

CHAPPANNA OR PRASNASASTRA

PROF: B. SURYANARAIN RAO, B.A.

M.R.A.S., M.M.I.S., M.A.C.P., etc.

M.A.J., M.M.L.S., M.A.S.B., F.R.H.S., ETC.

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Ghappanna or Prasna Sastra

(Horary Astrology)

ENGLISH TRANSLATION

BY

Prof. B SURYANARAIN RAO, B.A., M.R.A.S., F.R.H.S.

Editor, The Astrological Magazine; Author of the Never-To-Be-Forgotten Empire; Hyder Ali or Sultan of Mysore; The Astrological Self-Instructor; Astrological Mirror; Astrological Primer; Karma and Chemistry; An Introduction to the study of Astrology; Royal Horoscopes; Illustrative Horoscopes; Female Horoscopy; English Translation of Brihat Jataka, Jaiminisutras, Jataka Chandrika, Satyanidhi, etc., etc., etc.

SECOND EDITION

Thoroughly Revised by

B. N. Vijaya Deva, M.A., Barrister-at-Law

Publishers

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CHAPPANNA OR PRASNA SASTRA

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PUBLISHER'S NOTE

It gives me great pleasure in presenting herewith the second revised edition of my father's English translation of Chappanna or Prasna Sastra. The book was entrusted for revision and recasting in the light of present day knowledge to Mr. B. N. Vijaya Deva, M.A., Barrister-at-Law, Bangalore City, who was a close associate of my revered father for a long time. He was kind enough to accept the task amidst his multifarious work.

The book is out of print since a long time and due to paper restrictions, it could not be brought out earlier, though there was a demand for a second edition. I was compelled to use buff paper as no white printing paper was available.

I have to thank Mr. B. N. Vijaya Deva, for revising the work. I trust, the reader will appreciate, his interesting Notes. Any useful suggestions for further improvement of this work will always be thankfully received by me.

“SURYALAYA”,
P.O. BASAVANGUDI,
31—3—1946.

THE ASTROLOGICAL OFFICE,
(B. S. Chandran).

A NOTE BY THE EDITOR

When Mr. B. S. Chandran the son of the Translator, Prof. B. Suryanarayana Rao approached me to revise the work. I expressed a doubt whether I should undertake the task. I felt diffident for more than one reason because I have not been a practitioner in the art and though I have been studying the subject for upwards of thirty years in general, I have not devoted much time towards Prasna or Horary Astrology. However I yielded to the temptation and the revision is before the readers.

I have ventured to differ from the learned translator as can be seen from my Notes which appear below the notes of the professor in brackets [].

Where I have differed from the Professor I trust that I have put forward what in my humble opinion, was a better view advancing reasons and arguments in support thereof. We have before us two excellent translations of the same work Chappanna or Shatpanchasika by N. Chidambara Iyer, B.A., and *Pandita Bhushan* V. Subrahmanya Sastri, B.A., I must here acknowledge my indebtedness to these two translations. My work of editing has been made easier thanks to these writers. The publisher and myself will always thankfully receive suggestions or corrections to make the work more useful to the readers.

PREFACE TO CHAPPANNA

AMONG the Astrological works, those relating to Horary or Prasna, have a special value and a use which cannot be underrated. A person engaged in any work, will naturally be anxious to know how far he would be successful, what would be the obstacles on the way to success, and whether the success will be qualified or unqualified and whether with all his care, attention and diligence, he would ever be successful at all. If there are obstacles on the way, how to find out their nature and extent, and the ways and means, by which he would be able to remove them and smoothen his way to future progress and prosperity. Any hints or knowledge which throws some light on these important subjects, cannot be said to be useless. The great Maha Rishis of India, the intellectual giants, who have made India, on the intellectual and religious plane, the greatest country in the world, devoted much of their attention and divine vision or Divya Dristi into this branch of Astrology and have left valuable and educative works for the benefit of their future generations. Chappanna or as the name signifies 56 Slokas, was a compilation of the ancient works prevalent, at the time when its author Prithuyasas, flourished, and as he is the son of Varaha Mihira, he must have lived in the latter part of the first century A.D. The necessity, for a liberal translation with valuable notes and illustrations of any good book on Prasna by competent hands, had been keenly felt during all these years and for want of time, I had to put off undertaking such works till now. I am glad I have translated a really useful book on this branch of Astrology which was so urgently needed by the public. There are three main divisions or Skanda Thraya in Astrology, viz., (1) Astronomy or the mathematical portions, (2) Astrology or the predictive portions and (3) Muhurtha and Prasna. I have

extensively dealt with the second division or Phala-bhaga and now I have ushered my first book in Prasna before the public. I mean to take up the mathematical portion or Siddhantha Bhaga at an early date and thus contribute my quota of valuable books for public benefit and instruction. How far I have been successful in these directions is a matter for the educated public to judge and somehow I feel in my innermost heart, that the verdict of the future generations cannot and will not be against me. One who does his duty to the best of his capacity and diligence will certainly be a valuable man and his services, though humble, will have their own value and place in the future public literature. I have made my best attempts to make the translation of Chappanna easy, clear, intelligible and explanatory and I trust my honest labours in this line of Astrological publications will have their own value. My works have been highly appreciated by the intelligent public all over the world and in the future my publications will stand or fall by their own intrinsic value. There are not so many works on Prasna as there are on *Phalabhaga* and I may name a few here for the information of my numerous readers. Kerala Prasna, Jinendra Mala and Pancha Pakshi are valuable in their own way, and these differ radically from the principles laid down in Chappanna by Prithuyasas. If time permits me from my heavy literary engagements, I may translate the most valuable among them for the public benefit.

20-10-1921,
 "SURYALAYA,"
 Hunsamaranahalli,
 Yelahanka, India. }

B. SURYANARAIN RAO.

|| SRI ||

CHAPPANNA OR PRASNA SASTRA

(HORARY ASTROLOGY)

ENGLISH TRANSLATION

BY

B. SURYANARAIN RAO.

INTRODUCTION

PRASNA or putting questions to Astrologers with a view to know how a certain event would be successful or not, forms a prominent part of Astrology and will be a valuable branch of knowledge by which many future events may, beforehand, be told and in what manner they have occurred, and who have been the principal actors whether in good or bad deeds and how they would terminate. A thing is stolen and it would be very interesting and profitable to know, when, how and by whom the theft has been committed, and what are the chances for recovery of the article stolen and in what directions the search has to be made and what will be the nature of person or persons, who were concerned in its commission. Whether a man would be successful if he went in for certain lands, houses, service or speculations, and in what directions and how they should be worked to obtain success. A person may be anxious to know whether and when he will get a son or a daughter, whether he finds hidden treasures or not, whether water can be had by digging a well and so forth.

In fact every event in human life, whether good or bad, can be ascertained by this branch of Astrological

knowledge and hence its importance in the economy of human existence and the countless transactions they are engaged in. On the importance of maintaining Astrological experts in every Government, Varaha Mihira, thus observes in his *Brihat Samhita*. "The determination of fortunes of men and Princes (*including Governments of all forms and constitutions*) generally depends upon matters explained in the previous paras." He gives a long list of qualifications and characteristics of the true Jyotishkas and how they should be devoted, religious, learned, well-formed in body and mind, moral and God-fearing." The fortunes and misfortunes of men and Governments keep continually changing from day to day. It therefore behoves a ruler or a leader to employ Astrologers solely upon this work. As it is impossible for a single Jyotishi to observe and determine all the Natural Phenomena, occurring day and night, the work must be entrusted to four competent and honest Astrologers, they should be well paid and kept above want, so that they may not be bothered by domestic cares and anxieties. There are eight cardinal directions, and each should be given two sides, so that he may constantly watch them and note the particular Phenomena which may happen from time to time. The fall of meteors, comets and the like are often sudden and unexpected, and they should be carefully watched to escape notice. Maha Rishi Gargi thus observes in his *Samhita* on the importance of Astrologers, "That Prince or Government will meet with grief, ruin and destruction, who does not maintain a Jyotishka, well read in all the divisions and sub-divisions of Astrology, Astronomy and *Samhita*. Even Yogees who have renounced the worldly concerns and live in the forests desire to question a learned Jyotishka, regarding their future. The service which a single Astrologer can render to a Prince cannot be done by thousands of men, horses or elephants." Therefore to know the future and adjust our movements to the best advantages possible, by averting evils and augmenting good, we must have

Astrologers who are well skilled in the Skanda Thraya or the three main divisions of Astrology. I shall refer my readers to my able Introduction to the Astrological Self-Instructor, 10th Ed., for more elaborate information on these important points. The Author of Chappana is Prithuyasas (*world fame*), the illustrious son of Varaha Mihira, and this work has been commented upon by the learned Brahmin Utpala, one of the finest commentators we have on Astrology.

As the name Chappana implies, the whole area of Prasna—horary—has been covered by 56 Stanzas, a task not easy for an ordinary writer, and a task that could be accomplished only by a cultured and comprehensive intellect like that Prithuyasas. The son and father are noted for their compressiveness and suggestiveness. Very few writers in Astrology have surpassed them in these characteristics, excepting the Maha Rishis whose Sutras stand unrivalled and unapproachable in comprehensiveness. Prithuyasas invokes his Deities in the first Stanza as his father has done. The value of the work is unquestionable and my labours in this field have been before the public for nearly half a century and I make no apology for ushering another useful and instructive translation which has been so badly wanted in this department of Astrology. The original and the Sanskrit commentaries have been before the world for many centuries, but their purport, with useful and intelligent notes and illustrations, have not been before the educated public in the English garb. I think I have tried my best to supply this long felt want, and how far I have succeeded in my attempts will be a matter for my readers to judge. English translations of Sanskrit works are difficult jobs for any brains and much more so when the translator has some deep knowledge of both the languages. The audacity of some of the Europeans, who pretend translate Vedic literature into English seems to me simply unrivalled, and I really admire their ignorance, while I sincerely pity their translations.



CHAPPANNA
OR
PRASNA SASTRA
(HORARY ASTROLOGY)

INVOCATION

CHAPTER I.

STANZA 1.

The famous son of Varaha Mihira, Prithuyasas, invokes the help of the Sun, bowing his humble head before the Glorious orb and composes this work on Prasna, containing deep meaning, for the benefit of humanity.

NOTES

His boast is amply justified when he says that his work is very significant, and has been written for the benefit and enlightenment of mankind. His invocation is short and sweet. He bows his humble head before the Glorious Sun. This is very significant and comprehensive as the Sun represents the whole energies of the Infinite Wisdom.

REMOVAL, INCREASE AND TRAVEL.

STANZA 2.

From the rising Lagna, the removal from a place, increase from the 4th house, travelling from the 10th and return from travel from the 7th house, and the time of return, etc., from the 4th house should be predicted.

NOTES

Sanskrit language is capable of expressing in great brevity, large ideas and the same, therefore

cannot be rendered into English with that facility for want of suitable expressions. Mangala Sloka or Invocation stanza has been given and I shall also give the purport of Bhattotpala's invocation in short. "I the learned Brahmin Utpala invoking the blessings on my humble head, of Brahma, Ravi, Chandra, Kuja, Buda, Guru, Sukra and Sani, Vighnasa, my own Guru, and Devi Saraswati, with commentaries, for the benefit and joy of the learned public, in the world, on Chappana composed by the renowned son of Varaha Mihira called Pruthuyasas."

NOTES

Bhatotpala's' commentaries on this work are called *Jagad Chandrika* or *Moonlight to the world*. When a question is put to an astrologer by a person, the astrologer finds out the rising sign, and it is called Prasna Lagna as the birth sign is called the Janma Lagna. Sarwartha Chintamani, Ch. I, Stanza 5, observes—"All those results which may be predicted by consulting the birth time (horoscopes) may also be predicted by consulting the question time. There is no difference in consultations based on birth or question times and they give the same certain results." I observe thus in my notes there—"consultations for horoscopes are based upon the birth time, while those for Prasna are based upon question time. In both cases time is the most important element. The superstructure is built upon it. In the one the birth of the child is taken, while in the other the birth time of the question, hence the subject is taken. It, therefore, stands to reason that both are equally important and that the science of astrology deals with both alike and makes predictions past, present and future with the same definiteness of knowledge." The significations of signs, horas, Drakkanas, Navamsas and other subdivisions have been given in other works and the author of Chappana rightly expects a fair knowledge of the preliminaries in his readers. All these cannot be given in short notes. From the Prasna Lagna and

the combinations and aspects of planets there, the removal from a place has to be predicted. From the fourth house, increase in lands, estates, education, mother, conveyances, houses, tanks, etc., has to be guessed, from the 7th house return of a person from his travels and from the 10th house travelling have to be predicted. The author has given only Kendras. When the rising house is occupied by its own lord or benefics or has their aspects, there will be no disturbance from the place. If the evil planets occupy or aspect the rising sign, he will be disturbed from his place. When the 4th house is occupied by its lord or by benefics, or is aspected by them, there will be increase in lands, estates, prosperity to mother and so forth. But evil planets reverse these results and destroy the events indicated by that Bhava. Good planets or the lord of the 7th in it or their aspects to the 7th will determine the safe return of the traveller, and evil planets, give the opposite results. Good planets in the 10th or its lord or their aspects to the 10th, will give him safe travelling and evil planets give danger and death. By consulting the benefics in the 4th the safe return of the person may be predicted. Evil planets show the negative result. The measure of the time of his return may be guessed by the time of the entry of a benefic into the 4th house or the travellers return may be predicted after the same number of days at which the benefic would enter the 4th house. Guru and Kuja, Guru and Sukra or Guru and Buda, are respectively in it. Will the results be the same in all these cases. Chara Rasis produce quicker results, double-bodied, more moderate, and fixed signs slow results as their names imply. One general principle may be remembered, *viz.*, the lord of the house and the benefics give good while malefics and their aspects produce evil. Suppose the lord of Lagna is an evil planet. Does he give good or evil? When the lord of a house aspects or conjoins it he will do good. But the good he does will differ from that which will be done by benefics. What are good and

bad may be easily determined by our common sense and daily experience.

The English Versions by the learned Professor of the original Sanskrit slokas and the notes have been left intact. My own remarks are to be found in brackets []. [In this sloka I would, slightly alter the last sentence as "the time of return of the traveller by the entry of a planet into the 4th house." This rendering is in accordance with the text "Griham Privishto Hibuke Pravasi". True enough the idea has been brought out by the Professor in his notes. It is interesting to observe that Manthreswara, the renowned author of Phala Deepika in Chap. 20, Sl. 63, states. "In the case of a nativity (Jataka) one ought to consider the effects (results) after reference to Saravali (by Kalyana Varma) Varaha Mihira's Hora Sastra (Brihat Jataka and Laghu Jataka) and the Nakshatra Dasa (as enunciated by Parasara). While so considering one must refer to the position (and strength) of the planets at the time of query (Prasna) or of birth and then attempt his predictions. *There will not be any material difference between the Prasna Lagna and the Janma Lagna.*"]

STANZA 3.

GENERAL PRINCIPLES

All such Bhavas as are occupied by their lords or benefics or have their aspects, will prosper, while those which have reverse influences will suffer. This holds good both in horoscopy and also in Prasna.

NOTES

This is a grand principle of Astrology, which has an unfailing application in all cases. Whether in consulting horoscopes or dealing with Prasna or questions whichever Bhava is occupied by its lord or benefics, will prosper while any Bhava, which has malefic conjunctions and aspects will suffer. The principle enunciated is that any Bhava will

prosper under its lord and beneficial conjunctions or aspects and will suffer when there are evil combinations or aspects. We shall take an example. Take Mesha as the rising Lagna and find the 6th Kanya occupied by Guru and Sukra. These are benefics and on the principle explained above, there should be an increase in the events indicated by the Bhava, *viz.*, debts, diseases and enemies. If Buda is there, the same should be predicted. But suppose Sani or Kuja occupies, these events will be destroyed. Now the increase in debts, diseases and enemies will be a positive and serious evil while their destruction will be positive relief, gain and source of peace and happiness.

[The point is that the significations of a house (Bhava) are increased if either the lord of the house occupies or aspects it or a benefic planet occupies or aspects it. If, on the other hand, a malefic planet occupies or aspects the house the significations of the house suffer or are destroyed. There are exceptions to this rule. Both in Brihat Jataka, ch. 1, sl. 19 and Laghu Jataka, ch. 1 sl. 14, Varaha Mihira expresses himself thus:—"The Rasi or sign becomes strong if it is occupied or aspected by its lord or by Jupiter or Mercury." He does not take into account either Venus or (waxing) Moon. Compare what his son says in the sloka under the consideration. Varaha touches the point again in Brihat Jataka, ch. 20, sl. 10 when he says "..... Satyacharya says that benefic planets posited in any bhava increase (advance or augment) the significations of the bhava, while malefic planets in a bhava bring about the ruin or decay of their significations. The reverse is the case with respect to 6th, 8th and 12th bhavas." At first sight it appears that Varaha approves what Satyacharya says. This seem to be the opinion of several writers. But Laghu Jataka, the other work of Varaha Mihira throws light on this matter. He says in that work, ch. 10. "Pushnanti subha bhava murthyadim ghananthi samsthitha papah. Soumyah shaste arignah, sarve neshta vyayashtamagha."

This sloka may be rendered thus:— “If benefic occupy bhavas they augment, increase or promote their significations whereas malefics occupying the bhavas destroy the significations connoted by them. Benefics in 6th bhava destroy enemies. No planets (either benefic or malefic) are desirable in 8th or 12th houses.” It is important to observe that Varaha Mihira in his Brihat Jataka in Chap. 20 is consistent throughout and follows the above principle of benefics in 6th house. Manthreswara in Phala Deepika (Chap. 8) follows the principle of Varaha. Saravali differs from Varaha and states that benefics increase or give enemies (Chap. 30). As regards 8th and 12th houses, Varaha seems to make an exception in the case of Mercury which if in 8th makes the person widely known for his good qualities and in the case of Venus in 12th “makes the person rich”. According to Saravali and Phala Deepika the effects of all planets in 8th and 12th are *generally* bad. Mercury or Jupiter or Venus in 8th house, according to these works, make a person longlived and Venus in the 12th makes the person enjoy happiness.]

STANZA 4

SUCCESS AND FAILURE

If the rising sign is beneficial and joins beneficial *Shadvergas*, or if the rising sign be *Sirshodaya*, the object of question will be successful. If the reverse, there will be failure. If mixed, the success will be gained by great exertions and difficulties.

NOTES

Beneficial sign must rise at the time of question and it must occupy beneficial Shadvergas. Shadvergas are 1 Lagna, 2 Hora, 3 Drekkana, 4 Navamsa, 5 Dwadasamsa, and 6 Thrimamsa. Here he refers only to the rising sign and its beneficial sub-divisions and does not refer to planetary occupations there. *Sirshodayas* are signs which are rising with their head and they are Simha, Kanya, Thula, Kumbha, Vrischika and Mithuna. With the exception of Mithuna these are

also called Dinabalas or powerful during the day. (*See P. 19, Br. Ja.*). Kanya, Thula and Mithuna are beneficial Rasis and the first portion of the Stanza includes them. Simha, Vrischika and Kumbha are evil signs, but they have been included in the rising signs, which indicate success. The best of the signs, *viz.*, Dhanas and Meena and Vrishabha, have fallen under beneficial signs and indicate success. The only signs not included in his list are Makara, Kataka, (*doubtful as it becomes beneficial or malefic as the moon its lord is full or new*) and Mesha. If a beneficial sign rises and malefic joins it or it gets some beneficial and some malefic Vergas, the object of the questions will succeed with great difficulty and exertion. If it is completely evil, there will be a thorough failure. As the author goes on giving special peculiarities, he presumes in the reader a complete remembrance of the past Stanzas : and it should be borne well in mind that the general principles should always be reconciled and not treated as so many contradictions.

[This is an important Sloka and requires further elucidation. Whether the querent (the person who puts the question) succeeds in his object, whether he fails in his object and whether he succeeds after hard attempts are answered by this Sloka. With due respect to the Professor I must point out that his rendering of text "Soumye vilagne yadi vasya varge" is not happy. It seems to me that it is better put as "if the lagna (prasna) be occupied by benefic planets or if the lagna occupies benefic vargas". Sirshodaya signs—are signs which rise by their head or face. They are Simha, Kanya, Thula, Vrischika and Kumbha. Planets in these signs give results in the beginning or at the very outset.

Among the benefic planets Jupiter and Venus are *always* considered benefics. Budha is a neutral planet, if associated with a benefic planet he becomes a benefic, if associated with a malefic planet he becomes a malefic. Budha *alone* must be considered

a benefic Moon becomes a benefic when she is waxing (from the 5th day of New Moon till 5 days after Full Moon). If becomes a malefic planet when she is waning (5 days after Full Moon to 5 days after New Moon).

Let us say the Prasna Lagna is Mesha 20° and find out the Shadvargas of the Lagna. Lagna is in the *Rasi* of Mesha ruled by Mars a malefic, in the *Hora* of Moon (which may be benefic or malefic as stated above) in the *Drekkanna* of Dhanus, ruled by Jupiter a benefic, in the *Navamsa* of Thula ruled by Venus a benefic, in the *Dwadasamsa* of Dhanus ruled by Jupiter a benefic, in the *Thrimisamsa* of Mithuna ruled by Mercury which may become a benefic or malefic according to its association. We say therefore that the Lagna has beneficial Vargas because out of the six Vargas the majority of the Vargas are the Vargas of benefits. According to the Sloka therefore the Prasna Lagna indicates that the querent will gain his object.

Let us suppose that Jupiter or Venus waxing Moon or Mercury alone is posited in the Lagna. Apart from and irrespective of the lagna being in benefic Shadvargas we must answer similarly by saying that the object of the querent will be gained. Suppose the Prasna Lagna falls in any of Sirshodaya Signs, (Simha, Kanya, Thula, Vrischika or Kumbha), we must pronounce success for the object of the querent.

There will be failure of the object of the querent if the Lagna is not occupied by a benefic or if the Lagna does not occupy benefic Shadvargas or if the Lagna is *not* a *Sirshodaya* sign.

We are told that the object of the querent will succeed after hard attempts if the yoga is of mixed character that is (1) if the rising sign be occupied by both benefic and malefic planets, (2) or if the rising varga be at the same time that of a benefic and male-

fic planet, (3) or if a malefic planet occupy the Prasna Lagna when it is a Sirodaya sign, (4) or if malefic vargas of a Sirodaya sign rise at the time of query, (5) or if a benefic planet occupy the Prasna Lagna when it is a Pristodaya sign (Mesha, Vrishabha, Mithuna, Kataka, Dhanus, Makara), (6) or if benefic vargas of a Prishtodaya sign rise at the time of query, (7) or if the Prasna Lagna be the sign of Meena. (Ubhayoda sign.)]

STANZA 5.

DHATU, MOOLA AND JEEVA

Reference to Dhatu, Moola, and Jeeva must be ascertained by the Navamsa, in the odd signs respectively and they should be predicted in the reverse order by the Navamsas in the even signs. I have given very briefly the ideas for fear of undue expansion.

NOTES.

Take the Navamsa of the rising sign at the time of question and proceed regularly to decide whether it relates to Dhatu, minerals, Moola, vegetables and Jeeva, animals. There must first be a rough idea about the subject about which the person has put the question and this is determined in the odd signs, by the rising Navamsas. Thus—if the first Navamsa rises, the question refers to minerals, if the Navamsa is the second, it refers to vegetables if third it refers to animals and so on.

[This sloka enables us to determine the nature of object of query.(Prasna). Whether the object belongs to the mineral, vegetable or animal kingdom is to be determined by the astrologer. Dhatu means mineral, Moola means vegetable matter, Jeeva means animal being. I suggest that the translation of the sloka should run thus.—“The Navamsas of the odd signs represent respectively Dhatu, Moola and Jeeva over and over again. The Navamsas of the even signs respectively represent these objects in the inverse

order. The object denoted by the query (Prasna) will be that represented by the rising Navamsa. The above is a brief rule. The same objects divide into various sub-divisions".

The *odd signs* are Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha.

The *even signs* are Vrishabha, Kataka, Kanya, Vrischika, Makara and Meena.

The 1st Navamsa in an odd sign represents Dhatus or minerals.

The 2nd Navamsa in an odd sign represents Moola or vegetable matter.

The 3rd Navamsa in an odd sign represents Jeeva or an animal.

The 4th Navamsa in an odd sign represents Dhatus.

The 5th Navamsa in an odd sign represents Moola.

The 6th Navamsa in an odd sign represents Jeeva and so on.

The 1st Navamsa in an even sign represents a Jeeva or animal.

The 2nd Navamsa in an even sign represents a Moola or vegetable matter.

The 3rd Navamsa in an even sign represents a Dhatus or mineral.

The 4th Navamsa in an even sign represents a Jeeva or animal.

The 5th Navamsa in an even sign represents Moola.

The 6th Navamsa in an even sign represents Dhatus and so on.

Questions relating to lands, houses, stones or metals refer to *Dhatu* or minerals.

Questions relating to trees, crops, timber, etc., refer to Moola or objects of Vegetable Kingdom.

Questions relating to biped, quadruped or centiped class namely men, animals or worms refer to Jeeva or animals.]

STANZA 6.

MINERALS, ANIMALS AND VEGETABLES

If a planet occupying its own Navamsa, aspects any planet in the rising Lagna, or its Thrikonas, or any other planet which joins its own Navamsa, the question refers to Dhatus. If a planet in any other Navamsa, aspects a planet in the rising sign or its Thrikonas, or any planet which occupies its own Navamsa, the query indicates Jeeva. If a planet in other Navamsa, aspects planets in the rising sign or its Thrikonas, who are also in other Navamsas, the question refers to Moolas.

NOTES

The brevity and suggestiveness of Sanskrit verses cannot easily be rendered into English in such a comprehensive style and for a stanza of 16 easy words in Sanskrit, I have given 86 words in English, and even then long notes are wanted to make the meaning clear to my readers. From the English, ideas can easily be put into concise Sanskrit, but the reverse is extremely difficult. If a planet joining its own Navamsa, aspects any planet, in the rising sign or its 5th or 9th or any other planet, who also has joined his Navamsa, the query refers to Dhatus. The nature of the query can also be ascertained by the planet occupying the rising sign or its Thrikonas. Some give a different interpretation thus. If a planet in its own Vmsa, occupies the rising sign or its Thrikonas and aspects any planet, who joins his own Navamsa, the query refers to Dhatus. If a planet in other than its own Navamsa aspects the planet in the rising sign or its 5th or 9th or any planet, who has joined his own Navamsa, the question refers to Jeeva. If there are no planets in the rising sign or its Thrikonas, then if he (the planet in other Navamsa) aspects the Lagna

or Thrikonas, when they occupy their own Navamsas, the query refers to Jeeva. This can also be ascertained by the planetary natures, already explained by me above. The nature of the animals, has to be guessed by the Navamsa, occupied by the planet, such as men, beasts, serpents, etc. Thula, Kanya, Kumbha and the first half of Dhanas, for biped Rasis. Men, devatas, birds, etc., should be ascertained from these Rasis. Vrishabha, Simha, Mesha and the second half of Dhanas form quadrupeds and they have to be ascertained by these signs. Kūtaki, Vrischika and Meena, form legless animals, and serpents and those which crawl on the ground have to be ascertained by the above Rasis. When a planet in other Navamsa, aspects, the planets in the rising sign or its Thrikonas, when such planets or those signs occupy other than their own Navamsas, the Prasna refers to Moolas; when such Rasis happen to be Kataka, Makara, Meena and Vrischika, the nature of the trees or plants will partake of wet growth. In other Rasis they belong to open soils.

[I suggest that the sloka should be rendered thus. "If a planet occupying its own Navamsa aspects the Lagna occupying its own Navamsa or aspects the 5th or 9th house the object of the query refers to *Dhatu* (Mineral Kingdom). If a planet occupying any Navamsa (except its own) aspects Lagna occupying its own Navamsa or aspects the 5th or 9th house the query refers to *Jeeva* (animal kingdom). If a planet in any Navamsa (except its own) or the 5th house or 9th house the query refers to *Moola* (Vegetable Kingdom)". The reader is reminded of the fact that a planet in its own Navamsa is strong and that Lagna in its own Navamsa is Virgottama hence strong. In the first case a strong planet aspects Virgottama Lagna which is strong. In the second case a planet is made to aspect Virgottama Lagna. In the third case neither the Lagna nor the aspecting planet are strong.]

STANZA 7.

RECOVERY OF LOST PROPERTY

When Full Moon occupies the rising sign aspected by Guru or Sukra, there will be speedy recovery of the lost property. Recovery may also be predicted by the 11th house being occupied by a powerful benefic.

NOTES

Moon is full from the 10th day of the bright half of the Lunar month to the 5th of the dark half of the Lunar month. Benefics are Guru, Sukra, well associated Buda and Poorna Chandra or Full Moon. If any of these with all the sources of strength mentioned in the astrological works, occupies the 11th house from the rising sign then the property lost will be recovered early according to their respective powers. Suppose Guru joins the 11th with all the powers, but there is also Sani in it. Then, there will be not only some delay, but the whole property may not be recovered. The principles of Astrology must be well understood, carefully analysed, and intelligently applied. In the balancing of the sources of strength and weakness of the planets, signs constellations and their numerous sub-divisions, consists the skill of the astrologer, and where he does his work honestly and to the best of his ability, he will be surely successful and will bring credit to the science and also fame and name to himself.

[This sloka closes the first Chapter of Chappanna or Shatpanchashika in other editions. Prithuyasas has been discussing the general principles applying to Prasna or Horary Astrology. In this sloka we are given two cases when we can predict the immediate recovery of stolen property. The Prasna Lagna must be occupied, in my opinion, by waxing Moon (not necessarily Full Moon) and at the same time aspected by either Jupiter or Venus. Then we may predict the immediate recovery of the stolen property. Similarly we may predict if 11th house is occupied by a powerful benefic planet.

To assess correctly a planet's strength or power we must find its Sthana, Dik, Chesta, Kala, Naisargika and Drik balas the Shatbalas or six sources of strength. This is certainly a tedious process. But for all practical purposes, if we want to be satisfied with finding out the approximate strength of planets the following principles will help us. "A planet is strong if it occupies (a) the sign of its friend. (b) its own sign, (c) its exalted sign (d) its own Navamsa or if it is aspected by a benefic planet. Planets *other than Moon and Venus* get strength if in *male* rasis or signs." Moon and Venus get strength if they are in female rasis. "A planet gets strength if it is (1) in the sign of its friend, (2) in its exaltation sign, (3) in its own hora, (4) in its own sign, (5) in its Moolathrikona sign, (6) in its own Drekkana, (7) in its own Navamsa (Varaha Mihira's Laghu Jataka, Chapter II).

Life, Death, Travel, Return and Shanti.

STANZA 8.

ON TRAVEL

If the rising sign at the time of query is fixed, it should be predicted that the traveller has not left the place, he went in, has not died, has not suffered from diseases, has not suffered loss and has not suffered defeat from his enemies. If the rising sign falls in moveable houses, the person will have suffered from disease, loss, death, emigration from the place and defeat from his enemies. If the rising sign happens to be double-bodied, mixed results must be predicted for the man.

If the rising sign and Chandra are occupied or aspected by benefics, good results must be predicted. If both of them are combined or aspected by malefics, the results will be unfavourable, if they have mixed combinations and aspects, the results will be mixed.

NOTES

The stanza is easily rendered and does not require much explanation. Here in the first half, the author takes only the strength of the zodiacal signs and not that of the planets. In the latter half, he takes the strength of the planets, and adds Chandra Lagna also. Fixed signs are Vrishabha, Simha, Vrischika and Kumbha. Movable signs are Mesha, Kataka, Thula and Makara. Dwiswabhava or double-bodied signs are Mithuna, Kanya, Dhanas and Meena. Fixed signs produce success, health and residence in the place to which the person has gone. Movable signs indicate misfortunes and double-bodied signs produce mixed results or some good and some bad results. Reference here is made to sign influences, and they cannot be ignored. I will refer to them again in the next verse. The author now takes the readers to Lagna and Chandra as ascertained for the time being at the question time. If Chandra Lagna or Lagna is well aspected or combined, partial good must be predicted ; if both of them are well combined and well aspected excellent results must be suggested. Here so many combinations and permutations arise that it is not possible to give them all. Even in these beneficial aspects and combinations, the sources of strength and weakness must be well examined before results can be safely predicted. Say Kataka is occupied by Chandra and Guru is there ; but both of them have the aspect of Sani who is in Vrishabha. Chandra is in Vrischika and Guru joins him there and has the aspect of Budha and Sukra, Makara has Chandra and Guru combined there. I can multiply instances. In all these cases, the results vary and unqualified success should not be predicted simply because a benefic is there or aspects it.

{This sloka enunciates a general principle of Horary Astrology. If any of the Sthira Rasis (Fixed signs) rise at the time of query then we have to predict that no change in the existing state of affairs takes place. In other words status Quo Ante is

preserved. The author illustrates the application of the principle thus:—If the query is about change of present position the answer is that the present on existing position will not be changed if any of the fixed signs Vrishabha, Simha, Vrischika or Kumbha rises at the time of query. If the query refers to shifting or moving out or travelling we are asked to say that no shifting, moving or travel takes place. If the query refers to a person being alive or dead we shall have to say that the person is *not* dead. If we are asked whether a thing or article is lost (or stolen), we have to answer that the thing or article is *not* lost (or stolen). If the query refers to a person who is ill we have to predict that the illness will not be cured.

If the question is whether the person engaged in a fight, battle, litigation or encounter will suffer defeat, if the Lagna at the time of query is a fixed sign Sthira Rasi the answer is that the person will not suffer defeat.

The author next considers the case of Chara Rasis (cardinal or moveable signs Mesha, Kataka, Thula or Mithuna) or Dwiswabhava Rasis (Dual signs Mithuna, Kanya, Daanus or Meena) rising at the time of query.

If Chara Rasis rise then we have to declare the opposite of what was stated in the case of Sthira Rasis. That is to say we have to predict that there will be a shift or change of position, or travel, that the person quesited is dead, that the article is lost or stolen, that there will be recovery from the illness, that the person engaged in the litigation, fight, battle or encounter will suffer defeat.

If the rising sign is a Dwiswabhava (Dual) one *mixed* results will accrue. The commentator Bhatiot-pala has cleverly interpreted “mixed results” as follows:—

If the first half of a dual sign rise at the time of query the prediction shall be the same as for a fixed

sign. If the latter half of the dual sign rise the prediction shall be the same for a moveable sign.

Lastly we are told that success for the query is to be predicted if the Lagna or Moon is aspected by a benefic and that failure is indicated if the Lagna or Moon are aspected by a malefic planet.]

STANZA 9.

ADVENT OF ENEMIES.

If a query refers to the advent of the enemies, they will go back when the 5th and 6th houses from the rising sign are occupied by the evil planets, and when the 4th house from the rising sign is occupied by malefics, the enemies after close approach go away disappointed or disorganised.

NOTES.

This stanza refers to the coming of the enemies, and hence it must be mostly political and military. But suppose there is a rich landlord, on inimical terms with his neighbour, a powerful landlord, then he may head a depredation and come to ruin or destroy his estates. Their coming or return will have to be determined by the 4th, 5th and 6th houses, when they are combined with malefics. The strength of the malefics determines the extent of their advance, disorganisation and shameful retreat.

[I would slightly interfere with the translation. The Professor has stated that the 5th *and* 6th houses must be occupied by malefics. "If a malefic or malefics occupy 5th or 6th houses" would be in consonance with general principles. It is not necessary, I think, that malefics should occupy *both* 5th and 6th houses. The result indicated will be brought about, in my opinion, if *either* the 5th house or 6th house is occupied by a malefic.]

STANZA 10.

ENEMIES DEGRADATION.

If Meena, Vrischika, Kumbha and Kataka, fall in the 4th house from the rising sign, the invading enemy will retreat in degradation.

NOTES.

When a query is made about the invading enemies, if Meena, Vrischika, Kumbha or Kataka, happens to fall in the 4th house from the rising sign, then the invading enemies will suffer defeat, get disorganised and run away. Mesha, Simha, Vrishaba or Dhanas becomes the rising sign, the above named signs in the verse will fall in the 4th Bhava. All these are quadruped signs excepting Dhanas, the first half being biped and the other half being quadruped.

[I believe that two separate facts or ideas are brought out in the sloka namely the enemy being vanquished in the battle field and secondly after being vanquished running away *from* the battle field. In the first case the remnants of the enemy are still *on* the battle field either to be captured or annihilated. In the second case the enemy chooses to flee and leave the battle field. Hence the rendering of the Sloka would be :—" If the 4th house from the rising sign be Meena, Vrischika Kumbha or Kataka the enemy suffers defeat. If such 4th house be a quadruped Risi the enemy runs away." Quadruped signs are Mesha, Vrishabha, Simha, the latter half of Dhanus and the first half of Makara. The above rendering of the Sloka is in accordance with the view of the commentator Bhattotpala.]

[After Sloka 10 the Professor seems to have missed a sloka which is to be found in other editions of Shatvrinchasikha. Here it is "Charodaye Subhah Sthithih Subham Krothi Yayinam ! Asobhanii Asobhanam Sthirodayepi va Subham."]

" If the Lagna or Ascendant at the time of the query be a cardinal (chara) sign and a benefic planet occupies it success is assured to the person who has set out on a journey or travel. If the lagna is occupied by a malefic planet the effect will be inauspicious.

If the Lagna be a fixed (Sthira) sign and is occupied by a malefic planet the effect will still be auspicious" Other editions of this work have noticed another reading " Sthire Ashtame api va Subham" which may be translated thus:—" If a fixed sign is on the cusp of 8th house and be occupied by a malefic planet the result is auspicious."]

STANZA 11.

DEFEAT OF THE LOCAL PARTY.

If the rising sign is Chara and Chandra occupies a fixed Lagna, then the enemies do not come. If the Lagna is fixed and Chandra occupies a moveable sign, the enemies come in strength and inflict defeat on the party.

NOTES.

These stanzas refer to political conditions and are highly important for rulers and leaders of armies. When the rising sign is movable and Chandra joins a fixed sign, then the enemies do not come. But when Chandra is in a moveable sign and Lagna falls in a fixed Rasi, then the enemies come in force and inflict a heavy defeat on the local party. Here also other combinations and aspects must be taken into consideration. Simply because Lagna falls in Chara Rasi and Chandra joins Sthira, the astrologer should not run away with the answer at once. He must take all other combinations mentioned in the astrological works and then judge carefully.

[The sloka is clear enough and answers a simple query " Whether the enemy will come to fight or not "? I would translate the sloka as follows:—" If the Lagna (Ascendant) at the time of query is a chara (cardinal)

sign and Moon occupies a Sthira (Fixed) sign the enemy will *not* come to fight. If (on the other hand) the Lagna occupies a fixed sign and Moon occupies a cardinal sign the enemy turns up to fight." I think there is no scope in the sloka for the idea given out by the Professor for saying that the enemy comes *in strength and inflict defeat on the party*"]

STANZA 12.

RETURN OF THE ENEMY.

When the rising sign falls in a fixed Rasi and Chandra falls in a double-bodied sign, the enemy will return back though he may have advanced a great distance in the direction of invasion.

NOTES

The enemy may have come a great distance to invade the territory, but if Lagna falls in Sthira and Chandra joins Dwideha, he will be compelled to return back to his country for various reasons.

[The idea conveyed in the sloka seems to be simple under the conditions given out in the sloka the enemy even after coming a long way to evince fight will turn back and will not encounter the opponent.

I will suggest that Dwideha be put as "double-bodied" (sign) namely Mithuna, Kanya, Dhanus, Meena.]

STANZA 13.

DEFEAT OF THE ENEMY

If Lagna falls in Dwideha and Chandra joins Chara, the enemy after having come half the distance will return back to his own place. If Lagna falls in Chara and Chandra joins Dwideha, the enemy may go away after coming half the distance or may go back after coming close to the place. If the Chara Lagna and Chandra in Dwideha, are aspected by powerful evil planets the enemy goes back after suffering a great defeat.

NOTES

Two conditions are given, Lagna in Chara and Chandra in Dwideha and Chandra in Chara and Lagna in Dwideha. In these cases the enemy will return after having marched half the distance or even marching close to the place. If such a Lagna and Chandra are combined or aspected by malefics, he will beat a retreat after a defeat.

[For the sake of clearness I would substitute Double bodied for *Dwideha*. (Dwi-double Deha-body.)]

STANZA 14.

ENEMY'S STOPPAGE

If the rising sign is movable, and Ravi, Sani, Buda or Sukra combines in it, the enemy, after coming some distance, will return back, but, Sani, Buda, or Sukra join Lagna in retrograde, the enemy will permanently stop there.

NOTES

Ravi never gets Vakra as also Chandra. The other five planets get retrogression. Kuja is subjected to retrogression very often and sometimes stays in a Rasi for about 8 or 9 months, whereas he ought to move in each house in about 45 days.

[I will substitute the following translation for the sloka. " If the Lagna is chara and Ravi or Sani or Budha or Sukra occupies it declare that the enemy will march quickly. If the planet (occupying the Lagna) is retrograde declare otherwise."]

The original sloka is plain enough and I have literally translated it. The idea given out by the Professor that " the enemy " will permanently stop there, is not borne out by the original text which is—" *Vakra Gathi Netru Vakthavyam*." It seems to me that if the query assumes the form " will the enemy come with a slow march or a quick march the sloka answers whether it is going to be a slow or quick march.]

STANZA 15.

PERSONAL ATTACK

If the Lagna falls in fixed sign and is aspected by Guru and Sani, there will be no movements of the enemies. If in the above combination, the 3rd, 5th, and 6th are combined by evil planets, the enemy will attack in person. If there are evil planets in the 4th in the above combination, the enemy will run away.

NOTES

If the rising sign falls in fixed Rasis and is aspected by Guru and Sani, the enemy will not leave his country and will make no movements. In the said combination, if there are evil planets in the 3rd, 5th and 6th houses from the Lagna, there will be a vigorous attack on the part of the enemy. Here the author does not say whether the evil influences will give victory to the enemy. Evil planets in the 4th house from the Prasna Lagna show that the enemies will run away.

[In this sloka the better rendering of the last portion would be "If there are evil (malefic) planets in the 4th house the enemy will retreat".]

STANZA 16.

COMING OF THE ENEMY

If the Lagna is fixed and Guru or Sani combines in it, the enemy does not come. If it is a movable sign, combined by Ravi or Guru, the enemy will come well prepared to fight.

[This sloka finds its place after sloka 20 in other editions.]

STANZA 17.

COMING WITH FORCE

If there are Guru and Sukra in the 2nd or 3rd house from the Lagna, the enemy will come with all his forces, or some moving enemy will come.

[I would substitute the following translation for sloka 17. "If Jupiter or Venus occupies 2nd or 3rd house from the Lagna at the time of query the army that has gone out to fight will return immediately; also a traveller who has gone abroad will soon return."

STANZA 18.

TERRITORIAL EXTENSION

If there are Ravi and Chandra in the 4th house, he will get territorial extensions. If in the 4th house there are Guru, Buda and Sukra, he will get fresh territories early.

[I cannot accept the translation of the Professor. The original sloka is "Na Gacchati *Parachakram*, yadarkachandrow chathurtha Bhavanasthō Guru, Budha Sukra Hībuka, Yada Tada, Seegrahmayathi". *Para* means hostile, *Chakra* means army. Hence the simple meaning of the sloka is the hostile army will *not* arrive if the Sun and Moon occupy the 4th house from Prasna Lagna. But if the 4th house is occupied by Guru Budha or Sukra the hostile army will arrive soon or quickly." There seems to be no basis for the English rendering of the Professor. More over the author has been discussing throughout the question whether the enemy will or will not come to encounter as admitted by the Professor in his notes to slokas 16 to 19. Hence there cannot arise here any question of acquiring territory, etc.]

STANZAS 19.

ENEMY'S RETREAT

If the rising sign falls in Meshā, Simha, Vrishabha and Dhanas, or if they become the 4th houses from the rising sign whether there are any planets in them or not, the enemy cannot stand and will retreat early.

NOTES

Stanza, 16 to 19 inclusive.

The verses are rendered into easy English and

do not require any elaborate explanations. *This chapter exclusively relates to the advent of the enemy, their movements and preparations, their attacks and reverses.* Hence the necessity for the rulers to employ court astrologers, give them decent pensions, enable them to study these principles carefully and use their knowledge in determining the enemy's movements and tactics, and whether they are coming to invade and so with what chances of success.

[I would say "the enemy will retreat" in the last sentence. I will draw the attention of the reader to the notes of the Professor under Stanzas 16 to 19 and emphasize the words therein "This chapter exclusively relates to the advent of the enemy".]

STANZA 20.

TIME FOR RETURN

The enemy will return to his land within those number of months, which are obtained by reckoning from the rising sign to the planet, who are fully possessed of the Shadbalas.

NOTES

The Shadbalas or the six sources of strength are 1 Sthana Bala, 2 Digbala, 3 Kala Bala, 4 Dristibala, 5 Chesta Bala and 6 Bhava Bala. For these sources of strength, I beg to refer my readers to my notes in Brihatjataka, pp. 44 to 46. Take the most powerful planet in the Diagram you have prepared for the question time and find out the number of signs separating the Lagna from this planet. This number represents months and the enemy will leave the invaded country within that time. Take Mesha as the rising sign and suppose Guru in Kataka is the most powerful planet in possessing the Shadbalas, Kataka is the 4th sign from Mesha and the enemy will clear out within 4 months. Suppose Guru is in Mesha the rising sign and possesses all his sources of power better than any other planet, then the enemy will clear out of the country in a very short time.

[The question propounded, it seems to me, is when will a person who has gone to fight return. The answer to this question as given in the sloka runs thus—"Find out the strongest planet in the figure or horoscope erected for the time of Prasna or queiry. See how far it is removed in signs from the Lagna (Prasna). Say that the man will return in so many months." "Taking the example given out by the Professor the man who has gone to fight will return in 4 months. I would not confuse the readers by introducing, 'the *enemy* will return.' As stated by me it refers to any person who has gone out to fight, it may be the querent's friend or relative or the enemy.]

STANZA 21.

CLEARING OUT OF THE ENEMY

The enemy will clear out of the country in that period of time in which the lord of the 7th house from the rising sign will get rid of his retrograde.

NOTES

Take the lord of the 7th from Lagna and find out in what period he gets over his retrograde. Since he takes the lords of the 7th and their retrogrades, Makara and Kumbha, will never have their lords of the 7th in Vakra. The 7th from Makara is Kataka and its lord is Chandra. The 7th from Kumbha is Simha and its lord is Ravi. Ravi and Chandra have no Vakra and hence this stanza applies only to ten signs other than Makara and Kumbha. Since Rahu and Kethu have no houses and since they move in Vakra or backward direction, the stanza could only apply to the other five planets, Kuja, Buda, Guru, Sukra and Sani. When the lord of the 7th has no Vakra, the Verse does not apply to him or his Rasi.

[In other editions this sloka comes after the next sloka and embodies the principle of another school of Krishnacharya. The translation of the Professor seems to be wrong. The translation presupposes that

at the time of the query one of the 5 planets (Mars to Saturn) is Retrograde in motion. Such a position will not generally be the case and besides there is no warrant for such an assumption in the sloka. The plain rendering of the sloka is:—"According to the opinion of others the person who has gone out to fight will return at the time when the lord of 7th house (from the Prasna Lagna) begins to retrograde".]

STANZA 22.

MEASUREMENT OF TIME

If the most powerful planet, occupies a movable Navamsa, the number of months will be as declared in stanza 20, if he falls in a fixed sign, the number of months will be doubled, if he falls in a double-bodied sign, the number of months will have to be trebled.

NOTES.

In my notes on stanza 20, I have explained what is meant by the Shadbalas or the six different sources of energy the planets have. Find out the most powerful planet in the diagram, cast for the question time and count from the rising sign to him. Take an illustration. If the rising sign is Mesha and Ravi is in Dhanas possessed of the Shadbalas more than any other planet, then count up to Dhanas from Mesha, we will get 9. If such a sun occupies Chara Navamsa (movable) like Mesha, Kataka, Thula or Makara, it will take 9 months for the invading enemy to get back to his native country. If the Sun here occupied a Sthira Rasi—fixed sign—then the enemy will return in 18 months, and these fixed signs are Vrishaba, Simha, Vrischika, and Kumbha. If the Sun occupies a Dwiswabhava Rasi, like Mithuna, Kanya, Dhanas and Meena, it will take 27 months for the enemy to return to his place.

[It is better to take up this sloka after sloka 20 as we will not be breaking up the sequence of ideas. The translation of the sloka be better put as:—

"If the planet (referred to in sloka 20) occupy

a Chara Navamsa the time is as stated (in the sloka 20); if it occupy a Sthira Navamsa such time (as indicated in sloka 21) shall be doubled and if it, occupy a Dwiswabhava Navamsa it shall be trebled." Chara=Cardinal or moveable sthira=Fixed Dwiswabhava=common or double bodied.]

STANZA 23

TIME LIMIT FOR COMING.

The enemy will come within the number of days which is obtained by counting from the question Lagna to the position occupied by the Moon if there are no planets in the middle.

NOTES.

Prepare the diagram for the query, and count from the Lagna to the sign occupied by the Moon at the time. This will indicate the number of days within which the enemy may be expected to arrive. Take an illustration. Suppose Prasna Lagna falls in Kataka, counting from Kataka to Kanya we get the number 3 and therefore the enemy will come within 3 days provided there is no planet in the middle. But if there is any planet in the middle, i.e., between the rising sign and the Moon, then the learned Commentator Bhatotpala observes that the enemy will not come. In the illustration given above, suppose there is a planet in Simha then the enemy will not come. According to this verse, the number of days will never exceed twelve as the interval between the Lagna and Chandra can never exceed the number twelve. It strikes to me that some margin may be allowed for the position and the strength and power of Lagna and Chandra. Suppose Kataka is Lagna with Guru in its exaltation and Chandra is in Vrishaba in exaltation also and there is no planet in the middle. Suppose Mesha is Lagna with Sani in it in debilitation and Chandra is in Vrischika also in debilitation and there is no planet in the middle, how would the astrologer proceed to make the prediction and fix the number of

days. In all such cases, the strength of the rising sign, the planetary combinations and their aspects, cannot be and ought not to be overlooked in venturing future predictions.

[I would put the matter thus:—"If there are no planets between the Prasna Lagna and the sign occupied by the Moon the enemy will arrive after as many days as the latter sign (sign of the Moon) is removed from the former (Prasna Lagna). The commentator adds that if there are planets between the Prasna Lagna and the sign of Moon the enemy will *not* arrive.]

CHAPTER II

STANZA 24.

VICTORY AND DEFEAT

Benefics in the 10th, 7th and rising sign signify Victory to the querent King or Person. Kuja and Sani in the 9th inflict defeat on the enemy. Guru, Buda and Sukra in the 9th give the enemy victory.

NOTES

There are two readings in the latter part of the stanza. Ararki and Arkarki. Ara means Kuja, Arki denotes Sani. Arka signifies the Sun and Arki means Sani. Since the three planets Ravi, Sani and Kuja are classified as evil, both readings may be accepted without prejudice to the Astrological Principles. Benefics in the 1st, 7th and 10th give victory to the person who puts the question either for himself or to the person who sent him. In war there are always two parties, the ruler of the country and the invading enemy. The ruler of the country naturally, on intimation from the enemy or information from the secret servants learns that the enemy would be coming to invade him and wrest the country from him. He sends for the Astrologer and asks him about the advent of the enemy, his movements,

the time of his invasion and the chances he has for fighting his enemy with the results, namely, victory to him or his defeat. Therefore when benefics are in 1—7—10th houses, at the time of question, the local King or Ruler will get victory, so also will he be successful if Sani and Kuja or Sani and Ravi are in the 9th. But if benefics, Buda, Guru and Sukra are in the 9th, victory will be for the enemy. Some commentators interpret success in that case also to the resident rulers. This does not fit properly with the original stanza. In such a case, all the combinations mentioned above will give victory to the querent. Then instead of the expressions Dasamodaya Sapta-maga, the Author could have said Dasamodaya Sapta-manavamaga, including the 9th also in the first half of the stanza. If the benefics in the 10th give him victory, in the 9th or the 12th from the 10th, they must indicate loss to him. This means success to his enemy who invades his territory. My readers may carefully read the original and satisfy themselves about such differences.

[As pointed out by the Professor that there are differences in the translation of the sloka, is a fact. The alternative translation of the sloka is :—" If benefic planets occupy 10th house, from Lagna at the time of query the governor, whose town is attacked by an enemy, will gain victory. If Kuja or Sani were to occupy 9th house there will be defeat to the Governor. If Guru or Sukra, or Budha occupy 9th they will cause victory to the Governor. I would prefer this translation for the reason that the sloka attempts to answer the question propounded whether the ruler of the town will gain success or victory or suffer defeat when the town is attacked by an enemy. Therefore an answer is given which must be consistent, relevant and rational. Therefore the results of the positions of all planets in 1, 7, 10, and in 9, whether benefics or malefics, must refer to the fortunes of the ruler of the town.]

STANZA 25.

SUCCESS TO CITIZENS AND THE ENEMY

Benefics in the six signs from the 3rd will give victory and favourable results to the citizens and rulers. Benefics in the six signs from the 9th will give victory to the enemies. Evil planets in the 10th, 11th and 12th from the rising sign will give defeat to the local rulers and victory to the invaders. Evil planets in the two halves will give defeat to the party concerned.

NOTES

The Zodiac is divided into twelve equal divisions called signs or Rasis and here it is divided into two equal halves, *viz.*, 6 signs forming the first half from the 3rd to 8th inclusive and the second half containing 6 signs from the 9th to the 2nd inclusive. The first half, *viz.*, 3rd, 4th, 5th, 6th, 7th and 8th containing benefics will give success to the local rulers and citizens and benefics in 9th, 10th, 11th, 12th, 1st and 2nd will give success to the invaders. Evil planets in the first half, *viz.*, from 3rd to 8th will give defeat to the local rulers and they will in the 9th to 2nd inclusive will give defeat to the invaders. Evil planets in the 10th, 11th and 12th will give defeat to local rulers and victory to invaders. There are some inconsistencies in this stanza. They may be superficial. The first half from the 3rd is favourable to the local and the second half from the 9th to 2nd to the invading party. Evil planets in the second half give defeat to invaders. But the author specifies a combination which is favourable to the invader and prejudicial to the local ruler. Evil planets in the second half must give defeat to the invading but he says evil planets in 10th, 11th and 12th houses will give him success and defeat to local rulers. So it stands thus. Evil planets in the 9th, 1st and 2nd alone will give defeat to the invader and in the other 3 houses, *viz.*, 10th, 11th and 12th, will give him victory. The question arises, what will a mixture of evil and good planets give in the two different divisions.

By inference and logic we have to say the local rulers and their enemies will get a mixture of victory and defeat.

[This is an important sloka and I would put the matter thus. "The Six houses beginning with the 3rd house relate to the citizens and the ruler of the town (attacked). The six houses beginning with 9th and relate to the enemy attacking. The parties will gain victory if their respective houses are occupied by benefics.

But—*this is an exception to the above principle*—if malefic planets occupy 10th, 11th or 12th house from Prasna Lagna the town and the people attacked will suffer defeat and the enemy attacking will gain victory.]

STANZA 26.

ACCOMMODATION WITH THE ENEMY.

If Lagna falls in male sign, and benefics occupy it or benefics are found in 11th and 12th from Lagna, there will be accommodation between the two parties. Evil planets in double-bodied sign will cause fighting and enmity.

NOTES.

Male signs are Mithuna, Thula, Kanya and Kumbha and if the Lagna falls in any one of them being joined by benefics, the fighting parties will come to some terms, and peace will be restored. Benefics are Guru, Sukra, well associated Budha and Purna Chandra or Full Moon. The same results may be foretold when benefics are found in the 11th and 12th houses from Lagna. The brevity and suggestiveness of the original stanzas stagger any sober translator. Sometimes a verb is used by which we have to understand a great deal. By implication, we cannot omit Lagna from our calculations, and in this stanza, the 11th and 12th house seem also to be included. If so, it means, that if Lagna falls in a double-bodied sign

with evil planets in it and in the 11th and 12th, the parties will continue fighting without coming to any accommodation. Evil planets are weak Moon, Sun, Mars, Saturn, Rahu and Kethu. The question now will be whether all the evil planets should be in the Lagna and the other two houses, 11th and 12th and whether all the benefics should be in the male Rasi with Lagna falling in it. When all the planets are there, evil or good, the results will be intensified for good or bad, but when they are distributed, the results will be modified according to the intensity.

[The translation is not happy. I suggest the translation should run as follows—"If the Prasna Lagna falls in a biped sign and a benefic planet occupies it or 11th or 12th house the contending parties will come to terms. The parties will not come to terms if malefic planets occupy dual or double bodied signs." The question propounded seems to be "will the parties fighting come to terms and desist from fighting or will the fight continue? Bipeds signs are Mithuna, Kanya, Thula which the Professor wrognly calls Male Signs. Dual signs are Mithuna, Kanya, Dhanus, Meena.

Male signs are odd signs namely Mesha, Mithuna, Simha, etc. Female signs are even signs namely Vrishabha Kataka, Kanya, Vrischika, etc., so to use the term male for what is really a biped sign is misleading. The terms used in this and the next sloka are Nre Rasi and Nri Lagna which mean a biped sign and Lagna occupying a biped sign.]

STANZA 27.

PEACE BETWEEN THE PARTIES.

If benefics occupy Kendras, or occupying the male Rasis have beneficial aspects, there will be peace between the parties. If evil planets occupy Kendras or Purusha Rasis, possessing malefic aspects, they will fight with each other.

NOTES.

Benefics in Kendras give peace, Malefics in Kendras give fighting. If benefics occupy male signs, viz., Thula, Mithuna, Kanya and Kumbha, and have beneficial aspects, they will induce peace and prosperity. If evil planets are in Kendras, there will be fighting, as also if they are in male signs and possess malefic aspects. Suppose there are malefics and benefics combined in Kendra, then mixed results must be predicted. There will be some fighting and some accommodation the results may be said to be mixed.

[I would put the sloka thus : If benefics occupy Kendras, or occupy the Lagna falling in a human or biped sign and at the same time be aspected by benefics there will be peace between the contending parties. If malefics occupy the above places and be aspected by malefics the contending parties will continue the fight". Bipeds signs are also called human signs.]

CHAPTER III.

STANZA 28.

ON GOOD AND BAD.

If benefics occupy Kendras and Thrikonas, and evil planets are not in Kendras and the 8th the querent will gain all that he desires in full. If evil planets are in Kendras and the 8th, the person will have a complete failure in his desires and meet with dangers.

NOTES.

This is a general stanza and the planetary combinations indicate success or failure in a general way referring to the success or failure of any object. The person who puts a question to an Astrologer, will always have some object or objects in view about whose success or failure, he will be anxious to know.

The object may refer to anything in general. When auspicious planets are in 1—4—5—7—9 and 10 and evil planets are not in 1—4—7—8 and 10, the object or objects which a person thinks in his mind and about which he asks the Astrologer for future results, will be completely successful and profitable. But when evil planets are found in the Kendras and the 8th house from the rising sign, they will be completely ruined. If benefics and malefics are mixed up in all these houses, he will have some gains and some losses or the objects will have partial success. Even here allowances must be made for the strength and weakness of benefics as well as malefics. Suppose Kanya Lagna rises with Sukra in it at the time of question. Guru in Makara, and Buda in Thula with Ravi in it. Here Sukra is in a Kendra and Guru will be in a Thrikona. Will the success be the same as when the rising sign falls in Meena with Sukra in it and Guru in Kataka. Both the benefics here are in exaltation while in the first case both are in debilitation. Again suppose Buda is in Kanya with Sukra in it, the case will be altered. Take Buda again in Meena with Sukra in it. Here there will be some change. The exaltation of each planet, produces certain peculiar results, which others do not, and so also debilitations. The significations of planets are different, and they affect the phenomena for good or evil which are connected with matters governed by them. These complications should not be neglected by the expert. The principles of Astrology must be carefully studied and applied with reference to *Kala* or Time, *Desa* or Country and *Vartamana* or surrounding circumstances. One who neglects these in his calculations will cut a sorry figure in himself and mislead the people who come or consult him.

The translation and Notes of the Professor are alright and do not call for any comment.

STANZA 29.

GAINS AND LOSSES

Benefics in 3—5—7 and 11 give gains and success. Malefics in them produce losses. If the rising sign falls in Mithuna, Kanya, Thula and Kumba, with benefics in it, success must be foretold.

NOTES

This stanza refers to general success and failure. A person may think of commerce and put the question to an Astrologer. If benefics are found in the 3rd, 5th, 7th and 11th from the rising sign, he will have unqualified success in his undertakings. If evil planets are there, he will suffer great losses. If there is a mixture of good and evil planets in these houses, his gains and losses will be proportionate to the strength or weakness of the planets thus combined. It is hardly possible to think that all the benefics will be found always without evil conjunctions or aspects. If the rising sign be Mithuna, Kanya, Thula or Kumba, and is occupied by benefics, he will be successful. Suppose these are occupied by evil planets, by implication they produce loss. Sources of strength in all cases, must be taken into careful consideration in making future predictions.

[In this sloka we are told, definitely,--that Mithuna Kanya, Thula and Kumbha are *Nru* or Nara (humar or biped) signs and that if a benefic occupies the Lagna falling in one of *these* Nara or biped Signs success arises. Hence this sloka is a guide to what is meant in the slokas 26 and 27 of the previous chapter.]

STANZA 30.

ACQUISITION OF LANDS.

Benefics in 7th and 10th give him his lands. Benefics in 2nd, 5th and 1st give wealth from Kings and noble persons, with great honor. Malefics in 11th and 12th houses, do not give success. If Moon is in Lagna, he will not give good, but in the 10th he will produce prosperity.

NOTES.

Reading carefully the valuable commentaries of Bhatotpala, the stanza becomes intelligible. When there are powerful benefics in the 7th and 10th houses from Lagna, the querent will get back to his own land safely if he is in a foreign country, or he will easily and profitably get back his landed properties, when they are in other hands. Auspicious planets in the 1st, 2nd and 5th give him great honour from the Sovereign and wealth through such honours. The querent will be quite unsuccessful if bad planets are found in the 11th and 12th houses. The original text simply names *sasi* meaning Chandra in Lagna as causing loss and Chandra in the 10th house as producing good. The learned commentator in his Jagat Chandrika or Moonlight to the World, explains that weak Moon with evil planets in Lagna causes loss and Full Moon in the 10th gives wealth and success. Suppose Vrishabha is Lagna with Chandra in it, and suppose Vrishika is Lagna with Chandra in it, can one consistently say that the losses would be equal. In the former, Chandra is exalted, and in the latter he is debilitated. Results cannot be equal in both.

[The translation by the Professor is not happy so far as the first portion of the sloka goes. The word used in the sloka is "Sthana Prada" and "Mana Arthada." The plain meaning of the sloka (1st portion) is "Benefics in 7th or 10th houses give the querent a status or appointment or position, while in 2nd, 5th or 1st house. (Lagna) give him honour and wealth". There is no basis for importing "lands" or "from Kings and noble persons with great honour."]

STANZA 31.

SUCCESS THROUGH FEMALES

If Chandra in 2—3—6—7—10 or 11 is aspected by Guru, success will come through female agency. If evil planets are in Lagna, 3rd, 9th, 5th and 8th, they will cause loss to the objects entertained in the

querent's mind, inflict pecuniary losses, and cause great fear. If benefics are found in these houses, they will produce good in all these respects.

NOTES.

In the first case, the strength of Chandra and Guru must be taken. If Chandra is exalted or has the aspect of Guru, the success will be great and will flow through the influence of a high and exalted woman. If Chandra is debilitated or is aspected by debilitated Guru, some small success accrues through the exertions of a poor or humble lady. In sustaining losses, a man may have great differences. A has a lac of rupees and invests ten thousand in a venture and loses them. It is a loss, but one which he can bear. Suppose he has ten thousand only to his credit and loses the whole. The situation is intensified. Suppose he loses twenty thousand, the situation is very serious causing disgrace, fear and despair. All such states have to be ascertained by the strength and weakness of the planets. Benefics in these houses, if powerful will give much more than he dreams in his speculations or expects in his human calculations. The science is very interesting and our readers must try and understand these facts well.

[I would introduce no change in the translation or the notes of the Professor.

An analysis of slokas 28 to 31 reveals the following principles :—

Benefics namely Guru, Sukra, Budha *alone or with another benefic Waxing Moon* (Moon from 5th day of dark fortnight up to 5th day of bright fortnight) in all places *except 6 and 12* indicate good results. While Malefics namely Sun, Mars, Saturn Waning Moon (Moon from 5th day of bright fortnight to 5th day after New Moon) and Budha with a malefic seem to yield good results only in 6th house.]

STANZA 32.

RECOVERY FROM ILLNESS

If benefics in Lagna, 5th, 8th and 7th have beneficial aspects and Chandra is found in 3rd, 6th, 10th or 11th, the person will recover safely from his illness.

NOTES

This stanza refers to queries about the recovery or death of persons suffering from serious diseases. Benefics in Lagna may aspect or be aspected by good planets in the 7th, and benefics specially Guru in the 5th or Lagna will aspect benefics in Lagna or the 5th. Other planets cannot do so. When Chandra is in 3rd, 6th, 10th or 11th, and benefics are situated as stated above and possess beneficial aspects, then only the speedy and complete cure of the sick person should be predicted. The commentator hints, that in Chara Rasis or moveable signs, the benefics give early recovery, in double-bodied signs, it will be later, and in fixed signs, the recovery will be slow. The text does not touch upon this subject. Suppose in the houses named above evil planets are found with evil aspects and Chandra occupies the house indicated then, I suppose early death of the person may be predicted. This is my suggestion and may be taken for what it is worth. The sick person may put the question of recovery himself or his friend or relation may do so on his behalf. Kerala Prasna deals with the number of letters uttered by the querent. The Chapters have been divided rather indifferently by the various writers, and I have followed the best authority. By some, this Chapter is made the fourth instead of the Third.

CHAPTER IV

STANZA 33.

ON RETURN OF A TRAVELLER

The return of a traveller, who has gone to a distant country, has to be predicted by the planets in the 2nd,

3rd and 5th houses from Prasna Lagna. By benefits in these houses predict that the traveller will return with property and riches he has lost or which has been in adverse possession to him. Predict speedy return of the traveller if Guru and Sukra are in these houses.

NOTES

The stanza, in my humble opinion seems to be vague. By using *planets* all the nine planets are to be understood. Evil planets in these houses may delay the return while good ones will expedite his return. In the former case his return may be predicted while in the latter case he will return quickly with all the lost property or property which has been in adverse possession to him in the distant countries.

[My own view of the sloka is as follows:—As translated by the Professor we have to determine the return or not of the traveller by planets (benefics or malefics) occupying 2nd, 3rd or 5th house from the Prasna Lagna. If the query is whether the traveller who is missing will be found or not the answer is that if benefics (other than Jupiter or Venus) are found in *these* houses the traveller is located as living in a particular place. If Jupiter or Venus occupy these houses the traveller will return soon.]

STANZA 34

SPEEDY RETURN

If there are planets in the 6th or 7th, Guru in a Kendra, and Buda or Sukra in a Thrikona, the speedy and safe return of the traveller may be foretold.

NOTES

He gives another combination about the speedy return of the traveller. There must be a planet in the 6th or 7th from Lagna, Guru must be in one of the Kendras and Buda or Sukra in one of the Konas. If Guru is powerful, and Buda and Sukra are both in Thrikonas, and there are powerful planets in the 6th or 7th, not only speedy return, but also safe and wealthy return may be predicted.

[The plain meaning of the Sloka is :—“ If a planet is in 6th or 7th house *and* Guru is in a Kendra house or Mercury and Venus occupy 5th or 9th house the traveller will return.” The Professor wants us to hold that Guru must be in a kendra *and* at the same time Venus and Mercury must be in Thrikona houses. This is *not* supported by the sloka, on the other hand the translation goes against it.]

STANZA 35

RETURN WITH HONOR

Moon in the 8th house, and Kendras free from evil planets, will give a safe return to the traveller. If the Kendras are occupied by benefics, the person will return laden with wealth and honor.

NOTES

If there is Chandra in the 8th from Lagna, and all the Kendras 1st, 4th, 7th and 10 are free from evil planets, the traveller will have a safe return. But this does not signify any gains or honors. If Chandra occupies the 8th and the Kendras are conjoined by auspicious planets, he will return not only quickly but will come with wealth, honor and happiness.

STANZA 36

BONDAGE AND BEATINGS

If Lagna falls in Pristodaya and is aspected by malefics, the traveller will have had bondage and beating. Evil planets in the 3rd, 6th and Kendras, possessing no beneficial aspects, will make the traveller leave the country he first went to, die in the other place, or taken away by robbers respectively.

NOTES

The stanza is well composed and contains much meaning. Pristodays are—Vrishabha, Mesha, Dhanas, Kataka and Makara. If Lagna falls in one of these signs and is aspected by evil planets, the traveller will have beating and bondages. Evil planets,

in the 3rd, having no beneficial aspects, will send away the traveller to another country, evil planets in the 6th without beneficial aspects, will kill the man, and evil planets in the Kendras without beneficial aspects will subject him to the cruel treatment of robbers. This stanza refers to persons who have gone to remote foreign countries and have not been heard of for a long time. (*See my Eng. Tr. of Bri. J., p. 19.*)

[What is lacking in clearness in the translation is made up by the Professor in the notes. I would render the sloka thus :—“ If a Prishtodaya sign rise at the time of query and is aspected by a malefic planet the traveller has been suffering bondage and torture. If malefic planets occupies 3rd house and are not aspected by benefics the traveller has left the place where he had gone to. If malefics unaspected by benefics occupy the 6th house the traveller is dead. If malefics occupy the Kendra houses unaspected by benefics the traveller is decoyed or removed from the place (to which he had gone) by thieves or robbers.] .

STANZA 37.

TIME LIMIT FOR RETURN.

The traveller will return in that number of days which is indicated by the interval between the Lagna and the next planet to it, multiplied by the number of Dwadasa, Rasi or 12. If the next planet is in Retrograde, he will start after that number of days.

NOTES

Conciseley expressed in Sanskrit, the stanza requires some clear explanation. The Author now gives the time before which the traveller may be expected to return safely to his native place. About his return and non-return and death he has given combinations. This verse gives the limit of time when he would return. Take the Prasna Lagna. Find out the number of Rasis intervening between the Lagna and the next planet, which is in advance of it. Take this figure, and multiply this by the number of Rasis

in the Zodiac, *viz.*, 12 and the figure thus obtained will show the number of days for his return. But if that next planet is in Vakra or retrograde, then he will start from the foreign country after that number of days.

Take an illustration so that the verse may easily be understood. A man puts a question about the return of a traveller at about 3-30 p.m., on Wednesday on the 27th July 1921 and the following is the diagram for that time.

Kethu	Chandra	Sukria	Buda
RASI DIAGRAM			Ravi Kuja
			Guru Sani
	Rising Sign		Rahu

The Prasna or the rising sign falls in Vrischika, and the next real planet from him is Chandra. Rahu and Kethu are dark or shadowy planets, and I do not know if they are taken into account. But whatever it is, I shall here indicate the process and the results can easily be obtained by understanding the principle.

Chandra is the planet next to the sign. Counting from Lagna to Chandra we get 6, and this has to be multiplied by 12, the number of Zodiacial signs. We get 72 as the result. The traveller will return in 72 days from the day of question. Suppose in this diagram, instead Chandra, we have Kuja in Mesha in retrograde. Then he will start from the foreign place after 72 days, and will take some time more according to distance and modes of locomotion. Ravi and Chandra have no Vakra, and Rahu and Kethu move in the reverse order. I think I have made the meaning quite clear.

[The translation is not happy and correct. I would render the sloka thus:—Note how far removed from the Lagna the first sign that is occupied by a planet is. This number multiplied by 12 will indicate the number of days in which a traveller returns. This is the rule

if the planet is direct in its motion. If the planet is retrograde in motion the traveller will return in as many days as are indicated by the number of signs from the Lagna to that occupied by the planet].

[In the example given by the Professor the planet Kuja being Vakra or retrograde I would say that the traveller will return in 6 days. I do not agree with the Professor because his rendering is not in accordance with the Sloka or with principles already enunciated by the author and other translators have translated the Sloka on the above lines.]

STANZA 38

ON THEFTS THEFT BY A RELATION

If the Lagna falls in fixed signs, or in a fixed Navamsa or in a Vargottama Navamsa, the stolen article will be in the place, having been stolen by a close relation of the querent.

NOTES

Fixed signs are Vrishabha, Simha, Vrischika and Kumbha. If Lagna falls in any one of these or if Lagna falls in any other sign, occupying a fixed Navamsa there, or if it joins Vargottama Navamsa, then the article lost will be in the same place where it was kept, but stolen by a close relation and necessarily concealed from his view. The Vargottamamsas are, the first Navamsas in movable signs, the 5th Navamsa in the fixed signs and the 9th Navamsas in the double-bodied signs. The results are, Mesha in Mesha, Vrishabha in Vrishabha, Mithuna in Mithuna, etc., become their Vargottamamsas.

STANZA 39

PLACE OF DEPOSIT OF STOLEN ARTICLE

The stolen article will be deposited in the front, middle or end of the house as the 1st, 2nd or 3rd Drekkana rises in Lagna.

NOTES

Every house will have three main divisions, whether it is a grand place or a poor man's hut. If the first Drekkana rises in Lagna, the stolen property will be in the front portion of the house. If the second Drekkana rises at the time, the property will be concealed in the middle part of the house. If the third Drekkana rises in the Lagna, then it will be at the back portion of the house or beyond it. The Zodiac contains 363 degrees as a circle. This divided by 12 signs, gives each sign 30 degrees. When a sign is divided into 3 equal parts, each of the parts is called a Drekkana. As we go on, Drekkanas are constantly referred and I shall explain their significance in the proper place. In Brihat Jataka, Ch. 27 is completely devoted to the explanations of the Drekkanas and I would refer my readers to my English Translation of Brihat Jataka pp. 260 to 267.

[I would suggest dropped or left or deposited in the translation.]

STANZA 40

RECOVERY OF STOLEN THING

If full Moon or a benefic occupies the Lagna aspected by a benefic, the stolen property will be recovered. If a Sirshodaya Rasi falls as a Lagna joined by the Full Moon or a benefic, and aspected by the benefic, or if a powerful benefic occupies the 11th house, the stolen property will be recovered early.

NOTES

Sirshadayas are—Mithuna, Simha, Kanya, Thula, Vrischika and Kumbha. If Lagna falls in any one of them having Full Moon or a benefic in it, or if the 11th house from the rising sign is occupied by a powerful auspicious planet, or if Full Moon, or a benefic occupy the Lagna and is aspected by a benefic, the stolen property will soon be recovered.

[There is a little confusion in the translation. I would suggest the following rendering in accordance with the spirit of the Sloka :—“ If Moon in full strength occupies Lagna or if the Prasna Lagna falling in Sirshodaya signs is occupied by a benefic and is also aspected by a benefic or the 11th house from Prasna Lagna is occupied by a strong or powerful benefic the article stolen will soon be recovered].

STANZA 41

DIRECTION TAKEN BY THE STOLEN ARTICLES

The direction taken by the lost property must be ascertained by the planets in the Kendras, or by the Lagna rising, at the time. The distance it has been removed must be ascertained in Yojanas, by the number of Navamsas, which have passed from the 5th in the Lagna.

NOTES

This requires clear explanation. When there are planets in the Kendras, the stolen property has gone in the direction governed by that planet. But when there are no planets in the Kendras then the direction should be found out by the rising sign itself. When there are more than one planet in the Kendras, the direction will be that which is governed by the most powerful among them. When the Lagna is powerful and there are also planets in Kendras, the most powerful among them should be selected. (*See my trans. of Br. Ja. Ch. II St. 5 p. 54*) I shall give them here for ready reference.

Sun	governs	East
Venus	do	S. E.
Mars	do	South
Rahu	do	S. W.
Saturn	do	West
•	•	Moon do N. W.
Mercury	do	North
Jupiter	do	N. E.

Makara, he gives all colors mixed in equal proportion. Kumbha is a mixture of three colors in equal proportion. The color of the Rasi must be predicted for the lost article. Here suppose Meshamsa rules, then the color of the article must be blood red in color. But suppose in the Navamsa, Sani, Kuja and Guru are located. Then the colors of all these must be ascribed to the various articles lost. Generally in thefts more than one article is lost and therefore the various influences must be taken into account. If the Lagna falls in Simha, Kanya, Thula or Vrischika, the article will be long, if the Lagna falls in Mithuna, Karkata, Dhanas or Makara, the article will be broad, if the Lagna falls in Meena, Vrishabha, Mesha and Kumbha, it will be small. If the lord of the Navamsa is powerful and possessed of the six sources of strength, the article lost will have great strength and be valuable, if he is ordinary, the article will be so and with some holes in the middle if he is powerless, or debilitated or occupies 8th, it will be without much value, not well recognisable or old and dilapidated or, worn out. *The characteristics of the 36 Drekkans will be given in appendix at the end of the book and may be conveniently consulted.* From the Lagna should be consulted the nature of the place, or country, the time of removal and the direction in which the stolen articles have been removed. Among the Rasis, it has already been remarked, that some are strong during the day, some are powerful during the night, and some are always vigorous. Vrishabha, Mesha, Dhanas, Kataka, Mithuna and Makara are powerful during the day. Meena is called Oobhayodaya and is always strong. If the rising sign falls in Dinabala the theft takes place during the day and if it falls in Nocturnal sign, the property will have been stolen in the night. In the 40th stanza, the directions governed by the planets have been explained, as also the directions by the planets in the Kendras. They have to be applied properly. The place or country to which the property has been removed or where it is deposited will have to

be identified by the nature of the country or places, indicated by the rising sign. In Stanza 5 of Chap. I. Brihat Jataka, the nature of the signs is thus explained. "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 these regions. Watery surfaces are liked by crabs, fishes and crocodiles. ordinary jungles and grassy plains are for rams and bulls. Deep forests and caves are for the lion. Streets in the cities are for balances. Towns are for men and women, or the couple. Military grounds for archers. (*See p. 14 of my notes on Brihat Jataka*). Batotphala quotes Yavanaswara who is clear on these points, and whose translation is given here for ready reference.

1. Aries—first sign resembles ram, the head of Kalapurusha or time personified, places frequented by sheep, goats, and where shrubs and small hills and minerals are found.

2. Taurus—second sign, face of Kalapurusha, fields and wet grounds, mountains, grazing fields and culturable and grassy lands.

3. Gemini—neck and shoulders of Kalapurusha, a woman with Veena and a man with a club, sexual enjoyment, places, dancing and gambling places, musical and theatrical localties.

4. Cancer—crab, watery places, chest of Kalapurusha, wet cultivation, sandy places, places frequented by Devatas and their female companions.

5. Leo—Lion, mountains, heart of Kalapurusha, forests, impregnable elevations, caves and places of danger, hunters and deaths.

6. Virgo—A girl with a light in her hand seated in a boat on the ocean in the act of sailing to reach the other shore, stomach of Kalapurusha, places of sexual enjoyments, fine gardens and places of entertainment.

7. Libra—Balances, a man seated with scales in hand in a street in the city, navel and waist of Kalapurusha, making trades and bargains.

8. Scorpio—Scorpion, sexual organ and anus of Kalapurusha, caves, holes, places where reptiles creep in and covered places and anthills, mole hills.

9. Sagittarius—Centaur, thighs of Kalapurusha, places where military operations and wars are waged.

10. Capricornus—Crocodile, knees of Kalapurusha, living in watery places, rivers, forest and wilderness.

11. Aquarius—Water bearer, a person holding a pot of water, water sides and bunds, places growing inferior grains and shrubbery, buttocks of Kalapurusha, places where birds, women and gamblers gather.

12. Pisces—Fish, two fishes one with the face and the tail of the other, watery places, shrines, rivers, ponds and sacred and religious men meet.

The stolen property will have been concealed, if Mesha rises as Lagna, places frequented by sheep and goats, if Vrishabha in cattle sheds, if Mithuna, in theatres; if Kataka near watery places, if Simha in deep forests, if Kanya near boats and ships, if Thula, in the house, if Vrischika near lakes or ponds, if Dhanas in the midst of the town, if Makara near watery places, if Kumbha in places where painting and drawing are going on, and if Meena, in watery places.

Now the Author goes on to describe the age, caste and creed of the thief. From the lord of the Lagna, the age and caste of the thief will have to be found out.

If Chandra is the lord of Lagna, the thief will be a babe, sucking milk, if Kuja, he will be a little boy,

if Budha, he will be within 12 years and will be an unmarried boy, if Guru, he will be below 15 years, if Sukra he will be within 32 years, if Ravi, he will be within 70 years, and if Sani, within 80 or 90 years. His caste and creed will be determined by the castes ascribed to the planets. Guru and Sukra are Brahmins. Ravi belongs to the Kshatriya or warlike caste. Chandra is Vaisya caste, Budha governs the Sudras and Sani governs all the other mixed castes. All these details must be well remembered, and results should be predicted with great care and caution.

[This is a very important Sloka and requires further elucidation. I would render the Sloka into English as follows :—“The nature of the article stolen is to be determined by the Navamsa of the Prasna Lagna the description of the thief by the rising Drekkana of the Lagna, the time of theft of the article, its direction and place to which it has been removed shall be determined by the nature of the rising sign and the age, caste, colour, etc., of the thief by the Lord of the rising sign.

As regards the kind of article or thing whether it is of vegetable, mineral or animal Kingdom is to be determined by the rising Navamsa according to Chapter I. sloka 6 supara.

For colours of the 12 signs *vide* Brihat Jataka Ch. I. sl. 20. The colors given by the Professor follow Br. Jataka.

The time of theft is determined by the nature of the sign rising, Mesha, Vrishabha, Mithuna, Kataka, Dhanus, Makara indicates that the article was stolen at *Night* while Simha, Kanya, Thula, Vrischika, Kumbha and Meena would indicate day time.]

CHAPTER V
ON MIXED RESULTS

PREGNANCY, NATURE OF ISSUES, MARRIAGE

STANZA 43.

SEX OF THE CHILD

If Saturn joins odd signs from Lagna, the pregnant woman will have a male issue, if he joins even signs from Lagna, she will bear a female child. If Saturn is found in the 7th house, the querist will be married. If otherwise there will be no marriage.

NOTES

This stanza refers to two points, first whether a pregnant woman will have a male or female issue, and second, whether a man will be married or not. When Sani joins odd signs from the Prasna Lagna, *viz.*, 3rd, 5th, 7th, 9th or 11th, she will have a son. When Sani joins 2—4—6—8—10 or 12 she will get a female child, Lagna is also an odd sign as it is counted as 1 and therefore odd. But it has been omitted or rejected by Varaha Mihira as also by his son Prithuyasas. (*See Ch. IV St. 12, P. 50 Br. J. by me.*)

When a query refers to the marriage celebration or not, the following should be noted. At the time of question, if Sani occupies the 7th from Lagna, that is Samasaptaka, or mutual 7th, the marriage will be celebrated. When Sani is not in the 7th, there will be no marriage. In all these cases the querist may himself be the party concerned, or he may put the question on behalf of another person near or dear to him or even as a servant or clerk under another man. These facts should be studied by the astrologer.

[There is difference of opinion between the Professor and other Translators regarding the latter portion of the Sloka. The Professor says:—"If Saturn is found in the 7th house the querist will be married". Other Translators render this portion of the Sloka

as follows :—“ Again if Saturn occupies an even sign from Prasna Lagna, a person who questions about marriage, will get married and not otherwise ”. The original Sloka (latter part) runs thus “ *Labhya Varasya Naree Sama Sthithe Atho Anyatha Vamam.* ” There seems to be no basis for importing 7th house in the Sloka. On the other hand there seems to be a warrant for translating the latter portion as above].

STANZA 44.

ON MARRIAGE

If Chandra, in 3, 5, 6, 7 or 11 is aspected by Guru, Ravi and Budha, the marriage will be celebrated. If benefics occupy Kendras or Thrikonas, the marriage will be speedily celebrated.

NOTES

This refers to the query about the marriage to be performed or not. There are many instances, where the attempts to get sons or daughters married will be unsuccessful, and often crowned with disappointments of a keen nature which work heavily on the minds of the parents or guardians concerned. Naturally they will go to an astrologer and put him a question as to whether a certain marriage takes place or not, and if it does take place, where, when, and how. All these points are answered by the verse. Chandra must be in 3, 5, 6, 7 or 11, aspected by Guru, Ravi and Budha to get the marriage celebrated early. When the conjunctions are not so, the marriage will not be performed. If Kendras and Thrikonas are occupied by benefics, there will be early marriage. But suppose benefics are not in these Kendras and Thrikonas, but aspect them, what will be the result. Here beneficial aspects must be interpreted as favourable for marriage.

[I would render the Sloka into English thus. “ If Moon occupies 3rd, 5th, 6th, 7th or 11th house from Prasna Lagna *and* is aspected by Guru, Ravi or Budha marriage will come to pass. The same result arises if benefics occupy Kendras (1, 4, 7, 10) or

Thrikonas (1, 5, 9) houses". There is no basis in the Sloka for stating that the marriage will be *speedily* celebrated. In my view it is not necessary for all the *three* planets to aspect Moon.]

STANZA 45

ON RAINS IN WINTER

If Sani and Sukra occupy the 7th house from Chandra and Ravi respectively, or if these two occupy the 4th and 8th respectively, or if the 2nd and 3rd have these planets or both of them occupy the second or the third, predict early rain in the rainy season.

NOTES

The author apparently means that these combinations will produce rain in the rainy season, and not in the hot weather or summer. Three combinations are given for predicting rain. Sani must be in the 7th from Chandra and Sukra in the 7th from Ravi respectively.

In the second combination, Sani must be in the 4th and the Sukra must be in 8th to produce rain, or Sani should be in the 2nd and Sukra should be in the 3rd or both of them may be in the 2nd or 3rd to produce immediate rain. This will have to be predicted only in the rainy season.

[The Professor, I am afraid, has fallen into an error. Hence his translation, as I will show presently, cannot be accepted. Following the original Sloka the translation is:—"If Venus and Saturn occupy 7th house from Moon and Sun respectively or occupy the 4th and 8th houses or the 2nd and 3rd houses from Prasna Lagna, one should predict early rain in the rainy season."]

Where is the Professor wrong? By stating "Sukra in the 7th from Ravi." This is an astronomical error for Sukra or Venus is never more than 48 degrees from the Sun].

STANZA 46

PRODUCTION OF RAIN

Benefics in the 2nd, 3rd and the Kendras produce plenty of rain in the waning half of the Lunar month, when they are in Poorna Jalarasis, Chandra in Lagna in Poorna Jalarasis will produce rain.

NOTES

Benefics, *viz.*, Full Moon, well associated Budha, Guru and Sukra in 1-2-3-4-7-10 when these signs happen to be full watery signs, *viz.*, Kataka, Meena and Makara, produce plenty of rain when the query is made in the bright half of the Lunar month, but if the question is put in the dark half of the Lunar month there will be rain but not so plentiful. The second combination is when the Full Moon occupies the rising Lagna when it happens to be a watery sign, there will be rain and the moon will be full in the bright half of the Lunar month from the 10th day afterwards.

[The translation is incorrect. It must run thus:—

“One should predict rain if the benefic planets occupying watery signs are posited in 1st, 2nd, 3rd, 4th, 7th or 10th house from Prasna Lagna and the query is put in the bright half of the month. The same result arises if Moon occupies the Lagna in a watery sign.” Bright half of the month is the translation of “Sitha” occurring in the text.

The Jala rasis or watery signs are Kataka, Meena, Makara and also Kumbha. According to some Makara and Kumbha are watery signs while decidedly according to all writers, Kataka and Meena are Jalarasis.]

STANZA 47

SEX OF THE CHILD BORN

If the Lagna is aspected by a powerful male planet occupying masculine Shadvaigas, and falls in a male sign, predict the birth of a male child. If the Lagna falls in a feminine sign, joining feminine

Shadvargas, and aspected by a powerful planet, the birth of a female should be predicted. If Budha joins the Lagna, then predict that delivery has not taken place.

NOTES

All odd signs, *viz.*, Mesha, Mithuna, Simha, Thula, Dhanas and Kumbha, are masculine. All even signs, *viz.*, Vrishabha, Kataka, Kanya, Vrischika, Makara and Meena are feminine signs. When the Lagna is masculine, occupies masculine Shadvergas, and is aspected by a powerful masculine planet, possessing all the six sources of strength, already named, a male child should be predicted. If Lagna is feminine, occupies feminine Shadvergas and has the aspects of a feminine planet, possessing all the six sources of strength, then the child born will be a female. If the Lagna is occupied by Budha, then say that there has not yet been any delivery.

[This is an important and requires further elucidation. The notes must be amplified. "*Pum varge Lagna Gathc. Pum Graha Drishte Balanvithe Purushah.*" So runs the 1st part of the Sloka. The meaning is "If Lagna falls in Male Shadvargas and if it is aspected by a strong male planet—declare the child to be a male." The readers will remember the six vargas (shad vargas) as Kasi, Hora, Drekkana Navamsa, Dwadasamsa and Thrimamsa. The meaning of the 1st part of the Sloka therefore is that if all or the majority of the Shadvargas of the Lagna are in male signs and the Lagna is aspected by a strong male planet the child is a male.

Male signs are odd signs namely Mesha, Mithuna, Simha, Thula, Dhanas, Kumbha. Female signs, are Vrishabha, Kataka, Kanya, Vrischika, Makara, Meena.

Male Planets are, the Sun, Mars, Jupiter. Female Planets are Moon, Venus, Eunuchs, Mercury, Saturn. I would translate the last sentence as "If

the Lagna is occupied by Mercury the women must be declared as pregnant."]

STANZA 48

AGE OF WOMEN

If Bala Chandra and Budha aspect or occupy Lagna, the question refers to young girls. If Sani aspects or joins Lagna, the question indicates old women. Ravi and Guru in Lagna or aspecting it, make the query refer to woman confined after delivery. If Kuja and Sukra join or aspect Lagna, the question refers to troublesome and immoral woman. Similarly the age of the males must be predicted.

NOTES

This is a difficult stanza and in the last part, etc., seems to be incomplete though highly suggestive.

Planets have their various ages which are determined by their position and movements.

The ages of the planets are thus determined—
 (1) *Bala* or infancy (2) *Kumara* or boyhood
 (3) *Yuva* or Youth and manhood (4) *Vriddha* or old age and (5) *Mitra* or dead or dying. These states have to be found out in the following way:—(see Jataka Parijata Ch. II, St. 72 and Sar. Chintamani, Eng. Tr. by me Ch. I, St. 44, P. 49). In Sarwartha Chintamani 6 stages are given, viz., Bala, Kumara, Tharuna, Vriddha, Alasa (*debility or ailing*) and Mrita dead. Alasa is extra. A sign is divided into 30-degrees. Divide this into 5 divisions and we get 6 degrees for each division. The first division in all odd signs, gives infancy to all the planets. The second division makes them boys. The third division gives them manhood, fourth part makes them old and the fifth division makes them dead. In even signs the order must be reserved. The first six degrees give the planet death, the next six degrees make them old, the next six degrees give them manhood, the next six degrees indicate their boyish state, and the last six degrees give them infancy. Bhatotpala

gives a different interpretation—Budha is called Bala or infant, within the first fifteen degrees of the Rasi. Chandra is called Bala from the 1st to the 10th of the bright half of the Lunar month, from the 11th of the bright half of the Lunar month to the 5th of the dark half of the Lunar month, he will be in manhood, and from the 6th of the dark half to the end of it or to the Amavasya, he will be old. When Chandra and Budha are in manhood, the question relates to grown up women, when they are in old age, the query refers to old women. If Sani aspects or occupies the Lagna, the woman will be old. If the Lagna is occupied or aspected by Ravi and Guru, the question refers to woman who have delivered a child and are confined. If Kuja and Sukra join or aspect Lagna, the query refers to women who are hard-hearted and quarrelsome. When this question relates to males, only their age must be predicted by the combinations given above and nothing else.

[We are unable by this Sloka to determine the age of the woman or person quesited (*i.e.*, the person about whom the question is put). We are asked to declare the quesited to be an young girl or boy if young Moon or Mercury occupy or aspect the Prasna Lagna, if Saturn occupies or aspects the Lagna the quesited is an old woman or man, if the Sun or Jupiter occupies or aspects the Lagna it refers to a woman confined after delivery (in the case of a man, I would say, confined or convalescent after illness), if Mars or Venus occupies or aspects the Lagna it indicates a woman or man who is rough or uncouth or hard-hearted or cruel person. The original word is "*Karkasa*" which means hard, rough, firm, hard-hearted, stern or cruel. Both physical and mental or moral qualities are indicated Hence translate "*Karkasam Streen*" as a woman possessing a rough, uncouth exterior or possessing the qualities of hard-heartedness, firmness or cruelty. Young Moon means Moon from 1st day to the 10th Day of the bright half of the month—that is

from 1st day of New Moon till 10 days thereafter. The age of a person whether it be the thief or any person quesited can thus be found.]

STANZA 49

NATURE OF PERSONS QUESTIONED

By the planets in Lagna, it must be predicted that the person thought of would be similar to the querent. From the planets in the 3rd, the querent will have thought of brothers, from the planets in the 5th, the question refers to children, from the planets in the 4th, the question will refer to mother or sisters, the enemies must be ascertained from the planets in the 6th house.

NOTES

All houses refer to the rising sign or Prasna Lagna. If there are planets in the Lagna, the querent will have thought of men like himself, if there are planets in the 3rd, the query refers to brothers, if there are planets in 4th, it refers to mother or sisters, if the 5th has planets, then the query refers to children, and by the planets in the 6th enemies must be guessed. But suppose some or all these houses have planets, then I suppose, the strongest and the most powerful planet must be found out, and the persons referred to in the Stanza by the house must be predicted.

[See my notes below Sloka 50.]

STANZA

BHAVAS INDICATE THEIR PERSONAGES

By the planets in the 7th house, wife, by planets in the 9th about charitable persons, by planets in the 10th about his own preceptor, and by the Navamsa lord in Lagna, about the querent himself must be predicted. The friendship, enmity, acquaintanceship, etc., should be ascertained by the planetary relations, occupying the several Bhavas.

NOTES

By the planets in the 7th, the query must be stated to relate to wife, by the planets in the 9th, to a charitable person and by the planets in the 10th it would relate to his preceptor or Guru. The second, 8th, 11th and 12th houses have been omitted and I cannot easily understand the reason why such an omission should have been made. Probably these houses were not taken care of by the ancient writers for reasons best known by the help of their *Divya Dristi* or expanded mental vision. When the Navamsa lord occupies the Lagna, then the question relates to the querent himself. Any planet occupying any house must either be a friend, foe or neutral, with the shades of relations explained in Stanzas 16 & 17 Ch. II of Brihat Jataka 43 & 4 in Eng. Translation. Suppose Sani occupies Simha, the rising sign, he will be in an unfriendly house.

[The principle or method of discovery of the subject of query is given out by Slokas 49 and 50 and I would render the 2 Slokas into English thus. "If a planet in strength occupies the Prasna Lagna the subject of query is about one similar or equal to or related to, or connected with the querent; if it occupies the 3rd house the query will indicate the brothers of the querent; if the planet occupies the 4th house the query relates to the mother or sister of the querent; if the planet occupies the 5th house the subject of the query will be the issue of the querent, if it occupies the 6th house it will refer to the enemy of the querent, if it occupies the 7th house it will relate to his wife, if it occupies the 9th house the subject of the query will be a person engaged in virtuous deeds, if it occupies 10th house it refers to the querent's preceptor or some one held in veneration by him.

As regards, the last part of Sloka 50, there seems to be divergent views. One view is:—"If the planet occupying the Prasna Lagna is the lord of the *rising Navamsa* and be powerful the query relates to the

querent himself; if the planet occupying the Lagna is a friend of the lord of the rising Navamsa the query refers to a friend of the querent; if the planet is an enemy of the lord of the rising Navamsa the query has reference to the enemy of the querent." The other view is:—"If the planet occupying the Prasna Lagna be *its* lord and is powerful the query is about the querent himself; if the planet occupying the Lagna is friendly to the lord of the Lagna the query is about his friend; if the planet in the Prasna Lagna is an enemy of the lord of the Lagna the query relates to the enemy of the querent. Both views seem to be tenable and experience alone will reveal which view is correct.

STANZA 51.

ON SEXUAL UNION

If Ravi, Sukra or Kuja joins the 7th house, say the querent has committed adultery with another man's wife, if Guru occupies the 7th, the connection will be with his own wife, if Budha occupies the 7th, the sexual union will be with a prostitute, if Sani joins the 7th, the adultery will be with a woman from the lowest caste or status. The age, form, complexion, and beauty of the woman enjoyed will be similar to that of the planet or planets who cause the sexual union.

NOTES

This stanza may look queer in the opinions of some readers. This, I beg to say, proceeds from ignorance of human nature and its various workings; some of which defy all sane or sensible reasoning and logic. Brutes confine to their own species in sexual matters, and then they cohabit only at stated and reasonable times when they are in heat. Monkeys on the other hand, are reckless about times. Man violates all rules of decency, and his brutal nature sometimes commits most horrible sexual irregularities, not only with his species but with other brutes also. Under the heading *Rupe* in Archibald's Criminal Pleadings, the most horrible and shocking cases are related, of

the violation and commission of sexual rules, and those who have the misfortune to read the history of the Androgynes, Eunuchs, and other Brutal women, will see to what depth of degradation human nature can go in the gratification of their sexual passions and morbid desires. If an astrologer is an expert, many will go to him, and put questions about their sexual vagaries and other matters connected with them. Here the author gives hints to find out what sort of woman the querent had enjoyed. Ravi, Kuja or Sukra in the 7th from the rising sign indicate adultery with others' wives. When Guru is in the 7th, he will have had enjoyment with his own lawful wife, if Budha is found in the 7th, sexual union with prostitutes or dancing women must be predicted. If Sani occupies the 7th, then the connection will be with low caste women. In societies where there are no castes or creeds as there is in India and such societies are really rare, in this World, adultery takes place, with women, who are held in low or degraded and despicable position. There is no place without some forms of aristocracy, democracy and despicable or depressed classes. Suppose a noble man commits adultery with his scavenger's or sweeper's wife or daughter, the society will at once hold him as a renegade to his caste, position and surroundings and treats him with contempt. The age, manner and agreeableness or otherwise of the woman and the man will have to be found out by the different stages of life attributed to Chandra and Budha in the previous stanza (*see pp. 53 and 54 of my Eng. Tr. of Br. Ja.*) Girls before puberty and old women after sixty are sometimes found guilty of sexual irregularities, and a deep study of human mind, will reveal a flood of light on human scandals, too horrible to be condoned.

[The Slcka in its 3rd and 4th lines runs thus:—
“Vayah Sasivath Provadeth” which means that the age of the woman sexually enjoyed is indicated by the Moon. If Moon is young the woman indicated is young, if the Moon is old the woman is old.]

STANZA 52

PERSON GONE TO FOREIGN LANDS

If the Lagna falls in a chara Rasi, and occupies achara Navamsa after its 5th Navamsa, the query relates to a man who has gone to foreign land. If there is any retrograde planet from the 8th from Lagna to the 12th, the return of the person may be predicted.

NOTES

If Achara Navamsa after the 5th Navamsa, in the movable signs, *viz.*, Aries, Cancer, Libra or Capricornus, falls as the Navamsa in these Lagnas, then the query refers to a man who has gone to a foreign land. Thus in all these movable signs, the first five Navamsas should be rejected. Take Mesha as the rising Lagna. The first five Navamsas are Mesha, Vrishabha, Mithuna, Kataka and Simha. These should be omitted. If the next Achara Navamsa, *viz.*, Thula rises in Mesha, then say that the question refers to a man who has gone to a foreign land. If there is any retrograde planet in the next five houses after the 7th, the traveller's return may be predicted. Take Mesha as the rising Lagna. If there is any retrograde planet in the 8th, *viz.*, Vrischika, 9th Dhanas, 10th Makara, 11th Kumbha or 12th Meena, the person who has gone out will come back. This stanza again refers to persons who have gone to distant lands and their return.

[The translation of the latter part of the Sloka is, in my opinion, opposed to the Sloka. I would translate the Sloka thus:—"If the Prasna Lagna is a cardinal (chara) sign and occupies a Chara Navamsa past the 5th Navamsa of the lagna the query relates to a person who has gone abroad. If a planet direct in motion leaving 7th house has entered the 8th house the person gone abroad will return. If the said planet is retrograde the person will not return.]

STANZA 53

CHANGE OF COUNTRY

If the Sun occupies the 8th from Lagna, combined with or aspected by benefics, the father of the querent will have left the first country he went and has gone to another country. The combination is not so, he will be in the first country.

NOTES

A person goes to an astrologer to find out whether his father, who has gone to a foreign country, is there or gone to another country. If the 8th house from Lagna is occupied by the Sun combined with or aspected by benefics, the father will have gone to another country than the first he went to. Otherwise he will be there. The author does not say whether he will return or not.

[The last sentence in the translation has no foundation in the Sloka. But it is permissible to infer or deduce the position.]

STANZA 54

BHAVAS REFER TO THEIR PERSONS RESPECTIVELY

If the Sun aspected by benefics, joins the 8th from Lagna, the father of the querent has gone to another country. The query refers to those other persons who are governed by other planets in the 8th.

NOTES

The first seems to be a repetition. When the 8th from the Lagna is occupied by the Sun, the query refers to father. When it is occupied by the Moon, the question must refer to mother or motherly relations. Kuja indicates cousins and brothers, Budha indicates maternal uncles ; Guru indicates children and preceptors ; Sukra refers to wife and female relations. Sani refers to servants and dependents. When the planet in the 8th is aspected by benefics, the safe and prosperous return of the party referred to must be predicted. When evil and powerless planets aspect, by inference, danger and death must be predicted.

[I cannot find this Sloka anywhere in other editions. Hence I am not able to offer any suggestions.]

STANZA 55

TRAVELLER'S DISEASES

If Saturn conjoined by malefics occupies the 9th without beneficial conjunctions or aspects, the traveller will be suffering from various diseases. If Saturn combined with malefics joins the 8th house, the person, who has gone to the foreign land, will die from diseases.

NOTES

Sani must be in the 9th, combined with malefics, and uncombined or unaspected by benefics to make the traveller fall sick and suffer from diseases. By inference, if there are also beneficial conjunctions or aspects, the intensity of the evil will be lessened and he may fall sick off and on, but not to a serious extent. Sani in the 8th from Lagna combined with malefics will kill the person who has gone to a foreign country. If he is powerfully aspected by the benefics or has their conjunction, then he will pass through the jaws of death but will not die. The last is ventured on my own responsibility in the light of general principles.

[I have one or two suggestions to make. Instead of "beneficial conjunctions or aspects" I would suggest "without the conjunction or aspect of benefic planets," and the latter part of the Sloka would be better put, in accordance with the original, as follows : "If Sani combined with malefics is in the 8th house it indicates death."]

STANZA 56

PROSPERITY AND ADVERSITY TO THE TRAVELEER

If the question Lagna falls in a movable sign and is occupied by a benefic, the traveller will get prosperity. If evil planets join the Prasna Lagna, evil will befall on the traveller. If the Lagna falls in a fixed sign and is combined with evil planets the results will be mixed.

NOTES

This is the last stanza and is not very difficult to understand. Movable signs are Mesha, Kataka, Thula and Makara. If the Lagna falls in any one of these Rasis and it is conjoined by a benefic—Guru, Sukra, good Budha or Poorna Chandra, then good will come to the traveller. If the Lagna falls in a fixed sign and it is occupied by evil planets, then the Author says, the results will be mixed, some good and some evil will happen to the person who has gone to a foreign country. Here, evil planets may be in their own houses, exaltations, Moolathrikonas or friendly houses, in which case good must be predicted. But if they are badly situated or combined or aspected, evil will have to be predicted. The author has taken us over a large area of queries, concerning human events and has, in short and sweet language, expressed a great deal of meaning which was the motto of his illustrious father Varaha Mihiracharya, the author of so many works on astrology and astronomy. The commentaries of Bhatotphala are simply invaluable, and his labours in the cause of astrology are valuable and priceless. He has done immense service to humanity, and I cannot sufficiently thank him for his lucid, learned and authoritative quotations and able explanations. It is my humble opinion that the works of Varaha Mihira and his son Prithayasas, would not have obtained such wide popularity, but for his invaluable commentaries.

[I offer no remarks on this Sloka as I cannot trace it in other editions.]

CONCLUSION

I, Bangalore Suryanarain Rao, B.A., M.R.A.S., &c., completed this English translation of *Chappanna* with the help of the commentaries of Bhatotphala on the 8th August, Monday, 1921, on the 5th day of the bright half of the Lunar month Sravana, in the Cyclic year Durmati, at 10' to 6 p.m. in the first padam of Chitta, in Salivahanasaka 1843 and the Kaliyuga

5022, at my own residence in Hunsamaranahalli, near Bangalore, India. I have given my pedigree, in the Eng. Translation of *Brihat Jataka* and my own autobiography by myself. My kind readers may refer to them, if they care to know more about me and my work. The following are the Graha Kundalis at the time I finished my present translation and attach it for ready reference.

Kethu			Venus	Kethu			Rising Sign
			Sun Mars Mercury				
	RASI		Jupiter		NAVAMSA		
Rising Sign			Sun Venus				Moon
			Jupiter			Mars	Mercury Rahu
			Moon Saturn Rahu				

The lord of the rising sign Makara is in the 9th with Rahu and Chandra, Guru is in the house of longevity. The house of wealth is aspected by Guru. In the Navamsa, the lord of the sign is exalted in the house of happiness. Rahu and Kethu are in Vargotamas. Jupiter aspects the Lagna and the Moon. The house of wealth is aspected by Venus and the Sun.

I most humbly and gratefully dedicate my work to that Final Intelligence, the Great Para Bramha, who gave me intellect, vitality, capacity, and true devotion to Him to draw inspiration, and to complete this translation of a valuable ancient work. To write books for the use of humanity, in a clear, agreeable, attractive and instructive way, is not given to every body. Only the blessed few get this capacity and if they used such power for the benefit and instruction of mankind, they will be really blessed. This work has been finished in my 66th year.

THE END

CHAPPANNA

APPENDIX

36 Drekkanas

To ask my readers to refer to my notes on the Drekkanas, may be inconvenient to many, as some of them may not have my English Translation of *Brihat Jataka*. I therefore give the characteristics of the thirty-six Drekkanas as given by Varaha Mihira in his *Brihat Jataka* Ch. 27. They must be used in places where their services are called tor. Each Rasi contains 30 degrees, and when divided into 3 equal parts, we get a Drekkana, of course measuring 10 degrees and forming one-third of a Rasi. Each Rasi has 3 Drekkanas and the total number of Drekkanas in the Zodiac will therefore be 36.

1. MESHA

1. Drekkana in Mesha—

A man with a white cloth round his waist, dark, pretending to protect, fearful red eyes, and a lifted axe, ruler Mars, masculine and armed.

2. A woman with a red cloth, pot belly, fond of ornaments and food, horse face, thirsty and single-footed; quadruped, feminine, ruler Sun. Some say this is a Vihaga or bird Drekkana. A quadruped must have four feet.

3. Man, cruel, skilled in arts, yellowish, fond of work, unprincipled, lifted up stick, angry and covered with purple clothes, armed, masculine, ruled by Jupiter.

2. VRISHABHA

1. Woman, torn ringlets, pot belly, burnt cloth, thirsty, fond of food and ornaments, feminine, fiery in nature and governed by Venus.

2. Man possessed of knowledge of lands, grains, horses, cows, arts, carts, ploughing, hungry, sheep-faced, dirty clothes, and shoulders like the hump of an ox, masculine, quadruped, governed by Mercury.

3. Man with an elephantine belly, white teeth, legs like *Sarabha*, yellowish, clever in capturing sheep and deer, masculine, quadruped, ruled by Saturn.

NOTES

Sarabha is an animal at which the lion gets frightened. Amara says in derivation—Srinathi Simham or Sarabha or that which kills the lion. This animal possesses eight legs of great size and strength. Mahabharata thus refers to this animal—*Astapadurdva Nainaha Sarabha Vaneyocharaha*—it has eight legs, eyes in the top and lives in the forest. Another animal is mentioned called Sardula and a tremendous bird Gandabherunda. Probably this species is now extinct, or may be living in forests, which have not yet been discovered by the modern globe-trotter.

3. MITHUNA

1. Female, handsome, fond of needle work, ornamentations, issueless, lifted hands, in menses; feminine, ruled by Mercury.

2. Man living in garden, in armour with a bow, warlike, armed with weapons, face of Garuda, fond of play with children and ornamentations, and wealth, masculine, bird Drekkana ruled by Venus.

NOTES

Garuda, is of the kite variety, with white head and a long nose or beak, commonly called the Vahana of Vishnu.

3. Man adorned and decked with gems, armed with quiver and bow, skilled in dancing, drumming, arts and poetry, masculine and armed, ruled by Saturn.

4. KATAKA

1. Man holding fruits, roots and leaves, elephant bodied, residing on sandal trees in a forest, legs like *Sarabha*, horse-necked, quadruped, masculine, governed by the Moon.

2. Female worshipped on the head by lotus flowers, with serpents, full blown youthfulness, living in forests on the branch of Palasa and crying, feminine, ruled by Mars.

NOTE

Palasa is Butea Froadosa, is a fair sized tree with large leaves much used for taking meals in S. India.

3. A man covered with serpents, flat-faced, and crossing the Ocean in a boat in search of wife's jewels, masculine and serpent, ruled by Jupiter.

5. SIMHA

1. A vulture and a jackal on a sandal tree, a dog and a man dressed in dirty garments, forsaken by parents and crying, masculine, quadruped, and bird, ruled by the Sun.

2. A man having a horse's body with white garlands on the head, wearing Krishnajena and Kambalam, fierce as a lion, with a bow in the hand and a bent nose, masculine, armed, ruled by Jupiter.

3. A man with a bear's face, actions like those of a monkey, long beard, curled ringlets and holding a stick, fruit and flesh, masculine, armed, ruled by Mars.

NOTE

There are two readings Krishnajena and Kambala and Chivara.

Krishnajena is the hide of a dark deer, used by holy men in doing religious devotion. Kambala means a woollen blanket, Chivara means a torn cloth.

6. KANYA.

1. A female with a pot, full of flowers, ~~swearing~~ ~~swearing~~
he body with dirty raiments, fond of money and clothes, and going to the house of the preceptor, feminine, governed by Mercury.

2. A man with a pen in the hand, dark, head tied round by a cloth, counting gains and expenditure, covered over the body with dense hair and holding a big bow, masculine, armed, ruled by Saturn.

3. Female, yellowish, covered by a white silk cloth, tall, holding a pot and a spoon, going to a temple with great sanctity, feminine, ruled by Venus.

7. THULA

1. A man seated in a shop in the middle of the road, holding balances, clever in weighing and measuring with a small scale for weighing gold, diamonds, and thinking of his capital and prices of the articles in the shop, masculine, ruled by Venus.

2. A man with a vultures face, hungry and thirsty, holding a pot which is ready to fall, and thinking of his wife and children, ~~विवाह दृष्टि वर्ण~~.

3. Man decked with gems, wearing golden quiver and armour, and frightening the animals in the wilderness, resembling a monkey and holding fruits and flesh ruled by Budha.

NOTES

Fruits refer to mangoes, plantains, etc. There are two readings.

1. Kanchana Thuna Varma Brit—wearing gold quiver and armour.

2. Kinnara Rupa Brinnaraha—wearing the forms of Kinnaras or a set of celestial beings with horse-like faces.

In Sanskrit sciences, various forms of celestials have been named and I shall mention a few of them.

1 Kinnaras, 2 Kimpurushas, 3 Gandharvas, Yakshas, 5 Siddhas, 6 Sadhyas, 7 Nagas and so forth. Masculine, quadruped, ruled by Mercury.

8. VRISCHIKA

1. A woman naked, without ornament, coming from the middle of a great ocean to the shore, dislocated from her original place, the feet bound by serpents and handsome, feminine, serpent, ruled by Mars.

2. Woman, fond of happiness, and home for her husbands sake, and covered by serpents with a body resembling a tortoise and a pot; feminine, serpent, ruled by Jupiter.

3. A lion with a broad flat face resembling a tortoise, frightening dogs, deer, boars and jackals, protecting localities covered with sandalwood trees, masculine, quadruped, lion Drekkana, ruled by the Moon.

9. DHANAS

1. A man with a human face and horses' body with a bone in hand, residing in a hermitage, protecting sacrificial articles and Maha Rishis, masculine, quadruped, armed, ruled by Jupiter.

2. A woman, handsome, with the color of Champaca or gold, picking up the gems from the ocean and sitting in the Bhadrasana fashion, feminine, ruled by Mars.

NOTES

There are several postures in which the devotees in Yoga practice are required to sit in their contemplation and concentration. This is technically called *Asana* which means a position of the body in which steadiness and concentration can be secured in search of knowledge after *Para Brahma*. I shall name a few *Asanas* here for ready reference to my readers.

- | | |
|------------------|-----------------------|
| 1. Padmasana, | 5. Vyaghrasana, |
| 2. Swastikasana, | 6. Kukku <u>asana</u> |
| 3. Bhadrasana, | 7. Mayurasana, |
| 4. Gomukhasana, | 8. Kapulasana, |
| 9. Simhasana. | |

3. A man with a long beard, complexion like that of Champaca or gold, holding a stick, sitting in a splendid posture, and keeping silks and deer skins, masculine, armed, ruled by the Sun.

10. MAKARA

1. A man covered with much hair, teeth like those of a crocodile, body like that of a pig, keeping yokes, nets and bandages, camel face, masculine, Nigala Drekkana, ruled by Saturn.

NOTES

Bandages include ropes and chains. Nigala means chains or ropes.

2. A woman skilled in arts, broad eyes like lotus petals, greenish dark, searching all kinds of articles and wearing iron ear ornaments, feminine, ruled by Venus.

3. A man with a body like that of Kinnaras, with a Kambalam, with a quiver, arrows and bow, and bearing a pot on the shoulder, decked with gems, masculine, ruled by Mercury.

11. KUMBHA

1. A man with a mind disturbed by oils, wines, water and food being brought to him, with a Kambala, silk cloth and deer skin and a face resembling that of a vulture, masculine, ruled by Sani.

2. A woman covered with a dirty cloth in a forest, bearing pots on her head and dragging metals in a burnt cart loaded with cotton trees in it. Fiery, feminine, ruled by Mercury.

~~man~~ dark with ears covered with long hair, wearing a crown and wandering with pots filled with iron skin, leaves, gum and fruits, masculine, governed by Venus.

12. MEENA

1. A man decked with ornaments, holding in hand sacrificial vessels, pearls, gems, conch shells and crossing the ocean in a boat, in search of jewels for his wife, masculine, ruled by Guru.

2. A woman with a color more beautiful than that of Champaca, surrounded by her attendants, and sailing in a boat decked with long flags, in search of the coast of the ocean, feminine, ruled by the Moon.

NOTE

Champaca is a beautiful yellow strongly scented flower pertaining to Mongolia species. There are several varieties. Some are light yellow, some yellow and some are reddish yellow, of a very strong odour.

3. A man crying in a pit in a forest, naked and covered over his body by serpents and with a mind distracted by fires and thieves, masculine, serpent, ruled by Mars.

CONCLUSION

It is extremely difficult to understand what all these exactly mean, and how they have to be properly applied. Varaha Mihira in his *Yatra Patala* or treatise on travelling, thus remarks and this is quoted by the illustrious commentator Bhatotpala—The result of the rising Drekkana at the time of journey, must be predicted with reference to their form actions and nature. If the Drekkana is agreeable, bearing flowers, fruits, gems or treasures, or if it is aspected by benefics, then prosperity will attend the traveller's march. If the Drekkanas are armed, he will be victorious, if aspected by malefics, he will be defeated or beaten. If the Drekkana happens to be the serpent or bandage, the traveller will be disgraced or imprisoned or will die. These Drekkanas also will enable one to know the nature, place and form of the thieves. I shall quote here my own observations from the *Brihat Jataka* p. 266 for ready perusal. Fix the Lagna and its Vargas correctly for the time of query or travel. After doing this, ascertain the nature of the article lost by the rising Navamsa and the nature of the thieves by the Drekkana. By the Lagna find out the time of the article lost, the direction it has taken, the place from which it was removed, and the locality where it has been deposited. Find out the age and caste of the thieves by the Lord of Lagna. In journeys, if the Drekkana is good, he will be prosperous, if it is evil, he will suffer loss, if it is very bad, he will even die. The strength, position, lordship, conjunction and aspect must be carefully consulted for all the Shadvargas. The uses of Drekkanas are more comprehensive than what I have stated here. In the ~~sec 21~~ third Chapters of *Brihat Jataka*, many ~~are~~ given and they must be studied well. A person born in a cruel Drekkana will be bad,

hardhearted, and miserable. A girl who first attains her age, in an evil Drekkana will turn out an immoral or quarrelsome woman. One who has sexual union in a bad Drekkana will beget criminal children. A speculation started in an evil Drekkana will end in failure, loss and danger. A king or officer who first takes charge in an unfavourable Drekkana, will meet with defeats, dangers and difficulties and even death. The nature of the disease which accounts for death will have to be determined by the Drekkana which rises at birth. This will fall in the 8th house. In Ch. 25, Verse 11, of his *Brihat Jataka* (my Eng. Translation p 141) he says—The learned in Astrology indicate the 22nd Drekkana as the cause of death to the person. The death will be caused by the manner attributed to the lord of this Drekkana, or the lord of the Rasi to which it belongs. Jaya Deva clearly says that death will ensue from such causes which are attributed to the planets in the 8th, to the planets who aspect it, to the lord of the Navamsa which rises in the 8th, and if none of these are present, then the lord of the 8th and the lord of the 22nd Drekkana from birth. Drekkana whoever is stronger will determine the causes, diseases and dangers which kill a man. Dundi Raja, an elaborate compiler, quotes from ancient authorities, about the particular forms of diseases, each of these 36 Drekkanas, produces, and he may be perused with advantage by those who want greater information on these interesting subjects.

THE END

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