Moon ; the month when the Sun transits the sign signified by

the sum of the longitudes of the Sun and the Moon; the year, when Jupiter transits the sign obtained by adding the longitudes of the ascendant, the Moon and Jupiter; and the exact Rasi by adding the longitudes of the ascendant, the Sun, the Moon and Gulika. If sexual union takes place under the above set-up, pregnancy results in the birth of a child.

NOTES

This stanza enables one to fix up a time for the sexual union to result in conception and later on in the birth of an issue.

The above stanza is represented by the following formula :

Year : Lagna + Moon + Jupiter = *a*

Month : Sun + Moon ..... = *b*

Day : (Lagna + Moon) ..... = *c*

Dwadasamsa Rasi of *c* gives the day.

Time : Lagna + Sun + Moon + Gulika = *d*.

The year Jupiter transits *a*, the month when the Sun transits *b*, the day when the Moon transits the Dwadasamsa Rasi of *c* and the time when *d* rises on Lagna is the appropriate time for sexual union.

Whenever Rasi is mentioned it automatically follows that the Navamsa Rasi is also implied. Thus if the Sun + the Moon is in Aquarius Rasi and Libra Navamsa, the stronger of the two must be considered.

Here is a method of determining the fertile period for sexual congress. Childless couples wishing for children can time their unions in accordance with the formula given here.

Stanza 45. The planets that join or aspect the lord of the 5th house (or the sign and Navamsa

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occupied by the lord of the 5th) indicate the caste of the woman through whom a child is to be born. If the lord of the 5th is aspected by Jupiter and Venus, the querist will have issues through his own wife.

NOTES

The strongest of (*a*) the planets that join the lord of the 5th, (*b*) the planets that aspect the lord of the 5th, or (*c*) the sign and Navamsa occupied by the lord of the 5th will give the clue to predict the caste of the woman who begets the child. Jupiter and Venus aspecting the 5th or lord of the 5th is enough to suggest that the issue will be through the wedded wife.

Most of the classical writers agree on legitimate issue, *i.e.*, through one's wedded wife if Jupiter is involved.

According to Varahamihira in his *Brihat Jataka*, the Sun and Mars rule the kingly caste (*Kshatriyas* or warrior races) and royalty, the Moon and Mercury indicate *Vaisyas* (trading community). Jupiter and Venus indicate *Brahmins*, Saturn *Chandalas* or outcastes and Ketu and Rahu, the demoniacal or the very heterodox, foreigners, non-Hindus, etc. Depending upon the planet involved, the caste of the woman who will bear one's issue can be made out.

Stanza 46. If the Yogasphuta formed by adding the longitudes of the ascendant and Yamakantaka happens to be in a common sign, no child will be born. If the Yogasphuta is afflicted by malefics, the wife will be barren. If the Sphuta is in Virgo and aspected by Mercury and Saturn, he will have two adopted children.

NOTES

Stanza 46 gives three combinations for childlessness, barrenness and adoption. They can be listed serially as follows :

(*a*) Call the point arrived at by adding the longitudes of the ascendant and Yamakantaka as *x*.

(*b*) If *x* falls in a common sign, no child is born.

(*c*) If *x* is afflicted by the aspect of or association with malefics, the wife will be barren

(*d*) If *x* happens to fall in Virgo and is aspected by Mercury and Saturn, two children will be adopted.

My discussions with some pandits experienced in the techniques of *Prasna Marga* have revealed that according to them the combination can deny the birth of a child from the first wife, which implies (according to the then prevailing custom) that the native would marry a second wife for begetting a child. What if the second marriage also failed to give a child? The pandits say that if *x* occupies Sagittarius (instead of Virgo), the first wife gets a child after the second marriage. If *x* is in Pisces, he marries a third wife from whom he gets an issue. If it is situated in a common sign and receives the aspect of benefics or benefics conjoin it, all the three wives will beget issues.

In the light of the modern social set-up, the details furnished here could be of only academic interest.

Stanza 47. If the Yogasphuta is conjoined with Mars and Saturn and aspected by the Sun and Mercury, adopted children quarrel If Jupiter and Venus associate or aspect the 2nd, the adopted child will be cordial towards its parents

NOTES

If x referred to in the previous stanza has the association of Mercury and Saturn and the aspect of the Sun, the two adopted children will not get on well. If instead of the Sun, Jupiter and Venus aspect, the child adopted for the second time will prosper and will not be quarrelsome. In other words, the adoption will be a success.

When Mercury is in conjunction with x, the Sun cannot aspect it as Mercury can never be situated beyond 27° from the Sun. It is not clear whether any partial aspect is hinted at.

With stanza 47 the subject of children ends.

Stanza 48. The question regarding the future of the child in the womb is known as "garbha prasna" It is to be answered thus.

Stanza 49 The Garbha Prasna Lagna (progeny —ascendant) is the *Yogasphuta* formed by adding the ascendant and Yamakantaka. Details about the mother have to be read from this ascendant and the Moon. The 7th house from this point and the Sun represent the father. The nature of the progeny, etc., should be ascertained from Jupiter.

NOTES

x referred to in the notes under stanza 46 and the Moon enable us to get details about the mother; the 7th from x and the Sun indicate details about the father. Jupiter's position will reveal whether or not the pregnancy leads to birth of an issue.

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Stanza 50. The ascendant, the Moon, the 7th house, the Sun and Jupiter weak and aspected by malefics cause the death of the parents. If Jupiter alone is strong, the child alone will survive.

NOTES

In the query chart the ascendant, the Moon, the Sun, the 7th house and Jupiter should all be rendered weak (*nirveerya*) and aspected by malefics (*asubhair vilokyate*). The above given factors can become weak if joined by malefics. If malefics aspect or conjoin, then the factors become weak and the parents and the child in the womb will all die. If Jupiter is rendered strong, the child survives but the father and mother may die.

Stanza 51. If the ascendant, the lord of the ascendant and the Moon are weak being afflicted by malefic planets, the pregnant woman will die. If Jupiter is weak, the child also will die. If the 7th house, the lord of the 7th, and the Sun are all afflicted, the father will die. Here again if Jupiter is strong, the father will die, only after the safe delivery of the child.

Stanza 52. The Sun in association with Mars indicates illness to father. The Moon with Saturn denotes illness to mother. If the Moon is aspected by some malefics and associated with some malefics amongst the three *viz.*, Mars, Saturn and Rahu, then the woman will die in her pregnancy. If the Sun is afflicted by the three malefics and is devoid

of benefic influence, the father of the child will die before its birth. The child will die if Jupiter is afflicted.

NOTES

The death of the mother and the father and the child in the womb and whether the father alone dies and if so before or after the birth of the child, can all be predicted by a careful consideration of the combinations listed in this stanza. When the word 'afflicted' is used, it implies that the planet concerned is either aspected by or conjoined with a malefic or malefics and is not subject to any benefic influences. The three powerful malefics are Mars, Saturn and Rahu. The intensity of the affliction depends upon the number of malefics involved. If all the malefics cause the affliction and if any benefics affect the affliction, then the prediction is to be accordingly modified.

Stanza 53. If in the query chart malefics occupy the 12th from the point arrived at by adding the longitudes of the lord of the 12th house and Jupiter, the birth of an issue is denied. If this affliction is found in the birth charts of the couple, the indicated event is bound to happen.

If the asterism obtained by the addition of the longitudes of Gulika and Yamakantaka, happens to be the 3rd, the 5th or 7th from the natal stars of the wife and husband, there will be no issue.

NOTES

According to some, besides the longitudes of Jupiter and the lord of the 12th house, the longitude of Arudha Lagna

should also be added and the resulting sign considered. The stanza says—*ripha jeevayoga bhavanete*—the longitudes of the lord of the 12th (*ripha*) and Jupiter (*jeeva*). How or why Arudha is to be included, is not quite clear.

Stanza 54. If Rahu occupies the 5th house or associates with the lord of the 5th unaspected by benefics, the child dies due to the curse of the serpent-god.

Stanza 55. If Saturn conjoins with Gulika in the ascendant, the 5th or the 9th without any aspect of benefic planets, death of the issue is due to ancestral curse.

Stanza 56. The lord of the 5th in association with Mars or the lord of the 6th and devoid of benefic influences causes the death of the issue due to the curse of the enemies.

Stanza 57. The lord of the 5th in the 5th devoid of benefic aspect but subject to the aspect of malefic planets denotes the curse of the Devas.

Stanza 58. When malefics occupy the 4th, house, Saturn joins with the lord of the 5th and malefics are in the 12th, death of the child will be due to mother's curse.

Stanza 59. If malefics occupy the 9th, lord of the 5th joins Saturn and Gulika occupies a trinal

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place, death of the issue is due to the curse of the father.

NOTES

The above five stanzas culled out by the author from *Prasna Sangraha* give combinations which indicate the death of the child due to curses.

Many may not be inclined to believe in the efficacy of blessings and the power of curses in this fashionable age of the so-called "scientific temper". It cannot be denied that there are some persons born with strong passions which mostly find expression in inflicting injuries on others. When such persons 'curse', it is likely that the curse may harm the victim in the shape of his not begetting any issues. When children who have been brought up with affection and consideration let down their aged parents who are in need of care, attention and affection from them, it is natural that the parents may feel bitter and unhappy. This feeling may express itself as a parental curse, even when the parents may not have intended it. It is Rahu's affliction of all the factors connected with the 5th house that gives a clue to the nature of the curse.

According to the above five stanzas :

Serpent-god's curse : Rahu in the 5th, or with the 5th lord, without benefic aspects.

Curse of the manes : Saturn with Gulika in the 1st, 5th or 9th, without beneficial aspect.

Curse of the enemies : Lord of the 5th with Mars or lord of the 6th without benefic aspects.

Curse of the devas (gods) : Lord of the 5th in the 5th devoid of benefic aspect but subject to malefic aspect.

Mother's curse : Malefics in the 4th, Saturn in association with the 5th lord and malefics in the 12th.

Father's curse : Malefics in the 9th, the lord of the 5th with Saturn and Gulika in the 1st, 5th or 9th.

Whether or not we attach any importance to blessings and curses, it is clear that when the house of children is afflicted under the combinations given above, one must be careful in assessing the "afflictions" before giving out his finding.

Again in the following stanzas some more combinations for death of children due to curses, are listed, taken from *Prasna Sangraha*.

Stanza 60. When the lords of the Lagna and the 5th and Jupiter are weak as also the luminaries and the lord of the 9th, children will die due to the curse of the Devas.

Stanza 61. When the above-mentioned Yoga is present and Jupiter or Venus is conjoined by evil planets, Brahmins may be the cause of the curse.

If the Sun and the Moon are afflicted by malefics or they are debilitated or occupy inimical signs, then the source of the curse will be the manes.

Stanza 62. The lords of the ascendant and the 5th and Jupiter are rendered feeble and occupy the 6th, the 8th or the 12th; the lord of the 10th is associated with or aspected by malefics; then his own sinful deeds have made him issueless.

Stanza 63. The lords of the ascendant and the 5th and Jupiter are weak, the lord of the 6th and Mars are strong and associate with the previous mentioned lords; or Mars and lord of the 6th occupy the 5th house; then the *abhichara* of enemies is the reason for childlessness.

Stanza 64. Lords of Lagna and the 5th and Jupiter are strong; malefics occupy the 4th, or the lord of the 4th occupies the 6th, the 8th or the 12th; then the *dosha* is in his own residence. If the above factors, *viz.*, lord of Lagna, lord of the 5th and Jupiter join Rahu in the 5th house, then the wrath of the serpent god is involved.

If Mars also joins the above, then the anger of the serpent is due to the native's own sinful actions towards the serpent.

Stanza 65. If the three factors referred to above are strong and the Sun is associated with malefics, or the 9th house is weak and otherwise afflicted, the evils in the horoscope of the native's father are responsible for the absence of children; and a child will be born after the death of his father. If instead of the 9th house, the 4th house, and instead of the Sun, the Moon are afflicted as above, the evil in the native's mother's horoscope causes the absence of children; the issue will be born after the mother's death.

Stanza 66. If *vayubhuta* rises in the ascendant, loss of children is due to the curse of the manes; if *agnibhuta* rises, it is divine wrath; if *akasabhuta* rises both *pitru* and *deva sapas* have to be stated. If *prithvibhuta* or *jalabhuta* rises, children will soon be born.

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NOTES

The rising of the *bhutas* or elements of *vayu* (air), *agni* (fire), *akasa* (ether), *prithvi* (earth) and *jala* (water) have been explained in earlier stanzas.

Stanza 67. Breath passes through the left nostril and the ascendant is in the Sun's hora; breath traverses through the right nostril and the ascendant is in the Moon's hora; Arudha Lagna is even and the ascendant is odd; the lord of the 5th in the birth chart and the lord of the 5th from Arudha in Prasna chart are the same; or the two lords are closely connected; or the tree governed by the asterism in which Jupiter stands at the time of the query is bearing fruits. These indicate gain of children.

NOTES

Here the author mixes up astrological combinations, biological phenomena and even the vegetable phenomena. Birth of children is indicated when the following circum stances exist :

(1) Breathing in left nostril and Lagna in the Sun's Hora.

(2) Breathing in right nostril and the Lagna in the Moon's Hora.

(3) Prasna Lagna odd and Arudha Lagna even.

(4) Close connection (association or mutual aspect, etc.), between the lord of the 5th in the Prasna chart and the lord of the 5th in the birth horoscope.

(5) The tree indicated by the asterism in which Jupiter is placed is yielding fruit.

Frankly speaking we have not tested these combinations. It is for readers to experiment with them. Depending perhaps upon the presence of one or more of the above combinations we may have to infer about the birth of issues.

Stanza 68. If the Navamsa arrived at by the addition of the longitudes of the Sun, the Moon and Jupiter happens to be the 7th, the 1st, the 5th or the 9th from the Navamsa of Gulika ; if Jupiter is in a trine from the Rasi or Navamsa obtained by adding the longitudes of the lord of the 5th and the ascendant ; and if Gulika occupies a trine from Jupiter, there will be birth of children.

NOTES

The stanza is not only interesting but gives combinations which have been found in our humble opinion to be fairly reliable. The stanza involves the following considerations :

(1) Add together the longitudes (in the *prasna* chart) of the Sun, the Moon and Jupiter.

(2) Note down the Rasi and Navamsa so arrived at.

(3) Note down the Navamsa of Gulika.

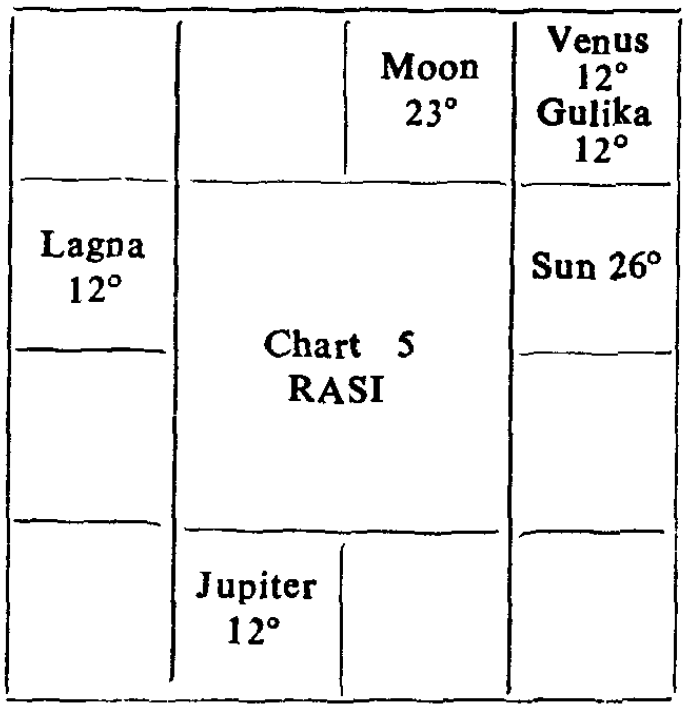
(4) If these two Navamsas are in mutual trines or *samasaptaka* or opposition it is a good sign for getting children.

(5) Next add together the longitudes of the 1st and 5th houses.

(6) Note down the Rasi and Navamsa so arrived at.

(7) If Jupiter is in a trine from the Rasi and Navamsa suggested in (6), it is a good augury for getting children.

(8) If Gulika happens to be in a trine from Jupiter, it is also a positive factor. Let us take an example (Chart 5) :



(1) The Sun 116°
The Moon 53°
Jupiter 222°

Therefore, Sun + Moon + Jupiter = 391 = 31° = x

(2) Rasi (of x) is Taurus and Navamsa (of x) Capricorn

(3) The Navamsa of Gulika is Capricon.

(4) Both the Navamsas are the same. Therefore it is a good augury for getting children.

(5) Longitnde of 1st house 312°
Longitude of 5th house 72
384 = 24° = Y

(6) The Rasi (of Y) is Aries and the Navamsa of (Y) is Scorpio.

(7) Jupiter is not in a trine from the Rasi or Navamsa suggested in (6).

(8) Gulika is not in a trine from Jupiter.

If more than one factor is favourable the birth of children can be predicted.

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Stanza 69. If Arudha is aspected by Mars, the woman can be said to be pregnant. If it has not the aspect of Mars, then she cannot be impregnated due to excess of blood in her system.

Stanza 70. In the Ashtakavargas of the Sun, the Moon and Jupiter (in the horoscopes of the couple) note the sign (in the *prasna* chart) which should be a trinal place from Gulika, which has the largest number of marks or *bindus*. When the Sun, the Moon and Jupiter transit such a sign, birth of a child takes place.

NOTES

The translation may appear to be a little confusing.

The stanza envisages the consideration of the birth charts of the couple and query chart. Take the Ashtakavarga of Jupiter, say in the husband's horoscope. Note the sign which should be a trine to the sign occupied by Gulika in the *Prasna* or horary chart, which has the largest number of *bindus*. When Jupiter transits this sign birth of an issue occurs. That is, the year is shown. Likewise consider the Sun (with reference to his Ashtakavarga) and the month is indicated. Treat the Moon in the same manner. The probable date will be known.

Suppose in the birth horoscope, Jupiters Ashtakavarga has the largest number of *bindus*, say in Cancer. And in the *prasna* chart Gulika is in Pisces. Cancer happens to be a trine from Pisces. When Jupiter transits Cancer, the year of birth is indicated. Suppose in the Sun's Ashtakavarga, the largest number of *bindus* is in Cancer. When the Sun transits Cancer the event can happen. Similarly if in the Moon's

Ashtakavarga, the highest number of *bindus* is in Scorpio, a trinal sign to Cancer, the birth of an issue can coincide with the Moon's transit of Scorpio.

The next stanza gives the *suchanas* (indicative factors) of pregnancy.

Stanza 71. To a query whether or not a woman is pregnant, the answer must be in the affirmative in case Rahu occupies the ascendant or Arudha or Chathra Rasi.

Stanza 72. If Jupiter occupies or aspects the 5th, the 7th or the 9th from the ascendant or the Moon.

Stanza 73. If at the time of the query the Sun or the Moon is surrounded by a halo then the woman is pregnant. The nature of sex of the child should be ascertained from the planets in the 7th.

Stanza 74. If the Moon is associated with benefics, the woman is pregnant.

NOTES

The above four stanzas are from *Gnana Pradeepika.*

Stanza 75. If the lord of the 5th occupies an odd Rasi and an odd Navamsa and the lord of the ascendant is in a *kendra* from Gulika the woman can be said to be pregnant. The said sign being *seershodaya*, further confirms pregnancy. If the Moon or Rahu occupies or aspects the Navamsa of

the lord of the 5th, then there are no prospects of pregnancy. If Mars aspects the Navamsa there will be abortion. If the Navamsa Rasi of the lord of the 5th is in a fixed sign and is *adhomukha* having the aspect or conjunction of Saturn, then the woman is not only not pregnant, but she does not even have regular monthly menstrual flow.

Stanza 76. If at the time of *Prasna*, any one of the following 14 signs is observed, the woman can be said to be pregnant: (1) a pregnant woman, (2) young children, (3) the roaring of thunder, (4) a male and a female bird pecking at each other, (5) the questioner or the messenger touching his own legs, or hands or nostrils, (6) something is taken out from an enclosed thing such as a bag or vessel, (7) Venus occupies the ascendant, (8) Venus aspects the ascendant, (9) Venus is in Arudha, (10) Venus aspects Arudha, (11) Venus occupies the 5th house from the ascendant and (12) Venus aspects the 5th house from the ascendant.

NOTES

Item No. 5 includes three *lakshanas*.

Stanza 77. (1) Gulika and the Moon are in the 5th house, (2) Gulika and the Moon are in conjunction, (3) Mars aspects the Moon, (4) Mars conjoins the Moon, (5) benefics occupy the 9th

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house, (6) the lord of the 5th and Gulika conjoin, (7) Gulika aspects the lord of the 5th ; and (8) the Navamsa of Gulika and the Moon are mutually connected. If any one of the above eight combinations is present at the time of *Prasna*, the woman can be said to be pregnant.

Stanza 78. The sign occupied by the pregnant woman when the question is put should be noted. From the lord of that sign should be deduced the taste of the woman—sweet or sour, etc. If the lord is weak, it is to be inferred that the lady suffers from diseases indicated by the inflammation of the *dosha* signified by the lord.

NOTES

This stanza gives an idea of the diseases the pregnant woman is likely to suffer from. And the next stanza gives *lakshanas* or signs indicative of abortion or disintegration of the *Garbha*.

Stanza 79. The signs revealing abortion are : The questioner or somebody leaves the *prasna* spot all of a sudden ; or somebody comes and leaves the place suddenly; or the astrologer observes some one removing clist from his ear-pit or openings in the body ; or the fifth leaf amongst the betel leaves given to the astrologer is found to be dotted with vermins either dead or half alive.

Stanza 80. Abortion will result under the following combinations: (*a*) Mars or the Sun occupies a kendra; Jupiter is in a non-kendra house. The 8th house is occupied by a planet; (*b*) The Moon in a quadrant, a planet in the 8th and Jupiter in a sign other than a kendra; (*c*) the Moon in the ascendant and a malefic in the 19th Drekkana from Lagna Drekkana; (*d*) Jupiter in a kendra, Mars in the 8th and the Moon in the ascendant.

Stanza 81. As suggested in *Jnana Pradeepika*, abortion will take place if *parivesha* is observed at the time of the question.

NOTES

Pariveshas are haloes round the Sun and the Moon. According to Varaha Mihira "the rays of the Sun and the Moon formed into a circle by the wind and reflected in the sky with a few clouds become haloes with colours and shapes. The different hues of these haloes and their effects on the earth are listed".

Stanza 82. According as the Moon occupies an odd or even sign the off-spring will be a male or female. Add together the numbers of the weekday, the constellation and the ascendant. If the resulting sign is odd, a male child will be born. If even, a female child will be born.

NOTES

According to the 2nd half of the stanza, add together the number of Nakshatras (counted from Aswini), the number of the weekday (counted from Sunday) and the number of the ascendant (counted from Aries). Suppose the Nakshatra, weekday and ascendant are respectivety Mrigasira, Thursday and Aquarius. Add them together :

Mrigasira	5
Thursday	5
Aquarius	11
	21

Expunging multiples of 12, the remainder is 9, *i.e.*, the 9th sign or Sagittarius which is an odd sign and hence indicative of birth of a male issue. According to some, this part of the stanza can also be interpreted to mean that if out of the lord of the weekday, the lord of the Nakshatra and the lord of the sign occupied by the Moon, if at least two lords are males, then a male issue will be born.

Stanza 83. If the Sun or Saturn occupies the 3rd, the 9th, or the 11th from the ascendant, a male child will be born.

Stanza 84. If all planets occupy odd signs, a male child is born. If all the planets occupy even signs, birth of a female child is certain.

NOTES

The above three stanzas are from *Gnana Deepika*.

Stanza 85. According as the majority of the *vargas* of the ascendant are ruled by male or female planets, a son or a daughter is born.

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NOTES

Find out the rulers of the *saptavargas* of the ascendant. If the majority of rulers are masculine planets, *i.e.*, the Sun, Jupiter and Mars, the issue will be male. If the majority of the planets ruling the *saptavargas* are female planets, *i.e.*, Mercury, Venus and the Moon, a female birth takes place.

The above stanza is from *Vidwajjana Vallabha*.

Stanza 86. All the benefics in the 5th and the 11th houses indicate that the woman is pregnant. If the ascendant is in an odd sign and the planets the Sun, Jupiter and the Moon are also in odd signs, the child is a male.

Stanza 87. If the Sun, the Moon and Jupiter and the ascendant are all in even signs, the child will be a female. If Saturn occupies odd signs, the child is a male.

Stanza 88. The Sun and Jupiter are strong and occupy odd signs, it indicates a male child. Venus, Mars and the Moon occupying even signs denote a female issue.

Stanza 89. The issue will be a son or a daughter according as Saturn occupies an odd or even sign. In a question bearing on marriage, if Saturn occupies an odd sign, marriage will take place soon. Otherwise marriage will not happen.

NOTES

This stanza is from *Shatpanchasikha*. All the above combinations are to be applied to *prasna* or horary charts.

Stanza 90. The Sun, Mars and Jupiter in the 7th house denote a male issue. The Moon, Mercury and Venus in the 7th house indicate a female. Again if the Sun, Mars and Jupiter are in the ascendant, the child is a male. If the Moon, Mercury and Venus are in Lagna, the issue is a female. Saturn in the ascendant gives a son.

Stanza 91. If the questioner or the messenger touches the odd limbs of his body with his right hand, then the child is a male. If he touches the even limbs of his body with his left hand, the issue is a female. If he touches the even limbs with his right hand the child dies.

NOTES

The odd limbs of his body are: head, chest, stomach, *vasthi*, thighs, legs. The even limbs of his body are: face, heart, waist, sex organs, knees and feet. The sex of the dead child can be known from the nature of the limbs touched.

Stanza 92. If the Navamsas of Arudha and Lagna happen to be even and they are aspected by the Moon, Venus and Mercury, female twins will be born.

NOTES

Saturn also can be included amongst male planets.

Stanza 93. If Jupiter occupies a trine or a quadrant, the child is a male. If any doubts arise at the time of query regarding these, one should rely on what one sees or hears around and also from the signs one observes and then predict the sex.

Stanza 94. If at the time of *prasna* many males are seen or heard or spoken about, or if Arudha happens to be an odd sign occupied or aspected by masculine planets, or if the messenger or questioner stands in the four main Diks (east, south, west and north), or if the gifts brought to the astrologer happen to be odd in number, or if these presents are held in the right hand on the right side, then the issue is a male. If otherwise, the child will be a female.

NOTES

Unexpectedly females are seen or women are heard talking, or stories of women are being talked about, or even signs happen to be Arudha, and female planets occupy or aspect the same, or the messenger occupies the remaining 4 Diks (S.E., S.W., N.W., and N.E.) or the presents brought are even in number when counted or they are held in the left hand on the left side, then the issue is a female.

Stanza 95. When the questioner puts his query he touches his head or any limb on the right side of his body ; or when the Navamsa Lagna happens to be an odd and diurnal sign or when Saturn and

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strong Mercury occupy odd signs, then the child is a male.

NOTES

On the contrary, if he touches any limbs on the left side of his body or when Navamsa Lagna happens to be an even and nocturnal sign or when Saturn and Mercury occupy even signs, the child is a female.

The above four stanzas are from *Prasna Sangraha*.

Stanza 96. When the Sun, the Moon, Jupiter and the ascendant—all strong, are placed in odd signs and odd Navamsas, the issue is a male ; when these four are in even signs and even Navamsas the issue is a female. When the Sun and Jupiter occupy odd signs, the child is a male. If the Moon, Venus and Mars are in even signs, the child is a female. When they are in common signs, the issue is a twin. But if these four have the aspect of Mercury and occupy odd Navamsa, the twins are females.

NOTES

The above tough stanza is quoted from Varaha Mihira's *Brihat Jataka*. Whenever the planets and the ascendant are mentioned it is implied that they should be powerful. The combinations can be listed as follows :

(*a*) The Sun, the Moon, the ascendant and Jupiter in odd signs and in odd Navamsas—male issue.

(*b*) Above in even signs and even Navamsas—female.

(*c*) Jupiter and the Sun in odd signs—male.

(*d*) The Moon, Venus and Mercury in even signs—female.

(*e*) Jupiter, the Sun, Venus and Mercury in common signs and in odd or even Navamsas, aspected by Mercury—twins.

(*f*) The above four in common signs and odd Navamsas aspected by Mercury—male twins.

(*g*) The above four in common signs and even Navamsas —female twins.

(*h*) If the influence for both male and female twins are balanced—one male and another, female.

All these combinations cannot be present in the Prasna (or conception) chart. If one of the 8 combinations is present, the result ascribed should be predicted.

So far as this stanza is concerned, my personal experience is that it works fairly satisfactorily.

In the above stanza some versions read *mitra-cha,* instead of *yagrascha.*

Stanza 97. When Saturn occupies an odd sign, except the ascendant, the child belongs to the male sex. Judging the planets previously mentioned and their strength one is to decide the nature of the sex of the child to be born.

Stanza 98. Fourteen *lakshanas* each for male and female births have been given. Balancing the *lakshanas* the sex of the child should be inferred.

NOTES

Lakshanas are indicative signs or combinations listed in the above two stanzas If the *lakshanas* for male birth are more than those for female birth, the child to be born will be

a son ; if otherwise, a daughter. Here the astrologer's capacity to analyse the combination decides the inference.

Stanza 99 The terms Arudha and Lagna are interchangeable. But the strength of the two should be used when examining the effects.

Stanza 100. If the ascendant falls in an odd sign and in an odd Navamsa, the child is a male. If the ascendant is in an even sign and an even Navamsa, the child is a female.

Stanza 101. If the Navamsa of the ascendant and Arudha are even and female planets occupy the same, birth of female twins is indicated. If these Navamsa-signs are odd conjoined by male planets, then the birth of male twins is indicated.

NOTES

Some astrologers of Kerala opine that both Navamsa and Rasi have to be taken into consideration to have the necessary effect.

Stanza 102. If the questioner feels with his hands those limbs of the body which are odd, then male issue can be foretold. If he touches however the limbs which are considered 'even', then female issue will be born.

NOTES

Odd limbs are the nose, mouth, the head, etc., while even limbs are the eyes, ears, hands, etc.

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Stanza 103. If the questioner feels with his right hand limbs of the body which are on the left, the child, a female, will die. On the contrary, if he touches with his left hand the left side of his body, the issue, a male, will die.

Stanza 104. If the articles brought by the questioner are kept on the right side of his person or if they are odd in number ; or if his movements indicate those of a man, the child is a male. If the presents so brought are kept or hidden on the left side of his person or if they are even in number or if his movements mark him out as womanly, then the child is a girl.

Stanza 105. Convert the longitude of the ascendant (devoid of signs) into minutes. Multiply this by 3 and divide the product by 50. The quotient represents the signs and the remainder, degrees. To this add the number of the Rasi of the ascendant. The sum represents the Sun's position at the time of delivery.

Multiply the longitude of the Sun by 108. The product represents the Moon's position at delivery.

Add to the Moon's position so obtained the longitude of the ascendant devoid of the sign and multiply the total by 9. The Sun's Navamsa is got.

NOTES

This stanza is a bit confusing. Personally I have not

tested this method and would therefore leave it to the readers to test it and form their own opinions.

The stanza is supposed to enable one to ascertain the month and date of delivery.

The method is as follows:

(i) Convert the longitude of the Ascendant (devoid of signs) into minutes = a.

(ii) Multiply a by 3 = b.

(iii) Divide b by 50.

$b \div 50 = x$ (quotient) + y (remainder)

(iv) $(x + y)$ + Rasi of the Ascendant = s which is the position of the Sun at delivery.

(v) Multiply s by 108 = m, the Moon's position.

(vi) m + longitude of Ascendant (devoid of signs) multiplied by 9 gives the Sun's Navamsa.

Example:

Let Ascendant be 16° 45′ Libra.

(i) $a = 16° 45' \times 60' = 1005'$

(ii) $a \times 3 = 3015 = b$

(iii) $b \div 50 = \frac{3015}{50}$ = quotient 60 (x) + remainder 15 (y).

(iv) s = 60.3 signs + 7 = 67.3 signs = 67 signs 9 degrees.

That is, expunging multiples of 12, we get 7 signs 9 degrees or Scorpio 9 degrees as the position of the Sun at delivery.

(v) The Moon's position m = s × 108

i.e., $7^s\ 9° \times 108 = 756^s\ 972° = 11^s\ 12°$ = Pisces 12° as Moon's position = Pisces 12°.

(vi) m + Ascendant longitude (devoid of signs)

$= (342° + 16° 45') \times 9$

Sun's Navamsa = 358° 45′ × 9 = 348° 45′ or Pisces 18° 45′.

This will be the Navamsa position of the Sun at delivery.

As the delivery occurs in the 10th month adjust the month by taking the trinal or trikona Rasis also.

As already suggested above, I have given the method as understood by me. It is for readers to assess its validity when actually applied.

Stanza 106. When the Moon transits the Dwadasamsa Rasi of the lord of the *kakshya*, in which the longitude of Lagna falls, signs of delivery will begin. When the Moon transits the Navamsa Rasi of the lord of the *kakshya*, the woman will deliver. The ascendant at the time of delivery will be that sign in which the lord of the Trimsamsa of the lord of the *kakshya* stands at the time of query. If the lord of the Hora of the above mentioned lord of *kakshya* is the Sun, delivery will be in the daytime ; if the Moon, delivery will be in the night.

NOTES

In the *ashtaka varga* scheme, the planets are spread out in the order of (top to bottom) Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the Ascendant. There are 8 *kakshyas*, each being of 3° 45′.

Take the ascendant lord. Find out the *kakshya* in which he is placed. Suppose the ascendant is Capricorn 4°. This falls in the *kakshya* of Jupiter. See which Dwadasamsa is occupied by Jupiter. When the Moon transits this Dwadas-

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amsa Rasi, labour pains may set in. See where Jupiter (the *kakshya* lord) is in the Navamsa. When this Navamsa Rasi is transited by the Moon, the delivery takes place. See in which Trimsamsa, Jupiter (lord of the *kakshya*) is placed. The sign of this Trimsamsa lord will be the ascendant at the time of delivery. According as Jupiter (lord of the *kakshya*) is in the Sun's or Moon's *Hora*, the delivery will be during the day or during the night.

These stanzas offer much food for reflection and much scope for research. Let our medical men and so-called scientists make researches into this particular branch of knowledge instead of airing their ignorant views on astrology.

Stanza 107. Take the stronger of the Drekkanas of the Sun and the Moon. When the Moon transits this Drekkana Rasi, delivery takes place, provided the Sun or the Moon is in the 1st Drekkana. If the Drekkana is the 2nd, delivery occurs when the Moon transits the 5th from the Drekkana Rasi. When the Drekkana is the 3rd then birth of the issue happens when the Moon transits the 9th from the Drekkana Rasi; or take the Dwadasamsa of the Moon. Count this Dwadasamsa Rasi number from Aries. When the Moon transits this sign delivery takes place.

NOTES

Example:

Sun = 6 degrees Aries, *i.e.*, Aries Drekkana

Moon = 17 degrees Cancer, *i.e.*, Scorpio Drekkana

Between the two, the Sun occupying his exaltation drekkana is the stronger.

When the Moon transits Aries, delivery of the child may be expected, the Sun being in the first Drekkana.

Should the Sun be in Aries 13 degrees, the Drekkana would be Leo and still stronger than the Moon in Scorpio Drekkana. In this case, delivery occurs when the Moon transits the 5th from the Drekkana Rasi, *i.e.*, the 5th from Leo which would be Sagittarius.

If the Sun occupies 23° Aries or the 3rd Drekkkana of Aries, then birth would occur when the Moon transits Leo, the 9th from the Drekkana Rasi of the Sun, namely Sagittarius.

Alternatively, take the Dwadasamsa of the Moon. The Moon being in 17 degrees Cancer it would be the 7th Dwadasamsa. The issue may be delivered when the Moon passes through the 7th sign from Aries, *viz.*, Libra.

Stanza 108. Multiply the longitude of the Moon (devoid of sign) by 108 and find out the resulting Rasi. When the Moon transits this or its trinal sign (whichever is *adhomukha*), delivery will take place. The event will be certain if Gulika associates or aspects this Rasi.

Find the constellation arrived at by adding the longitudes of the Sun and the Moon. When the Moon transits this constellation, delivery takes place.

NOTES

Example: Moon 24° 12′ Cancer.
Sun 8° 45′ Scorpio.

Method 1:

Taking the longitude of the Moon devoid of the sign, we have 24° 12′ = 24.2 degrees. 24.2 × 108 = 2613.6 degrees. Expunging multiples of 360, we get 93.6 degrees or Cancer 3.6 degrees.

Scorpio and Pisces are trinal to it. Of the three, Cancer and Pisces are *adhomukha* signs. The Moon's transit of Cancer or Pisces indicates the delivery of the baby, the stronger of the two signs being more likely. Further, if Gulika joins one of these signs, that sign is confirmed.

Method 2:

Sun + Moon = 218° 45′ + 114° 12′
= 332° 57′ = Poorvabhadrapada.

When the Moon transits Poorvabhadrapada, delivery takes place.

There is a suggestion that the sum of the longitudes of the Sun and the Moon (in terms of Rasis) should be deducted from 12 and the resulting constellation should be considered. According to some, this step is necessary only when the Rasi arrived at by adding the longitudes of the Sun and the Moon is a nocturnal one.

Stanza 109. The sum of the longitudes of the ascendant and the Moon, devoid of the signs, should be multiplied by 12 and the resulting Nakshatra found out. When the Moon transits this Nakshatra or its trinal one, delivery occurs.

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The event can also happen when the Moon transits the 5th from the Dwadasamsa Rasi of the Moon, at the time of query ; or its trines. Both the methods should be compared and the appropriate one selected.

NOTES

Example :

Let the Ascendant be 312° 40′ and the Moon, 123° 12′.

Ascendant + Moon = 312° 40′ + 123° 12′ = 435° 52′.

Expunging multiples of 360 = 75° 52′ = Gemini 15° 52′.

Taking the resultant longitude devoid of the sign we get 15° 52′ or 15.86 degrees.

15.86 × 12 = 190.32 which counted from the first point of Aries gives Swati (2).

The event occurs when the Moon transits Swati (2) or its trinal points, Satabhisha (2) and Aridra (2).

Alternatively :

The Dwadasamsa Rasi of the Moon is Virgo. Delivery may take place when Virgo or its trines, Capricorn or Taurus, is transitted by the Moon.

Stanza 110. Birth may occur in the Dwadasamsa Rasi of Lagna or the Navamsa Rasi of the lord of the Dwadasamsa Rasi. These happening to be trines (to the Lagna) or having *sambandha chatustaya varga* are a further confirmation. The Navamsa Rasi of Gulika and its trines can also be the "sign of delivery"

NOTES

According to some the Navamsa Rasi of Gulika as on the night of the *prasna* day is important. The Lagna at the time of delivery could be any of the following signs :

(1) The Dwadasamsa Rasi of Lagna.

(2) The Navamsa Rasi of the lord of the Dwadasamsa Rasi of Lagna.

For instance if Lagna is in Virgo Dwadasamsa and if the lord of this, *viz.*, Mercury is in Capricorn Navamsa, then the delivery sign will be Virgo or Capricorn.

If Virgo or Capricorn is trine to the Lagna, then it is a further confirmation.

(3) The Navamsa Rasi of Gulika, that is, if say Gulika is in Aquarius Navamsa, then Aquarius can be the ascendant at the time of delivery.

Of the many Rasis given—that which is connected with Gulika has the highest chance of becoming the Lagna at the time of the birth of the child.

Stanza 111. Delivery may take place when the Dwadasamsa Rasi of the Sun or its trines rises. Dwadasamsa Rasi and the Navamsa Rasi of the ascendant may also be considered. The relative strength of these should be weighed and preference given to the sign having the connection of Gulika.

Stanza 112. The Varga Chatushtaya is thus obtained. *Navamsa*—by multiplying a planet's longitude by 9 ; *Nava Navamsa* by multiplying a planet's longitude by 81 ; *Navamsa Dwadasamsa*—

The Navamsa longitude devoid of sign is multiplied by 12 and the signs omitted earlier are added ; and Dwadasamsa—multiplying the longitude of a planet devoid of signs by 12 and adding to the result, the original Rasis earlier omitted.

NOTES

Thls stanza enables us to calculate 4 important divisional charts, *viz.*, (1) Navamsa, (2) Nava Navamsa, (3) Navamsa Dwadasamsa and (4) Dwadasamsa. While Navamsa and Dwadasamsa are common in all text books on astrology Nava Navamsa and Navamsa Dwadasamsa are peculiar to this work. We shall apply the principles to an example, *viz.*, the Sun's position at the time of *prasna*, *viz.*, Cancer 23° 12′ or 113°.2.

(1) *Navamsa* : Multiply the longitude by 9.

113°.2 × 9 = 1018°.8. Expunging multiple of 360 we get 298°.8′. Dividing this by 30, the result is 9^s 28° 48′ or Capricorn 28° 48′. This is the position of the Sun in Navamsa.

(2) *Nava Navamsa* : When a planet's longitude is multiplied by 81, this divisional chart is obtained :

In the example :

113°.2 × 81 = 9169°.2

Expunging multiples of 360, the remainder is 169°.2 which is 5^s 19° 12′. The position of the planet in Nava Navamsa chart is Virgo 19° 12′.

(3) *Navamsa Dwadasamsa* : The Navamsa longitude devoid of signs (*i.e.* 28° 48′ or 28°.8) is multiplied by 12.

i.e., 28.8 × 12 = 345.6 = 11^s 15°.6.

The omitted signs, *viz.*, 9 are added to this (11^s 15°.6 + 9 = 20^s 15°.6 = 8^s 15°.6). Therefore the Navamsa Dwadasamsa of the planet is 8^s 15°.6 or Sagittarius 15° 36′.

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(4) *Dwadasamsa*; The longitude of a planet (devoid of signs) is multiplied by 12.

$$23^\circ.2 \times 12 = 278^\circ\ 4 = 9^s\ 8^\circ.4$$

To this is added the signs earlier omitted, *viz.*, 3. Therefore the Dwadasamsa position of the planet is $9^s\ 8^\circ.4 + 3^s = 12^s\ 8^\circ\ 24' =$ Aries $8^\circ\ 24'$.

The correctness of these findings can be verified by applying the usual methods of calculating divisional charts. Here, each chart is made equivalent to a complete circle and hence the longitude of even the sub-divisional chart is given.

Stanza 113. (*a*) When the Moon transits the Arudha Lagna or a trinal sign from it which should happen to be Adhomukha, birth of the child takes place. This should be kept as a secret.

NOTES

Kerala astrologers appear to take the Ascendant and its trines also as delivery signs. Suppose the Arudha is Aries. The trines are Leo and Sagittarius, Sagittarius is Adhomukha. When the Moon transits this sign the issue will be born.

Stanza 114. If planets are unfavourably situated causing obstruction to birth of issues one will have to resort to remedial measures.

Stanza 115. If the Sun or Saturn joined by the Moon occupies an *anishta* place in an odd sign the *Pitris* must be propitiated. If the Sun occupies an even sign, holy shrines should be visited and *kshetra pinda* offered. Likewise if Saturn occupies

an evil house and an even sign, 'food' must be offered to the people. The Sun in odd or even sign (in an evil Bhava) requires the performance of Japa as a remedial measure.

Stanza 116. If the Moon is in Anishta Bhavas, *Sraddhas* should be performed at Gaya. Or musicians should be engaged to sing and dance in the Divine presence. If the Sun and the Moon are both afflicted by evil planets, the trouble is from *pretas*; and for their liberation, *kshetra pinda* should be performed and devotional music sung.

Stanza 117. When Mars is in an Anishta Rasi which is also odd, worship should be offered to Lord Subrahmanya and holy Brahmins fed. When Mars is in an even sign Durga should be worshipped. If Mercury is similarly situated Lord Vishnu should be worshipped with *panchamruta* and *payasa*, Brahmins should be fed and *soubhagya sukta* chanted.

Stanza 118. If Jupiter is in an Anishta place in an odd sign *kalyanadighrita* duly charged with mantras should be consumed. If Jupiter occupies an even *anishta* sign, Sankaranarayana should be worshipped and a thousand Brahmins fed sumptuously.

Stanza 119. If Venus occupies an *anishta* sign and an odd sign, *yaksha puja* should be performed with bread, *payasa*, perfumes songs and music. If Venus occupies an even unfavourable house, *puja* should be offered to the gods and Brahmins fed to their satisfaction.

Stanza 120. If Saturn is responsible for the absence of issue and he occupies an odd sign in an unfavourable house, *sarpa bali* must be performed. If he occupies an even sign, serpent dance should be got done by dancers. If Saturn is in an unfavourable position in common signs, serpent images should be gifted.

NOTES

Stanzas 114 to 120 deal with remedial measures to neutralise afflictions arising from certain plenetary configurations which obstruct the birth of issues.

Birth of children is said to be denied by a number of causes traced to the displeasure of ancestors, etc.

The affliction arises by the situation of a planet in an *anishta bhava* or house. The nature of remedy depends upon the odd or even nature of the sign the *anishta bhava* falls in. The stanzas are simple and can be easily understood.

All these remedies are traced to certain curses—*sapas*. We do not wish to make any observations as to whether or not such curses really work. Western science cannot arrogate to itself all knowledge. Areas of knowledge still unknown to western science had been studied and understood by the

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ancient seers. Those who do not wish to believe in these remedies or the affiictions given, are at liberty to reject them, but there are factors which seemingly impossible may contain germs of truth.

Stanza 121. The *santana tithi* should be worked out from *santana* Sun and *santhana* Moon. This tithi has to be made use of in determining the birth of an issue.

NOTES

The following stanzas give the methods of working *santana* Sun, *santana* Moon, etc.

Stanza 122. According to some Acharyas, five times the Moon's longitudes and five times the Lagna longitude give the progeny Moon (*santana chandra*) and the progeny Sun (*santana Sun*) respectively.

NOTES

This stanza suggests that the method of calculating the progeny Sun and the progeny Moon given here is according to some Acharyas, which means there may be some other method perhaps approved by the author of this work. The manuscript in my possession does not contain this method. But I have gathered from Kerala pandits that the method accepted by the author is the following :

"Ishta" or the time of *Prasna* reduced to vighatis is divided by 50. Convert this into signs, degrees and minutes. Call this x. From this deduct 30° or one Rasi. The remainder multiplied by 5 gives the *Santana Surya*.

Add 8 signs and 15 degrees to x. Expunging multiples of I2 multiplythe resulting figure by 5 and you get *Santana Chandra*. We shall call the method given in the stanza as *A* and that explained in the Notes as *B* and work out an example.

Example : '*A*' : Sun Cancer $23^\circ\ 12'$ = (3^s $23^\circ\ 12'$)

Moon = Taurus $27^\circ\ 26'$ = (1^s $27^\circ\ 26'$)

Progeny Sun $3^s\ 23^\circ\ 12' \times 5 = 18^s\ 26^\circ$

$= 6^s\ 26^\circ$

= Libra 26°

Progeny Moon $1^s\ 27^\circ\ 26' \times 5 = 9^s\ 17^\circ\ 10'$

= Capricorn $17^\circ\ 10'$

Example B

Birth time : Ghatis 32 and vighatis 45 after sunrise.

$= 32 \times 60 + 45$

= 1965 vighatis

$$= \frac{1965}{50} = 39^s\ \frac{15^\circ}{50}$$

Multiplying the remainder by 30 (to convert it into degrees), we get

$$\frac{15 \times 30}{50} = 9^\circ$$

Expunging multiples of 12 from 39, we get $3^s\ 9^\circ$ x

Deducting one sign from x, the remainder is ($3^s\ 9^\circ - 1^s$) $= 2^s\ 9^\circ$ or Gemini 9°.

Multiplying $2^s\ 9^\circ$ by 5 we get *Santana Surya* or

Progeny Sun $= 2^s\ 9^\circ \times 5$

$= 10^s\ 45^\circ = 11^s\ 15^\circ$

or Aquarius 15°

Adding 8 signs and 15 degrees to x, we have $3^s\ 9^\circ + 8^s\ 15^\circ$

$= 11^s\ 24^\circ$.

Multiplying this by 5

$11^s\ 24^\circ \times 5 = 59^s = 11^s$ = Aquarius 30°. This is *Santana Chandra* or progeny Moon.

The other theory is, this method should be applied if *Aroodha* Lagna is strong. If the Prasna Lagna is strong the method given in stanza 122 should be applied.

To be frank, I have not been able to test these methods myself, and hence I am unable to give my opinion. One Astrologer Panicker a close associate of late Mr. K. K. Kurup whom I met at Trichur in 1958, said that the method given in the stanza should be accepted in preference to the cumbersome method explained in the notes.

Stanza 123. The progeny *tithi* is obtained by deducting the longitude of the progeny Sun from the longitude of the progeny Moon. If this *tithi* falls in the bright half, the issue will be born. If it is the dark half the issue will be born after performing remedial measures. If the *tithi* is earlier than the 6th of dark half, birth of the issue will be delayed. If after the tenth, the event will happen early.

Stanza 124. If the delay is due to *tithi* falling in bright half Lord Vishnu should be propitiated. If the delay is due to *tithi* falling in the dark half Lord Siva should be worshipped. If the *tithi* are the 7th, the 8th, the 9th and the 10th (dark half), then an issue will be born to the 2nd wife after the

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2nd marriage. Even after remarriage Brahmins should be worshipped and fed on New Moon days and Sravana days.

Stanza 125. If the *santana tithi* (or progeny lunar day) happens to be the 11th to 14th, the native will have an adopted child. If it falls on a New Moon or Full Moon day, there will be no issue, not even an adopted child. Childlessness will be due to the dissatisfaction of the Pitris. Ceremonies should be performed on *parva* days to satisfy the Pitris. The dissatisfaction of the Pitris will be the prime reason for childlessness.

Stanza 126. If *santana tithi* falls on the 6th lunar day, God Subrahmanya should be worshipped ; on the 4th, Ganapati should be invoked ; on the 9th, Durga should be worshipped ; on the 12th, worship the Sun ; on the 8th, worship Serpent god ; on New Moon days, worship Pitris.

NOTES

All these are the remedial measures to be adopted when the *santana tithi* falls in the dark half.

Stanza 127. The *santhana tithi* falling on the 4th, the 9th or the 14th lunar day of any *paksha* denies the birth of an issue because of *abhichara.* The remedy is reading the Puranas. If the *santana*

tithi falls on the 4th lunar day, the remedies should be done by high class people; if on the 9th, low class persons should perform the remedies. The cause of childlessness is a serpent god if *santana tithi* falls in Vishtikarana. If it happens to be bright half, the curse is recent; if it is dark half, the curse is very old.

Stanza 128. In the bright half, Vishtikarana falls on the 4th (*chaturthi*), 8th (*ashtami*), 11th (*ekadasi*) and full Moon; in the dark half Vishtikarana falls on 3rd (*triteeya*), 7th (*saptami*), 10th (*dasami*) and 14th (*chaturdasi*). If 3rd and 4th are afflicted by Vishtikarana, the trouble is from good natured serpents; if the 7th and the 8th are similarly afflicted, the trouble is from serpents of the 2nd class; if the 10th and 11th are similarly afflicted, the trouble is from cruel serpents; and if the 14th and new Moon day are afflicted, the trouble is from very bad serpents. The remedy is the performance of Sarpa Bali, especially for good natured ones. The others require devotional songs, dances, etc.

Stanza 129. So much about *santana tithi.* There are other uses to which this can be put.

Stanza 130. Five times the Moon's longitude (at the time of question) minus five times the longitude of the Sun gives *santana tithi.* If this refers to bright half, birth of an issue is indicated. Till the 5th lunar day the question of having children is doubtful. From the 6th to the 10th, the chances are moderate. From 10th onwards, the result is certain.

Stanza 131. If the *santana tithi* falls in the dark half, the effects will be as follows: 1st and 2nd—children will be born and no second marriage is necessary; 3rd—requires two marriages; 4th—three marriages; 5th—four marriages; 6th—five marriages. Even then suitable remedies must be performed.

From the 7th to 10th, the native must perform the remedial measures. From the 11th to new Moon, the querent will have no issue whatever good actions he may do. But perhaps he may have an issue at the end by the special force of his Karmas.

NOTES

Let the Moon be $8^s\ 15°$ and the Sun $4^s\ 25°$ at query time.

Santana tithi $= 5\ (\text{Moon}) - 5\ (\text{Sun})$

$= 42^s\ 15° - 25^s\ 5°$

$= 18^s\ 10°$ or $6^s\ 10°$

$= 190°$ that is the dark half.

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Since this is the 1st thithi of the dark half, children will be born.

Stanza 132. If *Santana tithi* falls on the 7th of the dark half, the querent will have to adopt a brother's son ; if it is the 8th, one has to adopt a son from his own *gotra* or genus ; if it is the 9th, he will have to adopt two—one from other families and another from his own family.

Stanza 133. According as the *Santana tithi* falls on the 10th or 11th day of the dark half, his successor will be his sister's son or one adopted from a different family. If it is the 12th, his property will go to his other relatives.

Stanza 134. If it is the 13th day the querist's property will lapse to temples. If it is the 14th, it will be appropriated by the rulers. If it is new Moon, people will grab his wealth as there will be no claimants.

Stanza 135. By examining *Santana tithi*, good karmas can be recommended in order that men may have issues. The remedies suggested by sages of yore have been given below:

Stanza 136. Even if *Santana tithi* falls in the bright half, *Vishti* and *Rikta* are not good. If it

is the 4th day, *Ganapati homa* is recommended. If it is the 9th, worship of Durga is effective ; and if it is the 14th, worship of Siva will be useful.

NOTES

Here the special effects of Vishti are not given. Hence the same may be recommended.

Stanza 137. If *Santana tithi* falls on a full Moon day, *Purusha sukta* should be recited. If the Moon is afflicted, stories regarding the Moon, her origin, etc., should be listened to.

Stanza 138. Santana Gopala should be worshipped if the *Santana tithi* falls on the 1st day of the dark half. If it falls on the 2nd day one must take in *panchagavya* and other medicated ghees.

Stanza 139. If it is the 3rd, Goddess Durga should be worshipped ; if it is the 4th *Ganapati homa* should be performed ; if 5th, the family deity should be worshipped ; if it is the 6th God Subrahmanya should be invoked ; if it is the 7th, SankaraNarayana should be invoked ; if it is the 8th, the serpent god should be worshipped ; and if it is the 10th, one thousand Brahmins should be fed.

Stanza 140. If *Santana tithi* falls on the 10th day of the dark half *gana homa* should be per-

formed; on the 11th, oblations should be offered in holy places; on the 12th, Brahmins should be fed on the day ruled by the constellation Sravana. On the 13th *jaya bali* should be offered.

Stanza 141. If it is the 14th day, Brahmins should be fed on Mondays and Pitri Bali performed and Pitri Pinda offered in holy places.

Stanza 142. If it is new Moon, perform *ashtaka sraddha*, *parvana sraddha* and *tila homam.* The same remedies hold good for the 1st day of the dark half.

Stanza 143. We shall again formulate certain methods in regard to issues applicable to both horoscopy and horary based on the position of Jupiter.

Stanzas 144 and 145. Five times the sum of the longitudes of the ascendant and *Yamakantaka* gives the position of progeny Jupiter (*Santana Guru*). If this is blemished by the nine afflictions (*nava doshas*) the person cannot get any issue without recourse to relieving measures. Under the following conditions the person should remarry if he wishes to have progeny: (*a*) if the *tithi sphuta*—this is obtained by deducting the Sun's longitude from

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the longitude of *Santana Guru* is afflicted ; (*b*) if the Navamsa of *Santana Guru* happens to fall in Taurus or Libra; or in the sign occupied by *Santana Sukra* ; (*c*) if it is aspected by *Santana Sukra* ; (*d*) if it falls in the constellation of Venus.

The number of marriages is denoted by the number of planets in the 7th house from *Santana Sukra*. According as the sign or the Navamsa occupied by *Santana Sukra* is strong the native gets an issue from the 1st or the 2nd wife.

NOTES

Santana Sukra (or progeny Venus) is obtained by multiplying the longitude of Venus (at birth or at question time) by 5.

Example :

Let the Sun be in Cancer 23° ; Ascendant—Aquarius 14° ; Yamakantaka—Gemini 15° ; Jupiter—Scorpio 14° ; and Venus—Leo 4°.

Determination of Santana Guru :

Yamakantaka + Ascendant = 2^S 15° + 10^S 14° = 12^S 29°

Santana Guru (S.G.) = 12^S 29° × 5 = 64^S 25° = Leo 25°.

If the S.G. is afflicted by any of the 9 blemishes (*nava doshas*), remedial measures should be adopted to get issues.

Determination of Tithi Sphuta :

Tithi Sphuta = Santana Guru — Sun = 4^S 25° — 3^S 23°

Tithi Sphuta = 1^S 2° or Taurus 2°

The tithi (lunar day) corresponding to this is 32 ÷ 12 = $2\frac{8}{12}$ = the 3rd or *tritheeya*. If this is afflicted, the native is advised remarry to get an issue.

Determination of Santana Sukra :

Example :

Santana Sukra = Venus × 5

= Leo 4° × 5

= 4^s 4° × 5 = 20^s 20°

Santhana Sukra 8^s 20° or Sagittarius 20°.

(*a*) The Navamsa of *Santana Guru* is Scorpio (the 8th Navamsa in Leo) and not that of Taurus or Libra. Hence there is no *dosha*.

(*b*) *Santana Guru* (Leo 25°) does not fall in the Rasi of *Santana Sukra* (Sagittarius 20°). Therefore there is no *dosha*.

(*c*) *Santana Guru* is in Pubba ruled by Venus. Hence the *dosha* exists.

Balancing the doshas or blemishes one has to predict whether or not the native would get a child from the (1st) wife.

IV (*a*) The number of marriages is known by the number of planets in the 7th from *Santana Sukra* (Sagittarius 20°). In the example in question, there is no planet in the 7th from *Santhana Sukra*.

(*b*) The Rasi of *Santana Sukra* is Sagittarius; the Navamsa is that of Libra. The Rasi is stronger. Therefore we can say that the native will have an issue from the 1st wife.

Here it must be noted that these astrological principles were evolved at a time when there were no legal restrictions on the number of marriages a male could have. But today a Hindu cannot marry a second time when the 1st wife is alive or is not divorced, while certain sections of non-Hindus are free to have any number of wives.

Therefore the correct application of these two stanzas depends upon the existing social conditions and the legal

factors placed in the way of the majority population of this country.

Stanza 146. If *Santana Sukra* happens to fall in a eunuch Navamsa or eunuch planets aspect this Navamsa, the native will have to marry a third time to get a child.

NOTES

Eunuch Navamsas are Gemini, Virgo, Capricorn and Aquarius. Eunuch planets are Mercury and Saturn.

Stanza 147. The sum of *Santana Guru* and *Yamakantaka* multiplied by 9 gives *Santana yoga sphuta*. From this can be ascertained the number of children.

Stanza 148. The expired portion of *Santana yoga sphuta* indicates the number of children. If it is 5 degrees, the native will have one issue ; if it is 10 degrees, two ; if it is 15 degrees, 3 and so on. When three *vargas* of *Santana yoga sphuta* is controlled by Jupiter, one will have more than six sons.

NOTES

Our author brings in another method to predict the number of issues one will have. In the light of the fact that today the birth of children can be prevented by all sorts of birth control methods, one should adapt these principles to the present day social environment. Of course, as in some

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western countries, a day may come when birth rate may go down to such an extent that we may revert back to the conditions existing before these family planning methods were introduced.

Determination of Santhana Yoga Sphuta :

Santhana Guru + Yamakantaka

= Leo 25° + Gemini 15° = 4^s 25° + 2^s 15°

= 7^s 10°

Santhana Yoga Sphuta = 7^s 10° × 9

= 63^s 90°

= 66^s = Virgo 30°

At the rate of 5° per issue, the number of children will be 6.

Shadvarga lords for Virgo 30° are as follows :

Rasi	Hora	Drekkana	Navamsa	Dwadasamsa	Trimsamsa
Mercury	Sun	Venus	Mercury	Sun	Mars

Jupiter vargas do not figure at all. Therefore the requisite of Jupiter controlling the three vargas in the *Santana yoga sphuta* does not apply here.

If the vargas of Jupiter exceed three, then there will be more than 6 sons.

Stanza 149. Take the Drekkana lord of *Santana yoga sphuta.* When he is debilitated or in an unfriendly sign, loss of children should be predicted in the following manner : If the expired portion of the longitude of this lord in the Rasi is 5 degrees, the eldest son will die ; if it is 10 degrees,

the 2nd son will die ; in this way, calculate till the end of the sign.

If the Navamsa of Yoga Sphuta is Taurus, Leo, Virgo to Scorpio, the native will not have any children.

NOTES

The stanza is simple to understand. Just as the lord of the Drekkana is taken, the *Santana yoga sphuta* may also be taken.

Stanza 150. If in the *Santhana yoga sphuta*, three *vargas* are held by Mercury and Saturn there will be birth of twins. If these planets are weak, the twins will die.

Stanza 151. The sum of the longitudes of Mercury, Saturn and the lord of the 5th multiplied by 5, gives *Datta Sphuta.* If this occupies a solar sign and a lunar Navamsa and is associated with or aspected by malefics, a child will be adopted. If the above *sphuta* stands in a lunar Rasi and a solar Navamsa, then no child will be adopted.

Stanza 152. If the *Datta Sphuta* is afflicted by *nava doshas*, the person will have no sons, not even adopted ones.

Stanza 153. When Jupiter transits the *Santana Jeeva Sphuta* sign and its trines, the child will be

born. But this will happen only when Gulika occupies the first half of the zodiac. When Gulika occupies the 2nd half, the issue will be born when Jupiter traverses the Navamsa Rasi of Santhana Jeeva and its trines.

Find out the Navamsa of the sum of the Gulika Sphuta and Yamakantaka. According as this Navamsa is odd or even the issue is a male or female.

Stanza 154. The Navamsa Rasi of the Yoga Sphuta is important in determining the sex of the child. According as it is odd or even, the issue will be a male or a female.

Stanza 155. Add up the Santana Guru Sphuta, Yamakantaka and Santana Gulika. Multiply the total by 81. Find out the Nakshatra of the resulting figure. The birth of the child takes place when this Nakshatra or its trines is transited by the Moon.

NOTES

Santana Gulika is obtained by multiplying Gulika by 5.

Stanza 156. In this chapter, the question of 'issues' is explained in many ways. When it is found that one will have no issue or the issue will die, suitable remedial measures as got from

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Santana Tithi should be adopted. Suitable advice should be given if the adoption of a son or birth of a son by a second marriage is indicated.

Stanza 157. If the birth of a son is shown, the time of birth should be fixed by noting the transit positions of Jupiter, Saturn, the Sun or the Moon. If the query concerns a pregnant woman the sex of the issue also should be definitely predicted.

Stanza 158. I have described above "Santhana Prasna" in great detail basing it on the writings of ancient sages so that the question may be clearly approached in as many ways as possible.

Thus ends the Chapter XVIII

CHAPTER XIX

Issues According to Birth Horoscope

Stanza 1. Now we shall describe how the details regarding progeny—their number, their time of birth, etc., and if there are no issues why it is so, etc., can be read from horoscopy.

NOTES

This chapter deals mainly with methods to forecast details about children on horoscopy. The previous chapter has given methods based on *Prasna*

Stanza 2. If the Moon occupies an *anupachaya* sign in the wife's horoscope and is aspected by any one planet, she will bring forth a child. If the Moon occupies an *upachaya* sign and is aspected by strong benefic planets, she will have children, provided remedial measures are performed. In the husband's horoscope, the Moon in a *upachaya* sign associated with good planets indicates children. If the Moon is in an *anupachaya* sign with an aspect of a planet, a child will be born only after the due performance of remedies. If, however, in the wife's

chart the Moon is in *anupachaya* and in the husband's chart the Moon is devoid of benefic aspects, there will be no issue.

Stanza 3. There will be no issue if there is no strength for *kshetra* (in the female horoscope) and *beeja* (in the male horoscope). Hence an examination of these is necessary.

Stanza 4. The strength to impregnate is contributed by the Sun, while Venus governs semen. If these two occupy odd signs and odd Navamsas and are strong, the male has "beeja strength" and he is capable of impregnating women. In a women's horoscope, Mars governs the nature of blood and the Moon controls the capacity to bear children. If these two occupy even signs and even Navamsas, the female has the *kshetra* strength to bring forth issues.

NOTES

If Mars and the Moon are not strong, the woman will not bear children. If there are some good qualities and weak qualities for these planets, children will be born only after the necessary remedial measures.

Stanza 5. Divide the expired portion of the asterism occupied by Jupiter in *ghatis* and *vighatis* by 5 and note down the resulting signs, etc.

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Similarly treat the expired portion of the asterism occupied by the Sun and Venus. All these three added together give *Beeja Sphuta*. Likewise deal with the expired portion of the asterisms occupied by Mars and the Moon. To these add the result got from the asterism occupied by Jupiter, *Kshetra Sphuta* is obtained.

NOTES

The average time taken by the Moon to pass through an asterism (13° 20′ or 200′) is about 60 ghatikas, which means the time required is about 4.5 ghatis per degree of longitude. This velocity is to be used according to the author in calculation of Beeja Sphuta and Kshetra Sphuta.

Suppose Jupiter is in 12° 2′ of Scorpio, which means he has covered 8° 42′ in the constellation of Anuradha. The equivalent in *ghatis* for this is $8°.7 \times 4.5 = 39.15$ ghatis. Therefore the expired portion of the asterism in which Jupiter is placed is ghatis 39.15.

Dividing this by 5, we get $\left(\frac{39.15}{5}\right) = 7.83$ or $7^{s}\ 24°.9$

= Scorpio 24°.9 as the Beeja longitude of Jupiter. Similarly calculate for other planets and find out the Beeja and Kshetra Sphutas. It will be seen that in a male horoscope Jupiter, the Sun and Venus are involved while in the female horoscope Jupiter, Mars and the Moon are involved.

Stanza 6. If Beeja Sphuta occupies an odd sign and an odd Navamsa and is aspected by or

associated with benefics; it is considered as strong. If otherwise, it is weak.

Stanza 7. If Kshetra Sphuta occupies an even sign and an even Navamsa and is aspected by or associated with benefics, it is strong. If otherwise, it is weak.

Stanza 8. If the *vargas* occupied by these two are owned by benefic planets, they are good; if owned by malefics, they are bad. If Rahu aspects or associates with Kshetra Sphuta, childlessness or loss of children will be due to the fury of the serpent god. The aspect or association of Gulika brings about trouble from *Pretas*. Saturn indicates sins committed in past life. Mars shows trouble from enemies or deities like Bhairava or Chamundi.

Stanza 9. Beeja Sphuta should be calculated in the horoscope of a male. Kshetra Sphuta should be worked out in a female's horoscope. In horary, both Beeja Sphuta and Kshetra Sphuta should be worked out. In fixing time, all these four Sphutas should be made use of.

Stanza 10. We have given one method of calculating Beeja and Kshetra Sphutas. There are other methods also given here, just for the sake of confirmation got by agreement of different views.

Stanza 11. In the male's horoscope, Beeja Sphuta is the sum of the longitudes of the Sun, Venus and Jupiter. In the female's horoscope, the Kshetra Sphuta is the sum of the longitudes of the Moon, Mars and Jupiter. If Beeja and Kshetra occupy odd signs and Navamsas and even signs and Navamsas respectively, they are said to be strong. If malefics or neutral planets join or aspect the same, the strength of these is reduced. Again, malefic planets in the 5th from Beeja and in the 9th from Kshetra render them weak. Neutral planets weaken the Beeja and Kshetra, while benefic planets strengthen them.

NOTES

Here in this verse, the word "Parasu" means, 9th house from Kshetra. The worked "te" (ते) refers to malefic planets. "Athra" means the aspect or association of Beeja and Kshetra Sphutas. Mercury is neutral and not to be included amongst benefic planets.

Stanza 12. Note the expired portion in Ghatis of the asterisms occupied by Beeja and Kshetra. Divide the Ghatis and vighatis by 5. The longitudes so obtained are two *sphutas* called Beeja Sphuta and Kshetra Sphuta. This is according to some (*Pakshantara*).

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NOTES

In this connection reference may be made to notes under stanza 5.

Stanza 13. Determine the Pakshantara Sphutas and judge their strength by applying the same rules as before. Panchaka is to be worked. If this Sphuta occupies the 1st, 4th, 5th, 7th, 9th, 10th houses, children will be born during the first part of his life. If it occupies the 2nd, 8th or 11th, he will have children during the middle part of his life. If it occupies 3rd, 6th and 12th, children will be born during the last part.

Stanza 14. If these are partially strong but aspected by benefics, the native will have children after performing the necessary Prayaschittas (remedial measures).

Stanza 15. The weakness of Beeja and Kshetra is due to two reasons, *viz.*, (1) internal and natural and (2) external. Internal weakness is due to the dislocation of the three humours *vatha*, *pitha* and *sleshma*. The remedy for this is medical treatment and the performance of other remedial measures. As these are due to sins committed in previous births, these remedies, *viz.*, *japa* and *daana* besides medical treatment if done properly, will remove

the evil and children will be born. This is the opinion of ancient Seers.

Stanza 16. If the trouble is external, it is due to the hidden attack of *rakshasas*, *yakshas* and *paisachas* or the invisible influence of the curses of Brahmins or Devas. Having ascertained the source of the trouble, the requisite 'karmas' or rituals should be performed.

Stanza 17. The question of issues can also be considered by an examination of Santana Graha Sphuta.

NOTES

How they are to be worked out is given below.

Stanza 18. Multiplying the longitudes of planets by 5 we get Santana Graha Sphutas. Total the sphutas of Santana Sun, Santana Moon and Santhana Jupiter and the result is Santana Trisphuta. If this Thrisphuta falls in the 3rd or 5th or 7th asterism from the birth star of the native, or the 88th or the 108th quarter from the radical Moon or the 6th or the 8th or the 12th house from the ascendant, there will be no issue. Examine the horoscopes of the husband and the wife. If this yoga is found, then there will be no issues. If, however, this yoga obtains in one of the horoscopes,

the birth of an issue is possible by suitable remedial measures.

Stanza 19. If Trisphuta falls in the 3rd, 5th or 7th asterism from the birth star or 88th or 108th quarter from the radical Moon and if this asterism happens to be a male one, the male issue will die. If it is a female star, the female issue will die. If Santhana Mars and Santhana Saturn fall in th e same Trisphuta, no issue will be born.

NOTES

The 88th or 108th quarter from the radical Moon give similar results.

Stanzas 20 and 21. According as the Santhana Sun or the Santhana Moon or both occupy a kendra from the Thrisphuta, an issue will be born to the 1st wife, or the 2nd wife if he remarries, or to the first wife after 2nd marriage. Jupiter or Venus in a similar situation denotes respectively that the native will marry a third and a fourth wife to both of whom issues will be born. The absence of issue will be due to the curse of *Pitrus* or serpents according as Saturn or Rahu occupies the 5th, 7th or 9th from Trisphuta. Remedial measures should be prescribed on the basis of the asterism of the Trisphuta. If it falls within the 8th asterism from Venus, Durga should be worshipped. If it

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falls within the four from Rohini, Gana Homa should be prescribed. If within seven constellations from Pushya, Sarpa Bali should be prescribed. And if the Trisphuta falls within 8 stars from Swati feeding of Brahmins should be done on days ruled by the constellation of Sravana.

NOTES

These two stanzas are a bit confusing. However as I have understood them after consultation with a learned Panikkar, the following are to be noted.

We have already learnt how to arrive at Santana Trisphuta (or Trisphuta as referred to in these two stanzas). This is obtained by totalling five times the longitudes of the Sun, the Moon and Jupiter. (1) If this Thrisphuta star is the 3rd, 5th or 7th from birth star; or if it happens to fall in the 88th or 108th quarter from the radical Moon's position, the issue will die. The sex of the issue will be according to the masculine or feminine nature of the Thrisphuta star.

The birth of children is again rendered possible by marrying upto 4 wives which in the present social set-up is impossible. Hence in the application of the other combinations one must use one's skill and interpretative ability.

Stanza 22. The following combinations indicate extinction of family : (1) Malefics occupying the 4th ; Venus in the 7th and the Moon in the 10th ; (2) all malefics posited in the 1st, 5th, 8th and 12th houses ; (3) all malefics occupying the 4th, Mercury and Venus in the 7th and Jupiter in the 5th.

Stanza 23. It is said in *Sarvartha Chintamani* that if an evil planet occupies the ascendant, the Moon is in the 4th and the lord of the ascendant is in the 5th and the lord of the 5th is weak, the family will be extinguished.

Stanza 24. If malefics are in the 12th, 5th and 8th from the ascendant; if Jupiter and the Moon occupy the ascendant; if either Mars or Saturn is in the 7th; if all the malefics occupy the 4th; the Moon is in the 5th; and malefics occupy the 1st, 4th and 12th houses, the family extinction takes place.

NOTES

Four combinations are listed in this stanza. For family extinction one of these combinations should be present.

Stanza 25. The family becomes extinct if the 5th house is aspected by malefics and is devoid of benefic aspect; the total number of bindus in the 5th house does not exceed 25 in Sarvashtakavarga; the 5th house happens to be an even sign; the lord of the asterism of Jupiter occupies the 5th house.

NOTES

Four combinations are listed in this stanza for the extinction of one's family.

(1) Malefics aspect the 5th house, devoid of benefics;

(2) total number of bindus in the 5th house in the Sarvashtakavarga is not more than 25;

(3) the 5th house is an even sign; and

(4) the lord of the constellation in which Jupiter is placed is in the 5th house.

Stanza 26. In the last stanza, some combinations have been detailed. If only one combination is present, the absence of issue is due to stomach complaint; if two, the trouble is due to évil forces; if three, it is the result of these two causes. Hence remedial measures, if done properly, can give issues. If all the yogas are found, the native will have no issue.

Stanza 27. Under the following three combinations, there will be no birth of issues: (1) lord of the ascendant, lord of the 5th, Jupiter and lord of the 7th are all very weak; (2) lords of the 5th from the ascendant, the Moon and Jupiter are all devoid of benefic aspects, (3) the 5th house has no benefic aspects but is heavily afflicted.

Stanza 28. The 5th house is occupied by malefics; the lord of the 5th is debilitated and unaspected by benefics; or Mars occupies the 7th; the Moon and Venus join together. These combinations indicate absence of children.

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Stanza 29. If the waning Moon occupies the 5th and malefics are posited in the 1st, 7th and 12th, the native will have neither wife nor children.

Stanza 30. If the lords of the ascendant and the Moon-sign, Jupiter, the 5th house, the 7th house are extremely weak; these and 'Yamakantaka' occupy the 6th, 8th or 12th; the 5th house is aspected by or associated with malefics; if the eunuch combinations are present; if Santana Thithi falls after the 8th day of the dark half of the Moon; if in Jupiter Ashtavarga the 5th house from Jupiter has a small number of bindus, the native will be issueless. He will not even have an adopted son.

NOTES

Stanzas 27 to 30 outline combinations where birth of progeny is ruled out. These are:

1. If the Ascendant lord, 5th lord, Jupiter and 7th lord are all weak.
2. If the respective 5th lords from the Ascendant, the Moon and Jupiter receive no benefic aspects.
3. The 5th house has no benefic aspects but is afflicted malefics.
4. The 5th house is tenanted by malefics.
5. The 5th lord is debilitated and is not aspected by any benefics.
6. Mars is in the 7th.

7. The Moon and Venus are together (this combination seems ambiguous).

8. The waning Moon occupies the 5th and malefics are in the 1st, 7th and 12th. This combination not only rules out issues but also a wife.

9. The Ascendant lord, the Moon-sign lord, Jupiter, the 5th and 7th houses are extremely weak.

10. The factors given in (9) plus Yamakantaka occupy the 6th, 8th or 12th.

11. The 5th house is aspected by or associated with malefics.

12. Eunuch combinations are present.

Readers are referred to the Notes under Chapter XVIII stanza 146.

13. Santana Tithi falls after the 8th day of the dark half of the fortnight.

14. The 5th house from Jupiter in Jupiter Ashtakavarga has a small number of bindus.

In combinations 9 to 14, even an adopted child is ruled out.

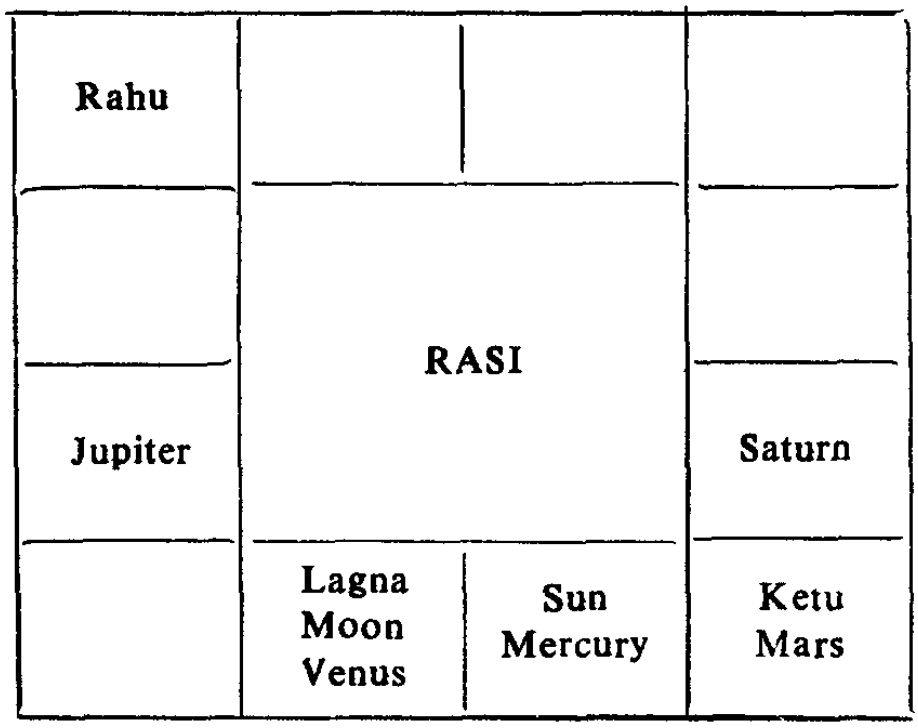
At least a few of these combinatlons are bound to appear in the charts of childless couples.

Let us see which of the combinations listed above are found in this chart.

Combination (1) Lagna lord Mars though in the 11th is with Ketu hemmed in between malefics; 5th lord Jupiter is in debility with no benefic aspects, karaka Jupiter also is weak without benefic aspect. The 7th lord Venus also is in an inimical sign without any good aspect.

Combination (2) is partly present as Jupiter who is the 5th lord from both the Lagna and the Moon and Venus (the 5th lord from Jupiter) receive no benefic aspects.

Example :



The chart above is of a native who died childless.

Combinatian (*3*) also holds good as the 5th is occupied by Rahu without any benefic aspects.

Combination (*4*) and (5) also apply here.

Combination (*7*) applies but its logic is not very clear.

A large number of these combinations appearing in the chart explain the absence of progeny.

Stanza 31. If the lords of the ascendant and the Moon sign are strong ; when they, Jupiter, and the 5th and 7th houses and Yamakantaka are favourably disposed ; when the 5th house is well situated ; when the 5th house in Jupiter Ashtaka-varga has a good number of bindus, when Santana Tithi falls in the bright half, birth of children is indicated.

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Stanza 32. If the combinations given above are found to be mixed, children can be had by suitable remedial measures.

Stanza 33. In horoscopy also Santana Tithi can be looked into and the prospects for children ascertained. Such is the view of the seers. Hence how it is to be done is explained.

Stanza 34. It is to be assumed that at sunrise each day the (imaginary) Sun and the (imaginary) Moon are posited at the end of Aries and the middle of Sagittarius respectively. The Sun is presumed to move backwards and the Moon forwards at the rate of 50 vighatis in each sign.

Stanza 35. Multiply the longitudes of the Sun and the Moon calculated according to the above method by 5 and the positions of Santana Sun and the Santana Moon are obtained. Then the Santana Tithi is to be obtained by deducting the Santana Sun from the Santhana Moon. If the *tithi* falls in the bright half, the birth of a child is favoured.

NOTES

Determination of Santana Sun and Santana Moon: Method:

35 gh 40 vgh = 2140 vighatis after sunrise.

(*a*) Divide the time of birth (in ghatis from sunrise) by 50.

(*b*) Quotient = x.

(*c*) Expunge multiples of 12 from x to get y.

(*d*) 13 signs − y = Sun.

(*e*) Sun × 5 = *Santana Sun*

(*f*) y + 8 signs 15 degrees = Moon

(*g*) Moon × 5 = *Santana Moon*

(*h*) Santana Moon − Santana Sun = *Santana tithi*

Example: Time of birth or of query = 35–40 ghatis from sunrise.

35 gh 40 vgh = 2140 vighatis after sunrise.

(*a*) $\frac{2140}{50} = 42\ \frac{40}{50}$

(*b*) x = 42 signs 24°. Expunging multiples of 12 from x, we get

(*c*) y = 6 signs 24° after expunging mujtiples of 12.

(*d*) 13 signs − 6 sign 24° = Sun,

i.e., Sun = 6 signs 6 degrees.

(*e*) *Santana Sun* = Sun × 5 = 6 signs 6° × 5 = 30 signs 30 degrees

= 6 signs 30 degrees

= Libra 30 degrees

(*f*) 6 signs 24° + 8 signs 15° = Moon, *i.e.*, Moon = 15^s 9°

3^s 9°

(*g*) *Santana Moon* = Moon × 5 = 3^s 9° × 15

= 4^s 15° = Leo 15°.

(*h*) *Santana tithi* = Leo 15° − Libra 30° = 135°−210°

= 285° or Santana thithi will be the 24th tithi or 9th day of the dark half.

Stanza 36. If the Santana tithi falls in the dark half of the lunar month no issue will be born but a son will be adopted. This principle is applicable both to birth and horary charts.

Stanza 37. If the waning Moon is in the ascendant, Jupiter combust, occupies a sign of Saturn and malefics are in trines, the father of the issue will die before it is born. The child born will live long and happy. If Mercury occupies the 5th along with a malefic and if a malefic occupies the 11th, or the 5th, or 1st or the 4th, the father may live only to see the birth of the child.

NOTES

Obviously the father will not live long.

Stanza 38. (*a*) Mars in the ascendant, the Moon in the 8th and the Sun in the issueless signs; (*b*) Jupiter in the 8th, Mars in the 12th, Saturn in the ascendant and an issueless sign happens to be the 5th house; (*c*) malefics in the 5th house from Jupiter, many planets in the ascendant and the Moon in the 12th. The above three combinations indicate birth of issues in old age.

NOTES

The issueless or *alpatmaja* signs are Taurus, Leo, Virgo and Scorpio.

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Stanza 39. The waning Moon in the ascendant, malefics in the ascendant or the 4th house, planets other than benefics in trines indicate the posthumous birth of the child.

Stanza 40. When a malefic occupies the 5th house which is not his own sign, and which has no aspect of strong benefics, the child will die. When the planet occupying the 5th is also the owner of the 8th, children will die. If Mars is in the 5th, all the children will die as they are born. If Jupiter aspects Mars then only the first born will die. If Pisces happens to be the 5th and is occupied by Jupiter and aspected by Saturn then also children will die.

NOTES

A malefic must occupy the 5th house, which should not be the malefic's own sign. It should not receive the aspect of strong benefics. Under this combination children will die. If the planet owning the 5th and 8th is in the 5th, there will be loss of children. The position of Mars in the 5th favours the death of children as they are born. If Mars receives the aspect of Jupiter the first issue will survive. Children will die if Pisces happens to be the 5th occupied by Jupiter and aspected by Saturn.

Stanza 41. When the lord of the 5th is in a malefic Navamsa, debilitated and combust and

aspected by malefics or occupies *dusthanas* then loss of children should be predicted.

NOTES

The *dusthanas* are the 6th, 8th and 12th houses.

Stanza 42. If the lord of the Drekkana occupied by the lord of the Navamsa occupied by the lord of the 12th associates or aspects the 5th house or its lord, then children will die.

NOTES

The combination is somewhat round about (*a*) Take the lord of the 12th; (*b*) see which Navamsa he occupies; (*c*) find out the Drekkana in which this Navamsa lord (as per *b*) is placed. This Drekkana lord should not aspect or associate with the 5th or the 5th lord. For example Aquarius is the ascendant and the 12th lord Saturn is in Taurus Navamsa. Say the lord of this Navamsa, *viz.*, Venus occupies the Drekkana of Aries. Then if the lord of this Drekkana sign, *viz.*, Mars should have anything to do with the 5th house or the 5th lord, then the children will die.

Stanza 43. When the lord of the 5th is combust and occupies cruel Shashtiamsas joined or aspected by malefics, then also death of children should be predicted.

Stanza 44. If the 5th from Santana Lagna, and Santhana Guru, happen to be owned by Saturn and Mercury or they are associated with or aspected

by Saturn, Mercury and the Moon, then the native will have to adopt a child. If the lord of the 5th is also strong, then the man will have an issue born to him after his adoption of a child. Santana Lagna is obtained by multiplying the longitude of the birth ascendant by 5.

NOTES

According to some, the 5th house from the birth ascendant and the radical Jupiter should also be considered.

Stanza 45. When the lord of the 5th occupies the Navamsa of Saturn and is conjoined with Mercury and Saturn, the native will adopt a child. When the lord of the 5th is in the Navamsa of Saturn and Jupiter and Venus are in their own signs, then the person will have a child born to his wife after the issue has been adopted. If the 5th house from Jupiter in the Ashtakavarga of Jupiter has points contributed by planets occupying the sign or Navamsa of Saturn, then also adoption should be predicted.

Stanza 46. A strong benefic in the 5th house, unless aspected by the lord of the 5th, can only give an adopted issue.

Some Visesha Yogas of Putrasthana

Stanza 47. When Saturn is in the fifth which happens to be Cancer, birth of sons is indicated. When the Sun, Mars and Venus are similarly

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placed, the son will be born to the second wife. When the Moon and Jupiter occupy the 5th, only female children are born. There is only a feeble chance if Mercury is in the 5th.

NOTES

The stanza takes into consideration the results of different planets occupying the 5th house which should happen to be Cancer. If (*a*) Saturn is in the 5th, there is chance of getting an issue; (*b*) the Sun, Mars and Venus—birth of children to 2nd wife; (*c*) the Moon and Jupiter—only female issues; and (*d*) Mercury alone—little chance of getting a child. In regard to (*a*) and (*c*) some opine that the female children will outnumber male issues. According to some pandits, Cancer happening to be the 5th house applies only to Saturn and Mercury. For the other planets, the 5th house can be any sign.

Stanza 48. If a malefic occupies the 5th which should be his own sign, the native will get many children, but they may not survive. But benefics so disposed will give reverse results. Taurus, Leo, Virgo and Scorpio happening to be the fifth house give very few children. If the Moon occupies these, then again there will be no issue. If the Moon occupies the fourth or fifth house which should be Virgo, female issues will be born.

NOTES

Even if the 5th house happens to be his own, a malefic there indicates death of children. If benefics occupy the 5th

happening to be their own signs it indicates a number of children. Taurus, Leo, Virgo and Scorpio are said to be *alpaputra rasis*. When any of these happen to be the 5th, very few children are born. The Moon in the 5th in one of these signs denies children. If Virgo is the 4th or 5th house and the Moon is situated there, birth of daughters is indicated.

Stanza 49. When the Moon occupies an odd sign and an odd Navamsa aspected by the Sun, there will be issues. If the lord of the 7th occupies the 5th, both the wife and children will get ruined. If the strong lord of the 7th is in the 5th and the lord of the 8th is in the 7th, there will be issues. Similarly, if the lords of the 1st and the 5th interchange places, there will be issue ; but if the lord of the 1st is Mercury, there will be no issue.

Stanza 50. When the first house is in an even sign, having the *vargas* of the Moon and Venus and has the aspect of these two planets, the children will be female ones.

Stanza 51. When the 5th house is an odd sign and the lord of the 5th is in an odd Navamsa, then all the issues will be males.

Stanza 52. When the 5th house is an even sign and the lord of the 5th is in an even Navamsa, then the issue is a female. When the 5th house is

an even sign and the lord of the 5th is in a eunuch sign, the child will be a eunuch.

NOTES

Eunuch signs are Gemini, Virgo, Capricorn and Aquarius.

Stanza 53. If an even planet occupies his own sign in the 5th, many issues will be born. If there are two evil planets in the 5th, many children will be born.

Stanza 54. If the lord of the 2nd is in the 5th aspected by Jupiter and is strong, then issues will be born.

Stanza 55. If the lords of the ascendant and the 5th occupy quadrants in association with benefics and the lord of the 2nd is strong, birth of issues can be predicted.

Stanza 56. If the lord of the Navamsa occupied by the lord of the 5th is a benefic or is associated with or aspected by a benefic, children will be born.

Stanza 57. When the 5th house from the ascendant or the Moon is strong and is associated with or aspected by benefics or lord of the 5th is without any affliction, there will be early birth of children.

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Stanza 58. When the lord of the 5th and Jupiter are strong, not associated with the lords of the 6th, 8th or 12th, etc., free from combustion, and Duritamsa, birth of children can be predicted.

NOTES

The 2nd and the 3rd padas of Samhara Nakshatras make up Duritamsa.

Stanza 59. When Mars occupies the 5th identical with Aries, Leo, Scorpio or Pisces and is aspected by Jupiter, birth of an issue can be predicted.

Stanza 60. When the lord of the 5th, Jupiter, the Sun and Mars occupy odd Navamsas in odd signs, male children will be born. If the Moon, Venus and the lord of the 5th occupy even ones, the issues will be females.

Stanza 61. If the 5th house and its lord are strong, the children will be long-lived. If the house is owned by a malefic, the sons will be sinful. If it is odd, children will be cruel. If the lord of the 5th happening to be a benefic, and Jupiter occupy their houses of exaltation and own benefic vargas, the children born will be cultured, long-lived and prosperous.

Stanza 62. The general state of children will depend upon the mental attitude of the parents at

the time of impregnation. If they are happy and free from anxieties, children will also lead a happy life. If at the time of impregnation, breath rushes out of the nostrils of the father, the child will have a long life. If there is no breath, the child will have short life only.

Stanza 63. If the lord of the 5th and Jupiter are conjoined with or aspected by malefics, the children will either be deformed or sick.

Stanza 64. The lords of the 1st and the 5th mutually interchange houses ; these two lords associate with each other, and aspect one another ; these three combinations indicate the birth of children. In a femeale horoscope, 'delivery' has to be ascertained from the 5th, and the children from the 9th. If the 4th house in a female's horoscope is associated by a benefic, there will be no delivery.

Stanza 65. If the longitudes of Jupiter and the 5th house fall in Jupiter's varga and the 5th is aspected by Jupiter, then one will have children from his own wife. The 5th house can be counted both from the ascendant and the Moon.

Stanza 66. If the lords of the ascendant and the 5th house are mutual friends, father and son will be well disposed towards each other. If they

are enemies, father and son will be mutually ill-disposed. And if these lords are neutral, the relationship will be indifferent.

Stanza 67. If the lords of the ascendant and the 5th aspect each other or interchange their houses, then the son will serve his father dutifully.

Stanza 68. If the lord of the 5th occupies or aspects Lagna, or the lord of the ascendant occupies or aspects the 5th house, then also the son will be obedient to his father.

Stanza 69. If the lord of the 5th, Mars and Rahu aspect the 5th house from the Moon or the ascendant, then the son will always be abusing his father.

Stanza 70. When the lord of the Navamsa occupied by the lord of the 5th is in the ascendant, the lord of the Navamsa occupied by the lord of the ascendant is in the 5th, and the lord of the Navamsa occupied by Jupiter is in a kendra, Sages declare that the native will have children.

From Anushtana Paddhati

Stanza 71. When the 5th house is either owned by benefics or associated with or aspected by them,

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there will be issues. If otherwise, there will be no issues.

Stanza 72. When benefics occupy the 5th house from the ascendant or the Moon or Jupiter, the father will be greatly benefited by the son.

Stanza 73. The product obtained by multiplying the longitude of the 5th house (devoid of sign), in terms of minutes by the quantum of aspect (in terms of Shashtiamsas) is to be divided by 200. The quotient indicates the number of children. The longitude of the 5th house (devoid of sign) reduced to minutes is multiplied by the aspect quantum of malefics. The product is divided by 200. The quotient indicates the number of issues that die.

NOTES

In giving an explanation of this stanza, I must submit that I have not been able to get any satisfactory results in the application of this stanza to practical horoscopes. The *dristhi shashtyamsas* are the collective aspect cast on a house by all the planets. The method of working out this has been explained in detail with examples in my book *Graha and Bhava Balas.*

Convert the longitude of the 5th house (rejecting the sign) into minutes. Call this x. Take the *drishti shashtyamsa* or quantum of aspect on the 5th house. Call this y. Multiply x by y and call the product z. Divide z by 200. The quotient indicates the number of issues to be born. The quantum of

benefic aspect denotes the number of surviving issues while the quantum of malefic aspects denotes the number of issues that die. Some pandits are of the opinion that z should first be divided by 60 and the quotient again divided by 200. I cannot vouchsafe for the working of this theory.

Stanza 74. The completed number of Navamsas of the lord of the 5th gives the number of children. Male issues are to be ascertained from the Navamsas of male planets and female issues from female planets. If male planets occupy even signs, children will die ; female planets occupying odd signs indicate the same result. If the Navamsa lords are strong, the issues will live long.

Stanza 75. If the Navamsa lords are strong by being exalted or occupying own or friendly houses, the issues will live long. If these lords are debilitated or combust or occupy inimical places, the progeny dies.

NOTES

The lord of the Navamsa occupied by the lord of the 5th and the lord of the Navamsa in which the 5th falls are to be considered.

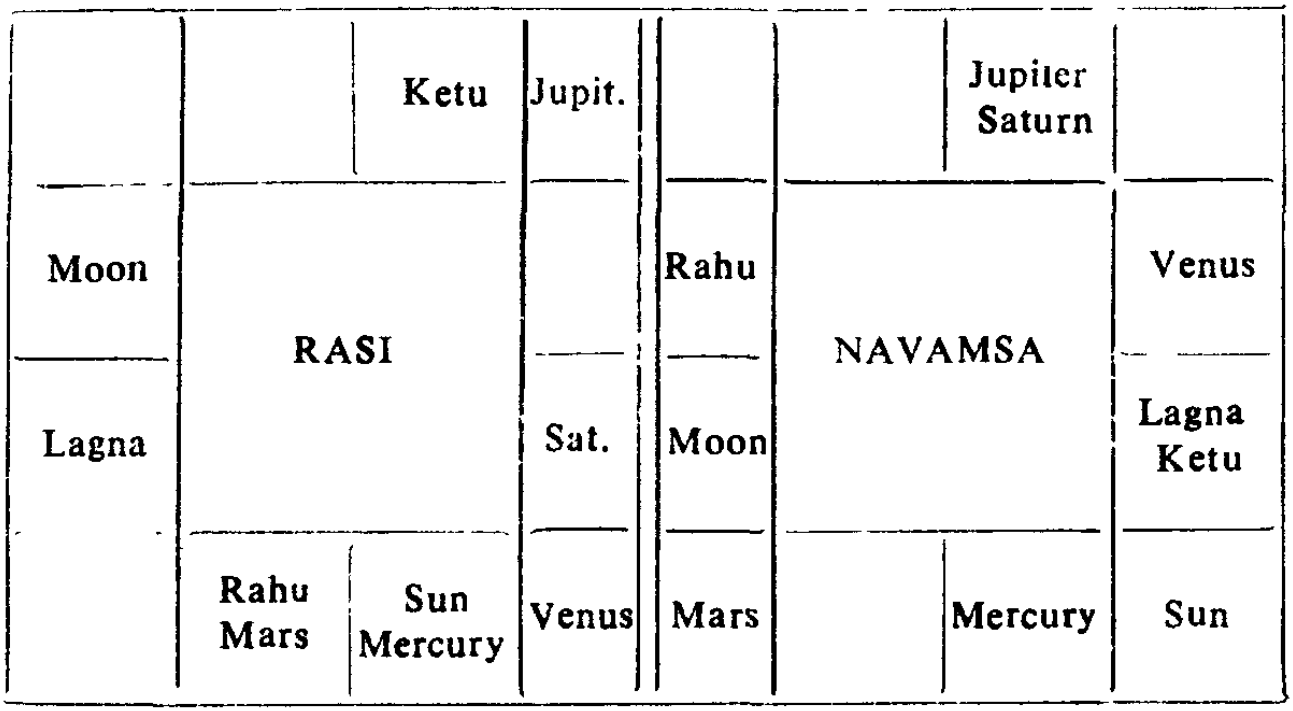
Stanza 76. The number of bindus found in the 5th house from Jupiter in his Ashtakavarga chart indicates the number of children. Bindus contributed by planets occupying unfriendly or debilitation

signs or those that are in combustion should be excluded. Bindus contributed by an exalted or retrograde planet should be trebled. For a planet in vargottama or own house, the bindus should be doubled. Bindus contributed by masculine planets give males, and feminine ones, females.

NOTES

A *prasthara ashtakavarga* (see my book *Ashtakavarga System of Prediction*) cast for Jupiter shows the number of bindus contributed by each planet. When this is ascertained, one can find out the bindus given by benefics, malefics, etc., and whether such planets are exalted or debilitated, etc. This combination has been explained in detail with an illustration in my book on *Ashtakavarga*.

Example: Chart 1



In Chart 1, the 5th from Jupiter is Libra. Libra has 6 bindus, the donors being Saturn, Sun, Venus, Mercury, Moon

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and Lagna. Of these, Saturn is in an inimical sign. Venus is in debility. Therefore, deducting 2 bindus, the remainder is 4. The Sun is vargottama. Double the contribution of the Sun (2). Mercury is vargottama. Double his contribution too (2). The total now will be 8. Venus and the Moon are females. Though Mercury is a eunuch he can be considered a male being in a masculine sign with male planet Sun. Hence the total number of children will be 8—6 males and 2 females.

Stanza 77. The number of expired Navamsas in the 5th house minus those whose lords are in inimical signs or debilitated ; the number of expired Navamsas of the lord of the 5th minus those whose lords are debilitated or are in inimical houses ; the number of planets aspecting the 5th house : These give the number of issues.

NOTES

The translation of thls stanza has been made without straining or stretching the original.

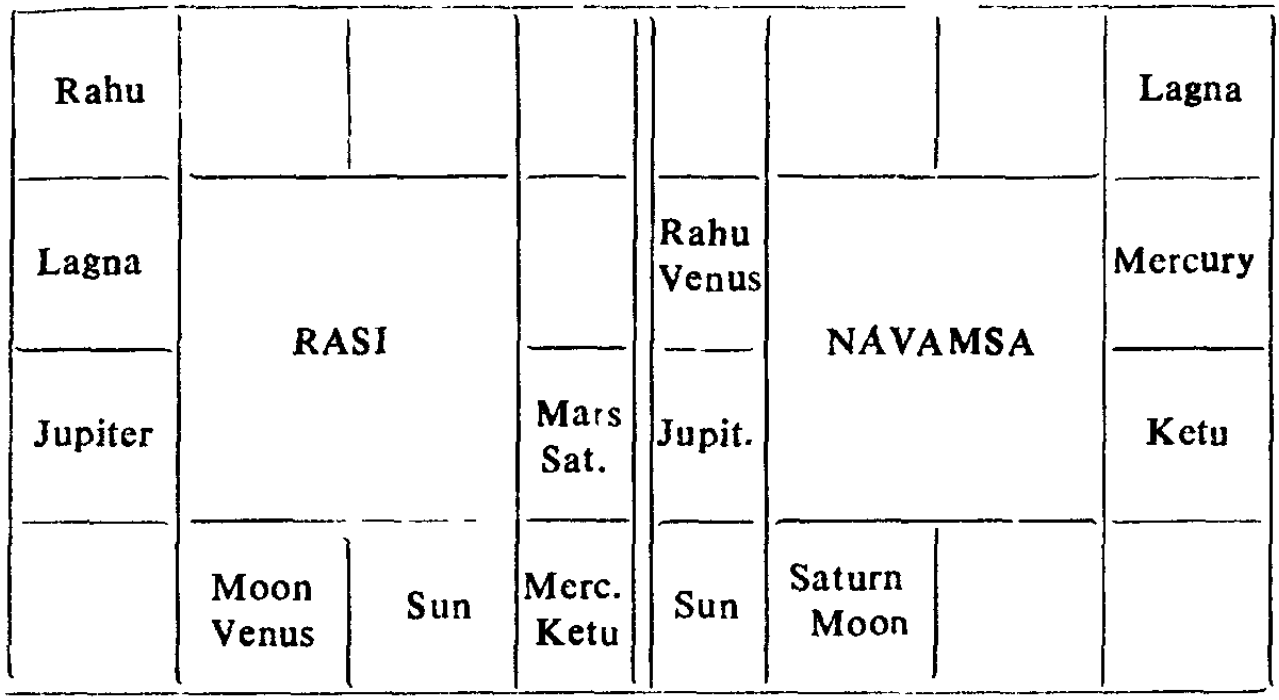
8 Navamsas have expired in the 5th house. Saturn is in an inimical sign and 7 Navamsas have expired in his case. The Sun, the Moon and Jupiter are in debility and have crossed 2, 4 and 0 Navamsas respectively. That is $7+2+4+0=13$.

The 5th lord Mercury has covered 6 Navamsas. From this we have to deduct 13.

No planets aspect the 5th.

The first two instances have to be ignored since the figure from which the deduction is to be made is less than the figure to be subtracted. Applying this rule to the 5th house from

Example: Chart 2.



Balance of Saturn Dasa : 3 years, 3 months and 18 days. Chandra Lagna, the same result ensues under the first and second conditions. However, Mars and Mercury aspect the 5th house, *i.e.*, 2 planets.

Taking the average of issues as per reckoning from Lagna and Chandra Lagna, we would get $\frac{0+2}{2} = 1$.

The native may expect 1 issue.

Stanza 78. Tne number of Rasmis secured by Jupiter and the lord of the 5th gives a clue to the number of issues. The method of calculating Rasmis taught to me by my preceptor is given below.

Stanza 79. The maximum number of rays allotted to the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively are 10, 9, 5,

5, 7, 8 and 5. Deduct the debilitation point of a house from its actual longitude. If the remainder exceeds 6^s (or 180°), deduct it from 12^s (or 360°). Multiply this by the planets' Rasmi and divide the product by 6^s (or 180°). If the planet is retrograde or combust, its contribution should be increased or decreased.

NOTES

Rasmis are rays which each planet is supposed to get when in a state of deep exaltation. The proportion of good or bad indications of a planet depends upon the number of Rasmis it gets to its credit. The greater the number, the more beneficial the results.

The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn get respectively 10, 9, 5, 5, 7, 8 and 5 rays in deep exaltation. In deep debilitation the number of Rasmis is zero. This is what Kalyanavarma says in his immortal work *Saravali*. The same idea is expressed in the works of Mani, Maya and Badarayana. The total number of Rasmis a planet can get is always 49. Whilst some other writers grant that the total number is 49 they hold that each planet in deep exaltation gets 7 Rasmis irrespective of its nature. But this view has not won the approval of Badarayana and other great writers whose allotment of Rasmis is based on the inherent nature and characteristics of the planets. The Sun is the brightest planet and consequently he gets 10 Rasmis in deep exaltation. The Moon, Venus and Jupiter come next in their degrees of brilliancy and therefore they get 8, 8 and 7 rays respectively.

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A planet proceeding from debilitation to exaltation is said to be gaining in Rasmis. The reverse holds good when the planet is moving towards debilitation from exaltation. If a planet is in between these two points, the number of Rasmis may be obtained by proportion.

First the Rasmi-arc is obtained by subtracting the debilitation point from the planet's longitude. If the remainder is greater than 180° then subtract it from 360°, and the planet's Rasmi-arc is obtained. The rays ascribed to each planet being the value when it is at its deep exaltation point, the full number of rays is taken when the Rasmi-arc is 180° and the number of rays indicated by Rasmi-arcs (sphuta-rasmis) between 0° and 180° are found by proportion :—

180° : Rasmi-arc : : Planet's ascribed rays : sphuta-rasmi.

Suppose Mercury's longitude is 180° 33′. Applying the above rules we get Mercury's Rasmi-arc thus :

180° 33′ – 345° (debilitation point) = 195° 33′

$= 164° \ 27' = \text{Rasmi-arc} \ \frac{164° \ 27' \times 5}{180°} = 4.56$ Mercury's sphuta-rasmi.

In this way the sphuta-rasmis for other planets must be ascertained.

The sphuta-rasmis get increased or decreased according to the planet's situation in the horoscope. If the planet occupies a friendly Dwadasamsa, this number must be doubled ; if it is in its own Navamsa, the number must be trebled ; if in exaltation or own house, in addition to being retrograde, the number requires to be trebled. If the planet occupies inimical or debilitated Dwadasamsa, the sphuta-rasmis must be reduced by one-sixteenth ; excepting Saturn and Venus, if any other planet is in combustion, the sphuta-rasmis of such

a planet become zero. If a planet is about to leave retrogression, its sphuta-rasmis stand to be diminished by one-eighth. Add together the rasmis of all the planets after the Haranas (reductions) and Bharanas (additions) are over.

If the total number falls short of 10, the native earns his livelihood by begging and similar acts, becomes unfortunate and roams about aimlessly. If the total rays are between 10 and 15, the results will be good character, righteously inclined and increase in religious lore. If between 15 and 20, famous, righteous and well-to-do; if between 20 and 25, fair appearance, brave, kingly and respected; serving kings and notables if the number of rays is between 25 and 30; if 31, 32, 33 and 34, the results will be high position, great influence and immense wealth; 35 to 39 indicates kingly power, sovereignty over vast tracts of land and immense wealth; above 40 causes very high Raja Yogas and the native attains an exalted position similar to that of kings and emperors.

Stanza 80. If the planet is retrograde or is exalted, the number of rays should be trebled. If the planet is in his own or friendly Navamsa, the number is to be doubled; in unfriendly or debilitation sign, reduce the rays by 1/16 part. If in combustion, all the *rasmis* are eliminated but if Venus and Saturn, are in combustion only half has to be taken away. Of Jupiter or the lord of the 5th, that lord which has more rasmis contributes the number of children which the native will have.

Stanza 81. Of the methods to ascertain the number of children discussed above, that which gives the greatest number may be taken if the lord of the 5th is strong. That which gives the least number may be noted if the lord of the 5th is weak.

Time : Birth of Children

Stanza 82. If the lord of the 5th is placed near the 5th house or the lord of the ascendant, a child will be born while the native is very young. According as the lord of the 5th occupies a kendra, a panapara or an apoklima, the birth of the child will be in young, middle or old age respectively.

NOTES

Kendras are the 1st, the 4th, the 7th and the 10th houses. Panaparas are the 2nd, the 5th, the 8th and the 11th houses. Apoklimas are the 3rd, the 6th, the 9th and the 12th houses.

Stanza 83. Birth of children can occur in the main and sub-period of the lord of the ascendant, the lord of the 5th, Jupiter, the lord of the Navamsa occupied by the lord of the 5th ; the lord of the Navamsa occupied by Jupiter ; the lord of the 7th ; the occupant of the 5th house ; and the planet who aspects the 5th house.

Stanza 84. When Jupiter transits any one of the following signs, birth of an issue may be

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predicted : the sign occupied by the lord of the 5th from the ascendant; the Navamsa sign occupied by the lord of the 5th; the sign occupied by Gulika; the Navamsa sign of Gulika; the trinal houses from the sign and Navamsa Rasi occupied by Gulika. Of the signs mentioned above single out the one which has more bindus, in the Ashtakavarga of Jupiter. The lord of the 5th from the Moon and Jupiter should also be considered.

·NOTES

The period of birth of the child is ascertained by considering the transit of Jupiter in a sign—one of the following, which in Jupiter's Ashtakavarga has the largest number of bindus. The signs to be considered are :

(1) the sign occupied by the lord of the 5th from the ascendant,

(2) the Navamsa sign occupied by this lord,

(3) the sign occupied by the lord of the 5th from the Moon,

(4) the Navamsa sign occupied by this lord,

(5) the sign occupied by the lord of the 5th from Jupiter,

(6) the Navamsa sign occupied by this lord,

(7) the sign occupied by Gulika,

(8) the Navamsa sign of Gulika and

(9) the trinal houses from the Rasi and Navamsa Rasi occupied by Gulika.

According to some, the trinal houses of the above nine signs should be considered.

This stanza offers much scope for a research-minded astrologer to ascertain the year of birth on the basis of Jupiterian transit.

Stanza 85. When Jupiter, the lord of the 5th, the lord of the ascendant and the lord of the 5th from the Moon-sign, transit the 5th house or the house occupied by the lord of the 5th, or the trinal places of these two, the child will be born. When the lords of the 1st, the 5th and the 7th transit the above-mentioned signs, then also birth of the issue can take place.

Stanza 86. We have seen that the bindus in the 5th house from Jupiter, in his Ashtakavarga chart, denote the number of children. Consider the stronger of the two signs—the sign occupied by the planet who has contributed the bindu or its Navamsa Rasi. If this lord occupies the first Drekkana, the child will be born when the Moon transits the sign occupied by the lord of its Navamsa. If he occupies the 2nd Drekkana, the child will be born in the 5th sign from the above; if he occupies the third Drekkana, the child will be born when the Moon transits the 9th sign from the above. Multiply the expired *ghatikas* of the planet in the Drekkana by 135 and divide the product by 1800. This gives the *ghatikas* traversed in the Nakshatra. The result gives the constellation in which the child will be born.

NOTES

If the planet occupies the first Drekkana, remove the Rasis in the second Drekkana, remove the Rasis, and 10 degrees, and in the third Drekkana, remove the Rasis and 20 degrees. The remainder should be converted into minutes, multiplied by 135 and divided by 1800. If the remainder is divided by 5, the number of Nakshatra Padas expired will be got and in the next Pada, the child will be born.

Stanza 87. When the Moon transits the sign or Navamsa of benefics that occupy or aspect the 5th house; the lord of the 5th strong and well situated; and other planets that are strong enough to give children, there will be birth of an issue. The 5th sign from the above-mentioned signs and Navamsas also give children.

Stanza 88. We have described, in detail, the various Bhavas, their intrinsic merits or demerits. They may be skilfully utilised in this connection also.

Stanza 89. Man has to redeem three debts in his life. Issue alone can redeem the debt to Pitris. Obsequies alone cannot satisfy them. Hence the birth of a son is very important and hence so much is said regarding it.

Thus ends the Chapter XIX

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CHAPTER XX

Seventh House According to Birth Horoscope

Stanza 1. When there is perfect agreement between horoscopy (Jataka) and horary (Prasna) in the matter of results, things can be predicted with greater accuracy. Hence I am describing here how to read the life-career of one's wife from an examination of the horoscope.

NOTES

Reading details about wife with the help of Prasna has been dealt with in Chapter XVII.

Stanza 2. Details regarding issues have been described in the last chapter. Unmarried people can have no legitimate issue. They are not competent to perform any *karmas* as ordained in the *Sruti* and *Smritis*. Married people have to do them. Hence matrimony is absolutely essential for the sake of issue and for making one fit to do all the ordained *karmas*. Ancient sages have elaborated these and from them I write drawing my conclusions in my own way.

Stanza 3. All about the wife should be ascertained from the 7th house, the lord of the 7th, the planet aspecting the 7th, the planet occupying the 7th and Venus.

Stanza 4. The character of the wife depends on the nature of the lord of the 7th house. The nature of the signs beginning from Aries having reference to the 7th house is given below.

Stanza 5. In the horoscope of the husband, if the 7th house happens to be Aries, then the wife will be fond of going to temples; if Taurus, liberal in giving food; Gemini—neat and tidy and keeps all the household utensils clean; Cancer—fond of bathing; Leo religious bent of mind; Virgo, inclined to store beautiful vessels and sweet perfumes; Libra, clever in speech; Scorpio, clever in cooking; Sagittarius, fond of hearing puranic stories; Capricorn, fond of soft beds and light dress (*sparsana sukha*); Aquarius, engaged in storing grains and corn; and Pisces, collecting bronze vessels, sweet in words and skilled in fine arts.

Stanza 6. When the 7th house is weak and afflicted by malefics, not aspected by or associated with benefics; or lord of the 7th or the lord of the 1st; the lord of the 7th and Venus occupy debili-

tated or inimical Navamsa or are in combustion or aspected by or associated with malefics without being connected with benefics or the lord of the ascendant or these occupy the 6th, the 8th or the 12th, the native will not marry. Even if he marries, the wife will not live long.

Stanza 7. If Mars occupies the 7th house, the husband will live apart from his wife or she will die. If Saturn aspects Mars in the 7th without any benefic connection, then the wife will die. If the 7th house is Capricorn and Jupiter occupies it or if the 7th house is Scorpio and Venus occupies it, the wife will die. If Taurus happens to be the 7th and Mercury is placed there, then his first wife will die.

Stanza 8. If Saturn is in the 7th identical with Pisces, if Jupiter is in the 7th identical with Virgo; or if a strong malefic is in the 4th; or if the lord of the 8th or lord of the 5th occupies the 7th; the wife will die. If the Sun and Venus occupy the 5th, the 7th or the 9th, the wife will be defective of limbs.

Stanza 9. If Venus is hedged in between malefics without any benefic influence, the native's life will be endangered by the wife or she may die. If malefics occupy the 4th and 8th from Venus without any benefic influence, some danger or accident will

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befall the wife. If the Sun and Rahu are in the 7th, the native will waste all his money on women.

Stanza 10. If Venus is in a moveable sign, hemmed in between malefics, and is aspected by or is in association with Saturn, the wife will become an outcaste.

Stanza 11. If Venus occupies the Rasi or Navamsa of Mars or is associated with or aspected by him, the native's wife will dote on a cruel person.

Stanza 12. If Venus is in the sign or Navamsa of Saturn, or is aspected by or conjoins Saturn; or Venus is in his debilitated sign or Navamsa, the wife will be a low bred one.

Stanza 13. If in Venus Ashtakavarga, the 7th house from Venus has more bindus contributed by malefics and Gulika occupies a trine from Venus, then the wife will die soon.

Stanza 14. If Venus is in the sign of Mars or the Sun, or is aspected by either of them ; or Venus occupies Agni Bhuta, then the wife's death will be due to fire.

NOTES

The calculation of the Bhutas has been given in Chapter XVI.

Stanza 15. Venus in combination with Mandi and the trinal or quadrangular house is afflicted by Rahu brings about the death of the wife by snake-bite.

NOTES

Here the trinal (*trikona*) or quadrangle (*kendra*) is to be considered from Venus.

Stanza 16. If Venus joins Saturn and a malefic is in the 8th house from Venus, the wife will have an unnatural death. According as Venus occupies a quadrupedal sign, the decanate of a bird, or a watery sign, death will be due to a quadruped or a bird or from water. If Venus occupies watery signs along with the Moon, the wife will be drowned.

NOTES

Virgo, the first half of Sagittarius, Gemini, Libra and Aquarius are human or biped signs. Pisces, Cancer and the latter half of Capricorn are watery signs.

The latter half of Sagittarius, the first part of Capricorn, Leo, Aries and Taurus are quadrupedal signs. Scorpio is a *keeta* or insect Rasi.

Stanza 17. If Venus is in conjunction with the Sun, the wife will be afflicted by *bhutas* (or hob-goblins) though born of a distinguished family; with the Moon, better bred and cultured than the husband ; with Mars, haunted by Rakshasas and

will have a paramour ; with Jupiter, haunted by Vidyadharas though virtuous in all actions; and with Mercury, educated, good natured and handsome.

Stanza 18. If Venus combines with Saturn, there will be trouble from Gandharvas, will be fond of mean people and will possess a bad nature and deceptive habits ; with Rahu or Ketu, fond of low sort of people and defective of some limb ; with Gulika, and the other tertiary planets, dies suddenly of accidents ; with Ardhaprahara, death will be due to prolonged disease.

Stanza 19. If in the Ashtakavarga of Venus, the 7th house from Venus contains a bindu contributed by the Sun, the wife will be as dear to him as life itself ; bindu contributed by the Moon, she will be agreeable to his mind ; if by Mars, always engaged in good deeds; if by Mercury, very faithful to the husband; if by Jupiter, endowed with good children; if by Venus, well skilled in the arts of enjoyment ; and if by Saturn, serve him faithfully as a servant.

NOTES

In Venus Ashtakavarga, the bindus of Venus never fall in the 7th house from him. Hence the only construction possible is that the bindus referred to must be "7th house from the ascendant instead of Venus".

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Stanza 20. If Jupiter or Venus occupies the 7th house, his wife will be of his own caste. By examining the stronger of the two planets, *viz.*, the lord of the sign occupied by the lord of the 7th or Navamsa lord of the lord of the 7th all the details regarding the physical features of the wife such as complexion, stature, etc., should be ascertained.

Stanza 21. Of Venus, the lord of the 7th and the planet occupying the 7th, the stronger will give a clue to the colour, nature, caste, etc., of the wife.

Stanza 22. When a benefic occupies the 9th house from Venus and the lord of the 9th is strong, the wife will be spiritual minded, lucky, and will have many issues.

Stanza 23. When the lord of the 7th is a benefic and is aspected by or is in association with benefics, or strong planets occupy the 5th, 7th, 9th and 11th from the sign occupied by the lord of the 7th, then a woman will be loved by her husband and children. If otherwise, the wife will be barren and sickly.

NOTES

If the lord of the 7th is a malefic or aspected by malefics, or malefics or weak benefics occupy the 5th, the 7th, the 9th, and the 11th from the sign occupied by the lord of the 7th, then the wife will be sickly and barren.

Stanza 24. If the 7th house is occupied or aspected by its lord or benefics, and the 7th house is strongly disposed ; or if the lord of the 7th and Venus are well disposed, the native will have the fortune of getting a good wife.

Stanza 25. If the lord of the 7th is very strong, the native will marry a girl from a rich family. If he is weak, he will marry from a poor family and the wife will not be good-looking.

Stanza 26. If the lord of the 7th is associated with or aspected by or hemmed in between benefics, the native will get a good wife and children.

Stanza 27. When the lord of the 7th or Venus occupies the sign of a benefic or is in the Navamsa of a benefic and the lord of the 10th is strong, the native will marry a woman with good qualities.

Stanza 28. If the 7th, the lord of the 7th or Venus is strong and is aspected by Jupiter, one gets a devoted wife.

Stanza 29. If the lord of the 7th or the Sun is aspected by Venus or Mercury, and the lord of the 7th has the association of Jupiter, the wife will be chaste and virtuous-minded.

Stanza 30. If the lord of the 7th occupies a quadrant, and is aspected by benefics or is posited

in a benefic sign and a benefic Navamsa, the wife will be a paragon of chastity.

Stanza 31. If the lord of the 7th or the Sun occupies a malefic sign and a malefic Navamsa, or is aspected by or associated with malefics, the wife will be inclined to vice.

Stanza 32. When Rahu or Ketu occupies the 7th house; when it is aspected by malefics; when the 7th house falls in a malefic Navamsa, the wife is sinful, inclined to poison the husband, possesses an evil reputation and will be of a quarrelsome nature.

Stanza 33. If Venus is in the 7th house, the husband will be lustful and passionate. If benefics are strong in the 7th house, he will be fond of his own wife. If Mars occupies the 7th, he will be fond of many women; if Saturn, he will be inclined to covet low-class women. If the Sun occupies the 7th, he will be fond of others' wives.

Stanza 34. If the lords of the ascendant and the 7th house are friends, the wife's family members will be friendly towards the native. If the lords of the 7th and ascendant are foes, the wife and her family members will be inimical towards him.

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Stanza 35. If the lord of the ascendant is very strong and the lord of the 7th is in a benefic Navamsa aspected by or associated with benefics, occupies Vaiseshikamsa or is exalted, the person will marry in a high-born family.

Stanza 36. When the lord of the ascendant is devoid of strength and the lord of the 7th occupies an inimical Rasi and a debilitated or inimical Navamsa, is combust, and is conjoined by malefics, the native will marry a girl belonging to a family lower than his own.

Stanza 37. When the ascendant is a common sign and when the Moon and the lord of the 7th occupy common signs, or have their Navamsas in common signs, when two planets occupy the 11th and eunuch planets occupy the 7th house, the native will remarry. When the Sun and Mars are in the 7th house, or in their own Navamsas in the 7th house, he will have only one wife though he may marry many women.

Stanza 38. The native will marry three women if the lords of the 7th (both from the ascendant and the Moon) and Venus are strong and occupy favourable houses. If any two of these are strong, he will marry two women, and if only one alone is strong, he will marry only one. When the lord of the 7th or Venus is exalted or when more than

two planets occupy the 7th house he may marry three or even more women. The number of wives can be calculated from the number of Navamsas completed by the lord of the 7th.

Stanza 39. When the 7th house is strong, when Venus and the lord of the 7th are exalted, or occupy their own signs, or have *vargottama* or exalted Navamsa, the native will marry a second woman.

NOTES

In stanzas 37, 38 and 39 combinations for more than one wife are given. In all civilized countries, the order of the day is monogamy. This implies that when a chart indicates more than one spouse, it can be under the following conditions: (*a*) death of spouse, (*b*) divorce, (*c*) clandestine marriages, not approved by law or society.

Under (*c*) we may include certain groups such as the Moslems whose laws permit more than one wife at the same time. Even amongst Moslems there are men who have married and remained faithful to their spouses without taking advantage of their laws which permit more than one wife. Charts of such natives indicate only one wife.

The Lagna and the Moon are in common signs. Rahu and Jupiter occupy the 11th. The 7th lord Jupiter is strong in the 11th; so also Venus who is exalted in the 10th. The native had more than one wife. Where the word *remarry* is used it means, a second or third marriage after the death or divorce of one or more spouses.

Example :

Chart: Born 7-4-1893 at 9-37 a.m. (LMT) at 20 N 56, 75 E 55.

Sun Mercury Venus	Rahu Jupiter	Mars	Lagna		Moon	Mars	Saturn Rahu
	Chart 1 RASI			Sun	NAVAMSA		Jupiter
				Venus			
Moon		Ketu	Sat.	Ketu	Mercury	Lagna	

Stanza 40. If the 7th and 2nd are afflicted by malefics, their lords are weak, the native will remarry. This is according to *Sarvartha Chintamani.*

Stanza 41. If a malefic is posited in the 7th or 8th, Mars is in 12th house and the 7th house is in no way benefited by the lord of the 7th, then also remarriage can take place.

Stanza 42. If the lord of the Navamsa occupied by the lord of the 7th is combust or debilitated or is in an inimical house, or is aspected by a malefic, or hemmed in between two malefics, the native may marry more than one woman.

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Stanza 43. When a number of malefics occupy the 2nd or the 7th, and lord of the 2nd or the 7th is aspected by malefics, one may marry three women.

Stanza 44. If a malefic planet occupies the ascendant, or the 2nd or the 7th, the lord of the 7th happens to be in combustion, one will have three wives.

Stanza 45. If the lord of the 7th is in a quadrant or a trine, occupying exalted, own or friendly sign, and is conjoined by the lord of the 10th, the native will have many wives.

Stanza 46. If the lords of the 11th and the 7th are in mutual aspect, are strong or posited in trines, one will have many wives.

Stanza 47. If the following happen to be the Janma Rasi of the wife, there will be mutual harmony and agreement between the husband and the wife : (1) the sign occupied by the lord of the 7th ; (2) the Navamsa occupied by the 7th lord ; (3) the exaltation sign of the lord of the 7th ; (4) the debilitation sign of the lord of the 7th ; (5) the sign occupied by Venus ; (6) the Navamsa occupied by Venus ; (7) the 5th and 9th from the above ; the sign containing the bindu of the lord of

the 7th from the house occupied by Venus in Venus, Ashtakavarga chart.

Stanza 48. The married life of the couple will be happy if the male marries a girl born in the sign occupied by the lord of the *Chandra Kakshya* in the Moon's Ashtakavarga, or in the sign occupied by the lord of the ascendant.

NOTES

Example:

Let the Moon be in 16° Libra in the male horoscope.

Each kaksha being 3° 45′, the Moon will be in the 5th kaksha ruled by Venus. (For details of kaksha determination, refer to *Notes* under stanza 106, Chapter XVIII).

Let Venus occupy Gemini. Marriage with a girl born in Gemini ascendant will be happy.

Or, let the male's ascendant be Aries with Mars, its ruler, being placed in Virgo. A bride with Virgo ascendant would bring happiness to the male.

Stanza 49. Find out the asterism of the sum of the longitudes of Venus and the lord of the ascendant; likewise find out the asterism of the sum of the longitudes of the ascendant and the 7th. Again find out the asterism of the sum of the longitudes of the planet that aspects the 7th house and the lord of the 7th. The asterism of the wife will be one amongst the above-mentioned three asterisms.

Stanza 50. If a man marries a woman from any of these Diks mentioned below, their marital life will be happy : (1) The Dik governed by the lord of the 7th ; (2) the Dik indicated by the sign occupied by the lord of the 7th ; (3) the Dik indicated by the Navamsa lord of the 7th ; (4) the Dik indicated by the sign occupied by Venus ; (5) the Dik indicated by the Navamsa Rasi of Venus ; (6) the Dik indicated by the seventh Rasi from Venus ; (7) the Dik indicated by the lord who is in the 7th from the ascendant ; (8) the Dik indicated by the lord who aspects the 7th from the ascendant ; (9) the Dik indicated by the lord who is in the 7th from Chandra Lagna ; (10) the Dik indicated by the lord who aspects the 7th from the Moon ; (11) the Dik indicated by the Rasi holding benefics and contains a greater number of bindus in Venus Ashtakavarga chart ; (12) the Dik indicated by the Rasi where the lord of the 1st stands and has a large number of bindus in Ashtakavarga chart ; and (13) the Dik indicated by the sign where the lord of the 7th stands and holds a large number of bindus in the above chart.

NOTES

Here are given a number of Rasis and planets. A question may crop up on how to select one from these. Take the strongest of the planets and the sign yielding more indications. From these, fix the Dik. A marriage from that direction will bring in happiness only.

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Stanza 51. After reductions in the Ashtaka-varga of Venus, take that sign which contains more bindus. If the marriage be conducted from the direction indicated by this sign, it will bring felicity and happiness.

Stanza 52. The wife will be from a distant place if the sign occupied by the lord of the 7th, the Navamsa Rasi of the lord of the 7th, the Rasi occupied by Venus, and the Navamsa Rasi of Venus, are all movable. If they are fixed, the wife will be from a neighbouring place. If they are common, she will belong to a place neither far nor near.

Stanza 53. We have given many indications fixing the asterism and the place the wife hails from. One can have a happy married life if he takes as his wife a girl born in a place and an asterism in which there is more than one coincidence of *lakshanas* or indicative signs.

Stanza 54. Just as the details regarding the wife are ascertained by looking into the 7th house, the lord of the 7th and Venus, etc., in a man's horoscope, in the same manner details of the husband can be ascertained in the female's horoscope by analysing the 7th house, the lord of the 7th and Venus, etc.

Stanza 55. If an evil planet occupies the 8th house in the female horoscope, the husband will die. But if a benefic occupies the 2nd house, she will die before the husband. If Saturn aspected by an evil planet occupies the 7th house, she will die a virgin and nobody will come forward to marry her. Though the presence of evil planets in the 7th and 8th houses indicates widowhood, the strong presence of a benefic in the 9th house averts the effect of widowhood. These peculiarities should be carefully looked into in the horoscope of a woman.

Stanza 56. Certain peculiarities regarding the female horoscope have been detailed by Varaha Mihira in the 22nd Chapter of *Brihat Jataka*. They should be carefully studied and applied and the results predicted.

Stanza 57. In the horoscope of the male, the 7th house and Venus picture the life of the wife. In the horoscope of the wife, the 8th house and Saturn reveal the characteristics of the husband.

Stanza 58. When does the marriage take place—early age, middle age or old age ? In which Dasa does it come ? These are to be ascertained as follows :

Stanza 59. Marriage takes place in early life if a strong benefic lord of the 7th house is in asso-

ciation with the lord of the ascendant; or a strong Venus combines with the lord of the ascendant; or Venus and the lord of the 7th occupy quadrants. When the lord of the 7th and Venus occupy Upachaya signs (3, 6, 10 and 11), prosperity will dawn after marriage. When the lord of the 7th is far away from the 7th and the 1st houses, marriage will generally take place after the bloom of youth.

Stanza 60. When the lord of the 7th stands near the lord of the ascendant or a benefic is placed near the 1st or 7th house, marriage takes place very early in life.

Stanza 61. When benefics occupy the ascendant, the 2nd and the 7th and these houses have benefic vargas or when these lords are in benefic vargas, marriage will take place early in life.

Stanza 62. If the lord of the 7th is in *parvatamsa*, the lord of the 2nd is strong, and the lord of the ascendant is in *mridwamsa*, marriage will take place even before the prime of youth. This is the opinion of the venerable sages.

NOTES

The 46th Shashtyamsa is known as Mridwamsa.

Stanza 63. If Venus, the lord of the 7th and the lord of the 2nd are in Upachayas, and the lord

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of the ascendant is aspected by benefics, good fortune will follow the couple after marriage.

Stanza 64. When the lords of the 7th, the 2nd and the ascendant and Venus occupy unfavourable houses, and are combust, debilitated or in inimical Navamsas, misfortunes will follow after marriage.

Stanza 65. Marriage can take place in the major and sub-periods of the planets occupying the 7th house, the planets aspecting the 7th house, the lord of the 7th, the lord of the sign occupied by the lord of the 7th, the Navamsa lord of the lord of the 7th, Venus, the Moon or the Navamsa lord of the ascendant. Some Acharyas opine that the period of Rahu can also be included.

NOTES

While it is quite clear that marriage can be expected in the Dasa or Bhukti of planets related to the 7th house which is the Kalatrasthana, or Venus, the karaka for marriage, or the Navamsa (the sub-divisional chart for gauging all matters related to marriage) the logic behind Rahu's power to grant marriage is not apparent. Nevertheless most classical authorities recognise Rahu's marriage-causing abilities in his Dasa.

Stanza 66. When Venus or the lord of the ascendant or the lord of the Moon-sign or the lord of the 7th transits the 7th house, the house occupied by the lord of the 7th, or the trinal signs of

these two, the marriage will take place. When Jupiter transits the sign occupied by the lord of the 7th, the Navamsa sign of the lord of the 7th, or the 5th and 9th from the above signs, marriage takes place.

Stanza 67. For a strict observance of Dharma, and the birth of issue marriage is necessary. Details regarding wife and matrimony are sketched on the basis of horoscopy.

Thus ends the Chapter XX

CHAPTER XXI

Marriage Compatibility

Stanza 1. The existence of compatibility or otherwise between the couple to be married is to be ascertained on the basis of their birth stars.

Stanzas 2 and *3.* Before deciding a marriage, agreement in regard to the following should be considered : Rasyadhipa, Nakshatra, Varna, Yoni, Gana, Rishi, Pakshi, Mriga, Vedha, Bhuta, Rajju, Vayas, Ashtakavarga and Sakti.

Stanza 4. Regarding the first Rasi agreement, the author of *Sarvasiddhi* says : "The male born in the 2nd, 3rd, 4th, 5th and 6th Rasis from that of the female should not enter into wedlock. If both have the same Janma Rasi, marriage can be done provided both are not of the same Nakshatra.

NOTES

The count is always from the Janma Rasi (radical Moon of the girl).

Stanza 5. When the woman is born in an odd Janma Rasi, then the man born in the 6th and 8th

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therefrom can be taken as an optional measure. If she is born in an even Janma Rasi, the man born in the 6th should be rejected and the 8th can be accepted.

Stanza 6. Madhavacharya is of the opinion that the Janma Rasi of the man falling in the 2nd from that of the woman will cause loss of money ; in the 5th gives loss of children ; in the 6th causes diseases, danger and separation ; in the 3rd, sorrow ; and in the 4th, quarrels and misunderstandings.

Stanza 7. Brihaspati is of the opinion that the man born in the 6th and 8th from the Janma Rasi of the girl brings in losses and ruin, unless both the Rasis are governed by the same planet or are friendly to each other.

Stanza 8. If the Janma Rasis of both the man and the woman have 'Vasya' and do not have 'Vedha', then the 6th and the 8th dispositions can be accepted as good.

Stanza 9. When the bridegroom's Janma Rasi is the 5th or 2nd from that of the bride, compatibility does not exist. Even if the lords of both are mutual foes, a person born in the 7th can be accepted as very good.

Stanza 10. If the bridegroom's Moon is in the 6th or 8th from that of the bride, then they will

separate or quarrel or die. If he is born in the 2nd or 12th, they will suffer from poverty. If he is born in the 5th, their children will die. If he is born in other Rasis, they will enjoy prosperity, happiness and wealth. If the lords of both are mutual foes or if they have *vedha dosha*, then the evils attendant on 2nd, 5th, 6th, 8th and 12th will be felt in a greater degree. If these lords happen to be one and the same planet and if they have Vasya, these evils will not be felt.

Stanza 11. If it is found in the horoscopes of the husband and the wife, that the ascendant, its Navamsa, the Moon and its Navamsa happen to be Virgo, Scorpio, Taurus or Leo, then there will be no issue born to the couple.

Stanza 12. Capricorn and Pisces symbolise the yonees (sex organs) of birds ; Cancer and Scorpio symbolise reptile sex organs ; Aries, Taurus, Leo and Capricorn denote animals ; and Gemini, Virgo, Libra, Aquarius and Sagittarius testify human.

Stanza 13. If the *yonees* of the man and the woman as indicated by the Rasis be the same then it can be considered as good ; if one is *pasu-yonee* (animal sex) and the other *nara-yonee* (human sex), it is fair ; in the same manner, if one is *pasu* and the other *pakshi* (bird) or *sarasripa*, it is unfavourable ;

if one is human and the other reptile or bird, it is bad and should not be accepted.

Stanza 14. In *Muhurtha Sangraha,* it is stated that a man born in the 6 signs from the 7th from the Janma Rasi of the woman can be taken for wedlock. But a man born in the 6th can be considered only as *madhyama* or ordinary. The male born in the 4th also can be accepted if other items of agreement are present. The rest should be rejected.

NOTES

The author often quotes different authorities. The stanza in question gives the opinion of the famous book *Muhurtha Sangraha.*

A bridegroom, having his radical Moon or Janma Rasi in the 7th, 8th, 9th, 10th, 11th or 12th from the radical Moon of the bride, can be considered for marriage. But if one's Janma Rasi happens to be the 6th from that of the girl, then the agreement is *madhyama* or moderate or ordinary. The bridegroom's Janma Rasi being the 4th from that of the bride is passable provided other factors of agreement are present.

Stanza 15. If the birth constellations of the boy and the girl happen to be the same, marriage is permissible provided it is not Jyeshta, Moola, Poorvashadha, Pushyami, Aslesha, Makha, Hasta, Rohini, Dhanishta, Satabhisha, Aridra or Bharani.

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Stanza 16. If both the couple have the same Janma Rasi, but not the same asterism, it is good. Sons and grandsons will issue out of the wedlock. If both have the same asterism, fear from poison has to be guarded against. If the couple's Janma Rasis are mutually 7th from each other, the couple will be loving dearly. If the Rasis are *dwirdwadasa* and also happen to be the end of Cancer, Scorpio or Pisces, the couple will experience poverty. Here ends the first part of *Rasyaanukulya.*

NOTES

When the Janma Rasis of the couple are 2nd and 12th from each other, the alliance is to be rejected if the Rasi of either the groom or the bride falls at the end of Cancer, Scorpio or Pisces.

Stanza 17. If a male is born in a Rasi for which the Rasi of the woman is Vasya, then it is favourable. Every Rasi has a Vasya Rasi and they are : Aries—Leo and Scorpio; Taurus—Cancer and Libra; Gemini—Virgo, Cancer—Scorpio and Sagittarius; Leo—Libra; Virgo Gemini and Pisces; Libra—Virgo and Capricorn; Scorpio—Cancer. Sagittarius—Pisces; Capricorn—Aries and Aquarius; and Aquarius and Pisces—Capricorn.

NOTES

If the Vasya Rasi of the Janma Rasi of the girl happens to be the sign of the bridegroom, it is said that *vasya kuta* prevails.

Stanza 18. If the Vasya Rasi of the man's Janma Rasi happens to be the Janma Rasi of the girl, then it is auspicious. The Janma Rasis of both should be mutually Vasya Rasis. A pair born in Vasya Rasis, if yoked, will lead a loving life.

Stanza 19. If the lords of the Janma Rasis of both are friends, or are one and the same, the match can be accepted. Planetary friendships are disposed thus : The Sun has Jupiter as his friend ; the Moon—Mercury and Jupiter ; Mars—Mercury and Venus ; Mercury—the Moon, Mars, Jupiter, Venus and Saturn ; Jupiter—the Sun, the Moon, Mercury and Saturn ; Venus—Mars, Mercury, Jupiter and Saturn ; and Saturn—Mercury, Jupiter and Venus.

Stanza 20. For any planet the lords of the 4th, 2nd, 5th, 8th, 9th and 12th from its own Moolatrikona Rasi are friends. The rest are enemies.

NOTES

This stanza is from *Vidya Madhaveeyam* a famous work on Muhurta or electional astrology. The reckoning of friendships, according to this stanza, is based on Satyacharya's dictum referred to by Varaha Mihira in *Brihat Jataka*— स्वांत्यधी धर्मपाः स्वोच्चायुः सुखपाः॥ which means for any planet, the lord of its exaltation, and the 2nd, 12th, 4th, 5th, 9th and 8th from its Moolatrikona signs are his friends.

Take for instance the Moon. His Moolatrikona is Taurus. The 4th is Leo and the lord is the Sun. He is a friend of the Moon. The 2nd and 5th are ruled by Mercury. He is the friend of the Moon. The 12th from Taurus is ruled by Mars. He could be a friend. But Mars also rules the 7th which is not one of the houses mentioned in the stanza. Therefore, Mars is only a neutral. The 8th from Taurus is ruled by Jupiter who is also the lord of the 11th, which is not included in the list. Therefore Jupiter is also a neutral. Venus is no doubt the lord of the exaltation sign of the Moon. But Venus also owns the 6th and hence he becomes a neutral to the Moon. According to the same argument Saturn also becomes a neutral.

The following table based on this stanza is given for the information of the reader.

Planet	*Friend*	*Neutral*	*Enemy*
Sun	Moon, Mars and Jupiter	Mercury	Saturn, Venus
Moon	Sun and Mercury	Mars, Jupiter, Saturn, Venus	None
Mars	Jupiter, the Moon, the Sun	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars.

With this stanza Rasyadhipati consideration ends.

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Stanza 21. Then comes the third consideration known as Dina Kuta. The birth asterism is known as *janmarsha*; the 10th from it is *karmarsha*; and the 19th asterism from it is *adhanarksha*. The 3rd, 6th, 7th asterisms from the *janmarsha* of the girl should be avoided.

Stanza 22. The bridegroom born in the 3rd and 7th asterisms from the birth asterism of the girl brings in trouble. One born in the 5th causes more trouble.

NOTES

According to this stanza a boy born in the 3rd or 7th asterism from that of the girl should not be considered. But one born in the 5th is more inauspicious.

Stanza 23. The person born in the 88th Navamsa from the quarter of the birth star of a girl brings in evil only. One born in the 108th Navamsa from the Navamsa of the girl's star is equally bad.

NOTES

Here the Navamsa refers to the Navamsa position of the Moon and not that of the ascendant.

Stanza 24. If the birth star of the boy happens to be the 4th, the 7th or the 10th from that of the girl, it promotes their well-being. The farther the birth asterism of the boy is from the girl's star, the better it will be for their happiness.

Stanza 25. If the girl is born in the 4th asterism from that of the boy, it is Mahendra ; if she is born in the 7th, it is known as Upendra. Mahendra gives wealth and grain and Upendra gives children.

Stanza 26. When the number of asterisms counted from the asterism of the girl to that of the boy exceeds 15, it is very good. This is called Streedeergha.

Stanza 27. The six stars beginning from Aswini to Aridra, Punarvasu to Uttara, Hasta to Jyeshta and Moola to Satabhisha in regular order rule the Brahmin, the Kshatriya, the Vaisya, the Sudra, *anuloma* and *pratiloma* castes. Poorvabhadra, Uttarabhadra and Revati signify the Brahmin, the Kshatriya and Vaisya respectively.

NOTES

Aswini, Bharani, Krittika, Rohini, Mrigasira and Aridra represent respectively the Brahmin, the Kshatriya, the Vaisya, the Sudra, the *anuloma* and the *pratiloma* castes. Likewise consider from Punarvasu, Hasta and Moola. The last three stars signify the Brahmin, Kshatriya and Vaisya.

Stanza 28. If both the boy and the girl belong to the same caste (*varna*), it is the best. If the boy is of a higher caste, and the girl is of a lower caste, it is also admissible. If the girl is of a higher caste and the man is of a lower grade, it is

inadmissible. If one of them is *anuloma* and the other belongs to one of the four castes, it is passable. If one of them is *pratiloma* and the other is one of the four castes, it is to be rejected.

NOTES

The *varnas* of the man and the woman are to be determined from the Nakshatras as given in the 27th stanza.

Stanza 29. Brihaspati is of the opinion that both should be of the same caste ; the man should be higher in caste, if the couple belong to two different castes ; if the man is to be lower in caste, it should be avoided. The first is the best, the second is ordinary and the third is lowest.

Stanza 30. Sex compatibility (*yonyanukulya*) can be considered in two ways and they are given below : If a girl is born in a female asterism and the boy in a male, the couple will be happy. If both are female asterisms, there is loss of wealth. If both are male asterisms, it is to be rejected. Aswini, Bharani, Pushyami, Aslesha, Makha, Uttara, Swati, Visakha, Jyeshta, Moola, Poorvashadha, Uttarabhadra, Sravana, Poorvabhadra are male asterisms. The remaining 13 are feminine in sex.

Stanza 31. Another view : Aswini, Rohini, Punarvasu, Pushyami, Hasta, Anuradha, Sravana,

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Poorvabhadra, Uttarabhadra are masculine constellations. Mrigasira, Moola and Satabhisha are eunuchs ; the remaining 15 are feminine in sex. A man born in a male asterism marrying a woman born in the same star is inauspicious. A man born in a male asterism and a woman born in a female asterism is good. A man born in a male asterism and a woman born in a eunuch is good. A man born in a feminine star and a woman born in a male one is *nindya* (fit to be censured). A man born in a feminine star and a woman born in a feminine asterism is ordinary. A man born in a female star and a woman born in a eunuch is not favoured. A man born in a eunuch star and a woman born in a masculine star should be rejected. A man born in a eunuch star and a woman in a feminine star is passable. And a man born in a eunuch and a woman in a eunuch is not favoured.

Gananukulya

Stanza 32. Revati, Aswini, Anuradha, Sravana, Swati, Punarvasu, Mrigasira, Hasta, Pushyami belong to divine category. Bharani, Pubba, Poorvashadha, Poorvabhadra, Aridra, Uttara, Uttarashadha, Uttarabhadra and Rohini belong to human category. And the remaining are of a demoniacal nature.

If the boy and the girl belong to divine and demoniacal groups, quarrels and even death may

occur. If the divine group and human group are brought together, the yoni kuta will be ordinary.

Stanza 33. If the boy and the girl have the same *gana*, it is highly propitious. If the boy is of Deva Gana and the girl of Nara Gana, it is fairly good. A man of Asura Gana and a woman of Nara Gana is ordinary. A man of Nara Gana and a woman of Deva Gana is bad. A man of Nara Gana and a woman of Asura Gana should not be brought together.

NOTES

Light is thrown on the significances of Ganas—*deva* (divine), *manusha* (human) and *rakshasa* (diabolical) in my book *Muhurtha* or *Electional Astrology* to which my esteemed reader is referred. It looks as though the *gunas* represent different psychological temperaments. We can roughly equate the *deva* with *satwic* nature, the *manusha* with *thamasic* nature and the *rakshasa* with *rajasic* nature. In actual practice, it is found that unless there are strong antidotes, a *rakshasa gana* girl is generally quarrelsome and capable of keeping the husband in perpetual tension, despite all the other desirable qualities she may have. If both the boy and the girl are born in *rakshasa gana* stars, the home will be a veritable battle-field, magnifying each trifle into an enormous problem. Either the husband or the wife should possess an adjusting capacity if relative peace is to prevail.

However, there are some exceptions which are dealt with in the next stanza.

Stanza 34. Work out the Nakshatras for the ascendants of the boy and the girl. If these asterisms indicate agreement by *gunas* ; or work out also the Nakshatras of the lords of the Chandra Navamsa of the couple; if there is agreement between the *gunas* of these two Nakshatras ; or if there is *stree-deergha*, the objection of a boy in a human asterism marrying a girl born in a demoniac star can be ignored.

Gotranukulya (Agreement of Gotra)

Stanza 35. Aswini, Pubba, Swati, Abhijit signify Marichi Gotra ; Bharani, Aslesha, Visakha, Sravana signify Vasishta Gotra ; Krittika, Makha, Anuradha, Dhanishta belong to Angirasa Gotra; Rohini, Pubba, Jyeshta and Satabhisha belong to Athri Gotra ; Mrigasira, Uttara, Moola, Poorvabhadra belong to Pulaha Gotra ; and Punarvasu, Chitta, Uttarashadha and Revati signify Kretu Gotra. The Gotras of the couple should be ascertained from their birth asterisms.

Stanza 36. If the boy and the girl belong to the same Gotra, it brings disaster. If the Gotras are different, prosperity will come in. If the Gotras of Nakshatras worked out according to the ascendant are the same, the result is ordinary.

NOTES

If there is no compatibility between the *Gotras* based on the birth asterisms of the boy and the girl, then ascertain

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the asterisms on the basis of the ascendant points of the couple. If the Gotras are the same here also, the compatibility in respect of this item is ordinary.

Vihanganukulyam

Stanza 37. Aswini to Mrigasira signify the bird Bharandhaka; Aridra to Pubba—Pingala; Uttara to Anuradha—Kaka (crow); Jyeshta to Sravana—cock; and Dhanishta to Revati—peacock. If the asterisms of the couple indicate the same bird, it is auspicious.

NOTES

If one is friendly to the other, it is passable. If one is the natural enemy of the other, it is bad.

Stanza 38. The constellations have been assigned to the *yonis* of certain animals in the order beginning with Aswini : horse, elephant, she-goat, serpent, dog, cat, sheep, cat, mouse, rat, camel, he-buffalo (bull), lion, he-buffalo (bull), tiger, stag, deer, dog, monkey, ox, monkey, she-buffalo, horse, woman, cow and elephant. If the asterisms of the boy and the girl govern animals which agree in nature, the married couple will live amicably. If they are mutual foes, the couple also will quarrel and separation will come in.

Stanza 39. If the asterisms of the couple come under influence of the following animals, there will be family felicity and happiness. They are elephant, horse, cow, woman, stag, goat, she-goat and cat.

If tiger and serpent happen to be the animals of the couple, death may ensue.

Stanza 40. The cat and the serpent are natural enemies ; so are the rat and the dog ; so are the horse and she-buffalo. Lion has no natural enemy. Dog, mouse, cat, dog and serpent are mutual enemies. Hence yoking persons ruled by these will be disastrous.

NOTES

Yoking the two (man and woman) ruled by animals having antagonistic *yonis* will spell trouble to family life.

Stanza 41. According to *Madhaveeya*, tiger is the enemy of cow, dog, woman, he-buffalo, stag, goat and monkey. Dog is the enemy of cow, goat, she-goat, monkey and stag. Cat and rat are mutual enemies. Elephant and stag are enemies. Horse and he-buffalo are natural foes. Cat and serpent are traditionally averse. When we consider this compatibility, we should see whether the asterisms indicate the same animal or animals friendly to one another. If they happen to be inimical *yonis*, they are bad.

Stanza 42. According to Brihaspati, Chitta governs the yoni of the tiger. In *Muhurtha Ratna*, it is said that Chitta governs lion. As this is controversial, it is left to the discretion of the learned to settle one way or the other.

Vedha Dosha

Stanza 43. The asterisms can be classified into 5 divisions thus: *Kantha*—Rohini. Aridra, Hasta, Swati, Sravana, Satabhisha; *Kati*—Bharani, Pushyami, Pubba, Anuradha, Poorvashadha, Uttarabhadra; *Pada*—Aswini, Aslesha, Makha, Jyeshta, Moola, Revati; *Siro*—Mrigasira, Chitta, Dhanishta; and *Kukshi*—Krittika, Punarvasu, Uttara, Visakha, Uttara, Poorvabhadra.

Stanza 44. If the asterisms of the couple do not fall in the same varga or division, it is productive of good results. If the asterisms fall in the first varga (Kantha), the result is widowhood; if in Kati, poverty results; if in Pada, distant travels; if in Siro—death will ensue; and if Kukshi—loss of children. The Vedha blemish should also be looked into when constructing new buildings.

Stanza 45. Each asterism has a vedha asterism as follows: Aswini—Jyeshta, Bharani—Anuradha, Aridra—Sravana, Krittika—Visakha, Rohini—Swati, Aslesha—Moola, Makha—Revati, Pushyami—Poorvashadha, Punarvasu — Uttarashadha, Pubba—Uttarabhadra, Hasta—Satabhisha, Uttara—Poorvabhadra; Mrigasira, Chitta, Dhanishta are mutually vedhas or mutually repelling. The asterisms of the couple should not fall in the vedha group.

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NOTES

Vedha stars are mutually repelling. Thus Aswini repels Jyeshta, Aridra repels Sravana and so on. The bridegroom's and the bride's stars should not fall in the same repelling group. Mrigasira, Chitta and Dhanishta are also *vedha* stars mutually.

Stanza 46. If there is Vedha affliction both the husband and the wife will go to rack and ruin. Even if there are other items of agreement as Vasya, etc., Vedha will prevail. The Vedha stars are connected with the 6th and 7th relatively.

Bhuthanukulya

Stanza 47. The 27 constellations have been classified into 5 Bhutas or elements thus : *Prithvi* (earthy): Aswini, Bharani, Krittika, Rohini, Mrigasira ; *Jala* (watery) : Aridra, Punarvasu, Pushyami, Aslesha, Makha, Pubba ; *Teja* (fiery): Uttara, Hasta, Chitta, Swati, Visakha ; *Vayu* (airy): Anuradha, Jyeshta, Moola, Poorvashadha, Uttarashadha and Sravana ; and *Akasa* (ethereal): Dhanishta, Satabhisha, Poorvabhadra, Uttarabhadra and Revati.

If the asterisms of the couple are of one and the same Bhuta, it is good. If one is aerial and the other is fiery, it is equally good. If one is earthy and the other belongs to any other Bhuta, it is also good. If one has watery Bhuta, and the other has fiery Bhuta, it is bad. If ethereal Bhuta combines with any other Bhuta, it is passable.

Stanza 48. Bhutas are classified into 5 as given above, but some writers say that Gemini, Virgo, denote Prithvi; Taurus, Cancer and Libra—Jala; Aries, Leo and Scorpio – Agni ; Capricorn and Aquarius—Vayu; and Sagittarius and Pisces—Akasa.

Stanza. 49. In *Sarvasiddhi*, it is stated that the Bhutas should be classified as given in verse 47. If the asterism of both happens to be one and the same Bhuta, it is auspicious. If one is fiery and the other watery, it is bad. Other combinations are passable.

Rajju

Stanza 50. Classify the asterisms into three groups of nine each as given below :

1st group	*2nd gronp*	*3rd group*
Aswini	Bharani	Krittika
Aridra	Mrigasira	Rohini
Punarvasu	Pushyami	Aslesha
Uttara	Pubba	Makha
Hasta	Chitta	Swati
Jyeshta	Anuradha	Visakha
Moola	Poorvashadha	Uttarashadha
Satabhisha	Dhanishta	Sravana
Poorvabhadra	Uttarabhadra	Revati.

If the asterisms of the couple happen to fall in the same group, the yoking of the couple must not be done.

NOTES

If the asterisms of the couple happen to fall in the second group, it is called Madhyama Rajju and the result will be death, quarrel, and less and hence this is supposed to be very inauspicious.

If the asterisms fall in the 1st and the 3rd, it is called Rajju and it also cause calamities.

Vayanukulya (Age)

Stanza 51. If the bridegroom is three times older than the bride, it is considered as good ; if he is twice old, it is passable ; if he is older only by a few years it results in sorrow. If the bride is older, the family will become extinct.

Ashtavarganukulya

Stanza 52. If the Janma Rasi of the boy falls in a sign which, in the Moon's Ashtakavarga of the girl's chart, has more bindus it is good. Similarly if the Janma Rasi of the girl falls in a sign which, in the Moon's Ashtakavarga of the boy, has more bindus, it is equally good.

Stanza 53. Find out the *kaksha* in which the Moon is found in the girl's horoscope. If the Janma Rasi of the boy falls in the sign of the lord of this *kaksha*, the compatibility is good. The same is the case in respect of the boy's horoscope.

NOTES

According to the Ashtakavarga scheme, each sign is divided into 8 parts or *kakshas* of 3° 45′, the lords of which

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are respectively Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the ascendant. Suppose in the bride's case the Moon is in Aquarius 11° 40′. This will be the 4th *kaksha*, the lord of which is the Sun. If the groom's Janma Rasi falls in the sign ruled by the Sun, *viz.*, Leo. it is good.

Chittanukulya

Stanza 54. If the couple love each other, they can enter into wedlock, even if there is no agreement in other ways. This is very important in the matter of marriage.

Stanza 55. One who loves a girl sincerely, from his heart should marry her. Pure love is greater than any other virtue.

NOTES

Stanzas 55 and 56 are suggestive and reflect the wisdom of the ancients in giving priority to mutual love in preference to any other astrological factor. But the love for each other must spring from their hearts and not from just casual desire. When such pure love is seen between a boy and a girl, no astrological consideration should intervene to prevent such a marriage. But in the modern times, except in very rare cases, it is not love that seems to weigh. It is lust which is transient and disappears the moment initial infatuation ends. Hence we see today any number of tragedies involving young men and women.

Other Considerations

Stanza 56. Count from the asterism of the girl to that of the boy. Multiply this number by 5 and

divide the product by 7. The remainder is *vyaya* or expenditure. If the counting is again made from the birth-star of the bridegroom and the same process repeated, the remainder indicates '*aya*' or gain or income.

Stanza 57. If income is greater than expenditure, marriage brings in all-round prosperity. If expense is greater, the couple will experience much poverty.

Stanza 58. Count from Aswini to the asterism of the boy as well as the girl and total them up. Add to this sum 13. From the total figure subtract 32. Divide the difference by 5. If the remainder is 1, the result is, aquisition of children ; 2, death of one of the couple ; 3, prolonged illness ; and 4, prosperity. If the total after adding 13 does not come to 32, then the counting should be made from the birth asterism to Aswini.

Stanza 59. Count from the birth asterisms of the couple to Aswini. Add the two figures and deduct the sum by 5. If the remainder is 1, prosperity is indicated ; if 2, general progress ; if 3, calamities ; if 4, acquisition of wealth and if 5, disasters.

NOTES

It is held by some that the principle given in this stanza only to the Chola country.

Stanza 60. If the birth stars of the male and female fall in the first *varga*—Aridra, Hasta, Poorvashadha, Uttarashadha—there will be great progress; if they fall in the second *varga*—Krittika, Rohini, Mrigasira, Makha, Pubba, Uttara, Anuradha, Jyeshta, Moola, Dhanishta, Satabhisha, Poorvabhadra—prosperity will follow; and if they fall in the third *varga*—Aswini, Bharani, Punarvasu, Pushyami, Aslesha, Chitta, Swati, Visakha, Uttarashadha, Sravana, Revati—expenditure and debts will come in.

NOTES

With this stanza ends *Rinanukulya*.

Stanza 61. The *anukulyas* (sources of agreement) described here are very effective in results. The effects of some of them are described elsewhere and they are noted below.

Stanza 62. *Dina* agreement indicates that the couple will live long; *mahendra* brings in children and grand-children; *streedeergha* gives the husband long life; *yoni* confers unfailing prosperity; *gana* makes the couple mutually more and more attached; and *vayas* (age) brings in union and greater amity.

Stanza 63. Of the various compatibilities described, 4 are based on Janma Rasi and one each on

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the lord of the Janma Rasi, *sakti* (love) and *vayas* (age); and 16 are based on the asterisms. Thus we have 23 items or sources of agreement in all.

Stanza 64. Of the compatibilities suggested above, some are strong and others are weak.

Stanza 65. Their relative importance will have to be noted. According to the work *Sarvartha-siddhi*, 20 items of compatibilities are to be looked into. Of these, agreement in respect of Janma Rasi, lord of Janma Rasi, Vasya, Mahendra and Yoni are the most important. Hence these should be carefully studied.

Stanza 66. For matrimonial purposes the most important items of concordance to be considered are Janma Rasi, lord of Janma Rasi, Vasya, Mahendra, Gana, Yoni, Dina and Streedeergha.

Stanza 67. According to *Muhurthabharana*, Janma Rasi, lord of Janma Rasi, Mahendra, Yoni and Vasya are the five most important sources of agreement that should be considered.

Stanza 68. Madhava gives 15 items for consideration in all. Of these Mahendra, Yoni, Janma Rasi, lord of Janma Rasi are the most important ones. Besides, Brahmins should look into the Gotras they are born in. Others should consider

the agreement in respect of Varna besides the five already mentioned.

Stanza 69. Five items of agreement, *viz.*, Vasya, Mahendra, Yoni, Janma Rasi and lord of Janma Rasi have been found to be very effective by experience by many learned writers on the subject. Hence, at least these five should be looked into before the settlement of the marriage is made. Besides these, Brahmins should look into their Gotras, and other castes (Varnas), these being special to them.

NOTES

The question of a concordance in the matter of matrimony has been elaborately described, giving the opinions of other well-known authorities. In fact the author gives 23 items for consideration. But in this verse he is practical enough to suggest that at least *five items* are very important and they should be looked into before the settlement of marriage is made.

With due deference to the great author I must record my humble difference from him. All these *items* are based either on the birth star or birth Rasi. In actual practice, however, I feel that inherent compatibility should exist in the horoscopes of the male and female if the marriage is to be successful. The author does not allot any *unit* for the various *Kootas* as has been done in works on Muhurtha. I commend to my esteemed readers the chapter on Marriage given in my book *Muhurtha or Electional Astrology*, wherein the subject has been discussed in great detail.

Thus ends the Chapter XXI

CHAPTER XXII

Effects of Transits

Stanza 1. Varaha Mihira has detailed the effects of planets in transit in his work *Brihat Samhita.* I shall describe here briefly what is given by him in that famous treatise.

Stanza 2. When the Sun transits the Janma Rasi (the sign occupied by the Moon at birth), fatigue, loss of good name and position, painful work and diseases afflict the native ; in the 2nd, loss of money, diseases in the eye, and deception from others happen ; in the 3rd, one will experience elevation to a new position, ruin to one's enemies, increase of wealth and good health ; in the 4th, he will meet with obstacles in the matter of enjoying the company of his wife and will suffer from diseases in the stomach.

Stanza 3. In the 5th, affliction from enemies, and diseases; in the 6th, recovery from illness, fall of enemies and pacification of all mental griefs ; in the 7th, fatigue from journeys, helplessness and

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diseases connected with the stomach; in the 8th repulsion for women and from women and fear from the rulers and diseases.

Stanza 4. In the 9th, calamities of all sorts, feelings of privation and severe diseases, and break to one's profession; in the 10th success in all undertakings and victory in all quarters; in the 11th, promotion to an elevated position, general prosperity, recovery from diseases and tendency to do good actions; and in the 12th, the native will not be able to reap the fruits of any good actions.

Stanza 5. When the Moon transits his own radical position, he brings in wholesome food to his satisfaction, increased bed comfort and gain of valuable things; in the 2nd, the Moon causes troubles or obstacles to all good actions, loss of fame, and money; in the 3rd, enjoyment with women, comfort from having good clothes and fresh acquisition of wealth; in the 4th, fear from others; and in the 5th troubles of all sorts, obstruction to journeys.

Stanza 6. In the 6th gain of wealth, general happiness, peace with enemies and pacification of all diseases; in the 7th, wholesome and satisfactory food, presents from others, gain of money, comfortable sleep and enjoyment of women; in the 8th trouble from fire; in the 9th diseases in the stomach

and fear of imprisonment ; in the 10th, benefits from Government; in the 11th visits from relatives and increase of wealth ; and in the 12th, loss of money and obstacles to all work.

Stanza 7. When Mars transits the birth Moon, obstacles to all undertakings; in the 2nd, fear from rulers, troubles from thieves and fire, sorrows caused by enemies, ailings in the body caused by mental and physical griefs ; in the 3rd, gain of valuable metals, favour of God Subrahmanya and easy destruction of enemies ; in the 4th, association with bad men, diseases in the stomach, high fever, unconscious flow of seminal fluid.

Stanza 8. In the 5th, Mars gives troubles from foes, sorrows due to children, and dread from diseases ; in the 6th, gain of valuable metals as copper and gold, fear from quarrels and misunderstandings, fresh breaks with enemies ; in the 7th, misunderstanding with the wife, diseases in the stomach and eyes ; in the 8th, blood pressure due to severe blows in the body or break of limbs and consequent diseases, fear from dishonour, mental depression.

Stanza 9. In the 9th, loss of money, diseases and defeat ; in the 10th, profits in all ways ; in the 11th, elevation to the headship of a village and general happiness; and in the 12th, troubles of all

sorts, waste of money, diseases due to heat, blood pressure and diseases in the eye.

Stanza 10. When Mercury transits the radical Moon, it indicates quarrels and misunderstandings with relations, loss of money caused by libel or unlawful words and writings and journeys to distant places ; in the 2nd, fresh acquisition of wealth and influence and general prosperity ; in the 3rd fear from enemies and anger of rulers ; in the 4th, gain of money, prosperity to relatives and general progress of family ; in the 5th, quarrels with wife and children.

Stanzas 11 and 12. Mercury transiting the 6th indicates success in all things, general luck and rapid promotion ; in the 7th, quarrels : in the 8th, victory, happiness from children, gain of clothes, increase of income, mental peace and increase of learning ; in the 9th, diseases of all kinds ; in the 10th, destruction of enemies, gain of money and happiness from women ; in the 11th good speech, fresh gains, happiness and success in everything, better and closer association with wife and children ; and in the 12th, troubles from foes and diseases.

Stanza 13. Jupiter transiting the birth Moon involves loss of money, depromotion, quarrels and mental dejection ; in the 2nd, gain of wealth, ruin to foes, happiness with women ; in the 3rd, some

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change in profession, obstacles to all actions; in the 4th, sorrows caused by relatives, want of peace from all quarters ; in the 5th, acquisition of vehicles as horses or oxen, gain of ornaments and children, happiness from women, gain of clothes, and dwelling houses ; in the 6th, tendency to feel unhappy though having everything to make one comfortable.

NOTES

Vehicles as horses or oxen imply by horse-carriages or carts drawn by oxen.

Stanza 14. In the 7th, from radical Moon Jupiter brings in cleverness in speech, sharpness of intelligence, accomplishment of all actions and gain of money, happiness in sexual enjoyments ; in the 8th, unbearable grief, diseases, loss of liberty, over-exertion and fatigue ; in the 9th, profits, happiness with wife and children, acquisition of authority and accomplishments and success in all actions ; in the 10th, loss of position or profession, wealth and fruitlessness of all actions.

Stanza 15. Jupiter transiting in the 11th, indicates favours, success in all actions and elevation to a distinghished station in life; and in the 12th, fatigue caused by long walks and severe miseries in life.

Stanza 16. Venus transiting the natal Moon denotes getting wholesome food, enjoyment with wife, gain of perfumed articles, fresh sleeping materials and valuable clothes and happiness resulting from these.

Stanza 17. Venus in the 2nd gives wealth and grains, acquisition of ornaments and flowers, favour of rulers and happiness for the family members ; in the 3rd, respect and regard for one's opinions, profits, honours from others, acquisition of clothes and destruction of enemies ; and in the 4th, happy reconciliation with relatives and great prosperity.

Stanza 18. Venus transiting the 5th indicates gain of money, birth of children, help from relatives, satisfaction for the elders ; in the 6th, troubles from enemies and diseases; in the 7th, trouble and danger from women ; in the 8th, happiness resulting from women, acquisition of household utensils and ornaments in the family ; in the 9th gain of wealth, fruition of liberal and charitable actions and happiness and enjoyment with women.

Stanza 19. Venus transiting the 10th causes rivalry and quarrels and dishonour; in the 11th enjoyment of good food, gain of perfumed articles and favour from relatives; and in the 12th, gain of

wealth in many ways and acquisition of clothes and ornaments.

Stanza 20. Saturn transiting birth Moon causes fear from poison and fire, loss of relatives and friends, exile to distant lands, quarrels with one's own relatives, misunderstandings due to monetary transactions and journeys to distant places.

Stanza 21. Saturn in the 2nd, loss of wealth, happiness and health; decrease of desires; in the 3rd, gain of elephants, buffaloes, good health and successful termination of all actions.

Stanza 22. Saturn in the 4th brings in a cloud to the mind, separation from wife and one's own wealth; quarrels with all; in the 5th, sorrows arising from death of children.

Stanza 23. In the 6th, pacification of enemies and diseases; in the 7th, intimacy with female servants and distant journeys; in the 8th misunderstanding with one's own people and extreme helplessness. Saturn in the 9th, enemity with all, imprisonment or bondage, obstruction to one's charitable actions and heart trouble; in the 10th, loss of fame, wealth and education, and success in one's actions (Karma Phala).

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Stanza 24. Saturn in the 11th, intimacy with other women, huge profits, increase of honour and authority; and in the 12th, succession of intermittent griefs and overwhelming calamities in life.

Stanza 25. Planets in the course of their transit contribute both good and evil to the native. But, they may be made to do good by propitiation, offerings, etc.

Stanza 26. The Sun and Mars give their transit effects when they are in the beginning of the sign; Jupiter and Venus in the middle part; and the Moon and Saturn in the last part. Mercury gives his effects throughout the sign.

NOTES

While considering the transits one has to note that unfavourable planets when aspected by benefics are not evil fully. Similarly favourably situated planets when aspected by malefics do not cause good fully. If the major planets, while in transit, conjoin or aspect the ruling Dasa or Bhukti lord, the good effects of the directional lords are augmented or delayed and the bad effects intensified or lessened depending upon the nature of the transiting planet. If, for example, one is having the sub-period of a yogakaraka planet, Saturn in transit aspecting or associating the sub-lord can delay the operation of the Rajayoga.

Stanza 27. If planets in transit are adverse, they should be propitiated by worshipping them with flowers of various hues appropriate to the planets, by wearing apparel of the colours of the

planets thus : Sun and Mars—red; the Moon and Venus—white; Saturn—dark; Jupiter—yellow; and Mercury—green; and by reciting the mantras of the planets and performing Homa.

Stanza 28. We shall now indicate the nature of the jewels or precious stones, governed by the various planets, things that are to be offered in charity, the nature of the ceremonies to be performed and the things to be avoided, when planets in transit are in unfavourable positions.

Stanza 29. The Sun governs—*manikya*, the Moon—*mukta*, Mars—*vidruma*, Mercury—*garuda*, Jupiter—*pushyaraga*, Venus—*vajra*, Saturn—*indraneela*, Rahu—*gomedhika* and Ketu—*vaidurya*.

Stanza 30. When the Sun is in unfavourable transit position, gift a cow of *kapila* colour; for the Moon, a conch; for Mars, a red bull; for Mercury, gold ; for Jupiter, yellow silk ; for Venus silver and white horse; for Saturn, a black cow; for Rahu iron and sheep; for Ketu, an elephant and sheep.

Stanza 31. Devas and Brahmanas shall be adorned. Elderly persons should be obeyed. Vedas and Puranas should be listened to. Homas should be performed and witnessed. The mind should be kept pure. Vedic chants should be listened to and

gifts offered, as ordained. If these are done, unfavourable planets, however afflicted they may be, will do good.

Stanza 32. The planets in transit in unfavourable places will not do any harm if one resorts to taking bath every day, resorting to ritualistic baths as ordained by Badarayana; by having dips in holy waters and pouring on the body medicated waters of the appropriate planet.

Stanza 33. Even a ruler should avoid the following when the planets are unfavourable: Roaming during uncommon and late hours; engaging in hunting; declaring war and undertaking any risky action; embarking on distant journeys; riding on elephants, horses and other dangerous vehicles; and visiting another's house.

Stanza 34. For interpreting the effects of transits, three factors have to be considered, *viz.*, the transit situation, *vedha* and *vepareeta vedha*.

Stanza 35. Prepare the Ashtakavargas of all the planets and mark the favourable positions from the Moon in each. They are called Gochara. When a planet occupies a Gochara position, its effects can be nullified by another planet occupying a Vedha Rasi from the above. Hence its good effects will be very greatly reduced. When a planet occupies

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a Vedha position in respect of another planet in transit, the effects of the planet occupying a Vedha will be reversely nullified by the planet in Gochara position. This is known as Vipareeta Vedha. Hence the evil effects also will be greatly minimised.

Stanza 36. All planets transiting, the 11th from the natal Moon, do only good. The Sun is favourable in 3, 6 and 10; Saturn is favourable in 3 and 6; Mars in 1, 3, 6, 7 and10; Venus in all places except 6, 7 and 10; Jupiter in 2, 5, 7 and 9; Mercury in 2, 4, 6, 8 and 10; planets should not be afflicted by a planet occupying Vedha positions. This is the view of Sreepathi.

Stanza 37. When the Sun transits 11, 3, 10, 6 (note the order) from the natal Moon and when no *vedha* is caused by other planets except Saturn occupying 5, 9, 4, 12 (note the order), the Sun does only good.

NOTES

When the Sun transits 11, 3, 10, and 6, the Vedha position of 11 is 5, of 3 is 9, of 10 is 4, of 6 is 12. If a planet occupies its Vedha position, the planet in transit position will be afflicted.

Stanza 38. When the Moon transits 7, 1, 6, 11, 10, 3 and when no planets except Mercury occupy 2, 5, 12, 8, 9, 4 (in this particular order) he does only good.

NOTES

Mercury does not cause vedha to the Moon. The vedha positions for 7 is 2, for 1—5, for 6—12, for 11—8, for 10—9, for 3—4.

Stanza 39. When Mars transits 3, 11, 6 and no other planet occupies its Vedha positions—12, 5, 9, he does only good. Saturn is similar to Mars.

Stanza 40. When Mercury transits 2, 4, 6, 8, 10, 11 and no planets except the Moon occupy 5, 3, 9, 1, 8 and 11, he gives only good. The Moon does not cause Vedha.

Stanza 41. When Jupiter transits 2, 11, 9, 5, 8 and no other planet transits 12, 8, 10, 4, 3 for Vedha affliction, he does only good.

Stanza 42. When Venus occupies in transit 1, 2, 3, 4, 5, 8, 9, 12 and 11, and no other planet occupies 8, 7, 1, 10, 9, 5, 11, 6, 3 and cause Vedha, he does only good.

Stanza 43. If transiting planets are afflicted by Vedha, they do not give good effects. Similarly a planet in an unfavourable and Vedha position counter-afflicting another planet in Vedha Rasi contributes only good. In Vipareeta Vedha, we have Vama Vedha.

Stanza 44. Even if a planet transits a favourable sign, he does not do any good if he occupies an inimical or debilitation sign or is associated with or aspected by an inimical planet.

Stanza 45. The planets in Gochara positions are affected differently by Vedha and Vipareeta Vedha. These are detailed in some other works and they are culled in for making the facts clearer.

Stanza 46. When the Sun transits a Vedhya sign (3, 6, 10, 11) the Vedha signs are in order 9, 12, 4, 5.

NOTES

If the Sun transits the 3rd from the natal Moon, the Vedha sign is 9. Similarly for 6 it is 12, for 10 it is 4 and for 11 it is 5. When the Sun is passing through the 3rd (Vedhya) from the radical Moon, he is to give benefic results. If at the same time a planet transits the 9th (Vedha) from the radical Moon, the Sun's favourable results are negated.

Stanza 47. For the Moon the Vedhya and the Vedha signs are 1—5, 3—9, 6—12, 1—2, 10—4 and 11—8.

NOTES

If the transit Moon is in the 3rd (Vedhya) from the natal Moon, it can give good results. If simultaneously another planet is transiting the 9th (Vedha), the good effects are nullified.

Stanza 48. For Mars and Saturn, the Vedhya and Vedha Rasis are 3-12, 6-9 and 11-5.

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Stanza 49. For Mercury Vedhya and Vedha signs are 2-5, 4-7, 6-9, 8-1, 10-8 and 11-12. For Jupiter 2-12, 5-4, 9-10, 7-3 and 11-8.

Stanza 50. For Venus the Vedhya and Vedha signs are 2-7, 3-1, 4-10, 5-9, 8-5, 9-4, 11-12 and 12-6.

Stanza 51. The Vedhya positions for Rahu and Ketu are 3, 6, and 11 as for Saturn and the Vedha positions are 12, 9, 5. No planet having Vedha can give beneficial results.

Stanza 52. Saturn does not cause Vedha to the Sun nor does the Sun afflict Saturn. Similarly the Moon and Mercury are not mutually afflictive.

Stanza 53. Even if planets occupy favourable Gochara positions, they do not contribute good if they are afflicted by Vedha. Similarly, though the Vedha sign may be unfavourable, a planet situated there being counter-afflicted by a planet occupying its Vedha Rasi does no evil but offers only good.

Stanza 54. If an astrologer not knowing the principles of Vedha, Vipareeta Vedha and strength of planets makes bold to predict the Gochara effects, his predictions will never come true to acts.

Stanza 55. In this chapter, we have described the effects of planets in transit counting from the Moon. This is given out by the great Sage Vasishta to his pupils, and it should not be advised to any except good pupils. This is to be treasured as a great secret.

Thus ends the Chapter XXII

CHAPTER XXIII

Diseases : Causes and Remedies

Stanza 1. Diseases have been dealt with by me in Chapter XIII. I shall now describe the primary causes of diseases and remedial measures as given in the work *Karma Vipaka.*

NOTES

According to ancient Hindu conceptions certain types of diseases such as tuberculosis, cancer, etc,, are *Karma Vyadhis* being the consequences of certain prohibited acts which the native must have done in his past life. The Western medical men try to find for every disease causes within the body, and they are treated by medicines, surgery, etc., The majority of Hindus however still believe in the ancient theory of our suffering, physical, mental, etc., in this life, being the consequence of certain acts done in our previous life or lives. *Karma Vipaka* is an ancient work listing the various diseases, how they arise and what remedial measures, which mainly consist of *japa*, *homa*, *dana*, etc., should be adopted. Western medical science has not said and cannot say the last word on ill-health and its healing. We have to consider what the sages say with respect and faith.

Rajayakshma (Consumption)

Stanza 2. The reason for the terrible disease consumption is that in the previous birth, the

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native might have caused violence to Brahmins, hated the preceptors and elders or might have indulged in sexual enjoyment at the times of eclipses. The remedies are chanting the Sahasra Nama, Rudra Sukta, Aindragni and Suktas accompanied by *havana* ; and giving clothes as gifts.

Karsya (Emaciation)

Stanza 3. According to *smritis* stealing food is the main cause for *karsya* or emaciation. As a remedial measure, an image of Siva should be gifted.

Kushta Roga (Leprosy)

Stanza 4. The primary cause of leprosy can be found in murdering Brahmins, enjoying the wife of the preceptor, engaging in illicit sale of medicines or attempting to poison a trusted person. The remedial measures are : chanting *rudra sukta, ayusukta* and gifting the images of the Sun and the bull made of gold to venerable Brahmins and performing *kushmanda homa.*

Swetakushta (White leprosy)

Stanza 5. Besides the causes specified in the previous stanza, misappropriation of large quantities of cotton rolls, clothes and bronze vessels will also lead to one suffering from white leprosy.

Remedial measures are also the same as given in stanza 4.

Visarpa (Serpis)

Stanza 6. Killing serpents or having them killed by others is the cause for one suffering from Visarpa. The remedy is *nagadana* or gifting the image of a serpent as specified in the *smritis.*

Pandu Roga (Leucoderma)

Stanza 7. Stealing the wealth of the Deities and Brahmins and eating forbidden foods give rise to leucoderma. Performance of *kushmanda homa* and gifting of gold are the palliatives.

Atisara (Dysentery)

Stanza 8. Destroying tanks and wells is the cause for Atisara. The remedy as per sages is the recitation of *Rudrasukta* and *Varunasukta.*

Grahani (Face Disease)

Stanza 9. Tearing away the lips, breaking the teeth and cutting away the tongues of others ; talking ill and disparaingly of elderly persons ; uttering falsehood and becoming a false witness are the causes for disease in the face. The remedies are *Kushmanda homa*, *Gayatri Japa* and giving in charity a gold figure of the elephant, grains and medicines.

Arsa Roga (Piles)

Stanza 10. The causes of piles are misappropriating of the wealth of the learned and the blind; stealing food, having sex relations on prohibited days and killing cows. The remedy is the gifting of the figure of a cow made of gold.

Netra Roga (Eye Disease)

Stanza 11. Eye diseases are the consequence of ingratitude, casting wily glances at other women and injuring others' eyes. The remedies are giving *payasa* prepared with milk or dhal, gold, ghee and gifting the figure of Garuda and performance of Homas and chanting *Netraraksha sukta* or *Netraraksha mantra* with devotion.

Nakandhya (Partial Blindness)

Stanza 12. The disease of *nakandhya* is due to the injuring or blinding of cow's eyes. The remedies are, giving in charity the image of Gopala.

Karna Roga (Ear Disease)

Stanza 13. Back-biting, tearing away others' ears and obstructing others' actions are said to be the causes of Karnaroga. Giving in charity land, gold, grains and woollen goods and chanting Surya Mantra are the palliatives.

Jihwa Roga (Lingual Disease)

Stanza 14. The causes for lingual disease are

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scolding preceptors and elderly persons, uttering falsehood, causing grief to others, tearing away others' tongues. Gifting grains, medicines, performing *kushmanda homa* and chanting *Rahu mantra* or other *Suktas* are the remedies.

Vatha Roga (Rheumatism)

Stanza 15. Criticising pious and respectable people, hating parents and preceptors and stealing food are the causes for rheumatism. The remedial measures are giving in charity the image of a deer made of copper along with clothes and wholesome food and reciting or chanting *Vayu Sukta* and other *Vayu Mantras.*

Soola (Colic Trouble)

Stanza 16. Having relations with virgins, animals, widows and maid-servants; consuming prohibited food, abandoning the performance of essential rituals, indulging in back-biting, killing a person by poison or sharp weapon are the root causes for colic troubles. The remedies are *thila dana* and *padma dana* and gifting away a trident made of silver or gold.

Gulma (Spleen Disease)

Stanza 17. Deep-seated enmity towards and ill-treatment of the preceptor, envy and misuse of another's food are the main causes for the disease

Gulma. The remedies are Homa with *Aindragni-sukta*, chanting of *Rudrasukta* and *Vayusukta*, chanting of Gayatri Mantra and gifting of the image of Ganapati.

Prameha

Stanza 18. Sexual relations with animals, unmarried virgins, wives of preceptors and widows, hatred of teachers, stealing of food from Brahmins and causing grief to others are the causes of Prameha. Besides these, illicit relations with mother, mother-in-law and brother's wife cause *madhu meha* or diabetes.

Stanza 19. Homas and gifting of gold, cow, water and food and chanting of *varuna mantra* relieve one of diabetes.

Mahodara (Dropsy)

Stanza 20. The cause of this disease is sex relations with the wife of the preceptor and causing of abortions. The remedies are chanting Rudra sukta and Varunasukta and giving in charity the image of a crocodile and water.

Mootra Krucha (Urinary Disease)

Stanza 21. Physical intimacy with unmarried virgins, animals and widows and ill-treating Brahmins are the main causes for urinary diseases. The remedies are gifting gingelly seeds and lotus

flowers. Performing 'Homas' with insufficient fire leads to Agnimandya. The palliative is the chanting of *Agnimantra.*

Bhagandara (Fistula)

Stanza 22. Disregarding the advice of elders and preceptors and sex-relations with the wife of the preceptor cause *Bhagandara*· The remedies are giving jewels, silver, gold and image of an elephant made of gold and chanting *Gayatri mantra*, *Aditya-sukta* and *Rudrasukta.*

Vidhradhi

Stanza 23. Stealing fruits is the cause of Vidhradhi roga. The remedies are performing *amradana* asper the injunctions of Smritis.

Kantha Roga (Throat Disease)

Stanza 24. Stealing public prosperty results in one suffering from throat disease. Grahasanti and gifting *ratnas* are the remedies.

Siro Roga (Headache)

Stanza 25. The cause of disease of the head is hatred towards Brahmins. The remedies are repentence and gifting of the sacred thread.

Asrugadhara

Stanza 26. This disease is caused by destroying Aswatha and other sacred trees and injuring cows. The remedy consists of gifting a red cow.

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Apasmara (Epilepsy)

Stanza 27. The cause of Apasmara is the killing of preceptors and masters. Japa, Dana and other measures recommended in Smritis of the sages are the remedies.

Mookathwa and Unmada (Dumbness and Insanity)

Stanza 28. Ridiculing elderly persons, always engrossed in pleasures and casting eyes on others' wives and breaking of promises lead to dumbness, lunacy etc. The remedies suggested are gifting of an elephant image.

Fevers

Stanza 29. Fevers arising from cold and heat and recurring fevers are caused by intimidating others with the help of a dog. Remedies are the performance of Abhisheka for Vishnu and Siva and chanting of *Panchadurgamantra* and *Rudrasukta*.

NOTES

For fevers arising from cold and heat Abhisheka of Siva and Vishnu are said to be more appropriate. For intermittent fevers remedies other than the two mentioned here are recommended.

Daha (Thirst)

Stanza 30. Daha or extreme thirst arises because of sins such as intimacy with the preceptor's wife. The remedy is giving water to the thirsty.

Vrana Roga (Ulcers)

Stanza 31. Stealing vegetables, obstructing others' speeches, maltreating others and immoral relationship with undesirable women and destroying trees lead to ulcers. The remedy is gifting Ratna or pearls or precious ring.

Ulcers in the hands and the legs

Stanza 32. Ulcers in the hands and legs are respectively due to causing abortion and having immoral relationship with the preceptor's wife. Giving Ratna as a gift to Brahmins is the remedy.

Childlessness

Stanza 33. The causes for one getting no issues are: killing children, eating eggs, hating preceptors and others' children, killing animals, causing dissensions between mother and child, killing young pet animals and not performing the annual sraddha ceremony. The remedy is gifting a cow's image made of gold.

Aruchi and Chardhi

Stanza 34. Giving in charity anything without due regard and devotion will lead to a disease known as "Aruchi". Betraying a person who trusts the native will lead to a disease known as Chardhi. Let learned men suggest suitable remedies for these two.

Mookatwa (Dumbness)

Stanza 35. Plagiarism leads to the disease of muteness. The remedy is gifting the image of Goddess Saraswati.

Kamila (Blindness)

Stanza 36. The cause of the disease 'Kamila' (blindness) is taking food without washing one's feet and cleaning the hands. Gifting the image of Garuda is the remedy.

Anthra Vriddhi (Intestinal Trouble)

Stanza 37. Obstructing the performance of Yagna results in this disease. Gifting the image of Vishnu is the appropriate remedy.

Stanza 38. For the disease Gulma iron vessels should be gifted; for leprosy, silver coins and images; for Vatha roga (rheumatism) cow's milk; for eye diseases, gold coins immersed in cow's ghee; for pains in the body—beds, pillows and cots; for diseases in the stomach—fertile plots of ground.

Stanza 39. For Arsas (piles) and Bhagandhara (fistula), gold and diamonds should be gifted and Rudrasukta chanted. For all diseases, besides the special ones recommended in their proper places, *Sahasranama*, *Satarudreeya* and *Rudrasukta* should be chanted.

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Stanza 40. Kings and rich people should establish free hospitals. Ordinary people should at least give food and medicines to the sick. Then their sicknesses will disappear.

Stanza 41. The 'gift of health' is the most important of all the gifts. If anybody wants to be free from diseases and be healthy he should help the sick with food and medicines.

Thus ends the Chapter XXIII

CHAPTER XXIV

Questions bearing on Deities, Rulers etc.

Stanza 1. In this chapter I shall describe Deva Prasna (deities), Raja Prasna (rulers), Yuddha Prasna(war) and Mrigaya Prasna (hunting), four in all.

Stanza 2. The installation of the holy idol should be done thus : The priest is to seat himself in a prescribed holy place and perform *atma pooja* after due meditation. Then he should worship his preceptor and Ganapati and give as gifts to Brahmins gold, clothes and cows. The holy idol should be installed at the most auspicious time.

NOTES

Generally, the installation of the idol is done by Thantrikas. Self-purification and worship of the divinity within himself and then the worship of his Guru and god Ganapati by the priest should precede the formal installation at the moment earlier fixed on astrological considerations.

Stanza 3. After the installation of the idol the performance of *Abhishekha* and *Utsava* should be conducted. This *Utsava* is to be repeated every

year either on the installation day or on any other auspicious day properly fixed. A careful celebration of the Utsava brings in prosperity.

Stanza 4. God exists in the holy idol as an invisible force to bless His devotees. This 'invisible force' or *Chaitanya* is the perpetual source of prosperity to His Bhaktas or devotees. If it is discovered that for some reason or other, this *Chaitanya* is found to be decreasing, suitable remedial measures should be adopted to restore things to their normal condition.

Stanzas 5, 6, 7. The following are said to impair 'the Divine Presence' in the *bimba* or the installed idol. (1) Births and deaths happening within the four walls of the temple; (2) passing of the calls of nature inside *angana* and *mantapa*; (3) the entry of prohibited people; (4) the entry of animals like owls, eagles, crows, dogs, asses, camels, pigs, apes, 'dundubha' and 'purassara'; (5) the appearance of snake-holes, ant-hills and beehives; (6) any signs of grief or joy and 'perspiration and sweat' in the *bimba*; (7) the idol gets heated or it jerks to and fro or it falls down, or its different parts get broken or go out of order; (8) *pujas* and other ceremonies are stopped for no reason; (9) worship with prohibited mantras or forbidden flowers is being done; or (10) rubbing

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the idol with pepper. Of these, some are very strong anti-forces and some are very weak.

Stanza 8. 'Prasada' is the Body of God. 'Bimba' is the seat of Sukshma Deha'. 'Prasada' is 'Adhara'. Bimba is 'Adheya'. Harm to one affects the other. If any disorder is found in any one of these, both should be purified. If any disorder is found outside these (but within the four walls of the temple), purificatory ceremonies should be performed. If there is no serious *dosha* it is enough if the place is sprinkled with the holy water that remains after Kalasabhisheka.

Stanza 9. If there is any serious disorder for the *Bimba* or *Prasada* or other subsidiary parts, it should be repaired at once. Otherwise, the efficacy of the 'Presence' will be very much affected and calamities will befall. If the disorders are set right, then Divine favour will shower on all.

Stanza 10. First the idol should be installed at an auspicious hour. Then the customary worship should be performed regularly. The annual festivals should be conducted in a regular way. If there is any disorder or dislocation to the *Bimba* and any part of the temple, it should be repaired at once. Then the Deity will bestow prosperity by His divine presence.

Stanza 11. Deva Prasna must be resorted to, to ascertain the cause of uncleanliness, the sudden stoppage, or performance of the rituals or *utsava* in a topsy turvy manner, performance of any acts which may-have destroyed the sanctity of the Deity and the decline in the income of the temple, taking into consideration the relevant houses in the horary chart.

Stanza 12. If the ascendant is occupied or aspected by the Sun or the Sun occupies a *kendra*, or Leo is the ascendant, then the God is Siva. If Cancer is the ascendant or the Moon associates with or aspects the ascendant or a kendra, then it is Durga. If Mars is disposed in the above manner then the God is Skanda. If it is Scorpio and Mars is connected with it, then it is Bhadra Kali. If Saturn is similarly disposed, then the God is Sastha. If Mercury is disposed as above, it is Vishnu. If Jupiter is having the same disposition, all gods are present there.

NOTES

In case of doubt as to whether any prohibitory act has affected ihe sanctity of the temple, or the cause of uncleanliness cannot be known, or if any doubts arise regarding whether *abhicharakarma* has been done to destroy the Divine presence, or if there is any appreciable decrease in the income of the temple or any unknown causes or invisible indications revealing that there is something wrong somewhere, Deva Prasana should be resorted to.

If the ascendant at the time of the query is Leo, or the Sun aspects or occupies the ascendant or is in a kendra from the ascendant, then the *sanctum sanctorum* housing God Siva has been polluted. If the ascendant is Taurus or the Moon occupies or aspects the ascendant or the Moon is in a kendra from the ascendant, the deity affected is Durga. If Mars is similarly situated, it is Skandha; if the ascendant is Scorpio and Mars is disposed as above it is Bhadrakali; the Deity is Sasta if Saturn is the planet involved. It is Vishnu if the planet is Mercury. If it is Jupiter then it means all deities.

Venus has been omitted. But Taurus and Libra can be considered as also the situation of Venus. The deity here is Annapurna or Lakshmi. Here the verses dealing with deities as given in Chapter XV can also be considered.

Stanza 13. In the Deva Prasna chart the 12 houses from the ascendant indicate respectively, the 'Divine presence', wealth, temple servants conveyances, Bimba, enemies, ornaments, offerings and oblations (naivedya), temple authorities, festivals, income and expenditure.

Stanza 14. According to another authority the twelve houses in a *deva prasna* chart signify respectively, the Bimba, the wealth of the temple, *naivedya* or offerings, the land, *sannidhya* or divine presence, uncleanliness or pollution, the public, temple servants, worshippers, *Devalakas*, merit, the *Thanthrika* or Acharya.

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NOTES

There is a slight difference in the assignment of significations to the twelve houses, between the 13th and 14th stanzas.

The *Bimba* is the deity or God. *Sannidhya* or chaitanya is the divine presence. Devalakas are persons employed in the temple for making garlands, sounding drums and music and blowing conches and horns. The tenth house signifies *sucharitam* or merit and the 12th house governs *Thantrikas* or priests who instal the Deity or conduct worship.

Stanza 15. According to another view the ascendant indicates the nature of Bimba ; the 8th rules servants and articles used for worship and 'Divine Presence' ; the 9th signifies merit ; the 4th denotes the various parts of the temple ; the 2nd signifies the wealth of the temple and income ; the 6th suggests thieves and people engaged in destroying the temple. Bhavas yield good results if they are aspected by or associated with benefics and evil results if they are connected with malefic planets.

Stanza 16. According to yet another view, the ascendant indicates the temple and the 8th house governs Bimba. The various Bhavas are to be considered according to the nature of the planets that occupy them or the nature of the planets who are friendly or inimical to them.

Stanza 17. Here are given different views

regarding the Bhavas in a Deva Prasna. Reconciling all these conflicting views, a general study is given below :

Stanza 18. From the ascendant is to be ascertained *sannidhya*, temple building and the Bimba. From the 2nd house should be ascertained wealth, income, temple treasure and guardians.

Stanza 19. The 3rd house indicates *naivedya* and temple servants. The 4th house rules all the buildings connected with the temple, vehicles (*vahanas*) and every bit of land connected with the temple. The 5th house signifies 'Divine Presence' and the Bimba.

Stanzas 20 to 23. The 6th house indicates pollution of the temple, enemies and thieves. The people and ornaments should be looked into from the 7th house. The 8th house signifies Divine Presence, *naivedya* and servants and good and evil matters. The 9th house indicates the nature of the authorities and the conditions of the merit (Punya); the 10th house rules over daily ceremonies, festivals and 'Devalakas'. The 11th has governance over merit and prosperity and income, while the 12th denotes expenditure and waste and nature of the priests.

Stanza 24. The ascendant and other houses occupied by benefics promote the sanctity of the Bimba and other significations. Malefics harm or destroy the significations.

NOTES

The exceptions in the case of the 6th, 8th and 12th houses should be noted.

Stanza 25. If Mars occupies *Bimba Bhavas* (1 and 5), then the idol has a bend or a cut. If Saturn occupies the house, the idol is very old. If Rahu or Gulika is in Bimba Bhava dirty animals, such as Dundubha, have touched it. If Ketu occupies Bimba, enemies have bathed it with some prohibitive powder. If the Sun occupies it, the Bimba has been smeared with pepper ointment and the efficacy of the Divine Presence has been reduced. Any evil planet in the 12th house denotes disfigurement of the image.

Stanza 26. Saturn occupying the 4th house denotes that the entire temple complex is worn out. Mars or the Sun in the 4th suggests that a part of the building has been affected by fire. Gulika disposed in the same house indicates the entry of persons in pollution. Two malefics in the 12th reveal that outcastes and fallen people have entered the temple.

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NOTES

According to some *papadwaya* means not two malefics, but Rahu and Ketu.

Stanza 27. Malefics in the 3rd or 8th denote that the *naivedya* offered is unclean. If the planet is Saturn, what is offered is inadequate. If it is Mars regular offerings are not made. If it is Rahu or Ketu or Gulika, some dead animal matter has been mixed up with the *naivedya.*

Stanza 28. If a malefic planet occupies the 9th house, it is to be interpreted that some misfortune has befallen the temple authorities. The particular person involved should be ascertained from the asterism occupied by the malefic or its trinal star. In the same way, the condition of the priests, servants, Devalakas, etc., should be ascertained.

NOTES

From the 12th house, the priests' future can be read: from the 10th, Devalakas; and from the 3rd the temple servants.

Stanza 29. When a malefic planet is in the 7th house, some of the ornaments of the Deity have been lost. If he occupies the 10th house, the worship or the Utsava (procession) is not being properly conducted.

Stanza 30. Ashtabandha is to be considered

from the Bimba Bhava. If this is moveable, Ashtabandha is not strong; if it is a fixed sign, the Ashtabandha can be said to be very strong. The strength of Ashtabandha has to be read from the 4th house also. This is the view of some learned writers on the subject.

Stanza 31. According as the Bimba sign is moveable or *adhomuka*, the idol is shaky or has fallen down.

Stanza 32. Benefic planets posited in or aspected by the ascendant, and Jupiter occupying favourable houses indicate that the Deity is in a favourable mood to bless people.

Stanza 33. If malefics occupy the ascendant and other unfavourable houses, it is to be inferred that the Deity is angry. The reason for the wrath depends on the nature of the houses occupied or aspected by malefics.

Stanza 34. What is stated earlier for answering questions bearing on general matters may be conveniently utilised in Deva Prasna also.

Stanza 35. Death of persons connected with the temple and future good, etc., can be read from Sutra and Trisphuta. If there are indications for death, it is to be predicted that animals like cows will die falling in wells or tanks.

NOTES

Marana Sutra is calculated by the combination of Bhavas. The nature of death depends on those Bhavas. If death indications happen to be in the 4th and it is aspected by an evil planet governing quadrupeds and the Bhava happens to be a watery sign, then we can say that a quadruped will die falling in water. If it is Cancer, it will be in one year ; if it is Scorpio, it will be in one month ; and if it is Pisces, it will be in a day.

Stanza 36. What is given in earlier chapters can also be intelligently utilised here. In Deva Prasna, if indications are present for loss of money or signs of uncleanliness, appropriate remedial measures should be prescribed.

Stanza 37. To ward off all evil and to bring about general prosperity, Bhagavat-seva, Ganapati Homa, Bhagyasukta Japa and Abhisheka with milk and its products should be conducted in the temples regularly.

Thus ends Deva Prasna and here begins Raja Prasna.

Stanza 38. On questions bearing on royalty, the 12 houses beginning from the ascendant signify respectively the bodily features of the king, treasury, army and the chief of the army, vehicles, *mantra*, *i.e.*, advice and advisers, enemies, the ways of procedure to be adopted in war, age, mental

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attitude or policy, administrative work, gains and losses.

NOTES

The Ascendant represents the ruler, his health and well-being. If the question relates to the State, all details pertaining to the chief minister can be gauged from the Lagna. If it is the Union or the Country that is the subject of the question, the well-being or otherwise of the prime minister is assessed from the rising sign. The 2nd house rules the economic policies of the government. The 3rd house shows the defence forces and also the neighbouring states or countries as the case may be and relations with them. Malefics here indicate border squirmishes and tensions between neighbouring states or neighbouring countries. The 4th house ruling vehicles covers all domestic issues. The 5th house is very important since it gives clue to those who surround the ruler as advisers and counsellors. The 6th house governing enemies or the opposition is simple enough. The 7th shows warfare and matters of war and defence strategy. The 8th house which shows age can also be taken to anticipate the time and duration of periods of trouble, riots and violence in the state and problems in the administration. It also gives an inkling of the span or longevity of the ruling government. The 9th house influences the policies of the government. Mars, Saturn and Rahu afflicted in the 9th are a synonym for corruption. The administrative machinery is covered by the 10th house. The 11th and 12th houses rule revenue and expenditure respectively. Afflictions to the 11th show either a deficit in the State's funds or heavy taxing programmes.

Here is information of much importance on political astrology. The ascendant represents the personality of the ruler—the king, president, etc., the 9th indicates the policy of the ruler or the government and the 10th administrative work.

Political forecasts in respect of a country can be made on the basis of the time of commencement of the new year. Predictions for a desired month can be worked out on the basis of a chart cast for the time at which the new Moon or *Amavasya* ends. The details furnished in this and the following stanzas can be adopted while dealing with mundane forecasts, subject to the modern political, social and economic factors.

Stanza 39. Malefics are harmful in houses other than the 3rd and 11th. Mars and the Sun are favourable in the 10th house. Benefics generally strengthen the houses they occupy. A benefic in the 6th removes the opposition of the enemies. The Moon in the 12th or 8th does not promote the house. Venus occupying the 7th is not favoured.

Stanza 40. Subjects partake of the good and the bad effects of the rulers. This is the view of the learned works of the sages.

NOTES

As the king so the subjects, says a proverb. When the ruler is corrupt, unprincipled, characterless and immoral, the people will also reflect these characteristics in their lives. The corruption and want of character amongst the rulers in our own country are only being reflected by the people.

Stanza 41. The good and the bad effects of a ruler are based on eight factors signified by the houses 1 to 8. They are the ruler, his children, treasury, vehicles and followers, the palace, wives, advisers and preceptors and subjects.

Stanza 42. When the strong Sun and the Moon occupy quadrants, or when Arudha and the ascendant, or Arudha or the ascendant, happen to be Cancer or Leo, then the king or the ruler will exercise his authority fully. If these are weak, he will not be able to enjoy royal prosperity. If, however, Raja Yogas are present in the horary chart, he will be able to exercise his royal powers.

Stanza 43. Mercury governs the heir-apparent; Mars denotes commander-in-chief; Jupiter and Venus govern ministers. If these planets are exalted and occupy favourable places and are aspected by benefics, these will have a prosperous career, and the king will be able to derive benefits from them. Otherwise they will be a source of danger to the ruler, who will not favour them.

Stanza 44. When Arudha Lagna is Urdhwamukha, its lord is about to enter its exalted sign, and strong planets are in appropriate houses, then the ruler will soon assume administrative powers.

Stanza 45. When the ascendant has a number of benefic vargas and benefics occupy the ascendant, then the ruler will attain his ambition and secure a a new country or a new distinguished position soon.

Stanza 46. When benefics occupy the 7th and the 10th, a high position in life is secured. If they

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occupy the 1st, the 2nd and the 5th, respect and money will be conferred. Malefics occupying the 11th or 12th (in a Raja Prasna) do not give good results. The Moon in the ascendant is not favourable but in the 10th he is good.

NOTES

This stanza is from *Shat Panchasikha* or Chappana.

Stanza 47. If the ascendant is aspected by Mercury, the querist will overcome his enemies and will gain money and lands.

Stanza 48. In an earlier chapter, "Lakshanas" signifying 'gain of elephants', etc., have been given. They may be utilised in this context befitting rulers.

NOTES

The chapter referred to is the 16th.

Stanza 49. Strong planets disposed in favourable houses and in particular a strong planet posited in the 11th infallibly confer gain of objects in accordance with the indications of the planet.

Stanza 50. When the lords of the 2nd and the 11th happen to be watery planets or occupy watery signs and Navamsas favourably and the ascendant is a watery sign, the ruler will get 'ships' as gain. When Capricorn is the ascendant, and the lords of the 2nd and the 11th occupy aquatic signs and Navamsas in unfavourable positions, associated

with or aspected by malefics or in combustion, then the ruler will lose many ships in the bargain.

Stanza 51. If soldiers on march put in a question, "who amongst us are going to die and who will have success", the answer is to be given thus:

Stanza 52. Soldiers in whose Rasis Saturn, Rahu, Ketu and Gulika are placed at the time of query and soldiers whose ascendant (or *Janma Rasi*) lords are in combustion will also experience defeat. Those who stand in the directions of Sirshodaya or Urdhwamukha signs or such ones who occupy elevated spots and places, and those who are feeling with their hands, their heads or right hand will be victorious.

Stanza 53. Soldiers who are stationed in the south or south-east or those who are facing these directions, or those who are touching their knee-cups or those who have their weapons raised high, will die in the battle-field.

NOTES

When whole armies march against a ruler, it is quite likely some will die in war, others survive but in an ignoble manner while still others may come out in glory. In such circumstances, each soldier may want to know his fate.

As a general rule, we can predict defeat in the case of those in whose cases, at the time of the query, Saturn, Rahu,

Ketu or Gulika join the sign occupied by the Moon. The same fate awaits also those whose lord of the ascendant at the query time is combust. This is from the horary chart. Where it is not possible to cast a chart, the stanza also envisages the use of *lakshanas* in judging the query of a soldier. Those who face the directions of the Sirshodaya signs, that is, Gemini (S.E.), Leo (South), Virgo (S.W), Libra (West), Scorpio (West) and Aquarius (North) will be successful. Men who occupy elevated spots such as a heap of rubble, stones, steps, mud mounds can also be sure of a favourable outcome. Those who touch their head or their right hand can be sure of success in their respective duties.

More clues to discover defeat or success follow in the next stanza.

Stanza 54. When other signs of victory for the soldiers posted in the various directions are found, the enemies will be killed and their weapons captured.

Stanza 55. The soldier who stands in a depressed ground or who feels with his hands the left side of his body will be defeated. If other signs (of defeat) are found, he will be wounded, or his weapons will be confiscated by the enemy or he will die.

Stanza 56. Victory falls on those who feel with their hands, their chest, head or right hand or their weapons. The soldier, who cuts or breaks another thing at the time, will also score success.

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Stanza 57. On hearing that there is to be a war, a king or his representative may enquire whether the enemy would invade or not. Then the answer is to be given as follows:

Stanza 58. If the Moon occupies a fixed sign, and the ascendant happens to be a moveable sign and a moveable Navamsa, then the enemy will soon come to fight in strength. If the Moon is in a moveable sign and the ascendant is in a fixed sign and a fixed Navamsa, the enemy will not invade.

Stanza 59. If the ascendant is a fixed sign or the Moon is in a common sign and Mercury, Jupiter or Venus occupies the 6th, then the enemy who has invaded will be defeated.

Stanza 60. When the Moon occupies a fixed sign and the ascendant happens to be a moveable sign and Navamsa, the enemy will invade in strength. When the Moon is in a moveable sign and the ascendant falls in a fixed sign, the enemy though well prepared will not march for fighting.

Stanza 61. If the ascendant is a fixed sign and the Moon is in a common sign, though the enemy may have come near, will return without fighting.

Stanza 62. When the Moon is in a moveable sign and the ascendant in a common sign, the

enemy will come half the way but retire without fighting. When the Moon is in a common sign and the ascendant in a moveable sign, the enemy will march from two directions; and if the ascendant is aspected by malefics, the enemy will be defeated.

Stanza 63. If malefics occupy the 5th or 6th, the enemy will retreat though he has proceeded half the distance. If malefics occupy the 4th house, the enemy will be defeated in the fight.

Stanza 64. If malefics occupy the 1st, the 2nd, the 3rd, the 5th, the 6th and the 12th, enemies will come to fight, but when the malefics are in the 4th, they will not come to fight.

Stanza 65. When the Sun and the Moon are in the 4th, enemies will not come to fight. When Mercury, Jupiter and Venus are in the 4th, they will mount an attack immediately.

Stanza 66. If Aries, Taurus, Leo or Sagittarius happens to be the ascendant or the 4th house and if any planet occupies them, the enemy will go back without fighting.

Stanza 67. If a fixed sign ascends and Jupiter or Saturn occupies it, then the enemy will not come to fight. If the ascendant is a moveable sign and

the Sun or Jupiter occupies it, then the enemy will invade.

Stanza 68. If Jupiter or Venus occupies the 2nd or 3rd, the enemy will appear all of a sudden with his army. In regard to a question bearing on a missing person, he will come back safe.

NOTES

The combinations given in stanza 68, *viz.*, Jupiter or Venus occupying the 2nd or the 3rd from the ascendant, can also be applied to queries bearing on missing persons. If at the time of the query the above combination is present, then the missing person will return.

Stanzas 57 to 68 give combinations to find out if an inimical ruler will march his army against the king (querent) or not. These same combinations may be suitably adapted to present-day warfare. The nature of the signs and planets involved can also be successfully employed to anticipate the nature of attack—aerial, naval or the army moving in.

The following planetary combinations may be noted as indicative of an invasion: All these combinations are for the time of query.

(*a*) The Moon is in a fixed sign, the Ascendant is in a moveable sign and a moveable Navamsa—the enemy comes in great strength.

(*b*) The Moon is in a common sign and the Ascendant is in a moveable sign—the enemy mounts a two-pronged attack marching in from two different directions.

(*c*) Malefics in the 1st, the 2nd, the 3rd, the 5th, the 6th and the 12th—the enemy comes to fight.

(*d*) Mereury, Jupiter and Venus are in the 4th—a sudden and immediate attack.

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(*e*) The Ascendant is a moveable sign and the Sun or Jupiter occupies it—the enemy will invade.

(*f*) Jupiter or Venus occupies the 2nd or 3rd—the enemy makes a sudden appearance or ambushes. The nature of the rising sign is not specified.

2. Under the following circumstances, the enemy will not invade or even if the march has begun, will abandon it:

(*a*) The Moon is in a moveable sign and the Ascendant is in a fixed sign and a fixed Navamsa—an invasion by the enemy need not be feared.

(*b*) The Ascendant is a fixed sign and the Moon is in a common sign—the enemy will begin his march but give it up half-way.

(*c*) The Moon is in a moveable sign and the Ascendant is in a common sign—the enemy will start marching but retire without fighting.

(*d*) Malefics are in the 5th or the 6th—the enemy will retreat though he has marched a long way.

(*e*) Malefics occupy the 4th, the enemy will not march at all.

(*f*) The luminaries are in the 4th—the enemy will not come to fight.

(*g*) Aries, Taurus, Leo or Sagittarius is the Ascendant or the 4th house and a planet occupies it—the enemy returns without fighting.

(*h*) The Ascendant is a fixed sign and Jupiter or Saturn occupies it—the enemy will go back without fighting.

3. When the enemy marches on against the querent, the outcome is decided in the following manner:

(*a*) The Ascendant is a fixed sign or the Moon is in a common sign and the 6th house is occupied by Mercury, Jupiter or Venus—the invading army will be defeated.

(*b*) The Ascendant in a moveable sign is aspected by malefics and the Moon is in a common sign—the enemy will be defeated no matter what strategy it employs.

(*c*) Malefics occupy the 4th house—the enemy will be defeated.

These rules, though framed in ancient days as applicable to the methods of warfare prevailing then, can still be applied in modern times with slight adaptations.

Stanza 69. Count from the asterism of the ascending degree to the asterism held by the Moon. From the day of the query the enemy will come in as many days subject to the condition that there are indications for the enemy's attack, and when there are no planets intervening between the ascendant and the Moon.

Stanza 70. The time of arrival or return of the enemy is ascertained by multiplying the period assigned to the planet indicating the event by the the number of the Navamsa it has gained.

NOTES

According to Varahamihira, each planet is assigned a time scale, *viz.*, the Sun *ayanam* (6 months); the Moon—two ghatikas or 48 minutes; Mars—a day; Mercury—a *rithu* (season or two months); Jupiter—a *masa* (month); Venus a *paksha* (fortnight): and Saturn—a *varsha* (year).

Suppose the planet indicating the invasion is Venus and he is in the 2nd, Cancer, having covered 7 Navamsas. The time scale for Venus is 1 month. This multiplied by 7, *viz.*, 7 months indicate the probable time of invasion by the enemy.

Stanza 71. Ascertain first the house occupied by the planet that indicates the good or bad events. Multiply this by the period governed by the lord of Lagna. This counted from Prasna day gives the period of the fructification of the event.

NOTES

Suppose the malefics indicating invasion occupy the 4th house and the lord of the ascendant is the Sun, whose period is 6 months. Then multiplying 4, the number of the afflicted house by 6, we get 24 months, which means, the enemy will attack in 24 months from the day of the query.

Stanza 72. The product obtained by multiplying the period governed by the lord of the ascendant by the completed number of Navamsas in the ascendant will be the time required for the success or defeat of the enemy.

NOTES

According to some pandits the time-scale of the lord of the Navamsa Lagna should be multiplied by the number of Navamsa gained by the lord of Lagna.

Stanza 73. If the planet that indicates success or otherwise of the event occupies a fixed sign, then its period should be multiplied by 3; and if it occupies a common sign, the period should be multiplied by two.

NOTES

In a moveable sign, the period assigned holds good.

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Stanza 74. If, at the time of query, the questioner or another person is seen standing along with him or one of them has his hands joined together or has his hands clasped with another, then the war will end in arbitration ; or if a planet occupying its own or friendly sign aspects the ascendant, a peace pact will be signed by the parties.

Stanza 75. When Mercury occupies the 3rd, the 6th, the 9th or the 12th and the ascendant is aspected by benefics, it can be boldly predicted that a treaty will be signed by the parties and there will be no war.

NOTES

According to another interpretation, *Soumya* means benefic planets and not Mercury.

Stanza 76. When a strong malefic occupies the 7th house, and he happens to be the victorious one in Graha Yuddha (planetary fight), then peace will be concluded without war, thereby gaining a lot of wealth. If, however, a malefic is in the ascendant, even if there is to be peace, it will be temporary.

Stanza 77. If the 1st, the 11th and the 12th happen to be Nara Rasis (human signs) and benefics occupy the same, there will be unexpected peace. Malefics in common signs indicate no peace.

Stanza 78. Benefics occupying the 9th, the 1st, the 4th, the 7th and the 10th aspected by benefics, denote that peace will be concluded. Malefics aspected by malefics occupying quadrants denote that war will go on.

Stanza 79. If malefics are in Lagna, Mercury is in the 3rd and the Sun occupies the 4th, there will be war, the citizens will suffer destruction and the enemy will succeed and the defending ruler will be defeated.

Stanza 80. When malefics are situated in quadrants in the *vargas* of Mars and aspected by malefics, then there will be war.

Stanza 81. If Rahu, Ketu, Gulika or Kala occupy or aspect the ascendant, there will be many deaths in the war. Similarly when Mars and the Sun are strongly connected with the ascendant, the carnage will be heavy.

Stanza 82. After understanding what is meant by Sthayi and Yayi, one has to predict victory or defeat.

Stanza 83. 'Yayi' is the invading or attacking party represented by houses 2 to 9. 'Sthayi' is the defending party signified by houses 3 to 8. The

invader or defendent will be victorious according as Yayi or Sthayi has more benefics.

Stanza 84. In the country of Kola, a kind of warfare known as 'Anga Yuddha' was prevalent in ancient times. The party who enters the arena of fight first is Yayi and the party that enters next is 'Poura'.

Stanza 85. 'Pouras' are the inhabitants residing within the fort, or town or city. The invading batch is known as 'Yayi'.

Stanza 86. When Cancer, Scorpio, Aquarius or Pisces happens to be the 4th house, the enemy will be defeated. If a quadrupedal sign happens to be the fourth house, then enemies will retreat being defeated.

Stanza 87. When the Moon, Mars and Saturn occupy the 11th, Venus, the Sun and Mercury are respectively in the 1st, 3rd and 4th and Jupiter is in the 5th, the enemy will be routed and the king can return to the capital triumphant.

Stanza 88. When benefics occupy the 1st, the 7th and the 10th, the ruler will be successful. Mercury, Jupiter and Venus in the 9th also indicate victory, Mars and Saturn give defeat.

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Stanza 89. When the ascendant and the 10th happening to be Nara Rasis (human signs) are occupied by malefics the invading enemy will be defeated. When the 1st and the 10th are Nara Rasis occupied by benefics the invader will be victorious.

Stanza 90. When a malefic occupies the 1st, the 10th, the 11th or the 12th, the invader will take possession of the capital. A benefic in any of these houses gives defeat to the invader.

Stanza 91. Victory or defeat is to be read from the Sun and the Moon and the signs they occupy. This is explained in *Rana Deepika.*

Stanza 92. Leo, Virgo, Libra, Scorpio, Aquarius and Pisces are the Sun's or diurnal signs. The remaining are the lunar or nocturnal signs.

Stanza 93. When the Sun and the Moon occupy diurnal signs, the ruler will be defeated. When they occupy nocturnal signs, the invader will be defeated.

Stanza 94. When the Sun occupies a nocturnal sign, the invader will defeat the besieged and when the Moon occupies a diurnal sign, the invader will be repulsed.

Stanza 95. When the Sun and the Moon are respectively in their own, *i.e.*, diurnal and nocturnal

signs, though the fighting parties be young and well equipped, will not desire to fight.

Stanza 96. When strong malefic planets occupy unfavourable places, the asterisms involved must be noted. The parts of the body signified by the constellations, as reckoned from the birth asterism, get injured or wounded.

NOTES

The 27 constellations govern the different parts of the body of the soldier thus:

Janma Nakshatra or birth asterism—face; the 2nd—left eye; the 3rd, 4th and 5th—head; 6th—right eye; 7th—right ear; 8th, 9th, 10th and 11th—right hand; 12th, 13th and 14th—right leg; 15th, 16th, 17th, 18th and 19th—chest and heart; 20th—neck; 21st, 22nd, 23rd and 24th—left hand; and 25th, 26th and 27th—left leg.

Stanza 97. A ruler should begin to collect materials for war on a day ruled by Dhanishta. He should collect money and make his first appearance amidst his enemies on the day ruled by Poorvabhadra. He should declare war at the time when Mars and the Moon occupy their own vargas in the same Navamsa in the ascendant. Then he will secure victory.

Stanza 98. On a Tuesday, when Mars is in the ascendant or at the time of *Vishaghatika*, the ruler taking an arrow or some water and assuming it to

be fiery should shoot it in the direction of the enemy. If the arrow is sent in Vishti Kala from that quarter (Dik) governed by that Vishti, the enemy can be easily defeated.

Stanza 99. Indications or signs, pointing when wars and other calamities devour a country, are clearly explained in the *Samhita* by Varaha Mihira. They are noted below.

Stanza 100. When temples, forts, festoons, flagstaff are affected by fire, the enemy will invade the country within six months.

Stanza 101. When it smokes without fire, when dust and darkness pervade the atmosphere, terrible experiences are in store for the country. Asterisms invisible in a cloudless sky at night and visible in broad day light indicate that some danger is at hand.

Stanza 102. Though there is no wind, branches of trees tear away from them; trees fall off uprooted; fearful sounds are heard from the tops of trees. These indicate imminent war, deposition of kings and epidemics everywhere.

NOTES

These are to be looked into, when there is fear of invasion, or when the future of a king is being considered in a Prasna.

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Stanza 103. Trees and creepers bloom in certain periods. When they blossom in other periods, fall of kingdoms or destruction in the country can be predicted. If they bloom prematurely death of children and if any fluid oozes out of trees, destruction to all things can be predicted.

Stanza 104. If any fluid resembling liquor issues out of trees, vehicles will be destroyed. If any watery substance resembling blood issues out, there will be war ; if any liquid resembling honey comes out, there will be epidemics ; if anything like oil issues out there will be poverty and if anything as thin as water issues out, there will be great fear affecting the people.

Stanza 105. If the tree of worship (generally preserved in a palace) blossoms in untimely periods and yields fruits in the unusual seasons, it forebodes the ruler's death. In the same manner, if smoke or fire issues out of that tree, it forebodes the death of the ruler.

Stanza 106. Dead trees put forth fresh leaves, trees die without any legitimate cause, fallen trees rise up of their own accord and put forth leaves ; these indicate some divine danger is at hand.

Stanza 107. When trees seem to shiver and sounds emanate from them, it signifies that some

calamities affecting the people in general are near-by. When all such abnormal phenomena take place, results come within ten months.

Stanza 108. Weapons seem to burn, or to make unusual sounds or to shiver and shake ; they come out of the sheath of their own accord, cuts and breaks take place. All these show that a fearful war is impending.

Stanza 109. Birds that generally inhabit towns and villages begin to migrate to forests, and forest birds frequent inhabitable spots in large numbers ; animals that are seen during daytime are seen during night and nocturnal ones frequent broad day light. These also indicate danger.

Stanza 110. When a palace, or sacred trees kept near the harem or doorway of a fort, are being afflicted by birds coming in large numbers, or by honey-hives or by natural and wild growth of *mallika* and lotus creepers or by the frequent appearance of serpents, there will be ruin in the country.

Stanza 111. When any house becomes the repository of bones and remains of the dead body brought in by dogs, the owner of the house will die.

Stanza 112. If fire and smoke are perceived in a forest where there is no fire, both in the morning and evening, long and deep cracks are discovered in the lower strata of the ground, or if the whole ground seems to shiver and shake, then some danger is at hand.

Stanza 113. When children carrying weapons, sticks and stones roam about crying, "cut, beat, carry off, divide", some unexpected danger is at hand.

Stanza 114. The house marked or disfigured by cinder or some coloured mud will go to ruins; when the picture of the owner is drawn or the figure of *pretas* engraved in any decent family house, it will soon be destroyed.

Stanza 115. The house not kept clean by frequent sweeping but allowed to be covered by cob-webs; the house where the sacred lights are not lit; and the house where low class women quarrel, will go to dogs.

Stanza 116. The kingdom of a ruler who tolerates atheists and counter-religionists, and who disregards good usages and customs and who is always jealous, angry and impatient and who is interested only in fighting, will go to rack and ruin.

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Stanza 117. Signs or indications should be peculiar and abnormal. They should not form part of the customs of the place, or of the times or of the community.

NOTES

The various omens listed in these stanzas should relate to abnormal phenomena and not to existing situations.

Stanza 118. When an army marches to the battle-field, the presence of flesh-eating birds in the rear indicates the defeat of the army in the battle-field. Flight of birds (a bevy of them) in the front of the army is auspicious.

Stanza 119. The good and bad results should be predicted by the astrologer after a careful study of the various shades of differences in the omens.

Stanza 120. As it is very difficult to estimate the strength of planets and signs, omens help very much the elucidation of their real strength.

Stanza 121. Whenever the above-mentioned unfavourable omens are perceived, the prescribed remedial measures should be performed and the threatened evil effects will not happen.

Stanza 122. To secure victory, the ruler should start war on an auspicious day, *tithi*, *rasi* and *nakshatra*.

NOTES

The day and time should be fixed on the basis of rules given in works on *Muhurtha*. The auspicious time is said to ward off the evils indicated by the omens and planetary positions.

Stanza 123. The lord of the Varna of the ruler should be strong at the time when fighting begins. The lord of his birth-ascendant should also be very strong. The rising sign must be *urdhwamukha* and *sirshodaya* and moveable. The proscribed asterisms should be avoided.

NOTES

To start the fighting on auspicious time should be fixed with the following dispositions :

(*a*) The planet ruling the caste of the ruler should be strong ;

(*b*) The lord of the birth ascendant of the ruler should be strong;

(*c*) The *Muhurtha Lagna*, *i.e.*, ascendant to start the war, should be *urdhwamukha*, *sirshodaya* and a moveable sign.

The *sirshodaya* signs are: Gemini, Leo, Virgo, Libra, Scorpio and Aquarius.

Bharani, Krittika, Aridra, Aslesha, Makha, Pubba, Visakha, Jyeshta, Moola, Poorvashadha, Poorvabhadra are the prohibited stars. The 4th (*chaturthi*), the 6th (*shashthi*), the 8th (*ashtami*), the 9th (*navami*), the 12th (*dwadasi*) and the 14th (*chaturdasi*) should be avoided as also Sunday, Tuesday and Saturday and Aries, Leo, Scorpio, Capricorn and Aquarius.

Stanza 124. When the sign in which the omen appears is beneficial, when planets in transit are favourably disposed, the king should march the army, avoiding prohibited asterisms, the constellation of Chitta and the chidra lunar days.

NOTES

The *chidra tithi* or prohibited lunar days are the 4th (*chaturthi*), the 6th (*shashthi*), the 8th (*ashtami*), the 9th (*navami*) and the 14th (*chaturdasi*).

Stanza 125. Prishtodaya signs are not good for journeys. So also fixed signs. Gemini is inauspicious and causes the downfall of the ruler.

Stanza 126. Urdhwamukha signs when occupied by benefics are good for journey. So also fixed signs. But Aquarius is ordinary and causes harm. Gemini even if conjoined by benefic planets should be avoided. This is the view of sage Garga.

Stanza 127. Journey started in a *sirshodaya* sign leads to the achievement of the object in view. A *prishtodaya* sign defeats one's object. Armies will have to retreat after defeat. Easy attainment of the aim can be had by starting towards the various directions governed by the various signs. The counter-Diks bring in only defeat.

NOTES

Aries and its trines indicate East: Taurus and its trines

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indicate West; Gemini and its trines rule South and Cancer and its trines denote North.

Stanza 128. Journey during day should be conducted in diurnal signs, and during night in nocturnal signs; if *vice versa* the result will be unfavourable. If the journey is begun when the Sun and the Moon are in the ascendant which should be a moveable sign, the object will be realised.

NOTES

If the Sun, the Moon and the ascendant are together in a fixed sign, return to own place can be done. Common signs are suitable for starting the journey and also for returning.

Stanza 129. The 2nd, 3rd, 6th and 10th signs from the birth-ascendant and radical Moon of the native are auspicious for the journey.

NOTES

According to some the ascendant at the time of the journey could also be the sign of the native's ascendant at birth or his radical Moon-sign.

Stanza 130. When the ruler starts at a time when the 8th house from the rising sign or the Janma Rasi of the enemy is occupied by a malefic planet, the enemy will be destroyed.

Stanza 131. When the Moon occupies the 4th (from the ascendant at the time of the journey), or when the lord of the 6th occupies the ascendant, the native will experience grief. When the lord of

the Dik (direction) towards which the ruler starts happens to be weak and is posited in the 6th, the 8th or the 12th, then grief, ill-repute and death will come to pass.

Stanza 132. The following should be avoided: (*a*) The 6th and 8th signs from the birth ascendant or radical Moon of the person; (*b*) the signs occupied by the lords of the 6th and the 8th from the birth ascendant and the birth Moon; (*c*) when the lords of the birth ascendant and the birth Moon become weak (in the election chart), or these signs are afflicted by malefics; and (*d*) the lord of Dik (direction), the ascendant and the benefics at the time are weak: When the journey is undertaken in the above-mentioned periods losses alone will happen.

Stanza 133. When the Moon occupies the 4th from the ascendant (at the time of the war), there will be some initial successes but the end will be fatal. When the lord of the direction towards which the ruler travels, occupies the 6th or the 8th from the ascendant (in the election chart), the result will be grievous.

Stanza 134. The 6th, the 8th and the 12th houses from the Janma Lagna of a person should be avoided for everything. Shaving, marriage and

journeys can be conducted in the 6th from the Janma Rasi.

NOTES

The ascendant at the time of undertaking any activity should not fall in the 6th, the 8th or the 12th from one's Janma Lagna or Janma Rasi. But in regard to travel, marriage, shaving, the Muhurta ascendant can fall in the 6th from one's Janma Rasi.

Stanza 135. There is an imaginery log or stick known as Parigha. Its lay is as follows: Krittika to Aslesha—east and south-east, Makha to Visakha —south and south-west, Anuradha to Sravana (including Abhijit) west and north-west and Dhanishta to Revati—north and north-east.

Stanza 136. The lay of the Parigha for 14 days from Dhanishta to Aslesha is north-east (*vayavya*). Hence on those days it is inauspicious to travel south or west. The lay of the Parigha for 14 days from Makha to Sravana is south-west (*nairiti*). Hence, on those days it is inauspicious to travel north to east. Women and cows are excepted.

Stanza 137. The constellations Jyeshta, Poorvabhadra, Rohini, Uttara, Pushyami, Hasta, Sravana and Aswini respectively denote *diksoola* in the east, south-east, south, south-west, west, north-west, north and north-east. Travel in the various direc-

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tions should not be undertaken in the constellation denoting the *diksoola*.

NOTES

For instance Jyeshta shows *sula* towards the east. No journey should be undertaken towards the east on a day ruled by Jyeshta. Similarly with regard to the other asterisms, travel towards directions in constellations declared as indicating *sula* should be avoided.

Stanza 138. According to Brihaspati, asterisms Rohini, Mrigasira, Pushyami, Hasta, Anuradha, Sravana, Dhanishta, Revati are auspicious for all quarters. Varaha Mihira considers Aswini, Pushyami, Hasta and Anuradha to be good for all places.

Stanza 139. Travel should be avoided towards directions on days ruled by asterisms declared to be Parigha thus: Uttarashadha and Sravana—east; Aswini and Uttarabhadra—south; Rohini and Pushyami—west and Uttara and Hasta—north.

Stanza 140. The 25th and 27th asterisms from one's birth star should be avoided for journeys. According to some, these stars are inauspicious for all good actions.

Stanza 141. The constellation Moola is good for all journeys. Chitta is unfavourable for all journeys. According to some, the 1st lunar day is

auspicious while others say it is not favourable for journeys.

Stanza 142. The groups of lunar days—Nanda, Bhadra, Jaya and Purna—are auspicious for travel towards east, south, west and north respectively. Adhomukha signs are not favourable.

NOTES

Nanda tithis are the 1st (*pratipada*), the 6th (*shashti*) and 11th (*ekadasi*); the Bhadra tithis are the 2nd (*dwiteeya*), the 7th (*saptami*) and the 12th (*dwadasi*); Jaya tithis are the 3rd (*triteeya*); 8th (*ashtami*) and 13th (*trayodasi*); and poorna tithis are the 5th (*panchami*), 10th (*dasami*) and 15th (*Paornima*). At the time of a journey the ascendant should not fall in an *adhomukha* sign.

Stanza 143. To travel east on a Tuesday is good; towards south—Monday and Saturday; towards west—Wednesday and Thursday; and towards north—Sunday and Friday. No journey should be undertaken towards the east on a Sunday; south—Thursday; west—Friday; and north—Monday.

Stanza 144. According to Brihaspati the following week-days are inauspicious for travelling towards different directions: Thursday and Friday —east; Tuesday—south; Saturday and Monday —west; and Thursday and Wednesday—north.

Stanza 145. The following are auspicious for travel: east—Tuesday; south—Monday and Saturday; west—Wednesday and Thursday; and north—Wednesday and Friday.

Stanza 146. Starting on a Sunday brings in calamities in the way; Monday—want of enthusiasm and some obstruction for meals; Tuesday—fear from burns and *pitta* (bilious troubles); Wednesday —reconciliation with friends; Thursday—success and profits; Friday—gain of clothes, wealth and women; Saturday—diseases and imprisonments and even death.

Stanza 147. The effects of journeys undertaken during the Kala-hora of different planets are similar to the effects of week days mentioned above with this difference, *viz.*, journey in the Moon's Kala-hora brings help from women and gain of jewels.

Stanzas 148 and 149. It is auspicious to undertake a journey to that quarter, the lord of which, is in a quadrant or occupies the right quarter calculated in the order of Nakshatras. It is also auspicious when the lord of the weekday occupies the Upachaya Rasi or the right quarter in the order of Nakshatras.

It is auspicious, even though rejected on other grounds, to begin a journey when the lord of the

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weekday occupies 3, 6, 10 and 11 from Yatra Lagna. Though accepted on other grounds, it is not auspicious to start when the lord of the weekday occupies other than an *upachaya* place.

Stanza 150. If, at the time of starting, the Moon joins with malefics, sickness will be the result. If he is associated with benefics, the native will quarrel with the person with whom he travels. Hence the Moon should not be conjoined by any planet good or bad.

Stanza 151. When you undertake a journey keeping the *dik* or direction expressed by the asterism in which Venus stands to your left, you will not return and you will meet with death. This Sukra Dosha is ineffective when you go out of the country caused by famines, floods etc., or when your journey limits itself to neighbouring parts or when Venus is exalted or occupies own house.

Stanza 152. No journey should be undertaken towards a Dik where Gulika, Saturn or *vishti* stands. The opposite side brings in success.

Stanza 153. A journey by water should be undertaken in *mridu*, *kshipra* and *chara* constellations. The ascendant must be a watery sign ; and Capricorn sign or Navamsa should be excluded.

NOTES

Aswini, Pushyami, Hasta are *kshipra* constellations; Punarvasu, Swati, Sravana, Dhanishta, Satabhisha are *chara* constellations; and Mrigasira, Chitta, Anuradha and Revati are *mridu* constellations.

Stanza 154. In fixing the time for a journey (Yatra Lagna) the following dispositions should be avoided: (i) The Moon in the bright half in the 1st, 6th, 8th; (ii) the Moon in the dark half in the 7th or 10th; (iii) Venus in the 6th, 7th or 10th; (iv) Jupiter in the 3rd, 8th or 10th houses; (v) malefics in all houses other than 3rd, 6th, 10th and 11th; Rahu and Saturn in the 10th; and (vi) all planets in the 12th.

Stanza 155, 156 & 157. The Sun in the 1st house at the time of starting (yatra Lagna) brings in grief, heat, diseases and obstacles; in the 2nd, destruction of health, wealth, fame and the army; in the 3rd, gain of money, food, pearls and lands; in the 4th, quarrel with relations and dislike for everything, discomfort in sleep and travels; in the 5th, danger to children and gain of wealth from the wayside; in the 6th destruction of enemies and accomplishment of desired object; in the 7th loss of money and quarrels with wife; in the 8th, death, or deadly danger; in the 9th, charity decreases and money is gained; in the 10th, success without one's

exertion or personal knowledge ; in the 11th, gain of jewels ; in the 12th, loss of money in all ways.

Stanza 158. The Moon in the 1st, quarrels and grief ; in the 2nd, gain of clothes, women and jewels, favour from sons and relations ; in the 3rd, gain of women, jewels and wealth ; in the 4th, gain of money (if the Moon is bright) and death of relations (if dark).

NOTES

When the full Moon occupies Lagna, peace and pacification of all griefs crop in.

Stanzas 159 and 160. The Moon in the 5th indicates gain of money and loss of children ; in the 6th, quarrels with relations and grief ; 7th gain of wealth, lands and women : if he is weak, loss of money ; 8th, death or grief ; 9th, the person will not return immediately, his mission will meet with success ; when Moon is in the 10th, loss of money ; strong Moon in the 1st, increase of wealth ; in the 11th gain of money, happiness and prosperity; and in the 12th, fear, loss of wealth, grief and diseases.

Stanzas 161, 162 and 163. Mars in the 1st indicases fear from fire and poison, trouble from weapons and diseases due to blood corruption ; in the 2nd, danger to the army but the attainment of all objects ; in the 3rd, gain of women, jewels,

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wealth and clothes; in the 4th, fear from enemies and death of relatives; in the 5th, danger to children; in the 6th, destruction of enemies unexpectedly; in the 7th, loss of money, grief from enemies and diseases; in the 8th, danger to relatives, loss of money, grief from diseases and fear of death; in the 9th obstruction to charity; 10th, good according to some and bad according to other; in the 11th, gain of money and prosperity; and in the 12th, great loss of money.

Stanzas 164 & 165. Mercury in the ascendant indicates fame, happines, success and accomplishment of aim; in the 2nd, gain of money sometimes carefully and sometimes carelessly; in the 3rd, accomplishment of one's desired objects; 4th, comfort in sleep, in food and prosperity; in the 5th, happiness from sons; in the 6th, death of enemies and accidents to oneself; in the 7th, company of good women and acquistion of clothes and money; in the 8th, happiness according to some and misery according to some others; in the 9th, increase of charitable deeds; in the 10th, attainment of all objects: in the 11th, increase of education and wealth without exertion; and charitable deeds; in the 12th, much expenditure.

Stanzas 166, 167 & 168. Jupiter in the 1st indicates fame; in the 2nd, gain of money; in the 3rd,

fatigue due to travels ; in the 4th, respect accruing from charitable actions ; in the 5th, attainment of impossible aims ; in the 6th, control of enemies or according to some being won over by the enemy ; in the 7th, fame, wealth and women ; in the 8th, death or according to some, the person will live long ; in the 9th, birth of a son and increase of charitable deeds ; in the 10th, gain of money and success in all actions ; in the 11th, attainment of desired objects : and in the 12th, all sorts of grief.

NOTES

There appears to be some contradictions in the description of the results of planets occupying different places from *Yatra Lagna*. For example, in stanza 154, Jupiter's situation in the 10th is not favoured where as according to stanza 168, Jupiter in the 10th indicates gain of money etc. The author does not not appear to have indicated how such contradictions could be resolved. Under such circumstances an astrologer should go by his own power of analysis and interpretation.

Stanzas 169 and 170. Venus in the 1st indicates favour of dancing girls, success in all actions, gain of clothes and garlands and comfortable food ; in the 2nd, gain of money ; in the 3rd, never gets tired ; in the 4th, closer association with relations ; in the 5th, gain of wealth, station in life and fame ; in the 6th, trouble from enemies, grief, want of comfort in sleep or travels or long stay in a place ; some are of the opinion that Venus in the 6th

brings in happiness and defeat of the enemy; in the 7th, gain of women and wealth in the beginning and in the end loss of everything; in the 8th, success in one's aims; in the 9th, accomplishment of one's objects without delay; in the 10th, gain of much wealth; in the 11th, success and monetary gains; and in the 12th, grief and want of rest according to some; some are of the opinion that it is good.

Stanza 171, 172 and *173*. Saturn in the 1st in the travel ascendant signifies imprisonment and death; in the 2nd, loss of money; in the 3rd destruction of the enemy; in the 4th, others will bring about the destruction of the relatives; in the 5th, failure in everything; in the 6th, enemies will be vanquished; in the 7th, diseases in the eyes and want of enthusiasm; in the 8th, death from poison, fire and weapons; in the 9th, no happiness or feelings of charity; in the 10th, break in one's profession and grief; in the 11th, gain of money and success over the enemy; and in the 12th, all kinds of calamities.

Stanza 174. Malefic planets in the 3rd, 6th, 10th and 11th confer beneficial results. But Saturn in the 10th is bad. Benefics in all houses are productive of good but Venus in the 7th does not give favourable results.

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Stanza 175. A planet unfavourable by position etc., at the time of birth, though a benefic, does not do good when he occupies Yatra Lagna. A planet favourable by position and strong though a malefic, does not do harm when he occupies Yatra Lagna.

NOTES

This is a suggestive stanza which can also be applied to the Gochara or transit results of planets. A natural benefic may occupy unfavourable positions etc., in the birth chart. Such a planet placed in the ascendant at the time of starting a journey (Yatra Lagna) does not confer any beneficial results. Likewise a malefic planet which occupies a favourable position in the birth chart can do no harm if he is placed in the ascendant.

Stanza 176. A planet weak according to horoscope and unfavourable in Gochara movement and inimical to the prevailing Dasa lord, though a benefic does not do any good to the native if he occupies 'Yatra Lagna.

Stanza 177. A planet strong at the time of birth and favourable at the moment and friendly to the lord of the Dasa prevailing at the time, though a malefic, does give only favourable results to the native, if he occupies Yatra Lagna.

Stanza 178. If the lord of the sign occupied by the Moon at the time of birth of the enemy is in

combustion or debilitated or in Yatra Lagna or 6th house from the same, journey undertaken will end in good.

NOTES

Here the idea is that if the lord of the Janma Rasi in the birth chart of the enemy is combust or in debility in the Yatra chart, or occupies the ascendant or the 6th in the Yatra chart of the person who wishes to declare war, then the person concerned will be successful. All the above 4 stanzas can be applied in individual cases when dealing with one's enemy or the opponent. Suppose X (plaintiff) wants to file a suit against say Y (defendant), then X must elect an auspicious time so that in the election chart the lord of the Janma Rasi of the defendant is debilitated or occupies the Lagna or the 6th at the time of filing the suit by the plaintiff. This is supposed to ensure success in the court affair. Similarly this principle can be used while filing election applications. In actual practice we have found that stanza 178 can be applied successfully.

Stanza 179. Certain yogas formed by the planets at the time of a journey as explained in *Madhaveeya* and other works can be applied to all-rulers and the common people.

Stanza 180. Though 'Yogas' affect all alike, it is more effective in the case of rulers. This is the view of Acharya Madhava.

Stanza 181. Kings should carefully examine the *yogas* when fixing auspicious times for

journeys, while Brahmins, Vaisyas andSudras should examine the lunar day and asterism. Thieves should consider the omens. All others should carefully fix a Muhurtha when they undertake any journey.

NOTES

The author is clear in suggesting that the rulers should carefully consider the yogas *i.e.*, the various special combinations given in the above stanzas. It implies that so far as others are concerned consideration of the lunar day (*tithi*) and constellation (*nakshatra*) is adequate. Of course thieves and robbers are askad to take note of "omens". The reference to thieves by the author appears to imply that in his days there might have been 'decent' thieves who believed in "robbing Paul and paying Peter." Our grandfather used to say that he was himself aware, in his younger days, of the existence of certain thieves, who were men of character and principles in all respects but believed in thieving so that what they stole could be distributed to the poor and the needy.

Stanza 182. The exact direction which the vehicles carrying the weapons of war etc., should take when the army begins its march to secure victory over the enemy should be carefully noted. This has been explained in *Madhaveeya.*

Stanza 183. A king when commencing the journeys ought to place his right foot firmly on the ground. After walking 32 feet of ground, he should get into his vehicle. He should mount on an elephant's back, use his chariot, ride on horse-back or make use of palanquins according as the

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direction is towards the east, south, west or north respectively.

Stanza 184. When he once starts he can halt only after travelling 1000 *dhanus* or 500 *dhanus* or in case of unavoidable necessity he can halt after going 100 *dhanus.*

Stanza 185. After his starting the journey, a king should not stop in a place for more than 10 days continuously. Ordinary people cannot stop for more than five days. If they exceed the time limit, they should again fix a new Muhurtha for starting.

Omens

Stanza 186. Sneezing at the commencement of any undertaking is not good. If a cow does this at the time, death will happen. If this is done by aged persons, young children and sick men, the evil effect need not be considered.

Stanza 187. Sneezing is considered good when taking medicine, when getting into a vehicle, when sitting, when lying down for rest, when taking food when commencing education, and when sowing seeds.

Stanza 188. When burning cinders, elephant, horse, *bhadra deepa*, dancing girls, *kusa* gross, fresh

mud, rice, sugarcane, *chamara*, eatables and weapons happen to be omens at the time of a journey, they bring in good.

Stanza 189. *Bheri*, *mridanga*, *mritu madhala*, *sanka*, *veena*, the sound of vedic chants, appealing and agreeable music, a young woman with her baby, a cow with its calf, a washerman with his washed clothes, are also auspicious omens.

Stanza 190. One should not proceed on his journey if he happens to hear others quarrelling or crying.

Stanza 191. Suppose a question is asked, "What will be my fate in today's fighting; death, victory or injury?", the answer should be given thus:

Stanza 192. Persons born in the constellations which happen to be the 2nd, 27th or 11th to 19th from that held by the Sun (at the time of journey) will meet with death. Those born in the 3rd, 4th, 20th and 21st will get a sort of success. And those born in the remaining ones will secure complete victory.

NOTES

This arrangement is called the Surya Chakra. Suppose the Sun is in the asterism of Aslesha at the time of starting the journey, the 2nd, the 27th, the 11th, the 12th, the 13th, the

14th, the 15th, the 16th, the 17th, the 18th and the 19th happen to be Makha, Pushyami, Moola, Poorvashada, Uttarashada, Revati, Aswini, Bharani, Krittika, Rohini and Mrigasira. If the person who contemplates to start the journey is born in any of these stars, the result is death.

The 3rd, 4th, 20th and 21st from the constellation occupied by the Sun are Pubba, Uttara, Aswini and Bharani. If the person concerned is born in any of these stars, the result is some sort of a success.

The remaining stars are the 5th, 6th, the 7th, the 8th, the 9th, the 10th, the 22nd, the 23rd the 24th, the 25th and the 28th are Hasta, Chitta, Swati, Visakha, Anuradha, Rohini, Mrigasira, Aridra and Punarvasu. If the person is born in any of these, he will secure complete success.

Stanza 193. Persons born in the asterisms which happen to be the 2nd and 27th from that held by the Sun will experience a sensation of fear. Victory will be secured, when the birth constellations happen to be the 3rd to 10th. Death will happen when the birth asterisms are occupied by the Sun and the 14th and 15th from it. Sickness will result when the birth star is the 26th, 2nd, 13th, 15th and 16th. This is called *Surya Kalagni Chakra.*

NOTES

Suppose the star held by the Sun is Rohini. The 2nd and 27th from this will be Mrigasira and Krittika respectively. Those born in these two stars will experience fear.

The 3rd to 10th stars from Rohini are Aridra, Poonarvasu, Pushyami, Aslesha, Makha, Pubba, Uttara, Hasta. Birth in these stars denote victory.

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Asterism occupied by the Sun and the 14th and 15th from it are Hasta, Uttarabhadra and Revati. Those born in these will meet with death.

The 27th, 2nd, 13th, 15th and 16th from the star held by the Sun are Krittika Mrigasira, Visakha, Anuradha and Jyeshta. Birth in these indicate sickness.

Stanza 194. Those born in the asterism occupied by the Sun, the 2nd, the 9th, 10th, 11th, 18th, 19th and 20th from it will die ; persons born in the 12th, 13th, 14th, 15th, 16th and 17th from that occupied by the Sun will be defeated ; persons born in the 3rd, 4th, 5th, 6th, 7th, 8th, 21st to 26th, from that occupied by the Sun will score victory. This is *Surya Soola Chakra.*

Stanza 195. Suppose the question is asked : "From which side should I fight to get a victory or defeat ?" Then the answer should be given by carefully studying "Bhumi Virya" as given below.

Stanza 196. The 12 lunar months beginning from Chaitra have 24 *pakshas* or half-lunar months. Three *pakshas* are to be allotted to the eight directions beginning from the east. Thus in the two pakshas of Chaitra and one of Vaisakha, the east is strong. Thus is to be found out the *bhumibala* or the vitality of the earth. If the fighting started keeping the strong dik either to the back or to the right, victory can be scored.

NOTES

The twelve lunar months are Chaitra, Vaisakha, Jyeshta, Ashadha, Sravana, Bhadrapada, Asweeja, Kartika, Margasira, Pushya, Magha and Phalguna. The *diks* or directions are to be assigned thus:

East is strong—Chaitra 2 pakshas and in Vaisakha 1 paksha.

South-east is strong—Vaisakha 1 paksha and in Jyeshta 2 pakshas.

Thus, if fightings begin in Jyeshta Masa, the army should be so placed as to have S.E in its back or to its right to ensure victory.

Stanza 197. We have given something regarding Yuddha Prasna. More details can be had from other works and the results of war predicted.

Mrigaya Prasna

Stanza 198. If the 8th house happens to be owned by Mars or occupied by him, or if Mars is posited in a *kendra*, a pig with its young ones will be shot dead. If the Sun occupies a kendra, a tiger will be shot dead. If Venus occupies the 1st, 8th or 11th and Mercury is in a quadrant, no animal can be shot dead. If Venus occupies the 1st, 8th or 11th and Mars is in a quadrant, a pig will be shot but it will escape.

Stanza 199. If the ascendant is a moveable sign occupied by Mars, Gulika is posited in the 8th

and Saturn stands in the 4th, a pig will be captured in the hunt.

Stanza 200. The Sun, Saturn, Mars and Rahu occupying the 4th, 7th, the ascendant and the 10th indicates the death of many animals in the hunt.

Stanza 201. When malefics occupy moveable signs and benefics are in fixed signs and Gulika is in the 3rd, many animals such as tigers, etc., will be killed.

Stanza 202. If malefics occupy kendras or quadrants, the 5th or the 9th, Mandi is posited in the 3rd, and Capricorn happens to rise, animals will be captured in the hunt. When the Moon and Mars are in the 8th, Gulika is in the 3rd, and Yamakantaka occupies the 9th a pregnant animal will be killed. The nature and kind of the animals are to be ascertained from the rising decanate.

Stanza 203. That which helps the easy killing or capture of animals in a hunt is the elevation or depression of the ground. This can be known from the Rasi or planet. The number of animals to be captured should be ascertained from the number of planets in combustion, in debilitation, or in inimical places.

Stanza 204. In *Sara Samgraha*, animals have been classified under various heads as bipeds,

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quadrupeds, etc., and planets also have been allotted relationships to animals. They are given below :—

Stanza 205. The Sun governs lion and other superior animals ; the Moon, hare and other gentle animals ; Mars, tiger, leopard and such cruel animals ; Mercury, pig and hog ; Jupiter, elephant and horse ; Venus, deer and stag ; Saturn, donkey and camel and Rahu, creeping animals as *godha*. The Sun and Saturn govern bipeds, the Moon and Mercury, six-legged animals, Mars and Jupiter quadrupeds and Venus and Rahu, 8 legged animals.

Stanza 206. According to some authors, the Sun governs lion ; the Moon, hare ; Mars, tiger ; Mercury, pig; Jupiter, wild elephant ; Venus, small animals ; Saturn, animals that live on thorns, etc., as camel ; and Rahu, creeping and crawling ones such as snakes.

Stanza 207. Aries, Taurus, Leo, Sagittarius govern quadrupeds. We shall now describe the animals as given in *Krishneeya*.

Stanzas 208 to 211. The Sun in Sagittarius indicates elephant ; in Leo, lion ; in Taurus, deer and stag ; when the Moon is in Sagittarius, it is horse ; in Leo, lion ; in Aries, goats ; in Taurus, oxen and cows. When Mars occupies Sagittarius,

it is horse ; Leo, tiger ; Aries, goats ; and Taurus, oxen. When Mercury is in Sagittarius, Leo, Aries or Taurus, it means hog and monkey. Jupiter in Sagittarius means horse ; in Leo, camel ; in Aries and Taurus, camel and donkey. When Venus occupies Sagittarius it is horse ; Leo and Aries, elephant and donkey ; and Taurus, wild ox. When Saturn occupies Sagittarius, it means elephant ; in Leo, baboon (monkey) ; in Aries, he-buffalo ; in Taurus, she-buffalo.

Stanza 212, Planets that occupy quadrants and trines indicate animals that could be seen while hunting, while that planet which is joined with Gulika indicates the animal to have been shot dead.

Thus ends the Chapter XXIV

CHAPTER XXV

Rainfall

Stanza 1. At the time of the solar ingress into Gemini, when the Moon occupies a watery Navamsa and Venus is in the 2nd or 12th from the Sun, there will be copious rains. When the Sun, the Moon, Mars, Saturn and Rahu are in watery signs and Mereury and Venus conjoin in a fixed sign, there will be very heavy rains.

Stanza 2. When the Sun, Mercury and Venus occupy the same sign and the same Navamsa, there will be heavy rains. But if the sign and Navamsa happen to be watery, the rains will be all the more heavy.

Stanza 3. When Mercury and Venus occupy the same sign and the same Navamsa and in combustion, and Venus happens to be behind Mars, then also there will be plentiful rains.

Stanza 4. If the Sun is in an earthy sign and the Moon, Mercury and Venus occupy watery

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vargas, and at that time if a rainbow is seen in the western sky, then also there will be plentiful rains.

NOTES

If a planet occupies a watery sign in the Navamsa, Drekkana, etc., it means it is in watery *vargas*.

Stanza 5. When the Moon occupies watery *vargas* and Mars and Saturn are in earthy *vargas* and a rainbow is observed in the east, there will be heavy rainfall.

Stanza 6. In the rainy season the rainbow appearing in the east does not give rain. In the other seasons, a rainbow in the east will bring in rains. A rainbow in the west during the rainy season brings in a downpour.

Stanza 7. When the Sun is fully covered by clouds, a radiance caused by the combinations of the Sun's rays is visible and this can be perceived through the clouds just resembling the Sun himself. This is known as *prathi surya* or mock-sun.

Stanza 8. When the mock-sun appears towards the north of the Sun's disc, there will be rain; towards the south, a tempest; and on both sides, a flood will come in. If it appears towards the top of the Sun's disc, some danger to the king is seen; and below the disc means some calamities to the people.

Stanzas 9, 10 and *11*: When it rains on a new Moon day and the *pratipada* day, there will be no rains in the dark half. In both *pakshas* when it rains during the first 15 *ghatikas* on Dwiteeya and the last 15 *ghatikas* on Pratipada, there will be copious rains during those pakshas. When it rains only a little on those days, rains also will be scarce during those pakshas. If it does not rain then, there will be no rain during that paksha.

NOTES

The science of weather-forecasting had been systematically studied by our ancient astronomers and astrologers, though western scientists may say that meteorology is a new science. A systematic study of the science was made by our ancient astronomers and astrologers.

Even today it is a matter of common occurrence that village astrologers are right in a surprisingly high percentage of their weather predictions. Their rules are simple and dispense away with costly apparatus. Observation coupled with experience enabled the great sages of India to dive deep into the subject of meteorology and discover the laws governing weather, rainfall, storms, etc., which are of utmost importance to mankind.

Meteorology was taken by the Hindus as a branch of astrology because the heavenly bodies, the aspects, conjunctions, etc., are all common to both.

Every member of the solar system which, of course, includes the earth, can exert an important influence by gravitation upon every other. This leads to the proposition that planetary effects could possibly be produced upon the very mobile atmosphere of the earth. The ancient theory

that the Moon exercises regulatory control over weather variations has now become an accepted fact of western science, thanks, to the researches of some Australian scientists. While the Moon's varying distance from the Sun, *i.e.*, lunur day or *tithi* is a potent factor in weather changes, there is overwhelming evidence that the major planets have a powerful influence over atmospheric eventualities.

Research has revealed that about twice as many tropical storms have whirled to hurricane intensity on the three days centered at new Moon and full Moon. The rank and file of "scientists" ignore such scientific astrological facts because "known laws of science" cannot explain the theory of the astrological facts. Because the "known laws of scince" are sacrosanct to the "men of science", they play down the whole question even though it may mean ignoring facts. It is said that some meteorologists in U.S.A. have found what they call an incidence of correlation between years rich in rainfall and Jupiter's movements. At least the West is leading the way in this matter.

The present-day meteorologists in India have not come forward to test the methods recorded in ancient works on astro-meteorology because of the strange and peculiar attitudes developed in their thinking by nurturing an inferiority complex following years of foreign rule.

Life in large parts of the coastal Andhra Pradesh came to a standstill on the evening of November 19, 1977. A cyclone of tremendous intensity had hit the coast killing over 20,000 people and destroying property, crops, livestock worth an estimated three billion rupees. It was not, however, totally unexpected. Two days earlier a severe cyclone had hit the neighbouring state of Tamil Nadu and most knew that the storm was heading towards them. But two days was not just enough time to prepare to receive the impact of the

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century's most devastating cyclone. The Meteorological Department had failed again and in spite of the statement of the Government of Andhra Pradesh that "... *the meteorological department had given storm warnings and precautions had been taken*" the people knew who were to be blamed. The statement was a cruel joke and an insult to the suffering people of the State.

Very few newspapers had the courage to point out the inadequacies and unscientific attitudes of the Meteorological Department of India. Some hoped that with the completion of project *Monex* and the installation of some more scanners, all at the expense of the suffering public, we should have been able to study weather patterns better. It is indeed a sad commentary on the apathy of the general public that crores of rupees have been frittered away by the Meteorological Department with no questions asked and no doubts raised. An example in point is the almost blind installation of scanners on the Andhra Pradesh Coast. The department prides itself on the fact that scanners can follow a cyclonic path upto 400 km. But with cyclonic speeds being in excess of 100 km per hour this would give a four-hour warning—hardly enough time to prepare to face a cyclone.

It seems that the failure of meteorologists is mainly due to a lack of sufficient 'scientific open-mindedness' which prevents them from considering extra-terrestrial happenings as being significant in the weather forecasting process. Temperature, pressure and rainfall are all important meteorological factors. To understand the weather phenomenon fully it is necessary to build up a comprehensive picture of the average climatic conditions over the earth as a whole and study those factors and their primary causants. In the West some researchers are increasingly inclined to view these primary causants as extra-terrestrial something that the sages

of India had propounded thousands of years ago in their astrological works. But unfortunately astrology is taboo to our 'seientific minded' meteorologists.

Research conducted in the West shows that the average level of great lakes like Nyasa, Victoria and Albert as well as the Caspian Sea and other large basins of water is much higher at points of maximum solar activity than near minimum. Other studies indicate that periods of very heavy rainfall coincide with sunspot maxima. Flooding of the Nile also follows the solar cycle, being greatest at sunspot maxima. All considered it is reasonable to conclude that at such times (*viz.*, sunspot maxima) there is higher rainfall over the earth and there are greater number of storms in the tropical regions. Moreover the general circulation of the atmosphere is more violent so that the temperature over the globe is slightly lower than normal average. These effects are most clearly defined in the Tropics and extend towards the Poles along the principal warm occean currents. Meteorological changes are also related to geomagnetic storms which in turn depend on events taking place in the Sun. It is worth noting that in 1957, a year of exceptional solar conditions, the United States had an extremely large number of cyclones.

In any case there is enough evidence to establish that there is a correlation between solar and terrestrial meteorological phenomena. On the earth, there are variations caused by normal warming and cooling of various sections of the atmosphere due simply to the movements of airmasses. Disturbances on the Sun affect different parts of the earth in different ways by producing changes of temperature or pressure, on humidity, rainfall and even storms.

The solar wind is a stream of electrically charged particies which blows along the lines of force of the Sun's magnetic field. This is funnelled into the polar regions by the earth's

magnetic field. Once they get into the earth's upper atmosphere small particles such as these act as 'seeds' on which crystals of ice and snow can grow. If these ice crystals melt rainfall can be produced. There may be other ways in which solar activity and the solar wind act to affect the weather. Studies of variations in the solar wind as measured from pioneer spacecraft provide another clue. The solar wind is more 'gusty' around the time of maximum solar activity. This is statistical proof that when the Sun is more active, producing flares and spots, the solar wind contains more high speed streams. And these high speed streams are very likely to affect the weather on the earth.

Another piece of direct evidence linking sunspots and the weather comes from records of the occurrences of storms and lightning in the United Kingdom. Dr. M. F. Stringfellow of the U.K. Electricity Council Research Center has published graphs which indicate that the annual lightning incidence (which is a measure of the number of lightning flashes occurring in a given area each year) closely follows the mean sunspot index.

The cause of the sunspot cycle is still a mystery but it seems to roughly synchronise with the period of Jupiter's orbit around the Sun. Just as the Sun and the Moon raise tides in the oceans and the atmosphere of the earth and even in the solid earth itself, so does the gravity of the planets raise tides on the surface of the Sun. And the height of the total tide depends on the relative alignments of the planets.

The earth's magnetic field seems to be linked with the weather. Studies conducted by the U.S. Weather Bureau show a steady increase in magnetic intensity in England, Sweden and Egypt as well as a steady decrease in temperature. At the same time in Mexico, Canada and the U.S.A. the

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magnetic intensity is decreasing and the climate is getting warmer. Sudden changes in magnetic intensity are followed by abrupt changes in weather. And again solar activity has a lot to do with the earth's magnetic intensity.

A study of some of the most devastating cyclones on the Andhra Pradesh coast shows a very significant periodicity between sunspot maxima and the occurrence of a major cyclone.

The figures in table I indicate how closely major cyclones in Andhra Pradesh follow snnspot maxima.

Table I

Year of Cyclone	*Sunspot maxima*	*Zurich sunspot number*
April 1752	1750	83
Dec. 1879	1787 and 1788	132 in 1787
Oct. 1800	1802 and 1804	45 in 1802 48 in 1804
May 1832	1830	71
May 1839	1837	138
Nov. 1879	1870	139
Nov. 1927	1928	78
Oct. 1936	1937	114
Oct. 1949	1947	152
Nov. 1969	1967 and 1968	190 in 1967 185 in 1968

Looking at planetary positions on cyclonic days we come across another interesting correspondence. Any unprejudiced person would find that this correspondence when used in conjunction with sunspot maxima and conventional weather forecasting techniques can be of tremendous value in predicting future cyclones.

For example on the day of the 1927 cyclone there were loose conjunctions between Jupiter and Uranus and between Saturn and Ketu. In 1936 we find a Jupiter–Rahu conjunction. In 1949 there was a Saturn–Ketu conjunction in Virgo, the ruling sign of India. 1969 saw a Saturn–Jupiter opposition and a Rahu–Uranus conjunction, the latter combination aspecting the 12th from Virgo. The 1977 cyclone synchronised with a Jupiter–Rahu square and Saturn in the 12th (loss, death, etc.) from India's ruling sign.

It seems that cyclones on the Andhra Pradesh Coast are likely to occur close to periods of sunspot maxima when the planets Jupiter, Saturn, Rahu (Ketu) and Uranus form even loose aspects of *kendra* (square) and *samagama* (conjunction) between themselves. These indications are strengthened whenever either Virgo or the 12th from it are affiicted.

When a suspected periodicity crops up in observations but cannot be proved, the obvious thing is to find a physical reason why such a period should exist. All things point to the influence of the Sun on the earth and the influence of relative planetary alignments on the Sun. The Government as well as the Meteorological Departments owe a sacred duty to the public to investigate all possible methods of forecasting cyclones and other natural weather phenomena. Till now scientific progress in this field has been blocked by highly prejudiced attitude towards Astrology—probably the only science which can give long-range weather forecasts with some degree of accuracy. Continued prejudice can only mean suffering and death to millions of our countrymen. The influence of planets on the weather is being seriously investigated by (among others) such prestigious agencies like the National Center for Atmospheric Research, Boulder, Colorado, U.S.A., the U.S. National Oceanic and Atmospheric Administration and Appleton Laboratories in England. Many

scientists at N.C.A.R. feel that even numerical modelling (computer simulation) of weather can only help in developing a broad understanding of the processes involved in changing both weather and climate but simply cannot cope with the complexities required for accurate forecasting.

It will be seen that what follow in the following passages are important scientific truths in the eyes of Hindu savants. That the weather indications of one single day should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a "man of science" the day appears as indifferent or otherwise as any other day of the year makes it clear that **modern science in general and meteorology in particular are still far behind in their investigations of the laws of nature.**

Varahamihira begins with a theory of clouds and cloud formation, which to the student of modern meteorology, may seem puzzling. To determine the amount of rain that one may expect during the rainy season, one has merely to study the conditions of the atmosphere six months earlier; in other words, the atmospheric conditions at any one time determine the amount of rainfall six months hence. Long-range forecast was therefore a speciality with our ancient meteorologists. In their poetic language, the clouds become "pregnant" at certain seasons of the year and give "birth" to rain six months later. The symptoms of the "conception" of the clouds should be observed during the days of the bright fortnight of the month of Margasira (November–December) beginning with that day when the Moon enters the asterism of Poorvashadha. We are thus enabled to determine the very day of the occurrence of rain from a knowledge of the day on which rain has been "conceived".

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Not only that, but the very hour of the occurrence of rainfall could be determined; for says Varahamihira, clouds "conceiving" during the day will be delivered at night, and clouds conceiving at night will be "delivered" during the day; clouds "conceiving" in the twilight of the morning will be delivered in the twilight of the evening, and *vice versa*. Again, if at the time of conception, clouds have appeared in the east, then at the time of birth, they will appear in the west; and so on with the other quarters. Similarly, if at the time of conception the wind has blown from the east, then at the time of rain, it will blow from the opposite quarter.

What are the signs of a healthy "conception", which would in due course yield abundance of rain? To know them the observer is asked to study all atmospheric phenomena, such as rainbows, clouds, lightning and thunder, from the beginning of the month of Margasira, for about four months. The general atmospheric conditions for a healthy conception of the clouds are stated to be the following:—

(1) Gentle and agreeable winds from the north, north-east and east. (2) Clear sky. (3) Soft, white, deep halo round the Moon or the Sun. (4) Dark coloured sky, 'dark as the crow's egg'. (5) Sky overcast with huge, bright, dense clouds. (6) Needle-shaped clouds or sword-shaped clouds. (7) Blood-red clouds. (8) Rainbow in the morning or in the evening. (9) Low, rambling roar of thunder. (10) Lightning. (11) The appearance of the mock-sun and (12) Planets shining in full form and with soft light.

Apart from these general signs, certain phenomena observed in certain seasons of the year indicate a healthy "pregnancy" of the rainclouds. In the month of Margasira (November–December) and Pausha (December–January) red sky in the morning and in the evening, clouds surrounded by halos, and less than usual cold with excessive fall of snow are

indications of a healthy conception. In the month of Magha (January–February) the signs of a healthy conception of clouds are high winds, frost and mist obscuring the Sun and the Moon, excessive cold, and sunrise and sunset under clouds. In the months of Phalguna (February–March) strong, violent winds ; fine clouds marching from place to place; broken and imperfect halos round the Sun and the Moon ; and tawny colour of the Sun, all these are indicative of an abundant rainfall 195 days after. Sky marked by winds, clouds and halos in the months of Chaitra (March–April) and Vaisakha (April–May) indicate a healthy conception of clouds.

If during the months of conception (November–May) the "pregnant" clouds appear of the colour of pearls or silver or *tamala* leaf, or blue lotus, or of collyrium, then the rain during the season will be profuse. If the pregnant clouds should be exposed to the hot rays of the Sun, or accompanied by gentle winds, then the rain that follows after 195 days will be excessive.

Certain phenomena, however, tend to nullify any chance of future rainfall. Shapes of cities and towers in clouds; thunderbolts; dust-storms; meteoric falls; appearance of comets in the sky and of spots in the solar disc; occurrence of eclipses—all these are indications that the "pregnancy" of the clouds will "miscarry". Also, if there should be a fall of heavy rain at the time of conception, or if the symptoms of a healthy pregnancy assigned to the several seasons of the year should fail, then the clouds will yield little or no rain during the rainy season.

Three days in the month of Ashadha (June–July) have been specially selected by our ancient meteorologists for observation of atmospheric conditions with a view to determine the future prospect of rain. They are the days when in the lunar month of Ashadha the Moon passes through the asterisms of

Rohini, Swati and Uttarashadha. They have been respectively called the *Rohini Yoga*, *Swati Yoga* and *Ashadhi Yoga* days. It devolved on every Hindu Astronomer to study the atmospheric conditions on these three days. If he should notice the sky covered with huge clouds, serpent-like in shape, white in certain parts and black in certain other parts, or he should see the sky covered with red clouds or clouds of the colour of blue lotus, and marked by lightning immediately before sunrise and after sunset he can be sure of heavy rains during the rainy season. On the *Swati Yoga* day, if there should be a fall of rain throughout day and night, there will be uninterrupted rain for several days in winter. Wind from the east or north-east on the *Ashadhi Yoga* day indicates good rain, good crops; wind blowing from the south-east, southwest indicates very little rainfall in the future. Continuous hot wind from the south-east or high wind from the southwest at sunset, on the *Ashadhi Yoga* day, spells terrible famine.

When our ancient meteorologists could predict rain long in advance, it was no difficult thing for them to forecast rain in the immediate future. During this rainy season, if the Sun at the time of rising is exceptionally bright and red, or if the taste of water is insipid, or the colour of the sky is that of the cow's eye; if at the time of sunrise or sunset there should be seen the rainbow in the sky; if salt begins to sweat; if fish in tanks jump from water on the bank; if cats frequently scratch the ground; if metal vessels emit a fishy smell; if ants with their eggs move from one place to another, there will be immediate rainfall.

One is able to understand these signs, for at the time when rain is expected and a low cloud is approaching, the odour of metal vessels and of drains becomes noticeable as the lower pressure causes some of the air to escape, and one

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observes a change in the behavior of animals and insects which react to a change in the atmospheric conditions. The red colour of the Sun, the halo around the Sun and the Moon and presence of clouds, all indicate the hazy condition of the atmoshere.

We had also rain-gauging in the past. Falling rain, says Varahamihira, should be collected in a vessel whose capacity is an adhaka. An adhaka has been defined as the quntity of rainfall which fills to the brim a vessel 20 inches in diameter and 8 inches deep. Four such adhakas constitute a drona. Equipped with such a rain-gauge our ancient meteorologists were able to measure the exact amount of rain that fell during the rainy season; and by correlating the amount of rain that fell with the factors that made possible the fall of rain, they were able to predict the exact amount of rainfall that could be expected in the rainy season. If the "conception" of clouds is due to all the five conditions of wind, rain, lightning, thunder and clouds, says Varahamihira, then the quantity of subsequent rainfall will be one drona, and this will fall over an area of 400 square miles. If the "conception" has been due to wind alone, the resultant rainfall will be three adhakas; if due to thunder, twelve adhakas, other factors affecting rainfall.

These quantities of rainfall are, however, modified by the amount of rain that falls on the days when the Moon passes from the asterism of Poorvashadha to that of Moola in the lunar month of Jyeshta (June-July). During this month if it rains on the day on which the Moon is in the asterism or either Hasta or Poorvashadha or Mrigasira or Chitta or Revati or Dhanishta—then on the corresponding days of the next lunar month, there will be 16 dronas of rainfall; if it rains on days when the Moon is in either Sravana or Makha or Anuradha or Bharani or Moola then on the corres-

ponding days of the next month there would be 14 dronas of rainfall; if when the Moon resides in either Satabhisha or Jyeshta or Swati, there would be 4 dronas of rainfall on the corresponding days of the rainy season; if in Krittika 10 dronas; if in Poorvaphalguni 25 dronas; if in Visakha, Uttarashada, 20 dronas; if in Aslesha 13 dronas; if in Uttarabhadrapada or Uttaraphalguni or Rohini, 25 dronas; if in Aswini, 13 dronas; if in Aridra, 18 dronas. In all the above cases, the subsequent rainfall depends upon the asterisms being unaffected by comets, meteors and the like from the month of Jyeshta to the rainy season. If the asterisms should suffer by the meeting together in them of the Sun, Saturn and Ketu (Moon's descending node) or by the course of Mars through them or by planetary conjunctions, there will be neither rain nor prosperity in the land; but if benefic planets should pass through the asterisms or if the asterisms should remain unaffected in any of the ways described above, mankind would be happy.

The above notes are based on a study of Varahamihira's *Brihat Samhita*. It will be seen how closely our forefathers studied the atmospheric conditions to determine beforehand, almost exactly, the extent, quantity and quality of rainfall that might be expected during the rainy season. Their theory of the "conception" of clouds looks fantastic to us who have been reared on Western science, but having due respect for the wisdom of the ancient Hindu sages, it would be well to test the truth of their statements.

The only hope of accurate weather forecasts would be a synthesis of different approaches. **It is time our meteorologists understand the limitations of conventional forecastings techniques, remove the blinkers of prejudice and pseudo-scientific arrogance off their eyes, and tap the enormous potentialities that astrology has to offer.** Otherwise future generations will

hold them guilty of prejudices of the worst kind—prejudices which could make the difference between life and death for thousands of people.

The rules enumerated in ancient books, as could be seen from the above 10 stanzas are simple and dispense with costly apparatus. On the basis of the methods given in ancient works, we are enabled to make not only long range forecasts of rainfall but also of the occurence of rains in half-lunar months (Paksha) and even of the day.

Our author appears to have relied mostly on Varahamihira and *Madhaveeyam* while dealing with the principles of forecasting rainfall.

The solar ingress into Gemini (*sankramana*) is given much prominence. Certain juxta-positions of planets on that day are said to indicate whether or not during the year ahead, there would be copious rainfall. Emphasis is laid on watery signs both in the Rasi and in the *vargas*. For instance, if a planet occupies Cancer or Scorpio or Pisces in Rasi, Navamsa, Drekkana etc., it is said to be in watery *vargas* or divisions.

Natural pheonomena such as the rainbow and the mock Sun are all given importance to study the trend of rainfall. In the rainy season (Sravana and Bhadrapada) appearance of a rainbow in the east forebodes no rain. In other seasons such a phenomena indicates rainfall. Stanzas 9, 10 and 11 enable us to predict rainfall Paksha-wise *i.e.*, every 15 days, based on the full Moon and new Moon phenomena.

Stanza 12. When winds blow from the north-east in the evening twilight of the full Moon day of the lunar month of Ashadha, there will be downpour and consequent luxuriant vegetable life during the ensuing year. When it rains on the 4th

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day of the dark half of the lunar months Ashadha and Poorvabhadra constellation of the same month, there will be luxuriant vegetation during the year following.

Stanza 13. If the 5th day of the bright half of the lunar month of Ashadha falls on a Sunday, there will be little rain ; on a Monday, there will a downpour; Tuesday, rains will be fierce; Wednesday, would bring in a storm ; Thursday, general prosperity ; Friday, ruin and loss; and Saturday, misery everywhere.

Stanza 14. When the Sun is in Aquarius and the constellation of Rohini coincides with the 6th lunar day, it will rain only a little; the 7th gives a little more; the 8th, moderate rains; the 9th, copious rains ; and the 10th, a deluge.

NOTES

The coincidence of certain lunar days and asterisms when the Sun occupies certain signs, appear to have much significance in deciding the nature and extent of rainfall. When the Sun is in Aquarius and the 10th lunar day (Dasami) and Rohini coincide, there will be very heavy rainfall. These principles can be tested even by laymen and no special technical qualifications are called for.

Stanza 15. When the Sun is in Poorvashadha, if on the 1st day, all the sky including the Sun is found to be completely covered by dark clouds,

there will be some rain (during the month of Gemini) when the Sun transits Aridra. Similarly, if on the 2nd day, all the heavens are studded with dark clouds, there will be rain here and there during the latter part of Gemini and the first part of Cancer when the Sun transits the asterism of Punarvasu. Similarly on the 3rd, 4th, 5th, 6th and so on till the 14th day, if the same conditions prevail, there will be rains during the succeeding months when the Sun will be in Pushyami, Aslesha, Makha, Pubba, till Moola in regular succession.

NOTES

If however the heavens are only partially covered, there will be rain during certain days only within the period of 13 1/3 days. If the heavens are clear, than there will be no rains.

Stanza 16. From the Nakshatra occupied by Venus after the end of combustion, rainfall can be predicted.

Stanzas 17, 18, 19 and 20. The four asterisms beginning from Bharani constitute the first mandala or cycle ; the 4 beginning from Aridra is the 2nd mandala ; the 5 stars beginning from Makha is the 3rd Mandala ; the 3 stars beginning from Swati is the 4th mandala ; the 5 stars starting from Jyeshta is the 5th mandala and the 6 stars commencing from Dhanishta and ending with Aswini mark the 6th mandala. When Venus rises after combustion

in the 4th and 6th mandalas copious rains and abundant crops will prevail during the year. If he rises in the 1st and 2nd mandalas rains will be below average. If he rises in the 3rd and 5th there will be little rain and famine will afflict the people.

NOTES

Obviously our author seems to have taken these details from Varahamihira's *Brihat Samhita* where the results for Venus emerging out of combustion from the stars in the different mandalas have been dealt with elaborately.

Stanza 21. In the rainy season, when the Moon transits the 7th from Venus or the 5th, the 7th or the 9th from Saturn, aspected by benefics, there will be heavy rainfall.

Stanza 22. Rains can be expected when the combustion periods of the various planets begin and end; when the Moon conjoins with other planets, when the Sun aspects the six mandalas described above, on full Moon and new Moon days, when the Sun transits Cancer and Capricorn, and when the Sun occupies the asterism of Aridra.

Stanza 23. When Mercury conjoins with Jupiter or Venus, or when Jupiter joins with Venus there will be rain. When Mars and Saturn conjoin without any aspect or association of benefics danger from fire, lightning and storms can be expected.

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Stanza 24. When clouds surrounded by a radiance resembling that of the Moon, white as nectar, with a blue-black spot in the centre, and pouring layers of water and resembling a staircase pass from west to east or east to west, there will be a very heavy downpour before long.

Stanza 25. If in the rainy season, the sunrise is observed to have a 'halo' in the east, and the noon (midday) is marked by the intense heat of the Sun's rays, there will be rain that day.

Stanza 26. Ants are observed to carry their eggs from one place to another intermittently; snakes have their sexual union or climb on trees; cows hasten home to meet their calves. These are all indicative of immediate rainfall.

Stanza 27. Cats scratch the ground with their claws ; young children play on the rainwater constructing mud-banks and dams. These indicate rainfall.

Stanza 28. Hills shine at a distance and seem to have a blue colouring ; caves are observed to have a covering of thick mist : and the disc of the Moon has a circular red line, the colour being that of the eyes of the hen. These are signs of immediate rain.

Stanza 29. Chameleons climb up trees and stare stupidly at the sky. Cows toe seem to stare upwards. These indicate immediate rain.

Stanza 30. Cocks crowing in the day looking up and flashes of lightning marked in the north-east denote heavy rains.

Stanza 31. There will be rains immediately if the Moon is observed to have the colour of honey or of the eyes of parrots or doves; or the disc of the Moon though enveloped in clouds, seems to emanate a radiance round in shape (*pratichandra*).

NOTES

In the earlier chapters omens or *nimithas* or indicative signs have been dealt with bearing on other aspects of horoscopy or *prasna*. In Stanzas 26 to 31, the author gives certain indicative signs, which clearly suggest there would be immediate rains etc., in the rainy season.

Fourteen *nimittas* mentioned in the texts have been given below for the information of the reader:

1. Carrying of eggs by ants from place to place.
2. Snakes climbing trees and having sexual intercourse.
3. Cows rushing home to meet their offspring.
4. Cats scratching the ground.
5. Young children building dams mud banks.
6. Hills at a distance appearing to have a blue colouring.
7. Thick mist covering caves.
8. The Moon's disc having a circular red line.
9. Chameleons climbing trees and staring at the sky.
10. Cows looking up at the sky.
11. Cocks crowing in the day.
12. Flashes of lightning appearing in the north-east.
13. The Moon's colour appearing to be that of honey or the eyes of parrots.
14. The appearance of mock-moon or *pratichandra*.

It is clear from the list of indicative signs given above how deep were the observations of nature made by our ancient sages and how superficial has been our own understanding of not only nature but also the *nimittas* embodied in ancient books. Sir Walter Scott's *Quentin Durward* records that once when King Louis and his entourage were returning to Paris, they found on the way, that washermen with washed clothes on the backs of donkeys were rushing home. When they were asked why they were rushing hastily they said that the donkeys had lifted their ears upwards which meant there would be immediate rain. And in no time the heavens poured torrential rains. Varahamihira, the celebrated mathematician, astrologer and astronomer, has dealt with the subject of rainfall extensively in his *Brihat Samhita* and readers are advised to go through this classic.

Stanza 32. Pearls of thunder crash in the night time; deep red flashes of lightening are observed during day time, cold winds blow from the East.

Stanza 33. Young sprouting leaves raise their heads high, birds freely bathe in water or in dust, serpents bask in the sunshine lying on grass.

Stanza 34. Clouds assume the colour of peacock, parrot, wild crow, or *chataka* bird and seem to have the shape of waves, hills, tortoise, pigs and fishes.

Stanza 35. A rainbow at sunrise or at sunset, a thick line like that of an iron pebble is seen, the mock Sun, flashes of lightening, a halo straight and rainbow coloured Parivesha.

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Stanza 36. A rising bundle of Sun's rays shoot-out justlike hills, clouds come closer to the earth, with thunder and lightning.

Stanza 37. Water becomes tasteless, the sky gets the colour of the cow's eyes, a glow in the 8 Diks, salt melts, the heavens get a glow just like that of crow's eggs, winds come to a standstill, frogs croak and fishes spring up above water.

NOTES

Stanzas 32 to 37 give other indicative signs for immediate rainfall.

Stanza 38. When God Subramanya was asked to explain the various signs of rainfall, the reply given by the God is given below.

Stanza 39. If the first of the lunar month Chaitra happens to be a Sunday, there will be no rains in the first part of the year. During the 2nd part, the rains will be unevenly distributed. If it is Monday, rains will begin late and continue in abundance. If it is Tuesday, it will rain on hilly tracts.

Stanza 40. If it is Wedneday, there will be good rains. Thursday brings in a deluge and consequent calamities. Friday brings in prosperity though rains are deficient; and Saturday causes diseases, loss of crops and high morality.

Stanza 41. Rainfall to be predicted on the basis of different week days falling on the 1st day of Chaitra has been explained. The effects of the asterism falling in Capricorn and Aries ingresses will be now dealt with.

Stanzas 42 to 44. When the Sun enters Aries or Capricorn in the asterism of *Aswini*, seasonal rains will be normal ; *Bharani*, good crops, though many calamities may hit the people ; *Krittika*, little rainfall and more oppression of the rulers ; *Rohini*, rain in the beginning and destruction of cattle ; *Mrigasira*, little rain in the beginning and good rains subsequently ; *Aridra*, copious rains and some destruction of crops ; *Punarvasu*, rains in the beginning, disease to cattle and men ; *Pushyami*, plenty of rains and trouble from bad characters ; *Aslesha*, excessive rains, fear from thieves and danger of war ; *Makha*, plentiful rains, fear from rulers and destruction to crops ; *Pubba* and *Uttara*, destruction to enemies, afflictions to Brahmins and Sudras and plentiful crops.

Stanzas 45 and 46. When the Sun enters Aries or Capricorn in the constellation of *Hasta*, prosperity and good health are indicated ; *Chitta*, little rain, good health and calamities ; *Swati*, plentiful rains and prosperity in the country ; *Visakha*, rains here and there, general prosperity in the country,

and affliction to Sudras; *Anuradha* and *Jyeshta*, ruin to crops, good rains; *Moola*, diseases to cattle and men, obstruction to the performance of rituals by Brahmins, and heavy rains.

Stanzas 47, 48 and 49. When the Sun enters Aries or Capricorn in the constellation of *Poorvashadha*, there will be good crops, heavy rainfall and ruin in the end; *Uttarashadha*, scarcity of rains; *Sravana*, rains and crops plentiful; *Dhanishta*, rains in the beginning, destruction of crops and drought in the end; *Satabhisha*, heavy rains and plentiful availability of inferior grains; *Poorvabhadra*, good rainfall; *Uttarabhadra*, little rainfall, people devoid of good actions and mental anguish; and *Revati*, no rains at the proper seasons and still no famines.

Stanzas 50 to 54. If the Sun's entry into Aries occurs on the 1st lunar day, there will be no rains; the 2nd and 3rd lunar days, no increase of crops though there will be rains; 4th, excessive downpour, calamities and floods; 5th, heavy rains and good crops; 6th, heavy fighting in the country; 7th, troubles from kings though there will be ordinary rains and damage to grain; in the 8th, proper rains and prosperous crops; the 9th, good crops and many calamities; 10th, heavy rains, calamities and misery; 11th, good rains, increase of inferior grains and secondary calamities to the people; 12th and 13th, scarcity of rain; and

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troubles from thieves ; 14th, downpour at the beginning, but no rains after 12 days ; and new Moon or full Moon, quarrels and wars, copious rains, increase of crops.

Stanzas 55 to 59. The results of the Sun's entry into Aries and various Karanas are : *Bava*, great rains and ills to the country and increase of crops ; *Vyaghra*, rains at the proper seasons, affliction to cows and famine conditions ; *Kaulava*, uneven, ill-distributed rainfall and ills of different sorts ; *Khara*, increase of cows, wealth and grains, rains will be excessive for 12 days ; *Gara*, heavy rains only in the beginning of the year ; *Vanija*, no rain in the beginning, but excessive rains at the end of the year and outbreak of diseases ; *Vishti*, diseases to cows, increase of crops, proper rains and calamities to the people ; *Sakuna*, same as *Vishti*, but more intense in evil ; *Chatushpada*, deluge and loss of crops ; *Naga*, copious rains and increase of crops ; and *Kimsthugna*, rains at the proper time, little loss to crops but in the end grains grow plentifully.

Stanzas 60 and 61. If at the time of the Sun's ingress into Aries, Aries, Libra or Scorpio rises, scarcity of rains will be the result ; if Leo, uneven distribution of rains ; if Scorpio, rains will be moderate ; in the remaining signs, the effects will

be copious rains and general prosperity. But if Virgo rises, rains will be little and crops poor.

Stanzas 62, 63 and 64. If the Sun occupies the ascendant at the time of the solar ingress into Aries, proper rains though late will occur ; if the Moon is in the ascendant, there will be plentiful rains and crops ; if Mars, no rains in the beginning or the end ; if Mercury, there will be heavy rains, if the sign is watery. Otherwise rains will be very deficient ; if Jupiter, no rain in the beginning but only a little loss to crops ; if Venus, rains at improper seasons, great war, calamities to rulers, diseases to cattle, good crop-yield and prosperity to the people ; if Saturn, scarcity of rains, affliction from thieves and other troubles and general depression ; and Rahu or Ketu in a watery sign, plenty of rains.

Stanza 65. If the rising sign at the time of the Sun's entry into Aries is afflicted by more flaws (*doshas*) such as the presence of Gulika, etc., there will be no rains and famine conditions will prevail in the land.

Stanza 66. If the ascendant at the time of the Sun's entry into Aries happens to be a watery sign and is aspected by watery planets, there will be proper rains. If the sign is a fiery one and is

associated with or aspected by fiery planets, there will be no rain.

Stanza 57. By studying the solar ingress into Aries the effects for one full year can be predicted. By examining the monthly ingress the effects of the month can be predicted. If the ascendant at the time of the solar entry is associated with or aspected by benefic planets, there will be good rains and favourable crops during the year or the month concerned. If the ascendant is afflicted by malefics, there will be no rains and consequent failure of crops.

Stanzas 68 to 70. When the solar ingress happens to fall on days ruled by the asterisms Rohini, Anuradha, Jyeshta, Uttarashadha, Abhijit, Sravana, Dhanishta, the year is known as *Indra Mandala*. The year will be happy and prosperous. When the ingress falls on days ruled by Bharani, Krittika, Pushyami, Makha, Pubba, Visakha and Poorvabhadra, the year is known as *Agni Mandala*. The effect will be fear from fire, poverty everywhere, crops fail and autumn crops are destroyed. When the ingress falls on days ruled by Mrigasira, Punarvasu, Uttara, Hasta, Chitta, Swati, then the year has *Vayu Mandala*. Fear from kings, storms and scarcity of rains will be the result. When the ingress occurs on days ruled by Aridra, Aslesha,

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Moola, Poorvashadha, Satabhisha, Uttarabhadra or Revati, then the year has *Varuna Mandala*. Good rains and general prosperity will ensue.

Stanza 71. If the Sun happens to be in Kimsthugna, Kola or Sakuna the Sankramana Purusha is said to be in *sthiti* (or stability). The effect will be great rise in prices. If the Sankramana Purusha happens to be in Naga, Gaja, Khara or Chathushpada, then he is said to be in 'Nishanna' or 'stationary'. The effect will be moderate prices. If the Purusha happens to be in Vyaghra, Vishti, Simha and Gara, he is in the state of *sayana* or sleep. Prices will be low.

Stanza 72. When a query regarding rains is made, the following, if seen or felt, indicates that there will be rains. The questioner touches any watery things as wet clothes, water, aquatic plants, fruits, etc. ; he stands near a watery place, bathes in water, drinks water ; any sound expressing water and watery substance is heard.

Stanza 73. If shedding tears, sniffing, water dipping through the nose or entering into a watery spot is perceived, there will be heavy rainfall.

Stanza 74. If at the time a halo is observed round the Sun or the Moon, or the sky is darkened

by clouds, there will be a great downpour. The direction where the rains will pour is to be ascertained by noting carefully the side of the questioner in which wetness is observed.

Stanza 75. If at the time of the query articles such as liquor, butter, a pregnant woman, vessel containing water, he-buffalo, elephant, Brahmin, are sighted, there will be rains.

Stanza 76. If the questioner happens to touch his face, eyes, testicles, etc., or when he excretes urine at the time of the query, there will be rain.

Stanzas 77 and 78. Pisces, Cancer, Capricorn, Aquarius, Taurus, Libra and Scorpio are watery signs. From Pisces to Scorpio in the above order the watery signs become less and less watery. The remaining ones are non-watery. The Moon and Venus are watery planets. Mercury and Jupiter in watery signs are aquatic.

Stanza 79. In a query bearing on rainfall, the Sun and Mars, the Moon and Venus and Mercury and Jupiter in pairs respectively indicate no rain immediately, heavy rains and moderate rains.

Stanza 80. If the first letter in the question happens to be *ghosha* letters or a long vowel, there will be rain immediately ; if it is *khara* or *atikhara* or *anunasika*, there will be no rain.

NOTES

The vargas are given below.

Consonants

	1	2	3	4	5
Vargas	Khara	Atikhara	Mridu	Ghosha	Anunasika
Ka-Varga	ka	kha	ga	gha	nga
	क	ख	ग	घ	ङ
Cha ,,	cha	chcha	ja	jha	jna
	च	छ	ज	झ	ञ
Ta ,,	ta	tta	da	dha	na
	ट	ठ	ड	ढ	ण
Tha ,,	tha	ttha	da	dha	Na
	त	थ	द	ध	न
Pa ,,	pa	pha	ba	bha	ma
	प	फ	ब	भ	म

Suppose the 1st letter in the query is *ma*. It falls under *anunasika*, which means there will be no rain.

Stanza 81. If a watery planet occupies a non-watery sign, there will be rain soon. If a non-watery planet occupies a watery sign, there will be rain after some delay. A watery planet in a watery sign brings in regular rains. A non-watery planet in a non-watery sign brings in no rain.

Stanza 82. What is said above is applicable to Kupa Prasna (digging wells) also. In a query bearing on rainfall it can also be used. Here *adha* means soon or below and *upari* means at the top or in the end.

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Stanza 83. In the bright half of the month, if benefics occupy the 1st, 2nd, 3rd, 4th, 7th and 8th houses which should be watery signs, or the Moon is in an aquatic sign, there will be rain.

Stanza 84. If at the time of *prasna*, the 2nd or the 3rd house happens to be a watery sign, then within 20 days the rains will be so heavy that floods will rise up in rivers.

Stanza 85. If at the time of query (in the rainy season) Saturn and Mars are in the 7th house from the Sun or the Moon, or in the 4th or 8th or the 2nd or the 3rd from the ascendant, there will be copious rains.

NOTES

In another version of the Mss. we find *sitarki* (Venus and Saturn) instead of *vakrarki* (Mars and Saturn). Venus can never occupy the 7th from the Sun.

Stanza 86. If at the time of a query about rain during the rainy season, the Moon is in the ascendant which should be a watery sign; or in the bright half the Moon is in a quadrant, there will be rain all of a sudden. According as a benefic or a malefic aspects the Moon, the rain will be very heavy, or scarce. By substituting Venus in the place of the Moon similar results can be predicted.

Stanza 87. In a query regarding floods, if the Moon or Mercury or Jupiter or Venus aspected by

benefics occupies the ascendant or a quadrant, there will be high floods.

Stanza 88. If the planets mentioned in the above verse are aspected by malefics or are joined by them, the rains will be very little. If the Arudha or Chatra is a watery sign and has in it a watery planet, there will be heavy rain.

NOTES

It is said that stanza 87 is to be applied for predicting floods, which follow as a consequence, heavy rains. If the benefics referred to are in the 4th, floods are said to result from springs and wells; in the 7th, rivers will swell resulting in floods; and in the 10th floods will be due to heavy rains. Malefic planets affecting the benefics obstruct rainfall. If either the *Arudha* Rasi or *Chatra* Rasi happens to be watery, then also heavy rainfall can be expected.

Stanza 89. The 4th governs the water underground as in springs or wells, the 7th governs the water in rivers and the 10th governs the water due to rains.

Stanzas 90 and 91. Though the above-mentioned signs and combinations indicate heavy rains, if the ascendant has the associatian or aspect or Navamsa or Drekkana of Mercury, there will be no rains, being disturbed by winds. If Mars, Mercury, Saturn or Rahu occupies quadrants, rains will be quickly dissipated by adverse storms and cyclones.

Stanza 92. If the ascendant which should be a watery sign is occupied by the Moon and Venus or if Arudha aspected by Venus and the Moon happens to be a watery sign, there will be rains.

Stanza 93. If Arudha, the rising sign, and Chatra sign, all the three, happen to be Prishtodaya signs, then there will be rain. If at that time Venus and the Moon are in exaltation, the rains will continue for the whole of that day.

Stanza 94. If Mars, Mercury, Saturn and Rahu occupy quadrants, there will be no rains, being disturbed by adverse winds. If they are associated with benefics, there will be some rain.

Stanza 95. If Rahu and Saturn occupy watery signs, the rains will be enjoyable. If these are aspected by the Moon and Venus, rains will be very heavy causing harm.

Stanzas 96 and 97. Pisces, Cancer, the latter part of Capricorn, Taurus, Libra, Scorpio, Virgo and Aquarius are watery signs. Amongst planets, the Moon and Venus are aquatic ones. Mercury and Jupiter in aquatic signs are watery. The Sun, Mars, Saturn and Rahu in watery signs cause a small quantity of rainfall.

Thus ends the Chapter XXV

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CHAPTER XXVI

Koopa Prasna

Stanza 1. In this chapter, I shall be detailing 'Kupa Prasna', explaining whether water can be had if a well is dug at a particular place.

Stanza 2. According to some, the best time for digging wells is four months from Capricorn while according to some others, it should be done in the month of Pisces and 3 months succeeding it.

Stanza 3. By a careful scrutiny of snake-hills, trees, grass and certain fruits, and by Kupa Prasna, whether a water layer can be discovered in a certain spot, can be known beforehand. The time for examining it has been given in the last verse. The time must be such that there should be no difficulty in testing the nature of the soil.

Stanza 4. When a query is made regarding this, one should see whether there is water or any watery substance near, or whether the first letter, in the *prasna*, is a *jala akshara* (watery alphabet) or whether the rising sign, Arudha and the planets

are strong and favourable, or whether any indications suggest the presence of water.

Stanzas 5 and 6. If at the time of query, a dog-eater (chandala), dancing girl, a person who has lost his wealth, a Brahmin or a *kirata* (a mountaineer) is seen; or if a rainbow is observed in the sky, then drinking water can be had in the place selected. The water will be from an old well buried underground. If the questioner happens to touch his neck or his face, at the time of the question, there will be water in the selected spot. If he touches his ears, water can be used after performing the necessary purificatory measures. If not, people will fall in the well and die.

Stanza 7. Whether there is water underground is to be ascertained from the following yogas, on the basis of the query time.

Stanza 8. If the ascendant is a moveable sign and Rahu and the Moon join it, there will be water in the selected spot. When the Sun occupies the 10th and Jupiter occupies the 4th, there will be water.

Stanza 9. When the Moon occupies the ascendant happening to be a watery sign, there will be water. When a malefic is in the 4th and the Moon

joins the ascendant, there will be underground water.

Stanza 10. If the Moon is in Pisces, aspected by Jupiter and Venus and Arudha is Virgo; if Virgo being Arudha is hemmed in between the Moon and Venus, water will be discovered.

Stanza 11. If Capricorn rises, Venus is in Libra, Jupiter is in Pisces and the Moon is in Cancer, or Mercury and Rahu combine in the same sign and the Moon is in Gemini, there will be water in the selected spot.

Stanza 12. If Venus and the Moon are exalted and aspected by debilitated planets or the Arudha or the ascendant is Taurus occupied by the Moon, there will be an old well buried underground.

Stanza 13. When Lagna is a fixed sign occupied by Venus and Saturn or the Moon is in Leo and Arudha is a watery sign, there will be only some water in the well.

Stanza 14. When Arudha is Pisces, the Moon is in Virgo and Jupiter occupies Gemini, there will be water. Thus we have 13 yogas, besides two given in the verses 13 and 14. Indications of having an old well are also given.

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Stanza 15. There will be no water in the well dug, if the Moon is in Taurus and Rahu is in Scorpio.

Stanza 16. From the above yogas, indications and other sources of information, if you come to conclude that water is available, then the direction where the well is to be dug can be known from the following.

Stanza 17. If at the time of query the questioner feels the left side of his body, it means water can be located in the south-west ; any organ above the neck, in the north-east; the right side of his body and any organ below the neck, north-west.

Stanza 18. If he touches any bony spot in his body, no water can be found ; and other spots of body are favourable for getting water. A fleshy spot indicates water in a miry muddy spot ; forehead denotes a rocky place.

Stanza 19. After examining these general signs and yogas, if one concludes that there is water, then a Chandra Gupti Chakra is to be drawn and the direction determined.

Stanzas 20, 21, 22 and 23. One should seat comfortably facing the east if the *Prasna Rekha* and the diagram (chakra) to be drawn is from the

morning till noon ; south from noon to sunset ; west from sunset to midnight ; and north from midnight to next sunrise.

Eight lines should be drawn longitudinally to be intersected by five lines to be drawn horizontally. The result is 28 squares signifying the 28 asterisms and Chandra Gupti Chakra.

In this diagram commencing from the 1st square enter numbers 1 to 5 horizontally, then 6 vertically down below ; and 7, 8 and 9 horizontally towards the left ; under 9 mark 10 and horizontally 11, 12, 13 and 14 towards the right ; above 14 mark 15 and then 16. Beginning from the last square, to 16, mark the regular order 17th to 28th.

Stanzas 24 and 25. Dividing a day's duration, *viz.*, 60 ghatikas by 28, each asterism gets 2 1/7 ghatikas. Dividing the time of query in ghatikas 2 1/7, we get *dinarsha* counted from Aswini. The asterism indicated by the longitude of the ascendant at the time of query is *udaya nakshatra.*

Stanza 26. The Dinarsha is to be inserted in the 1st square. Count in the order marked in the diagram till the *udaya nakshatra.*

Stanza 27. Count from *udaya-nakshatra* to the asterism held by the Moon according to the order of the diagram. The resulting square indicates the spot where the well has to be dug. Just as in the

case of the Moon, the asterism held by other planets can also be considered.

NOTES

The above stanzas give a peculiar method of locating the water source, by consdering what is called Chandra Gupti Chakra. This is drawn below as per stanzas 20 to 23.

EAST

1 Anuradha [Dinarsha]	2	3	4	5	16 Mrigasira	17
28	9	8 Satabhisha (udaya nakshatra)	7	6	15	18
27	10	11	12	13	14	19
26	25	24	23	22	21	20

NORTH SOUTH

WEST

Study the stanzas 20 to 27, keeping this diagram before you. This will enable readers to understand the method of casting the diagram without difficulty. Assuming that the ascendant is 15° Aquarius, the time of query is 35 ghatis and the asterism for the Moon's position is Mrigasira and for the longitude of the ascendant the asterism is Satabhisha, we arrive at the spot where water is available thus :

Dividing 35, the time of query, by 2 1/7, we get (35 ÷ 2 1/7) quotient 16 which means the Dinarsha is the 17th from Aswini, *viz.*, Anuradha.

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As the ascendant is 15° Aquarius the corresponding asterism will be Satabhisha.

Therefore: Dinarsha is Anuradha, Udaya Nakshatra Satabhisha, Moon's Nakshatra Mrigasira. Counting from Dinarsha to *udaya nakshatra* we get (see diagram) the square marked 8. Counting from *udaya nakshatra* (square 8) to the Moon's Nakshatra in the order of the diagram we get Mrigasira No. 16 in the square. This particular square, which is in the S.E., indicates the spot where water will be available. This diagram may be considered as a plan or a blue print and the exact location can be identified.

I must say that I have tried this method quite successfully in the case of three of my friends to help them locate the spot where water could be found for digging wells.

Stanza 28. Some great writers have included Dinarsha in working Chandra Gupti Chakra while other great writers have excluded it.

Stanza 29. According to the latter school, the first square in the diagram should be considered as Aswini. From this is to be counted the asterism occupied by a watery planet. That division will indicate the spot where the well has to be dug.

Stanza 30. Here is the third view. The Udayanakshatra is to be entered in the 3rd square and from this is to be counted the Nakshatra held by a watery planet. This division also will give the spot where the well has to be dug.

Stanza 31. The three views given by learned men have been mentioned. A fourth view also can be added.

Stanzas 32, 33 and 34. Consider the first division in the diagram as Aswini, and count on till the square where Chandra Nakshatra stands. Assume this as Dinarsha, and count on till the Chandra Nakshatra again and mark it. Assume this marked square as udaya nakshatra and count on once more the asterism where the Moon stands. This will be one of the spots where the well has to be constructed. Instead of the Moon we can consider the asterisms occupied by Jupiter or Venus.

NOTES

According to this method, No. 1 in the diagram is Aswini. In our example: counting from Aswini to the asterism held by the Moon, *viz.*, Mrigasira we see No. 5 in tbe diagram. This is styled as *Dinarsha*; counting again from this we get in the diagram No. 9.

This can be treated as udaya nakshatra. Again counting 5 from this we get 23. This marks the west and the spot indicates the presence of water.

Stanzas 35 and 36. When this query is considered before noon, count from Aswini and the 3rd square wlll be Krittika. In the afternoon count from Pushyami, and the 3rd square will be Makha. After sunset, count from Swati and the 3rd division will be Anuradha. After midnight, count from

Abhijit, and the 3rd division is Dhanishta. Here is a short description of the Chandra Gupti Chakra.

NOTES

Four different types are given, and any one of them can be followed.

Stanza 37. According as at the time of query the ascendant is moveable, fixed or common, there will be a small spring, many springs or two springs.

Stanza 38. In certain compounds, there may be old wells buried beneath and to ascertain where they are, the following authoritative combinations will be greatly useful.

Stanza 39. If Arudha is a fixed sign, Taurus is the ascendant and the Moon occupies it, then it is an indication that an old well exists in the compound.

Stanza 40. When the Moon is in Scorpio and Arudha happens to be Taurus occupied by Venus; or when Jupiter is in the 10th and the Moon and Venus are in the 4th, there is an old well.

Stanza 41. The Moon and Venus in exaltation indicate two old wells far below the earth. The Sun in the 7th from Arudha and the Moon in the 7th from the ascendant indicate an old submerged well.

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Stanzas 42 to 44. If the Moon and Rahu occupy the ascendant, or if Arudha being Aquarius is occupied by the Moon and Venus; or if the ascendant is a fixed sign and the Moon and Venus occupy it; if Jupiter and Venus are in the 4th; or the Moon is in the 10th and Venus is in Virgo; or Venus is in the 7th and the Moon in the 4th covered by a halo in the sky at the time of query—all these indicate that old wells are buried beneath in the compound.

Stanza 45. All these combinations are Kupa yogas which can be ordinarily used. To answer a query whether any well can be found in a particular spot, other indications should also be looked into.

Stanza 46. When the rising sign and Chathra sign are watery, and the Moon is in Arudha or the Sun is in conjunction with Rahu or Ketu in a watery sign, there is a well at the marked spot.

Stanza 47. Saturn in the ascendant and the Moon in the 10th; or Jupiter in the 4th, Rahu in the 7th and the Sun in the 10th indicate old submerged wells.

Stanza 48. When Rahu is in conjunction with the Sun and the Moon in the 4th, or the Sun has a halo surrounding his disc, the indication is the existence of an old well hidden to view.

Stanzas 49 and 50. The ascendant, Arudha and Chathra are watery signs, of which the ascendant must be a fixed sign; or at the time of query, an outcaste appears in haste; or a dancing girl, a person whose wealth is stolen, or a Brahmin or a mountaineer appears; or a rainbow is seen in the sky; they indicate an old well can be found in the proposed spot though covered by the earth.

Stanzas 51 and 52. Having thus ascertained the existence of an old well, the taste of the water has to be noted from the planet occupying the 4th house or aspecting the 4th house, or the lord of Lagna Navamsa. The Sun governs acid or hot taste, the Moon saltish, Mars bitter taste, Jupiter sweetness, Venus sourness and Saturn pungent taste and Mercury a mixture of all.

Stanza 53. The taste of water can also be known from the first letter contained in the query of the person. A (अ) varga, the Moon's taste; Kha (ख) varga, taste of Mars; Cha (च) varga, Mercury's; Ta (ट) varga, Jupiter's; Tha (त) varga, Venus'; Pa (प) varga, Saturn's; Ya (य) varga, Rahu's; and Sa (स) varga, the Sun's.

Rahu's taste is 'to have no taste' or insipid taste.

Stanza 54. The various movements of the questioner should be carefully noted and the transit

of the Moon should be studied and then the occurrence of water, where a well has to be dug and what the depth of the well is to be, etc., ascertained.

Stanza 55. Wells have to be dug in the spots where the eyes, or the face or the mouths of Nadis of Vastu Purusha stand. But care should be taken that those portions in the body of Vastu Purusha which are connected with Agni are excluded.

NOTES

In Silpa Sastras we have frequent mention of Vastu Purusha. The head of Vastu Purusha is in the north-east and the legs are in the south-west. This is the reason why wells are to be constructed in the north-east. Capricorn, Aquarius, Pisces, Aries and Taurus and western direction are good. Readers are referred to my book *Muhurtha* for more details.

Stanza 56. The compound of the questioner should be divided into 12 signs ; of these the direction signified by Aquarius is the best (*uttama*); Pisces and Aries are ordinary (*madhyama*) ; and Capricorn is useless (*adhama*).

Stanza 57. A well should not be dug in the area signified by Virgo. If dug, the owner will die an unnatural death.

Stanza 58. If the Sun occupies the ascendant, the water will be very deep in the ground ; if Mars occupies the ascendant, the flow of water will be

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between rocks ; and if Rahu or Saturn occupies the rising sign, there will be no water flow.

Stanza 59. If the rising sign is occupied by the Moon and Venus, the well will be full; if by Jupiter and Mercury, there will be moderate water. If Mercury and the Moon are in the ascendant, there will be sand underneath from which water will sprout out. If the Sun and Mars are in the ascendant, water will issue out of rocks.

Stanza 60. When Venus occupies the ascendant, water will have good taste. Jupiter in the ascendant makes the water tolerably good. Saturn in a watery sign renders the water brackish and the quantity also will be very small. Rahu in the rising sign makes the well dry and waterless.

Stanza 61. The depth of the water-layer can be determined from the number indicated by the letters in the first word expressed by the questioner; or the number indicated by the rays of planets or signs.

Stanza 62. The rays of the planets that occupy the ascendant or the 4th indicate the depth of the well. If there are more planets, the strongest should be taken. In watery places (*anupadesa*) the measure is to be by cubits. In places where there is water along with trees in moderation, *i.e.*

semi-dry (*jangala*), the measurement is to be half; in dry deserts, the measurement is to be by the average height of man. The number is to be furnished by *Graha Rasmis* or planetary rays.

Stanza 63. In Kupa Prasna, the Rasmis or rays of planets are: the Sun—16; the Moon—4; Mars—10; Mercury—9; Jupiter 7; Venus—5; and Saturn—21.

Stanza 64. The rays for the various signs beginning from Aries respectively are: 7, 8, 12, 11, 12, 6, 9, 7, 13, 7, 8 and 27.

Stanza 65. These rays can be used to measure the amount of money lost in regard to questions bearing on theft, the amount gained and to measure the time required for going and return.

Stanzas 66 and 67. In Kupa Prasna, no differentiation need be made between the rising sign and Arudha. It is immaterial whether the yogakaraka planets occupy the rising sign or Arudha. Full effects will come to pass. Besides, if the Sun's halo and other signs described are observed in full, one can boldly predict that a well can be found submerged in the selected spot.

Stanza 68. In both Varsha Prasna and Kupa Prasna, watery planets in non-watery signs indicate

very little water and the water layer very low and the rains will be late and the rise of water in the rivers will be slower still. Non-watery planets in non-watery signs give a dry waterless soil. Watery planets in watery signs give a watery layer even at the surface. Rains will pour in, and floods will choke the rivers.

Stanza 69. The principles, suggested in the earlier chapters for predicting rain on the basis of the first letter of the query, can be used in regard to qustions on digging wells.

Stanza 70. Note the expired *ghatikas* and *vighatikas* from sunrise till the hour of the query. Multiply this by 28 and divide the product by 60. The remainder is the Nakshatra counted from Aswini. This is known as "Dinarsha".

NOTES

Example :

a) Let the expired period from sunrise to the time of query be 35 gh. 30 vgh. = 35.5 gh.

b) Multiplying this by 28, we get $35.5 \times 28 = 994$.

c) Dividing 994 by 60, we get $\frac{994}{60} = 16$, remainder 34.

Expunging multiples of 27, we get 7 which counted from Aswini gives Punarvasu. Therefore *Dinarsha* is Punarvasu.

Thus ends the Chspter XXVI

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CHAPTER XXVII

Bhojana Prasna

Stanza 1. In a question bearing on "meals" the ascendant indicates the physical qualities of the man who takes meals. Its strength and its association, etc., determine the man. While taking meals he faces that side which is indicated by the Dik to be determined from the lord of the ascendant. The 2nd house governs the dining plates or leaves used for taking the meal. If Saturn occupies the 2nd, the plate has a crack; if the Sun or Mars, the plate is squeezed or depressed or the leaf is faded. The Moon governs a clean plate round in shape. If the 2nd is a fixed sign, then the plate used is one that is generally used for eating.

NOTES

In this chapter "Bhojana Prasna" or the subject of questions on meals is taken up. The answer that should be given when a query regarding meals, its nature, the server, and the persons who partook, etc., is explained.

Stanza 2. The *Bhakshya* or the item used as subsidiary dish to rice is governed by the 3rd house. If the Sun and Venus occupy the 3rd, then

roots, *surana* and *cheerai* are used. If it is the Sun, then the cooked thing is a round one such as "Vadai". If it is the Moon, then it is "sweet laddu" or other round ones. If the 3rd house is *jeeva* and contains Jupiter, then bread is used. The 4th house indicates the nature of drinks served. If it is occupied by Saturn or Gulika, the water drunk is impure and contains germs.

Stanza 3. According to some writers, the 4th house indicates the person who gives the food, his nature and temperament, his caste, etc. Of the planets who are in the 4th and who aspect the 4th, the stronger one indicates the caste. If there are no planets standing in or aspecting the 4th, the caste is to be determined by the 4th house. The 5th house is the 'server' or butler. If Mars occupies the 5th, he is of angry nature. If Saturn or Rahu is in the 5th, the man is not liberal in giving or serving food.

Stanza 4. If Saturn or Rahu occupies the 5th, one is accustomed to steal food. If the 5th is an odd sign, the server is a male; if even, she is a woman. If the 5th house is aspected by benefics, he or she is of good temperament.

Stanza 5. From the 6th house is to be looked into *upadamsa* items. The Sun in the 5th indicates 'dishes' that are hot and made of *maricha* (chillies);

the Moon in the 5th indicates too much of salt in dishes.

Stanza 6. Mars in the 6th indicates the thing is burnt or very pungent. If Mercury is in the 6th, the dish contains items of all taste. Jupiter governs sweet dishes. Venus indicates dishes cooked with mangoes or fruits that grow in creepers.

NOTES

There is another reading. Instead of '*Skanda*', '*Kanda*' is seen. In that case roots are meant.

Stanza 7. Saturn in the 6th governs 'bitter dishes' containing bitter fruits, etc. Rahu, Ketu or Gulika in the 6th indicates flesh.

Stanza 8. When these planets (Rahu, Ketu or Gulika) occupy Pisces, it is fish; Aries, goat's flesh; Capricorn, flesh of the deer. The appropriate non-vegetarian dish should be inferred from the nature of the sign involved.

NOTES

In so predicting, care must be taken to see whether the persons concerned are flesh eaters or vegetarians.

Stanza 9. The 7th house governs 'seka dravya' or the appetisers. Mars or the Sun in the 7th indicates pepper water; the Moon curds; Mercury buttermilk; Jupiter, milk; Saturn, rice water or *kanji*; Venus, it is again buttermilk. If the 7th

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house is an aquatic sign occupied by Saturn, it is water. Regarding this there are divergent views.

Stanza 10. If the Sun or Mars or Saturn occupy the 7th, oily matter is used. If the Moon, it is rice water. If Jupiter, it is ghee ; and if Venus, it is butter.

Stanza 11. The quality of the food is to be ascertained from the 8th house. If the Sun is in the 8th, the food is half cooked ; if Mars, it is burnt ; if Rahu, it has been so cooked that it gives a poisonous odour with poison in it ; if Saturn, it gives a bad taste ; and if Gulika, either vermin or human hair or burnt cinder can be found in it. If benefics occupy the 8th, the food is wholesome and properly cooked.

NOTES

If there are no planets in the 8th, these effects should be gleaned from the planets that aspect the 8th ; and if there are no aspecting planets, then the results should be read from the lord of the 8th.

Stanza 12. The 9th house indicates the persons who take food along with the principal man 'the questioner'. The caste of the man, his colour and the number, etc., can be specified by taking into consideration the number of planets that occupy or aspect the 9th or the Rasmis indicated by the 9th or Rasmis of various planets. If Gulika occupies

the 8th, the man will get polluted while taking meals.

Stanza 13. The quantity of food eaten, or the satiety of the individual has to be read from the 10th house. If a malefic occupies the 10th, the person is not satisfied with the quantity served. If a benefic occupies the 10th, he is quite satisfied with the quanity given. If the 10th house is Urdhwamukha, his belly is overloaded; if it is Adhomukha, it is incomplete; if it is Tiryangmukha, it is filled moderately.

NOTES

According to some, if the 10th is an ebbing sign, or the Moon is waxing, then the person overeats. If it is a flowing Rasi or the Moon is on the wane, then he has taken an insufficient quantity.

Stanza 14. The 11th house indicates the nature of the conversation at the time of meals. If the Sun is in the 11th, the talk is about rulers and political matters; if the Moon, it is about women; if Mars, about brave people; if Mercury, about learned men; if Jupiter or Venus, the conversation is about God and Brahmins; if Saturn, about thieves and thugs; if Rahu, it is about *visha vaidyas* (healers of poison); and if Gulika, persons dead.

Stanza 15. Rest after meals is to be studied from the 12th house. Benefics in the 12th indicate

sound sleep and rest; malefics reveal disturbed sleep. If Mars occupies the 12th, the person will lie down on a woollen blanket; if Mercury occupies the 12th, on the skins of animals; if the Sun, on mats made of grass; if the Moon, on wooden logs; and if Jupiter and Venus, soft cushions and beds.

Stanza 16. If the lord of the 12th is exalted, the person will sleep on good cots and beds. If he is in debilitation, he will lie down on bare ground.

Stanza 17. These points have been summarised below as given in another treatise. The 1st to 12th houses denote respectively the diner, crockery or plates to be used when taking food, Bhakshya or subsidiary food; drinks; the attitude or mood of the diner; *upadamsa*, liquid matter to be used; the main food; persons who take food along with the diner; satisfaction derived from food; nature of conversation at the time of meals; and rest and sleep after meals.

Stanza 18. According to *Krishneeya*, Venus governs sweet food (*madhura*); the Moon, soft and cold things (*snigdha*); Mercury and Jupiter govern pungent things (*seetha* and *ruksha*); the Sun saltish and pungent (*lavana* and *kashaya*); Saturn, sour and acidic (*katuka*); and Mars, bitter things (*tiktá*).

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Stanza 19. Some writers are of the opinion that Jupiter governs sweet things (*madhura*); the Sun acidic foods (*teekshna*); Saturn bitter (*tikta*) taste; Mercury, pungent (*kashaya*) taste; Venus sour taste; Mars, hot (*katuka*) and the Moon, saline taste.

Stanza 20. If the rising sign is owned by a benefic or a benefic occupies the rising sign, the food is sufficient. If the ascendant is an odd sign, the food will not be soft. If it is an even sign, it will be soft and agreeable to the taste.

Stanza 21. If Mars and the Sun occupy a non-watery sign (8th house), the food is either very dry or causing undue heat to the body. If they occupy an aquatic sign (8th house), then the food is accompanied with *bhakshyas*. If Saturn and Rahu occupy the 8th house, then the food eaten is very cold.

Stanza 22. If the Moon and Venus occupy a watery sign, the food is cold and is in a liquid form. If Mercury and Jupiter occupy a non-aquatic sign, the food is served with subsidiary dishes.

Stanzas 23 and 24. The Sun and Mars govern the meat of the stag. The Moon governs the meat of crab and fishes. Jupiter governs the meat of elephants and horses. Saturn governs the meat

of pigs and she-buffaloes. Venus governs the meat of cows and she-buffaloes. The vegetables governed by the different signs will be according to their lords and the nature of the signs.

Stanza 25. Watery planets and watery signs govern watery vegetables. Village signs and planets indicate vegetables grown in rural places. Similarly forest signs and planets indicate forest products. Malefics indicate liquid food as rice water, barley water, etc., cooked with the grains appropriate to the planets. Benefics indicate the food prepared with the grains governed by them.

Stanza 26. The Moon indicates rice water. If he is aspected by Mercury, it is rice water along with other curries. If the Moon is aspected by Jupiter, it is rice water mixed with ghee. If there is the aspect of Venus, it is mixed with butter. Other planets indicate mixture with oil.

Stanza 27. The Sun and Mars indicate goat's milk. Venus denotes cow's milk or products. Similarly the milk of other animals corresponding to signs and planets associating or aspecting them can be guessed.

Stanzas 28 and 29. If Mars occupies the 7th, the liquid food is prepared with flesh ; if Mercury, the liquid food has green colour ; if Mercury and

Venus, the liquid prepared has variegated colours being formed by different ingredients as *sambhar*; if Saturn, liquid food contains dead matter of small animals; if the Sun, the food is prepared of 'Kashta Saka'. The Sun in the 7th indicates the death of the wife.

Stanza 30. Malefics govern the flesh of carnivorous animals. Benefics such as Venus govern the flesh of animals, that live on grass; Mercury governs the flesh of animals that live on flesh and grass. Jupiter governs the flesh of animals that live on grass and grains. The Moon governs the flesh of animals that live on fishes and vermins.

NOTES

Watery signs indicate the flesh of watery animals. Quadrupedal signs govern quadrupeds. Biped signs govern the flesh of bipeds, etc.

Stanza 31. The number that co-dine, the time, their caste and their appearance etc., all can be known from the planets. The plates used can also be ascertained. The 9th house and the lord of the 9th determine these.

Stanzas 32, 33 and 34. In determining the meat dishes, Aries indicates goat's flesh; Taurus, the flesh of cows; Gemini, Leo and Sagittarius, the flesh of fish. In regard to vegetables, Cancer Scorpio and Capricorn and Pisces govern the family

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of raw fruits; Libra, Virgo and Aquarius govern pure cooked rice. Jupiter rules *payasa* prepared with ghee; Venus governs food with honey, milk and bread.

Stanza 35. According as the Arudha is a moveable, a common or a fixed sign, the querent will have taken meals many times, twice or only once, respectively. If the Arudha being an odd sign is connected with benefics, the person who took food was hungry at the time. If Arudha being an even sign is connected with malefics, he was not hungry at the time of meals. From the gestures, words and actions of the questioner, the nature of food etc., can be known.

Stanza 36. Suppose the questioner wets his lips with his tongue or opens his eyes widely or looks up or lifts up the palm of his hands or laughs outright, it means he has had food.

Stanza 37. If the ascendant happening to be a benefic sign is occupied by benefic planets the querent had sumptuous meals. If the rising decanate is governed by the meat favouring planet, the querist eats meat dishes and food that is not tasty.

Stanza 38. In Bhojana Prasna, the Sun and other planets govern respectively quadrupeds, daughters, thieves, arguments and counter argu-

ments, wealth and *pretas*. The Sun's connection indicates that the dining place was a cowshed ; the Moon's the daugher served meals ; Mars, the co-eaters were thieves ; Mercury, heated exchange of words took place while eating; Jupiter, the querent got not only food but money also ; Venus, food served by wife ; Saturn, it was food connected with *shraddha* or death ceremony.

Stanza 39. If Arudha is owned by benefics ; or Gemini, Virgo, Libra, Aquarius or a Urdwa mukha sign happens to be the Arudha ; and if benefics occupy quadrants and trines ; the lords of the 2nd and 11th combine or occupy their own houses ; or interchange houses ; or they occupy or aspect the lord of Lagna ; or if Jupiter and the lord of the 9th are strong and favourably placed, then the projected business will be successful.

Proshithogamana Prasna

Stanza 40. If Arudha is a moveable sign and benefics occupy the 4th and 8th, the person will return home. If the lord of the 10th is retrograde and occupies the 9th, the person will come back. If the lord of the 1st is in the 6th, the traveller has not reached his destination, but is on his way to it.

NOTES

This deals with queries regarding the return of a person who left his house and home and is in exile. Whether he will return or not, can be foretold by this prasna.

Stanza 41. If the lord of the ascendant occupies the 11th, 12th, 1st, 2nd, 3rd or if malefics occupy quadrants, the traveller will not come back. If the Moon occupies the 8th and quadrants are devoid of malefics, the person will return without any mishap. In this yoga, if benefics occupy quadrants, the person will return early with comfort. If the lords of the 1st and 10th occupy the 11th, 12th, 1st, 2nd or 3rd, the traveller may come back without reaching the destination.

Stanza 42. When the lord of the ascendant is exalted or is in Moolatrikona; or another planet in retrogression occupies the 7th house, the person who left the house will return home. When the lord of the ascendant is retrograde and occupies any house, and Jupiter is in a quadrant, the person will return home. All the signs indicated in Chapter II of this book may also be utilised in this context.

Stanza 43. If the lord of the ascendant or the planet, who indicates the return, is of slow velocity, the traveller will return late; if it is of ordinary speed, the return will be in a reasonable time; if the speed is rapid, the return will be early.

Stanza 44. If the ascendant is strong and the lord of the ascendant occupies a human sign or a

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human Navamsa-sign, the person will return home walking, along with many persons. If the ascendant lord is in a quadrupedal sign, the return will be in vehicles appropriate to the signs. If the lord of ascendant is in the decanate of bird, the return will be on horse-back; if the decanate happens to be watery, the return will be through watery routes; and if the sign is *sthala*, the return journey will be through land routes.

Stanza 45. If the lord of the ascendant is in Sakata Drekkana, the traveller will return in a carriage or a chariot. If the lord is in an ethereal sign or Navamsa, the return will be by a palanquin (or in style, may be an aeroplane). If the planet indicating the return is weak, the traveller will not come back though there may be reports of his return.

Stanza 46. Benefics occupying the 9th indicate the nature and good experiences of the journey. Malefics reveal the difficulties the person had to face. Planets in the 8th house denote both the good and bad experiences. The 7th house denotes all the experiences the person had after his return home.

Thus ends the Chapter XXVII

CHAPTER XXVIII

Suratha Prasna

Stanza 1. If the Sun occupies the rising sign or the 7th ; or combines with or aspects the lords of the 1st or the 7th, there was no sexual union that day. If these combinations are absent, there was sexual union that day. According as the 7th is associated with or aspected by benefics or malefics, the union was happy or unhappy.

Stanza 2. If the 7th house is not joined or aspected by the Moon or Venus but is afflicted by malefics, then there was sexual union that day. Krishnacharya is of the opinion that if the Moon and Venus join or aspect the 7th house, co-habitation took place. If the Moon and Venus aspected or joined by the Sun, or benefics aspect the ascendant, then the lady had real love or passion for the husband at the time of the union. If the Moon and Venus subject to the aspect of malefics except the Sun, aspect the ascendant, then the woman had no real love for the husband.

Stanza 3. According as the ascendant is aspected by benefics or malefics, the woman loved or hated the husband. If the Moon is joined by malefics, the union was brought about by sheer force on an unwilling woman. If the Sun is joined by malefics, the union was the result of the woman's force on an unwilling man.

Stanza 4. If the Moon is associated with or aspected by the Sun, or is in the *vargas* of the Sun, the man has beauty and education, etc. If the Moon joins or aspects benefics or has the vargas of benefics, the woman has all the good qualities of a woman.

Stanza 5. If the planet that aspects the ascendant occupies its own vargas, then the union took place in one's own house. If that planet occupies the vargas of other planets, the union was with another woman in a foreign place. If the said planet is exalted, the union was with a woman belonging to a rich family; if he occupies the vargas of friends, the union was with a related woman. If the planet is in the vargas of enemies, the union was with a woman born of inimical families. If it is debilitated, then the sexual commerce was with a low-born woman. The caste of the woman, etc., is to be determined from the planet aspecting Lagna.

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NOTES

If the questioner is a woman or the question is about a woman, the planet that aspects Lagna determines the nature of the man—his qualities, caste, etc.

Stanza 6. If the Sun, Mars or Venus occupies the 7th, there was sexual commerce with another woman. If Jupiter is in the 7th, the union was with the wife. If Mercury, a dancing girl. The age of the woman should be ascertained from the age of the Moon.

NOTES

If a weak Moon, the woman is young; if full Moon, the woman is in the prime of her youth. If the Moon is old, the woman also is old. Saturn in the 7th signifies a woman belonging to another caste (Moudhya Chandra denotes a dancing girl).

Stanza 7. Young Moon denotes a woman in her teens; Saturn and the Sun an old lady; Jupiter a woman who has given birth to a child; Mars, Venus a woman with a rough body. In this way, the age of the man also can be determined.

NOTES

The age of the partners with whom one has sex can be ascertained by the disposition of the planets in the 7th house, as narrated in this stanza.

Stanza 8. If the Sun occupying the *vargas* of the other planets aspects the ascendant, the union

is with a royal beauty; if the Moon similarly placed, the union is with a Brahmin woman; if Venus, a Sudra woman; if Mars, a minister's wife; if Jupiter, hypocrite (पाकंडि); Mercury, Saturn or Rahu similarly disposed, a woman belonging to other religions. The woman's accomplishments, her build, appearance and character can be read from the decanate of the ascendant or the planet that occupies or aspects the ascendant.

NOTES

One may question the utility of these details. But in cases of alleged rape and adultery, clues from the Prasna chart can be used to help the victim and court to track the culprit and place of the act.

Stanza 9. These can be considered from Chathra Rasi also. If Arudha is Chathra or the lord of Arudha occupies Chathra sign, the union was with one's own wife; if the friendly sign of the lord of Arudha happens to be Chathra, or a friendly planet occupies Chathra, the union was with a woman of a friendly or related family; similarly an inimical sign of the lord of Arudha happens to be Chathra or a foe occupies Chathra the union was with a woman belonging to an inimical family. Here friends and foes are to be determined as per verse **jeevo jeeva budho sitendatanayo*

* जीवो जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमाद्धीन्द्वर्का विकुजेन्द्विनाश्च सुहृदः केषांचिदेवं मतम्। सत्योक्ते सुहृदास्त्रिकोणभवनात्स्वान्त्य धीधर्मपाः स्वोच्चायुः सुखपाः स्वलक्षणविधेर्नान्यैर्विरोधादिति ॥

NOTES

The author wants the consideration of the planetary friendships and enmities as given by Varahamihira in his *Brihat Jataka*. Mihira seems to accept the views of Yavanacharya according to whom there are only friends and foes but not neutrals.

The 2nd part of the stanza elaborates the views of Satyacharya. From the Moolatrikona of a planet, the lords of the 2nd, the 4th, the 8th, the 12th, the 5th, the 9th and the lord of his exaltation sign are friends of the planet concerned. The rest are enemies.

Commenting on this stanza, Prof. B. Suryanarain Rao observes thus : On page 96 of the English translation of *Brihat Jataka*, "Bhattotpala observes rightly that according to Yavaneswara there are only friends and foes but not neutrals or acquaintances. According to Satyacharya, whom the author of *Brihat Jataka* holds in great admiration and respect, all the various shades of friendship and enmity are clearly traceable. The commentator here gives lengthy explanations with a view to simplify matters. I may quote here one or two cases so that the rest may easily be grasped. The Sun has his Moolatrikona in Leo. The 12th from Leo is Cancer. Its lord is the Moon and as he owns only one house he becomes the best friend of the Sun. The 4th from Leo is Scorpio, and 9th is Aries; their lord is Mars. The Sun is exalted in Aries. Therefore Mars is a friend of the Sun. The 5th and 8th from Leo are Sagittarius and Pisces. Their lord is Jupiter. Therefore Jupiter is an intimate friend of the Sun. The 2nd and 11th from Leo are Virgo and Gemini. Their lord is Mercury. The 2nd Rasi is mentioned but the 11th is not named, therefore Mercury is a neutral of the Sun. The 6th and 7th from Leo are Capricorn and Aquarius, and as both of those houses are not mentioned in the rule, their

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lord Saturn is a bitter enemy of the Sun. The 3rd and 10th from Leo are Libra and Taurus. Their lord is Venus. Both of these houses are not mentioned in the Sutra, and therefore Venus is a bitter enemy of the Sun. Take now Moon. His Moolatrikona is in Taurus. The 4th is Leo, its lord is the Sun, and therefore he is a friend of the Moon. The 2nd and 5th houses from Taurus are Gemini and Virgo. Mercury is their lord. Therefore he is a friend of the Moon. The 7th and 12th from Taurus are Scorpio and Aries. Their lord is Mars, 7th house is not mentioned but the 12th is named. Mars therefore is a neutral of the Moon. The 8th and 11th from Taurus are Sagittarius and Pisces. Their lord is Jupiter, as the 11th is not mentioned but the 8th is named and therefore Jupiter becomes neutral to the Moon. Moon is exalted in Taurus. The 6th from it is Libra, its lord is Venus. The 6th is not mentioned and therefore Venus becomes a neutral of the Moon. The 9th and 10th houses from Taurus are Capricorn and Aquarius. Their lord is Saturn. 10th is not named and therefore Saturn becomes a neutral of the Moon. For Mars, Aries is Moolatrikona. The fourth from it is Cancer, with the Moon as its lord. He owns only one house and therefore the Moon is the friend of Mars. The 5th from Aries is Leo. Its lord is the Sun, he owns only one house and as it is named the Sun becomes the friend of Mars. Similarly find out for all the planets from their Moolatrikonas. There are planets who own two houses while the Sun and the Moon own only one house each. If the planet owns two houses named in the Sutra (text), then he becomes a friend. If he owns two houses but one of them falls in the numbers named above and the other does not, then the planet becomes a neutral. But if a planet owns two houses and none of them is named in the Sutra, then he becomes an enemy.

Stanza 10. If the ascendant happens to be an odd sign or the planet aspecting the ascendant happens to occupy an odd sign, then the sexual act was done once. If the above happens to be even, then the act was conducted two times. If the vargas of the ascendant are owned by Mars and Venus exclusively, then the sex-act was conducted as per principles of *Vatsyayana*, many times. According as the varga of the ascendant is that of the Sun or the Moon, co-habitation took place during day or night time. The place of sexual act is to be ascertained from the ascendant.

Stanza 11. If the Moon and Mars occupy the 1st, 5th, 7th or 9th, the couple quarrelled and kept awake. If the Moon and Saturn are in the above houses, they dreamt that they had sexual commerce. If the Sun and the Moon are in the above houses, there was no enjoyment but he was allowed to feel the private organs ; if the Moon and Venus, the couple managed to talk private matters and engage in private amusements.

Stanza 12. If the Moon and Jupiter are in the 1st, the 5th, the 7th or the 9th, he had union with an accomplished woman and there is the prospect of pregnancy. If the Moon and Mercury, the union was not with his wife but with another woman ; if Mars is in the ascendant and Saturn is

in the 7th or *vice-versa*, there was no sleep for the couple because of fear from fire. The same effect can be told if these lords interchange houses.

Stanza 13. In the yoga described above, if the Moon occupies the sign joined by Mars or Saturn the couple went on quarrelling. If the Moon is in the 7th, the quarrel was due to the woman and if the Moon is in the ascendant, the dispute was due to the man. If Venus is associated with Mars, or Saturn occupies the ascendant or the 7th, the couple separated quarrelling and spent the night in different beds. If Mars is in the 3rd and the Moon is in the 7th, there was quarrel and separation and the couple had to sleep on the bare ground.

Stanzas 14 and 15. If the Moon and Venus occupy the 1st, the 3rd, the 4th or the 7th, the couple quarrelled and the dress of the woman was cut off. The house in which the union took place is to be ascertained thus: If Saturn occupies the 1st or the 7th, the house is a repaired one; if Mars, a burnt house; if Mercury, a house constructed by many carpenters; if the Moon, a newly built house; if the Sun, a house made of much wood but not strong; if Venus, a new and ornamental house; and if Jupiter, a very strong house.

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NOTES

This information can be used in various other types of questions such as delivery, theft, etc.

Stanza 16. There is another view. If the Sun is in a watery sign, the union took place in the bath house; the Sun in other signs, indicates kitchen. Mars governs the kitchen, Mercury rules playgrounds, Saturn governs a Sudra house or a cowshed. Rahu governs the house of low-born people or latrines. The Moon governs palaces or temples. A weak Venus governs an old house.

NOTES

Here the planetary position is with reference to the ascendant or the 7th house.

Stanza 17. There is still another view. If the ascendant is not aspected by any planet, then the house where co-habitation took place is to be determined from the nature of the ascendant. Hence it is given in the next verse.

Stanza 18. If Aries or Libra happens to be the ascendant, then the houses governed by Mars or Venus in the above are to be considered. If the ascendant is Taurus or a common sign, then the house governed by Mercury will be the enjoyment place. Leo rules the cowshed. Scorpio governs the house assigned for the Moon. Cancer governs the houses assigned for Jupiter. Capricorn a round-shaped

house. And Aquarius rules the place where serpents are worshipped.

According to another view, Virgo, Sagittarius, Pisces and Gemini rising indicate a grannery, the mill house where rice and other grains are powdered, the kitchen and the cowshed respectively.

Stanza 19. If the Moon occupies the signs or Navamsa signs of Saturn, or is aspected by or associated with Saturn or occupies the 4th house, or is posited in a watery sign, the couple had sex relation in a dark spot. If however the Sun aspects or associates with the Moon, the spot was not dark.

Stanza 20. Certain Lakshanas or indicative signs are read from the *deepa* (lit lamp) kept during daytime for luck, at the time of meals or any other auspicious occasion and during night time for the sake of light and general prosperity.

Stanza 21. Divide the enjoyment room into 12 signs and find out where the Sun stands. In the direction signified by the sign a lamp is kept burning, or in the direction implied by the sign where the Sun stands—as in Aries and its trines—east; Taurus and its trines—south: Gemini and its trines—west; and Cancer and its trines—north. If the ascendant is strong, the direction is to be ascertained thus: Aries and Taurus—east; Gemini—

south-east; Cancer and Leo—south; Virgo—south-west, etc.

Stanza 22. Count 3 ghatikas, 45 vighatikas before sunrise and assume that Aries lasts till 1 gh. 15 vig. after sunrise. Then the next five ghatikas is Taurus, then Gemini 5 ghatikas, and in this order, signs come in succession. Note the sign occupied by the Sun; the direction indicated by this sign is the one where the lamp is kept lit. If the Sun occupies a fixed sign, the lamp is fixed to the wall or to the ground; if it is a moveable sign, the light is a lantern that can be moved from place to place; and if it is in a common sign, it is a hanging lantern.

Stanza 23. If at the time of Prasna, the Sun is strong, the flame of the lamp is clear and brilliant. If it is weak, the flame is feeble. In a similar manner if at the time of the query, the Moon is strong, the oil used is clear and pure and if he is weak, the oil is impure and mixed.

Stanzas 24 and 25. If the Moon occupies the Moon's Hora, the oil used for the lamp is ghee. If the Moon is in the Sun's Hora, cocoanut or gingelly oil is used. If the Moon is in the first part of the sign or Navamsa, then there is a large quantity of oil; and if it is in the last part of the

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Rasi or Amsa, the oil is about to end. The nature of the wick is to be read from the ascendant.

The nature of the wick is denoted by the planets occupying the ascendant. If there are no planets, then the respective lords reveal the nature of the wick in the lamp. The colour of the wick is to be known from the colour of the sign or Navamsa sign, whichever is stronger. If both sign and Navamsa are strong, the wick has both the colours. If the ascendant is a common sign, there are two wicks; if it happens to be in the earlier part of the sign, then the wick is long and only a small portion of it is burnt.

NOTES

Details pertaining to the colour of the wick, the direction where the lamp is kept, the nature of the flame, etc., cannot be quite relevant to modern times. What should impress a reader is the depth of detail even in regard to such matters, the ancient astrological writers had gone into by way of framing innumerable planetary combinations.

Where the sexual union took place, which caste the man or woman belongs to, whether it was by mutual consent or by force can be relevant even today in tackling cases of rape. It is for the readers to ponder over the details and judge for themselves their utility.

Thus ends the Chapter XXVIII

CHAPTER XXIX

Nashta Prasna

Stanza 1. Suppose a person makes a query without mentioning what it exactly is, it is termed as Nashta Prasna. How to answer such questions has been dealt with by the great writers Krishna Acharya and Madhava Acharya.

Stanzas 2 and 3. When the questioner without revealing the business underlying the query puts in a vague question, "I wish to know the result of something that is in my mind. Can you tell me the business and the result?" The answer must be given keeping in mind the following: If Jupiter or the Moon occupies Lagna or Arudha, it is *Ayur Prasna* (dealing about sickness and longevity). If Saturn occupies the 7th, the 8th or the 12th, consider that it is a *Chora Prasna* (dealing with the loss of wealth through theft). If Jupiter is in the 2nd, Venus in the 1st or the 4th, Mercury in the 10th, then it is about some business (Karya Prasna).

NOTES

In all these, Nimittas also should be carefully scrutinised.

Stanza 4. Suppose a planet occupies the 1st, the 4th, the 6th, the 7th, the 10th from Lagna or Arudha or the Moon. It has its Navamsa in Cancer, Scorpio or Pisces, then say that it is a *Chora Prasna* (some wealth has been stolen away by some thief). Similarly if a malefic occupies the 10th house from any one of these, say that it is a *Chora Prasna.*

NOTES

Here the planets occupying the 1st, the 4th, the 6th, the 7th, the 10th and the malefic in the 10th, are technically known as *Chora* planets. If you find more planets than one, weigh the strength and choose the strongest.

Stanza 5. Regarding this, the author of the famous treatise *Shat Panchasika* has semething to say :

(*a*) From the Navamsa of Lagna, determine the nature of the thing stolen ; (*b*) the shape of the thief can be known from the Drekkana of Lagna ; (*c*) from the Lagna Rasi, determine the time, the place where the stolen thing is kept and direction where it is ; and (*d*) the caste and age of the thief from the lord of Lagna.

Stanza 6. The size and shape of the thief will be similar to Lagna Drekkana, and the lord of Lagna will show his build, colour, dress and *vesha* (appearance). Here also the strongest should be taken into consideration.

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Stanza 7. In *Arya Saptati*, it is stated that the appearance and caste of the thief will be exactly similar to that of the lord of the ascendant.

Stanza 8. According to Madhava, the 6th house is to be considered to identify the thief. The planet that occupies the 6th house or the lord of the 6th reveals the caste, name and appearance of the thief.

Stanza 9. If the planet involved occupies his own sign or Navamsa, then the wealth has not been stolen, it is still there. If the planet occupies the sign or Navamsa of a foe, then the wealth is in the house of his foes ; similarly if a planet occupies a friendly sign or Navamsa, the stolen wealth is in the possession of friends or relations. If the planet is exalted or in exalted Navamsa, then it is in the hands of a rich man ; if it is debilitated or in debilitated Navamsa, it is in the hands of a low-born man. The details can be read from Arudha and Navamsa Lagna.

NOTES

Of the three *viz.*, the lord of the ascendant, the lord of the Navamsa Lagna and the lord of the Bhava concerned, the last is the most powerful in awarding the results.

Stanza 10. The stolen property is in the direction signified by Arudha. If there is a planet in

Arudha, that can be taken into consideration. The direction is to be ascertained on the basis of the verse in *Brihat Jataka* "pragadeesaha". If Arudha is a moveable sign, property lies far off; if it is a fixed sign, it is near and if it is a common sign, the property is neither far away nor nearby.

Stanza 11. If the ascendant is strong, the stolen wealth is in the direction signified by it. If it is not strong, the direction is to be ascertained from the planet aspecting the ascendant. According as the ascendant is a moveable, a fixed or a common sign, the wealth is passing from hand to hand, is in a fixed place, or is in a neighbouring house or village.

Stanza 12. If the ascendant or Navamsa is a fixed sign or the ascendant is *vargottama*, then the thief is one amongst the household. Otherwise the thief is an outsider. If the ascendant or the Navamsa is a common sign without being *vargottama*, the thief hails from the neighbourhood.

Stanza 13. According as Arudha is a diurnal or nocturnal sign the theft took place in broad daylight or in the night.

Stanza 14. If Arudha is Aries, the stolen wealth is in meadows and pasture lands or places where goats roam; if Taurus, places where oxen

wander about or prefer to live ; if Gemini, a solitary place, sleeping room or a private parlour; if Cancer, places where crabs live or in crevices; if Leo, forests, caves and hilly tracts; if Virgo, places where vegetables, trees and plants grow in large numbers, and watery places; if Libra, market places, open bazaars, etc.

Stanza 15. If the Arudha is Scorpio, the stolen property will be in caves, burial grounds or hollows; if Sagittarius, the battle ground and king's residence; if Capricorn forests, banks of of rivers, places inhabited by aboriginal tribes; if Aquarius, the kitchen, potter's house, etc.; and if Pisces, holy temples and Brahmin's houses.

Planetary Indications of Theft

.*Stanza 16.* If Jupiter aspects or joins the ascendant, the stolen article will be in cowsheds, home of preceptors, temples, houses of chaste women. Venus indicates the sleeping room, gardens, water tanks, houses of beautiful damsels; places where garlands, flowers, ointment are kept safe. Mars governs kitchen and houses of carpenters. The Sun signifies houses of quarrelling women, houses of beautiful women in the prime of their youth, watery spots. Divide the Rasi where Jupiter stands into 4 parts of 7½ degrees each. If the planet occupies the first part, say, it is a cow-

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shed ; the 2nd part, home of preceptors ; the third part, temples and the fourth part, houses of chaste women.

Stanza 17. The Moon denotes the house of the dancing girl, watery places, neighbourhood of lakes or seas. Mercury governs houses of young and youthful women, houses of strong women, houses of beautiful damsels. Saturn governs houses of old ladies, places where broken vessels are thrown away, places where vessels in which flesh is cooked, washed or kept ; muddy and airy and marshy spots. The exact spot can be identified by dividing the Lagna as per the method suggested in *Krishneeya.*

NOTES

The place a stolen article is deposited in can be ascertained by noting the planet occupying the *Arudha Lagna.* For instance according to stanza 16, if Jupiter is in Arudha, the places will be (*a*) cowsheds or (*b*) residences of preceptors or temples or houses of chaste women. Which is the exact locality ? For ascertaining this, divide the Arudha sign into 4 parts and see in which part Jupiter is located. Suppose Jupiter is in Scorpio 13°. This will be the 2nd part which means the house of a preceptor. Take the Sun again ; if he is in Arudha, the article of theft will have been kept in (*a*) houses of quarrelling women, (*b*) or houses of beautiful and young women or (*c*) watery spots. In this case the ascendant is to be divided into 3 parts. If the Sun is, say 25°, which means the 3rd part, the article will be found placed in some watery spot.

Stanza 18. The number of stolen articles is to be determined as follows: If it is Aries 7, Taurus 5, Gemini 12, Cancer 6, Leo 8, Virgo 6, Libra 7, Scorpio 7, Sagittarius 13, Capricorn 10, Aquarius 6, and Pisces 15. The sign that has revealed the stolen articles is to be looked into and the number as given in the stanza should be ascertained. The colour of Arudha sign reveals the colour of the stolen thing. Regarding this, there is a difference of opinion.

NOTES

The practical application of this method is somewhat ambiguous. For example: if the sign signifying the theft of the articles is Aries, the number is 7. It is possible that I may not have understood the meaning of the verse correctly.

Stanza 19. From Aries to Leo—the colour has to be taken according to the verse in *Brihat Jataka** *rakta, sweta, suka tanu nibhah.* Virgo governs variegated colours, Libra—white colour, Scorpio and Aquarius—black or dark colour, Sagittarius—golden colour, Capricorn—*pinjala* colour and Pisces—sky-blue.

---

* रक्तः श्वेतः शुकतनुनिभः पाटलो धूम्रपाण्डुः
चित्रः कृष्णः कनकसदृशः पिङ्गलः कर्बुरश्च ॥
बभ्रुः स्वच्छः प्रथमभवनाद्येषु वर्णाः स्वपत्वं ।
स्वाम्याशाख्यं दिनकरयुताद्भाद्द्वितीयं च वेशिः॥

NOTES

According to the stanza referred to in stanza 19, the colours of the 12 signs are respectively : Aries - red, Taurus—white, Gemini—green, Cancer—pink, Leo—pale white, Virgo—pie bald, Libra—black, Scorpio—golden ; Sagittarius—yellowish ; Capricorn—variegated ; Aquarius—deep brown ; and Pisces—white.

Stanza 20. The *rasmis* or rays contributed by the different planets are respectively : the Sun 30, the Moon 28, Mars 8, Mercury 6, Jupiter 9, Venus 7, Saturn 3, and Rahu and Ketu 2 each. The *rasmis* of the planets joining or aspecting the ascendant indicate the number of articles lost in theft.

NOTES

If Arudha is stronger than the Ascendant, then the *rasmis* of the planets joining the former should be considered. Wherever the word Lagna is used, it automatically implies the strongest of the Arudha and Lagna.

Stanza 21. If the Sun, Mars or Mercury aspect the Moon, then the stolen wealth is buried underground ; if Jupiter aspects the Moon, the stolen wealth is kept suspended in some elevated spot ; if Venus, it is hidden under water ; if Saturn, it is kept open exposed to the winds. If the Moon is not aspected or associated by any planet, then the lost article will be, on the basis of Arudha sign, kept in a vessel made of *Dhatu*, *Moola* or *Jeeva* as indicated by the Arudha sign.

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NOTES

If Arudha is urdhwamukha, it is high in the air; if it is adhomukha, it is low in the ground. The nature of the wealth and when it was stolen, can be given from the planet that aspects Arudha.

Stanza 22. Aries and its quadrants, Taurus and its quadrants, Gemini and its quadrants represent respectively Dhatu and Karma, Moola and Bhoga and Jeeva and Nasa. Navamsa Rasis also signify Dhatu and Moola as above.

Stanza 23. Constellations from Aswini and onwards represent in groups of three respectively Dhatu and Karma, Moola and Bhoga and Jeeva and Nasa. Of the planets, the Moon, Mars, Saturn and Rahu signify Dhatu; the Sun and Venus, Moola; and Mercury and Jupiter, Jeeva.

NOTES

Zodiacal signs and constellations are said to represent Dhatu, Moola, etc. as follows:

Sign or Navamsa Sign	*Signification*
Aries	Dhatu and Karma
Taurus	Moola and Bhoga
Gemini	Jeeva and Nasa
Cancer	Dhatu and Karma
Leo	Moola and Bhoga
Virgo	Jeeva and Nasa
Libra	Dhatu and Karma
Scorpio	Moola and Bhoga
Sagittarius	Jeeva and Nasa

Sign or Navamsa Sign	*Signification*
Capricorn	Dhatu and Karma
Aquarius	Moola and Bhoga
Pisces	Jeeva and Nasa

The constellations also signify :

Aswini Bharani Krittika	Dhatu and Karma
Rohini Mrigasira Aridra	Moola and Bhoga
Punarvasu Pushyami Aslesha	Jeeva and Nasa
Makha Pubba Uttara	Dhatu and Karma
Hasta Chitta Swati	Moola and Bhoga
Visakha Anuradha Jyeshta	Jeeva and Nasa
Moola Poorvashadha Uttarashadha	Dhatu and Karma
Sravana Dhanishta Satabhisha	Moola and Bhoga
Poorvabhadra Uttarabhadra Revati	Jeeva and Nasa

Stanza 24. Again a sign itself can be divided into three parts, *viz.*, Karma, Bhoga and Nasa. The first Drekkana is Karma ; the second, Bhoga and the third is Nasa. Hence the first part of Aries is Karma Dhatu, the 2nd part Bhoga Dhatu and the 3rd part Nasa Dhatu. The first part of Taurus is Karma Moola, 2nd part is Bhoga Moola, 3rd part is Nasa Moola. The first part of Gemini is Karma Jeeva, 2nd part Bhoga Jeeva, 3rd part Nasa Jeeva. With regard to other signs we have to proceed in this way. This is the view of the learned in the science.

Stanza 25. With regard to odd Navamsa, Chara Rasi amsas are Dhatu, Sthira Rasi amsas are Moola and Ubhaya Rasi amsas are Jeeva. In regard to even Navamsas, the reverse holds good, *viz.*, Chara—Jeeva, Sthira—Moola and Ubhaya—Nasa Dhatus.

NOTES

This stanza deals with the rulership of Dhatu, Moola and Jeeva, in regard to Navamsa signs. An odd Navamsa may happen to be *chara* or moveable (example Aries Navamsa Rasi) or common (*e.g.* Gemini Navamsa Rasi). An even Navamsa can be *sthira* (*e g.* Taurus) or Chara (*e.g.* Cancer). Hence according to this stanza when the Navamsa is odd, Chara Rasi amsas signify Dhatu, Sthira Rasi *amsas* Moola and Ubhaya Rasi amsas Jeeva.

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Navamsa Rasi	*Its Nature*	*Indication*
Aries—odd	Chara—moveable	Dhatu
Taurus—even	Sthira—fixed	Moola
Gemini—odd	Ubhaya—common	Jeeva
Cancer—even	Chara—moveable	Jeeva
Leo—odd	Sthira—fixed	Moola
Virgo—even	Ubhaya—common	Dhatu
Libra—odd	Chara—moveable	Dhatu
Scorpio—even	Sthira—fixed	Moola
Sagittarius—odd	Ubhaya—common	Jeeva
Capricorn—even	Chara—moveable	Jeeva
Aquarius—odd	Sthira—fixed	Moola
Pisces—even	Ubhaya—common	Dhatu

Stanza 26. If Arudha Lagna, Navamsa, the planet that occupies Arudha and the Arudha Nakshatra, happen to be Dhatu, then the stolen wealth is iron, stone, copper, earth, bronze, gold, silver, lead—minerals as such. If in the Dhatu Rasi, the Navamsa, the asterism and the conjoined planet signify Moola, the stolen article is made of roots or treasure. If in the Dhatu Rasi, the Navamsa, the asterism and the joining planet are Jeeva, then images and idols made of metals are the stolen articles.

Stanza 27. If all the factors involved signify the Moola, it indicates vegetables, sprouts and fruits. If the Rasi signifies Moola and the rest of the factors signify Dhatu, it is jaggery, dry fuel, clothes and all burnt things. If the Rasi is Moola

and the other factors are Jeeva, then images made of wood and animals living in the holes of trees, parrots, nests, cowshed, etc., are indicated.

Stanza 28. If the sign and the other factors are Jeeva it indicates elephants and other animals, governesses who take care of children, pregnant women, shepherds, etc. If the Rasi is jeeva and the remaining factors are Dhatu, things indicated are half-burnt things, corpses and bones. If the Rasi is Jeeva and the others signify Moola, the things indicated are claws of tigers, skins, hair of animals, tusk of an elephant, horns and woollen blankets.

Stanza 29. Aries governs Dhatus, as gold, coins (*pana*), silver, copper, lead lamps and vessels and iron.

Stanza 30. Taurus governs Moola such as clothes, trousers, hats, hard dress, sandal, all things made of cotton, beds, pillows, etc.

Stanza 31. Gemini has governance over Jeeva such as snakes and bears, wild flies and bees, rats, wild cats, etc., etc. Cancer governs Dhatus as pick axe, swords and other weapons. Capricorn is also similar to Cancer.

Stanza 32. Leo governs Moola—roots, rice plants, *chunna*, betel leaf, blackgram, littlegram,

plantains, jack fruits and mangoes. Virgo governs Jeeva—as all flesh used by women while eating. Libra rules Dhatu—as butter milk, milk, curd, skins, blankets.

Stanza 33. Scorpio governs Moola—as family of fruits and roots, poisonous planets, pepper, liquor and opium, etc. The first half of Sagittarius indicates human *vargas* and the 2nd half elephants, horses, snakes and cocks. Aquarius is similar to Leo. And Pisces has all those things given for Gemini besides serpents and fishes. The lost articles should be ascertained on the basis of Arudha and Navamsa.

Stanza 34. All signs can be divided into four parts, Dhatu, Moola, Jeeva and Mrita.

Stanza 35. The first Drekkana of every sign is Dhatu, the 2nd is Moola and the third is Jeeva. This is the view of Madhavacharya.

NOTES

According to another interpretation, the 1st, the 2nd and the 3rd parts of a sign signifies Dhatum, Moola and Jeeva. The original word used in *thryamsa*, which means *one third*. Mr. K. K. Kurup, a well-known astrologer of Kerala, explained to me as early as 1968 that *thryamsa* could be considered as a Drekkana *i.e.*, one-third of a sign.

Stanza 36. If a planet is placed in the Dhatu portion of a Nara Rasi, bangles, chains, swords,

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small bells and such things useful to men are signified. Planets occupying the Dhatu portion in a watery sign denote water pots and cooking utensils.

NOTES

According to verse 34, each Rasi has been divided into four parts, indicating respectively Dhatu, Moola, Jeeva and Mrityu. Nara Rasis or human signs are Gemini, Virgo, Libra, first half of Sagittarius and Aquarius. If in a Nara Rasi, Arudha falls in the first part, the articles signified are bangles, chains, swords, etc. Cancer is a watery sign. If the Arudha is in the first (of the four parts) it indicates water pots, cooking utensils, etc.

Stanza 37. The thief's appearance will correspond to the rising Drekkana if the ascendant is strong. If it is weak, it will correspond to the shape of the planet occupying the 7th ; or the strongest of the planets disposed in quadrants describe the appearance of the thief. If there are many planets there will be many thieves and the nature of the thieves should be ascertained from the planet in retrogression.

Stanza 38. According as the planet signifying the thief is in the 1st, 2nd, 3rd, 4th or 5th house the theft will have been committed by the querist, a family member, a brother, mother and uncles and children respectively. Similarly if the planet signifying the thief is in its own *vargas*, the ques-

tioner will be the thief; in the vargas of the 2nd lord, family members; in those of the third lord, brothers; of the fourth lord, mother; of the 5th lord, children, etc. If such a planet is in the 6th or 8th, the thief will be an enemy.

Stanza 39. The habitation of Jupiter and Mercury is in villages; the Moon and Venus in watery places; the Sun, Mars and Saturn in forest regions; Virgo, Libra and Sagittarius in cities; Gemini, Aquarius, Aries and Taurus in villages; Leo and Capricorn (first half) in forests; Cancer, Scorpio and Pisces and the latter part of Capricorn in water. The birthplace of the thief will be in accordance with the habitation of the planet ruling the thief.

Stanza 40. Examine the habitation of *Chora Graha* and settle the birthplace of the thief. The residence of the thief should be ascertained from the sign occupied by the *chora* planet. If the habitation and residence of the planet happen to be the same, then he is living in the place of his birth.

Stanza 41. The Moon can be considered as proceeding from a village to a forest, Venus from a forest to a village, Venus travels in a shallow watery surface, the Moon travels in a deep well; Rahu moves in a snake hole, hollows or pits; Saturn

wanders in a burial ground and thick forests; the Sun in mountains and Mars amongst creepers in mountains.

NOTES

The significations given in this stanza can enable one to predict the whereabouts of the thief. If the planet involved is the Moon, then the thief will be proceeding from a village to a forest. These principles are to be adapted to fit into modern conditions.

Stanzas 42 and 43. The first Drekkana indicates 'standing', the 2nd Drekkana indicates 'lying down' and the third indicates 'sitting'. Thieves also can be considered to be in this stage. 'Human Drekkanas' denote the most distinguished amongst the thieves. Monkey-face, horse-face, dog's face, pig's face, serpent—these Drekkanas indicate very bad persons amongst thieves.

Stanzas 44 and 45. The shape of the thief, his dress and weapons are all to be determined from the nature of the 36 Drekkanas. What they are, has been detailed in *Brihat Jataka.* The first word of every stanza in that chapter has been given in these two stanzas for easy reference and remembrance.

Stanza 46. All vowels are governed by the Sun; the Moon rules *ya ra la va*; Mars—*kavarga*; Venus—*chavarga*; Mercury—*tavarga*; Jupiter—*thavarga*; Saturn—*pavarga*; and Rahu the remaining

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letters. The signs also govern the alphabetical letters (as given in the notes). From this the name of the thief can be determined.

NOTES

All the 16 vowels are governed by the Sun. The other planets and signs signify the various letters as follows: *ya* (य) *ra* (र), *la* (ल), *va* (व)— the Moon ; *ka* (क), *kha* (ख), *ga* (ग), *gha* (घ), *jna* (ज्ञ)— Mars; *cha* (च), *chha* (छ), *ja* (ज), *jha* (झ)— *gna* (ञ)—Venus ; *ta* (ट), *tha* (ठ), *da* (ड), *dha* (ढ), *na* (ण), —Mercury : *tha* (त), *thha* (थ), *da* (द), *dhha* (ध), *na* (न)— Jupiter; *pa* (प), *pha* (फ), *ba* (ब), *bha* (भ), *ma* (म)— —Saturn ; *ssa* (श), *sha* (ष), *sa* (स), *ha* (ह), *la* (ळ), *ksha* (क्ष)—Rahu

Signs govern the letters as follows :—

Aries—*a* (अ), *aa* (आ), *e* (इ), *ee* (ई), *ssa* (श)
Taurus—*u* (उ), *oo* (ऊ), *ru* (ऋ), *sha* (ष)
Gemini *roo* (ॠ), *sa* (स)
Cancer—*ye* (ए), *eye* (ऐ), *ha* (ह)
Leo—*o* (ओ), *ou* (औ), *la* (ल)
Virgo *am* (अं), *aha* (अः), *ksha* (क्ष)
Libra—*ka* (क)
Scorpio—*cha* (च)
Sagittarius—*tha* (त)
Capricorn—*ta* (ट)
Aquarius—*pa* (प)
Pisces—*ya* (य), *ra* (र), *la* (ल), *va* (व).

Stanza 47. Arudha, the lord of Arudha, the sign occupied by the lord and the Navamsa of the lord of Arudha, should be considered. The letter indicated by the strongest will be the first letter of the thief. The house of the thief is the sign occupied by the lord of the 6th. The lord that aspects or joins the 6th, the lord of the 6th, the Navamsa sign of the lord of the 6th, the 6th house Rasi—the letters of these (the strongest and having more significations) may be taken as the initial letter in the name of the thief.

NOTES

Suppose a person keeping something within the palm of the hand says "What is there inside this?", or he puts in queries "What is the name of the thief?", "What did I lose?, what is the matter in my mind?" etc. This stanza enables us to answer such queries. We should be guided by the first letter in his questions. If Lagna is aspected by a planet, the first letter of the word in the question will be the one indicated by the planet; if it is not aspected, then the letter indicated by the planet occupying Lagna; and if there is more than one planet, always take the strongest.

Stanza 48. In the previous verse, by Amsa, we have to take Navamsa, Dwadasamsa and Trimsamsa, the lords of these to be noted and their letters to be examined. If a planet occupies its own *varga*, then the letter to be noted is the one owned by the planet. If he occupies another *varga*,

then the combined letter formed by adding his letter to the letter of the lord of the *varga*. If the planet occupies a fixed sign, then the name contains 4 letters ; a moveable sign denotes 2 letters. A common sign denotes 3 letters and also includes 'surnames'.

Stanza 49. Calculate the longitude of Gulika. The quotient obtained by dividing the unexpired vighatikas in the Navamsa of Gulika by 100 indicates the planet. If it is one, it is the Sun ; if two, the Moon and so on. The constellation governed by the planet so got indicates the first letter in the name of the thief.

The quotient, obtained by dividing the unexpired portion of Gulika Navamsa by 75, gives the expired signs—the letter indicated by the next sign is the first letter in the name of the thief.

Stanza 50. For the time of query, the longitudes of the Moon and Gulika are to be calculated and the stronger of the two should be treated as Arudha. From it, the nature of the wealth lost as Dhatu, Moola, Jeeva, etc., should be ascertained. The sign occupied by the lords of the 2nd from Arudha indicates the place where the stolen wealth is hidden according to the dictum "*Matsau ghatee nrumithunam*".

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NOTES

At the time of question the sign occupied by the Moon or Gulika, whichever is stronger, should be treated as Arudha and the nature of the article—Dhatu, Moola or Jeeva, ascertained on the basis of the Arudha so arrived at. The nature of the place where the stolen article is deposited should be ascertained from the nature of the sign the 2nd lord occupies. The nature of the sign should be considered as per the stanza **matsau ghatee nrumithunam* given in *Brihat Jataka.*

The translation of this verse along with notes by late Prof. B. Suryanarain Rao are given below :—

"Meena is represented by two fishes lying close to each other with their heads pointing in opposite directions; Kumbha is shown by a person bearing a water pot; Mithuna is indicated by a man with a club and a woman with a lute, in close embrace; Dhanus is described as a Centaur with the hind part resembling that of a horse and the front of an archer; Makara bears the representation of the face of a deer with the hinder part of a crocodile; Thula represents the appearance of a man with a balance in hand; Kanya is shown by a virgin seated in a boat with a crop in one hand with a light in the other, and the other signs are represented by their names and move in places congenial to their nature."

"Pisces is formed of one fish with its tail against the head of the other and *vice versa*. The sign will be later on called Ubhayodaya or that which can rise either way, for we see a head and a tail on each side of the figure. Kumbha in Sanskrit

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* मत्स्यौ घटी नृमिथुनं सगदं सवीणां
चापो नरोऽश्वजघनो मकरो मृगास्यः ।
तौली ससस्यदहना प्लवगा च कन्या
शेषाः स्वनामसदृशाः स्वचराश्च सर्वे ॥

means a pot and Makara means a crocodile. Thula means balance and Kanya means a virgin. Dhanus means a bow and the rest are easy to understand. The places most congenial to their natures will be controlled by them and they also have a great likeness for such regions and the products of those regions. Watery surfaces are liked by fish and crab, ordinary jungles and grassy plains are for ram and bull. Deep forests and caves are for lion. Streets in the cities are for balances. Towns are for men and women or the couple. Military grounds are for archers.

"Crocodiles are fond of watery places. Scorpions are fond of underground crevices and holes. The representations of these creatures are very familiar to our readers to require any further explanations."

Stanza 51. According as the lord of the 2nd (from Arudha) ooccupies a moveable, or a fixed or a common sign, the stolen wealth is far off, is near, is midway. There are two types of thieves, *viz.*, (*a*) *abhyanthara* (*b*) *bahya.* The 3rd house denotes the former while the 6th governs the latter. If the lord of one of these combines with or is aspected by the lord of the 2nd, or if a *chora* planet occupies the 11th, it can be said that the missing wealth has been stolen. If the lords of *chora* houses are not connected with the lord of the 2nd or the 11th, then the missing wealth has not been stolen but is only misplaced.

NOTES

Chora houses are the 6th and the sign occupied by the lord of the 6th.

Stanza 52. If the ascendant is owned, joined or aspected by a malefic, then the stolen wealth cannot be got back. If the ascendant (owned or joined by a malefic) is aspected by a benefic, a portion of the wealth will be recovered; or full wealth at a distant time or the lost wealth will be replaced by another. If it is owned, joined and aspected by benefics, the whole amount will be got back. If it is owned or joined by benefics but aspected by a malefic, the money cannot be got back though it can be discovered where it is.

Stanza 53. If the full Moon is in the ascendant aspected by Jupiter or Venus or if a benefic occupies the 11th house, the lost wealth can be recovered soon.

Stanza 54. Here we have given only a brief account of *nashta prasna* or queries bearing on lost articles. Those who are desirous of learning more may refer to the famous treatise *Krishneeya*..

Thus ends the Chapter XXIX

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CHAPTER XXX

Nashta Jataka

Stanza 1. To ascertain the four factors beginning from the birth star of the querist, the method implied in the verse "*moortitwe*" is explained in the following few stanzas.

NOTES

This chapter is entitled *Nashta Jataka.* When a person does not know his birth time or has no horoscope but still wants his life read, a birth horoscope can be prepared according to certain rules, and they have been described here.

Stanza 2. The zodiacal factors assigned from Aries to Pisces respectively are 12, 5, 10, 3, 8, 1, 6, 11, 4, 2, 9 and 7. This is to be deducted from the root or base number 49, the balance multiplied by 7 and the product divided by 27. The remainder counted from Aswini gives the birth star.

NOTES

The 12 signs have been assigned numbers as follows: Aries 12, Taurus 5, Gemini 10, Cancer 3. Leo 8, Virgo 1, Libra 6, Scorpio 11, Sagittarius 4, Capricorn 2, Aquarius 9 and Pisces 7. The base or Kuta number is 49.

Example :

(*a*) Arudha Lagna = Scorpio.

(*b*) The number assigned to it is 11.

(*c*) Deducting 11 from the base number 49, we get 49 − 11 = 38.

(*d*) Multiplying the balance by 7, we get $38 \times 7 = 266$.

(*e*) Dividing the product by 27, we get $\frac{266}{27} = 9$ plus remainder 23.

(*f*) Counting 23 from Aswini, we get Dhanishta as the birth star.

Stanza 3. To determine the position of Jupiter, the ascendant and the Sun respectively (at the time of birth) deduct 7, 14 and 21 from Kuta (49). Thus we get as root numbers 42 for Jupiter, 35 for the Ascendant and 28 for the Sun. Subtract the number allotted to each of the signs (zodiacal factors) as in the previous verse from the base numbers. The balance is to be multiplied by 7 and divided by 27. The remainder in each case is the constellation occupied by Jupiter, the Sun and ascendant respectively, counted from Aswini.

NOTES

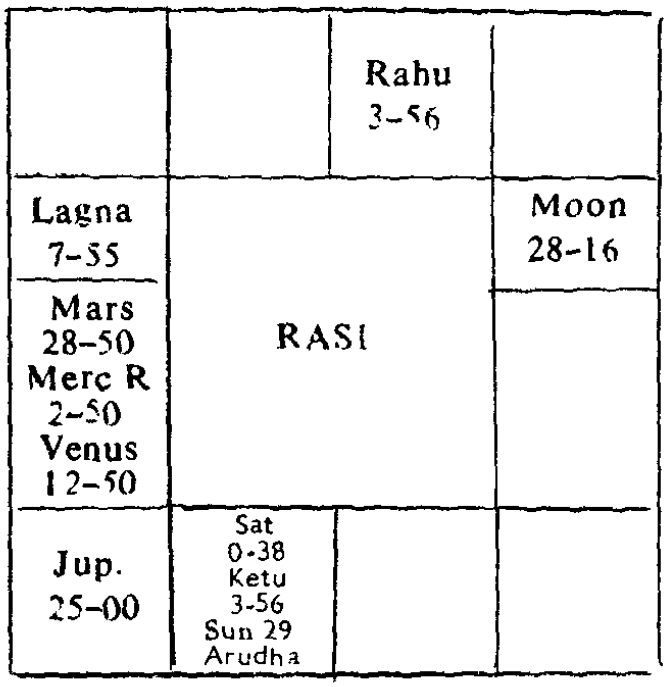
The method suggested in these verses for constructing the birth chart in cases of unknown birth time, differs from those recommended in *Brihat Jataka* and other standard classics.

This stanza gives a method for ascertaining on the basis of Prasna chart, the *nakshatra* or the constellation occupied by Jupiter, the ascendant and the Sun at the time of birth. The number 49 (Kuta) is taken as the starting point.

Example :

What were the planetary positions at birth of the native X whose birth details are not available?

11-10 a.m. (IST) on 13-12-1984 (Thursday) at 13° N, 77° E 35′.



(Positions are only approximate in the query chart)

As in Stanza 2, the Kuta here also is 49.

Determination of Jupiter's position

49 − 7 = 42 — Root number for Jupiter

Jupiter is in Sagittarius in the Prasna chart. The number assigned to Sagittarius is 4.

Jupiter's root number minus 4 = 42 − 4 = 38

38 × 7 = 266. Dividing 266 by 27 we get $\frac{266}{27}$ = 9 plus 23 remainder.

Counting 23 from Aswini, we get Dhanishta as the constellation occupied by Jupiter at birth.

Determination of the Ascendant

49 − 14 = 35 Root number for the Ascendant.

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The Ascendant at question time is Aquarius which is assigned the value 9.

Therefore, Ascendant root number minus 9 = 35 – 9 = 26 : 26 × 7 = 182. Dividing 182 by 27 we get 6 plus 20 as remainder.

Counting 20 from Aswini, we get the constellation occupied by the Ascendant as Poorvashadha.

Determination of the Sun

49 – 21 = 28 – Root number for the Sun.

The Sun at the query is in Scorpio whose number is 11.

The Sun's root number minus 11 = 28 – 11 = 17

17 × 7 = 119. Dividing 119 by 27 we get $\frac{119}{27}$ = 4 plus 11 as the remainder.

Counting 11 from Aswini, we obtain Pubba as the constellation occupied by the Sun at birth.

Stanza 4. Multiply the expired portion (in *ghatis*) of the Navamsa occupied by the Moon by 9, divide the product by 27. The remainder counted from Aswini gives the Janma Nakshatra (or the birth star). The birth star can also be obtained by treating the ascendant at the time of query likewise.

NOTES

Let us assume the position of the Moon at the time of query is Virgo 22°. He has passed six Navamsas and is in the 7th. the expired longitude in the 7th being 2°.

The Moon takes roughly 60 ghatikas to transit one asterism or 13° 20′ of an arc. Therefore for each degree of longitude, the corresponding time will be 4 ghatis 30 vighatis and for each Navamsa 15 ghatis.

Example

Moon = 28° 16′, *i.e.*, in Pisces Navamsa; *i.e.*, the Moon has crossed 1° 36′ in Pisces Navamsa.

The Moon takes approximately 60 ghatis to cover 1 asterism or 13° 20′ of arc.

i.e., 800′ : 60 × 60 vgh. : : 96 : X

$$X = \frac{60 \times 60 \times 96}{800} = 482 \text{ vgh. or 7gh. 12 vgh.}$$

= 7.2 ghatis.

$$7.2 \times 9 = \frac{64.8}{27} = 2 \text{ plus } 10.8$$

The constellation at birth is the 11th or Pubba.

The Lagna longitude can also be similarly dealt with. But which constellation—that arrived at from the Moon or the one arrived at from the ascendant—is to be taken is left in doubt.

Stanza 5. Varaha Mihira in his *Brihat Jataka* in the chapter on 'Nashta Jataka' has dealt with certain *nimittas* or indicative signs with the help of which the position of the Moon at birth can be ascertained.

NOTES

In the following stanzas, the author lists the *nimittas* or indicative signs by carefully noting which one can infer the Moon's position at the time of a querist's birth.

Stanza 6. If at the time a query is put, the astrologer sees before him pricky leaves or thorny plants or goats, the image or picture of a goat or woollen blankets; or if he hears a goat's cry or the name of goat mentioned, it may be inferred that

the querist's birth Moon was in Aries. Similarly if the astrologer sees an ox, cow, the skin of these animals, images or pictures of these animals, plough, yoke, ghee, grass and straw, or if the names of these animals are heard mentioned, the Moon's position is in Taurus.

Stanza 7. The querist's Moon will be in Gemini if the indicative signs are: a couple coming together, musical instruments such as Veena, beds or sleeping materials or thambula are seen. Mud-crab, old leaves and water indicate Cancer.

Leo is denoted if mention of lions and tigers is made or their images seen or if elephants, deer and pigs are seen or their sounds heard. Indicative signs for Virgo are boats, lamps, paddy, burning cinder or stories regarding these.

Stanza 8. Merchandise, measures, weighing machines, bargaining, merchants, counting, weighing, indicate Libra; Scorpio indicates snakes, scorpions, vermin and *visha vaidya*. Bows and arrows, a man bearing these or horses signify Sagittarius.

Stanza 9. Capricorn denotes the family of deer, their horns and skins, hearing their sounds. Aquarius is signified by pots, potters and water pots. Pisces will be the querist's Moon sign if the indicative signs are fishes, nets and water. If these

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signs are seen or if their names are heard mentioned, then the appropriate sign should be considered.

NOTES

The science of *nimittas* is a deep one based perhaps on the appreciation of the fact that in Nature everything is interrelated and not isolated When a person who is about to start on an errand encounters the crossing of a cat he feels success may not attend his errand. The cat as such has nothing to do with the person or the errand. Nor is it a coincidence. As Carl Jung says, it is *synchronicity* and such a phenomenon gives us an indication of what is likely to happen.

The *nimittas* listed in the above stanzas for fixing the Moon sign at birth are only indicative. If for instance when a querist wants to know his Janma Rasi, which he is not aware of, and if at that time some one carrying deer horns passes before the astrologer, he can assume that the Moon was in Capricorn. An astrologer who wishes to go by *nimittas* should be highly experienced and wedded to a life of simplicity, truth and humility.

Stanza 10. The birth Moon of the querist will be the strongest sign out of the ascendant, the 5th or the 9th from it at the time of query. If they are equally strong then the sign indicated by the organ the querist happens to touch at the time of query, or the sign where he stands, or the sign signified by the Prasna letters will be the Janma Rasi.

NOTES

The question Lagna is Aquarius. Therefore, either Aquarius, Gemini or Libra can be the birth Moon-sign of the querent, the strongest sign being the most likely. Of the three, Gemini

being the strongest, it can be inferred to be the Moon-sign at birth.

Stanza 11. Take the strongest of the planets aspecting Arudha. According as such a planet occupies an odd or even sign, the radical Moon is in an odd or even sign owned by the concerned planet. The question of odd or even does not arise in regard to the Sun and the Moon. If there are no aspecting planets, take the strongest of the four amongst Arudha, the 4th, the 7th and the 10th therefrom. Likewise the birth ascendant can be taken as the strongest of the Lagna, the 4th, the 7th or the 10th, or the sign owned by the stronger planet aspecting the query ascendant.

NOTES

In the chart above, no planets aspect Arudha. Of Aquarius (the 4th), Taurus (the 7th), Leo (the 10th) and Scorpio (Arudha), the strongest is Scorpio. This becomes the Moon-sign at birth. Of the Lagna (Aquarius), the 4th, the 7th and the 10th, Scorpio is the strongest. This becomes the ascendant at birth. Under stanza 3, the numerical method gives Sagittarius as the birth ascendant and stanza 4 gives Leo as the birth Moon-sign. By an intelligent recourse to *nimittas* one sign for each Lagna and the Moon must be finally determined.

Stanza 12. Count from Arudha to the ascendant. Double this number. Deduct from this the number of the weekday and add to the balance the number of the constellation at the time of Prasna.

Expunging 27 and counting the remainder from Aswini, will give the birth asterism.

NOTES

Example

(*a*) Arudha to the ascendant = Scorpio to Aquarius = 4

(*b*) Doubling 4, we get 8

(*c*) 8—Weekday (Thursday) = 8 – 5 = 3.

(*d*) 3 + constellation at Prasna (Aslesha)

i.e., 3 + 9 = 12. Since the figure is below 27, count 12 from Aswini to get the birth constellation. Makha is the birth star.

Stanza 13. Take the number of persons present at the time of putting a query including the astrologer and the questioner. Multiply this by 3 and divide the product by 27. The remainder counted from Aswini or Makha or Moola, according as the ascendant (at the time of query) is a moveable, fixed or common sign gives the birth star.

NOTES

Suppose the number of persons present at the time of query (including the astrologer and the consultor) is 8. Multiplying this by 3, we get 24. As it is indivisible by 27, count 24 from Makha (as the ascendant Aquarius is a fixed sign). This gives Bharani as the birth star.

Stanza 14. The birth month is to be fixed as follows: When the Sun occupies the 6 signs beginning from Arudha, the birth will be in Uttarayana. When he occupies the 6 signs from the 7th house. then it is Dakshinayana.

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When the Sun occupies Arudha sign, the birth month is Gemini ; if he is in the 12th therefrom, it is Cancer ; if he is in the 11th house, Leo ; if in the 10th, Virgo ; if in the 9th, Libra. In this way the (solar) month of birth is to be ascertained.

Stanza 15. If the ascendant at the time of query falls in the first 15 degrees, the birth is in Uttarayana ; if it is the second half of the sign, the birth is in Dakshinayana. According as at the time of query, the questioner touches the left or right side of his body, the birth is in Dakshinayana or Uttarayana.

Multiply the number of Arudha sign counted from Aries by 9 and divide the product by 27. The remainder counted from Aswini will give the Nakshatra at the time of birth.

Stanzas 16 and 17. If the ascendant at the time of the query is odd, it is to be inferred the native is born in the first six signs counted from Aries. Here the first 15 degrees is to be allotted to three Rasis, the first 5 is Taurus, the next 5 Gemini and the next 5 to Aries. If the ascendant happens to be in the second half of an odd sign, the birth ascendant is to be Leo, Virgo and Cancer (note the order).

In the case of even signs, the birth ascendant will be one amongst the six counted from Libra.

Here again, the order to be noted is Scorpio, Sagittarius and Libra. If the query ascendant is in the second half of an even sign, the order to be followed is Aquarius, Pisces and Capricorn (5° each).

NOTES

The principles are simple.

Example : Suppose the query ascendant is 23° in Aries, an odd sign, the birth ascendant is one of the signs from Aries to Virgo. If it is in the second half of an odd sign, the birth ascendant can be either Leo, Virgo or Cancer. The ascendant point has fallen in the 2nd part (20° to 25°) of the second half of the sign. Therefore the ascendant is Virgo.

Stanza 19. From Ashta Mangala number, the year of the birth, month, Nakshatra and Lagna can also be ascertained.

Stanza 20. Keep the Moon's longitude in two places. From one deduct the ascendant point. Add the remainder to the original longitude of the Moon. This can be considered as the Moon's position at the time of birth.

Stanza 21. If the query ascendant is Aries, the birth month is Vaisakha ; if Taurus, the month is Jyeshta. In this order we can calculate for the rest, of the signs. Again if Lagna is odd and is aspected by male planets, the birth is in the bright

half; if the ascendant sign is even, and is aspected by female planets, then the birth is in the dark half.

NOTES

If Lagna sign is odd and is aspected by female planets, the strongest should be taken and the *paksha* fixed.

Stanza 22. If you perceive or hear any signs or sounds, which can be classified under any Drekkana sign, then it is to be inferred that the Sun occupies that Drekkana.

Stanza 23. The sign occupied by the lord of exaltation sign of the lord of Arudha, will be the Moon's position at the time of the querist's birth. The sign occupied by the lord of the debilitation sign of the lord of Arudha will be the birth ascendant. If the questioner happens to sit at the time then take the 7th from query ascendant ; if he happens to stand, take the 10th ; if he happens to get up, take the ascendant sign itself ; and if he is about to sit, take the 4th. Such a sign can be the ascendant at birth.

Stanza 24. In *Brihat Jataka*, Varahamihira has detailed a method of fixing the birth ascendant in the verse *"Hora Navamsa Prathima".

होरानवांशप्रतिमं विलग्नं लग्नाद्द्रविर्यावति च द्रेकाणे ।
तस्माद्वदेत्तावति वा विलग्नं प्रष्टुः प्रसूताविति शास्त्रमाह ॥

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Stanza 25. Count the Decanates from the Drekkana rising at the time of query to the Decanate occupied by the Sun at the time. Expunge multiples of 12. The remainder counted from the rising sign at query will be the rising sign at birth.

NOTES

This stanza simply gives the methods enumerated by Varahamihira in his *Brihat Jataka*. Two methods are given :

1. The birth Lagna is the Navamsa sign of the query Lagna.

For instance if in the query chart the Navamsa Lagna is Leo, then in the birth chart the Lagna will be Leo.

2. Take the Drekkana of the ascendant in the query chart. Count from it till the Drekkana occupied by the Sun. Note the number of Drekkanas, expunge multiples of 12. The remainder counted from the query ascendant gives the birth ascendant.

Example : The 2nd Drekkana of Taurus rises at the time of query and the Sun is in the 3rd in Libra. The number of Drekkanas intervening between these two is—Taurus 2, Gemini 3, Cancer 3, Leo 3, Virgo 3 and Libra 3—total 17. Expunging the multiples of 12, the remainder is 5, which counted from Taurus gives Virgo as the birth ascendant.

Stanza 26. According as the rising Drekkana at the query time is the 1st, the 2nd or the 3rd, Jupiter at birth will be in the ascendant sign or the 5th or the 9th from it. Or Jupiter will be in the sign of the Drekkana held by him, or the 5th or the 9th from it.

NOTES

This stanza appears at first sight to be somewhat confusing. Jupiter's position at birth is ascertained on the basis of the sign rising at the time of the query.

Example: Suppose the rising sign at query is 22° Aquarius, which means the third Drekkana. This means Jupiter at birth is in the 9th from the rising sign, *viz.*, Libra.

In the query chart if Jupiter is in the 1st Drekkana, in the birth chart he will be in the same sign; if in the 2nd Drekkana, in the 5th from his query position; in the 3rd, in the 9th sign from his own query position.

Stanza 27. The Janma Kala Guru can be considered to be the Dwadasamsa Rasi of Udaya Lagna. The Dwadasamsa sign of the ascendant at qùery will be the sign occupied by Jupiter. Taking into consideration the body-build of the querist and the 12-year cycle of Jupiter, his radical position can be fixed.

NOTES

A *parivartana* or cycle of Jupiter takes roughly 12 years. To ascertain the number of revolutions which Jupiter had passed in the querists case, the planet that occupies the ascendant at query has to be looked into. If it is the Moon, the number is 1, Mars—2, Mercury—3, Venus—4; Jupiter—5, the Sun—6, Saturn—7. If there is more than one planet in the ascendant, the strongest planet must be taken and the number of revolutions completed fixed. The Moon in Lagna denotes 12 years, Mars 24 years, Mercury 86 years, etc., in this order. If there are no planets in Lagna, the number of revolutions should be fixed from the lord of the Lagna. By looking at the

physical characteristics of the man, the number of revolutions can be verified.

Stanza 28. One Rasi = three Drekkanas ; one Drekkana = 10 degrees ; 1/12 Drekkana = 50 minutes (Drekkana Dwadasamsa). Find out which Dwadasamsa of the Drekkana, the query ascendant occupies. Count that number from the ascendant and Jupiter will be in the sign so arrived at, at the time of birth. According as the query ascendant is in the 1st, 2nd or 3rd Drekkana, Jupiter at birth will occupy the Navamsa sign of the query ascendant, or the 5th, or the 9th from it. The 10th house from the Navamsa of the Moon at the time of query will be the position of the Sun at the time of birth.

Stanzas 29 to 33. Madhava describes how Janma Nakshatra can be fixed by noting the various parts of the body beginning from the head the questioner touches at the time of query.

If he happens to touch the head—Krittika ; forehead—Rohini ; eyebrows—Mrigasira ; ears—Aridra ; cheeks—Punarvasu ; chin—Pubba ; teeth—Aslesha ; neck—Makha ; right shoulders—Pubba ; left shoulders—Uttara ; hands—Hasta ; fingers—Chitta ; finger nails—Swati ; chest—Visakha ; heart—Anuradha ; breasts—Jyeshta ; stomach—Moola ; right flanks—Poorvashadha ; left flanks—Uttarashadha ; navel—Sravana ; waist—Dhanishta ;

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sex-organ – Satabhisha ; right thigh—Poorva-bhadra ; left thigh—Uttarabhadra ; knee caps—Revati ; lower part of the knees—Aswini ; and feet—Bharani.

Or the 26th star counted from the query star will be the birth asterism ; or the birth star can be ascertained on the basis of the limbs touched by the querist clearly.

NOTES

Several methods have been given for determinig the Ascendant, the Moon-sign, the Sun and Jupiter at the time of birth, when the birth particulars of the native are not available. Sometimes each method gives a different sign or constellation. The astrologer must, using these signs and also paying due attention to omens at the time of query and by observing carefully the querent's physical appearance, approximate age and mannerisms, combine the varying clues to determine the native's Ascendant, Moon-sign, birth-Sun and birth-Jupiter. Readers may also refer to the chapter on Nashta Jataka or Unknown Birth Times in *Hindu Predictive Astrology*.

Thus ends the Chapter XXX

CHAPTER XXXI

On Dreams

Stanza 1. If in a query chart, the Sun occupies the ascendant or the Moon aspects the ascendant, or the 7th house happens to be the Sun sign, it must be inferred that the person had dreams the previous night. The duration of the dreams will correspond to the expired portion of the ascendant. The time can be ascertained from the lord of Lagna also. If the lord of Lagna is the Moon, it was only for a few seconds (*kshana*). For other planets take the Naisarga periods.

NOTES

If any body puts the question, "Have I had any dreams today? if so, what is the nature of the dreams?" the combinations given in this stanza have to be applied.

Stanzas 2 to 5. If the Sun occupies the rising sign, burning fire, blazing torches, red clothes, etc., were seen ; if the Moon is in Lagna, women, white, river and flowers ; if Mars, gold, pearls, red clothes, raw flesh, flowing blood, etc. ; if Mercury the native dreamt that he flew through the heavens ; if Jupiter,

there was a happy social party with relations; if Venus, the native crossed watery surfaces such as lakes and seas; and if Saturn, he climbed hills and elevated places. If many planets are found in the ascendant, these dreams will be seen in turns. If these occupy inimical or debilitation signs, the dreams will be bad. If the planets are defeated in planetary fight, then again they will be bad. If they are in combustion, the dreams will be dis-jointed.

Stanzas 6 to 9. The nature of dreams can be known from the nature of Arudha, Chathra, ascendant and the fourth house thus; Aries—temples; Taurus—*devas*; Gemini—Brahmins and saints; Cancer—water containing plant life and grass cut from the earth; Leo—hill men and buffaloes; Virgo—cohabitation with women; Libra—gold, merchants and those in power; Scorpio—horses, beetles, poison; Sagittarius—barks of trees, flowers and fruits; Capricorn—men and women together; Aquarius—looking glass; and Pisces—gold and oceans.

NOTES

What one has seen in his dream can be ascertained from the horoscope on the basis of the Arudha sign, or Chathra sign or the rising sign or the fourth house. It implies that the strongest of the above factors is to be considered. Assuming that the rising sign is the strongest and it happens to be Scorpio, the querist will have seen in his dream horses, beetles or poisonous medicines, etc.

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Stanza 10. The above is taken from *Jnana Pradeepika.* Still there are some more peculiarities and they are culled out from *Ashtanga Hridaya* (a medical treatise).

Stanza 11. If one dreams that when he is engaged in drinking liquor along with dead men (*pretas*) he is dragged up and down by a dog, the result is he will be attacked by high fever and die.

Stanzas 12 to 15. If one dreams that while wearing red flowers and clothes and having one's body dyed red and enjoying all sorts of pleasures, one is carried by a woman, he will be attacked by 'Rakta Pitta'. Riding on buffaloes, pigs, dogs or camels southwards indicates death by consumption. Dreaming of thorns, creepers, bamboos and palm trees sprouted from one's throat, denotes attack of Gulmaroga and death from it.

Dreaming that while anointed in ghee with no clothes on, performing a *homa*, a lotus plant sprouted from one's throat, it indicates attack by leprosy and death.

Seeing in a dream that one with low class people indulged in drinking ghee, butter and other oily liquids, signifies an attack of *premagha* and death from it.

Stanza 16. The dream that one dived deep in waters when dancing with Rakshasas, will get one

madness and death. If, however, he dreams that he is carried away by 'pretas' he will die from *apasmara* (epilepsy).

Stanza 17. If one dreams that he had a ride on a camel, cat, ape, tiger, pig, *pretas* or a jackal, he will get a sudden accidental death.

Stanza 18. After dreaming that one consumed a large quantity of bread and roasted-things, he weaks up and vomits the very same materials, he will die suddenly. If he dreams that he witnessed an eclipse, he will get eye disease.

Stanza 19. Dreaming that the Sun or the Moon falls down from the sky signifies loss of eye-sight.

Stanzas 20 to 28. If one dreams of the following, he is said to experience dreadful results. Birds building their nests on the dreamer's head ; getting shaved ; encircled by crows or eagles ; surrounded by pretas, pisachas, women, beef-eaters ; getting lost in byepaths filled with creepers, grass bamboos and thorny plants, lying down in cremation grounds or deep pits ; happening to fall on dust and ashes ; slipping on watery surfaces, wells, tanks and miry spots ; being dragged down by the force of water currents ; one sings, dances, plays on musical instruments ; decorates oneself with red

flowers and red clothes; gets old age; becomes fat; smears one's body with oil; gets married; gets shaved; eats cooked food and dishes; takes butter and ghee; drinks liquor; vomits; gets iron and gold; gets defeated in fight or in argument; gets imprisoned; meets with accidents; loses sandals; skin in the legs gets dried; feels highly elated, laughs at angry seniors and family elders.

Lamps, stars, planets, teeth, idols of Gods, one's own eyes, either fall down or are destroyed; hills tumble down, one enters a forest filled with red flowers, or places of sinful acts; gets into a dark abyss; lies down in the burning ghat; falls down from hill-tops or house tops; fishes alone; sees persons with ochre robes, naked people, ascetics, persons with blood-shot eyes and dark-coloured people.

Stanza 29. When ones sees in his dream a woman black in colour, having aptitude for sinful actions, with long nails, hair and breasts, and wearing flowers and clothes, having no reddish tongue, he may die early.

Stanzas 30 and 31. Bad dreams are caused by the surcharge of the *tridoshas* in the nervous and sensory systems. Sick persons happening to see such dreadful dreams are said to die. If persons of sound health see such dreams, they will get danger-

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ous sickness. By God's favour, some may recover but in most cases such sickness will end fatally.

Stanza 32. Drishta, Sruta, Anubhuta, Prarthita, Kalpita, Bhavija and *Doshaja* are the seven kinds of dreams. The first five types of dreams do not bring about the indicated results. Dreams seen during daytime are also ineffective.

NOTES

The ancient experts in the phenomenon of dreams appear to have dived deep into the subject and their views as regards the nature of dreams, what kind of dreams would portend disasters, etc., are now drawing the attention of psychologists and para-psychologists.

Seven kinds of dreams are listed in the above stanza. They are *drishta* or things which one may have seen in life; (2) *shruta*—things we have heard in life; (3) *anubhuta*—things actually experienced through smell, taste and touch; (4) *prarthita*—things desired in life; (5) *kalpita*—fancied or imaginary things; (6) *bhavija*—not included in the above 5 categories or those due to one's own imagination; and (7) *doshaja*—dreams caused by a surcharge of *tridoshas*.

The author appears to be of the opinion that the first five kinds need not be considered as the signified results may not happen. He is also of the view that dreams experienced during daytime are of no significance.

Stanzas 33 to 35. Dreams that are forgotten soon after waking, those seen continuously for a long time or seen before midnight are not effective. It at all, they will bear fruit after a very long time. Dreams seen in the early morning hours will bear

fruit the next day. If one sleeps after the dream, the effect will be little. If one happens to see bad dreams, *dana*, *homa*, *japa*, *dhyana* and *puja* must be done to reduce the evil effects. If a good dream is seen after a bad dream, the former alone will prevail.

Stanzas 36 to 41. The following are good dreams. One experiencing them will get good health and wealth. Seeing deities, Brahmins, cows, oxen, living relatives, kings, good people, burning fire, tank with clear water, good watery surfaces, unmarried girls, smiling handsome boys in white clothes, *rakshasas*, brilliant and booming with blood, umbrella, looking glass, poisonous medicines, flesh, white flowers, white dress, human excreta, ointments, fruits, hillocks, house-tops and storeyed houses, trees having fruits, men, lions, elephants, horses ond other vehicles, rivers, fords, oceans, journeys to the north and east, sexual connection with those women who could not be enticed, death, escape from danger, satisfaction of *pitris* and heads of famlies, weeping, getting up from the fallen place and harming the enemies.

Stanzas 42 to 46. The causes of dreams are: (*a*) inflammation of the humours, (*b*) consequence of the major and sub-periods, (*c*) worry or things about which one thinks much, (*d*) *abhichara* or

incantation of enemies, (*e*) guhyakas, (*f*) previous associations with other beings. Dreams caused by the excitation or disturbance of *vatha* are: climbing up hill tops and trees, travelling through skies. Dreams caused by the disturbance of *pitha* are characterised by seeing things radiant and resplendent as gold, red flowers, as the Sun, fire, etc. Dreams caused by phlegmatic disturbance are: seeing the Moon, stars, white flowers, lotus and rivers. Dreams caused by disturbances to the humours, wind, bile and phlegm signify ordinary results, Dreams caused by planetary periods indicate effects appropriate to them. Those caused by *chinta* and *drishta* will be the same as seen or wished. Dreams indicating that persons are wounded by animals distorted in shape are caused by *abhichara*. Grihyakotha as seeing bright and dazzling things is caused by the humour *pitha*. Dreams caused by the planetary periods and worry will not be effective.

Stanza 47. A night has four Yamas. If the dream is seen in the 1st Yama, the result will be, before the lapse of one full year; in the 2nd, before the lapse of 6 months; in the 3rd, before the lapse of 3 months; and in the 4th, before the lapse of one month. If the dream occurs at dawn, the result takes place soon.

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Stanzas 48 to 58. The nature of dreams has to be learnt from other works. Here is a dream, narrated in *Ramayana* seen by Bharata. "I saw my father falling down from the top of a mountain into a deep solution of cowdung dressed in dirty clothes and with hair untied; the oceans dried, the Moon having fallen down and the earth pervaded by dismal darkness; the tusk of the royal elephant torn away and the blazing fire suddenly extinguished; my father sitting on an iron throne wearing a red dress and (at that time) being railed by copper coloured and dark women; my liberal father starting to the south wearing red garlands of flowers, smeared with red ointments, and journeying on a donkey-yoked chariot; my father being dragged by a demoness wearing red dress, having a deformed face and putting on a face of forced smile; my throat gets dried, mind has no peace, I, Sri Rama, father or Lakshmana, am going to die. Is not my father happy now? are my brothers Rama and Lakshmana not free from all disease?; Sri Rama's mother also is free from all diseases; the mother of Lakshmana also is free from sickness; my mother who is not good is also free from sickness; what does she say?"

Stanza 59. The dream narrated above is a very bad one, as the results that came from it

affected his parents, his brothers and more than all his own life.

Stanzas 60 and 61. If a Brahmin sees a dream showing that a person is drinking liquor or blood, then he will get learning or knowledge. If any other than a Brahmin sees this, he will get wealth. If an ordinary man sees in dream king, elephant, horses, oxen and cows and a sick man, his desires will bear fruition. If a person born in a royal family sees this, he will soon become a king.

Stanza 62. If a person dreams that he has obtained sandalwood paste, couch, pearls, betel leaves, *jathi* flower and wealth, it is very good.

Stanza 63. If a person sees in his dream that he is bitten by insects or leeches, he will get children or wealth. If he sees in a dream that he is entering a terrace, he will become a king though born in a low family.

Stanza 64. If he sees in a dream as if eating some ghee preparations (*payasa*) in a dirty lotus leaf in the middle of a tank, he will become a learned pundit.

Stanza 65. If in the dream one sees *krauncha bird* (*cock*)" or *kukkuta* or *balaka* bird and wakes up

all of a sudden, he will get a wife with endearing words or a girl with similar qualifications.

Stanzas 66 and 67. If a sick man sees the globes of the Sun and the Moon in a dream, then he will recover from sickness soon. A man without sickness will get wealth and health. If he sees blazing fire, flowers, fruits, looking glass, rubies, pot containing curd, rice and milk, he will become a prosperous man.

Stanza 68. Dreams seen in the first *yama* of the night will bear fruit in one year, in the 2nd *yama* in 8 months, in the third in 3 months and in the fourth in 10 days.

Thus ends the Chapter XXXI

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CHAPTER XXXII

Ashtakavarga

Stanza 1. In the chapter dealing with the question of issues, a reference has been made to *Ashtakavarga.* How it is to be worked is detailed in this chapter.

Stanza 2. In his own Ashtakavarga the Sun's benefic places are 1-2-4-7-8-9-10-11 from himself, the same places from Mars and Saturn; the 3rd, 6th, 10th and 11th from the Moon; 3rd, 5th, 6th, 9th, 10th 11th and 12th from Mercury; the 5th, 6th, 9th and 11th from Jupiter: the 6th, 7th and 12th from Venus; and the 3rd, 4th, 6th, 10th, 11th and 12th from the ascendant.

Stanza 3. In his own Ashtakavarga, the Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th from himself; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th from Mars; in the 3rd, 4th, 5th, 7th, 8th, 10th and 11th from Mercury; in the 2nd,

4th, 7th, 8th, 10th and 11th from Jupiter ; in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th from Venus ; in the 3rd, 5th, 7th and 11th from Saturn ; and in the 3rd, 6th, 10th and 11th from the ascendant.

Stanza 4. The benefic places of Mars in his Ashtakavarga will be they 3rd, 5th, 6th, 10th and 11th and from the Sun ; the 3rd, 6th, 11th, from the Moon ; the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from himself ; the 3rd, 5th, 6th and 11th from Mercury ; the 6th, 10th, 11th and 12th from Jupiter ; the 6th, 8th, 11th and 12th from Venus ; the 1st, 4th, 7th, 8th, 9th, 10th and 11th from Saturn ; and the 1st, 3rd, 6th, 10th and 11th from the ascendant.

Stanzas 5 and 6. The benefic places of Mercury Ashtakavarga will be the 5th, 6th, 9th, 11th and 12th from the Sun ; the 2nd, 4th, 6th, 8th, 10th and 11th from the Moon ; the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Mars ; the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th from his own ; the 6th, 8th, 11th and 12th from Jupiter ; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 10th from Venus ; the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Saturn ; and the 1st, 2nd, 4th, 6th, 8th, 10th and 11th from the ascendant.

Stanzas 7 and 8. The benefic places of Jupiter in his Ashtakavarga will be the 1st, 2nd, 3rd, 4th,

7th, 8th, 9th, 10th and 11th from the Sun ; the 2nd, 5th, 7th, 9th and 11th from the Moon ; the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from Mars : the 1st, 2nd, 4th, 5th, 6th, 8th, 10th and 11th from Mercury ; the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th from his own ; the 2nd, 5th, 6th, 9th, 10th and 11th from his own ; the 2nd, 5th, 6th, 9th, 10th and 11th from Venus ; the 3rd, 5th, 6th and 12th from Saturn ; and the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th from the ascendant.

Stanza 9. The benefic places of Venus in his Ashtakavarga will be the 8th, 11th and 12th from the Sun ; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th from the Moon ; the 3rd, 4th, 6th, 9th, 11th and 12th from Mars ; the 3rd, 5th, 6th, 9th and 11th from Mercury ; the 5th, 8th, 9th, 10th and 11th from Jupiter ; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th from his own ; the 3rd, 4th, 5th, 8th, 9th, 10th and 11th from Saturn ; and the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th from the ascendant.

Stanzas 10 and 11. The benefic places of Saturn in his Ashtavarga will be the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from the Sun ; the 3rd, 6th and the 11th from the Moon ; the 3rd, 5th, 6th, 10th, 11th and 12th from Mars ; the 6th, 8th, 9th, 10th, 11th and 12th from Mercury ; the 5th, 6th, 11th and 12th

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from Jupiter ; the 6th, 7th and 12th from Venus ; the 3rd, 5th, 6th and 11th from his own ; and the 1st, 3rd, 4th, 6th, 10th and11th from the ascendant.

The figures have been given on the basis of alphabets. The places given above are to be reckoned from their positions in the horoscope.

Stanza 12. In giving the digits, letters indicating zero (0) are to be taken as 10. The previous number is 9. Na is 10, Ka is 12 and Ra or Pra is 12.

Stanza 13. In marking the benefic places, a certain order has been followed by Varaha Mihira in his *Brihat Jataka.* That order has to be followed in order to know, beforehand, the order of reductions *i.e., sodhana karma.*

Stanza 14. The signs which have no *akshas* or benefic points are to be considered as *adhama* or lowest signs with 1, 2, 3, are also *adhama* (low). Those with four are *madhyama* or moderate in strength : and above 4 are *sobhana* or auspicious.

Stanza 15. When the Sun transits in his own Ashtakavarga signs having 8 bindus the effects will be wealth and prosperity from royal favour ; 7—wonderful welfare, happiness and pomp ; 6—rising power : 5—wealth ; 4—both good and bad will be

equal; 3—fatigue through journey; 2—sinful actions; 1—severe sickness; no bindus—death.

Stanza 16. In his own Ashtakavarga the Moon while in transit gives the following results; a sign counting 8 bindus—happiness, prosperity, pomp and help from relatives; 7—gain of clothes, comfortable food, gain from relatives; 5—courage and mental satisfaction; 4—misery and ill-health; 3—quarrel with relations; 2—quarrels brought about by one's wife and one's wealth; 1—irreparable losses; and no bindus—sorrow, extreme panic and death.

Stanza 17. When Mars in his own Ashtakavarga transits signs with 8 bindus—gain of landed property and money, victory; 7—prosperity, through brothers; 6—favour through kings; 5—pleasing experiences; 4—good and bad in equal proportion; 3—separation from brothers and women; 2—quarrel due to wife and wealth; 1—fear from weapon, fire and diseases as small pox, etc.; and no bindu—diseases in the stomach, fits and death.

Stanza 18. When Mercury transits in his own Ashtakavarga signs with 8 bindus—respect from kings; 7—increase of wealth and learning; 6—success attending all efforts; 5—reconciliation

with relations; 4—want of spirit in everything; 3—anxiety through disturbed thoughts; 2—diseases caused by the *tridosha*; 1—imprisonment by force and unexpected calamities: and no bindu—death caused by loss of everything.

Stanza 19. When Jupiter transits in his own Ashtakavarga signs with 8 bindus—sovereignty and kingly prosperity; 7—gain of wealth and happiness; 6—gain of clothes, vehicles and gold; 5—ruin to enemies, accomplishment of desired objects; 4—gain and loss equal; 3—nervous debility and ear diseases; 2—royal frowns; 1—loss of wealth and relations; and no bindu—derangement of the mind, loss of wealth and children.

Stanza 20. When Venus transits in his own Ashtakavarga signs with 8 bindus—comfort from good clothes, women, flowers and wholesome food; 7—gain of ornaments and pearls; 6—happiness from agreeable wife; 5—meeting with friends; 4—good and bad equal; 3—quarrel with the people of the locality and relatives; 2—diseases and dismissal from one's profession; 1—fear from water and poison; and no bindu—all sorts of calamities.

Stanza 21. When Saturn transits in his own Ashtakavarga signs with 8 bindus—acquisition of

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administrative control over a village or a town; 7—gain of servants (maid), or asses or camels; 6—respect from thieves, hill tribes and army chief; 5—gain of grains; 4—good and bad equal; 3—loss of wealth, servants, wife and happiness; 2—imprisonment, fear and diseases; 1—dirty fallen life; and no bindu—ill-luck in everything.

NOTES

The effects declared for planets transiting the different signs in their own *Ashtakavargas* are enumerated above. The description of results is general and should not be applied *verbatim*. Moreover effects of transits as from the Moon are also to be considered. Suppose Saturn transits the 12th from the Moon which may happen to be the 3rd sign having 6 *bindus* from his position, in his own *Ashtakavurga*. How to reconcile the results? This is a tough problem for a student of astrology. I have dealt with this subject in detail in my book *Ashtakavarga System of Prediction* to which I would refer my readers.

Stanza 22. When planets transit signs with no *bindus* they produce only evil. Similarly when they transit signs with 8 bindus, the results will be brilliant. Every sign has 8 *kakshyas* or orbits. When a planet transits in its own *ashtakavarga* a *kakshya* devoid of bindus, evil can only happen. Only when he transits the *kakshya* owned by the lord who has contributed a bindu (aksha lord), good will happen. In this way should be studied good causing and evil producing kakshyas.

NOTES

Here a reference is made to *kakshya* or an orbital division. There are 8 kakshyas of 33/4 degrees in a sign ruled respectively by Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon and the Ascendant.

The following is reproduced from my book *Ashtakavarga System of Prediction :*

Prasthara Ashtakavarga

We have hitherto learnt how to cast Bhinnashtakavargas of the different planets, the combined Ashtakavargas of all planets and the reduction of the bindus by the processes of Trikona and Ekadhipatya.

The next in importance is the diagrammatic representation of spreading out the benefic points (*bindus*) contributed or donated by each planet in respect of each Ashtakavarga. The benefic points (bindus) contributed by each of the planets are isolated so that while predicting Gochara or transit results or interpreting Dasas or analysing Bhavas the exact period or nature of effect can be clearly located. The tabular representation of the spreading-out or isolation of the benefic points, given out by each planet, is called "Prasthara Chakra".

According to classical writers, draw east to west 9 lines and north to south 13 lines and in this chakra (diagram) containing 96 houses, enter the points contributed by each planet (before reduction) in the descending order of Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon and Lagna.

The following is the Prasthara Chakra of the Sun's Ashtakavarga in the Standard Horoscope:

The Sun is in Virgo. Therefore the spreading-out starts from Virgo. In Table II, the bindus in the horizontal row against each planet indicate the auspicious places (in the Sun's Ashtakavarga) from the Sun and from other planets. The

bindus in the vertical rows are those contributed by the different planets reckoned in the order of their orbits from the earth. For example the total figure in Virgo (in Sun's Bhinnashtakavarga) is 4 and these four bindus are contributed by Saturn, Mars, the Sun and Mercury. The Moon, Jupiter, Venus and Lagna have not made any contribution. The Prasthara Chakras have to be prepared for each planet. The following are the Prasthara Chakras of the other planets in the Standard Horoscope.

For instance in the Sun's Prastharashtakavarga, no bindus have been contributed by Jupiter, Venus, the Moon and the Ascendant. When the Sun transits his own *kakshya* (11° 15′ to 15°) good will happen. When the Sun transits the *kakshyas* devoid of *bindus* unfavourable results will happen.

Table II

Sun's Prastharashtakavarga

	Virgo Venus Sun	*Libra* Mercury	*Scorpio* Mars	*Sagittarius*	*Capricorn* Ascendant	*Aquarius* Moon	*Pisces*	*Aries*	*Taurus*	*Gemini* Jupiter	*Cancer*	*Leo* Saturn	Total
Saturn	0		0			0	0	0	0	0		0	8
Jupiter		0	0			0		0					4
Mars	0		0	0		0			0	0	0	0	8
Sun	0	0		0			0	0	0	0	0		8
Venus						0	0					0	3
Mercury	0			0		0	0			0	0	0	7
Moon			0	0				0			0		4
Ascendant		0	0	0			0	0		0			6
Total	4	3	5	5	0	5	5	5	3	5	4	4	48

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Stanza 26. In the previous verse, the effects of Ashtakavarga as read from transits of planets have been given. The general effects of the Ashtakavargas will now be given :

The Sun's Ashtakavarga Effects

Stanza 27. In the month of the Sun's transits in his own ashtakavarga of signs having more auspicious bindus, it is auspicious to perform marriage ceremonies and other good actions and undertake long distance journeys, etc. When the transited sign has less than 4 bindus, the opposite results will happen.

Stanza 28. One should worship God Siva and serve the rulers, in the direction indicated by the sign having the largest number of *bindus*. Prosperity results when the sacred lamp is lit in the evening to worship Siva and obeisance to the king is paid in the directions signified by the signs having the largest number of bindus.

Stanza 29. Total up the number of bindus in the four consecutive signs beginning from the Sun ; in the next four signs from the 5th ; and the next four signs from the 9th. If the first total is greater than the 2nd or the 3rd, the first part of the day is good for beginning any auspicious work such as conducting marriage, interviewing important persons

etc. If the 2nd is greater than 1st and 3rd, the 2nd part of the day will be good for these. If the 3rd is greater than 1st and 2nd, the 3rd part of the day is good. The part of the day corresponding to the least total is inauspicious for any good work.

The Moon's Ashtakavarga

Stanza 30. When the Moon transits signs in his own Ashtakavarga containing more bindus, it is auspicious to perform the first tonsure of the baby and all business agreeable to the mind. For a man to marry a girl, for a king to employ a servant, for a servant to serve a king, for a student to begin studies under a teacher, for a teacher to begin teaching and for all persons to receive relations and make friendships select the days of the Moon transiting signs where bindus abound.

NOTES

When yoking pairs, in matrimony, take the man born in a sign having more bindus according to the female's horoscope and *vice versa*.

Stanza 31. Seeing early in the morning persons born in signs which are associated with more bindus in the Moon's Ashtakavarga will prove fruitful. It is equally good for giving gifts such as clothes to persons born in such signs.

Stanza 32. Good work should not be done when the Moon transits signs devoid of bindus. Of course, those actions will be fruitless. To associate with such people or to see such people born in signs with no bindus in the morning is productive of evil.

NOTES

Here the reference is to persons born in signs devoid of *bindus* in the Moon's Ashtakavarga in their horoscopes.

Stanza 33. Wells and tanks found or dug in directions signified by signs holding many bindus are productive of health. To worship Durga and to pay homage to queens such Rasi Diks are good.

NOTES

The direction indicated by the sign holding the largest numbers of bindus in the Moon's *ashtakavarga* is favourable for taking bath, for taking drinks, for digging wells and tanks and for worshipping Goddess Durga or interviewing a queen. One is well advised to set apart one's house or room in the direction suggested above for the purpose of worshipping God.

Mars Ashtakavarga

Stanzas 34 and 35. When Mars transits the bindu-abounding signs in his own Ashtakavarga transactions connected with lands or gold will be favourable. One should set apart a room in such a direction for the worship of God Subrahmanya and for interviewing with the Army Chief or for conducting any transactions relating to

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lands and gold and for cooking and conducting Homas and vanquishing enemies. When Mars transits a sign having less than 4 bindus it is not auspicious for all the above activities.

NOTES

In this chart Aries has the highest number of bindus. During the period of transit of Mars in this sign, it would be auspicious to interview military officers or persons in authority. Aries represents east. One can have his kitchen in the eastern part of his house, or have *homa* performed. When Mars transits Cancer which has the least number of bindu or Pisces which has no bindus the period is not conducive for the activities mentioned above.

	6	5	4
	Mars Ashtakavarga 39		2
5			Mars
4	4	4	5

Mercury's Ashtakavavga

Stanza 36. In Mercury's Ashtakavarga, if there are no bindus in the 2nd house from Mercury, the native will be mute. If there are 2 or 3 bindus, his words will be *Chapala Vak.*

Stanza 37. If there are 4 bindus, he will be able to give a suitable reply. If there are 5 or 6, he will talk agreeably and his words will be honoured. If there are 7 bindus, he will be a poet.

Stanza 38. If there are 8 bindus in the 2nd house from Lagna, the person will be unassailable in speech. If there are no bindus in it, he will not be able to speak out his own needs and desires.

Stanzas 39 and 40. If there are bindus contributed by malefics, his speech will be affected and vain glorious. If the bindus contributed are by benefics, he will talk modestly. If the bindu is contributed in the 2nd by the Sun, his speech will be patronising; if by Mars, his speech will be harsh and provocative; if by Mercury, pleasing; if by Jupiter, clear and intelligent; if by Venus, abounds in Puranic stories and ideals; and if by Saturn, mixed up with falsehood.

Stanzas 41 and 42. If the 2nd house from Mercury (in his own Ashtakavarga) has a bindu contributed by the Moon in debilitation or occupying an enemy's house, the native will talk loosely and carelessly this and that. If out of Rahu, Gulika and Ketu, two of them occupy the 2nd house, he will indulge in abusive talk. In assemblies he will only talk rot such as thieving,

co-habitation, and ill-reports of others, stories of low-born people and ill-bred persons. If Gulika is in the 2nd, he will talk only scornful words.

Stanza 43. If in his own Ashtakavarga Mercury occupies a sign devoid of any bindus, the person will be dis-spirited. The same result can happen when Mercury transits such a sign.

Stanzas 44 and 45. When Saturn transits the sign devoid of bindus after reduction, there will be loss of children, brothers and friends. If the said sign happens to be the 3rd, 6th, 11th from the Moon, it will not be that bad. When Saturn passes in transit through signs with no bindus, the period will be calamitous.

Stanza 46. When Saturn transits a sign that has no bindus in Mercury's Ashtakavarga and which happens to be the 8th or 12th from the Moon, the person will either be fatally sick or die.

Stanza 47. When Mercury transits a sign which has 4 bindus, education must be commenced. Any litigation launched then will be successful.

Stanza 48. The direction indicated by the sign having the largest number of bindus should be selected for beginning education, for going to school and for recreation grounds. Such a direction

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is also favourable for worshipping Vishnu and paying obeisance to the heir-apparent. For getting success in litigation one should choose the time at which the sign holding a large number of bindus rises.

Jupiter Ashtakavarga

Stanza 49. When Jupiter transits signs having more than 4 bindus in his own Ashtakavarga the time is auspicious for religious functions, initiation into *mantras* performing *japa*, *homa*, *deva puja*, Vedic studies, feeding Brahmins, undertaking remedial measures to get children. earning and saving money. When he transits signs having a few bindus such actions will be fruitless.

Stanza 50. The spot, indicated by the sign having abundant bindus, is to be selected for feeding brahmins, performing *mantra japa* and daily salutations. Gold ornaments and other things should be deposited in the direction indicated by the Dik having more bindus; for interviewing the Guru, learned Brahmin and ministers, this direction will be favourable for success in all undertakings.

Venus Ashtakavarga

Stanza 51. When Venus transits in his own Ashtakavarga, signs having more bindus, the time

is propitious for purchase of beds, mats, pillows, etc., for beginning study of music, conducting and doing all things for conventional happiness.

Stanzas 52 and 53. After carrying out the reductions note the number of bindus. The place indicated by the sign-direction having more bindus is favourable for getting a lady married, to have the bedroom in the house and to secure a bride from the direction signified by the sign having the highest number of bindus.

Saturn Ashtakavarga

Stanza 54. When Saturn transits signs having more number of bindus (in his own Ashtakavarga), it is fruitful to employ servants, and to begin agricultural operations. Select that quarter signified by the sign having the largest number of bindus for cultivation, for keeping agricultural implements, for constructing latrines and for throwing away refuse, and for storing fuel.

Chara Chakra

Stanza 55. Total the bindus in Aries and its trines representing the East ; Taurus and its trines signifying South ; Gemini and its trines denoting West ; and Cancer and its trines signifying North. The direction that has the largest number of bindus is the most auspicious.

Stanzas 57 and 58. So far we have dealt with individual Ashtakavarga. Collective Ashtakavarga is now detailed. In a Rasi mark the following numbers in regular order beginning from the Sun at the time of birth : 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2 ; from the Moon 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1 ; from Mars 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2 ; from Mercury 3, 1, 5, 2, 6, 6, 1, 2, 5 5, 7, 3 ; from Jupiter 2, 2, 1, 2, 3, 4, 2. 4, 2, 4, 7, 3 ; from Venus 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3 ; from Saturn 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1 ; and from the ascendant 5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1.

Stanza 59. When the bindus in each sign are totalled Samudaya Ashtakavarga is obtained.

NOTES

When the bindus are totalled we get 43 for the Sun, 36 for the Moon, 49 for Mars, 46 for Mercury, 36 for Jupiter, 40 for Venus, 42 for Saturn, and 45 for the ascendant, the total being 337. This can be got by adding up the various individual Ashtakavargas.

Stanza 60. In the collective Ashtakavarga, signs having more than 30 bindus can be said to be the best (*sreshta*) ; those getting between 25 and 30—middling (*madhyama*) ; and those below 25—last (*kashta*). The best signs should be selected for all good work, journey, etc., worst signs should be avoided. Persons born in best signs can be taken

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for association. They will bring in good. Persons born in worst signs will be a source of affliction.

Stanza 61. The sum total of the bindus in the 2nd, 4th, 9th, 10th and 11th is known as *Vithaya* (164). If the total exceeds 164, the native will be prosperous ; if the total is less than 164, then his expenses will be high ; and if it is 164, income and expenditure will be equal.

Stanza 62. The sum total of *bindus* in the 6th, 8th, 12th houses is known as *theertha* (76). If it is less than 76, income will be greater. If it exceeds 76 expenses will be greater. If it is 76, both will be the same.

Stanza 63. In the collective Ashtakavarga, the minimum number of bindus required are : Lagna 25, 2nd house 22, 3rd house 29, 4th house 24, 5th house 25, 6th house 34, 7th house 19, 8th house 24, 9th house 29, 10th house 36, 11th house 54 and 12th house 16. If the numbers exceed these, the houses will be strengthened, if they are less than these, the houses will be weakened.

Stanza 64. If the 4th and the 2nd houses, having secured more than the minimum suggested above, are afflicted by malefics, the native will inherit family property. Otherwise he will have no paternal wealth.

Stanza 65. Likewise if the 10th house contains more than the minimum bindus and is free from affliction, one will earn vast wealth ; if the 11th house is similarly disposed, one will earn without any *exertion.*

Stanza 66. If the ascendant and the 9th house are similarly disposed, the native will find a treasure trove at the age signified by the number of bindus in the ascendant.

Stanza 67. If the bindus in the 11th are greater than those in the 12th, one will become wealthy ; if they are less he will become poor. If the bindus in the 11th are more than those in the 10th, the native's gains will be appropriate to the exertions put forth. If not, they will be less.

Stanza 68. Houses having at least the minimum number of bindus indicated in verse 63, and aspected by their respective lords and unafflicted by malefics, will be fruitful of effects. Otherwise the reverse will be the case.

Stanza 69. The sum of the bindus in the 1st, the 5th and the 9th is known as *bhanduka* ; the sum of the bindus in the 2nd, the 6th and the 10th is known as *sevaka* ; the total of the 3rd, the 7th and the 11th is *poshaka* ; the total of the 4th, the 8th and the 12th is *ghataka.* If *ghataka* number is

greater than the rest, the native will be miserably poor ; if it is less than *poshaka*, one will be wealthy; if *bhanduka* number is bigger, one will have help from relatives ; if it is less, he will have no help from his relatives and friends ; and if *sevaka* is greater benefit from service will be greater for him.

Stanza 70. Add together the bindus of the four signs from Pisces, four signs from Cancer and four signs from Scorpio. Pisces to Gemini, Cancer to Libra and Scorpio to Aquarius represent the 1st, middle and last parts of life. Whichever total of the three sections of life, is greatest, it indicates happiness and prosperity during that period of life. The period of life corresponding to the less number of bindus will be marked by disease and sorrow.

Stanza 71. Kendra, Panapara and Apoklima houses denote the three sections of life. Add together the bindus in each of these sections. That section of life will be happy and prosperous, whose total is the greatest.

NOTES

In stanza 70, the three sections of life *viz.*, childhood, youth and old age are represented by Pisces to Gemini; Cancer to Libra ; and Scorpio to Aquarius. The *bindus* in each of these sections is to be added together. That section of life—childhood, youth or old age, will be happy, whose total is the greatest. Suppose in a horoscope the 1st, 2nd and

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last sections get respectively 110, 112 and 115. The happy period of life will be during his old age.

Kendra houses are the 1st, the 4th, the 7th and the10th; *panapara* houses are the 2nd, the 5th, the 8th and the 11th; and the *apoklima* houses are the 3rd, the 6th, the 9th and 12th. Total the bindus in respect of the Kendra, Panapara and Apoklima houses. Here that part of life-childhood, middle age and old age-will be happy, the total in the section belonging to which is the highest.

Stanza 72. The total of the bindus in the 1st, 4th, 5th, 7th, 9th and 10th houses is *antarbhaga.* The total of the bindus in the rest of the houses is *bahirbhaga.* If *antarbhaga* number is greater than *bahirbhaga*, mental peace, attention to all good karmas, education and culture will result. If *bahirbhaga* is greater than *antarbhaga*, pomp, vanity, power and misery will be the result.

Stanza 73. Total the bindus from the ascendant to the sign occupied by Saturn, Saturn to the ascendant; ascendant to Mars; and Mars to the ascendant severally. In each case multiply the sum by 7 and divide the product by 27. The quotient will indicate the age when the native will be afflicted by diseases and other misfortunes.

NOTES

To know the years of misfortune, a simple method is given. Total the number of bindus from the ascendant to the sign occupied by Saturn (i); from the sign occupied by Saturn to ascendant (ii); from the ascendant to the sign

occupied by Mars (iii); and from the sign occupied by Mars to the ascendant (iv). Multiply each of these (i, ii, iii and iv) by 7 and divide the product by 27. The age at which one faces troubles correspnnds to the age equal to the quotient. Suppose the total number of bindus in a horoscope from Lagna to Saturn is 229 (i) and from Saturn to Lagna is 158 (ii); from Lagna to Mars is 307 (iii) and from Mars to Lagna is 83 (iv).

i) $\frac{229 \times 7}{27}$ = Quotient 59, Remainder 10

ii) $\frac{158 \times 7}{27}$ = Quotient 40, Remainder 26

iii) $\frac{307 \times 7}{27}$ = Quotient 79, Remainder 16

iv) $\frac{83 \times 7}{27}$ = Quotient 21, Remainder 14

The years of difficult stress, ill-health will be 59, 40, 79 and 21. We can also say that when malefics Saturn, Rahu and Mars transit the constellation signified by the remainder, one faces much trouble, opposition and sorrow. For instance in (I) the remainder is 10 which counted from Aswini gives Makha. When Saturn, Mars and Rahu transit Makha the native is exposed to the happening of unfortunate events.

Stanza 74. In the year represented by the bindus in the unfavourable house occupied by Rahu the native will be affected by poison. Similarly the age shown by Mars will witness surgical operation, and the age shown by Saturn will reveal sorrows and diseases.

NOTES

Suppose the signs occupied by Rahu, Mars and Saturn have respectively 38, 29 and 30 bindus. It implies that the years 38th, 29th and 30th will respectively indicate hint of getting poisoned, likelihood of undergoing surgery and facing sorrows and diseases. It occurs to me that the evil results suggested can happen only when the planets are affiicted. In my own humble experience the years become significant for the results concerned only when the planets are in the 8th and the 6th. The astrology-student can easily test this principle by studying a number of horoscopes.

Stanza 75. At the age corresponding to the *bindus* in the signs occupied by Venus and Mercury, the person will enjoy wealth, fame and children; have marriage and mental happiness and acquire education, honour and fame.

NOTES

If for instance the figure in the sign occupied by Jupiter is say 25, then at the age of 25, the native may beget a child and enjoy wealth and fame. Similarly the indications in regard to Venus and Mercury should be noted. Before these rules are applied one must make sure that the native has the appropriate combinations in the horoscope.

Stanza 76. The Ashtakavarga charts can be applied to the interpretation of Dasa results thus: Mark the Ashtakavarga of the Dasa lord. Divide the Dasa periods into 12 parts. The first (sub) period will be represented by the sign wherein the lord stands. The 2nd sub-period will be the 2nd

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from the Dasa lord and so on. Thus each sub-period will have the same number of months as Dasa period. The sub-periods of the signs where bindus abound will be good; whereas, the sub-period of the Rasi in which the bindus are less will be generally bad.

NOTES

I have elaborated this method in my book *Ashtakavarga System of Prediction*, to which the reader is referred. Generally the results of a sub-period will pertain to the Bhava to which the sign in question has reference. Take for instance the Dasa of Mercury placed in Leo, ascendant being Aquarius. The 12 sub-periods, each of 17 months, will be formed by the sign occupied by Mercury and the subsequent 11 signs. The 1st sub-period indicates the results pertaining to the Bhava it signifies. Here, the ascendant being Aquarius, the results will relate to the 7th house. Depending upon how Mercury is disposed here the results will be good or bad. If in Mercury's Ashtakavarga, Leo has more bindus then results will be happier. If it has no bindus, the 7th house results will be adversely affected.

Stanzas 77 and 78. Bhinnashtakavarga is put to two kinds of reduction. In the matter of Trikona Sodhana or triangular reduction: if in one of the signs that make up the Trikona, the number of bindus is 0, the bindus in the remaining bindus shall be eliminated. If the three signs of a trikona group have bindus, deduct the least number from each of these. If equal number of bindus are in

the signs of a triad, eliminate all. If two signs have no bindus, remove the bindus in the 3rd also.

Stanza 79. After carrying out *trikona reduction,* the *ekadhipatya reduction* should be carried out in respect of all signs except Cancer and Leo. If both the signs (owned by the same planet) have the same number of bindus eliminate both the figures. If the bindus in one sign are less than the other, deduct the smaller number from both. If both signs contain planets, do not eliminate the figures.

NOTES

Stanzas 78 and 79 deal with *trikona sadhana* (triangular reduction and *ekadhipatya sodhana* (reduction due to ownership of two signs by a planet).

Aries, Leo and Sagittarius constitute *Mesha trikona.* Taurus, Virgo and Capricorn make up *Vrishabha trikona* ; Gemini, Libra and Aquarius constitute *Mithuna trikona* and Cancer, Scorpio and Pisces belong to *Karkataka trikona.* Reduction is to be applied to the *bindus* in each trikona group.

After this the second reductions (*ekadhipatya sodhana*) is to be done on the basis of the ownership of two signs each by a planet, Cancer and Leo being excepted.

There appears to be some differences amongst classical astrological writers as to how these reductions are to be carried out.

I am not elaborating this subject further as I have dealt with it exhaustively in my *Hindu Predictive Astrology* and *Ashtakavarga System of Prediction* with examples. Hence the reader is advised to read these books.

Zodiacal and Planetary Factors

Stanza 80. After the two reductions multiply the remaining bindus in the different signs by their respective zodiacal factors, *viz.*, Taurus and Leo 10; Gemini and Scorpio 8; Libra and Aries 7; Virgo and Capricorn 5; Cancer 4; Sagittarius 9; Aquarius 11; and Pisces 12; and add up all the 12 products. The result is Rasi Guna Yoga or sum of the zodiacal factors.

Likewise multiply the bindus in the signs occupied by the different planets by their respective planetary factors, *viz.*, the Sun 5, the Moon 5, Mars 8, Mercury 5, Jupiter 10, Venus 7 and Saturn 5. The total of all these is Graha Guna Yoga or sum of the planetary factors. When the sums of the zodiacal and planetary factors are added together, *Suddha pinda* is obtained.

Stanza 81. Multiply the bindus in the 9th from the Sun in his own Ashtakavarga (before reduction), by the Suddha Pinda of the Sun. Divide the product by 27. The remainder, counted from Aswini, will be the asterism, which when transited by Saturn causes the death of the father.

Stanza 82. Multiply total figures in the Sun's Ashtakavarga (after reduction) by the figures in the 9th from the Sun. Divide the product by 27. The remainder counted from Aswini represents the

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constellation, Saturn's transit of which will be fatal to the father.

Stanza 83. After having fixed on the basis of the Sun's Ashtakavarga the constellation the transit of which by Saturn causes the death of father, we shall deal with the positions of Jupiter and the Sun at the time of father's death.

Stanza 84. The Suddha Pinda of the Sun should be multiplied by the figures in the 7th from Jupiter in the Sun's Ashtakavarga and this product divided by 27 and the remainder counted from Aswini indicates the star, the transit of which by Jupiter causes father's death. Similarly multiply the Suddha Pinda of the Sun by this figure in the 7th, from the Sun (before reduction) in his own Ashtakavarga. Divide the product by 27. The remainder from Aswini gives the constellation the transit of which by the Sun indicates the father's death.

Stanza 85. With the help of the Sun's Ashtakavarga, the month when the native will die can be ascertained. Again the positions of Saturn, Jupiter and the Sun at the time of mother's death can also be known. They are explained below.

Stanza 86. The remainder obtained by dividing by 12, the product of the Sun's *suddha*

pinda and the figures in the 8th from the Sun in his own Ashtakavarga (before reduction) indicates the sign (counted from Aries), the Sun's transit of which indicates the month of the native's death.

Stanza 87. Multiply the figures in the 4th house from the Moon (before reduction) in his own Ashtakavarga by his Suddha Pinda and divide the product by 27. The remainder counted from Aswini indicates the star, Saturn's transit of which causes the mother's death.

Stanza 88. Just as we have calculated the positions of Jupiter and the Sun at the time of death of father from the Sun's Ashtakavarga, in the same manner, we can find out their positions from the Moon's Ashtakavarga at the time of mother's death.

Stanza 89. Multiply the Suddha Pinda of Mars by the bindus in the 3rd from Mars in his own Ashtakavarga and divide the product by 12. The remainder counted from Aries represents the sign, Jupiter's transit of which indicates help from brothers. The Dasa of the lord of this sign will also be favourable to the native and brothers will do him good.

Stanza 90. The number of bindus in the 3rd from Mars in his own Ashtakavarga gives the

number of brothers and sisters. Classification into male and female is dependent on the sex of the planets who have contributed the bindus. Just as we calculate sons from the Ashtakavarga of Jupiter, we should calculate brothers from Mars Ashtakavarga. When Mars transits the sign having no bindus (after reduction) the native's brothers will die.

Stanza 91. Multiply the Suddha Pinda of Mercury by the number of bindus in the 2nd from Mercury in his own Ashtakavarga (before reduction). Divide the product by 12. The remainder counted from Aries represents the sign, the Dasa and Bhukti of the lord of which is favourable for the progress of education. Jupiter's transit of this sign also favours similar results.

Stanza 92. All the indications of Mercury as karaka can also be considered as happening during this period.

Jupiter's Ashtakavarga

Stanza 93. Details about progeny are to be ascertained from the Ashtakavarga of Jupiter. The number of children will correspond to the number of bindus (after reduction) in the sign occupied by the lord of the 5th from Jupiter. The conduct and nature of the children will be similar to the nature of the lords who have contributed the bindus.

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NOTES

I feel we should take the number of *bindus* before reduction and not after reduction. It will not be possible to assign the remaining *bindus* to the different planets.

Stanza 94. If lords who have contributed bindus (indicated in the previous verse) are exalted or retrograde, then the number should be trebled. If they are in their own sign, or their own Navamsa or in *vargottama*, the number is to be doubled. If they are in debilitation or in enemies' houses, the children will die. Male lords and lords occupying male houses indicate male children. Female lords and lords in female houses indicate female children.

Stanza 95. The question of issues can also be examined from the lords of the 5th from the Moon and the Ascendant and from the lord of the 9th from Jupiter. The bindus found in the houses occupied by the above lords (after reduction) give the number of children.

Stanza 96. The above methods are culled out from *Chandrika* an annotation of Hora. There is also another method of determining issues from Jupiter's Ashtakavarga.

Stanza 97. Find out the number of bindus in in the Ashtakavarga of Jupiter in the 5th house from Jupiter and exclude the following :— (*a*) the

enemy of Jupiter ; (*b*) the enemy of the lord of the 5th from Jupiter ; (*c*) the planet in combustion ; (*d*) the planet occupying an inimical place ; (*e*) planet in debilitation ; (*f*) the lord of the debilitation sign of the lord of the 5th from Jupiter and (*g*) Saturn.

Stanza 98. Total up all the *bindus* in Jupiter Ashtakavarga (after reduction). Subtract those found in the signs occupied by malefics. The remainder indicates the number of children.

Stanza 99. In the Dwadasamsa chart note the strongest sign out of the (*a*) 5th from Ascendant ; (*b*) 5th from the Moon and (*c*) the 5th house from Jupiter. The number of bindus found in the strongest will be the number of children.

Stanza 100. There will be birth of an issue when Jupiter transits the asterism represented by the remainder obtained by multiplying the bindus (before reduction) in the 5th from Jupiter by Jupiter's Suddha Pinda and dividing the product by 7.

Stanza 101. When Jupiter transits the asterism represented by the remainder obtained by multiplying Jupiter's *sodya pinda* by 7 and dividing the product by 27 children will be born. If the Navamsa occupied by Jupiter is stronger than the

Rasi occupied by him, the above remainder should be counted not from Aswini but from Dhanishta.

Stanza 102. Multiply the Sodya Pinda of Jupiter by 4 and divide the product by 12. The remainder counted from Aries represents the month of birth of an issue.

Stanza 103. Multiply the Sodya Pinda of Jupiter by 7 and divide the product by 27. The remainder counted from the asterism occupied by Jupiter (at the time of birth) gives the asterism of the child to be born.

Stanza 104. The child's birth ascendant is the sign represented by the remainder obtained by dividing by 12 the product of Jupiter's Sodya Pinda and 9.

Stanzas 105 and 106. Note the lord of the kakshya occupied by Jupiter in the husband's horoscope and find out whether this planet has contributed a bindu in the 5th from Jupiter in his Ashtakavarga in the wife's horoscope. When Jupiter transits this particular sign, birth of an issue occurs.

The month of birth can be known thus. Note the Navamsa occupied by the lord of kakshya (occupied by Jupiter) in the husband's horoscope.

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When the Sun transits the Navamsa Rasi of this kakshya lord, or its trines, the issue will be born.

When the Moon transits the sign occupied by Gulika, birth of the child occurs. The ascendant of the coming child will be the Navamsa-Rasi of Gulika or 5th or 9th from it.

Note the sign occupied by the lord of the *kakshya* in which the lord of the 5th from Jupiter is placed. When Jupiter transits this sign an issue will be born. This should be treasured as a secret.

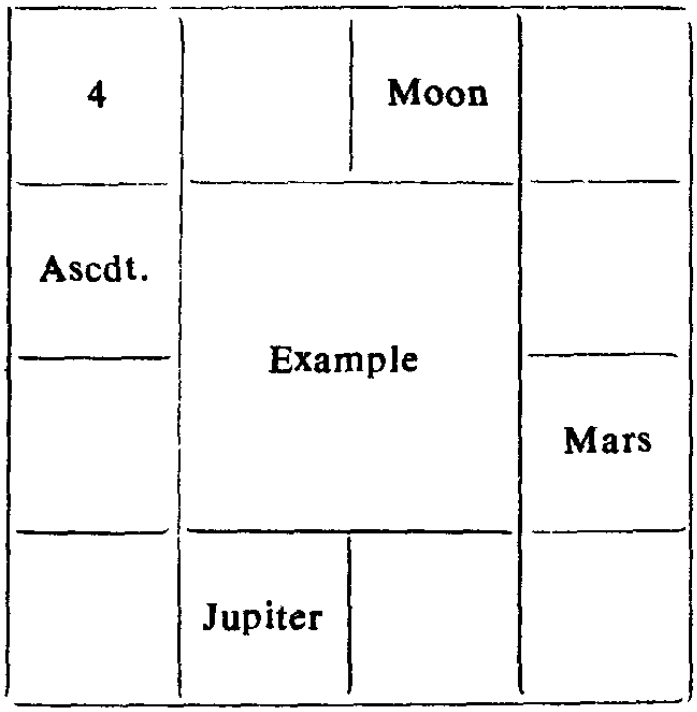
Stanza 107. Note the bindus in the 5th sign from Jupiter (after reduction). Add up all the bindus after reduction in the Ashtakavarga of Jupiter. Multiply the bindus in the 5th from Jupiter (after reduction) by the total bindus (after reduction) in Jupiter's Ashtakavarga. Divide the product by 12.

Stanza 108. Note whether the 5th sign from Jupiter has bindus and whether Jupiter occupies favourable places (Ishta Bhavas). If they are favourable, note the sign occupied by the planet and his Navamsa. When the Moon transits the strongest of these two signs or the 5th and the 9th from them, a child will be born.

NOTES

Two factors are to be considered here: (*a*) the lord of the 5th house from Jupiter, if it has bindus; the lord of the

favourable place occupied by Jupiter. Take the strongest and see where he is placed in the Rasi and Navamsa. When the Moon transits the stronger of these two, birth takes place.



In this chart the 5th from Jupiter has 4 bindus. Hence take the lord of this sign, *viz.*, Jupiter. Jupiter himself is favourably placed in Scorpio. Take the lord of this sign, *viz.*, Mars. Between Jupiter and Mars, Jupiter is stronger as he is in the 10th kendra. In the Navamsa he is, say, in Cancer. Therefore the Navamsa Rasi is Cancer. Between Scorpio and Cancer, the former is stronger. Therefore when the Moon transits Scorpio or its trines, *viz.*, Pisces or Cancer, the birth of the child takes place.

Stanzas 109 and 110. Take the Ashtakavarga of Jupiter in the woman's horoscope. Note the bindus found in the 5th from Lagna, the Moon (and Jupiter); they represent daughters. Note the bindus in the 9th house from the above; they indicate

sons. In the male's horoscope, bindus in the 5th represent sons and the 9th governs daughters.

NOTES

This difference will be noted carefully.

Stanza 111. Multiply the *bindus* in the 9th house (in Jupiter's Ashtakavarga) by Jupiter's Sodya Pinda. This gives the number of sons. By multiplying the Suddha Pinda by the bindus in the 5th, we get daughters. The number of male and female children is to be ascertained from the bindus in the 5th house.

Venus Ashtakavarga

Stanzas 112 and 113. Consider the signs occupied by the lords of the 7th and 9th from Venus; the signs occupied by the lords of the 9th from the Moon and the ascendant; the sign occupied by the lord of exaltation sign of the lord of the 7th from the ascendant, the sign occupied by the lord of debilitation of the lord of the 7th from the ascendant. In Venus Ashtakavarga (after reduction), count the bindus in these signs. If the lord of the 7th is very strong, the largest number, and if weak, least number of bindus indicate the number of wives the man will have.

Stanza 114. Multiply the Sodya Pinda of Venus by the bindus in the 7th from Venus in his own Ashtakavarga. Divide the product by 27.

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When Jupiter transits the asterism represented by the remainder, marriage takes place.

Stanza 115. Marriage is also likely when Jupiter transits a sign represented by the figure remaining when the product of the Sodya Pinda of Venus and the bindus in the 7th from Venus is divided by 12; or in the Dasa of the lord of this sign.

Saturn's Ashtakavarga

Stanza 116. Total the bindus (before reduction) in Saturn's Ashtakavarga from the ascendant to the sign occupied by Saturn; and from the sign occupied by Saturn to the ascendant. These two numbers will indicate the age when the native will be attacked by disease and other misfortunes. The total of the above two figures also indicates the age of troubles. If the end or a beginning of a malefic Dasa coincides with the age represented by these three figures, then death may take place.

Stanza 117. Multiply the Sodya Pinda of Saturn by bindus in the 8th from Saturn in his own Ashtakavarga. Divide the product by 27. When Saturn transits the asterism represented by the remainder, or the trinal asterisms, death will take place.

Stanza 118. Multiply the bindus in the sign occupied by Jupiter in Saturn's Ashtakavarga by

Saturn's Suddha Pinda. Divide the product by 12. When Jupiter transits the sign represented by the remainder death will take place. Similarly multiply the Sodya Pinda of Saturn by the bindus in the sign occupied by the Sun and divide the product by 12. When the Sun transits the sign represented by the remainder, death will take place.

Stanza 119. When the signs containing less bindus in Saturn's Ashtakavarga rise every day, there will be some mishap. When the Sun transits such signs, there will be greater misfortunes or even death may take place.

Stanza 120. If after reduction (in Saturn's Ashtakavarga) the sign Saturn occupies and the 7th Rasi from it are devoid of bindus, the native will have an unnatural death in a solitary place. If however friendly planets aspect these signs, relations will be near him.

Stanza 121. Multiply the Sodya Pinda of Saturn by 7 and divide the product by 27. The remainder represents the constellation the transit of which by Saturn may prove fatal to the native.

Stanza 122. Multiply the Suddha Pinda of Saturn by the bindus in the sign occupied by Saturn and divide the product by 27. Add this remainder to the remainder suggested in the

previous stanza. Divide the sum by 27. The remainder represents the asterism the transit of which by Saturn may cause the native's death.

Stanza 123. So far Ashtakavarga and its effects have been described in detail. With the help of Ashtakavarga, Ashtakavarga Dasas can also be calculated. This can be had from other Sastras.

NOTES

With this the author closes *Prasna Marga* adding an account of himself and recapitulating what he has described in the 32 chapters that comprise the entire treatise.

Stanza 124. My (the author's) native place is Edakad. My mother's name is "Sri". My father's name is Maha Deva. My prosperity is due to my devotion to the Goddess of Edakad. I write this work for the benefit of my pupils who may learn it without effort.

Stanza 125. In the first chapter, I have dealt with the nature of the Sastra, persons who have the authority to interpret the science, qualities required in an astrologer, characteristics of *Prasna* and *Jataka* both of them to be treated in the same level.

Stanza 126. In the second chapter, what the astrologer has to follow, what the questioner has to do, the *sthiti* of the questioner, Arudha Lagna, etc., have been detailed.

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Stanza 127. In the third chapter, *nimittas* have been detailed. In the 4th chapter, Prasna Chakra is drawn up according to Ashtamangala Prasna.

Stanza 128. In the 5th chapter, the calculations regarding Lagna Sphuta and others are given. In the 6th, *Sutra*, *Trisphuta*, etc., and their effects are described. In the 7th chapter examination through Ashtamangala is treated at full length. In the 8th, the effects of Arudha and Lagna are given.

Stanza 129. In the 9th chapter, the discussion of longevity through Prasna and Jataka is conducted. In the 10th chapter, death-inflicting periods as based on Prasna and Horoscopy are reviewed.

Stanza 130. In the 11th chapter, signs and periods indicating death are examined through both Prasna and Horoscopy.

Stanza 131. In the 12th, diseases and how they are caused is the subject-matter. In the 13th when disease begins and when it ends and kindred topics are explained.

Stanza 132. In the 14th chapter, how Bhavas are to be examined is discussed. In the 15th, the topic is favour or disfavour of gods and others, and how to propitiate them.

Stanza 133. In the 16th, certain Lakshanas are examined. In the 17th and 18th, queries bearing respectively on marriage and children have been discussed. In the 19th, the prospects of having children as read from horoscopy have been thoroughly gone through.

Stanza 134. In the 20th, the subject is the examination of the 7th house. In the 21st, agreement of the couple is examined. In the 22nd, Gochara effects are given. In the 23rd, the topic is Karma Vipaka.

Stanza 135. In the 24th, the topics are queries on rulers, deities, war and hunting. In the 25th, indications for rainfall have been given. The 26th deals with wells.

Stanza 136. In the 27th, queries bearing on food, gain and whereabouts of a traveller have been taken up. Sex and sexual union have been detailed in the 28th chapter. In the 29th, *moksha*, and in the 30th, unknown horoscopes have been detailed.

Stanza 137. Dreams, how they are caused and their effects are the subject-matter of the 31st chapter. And in the 32nd, Ashtakavarga has been detailed.

Stanza 138. Let those who have unfair notions keep away from this book, just as some Saivites being a rival party keep away from Vaishnavites.

NOTES

Some Saivites, it seems, being a rival party to Vaishnavites were decrying the value of this book at that time. The author says let this treatise be of no use to them. It seems in the eastern districts there was an astrologer named 'Easwara' and that he was speaking low of this book. What the author says is that his rivals' disciples need not be benefited by this book.

Stanza 139. Everything contained in this treatise is based on Sastraic authority. Therefore study what is contained in this carefully and have faith in the value of the teachings contained therein and your words will never turn false.

Stanza 140. As requested by my disciples, I prepared this book with care. The first part contains 16 chapters, and the second part contains another 16 chapters. Thus in all in 32 chapters, the *treatise* is complete.

Thus ends the Chapter XXXII

Here ends the second part of *Prasna Marga.*

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Index of Technical Terms

A

Abhichara	: Incantation by a foe for evil purposes
Abhisheka	: Pouring holy water on the idol with Vedic chanting
Adhaka	: Vessel of 20″ diameter, and 8″ deep
Adhara	: Container
Adheya	: Contained
Adhomukha	: Signs Aries, Taurus, Cancer, Sagittarius and Capricorn
Aditya Sukta	: Hymn to the Sun
Affliction	: Aspected by or joined with Mars, Saturn, or Rahu
Agnibhuta	: These signs are explained in Chapter 14. These are Aries, Leo and Sagittarius
Agni Mandala	: Solar ingress into certain stars
Agnimantra	: Hymn to Fire
Aindragnisukta	: Combined hymn to Fire and Indra
Akasabhuta	: Airy signs
Alpatmaja signs	: Taurus, Leo, Virgo and Scorpio
Angana	: Premises
Anupachaya	: Houses other than 3, 6, 10, 11 from the rising sign
Anishtabhava	: Houses 6, 8, 12
Anupadesa	: Watery places
Antra	: Intestines
Apasmara	: Epilepsy

Apoklima	: Houses 3, 6, 9 and 12 from the rising sign
Aruchi	: Tasteless
Arudha Lagna	: The sign rising at the time of query. See 2. 7 to 11. The direction faced by the querist determines the sign
Ascendant	: Sign rising at the time of birth or query
Ashtaka Sraddha	: A kind of offering to the manes
Ashtakavarga	: System explained in Chap. 32
Arsa Roga	: Piles
Atikhara	: Letters Kha, Chha, Tha, Thha, Pha (ख, छ, ठ, थ, फ)
Atisara	: Dysentery
Ayu Sukta	: Hymn for longevity

B

Benefics	: Jupiter, Venus and full Moon
Bhagandhara	: Fistula
Bhagya	: Ninth house
Bhagva Sukta	: Hymn for wealth
Bhanduka	: Total of bindus in houses 1, 5 and 9 from Lagna
Bhadra tithi	: Lunar days 2, 7 and 12
Bhadra dipa	: Auspicious lamp
Bhava	: House
Bheri	: Drum
Bhumibala	: Vitality of the earth for war. It depends on the lunar month
Bhuta	: Hob-goblin
Bija Sphuta	: See Chapter 19, verses 5 and 11
Biped	: Gemini, Libra, Aquarius and first half of Sagittarius
Brihaspati	: Jupiter

C

Chakra puja	: Worship of the sacred nine triangles
Chandragupti Chakra	: See Chapter 26, verses 20 to 23
Chandrabhilasha Rasi	: See Chapter 17, verse 41
Chara nakshatras	: Constellations Punarvasu, Swati, Sravana, Dhanishta and Satabhisha
Chatushpada	: Quadruped signs
Chatra Rasi	: The sign obtained from the Veedhi Rasi. Count the number of signs from Arudha to the Lagna and then count this number from Veedhi Rasi to get this
Chidra tithi	: Lunar days 4, 6, 8, 9, 12 and 14
Chaitanya	: Consciousness
Chora Rasis	: Sixth house and the house where the sixth lord is
Combustion	: Planet close to the Sun is powerless
Common signs	: Gemini, Virgo, Sagittarius and Pisces

D

Dana	: Gift
Datta Sphuta	: Add the longitudes of Mercury, Saturn and the fifth lord. Multiply this product by five
Dhanu	: Bow
Dinarsha	: Multiply the ghatis from sunrise by 28 and divide it by 60. The remainder counted from Aswini gives this constellation
Diurnal signs	: Leo, Virgo, Libra, Scorpio, Aquarius and Pisces
Dosha	: Defect, blemish

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Drona	: Four adhakas (a measurement)
Duritamsa	: The second and the third padas of samhara nakshatras. These are 3, 6, 9, 12, 15, 18, 21, 24, 27 counted by Aswini
Dusthana	: houses 6, 8 and 12
Dwadasamsa	: One-twelfth part of a sign. It is equal to 2° 30′

E

Eunuch planets	: Mercury and Saturn
Eunuch signs	: Signs owned by Mercury and Saturn
Even limbs	: Face, eyes, ears, hands, etc.

F

Female Drekkana	: The one-third part of a sign ruled by the Moon or Venus
Fixed signs	: Taurus, Leo, Scorpio and Aquarius

G

Gaja	: Elephant
Gana homa	: A sacred offering
Ghataka	: Total of bindus in houses 4, 8 and 12
Ghosha	: Letters gha, jha, dha, tha, bha (घ, झ, ध, थ, भ)
Ghatika	: 24 minutes
Gochara	: Transit of planets
Graha yuddha	: Planets conjunct within one degree
Gulika	: A sensitive point explained on pages 160 to 162 of the first volume
Gulma	: Disease of the spleen

H

Havana	: A fire offering

Hora : 15° of a sign is a hora. In odd signs the first part is ruled by the Sun, and the second by the Moon. In the even signs it is reversed

I

Indra Mandala : When solar ingress is into the constellations of Rohini, Anuradha, Jyeshta, Uttarashadha, Abhijit, Sravana and Dhanishtha

J

Jala bhuta : Watery signs
Jangala : Semi-dry place
Janma Rasi : The sign having the Moon at the time of birth
Jaya tithi : Lunar days 3, 8 and 13

K

Kakshya : Each sign is divided into eight parts. These are ruled in the sequence of Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, and Lagna
Kalyanadighria : Sacred butter
Kamila : Blindness
Karmas : Actions : results of past actions
Kala hora : The order in which the lords of the Horas follow is Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon. The first Hora is that of the lord of the week day.
Karsya : Emaciation
Keeta Rasi : Scorpio

Kendra	: Houses 1, 4, 7, 10 from Lagna
Ketu	: South node of the Moon
Khara	: Letters ka, cha, ta, tha, pa (क, च, ट, त, प)
Kimsthugna	: One of the Karanas
Kola	: The first decanates of Cancer and Capricorn and last one of Scorpio
Kshetra Pinda	: Oblation
Kshetra Sphuta	: See Chapter 19, verses 5 and 11
Kshipra nakshatras	: Aswini, Pushyami, Hasta
Kushmanda Homa	: A sacrificial offering with pumpkins
Kusa	: Sacred grass

L

Lakshana	: Omens: indicative signs
Luminaries	: The Sun and the Moon

M

Mahodara	: Dropsy
Malefics	: Mars, Saturn and Rahu
Manes	: The dead ancestors
Mantapa	: An open sheltered place in the temple precincts
Maudhya Chandra	: Moon within 12° of the Sun
Moveable signs	: Aries, Cancer, Libra and Capricorn
Mridanga	: A musical instrument, drum
Mridu Nakshatra	: Constellations Mrigasira, Chitta, Anuradha and Revati
Mrigaya	: Hunting
Mutra Kriccha	: Urinary disease

N

Naga	: Snake
Nakandhya	: Partial blindness

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Nanda titni : Lunar days 1, 6, 11
Navamsa : One-ninth part of a sign
Nimitta : Omens or indicative signs
Nocturnal signs : Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn

O

Odd limbs : Head, chest, stomach, vasthi, thighs and legs

P

Panaphara : Houses 2, 5, 8 and 11
Panchamrita : A mixture of sugar, ghee, honey, milk and curds
Panchagavya : A mixture of five articles (milk, curds, ghee, cows urine and cow-dung) derived from the cow
Parivesha : Halo round the Sun and the Moon
Paksha : Fortnight
Panduroga : Leucoderma
Payasa : Milk and sugar preparation
Parigha : A bludgeon, an iron club, the 19th yoga in astronomy
Pitta : Bile
Parva : Lunar days 8, 14, 15
Paura : Resident
Pitris : Manes
Poshaka : Total bindus in houses 3, 7 and 11
Pratichandra : Moon though enveloped in clouds emanates a radiance round in shape, mock Moon
Prasada : Palace
Pratipada : The first lunar day

Pratisurya : Mock Sun
Preta : Spirits of the dead
Purna tithi : Lunar days 5, 10, 15
Prishtodaya : Aries, Taurus, Cancer, Sagittarius signs and Capricorn

Q

Quadruped : Second half of Sagittarius, first half of Capricorn, Aries, Taurus, Leo
Querist : One who puts the question

R

Radical : Referring to the natal chart
Rahu : North node of the Moon
Rahu Mantra : A Vedic chant for Rahu
Rasmi : Ray. See Chapter 19, Verses 79 and 80
Rudra Sukta : Hymn to Rudra known as Namakam

S

Sakuna : Omens : indicative signs
Samasaptaka : Planets in opposition
Sankha : Conch
Sankramana : Solar ingress into a Zodiac sign
Santana Chandra : Longitude of the Moon multiplied by five
Santana Gulika : longitude of Gulika multiplied by five
Santana Graha Sphuta : Product of the longitudes of the Sun, the Moon and Jupiter multiplied by five
Santana Guru : Longitude of Lagna multiplied by five plus longitude of Yamakantaka multiplied by five

Santana Ravi : Longitude of Lagna multiplied by five
Santana Sukra : Longitude of Venus multiplied by five
Santana Tithi : Lunar day on which the query is put. Santana Chandra minus Santana Ravi also. See Chapter 19, verses 34 and 35. Longitude of the Moon multiplied by five minus five times the longitude of the Sun
Santana Trisphuta : Add Santana Chandra, Ravi and Guru Sphuta
Santana Yoga Sphuta : Add Santhana Guru to Yamakantaka and multiply it by nine
Sarpabali : A rite to propitiate the serpent deity
Sekadravya : Appetisers
Sevaka : Total of Bindus in houses 2, 6 and 10
Saubhagya Sukta : A Vedic hymn
Shashtyamsa : One-sixtieth part of a sign
Sleshma : Phlegm
Smriti : Remembered texts on religion and ethics
Sruti : Revealed scriptures
Sthayi : defending party
Sukshma deha : Subtle body
Sula : Colic
Surya Kalagni Chakra : Position or number of the constellation from the Sun. See also Surya Sula Chakra.

T

Tila homa · A religious rite offering sesamum

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Trikona	: Houses 1, 5 and 9 from Lagna
Trimsamsa	: One-thirtieth part of a sign

U

Ubhayodaya	: Sign Pisces
Upachaya	: Houses 3, 6, 10, 11 from Lagna
Upadamsa	: Ancillary items of food
Urdhvodaya	: Also called Urdhvamukha or Sirshodaya. These are Gemini, Leo, Virgo, Libra, Scorpio and Aquarius
Utsava	: Festival

V

Vargas	: There are seven major divisions of a sign. These are Rasi, Hora, Drekkana, Saptmasa, Navamsa, Dwadasamsa, Trimsamsa etc.
Varga Chatushtaya	: These are Navamsa (1/9), Navanavamsa (81), Navamsa-Dwadasamsa and Dwadasamsam
Varuna Mantra	: Hymn to Varuna beginning with "Imam me varuna srudhi"
Vata	: Wind
Vata Roga	: Rheumatism
Vayu bhuta	: Airy signs Gemini, Libra and Aquarius
Vayu Mandala	: The time of solar ingress into Mrigasira, Punarvasu, Uttara, Hasta, Chitta, Swati
Vayu Sukta	: Hymn to the wind Deity
Vedha	: Check
Vina	: Lute, a fretted instrument of music
Vishaghatika	: See page 42 of the first volume
Visarpa	: Serpis

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KAPWING

Vishtikarana : It is on the lunar days 4, 8, 12 and 15 of the bright half. In the dark half the lunar days are 3, 7, 10 and 14

W

Waning Moon : From the eighth lunar day of the dark half of the month to the seventh lunar day of the bright half

Watery signs : Cancer, Pisces and the second half of Capricorn.

Y

Yamakantaka : A sensitive point rising at 14, 10, 6, 2 26, 22, 18 ghatis after sunrise starting with Sunday.

Yama Sukra : Ascendant rising at 22, 18, 14, 10, 6, 2, and 26 ghatis after sunrise from Sunday onwards

Yayi : Invading party

Yoga Sphuta : Add the longitude of the lord of Lagna to the planet concerned to get this