

PRASNA MARGA

English Translation with Original Text in Devanagari and Notes by

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PART I

[Chapters I to XVI]

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PREFACE TO SECOND EDITION

The first edition published in 1980 has been out of print for the past six years. Due to my other literary commitments, publishing the second edition had to be delayed, though there was great demand for the book.

It is my hope that this new edition will aid both the students and savants of astrology in their studies and researches and contribute to a better understanding and appreciation of the novel methods of horoscopic interpretation presented in these pages.

Thanks are due to the well-known publishers Motilal Banarsidass for having brought out this edition attractively.

Bangalore

29-4-1991 B.V. RAMAN

PREFACE

It is with justifiable feelings of pride and humility that I present herewith an English translation of Prasna Marga (Part I) a celebrated work on astrology largely in use in Kerala.

The idea to bring out an English edition of Prasna Marga first occurred to me in 1940. This was largely due to the persuasion of one Mr. P. G, Subrahmanya Iyer, then working as an assistant in my office. Mr. Iyer was well versed in astrology besides being a scholar in Sanskrit and Malayalam. With his help and co operation a rough or tentative translation was made and the matter left there. For health reasons, Mr Iyer had to relinquish the job in my office and return to bis native land. I feel indebted to Mr. Iyer for the initial help given to me.

I should say that the period between 1942 and 1962 was perhaps the most creative part of my life as it was during these years that the greater part of my intellectual productions in the shape of books were made available to the public. It was again during these jears that I was busy building up THF ASTROLOGICAL MAGAZINE, organising research work etc.

Hence it was only in 1964-65 that the translation of Prasna Marga could be completely revised and re-written with copious notes and illustrations. But for various reasons the manuscript had to be again kept in cold storage.

In 1977, thanks to the persuasion of my son B. A. Kumar Babu and daughter Gayatri Devi Vasudev, I took up the final revision of Part I and completed the notes and the manuscript was made ready for the press.

I do not claim infallibility. Some of the stanzas may not have been correctly translated or a meaning given which may not have been intended by the original author. I am therefore open to correction.

It is hoped that the book will be received with the same warmth by my indulgent readers as all my other publications have been received by them.

Each part of this great work is self-contained and can be used without reference to the other. Hence one need not have the apprehension that in the absence of Part II, Part I may not be useful.

Though the title Prasna Marga suggests that the book deals with Prasna or horary astrology, I have to make it clear that the text gives equally valuable information bearing on natal astrology which can be used with advantage.

The translation of Part II (Adhvavas 17 to 32) is also ready and I hope to bring it out in 1981.

In bringing the book to its final shane, considerable assistance has been given to me by my daughter Gayatri Devi Yasudev and I must record my appreciation of this help.

My special thanks are due to my esteemed friend and colleague Dr. P. S. Sastri who has kindly prepared 'An Index of Technical Terms'.

I have also to thank Prof. M. R. Bhat and late Mr. L. Nartin Rao for their helpful hints and my sons B. Niranjana Babu and B. Sachidananda Babu who have been of much help to me in proof-corrections etc.

I must put on record the helpful attitude that is being displayed by my esteemed friends P. N. Karnat and B. K. Anantharam of IBH Prakashana in coming forward to publish this book.

Bangalore. B. V. RAMAN.

11-8-1980.

INTRODUCTION

To the ancient astrological literature of the Hindus traced to Sage Parasara there belong a certain number of complementary works without whose assistance, the student of astrology may not be able to understand the deeper implications of the subject. Prasna Marga may be considered as one such work. It is an exhaustive treatise on the various aspects of Prasni or Horary astrology.

This work can be considered as of exceptional interest and value.

The authorship of the work is attributed to a Namboodiri Brahmin of Kerala, written in Kollam 825 (1649 AD) in a place called Edakad near Talasseri. It appears that at that time our author had an opponent by name Easwara Deekshita living in Chola country. Another great disciple of the author was Mochhattiloyit, a well-known personality in Kerala in those days. Kerala Varma was also a great astrologer. Kerala Varma's disciple Punnasseri Nambi Neelakanta Sarma wrote a commentary in Sanskrit. And in rendering the work into English reliance has been placed on this commentary. Unfortunately the Sanskrit commentary is available only for the first part consisting of sixteen chapters.

As regards the nature and value of the work, the author appears to have been a renowned scholar and has culled information from a number of ancient sources though his favourite works appear to be Brihat Jataka and Krishneeya.

The topic of the work, though called Prasna Marga, covers almost the entire range of the subject: Jataka or predictive astrology, muhurtha or electional astrology, parihara or remedial astrology and nimittas or the science of omens.

Here we have, essentially a work that touches on some of the most important aspects of life — longevity, death, disease etc. The value of the work is unmistakable. It not only endorses the ancient principles of astrology but also extends beyond by giving methods which are not to be found even in such celebrated books as Brihat Jataka.

The English translation presented herewith, as in the case of my other translations, is not word for word. It is more or less a summary of the stanzas as I have been able to understand, sometimes with the assistance of Pandits who are well acquainted with this work. It is possible my explanation may not render the intended meaning of the author. I can only crave the indulgence of my readers for any such shortcomings.

Though Punnasseri Neelakanta Sharma's Sanskrit text has been generally followed a manuscript traced at the Oriental Library, Madras, has also been made use of. Some verses in the former have been omitted and some in the latter included.

As earlier indicated the author of Prasna Marga appears to have been a scholar of

exceptional merits not only in different aspects of astrology proper but also in such collateral subjects as omens and mantra sastra. Diagnosing from the horoscope the nature of disease and the "spirits" responsible, and prescription of remedies are an important aspect of Prasna Marga. Today some "men of science" may smile at the author's tracing different types of insanity to "possession" by evil spirits. To rid the world of mental illness is surely the most ancient aspiration. In this our author is not alone. Some of the western thinkers have started believing in ghosts, possession etc., as causing abnormal behaviour as the various therapies employed by neuro surgeons cannot be the answer to a fight against insanity. It is on record that many persons suffering from such mental troubles (some of them seemingly incurable) have been helped by mantra sastra.

According to ancient thought, whatever be the modern jargon-schizophrenia, catatonia, dissociation, paranoia, reactive and endogenous depression, melancholia, maniac depressive psychosis — insanity is caused not only by organic factors but also by 'spirits' or disincarnate beings. All the modern medical magic has not been found enough to cure insanity. Hence the ancient teachings cannot be ignored as out of date.

The first part has 16 chapters and the total number of slokas is 1283. I shall deal briefly with the contents.

Chapter One begins with an introduction to Astrology, its branches, and who may study the science with success. The author tells us what type of karma is indicated by the birth-chart and Prasna chart under different circumstances.

How an astrologer should begin his day by prayer and what all he should note in any person who approaches him with a problem forms the crux of Chapter Two. The directions indicated by different signs and use of Arudha Lagna are explained. Answers are to be given according to Sutra, Thrisphuta, Ashtamangala and Suvarnavastha. Muhurtas, favourable and unfavourable for queries, are also mentioned. It also shows how omens, breath-variations and avastha or the mental state of the astrologer are used in answering queries. Sparsa or the part of the body touched by a querent comes in for discussion. The persons or objects encountered on the way to an astrologer, through direction, the first syllable uttered, the way he stands, or the object with him are all dealt with in this chapter. Facial expressions and the sight of certain creatures in interpreting prasna form the rest of the chapter.

Kala Hora aid the significance of the different quarters (east, south-east, south, south-west, west, north-west, north and north-east) occupied by the Sun during his passage across the sky; the indications of omens appearing in these quarters; are all discussed in Chapter Three.

Details for conducting Prasnakriya are explained in the next chapter. A lighted Lamp a Rasi Chakra, flowers, gold pieces, betel leaves and nuts, fruits and other similar articles are

necessary for divining the future. The lamp plays a very significant role. The shape, the size and depth of the flame, the oil and its quality, the wick and its quality as well as the container are all taken into account before coming to any conclusion. Next comes the Rasi Chakra. The thickness or otherwise of the lines constituting the chakra and any articles found in it are also indicative of results. Again there is some elaboration on 'spana' or the thing touched by the querent and different gestures as denoting different results. The manner in which the astrologer must next pray and invoke God, Guru and the planets is outlined. After that, predictions are to be made on the basis of rules enumerated in the previous chapters.

Chapter Five deals with determining various factors which are necessary in making predictions. Without the correct rising sign, no prediction can be made. It shows how the Lagna Sphuta using the shadow-method, and the Chandra Sphuta are to be found out. These methods bearing on astronomical calculations are not in vogue any more and they may be ignored. Determination of Trisphuta, Chatusphuta, Pranasphuta and other sphutas such as Mrityu and Kalasphutas, Mrityu Rasi and Mrityu Chakras form the rest of the chapter. It also shows how the Arudhasphuta is to be calculated.

How the different Sutras become Jeeva, Roga or Mrityu depending upon the disposition of the Arudha Lagna is explained in Chapter Six. Jeeva, Roga and Mrityu are capable of giving different results. Nakshatra and Adhipathi Sutras refer to the present. Samanya Sutra refers to the past. Amsaka and Maha Sutras refer to the future. The whole chart of a querent with reference to Trisphuta, Dasas, Antardasas and Duta Lakshana must all be carefully assessed. Different results are attributed to Trisphutas falling in different signs and Navamsas. The results vary with reference to Nakshatras also. There are enumerated certain Nakshatras which when they coincide with Trisphuta indicate death. Chapter six limits the period of prognostication to one year which contains all the Dasas in proportion to their Vimshottari duration

How the science of a Sankhya or numbers can be applied to Horary Astrology, is beautifully detailed in Chapter Seven. The 3 digits of a root number starting with the unit number pertain in a reverse order respectively to the future, the present and the past. The eight planets, the yonis of 8 creatures, the Panchabhutas, etc., are assigned numerical values. Depending upon the nature of each of these, results can be good, bad or indifferent. The root number or the Ashtamangala divided by 30, 27, 7, 12, 9 and 5 respectively gives as the remainder the lunar day, the constellation, the week-day, the zodiacal sign, the planet and the element in respective order. These reckoned from the Janma Rasi and Nakshatra are used in indicating the immediate future confined to a day or a year.

Chapter Eight is comprehensive dealing with the effects of Arudha Lagna, Navamsa Lagna, Chatra, Sprishtanga and Janma results depending upon benefic or malefic associations to

which they are subject. The different avasthas or planetary states are capable of indicating different types of reactions and states of mind of the questioner. Preponderance of Gulika indicates death. The 8 cardinal points beginning from East are signified by Arudha and the twelve Rasis. Different planets rule different types of vegetation which can be made use of in locating lost articles and missing persons. The lay of the gold piece is again discussed in drawing conclusions. The Navamsas of Mandi, the Moon and Lagna are indicative of illness, death or incurable disease depending upon the sign in which they fall. Lagna in the Vargas of different planets gives different results. Association of Chandra Navamsa Rasi with planets gives results varying with the nature of the planets. Chandra Kriya (see Appendix) is also given a passing reference.

The longevity of a person is determined by a consideration of the Arudha Lagna, the Moon's position, Gulika and other factors together with any omens that may be observed at the time of a question. The 1st and 8th houses and their lords are also important. The author says that longevity must be judged on horosopy as given in Varahamihira's Brihat Jataka. Certain Drekkanas such as Sarpa, Kala and Gridhra (see Appendix) associated with malefics in the Ascendant cause death. The twelve houses should be reckoned from Arudha or Lagna, whichever is stronger. If Prasna results are similar to results based on horoscopy, then the astrologer can assertively predict events. In Chapter Nine a reference is made to one's past Karma, a human life being a means to exhaust it. The horoscope reveals such Karma but it can also be overcome through atma-jnana or self-realisation. The author enumerates two kinds of longevity, namely, Yogayus and Dasayus which are common to most classical works. Several combinations and permutations of planetary lords for Alpayus (short life), Madhyayus (medium life) and Purnayus (long life) are explained in some detail.

Chapter Ten treats of determining death on the basis of the birth and horary charts. Firstly, the Dasayus system is explained by which the Dasa and Antardasa in which death may be anticipated are picked out from numerous candidates. An exhaustive list of maraka planets is provided. The Kalachakra Dasa system is also dealt with. Transits, particularly those of Saturn, Jupiter, the Sun and the Moon can also be effectively applied in this regard, to narrow down the range of time when death is likely. Ashtakavarga signs, the role of Gulika, when Nirayana planets become deadly, the time of death, etc., receive due attention. On the basis of the last letter (syllable) of a query, the time of death can also be calculated aided by omens. Various factors have to be carefully reconciled before pronouncing the final word on death.

The nature and cause of death receive special attention in Chapter Eleven. The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively in the 8th house cause death by fire, drowning, weapons, high fever, disease, thirst and hunger. Depending upon the planet

influencing the 8th house and the organ ruled by that sign, death will be due to the disturbance of the humour or dhatu signified by it. The lord of the 22nd drekkana plays a significant role in causing death. Whether the end will be peaceful or unhappy, is to be gleaned from the nature of the planet in the 7th from the Navamsa occupied by Mandi. Certain omens coinciding with the lord of Mrityusphuta being a particular planet are also taken into account. An assessment of the probable time, place and nature of death can be made with accuracy.

Diagnosing and prescription for sickness are dealt with in Chapter Twelve. Malefics in houses other than 3 and 11, and benefics in 3, 6, 12 and 8 indicate bad health. Planets in 6, 8 and 12 give a clue to the disease. The region of the affection is determined according to the nature of the Lagna. The thridoshas and the seasons ruled by the afflicting planet, etc., also give a clue to the period of disease. Diseases are classified into two types — Nija or natural and Aguntaka or acquired. Nija ailments are divided into sarirotha or those relating to the body and chittotha or mental afflictions. Sarirotha afflictions arise out of imbalance in vatha (wind), kapha (phlegm), pitta (bile) or a mixture of the three. They are treated besides well-known methods of Ayurveda by supplementing the prescribed flavour or taste in food, viz., sweet, sour, bitter, hot, salt and kashaya in different combinations, Aguntaka diseases are sub-divided into Drishtanimitiya or of known origin and Adrishtanimitiya or arising out of unknown causes. Ailments caused by curses, incantations and falls from elevation come under the first. To the second group belong problems of a psychic nature including lunacy caused by evil spirits. The causes of madness are enumerated and appropriate remedies (including mantras) suggested.

Chapter Thirteen shows how to determine the day on which sickness commenced. The computations are mostly on the basis of the constellation occupied by the Moon, or the Rasi corresponding to the first letter of the word uttered by the messenger or querent. Recovery is judged by the Moon's transit of certain Rasis. The time and possibility of recovery is also found out by noting of certain constellations coinciding with the commencement of illness.

The wrath of certain Deities is also held as the cause of even physical ailments. But the primary cause of all affliction is one's past sins denoted by planets in Anishta places. Atonement through repentance, gifts, feeding, prayer and homos as prescribed by Sayanacharj a in his Karma Vipaka are said to alleviate or cure these afflictions.

Interpreting results and timing events cover Chapter Fourteen. It begins with how to fix the age of a querent on the basis of the lord of Lagna. Bhavas are considered as having two significations — external and internal, or the gross and the subtle. There are 21 conditions listed in which a Bhava becomes weak. The karakatwa of planets is also used in delineating results pertaining to the concerned Bhavas. Planets in different vargas — own, friendly, vargottama or inimical — also influence results. The effects of Gulika and the 5 Upagrahas (tertiary planets) in

various Bhavas get prominence. The author also shows how the time of fructification of results can be ascertained by combining the period allotted to a planet and the Navamsa gained by it. The effects of Dasas are attributed to the Karma which is of two kinds — Dridha and Adridha. Dridha Karma is due to conscious activity — mental, verbal or physical. Adridha Karma is caused by unintentional activity. A particular thought, word or deed resulting in Karma is determined from whether a malefic is in the 5th, 2nd or 10th respectively. Then the topic of imprisonment is abruptly taken up. The Sun's position determines the place of incarceration. Planetary results are described in some detail before the chapter comes to a close.

What are the reasons for the miseries of mankind? Chapter Fifteen deals with this subject in detail. They are eleven in number. The astrologer must first determine the nature of Karma, favourable or unfavourable, that is to unfurl itself in the querent's life. Jupiter's benefic disposition indicates the Karma as being favourable while his malefic disposition implies disfavour. Different planets in different signs and Drekkanas indicate different Deities as responsible. Acts of omission or commission that transgress moral codes lead to different types of bad Karma that accumulates to show up as misery only at a later stage of time, whether in this life or some future life. Each type of Karma comes under the governance of a particular Deity. By propitiating this Deity, some sort of compromise can be obtained and the misery alleviated to a certain degree. The Satwic, Rajasic or Tamasik nature of the Deity involved is ascertained. This enables us to know the nature of the act that is responsible for bringing about the current misery suffered by the querent. The lord of the house of harm or the planet that is responsible for the suffering is called 'angry planet'. Most of the offences are related to temple idols, temple property and the conduct of temple affairs. Combinations for the displeasure of parents, preceptors, other elders and Brahmins, as the cause of suffering, are given. Ghosts cause trouble if Gulika is involved with the house of trouble. Evil eye or drishti badha attaches itself to people who are in extreme states, whether of passion, health, fatigue, finance, filth, hysterics of joy or sorrow, beauty or mental weakness. Women in particular states are also vulnerable to the evil eye. Drishti badha is said to arise by seeing mischievous grahas or spirits. A list of places frequented by these grahas is given. They are of 27 types, 18 being very powerful and 9, secondary and not so strong. These spirits, said to have originated from the anger of Rudra, go under the names of Bali Kama, Rati Kama and Hanthu Kama. Then we are enabled to differentiate the 27 spirits. The position of Arudha also helps in determining the house of harm. This chapter next deals with Bahgrahas which trouble only children, who may suffer through poison administered through food. The particular food causing the dosha can be made out from Gulika or Rahu and Arudha Lagna. Poison may be administered either to harm the victim or to gain control over him. Two types of disorders are discussed, one caused by a disorder of the thridoshas and the other, through mantric

spells cast by enemies. Finally, the Parihara or the method of destroying the Kshudrabhichara is detailed out. Different Homas and Balis are prescribed.

The last or Chapter Sixteen begins with how to find out where the questioner (in cases where someone else comes to ask a question on another's behalf due to the latter being away somewhere) is at the time of question. The nature (movable, fixed or common) of the Arudha Lagna indicates the distance at which the questioner is and the Amsa-sign shows the nature of life he is leading. Whether the period earlier to the date of question was fortunate or unfortunate is determined by whether benefics or malefics occupy the 6 houses from the latter part of the 4th house. This is for persons born in Libra to Pisces. For those born in Aries to Virgo, the past is indicated by houses 4 to 10 and the future by houses 10 to 4. There are 4 means of attaining one's objective, viz., sama (gentle), dana (through bribery), bheda (through intimidation) and danda (through force) How to find out the means to be employed in gaining one's objective is explained. The next topic dealt with is how to locate treasures, if any, in a house. The importance of Arudha Lagna in regard to married partner has been stressed. The chapter also deals with certain simple methods, popular in rural parts, to answer queries. In the raise of sickness, the Deity responsible for it can be determined by an arithmetical calculation of the number governing the first letter of the question. Different propitiatory remedies are also mentioned. The manner, number and state of betel leaves presented to an astrologer help us to know which Bhavas or significations in a chart prosper and which, suffer. On the basis of betel-leaves Thamboola Lagna can be determined and deductions made. There is then a mention of the principles by which queries made by rulers (applicable to ancient times) on capture of elephants etc., could be answered. The anxiety of children as to whether they will be able to perform the death-ceremonies of their parents etc., are also dealt with. The Sun and 9th lord well placed indicate a positive answer. Afflictions to them indicate obstacles, interruptions in the middle and help from third parties to complete them successfully. Combinations for getting grateful children, and the nature of relations between son and father are enumerated.

Acquisition of political power on the basis of the aster-isms occupied by the Sun, the Moon, Mars, Lagna lord and 10th lord at question time is explained. Then we have the Kalachakra, a diagram drawn according to specification marking 28 nakshatras in it including Abhijit. Methods of locating the positions of Yogini and Mrityu in terms of zodiacal signs and constellations are given. Yogini is symbolically described as a fierce murderous female entity. Although there is no difference of opinion as to the rising of Yogini in different week-days, there is some difference, amongst astrological authors, as to its pith. Questions on ascension to heaven, fall to bell or acquisition of wealth can be answered by making use of 3 factors, viz., Kantakastuna, Raktastuna and Stuna. If these stunas afflict Lagna or Arudha Lagna, hell after death or

life equivalent to death will be the querent's lot. The last chapter, also the longest, ends with the span of life of man. Longevity in different Yugas (time-cycles) is given. The signs are also divided as coming under different Yugas. Planets occupying signs and Navamsas governed by different Yugas give a proportionate part of longevity to the native. Persons born in signs or Navamsas ruled by Krita, Treta, Dwapara and Kali are classified. Thus ends Chapter Sixteen.

In conclusion we have to observe that Prasna Marga is a unique work on Natal and Horary Astrology, omens and remedial measures and a careful study of the work is recommended to all students and savants of astrology.

Bangalore. B. V. RAMAN.

11-8-1980.

PRAYER

Stanza 1. — I offer my sincere prayers to God Vishnu so that my mind may become enlightened, extensive and perfect.

NOTES

No Sanscrit writer ever commences his work without first invoking Divine Grace. In this stanza, the author Harihara makes obeisance to Vishnu who is referred to as Dugdha Sindhu Kanyadhavam, meaning lord of one (Lakshmi) who was evolved out of the milky ocean. The other reference is to Madhyatavyadhiva meaning lord of Madhyataveedhi or 'Edakad' the native place of the author. The author prays for the purification or enlightenment (Buddhi), improvement (Vridhhi) and perfection (Siddhi) of his mind.

Stanza 2. — I salute my preceptors and the planets, so that they may bless my speech with purity and truth.

NOTES

There is a widespread belief in India that mere learning alone cannot make an astrologer a successful predictor. One should acquire what is called Vaksiddhi or the gift of correct prediction and this power, it is held, could be acquired by sincere prayers to God and preceptor. Hence the invocation that the author's speech be blessed with truth.

Stanza 3. — I bow to my Guru Mangalasseri. His pupils being doctors of science are great seers of the future

Stanza 4. — I salute my village God Siva and expound Prasna Marga for the benefit of my pupils.

NOTES

In stanza 2, the invocation is addressed to preceptors in general while in stanza 3, the author salutes his own Guru by name Mangalasseri whose pupils, he declares, are all highly learned astrologers.

In stanza 4, salutation is made to his village God Siva (Chellureeswara or Perinchellurappa) after which the author begins his famous work on astrology which he himself learnt after due initiation and which he now intends for the benefit of his pupils.

WHAT ASTROLOGY COMPREHENDS

Stanza 5. — Ancient astrological science is divided into three skandhas or six angas. The three skandhas are Ganita, Samhita and Hora.

Stanza 6. — Sages have classified the great science of astrology into six angas, viz.,

Jataka, Gola, Nimitta, Prasna, Muhurtha and Ganita.

Stanza 7. — Ganita Skandha deals with Gola and Ganita. Hora Skandha deals with horoscopy, Prasna, Muhurtha and a part of Nimitta. Samhita Skandha deals elaborately with Nimitta.

Stanza 8. — Samhita also deals with the varying fortunes of the people, changes in weather and progress of the animal kingdom. It sketches also the nature and shape of meteors, shooting stars and all the wonderful natural phenomena.

NOTES

That astrology is divided into three principal sections or parts, viz., astronomy, horoscopy and samhita is accepted by almost all great sages. Varaha Mihira endorses this classification when he observes thus in his Brihat Samhita: (...) meaning that astrology has several divisions but can be conveniently brought under three specific sections of Ganita (astronomy), Hora (horoscopy) and Sakha (astrological mathematics).

The six angas referred to in stanza 6 may be defined thus:

- (i) Jataka: Deals with predictions to be made on the basis of the rising sign at birth.
- (ii) Gola: Deals with planetary systems, their nature and peculiarities and in short with spherical astronomy.
- (iii) Nimitta: Takes into consideration tatkalika lakshanas or what are popularly known as omens obtaining at a particular time and makes predictions on certain gestures.
- (iv) Prasna: This refers to forecasts being based upon the time of question.
- (v) Muhurtha: This has reference to fixing up of auspicious times for success in religious, secular and spiritual undertakings.
- (vi) Ganita: Broadly speaking, Ganita refers to mathematical astronomy and mathematical astrology.

As regards the three main sections or skandhas referred to in stanza 5, explanations as to what each of these deals with are to be found in stanzas 7 and 8.

The following extract from my English Translation of Brihat Samhita (in preparation) will give the reader an idea of what Samhita treats of:

"Samhita deals with the movements of the Sun and the planets; their nature, dimension, colour, rays, brilliancy and shape; their risings and settings; their regular courses and deviations therefrom; their retrograde and somewhat retrograde motions, their conjunctions with nakshatras, and their own positions among the other planets and constellations.

"Samhita deals with the influences of the movements of Agastya and Saptarishi on different countries corresponding to different constellations and planets; with stellar divisions and substances ; with the interpretation of appearances presented by planetary meetings; with

Graha Yuddha and Samagama; with planetary years; with the nature of the pregnant clouds; with Rohini, Swati and Ashadha Yogas; with the forecasting of immediate rain ; with the nature of the future crops by a consideration of the (growth of) flowers and plants; with the phenomenon of halos (Paridhi and Parivesha); with Parigha, winds, fall of meteors, false fires; earth tremors; the crimson sky during twilight; with cloud-castles, dust storms, thunderbolts ; with trade forecasts and gardening.

"It treats of Indradhwaja, rainbow, house-building or architecture, anga vidya ; of predicting from the cawing of crows, from zodiacal diagrams; of future prediction from certain phenomena connected with the deer, horse, and wind; of the construction of temples and palaces; carving of images and their installation; of abori-horticulture and under-currents; of predicting events from the flight of Kanjana and from appearance of abnormal phenomena ; of shantis or propitiatory ceremonies; of various planetary phenomena, ghrita-kambala, khadga and patti; of the features of kukkuta, crab, cow, goat, horse, elephant, man and woman. It also deals with matters connected with harems; with moles, injuries to footwear and clothes, chamara (hairy fans), danda (sticks), bedding, seats; testing of precious stones, lamps, tooth-brush and the like."

WHO CAN STUDY ASTROLOGY?

Stanza 9. — Astrology can also be divided into two, viz., Pramana and Phala. Ganita Skandha comes under Pramana while the other two skandhas go under Phala.

NOTES

Ganita or astronomy comes under pramana according to which the test of truth is actually demonstrative, i.e., truth is perceived by measurements and calculations. Phala on the other hand is not capable of immediate demonstration. Phala is based upon cause-effect phenomena. The horoscope merely indicates the results of one's previous Karma. Hence the future of man is only the fruit (phala) of his past actions.

Stanza 10. — The Vedas have six limbs, viz., Jyotisha, Kalpa, Nirukta, Siksha, Vyakarana and Chhandas.

Stanza 11. — For the Vedas, the six important limbs, viz., the feet, the face, the hands, the eyes, the nose and the ears are represented by Chhandas, Vyakarana, Kalpa Jyotisha, Siksha, and Nirukta respectively.

Stanza 12. — As astrology is the eye of the Vedas. it is given the pride of place. No person possessing all the organs intact but without eyesight can have an individuality.

NOTES

Stanzas 10 to 12 stress the importance of astrology. The Vedas have six angas or

auxiliaries and astrology is the first and foremost as representing the eyes. The other five are Chandas, Vyakarana, Kalpa, Siksha and Nirukta representing respectively legs or feet, face, hands, nose and ears respectively. Chandas sastra treats about Rishis and Chanda Devas mentioned in the Vedas and they form the basis (legs). Vyakarana or Sabda treats about the grammatical peculiarities found in the Vedas. It is as it were the face of the Vedas. Kalpa treats about the procedure to be followed in sacrifices and the Dharmas of the sacrificial priests. It represents the hands. Siksha is concerned with the 'sounds', the 'phonetics' of the Vedas. Nirukta deals with the special meaning of the Vedic words and sounds. Chandas, Kalpa and Vyakarana are in the shape of sutras. Nirukta is in prose and Siksha and Jyotisha are in the form of verses. Jyotisha or Astrology is, of course the most important limb of the Veda Purusha (Vedas Personified). The allusion by way of a simile to want of individuality (purushatwa) in the absence of eye-sight, made in stanza 12, is merely to emphasize the importance given to sight or vision (astrology) as against all the other limbs (angas) of the body (Vedas).

Stanza 13. — The exalted and recondite science of astrology is to be studied only by Brahmins. A proper study of the subject leads one to the acquisition of wealth, merit, salvation, respect and fame.

Stanza 14. — When even Mlechchas and Yavanas well versed in astrology are held in the same esteem as Rishis, who would deny respect to an astrologer who happens to be a Brahmin?

NOTES

Though stanza 13 implies that the study of astrology should be restricted to Brahmins alone yet from the reference made to Yavanas and Mlechchas well versed in astrology being held in same respect as Rishis, it is clear that all intelligent persons, irrespective of their caste, creed or religion, can take to the study of the subject through proper initiation. The Brahmin, unlike as commonly understood, can be anyone who leads a simple and pious life. Sage Vyasa in the Mahabharata says that everyone is born a sudra and becomes a Brahmin through his deeds as per the statement:

(...)

The same meaning is implied in the Srimad Bhagavad Gita wherein Lord Krishna says the four-fold division was on the basis of one's nature and one's work. Brahmins, according to the Lord, are those who lead lives of piety, are forbearing, calm, self-controlled and seekers of knowledge.

Stanza 14 is merely a reproduction of stanza 15 of Chapter II of Brihat Samhita.

It is difficult to define the term Mlechcha. But by a careful perusal of the literature connected with ancient scientific thought, I would venture to say that the inhabitants of Afghanistan, Arabia and Persia were probably intended by the term Mlechcha. It is not correct to

suggest that mlechcha means neecha. On the contrary the term mlechcha meant a person inhabiting a certain tract of land which I would identify as the strip beginning from Afghanistan and extending upto and including modern Iran. The Yavanas are, of course, the Greeks.

This stanza furnishes us with the clue that the ancient Hindus had cultural relations with Middle East and Southern European countries. In fact the astrological writings of Yavanacharyas seem to have been held in such high esteem by a celebrated scientist like Varaha Mihira that he does not hesitate to give them the respect due to a Maharshi. There seems to have been considerable intermingling of Indian, Greek and Arabian cultures during the time of Mihira, though it cannot be denied that all those countries were highly indebted to India, the mother of all arts and sciences.

QUALIFICATIONS OF AN ASTROLOGER

Stanza 15. — That person, who has mastery of this science, who has a good knowledge of mathematics who leads a religious life, who is truthful, who is free from conceit and who is well versed in the Vedas, mantras and tantras, he alone can be called a Daivajnya or seer.

Stanza 16. — All the predictions made by such a person will come true and will never be false. The learned support this statement.

Stanza 17. — The predictions of one who has studied the ten kinds of planetary motions and who has understood the inner principles of astrology will never be falsified.

Stanza 18. — He who has acquired a thorough knowledge of the different Horas, who is an adept in the five siddhantas, who has inferential ability and who is initiated into a secret mantra by a preceptor, can alone know horoscopy.

NOTES

Qualifications of an astrologer have been laid down in stanzas 15 to 18. In this connection, reference may also be made to similar qualifications laid down by Varaha-Mihira in his Brihat Samhita. One, who wishes to be a correct predictor, should not only be an adept in Astrology, Astronomy, Vedas and Mantra Sastras, but also must be a man of character, religious, righteous and must have obtained siddhi of certain secret mantras which would confer on the astrologer the uncanny power of correct predictions.

Varahamihira goes to the extent of suggesting that the astrologer should be of noble birth, and agreeable appearance. Humility must characterise his behaviour. His personal habits must be disciplined and above opprobrium. He should be well versed in ritual and expiatory ceremonies. He should be gifted to resolve independently any tough problems. Disciplined life, faith in God, a helpful nature and scrupulous adherence to certain types of austerity would enable him to

develop his power of intuition considerably and this would be a great asset to anyone who aspired to be a successful astrologer.

The ten kinds of astrological mathematics referred to in stanza 17 are explained in the following two stanzas. Stanza 18 is also to be found in a slightly varied form in Satya Samhita.

DIFFERENT KINDS IN GANITA

Stanzas 19 and 20. — Kali day, mean positions of planets, true positions of planets, solar eclipses, lunar eclipses, planetary fights, lunar conjunctions combustion, heliacal risings and settings and planetary conjunctions with constellations are the ten kinds of calculations.

NOTES

As I do not propose to explain the astronomical aspect of astrology, I would refer the readers to such works as Surya Siddhanta and Siddhanta Siromani for the elucidation of the astronomical references. The astrologer is expected to be thoroughly conversant with the method of calculating eclipses, planetary longitudes, heliacal risings and settings and other astronomical phenomena. Kali day is the number of days passed from the beginning of Kali Yuga to the epoch in question. The mean position of a planet is the position which it would have attained at a uniform rate of motion and the corrections to be applied in respect of the eccentricity of the orbit are not considered. The mean longitude is reckoned on the assumption that the orbits of planets are concentric circles. Because the orbits are elliptical and not circular, equations are later on applied to the mean positions to get the true longitudes. Two planets are said to be in fight (graha yuddha) when they are in conjunction and the distance between them is less than one degree. All the planets excepting the Sun and the Moon can enter into 'war'. The conquering planet is the one whose longitude is less. The heliacal setting and rising of planets (asthodaya) occur when they are at certain distances from the Sun. For instance, Jupiter can become asta when he is at a distance of 11° from the Sun. Surya-siddhanta gives the following limits for the asta or combustion of the planets : —

Mars 17°

Mercury 12° (retrograde) 14° (acceleration)

Jupiter 11°

Venus 8°

Saturn 15°

For a fuller appreciation of the astrological importance of combustion reference may be made to a special number (September 1978) of THE ASTROLOGICAL MAGAZINE devoted mainly to this subject.

Chandra Samagama, eclipses, etc., etc., involve elaborate calculations. I do not propose to discuss them in these notes.

Modern Nautical almanacs give all astronomical details required for astrological purposes.

THE FIVE SIDDHANTAS

Stanza 21. — The five siddhantas are Brahma, Surya, Vasishtha, Romasa and Poulasa.

Stanzas 22 and 23. — Brahma Siddhanta is accurate. Romasa is more accurate and Surya is the most accurate. Vasishtha and Poulasa are not accurate. The first three can be relied upon. And the last two are archaic in character.

NOTES

Hindu astronomy makes reference to 18 siddhantas, viz., Surya, Paitamaha, Vyasa, Vasishtha, Atri, Parasara, Kasyapa, Narada, Garga, Marichi, Manu, Angirasa, Lomasa, Paulasa, Yavana, Chyavana, Manu and Saunaka. Of these, only five seem to have merited the admiration of Varahamihira, who, as will be seen subsequently is generally the source of inspiration for our author. According to this author, Paitamaha or Brahma, Romasa and Surya Siddhantas can be relied on, while Vasishtha and Paulasa, are not accurate. But Varahamihira in his Pancha-siddhantika (which is a summary of the five siddhantas above referred to) clearly says that the siddhanta made by Paulasa is accurate; near to it stands the siddhanta of Romaka and more accurate is the Saura. And the remaining two, viz., Pailamaha and Vasishtha are far from truth. Romaka and Surya are accepted as accurate by Varahamihira even though pride of place is invariably given to Surya.

BEGINNING THE STUDY OF ASTROLOGY

Stanza 24. — One should get initiation into the appropriate mantra from a qualified Guru, at an auspicious moment, and propitiate the mantra devata suitably. This will enable him to master all astrological knowledge.

Stanza 25. — An intelligent, calm and pious person should begin study of astrology on an auspicious day when Jupiter is in Lagna and the Moon occupies mridu (benefic) and seeghra (fast) vargas.

NOTES

Mridu (soft) and seeghra (fast) vargas are interpreted by some as the vargas of Mercury. According to another reading, mridu vargas are Mrigasira, Anuradha and Revati and seeghra

vargas are Aswini, Hasta and Pushyami.

Stanza 26. — The study of this science should begin only after worshipping the nine planets (navagrahas) and the preceptor in the prescribed form.

NOTES

Apart from the planets being huge masses of matter they are also supposed to have their subtle or spiritual aspects. The navagraha pujas are intended to establish some sort of resonance between thought-vibrations of the individual and those released from the planetary bodies.

Stanza 27. — Mantras when properly practised and recited give the desired results. So does this science when properly cultivated.

IMPORTANCE OF VARAHAMIHIRA

Stanza 28. — Brihat Jataka by Varahamihira, though short, is a very suggestive treatise pregnant with ideas. Though difficult to be comprehended by even intelligent persons, yet with the aid of the commentaries of Bhattotpala and others, it is possible to understand the book.

NOTES Compare Varahamihira's own admission,

(...)

meaning that his work is "concise, of a variety of meter and full of meaning".

Stanza 29. — One wearing the garland of Varahamihira in his neck along with the necklace of Krishneeya can win laurels in any astrological assembly.

NOTES

Brihat Jataka deals with horoscopy and Krishneeya with Prasna. One well acquainted with these two books can, according to the author, safely claim good scholarship.

Stanza 30. — An astrologer who wants to make predictions should specially study Dasadhyayi carefully.

Stanza 31. — Without a thorough study of the Dasadhyayi, it would be difficult to make correct predictions. So say the learned.

Stanza 32. — One, who attempts to predict without studying the Dasadhyayi, would be like a man trying to cross an ocean without a boat.

NOTES

Several commentaries have been written on Brihat Jataka, Bhattotpala's being the most popular and Dasadhyayi being the the most recondite. The author of Prasna Marga seems to have had such great regard for Dasadhyayi, that he regards this commentary as a suitable boat for crossing the grand ocean of astrological knowledge. As the name implies, Dasadhyayi is a commentary on only the first ten chapters of Brihat Jataka. The name of the commentator is still

obscure, though some hold that one Govinda Somayaji wrote these commentaries. As to why he chose to comment on only ten chapters, remains inexplicable. He must have had his own reasons. A careful study of Dasadhyayi reveals that the commentator has very intelligently tried to read some secret or hidden meanings into Varahamihira's writings other than they would ordinarily imply. To gratify the curiosity of readers as to the uniqueness of Dasadhyayi, I shall just refer to the first sloka of Chapter I of Brihat Jataka. The first line of the sloka runs thus:

(...)

This sloka, according to Bhattotpala, is merely an invocation addressed to the great and glorious Sun. But Dasadhyayi sees in it a variety of meanings, consistent with Varahamihira's own claim to this effect in stanza 2 of Chapter I of Brihat Jataka. It is said that the method of casting unknown horoscopes (Nashta Juuika) is contained in this sloka, apart from other equally important or significant meanings. Each word of the sloka, apart from what it ordinarily connotes, is supposed to stand for some other meaning. Thus while by the word moorthithve is meant one of the astamurthis of Siva (vide English Translation of Brihat Jataka by B. Suryanarain Rao) it is also said to imply moorthibhava or Lagna. Similarly each word of the sloka is held to be capable of a variety of meanings and interpretations. Again taking the words Moorthithve-parikalpitassasabritha: To start with 'moorthithve' is converted into numbers. From this the number 'parika' should be subtracted. Again from the remainder, got by subtracting 'parika' from 'moorthithve' the number of 'pitha' after being inverted should be subtracted, as the commentary says that the number 'pitha' should be subtracted only after it is inverted (sodhayed vilomena). Then to this remainder the number 'sasa' should be added This gives the number of slokas contained in Brihat Jataka. When this is calculated, we will get the number as shown hereunder: —

(1) The number of 'moorthithve' is 465 (as 'thve' is 4, 'rthi' is 6 and 'mu' is 5).

(2) The number for 'parika' is 121.

(3) When (2) is subtracted from (1) we get $465 - 121 = 344$.

(4) From this the number for 'pitha' = 61 should be subtracted after it is reversed. Then we get $344 - 16 = 328$.

(5) To this 328 the number for 'sasa' should be added. Then we get (328 plus 55) 383.

This is the total number of slokas contained in the work Brihat Jataka.

The above observations, it is hoped, will give the reader an idea of how the author of Dasadhyayi has tried to interpret Brihat Jataka.

ROLE OF HOROSCOPY AND HORARY

Stanza 33. — A man is born in this world to enjoy or suffer the consequence of his deeds from his past birth. A portion of this he reaps in heaven or hell but for the remnant he has to take a new birth.

Stanza 34. — There are two kinds of Karma, viz., sanchita and prarabdha. The effects of sanchita will be exhausted in heaven or hell. The result of the prarabdha karma will be lessened only by experiencing them.

NOTES

In stanzas 33 and 34, the theory of Karma is cryptically expounded. The subject of Karma is so vast that it would be impossible to make justice to it by way of a short note.

Karma has its philosophical as well as astrological aspects. The author of this work has tried to explain that sanchita karma can be exhausted by our sojourn in heaven or hell, whereas prarabdha karma must be experienced in this life. Prarabdha karma, at the end of this life, will result in our re-birth, this cycle of births and deaths going on till the attainment of gnana or true knowledge.

I have dealt with the theory of Karma exhaustively in my book *Astrology and Modern Thought* and I would refer my esteemed readers to this book for more details.

Stanza 35. — Souls take fresh births for reaping the fruits of previous lives. This cycle of births goes on until the attainment of moksha.

Stanzas 36 and 37. — Just as a lamp illumines objects in darkness, astrology reveals to us the effects of our previous Karma, good or bad. All the planets indicate clearly whether we are enjoying or suffering now as a result of our actions in our previous birth.

IMPORTANCE OF MUHURTHA

Stanza 38. — What is done at an auspicious moment results in happiness. What is done at an inauspicious time, begets evil. However remote our deeds, the results are bound to be experienced in the family.

NOTES

According to stanza 36 astrology merely indicates the results of past Karma. Planets are only an index of things to happen and they do not cause the events. The same idea is expressed by almost all classical writers. This definition must enable us to appreciate the real significance and scope of astrology and its relation to the theory of Karma. Stanzas 37 and 38 repeat the same idea. It is also suggested in stanza 38 that accumulated Karma during the past birth may be experienced not only by the person concerned but also by his descendants.

Stanza 39. — The balance of good or bad Karma brought forward from the previous birth

is prarabdha, and it is the reading of this that goes under the name of Jataka or Astrology.

Stanza 40. — One undergoes the consequences of one's previous Karma from birth to death and this can be known from his horoscope. Then what is the use of Prasna?

NOTES

As the name of the book implies, Prasna Marga has primarily to do with Prasna or horary astrology, though, almost all the principles may be used with advantage in interpreting radical horoscopes. In stanza 40, the author queries as to what use a Prasna chart could be put to when horoscopy can deal with all important events. He answers the question in the following stanzas: -

Stanza 41. — Prasna reveals to us whether a man reaps the fruits of his deeds in his previous birth or the fruits of his actions in this birth. Here a question arises.

Stanza 42. — How can we distinguish whether it is the result of our previous Karma or present Karma that is yielding its result now?

Stanza 43. — If the horoscope has beneficial planetary patterns and the Prasna chart malefic ones, then it is to be understood that the native is experiencing the fruits of evil Karma done in this birth. If vice versa, then also the native is experiencing the effects of good Karma done in this birth.

Stanza 44. — If the planetary patterns in the horoscope as well as in the Prasna chart are similar, then a clever astrologer should divine that the native is experiencing the fruits of his past Karma only.

NOTES

In stanzas 41 to 44, the author explains the relative utilities of the Prasna and the birth charts. There is repeated emphasis on the influences of Karma and the importance of Prasna in finding out the nature of Karma to be enjoyed in this birth. The horoscope by itself reveals the nature of past Karma and the Prasna chart acts as some sort of a supplement to the birth chart. Suppose we see in a man's horoscope a good period and in a query of his (Prasna chart) a very bad time, then we have to assume that the person is reaping the bad effects of his Karma done in this life. Suppose we see in his horoscope a bad period and in his Prasna chart a good period, it is to be inferred that the person is reaping the favourable effects of good deeds done in this birth only. If the horoscope and Prasna are similar in positions and combinations, then the person is reaping the result of Karma done in his previous birth. Since some sort of a balancing of the birth and Prasna charts is involved, it is clear that the current indications in the birth chart, i.e., the indications obtaining at the time of a query — the benefic and malefic dispositions of current Dasa lords, Yogakarakas, etc., have to be studied along with the Prasna chart to know the nature of Karma now being experienced.

SIMILARITY BETWEEN PRASNA AND JATAKA

Stanza 45. — The Prasna chart should be read just as the horoscope is examined with reference to its relative merits and demerits.

Stanza 46. — A person goes to an astrologer prompted by Providence to know his future. Therefore there is a close similarity between Prasna and Jataka.

Stanza 47. — As Prasna Lagna is similar to Janma Lagna, all events should be read from Prasna as you would do in a horoscope.

NOTES

The sum and substance of these three stanzas is that the time of question (Prasna) should be given the same importance as the time of birth. Human births are regulated according to the law of Karma and hence the time of birth is significant. Similarly a person proceeds to an astrologer to ascertain his future prompted by a Divine force and hence the time of question is equally important. There are no doubt certain points of difference in reading Prasna charts and horoscopes. They are discussed by the author in their proper places. But unless otherwise implied, all events revealed in a horoscope can also be read from a Prasna chart. The principles given in this book may be used with advantage in studying horoscopes.

There are some points of difference in reading which the author details in Chapter XIV and XVII.

Thus concludes the 1st chapter of Prasha Marga.

PROCEDURE FOR THE ASTROLOGER

Stanza 1. — An astrologer should get up early in the morning, pray to the family Deity, cleanse the various parts of the body, bathe, do his Nitya Karmas and perform mantra japa (by invoking the presiding Deity according to shastraic injunction), study the planets with the help of an almanac and remain calm without being ruffled by any anxieties, ever expecting the visit of someone anxious to have his difficulties solved with the help of astrology.

NOTES

In this sloka, the author explains what everyone expects of an astrologer to do. Obviously this chapter also gives us an insight into the social life of the people of

Kerala (in particular and India in general) at the time of this author. We are informed that even now in Kerala where this science had developed much, there are many families which have own astrologers to consult with as we find elsewhere family physicians attending to the health of a family. The astrologer is called in and asked to read the past, present and the future of the family by *ashta mangala prasna*. The first part of this treatise deals with this art and the author has detailed every aspect of it for the benefit of *Daivajnas* (astrologers). An astrologer is expected to be very learned and to lead a godly life. The astrologer believes that what he foretells, will never be satisfactory, unless his preceptor and his initiated mantra lead him on to find out the real truth in spite of the diversity of views revealed therein (*Ashta Mangala Prasna*).

Stanza 2. — The astrologer should always be on the lookout if any person is approaching him for a prediction. He should carefully examine the appearance, dress, movements, actions, etc., of the querist. He should also note down any ominous sound or indicative sign. Lastly, he should very carefully diagnose the nature of his own breath.

PROCEDURE FOR THE QUERIST

Stanza 3. — The querist should select an auspicious lunar day, a favourable constellation and auspicious week-days. Early in the morning, the querist should meet the astrologer with some humble presents and ask his question in a reverential attitude.

NOTES

In this stanza, the author explains what a person who is anxious to know his future should do. The person consulting is not, of course, expected to know this treatise but the details furnished are for the information of the astrologer. Favourable constellations are the 2nd, 4th, 6th and 8th from birth star. Saturday and Tuesday are not auspicious.

Stanzas 4, 5 and 6. — Only humble requests deserve an answer. No prediction should be

offered to any person unasked for, nor to one who wishes to test an astrologer. If the astrologer attempts to answer him, he will not be able to get at the truth. Whether requested or not, if there is the desire to know the future, the astrologer should give predictions on the basis of Lagna, Kendras and Kona Bhavas. As Vasishta says "those who have a desire to know the future, whether they ask or not, deserve to be given predictions on the basis of Arudha" at the time of Prasna.

NOTES

Some sort of a professional code is laid down in stanzas 4 to 6. Unasked for, no prediction should be given. If a person comes to test an astrologer, no predictions should be given. But when the motive is pure and the person is anxious to consult the astrologer, it is immaterial whether or not one expresses a desire to consult. Such a person must receive the attention of the astrologer.

PROCEDURE FOR ARUDHA

Stanzas 7, 8 and 9. — In the terrestrial sphere or circle, Mesha and Vrishabha represent east; Mithuna south-east; Karkataka and Simha south; Kanya south-west; Thula and Vrischika west; Dhanus north-west; Makara and Kumbha north; and Meena north-east. The Arudha Rasi is the sign corresponding to the direction occupied by the questioner at the time of putting the query.

Stanza 10. — As the sign comes to be mounted upon by the questioner, it is termed arudha. A careful consideration of arudha leads to a proper assessment of the chart concerned.

Stanza 11. — In uncertain cases, arudha is to be found thus: A circle is drawn marking the directions and zodiacal signs, and after due invocation, the questioner is asked to place a piece of gold on any point and arudha is accordingly ascertained.

NOTES

Arudha is a very important factor in Prasna or Horary astrology. In stanzas 7 to 11, the method of finding arudha is indicated. The twelve signs are assigned to the eight directions and according to the direction held by the person consulting the astrologer at the time of a query, the arudha is found. In doubtful cases, or when a questioner being agitated, walking up and down puts a question, a diagrammatic representation is made and the person asked to place a bit of gold or merely touch any point. This sign is taken as arudha.

It will be seen that if the circle is divided by 8, each cardinal point gets 45° . According to the assignment of Rasis, the common signs (Gemini, Virgo, Sagittarius and Pisces) get each 45° , while the other signs get only $22\frac{1}{2}^\circ$. If for instance the questioner stands, say at a distance of

30° towards S.E. direction, the sign will undoubtedly be Taurus and this will be the arudha. It is better the astrologer always keeps ready a circle (see appendix) drawn according to the instructions in the above stanzas, and when a questioner comes, ask him to touch a place in the circle and then note down the arudha Rasi. Otherwise the direction where a person stands can be easily noted and arudha Lagna determined.

THINGS TO BE NOTED AT QUERY TIME

Stanza 12. — When a query is put, the astrologer should take stock of the exact time (samaya), the nature of the spot occupied by the questioner (desa), the nature of his own breath (swarayu), his own condition or state (avastha), what the querist touches (sparsa), arudha Rasi, the direction, the letters of the words uttered (prasnakshara), deportment of the querist (sthiti), movements (cheshta), mental attitude (bhava), his looking at particular direction or thing (vilokanani), his dress (vasanam), and ominous sounds or indicative signs at the time (nimittas).

NOTES

Fourteen items have been listed in this stanza which the author wants an astrologer to consider carefully when answering a query. It is interesting to note that according to this stanza every gesture, emotion and suggestion, both of the astrologer and the querist have their own role to play in indicating the outcome of a query. The author poses a very intriguing problem to modern thinkers, when he brings together a variety of apparently unconnected matters as having a bearing on our future thinking and actions. Modern psychologists and para-psychologists will do well to find why or how the state of mind of a person, or the dress he wears or the direction he faces, give a clue to the pattern of what is likely to happen to him in the future. Prasna takes into account not only the external influences, the planets, but also the internal ones, the psychic impulses which mould life. It enjoins a thorough examination of the minds of the astrologer and the querist.

METHOD OF READING THE RESULTS

Stanza 13. — The astrologer should reveal to the querist God's grace towards him, the troubles from enemies, diseases and appropriate remedial measures by observing and taking into account everything around him in the shape of omens or signs at the time of the query, when he starts from the house of the native, when he is on his way to the house, when he enters his house and when the Chakra or casting is being prepared and on the basis of sutra, thrisphuta, ashtamangala, arudha, laying of the gold piece (suvarnavastha) amongst the flowers in the

Chakra, the rising sign, the position of the Moon, planetary states at the time and the Bhavas in the horoscope of the questioner.

NOTES

This sloka is not easily amenable to translation. The author wants the astrologer to follow a particular order in answering queries. First he should predict the leanings of God towards the native and then give indications of any impending troubles from enemies, diseases, etc., and suggest suitable remedial measures to counteract the evil effects. These predictions should be based on three factors, viz., (a) the Prasna chart, (b) the birth chart and (c) Nimittas — an all-embracing subject, not capable of concise definition. If the astrologer is invited to the house of the questioner, then he should all the while closely and carefully watch all omens or other signs that he may come across from the time he starts from his residence to the time of his giving the predictions. Nature is a source of eternal inspiration for man. Prof. Rao used to tell me that by a certain code of interpretation of the sounds, gestures and movements of certain species of animals, the future could be ascertained with considerable accuracy. I am not attempting an explanation of the other technical terms used in this stanza, such as thrisphuta, etc., as the meanings become clear to the reader as he goes through further chapters.

Stanzas 14 and 15. — If the mind of the astrologer is steady and the person to whom the future is read is humble and devout in temperament, then the reading will be correct and the answer to all the queries will be invariably good. If the astrologer is calm, if the querent frames his question in the proper form and if anybody talks about it or if he sees anything connected with the topic, then the questioner will attain his desired object. So says a great authority.

THE TIME FACTOR

Stanzas 16 to 20. — The unfavourable times for putting questions are: the eleven constellations not considered auspicious for the first feeding of the child; gandantha, ushna and visha nakshatras, the four evil lunar days, vishti and sthira karanas; junctions of tithi, nakshatra, rasi and amsa; gulikodayakala, vyatheepatha, sarpa siras, eclipses and ekargala; mrityu and dagdha yogas; when malefics rise in or aspect evil signs, thirteenth lunar day; at dusk; at midnight; when the Lagna is aspected by the Sun; at a solar ingress; on a day ruled by the 3rd, 5th or 7th star from the birth star of the querent; when the Lagna of query is the 8th from the querent's birth Lagna; and when the query Moon is in the 8th from the natal Moon. Queries put under such evil times are indicative of inauspicious results.

NOTES

According to stanzas 16 to 20, an astrologer has to consider innumerable astronomical

factors before pronouncing judgement. There are nearly 22 doshas or afflictions or inauspicious periods. When a question is put under these doshas, the indication should be deemed to prove harmful or inauspicious. For the information of the readers, I propose to list these doshas seriatim. There is a slight difference between the definition of the following doshas as given here and as found in some works on Muhurtha.

I. Constellations considered inauspicious for first feeding: They are Bharani, Krittika, Aridra, Aslesha, Makha, Pubba, Visakha, Jyeshtha, Moola and Poorvashadha.

II. Gandantha: The first pada or quarter of Aswini, Makha and Moola and the last pada of Aslesha, Jyeshtha and Revati.

III. Ushna: From 7 1/2 to 15 ghatikas of Aswini, Rohini, Punarvasu, Makha and Hasta; 55 to 60 ghatikas of Bharani, Mrigasira, Pushyami, Pubba and Chitta; 21 to 30 ghatikas of Krittika, Aridra, Aslesha, Uttara, Swati; 1 to 8 ghatikas of the 1st quarter of Visakha, Moola, Sravana and Poorvabhadra; 52 to 60 ghatikas of Anuradha, Poorvashadha, Dhanishta, Uttarabhadra; 20 to 30 ghatikas of Jyeshtha, Uttarashadha, Satabhisha and Revati.

IV. Visha: 50, 24, 30, 4, 14, 11, 30, 20, 32, 30, 20, 18, 22, 20, 14, 14, 10, 14, 20, 24, 20, 10, 10, 18, 16, 24, 30; 4 ghatis from these limits in each of the 27 constellations respectively. For example, in Krittika that part of the constellation coming between 30 and 34 ghatis becomes Visha.

V. Riktha Thithis: The 4th, 8th, 9th and 14th lunar days.

VI. Bad Karanas: Vishti and Sthira. Vishti is the 7th Karana. The first seven come by rotation eight times in a lunar month commencing with the second half of the first lunar day.

There are 11 Karanas, the four, viz., sakuna, chatushpada, naya and kimstughna being sthira or permanent Karanas which occur in order from the second half of the 29th lunar day.

VII. Sandhis or junctional points:

(a) The first and the lastghati (24 minutes) of a lunar day and nakshatra.

(b) The first and the last five vighatis (2 minutes) of a sign.

(c) The first and the last vighatika (24 seconds) of each Navamsa.

VIII. Gulikodaya Kala: This is the time at which the tertiary planet Gulika rises. Each day at a particular interval of time from sunrise as given below Gulika is said to rise.

	Day	Night
Sunday	26	10
Monday	22	6
Tuesday	18	2
Wednesday	14	26
Thursday	10	22
Friday	6	18
Saturday	2	14

It is this moment that is meant.

IX. Vyathipatha: This is an evil Yoga prohibited for all auspicious works.

The method of calculation of Vyathipatha has been detailed in all Hindu astronomical treatises. Roughly Vyathipatha falls in the following asterisms in the corresponding solar months:

Aries and Libra	Makha and Satabhisha
Taurus and Scorpio	Sravana and Pushyami
Gemini and Sagittarius	Poorvashadha and Aridra
Cancer and Capricorn	Rohini and Jyeshtha
Leo and Aquarius	Bharani and Swati
Virgo and Pisces	Revati and Hasta

X. Eclipses: For three days from the time of the commencement of solar or lunar eclipse, the lime is said to be inauspicious. XI. Sarpasiras: The latter half of Vyathipatha.

XII. Ekargala: This yoga is powerful during the daytime.

The following is a rough method for calculating Ekargala:

Subtract the Sun's longitude from 360° . Divide the balance by $13^\circ 20'$. Reject the remainder and the quotient plus 1 is the Ekargala nakshatra. The 2nd, 7th, 10th, 11th, 14th, 16th, 18th and 20th from this asterism are also Ekargala stars.

Example: The Sun's longitude is 116° .

$$360-116: 244^\circ/13^\circ 20' = 18 \frac{3}{10}$$

The 19th from Aswini, viz., Moola is Ekargala star. Other Ekargala stars are Poorvashadha, Poorvabhadra, Aswini, Bharani, Mrigasira, Punarvasu, Aslesha and Pubba.

XIII. Mrityu and Dagdha Yogas: Sunday to Saturday coinciding with Makha, Visakha, Aridra, Moola, Satabhisha, Rohini, Poorvashadha respectively causes Mrityu Yoga in the first eighth part of the day concerned. Dagdha Yoga arises when Sunday to Saturday respectively coincide with the 12th, 11th, 5th, 2nd, 6th, 8th and 9th lunar days.

XIV. Rise and Aspect of Evil Planets: The Sun, Mars, Saturn and Rahu are malefics. Their aspect of or association with the rising sign is considered inauspicious.

XV. The 13th lunar day.

XVI. Pradosha: At dusk, i.e., just before and immediately after sunset.

XVII. Nishi: At the time of midnight.

XVIII. Ravi Darshana: When the Lagna at the time of the query is aspected by the Sun. According to some the 7th sign from that occupied by the Sun.

XIX. Sankranti: At the time of the solar ingress into a zodiacal sign. The 16 ghatikas (6h. 24m.) both before and after the Sun's entry can be considered as inauspicious.

XX. When the ruling constellation is the 3rd, 5th or 7th from that of the birth, it goes

under the name of Vipat, Pratyak and Naidhana respectively and hence inauspicious.

XXI. The Lagna at the time of query should not be the 8th from the Lagna at the time of birth.

XXII. The Moon at the time of query should not be in the 8th from the radical Moon.

Thus it will be seen that in these stanzas, some sort of a brief summary of Muhurtha or electional astrology has been given. Then there are other equally inauspicious phenomena like fall of meteors and appearance of comets, etc., which should also be considered.

THE SPACE FACTOR

Stanza 21. — If the query is made at a time which is free from the above doshas, in the Amrita ghatas, when benefics rise in the Lagna or aspect it, in auspicious Muhurthas and in Siddha, Amrita and other good yogas, it will lead to success.

NOTES

Amritaghatikas are auspicious moments and they vary with regard to each constellation. In the table given below, the moments of the commencement of the Amritaghatikas are given, along with the moments of the commencement of Vishaghatikas and Ushnasikha and also the Mrityu-bhagas or fatal degrees, for ready reference.

Durmuhurtha. — Muhurtha technically means 48 minutes or 2 ghatas in terms of time. A sidereal day consists of 30 muhurthas. The 1st fifteen diurnal muhurthas named are : (1) Rudra, (2) Ahi, (3) Mitra, (4) Pitru, (5) Vasu, (6) Vara, (7) Vishwedeva, (8) Vidhi, (9) Satamukhi, (10) Puruhuta, (11) Vahni, (12) Naktanchara, (13) Varuna, (14) Arama, and (15) Bhaga. The nocturnal muhurthas are : (1) Girisa, (2) Ajipada, (3) Ahirbudhya, (4) Pusha, (5) Aswi, (6) Yama, (7) Agni, (8) Vidhatru, (9) Chanda, (10) Aditi, (11) Jeeva, (12) Vishnu, (13) Yumigadyuti, (14) Thyasthur, and (15) Samdram.

In regard to the diurnal muhurthas the 1st, 2nd, 4th, 10th, 11th, 12th and 15th are inauspicious while in nocturnal muhurthas the 1st, 2nd, 6th and 7th are inauspicious.

In calculating the Muhurtha or the Visha or Amrita-ghatikas, the exact length of day and night or the exact duration of the nakshatra concerned should be ascertained. Each Muhurtha is said to last for 48 minutes on the assumption that the duration of day and night is of equal proportion viz., 30 ghatas. Similarly the periods of commencement and termination of the amrita or visha-ghatikas are given on the assumption that the duration of a nakshatra is 60 ghatas.

No.	Asterism	Visha-ghatika B. E.	Ushna-sikha B. E.	Amrita-ghatika B. E.	Mrityu-bhaga

1	Aswini	50	54	74	15	42	46	8
2	Bharani	24	28	55	60	48	52	4
3	Krittika	30	34	21	30	54	58	12
4	Rohini	40	44	7 1/2	15	52	56	2
5	Mrigasira	14	18	55	60	38	42	6
6	Aridra	11	15	21	30	35	39	14
7	Punarvasu	30	34	7 1/2	15	54	58	10
8	Pushyami	20	24	55	60	44	48	16
9	Aslesha	32	26	21	30	56	60	24
10	Makha	30	34	7 1/2	15	54	58	20
11	Pubba	20	24	55	60	44	48	22
12	Uttara	18	22	21	30	42	46	2
13	Hasta	22	26	7 1/2	15	45	49	26
14	Chitta	20	24	55	60	44	48	30
15	Swati	14	18	21	30	38	42	38
16	Visakha	14	18	1	8	38	42	38
17	Anuradha	10	14	52	60	28	34	36
18	Jyeshtha	14	18	20	30	38	42	34
19	Moola	20	24	1	8	44	48	32
20	Poorvashadha	24	28	52	60	48	52	42
21	Uttarashadha	20	24	20	30	44	48	44
22	Sravana	10	14	1	8	34	38	46
23	Dhanishta	10	14	52	60	34	38	48
24	Satabhisha	18	22	20	30	42	46	50
25	Poorvabhadra	16	20	1	8	40	44	52
26	Uttarabhadra	24	28	52	60	48	52	52
27	Revati	30	34	20	30	54	58	54

[B stands for Beginning and E, for End]

For example: in Aslesha Vishaghatikas commence at 32 ghatis and end at 26 ghatis. The Ushnasikha in Aslesha begins at 21 ghatis and goes on upto 30 ghatis. The Amritaghatikas in Aslesha are between 56 and 60 ghatis. The Mrityubhaga or fatal degrees of Aslesha are those in the 24th ghati.

THE PLACE FACTOR

Stanzas 22 to 25. — When the spot where the question is put is the following, the querist's object will be realised: sites filled with trees or plants blooming with fruits and flowers and free from all dirt and dust and abounding in gold, gems and the like; a place agreeable to the mind and senses, or a spot washed with diluted cowdung, pleasant spots filled with beautiful women; a happy corner resounding with the echoes of auspicious ceremonies such as marriage, etc., and a healthy home with smiling families.

Stanzas 26 and 27. — A dreadful forest, a burning ghat, a bleak and rugged place; a

deserted house, or a home where poverty and disease abound; a place where obsequies are being performed; neighbourhood of water, fire or lifeless trees; and in brief, all spots which sicken our mind and body are bad and the questioner's object will not be realised.

EXAMINATION OF BREATH

Stauza 28. — Everyday the astrologer should examine his breath early in the morning. He should diagnose through which 'Nadi' it passes, and to which Bhuta it can be assigned. From this he can know beforehand what is likely to happen to him that day. In the same manner, the future of the questioner can be read in the case of Nashta Prasna (query regarding lost wealth) and the like, through the nature of the astrologer's breath at the time of query.

Stanza 29. — If the breath is seen to pass through the left nostril on Monday, Wednesday, Thursday and Friday, it is favourable. If it is through the right nostril on Sunday, Tuesday and Saturday, it is also equally favourable. But if it passes through the right nostril on the days of good planets and through the left nostril on the days of evil planets, the effects will be adverse. Significant happenings can be anticipated by a study of the passing of the breath through the nostrils.

Stanza 30. — If the 'breath' is found favourable on any day, then be rest assured that his health will be good, he will gain money and he will get sumptuous meals and such other favourable things that day. If unfavourable, the effects also will be reverse, i.e., he will not get good food, he will have quarrels with everybody, he will not have sound sleep, nor will he have ease and comfort even in respect of answering calls of nature.

Stanza 31. — If the breath is unfavourable on Sundays, he will have pain all over his body; on Mondays, quarrel; on Tuesdays, death for himself or his relatives; on Wednesdays, distant trips; on Thursdays, some calamities to his country; on Fridays, failure in all his undertakings; and on Saturdays, monetary loss, loss of valour, failure of crops and litigation regarding land.

NOTES

The great author has explained in the above stanzas the method of prediction by examining the nature of one's breath or swasa. This may seem strange to some but a careful scrutiny will bear out its usefulness not only to the astrologer but to the layman at large. Readers are referred to books on Swara Sastra for greater details.

Stanzas 32 and 33. — If you find on 8 consecutive Sundays, that your breathing is through your left nostril, then predict death of or calamity equivalent to death to your Guru (preceptor) or senior relative; on 8 consecutive Mondays if the breath passes through your right

nostril, some ill-luck to your children or junior relations; on 8 Tuesdays, breath through the left nostril involves imprisonment at the hands of your enemies; on 8 Wednesdays, breath through the right nostril brings in severe illness or even death; on 8 Thursdays, breathing through the right nostril causes danger to your Guru; on 8 Fridays, breath through the right nostril causes loss of money in respect of lands; and on 8 Saturdays, breathing through the left nostril brings about the ruin of your house or death of your wife.

NOTES

Some interpret these two stanzas to mean 8 consecutive days from Sunday, Monday, etc. and not 8 consecutive Sundays or 8 consecutive Mondays etc.

Stanza 34. — The dimensions of the five Maha Bhutas (great primordial compounds) are as follows: — Prithvi or earth — 16 inches: apa or water — 12 inches ; teja or fire — 8 inches; vayu or air — 6 inches; and akasa or ether — 3 inches. This is true of both nostrils. Here 8 inches make one foot.

NOTES

Here the author tells us under what Bhuta the breath can be brought. If the breath thrown out through a particular nostril, measures, say, 16 inches, then it falls under Prithvi Bhuta ; if 12, under Tejo Bhuta and so on. These measurements can be correctly ascertained only by trained Yogis and not by ordinary human beings. The science of breath 'Swara Sastra' is a complete discipline in itself and requires many years of diligent study and practice before it can be mastered.

Stanzas 35, 36 & 37. — Suppose on a first lunar day after the New Moon, you discover in your breath passing through your left nostril, the earthly element, then predict good effects such as getting good and lofty houses and coronation. If you find the watery element, then say he will have wells and tanks dug up for the use of the people and will celebrate marriages. If it is the fiery element, he will be troubled by enemies, will have wounds from weapons and ulcers, his house will be burnt down, he will fall down from a height and his children will be injured by fire. To avert this, Lord Iswara should be propitiated. If it is airy, there will be, fear from thieves, flight from one's native place and there, he will ride horses and elephants. If it is ethereal, he will be initiated into the old mantric lore, will be spending money for building temples and take Diksha though his health may cause him some anxiety. These are the effects of the five elements in both the Nadis. If the breath is long and continuous, it is auspicious. If its tip is broken, it is bad.

Stanza 38. — In a query involving loss or theft, one can make use of this (different elements in breath) and predict the result boldly. If you find the breath to be earthy (prithvi), then say the lost article is hidden under the earth ; if it is watery, it will be under water; if it happens to

be airy, say it is in a smoky corner; if it happens to be 'ethereal', then say that it is somewhere up; and if it is fiery, say it is kept on the ground.

Stanza 39. — If the astrologer meets the querist on the same side as his breath of the earthy or watery type, he will be blessed with long life, good wife and children and plenty of wealth. If she is a woman she will have a worthy husband, etc. If, on the other hand, the querist stands on the opposite side or if the breath is of other types, the effect will be quite the reverse.

Stanza 40. — In the left nostril, there is a nerve known as Ida; in the right, Pingala. Through the centre which is covered, there is Sushumna. These are governed by the Moon (Chandra), the Sun (Surya) and fire (Agni) respectively.

Stanza 41. — Ida is good at the starting time and Pingala is favourable for entering a place. Sushumna is good only for Yogic practices.

Stanza 42. — In a query relating to sickness, if the question comes from the right when the breath passes through the same side, then predict that sickness will be cured. If the question comes from the left when the breath passes through the same sign, predict aggravation of the illness. If the sick person happens to be a woman, it should be from the left side for relief and from the right side for aggravation of the illness.

Stanza 43. — When the question is put from the left and the breath flows through the right or vice versa, then the sick man will get relief only with great difficulty.

Stanza 44. — If the query is made when the astrologer inhales, then there will be relief; if when he exhales, the sick man will die.

Stanza 45. — In Anushthana Paddhati, it is stated that a sick man will get relief if the astrologer's breath and the side from which the question comes, are in agreement. Here, left side alone is good for women and right side for men.

Stanza 46. — At the time of the query if there is no indication of death, inauspicious sight, talk or thought and if the messenger and the breath are on the same side, the sick person will live ; otherwise not.

NOTES

In Kerala, there appears to have been a custom of sending a messenger to take the astrologer home and do Prasna business in the house of the sick man. Hence frequent reference to duta or messenger.

Stanza 47. — If the query is made when the Moon is waxing (sukla paksha), the messenger or querist standing in front or in a raised place or on the left side and the astrologer's breath is governed by the Moon (left), then the questioner will have all his desires satisfied. If when the Moon is waning (krishna paksha), the messenger stands below or behind or on the right side and the breath is governed by the Sun (right), then also predict good results.

NOTES

In all these cases — questions being put from certain sides when the astrologer's breath passes through certain sides etc. — it will be seen that the effects on the querist will be similar to the experiences or mental conditions of the astrologer at the time.

Stanza 48. — At the time of query, as the astrologer happens to feel comfortable or otherwise, when doing his daily work such as sleep, bath and taking meal, so will be the effects on the questioner.

NOTES

Here the author deviates a little from his main topic (breath) and dwells a little on avastha or mental state.

Stanza 49. — Irrespective of where the questioner stands or where the breath flows, if after putting the query the person stands still and unwavering, predict that the sick-man will not die.

Stanza 50. — In a query regarding 'lost wealth', say that the article will be found in the east, south, west or north from the querist's place, according as the nature of the astrologer's breath is earthy, watery, fiery or airy. If the breath is ethereal, then the article will be found somewhere in the middle or in the same place where it was before.

Stanza 51. — In benefic weekdays when the Moon is waxing, if the breath is in the left, it is good. In malefic weekdays when the Moon is waning, if the breath is in the right, it is also good.

NOTES

Benefic weekdays are Monday, Wednesday, Thursday and Friday. Tuesday, Saturday and Sunday are malefic.

Stanzas 52 & 53. — In Yuddha Prasna, if a soldier starts with his breath in his left and reaches the battleground when his breath is on the right, and if his enemy stands on that side where he has no breath, then he will surely defeat his opponent. The reverse will be the effect in reverse position.

NOTES

A soldier starting when breathing through his left nostril and reaching the battlefield when he is breathing through the right nostril will be victorious; while, if he starts with his breath in his right nostril and reaches the battlefield when his breath is in the left nostril, he is likely to be vanquished, however powerful. In either case, the enemy should be standing on the side where the soldier has no breath.

Stanza 54. — Whenever thieves, enemies, kings or those in authority, saints, his brother-gamblers with whom he plays and his rivals in litigation, are put on that side of his nostril

through which breath does not pass, they will be utterly powerless to do him any harm. But on the other side, they will inflict defeat on him.

Stanza 55. — Right breath is favourable at the time of bathing, eating, cohabitation, transacting business, debating, gambling and fighting. It is also good when you are in fear or disappointment in anything.

Stanza 56. — Left side breath is good for travel, putting on new dress or ornaments, marriage, bringing about reconciliation, making a gift and entering the presence of another.

Stanza 57. — When you see a pregnant woman at the time when you breathe through the right, then predict that the child is male; if through left say it is female. If it is in sushumna, predict that she will give birth to a lifeless child.

Stanza 58. — Suppose a pregnant woman asks an astrologer 'what is the sex of the child that I will give birth to', then tell her it is to be male if she asks from the side you have breath. If not, say it will be a female. If breath passes through both sides, then she will give birth to twins.

Stanza 59. — If one wants to succeed easily in any undertaking in life, one should start when the breath is in the left and reach his destination when the breath is in the right.

Stanza 60. — In a query regarding an invasion, if the breath passes through the left, predict there will be no invasion; if through the right, there will be an attack.

Stanza 61. — To a query whether one will be successful in a friendly dual, if the question is made from the side where there is breath, then say he will succeed.

Stanza 62. — When the breath passes through the left, a wrestler can prepare, start and enter the arena. If he strikes the opponent in the left, when the breath is in the right, success is assured for him.

Stanza 63. — Even if the contestant enters the ring with the breath in the left nostril, he will be defeated when he moves on with the breath in the same nostril. In such a contingency he should resort to the East or North of the ring in order to avoid defeat.

Stanza 64. — In a question pertaining to birth of issue, when the astrologer's breath is ethereal, say the child in the womb will die. If the person asks the question from the side where there is breath and passes to the side where there is no breath, then predict that a lifeless child would be delivered.

THE 'TOUCH' ANALYSED

Stanza 65. — If at the time of query the questioner is feeling with his hand his chest or breast or any auspicious object, then predict good. If not, evil results will happen.

NOTES

In this stanza, the method is switched on to sparsa or touch.

Stanzas 66 and 67. — If he touches his own navel, nose, mouth, locks of hair on his head or hair anywhere in his body, nails, teeth, private parts, anus (...), breasts, neck, stomach, ring finger, the nine openings in his body, the palm of his hand, the soles of his feet and joints in his body, or any depression, then predict evil.

Stanza 68. — The eight cardinal points and the eight bodily limbs have their counterparts symbolised in the eight Yonis like Dhawaja, Dhuma, etc. Results good or bad happen when these points are touched by the questioner.

Stanza 69. — Dhawaja (flag), Dhuma (smoke), lion, dog, bull, an ass and cow, an elephant correspond respectively to east, south-east, south, south-west, west, north-west, north and east.

Stanza 70. — The head, nose, mouth or face, eyes or ears, neck, arms or hands, chest and legs symbolically correspond respectively to Dhawaja, Dhuma, etc., mentioned in stanza 69.

NOTES

In these three stanzas, there is some sort of an allocation of the eight main limbs to the eight cardinal points and the sex organs of eight animals. The touching of any of these parts by the questioner seems to imply the success or otherwise of the object in view. The following is a tabular representation of the allocations suggested in the above stanzas : —

Direction	Yoni	Limb
East	Dhawaja	Head
South-east	Dhuma	Nose
South	Lion	Mouth or face
South-west	Dog	Eyes or ears
West	Bull	Neck
North-west	Ass	Arms, hands
North	Elephant	Chest, breast
North-east	Crow	Legs

Stanza 71. — If the questioner stands in the east and touches his own head, then predict monetary gains; his mouth, gain of cows; his neck, gift of vehicles; chest, gift of ornaments. If the questioner stands in south and touches his face or mouth, destruction of enemies; neck, monetary gains; chest, begetting good children; head, arrival of relatives.

Stanza 72. — If the questioner stands in the west and touches his head, gain of knowledge; mouth, acquisition of friends; neck, gift of cows; chest, gain of vehicles. If the questioner stands in the north and touches his head, ornaments; mouth, good friends; neck, good children; chest, acquisition of elephants or elephant-ride.

Stanza 73. — If the questioner stands in southeast and touches his nose, danger to life; eyes and ears, fear of troubles; arms, breaking of vows; and legs, ruin of one's family. If the

questioner stands in south-west and touches his nose, loss of money; eyes and ears, sickness; arms, loss of children; and legs, danger.

Stanza 74. — If the questioner stands in northwest and touches his nose, fear from fearful weapons; eyes and ears, wife's sickness; arms, litigation or dispute; and legs, killing cow. If the questioner stands in the north-east and touches his nose breaking of teeth; eyes and ears, death from evil-minded people; arms, danger to children; and legs, sickness to relation.

Stanza 75. — If the questioner, standing in east south, west or north, touches nose, eyes, arms or legs respectively or standing in south-east, southwest, north-west or north-east, touches neck, chest, head or mouth respectively, the effects will neither be very bad nor very good.

Stanza 76. — In any query regarding longevity, the cure of a sick man will depend on the Avastha, state of the messenger or astrologer at the time of query.

SIGN OCCUPIED BY QUERIST

Stanza 77. — In order to create conviction in the questioner, the astrologer should study the Arudha Lagna and read therefrom what experience the questioner had on the way.

Stanza 78. — If Rahu or Saturn is in Arudha or fifth or eighth house from it, then the messenger might have seen very low people on his way. If Mars or Mercury stands at the above positions, he might have met people belonging to Sudra caste.

Stanza 79. — If Jupiter or Venus is in Arudha or 5th or 8th from it, then Brahmins must have been seen. If these are associated with or aspected by evil planets, then thread-wearing Hindus,

Stanza 80. — If the Sun, then distinguished personages or officials; if the Moon or Venus, then a woman. If the Moon and Saturn are together there, he might have seen bad women; if Venus (without any evil planets), chaste women.

Stanza 81. — The nature of the people he has met on the way depends on the association or aspects of evil or good planets. Further, predictions will have to be made from the direction of querent and his gesticulations.

Stanza 82. — If the Sun occupies the eighth house from the Arudha, then predict royal displeasure or trouble from the army and this must have happened on the previous Sunday. If he occupies Jiva Navamsa, then say it was the ruler himself. Predict also some loss befitting the Navamsa the Sun occupies — Dhatu, Jeeva or Moola (mineral, vegetable or animal).

NOTES

In odd signs (Aries, Gemini, Leo, etc.) the 1st, 4th and 7th Navamsas refer to Dhatu (mineral), the 2nd, 5th and 8th refer to Moola (animal) and the 3rd, 6th and 9th refer to Jeeva

(vegetable). In even signs (Taurus, Cancer, Virgo, etc.) the 1st, 4th and 7th refer to Jeeva (vegetable), the 2nd, 5th and 8th to Moola (animal) and the 3rd, 6th and 9th to Dhatu (mineral).

In 80 st. has been translated as distinguished personality or officer.

Stanza 83. — If the Moon occupies the eighth house, then say that the querist had to starve on the previous Monday or he had to live on mere rice-water.

NOTES

According to the commentator, if the Moon was strong then the querist would have lived on rice-water.

Stanzas 84 and 85. — If Mars is in the 8th, then the questioner had a fall. Mars with Gulika reveals that the person was wounded severely. According as Mars occupying a dhatu, moola or jeeva or sarisripa Navamsa, the querist was hurt by some weapon, lacerated by thorns, scratched or wounded by nail or teeth or was bitten by a snake or scorpion, on the previous Tuesday.

NOTES

Sarisripa Navamsas are Cancer, Scorpio and Pisces.

Stanzas 86 and 87. — If Mercury occupies the 8th from Arudha Lagna, the questioner was obstructed in his work the previous Wednesday. According as Mercury is in Moola, Dhatu or Jeeva Navamsa, the questioner had to lose or be without betel leaves and nuts, or was sick, or had to exchange harsh words or be without chunam (lime).

Stanzas 88 to 92. — If Jupiter stands on the eighth, say on the last Thursday his performance of daily religious duties was delayed (in the case of twice-born) or there was loss of articles. If Venus is in the 8th house, he had separation from his beloved or loss of clothes or his clothes were soiled by dirt. If he is in Moola Navamsa, his clothes were torn by thorns. If he occupies Jeeva Navamsa, they were torn by his finger nails or he gave them away as gifts. If he occupies Sarisripa Navamsa, his clothes were bitten by mice or eaten away by white ants on the previous Friday. If Saturn stands on the eighth from Arudha, say that he had to take food very late or had to face a great danger on Saturday last.

Stanzas 93, 94 and 95. — If Rahu stands on the eighth, say that his legs were affected by some pain on the way. If he stands on dhatu Navamsa, say it was caused by stones. If he stands in moola Navamsa, some thorns pierced into his feet. If he is in Jeeva navamsa, the querist was bitten by a serpent on the previous Saturday. If Kethu stands on the eighth house, say that his legs dashed against rocks last Tuesday. If he is with Gulika, then predict that his legs were very much wounded.

Stanza 96. — If evil planets occupy the third house from Arudha, then the questioner had to fast on the days governed by such planets.

Stanza 97. — The third, sixth and twelfth houses are also evil as eighth house. Hence predict evil to have happened last week allotting suitable days to those planets that occupy the above houses.

NOTES

These stanzas are clear enough and they do not need any explanations. The situation, of the different planets in the 3rd, 6th, 8th and 12th houses from Arudha Lagna and in certain Navamsas indicate the happenings — some trivial — on certain week-days, pertaining to the planets concerned. Readers may test these principles and find out for themselves, the usefulness of these combinations in the modern age.

We can illustrate with a chart here.

Suppose at the time of query Aquarius is the Arudha Lagna.

Sun 4 Merc. 19 Venus 16 Ketu 14-32			Jup. 5 Moon 6		Saturn	Rahu	
Arudha Lagna	17-3-1978		Mars		NAVAMSA		Mars
			Saturn 2-52				Sun
			Rahu 14-32	Mercury	Moon Jupiter Ketu Venus		

Rahu is in the 8th in Rasi and in Taurus Navamsa which is the 5th Navamsa. Virgo being an even sign, the 5th Navamsa would belong to Moola or vegetable.

So, the querent can be expected to have trodden over thorns which must have pierced through his soles while on his way to the astrologer.

Stanza 98. — Suppose planets occupy favourable houses, then predict good as having happened on the days governed by the occupants. These predictions can also be made from Udayalagna, in which case, predict good or bad on the ensuing weekdays.

Stanza 99. — In Prasna Bhasha it is stated thus : If there are strong malefics in the 7th from the Arudha of the messenger or query, he must have had bad omens; if benefics, good ones. The same results can be read from planets in the 4th and 10th from Arudha. The omens at a journey can be read from the Ascendant at the time of starting and the 4th and the 10th therefrom. The same results can be read from planets in the 4th and 10th from Arudha.

Stanza 100. — If the Sun and Mars occupy 1, 4, 7 and 10, then say he has met some quadrupeds like elephants or cows as indicative signs on his way. Mercury and Saturn are bird-planets and indicate birds like chakoras. The Moon indicates serpents or scorpions and Rahu, spiders.

NOTES

It must be noted that if Jupiter or Venus occupies such a position, the questioner must have come across some human being.

Stanza 101. — If Saturn, Rahu, Ketu or Gulika occupies 1, 4, 7, 10, say he met low-caste

people on his way. If the Moon and Venus occupy the above houses, say that he has met women on the way. If it is Mercury, say he met learned men. If it is Jupiter, he met pious Brahmins. Mars indicates soldiers. The Sun represents men of distinction.

DIRECTION OCCUPIED BY QUERIST

Stanza 102. — If the messenger puts in his question from east, south, west or north, it is good. If he occupies south-east, south-west, north-west or north-east, it is bad. This applies to men only. The reverse holds good for women.

Stanza 103. — If the questioner faces or stands in the south, it indicates evil especially regarding the question of longevity.

PRANAKSHARA

Stanza 104. — If the first syllable or Gana of the words uttered by the querent happens to be one owned by any of the Bhutas — Akasa, Vayu, Agni, Apa and Prithvi, the effect of the query will not be happy.

NOTES

Gana is a term used in prosody, where there are 8 syllable groups, viz., (1) Ma, (2) Ya, (3) Ra, (4) Sa, (5) Ta, (6) Ja, (7) Bha and (8) Na.

Stanza 105. — The alphabet is divided under two heads, viz., the vowels headed by Aa (3f) and the consonants headed by the gutturals (...) including the liquids, semi-vowels and sibilants. The vowels constitute the 'Life' and consonants the 'Body'.

Stanza 106. — If the sentence of a query begins with a vowel, the query may be about the person's longevity and the effect will be beneficial. The trouble, if any, is only physical. Similarly if the sentence begins with a consonant, the trouble is not so much with the body as with his longevity.

Stanza 107. — The five vargas or groups of consonants have five syllables each presided over by Vayu, Agni, Indra, Jala and Napumsaka. If the first letter of the question happens to fall under Napumsaka, the result will be extremely bad; if under Vayu and Agni, evil results befall; if under Indra, neutral effect; if under water, favourable results. In vowels too, the short and long belong respectively to Indra and Jala.

NOTES

The five vargas or groups of consonants are : —

Kavarga: (Gutturals) Ka, Kha, Ga, Gha, Gna Chavarga : (Labials) Cha, Chcha, Ja, Jha,

Jna

Pavarga: (Palatals) Pa, Pha, Ba, Bha, Ma

Tavarga: (Dentals) Ta, Tta, Da, Dda, Na

Thavarga: (Linguals) Ta, Tha, Da, Dha, Na

In each varga, the first to last syllable is presided over respectively by Vayu (air), Agni (fire), Indra, Jala (water) and Napumsaka (eunuch). If for instance, you take Kavarga, the letters Ka, Kha, Ga, Gha and Jna are ruled by Air, Fire, Tndra, Water and Napumsaka respectively. Suppose the first letter of a certain query commences with the letter ma, the result will be harmful as the syllable is presided over by Napumsaka or eunuch. In this way, other syllables should be interpreted. The syllables ya, ra, la, va, sa, sha, sa, ha, la and ksha have similar lords as mentioned above.

Assign short vowels (...) to Indra Bhuta and (...) to Jala Bhuta.

Stanza 108.

Ganas	Presiding Deities	Effects
Jhagana (u — u)	The Sun (Surya)	Increase of illness
Sagana (u u —)	Air (Vayu)	Going to another country
Bhagana (— uu)	The Moon (Chandra)	World-wide renown
Magana (-----)	Earth (Bhoorai)	Prosperity
Ragana (— u —)	Fire (Agni)	Death
Thagana (----- u)	Ether (Akasa)	Emptiness or poverty
Yagana (u -----)	Water (Jala)	Exceptional prosperity
Nagana (uuu)	Heaven (Swarga)	Long Life

NOTES

This sloka is from the Anushtanapaddhati.

Letters are divided into hard (guru) and soft (laghu) ones. Long ones are said to be hard and short ones soft. In the word uttered by the questioner, the first three letters make up a gana. Ganas are divided into eight on the basis of soft and hard ones. For instance in stanza 108, 1st line of the three letters constituting Jhagana, the first (u) is laghu or soft, the second is guru or hard and the third is laghu the whole Jhagana being ruled by the Deity Sun. Likewise in the Sagana the first letters (u u) are soft and the third (—) hard. In Magana all the three letters (-----) are hard (guru). In the words uttered by the questioner, take the first three letters and fit them to the above classification of ganas and then give appropriate prediction.

With due deference to the author and his eminent disciples I must confess that the method given in stanza 108 is not easily applicable in actual practice.

Stanza 109. — If the questioner utters words that are very pleasing to the ears, auspicious coherent and expressive, predict success of his undertaking; otherwise not. If his sentence closes

with a Visarga, then too the effect will be unfavourable.

Stanza 110. — Moreover find out the Lagna from the first letter of the querent's statement and then predict the results, good or bad as the case may be.

Stanza 111. — There are seven Vargas, viz., Aa (*), ka (*), cha (*), ta (*), tha (*), pa (*) and ya (*) belonging to the Sun, Mars, Venus, Mercury, Jupiter, Saturn and the Moon respectively.

Stanza 112. — By a consideration of this varga division, ascertain the Lagna on the basis of the first, second and third letters and answer the questioner.

Stanza 113. — In the case of Mars, Mercury, Jupiter, Venus and Saturn, each having two signs, take their odd or even signs according as the syllable is odd or even in the Vargas. In the case of the luminaries, there is no such difference, as they own only one house each.

Stanza 114. — This plan is made use of when neither the Arudha nor the Udaya Lagna is known. So too when there are many questions put practically at the same time.

NOTES

Some sort of a connection is established between sound vibrations and the zodiacal signs. There are seven vargas or groups of letters.

Planet	Varga letters commencing from								
Sun	a	aa	i	ee	u	oo	ri	rii	
	lu	loo	e	ai	o	ow			
Mars	k	kha	ga	gha	gna				
Venus	cha	cliha	ja	jha	nya				
Mercury	ta	tah	da	dah	na				
Jupiter	tha	thha	da	dha	na				
Saturn	pa	pha	ba	bha	ma				
Moon	ya	ra	la	va	ha	sha	sa	ha	la

According to stanza 111, the above vargas are ruled by the Sun, Mars, Venus, Mercury, Jupiter, Saturn and the Moon respectively. Stanza 112 is interpreted by different scholars in different ways. Mr. P. G. S. Iyer who assisted me in translating this work and who was well versed in Malayalam and Sanscrit, thinks that by taking the first word in the query and tracing it to the varga concerned and thence to the planet, the Lagna should be found out. Suppose the first

word of a query commences with Aa (*): the presiding planet being the Sun, the Lagna would be Leo. In regard to two signs owned by a planet, the odd or even position of the first letter in the appropriate varga should be taken. Suppose a query commences with ba (*); it is the third letter in Pavarga : presided over by Saturn. Since 3 is an odd number, you must take Aquarius, the odd sign, as Lagna. If instead, the query commences with bha (*): This is the 4th letter and 4 being an even number, the Lagna will be Capricorn, the even sign owned by Saturn.

This method of ascertaining Lagna should be resorted to in the absence of Arudha or Udaya Lagnas or when a number of queries are put simultaneously.

Stanzas 112 to 114 are taken from Prasna Gnana of Bhattotpala.

THE QUERIST'S STHITI OR BEARING

Stanza 115. — Watch the questioner as to how he stands. If he puts his left foot in front, then predict it to be good; if he places his right foot in front, it is bad. If he shakes his leg, it is productive of evil only. If he stands firmly, it is wholesome.

Stanza 116. — If he sits at ease, straight, facing the astrologer in an elevated place and on a good seat, it is good. If he sits in a low place on a bad seat, then it is bad.

Stanza 117. — If the querist puts a question seated, then stands up or makes the query standing and then sits down, the results will be good.

Stanza 118. — Suppose the questioner having come within the orbit of the astrologer's vision halts here and there, then predict 'delay' by the number of days corresponding to the number of his halts.

Stanza 119. — Suppose a stranger crosses between the astrologer and the questioner, then failure of the expected help should be predicted.

THE QUERIST'S BEHAVIOUR PATTERN

Stanza 120. — Suppose the questioner shakes or wrings his hands or rubs them, or looks sideways, or he forgets the object of his visit, then puts in the query after much hesitation, then predict failure.

Stanza 121. — Suppose suddenly he strikes hard his own body or anything near him, then predict death. The effect is the same when there is a thought, sight or news of indications of death.

Stanza 122. — Suppose he feels sleepy or is unclean, or is weeping, or has his hair dishevelled or has his face cut or has head shaved clean or stands naked or bemoans his fate or is

engaged in cutting or flees in fear or performs his Homa to Agni or ties up something round his legs or hands, or frequently rubs his eyes with his hands or feels despondent or is seen trampling on a piece of wood or a bunch of grass, then know that the effects will be evil.

Stanza 123. — If the questioner is found engaged in twisting a rope, marking the ground with his nails, is forced to change his place or is obstructed, has his body smeared with oil, engaged in carrying ashes or bones, lead or dung, or discovered to be sickly ; has a cloth wound up round his neck; has his body painted with mud: is found uttering unpleasant and harsh sounds or words; is found performing Sraddha; then you can very well count that you have nothing good to predict.

Stanza 124. — Suppose he has with him a knife or a sword, a bundle of hay, net, chaff, shoes, peacock feathers, leather, decorations of dead body, horn, broom, winnowing basket, ropes, pestles, or he is found to be starving or is crippled, then also predict evil.

QUERIST'S MOOD OR BHAVA

Stanza 125. — If he has his face distorted either by anger or sorrow or exertion, or if his mind is much worried, then also effects will be bad.

Stanza 126. — If the messenger or questioner is handsome, healthy and modest, has the mark of nob'e birth and breed and possesses a happy face, then take these as good and predict accordingly.

Stanza 127. — If his eyes are opening wide or he is looking at auspicious objects, and is free from downward or upward looks, then predict good effects. If his eyes are half-closed, if he looks at dirty or inauspicious things, or looks upwards or downwards, the results will be very bad.

DRESS AND GARMENTS

Stanza 128. — If the questioner puts on wet, torn, dirty clothes, in red or blue colour, or decorates himself with red flowers, the Prasna effects will be sorrowful. If he has white neat clothes, fine ornaments, fragrant white flowers and rich perfumes on his person, then the effects will be good.

Stanza 129. — If the questioner comes with any auspicious things in his hand, then predict good. If he comes with nothing or with any inauspicious things as broom, etc., then predict evil effects.

SOME PECULIAR LAKSHANAS

Stanza 130. — If at the time of query, the astrologer is free from all anxieties, and if the questioner's posture, movements and looks are favourable, then predict good.

Stanza 131. — If these are bad, then the achievement of his desired objects will not take place. If these are of mixed nature, then the effects will be mixed according to the strength of good and bad indications.

OMENS OR TATKALA LAKSHANAS

Stanza 132. — All the effects of a query can be fully understood by a careful study of what you see before you or what you hear or what others speak at the time of the query, in the shape of ominous sounds or expressive signs.

Stanza 133. — The sight of certain objects brings in comfort and welfare. Note these suggestive signs when you begin to make predictions. This will be useful also when you go or start for another place.

Stanza 134. — While discussing marriage affairs or when starting for a marriage ceremony, the sight of 'fresh dress' and the like indicate a happy marriage. Then if you happen to see two persons bidding farewell to each other and parting away, then the marriage tie will be broken or dissolved.

Stanza 135. — If you see any person thrusting his finger into any hole, then say that the bride in question is immoral. If however you notice any person coming towards you from any side, you may predict that a gentleman from that direction will marry her.

Stanzas 136 and 137. — In a query regarding 'birth of children' a casual sight of the following at the time brings in luck and attainment of object: a book, pen and the like, a small jingling bell, bangle, a necklace and other ornaments of children, a small piece of deer-skin, a stick, a belt of darbha grass, a pregnant woman, smiling children: these indicate clearly that the questioner will get children.

Stanza 138. — If you happen to see near, anybody cleaning his body or going away from your midst or anything burning brilliantly, say that the pregnant woman in question will have abortion.

Stanzas 139 and 140. — In a Yuddha Prasna, the following are considered as favourable signs: a person standing on his right leg or shaking his weapons pressing his right hand; a burning fire or a distinguished, august or calm personage.

Stanzas 141 and 142. — A person standing firmly on his left leg, a person shedding tears

or speaking in a faltering voice, a dirty person and one sheathing his sword: these sights indicate defeat in a fight.

Stanza 143. — In a query pertaining to an enterprise, the sight of a piece of gold or some fruits suggests financial gain.

Stanzas 144 and 145. — In a query bearing on disease, the sight of a living being or person on horseback or on an elephant portends immediate cure of the disease. But standing on a lifeless object will bring about the death of the questioner.

Stanzas 146 and 147. — Flowers for funeral rites, sesamum seeds, burning cinder, unwashed clothes, darbha grass (kusa grass), curd, all things used in obsequies — burial or cremation — these when seen indicate the death of the sick man.

Stanzas 148 and 149. — In a question pertaining to travel, if the messenger sits down or lies down after the question is put, then you can say that some obstructions will impede his trip. If he gets up on one leg and keeps standing on the other and contracts them, some delay will be caused in his trips. If he gets up or walks up as soon as the query is made, predict that the intended trip will take place soon.

Stanza 150. — If you chance to meet two persons with their hands clasped or if you find a stranger walking towards you, then a dispute will end in compromise. Separations, breaks, etc., lead to the obstruction of peace.

Stanza 151. — The following are considered as evil omens indicating failure: — Intermittent cries of Oh! Oh! — sniffing sounds, the falling of the flag-post or the family tree of worship, clothes, umbrella, or shoes getting spoiled or words connoting ruin or loss heard from all directions, or bad birds or cruel animals making unpleasant cries, light being extinguished unexpectedly — any vessel full of water or so firmly fixed that it tumbles down.

Stanza 152. — At the time of prasna, if you see on your left, cats, owls, a kind of snake, or Godha it is considered bad; if you hear the cry of a lizard on the left side, the effect is the same. Sneezing of persons to the right side also is harmful.

Stanzas 153 and 154. — If you hear anybody uttering the names of hogs, serpents, hare, Godha, etc., it is good. But to see these or hear their cries is bad. To see or to hear the cries of the monkey and the bear is good. But to hear their names uttered is bad. To see or to hear the cries of an elephant, a horse, or an ox is also good.

Stanza 155. — A veena, flute, drum, conch, — the sounds of these instruments are auspicious. General music, pleasant objects and beautiful women, dancing girls, pot of curd, coloured rice, sugarcane, Durva grass, sandal paste, pot filled with water, flowers and garlands, fruits and virgins, bells, lights and lotus flowers — all these are auspicious both for hearing and seeing.

Stanza 156. — Umbrella, arches, agreeable palanquins or carriages, hymns of prayer, or utterances of the Vedas, a cow tied with a rope, a bull, a mounted mirror, gold, a cow and its calf, eatables, fresh mud, or a learned pandit, are good. In brief, all those things which are agreeable to our ears and which are pleasant to our eyes can be considered as good omens at a query.

Stanzas 157 and 158. — Other signs and omens should be learnt from other treatises on the subject or under the guidance of a Guru or according to the code of conduct sketched by learned men. For general guidance, it may be taken as granted that whatever things or signs that help us to attain our objects, are good and all those things that are inauspicious indicate the contrary results. Knowing benefic or malefic nature of the omens, it is possible to make appropriate predictions.

Thus concludes the 3rd chapter of Prasha Marga.

THE ASTROLOGER'S DEPARTURE

Stanza 1. — When the astrologer sets out to the house of a person whose future he has to read, he must recall all those, ominous indications which he noted when the querent approached him. He must apply now the same rules and start at an auspicious time to the house of the querent. The Kalahora of benefics is particularly good.

Stanza 2. — All those good and bad omens suggested for the time of putting a query in the last chapter may be applied now when the astrologer sets out to the house of the querist.

Stanzas 3, 4 and 5. — The astrologer's dress gets entangled on anything; his walking stick or umbrella tumbles down, somebody calls him from behind and says "come here, stop, do not go, enter in, where do you go?", etc; his head dashes against a post or pillar; his legs strike against a stone or piece of wood. These are bad omens indicating inauspicious results. He should also refer to his experience for other omens.

OMENS ON THE WAY

Stanza 6. — These omens simply indicate what is going to happen as a result of your good or bad karma in your last birth.

NOTES

This sloka is from Brihat Samhita.

Stanzas 7 and 8. — Whom an ominous sign affects has to be understood by the then situation. If a person going alone notes a sakuna or omen, he is himself affected; in an army, the king is affected ; in the capital of a country, it is a warning from the goddess of the place; a company of people, the effects will be felt by the important man in the group according to seniority in age, wisdom or birth.

Stanza 9. — The effects of any sakuna — whether it has been experienced in the past, or whether it is being felt at present, or whether it will be experienced in the future, have been explained in some other works according to the direction of its occurrence.

Stanzas 10 and 11. — Beginning from sunrise, the Sun travels through the eight directions commencing from the east, at the rate of seven and a half ghatas in each direction. The directions under traverse, the preceding and the succeeding ones go under the name of deeptha, angara and dhumni respectively. The remaining five are santha.

NOTES

The day is to be reckoned from sunrise to sunrise. The Sun is supposed to symbolically go round the different directions in the order of east, south-east, south, south-west, west, north-

west, north and north-east respectively, staying in each direction for 1\ ghatīs or three hours. From sunrise to say about 9 a.m. the Sun will be in the east. During these three hours, the east goes under the name of *deeptha* or ablaze. The quarter left, viz., south-east is *angara* or burning and the quarter to succeed, i.e., south-east is *dhumni* or smoky. The rest, viz., south, south-west, west, north-west and north are *santha* or tranquil. Three hours after sunrise, the Sun stays in S.E. Then this quarter or direction becomes *deeptha*. The preceding one (east) and the succeeding one (south) become *angara* and *dhumni* respectively ; and the other directions — south-west to north-east reckoned in clockwise order become *santha*.

Six hours after sunrise the position is shifted to the south, which becomes *dceptha*, south-east and south-west going under the name of *angara* and *dhumni* respectively. In this way note the position of the Sun and determine the nature of the directions. *Angara* refers to the past, *deeptha* refers to the present and *dhuma* refers to the future. The following diagram will also be useful in understanding the above two stanzas : —

North-east 3 a.m. to 6 a.m.	East 6 a.m. to 9. a.m.	South-east 9 a.m. to 12 noon
North 12 midnight to 3 a.m.	Sunrise 6 a.m.	South 12 noon to 3 p.m.
North-west 9 p.m. to 12 midnight	West 6 p.m. to 9 p.m.	South-west 3 p.m. to 6 p.m.

Suppose at 10-20 p.m. the nature of the *diks* or directions is to be ascertained. The Sun's position will be at north-west — *deeptha*; west will be *angara*; the north will be *dhuma* and north-east, east, south-east, south, south-west and west will be *santha*. In actual practice, the actual time of sunrise should be taken and each direction allotted three hours. Depending upon the direction of the past, present and future of the querist is to be noted.

Stanza 12. - To the five directions (going under the name of *santha*) should be suitably assigned the sequence of the "time-effect". The remaining two directions will be similar to those of their adjacent ones.

NOTES

I have given a very liberal translation of this stanza. In the preceding stanza, reference is made to the *dik* or directions falling under the name of *santha*. What does this refer to? Is it present or past or future? This is answered in this *sloka*. The fifth *dik* from each is also the same in time-effect. It has already been suggested that the direction, the Sun is in, is *deeptha* (present) and the preceding and the succeeding ones are respectively *angara* (past) and *dhumni* (future).

Suppose the Sun is in east direction (6 a.m. to 9 a.m.) and an omen is sighted in north-west, its effect will be felt only in the future, because it is the fifth from south-east which is dhumni (future). Regarding the effects of the south and north, the first half will correspond to the previous direction and the second half to the next quarter. Thus the first half of south indicates future and the second part, the present. The first half of north refers to future and the next half to past.

	N. E.	E.	S. E.	
	3 a.m. to 6 a.m. Angora Past	6 a.m. to 9. a.m. SUN Deeptha Present	9 a.m. to 12 noon Dhumni Future	
N	-30 a.m. to 3 a.m.	Sunrise 6 a.m.	12 noon to 1-30 p.m.	S
	-12 midnight to 1-30 a.m.		1-30 p.m. to 3 p.m.	
	9 p.m. to 12 midnight Omen	6 p.m. to 9 p.m.	3 p.m. to 6 p.m.	
	N. W.	W.	S. W.	

Stanza 13. — The eight quarters, beginning from east to west in the clockwise order, signify respectively a king, an heir apparent, a commander-in-chief, a messenger, a learned man, a spy, a priest, and a controller of elephants. Again, the east, south, west and north respectively signify a Kshatriya, a Vaisya, a Sudra and a Brahmin.

Stanza 14. — Omens seen in the various directions by the astrologer standing or walking indicate contact with the class of people mentioned in stanza 13.

Stanza 15. — Suppose an omen is notified in the east, then assume that you will meet with a royal personage; in south-east, a prince and so on.

Stanza 16. — If the messenger be of the same caste, etc., the object of the query will be realised. If not, the effects will be adverse.

NOTES

The above stanzas are quite clear and they do not require an explanation. The eight cardinal points beginning from the east are held to signify a king, an heir apparent, etc., and an omen seen in a particular direction signifies meeting with the class of people according to the above allocation.

Stanza 17. — Cotton, medicines, black-gram, salt, net, trap, and other destructive

appliances, ashes, burning cinder, iron, buttermilk, serpents, foul-smelling things as human refuse, or vomitted dirt, mad man, a sick man, an idiot, a blind man, a mute, a deaf man, a eunuch, an ascetic — in brief all those things which are repugnant to the eye or mind, are all evil omens.

NOTES

Meeting any of these on his way is considered bad.

Stanza 18. — If a serpent, a cat, a godha (a kind of alligator), a mongoose or a monkey crosses your path, something bad is sure to happen The sight of mustard seed, fuel, stone, grass, is also bad.

Stanza 19. — Raw flesh, liquor, honey, ghee, white clothes, white ointment, jewels, elephant, birds, horse, king, a prosperous family-man, deities in procession, white chowries, delicious food or drinks, dead body, Brahmins coming in twos, and burning fire, are good omens.

Stanza 20. — Birds and animals going clockwise, jackal and dog moving anti-clockwise, and good animals found in odd numbers, indicate good.

Stanza 21. — The sight of wild crow, Bhasa and Bhardwaja birds, mongoose, goats, peacock, is good besides what is expressed in the sloka, "matsyau ghati", etc.

NOTES

The sloka referred to here is from Varahamihira's Brihat Jataka.

Two fishes, a man bearing a pot, a man and woman bearing a mace and veena. a person carrying bows and arrows, crocodile, a person carrying a balance, an unmarried girl sailing with corn in one hand and fire in the other, are indicative of auspiciousness.

Stanzas 22 and 23. — Jackal, mongoose, tiger, chakora bird, serpent or a pig crossing you on the right side is indicative of good. If they cross your left, it foretells evil. A dog, a crow, a goat, an elephant or a stag, passing on your left, indicates good, if not it forebodes evil.

NOTES

These birds and beasts if seen in the suggested directions produce good. Otherwise evil results are said to flow.

Stanzas 24 and 25. — The omens too become 'tranquil' and 'blazing' according to the directions in which they are situated. They yield their results too accordingly. The three quarters — left behind, occupied at present and to be occupied next — by the Sun, are called Deeptha or 'blazing'. These three quarters are unfavourable and the remaining ones termed 'Santha' or tranquil are favourable. The omens seen in these quarters also yield similar effects.

NOTES

Suppose the Sun is in the eastern quarter (6 a.m. to 9 a.m.). Then the north-east, east and south-east directions go under the name of deeptha. The other five directions are santha. An

omen seen in a deeptha quarter indicates evil results and that sighted in a santha quarter denotes favourable happenings.

Stanzas 26 to 28. — Commencing from an hour and a half before sunrise the Sun travels through the 8 directions during the 8 yamas of the day. The names of the 8 quarters are jwala (flame), dhuma (smoke), chaya (shadow), mrittika (mud), jala (water), bhumi (earth), bhasma (ashes) and angara (charcoal). The three quarters from angara are termed deeptha or blazing and the three from mrittika, santhd or tranquil. The first half of chaya and the last half of bhasma are good. The other halves are bad.

NOTES

Here the allocation of the Sun's symbolic motion clockwise in the eight cardinal points is of a different type. The following table is self-explanatory. The table holds good if sunrise is at 6 a.m.

Time	Direction	Nature of motion
4-30 a.m. to 7-30 a.m.	East	Jwala or flame
7-30 a.m. to 10-30 a.m.	South-east	Dhuma or smoke
10-30 a.m. to 1-30 p.m.	South	Chaya or shadow
1-30 p.m. to 4-30 p.m.	South-west	Mrittika or mud
4-30 p.m. to 7-30 p.m.	West	Jalu or water
7-30 p.m. to 10-30 p.m.	North-west	Bhumi or earth
10-30 p.m. to 1-30 a.m.	North	Bhasma or ashes
1-30 a.m. to 4-30 a.m.	North-west	Angara (charcoal)

The three directions beginning from angara, i.e. north-west, east and south-east fall under deeptha and produce the same results as suggested in stanza 25. The three directions commencing from mrittika, viz., southwest, west and north-west are santha and denote favourable results. The first half of chaya (south) and the last half of bhasma (norths) are good. In this connection 'notes' given under stanzas 10 and 11 may be re-read with advantage.

Stanza 29. — A person meeting with a bad omen on the way must go back home, wash his feet and do pranayama (breath-regulation) 11 times and start again. If he meets again with a bad omen, he should return home and do pranayama 16 times. After that if he again sees a bad omen for the third time, he should not proceed at all.

INDICATIVE SIGNS WHILE ENTERING THE HOUSE

Stanza 30. — When the astrologer enters the house, he should take stock of all the effects of the indicative signs and omens occurring at the time of starting, going along the way and entering the house, and apply their effects.

Stanza 31. — As the astrologer enters the place, if some other person issues out through

the same gate, then the patient will die. On the contrary, if another person enters the place (with the astrologer) the sick man will soon improve. So am I taught by my Guru.

Stanza 32. — If a woman in menses, carrying fruits and roots issues out of the house which the astrologer enters, it may safely be predicted that the querist's life and career are doomed.

NOTES

According to some this verse is an interpolation.

Stanzas 33 and 34. — While entering, if one hears Vedas being chanted, mantras recited, a bull facing the house, bellows or cows mooing sweetly, or finds a gentle and fragrant breeze blowing, then predict good health and prosperity.

Stanza 35. — Cots, chairs, vehicles, etc., if found upturned or vessels down-faced, consider they are evil indicators.

Stanza 36. — If you hear anything falling or breaking to pieces, then also the sick man is not likely to survive.

Stanza 37. — If the light is put out though there is no violent wind and the fire is soon extinguished though there is sufficient fuel, consider that the sick man will die.

CONDUCTING THE PRASNA

Stanza 1. — In this chapter is explained how prasna kriya is to be conducted and how the future can be divined on the basis of certain indications given in sastras.

NOTES

In Kerala, it seems people generally ask astrologers to do ashtamangala prasna and have their varying fortunes unfolded to them. It is said that most family people took part in it and in fact, the daily routine of some families was regulated by these Prasnikas. Remedial measures were taken to alleviate the sufferings caused by their previous evil actions. Hence the author has taken great pains to detail how this Prasna must be conducted. The first three chapters cover the first stage in dealing with Prasna. In this chapter, the author explains further how the future can be divined by Time with the help of God, omens, signs and significations.

PREPARATION

Stanza 2. — After taking a clean bath, dressing himself in tidy neat robes and wearing sacred ashes, the astrologer seated at ease must open the Kriya with great devotion to God and Guru facing east, and observing carefully all around, noting omens if any.

Stanza 3. — The time for this must be neither too early in the morning nor too advanced in the midday. It must be done when the Sun is bright and pleasing.

Stanza 4. — Of the accessories used for Prasna or query, if sacred ashes are first brought inadvertently, then it forebodes evil. If a lighted lamp is taken to the Prasna-room, it denotes general welfare and God's blessing.

SIGNIFICANCE OF THE LAMP

Stanza 5. — In all prasnas, why in all karmas, the lamp plays a prominent part, a messenger of the future. If the flame is pleasant and bright, it forebodes good

Stanza 6. — If the flame of the lamp (used in the Prasna) moves in an anti-clockwise direction, if it is not bright, if it frequently emits sparks, if it is too small in shape, if it is suddenly put out though there is good oil and sufficient wick, if it is extinguished in spite of repeated efforts to light it, if it is found broken in two halves, if it makes 'cracking sounds' and if it shakes to and fro though there is no adverse wind, then prognosticate 'evil'.

Stanza 7. — If the flame is fairly dense and long in appearance, if it moves only in a clockwise way, if it is steady and bright, if it produces no sound, if it is beautiful to look at, if it

is golden or jewel-like in hue and if it burns straight without being bent, then predict prosperity and success.

Stanza 8. — The oil in the lamp represents the physical body; the wick, soul; the flame, longevity; its brightness and dimness, happiness and misery; the can, its size and shape, the house; and the wind, relatives and friends. The lamp symbolising divinity indicates the future.

NOTES

Light is the basis of all divinity in the Universe. It is said to foretell clearly the present and the future events of man. Oil in the lamp is equivalent to the physical body of a person. Its quality and quantity determine the physical and mental features of a man. It is said that the quantity of the oil, its purity, its clearness, its density and everything that is found in it, its temperature, colour, etc., all these can be skilfully applied to the physical and mental qualities of the questioned. If the quantity is small, divine that the questioner also is weak in blood; if the temperature of the oil is high, say that he is suffering from fever or worried in mind. If many things are found floating in the oil, then say that he is suffering from worms. The wick that burns can be considered as the soul of the person. If the wick is dirty, then say he is not sharp in intellect. If two wicks are found to be intertwined say his Praana, Apana and other vayus are not working in order and hence ill-health and mental troubles. The flame of the lamp is 'life'. Its size determines longevity. If it is bright, he is happy, and if it is dim, he is afflicted.

The can that contains the oil is the house of the questioner. If it is fair in size or neat in shape, say he is in a spacious and neat house. If you happen to shift the lighted lamp from its original position, then predict that the questioner will change his house. If a gentle breeze blows against the light, say that he has bosom friends to help him. If an adverse wind blows, say he has innumerable enemies. In this way this idea can be expanded intelligently by astrologers.

In this connection, reference may be made to Dasa-dhyayi an annotation of Varaha Mihira's Brihat Jataka, Sloka 18 Chapter V. Here 'sneha' is considered as happiness or misery of a person. The wick is considered the physical body, the flame is compared to the soul. Accordingly some change the reading and say that the wick represents longevity and the flame, soul.

The significance of a lamp in Prasna, so elaborately dealt with by the author, may have to be ignored in modern times, in view of the fact that oil lamps are today conspicuous by their absence electric lights having taken their place.

Stanza 9. — If the flame burns towards the east, then it foretells prosperity; if the flame is found towards the south-east, predict 'fear from fire'; if it is towards the south, say 'death'; if it is south-west 'diseases like epilepsy or apoplexy or sudden fits'; if it is towards west, say 'improvement' or peace; if it is towards the north-west, predict 'poverty and decline'; if it is

towards the north, predict 'he has just overcome a great danger or death'; if it is north-east, conclude 'general good health'. If the flame blazes vertically, state that success and gains will attend the questioner's efforts.

NOTES

In all these, the astrologer should carefully divine the situation, environment and context and apply the lakshanas above mentioned.

Stanza 10. — If any of the articles brought while putting a query are placed on that side or Dik occupied by Gulika or that side indicated in the Rasis as the 8th Rasi from Arudha or from the Janma Rasi of the questioner, then the questioner will meet with an early death, if it is not aspected by Jupiter.

NOTES

Usually when putting questions, the custom is to bring such articles as flowers, betel leaves, sandalwood sticks, etc. The placement of these articles in a particular direction or quarter with reference to Gulika or Arudha or Janma Rasi of the querist seems to have its own significance in determining the outcome of a query. Jupiter's aspect will avert the crisis. For purposes of this stanza, the different directions are denoted thus: Aries and Taurus — east; Gemini — south-east; Cancer and Leo — south; Virgo — south-west; Libra and Scorpio — west; Sagittarius — northwest; Capricorn and Aquarius — north; and Pisces — northeast. Suppose, at the time of the query. Gulika is in Gemini (south-east) and the articles are placed on the south-east side. It means that questioner may die unless. Jupiter aspects the sign.

DRAWING THE CIRCLE OR CHART

Stanza 11. — Draw a diagram on an even and dean spot, made pure and tidy, and covered by a layer of raw rice and adorned with a lamp and flowers and other ornaments.

NOTES

Chakra here refers to the zodiacal diagram. It should be drawn on an even and clean spot covered with rice and adorned with flowers, etc.

Meena Pisces	Mesha Aries	Vrishabha Taurus	Mithuna Gemini
Kumbha Aquarius	PADMA LOTUS		Kataka Cancer
Makara Capricorn			Simha Leo
Dhanus Sagittarius	Vrischika Scorpio	Thula Libra	Kanya Virgo

After drawing the diagram, Puja has to be offered to the Padma (the central portion). The gold piece has to be put in one of these parts, to be detailed later. Stanza 12 gives measurements of the Chakra.

Stanza 12. — Draw the Chakra or figure on the ground aforesaid measuring 24 angulas square. Divide it into 16 equal parts of 6 angulas each. Then you will get at the centre a 'Lotus' with four petals. The remaining 12 parts will constitute the 12 signs of the zodiac beginning with Aries.

Stanza 13. — Some astrologers condemn the use of sacred ashes (bhasma) for drawing this Chakra. Still many make use of it nowadays.

Stanza 14. — This Chakra should be drawn clockwise. Matty obstacles are indicated, if it is drawn first in the anti-clockwise manner and then in the opposite direction.

NATURE OF THE CHART

Stanza 15. — Bold lines indicate prosperity. Indistinct lines indicate misery and affliction. Broken lines show that obstacles are ahead both for happiness and work

HOW THE PRIEST DRAWS THE CHAKRA

Stanzas 16 and 17. — If it so happens that the northern line is drawn first, then the questioner may be told that he will have monetary gains. If the western line is drawn, then diseases will increase. If the eastern line is drawn, 'birth of children' can be told. If the southern line is drawn first, death can be foretold.

NOTES

Generally the Chakra is drawn by the temple-priest and not the astrologer. Therefore, the mode of drawing of the diagram is to be interpreted by the astrologer.

Stanza 18. — If any portion of the Chakra is found to be a little raised, then the astrologer should predict that in the house and compound of the questioner there is a spot, which is elevated; if there is any depression anywhere in the Chakra, there is a deep pit in his compound or house.

NOTES

The astrologer must interpret the Rasi Chakra as the house and compound of the questioner.

Stanza 19. — If any where in the Chakra, pieces of grass are found scattered, then deduce there are trees on that side in the compound of the querist. If the Chakra is found wet anywhere, say there are ponds and wells. If you discover a piece of stone, then say there are rocky spots. If you note small particles of sand, then conclude that certain portions of the compound are elevated or coconut or some other trees of the kind are there. If you find wet mud anywhere sprinkled by ants in the Chakra, state that there will be ant-hill in the compound of the questioner.

NOTES

In these 9 slokas, the author deals with 'Lekhaka Sparsa Lakshanam', i.e., effects of the touch and posture of the man who draws the Chakra.

Stanzas 20 to 22. — After finishing the Chakra, if he gives away anything to anyone, then conclude that the property of the questioner will be soon sold away. If he takes anything from anybody, then he will gain fresh landed property. If he raises his hand up, then think that there are trees in the lands of the questioner. If he wears rings in his raised fingers or touches his necklace, then say there are creepers in the trees; if he raises his palms with the fingers folded, then say that the trees are without branches; if he clenches his fist, then say there are more stumps of trees. If he feels the hair in his face, then say there are trees with thorns. If he feels his nostrils or earholes, then say there are rat-holes and snake-holes in his gardens.

BEHAVIOUR OF THE AGENT

Stanzas 23 and 24. — If he touches his dishevelled locks or hair on the head or moustache, then state there are kusa and other kinds of grass. If he touches his nose, you will find ant-holes. If he however feels his stomach, privities, eyes, mouth and breast, then say there is plenty of water in his gardens. If he happens to touch any of the perspiring parts of his body, you will find his lands to be very fertile with water flowing through always.

Stanza 25. — If he places his hands in his armpit or anus, then the water in his gardens will be very bad. If he raises his arms too high, there are very tall trees; if he lowers his hands

very low, the trees are stunted ones. If he feels his teeth or nails, then metal ores (mineral wealth) can be discovered in his gardens.

Stanzas 26 and 27. — If he touches his kneecap and other bony spots in his body, then many stones and bones can be found in his compound. If he touches his navel or any other depressed limb, then many pits and ponds can be seen in his gardens. There will be rivers or small streamlets in his gardens if he touches the ridge of his back. We shall now deal with other secrets pertaining to the messenger.

Stanza 28. — The astrologer must carefully mark the other persons, if any, accompanying the messenger, at the time of invitation. He should ascertain the nature of the people and state that the questioner has houses all around his home inhabited by people similar in occupation and caste to the persons already noted. If at the time of first invitation a bowman turns up, say that there is a temple in that direction of the questioner's house where God Sasta is worshipped. If a woman turns up, predict that there is a temple dedicated to Goddess Lakshmi or Durga in that direction of house. If dirty boys turn up, then predict that evil spirits live near.

Stanza 29. — If a Brahmin turns up, say that a Brahma Rakshasa resides in that direction of his house. If a wicked man happens to come, then say that the questioner is molested by thieves and robbers.

NOTES

All these lakshanas can be applied to Prasna time and first invitation time.

Stanzas 30 and 31. — After the Chakra is drawn, the astrologer should wash his feet, sanctify his body with Vedic mantras, worship the Atman and Lord Ganesa. Thereafter he should worship Lord Maheswara with Panchakshari Mantra in the lotus at the centre of the Chakra after the preliminary worship, and keep ready the offerings to be made to the subsidiary Deities.

INVOCATION TO THE LORD

Stanza 32. — The Lord's meditation is as follows: — "I invoke the Lord who is gracefully seated on the grand throne placed on a crystal platform at the foot of a celestial tree in a quiet place on the Great Mount Kailasa, who is attended upon by the entire host of Gods, whose left hand is placed on his knee, who holds a deer, axe and the symbol of knowledge, whose body is girded up with the yogic bands in the form of snakes and who teaches the Supreme Knowledge to the group of Sages."

WOSHIPPING THE PLANETS

Stanzas 33 and 34. — Aries and other signs, the planets posited in different signs and

Gulika should be worshipped with their names as subordinate Deities. At the end of the worship he should adore Saraswati and Guru in the auspicious objects kept by the side of the Chakra and worship Lakshmi in the lamp.

NOTES

Stanza 32 is to be recited as Dhyana Mantra for worshipping Lord Maheswara.

PLACING THE GOLD PIECE

Stanza 35. — After this puja, take a piece of gold, wash and place it in a basin or in a plantain leaf. Apply sandal paste and cover it with some flowers, coloured rice, etc

Stanza 36. — Keep it in the left hand and covering it with the right hand, repeat with devotion the Panchakshari Mantra 108 times.

Stanza 37. — Then the Ashtamangala Kriya is solemnly begun. The details are given below as advised to me by my Guru.

Stanza 38. — Sit on the left side of the Chakra facing east. Sit on a neat place. Place before you a plank of wood to the north of the Chakra. Take 108 cowries and place them on the plank.

Stanza 39. — Sprinkle them with holy waters and cover them with sandal paste, flowers, etc Then worship Siva in them as before.

Stanzas 40 and 41. — You should then do the navagraha puja invoking the Sun in the east, Mars in the south-east, Jupiter in the south, Mercury in the south-west, Venus in the west, Saturn in the north-west, Moon in the north and Rahu in the north-east, and repeat the Mantra 108 times.

NOTES

Repeat Panchakshari and other mantras derived from Guru and invoke the Guru and the nine planets.

SANKALPA

Stanza 42, 43 and 44. — May it occur to me through your grace to find out the real truth, good and bad, regarding the person born in such and such a nakshatra and bearing such and such a name, and happenings about him in the past, present and the future in respect of money, children and house affairs.

ASHTAMANGALAM

Stanzas 45 to 50. — Then call the girl or boy not conversant with astrology who has just bathed and is well-dressed. He or she should worship the lamp, Ganesha and the planets with flowers. The astrologer should then place the gold piece along with flowers, etc., in the right hand. He or she should then go round the Chakra and then stand near it facing the east, in the meanwhile the questioner should be meditating on God. Then the astrologer reflecting on the problem of the querist should touch the cowries repeating the mantras thrice and at the end ask the boy or girl to place the gold piece in any one of the signs.

DETERMINING THE ARUDHA RASI

Stanzas 51 to 53. — Then the astrologer should divide the cowries which he has before him into three groups, placing one on the left hand side, another in front of him and the last one on his right hand side. The omens also should be taken into consideration. Note this time also. The nature of the breath too is to be noted. Then one may be asked to go out and measure the Sun's shadow. That Rasi where the gold piece is deposited by the boy or girl is known as the Arudha Rasi. The astrologer should carefully observe the lay of the gold piece amidst the flowers in the Chakra and point out some effects from its position.

Stanzas 54 and 55, — After finishing the worship, the astrologer should give the predictions.

He should solemnly take the cowries kept in three places one after another. Count each separately and expunge all multiples of 8 and keep the remainder. This forms the third digit, second digit and the unit (respectively) of a number he is making.

NOTES

The remainder in the left hand is 'hundred', in front ten and on the right hand side one unit. Thus a number containing three digits is obtained. This number is technically termed the Ashtamangala Number. Some more details on the results that can be gleaned from the lay of the gold' coin are dealt with in stanzas 32 to 36 of Chapter VIII.

THINGS TO BE NOTED

Stanzas 56 and 57. — Note carefully the Arudha, the lay of the gold piece, the shadow of the Sun measured in feet, ashtamangala number, deepa lakshana and other lakshanas perceived at the time. The nature and number of the betel leaves, year, month, date, week-day, the name of the

questioner, his house name, his nakshatra and sankalpa (object of the Prasna) must also be noted.

CONCLUSION

Stanzas 38 and 59. — Draw a chakra and scatter coloured rice over it. Perform the puja with devotion. Worship the cowries for ashta-mangala. See that a piece of gold is asked to be deposited in one of the squares of the chakra and find out the ashtamangala number. For puja purposes, white flowers (especially tumbe) alone should be used.

NOTES

In these stanzas, the author recapitulates what he has already treated of in this chapter.

Thus concludes the 4th chapter of Prasha Marga.

TIME OF QUERY

Stanza 1. — Without knowing correctly the exact rising sign at the time of a question, no prediction is possible. This point has been repeatedly explained in treatises on this subject.

Stanza 2. — The astrologer's statement can never be fruitless if he has studied well the astronomical and astrological treatises and if he has correctly calculated the Lagna through the shadow, water appliances, etc.

CALCULATION OF LAGNA

Stanzas 3 to 7. — The length of the shadow at the time of query should be noted down and from that the vakya for the next stage should be deducted. The balance should be converted into inches (angulas) and multiplied by 60. The product should be divided by the difference in inches between that vakya and the following vakya taken in inches. The quotient will be the ghatikas and vighatikas past in the day. Then from the position of the Sun at that instant, find out the balance in degrees of the sign; multiply this by the multiplier (Rasi gunaka) of the sign occupied by the Sun, when the balance of the sign remaining after sunrise will be got. Deduct this from the number of ghatikas-vigatikas past in the day and also the durations of the following signs till a balance is left over. Multiply the balance by 30 degrees and divide by the duration of the sign which is not covered. This will give the degrees past in the particular sign, to which prefix the number denoting the past signs. This will be the Lagna

NOTES

The author shows how the Ascendant may be determined by noting the length of the shadow at the time of the question. This was the standard method until almost a few decades back for determining the Ascendant.

Briefly, a circle is described on a level floor. The gnomon (a rod of 12 digits meant specifically for this purpose) is placed vertical at the centre of the circle. The length of the shadow of the gnomon at the time of question is noted and from this the Lagna for the instant in question calculated.

Vakyas are astronomical formulas given in terse Sanskrit sutras. Their use and application require diligent study under a competent teacher.

For example, there are 248 vakyas for the Moon giving its anomalies which enable one to find the geocentric longitude of the Moon at sunrise on any day. These are called lunar vakyas. These vakyas or formulae are very much in use even today in certain parts of Kerala for the determination of the position of the Moon, nakshatra and tithi on any particular day. The

difference (as alluded to in stanzas 3 to 7) between 2 consecutive vakyas gives the orbital velocity of that particular planet at sunset. The difference of two alternate vakyas divided by two gives the orbital velocity at sunrise.

The method prescribed by the author is both impractical as well as impossible in present times. There are standard ephemerides available with which the Ascendant for the time of query can be determined with greater ease and better accuracy.

CORRECTION BY KUNDA

Stanza 8. — Having arrived at correct Lagna Sphuta, multiply this by 81 (Kunda). Expunge all multiples of 12. From the remainder, find out the Nakshatra. If this Nakshatra happens to be the constellation of the questioner, or its trines, then be sure that this Lagna is accurate. If it is not Janma or Anujanma Nakshatra, add or subtract some minutes and shift the Lagna in such a manner as to have the asterism (Janma or Anujanma) of the questioner.

Stanza 9. — Add to the Lagna or subtract from it 10 minutes of arc for each asterism. If the asterism of the questioner is Aswini and Kundagata Sphuta as got from verse 8 is Krittika, subtract 20 minutes from the Lagna Sphuta. If the Kundagata Sphuta is Satabhisha, add. 40 minutes. Adjust this change in the dinagata also similarly.

NOTES

Suppose the ascendant is $11^{\circ}34'$ and the birth asterism is Mrigasira. Applying stanzas 8 and 9 we get Lagnasphuta ($11^{\circ}34' = 694'$)*Kunda (81) = 56214. Dividing this by 12, i.e., by expunging multiples of 12, the remainder is 6, which counted from Aswini gives Aridra. As the Kundagata star is Aridra and birth star given is Mrigasira, subtract 10 minutes from the Lagnasphuta. That is, the Lagna will be $11^{\circ}24'$. Adjust the given time of birth accordingly.

THE MOON'S LONGITUDE

Stanzas 10, 11 and 72. — To the Moon got from the Parahita system of calculation, 24 minutes should be added. To this the following figures — 1, 3, 4, 5, 6, 5, 4, 3 and 1 — should be applied for every 10 days, negative from 10th day of Virgo to 10th day of Sagittarius and from 10th day of Pisces to the 10th day of Gemini; so also positive from 10th day of Sagittarius to 10th day of Pisces and from 10th day of Gemini to 10th day of Virgo. This will be the Drik Ganita Moon. In the Kollam Era 825, it was the view that 24 minutes should be added to the Moon-Following has been stated in the work called Kanthabharana regarding bringing out the correct Drik Moon.

Stanza 13. — Find out the asus with the help of the function got by adding the precession relative to the Kollam year to the Sun's position for the instant. Multiply this by 17 and divide the product by 12. This will be negative or positive according to the Bhuja or Koti position of the Sayana Sun. Then 145 divided by 509 converted into minutes added to the Parahita Moon will make it equal to the Drik Chandra.

NOTES

In stanzas 10 to 13, the author gives the methods for calculating Chandra Sphuta on the basis of Parahita, a system of calculation that was in vogue in Kerala.

Though it is not necessary for the reader to bother himself with this method, I have given some clarifications based on the commentary of Sri Punasserri Nambi Neelakantha Sarma.

The word am has not been specific. Perhaps it is charasu. While finding out the Lagna, the word 'nadika' includes 'vinadika' also. To find out the time from the sunrise to the required instant, a method is indicated which makes use of the knowledge of the length of the shadow.

From chaya to angula it is the rule of three ; measure is by difference in inches. 60 vinadikas is the effect. The adjoining vakya is subtracted from the observed shadow and this gives the starting point. As for the vakya, it begins with simha jugate dinape and is given in Jyotishastra Subodhini. When the Sun is at the end of a sign, the process becomes intricate and for places where it is difficult to calculate, these have already been laid down. Therefore, these vakyas have to be framed according to the times and places. Even the method of proportion is only approximate for the shadow decreases rapidly. When greater accuracy is required recourse has to be had to "computation of shadows". At other than junction points, the time arrived at from these can also be used. In any case, either according to the method indicated or by "shadow computation", the time past in the day has to be arrived at. For determining the portion yet to elapse in the sign occupied by the rising Sun, recourse has to be had only to the rule of three.

After subtracting the balance (of duration) of the sign at sunrise and the following signs (their duration) from the time of question, the portion elapsed in the rising sign is got. From the rule of three, the Lagnasphuta is got. Rasi durations and divisors vary with time and place, a fact which should always be kept in view.

The word 'Vira' represents 24. Kala secmathi sobhan-gaya by figure notation represents 1, 3, 4, etc., to apply to months from 10th day of Virgo and Pisces 10th day for every 10 days. For months from Virgo 10 to Sagittarius 10 and from Pisces 10 to Gemini 10 these figures should be deducted from the Parahita Moon. For the rest of the months, they should be added. According to Parahita Ganita while working out the duration of the day only the charaphala from the Sun's Bhuja is taken into account and not pranakalantara. But in Drik system, Pranakalantara also is taken into account. Therefore this new correction is intended to regularise this. In this context, it

may be said that this work was written at a time when the precession of equinoxes was about 20° . That is why the 10th day of Virgo and Pisces were taken. The work 'Arka' in notation refers to 10 and that was why the 10th day was taken. At present the precession is about 22° and as such the 8th day should be taken.

As explained above, the application of the constants, viz., 1, 3, 4, 5, etc. (vide stanzas 10 to 13) to Parahita Moon to convert it into Drigganita Moon is related to the position of the Sun. Thus when the Sun occupies the following positions, the correction to be applied will be as follows : —

Virgo 10° to Sagittarius 10°

Virgo	10 to 20	... 1	Negative
...	21 to 30	... 3	
Libra	1 to 10	... 4	
...	11 to 20	... 5	
...	21 to 30	... 6	
Scorpio	1 to 10	... 5	
...	11 to 20	... 4	
...	21 to 30	... 3	
Sagittarius	1 to 10	... 1	Positive
...	11 to 20	... 1	
...	21 to 30	... 3	
Capricorn	1 to 10	... 4	
...	11 to 20	... 5	
...	21 to 30	... 6	
Aquarius	1 to 10	... 5	
...	11 to 20	... 4	
...	21 to 30	... 3	
Pisces	1 to 10	... 1	
...	11 to 20	... 3	Negative
...	21 to 30	... 4	
Aries	0 to 10	... 5	
...	10 to 20	... 6	
...	21 to 30	... 5	
Taurus	0 to 10	... 4	
...	10 to 20	... 3	
...	21 to 30	... 1	
Gemini	0 to 10	... 1	
Gemini	11 to 20	... 3	Positive
...	21 to 30	... 4	
Cancer	1 to 10	... 5	
...	11 to 20	... 6	
...	21 to 30	... 5	
Leo	1 to 10	... 4	
...	11 to 20	... 3	
...	21 to 30	... 1	
Virgo	0 to 10	... 3	

Suppose the Moon's position on a particular day during this year is $24^\circ 30'$ as per Parahita

and the Sun is in 25° Leo which means the 25th day of the solar month Leo.

Adding 24 minutes to $24^\circ 30'$ we get $24^\circ 54'$. The Sun is in 25° of Leo. The solar date is 25th of Leo. From the table given above, when the Sun is in $20^\circ 30'$ Leo, the value to be added is 1. Therefore $24^\circ 54' + 1'$ gives the Drigganita Moon as $24^\circ 55'$.

The word stungo represents 74 and by about 74 years the precession amounts to 1° . Even this is approximate. This difference will be clear from the disparity in the mean longitude of the Moon in the Drik and Parahita systems which can be detected as real or otherwise only by astronomers and astrologers.

Since accurate planetary positions based on correct observations (Drik) are now available, it is not necessary for a student of astrology to bother himself with the methods here. These methods are now obsolete.

POSITION OF GULIKA

Stanzas 14, 15 and 16. — These three stanzas give the method of calculating the longitude of Gulika.

NOTES

The above three stanzas give a cumbersome method of finding out the position of Gulika on the basis of the "Charajya" of the Sun. Readers need not bother themselves with this cumbersome method.

There appears to be some confusion as to whether Gulika and Mandi are the same or they are different "planets". I shall briefly deal with the method of finding the position of Mandi.

MANDI

From Sunday onwards during daytime the position of Mandi will correspond to the rising degree at the end of 26, 22, 18, 14, 10, 6 and 2 ghatikas after sunrise ; provided the sunrise is at 6 a.m. If the length of the day is more or less than 30, these figures have to be appropriately changed. Thus for example if the length of the day is 32 ghatis on a Sunday, the sunrise being at 5-40 a.m. then Mandi's position will correspond to the rising degree at the end of 27.73 ghatis after sunrise.

During night times, the position of Mandi will correspond to the rising degree at the end of 10, 6, 2, 26, 22, 18 and 14 ghatis respectively from sunset from Sunday onwards. These figures hold good provided the duration of night is 30 ghatis. Appropriate alterations should be made if the nocturnal duration is more or less than 30 ghatis. If for instance on a Saturday, the

duration of night is 34 ghatis then the position of Mandi corresponds to the rising degree at 15.86 ghatis after sunset.

GULIKA

In daytimes the lords of the first 7 parts are the seven planets reckoned from the lord of the week-day chosen in the order, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. The 8th or last portion has no lord. Therefore Gulika's position corresponds to the ascendant rising at the end of Saturn's part,

In the night the lords of the first seven portions or Muhurthas are the seven planets counted from the lord of the 5th week-day from the day chosen. Here again Saturn's Muhurtha is Gulika.

Both Mandi and Gulika are said to be Saturn's sons.

Let us find out the position of Mandi and Gulika on a Friday: during daytime, when the duration of the day is 30 ghatis and the Sun rises at 6 a.m.

Mandi: On Friday, Mandi's position corresponds to the rising degree at 6 ghatis after sunrise.

Gulika: As the duration of the day is 30 ghatis, each part is equal to $3\frac{3}{4}$ ghatis. The ruler of the first part is Venus (lord of the week-day) and that of the second part (upto $7\frac{1}{2}$ ghatis) is Saturn. Therefore Gulika's longitude corresponds to the rising degree at $7\frac{1}{2}$ ghatis after sunrise.

But so far as our author is concerned, he seems to have accepted both Gulika and Mandi as the same 'planets' and consequently Gulika's position so far as this book is concerned should be obtained according to the method given for Mandi.

Stanza 17. — Keep the Sphutas or longitudes of the three, viz., the ascendant, the Moon and Gulika separately. Then add up the three. This is called Thrisphuta.

Stanza 18. — Add the Sun's Sphuta to Thrisphuta, you get Chatusphuta. By adding the Rausphuta to Chatusphuta, you get Pancha-sphuta.

NOTES

The stanzas are simple and need no elucidation. Take an example in which the longitudes or Sphutas of the Sun, the Moon, Lagna, Gulika and Rahu are: the Sun $301^{\circ}12'$; the Moon $18^{\circ}29'$; Lagna $43^{\circ}9'$; Gulika $64^{\circ}26'$; and Rahu $6^{\circ}9'$.

$$\begin{aligned} \text{Lagna} + \text{Moon} + \text{Gulika} &= \text{Thrisphuta} \\ 43^{\circ}9' + 18^{\circ}29' + 64^{\circ}26' &= 126^{\circ}4' \\ \text{Thrisphuta} + \text{Sun} &= \text{Chatusphuta} \end{aligned}$$

$$\begin{array}{rcl}
 126^{\circ} 4' + 301^{\circ} 12' & = & 67^{\circ} 16' \\
 \text{Chatusphuta} + \text{Rahu} & = & \text{Panchasphuta} \\
 67^{\circ} 16' + 6^{\circ} 9' & = & 73^{\circ} 25'
 \end{array}$$

In all these cases expunge multiples of 360 degrees.

PRANA AND DEHA

Stanza 19. — Multiply Lagnasphuta by five. Add Gulikasphuta to it, we get Pranasphuta. Multiply Chandrasphuta by 8. Add Gulika to it, we get Dehasphuta Multiply Gulikasphuta by 7. Add the Sun's Sphuta to it, we get Mrityu-sphuta.

NOTES

Lagnasphuta	X	5	+	Gulika	=	Pranasphuta
43° 9'	X	5	+	64° 26'	=	280° 11'
The Moon	X	8	+	Gulika	=	Dehasphuta
18° 29'	X	8	+	64° 26'	=	212° 18'
Gulika	X	7	+	The Sun	=	Mrityusphuta
64° 26'	X	7	+	301° 12'	=	32° 14'

Stanzas 20 to 22. — Multiply Prasna ghatish by 120 and divide the product by the duration of the day. Add to the quotient the Sun's longitude. Call this X.

If the Sun is in a fixed sign subtract 4 signs from X. If the Sun is in a common sign, add 4 signs to X.

If the Sun is in a movable sign, no addition or deduction is needed. This is Pranasphuta.

NOTES

In stanzas 20, 21 and 22, another method for calculating Pranasphuta as given in other works is explained.

The time of question in ghatish is to be multiplied by 120 and divided by the duration of the day (in ghatish) of Prasna. To this is added the Sphuta or longitude of the Sun. From the total, four signs (120°) are subtracted if the Sun is in a fixed sign; four signs are added if the Sun is in a common sign. No addition or subtraction is needed if the Sun is in a movable sign. The result is Pranasphuta.

Determination of Pranasphuta:

Step (a) Prasna ghatish x 120 = product

(b) Product / duration of day = quotient

(c) quotient - Sun's longitude = X.

(d) If Sun is in fixed signs, X - 4 signs

= Pranasphuta

If Sun is in common signs. $X + 4$ signs

= Pranasphuta

If Sun is in movable signs, $X =$ Pranasphuta.

Illustration :

Suppose, Sun = 24° Gemini = 84°

Prasna time = 25 - 42 ghatas after sunrise Duration of day = 31 ghatas.

For determining Pranasphuta:

$$(a) 25-42 \times 120 - 25.7 \times 120 = 3084$$

$$(b) 3084 / 31 = 99.48 = 99s 14^\circ 24'$$

Expunging multiples of 12, we get the quotient as $3s 14^\circ 24'$

$$= 104^\circ 24'$$

$$(c) X - 104^\circ 24' = 84^\circ - 188^\circ 24' X = 6s 8^\circ 24'$$

Since the Sun is in a common sign.

Pranasphuta = $X + 4$ signs, i.e., $6s 8^\circ 24' + 4s$

= $10s 8^\circ 24'$ Pranasphuta = Aquarius $8^\circ 24'$.

In calculating the Pranasphuta etc., due to difference of opinion amongst the ancient scholars different methods are given by different authors. Therefore, we can calculate Pranasphutas as per the method given by the author himself in stanza 19 and the/method given in stanzas 20 to 22 may be used for research purposes.

Stanza 23. — Mrityu and Kalasphutas are obtained thus:

Multiply Prasna ghatas by 35 and divide the product by the duration of the day. You get Y. Depending upon the week-day of the Prasna being Sunday, Monday, etc., Mrityusphuta is obtained by adding 1 sign, 10 signs, 2 signs and 15 degrees, 5 signs and 5 degrees, 4 signs, 7 signs and 8 signs and 15 degrees respectively to Y. By subtracting these figures from Y, Kalasphuta is obtained.

NOTES

The rationale of the mathematics employed is not very clear. But it is given for what it is worth. Any research-minded student can study the implications of Mrityusphuta or Kalasphuta in birth horoscopes also and come to his own conclusions.

Determination of Mrityusphuta and Kalasphuta: Step. — (a) Prasna ghatas $\times 35 =$ product

(b) Product duration of day = Y

(c) For Mrityusphuta:

If day of prasna is Sunday. Mrityasphuta = $Y + 1$ sign

If day of prasna is Monday, Mrityusphuta = $Y + 10$ signs

If day of prasna is Tuesday, Mrityusphuta = $Y + 2$ signs 15°

If day of prasna is Wednesday Mrityusphuta = $Y + 5$ signs 5°

If day of prasna is Thursday. Mrityusputa = $Y + 4$ signs

If day of prasna is Friday, Mrityusphuta = $Y + 7$ signs

If day of prasna is Saturday, Mrityusphuta = $Y + 8$ signs 15°

(d) For Kalasphuta,

If Sunday, Kalasphula = $Y - 1$ sign

If Monday, Kalasphuta = $Y - 10$ signs

If Tuesday, Kalasphuta = $Y - 2$ signs 15°

If Wednesday, Kalasphuta = $Y - 5$ signs 5°

If Thursday, Kalasphuta = $Y - 4$ signs

If Friday, Kalasphuta = $Y - 7$ signs

If Saturday, Kalasphuta = $Y - 8$ signs

Illustration:

Taking the previous illustration, prasna ghalis

= 25-42

Duration of day = 31 ghatas

(a) $25-42$ gh. * $35 = 25.7 * 35 = 899.5$

(c) $899.5 / 31 = 29.01$

Expunging multiples of 12, $Y = 5s 0^\circ 18'$

Suppose the week day is a Thursday, then

(c) Mrityusphuta = $5s 0^\circ 18' + 4s = 9s 0^\circ 18'$

i.e., Mrityusphuia = Capricorn $0^\circ 18'$

(d) Kalasphuta = $5s 0^\circ 18' - 4s = 1s 0^\circ 18'$ i.e., Kalasphuta = Taurus $0^\circ 18'$.

Therefore Mrityu and Kalasphutus are Capricorn $0^\circ 18'$ and Taurus $0^\circ 18'$ respectively.

Stanzas 24 to 26. — It is assumed that the Sun passes through the 12 Rasis from sunrise staying 2 ghatikas and 30 vighatikas in each in a retrograde motion beginning from Safittarius, and passing through Scorpio, Libra, etc., in that order. The Moon is always assumed to be in the 7th house from the Sun. Rahu passes through Capricorn, Leo, Cancer, Aries, Scorpio, Libra, again Cancer, Aquarius, Capricorn, Libra, Taurus and Aries staying $2 \frac{1}{2}$ ghatikas in each from sunrise. This is to be known as Sun-Moon-Rahu Chakra.

NOTES

Pisces	Ares	Taurus	Gemini Moon at sunrise
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Aquarius	Passage of Sun starting from Sagittarius		Cancer
Capricorn			Leo
Sagittarius Sun at sunrise	Scorpio	Libra	Virgo
Pisces	Aries 4, 12	Taurus 11	Gemini
Aquarius 8	Passage of Rahu starting from 1		Cancer 3, 7
Rahu Capricorn 1, 9			Leo 2
Sagittarius	Scorpio 5	Libra 6, 10	Virgo
Pisces	Aries	Taurus	Gemini Moon
Aquarius	Sun-Moon-Rahu Chakram at Sunrise		Cancer
Capricorn Rahu			Leo
Sagittarius Sun	Scorpio	Libra	Virgo

The use of this chakra is detailed in Chapter VIII.

THE DEATH CIRCLE

Stanzas 27 to 28. — It is assumed that the Sun, the Moon and Gulika transit through various Rasis from their Navamsa Rasi staying 15 vighatikas in each. The Sun and the Moon travel in the usual order, while Gulika moves in retrograde motion. In this Mrityu Chakra, Gulika conjoining the Sun or the Moon causes sure death or great fear respectively.

NOTES

These two stanzas enable us to cast the Mrityu Chakra or chart of death and place the Sun, the Moon and Gulika in this chart.

This involves the determination of the "death sign" (Mrityurasi) and the longitude of the Navamsa Rasi of the planet concerned. The position of the planet in the chart of death is obtained by adding the Navamsa-rasi longitude to the longitude of the death Rasi.

(a) Convert the number of Ghatis (of birth or question) from sunrise into vighatis and

divide this by 15. The quotient represents the number of degrees (from the first point of Aries) of the death Rasi. The remainder may be converted into minutes, etc.

(b) Multiply the longitude of the planet (devoid of the sign) by 9 and divide the product by 30. The quotient plus 1 represents the Navamsa which the planet occupies and the remainder, the longitude of the planet within this Navamsa-rasi.

(c) Add the longitude of the death sign to the Navamsa-rasi longitude of the Sun and the Moon and deduct the longitude of the death-sign from the Navamsa-rasi longitude of Gulika to obtain their respective positions in the Mrityu Chakra.

In the chart of death if Mrityu Gulika and the Mrityu Sun are in the same Rasi, death of the questioner is likely. If Mrityu Gulika conjoins Mrityu Chandra, the querist will be in great fear and danger. If Mrityu Gulika stands alone in a Rasi, general improvement in all matters can be predicted.

Determination of Mrityu Rasi and Mrityu Chakra

(a) Prasna ghatis from sunrise converted into vighatis / 15 = Mrityu Rasi

(b) Longitude of Sun (or Moon or Gulika) in sign of occupation x 9 / 30 = Quotient
Quotient + 1 - Navamsa occupied by Sun (or Moon or Gulika)

Remainder = longitude of Sun (or Moon or Gulika) in above Navamsa.

(c) Mrityu Rasi + longitude of Sun (or Moon) in Navamsa = position of Sun (or Moon) in Mrityu Chakra.

Longitude of Gulika in Navamsa Mrityu Rasi - position of Gulika in Mrityu Chakra.

Illustration:

Suppose Prasna or birth-time = 33-53 ghatis

Sun = Cancer 24° 25'

Moon = Taurus 25° 11'

Gulika = Gemini 12° 44'

(a) Gh. 33-53 = Vigh. 2033 / 15 = 135° 32'

Mrityu Rasi (death sign) is Leo 15° 32'

(b) The Sun : (Cancer) 24° 25' * 9 / 30 = 219° 45' / 30 = 7+9° 45' / 30

Quotient + 1 (i.e., 7+1=8) represents the Navamsa-rasi of the Sun — the 8th from Cancer, viz., Aquarius and the Navamsa-rasi longitude is 9°45'.

(3) The Moon : (Taurus) 25° 11' * 9 / 30 = 226° 39' / 30 = 7+16° 39'/30

The quotient 7 plus 1, viz., 8, represents the Navamsa rasi and the 8th Navamsa in Taurus is Leo and the longitude of the Navamsa rasi is Leo 16° 39'.

(4) Gulika (Gemini) 12° 40' * 9 / 30 = 114° 36' / 30 = 3 + 24° 36' / 30

The Navamsa is the 4th (3 +1) in Gemini, viz., Capricorn and the longitude of Navamsa

rasi is $24^{\circ} 36'$. Therefore:

- (1) Mrityu Rasi is Leo $15^{\circ} 32'$
- (2) Navamsa-rasi of the Sun — Aquarius $9^{\circ} 45'$
- (3) Navamsa-rasi of the Moon — Leo $16^{\circ} 39'$
- (4) Navamsa-rasi of Gulika — Capricorn $24^{\circ} 36'$.

Add Mrityu Rasi to the Navamsa-Rasis of the Sun and the Moon and we get respectively the Mrityu sphutas of the Sun and the Moon. Subtract Mrityu Rasi from the Navamsa-rasi of Gulika and the Mrityu Rasi of Gulika is obtained.

- (c) Mrityu Rasi 4s $15^{\circ} 32'$
 Navamsa-rasi of Sun 10 9 85
 Mrityu Rasi of Sun = 2s $25^{\circ} 17'$
 = Gemini $25^{\circ} 17'$

Likewise the Mrityu Rasis of the Moon and Gulika are : The Moon : Capricorn $2^{\circ} 11'$
 Gulika : Virgo $9^{\circ} 4'$

			Sun $25^{\circ} 17'$
	Mrityu Chakra		
Moon $2^{\circ} 11'$			
			Gulika $9^{\circ} 4'$

In the Mrityu Chakra, Gulika is not in conjunction with either the Moon or the Sun, and it stands alone. Therefore general improvement can be expected.

Stanza 29. — The positions of the Sun, the Moon, Arudha Lagna, etc., should be correctly calculated through Drigganita.

PLANETARY LONGITUDES

Stanzas 30 and 31. — Planetary movements and conjunctions, the solar and lunar eclipses, the setting and rising of planets, retrogression, etc., should be ascertained according to Drigganita or observational methods and worked out thrice to ensure accuracy. Thus even Siddhanta calculations will be as accurate as Drik calculations.

NOTES

In these three stanzas emphasis is laid on the need for accuracy in the calculation of the planetary movements and the other attendant phenomena.

Today accurate ephemerides giving the correct positions of planets are available and therefore there is no need for students of astrology to bother themselves with the ancient astronomical methods.

The author seems to favour Drik in preference to Parahita.

ARUDHA POSITION

Stanza 32. — The longitude of the ascendant (devoid of the sign) added to the Rasi or sign of the Arudha gives the Arudha Sphuta or the longitude of Arudha.

NOTES

Suppose the Lagna is Aquarius $12^{\circ} 25'$ and the Arudha Rasi is Virgo. Then adding the degrees in the Lagna (devoid of the sign), viz. $12^{\circ} 25'$ to the Arudha Rasi, viz., Virgo we get Arudha Sphuta or the exact longitude of Arudha as Virgo $12^{\circ}25'$.

Thus concludes the 5th chapter of Prasha Marga.

THE FIVE SUTRAS

Stanzas 1 to 4. — Samanya Sutra is determined by Arudha and rising Lagna; Adhipati Sutra is to be noted by the lords of these two signs. Amsaka Sutra is arrived at by the Lagna Navamsa and Arudha. Nakshatra Sutra is calculated by noting the Janma Nakshatra of the questioner and the asterism of the sign rising at the time of the query. Mahasutra is worked out by Arudha and the 10th from it Samanya, Adhipati, Amsaka, Nakshatra and Maha Sutras respectively are earthy, watery, fiery, and ethereal.

Stanzas 5 to 8. — If Arudha and rising sign are both movable or if one is common and the other is fixed, it is Samanya Sutra termed Jeeva. If both of these are fixed Rasis or if one is movable and the other common, it is Mrityu Sutra. If both are common or if one is movable and the other fixed, it is Roga Sutra. The same applies to Amsaka Sutra also.

NOTES

Five kinds of sutras have been enumerated in stanzas 1 to 4. They are Samanya, Adhipati, Amsaka, Nakshatra and Maha Sutras. The method of their determination is also given. Samanya Sutra and Amsaka Sutra come to be called Jeeva (life), Mrityu (death) and Roga (disease) by the following dispositions of Arudha and Lagna:

Jeer a	Mrityu	Roga
(1) Both movable	(1) both fixed	(1) both common
(2) One common and other fixed	(2) one movable and other common	(2) one movable and other fixed.

Stanza 9. — If Arudha and rising sign are both movable or one is fixed and the other common, it becomes Jeeva. If both are common or if one is movable and the other fixed, it is Roga. If both are fixed or one is common and the other movable, it is Mrityu.

NOTES

This stanza is merely a repetition of the previous one, applicable to Samanya and Amsaka Sutras.

Stanzas 10, 11 and 12. — If the lords of Arudha and Lagna are the same or if they be mutual friends, it is Jeeva Sutra. If they are neutral, then it is Roga Sutra. If they happen to be enemies, then it is Mrityu Sutra. Count from Udaya Lagna Nakshatra to the Janma Nakshatra of the questioner and divide it by 3. If the remainder is one, it is Jeeva Sutra; if the remainder is 2, it is Roga Sutra; if the remainder is zero, it is Mrityu Sutra.

NOTES

Here a question arises that in the Adhipati Sutra if the lords happen to be neither neutral

nor friendly nor inimical, as one planet may be friendly towards another while the other planet may be only neutral, how we should proceed? The answer would be as follows : —

Friend + Friend is Jeeva

Friend + Neutral is Jeeva

Friend + Enemy is Roga

Neutral + Friend is Jeeva

Neutral + Neutral is Roga

Neutral + Enemy is Mrityu

Enemy + Friend is Roga

Enemy + Neutral is Mrityu

Enemy + Enemy is Mrityu

Stanzas 13 and 14. — If both Arudha Rasi and 10th from it are lunar signs, then it is Jeeva. If both are solar signs, then it is Mrityu. If one is lunar and the other solar, then it is Roga.

NOTES

Mesha, Vrishabha, Mithuna, Karkataka, Dhanus, Makara and Meena are lunar or Chandra Rasis or Nocturnal signs, Simha, Kauya, Thula, Vrishchika and the latter half of Kumbha are solar or Surya Rasis or Diurnal signs.

DIAGNOSING ILLNESS

Stanzas 15, 16 and 17. — The effect of Jeeva Sutra is long life and recovery from sickness. Roga Sutra indicates prolongation of illness and attack from fresh diseases. The effect of Mrityu Sutra is death of the questioner's relative. In a Karya Prasna, Jeeva, Roga and Mrityu Sutras denote respectively success in undertakings, sorrow and failure in undertakings and fear.

NOTES

After ascertaining the various major sutras such as Samanya, Adhipatya, etc., and their location in the three important sub-sutras, viz., Jeeva, Mrityu and Roga, results of a question have to be gauged as per stanzas 15, 16 and 17. The effects are continued further in the next sutra.

RESULTS OF SUTRAS

Stanza 18. — In regard to all questions Jeeva Sutra confers longevity, vitality and wealth. Roga Sutra gives loss of money, mental worry and ill-health. And Mrityu Sutra denotes increase of illness, fear, failure in undertakings and mental derangement.

Stanza 19. — The nature of the diseases is to be ascertained from the Bhuta governing the Sutra. The questioner will have the disease appropriate to the Bhuta.

NOTES

If Roga Sutra is seen in Samanya, you have to say that it is caused by earth. The seat of the disease can be stated according to the lord of that Bhuta or element. Every Bhuta governs a particular part of the body.

SUTRAS AND THE BHUTAS

Stanzas 20, 21 and 22. — In the human body flesh, bones, skin (veins), hair are earthy. Blood, urine, sweat, saliva and seminal fluid are watery. Hunger, thirst, sleep, bodily splendour, dullness of the mind are 'fiery'. Movement or throbbing of limbs, and shaking of the body are airy. Affection, hatred, infatuation, fear, old age, these are mental qualities and are ethereal. We have described so far five sutras, but some writers deal with three sutras only.

NOTES

The earthy (bhumi), watery (Jala), fiery (agni), airy (vayu) and ethereal (akasa) bhutas (primordial elements) have as their lords Mercury, Venus, Mars, Saturn and Jupiter respectively.

THE TIME FACTOR

Stanza 23. — Nakshatra and Adhipati Sutras refer to the present. Samanya Sutra refers to the past. Amsaka and Maha Sutras refer to the future.

NOTES

This is a very important stanza enabling us to find out whether a question refers to the past, present or future.

Determination of the major sutras and their reference to the Jeeva, Mrityu or Roga Sutras clearly reveal the outcome of a query.

Stanza 24. — Planets occupying the first four Bhavas indicate the present, the next four indicate the future and the remaining four indicate the past.

NOTES

Lord of Samanya Sutra is Mercury. Lord of Adhi-pati Sutra is Venus. Lord of Amsaka Sutra is Mars. Lord of Nakshatra Sutra is Saturn. Lord of Maha Sutra is Jupiter.

If these lords occupy the first four houses (1-4), then say that it is present. If these lords occupy the next four houses (5-8), then say it is future. If they occupy the next four (9-12), then say it is past.

THE THREE SUTRAS

Stanza 25. — Kanthabharana deals with three sutras only. They are Arudha Rasi and Udaya Lagna Rasi constituting Samanya Sutra ; Arudha Dwadasamsa and Udaya Lagna Dvadasamsa making up the second Sutra; and Arudha Navamsa and Udaya Lagna Navamsa causing the third Sutra.

NOTES

We have already seen above how Arudha Sphuta has to be calculated. The degree and minutes of the Lagna Sphuta have to be added to the Arudha Rasi, to get Arudha Sphuta.

Stanza 26. — If these sutras happen to be Mrityu Sutras, if the lords of Arudha Navamsa and Arudha Dwadasamsa happen to be the enemy of the lord of Arudha; if Thrisphuta, Duta Lakshana, Dasas and Antardasas, according to the native's horoscope happen to be bad, you have to predict that the questioner will die though healthy at present.

Stanza 27. — If these three sutras happen to be Jeeva, if the lords of Arudha Navamsa and Arudha Dwadasamsa happen to be friendly towards the lord of Arudha, and if the lords of Lagna Navamsa and Lagna Dwadasamsa happen to be friendly to the lord of Udaya Lagna; if Thrisphuta, Duta Lakshana (omens) and if Dasas and Antardasas of the native, according to his horoscope, happen to be good, then predict that the questioner will never die though very sick and bed-ridden. If there is a combination of Jeeva and other sutras, then there will be recovery by recourse to remedial measures.

NOTES

If some of these sutras happen to be Jeeva and some otherwise and if the lords of Arudha Navamsa and Dwadasamsa and the lord of Arudha happen to be neutral or some inimical: or Thrisphuta, Duta Lakshana and Dasas and Antardasas happen to be mixed in effects (good and bad), then predict that the sick man will recover by remedial measures.

SIGNIFICANCE OF THRISPHUTA

Stanza 28. — If Thrisphuta falls in Karkataka, Vrischika or Meena, it is productive of intense trouble which is greatest for Meena and least for Karkataka.

NOTES

Even in Karkataka Rasi, it is least intensive in asterism Punarvasu and most intensive in Aslesha. In Vrischika, it is least effective in Visakha and most effective in Jyeshtha. In Meena, it is least intensive in Foorvabhadra and most intensive in Revati.

Stanza 29. — If the Thrisphuta falls in the last Navamsa of Karkataka, the questioner will die in a year. If it falls in the last Navamsa of Vrishchika, he will die in a month. If it falls in the last Navamsa of Meena, he will die in a day.

Stanza 30. — The four signs beginning from Mesha, Simha and Dhanus respectively constitute the creative, protective and destructive areas. Movable, fixed and common signs and Navamsas are respectively creative, protective and destructive. If Thrisphuta falls in a destructive area, Rasi or Navamsa or Nakshatra, predict that evil alone will happen.

NOTES

Aswini is Srishti Nakshatra. Bharani is Sthiti Nakshatra. Kritika is Samhara Nakshatra. Rohini again Srishti and so on in a cyclic order with regard to the other Nakshatras. If Thrisphuta falls in Samhara Rasi, Navamsa or Nakshatra in Riksha Sandhis (junctions of two signs) or in the 88th pada or quarter calculated from the pada of questioner's asterism at birth, or if it happens to be the 3rd or 5th or 7th asterism from this Janma Nakshatra, evil is bound to happen.

THRISPHTA INDICATIVE OF DEATH

Stanza 31. — If the Thrisphuta falls in the last Navamsa of Karkataka, the questioner will die in a year. If it falls in the last Navamsa of Vrishchika he will die in a month. If it falls in the last Navamsa of Meena, he will die in a day.

NOTES

This verse conveys the same idea as stanza 29. It is repeated because of its importance. In this chapter, you will find that the author has repeated the same ideas in different verses. Most of these ideas are borrowed from other writers and repeated in order that the readers may know that they are important and dependable.

Stanza 32. — Multiply the Thrisphutas by 9 and drop off the Rasis. Multiply the degrees and minutes that remain by 12 and expunge all 'twelves' from the Rasi. If the result falls in Riksha Sandhis, Navamsas, or in the asterism of the questioner, he will certainly die.

Stanza 33. — If the Thrisphuta Rasi or Navamsa Rasi, whichever is stronger, happens to be the Janma Rasi of the questioner, then also he will meet with death. If it falls in the Amsa of Mesha, Simha or Dhanus, he will live long.

Stanza 34. — If Gulika or evil planets occupy Thrisphuta Rasi, it forebodes evil. If anybody in the questioner's house is born in the Thrisphuta Nakshatra, he will fall sick. If this Thrisphuta is afflicted by Nava Doshas, then the questioner will meet with calamities, If Thrisphuta occupies creative elements or if it conjoins with good planets, then predict longevity and good health.

Stanza 35. — If Thrisphuta falls in Aswini and its trines, Bharani and its trines, etc , and an event of the following kind takes place on each of these days, then predict that the questioner will die. A rich and learned Brahmin visits the house; a penniless Brahmin visits the house; a conflagration takes place ; loss of clothes ; a man comes after being vanquished in a quarrel; a serpent is seen in the house; three Brahmins turn up at the house: destruction of cattle; and arrival of a relative.

NOTES

The death of the questioner can be predicted when Thrisphuta falls in Aswini, Makha or Moola, and on this day a rich and learned Brahmin visits the house; when the Thrisphuta falls in Bharani, Pubba or Poorvashadha, a penniless Brahmin visits the place ; when the Thrisphuta falls in Krittika, Uttara and Uttarashadha and a conflagration takes place and so on in regard to other constellational groups in the order of events cited above.

Stanza 36. — These events must take place when the Sun or the Moon occupies Thrisphuta Rasi, or its Navamsa Rasi or their trines. Then only death can happen.

Stanza 37. — The Sun causes fever, internal heat, and severe pains in the head due to heat. The Moon causes dysentery. Mars brings in all sorts of sores and wounds. Mercury causes inability to talk and think, i.e.. disorder in the vocal organ and the head. Jupiter causes weakness of the eyes; Venus causes mental ill-health, excruciating pains in the body and swelling; and Saturn produces disorders to one's hands and legs; Rahu is the cause of sudden fall from an elevated place : and Ketu causes ills like Mars.

NOTES

In this stanza, the author details the nature of the diseases governed by the planets.

BEGINNING OF DISEASE

Stanza 38. — Planets occupying Thrisphuta Rasis or lords governing Thrisphuta Navamsas bring about the above diseases and disorders. By multiplying Thrisphuta by 9 we get Thrisphuta Navamsa. Sickness begins on that Nakshatra day indicated by Thrisphuta Navamsa. On the next Nakshatra day, the sick man becomes unconscious, and on the following day he dies.

Stanza 39. — Find out the Dasas, Antardasas and Chidras from the unexpired portion of the Nakshatra held by Thrisphuta. The Dasa period is to be 1 year or 12 months only from the Prasna day and not 120 years as in Vimshottafi.

Stanza 40. — The lords of the 8th, 12th and 6th from Arudha, planets that occupy these houses, planets in debilitation, in combustion, evil planets that occupy the 2nd, kendra and trikona houses, the lords of the house and Navamsa occupied by Gulika, and the lords of the 3rd,

5th and 7th asterisms from Thrisphuta Nakshatra bring in evil. Good planets occupying the 2nd, kendras and trikonas, and the lords of the 9th and 11th bring about invariably good results. These principles are a special secret.

THRISPHUTA NAKSHATRA

Stanza 41. — Note down the Thrisphuta Navamsa. Find out the expired portion in ghatis. Multiply this by 9, and divide the product by 27. Count the remainder from the Thrisphuta Nakshatra. The result is Mrityu Nakshatra. On that day the questioner will die. Chathursphuta Nakshatra also may be taken as Mrityu Nakshatra — not for the questioner but for any one in the family born on the Chathusphuta Nakshatra day. On that day, the relative concerned will fall ill.

Stanza 42. — When the Sun or the Moon transits the Thrisphuta Rasi, death will take place. The conclusion must be based upon experience and the guidance of the preceptor.

Stanza 43. — If Panchasphuta happens to be the Janma Nakshatra of the questioner, or its trines or the 3rd, 5th or 7th Nakshatras, or the 88th quarter from the quarter of his asterism, or Revati, then predict that the questioner will die soon.

Stanza 44. — By multiplying Lagna sphuta by 9, we get Pranasphuta. By multiplying the Moon by 9, we get Dehasphuta. By multiplying Gulika by 9, we get Mrityusphuta. If Pranasphuta and Dehasphuta mutually aspect or combine, and they are free from the aspect or association of Mrityusphuta, then predict 'long life'. If Dehasphuta is afflicted by Mrityusphuta, predict long sickness. If Pranasphuta is in any way conjoined with Mrityasphuta, say there will be fits and unconsciousness.

Stanza 45. If Lagna Navanisa, Chandra Navamsa and Gulika Navamsa happen to be common signs, predict death. If they are fixed signs, predict sickness and in movable signs, predict sound health and long life. If these Amsas happen to be in mutual trines, severe illness will result; if they aspect mutually, they cause stupor; and if they are conjoined in a house trine to Cancer, death is certain.

Stanza 46. — Multiply Lagaasphuta by 5 and add Gulikasphuta to it; then we get Pranasphuta. Multiply Chandrasphuta by 8 and add Gulika, we get Dehasphuta. Multiply Gulikasphuta by 7 and add Suryasphuta, we get Mrityusphuta. If Pranasphuta is greater, predict 'recovery from sickness' ; If Dehasphuta is greater, predict 'improvement in health'; If Mrityusphuta is greater or if Mrityusphuta falls in Aslesha, Jyeshtha or Revati, predict death.

NOTES

In this stanza, the author speaks of a Sukshma Thris phuta (a more accurate one). The methods of calculation are simple and do not need any explanation or illustration.

Stanza 47. — Add up all these and you get Sukshma Thrisphuta. You have to predict danger to the persons signified by the planets occupying this Sukshma Thrisphuta. If the Sun occupies this, predict danger to father; if the Moon, say that calamities will visit mother; if Mercury, calamities to uncle; if Mars, brothers ; if Jupiter, son; if Venus, wife; and if Saturn, servants. In a prasna regarding a woman, Venus governs husband. If Rahu and Gulika occupy this Rasi, the questioner will die. If Gulika alone stands, the astrologer will himself have some troubles. If Kethu occupies this Rasi, trouble will come to the man who placed the gold piece in the prasna. If Saturn occupies this, the messenger sent will be involved in trouble.

Stanza 48. — Take the time of prasna in ghatikas and vighatikas ; convert it into vighatikas; multiply it by 6. Then divide the number by 562. Then we get the Rasi and from the remiander, calculate dagrees and minutes. The Sphuta so got must be then subtracted from Gulikasphuta. If this happens to fall in the asterism of the native, predict death ; or if any of his relatives happen to be born in this Sphuta Nakshatra, then predict that relative will die.

Stanza 49. — If Thrisphuta occupies Samhara (destructive) Khanda, Rasi or Nakshatra, or if it is in conjunction with evil planets, or if it happens to be the 28th quarter from his 'Nakshatra Pada' or if it happens to be the 3rd or 5th or 7th Nakshatra from his Janma Naksbatra, or if it happens to be his Anujanma Nakshatra, then predict 'death'.

NOTES

Anujanma is the 10th star from Janma Nakshatra, c.g, Pubba is the Anujanma Nakshatra of Bharani.

Stanza 50. — If Thrisphuta happens to fall in Srishti Khanda (zone), Srishti Rasi, Srishti Nakshatra, or if it conjoins with good planets or if it occupies Aries, Leo or Sagittarius Navamsas, predict longevity to the questioner.

Stanza 51. — Find out the Shadvargas of the Thrisphuta and note down the respective lords. From them, read good and bad for father, mother, brothers, relatives, children and wife respectively.

NOTES

For example, see in what Rasi in Drekkana the Thri-sphuta has fallen. Note the lord of this Rasi. From the nature of this lord, read the fortunes of the father. In this way, the indications of other relatives should be given in the order of relatives in the stanza, the vargas being taken into consideration in the orde of Drekkana, Hora, Navamsa, Thrimsamsa, Dwadasamsa and Rasi.

Stanza 52. — If the lord is well disposed, then good will befall the concerned relative. If the lord is afflicted, then predict evil. By affliction is meant debility, evil disposition and aspect of evil planets.

Stanzas 53, 54 and 55. — By 'strength' of planets is meant their residence in appropriate bhavas, good strength and association or aspect of benefics. If the Sun, etc., conjoins Thrisphuta, father, etc., will be in peril. If Thrisphuta occupies Ohathushpada Rasi or Navamsa and conjoins with evil planets, destruction of quadrupeds such as cattle or horses may be predicted.

NOTES

If the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn conjoin the Thrisphuta, affliction will befall father, mother, brothers, relatives, children, wife or husband and servants or dependents respectively.

Stanzas 56 to 60. — When Thrisphuta falls in a particular Nakshatra and the following events — a quarrel within three days, a poor old Brahmin turning up in three days, fear from fire or a huge conflagration, loss or destruction of vessels or clothes, sickness or wounds to any one in the family, a serpent seen anywhere in the house, a pious and noble Brahmin's visit, death of a quadruped or fall from a tree of a servant and putting out of the light by a destructive fly or death news — are noticed, the order coinciding with the order of Aswini, Bharani, etc. (and their trines), then predict death.

NOTES

If in the Prasna chart, the Thrisphuta falls in Aswini, Makha or Moola and within three days, a quarrel takes place without cause, then death may be predicted. Likewise, when the Thrisphuta falls in the following constellations, and an appropriate event takes, place as follows :

—

1. Aswini, Makha, Moola	A quarrel within three days.
2. Bharani, Pubba Poorvashadha	A poor old Brahmin turning up in three days.
3. Krittika, Uttara, Uttarashadha	Fire or conflagration.
4. Rohini, Hasta, Sravana	Loss or destruction of vessel or cloth.
5. Mrigasira, Chitra, Dhanishta	Sickness or wound.
6. Aridra, Swati, Satabhisha	Appearance of a serpent.
7. Punarvasu, Visakha, Poorvabhadra	Visit of a religious and noble Brahmin.
8. Pushyami, Anuradha, Uttarabhadra	Death of a quadruped or fall of a servant.
9. Aslesha, Jyeshtha, Revati	Putting out of the light.

In all the said cases, any happening similar to the specific events mentioned should also be taken as an indicative sign and death predicted.

Stanza 61. — The Sun governs fever, rise of temperature all over the body and brain fog. The Moon rules dysentery. Mars indicates wounds and sores.

Stanza 62. — Mercury denotes diseases that make one unable to think or speak or see. Jupiter causes pain all over the body and mental upsets.

Stanza 63. — Venus causes swelling. Saturn governs disability to stretch or to fold one's hands and legs. Rahu governs fall from an elevated place. Kethu indicates wounds.

Stanza 64. — If the sick man has the diseases signified by the lord of Thrisphuta Navamsa or by the lord associated with Thrisphuta, then predict death.

THRISPHUTA DASA

Stanza 65. — Calculate Dasas and Antardasas from the unexpired portion of Thrisphuta Nakshatra (for one year) and predict the results.

NOTES

Here the Dasa period for the Sun is 18 days, the Moon 30 days, Mars 21 days, Rahu 54 days, Jupiter 48 days, Saturn 57 days, Mercury 51 days, Ketu 21 days and Venus 60 days. Vimshottari Dasa period multiplied by 3 gives the Prasna Dasa period in days. The order of succession is also according to Vimshottari. Here the duration of the year is taken as 360 days.

Stanza 66. — If the lord of the Thrisphuta constellation is in the Vipat, Pratyak or Naidhana stars; or occupies Arudha Rasi or evil houses; and if lords of these Rasis are in debilitated, combust or in association with the lord of the sign occupied by Mandi, the Dasa results will be unfavourable.

NOTES

Suppose the Thrisphuta longitude is Leo 21° 3'. This means the constellation involved is Poorvaphalguni. If the lord of this constellation, viz., Venus is in the Vipat (Hasta, Sravana and Rohini), Pratyak (Swati, Satabhisha and Aridra) or Naidhana (Anuradha, Uttarakshetra and Pushyami) the effects will be bad. Likewise if Venus occupies Arudha Rasi or evil houses (6th, 8th or 12th) or if the lord of the Rasi occupied by Venus is in debilitation, combust or in association with the lord of the Mandi-sign, the results can only be unfavourable.

Stanza 67. — Calculate the Dasas from the Moon, Thrisphuta and also Gulika. Consider which would be appropriate in regard to the question concerned. Prasna results are to be told either for 1 year or for 1 month on the basis of the yearly or monthly Dasa. Some are of the opinion that the Dasa worked on the Moon's position alone is sufficient.

NOTES

In stanza 67. we are asked to determine the Dasas with reference to the constellations occupied by the Moon, Gulika and also Thrisphuta and consider that which appears appropriate according as the overall effects of Prasna chart are either generally good or generally evil.

Here much responsibility rests on the shoulders of the astrologer. He should carefully assess the chart as a whole and then decide the appropriate Dasa. If the Prasna chart shows benefic results, then the least powerful Dasa of the three Dasas calculated should be considered. One is of course to be guided by one's Guru in these matters.

Prasna effects are told either for one year or for one month. If it is for one year, we have seen how to work out the Dasa period before. If it is only for one month, then divide the Dasa periods by 4 and we get the periods in days. The Sun $1\frac{1}{2}$ days, the Moon $2\frac{1}{2}$ days, Mars $1\frac{3}{4}$, Rahu $4\frac{1}{2}$, Jupiter 4, Saturn $4\frac{3}{4}$. Mercury $4\frac{1}{4}$, Ketu $1\frac{3}{4}$, and Venus 5 days.

Thus concludes the 6th chapter of Prasha Marga.

ASHTAMANGALAM

Stanza 1. — In the (Ashtamangala) number (consisting of three digits), the digit on the left-hand side (100th) denotes the past, the middle one (10th) the present, and the one on the right-hand side (unit), the future.

Stanza 2. — The lower, middle and upper parts of the body are signified respectively by the unit, tenth and hundredth digits. In the part of the body denoted by the even number, there is some disorder appropriate to the planet.

NOTES

The stanza is suggestive. The Ashtamangala number consisting of three digits denotes the entire physical body. The left-hand number signifies the condition and nature of the body above the neck; the central digit refers to the part of the body below the neck and above the waist and the right-hand digit governs the part of the body below the waist. Suppose the Ashtamangala number is 247. The centre digit 4 is an even number. This means that there is some disorder or defect in the middle part of the body — below neck and above waist. This number is governed by some planet (noted below) and the nature of the defect or disease would be appropriate to the nature of the planet concerned. This particular chapter deals in a way with Hindu Numerology.

Stanzas 3 to 6. — The eight planets, yonis, animals and Bhutas (elements) beginning from the Sun, Dhawaja, Garuda and Prithvi respectively correspond to numbers one to eight in the order Sun, Mars, Jupiter, Mercury, Venus, Saturn, Moon and Rahu; to the respective yonis of Dhawaja, Dhuma, Simha, Dog, Ox, Donkey, Elephant and Crow; and to the creatures Garuda, Cat, Simha, Dog, Serpent, Mouse, Elephant and Hare respectively. Dhawaja and Simha yonis come under Prithvibhuta; Gaja and Vrisabha under Jala; Dhuma under Agni; Khara (donkey) under Vayu; and Dog and Crow under Akasa.

NOTES

This stanzas are simple enough and do not call for detailed explanations. 8 numbers are taken into consideration. Each number denotes a particular planet, a particular yoni, a particular animal and a particular Bhuta. The number is always to be taken in three digits, the 100th digit referring to the past, the 10th to the present and the unit to the future. In the subsequent stanzas, the results due to the ruling planet yoni, etc., are explained.

RESULTS OF THE SUN AND OTHER PLANETS

Stanzas 7 to 14. — If the planet happens to be the Sun, there will be success in undertakings, fame, victory, honour from rulers, and honour in councils, villages, etc.; Mars —

troubles from thieves, princes and weapons, fear from fire, wrath of God Subramanya, trouble from Bhairava quarrels, fever, diseases of the head, and the eyes and blood affections; Jupiter — grace of gods and Brahmins, help of Gurus, and gains of clothes, gold, elephants and horses; Mercury — fear from animals, anger of God Vishnu, skin diseases and typhoid fever; Venus — ornaments, fine clothes, cots and beds, happiness from wife, good food, better yield in lands and acquisition of cows and buffaloes ; Saturn — rheumatism, stomach pains, trouble from thieves, fear from wicked people, fear of death and affliction from wicked spirits; full Moon — family happiness, mental peace, association with relatives and friends, acquisition of aquatic products, good food and drinks and company of women; and Rahu — virulent skin troubles, diseases in the eyes and legs, fear from poison and quarrel with bad people.

NOTES

Here we see that odd numbers are good and even numbers are bad.

EFFECTS OF "DHWAJA"

Stanzas 15 to 22. — If Dhwaja happens to be the ' Yoni', there will be health, monetary gains, destruction of enemies and birth of children ; Dhuma — mental worry, serious diseases, troubles from enemies, poverty, degradation in one's position and disputes; Simha — health, birth of a son, mental peace, gain of money, rewards from rulers and Brahmins; Dog — exile from one's place, fear, loss of money, illness, dispute and fear from accidental death; Yrishabha — marriage, birth of son, gain of money, family happiness, long life and good health; Khara — troubles from enemies, deprivation of house, loss of money, failure in undertakings and sorrows; Gaja — intercourse with women, acquisition of money and brains, association with friends and relations and awards and presents from rulers; and Crow — loss of profession or degradation, quarrels with relatives, loss of house, great mental affliction, fear of suicide or death.

ANIMAL SYMBOLS

Stanza 23. — If the middle and unit digits are represented by serpent and Garuda, or mouse and cat, elephant and lion or hare and dog respectively, the questioner will die.

NOTES

You will see in this that serpent and Garuda are enemies, mouse and cat are enemies and so on with the rest. Death is likely when the central and unit digits are disposed as follows: —

Central digit	Unit digit
Serpent	Garuda
Mouse	Cat

Elephant
Hare

Lion
Dog

Stanzas 24 and 25. — If the animals are found in the above order, the cat being discovered eating a mouse or a Garuda catching a serpent or a dog in pursuit of a hare, it is a sign of death.

Stanzas 26, 27 and 28. — If the middle digit happens to belong to cat (or if the questioner jumps over a cat), the querist will be attacked by diseases; dog — he will be bitten by a dog; mouse — clothes, beds, etc., will be torn by rats; crow — a crow will excrete or scratch the body; Khara — danger from quadrupeds or wild animals; Dhuma — calamities from fire. Any of these in the middle digit indicates that the questioner will be affected by bad diseases and other misfortunes, but not death.

Stanza 29. — If the 'lords' of the centre and right-hand digits are inimical to each other or if both are malefic planets, then evil should be predicted. If these lords, though malefic, are friendly, then evil will not happen.

PANCHA BHUTA EFFECTS

Stanza 30. — Of the 'Bhutas', Prithvi and Jala are auspicious. Agni, Vayu and Akasa are evil.

Stanza 31. — Of the central and the right-hand digits, if one is Agni and the other Jala, then there will be diseases or death also may happen.

RECKONING OF LUNAR DAY ETC.

Stanzas 32 to 34.-The (Ashtamangala) number divided severally by 30, 27, 7, 12, 9 and 5 and the remainder counted from the first lunar day of the bright half, Aswini, Sunday, Aries, the Sun and Prithvi respectively gives the lunar day, constellation, week-day, Rasi, Planet and Bhuta.

NOTES

Suppose the number is 183. Divide this by 30. The remainder is 3. Counted from first lunar day, we get the third tithi. Similarly dividing the number by 27, 7, 12, 9 and 5 we get remainders 21,1,3,3 which means the (Ashtamangala) nakshatra is Uttarashadha (21st), the weekday is Sunday (1st), the Rasi Gemini (3rd) and the Bhuta is Fire (3rd).

RESULTS OF TITHI ETC.

Stanza 35. — If the (Ashtamangala) Rasi obtained as above happens to be the 8th Rasi from the Janma Rasi of the questioner, or if the (Ashtamangala) Nakshatra be 3rd, 5th or 7th from the birth nakshatra of the questioner, then something evil is certain to happen.

Stanza 36. — According as the Ashtamangala factors (Tithi, Nakshatra, Vara, etc.) are afflicted by such evil doshas as Mrityu or Dagdha or fortified by good yogas such as Suddha, etc., the querist will meet with some imminent danger or good.

Stanza 37. — If all the three digits are even numbers, then death will happen. If the left and the centre figures are even, there will be dangerous diseases.

NOTES

Here, we have to note that even numbers cannot occupy all the three places. Hence to predict according to this is not possible. Writers explain this sloka in many ways attempting to overcome this difficulty but none of these explanations satisfy the real intention of the author. Hence the explanation is left to the intelligence of the readers.

Stanzas 38 and 39. — Multiply the number by 45 and divide the product by 8. According as the remainder is 0, 2 or 4, there will be death, loss of children or danger to relatives. If the remainder is an odd number, there will be good health, recovery from illness, etc.

NIRAYANA SATURN

Stanzas 40, 41 and 42. — Keep the Ashta-mangala number. Multiply the left-hand digit by 2, the central digit by 3, the right-hand digit by 4. If the Prasna happens to be in Sukla Paksha, (Bright half) add to this 336. If it is in Krishna Paksha (dark half) add 648. Divide this total by 84. Divide the remainder by 12; we get the number of Rasis. Multiply the balance by 30 and divide it by 12; we get 'Degrees'. Multiply the remainder by 60 and divide it by 12 when we get minutes (respectively). When Jupiter transits through this Rasi, predict that the questioner will die. When Saturn transits this sphuta, consider that the death of the man will take place.

NOTES

Here we have worked the Ashtamangala Nirayana Jupiter and Saturn. As the prasna is intended to cover one year and sometimes one month, you have to state that if these transits take place within one year or one month, the questioner will die in one day. In this way, make the calculations.

Stanza 43. — Here has been described Ashta-mangala as I studied from my Guru. If predictions are made with devotion to the preceptor and God, then they will come correct.

NOTES

The principles adumbrated in this chapter may be used for answering questions based on

numerology. We are summarising again the whole chapter for the benefit of readers.

The science of numbers has always been a fascinating study with the Hindus. Everything in the universe is vibration. The mystery of sound vibration had been well understood by the Maharishis and the whole science of Mantra Sastra is based on the importance of sound vibrations. Unfortunately, as has been the case with other sciences, educated Hindus neglected the knowledge bequeathed to us by the ancient sages and began to study and appreciate books on the so-called numerology written by the Western savants. There is a lot of difference between the Sankhya Sastra as propounded by the Hindus and numerology as understood and expounded by the Westerners. The former is based on a correct appreciation of the working of the law of periodicity and the great significance of vibratory laws while the latter arbitrarily allots certain numbers for certain letters of the English alphabet. English is not Sanskrit and 'Sanskrit' means Sarayuk kirt or that which is perfect. The vibrations released by the Sanskrit alphabets have their own peculiar importance. The numerology of the Hindus has an important bearing on Prasna or Horary astrology since the latter comes to our rescue in moments of the most profound anxiety.

The questioner should be asked to mention a number of three digits. We shall call this as the root number. The one on the left-hand side (100th) denotes the past, the central one (10th) denotes the present and the digit on the right-hand side (unit) suggests the future. More importance is attached to the 10th and unit digits as they deal with the present and future.

The different planets are assigned the following numbers: The Sun — 1, the Moon — 7, Mars — 2, Mercury — 4, Jupiter — 3, Venus — 5, Saturn — 6 and Rahu — 8.

In order to appreciate the general trend of affairs the root number is subjected to certain manipulations. Divide the root number by 30, 27, 7, 12 and 9 respectively. The remainder left in each case represents the Tithi (lunar day counted from 1st of the bright half), constellation, weekday, sign of the zodiac and the Bhuta respectively that will have a predominating influence. You can predict that some evil will befall the questioner if the root number Rasi happens to be the 8th from his Janma Rasi or the root number constellation happens to be the 1st, 3rd, 5th or 7th from his birth constellation. Imminent danger may also be anticipated if the root number constellation, Rasi and planet are afflicted by evil or malefic conjunctions, aspects and associations at the period in question. If all the three digits (of the root number) are even numbers, something serious can be expected to happen. If the 100th and the 10th units have even numbers, the questioner will suffer from serious diseases.

Multiply the root number by 45 and divide it by 8. Ascribe the following results for the remainders thus: If the remainder is 0, predict death (or a crisis for life); 2 — loss of children or illness to them; 4 — danger to some relatives. If the remainders are odd numbers such as 1, 3, 5, 7, etc., predict good health, recovery from illness, etc.

I have given above a list of planetary numerals. Now different numbers which indicate the different yonis, animals and the primordial elements, etc., will be enumerated. Numbers 1 to/ 8 respectively represent the yonis (sex instincts) of Dhwaja, Dhuma, Hari (lion), Swana (dog), Vrishabha (ox). Khara (donkey), Matanga (elephant) and Vayasa (crow). Numbers 1 to 8 represent respectively Garuda, Cat, Lion, Dog, Serpent. Mouse, Elephant and Hare. The panchabhutas (five primordial elements) are represented as follows : —

Prithvi (earth) — 1 and 3 : Jala (water) — 5 and 7; Agni (fire) — 2 ; Vayu (air) — 6 ; and Akasa (ether) — 4 and 8.

These details are given below in a tabular form for easy comprehension.

No.	Planet	Yoni or Sex	Animal	Bhuta or primordial element
1	Sun	Dhwaja	Garuda	Earth
2	Mars	Dhuma	Cat	Fire
3	Jupiter	Lion	Lion	Earth
4	Mercury	Dog	Dog	Ether
5	Venus	Ox	Serpent	Water
6	Saturn	Donkey	Mouse	Air
7	Moon	Elephant	Elephant	Water
8	Rahu	Crow	Hare	Ether

Reduce the root number to a single digit and find out the planet presiding over it and predict the following results. If the Sun presides over the number — the object in view will be gained. If the question refers to politics, success will attend and honour will flow. The Moon — mental peace, domestic happiness, plenty of food, and acquisition of desired object.

The Moon at the time of question should be powerful to give all these results in full measure.

Mars — accidents, injuries from fire and weapons, quarrels, head diseases and troubles from thieves.

Prasna always refers to immediate future — 1 day to 1 year — and these results are to happen within this period.

Mercury — itches, skin eruptions and sores in the body, lingering or intermittent fever, troubles from domestic animals such as dogs, cats, etc., and losses in trade and business. Jupiter — access to gold, realisation of objects, blessings from preceptors and holy people and smooth sailing in all affairs. Venus — good sexual enjoyments, happiness with wife, good income and acquisition of monies and ornaments. Saturn — colic pains, sorrow, misunderstandings, fear from spirits and hobgoblins, rheumatism and bad results in general. Rahu — skin diseases of a

virulent type, eye troubles, misunderstandings, fear from poison, snakes and reptiles.

There is difference of opinion as to whether the unit digit of the root number is to be taken or the root number should be reduced to a single digit for purposes of predictions. The unit represents the future and it seems reasonable to take the unit digit for ascertaining anything pertaining to the future.

For purposes of answering questions pertaining to Medical astrology the root number as a whole represents the physical body. The left-hand digit describes the condition and nature of the body above the neck, the central digit suggests the condition of the body between the neck and the waist while the unit figure reveals the defects in the body below the waist. Even numbers indicate some disorder and the nature of the affliction is denoted by the planet representing the number and the diseases ruled by it. Suppose the root number is 563. The centre figure is an even number. The part of the body is between neck and waist. 6 is ruled by Saturn. Therefore the questioner suffers from a disease indicated by Saturn in the portion of the body between the neck and the waist.

If the central and unit digits are represented by the following pairs of animals, much evil will befall the questioner:

Central digit	Right hand digit
Serpent	Garuda
Mouse	Cat
Elephant	Lion
Hue	Dog

The above disposition is even indicative of early death and the questioner or his relatives should be duly warned of the impending disaster. If the middle digit is the one representing cat's yoni, you have to predict that the questioner simply suffers from diseases; if dog's yoni say he will be bitten by a dog and that he should be careful. If the crow's yoni comes in the middle number, then you will have a scratch made on your body by a crow. Danger from quadrupeds or wild animals should be suggested if the middle number is that of a donkey's yoni. Calamities from fire are likely if the dhuma yoni comes in the middle. In all the above circumstances, misfortunes and diseases should be predicted and not death.

Likewise if the planets ruling the middle and last numbers are inimical to each other or both are natural malefics, then predict evil. If the evil planets are friendly, then no evil can happen. In a like manner, if the middle and the last digits represent prithvi (earth) and jala (water), it indicates good. Agni, Vayu and Akasa portend evil. Thus Agni and Vayu are good and Agni and Jala are evil.

An Example

Let Janma Rasi be Taurus and the root number 563. Let Janma constellation be Mrigasira.

	Past	Present	Future
Root Number :	5	6	3
	Venus	Saturn	Jupiter
	Ox-yoni	Donkey-yoni	Lion-yoni
	Serpent	Mouse	Lion
	Water	Air	Earth

Dividing the root number by 30. 27, 7, 12, 9 and 5 respectively we get:

Root number lunar day — 8th of dark half.

Root number constellation — Dhanishta — 5th from Moola.

Root number weekday — Tuesday.

Root number sign — Aquarius.

Root number planet — Venus.

The root number Rasi is 10th from Janma Rasi. The root number constellation is the 1st from birth star. The root number planets own the Janma Rasi. Thus the root number dispositions are fairly powerful and favourable. Multiplying root number by 45 and dividing the product by 8, $(563 \times 45) / 8$, we get 7 as remainder, indicating good health, and recovery from illness.

The hundredth digit is presided over by Venus a benefic indicating a good past, 6 being ruled by Saturn, the present is evil and the questioner suffers from a disease indicated by Saturn between the neck and waist. The number in the unit place is that of Jupiter suggesting realisation of the object. The middle number is presided over by donkey-yoni foreboding (troubles from quadrupeds).

Summing up: The disposition of root number, lunar tithi, etc., towards your birth elements being favourable, good time is indicated in the immediate future. Saturn rules the middle number and this suggests that you are having either colic or some rheumatic troubles in the region between the neck and the waist. This is likely to disappear shortly. Good health is indicated. The immediate past was good while the present indicates anxious moments. You need not have to worry about the future as Jupiter ruling the unit digit will confer happiness and enable you to realise the objects in your mind. As the middle number is ruled by a donkey-yoni, be careful as trouble from quadrupeds is indicated.

We see how the science of numbers is of immense use to us in its application to Prasna or Horary astrology. One should be very careful in the discrimination of the astrological evidences as otherwise the conclusions are bound to go wrong.

Thus concludes the 7th chapter of Prasha Marga.

EFFECTS OF ARUDHA

Stanza 1. — In Prasna Kriya, six Rasis, viz., Arudha, Lagna, Navamsa Lagna, Chatra, Spri-shtanga and Jaama should be examined.

NOTES

In this chapter, the author goes on to deal with the effects of Arudha. Sprishtanga Rasi is the sign corresponding to the organ touched by the querist. The allocation of organs to the twelve signs should be considered as given by Varahamihira, viz., the head, face, chest, heart, belly, waist, abdomen, sex organs, thighs, knees, buttocks and feet are governed in regular order by Aries and the succeeding signs.

Chatra Rasi is determined by noting what is called the Veethi Rasi. If the Sun occupies Vrishabha, Mithuna, Kataka and Simha, the Veethi Rasi is Mesha. If the Sun occupies Vrishchika, Dhanus, Makara and Kumbha, Veethi Rasi is Mithuna. If the Sun occupies Kanya, Thula, Meena and Mesha, Veethi Rasi is Vrishabha. Count the number of Rasis from Arudha to Lagna and mark the same number of Rasis from Veethi Rasi, then we get the Chatra Rasi.

Illustration: Supposing Arudha is Vrishabha and Lagna is Simha. Let the Sun be in Mesha. The number from Arudha to Lagna would be 4. The same number counted from Veethi, viz. Vrishabha, would be Simha or Chatra Rasi.

Stanza 2. — If the Rasis suggested in stanza 1 are beneficially disposed, then there will be health and other favourable results. The benefic, malefic and weak dispositions should be carefully considered and then the answer given to the querist. This is the injunction of the Sastras.

NOTES

The six signs should be strong by association or aspect of good planets. If they are weak by the presence or aspect of evil and afflicted planets, the questioner will be miserable in general conditions of life. The astrologer's power of judgement should be fully exploited.

Stanza 3. — If Arudha or Lagna is occupied by evil planets, then the questioner will suffer from diseases or wounds in the organ governed by these Rasis.

NOTES

If Arudha is Mesha and Lagna is Cancer and both are afflicted, then both the head and the heart will be seats of disease.

Stanza 4. — If the lords of Arudha and Lagna and the Moon and the Sun and lords of houses occupied by these four lords, are exalted in Navamsa and otherwise strong, then the questioner will be fortunate and happy.

NOTES

According to some Thungamsa means the degrees of exaltation and not the exaltation in the navamsa.

Stanza 5. — If the above-mentioned ones are weak, the condition of the questioner will not be good. If they occupy neecha or inimical Navamsa, then the condition of the querist will be really unfortunate.

NOTES

Here a distinction is made between the Rasi lords being weak and their occupying inimical or debilitated Navamsas — the latter being definitely more harmful.

Stanza 6. — If the lord of Arudha is devoid of strength and the lord of the 8th is strong, then the questioner will be beset on all sides by danger. If the lords of Arudha and 9th are strong and the lords of the 6th, 8th and 12th are weak, then there will be influx of all kinds of fortune.

AVASTHAS

Stanza 7. — There are two categories of 'Planetary Avasthas', each being divided into seven kinds. The state or condition of the questioner will be similar to the planetary avastha concerned.

Stanzas 8 to 72. — Neutral, friendly, own, Moolathrikona, exaltation, inimical and debilitation are the seven planetary avasthas corresponding regularly to the seven avasthas, viz., infant (atibalya), child (balya), adolescent (kaumara), youth (yauvana), royal (bhupa), servile (vridha) and death (mrita). A planet will be infant for a day after combustion; a child 7 days after combustion; kaumara till the planet becomes stationary; yauvana till the commencement of retrogression; king for the period of retrogression; of vridha, a few days before combustion and mrita, when in combustion. Thus there are two kinds of planetary avasthas. The strength of the lords, Arudha, Lagna and Chatra should be considered under these various avasthas.

NOTES

Stanzas 8 to 12 are very important. Two types of planetary avasthas or states are recognised. They are sthanavastha or positional state and kalavastha or temporal state. Sthanavastha of a planet can be known thus by its occupation of different signs — friends, neutral, inimical. The kalavastha can be ascertained by the distance of the planet from the Sun. It will be seen that retrogression (vakra), combustion (moudhya), etc., are due to a planet's movement with reference to the Sun, The following table will enable the reader to guess the sthana and kalavasthas.

Avastha	Nature of Rasi	Nature of Kala
Atibalya	Neutral or sama	for 1 day after combustion
Balya	Friendly	7 days after above

Kaumara	Own house	till stationary
Yauvana	Moolathrikona	till beginning of retrogression
Raja	Exaltation	as long as retrogression lasts.
Vridha	Enemy's sign	7 days before combustion
Mrita	Debilitation	when in combustion

You have to take the lords of Arudha Rasi, Lagna and Chatra Rasis, see who is the most powerful and then find out the avastha of that planet.

DISEASES AND ARUDHA

Stanza 13. — If a planet's avastha is atibalya etc., the results will be appropriate to the avastha. The 'yauvana' and other stages indicate sexual instincts and appropriate results.

NOTES

The author suggests that when a planet acquires a certain state or avastha, the results he indicates would be in accordance with the nature of the avastha. Here, we are required to guess the results ourselves thus:

Atibalya (infant stage) indicates inability to speak, tendency to sleep, extreme selfishness and a tendency to cry and smile by turns. The Balya stage (child) is marked by a tendency to play, to do things topsy-turvy, inquisitive to know everything. The Kaumara (youthful) stage is distinguished by learning to study and think, to work and do something always. The Yauvana (adolescent) stage is noted for sexual instincts. Then manhood stage (Raja) is characterised by a domineering nature always commanding and ruling. This is followed by the Vridha stage when inattention, inertia, pessimism, and sleep come in turns. The last stage is the Mrita (practically dead) and this is marked by absence of any activity, living in a perpetual state of fits and unconsciousness. All these characteristics can be attributed to the questioner according to the strength of the planets.

Stanza 14. — If Arudha Rasi coincides with the exaltation Rasi or Navamsa of the lord of the week-day of the question, then the querist will live long enjoying sound health. If on the contrary, the Arudha Rasi falls in the debilitated Rasi or Navamsa of the lord of the week-day concerned, etc., death will occur.

Stanza 15. — If Arudha is Leo, he will have stomach and eye troubles, spiritual affliction, diseases caused from extreme heat. If Cancer is Arudha, he will suffer from diseases in his breasts, tongue and face; want of taste for anything and swelling and watery complaints.

Stanza 16. — If Arudha Rasi is Aries or Scorpio, he will suffer from diseases in the head and eyes, high fever, itches and wounds. If Gemini or Virgo, he will have nose, skin and breathing troubles.

Stanza 17. — If Arudha Rasi is that of Jupiter, the questioner will suffer from mental troubles and ear complaints. If the Rasi is that of Venus, diseases in the testicles, aversion to eat and drink, swelling and other watery diseases.

Stanzas 18 and 19. — If a saturnine sign is the Arudha, it indicates mental troubles, extreme debility, dyspepsia and inability to walk. If Rahu is in Arudha Rasi, then he will suffer from itches and wounds. These diseases can be predicted only when the Arudha is found to be afflicted by evil planets.

ARUDHA NAVAMSA

Stanza 20. — If Arudha, Lagna or thier Navamsas happen to be the Rasi or Navamsa holding Gulika, then the questioner will have bad diseases. If the majority are connected with Gulika, the questioner will die.

NOTES

Four factors have to be taken. They are Arudha Rasi, Arudha Navamsa, Lagna and Navamsa Lagna. If one of these is afflicted by Gulika, disease must be predicted. If three are afflicted by Gulika, then death of the questioner should be anticipated. Here affliction means that the Rasi or Navamsa position of Mandi should coincide with the Rasi positions or Amsa positions of Arudha and Lagna. In all these cases, especially when predicting death, one should give more weight to the birth horoscope.

Stanza 21. — If Gandanthamsa happens to be in Arudha or Lagna and aspected by malefics, then death will happen. The same result will take place with regard to the 8th from Arudha.

NOTES

Gandanthamsa is the last Navamsa of Cancer, Scorpio and Pisces, and the first Navamsa of Aries, Leo and Sagittarius. If Gandanthamsa also falls in the 8th from Arudha, death can be predicted. Suppose Lagna or 8th from Arudha is 2° of Simha. Then this has reference to Gandanthamta.

Stanza 22. — If Pisces being Arudha is aspected by evil planets, the questioner will lose his legs and become lame. If Scorpio or Cancer is Arudha (aspected by evil planets), then he may fall into a well or a tank.

PLANETS AND VEGETABLES

Stanza 23. — The eight cardinal points beginning from East are signified by Arudha and other Rasis. Strong planets in kendras suggest the presence of trees governed by such planets in

the directions appropriate to the trees.

NOTES

Arudha and 2nd from it represent East, 3rd denotes S.E. 4th and 5th South, 6th S.W., 7th and 8th West, 9th N.W., 10th and 11th North and 12th N.E.

Stanza 24. — Trees found in the hills, plantains (banana), thorny trees, shrubs, bamboos, arecanut trees and cocoanut trees are indicated by the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. The signs ruled by these planets also indicate the appropriate trees.

NOTES

Trees are allotted to different planets and signs. For instance, the Moon rules plantain trees. Cancer also rules the same trees. Similarly the trees ruled by Mars come also under Aries and Taurus. Suppose as per stanza 24, a strong planet is in Sagittarius — a kendra from Arudha Rasi. This happens to be the 7th and the direction is west. Since Sagittarius is a Jupiterian sign, and since Jupiter rules bamboo, it may be inferred that bamboo trees are to be found in the western direction. In my humble opinion, these principles can be used for finding out the direction of lost articles in a question involving theft or finding the direction in which a missing person may have gone.

URDHVA MUKHA AND OTHER SIGNS

Stanza 25. — If Arudha is Urdhwa Mukha Rasi, the questioner will have increase of prosperity. If Arudha is Adhomukha Rasi, then he will have a downfall. This is the view of Krishneeya.

Stanza 26. — If in a Prasna, Arudha happens to be Urdwa Mukha, then he will succeed in his undertakings. If otherwise, he will meet with failure. But if good planets occupy or aspect these Rasis, the evil effects will be considerably minimised.

NOTES

The Rasi occupied by the Sun is Adhomukha Rasi. That Rasi which he has just left is Urdhwa Mukha Rasi and the one to which he will be going is Thiryang Mukha Rasi. Kendra Rasis from these are also of the same nature. In stanza 27, by "if otherwise" is meant Adhomukha and Thiryang Mukha Rasis. Even if Arudha falls in these Rasis, the effects will be good provided the Rasi is occupied or aspected by benefic planets'.

Stanza 27. — If Lagna, at the time of birth, or at the time of a journey, or at the commencement of a work, etc., happens to be Urdhwa Mukha, then success will attend all of them and status, fame, wealth and position will increase. On the contrary, if Arudha Rasi is Adhomukha, there will be decline of wealth, power, fame and position, desertion of his friends

and fall from position.

NOTES

The astrological principle given in stanza 28 can be applied to Prasna (horary), Jataka (horoscopy) or Yatra (travel). In the 2nd part of the sloka, 'Arudha Rasi' is specifically used implying its application to prasna only. But there is no harm in extending the scope of its application as in the first part of the sloka.

Stanza 28. — If the lord of Arudha occupies the Rasi of a benefic planet, it is to be inferred that the questioner lives in a beautiful house, palace or temple. If the lord occupies the Rasi of a malefic planet, then the house will be situated in the locality of nilechhas or the house will be unclean. According as the lord is associated with benefics or malefics, the person will have company of good or bad men.

NOTES

If Arudha lord occupies a house owned by good planets but is in conjunction with bad planets, then the person lives in a good mansion but in very bad company.

Stanza 29. — If the Lagna has a number of benefic vargas or if the Lagna is occupied by good planets, then before long, the querist's position will be improved and his ambitions satisfied.

NOTES

The commentator suggests that by 'Lagna is implied Arudha. The position of Lagna in the Saptavargas (Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa and Thrimsamsa) should be considered in order to know whether the Lagna has more benefic vargas or malefic ones.

Stanza 30. — If the Lagna being a biped or a quadruped sign is occupied by malefics, the questioner's dependents and relatives or livestock will be destroyed. If benefics occupy the Lagna, they will prosper.

NOTES

If the Lagna is a biped sign and malefics are in Lagna, the person's dependents and relatives will be afflicted or destroyed. If the occupants are benefics, good will happen to dependents and relatives. If the Lagna is a quadruped sign, effects will pertain to live-stock belonging to the querist.

SIGNIFICANCE OF GOLD PIECE

Stanza 31. — The gold piece is Arudha and in fact it is more important than Arudha because it is the gold piece that determines the Arudha.

NOTES

The 'lay' of the gold piece has been discussed in stanzas 51 to 53 of Chapter IV to which

the readers may refer once again.

Stanza 32. — The five Bhutas (used in a Prasna) are water, sandal paste, paddy, rice and flowers. Their importance should be understood once again. The gold piece represents Jeeva the life element.

NOTES

It will be seen that before laying the gold piece, worship is offered to the Chakra or the zodiacal diagram and the materials used are water, sandal paste, paddy, rice and flowers. These materials are symbolic of the human body which is composed of the Panchamahabhutas (five primordial elements). It is said that from the gold piece and the pooja materials, many things can be gleaned regarding the future of the questioner or the outcome of the question. If the five materials are found in contact with the gold piece, the questioner would live long. If they are found away, the person's life will be short. The conjunction of Jeeva (gold piece) and Deha (the five materials) is life. Their separation is death. If the materials used are in small quantities, then the constitution of the man is weak. If they are dirty, he is suffering from diseases. In this way by a careful examination of the gold piece and the materials, Kerala astrologers, who practise Ashtamangala Prasna, glean a lot about the future of the querist.

Stanza 33. — If the gold piece is found on the top of the materials, facing up, the man will live long. If it lies inclined not facing the ground, it indicates danger to life. If it is facing the ground, he will have sickness and troubles from evil spirits.

Stanza 34. — If the gold piece is at the top lying in its normal position, the period before him is bright and his wealth, happiness and fame will all increase. If it has fallen with the face down, then his times so far were good but the future will be bad. If the gold piece is found under the flowers and other materials with the face upwards in a normal way, his period till now was bad, but hereafter better days will soon dawn.

NOTES

If the gold piece is found mixed with other materials his period was good so far; if aloof from materials, his period so far was bad; if found with the face up normally, the future will be good; if discovered in an abnormal posture, the future will be bad.

Stanza 35. — If the lay 'of the gold piece is towards the ground, it is bad; if it is towards or amidst the flowers, it is good ; if inclined towards the East, South, West and South, there will be long life, death, poverty, and increase of wealth. If inclined towards the corners, there will be poverty, sickness, danger to life and everything.

Stanzas 36 and 37 — If the Navamsas of Maodi, Moon and Lagna (going under the names of Mrityu, Deha and Prana respectively) fall in Chara Rasis, then there will be long life and good health. If they fall in fixed signs, the sickness will drag on for a long time. If they fall

in common signs or if they are found in one and the same Rasi, then he will die. If these aspect one another, there will be sudden fits and unconsciousness. If they are in trines, he will suffer from incurable disease.

NOTES

Multiply Gulika Sphuta (i.e., Gulikas longitude by 9) and divide the product by 30. We get its Navamsa Sphuta which is known as Mrityu Sphuta. If Chandra Sphuta is multiplied by 9, and divided by 30, we get a Sphuta known as Deha Sphuta. Multiply Udaya Lagna Sphuta by 9 and divide the product by 30 to get Prana Sphuta.

Determination of Mrityu, Deha and Prana Sphutas

Gulika Sphuta x 9 / 30 = Mrityu Sphuta

Chandra Sphuta x 9 / 30 = Deha Sphuta

Udaya Lagna Sphuta x 9 / 30 = Prana Sphuta

Stanza 38. — If Prana and Deha or Deha and Mrityu or Prana and Mrityu Sphutas are found in the same sign or aspect each other, then there will be long life, increase of sickness, and fits and unconsciousness respectively.

NOTES

Prana and Deha must be together or in opposite signs to cause long life. Deha and Mrityu should be similarly disposed to give rise to disease. Fits and unconsciousness can result if Prana and Mrityu are situated in the same manner.

EFFECTS OF LAGNA

Stanza 39. — If Lagna is in the Vargas of waning Moon, Saturn, Mars and the Sun, there will be death, disease, loss of money and other unfavourable results; in those of Mercury, increase of intelligence; if in the vargas of waxing Moon, Jupiter and Venus, good health, influx of money, birth of children and realisation of ambitions.

Stanza 40. — If Lagna or the lord is conjoined with ushna the person is suffering from fever and other phlegmatic diseases. If with Visha Drekkana, or Visha Nadi or Ekargala, his house will be set fire to.

NOTES

These doshas have been referred to in Chapter II, stanzas 17-21. Refer also to Appendix.

Visha Drekkanas are: the first Drekkana of Mesha, Kataka, Simha, Kanya, Dhanus and Makara; the 2nd Drekkana of Vrishabha, Mithuna, Thula, Kumbha and Meena ; and the last Drekkana of Vrischika.

Stanza 41. — If the Rasi denoting Navamsa Lagna has the association of good planets,

then the past of the man can he said to be good. If it has bad associations, his past was bad.

Stanza 42. — Chandra occupying Lagna Navamsa Rasi, and any metal vessel getting broken; or Chandra occupying Gulika Navamsa Rasi and any earthen vessel getting broken are the indications for death.

NOTES

Some writers read that if Gulika Navamsa Rasi turns out to be Lagna Navamsa Rasi, and an earthen vessel breaks, then also death can be predicted.

EFFECTS OF PRANA AND DEHA

Stanza 43. — If, during the period of Prasna, articles signified by planets aspecting or occupying Prana, Mrityu and Deha Rasis (as per sloka 36) are obtained or lost (by the questioner) auspicious or inauspicious results respectively should be predicted. The assignment of articles should be taken according to Samgnadhyaya and principles of Dasa Phala. If there are no planets occupying or aspecting, the materials signified by the Rasis themselves should be taken.

NOTES

In all standard books on astrology and in the earlier chapters of this work different articles have been allotted to different planets and signs. In predicting profession or in predicting Dasa results, different articles are referred to different planets. It is these 'articles' that should be considered.

Stanza 44. — Now the effects of Prana, Deha, Mrityu, as calculated in Chapter V, Sloka 10, are enumerated.

Stanza 45. — Of Prana, Mrityu and Deha, if Deha is greater, the sickness of the man will abate. If Prana is greater, sickness will increase. If Mrityu is greater, he will die.

NOTES

Suppose Prana is in Gemini 25° and Deha is in Cancer 26°. Then 'Deha' is greater. The sickness of the querent will abate. If both are in the same Rasi, the difference in degrees should be taken. If the degrees are also the same, then the minutes must be taken.

Stanza 46. — If Mrityu occupies Jyeshtha, Aslesha, Revati or the Janma Nakshatra or Anujanma Nakshatra of the questioner, he will die. If Mrityu, Prana and Deha are found in an ascending order, one greater than the other, it will be very good for the questioner.

Stanza 47. — The above-mentioned effects can also be gleaned by a consideration of the greater longitude of the Navamsas of the Lagna, the Moon and Gulika.

NOTES

In the earlier pages, we have learnt the method of calculating the longitudes of the Navamsa Rasis of the ascendant, the Moon and Gulika. In this sloka the reference is to these Navamsas. According to some authorities, these Navamsas should be considered in judging whether the questioner will die or if his fortune will improve.

Stanza 48. — If the Lagna longitude is greater than Chandra's longitude, the result is, increase of sickness. If vice versa, there will be abatement of the disease. If Mandyamsa which is Mrityu is greater, then the result could be fatal.

Stanza 49. — If Prana Sphuta comes between Mrityu Sphuta and Kala Sphuta or between the sphutas of two evil planets, or is aspected by these, or is associated with these, then death will result. The Moon's association causes benefic results.

Stanza 50. — If Mrityu or Kala happen to conjoin Arudha, Lagna, Lagna Navamsa, Chandra, Chandra Navamsa or their lords, death will result.

RAHU CHAKRA

Stanza 51. — If Rahu conjoins Lagna, there will be troubles from enemies and thieves; with Sun, death; and with Moon diseases and pains all over the body.

NOTES

Here the reference is to Rahu Indu Chakra explained in Chapter V, stan/as 24 to 26.

AMAZING PREDICTIONS

Stanza 52. — The astrologer must deduce effects from Kala Hora to amaze the questioner, so that convinced at the accuracy of predictions, he may be led to place faith in the astrologer's words.

Stanzas 53 to 55. — If Prasna time is in the Kala Hora of the Sun, then a king or a distinguished personage will turn up. If the Moon, some woman; if Mars, some armed man; if Mercury, a flower-maker or a learned man; if Jupiter, a true Brahmin; if Venus, a dancing girl; and if Saturn, a merchant, a servant or a Buddhist monk. If lord of Kala Hora is in a kendra from Lagna, the results will be further confirmed.

NOTES

The persons suggested in this stanza are supposed to arrive at the time of Prasna, either at the place of Prasna or at the residence of the querist.

So much regarding Udaya Lagna.

SIGNIFICANCE OF CHANDRA NAVAMSA SIGN

Stanza 56. — If Chandra Navamsa Rasi is associated with good planets, a good period ahead is indicated. If this Rasi is afflicted, then a bad future is going to set in.

Stanzas 57 to 61. — Jupiter in the Chandra Navamsa Rasi gives rise to the birth of a son. Jupiter debilitated, denotes quarrels with Brahmins. Venus in Chandra Navamsa Rasi gives fresh clothes and happiness from women; Mercury — success in litigation. A full Moon denotes beautiful things. The Sun causes anger of rulers and gods. Mars causes strife without reason, and litigation connected with lands; Saturn brings about loss of produce in lands, diseases to cattle, and sufferings to servants. Rahu causes fear from poison, serpents, and troubles to his inferior servants. Ketu causes troubles from ghosts. Gulika causes trouble in the shape of Abhichara. Afflicted Mercury will give rise to failure in litigation and weak Moon causes mental worry.

Stanza 62. — These results will be experienced within the number of months denoted by the number of Navamsas traversed by the Moon ; or the number of Navamsas counted from Aries. The period can be fixed by taking into consideration the number of Navamsas the Lagna has gained

Stanza 63. — The great author Jeeva wants the astrologers to calculate Chandra Kriya at the time of Prasna and explain the effects.

Stanza 64. — Allot 5 Chandra Kriyas for each Rasi from Aries. From this find out the Chandra Kriya of the Moon.

Stanza 65. — If the Chandra Kriya is good at the time of Prasna, there will be good; if Chandra Kriya is bad, evil results will happen. The nature of Chandra Kriyas has to be learnt from Horoscopy.

NOTES

Astrological writers talk of Chandra Kriyas (60), Chandravastas (12) and Chandravelas (36). Convert the arc traversed in a constellation by the Moon into minutes. Multiply this by 60 and divide the product by 800. The quotient plus represents the number of Chandra Kriya.

Determination of Chandra Kriya:

Are traversed by Moon in a constellation in minutes $\times 60 / 800 = X$

$X+1 =$ Chandra Kriya.

Thus concludes the 8th chapter of Prasha Marga.

RECAPITULATION

Stanza 1. — What has been explained so far can be applied to all questions pertaining to longevity, marriage and birth of children.

Stanza 2. — First the longevity of the person should be ascertained by a consideration of Arudha Lagna, Moon's position, Gulika, etc., and by observing the nimiththas at the time of the query and then the results the querist wishes to know.

NOTES

Stanzas 1 to 3 are from Anusthanu Paddhati. a work presumably earlier to Prasna Marga. It is not known who its author is. Very little is known of the work itself.

EXAMINATION OF AGE

Stanza 3. — Longevity must be examined first and then the other aspects. What use would be the other indications in the absence of longevity?

Stanza 4. — According to these sayings, the longevity of the person must be first found out by looking at Lagna and the 8th and their lords.

Stanzas 5 and 6. — The age of the questioner must first be examined. It should be ascertained from other works whether a Prasna relates to health or disease.

Stanza 7. — If the lord of Lagna is in a movable Rasi or Navamsa or in kendras or in a strong position, then it is Swastha Prasna. If the lord of Lagna occupies fixed signs or fixed Navamsas or is in the 6th or the 12th houses or found weak in all respects, then it is to be inferred that the querist is suffering from severe illness and the question relates to disease. If the lord of Lagna is subject to mixed influences, the man's illness increases sometimes and decreases sometimes like the ebb and flow of water.

NOTES

Swastha means doing well. Swastha Prasna means a question that does not pertain to illness or disease. Disposition of the Lagna lord in a kendra, his strength, his placement in a movable sign and a movable Navamsa are the four factors favouring good health. His situation in the 6th or 12th, his weakness, and his placement in a fixed sign and fixed Navamsa favour the opposite results.

Stanzas 8 to 10. — If the lord of Lagna is exalted, the person will be wealthy and strong, will have fame and good name and will overcome his enemies; if in Moolatrikona, he will have plenty of clothes and ornaments and happiness ; if own or friendly house, he will live happily with money, wife and children and relations overcoming his enemies and difficulties; if in

inimical place, there will be sickness, trouble from kings and thieves, fear from fire and calamities to wife children and friends. If in debilitation, the person lives in a foreign place being driven out by poverty, loss of position, etc. If in combustion or in association with Gulika or malefic planets, the person lives maimed in a foreign place, through the machinations of enemies or the orders of the rulers, or he will be dead.

Stanza 11. — If lords of Lagna and the 8th are debilitated or combust, the person will have a frustrated mind being devoid of happiness, and suffering afflictions. If there are Kemadruma, etc., the person will be short-lived, suffering from sickness in the upper parts of the body.

Stanza 12. — If the lords of Lagna and the 8th conjoin, or are exalted or occupy own or friendly houses; or if the lord of Lagna, Jupiter and Venus occupy trines or quadrants or the 2nd house, the person will have a long life.

MRITYU LAKSHANA

Stanza 13. — The following eight combinations indicate death: — Gulika occupying the person's Janma Nakshatra or its trines; Gulika joining the 8th from the Janma Rasi; lord of the sign held by Gulika happening to be lord of Janma Nakshatra; the messenger or questioner standing in the 8th from the Janma Rasi; depositing of the gold piece in the 8th from Janma Rasi; and the lord of Janma Nakshatra, or the lord of Prasna — Nakshatra, or the lord of the Nakshatra occupied by Gulika (at the time of Prasna) standing in the 8th Rasi from the Janma Rasi.

NOTES

The eight conditions listed above are simple. If any of the above conditions prevail at the time of query, the person will die even though at the time of query he may be hale and healthy.

Stanza 14. — According to other authorities, there are two aspects to be considered, viz., Jeeva (life), and Deha (body), the former dealing with the determination of longevity and the latter with the delineation of the other aspects of the horoscope.

Stanzas 15 to 17. — The two uses of astrology are the determination of longevity and the discernment of life's journey. When even sages like Vasishta and Brihaspathi find it difficult to scan the future, how can men understand it clearly especially in Kaliyuga? Learned men say that by Deha or 'body' is meant the knowing of life events while 'jeeva' implies the determination of longevity.

DETERMINING THE LENGTH OF LIFE

Stanza 18. — The factors to be considered in determining the length of life are Lagna, the 8th house, their lords and the Moon. The longevity should be ascertained by considering whether these factors are associated with or aspected by benefics or malefics and whether they are powerful or weak.

Stanza 19. — Lagna becomes afflicted if it is hemmed in between malefics or if it is in association with or aspected by evil planets. Lagna is said to be strong if it is conjoined with or aspected by benefics or the lord of Lagna or if it stands between two benelic planets. The strength and weakness of the lord of the 8th are similarly constituted. Instead of Lagna, consider the 8th.

Stanza 20. — The lord of Lagna becomes afflicted if he is associated with (or hemmed in between) or aspected by evil planets, is combust, or debilitated or occupies the house of an enemy. The lord can be said to be strong if he is associated with or aspected by or hemmed inbetween benefic planets, is exalted or occupies his own house or the house of a friend or is retrograde.

Stanza 21. — What is said above regarding the strength or affliction of lord of Lagna is also applicable to the lord of the 8th. While lord of Lagna in a kendra becomes strong, the lord of the 8th becomes a malefic in a similar situation.

NOTES

Thus we see in these two stanzas 8 gunas for lord of Lagna and 7 gunas for the lord of the 8th.

Stanza 22. — The Moon becomes evil if he occupies the 6th, 8th or 12th house or is situated between the evil planets or is associated with or aspected by malefics or he is A weak (waning) or occupies Lagna or is debilitated. The Moon can be considered good and strong if he is in Taurus or full, or is between two benefics or is associated with or aspected by benefic planets, or is exalted or is in conjunction with or in a kendra from Jupiter.

Stanza 23. — If malefics occupy 3, 6 and 11, they give rise to long life. So says Varahamihira.

Stanza 24. — If Lagna and the 8th happen to be Urdhodaya Rasis or if they are associated with or aspected by benefic or by their own lords; or if the lords of Lagna and the 8th are strong or are intimate; or if Arudha happens to be Urdhwa Mukha, Urdhodaya or Samaya Jala Samriddha Rasis, long life can be predicted.

NOTES

Urdhodaya Rasis are also called Sirshodaya Rasis.

Samaya Jala Samriddha Rasis are : — (1) Three Rasis from the Moon can be considered as rise or ebb. (2) The next three as fall or flow; the next three are the same as (1) and the next

three same as (2). Meena is Ubhayodaya Rasi and Mesha, Vrishabha, Kataka. Dhanus and Makara are Prishtodaya Rasis. The remaining ones are Sirshodaya Rasis.

Stanza 25. — Death will happen even in the absence of any diseases if Lagna rises in Sarpa, Kola and Gridhra Mukha Drekkanas; or if evil planets conjoin the same ; or if the Moon occupies the 8th house. If the Moon is not in the 8th, then the querist will die only if he is already sick. If Lagna is Prishtodaya Rasi and the Moon is in the 8th house, death will happen. If evil planets occupy kendras and the 8th house, the man will die in case he is sick.

NOTES

Sarpa Drekkanas. — The first Drekkana of Vrishchika, the last Drekkana of Kataka and Meena.

Kola Mukha Drekkana. — The first Drekkana of Kataka and Makara and the last one of Vrishchika.

Gridhra Mukha Drekkana. — The last ones of Simha and Kumbha and 2nd Drekkana of Thula.

LAGNA AND ARUDHA

Stanzas 26 and 27. — By Lagna or Arudha is meant the rising sign attire moment. Krishneeya and other works say that results must be read either from the one or from both. A Rasi Chakra is of two kinds, i.e., Sthira and Chara. The fixed circle (sthira chakra) is posited on the earth (all around the astrologer). The movable circle (chara chakra) on the other hand moves in the sky. It is by a consideration of both the chakras that predictions should be made.

NOTES

The sthira chakra is indicated by Mesha, Vrishabha (East), Mithuna (South-East), etc. It is on this that Arudha has been based. Avaha Vayu drives this chakra. Its speed is unequal and not the same at all times. The chara chakra is driven by Pravaha with uniform speed: Lagna is based on this.

Stanza 28. — Just as you read the good and bad for a querist from Lagna and Arudha, the future of the astrologer can also be read from the 12th (from Lagna or Arudha) and that of the messenger from the 11th.

Stanza 29. — The results of the twelve houses should be read from Lagna or Arudha — whichever is stronger. In the same way, read from the Sun all about the father and one's own soul and other events from the appropriate Karakas.

Questions are of two types being based on the ascendant and on the Arudha.

Stanzas 30 and 31. — If the questioner is a learned man or if the query is made early in

the morning walking up and down, if he asks any question regarding journeys, then follow Udaya Lagna.

NOTES

When the querist is moving about or when a question is put from a position from which Arudha cannot be easily fixed, then one has to have recourse to the rising sign (Udaya Lagna).

Stanzas 32 and 33. — If any question is put after the questioner has finished his work, or in the evening twilight, or lying down, or from a place crowded with people, or just to test the astrologer, or from inside a house; or if he questions anything about lands and trees, then follow Arudha Rasi. Whether you follow Arudha or Udaya Lagna, note the Chathra Rasi from these Rasis.

CHATHA RASI

Stanza 34. — According as the Sun occupies Taurus to Leo, Scorpio to Aquarius and the remaining four signs, Veethi Rasi will respectively be Aries, Gemini and Taurus. Chatra Rasi is the sign arrived at by counting from the corresponding Veetha Rasi as many signs as Lagna is removed from Arudha. This Chathra Rasi is applicable to Arudha. Chatra Rasi of Udaya Lagna is its own Navamsa.

NOTES

This is important in horoscopy and all Prasnas where Udaya Lagna is followed. For further clarification of Chatra Rasi, see Notes given for stanzas 1 and 2 in Chapter VIII.

Stanza 35. — Arudha is more important than Udaya Lagna for Prasna purposes. Hence wherever Lagna is stated before, take it as Arudha unless otherwise specified as Udaya Lagna.

NOTES

It is the author's own view that Arudha is more important than the rising sign.

SIGNS OF LONG LIFE

Stanza 36. In the various conditions prescribed already to determine longevity, if all are devoid of afflictions and are favourable, the person will live long. If the combinations are all evil, he will die soon. If the influences are mixed, then the querist will neither die nor recover from his diseases.

NOTES

Happiness and misfortunes will alternately trouble him.

Stanza 37. — Lagna indicates, Deha. The 8th is Jeeva. If their lords are strong, or are in

conjunction or in mutual aspect, the querist will have long life.

Stanzas 38 and 39. — If the lord of Lagna or Jupiter or Venus is placed in a kendra from Arudha or if these lords, Jupiter, Venus and lord of Lagna are in mutual kendras, there will be long life.

Stanza 40. — If benefics are in kendras, trikonas, the 2nd and 8th or 11th and malefics are in the 3rd, 6th and 11th, there will be long life. If malefics occupy houses other than 3, 6 and 11 and benefics are in 3, 6 and 12, death and mortal illness will be the result. If Gulika occupies the 8th, then the questioner's death cannot be doubted.

Stanza 41. — Of all the malefic planets, Gulika contributes the worst evil. If Gulika has the association, aspect or vargas of Saturn, his evil becomes more intensified.

LONGEVITY FROM BIRTH CHART

Stanza 42. — Varahamihira has detailed the Yogas for determining longevity in the sixth chapter of his Brihat Jataka. Carefully make a study of it and apply the same here.

NOTES

Till now the author has given methods for finding longevity on the basis of Horary. In the following stanzas he deals with combinations applicable to horoscopy.

Stanzas 43 and 44. — If the results, good and evil, deduced from Prasna are confirmed by the results based on horoscopy such as Dasa periods or planetary transits (Gocharas), one can boldly assert these results. Here comes the necessity for comparing the Prasna results with Jataka.

Stanza 45. — All beings take fresh births to experience the results of their actions done in their previous birth. Depending upon the past Karma the longevity will be long, medium and short.

NOTES

People are born in this world just to finish off or exhaust their Karma Phala. This existence is known as 'Life'. According to some only Prarabdha Karma is meant here and not Sanchitha Karma.

For details about the various categories of Karma and main alibis to ward off evils read my book Astrology and Modern Thought.

Stanza 46. — Even if there is a little Karma left over, it has to be experienced. Effects of Karma can however be overcome by Atma Jnana (self-realisation).

Stanza 47. Yogas reveal to us the results of Karma. The nature and meaning of these yogas and their number have been well explained in other works.

Stanza 48. — Yoga means that which joins or connects. Purusha is that which has body. Yogas connect Purusha with Karma Phalas. Planets indicate how these yogas connect the Purusha with Karma Phala from their position.

YOGAS AND LONGEVITY

Stanzas 49 to 52. — There are seven varieties of yogas. (a) Those formed by position, (b) those formed by Bhavas, (c) those formed by planets, (d) those formed by position, Bhavas and planets, (e) those formed by sthana and Bhava, (f) those formed by Bhavas and planets and (g) those formed by position and planets. By sthana is meant the residence of planets in uchcha, moolathrikona, etc. By Bhava is meant Lagna, etc. The planets are the Sun, etc. Bhava Sthana and Graha are the cause of Yoga. The strongest in bringing about a yoga is the yoga-karta (composer of yoga) and it is he who gives the results of the yoga.

Stanza 53. — There are two types of longevity, viz., Yogayus — that which is contributed by yogas; and Dasayus, that which is contributed by Dasas.

Stanzas 54 to 58. — There are six kinds of Yogayus, viz., Sadhyorishta, Arishta, Yogarishta, Madhya, Deergha and Amita. The terms of life of these six kinds of Yogayus are respectively within a year, twelve years, thirty-two years, seventy years, hundred years and above hundred years. Amitayuyoga, Sadhyorishta and Arishta Yogas are independent of Dasas.

NOTES

The author, quite in line with earlier classical writers, considers two types of longevity, viz., Yogayus and Dasayus. There are six types of Yogayus indicating death within one year (Sadhyorishla), death within 12 years (Arishta or Balarislita), death within 32 years (Alpayu or Rishta), death within 70 years (Madhyayu), death within hundred years (Deerghayu) and death after 100 years (Amithayu).

Sadhyorishta, Arishta and Amithayu are independent of Dasas. As students of astrology know, there are marakas or death-inflicting planets with reference to each Lagna. The period of death (maraka Dasa) should be fixed consistent with the term of longevity indicated in the horoscope. By noting whether one's term of life refers to Alpayu (32 years), Madhyayu (70 years) or Deerghayu (100 years), the appropriate Dasa and Bhukti for death should be fixed, taking into consideration the death-inflicting planets and their Dasas. If there are Sadhyorishta, Arishta or Amithayur yogas, then they function without reference to the Dasas and Bhuktis. This is the view of the author.

In actual practice however, leaving aside Amithayur Yogas, it is found in our humble experience that Sadhyorishta and Arishta" Yogas also can be brought within the purview of

Dasas. If Arishta Yogas are present, then death is likely before 12 years. The planets who cause the yoga can bring about death in the course of their Dasas and Bhuktis.

Stanza 59. — These yogas can be studied in astrological treatises such as Saravali. Thus the longevity of a man can be divided into Alpayu, Madhyayu and Deerghayu

Stanza 60. — According as lords of Lagna and the 8th therefrom and lords of Chandra Lagna and the 8th therefrom are mutually inimical, neutral or friendly, the length of life would be Alpa (short), Madhya (medium) or Poorna (full).

Stanza 61. — If the lord of Chandra Navamsa is inimical, neutral or friendly to the lord of the 64th Navamsa therefrom, the longevity of the person will be short, medium or full. The Sun and lord of Lagna should be similarly reckoned.

NOTES

In these two stanzas, combinations for different terms of longevity are given. They can be tabulated thus: —

Alpayu or Short life

1. Lords of Lagna and the 8th should be inimical.
2. Lords of Chandra Lagna and the 8th from it should be enemies.
3. Lord of the Navamsa occupied by Chandra and the lord of the 64th from Chandra Navamsa should be enemies.
4. Lord of Lagna and the Sun should be enemies.

Madhyayu or medium life

The four pairs listed above should be neutrals.

Purnayu or full life

The four pairs should be friends.

Suppose the Moon, in Navamsa, is in Leo. The lord is Sun. The 64th Navamsa from the Moon's Navamsa would be Scorpio and the lord is Mars. The Sun and Mars are friends. Relationships should be considered in this way.

LONG LIFE AGAIN

Stanzas 62 to 65. — The Lagna and Chandra Lagna are strong; are occupied or aspected by benefics; benefics are in quadrants, trines, 2nd and 8th; malefics are disposed in the 3rd, 6th and 11th; Jupiter rises in Lagna; Jupiter and the Moon are in association; and the lord of Lagna is in a kendra ; the lord of Chandra Lagna is strong. Lagna lord occupies the 11th from Lagna. The

above combinations confer long life.

NOTES

Wherever Lagna is mentioned in the above stanzas, Chandra Lagna should also be considered. Combinations for long life given in stanzas 62 to 65 may be listed thus: —

(1) Lagna is strong. (2) Chandra is strong. (3) Lagna is aspected by good planets. (4) Chandra is aspected by good planets. (5) Lagna is occupied by good planets. (6) Chandra is conjoined with good planets. (7) Good planets should occupy quadrants, trines, the 2nd and 8th houses. (8) Good planets should occupy quadrants, trines, 2nd and 8th houses from Chandra. (9) Evil planets should occupy 3rd, 6th and 11th from Lagna. (10) Evil planets should occupy 3rd, 6th and 11th from Chandra, (in Jupiter in Lagna. (11) Jupiter and the Moon are in one Rasi. (12) The lord of Lagna is in a kendra from Lagna. (13) The lord of Chandra Lagna is in a kendra from Chandra Lagna. (14) The lord of Lagna is strong. (15) Lord of Chandra Lagna is strong. (16) The lord of Lagna occupies the 11th house from Lagna. (17) The lord of Chandra Lagna occupies the 11th house from Chandra Lagna. These are the 18 yogas indicating long life.

SHORT LIFE

Stanzas 66 to 73. — The Lagna and the Moon are weak; they have evil aspects or associations ; lords of Lagna and Chandra Lagna are combust; they are in the 6th, 8th or 12th; birth takes place when the Sun or the Moon is surrounded by a halo or when there is an eclipse, or at twilight, or at the time of earthquakes or other evil omens or in the Mrityubhagas of Rasis or Rasi Sandhis; Chandra occupies Mrityubhagas in kendra Rasis or the 8th from Lagna; Chandra is in the 6th or 8th aspected by planets; benefics occupy the 6th or 8th aspected by retrograde malefics; evil planets are in kendras, trikonas or in the 8th. The above combinations indicate short life.

NOTES

Combinations for short life are listed in these stanzas. Chandra Lagna has been given equal prominence with Lagna. The Mrityubhagas or fatal degrees are the 1st, 9th, 22nd, 23rd, 25th, 2nd, 4th, 23rd, 18th, 20th, 24th and 10th in Aries onwards in regular order. Chandra Mrityubhagas, i.e., the degrees considered fatal for the Moon are 26th, 12th, 13th, 25th, 24th, 11th, 26th, 14th, 13th, 25th, 5th and 12th in Aries, etc. According to stanzas 66 to 73, short life is indicated: — (1) If Lagna is weak. (2) If Chandra is weak. (3) If Lagna is associated with bad planets. (4) If Lagna is aspected by bad planets. (5) If Chandra is conjoined by bad planets. (6) If Chandra is aspected by bad planets. (7) If the lord of Lagna is in combustion. (8) If the Lord of Chandra Lagna is in combustion. (9) If Lagnadhipa occupies 6th, 8th and 12th houses from

Lagna. (10) If Chandra Lagnadhipa occupies 6, 8, 12 from Chandra Lagna. (11) If Chandra Lagnadhipa is weak. (12) When the Sun or the Moon is surrounded by a halo (Parivesha) and is eclipsed. (13) If birth takes place in Saadhya. (14) Dikdaha or earthquakes or Ulkpatha take place at the time of birth. (15) If birth takes place in the Mrityubhagas of Rasis. (16) If born in Rasi Sandhyas. (17) If the Moon occupies the Mrityubhaga of kendras and the 8th house from Lagna. (18) If Chandra occupies kendras or 8th house or Mrityubhagas in conjunction with evil planets. (19) If Chandra occupies the 6th or 8th house aspected by any planet. (20) If good planets occupy 6th or 8th house aspected by evil planets with retrograde movement. (21) If evil planets occupy the kendras and trines and the 8th house. Thus there are 21 yogas.

Stanza 74. — If there are more yogas for long life, long life is to be predicted. If there are more yogas for short life, short life is to be expected. If the yogas are found mixed, the intensity and strength of these yogas should be examined and then the prediction given.

Stanza 75. — If after examining Prasna and Jataka, it is found that the questioner will die, by what diseases and when he will die, should be predicted. If he has a long life, when his recovery will begin should be ascertained. If there are any doubts, the Thrisphutas also should be examined and the indications for death and recovery determined. These should be well balanced.

Here ends the examination of life with the help of a horoscope.

Thus concludes the 9th chapter of Prasha Marga.

TIMING DEATH

Stanza 1. — The question of death should be examined from the birth and horary charts. In order to ascertain the nature of death, its cause and the time of its occurrence, the yogas, the nature of Dasas and the nature and positions of Saturn, Jupiter, the Sun and the Moon should all be first studied.

Stanza 2. — Death takes place at the end of the period indicated by Yogayus. Sometimes the age as contributed by Dasas goes counter to the age given by yogas. This should be carefully understood.

Stanza 3. — In the absence of any yogas in the horoscope indicating age, we have to be guided by the Dasas and determine the period of death.

NOTES

From this we see that 'Dasayus' is very important. But 'Yogayus' is no less valuable. Certain yogas as Sadhyorishta, Arishta. etc., are not said to be controlled by Dasas. Certain yogas as Rishta-Yogas, Madhyayus or Deer-ghayur yogas are to be checked by the age contributed by Dasas and Bhuktis. If Yogayus indicates, say 75 years, and according to Dasas also the same age is obtained, then one can boldly declare the length of life.

Stanza 4. — Death can happen in the Dasa or Antardasa of the weakest — that which occupies the 6th, 8th, 12th or that which is associated with or aspected by malefics of the following: Lords of 8th from Lagna and the Moon; planets occupying or aspecting the 8th from Lagna and the Moon; Saturn; lords of the 22nd Drekkana from Lagna and the Moon; lord of the house occupied by Gulika; lords of the houses and Navamsas occupied by these factors; and Rahu.

NOTES

An exhaustive list of marakas is furnished in this stanza. Wherever Lagna is mentioned, Chandra Lagna is automatically meant. A discriminating astrologer should very carefully pick out the appropriate maraka. Of all these lords, the weakest — by occupying 6th or 8th house or subject to affliction — should be selected. The marakas can be listed thus:

1. The lord of the 8th house from Lagna.
2. The lord of the 8th house from Chandra.
3. The planets that occupy the 8th house from Lagna.
4. The planets that occupy the 8th house from Chandra.
5. The planets that aspect the 8th house from Lagna.
6. The planets that aspect the 8th house from Chandra.
7. Saturn.

8. The lord of 22nd Drekkana from Lagna.
9. The lord of 22nd Drekkana from Chandra.
10. The lord of the house occupied by Gulika.
11. The lords of the houses occupied by the ten lords noted above.
12. Navamsa lords of the above-mentioned planets.
13. Rahu.

With due deference to the great author's accomplishments, it seems to us that to select a maraka out of this formidable number — almost all planets seem to get involved somehow — is a herculean task. A much simpler method would be to consider all the lords except those mentioned in 11 and 12 and then decide the weakest. Generally the 7th and 2nd are considered houses of death.

Stanza 5. — Death can take place in the sub-periods of malefics and the major periods of malefics. The Dasas and Bhuktis of the 3rd, 5th and 7th Nakshatras from Janma Nakshatra can also cause death. If 2 or more Dasas terminate at the same time, then that period also may be taken as time of death. Again, the end of all Dasas is not good. Especially the last period of all Dasas indicating evil has to be considered as bad.

Stanza 6. — The lordship of the 8th house, etc., is bad for all Dasas. The Dasas of lords of the 3rd, 5th and 7th Naksbatras from Janma Nakshatra are bad in Vimshottari Dasa.

NOTES

The lord of a Dasa owning the 8th is bad whatever be the type of Dasa applied — Vimshottari, Ashtottari, Kalachakra, etc. But the Dasas of the lords of the 3rd, 5th and 7th Nakshatras are bad only with reference to Vimshottari.

EVIL PERIODS

Stanza 7. — Dasas of the planets that are in debilitation or combustion cause death. In Kala chakra Dasa, however, there are special considerations which have to be noted for determining maraka periods.

NOTES

This stanza is highly suggestive. A Dasa lord in combustion or in debility can cause death. But it occurs to us that in actual practice the word 'death' should not be treated very literally. In this context, "maraka" may also imply great misfortune, suffering and troubles consistent with the other qualities of the planets concerned. A planet, in order to kill, should acquire combined afflictions. Suppose a planet is the lord of the 8th and he is in the 12th aspected by malefics and otherwise afflicted as well. In such a case, provided the Dasa of the

planet concerned is appropriate to the term of longevity fixed according to Yogayus, death can be predicted. Otherwise if there are only minor afflictions such as the 8th lord being combust, etc., then death may not be caused. The Dasa or Bhukti of such a planet is only capable of conferring great misfortunes.

KALACHAKRA DASA

Stanza 8 — The beginning of the Dasa 'movement', from Meena to Vrischika, Kanya to Karkataka, Simha to Mithuna, Mithuna to Simha and Dhanus to Mesha, will be a difficult period as also the subsequent Dasa. Whether the order is regular or otherwise, the Dasa 'movement' will be good if there is no deviation but evil if the 'movement' is at the junction of two Rasis.

Stanzas 9 and 10. — In regard to the Dakshina (clockwise) group of stars, the first and last 'signs' indicated by the formula are Deha and Jeeva respectively, while the reverse will be the case in regard to Vama (anti-clockwise) group of stars. If malefics afflict Deha or Jeeva, there will be sickness. If both are afflicted and the Dasa is also evil, then there will be death.

NOTES

In the above three stanzas, the reference is to Kalachakra Dasa. Here, I propose to make only a few observations on this system. For more details reference may be made to standard treatises or to my own forthcoming book Kalachakra Dasa.

The 27 constellations have been divided into two groups — the Dakshina or the Savya group where the reckoning is clockwise and the Vama or the Apasavya group where the reckoning is anti clockwise; the former group consisting of five triads of stars and the latter four triads. For those born, say in the first pada of Aswini, Punarvasu or Hasta, the Dasas run in the order of Mesha-Kuja, Vrishabha-Sukra, etc., upto Dhanur-Guru. For those born in the 2nd pada of the same stars, the succession of Dasas would be in the order of Makara-Sani, Kumbha-Sani, Meena-Guru, Vrischika-Kuja, Thula-Sukra, Kanya-Budha, Kataka-Chandra, Simha-Ravi and Mithuna-Budha. Here it will be seen that the movement or 'jump' of the Dasa is from Meena to Vrischika, Kanya to Kataka and also Simha to Mithuna, and hence, deviating. The junctions of the Dasas mentioned above would be harmful. The three important movements indicative of extremely bad results are simhavalokana (leap from Meena to Vrischika) or mandukagamana (leap from Kanya to Kataka) and prishtathogamana (Simha to Mithuna). These stanzas will prove useful to those who are familiar with the Kalachakra system of directing.

NIRYANA SATURN

Stanza 11. — In regard to the different terras of longevity — short, medium, full and

unlimited — death takes place respectively during the 1st, 2nd, 3rd or 4th round of Saturn's revolution.

NOTES

After deciding the term of longevity and the likely Dasa and Bhukti of death, the author enables us in this and subsequent stanzas, to locate the time of death — year, month and even the day — by considering the transit movements of Saturn, Jupiter, the Sun and the Moon. The transit of Saturn helps to locate the event within 24 years; that of Jupiter within one year, and that of the Sun within a month. The Moon's transit helps to find out even the day of death.

The principles given here should not be applied verbatim. The astrologer's judgment power should help him to adapt these various rules to suit individual horoscopes. These transiting planets go by the special names of Nirvana Sani, Nirvana Guru, Nirvana Ravi and Nirvana Chandra.

There is always a certain correlation between the time of death as indicated either by Yoga or by Dasa and the transit movements of planets — principally Saturn. The period of Saturn's revolution is 30 years. If Alpayu or short life is indicated, then death generally takes place during the first round of Saturn's transit, i.e., before Saturn completes one cycle with reference to his own radical position or the radical position of the Moon or Mandi, etc. If the term of life indicated in the horoscope is medium, then death can happen during the second term of Saturn's cycle. When the native has Purnayu or long life, death can happen during the third revolution. When one has 'unlimited' longevity — over 100 years — death generally takes place during the fourth revolution of Saturn. These are only general principles and they have to be suitably adapted to individual cases in the light of a number of other astrological factors.

Stanza 12. — According as birth is during the day or night, death takes place when Saturn transits the sign held by Mandi or the trinal places from it, or the 7th from Mandi or its trinal places.

NOTES

If the birth is during the day, then death will happen when Saturn passes through the sign occupied by Mandi or the 5th or 9th from it. When birth is during the night, then Saturn's passing through the 7th, 11th or 3rd from Mandi should be taken, It will be seen that the 11th and 3rd from Mandi happen to be trinal signs from the 7th. Transit Saturn with reference to death is known by the technical term Nirvana Sani, and the Rasi transited as Nirvana Rasi.

Stanzas 13 and 14. — The Rasis and Navamsa Rasis occupied by Saturn and the lord of the 8th and the Sun at birth; the trines from there; the 2nd and 12th from the Sun and their trines; the sign occupied by the lord of the 22nd Drekkana and its trines are all Nirvana Rasis for Saturn.

NOTES

In stanzas 13 and 14 are given the signs or Rasis transiting which, Saturn can cause death, either in the 1st, 2nd, 3rd or 4th round according to the term of longevity vouched for the horoscope. Whenever a Rasi is mentioned, the Navamsa Rasi is automatically implied. Thus we can catalogue the Nirvana Rasis thus : (1) Mandi's sign and its trines, (2) Mandi's Navamsa and its trines, (3) the 7th from Mandi and its trikonas, (4) the 7th from Mandi (in Navamsa) and its trines, (5) Saturn's Rasi and its trines, (6) Saturn's Navamsa and its trines, (7) sign occupied by the 8th lord and its trines, (8) the Navamsa held by the 8th lord and its trines, (9) the 2nd from the Sun and its trines, (10) the 12th from the Sun and its trines. (11) the sign occupied by the lord of the 22nd Drekkana and its trines. In this way, we have 33 Rasis.

NIRYANA JUPITER

Stanza 15. — Death can happen when Jupiter transits the Rasis occupied by the lords of the 22nd Drekkana and Kala hora or their trines.

Stanza 16. — Jupiter's transit in the 2nd and 12th from the Rasi, occupied by Saturn or its trines, can bring about death.

Stanza 17. — Death can also happen when Jupiter transits the Rasi arrived at by the addition of the longitudes of the lords of Lagna and the 8th, provided other malefics also pass through the same sign simultaneously.

Stanza 18. — Note in the birth chart which out of the 3rd, 5th, 6th and 11th from Saturn receives the least aspect of Jupiter. When this sign is transited by Jupiter death may occur.

NOTES

Stanzas 15 to 18 deal with Jupiter's Nirvana Rasis, i.e. the signs, when transiting which Jupiter becomes capable of causing death. According to stanza 17, Jupiter's transit of the Rasi resulting from adding the sphutas of the lords of the Lagna and 8th can cause death only when other malefics afflict the sign.

According to another view this stanza can be translated thus : Increase Saturn's longitude by adding 2, 4, 5 and 10 signs. Of the resulting Rasis, that which receives the minimum of Jupiter's aspect becomes Nirvana Rasi for Jupiter.

NIRYANA SUN

Stanza 19. — When the Sun transits the sign occupied by the lord of the 8th or Janma Nakshatra or the Nakshatra of Janma Lagna, death can take place.

Stanza 20. — Death can occur when the Sun transits his own Dwadasamsa Rasi and its

trines; the Rasi occupied by the lord of the Navamsa the 8th lord is in, and its trines; or the Navamsa Rasi of lord of Lagna and its trines according as the Sun is in a movable, fixed or common sign respectively in the birth horoscope.

NOTES

When the Sun transits (1) the sign occupied by the lord of 8th; (2) the birth asterism; (3) the asterism of Lagna; (4) his own Dwadasamsa Rasi and its trikonas if he is in a movable sign in the birth chart; (5) the Rasi occupied by the lord of the Navamsa held by the lord of the 8th, if the Sun is in a fixed sign at birth; (6) the Navamsa Rasi occupied by lord of Lagna, if the Sun is in a common sign; and (7) the trines from all the other six places, he becomes Niryana Ravi capable of causing death.

NIRYANA MOON

Stanzas 21 to 23. — Death happens when the Moon transits the signs occupied by the Sun and lords of the 2nd and 8th; 7th from the sign occupied by, or the Navamsa Rasi of the 2nd lord; the Nakshatras occupied by the lord of the 8th or Rahu; and the trines from all these places.

NOTES

The Moon becomes Niryana Chandra in (1) the sign occupied by the Sun, (2) in the sign occupied by the lord of 8, (3) the constellation held by Rahu, (4) the constellation occupied by the lord of 8, (5) the sign occupied by lord of the 2nd, (6) the seventh from the sign occupied by the lord of the 2nd, (7) the Navamsa Rasi of the 2nd lord and (8) the trines from all these places.

Stanza 24. — When the Moon transits the Rasi occupied by Gulika sickness begins. The person's death may take place when the Moon passes through the 7th therefrom.

NOTES

Here too the trines may be included. When the Moon transits the sign occupied by Gulika or the trines from it, sickness sets in and when the Moon transits the 7th from Gulika or trines from it. death may ensue.

PRAMANA GULIKA

Stanza 25. — We shall now consider the Pramana Gulika and from it fix the places of Saturn, Jupiter, the Sun and the Moon at the time of death.

Stanza 26. — If birth is during daytime, then the position of Gulika the previous night increased by 180 gives Praaiana Gulika. If birth is in the night, the position of Gulika during the

daytime is itself Pramana Gulika. When Saturn passes through the Rasi occupied by Pramana Gulika, when Jupiter passes through the Rasi occupied by Pramana Gulika Navamsadhipa, when the Sun passes through the Rasi occupied by Pramana Gulika Dwadasamsadhipa and when the Moon passes through the Rasi occupied by Pramana Gulika Thrimsamsadhipa, death takes place.

NOTES

For a day birth, add 180° to the position of Gulika the previous night, Pramana Gulika is obtained. For a night birth, the position of Gulika during the day is itself Pramana Gulika. Death happens when Saturn transits this Rasi, when Jupiter passes through the Rasi occupied by the lord of the Navamsa held by the lord of Pramana

Gulika Rasi (Pramana Gulika Navamsadhipa), when the Sun transits the Rasi occupied by the lord of the Dwada-samsa in which the lord of Pramana Gulika is placed (Pramana Gulika Dwadasamsadhipa) and when the Moon moves through the Rasi occupied by the lord of Thrimsamsa held by the lord of Pramana Gulika Rasi (Pramana Gulika Thrimsamsadhipa).

Illustration: — Let us take the following example:

Lagna Ketu		Pramana Gulika 24	Jupiter
	RASI		Mars
Sun Mercury Venus			Saturn
Moon			Rahu

Lagna Ketu		Pramana Gulika 24	Jupiter
	RASI		Mars
Sun Mercury Venus			Saturn
Moon			Rahu

Pramana Gulika occupies 24° of Taurus. Applying the above rules:

(a) Death can happen when Saturn passes through Taurus.

(b) Lord of Pramana Gulika Rasi is Venus. He occupies Leo Navamsa. Lord of Leo viz., the Sun is in Capricorn. Therefore death can happen when Jupiter transits Capricorn.

(c) Lord of Pramana Gulika, viz., Venus occupies Libra Dwadasamsa. The lord of this, viz., Venus is in Capricorn. Therefore death happens when the Sun transits Capricorn.

(d) Lord of Pramana Gulika Rasi, viz., Venus occupies the Navamsa of Saturn. And Saturn is in Leo. Death can happen when the Moon transits Leo.

Summing up, death' is possible (during the maraka period) when Saturn transits Taurus, Jupiter transits Capricorn, the Sun transits Capricorn and the Moon transits Leo.

DEATH AS READ BY THE PLANETS

Stanza 27. — Of the several Niriyana Rasis mentioned above for Saturn, Jupiter, the Sun and the Moon, that alone can be considered as the Niriyana Rasi, which has the least number of points in the concerned Ashtakavarga.

NOTES

Work out the Ashtakavarga of Saturn, Jupiter, the Moon and the Sun separately. Mark that sign amongst the various Niriyana Rasis which has the least number of points. When the planet concerned transits through this Rasi having the least number of bindus, death takes place. It will be seen that for Saturn nearly 37 Rasis have been assigned, for Jupiter 17, for the Sun 12 and for the Moon 21. The author suggests here a method for deciding the correct Rasis for Niriyana Saturn, Niriyana Jupiter, Niriyana Sun and Niriyana Moon by a process of elimination. I am not at all able to conceive why so many Rasis have been allotted to Saturn, Jupiter, etc., to cause death by their transits. In actual practice it may be difficult to consider all these factors.

Stanza 28. — The Niriyana Rasis for the Moon, the Sun, Jupiter and Saturn are respectively the Yogasphuta Rasis of the Sun and Saturn, of the Sun and the lord of the Drekkana occupied by Saturn, of the Sun and the lord of the Navamsa occupied by Saturn, and the Sun and the lord of the Dwadasamsa occupied by Saturn. Their respective Navamsas and the 7th from the respective Yogasphutas and Rasis and the trines of all these places.

NOTES

In this stanza another method for the determination of the Niriyana Rasis of Chandra (the Moon), Ravi (the Sun), Guru (Jupiter) and Sani (Saturn) are given. The elements required for calculating these Niriyana Rasis are the longitudes (sphutas) of the Sun, Saturn and lords of the Drekkana, Navamsa and Dwadasamsa occupied by Saturn. By Yogasphuta Rasi is meant the sign

arrived at by adding the longitudes of two or more planets, bhavas or planets and bhavas.

Illustration: — I. The Sun's longitude is Kumbha $1^{\circ} 12'$, i.e., $311^{\circ} 12'$, Saturn's longitude is Mithuna $3^{\circ} 20'$, i.e., $63^{\circ} 20'$.

	Moon 18.29 Rahu 6.9	Lagna 13.9	Saturn 3.20
Sun 1.12 Mercury 8.27 Jupiter 21.38			
Venus 20.33		Mars 1 Kethu	

Therefore, Yogasphuta Rasi of Sun and Saturn = $301^{\circ} 12' + 63^{\circ} 20' = 4^{\circ} 32'$ Mesha (expunging 360°);

II. The lord of Drekkana occupied by Saturn is Mercury. His longitude is $308^{\circ} 27'$.

Yogasphuta Rasi of the Sun and lord of Drekkana held by Saturn is $301^{\circ} 12' + 308^{\circ} 27' = 609^{\circ} - 39'$. Expunging 360° , we get $249^{\circ} 39'$ or Dhanus $9^{\circ} 39'$.

III. The lord of Navamsa occupied by Saturn is Venus and his longitude is Dhanus $20^{\circ} 33'$ or $260^{\circ} 33'$.

Yogasphuta Rasi of the Sun and lord of Navamsa occupied by Saturn is $301^{\circ} 12' + 260^{\circ} 33' = 201^{\circ} 45'$ (expunging 360°) or Thula $21^{\circ} 45'$.

IV. The lord, of the Dwadasamsa held by Saturn is Moon and his longitude is Mesha $18^{\circ} 29'$ or $18^{\circ} 29'$.

Yogasphuta Rasi of the Sun and the lord of the Dwadasamsa held by Saturn is $301^{\circ} 12' + 18^{\circ} 29' = 319^{\circ} 41'$ or Kumbha $19^{\circ} 41'$.

I. Chandra Nirayana Rasis in this horoscope are: —

(a) Yogasphuta Rasi of Sun and Saturn — Mesha $4^{\circ} 32'$.

(b) The Navamsa Rasi of (a) — Simha,

(c) The 7th from (a) — Thula and

(d) The trines from above—Simha, Dhanus, Dhanus, Mesha Kumbha and Mithuna.

II. Ravi Nirayana Rasis are: —

(a) Yogasphuta Rasi of Sun and the lord of the Drekkana occupied by Saturn — Dhanus $9^{\circ} 39'$.

(b) The Navamsa Rasi of (a) — Mithuna.

(c) The 7th from (a) — Mithuna.

(d) Trines from above — Mesha, Simha, Thula, Kumbha, Thula, Kumbha.

III. Guru Nirryana Rasis are: —

(a) Yogasphuta Rasi of Sun and the lord of the Navamsa occupied by Saturn — Thula 21° 45'.

(b) The Navamsa of (a) — Mesha.

(c) The 7th from (a) — Thula.

(d) Trines from above — Mithuna, Kumbha, Simha, Dhanus, Mithuna, Kumbha.

IV. Sani Nirryana Rasis are : —

(a) Yogasphuta Rasi of the Sun and the lord of the Dwadasamsa held by Sani — Kumbha 19° 41'.

(b) The Navamsa of (a) — Meena.

(c) The 7th from (a) — Simha.

(d) Trines from above — Thula, Mithuna, Kataka» Vrischika. Mesha, Dhanus.

With due deference to the author I feel that it is enough to consider Yogasphuta Rasis and Navamsas of the Sun, Moon, Jupiter and Saturn and ignore items given c and d above.

Stanza 29. — Multiply the sphuta or longitude of a planet (devoid of the degrees passed in the current Navamsa) by the number of expired Navamsas reckoned from Aries: Call this x: convert the degrees passed in the current Navamsa into minutes and multiply it by the Navamsas from Aries. Divide the product by 200. Add the quotient (which will be in minutes) to x and the result is the Nirryana Rasi of the planet.

NOTES The stanza is a bit confusing.

Each planet is said to have its own Nirryana Rasi or death-dealing sign. When the said planet transits its own Nirryana Rasi, death may happen. Here one is enabled to find out the death-dealing Rasi of all the planets.

Illustration: — Suppose, for instance, Saturn's longitude is Cancer 25° 32', i.e., 3s 25° 32'. This means that Saturn has covered 34 Navamsas (i.e., 3s 23° 20') from Aries and has passed 2° 12' in the 35th Navamsa (8th in Cancer).

1st step: — Multiplying the longitude of Saturn (less the degrees in its current Navamsa), viz., 3s 23° 20' by 34, we get 128s 13° 20". Expunging multiples of 12, the result is 8s 13° 20'.

2nd step: — Converting the degrees passed in the current Navamsa, viz., 2° 12' into minutes we get 132', Multiplying this by 34 and dividing the product by 200 the results is

$$132 \times 34 / 200 = 4488' / 200 = 22' 26'' \text{ (seconds ignored)}$$

3rd step: — Adding this to x we get: $x = 8s 13° 20' + 22' = 8s 13° 42'$

Nirryana Sani's place is 13° 42' in Sagittarius. Saturn's transit of this position may cause

death, provided of course other appropriate factors are also present.

According to another view simply multiply the sphuta or longitude of a planet by the number of expired Navamsas. The resulting figure becomes the planet's Nirvana Rasi.

According to this view

$$3s \ 25^\circ \ 32'$$

$$= 115^\circ \ 32' \times 34 = 318^\circ \ 8' = \text{Saturn's Nirvana Rasi} = 318^\circ \ 8' = \text{Aquarius } 18^\circ \ 8'.$$

In our humble opinion, the latter view appears to be more acceptable.

Stanza 30. — Considering the 2nd, 5th, 9th and 12th Rasis (from a planet's position in the horoscope), find out the Rasi having the least number of bindus in the Ashtakavarga of the planet concerned and the Rasi least aspected by the respective lord. When planets pass through such Rasis, either there will be death or at least some calamities.

NOTES

Suppose in a horoscope, the Sun is in Cancer. Then consider Leo (2nd), Scorpio (5th), Pisces (9th) and Gemini (12th). Find out in the Sun's Ashtakavarga, the Rasi, out of these four, which has the least number of bindus and also the Rasi out of these four, that receive the least aspect from the Sun. Planets when transiting such Rasis cause death or calamity. Other planets should also be similarly considered.

DEATH-DEALING ASCENDANT

Stanzas 31 to 35. — The 8th from Lagna, the sign occupied by the lord of the 8th, the 8th from the sign occupied by the lord of Lagna, the 8th from the Navamsa Rasi of lord of Lagna, the trines from all these four, the 4th from Navamsa Rasi of Lagna and the 4th from the sign occupied by the lord of Lagna are all death-dealing signs. Whether a sign has two, three or more indications for causing death and whether it has the aspect of transit Saturn, etc., should all be considered. Only after careful reconciliation and adjustment the correct death-dealing sign should be found out.

NOTES

Hitherto, the author has enabled us to calculate the year, month and day of death. In these stanzas, he deals with the method of finding out Marana Lagna, or the ascendant in which one would die. After finding the day of death, the time should be found out according to the principles dealt with in stanzas 31 to 35. The exact sign that would be rising at the time of death should be decided by a process of elimination, taking into account that Rasi, which gets a larger percentage of 'indications' and which also receives the aspect of Saturn and of course, the other planets too. Taking again the example horoscope given above, we find the Nirvana Rasi or

Marana Rasi as follows: —

- (a) 8th from Lagna — Dhanus,
- (b) the sign in which the lord of the 8th is placed — Kumbha,
- (c) the 8th from the sign occupied by lord of Lagna — Cancer,
- (d) the 8th from Navamsa Rasi of lord of Lagna — Vrishabha,
- (e) the trines from the above : Mesha, Simha. Thula — Mithuna, Vrischika. Meena, Kanya, Makara,
- (f) the 4th from the Navamsa Rasi of Lagna — Cancer,
- (g) the 4th from the sign occupied by lord of Lagna — Meena.

On 12th March 1937 of the sign given above Mithuna, Thula and Makara were receiving the aspect of Saturn. Mithuna in the birth horoscope is also occupied by Saturn. The native died in Mithuna Lagna.

TIME OF DEATH AS PER PRASNA

Stanza 36. — The time of death should be ascertained on the basis of Prasna. Hence the positions of Saturn, Jupiter, the Sun, the Moon and Lagna as indicated by Prasna will be explained.

NOTES

Hitherto the principles dealt with the method of finding the time of death with reference to the birth chart and on the basis of the Nirvana Sani, etc., as applied to birth chart. Now, the method of ascertaining the period of death with reference to the time of query will be given.

Stanzas 37 and 38. — Saturn in Gulika Navamsa Rasi, Jupiter in Lagna Navamsa Rasi, the Sun in Arudha Rasi and the Moon in Gulika Rasi indicate the death of the querist. Adjust and reconcile the positions of these Rasis.

Stanza 39. — That planet which is most unfavourable amongst Saturn, Jupiter, the Sun and the Moon in the Rasi indicated by the last letter of the query of the messenger (Prasna Akshara) or in Prasna Lagna indicates death.

NOTES

The unfavourable nature of these planets should be judged by their situation in Arishta-bhavas or by their association with or aspect of raalefics, or by their debilitation, etc.

Stanza 40. — The letters a (*), aa (*), e (*), ee(*), u(*), oo(*), ru (*), roo (*), ae (*), aai (*), o (*), ou (*) represents respectively the 12 signs from Aries Similarly the letters ka (*), gna (*), cha (*), jna (*), ta (*), nna (*), tha (*), na (*), pa (*), ma (*), ya (*), and ra (*) signify the 12 signs of the zodiac. The remaining la (*), va (*), lla (*), lla (*), ra (*), na (*) cannot the six

signs from Aries.

NOTES

The author gives a method for determining the Lagna on the basis of the name. In Tamil and in the old Dravidian language of Malabar, it appears there were only thirty letters. Hence only these are given. It occurs to me that the method given in Prasna Tantra (see my English translation) could be used.

Stanza 41. — If the sickness shows signs of increase when the Moon is in the Navamsa Rasi of Lagna, then the period of unconsciousness and death of the querist will correspond to the transit of the Moon through his own Navamsa Rasi and Gulika Navamsa Rasi respectively.

NOTES

Supposing at the time of a query relating to a person whose illness is growing worse, the Navamsa Lagna is Leo, the Moon occupies Leo in Rasi and Libra in Navamsa and Gulika is in Meena in Navamsa, then he will become unconscious when the Moon by transit passes through Libra (Navamsa-Rasi of the Moon) and he may die when the Moon transits Meena (Navamsa Rasi of Gulika). What is given in stanza 41 can be applied only when the sick man shows signs of increase of sickness.

Stanza 42. — If the Moon and Mandi are in the same Navamsa, then the querist becomes unconscious when the Moon transits the sign corresponding to this Navamsa. If the Sun and Mandi occupy the same Navamsa, he will die when the Moon transits the Rasi corresponding to the said Navamsa.

NOTES

Supposing the Moon and Mandi are in association in Leo Navamsa and the Moon occupies Mesha Rasi, then the querist becomes unconscious when the Moon transits Leo (the Rasi corresponding to the Navamsa occupied by the Moon and Mandi). Suppose again at the time of query the Sun and Mandi are in Virgo Navamsa and the Moon in Mesha Rasi. Then the querist's death can be anticipated when the Moon transits Virgo (the Rasi corresponding to the Navamsa occupied by the Sun and Mandi).

Stanza 43. — When the Moon transits through the asterism represented by the sum of the sphutas of Prana, Deha, Mrityu and Yamakantaka, death takes place.

NOTES

Suppose the total of Prana, Deha and Mrityu- sphutas is 215° and the longitude of Yamakantaka is 106° . The sum of these would be 321° . The asterism corresponding to this longitude is the 25th, i.e., Poorvabhadra. The Moon's transit of this is dangerous.

Stanza 44. — When the Sun is in the Nakshatra occupied by Gulika, or its trines or in the Rasi occupied by the lord of the 8th from Arudha, when the Moon occupies the Nakshatra of

Mandi, death takes place.

NOTES

Here three combinations are given.

(1) The Sun should be in the constellation occupied by Gulika, or the trinal constellation therefrom.

(2) The Sun should be in the sign occupied by the lord of the 8th from Arudha.

(3) The Moon should be disposed in the Nakshatra of Gulika.

Stanzas 45 and 46. — Count from Thrisphuta Nakshatra to the nearest of either Aslesha, Jyeshtha or Revati. The number so got indicates the number of years, months or days, the questioner will live from the time of Prasna according as the lords of Lagna and Navamsa Lagna are intimate friends or mere friends, or neutral, or enemies.

Death occurs in the night or during the day according as Mandi occupies a diurnal or nocturnal sign.

NOTES

If the lords are bitter enemies, then say so many ghatikas should pass. If the lords happen to be same, then the querist will not die but recover. This view is not accepted by all.

Stanza 47. — Note the number of unexpired ghatikas in the Navamsa of the stronger between Lagna and the Moon. Depending upon the intensity or otherwise of the affliction, the number of days, months, years, etc., corresponding to the number of the unexpired ghatikas, should be predicted.

NOTES

If the Prasna is very unfavourable, say he may die in the number of days so calculated. If it is neither favourable nor unfavourable, put the number as so many months. If the Prasna is favourable, take the number as years.

Stanza 48. — Find the number of vighatikas unexpired in Lagna Navamsa. According as lords of Lagna and Navamsa Lagna are friends, neutrals or enemies, death takes place in so many years, months or days.

Stanza 49. — Similar results can be predicted by considering the unexpired portion of the Navamsas of the death-inflicting planets.

NOTES

Count the unexpired portion of the Navamsa of the Mrityupada or death-inflicting planet in vighatikas (treating the said planet as Lagna itself) and consider that number in years, months or days, according as lord of Lagna is friendly, neutral or inimical to lord of Navamsa Lagna. Death-inflicting planets are those that own or occupy the 8th house or that which is the most unfavourable amongst Gulika, Mrityu Kala or Thrisphuta.

Stanza 50. — The number of Navamsas from Lagna Navamsa to the Navamsa occupied by the most evil planet amongst Mandi, etc., represents the number of days, months or years, according to the intensity of affliction, within which the querist's death may take place.

NOTES

Count the number of Navamsas from Lagna Navamsa to the Navamsa of the most unfavourable (by position or otherwise) amongst the Sun, Mars, Saturn, Rahu, Gulika, Thrisphuta and Mrityu. Note this number. If that planet is very unfavourable, treat it as the number of days ; if he is less unfavourable, treat this as number of months; if he is least unfavourable, treat it as number of years. Then predict that the questioner will live for such length of time as is in accordance with the evil nature of the planet mentioned.

Stanza 51. — Note the Rasi occupied by the most unfavourable amongst Rahu, Mrityu, Gulika, Thrisphuta, etc., and the one wherefrom any indication suggesting death is observed at the time of Prasna. When the most evil amongst the planets Saturn, Jupiter, the Sun or the Moon transits these two Rasis or their trines, death may take place.

NOTES

Two Rasis — one occupied by the worst malefic from among Rahu, Saturn, Mandi, Thrisphuta, etc., and the other indicated by the direction in which an omen suggesting death is observed at the time of the query are considered. The transit of the most afflicted amongst Saturn, Jupiter, Sun or the Moon over these signs causes death of the querist. The directions ruled by different signs have already been discussed previously.

Stanza 52. — The number of Rasis or Nakshatras or Drekkanas or Navamsas counted from the Rasi, Nakshatra, etc., occupied by the lord of Lagna or the lord of Arudha — whichever is stronger — to the Rasi, Nakshatra, etc., in which any unfortunate accident such as death or fall of a tree is observed; or to the Rasi, Nakshatra, etc., occupied by the most unfavourable amongst Gulika, Mrityu, Thrisphuta, etc., represents the number of days, months or etc., in which death takes place.

NOTES

The number so counted may be taken as days or months or years according to the intensity of the evil represented by the above planets. This stanza is taken from Anushtana Paddhati and requires very careful consideration. Whether days, months or years have to be considered, whether Rasis, Nakshatras, Drekkanas or Navamsas have to be looked into should be very carefully examined by the astrologer by weighing the intensity of the evil indicated.

If we take Rasis, the number cannot be more than 12 ; if 'Nakshatras', not more than 27; if Drekkanas 36 ; if Navamsas 108. The Rasi indicated by the 'Dik' where the incident takes place should be taken into consideration. Some are of the opinion that, instead of the stronger of the

two, Lagnadhipa or Arudhadhipa, one of these can be taken. 'Lagnarudha Ubhayadho' is another reading.

Stanzas 49 to 52 are from Anustana Paddathi.

Stanza 53 — The eighth from Lagna or Arudha, the signs occupied by the lords of the 8th from Lagna and Arudha and the sign containing the least number of bindus in Sarvashtaka-Varga, can also be death-inflicting signs.

Stanza 54. — The latter half of the above stanza and stanza 46 can be applied to horoscopy also.

NOTES

That part of the stanza dealing with the Rasi counting the least number of bindus in Sarvashtakavarga, can also be applied to birth horoscope for determining marakas, What is stated in stanza 46 is also applicable to birth horoscopes and not merely to horary charts.

Stanza 55. — When the Sun, Mars, Jupiter and Saturn transit the Janma Rasi, its 8th or 12th house, there will be loss of money, wanderings, sickness and fear.

PLANETARY POSITIONS AT DEATH

Stanzas 56 and 57. — The period, when transit Moon is in the 8th, Mercury and Mars in the 7th, the Sun in the 12th, Venus in the 6th, Jupiter in the 3rd and Saturn, Rahu and Ketu in the Janma Rasi itself should be considered as most fatal.

Stanza 58. — Malefic planets transiting the 1st, 4th, 7th, 8th and 12th are always indicative of fatal happenings.

NOTES

In stanzas 55 to 58, the author deals with Gochara or transits. The movements of the planets with reference to radical Moon (the sign occupied by the Moon at the time of birth) should be considered. In these stanzas, the significance of transits with reference to the occurrence of maraka or death should be noted.

Stanza 59. — The periods when the Moon transits the 4th, 8th and 12th from it, have to be considered as bad. Though the Moon's transit in Jan ma Rasi is good, his passing through the Janma Nakshatra is not good.

Stanza 60. — In this way, predict 'death' after carefully weighing the 'pros' and 'cons' of the positions of planets.

Thus concludes the 10th chapter of Prasha Marga.

CAUSE OF DEATH

Stanza 1. — Death will be due to fire or burns, drowning, weapons, high fever, an inexplicable disease, thirst or hunger according as the eighth house is occupied by the Sun, Moon, etc.

NOTES

In this chapter causes that bring about death are enumerated. If the Sun is in the 8th, death will be due to fire or burns; if the Moon — drowning; if Mars — weapons; if Mercury — high fever ; if Jupiter — due to a disease that cannot be diagnosed; if Venus — thirst or pranita and if Saturn — death will be due to starvation or inability to eat or drink. The scope of this stanza can be widened to include innumerable other causes. The Sun in the 8th may cause death by electric shock, suffocation, train and aeroplane accidents, outbreak of fire, etc. Accidental drowning or suicide, falling in a well, tank, river or sea may occur if the Moon is in the 8th. Mars, of course, can cause death by accidents, explosions, fire arms and similar happenings. 'High fever' is assigned to Mercury, Several variations of this may be thought of. All sorts of complications may set in rendering the nature of illness difficult to diagnose if Jupiter is the planet occupying the 8th. Similarly with regard to the other two planets, all appropriate causes must be considered.

Stanza 2. — Death will be due to the disease, affecting the appropriate organ by the excitement of one of the doshas, as indicated by the planet aspecting the 8th.

NOTES

If a planet aspects the 8th house, study it and see what disease it indicates and where (in which part of the body) it is found, what Dhatu it governs, and what dosha or humour it rules and then ascertain the cause of death.

Stanza 3. — The seven Dhatus, viz., asthi (bone), raktha (blood), majja (muscle), twak (skin), vasa (flesh), sukla (seminal fluid) and vasma (nervous material) are governed respectively by the Sun, the Moon, etc.

NOTES

According to this stanza, planetary allocations of the Sapta Dhatus are distributed as follows:

Planet	Dhatu
The Sun	Asthi or bone
The Moon	Raktha or blood
Mars	Majja or muscle
Mercury	Twak or skin
Jupiter	Vasa or fat
Venus	Sukla (sperm and ovum)

Saturn Vasmasa (nervous material)

Stanza 4. — The tridoshas are ruled by the seven planets thus: The Sun — pitta; the Moon—vata and kapha; Mars — pitta; Mercury — vata, pitta and kapha; Jupiter — kapha ; Venus — kapha and vata; and Saturn — vata.

Stanza 5. — The 8th Rasi and the Rasi occupied by the lord aspecting the 8th determine the diseases and the part of the body affected.

NOTES

In Brihat Jataka, we have the stanza 'Kalangani' — allotting different parts of the body to different Rasas. The allocation of organs should be considered on this basis.

Stanzas 6 and 7. — If the 8th house is not occupied or aspected by any planet, then death will be due to the dathu, tridosha, etc., indicated by the lord of the 8th or the lord of the 22nd drekkana.

NOTES

The stanza is clear. If there is no planet in the 8th or no planet aspects the 8th, consider the lord of the 8th or the lord of the 22nd drekkana. Death will come by the diseases caused by the humour or dhatu ruled by such a lord.

Stanza 8. — If Saturn is associated with the Sun and other planets, they determine the nature of disease causing death.

Stanzas 9 to 12. — Death will be owing to boils or eruptions due to blood impurities on the right side of the body, diarrhoea, shivering, swellings in the legs, and pain in the right side of the body, consumption and cough, difficulties in breathing, pains in the joints, unmada or madness, swooning, sores, no disease respectively according as Saturn is aspected by the Sun, Mars, Moon, Mercury, Jupiter, Venus, no planet, Rahu, Mandi, Yamakantaka and Ardhaprahara respectively. If Saturn is aspected by Kala, death occurs while travelling.

NOTES

In these stanzas, the nature of disease causing death is discussed. Since Saturn is the Ayushkaraka, the disease will be according to the planet aspecting Saturn. If the Sun or Mars is the aspecting planet, the cause of death will be due to am (nlcers, boils, etc. skin eruptions due to blood impurities, etc.). We may also include blood-poisoning. The range of diseases should be widened keeping in view the primary indications. It is the left side of the body that will be affected by these troubles. If the Moon aspects Saturn, athisara (diarrhoea) will be cause. Dysentery and similar types of bowel disorders can also be taken into account. When Mercury aspects Saturn, the cause of death will be Vapatha or shivering. If Jupiter is the planet there will be swelling in the feet (ayath) and pain (vedana) in the right side of the body. Venus denotes

kshaya (consumption) and kapha (cough). Cough and breathing troubles should be predicted if Saturn has no aspect. Weakness and aches in the joints are likely if Rahu is the planet aspecting Saturn. Rheumatic troubles come under this category. Unmada or madness or mental aberration is said to arise if Mandi is the aspecting planet. Yamakantaka brings about moorcha or swooning, while Ardhaprahara denotes death by sores. If Saturn is aspected by Kala, there will be no ostensible cause and death can occur while travelling.

The diseases allotted to different planets should be ascertained very carefully. It is suggested that if Saturn is aspected by no planet, there will be cough and breathing difficulties. There are several instances of death having occurred due to breathing difficulties, even in cases where Saturn is not free from any aspects. Here comes the importance of 'discrimination' and inferential ability on the part of the astrologer. He should remember that these rules are intended only for our guidance and that they should not be considered as axiomatic truths applicable to all cases.

Stanza 13. — The person will have peaceful or painful death according as the 7th from the mandyarudha Navamsa is occupied by benefic or malefic planets. The Sun in the 7th denotes death due to royal displeasure; weak Moon — by drowning; Mars — in a battle-field ; Saturn by deceit 5 and Rahu — by snake-bite or poisoning.

NOTES

These slokas are highly suggestive and are not amenable to easy translation. Malefics and benefics should occupy the 7th from the Navamsa Rasi held by Mandi at the time of birth. According to some, these rules are also applicable to Prasna charts. Regarding the violent nature of death, what is stated in this stanza can be extended to include a number of other similar causes. Thus death by royal displeasure may mean, hanging, execution for treason, or liquidation as in communist countries. Death in secrecy may mean being murdered. In all these cases, Satyacharya's dictum that an astrologer should use uhapoha (proper guessing) should be carefully remembered.

Stanza 14. — If the lord of the Drekkana occupied by Saturn is the Sun, death will be due to fever; the Moon swelling, tumor and mahodara; Mars — boils, pox, etc; Mercury — disorder in breathing; Jupiter — gulma (a disease inside the stomach) and intense pains in the body; Venus — swelling and consumption; Saturn — cough troubles and rheumatism. If the Drekkana lord is in association with or aspected by Rahu, poison will be the cause of death.

NOTES

This sloka is simple. Saturn occupies some drekkana. The lord of this Drekkana indicates the cause of death. If the lord is the Sun, fever will be the cause; if Moon — there will be swelling, etc. If the lord of the drekkana is combined with or aspected by Rahu, then death will

be due to poisoning.

Stanza 15. — The person will die peacefully in the middle of friends and relatives if Saturn occupies benefic Navamsas or his own house or Moolatrikona or exaltation, or if he is in jovian signs. If Saturn is in inimical houses or in debilitation, the person will die unfriended and unhelped. If Saturn happens to be in Sarpa drekkana or if he is associated with or aspected by Rahu or Mandi, the native will die of snake-bite.

NOTES,

Here again the nature of death is dealt with by taking into consideration the situation of Saturn. If Saturn is in benefic Navamsas, own, friendly, or exaltation or moola-thrikona sign, one's end will be peaceful. Otherwise it will be unhappy. Saturn's situation in a Sarpa drekkana (the 1st of Scorpio, the last of Cancer and the last of Pisces) or his association with Rahu is not desirable as it denotes death by snake-bite poisoning, etc.

Stanza 16. — If Saturn is in association with Mars or the Sun in Aries, Scorpio or Leo, occupies agnibhuta in association with or aspected by Rahu or Gulika, the person will be burnt to death. If Saturn is associated with watery planets, death will be due to falling in boiling waters. If Saturn occupies jalabhuta or watery signs, he will die by drowning.

NOTES

The first part of the sloka is clear. Saturn must occupy a sign of Mars with Mars or the sign of Sun and should have the aspect or association of Mandi or Rahu besides being posited in Agnibhuta, to be burnt to death. So far as the second part of the sloka is concerned, death by falling in boiling water being poured on takes place if Saturn is associated with jalagrahas (Moon and Venus). If Saturn is in jalabhuta or occupies the signs of jalagrahas (Cancer, Taurus and Libra), death takes place by drowning or slipping into rivers, tanks etc. Here also, the affliction due to Rahu's and Mandi's association or aspect should be considered. Where there is an intermingling of influences of botli Jala Rasis and Agni Rasis, predictions must be accordingly varied.

In applying this stanza, a distinction should be noted between Agnitatwa Rasis and Agnibhuta, Jalatatva Rasis and Jalabhuta, Vayutatwa Rasis and Vayubhuta and Prithvitatwa Rasis and Prithivibhuta.

Agnitatwa (fiery), Bhutatwa (earthy), Vayutatwa (airy) and Jalatatva (watery) signs are respectively Aries, Taurus, Gemini and Cancer and their triangular ones.

Agnibhuta, Jalabhuta etc , are to be understood as follows:

According to the commentator, a Drekkana has 3 Navamsas and a Navamsa has 4 yamas equal to 15 ghatas, so that each yama becomes equal to 3 3/4 ghatas. Putting this differently, we can say that if 4 yamas equals 1 Navamsa or 200' of arc 1 yama will be equal to 50 minutes of

arc. In a Navamsa, the four yamas are distributed thus:

1st yama 0' to 50' of arc 2nd yama 51' to 100' of arc 3rd yama 101' to 150' of arc 4th yama 151' to 200' of arc

The Bhuta a planet falls in, can be found out by noting the longitudes of the planet concerned.

Illustration :

Suppose Saturn's longitude is $25^{\circ} 32'$ of Cancer. This means, Saturn has covered $2^{\circ} 12'$ or $132'$ of arc in the 8th Navamsa. Since each yama is equivalent to $50'$ of arc, Saturn is in the 3rd yama having covered $32'$ in it.

The order of Bhutas in the 1 st and 3rd yamas are:

Prithvi or Bhumi (Fire)	16' 40"
Apa or Jala (water)	13' 20"
Teja or Agni (fire)	10' 00"
Vayu or Air (wind)	6' 40"
Akasha (Ether)	3' 20"
Total	50' 00"

The order is reversed in the 2nd and 4th yamas.

In the above example, Saturn is in the 3rd yama having covered $32'$ in it; which means he is in Agni or Fire Bhuta.

Yama	3rd
Bhumi	16' 40"
Jala	13' 20"
Total	30' 00"

Agnibhuta lasts from $30'$ to $40'$ and hence Saturn is in Agnibhuta.

Illustration 2: Mars is in $203^{\circ} 15'$ or Libra $23^{\circ} 15'$ This means that in Aries Navamsa, Mars has gained $3^{\circ} 15'$ or $195'$ of arc. Since each yama is equal to $50'$, Mars is in the 4th yama ($151'$ to $200'$) in which he has covered $45'$: In the 4th yama the order of succession of Bhutas is

Akasa	3' 20"
Vayu	6' 40"
Agni	10' 00"
Apa	13' 20"
Total	33' 20"

Since Mars is in $45'$ in 4th yama the Bhuta is Bhumi or Prithvi.

Stanza 17. — According as weak Saturn aspected by or associated with Gulika or Rahu joins Kolemukha Drekkana or Pakshimukha Drekkana, death will be due to beasts or birds. If the Sun, Moon etc., being weak happen to own the sign occupied by Gulika, the person's death will be brought about respectively by father, mother, brothers, relatives, son wife and his ownself.

NOTES

One will be done to death by beasts if Saturn who must be weak and who must be aspected by or associated with Rahu occupies a Kolemukha drekkana. Saturn similarly placed in Pakshi drekkana indicates death by birds. Similarly if the Sun is weak and owns the sign occupied by Gulika, and occupies an evil place, the native's death will be brought about by his father. The Moon similarly placed, causes death at the instigation of the mother, Mars at the instigation of brother, Mercury at the instigation of relatives, Jupiter at the hands of the son, Venus at the hands of women or wife; and Saturn so placed, will make the native commit suicide.

The first Drekkanas of Scorpio, Capricorn and Cancer are Kolemukha Drekkanas. The second Drekkana of Libra, and the first of Leo and Aquarius are Pakshi Drekkanas.

Stanza 18. — If a weak and badly situated Saturn occupies a sign of Mars or has the association or aspect of Mars, death results from the troubles of evil spirits as Chamundi, etc; of Mars and Gulika, he will be affected by an enemy's aabichara; the Sun and Gulika, death will be due to the wrath of God Siva.

NOTES

Saturn must be weak, badly situated and occupy a sign of Mars. In this state if he has the association or aspect of Mars and Gulika death will ensue due to enemy's black magic; if such a Saturn has the association or aspect of the Sun and Gulika death will be due to the wrath of God Shiva.

CAUSE OF DEATH ACCORDING TO PRASNA

Stanza 19. — After having detailed the cause of death through horoscopy, we shall pass on to discussing the nature of disease leading to death on the basis of Prasna.

Stanza 20 — Death will be due to the disease indicated by the planet aspecting the 8th or in its absence the planet occupying the 8th or in its absence by the lord of the 8th.

NOTES

The aspecting planet is the most important. Next comes the occupant and then the lord. It will be seen that according to standard works, the least powerful in causing death is the lord.

Stanzas 21 to 25. — Excessive heat and internal fever are the diseases of the Sun. In Urdhwa Mukha Rasis, the Moon gives rise to 'vomitting'; in Thiryugamukha Rasis, urinary

diseases; diarrhoea and thirst in Adhomukha Rasis and a sphan (swelling ?) generally in all Rasis. Mars causes diseases due to heat in the body, thirst, impure blood and ulcers. Shivering fever, mental disorders and typhoid are caused by Mercury. Jupiter denotes dullness of mind. Indigestion, dropsy (swayuthan), extreme heat in the body, sex-troubles and swoons are all diseases of Venus. Saturn governs thirst, want of appetite, and pains all over the body. Windy complaints and breathing difficulties are indicated by Rahu. Mandi denotes contraction of the nerves of cerebral complaints (siro ...).

Stanza 26. — The diseases of appropriate planets can be predicted if the Sun to Saturn occupy the Navamsa of Thrisphuta. This can be used in all places where diseases have to be diagnosed.

Stanza 27. — If the disease shows any signs of increase when the Moon transits the Navamsa Rasi or Lagna, then the person will die of the disease indicated in the previous slokas.

NOTES

The Lakshanas discussed in Chapter IV (slokas 55-60) may be advantageously used here for prediction.

Stanza 28. — The Navamsas of Lagna and Mandi, the nimityas (omens) such as breaking of vessels etc., the constellation of the Thrisphuta etc., should all be considered.

Stanzas 29 to 31. — If the lord of Mrityu-sphuta (at the time of query) happens to be the Sun, some persons of distinction arrive quarrelling among themselves or some unexpected quarrel takes place in the house. If the Moon is the lord a strange woman turns up: Mars — some persons take milk and sugar to the house or the questioner takes up a sudden fancy to drink sugared milk. Mercury — a learned man visits the house; Jupiter — a Brahmin makes his appearance ; Venus — nearby the death of a Brahmin or a quadruped takes place; Saturn — some low born and evil-minded men turn up; Rahu — a beggar or a serpent is found near; Ketu — somebody falls down from an elevated place; and Mars and the Moon — some vessels get broken. These indications show that death is near.

If instead of Mrityu Sphuta the planets are disposed as above in regard to Prana or Deha Sphuta and the above omens are observed, then the sick man will recover.

NOTES

Certain omens should happen coincident with the lord of Mrityu Sphuta being a certain planet at the time of Prasna. In regard to questions pertaining to disease, early death must be predicted. Recovery is possible if the omens suggested in stanzas 29 to 31 coincide with the Sun, Moon etc., being lords of Prana Sphuta or Deha Sphuta. For example, if a strange woman turns up when Mrityu Sphuta happens to be owned by the Moon, early death of the person may be predicted. If on the other hand, the same omen takes place but the Moon instead of being in

Mtityu Sphuta, occupies Prana or Deha Sphuta, then the patient will recover.

Stanza 32. — According as the Thrisphuta Navamsa owned by Venus (or the Moon) happens to be Urdwa, Adho or Tiryag sign the disease causing death will be pneumonia, vomiting or diarrhoea. If the lord owning the said Navamsa happens to be the Sun (or Mars) Mercury, Jupiter or Saturn, death is caused respectively by excessive heat, loss of speech, mental trouble or asthma and suffocation. The same results should be predicted if the different planets aspect or occupy the said Navamsa Rasi.

NOTES

With regard to Venus and the Moon, Urdhwa Mukha, Adhomukha and Thiryagmukha Rasis are noticed. The Thrisphuta Navamsa, i.e., the Rasi having reference to this should be the sign of a particular planet or be associated with or aspected by the said planet to give the result attributed. Thus if Aries, Scorpio or Leo is the Thrisphuta Navamsa or Mars or the Sun is in the said Rasi or aspects it, then suffering from heat should be predicted. If the Thrisphuta Navamsa happens to be the house of Mercury or Mercury associates with that Navamsa, then one will suffer from inability to talk or think. If the said Navamsa happens to be the house of Jupiter or if he is connected with it, say the person dies because of unsound mind. If Navamsa happens to be the sign of Saturn, or if Saturn is connected with it, then the person is suffering from asthma, suffocation etc., and death will be due to these troubles.

Stanza 33. — The longitudes of Lagna, the Moon, Mandi and Thrisphuta multiplied by nine gives Prana, Deha, Mrityu and Kala sphutas respectively.

NOTES

So far, the author death with death-causing disease on the basis of Prasna chart. Now he proceeds to locate the place of death based on birth chart.

Stanza 34. — According as the 8th Rasi is movable, common or fixed; grama (village), aranya (forest) or jala (watery) owned by benefics or malefics ; Adhomukha or Urdhwamukha death happens in a foreign place, on the way, or own place ; in a village, or a forest or a watery place; in a clean or dirty spot; in plains or table lands respectively. The nature of the lamp etc., can be known considering the 8th instead of Lagna, as is done at the time of birth.

NOTES

Find the place of death from the nature of the 8th house If it is movable, say he will die in a foreign place.

If it is fixed, he will die in his own native place If it is common, he will die on the way. If the 8th is a village Rasi, he will die in a village. If it is a forest Rasi, he will die in a forest. If it is a Rasi owned by good planets, he will die in a clean spot. If it is owned by evil planets, he will die in a place occupied by low people. If it is Adhomukha Rasi, he will die in plains or places

below the sealevel. If it is Urdhwa Mukha Rasi, he will die in high table-lands or elevated places. Whether there is light or a lamp burning at the time of death can also be stated. Varahamihira has described the nature of deepa or lamp at the time of birth by asking us to study Lagna. Here instead of Lagna, read the 8th house and we can predict the nature of deepa at the time of death.

Stanza 35. — The nature of the place of death can also be known by applying the principles given in sloka 34 to the Rasi held by the stronger of the lords of Lagna and Navamsa Lagna.

NOTES

Marana lakshana can be ascertained by examining the strongest of the two lords at the time of birth, viz., the lord of Lagna and the lord of Lagna Navamsa. If that Rasi is Chara (moveable), he dies in a foreign place. If it is fixed, he dies in his own house ; if it is common, he dies on the way. If it is Gramya or Aranya, say he will die respectively in a village or forest. If it is watery, he will die in a watery house. If that Rasi is Subha he will die in a clean place and if it is a Papa, he will die in a bad place. For the rest, refer to the previous sloka and repeat the results.

Stanzas 36 and 37. — We can also examine the strogest of the planets who associate or aspect lord of Lagna or lord of Navamsa Lagna(which-ever is stronger) and from that we can determine the place where the questioner will die. We can also consider the strongest amongst (a) the planet who occupies Lagna; (b) the planet who associates with the lord of Lagna; (c) the planet who aspets Lagna; and (d) the planet who aspects the lord of Lagna.

Stanza 38. — The time, the place, the air the querist breathes, etc., the omens in the road when departing, should all be carefully examined. If they are favourable.the person will have long life. If they are adverse, the sick man will not recover.

Stanza 39. — After considering carefully, if you come to the conclusion that the sick man will die, then decide the nature of his sickness and the probable period and place at which his death may take place.

DISEASES AND THEIR CURE

Stanza 1. — After ascertaining whether the sick man will recover or die, the nature of treatment to be given should be considered. In order to give the best medical treatment, a careful diagnosis of the nature of disease, its cause, etc., is essential.

NOTES

In this chapter the author describes in his own inimitable way the various diseases, how they are caused, and how they are to be diagnased. He shows how astrology can be made use of in medical treatment.

Stanza 2. — Planets occupying anishta or unfavourable, houses bring about appropriate diseases. Planets occupying ishta or favourable houses indicate good health.

Stanza 3. — When malefics occupy the 3rd and 11th houses; benefics occupy houses other than 3rd, 6th, 12th and 8th ; and Gulika is in places other than the 5th, 9th, 8th or kendras; good health is indicated. Those occupying unfavourable places indicate ill-health and disease.

NOTES

Ishta Bhavas or favourable houses for malefics are 3rd and 11th. In the rest of the houses they are unfavourable. Ishta Bhavas for benefics are 1st, 2nd, 4th, 5th, 7th, 9th and 10th. Gulika produces good results when occupying 2nd, 3rd, 6th, 11th and 12th.

When malefics, benefics and Gu'ika occupy houses other than those given in the above paragraph, they denote ill-health and diseases. When favourably disposed, the querist will be healthy.

Stanza 4. — According to Sarasangraha planets become susthas in favourable houses giving rise to health and dusthas in unfavourable houses causing diseases.

Stanza 5. — Weak malefics occupying 1st, 4th, 5th, 6th, 7th, 8th, 9th and 12th and benefics occupying 6th, 8th and 12th become dusthas, Amongst dusthas, the bitter enemy of lord of Lagna is most violent in giving diseases and causing death. Planets that are found in conjunction with the Moon also give rise to results consistent with their own nature.

Stanza 6. — Diseases have to be read from the planets occupying 6th, 8th and 12th; those associating with or aspecting the lord of Lagna; those that occupy or aspect the Lagna. According as Lagna is moveble and urdhwamukha, or fixed and ihirayangmukha, and common and adhomukha the seat of disease will be above the neck, below the neck and above the waist, or below the waist respectively.

Stanza 7. — The eight planets from the Sun to Rahu signify respectively the stomach, heart, head, chest, thighs, face, knees and the feet. By considering the intensity of affliction or otherwise of these planets, the strength or weakness of the respective organs can be ascertained.

NOTES

Some say that the left foot is governed by Ketu.

Stanza 8. — The twelve houses signify the twelve organs from head to feet. Disease occurs in the part of the body indicated by the afflicted house or planet.

NOTES

Lagna and the lord of Lagna indicate the head, the 2nd Bhava and the lord of the 2nd indicate the face, the 3rd Bhava and the lord of the 3rd indicate the chest. In this way, the differert parts of the body should be assigned to different houses and their lords as Explained by Varaha-mihira in his Brihat Jataka.

The parts of the body signified by an afflicted house will be the seat of disease or disorder. Supposing the third house is afflicted. We can indicate that there is some disorder and trouble in the chest region. Similarly if the lord a of Bhava is afflicted, the part of the body signified by the Bhava in question will be the trouble-spot.

Stanza 9. — The location of the disease can be known, from the Rasi symbolical of the limb touched at the time of query, Arudha Lagna or Udaya Lagna. This has been explained already.

NOTES

Suppose the querist touches a certain Bhava in the Prasna chart; then the limb signified by that Bhava will be the seat of trouble. The limbs signified by that sign of Arudha Lagna or even the ascendant can also be taken as the seat of disease.

Stanza 10. — Varaha Mihira's classification of Thridoshas' has already explained. Below is given the view contained in Sarasangraha.

Stanza 11. — The Sun governs pitla(bile) combined with vata (wind); the Moon governs vata and kapha (phlegm); Mars rules pitta ; Budha indicates vata, pita and kapha; Jupiter rules over kapha with vata; Venus also denotes vata and kapha; and Satura governs vata combined with pitta; waning Moon brings about the dosha of the lord of the Rasi which he occupies; full Moon brings about kapha only.

NOTES

According to this view, we see that the Sun governs mostly pitta and little of vata. Saturn governs more of vata and a little of pitta. Jupiter indicates more of kapha and a little of vata.

Stanza 12. — The planets cause diseases befitting their Pancha Bhuta nature. And diseases appear at the various seasons governed by the planets.

Stanzas 13 to 15. — If the Sun and Mars become dusthas, diseases due to pitha will be caused; if the Moon and Venus, watery diseases; if Saturn, diseases due to vata; if Mercury, due to all the three doshas; Jupiter in an anishta place brings about diseases caused by akashabhuta. These diseases make their appearance in the Ritus or seasons signified by the concerned planets. Planets also indicate the appropriate dhatus from which diseases arise. The occurrence of diseases has also been dealt with in other treatises.

NOTES

The places where planets become dusthas have been enumerated in the stanzas 3. 4 and 5 above. Stanzas 13 to 15 deal with diseases due to vata (wind), pitta (bile) and kapha (phlegm), etc., caused by the planets becoming dusthas. If the Sun and Mars are dusthas, diseases due to the inflammation of pitta (bile) become manifested. According to the famous Ajurvedic scientist Vagbhata, pitta has the characteristic of fire (pittamvahnihi). Therefore if the Sun or Mars

becomes a dustha, ore suffers from diseases due to heat such as constipation, measles, ulcers, skin eruptions, small-pox, burning sensation, etc. The Moon and Venus as dusthas produce diseases caused by water such as swellings in different parts of the body. Saturn brings about diseases due to vata (wind). Mercury brings about diseases such as brain fever, typhoid, etc., due to the inflammation of all the three doshas. Jupiter brings about deafness. If in the biith horoscope, any planet is dustha, then, during the rim or season ruled by the dustha planet, the appropriate disease makes its appearance. The allocation of seasons to different planets should be taken according to Varahamihira. Venus rules Vasantharitu or spring (March-April); the Sun and Mars Greeshma or windy season (May-June); the Moon — Varsha or rainy season (July-August): Mercury — Sarat — Autumn (September-October); Jupiter — Hemanta or Fall (November-December) and Saturn — Sasira (January-February).

Suppose in a horoscope, the Sun is a dustha. The native is sensitive to the diseases of pitta and heat. The Sun rules the ritu or season of spring and the dhatu raktha or blood. Therefore during the season of spring, the native suffers from a disease due to blood impurity, caused by excessive heat and bile. In this way, the other planets should also be dealt with. The next sloka explains the method.

Stanza 16. — A man will suffer from the diseases affecting the dhatu governed by dustha or the lord of the Navamsa occupied by it.

NOTES

Reference may be made to sloka 3 of Chapter XI, for details about different dhatus and the planets governing them. According to this stanza not only the dustha but its Navamsa lord should also be considered.

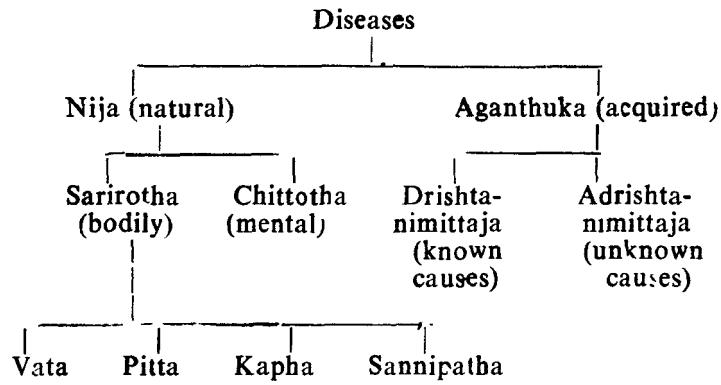
Stanza 17. — There are other principles to ascertain the nature of the disease and they are enumerated in other works

TYPES OF DISEASES

Stanzas 18 to 20. — There are two types of diseases, viz., nija and aganthuka. These two can again be sub-divided thus : nija into sarirotha and chittotha; and aganthuka into drishta nimittaja and adrishta nimittaja. Bodily diseases are of four kinds, viz., those caused by vata, those caused by pitha, those caused by kapha and those caused by sannipatha.

NOTES

The classification of diseases suggested in the above slokas can be represented thus :



Diseases arising in the body may also be due to a combination of vata and pitta, vata and kapha and pitta and kapha. Thus there are seven variations of bodily troubles arising from (1) vata, (2) pitta, (3) kapha, and a combination of (4) vata and pitta, (5) vata and kapha, (6) pitta and kapha and (7) vata, pitta and kapha.

Stanza 21. — The bodily diseases (sarirotha) can be determined by considering the strength of the 8th house, its lord, the planet aspecting or occupying it.

Stanza 22. — Anger, fear, sorrow, desires and such emotions bring about mental diseases. They have to be determined by considering the relationship between the lords of the 5th and the 8th.

NOTES

To the 5th house is allocated to Manas or mind. By relationship is meant the disposition of the lords of the 5th and 8th in mutual aspect, association, kendras, etc. Chittottas are diseases arising from emotional disturbances as different from bodily peculiarities. The ancients, it will be seen, clearly recognised the distinction between the mental or psychic disturbances and physical or bodily ailments.

Stanzas 23 and 24. — The drishtanimittaja diseases — curses, incantations and falls from elevation — should be ascertained from the 6th, its lord or the planet aspecting the 6th or the planet occupying the 6th. If the lords of the 6th and 8th are related, then the intensity of the diseases will be much. The adrishtanimittaja diseases should be known from the attack of evil spirits.

NOTES

In the stanzas 21 and 22 Nija diseases have been explained. In stanzas 23 and 24 the author deals with Aganthuka diseases. There are two types, viz., drishta-nimitaja and adrishtanimittaja. To the former category belong the curses of great men, elders, parents, Gurus, etc., the incantations (Kshudra, Mantras) of enemies and sudden fall from elevations and accidents. Examine the 6th lord, the planets aspecting the 6th and the planets occupying the 6th. Consider the strongest and determine the disease. If the 6th and 8th lords are related (i.e., in mutual aspect, association, etc.), then the effect of the curses, incantations, etc., will be powerful

and the native will have to constantly suffer. The adrishtanimittaja diseases are said to be brought about by spirits, devils, hobgoblins, ghosts, etc. (Badhaka Grahas).

It is within our humble experience that when there is a conjunction of the 6th and 8th loras, the native especially during the Dasas of the 6th or 8th lord has passed through untold suffering mentally and also physically, though medically no abnormality is suspected. Another interpretation is, such diseases for which no immediate cause could be traced are karmic in origin and are caused by the Badhaka Planets.

Stanza 25. — The nature of the disease can be known also by a careful observation of materials seen or the names mentioned at the time of Prasna. The things seen and the sounds heard should be purely accidental.

Stanza 26. — By seeing anything or hearing about anything which would indicate that the disease will aggravate, increase in the sickness of the man can be predicted.

Stanzas 27 and 28. — Of the six rasas or tastes — (1) madhura, (2) amla, (3) lavana, (4) thiktha, (5) ushna and kashaya, the first three remove vata and aggravate kapha; the remaining three remove kapha and aggravate vata. Pitta is destroyed by the 1st, 4th and 6th and aggravated by 2nd, 3rd and 4th.

NOTES

The above two stanzas are from Astanga Hridaya. The shadrasas are said to remove or aggravate the three doshas as follows : —

Vata (wind) is removed by madhura (sweetness), amla (sourness) and lavana (salt); kapha (phlegm) is neutralised by thiktha (bitter), ushna (hot) and kashaya. Pitta is destroyed by madhura (sweet), thiktha (bitter) and kashaya. Contrarily, vata is aggravated by thiktha (bitter), ushna (hot) and kashaya. Kapha is increased by madhura (sweet), amla ('sour), lavana (salt) and ushna (hot).

Stanza 29. — The disease one will suffer from arises from the dosha governed by the planet causing the disease.

NOTES

Different planets govern different doshas. For example, if the Sun is the disease-causing planet, then the disease will be due to excitation of pitta. If it is the Moon then the disease will be due to vata and pitta. In this way should be ascertained the cause of diseases from the planets.

Stanza 30. — The disease caused by past Karma in a person's birth can be ascertained by studying works on Hora.

NOTES

Here the reference is to Varaha Mihira's Brihat Jataka. In Chapter XXI the diseases one suffers from past sins are enumerated. The nature of unmada (lunacy) is detailed in the following

stanzas.

SYMPTOMS OF MADNESS

Stanzas 31 and 32. — Jupiter in the ascendant and Saturn or Mars in the 7th; Saturn in Lagna and Mars in the 7th, 5th or 9th; the Moon and Mercury in combustion in Lagna ; weak Moon and Saturn in the 12th; weak Moon associated with a malefic in Lagna, 5th, 8th or 9th; Mandi in the 7th in association with a malefic; and afflicted Mercury, in the 3rd, 6th, 8th or 12th; These 8 combinations cause madness or unmada.

NOTES

The first combination actually suggests two combinations, viz., (1) Jupiter in Lagna and Saturn in the 7th and (2) Jupiter in Lagna and Mars in the 7th and hence the total number of combinations is 8. These yogas for unmada or madness are quite clear and need no explanation.

Stanza 33. — The causes that usher in 'lunacy' and the bodily movements of persons suffering from mental disease and the different types of mental patients are noted below. Some of them have been taken from other works.

Stanzas 34 to 36. — The causes for madness are excessive delight, desire, fear, sorrow, eating disagreeable and dirty food and the wrath of preceptors and gods. There are five types of madness; three kinds arise from the three doshas individually, one kind from Sannipatha and the last one caused by external influences. Signs of madness due to vata are: laughing, clapping hands, speaking aloud, singing, dancing, crying, moving about, shaking bodily organs, the body becoming copper coloured, soft and emaciated. The disease shows signs of increase as soon as the food is digested and the person eats too much

NOTES

The main causes of mental dislocation are due to excessive pleasure and delight, too much fear, too many desires and sorrows, eating all kinds of dirty and undesirable foods and curses of parents, teachers and deities.

Moderation in food, drink, sleep, sex life, etc., is the keynote of mental equilibrium. A man getting too elated when things go in his favour and very depressed at the slightest misfortune are all signs of imbalance.

If one wounds the feelings of one's elders, preceptors and parents, the reaction is always adverse to the person. Therefore the curses and blessings are concentrated forms of thought vibrations capable of hitting the defaulter for good or bad.

Lunacy given rise to by vata or wind goes under the name of vatonmada. This can be detected by the following symptoms. A mad person laughs (hasano) at all wrong moments

irrespective of time, circumstance or age or situation. He claps his hands often (aspotan vada), speaking aloud, singing songs (geeta) and dancing (norland) round and round. He wails or cries bitterly (rodana), constantly moving about (asthana). He wrings his hands and shakes his legs (angavikshepa). His body becomes copper-coloured, soft and emaciated (thamra mridu krisa tanu). The disease shows signs of increase as soon as the intaken food is digested. He speaks too much.

Stanzas 37 to 39. — Seeking solitude and women, sleeping too much, showing aversion for everything, speaking little, drops of saliva trickling down, vomiting always, sickness increasing with intake of food, the finger nails turning pale and white, hating all, growing impatient, exhibiting a tendency to do very clever acts, flying in a fury at the face of all, showering abuses, longing to drink water and eat food, avoiding great heat or cold and ever angry and the body becoming yellow and hot: are respectively the signs of kapha and pitta unmada. In sannipatha unmada, all the above characteristics will be found mixed.

Stanza 40. — By the slow and invisible influence of certain Devagrahas and Asuragrahas, lunacy is caused. When one is 'possessed' by a Devagraha, he becomes strong and his words will be learned and studied.

Stanzas 41 and 42. — Medicated oils and ghee can cure vatomada. Strong purgatives will give relief in pittonmada. Madness caused by kapha can be got rid of by medicines for inhaling and vomiting. There is no treatment for sannipatha unmada. All types of madness can however be cured by Japa, Homa and similar remedial measures.

Stanzas 43 to 45. — In dealing with this subject, some writers have taken another point of view. Eating at irregular hours either too much or too little, unhygienic food, fasting, fear, indifference to or aversion for all sensual pleasures; anger, enemies, villifying elders, preceptors and superiors; making wrong use of fire and getting the dissatisfaction of Devas by censuring them; all these can be brought under the three types of unmada caused by the three doshas. A man affected by pitta unmada will be angry and rushing about and hence he is to be bound hand and foot or to be caged.

Stanzas 46 to 49. — Lunacy will be due to starvation or irregular use of food; unhygienic food; fear or renunciation; anger: abhichara; and curses of preceptors, Agni or Gods, according as the Moon, Venus and the lord of the 8th are in evil places; these lords are in conjunction with Rahu, Ketu or Mandi; malefics are in the 5th; Mars is in 5th; malefics are in the 6th; and malefics are in the 9th. For all these, kalyana ghrita and pancha-gavyaghrita are very efficacious medicines.

NOTES

If the Moon, Venus and the lord of the 8th occupy evil places, then it must be inferred that

the lunacy is caused by starvation, fasting or irregular use of food. If these lords are in conjunction with Rahu, Ketu or Gulika, then the person's lunacy is due to unhygienic food. If evil planets other than Mars occupy the 5th house, the mental disease is caused by fear or renunciation. If Mars is in the 5th, anger is the cause of disease. If evil planets occupy the 6th house, abhichafa or black magic is the reason. If evil planets occupy the 9th house the disease is the outcome of the curses of preceptors or Fire God or wrath of Deities.

SYMPTOMS FOR EPILEPSY

Stanza 50. — If Saturn is in the 8th, powerful malefics are in trines and the Sun and Mars are in the 12th, then the native suffers from apasmara or epilepsy.

NOTES This sloka can be interpreted thus :

1. The Sun occupies an evil position such as the 8th house.
2. Mars also occupies a similar position.
3. Rahu and Saturn occupy the 8th; house and other evil planets occupy the 5th and 9th.

Stanza 51. — Though actually apasmara is only one disease, it can be recognised in 12 forms.

Stanza 52. — A man faints all of a sudden and falls on the ground; some dirty sputums flow out of his mouth; he produces disagreeable sounds; he lies on the ground tired and limps; his eyes roll around; he bites his teeth; he becomes pale; he gets excited; he feels thirsty and shows awry faces. These are the signs of epilepsy.

NOTES

After some time the person gets up as if he is not affected by anything. Some are of the opinion that this is not a disease but it is the attack of a Devata or Deity. But it has to be said that the ancients deified every disease. In Sayaniya every disease has been given 'a shape' befitting a deity. Further, even trees and mountains have been given a shape. Hence it is to be inferred that all things have two forms — one immovable or sthoola (sthavara) as we see, and one movable or sookshma (jangama) from which we do not see.

Stanzas 53 to 55. — Svasani, Malina, Nidra, Jrimbhika, Anasana, Thrasini, Mohini, Rodani, Krodhini, Thapani, Soshani, and Dhwasini are the twelve minds of apasmara. They attend the person affected by this disease in the manner of their names finding expression in the behaviour of the sick person.

NOTES

The twelve names listed are self-explanatory as follows: — Svasana means gasping; malina — soiling of body; nidra — sleepiness; jrimbhika — yawning; anasana — no interest in

food; thrasini — fearful; tnohini — beguiling; rodani — wailing ; krodhani — angry ; thapani — excited; soshani — drying up; dhwamsini — destructive.

TREATMENT FOR EPILEPSY

Stanzas 56 and 57. — With the aid of kush-manda bali and tilahoma with sudarsana mantra or krodhagni mantra, even the most violent form of apasmara can be got rid of.

NOTES

In these two stanzas, remedial measures for the cure of epilepsy have been suggested. As the performance of these remedial measures involves Mantrasastra techniques, it is advisable to consult the specialists in Mantra Sastra before attempting anything on the point.

Stanza 58. — The question of apasmara has been dealt with in other suitable works on the subject. A few methods of treatment are given herewith.

Stanza 59. — Powder of sindutha, vrischikali, kushta, vanga, bhangee should be inserted in the nose. Violent apasmara in males will be pacified.

Stanza 60. — The juice of brahmi combined with vacha (baje), amaya, sankhapushpa, the juice of dhatri (nellikayi) and honey, siddhartha (white mustard), hingu, urine of cow taken in or inhaled pacifies apasmara.

Stanza 61. — Thrivridu (trigathi), vilanga (vayuvilanga), thriphala (tili, alale), agni (bitra), viswavyadhata (shunti), sindhoota, kana, made into a paste with brahmiraasa will be an appropriate remedy for apasmara.

Stanza 62. — Manjishata, agni-vilanga, kushta, ranimustha, thrivridu, suriba, darvee (dalchinni), thikthaka, sankbapushpa, ela (elakki), vacha (baje), yashti (madhu), palha (balegadde), magadhi — all made into ghee and mixed with gavya destroys violent apasmara, leprosy, loss of thinking (vismruti) and increases the shining of body.

NOTES

Stanzas 58 to 62 give details of medicines to be used for curing apasmara. By gavya is meant a mixture of cowdung, cow's urine, milk and curds. The proportion of mixing the four items is given as 1 : 2 :16 :5. English equivalents of several medicines suggested in the above slokas are not available. Therefore it is advisable to seek the help of a specialist in Ayurveda to understand the prescription clearly. A layman should never attempt to give this treatment.

ABERRATION OF MIND

Stanza 63. — If malefics aspect Lagna, Saturn aspects the 8th house and the lord of the

8th house is weak, then the person suffers from the disease of inability to take the good (bhakta virodha),

NOTES

What is meant by the disease bhakta virodha is to be ascertained from books on Ayurveda.

COMBINATIONS FOR DIABETES

Stanza 64. — If malefics aspects Lagna and the lord of the Lagna is debilitated or in the sign of enemy, and Venus occupies or aspects the 8th, the person suffers from diabetes.

Stanza 65. — Diseases described earlier about stomach, eye, etc., in respect of Arudha (VIII Chapter) may be looked into now in this connection.

Stanza 66. — Different types of constitutions and diseases due to planets becoming dusthas and discussed in Anushtana Paddahati are given herewith.

NOTES

Diseases are of two kinds. Medical treatment is essential for some and mantriac measures are unimportant for them. They are diseases. For some mantriac and tantric measures are very essential and medical treatment is only subsidiary. They are said to be 'troubles from devatas' (influence of spirits). Planets show these two types of diseases.

DISEASES INDICATED BY PLANETS

Stanza 67. — Diseases pertaining to the Sun are: those arising from inflammation of bile (pitta), fever with pains (ushnajward), sudden fall, epilepsy (apasmard); heart, stomach and eye troubles; fear from enemies; cutaneous diseases (thwaka-dosha), bone troubles (asthisrava), leprosy, burns, danger from weapons and poison; affliction to wife and son; fear from quadrupeds, thieves, rulers; and wrath of the family deity, serpent gods and Siva Bhutas.

Stanza 68. — Increase of sleep and inertia, diseases of phlegm (kaphd), diarrhoea, shivering fever, wounds caused by the horns of animals, troubles from watery animals, dyspepsia (agni-mandya), anaemia, sorrow from wife, jaundice, mental and emotional affliction, blood-poisoning, fear from water, troubles from Bala Grahas; and wrath of the goddess Durga, kinnaras, family deities, serpents and yakshis, are the troubles arising from the Moon.

Stanza 69. — The diseases of Mars are: thirst, blood pressure, fever due to inflammation of the bile, diseases caused by heat; poison and weapons, leprosy, eye and spleen troubles, epilepsy, bone decay, loss of lustre in the skin, itching, troubles from rulers, enemies and

thieves; quarrels with brothers, sons and relatives; fight with others, fear from demons, Gandharva and destructive spirits and diseases above the neck.

Stanza 70. — Mercury causes mental aberration, a tendency to use abusive language, diseases of the eye, throat, nose; fever caused by the fury of all three doshas; fear from poison, skin diseases, bad dreams, itches, sudden falls, fear of imprisonment and the wrath of gandharvas and kinnaras usually found in beautiful mansions, and troubles from birds.

Stanza 77. — Spleen diseases (gulma), fever, sorrow, fainting, ear troubles due to phlegm, diabetes ; afflictions due to the removal of temple treasure and the curses of Brahmins; troubles from kinnaras, yakshas, devas and vidyadhara; and diseases caused by the anger of serpents and God Vishnu are the results due to Jupiter.

Stanza 72. — Venus brings about leucoderma (pandu) disease, arising from phlegm and wind, diseases in the eye, laziness, tiredness and exhaustion (diabetes is another reading); diseases in the private parts, face and urinary system; affliction due to avarice for money or girls; loss of seminal fluid, loss of clothes, wife; cultivation, fading away of the lustre in the body, swelling, and fear from yogini, yakshis, matrus and the death of near relations.

Stanza 73. — Windy (vata) and phlegmatic (kapha) diseases, troubles in the legs, unforeseen dangers, laziness, weakness due to over-exertion, mental affliction, stomach troubles, loss of servants and quadrupeds, danger to wife and children, bodily accidents, heat troubles, injuries from the fall of trees or stones and troubles from evil spirits and ghosts, are all denoted by Saturn.

Stanza 74. — Rahu signifies heat in the body, leprosy, vishama vyadhi (incurable diseases ?), risk of being poisoned, diseases in the feet, troubles from devils and serpents; danger from wife and children, quarrels with Ksbatriyas and Brahmins and troubles from enemies in the shape of abhi-chara. Ketu brings about all these besides causing troubles from pretas (disembodied souls) and poison. Besides giving the troubles attributed to Rahu and Ketu, Gulika brings about troubles from snakes and pollution by the death of near relatives.

COMBINATIONS FOR DISEASES

Stanza 75. — Saturn in the 10th house denotes troubles from pisachas; Gulika in Lagna or the 8th house aspected by Rahu generates poison in the system due to smelling or evil eye; malefics in the 6th cause stomach troubles: Mars in the 8th gives rise to fever, in Lagna or the 7th, indigestion. When the Moon is in the 6th troubles arise from enemies.

Stanza 76. — The intensity of evil a planet is subject to should be properly assessed by noting where he stands, who associates with him, who is aspecting him, and so forth, and then

the prediction must be made suiting the circumstance.

Stanza 77. — It should be examined whether any malefic planets occupy houses other than 3rd and 11th. Then it should be inferred that the person is suffering from a disease, appropriate to the malefic.

Stanza 78. — There will be wounds or diseases in the limbs typified by the signs aspected by or associated with malefic planets, according to the dictum kandruk, etc.

NOTES

Here the reference is to the sloka beginning from kandruk strotra in the V Chapter (24) in Brihat Jataka. For details refer to Prof. B. Suryanarain Rao's English translation of Brihat Jataka.

Stanza 79. — If Lagna is movable, urdhwa-mukha and sirshodaya, the seat of disease will be above the neck. The drekkana classification given by Varahamihira refers only to horoscopes.

NOTES

If Lagna is sthira, thiryaugmukha and ubhayodaya, the disease will be below neck and above waist. If Lagna is ubhaya, adhomukha and prishtodaya, it will be below waist.

Stanza 80. — If Rasi and Navamsa are similar i.e., chara, etc., then consider the limbs according to Rasi classification. If they differ, consider on the basis of urdhwamukha, etc.

NOTES

If the ascendant in the Rasi and Navamsa are in movable signs, or in fixed signs or in common signs, take the Rasi classification of limbs. If on the other hand, the Rasi and Navamsa Lagnas fall in different categories — one in chara and the other in sthira, one in sthira and the other in dwiswabhava, etc., adopt the method given in stanza 6.

Stanza 81. — The Sun becomes very weak in the last Drekkana of Virgo, in the first Drekkana of Libra and Libra Navamsa of any sign. If the Sun is weak/then see whether Lagna is sirshodaya, prishtodaya or ubhayodaya and classify the area of disease accordingly.

Stanza 82. — For purposes of Prasna, the allocation of organs to different houses beginning from Lagna as done in Krishneeya should be followed.

Stanzas 83 and 84. — The expired and unexpired portions of Lagna represent the right and left sides of the head, the neck and navel. Two Bhavas each beginning from Lagna — 1st in the invisible half and the other in the visible half indicate the right and left sides respectively of the other organs thus: the 2nd and 12th — ears, shoulders and sex organs; 3rd and 11th — eyes, sides and testicles; 4th and 10th — nostrils, back and thighs; 5th and 9th — cheeks and knees; 6th and 8th — chin, stomach and legs; and the un-expired and expired portions of the 7th — mouth, waist and feet.

NOTES

These two stanzas are very suggestive. The human body is divided into three parts, viz., head, the region below the neck and above the waist, and the region below the waist. By the situation of a dustha in a particular place, one can locate the seat of disease in one of the three parts. After this has been done, the organs affected should be ascertained according to the allocation given in these stanzas. In the three regions, the right and left sides of the different organs are thus allocated.

Parts of the body			Right side ruled by	Left side ruled by
Above neck	Below neck and above waist	Below waist		
Head	Neck	Navel	Lagna (un-expired portion)	Lagna (expired portion)
Ears	Shoulders	Sexual organs	II	XII
Eyes	Sides	Testicles	III	XI
Nostrils	Chest	Thighs	IV	X
Cheeks	Back	Knees	V	IX
Chin	Stomach	Legs	VI	VIII
Mouth	Waist	Feet	VII (expired portion)	VII (unexpired portion)

Stanza 85. — The allocation of organs to different Bhavas by Varahamihira according to the sloka 'Kandruk srotra' should be considered as applying to horoscopy only.

NOTES

In Chapter V, stanza 24, the great Mihira assigns different organs of the human body to the different signs of the zodiac. Here also the body is divided into three parts — above the neck, below the neck and above the waist, and below the waist. Organs in the left and right sides in each of these parts are assigned to Bhavas in the visible and invisible halves, but Drekkanas are considered in locating the particular region or part of the body. We are informed that Varaha Mihira's allocation is applicable to horoscopy only and not to Prasna.

Stanza 86. — Having understood the nature of different types of diseases, suitable medical treatment should be recommended. If the disease is serious, remedial measures as suggested in Karma Vipaka of Sathyacharya, should be adopted.

BEGINNING AND ENDING OF DISEASES

Stanza 1. — The sickness will have commenced on the day ruled by the asterism arrived at by counting as many asterisms from the Moon's, as that of the Moon is removed from the asterism of Lagna.

NOTES

The explanation is simple. Suppose the positions of Lagna and the Moon at the time of query are respective by 16° Mesha and 12° Simha. This means Lagna is in the constellation of Bharani and the Moon is in the constellation of Makha. Counting from the constellation of Lagna (Bharani) to that of the Moon (Makha) we get 9. Counting this number from Makha (Moon's star) we get Jyeshtha. The sickness will have commenced on the day (prior to the day of query) ruled by Jyeshtha. Suppose when the query was put, say on 31st July 1978, the Lagna was in Aslesha and the Moon was in Mrigasira: Counting from Aslesha to Mrigasira we get 24. Counting 24 from Mrigasira we get Aswini. The illness commenced (before the day of query) on a day ruled by Aswini which means 27th July 1978.

Stanza 2. — Either in the Nakshatras arrived by multiplying Mandi's longitude by 9 and 12 or in the Nakshatra corresponding to the sum of the longitudes of the Moon and Mandi, sickness might have commenced.

NOTES

Suppose the longitude of Mandi is Cancer 9° (99°). Multiplying this by 9 and 12 we get 171° and 188° (after expunging multiples of 360°) respectively. 171° corresponds to Hasta and 188° corresponds to Swati. Taking the second part of the stanza: suppose the Moon's longitude is 108° . The sum of the longitudes of the Moon and Mandi would be 207° corresponding to Vishakha. Therefore the sickness might have commenced (prior to the day of Prasna) when the Moon was transiting Hastha, Swati or Visakha. It is also suggested that the 3rd (Vipat), 5th (Pratyak) and the 7th (Naidhana) stars from the above three may also be considered.

Stanza 3. — Sickness might have commenced when the most unfavourable planet amongst the Moon, the Sun, Jupiter and Saturn transited the Rasi corresponding to the first letter in the communication brought by the messenger.

NOTES

The first letter of the message, in case a messenger comes to put the question or the first letter of the question in case the querist personally comes, should be taken and the Rasi corresponding to this letter noted. The prediction must then be given that sickness commenced when the most unfavourable planet amongst the Sun, the Moon, Jupiter and Saturn transited this Rasi. In actual practice, it is difficult to apply this method. Saturn takes $2\frac{1}{2}$ years to transit a sign. If Saturn is the most malefic and he happened to transit the Rasi in question, then the time at which sickness commenced would spread over 21 years — a practical impossibility.

DIRECTION OF BEGINNING OF DISEASE

Stanza 4. — The direction towards which the sick man or messenger was found facing by

the astrologer indicates the place where the querist had his first attack of illness.

Stanza 5. — The number of the direction from which the messenger or the sick man put in his first query to the astrologer, counted from the East, will give the time in terms of yamas when sickness began.

NOTES

Suppose the questioner or messenger put his query facing north-west or vayavya. Then from east to northwest counted in the order of east, south-east, south, south-west, west and north-west would be 6. This means 6 yamas beginning from sunrise which will be equivalent to 18 hours or midnight. It must be inferred that sickness actually began at midnight on the day already fixed according to previous stanzas.

Stanza 6. — The number of men found along with the sick man or messenger at the time of query indicates the number of persons attending the sick man during his illness. The nature of the people will also be similar.

Stanza 7. — According as the expired portion of the sign occupied by the lord of the 6th is less or more than half, the person's sickness will linger long or will be cured soon.

NOTES

This is an important stanza. The lord of the 6th occupies some Rasi. If the longitude of this planet is less than half Rasi, then the person will suffer for a long time. If the longitude traversed by the lord is more than half, the querist will have passed through the worst and the disease will be cured soon.

Stanza 8. — If the lord of the 6th or the planet occupying the 6th is a planet of diurnal strength then the sickness began during day-time. If it is a planet of nocturnal strength, then the attack was during night.

NOTES

The Moon, Mars and Saturn are nocturnal planets. The Sun, Jupiter and Venus are strong during the day. Mercury is always strong.

Stanza 9. — The sickness commenced as many months back as are signified either by the (1) number of Signs passed by the lord of the 6th from Arudha Lagna; or by (2) the number of asterisms from Prasna asterism to that held by the lord of the 6th ; or by (3) the number arrived at by multiplying (2) by the number of Navamsas gained by the lord of the 6th.

NOTES

Let us take an example where Lagna is Pisces, Arudha Lagna is Capricorn, lord of the 6th (Sun) is in Libra 6° in Chitta nakshatra and the Prasna nakshatra is Makha. (1) From Arudha Lagna, the lord of the 6th is in the 10th house. (2) From Prasna nakshatra (Makha) the lord of the 6th is in the 5th asterism (Chitta). (3) The lord of the 6th, viz., the Sun has gained 2 Navamsas in

Libra. Multiplying 5 — the number in (2) — by 2 we get 10. Thus the sickness must have commenced 10, 5 or 10 months prior to the day of Prasna. Here again it is by a consideration of the relative strengths of the planets and asterisms concerned that one of the the three alternatives is to be fixed.

The above two slokas are from Kantabharanam.

Stanza 10. — The disease will have begun when the Moon transited the sign occupied by the lord of the 6th and recovery will begin when the Moon enters the sign occupied by the lord of the 4th.

Stanza 11. — The disease will have commenced when Lagna, lord of Lagna, or the Moon was afflicted last by malefics. When benefics associate or aspect any one of them, recovery will begin. When all the three get the association or aspect of good planets, the person will completely recover.

NOTES

The illness will have commenced or the disease will have set in when the Moon transited the sign occupied by the lord of the 6th. When the Moon transits the Rasi occupied by the 4th lord, recovery or cure will take place.

In applying these principles, the astrologer must be very careful. First of all he must diagnose astrologically, the intensity or otherwise of the disease, whether it is curable or incurable and whether the querist has good longevity and then he must proceed on to find out when the illness commenced. In stanza 11, another method is given involving consideration of three factors. The disease will have commenced at the time of affliction of Lagna, lord of Lagna or the Moon by malefics. Here also, the astrologer must fall back on his power of judgement to infer the likely result when either two factors or all the factors had been afflicted. There may have been a slow beginning of the illness, gradually increasing, or suddenly flaring up. According to the next part of the stanza, when either Lagna, lord of Lagna or the Moon conjoined with benefics, the recovery will commence. When all the three factors are involved in association with or aspect of benefics, there will be full recovery or probably even sudden recovery.

Stanza 12. — When the Moon enters Lagna Rasi, Navamsa Rasi, or a Dwadasamsa Rasi or the Rasi occupied by Gulika, the illness will subside.

Stanza 13. — If the sickness had begun in the asterisms preceding Ashtama Rasi from the radical Moon, then relief will be obtained after the lapse of the said Ashtama Rasi Nakshatras.

NOTES

Suppose Aries is Janma Rasi. The 8th or Ashtma Rasi is Scorpio or Vrischika. Since it is made up of one quarter of Visakha, Anuradha and Jyeshtha, these are the Ashtma Rasi Nakshatras.

If sickness began in an asterism previous to these three, then recovery takes place after the Moon's transit of these Nakshatras. In other words relief can be expected when the Moon enters Moola or the sign Sagittarius.

Stanza 14. — The occurrence of disease should be predicted from dustha planets and the recovery should be foretold from sustha planets. Chanting of mantras, conducting 'dances', Bali Karma, administering medicines, worship of God and dhatuposhana will give relief.

Stanza 15. — When the Moon, the Sun and Jupiter transited the sign occupied by the most dustha planet, sickness might have commenced. The disease is brought about by the dissatisfaction of the deity indicated by the dustha concerned. When however these three planets enter the Rasi occupied by the most favourable planet, the symptoms of recovery can be seen. For recovery the aid of the appropriate deities governed by favourable planets should be sought.

NOTES

According to this stanza, the cause of disease is the wrath or displeasure of the deity indicated by the worst dustha. The disease will have commenced when the Moon, the Sun or Jupiter entered the sign occupied by such a dustha. Similarly, the disease will be cured when the three planets pass through the Rasi held by the most favourable sustha planet by invoking the deity indicated by the sustha planet concerned by appropriate worship, Bhajanas, etc. Elsewhere it has already been suggested that the Sun's deity is Sambhu, the Moon's Durga, etc. The above two slokas are from Anushtanapaddhati.

RECOVERY

Stanza 16. — If diseases begin in the asteiisms, Uttarashadha and Mrigasira, recovery will be visible after one month; if they begin in Dhanishta, Hasta and Visakha, recovery will take place after 15 days; if in Chitta, Satabhisha, Bharani and Sravana, 11 days are required for recovery; if in Makha, 20 days; if in Pushyami, Uttara, Pooarvasu, Uttarabhadra and Rohini, 7 days; if in Moola, Aswini, and Krithika, 9 days; if in Anuradha and Revati a very long time and the disease is difficult to be cured.

Stanza 17. — If Jyeshtha, Swati, Aslesha, Aridra, Pubba, Poorvashadha and Poorvabhadra happen to be the commencement asterisms, recovery is impossible. If Krittika, Dhanishta, Bharani and Satabhisha happen to fall on Sunday, Tuesday and Saturday and if chidra or riktha tithis also coincide, death may result.

NOTES

Chidra or Riktha tithis are 4th, 9th and 14th lunar days.

Stanza 18. — If the disease commences on ashtami, parva days riktha tithi days, malefic

week-days, or trijanma nakshatra days, or vipat, pratyak and naidhana nakshatra days, chandra-shtama days, the person will meet with death.

NOTES

Trijanma nakshatras are the birth constellation, the 10th and 19th from it. The vipat, pratyak and naidhana nakshatras are the 3rd, the 5th and the 7th from the birth constellation. Malefic week days are Sunday, Tuesday and Saturday. Chandrashtama days mean the period when the Moon transits the 8th from his radical position. Disease should not commence on these days and on the 4th, 9th and 14th lunar days (riktha tilhis), New Moon day (parva) and on Tuesday, Saturday and Sunday. We have given here a combination of three Nakshatras, weekdays and tithis. If the evil tithi, nakshatra and weekday — all the three combine, death will be certain. If tithis alone combine with the week days, the sick man will recover with great difficulty.

Stanzas 19 and 20. — If the illness starts on a day ruled by the constellation occupied by the Sun, or the 9th, 15th or 21st from it, there will be no recovery. If the stars are the three preceding and the three succeeding ones to that occupied by the Sun or the one previous to or the one next to the three already mentioned above, sickness will increase but there will be no death. In the remaining twelve constellations, there will be recovery.

NOTES

If a person falls ill on the days governed by the following constellations, he may not survive.

(i) (a) The constellation occupied by the Sun 1

(b) The 9th, 15th and the 21st therefrom 3

(ii) Increase of sickness but no death under the following :

The 26th, 27th, 28th, 2nd, 3rd and 4th from that held by the Sun 6

(iii) Recovery under the following : —

The tithi owned and the one next to those mentioned in (i), that is, the 8th, 10th, 14th, 16th, 20th and 22nd from the one occupied by the Sun ... 6

Total ... 16

Here since the total number of constellations are 28, Abhijit is also considered. Suppose the Sun at the time a person puts a query is in the constellation of Makha:

Fatal constellations will be:

(i) (a) Makha, Jyeshtha, Satabhisha and Krittika.

Constellations denoting increase of illness but no death will be:

(ii) Punarvasu, Pushyami, Aslesha, Pubba, Uttara, and Hasta.

Constellations denoting early recovery:

(iii) Anuradha, Moola, Dhanishta, Poorva-bhadra, Bharani and Rohini.

The allocation of constellations with reference to the Sun's constellation goes under the name of soola chakra.

Stanza 21. — We have considered so far certain asterisms, week days, lunar days, certain asterisms in soola chakra and certain nakshatras as reckoned from the birth constellation. If all these coincide, death is certain.

NOTES

In the earlier stanzas, it has been suggested that appearance of sickness on a day coincident with a certain malefic asterism, malefic ति hi and malefic week day would prove fatal. In addition to these three, if the constellation on the day on which the illness started is the 3rd, 5th or 7th from Janma Nakshatra and it also happens to be one declared fatal according to soola chakra, death is certain.

Stanza 22 — Count from Janma Nakshatra to the Nakshatra on the day the sickness commenced. Multiply this by 3. Divide the product by 4. According as the remainder is 1, 2, 3 or 4 respectively the sick child will die, will linger long and then die, will survive with great difficulty or recover very easily. This is applicable only to children below 12 years of age.

Stanza 23. — If the lord of the 6th possesses slow motion or occupies a fixed sign, recovery will be very slow. If his speed is great or he occupies a movable sign, recovery will be rapid.

NOTES

It is implied that if (he planet has medium motion or occupies a common sign, there will be neither too rapid nor too slow a recovery.

Stanza 24. — If Lagna is joined by or hemmed in between malefics; or lord of Lagna is weak or associated with or situated between malefics; or the Moon is similarly disposed; or the waning Moon occupies the 6th, 8th or 12th; or evil planets occupy the abovementioned places, the sickness of the person will linger long. If all these are found, he will not live.

Stanza 25. — Cases where recovery is difficult, should be carefully looked into and the necessary remedial measures should be recommended as given by Sayanacharya in his famous work Karma Vipaka.

Stanza 26. — Drishta and Adrishta are the two important causes for everything. To bring about the cure of any diseases, prayaschitta and medical treatment should be resorted to.

NOTES

Generally speaking, we can find two reasons for everything. One that can be perceived by our senses (drishta) and another that cannot be gauged by our our senses (adrishta). Punya (virtue) and Papa (vice) come under adrishta. For every disease, we have adrishta karma

(unknown cause) and drishta karma (known cause). To bring about the cure of any disease, these two must be looked into. Remedial measures (prayaschitta) for the sins committed, and expert medical treatment for the disease, must be prescribed.

Stanza 27. — The full Moon in Lagna aspected by Jupiter or Jupiter and Venus in Kendras, indicate disappearance of affliction, and recovery.

Stanza 28. — There will be recovery from sick-sickness if the Moon occupies Upachayas and benefic planets are in Kendras, Trikonas, the 2nd or 7th, or Lagna is aspected by benefics.

CAUSES OF DISEASES

Stanza 29. — Diseases are the resultant of sins done in our past births. The remedial measures are medicines, gifts, japas, homas and divine worship.

Stanza 30. — People ascribe all sorts of causes for diseases. Evil influences of Bhutas, the effects of planetary movements and the fury of the three doshas Vata, Pitta and Kapha are perhaps these three causes. It must be noted that all these originate from one cause, viz., one's own sins.

Stanza 31. — When planets are in anishta place the appropriate 'spirits' stir up attacking the body. The thridoshas, in their turn get agitated. And this external agitation is the disease. The primary cause is however one's own sins in past births. Hence in order to get rid of diseases, prayaschittas (palliatives) must be recommended along with the medical treatment.

Stanza 32. — The different kinds of sins and the different kinds of palliatives (prayaschitta) to get rid of them have been elaborated by Sayana-charya in his famous treatise Karma Vipaka.

NOTES

Different diseases are due to different types of sins. The primary causes and what appropriate remedial measures have to be adopted to tide over such sins have all been detailed by Sayanacharya.

REMEDIAL MEASURES

Stanza 33. — For consumption, the primary cause is the wilful murder of a Brahmin. The appropriate remedy is gift of clothes after due repentance.

Stanza 34 — In Chapter XXIII of this book, I am detailing about 'Karma Vipaka'. By going through it, appropriate remedial measures are to be prescribed.

Stanza 35. — A sick man should respectfully cater to the needs of other sick men by

providing them with free medical treatment, oil bath, diet, and other amenities.

NOTES

Free medical hospitals and free medical treatment should be given to sick men.

MRITYUNJAYA HOMA

Stanza 36. — Mrityunjaya Homa is indeed the panacea for any type of disease. The feeding and worship of Brahmins as an auxiliary to all Homas is also recommended.

Stanza 37. — Mrityunjaya Mantra gives relief to intermittent and all baneful influences of evil spirits and it even conquers death.

Stanza 38. — Severe illness, dangerous abhicharas, madness, fainting and fits and other diseases can all be got rid off by performing Mrityunjaya Japa for 8000 times.

Stanza 39. — Whenever this 'Homa' is performed a number of Brahmins equal to the number suggested for the Homa must be fed and worshipped.

NOTES

Stanzas 29 to 39 deal with the primary cause of diseases and the remedial measures to be adopted. Planets are in certain malefic places in an individual's horoscope. Each planet governs a certain deity or 'spirit'. This stirs up and attacks the tridoshas. Again the dosha governed by the afflicted planet is excited or gets agitated and this agitation expresses itself as a disease. Ultimately the cause of disease is traced to one's previous Karma — the sin or wrong action committed by him. We are informed that the cause of such dosha and the appropriate remedy — medical and spiritual — have been discussed in Sayana's Karma Vipaka. Mantra Sastra is a recondite subject. There are Kshudra Mantras as well as Maha Mantras — the former capable of invoking certain spirits and generally used for destructive purposes and the latter requiring for their siddhi or control a highly disciplined and moral life and always used for the good of man. Mantras are indestructible forms of subtle vibrations capable of causing the greatest good or greatest evil. It is not advisable to have recourse to the performance of remedial measures of this type merely on bookish knowledge without the sound advice and guidance of an expert.

Stanza 1. — Sometimes it so happens that the questioner is away and wants to know about the 5th and other houses. In such a case, the age of the person must be fixed first and then the horoscope studied.

FIXING THE PERSON'S AGE

Stanza 2. — The person will be under five, eight, sixteen, thirty or seventy or over 70

years of age according as the lord of Lagna happens to be the infant Moon or Mars, Mercury, Venus, Jupiter, Sun or aged Moon, and Saturn or Rahu respectively.

NOTES

The Moon is infant (Bala Chandra) till 5th lunar day of bright half. He is aged (Vridha Chandra) from the 8th lunar day of the dark half till New Moon. Between 5th lunar day (Sukla Paksha) and the 23rd lunar day (Krishnashtami) the age can be calculated by the rule of proposition. The age of the person should be determined on the basis of the principles given in this stanza.

If Mars or the infant Moon owns Lagna (or occupies Lagna), then the age of the man will be below five years. If Mercury occupies or owns the Lagna, then the age is below 8. If Venus occupies or owns Lagna, the person is not yet 16 years old. If Jupiter is lord of Lagna or is posited in it, then he is below 30 years. If the Sun or aged Moon occupies Lagna, or if they are owned by them then the native is 70 years. If Saturn or Rahu occupy Lagna or it is owned by Saturn, then he is past 70 years in age.

Some construe the stanza thus: "If aged Moon is in Lagna or if Lagna is owned by aged Moon, predict that the man is past 70 years". According to this explanation, the correct age can be told by noting the nature of the Moon. If Cancer is Lagna, examine carefully the 'Avastha' (state) of the Moon and work out the age. Similarly, if the Moon occupies Lagna, examine his state and then predict. Readers should be able to decide for themselves the correct method of ascertaining the 'age' by experience. In our humble view, the age will be according to the years allotted to the different planets as in the stanza, when they own Lagna. So far as Rahu is concerned his occupying the Lagna is important and denotes a very aged man.

SIGNIFICATIONS OF BHAVAS

Stanza 3. — From Lagna should be read everything about one's body, shape, health, strength, etc., welfare, fame, general happiness, and success in all undertakings.

Stanza 4. — From the 2nd house should be ascertained one's family, wealth, speech, right eye and all kinds of knowledge.

Stanza 5. — The 3rd house rules courage, vitality, evil inclinations, brothers, right ear and help.

Stanza 5. — The 4th house signifies mother, relatives, uncle, nephew, house and property, happiness, vehicles, things to set on, popularity, water, beds and cots, general affluence, cattle and the house where one is born.

Stanza 7. — From the 5th house should be ascertained one's intelligence, prudence,

memory, power of discrimination, merit earned in previous births, capacity to advise, ministers, children and condition of mind.

Stanza 8. — The 6th house rules thieves, enemies, obstacles, mental worries, diseases, wounds and death due to enemies or weapons.

Stanza 9. — The 7th house deals with marriage, sexual instincts, wife or husband, general relations with others, beds and cots, wife's birth place, lost or hidden things and sex relations.

Stanza 10. — The 8th house signifies ruin of everything, dangers, evil repute, cause and place of death, servants, out houses, chronic diseases and obstructions.

Stanza 11. — The 9th house indicates luck or fortune, righteousness, kindness, merit, spirituality, father, grand children, charities, spiritual quest, good conduct or culture and preceptors.

Stanza 12. — Places of worship, towns, council halls, wayside inns, servants, all actions, power to command and service under others come under the 10th house.

Stanza 13. — The gain of everything desired, elder brother, sons already born, left ear and monetary gains should be read from the 11th house.

Stanza 14. — The 12th house signifies sinful actions, expenses, breaks and falls, left eye, loss of position or profession, and bodily injuries.

NOTES

These 12 stanzas (3 to 14) give the events or significations ruled by the twelve different Bhavas. There is not much difference between allocation of different events to different Bhavas given in this work and the details furnished in other classical works.

Stanza 15. — The Lagna, the 4th, the 7th and the 10th signify respectively various postures as 'walking', 'lying or resting', 'sitting' and 'standing'.

Stanza 16. — The four cardinal houses beginning from the 4th, in regular order, signify water inside the earth, water in rivers, fall of rain and all these three together respectively.

NOTES

These stanzas will be particularly useful in regard to predicting rainfall (Varsha Prasna) and digging of wells (Kupa Prasna). Water inside the earth indicates undercurrents, wells and springs while water in rivers means the rise or flow of water. Fall of rain includes the fall of snow, hail, etc. Lagna rules over all the indications attributed to the 4th, 7th and 10th houses.

BHAVA SIGNIFICATIONS IN PRASNA CHART

Stanza 17. — The twelve Bhavas beginning from Lagna have certain peculiarities in Raja Prasnas and Bhukti Prasnas. They are noted below.

Stanza 18. — In Bhojana Prasna, the Lagna and other Bhavas signify respectively (1) the person concerned and his constitution, (2) the eating plate or leaf, (3) dishes, (4) the menu, (5) drinks such as milk, (6) mood of the person, (7) auxiliary dishes, (8) butter-milk, etc., (9) the persons who eat along with the person, (10) the quantity eaten, (11) the nature of the conversation at the time of eating, and (12) the rest taken after meal.

Stanza 19. — In a Raja Prasna, Lagna and the twelve Bhavas signify respectively, (1) the physical body of the king, (2) the treasure, (3) the army (4) vehicles, (5) diplomacy, (6) the enemy, (7) communications, (8) longevity, (9) the mind of the king, (10) trade and commerce, (11) the income and (12) expenditure.

NOTES

Stanzas 17 to 19 deal with questions relating to Bhukti (eating) and Raja (king or ruler). Whatever might have been the significance of questions pertaining to Bhukti or eating food, during the time of the author, we are of opinion that they are of no practical utility now except as a matter of curiosity.

Stanza 19 is however highly important. It can be used in national or mundane astrology. In a monarchy, the first house signifies the king or ruler. In a democracy, it may signify the person of the President. The 2nd rules the treasury and the finances. The 3rd denotes not only the army but also weapons of offence and defence. From the 4th, we may study the royal or governmental paraphernalia. The 5th indicates diplomacy and counsels. The 7th has reference to communications. The 8th rules the term of life. The 9th denotes the working of the mind of the king or the ruler. The trade and commerce of the country should be read from the 10th house. The 11th or 12th of course denotes the revenue and the expenditure. The principles given in this stanza will be useful in making political forecasts.

EXTERNAL AND INTERNAL BHAVAS

Stanza 20. — Bhavas can be considered to have two significations, viz., external and internal. The external ones are as mentioned in the stanza Thanu, etc., and the internal ones are as given in the stanza Kala, etc.

NOTES

Here is a new method of classification of Bhavas into bahya or external and antara or internal ones. The author is a great admirer and follower of Varahamihira. The verse thanukutumba sahotta, etc., given in Brihat Jataka explains the external things while in the same book the verse kalyaswa vikrama, etc., gives the internal attributes.

Bhava	External	Internal
I	Thanu	Kala
II	Kutumba	Swa
III	Sahotta	Vikrama
IV	Baudhn	Gruha
V	Putra	Pratibha
VI	Ari	Kshata
VII	Patni	Chitotta
VIII	Marana	Randhra
IX	Subha	Guru
X	Aspada	Mana
XI	Aya	Bhava
XII	Ripha	Vyaya

The exact significance of the external and internal division of the Bhavas can be understood only after considerable experience in horoscopic interpretation. The 'internal' always refers to the abstract while the 'external' actually refers to concrete events. Thus the external significance of the 5th house is children, a physical entity while the internal significance is pratibha which is only an abstract quality meaning intelligence.

Stanza 21. — If the Bhavas are in any way connected with their lords, they indicate the internal attributes. Otherwise they refer only to the external aspects.

NOTES

For example, if the 5th house is conjoined with or aspected by the 5th lord, then it denotes the internal significance of the Bhava, viz., Pratibha. Otherwise, the external significance of the Bhava, viz., children, becomes prominent. Hence we should be careful in reading the Bhavas.

Stanza 22. — Beginning from the Lagna, the twelve houses represent (1) head, (2) face, (3) neck, (4) shoulders, (5) heart, (6) stomach, (7) waist, (8) sexual organs, (9) thighs, (10) knees, (11) legs, and (12) feet, respectively.

NOTES

According to Varahamihira's classification, the 4th rules the heart, the 5th stomach, the 6th waist and the 7th lower stomach and the 11th buttocks.

Stanza 23. — The different limbs of the body will be long or short according as the Rasis representing them are of long or short ascension.

NOTES

If, for example, Lagna is a sign of long ascension, the head will be long. If it is short, then the head also will be small. In this way, the nature of the other limbs of the body as indicated by the other Bhavas may be noted.

Stanza 24. — The ascending sign is the 'querist' and the other Bhavas are the querist's

wealth, brothers, etc. According as the Bhavas are connected with benefics or malefics, they will be well or ill-disposed.

NOTES

The significance of Bhavas suggested in natal astrology ate here extended to Prasna or Horary astrology.

Stanza 25. — Whether in Prasna or horoscopy, such Bhavas as are associated with or aspected by their appropriate lords or benefics are said to thrive well. Those conjoined with or aspected by malefics will suffer annihilation.

NOTES

This stanza is from Shatpanchasika of Prithuyasas. Most principles of boroscopy so far as strength of Bhavas, etc., are concerned, are also applicable to Prasna charts. But the astrologer is expected to use much discretion in the manner of adapting rules of natal astrology to horary charts and vice versa.

Stanzas 26 and 27. — In Prasna, good results should be predicted in respect of Bhavas aspected by or conjoined with their respective lords or by Jupiter or Mercury or Venus. Bhavas, which have benefics in the 2nd, 7th and the 12th or 4th and 10th from them, can also be considered as favourable.

NOTES

If the lord, Jupiter, Mercury or Venus joins or aspects a Bhava, its indication will be fortified or promoted. Similarly good results will flow in respect of a Bhava which has benefics disposed in the 2nd, 7th and 12th or 4th and 11th from it. These are general principles of astrology. Bhavas generally get strengthened if subject to subhakaratariyoga or if Kendras are occupied by benefics.

HOW BHAVAS ARE RUINED

Stanza 28. — The benefic nature of Bhavas is destroyed by their connection with the lords of 6th, 8th and 12th or with the natural foes of their respective lords. If the Bhava, or its lord or the Karaka is weak, then also the Bhava comes to grief.

NOTES

The lords of the 6th, 8th and 12th are always said to be evil. If a Bhava is associated with or aspected by the lord of the 6th, 8th or 12th, the Bhava gets afflicted. Similarly if a Bhava is occupied by a planet who is a natural enemy to the lord, then also the Bhava becomes afflicted. If the Bhava, the lord or Karaka is weak, then also, the Bhava suffers annihilation. In what manner, a Bhava suffers damage, has to be ascertained by a careful balancing of the intensity of the

affliction to which it is subject. If the 2nd Bhava is afflicted in the manner suggested in this stanza, then the native may become poor; or even though rich, he may get involved in debts.

Stanza 29. — Sages have declared that the 6th, 8th and 12th lords are malefic in nature. (1) Bhavas aspected by or associated with the lords of these; (2) Bhavas, the lords of which are associated with or aspected by the lords of these houses; and (3) Bhavas whose lords occupy 6th, 8th or 12th: these three sets of houses get destroyed. Even if they remain, they are found to be impotent or distorted in effect.

NOTES

Lords of the 6th, 8th and 12th are evil. The following Bhavas become afflicted :

- (1) Those that are aspected by the lords of 6th, 8th and 12th.
- (2) Those that are occupied by the lords of 6th, 8th and 12th.
- (3) Those whose lords are aspected by the lords of 6th, 8th and 12th.
- (4) Those whose lords are associated with the lords of 6th, 8th and 12th.

Here the intensity of the affliction of a Bhava is directly proportional to the number of evil associations or aspects.

In actual practice it is not advisable to apply these combinations literally. For purposes of illustration, the following example is given.

Mars Rahu			Moon Jupiter
Sun			Ketu
Asc Merc. Venus	Saturn		

Lords of the 6th, 8th and 12th are Venus, the Moon and Mars. Theoretically the following houses become sterile or afflicted.

- (1) Houses aspected by Venus, the Moon and Mars, viz., VII, II, IV, VII and VIII.
- (2) Houses occupied by Venus, the Moon and Mars, viz., I, I and VIII.
- (3) Houses whose lords are aspected by Venus, the Moon and Mars. Venus does not aspect any lord. Mars aspects Moon (lord of VIII) and Jupiter (lord of I and IV). the Moon aspects the Sun (lord of IX).

Therefore Bhavas that get afflicted are VIII, I, IV and IX.

- (4) Houses whose lords are associated with Venus, the Moon and Mars. Venus associates

with Mars (owning V and XII): Mars associates with Venus (owning VI and XI); the Moon associates with Jupiter (owning I and IV).

It must be noted that according to cannons of astrology, since some planets own two houses, the affliction due to lordship of the 8th or the lordship of the 12th or the lordship of the 6th gets neutralised under certain conditions. Hence the necessity of not applying the principles verbatim. In this connection, reference may be made to my book How to Judge a Horoscope.

Stanza 30. — A Bhava should be considered to be weakened under the following circumstances: The said Bhava, its lord or the Karaka is weak; they are hemmed in between, or are combined with, or are aspected by malefic planets or their respective enemies; benefics do not associate with or aspect them; and the evil planets are disposed in the 4th, 8th, 12th or 5th or 9th: out of these various afflictions, even if two or three are present, the Bhava may be rendered extinct.

NOTES

The factors to be considered in judging whether a Bhava is strong or weak are the concerned Bhava, its lord and the appropriate Karaka. There are twentyone points of affliction, which are as follows: —

- The three factors being weak 3
- „ subject to Papakarthari Yoga 3
- „ are combined with or aspected by malefics 3
- „ are conjoined with their respective enemies 3
- „ are not associated with or aspected by benefics 3
- „ have evil planets disposed in the 4th, 8th and 12th. 3
- „ evil planets are disposed in the 5th and 9th. 3

21

Of these 21 items of affliction, even if there are two or more, then the Bhava becomes weak or ruptured. Here again great care must be exercised in balancing the afflictions.

KARAKAS OR SIGNIFICATORS

Stanza 31. — The Sun is karaka for father and spiritual influence ; the Moon for mother

and the mind; Mars for brothers, landed property and courage; Mercury for speech and knowledge; Jupiter for intelligence, children, wisdom and bodily health ; Venus for vehicles, wife and sense-pleasures ; and Saturn for death, diseases, sorrow, servants and followers.

Stanza 32. — If the different karakas such as the Sun, the Moon, etc., are strong, then the events attributed to them will be predominantly seen. If weak, these will exist only in name. With regard to Saturn, however, it is just the reverse. If he is strong, miseries and diseases decrease; if weak, these will be felt in abundance.

NOTES

This is an important stanza. If the Karakas are strong, they promote their respective indications. But Saturn is an exception. If he is strong, he will lessen the indications.

Stanza 33. — Besides being karakas of events explained above, the various planets govern all the other indications attributed to them in the texts.

Stanza 34. — The lords of the 9th and other favourable houses, though they may be malefics, nourish a Bhava. This point has been well emphasized by Varaha Mihira in the verse 'Lagnath puthre'.

NOTES

The relevant stanzas referred to in stanza 33 are

Arkamsetrunakanaka urna bshajadhahi (see Chapter on Karmajeevadhay and Sauryamswamnakhadanta, etc., in Dasaphaladhyaya). Details of Karakatwas have also been given in my book Hindu Predictive Astrology.

Stanza 35. — Benefics if strong contribute good fully. Malefics if weak give evil in full.

Stanza 36. — If a weak malefic occupies the 5th, there will be loss of children. If it is occupied by a strong benefic other than the lord of the 8th, there will be birth of children.

NOTES

Here by lord of the 8th is also implied the lords of the 6th and 12th.

FRUCTIFICATION OF BHAVAS

Stanza 37. — A planet, capable of giving rise to both bad and good, confers only good results if he is strong, only evil results if he is weak.

NOTES

According to stanza 35, a strong benefic can contribute good results fully, but according to this stanza, a planet capable of producing both good and bad results — where no mention is made about the planet being a benefic or a malefic — can give rise to exclusively good or exclusively evil results according as the said planet is strong or weak.

Stanza 38. — A favourable planet is capable of conferring benefic results fully, moderately or feebly — according as the Navamsa it occupies is Vargottama, own or friendly, or inimical. Similarly an unfavourable planet is capable of giving rise to malefic results — fully, moderately or feebly, according as the Navamsa he holds is inimical, own or friendly or Vargottama.

NOTES

The good that a favourable planet can do, if he is in Vargottama Navamsa, is full. If he is in own Navamsa, the effects will be half. If he is in the Navamsa of his enemy, the results will be very little. The effect of a friendly Navamsa is similar to own Navamsa. An unfavourable planet, if he is in Vargottama brings in very little evil. If he is in his own or friendly Navamsa, the evil effects will be partly mixed. If he is in the Navamsa of his enemy, the evil that he does will be intense. Views differ as to whether in this stanza by the terms 'favourable' and 'unfavourable' are meant natural benefics and natural malefics or benefic lords and malefic lords. I am inclined to accept 'benefic' and 'malefic' lords. Suppose Leo is Lagna and the 5th house is occupied by Mars. Here Mars is a benefic lord. His position in the Navamsa suggests the good and bad results he can give pertaining to the Bhava he occupies. Here again when bandhu (friend) and an (enemy) are mentioned, they refer to natural friends and natural enemies.

Stanza 39. — If the lord and the Karaka are strong and occupy favourable houses, then the indications of the Bhava will be fully experienced. On the contrary if they are weak and occupy the 6th, 8th or 12th, the results of the concerned Bhava will be negative, and as such, the question whether the native gets its influence need not be raised.

NOTES

Here the disposition of the lord and the Karaka in favourable and unfavourable houses should be reckoned from Lagna.

Stanza 40. — If the lord and Karaka are strong but occupy an unfavourable position, then though the effects of Bhava may be seen, the native will not enjoy them. On the contrary, if the lord and Karaka are weak but occupy favourable positions, the effect will be experienced by the native however little it may be.

NOTES

Strength here implies own, exaltation and friendly places. Unfavourable position means the 6th, 8th and 12th. By weakness is meant debilitation; favourable positions are the angles, trines and the 11th. When the Bhava is strong (by virtue of strength of the lord and Karaka), it implies existence of the indications of the Bhava. Weakness of the Bhava implies its extinction. When a Bhava exists and the lord and Karaka are weak, the native will not enjoy the results. On the contrary if the Bhava (that is the lord and Karaka) is weak but occupy favourable houses, the

results of the Bhava, however feeble, will be experienced.

Here we have to note that strength gives the Bhava its existence, and position gives its influence on the native.

Stanza 41. — Of the two, the lord of a Bhava and its Karaka, if one is strong and the other is weak, then the influence should be considered to be mixed in nature.

Stanza 42. — If the lord of a Bhava occupies a favourable house from it, then the effects of that Bhava will be full. If the lord occupies a favourable house from Lagna, the effects of the Bhava will be well experienced. This is the view of some.

NOTES

If the lord occupies an unfavourable house from it, the Bhava itself will be distorted. If the lord happens to occupy an unfavourable house from Lagna, the native will not experience the results in full. This is the opinion of some writers.

Stanza 43. — Such Bhavas as have any relationship with Lagna or its lord, such as aspect, association, Kendra disposition, etc., will be surely experienced.

Stanza 44. — Benefics in the 3rd, 6th, 8th and 12th become unfavourable. Malefics in the 3rd, 6th and 11th become favourable. The most important of all the houses is Lagna. The 5th and the 9th houses are equally important. It is in these three Bhavas that benefics show their greatest good, and malefics their worst evil.

Stanza 45. — Malefic planets (in the 6th) confer all the articles governed by them. But the Bhava gets spoiled. In questions pertaining to diseases, an evil planet in the 6th house is harmful.

Stanza 46. — Benefics vitalise the houses. Malefics destroy them. Benefics in the 6th house destroy enemies and malefics increase them. All planets are harmful in the 8th and 12th.

NOTES

The stanza is clear and needs no clarification. Benefics strengthen the house they occupy. Malefics on the other hand spoil the Bhavas. Even in the 6th benefics destroy enemies and other significations of this house, viz., debts and enemies. Malefics produce harmful effects because they increase the 6th house indications. All planets — benefic or malefic — will give rise only to evil when they occupy the 8th and 12th houses.

This above sloka is from Swalpajathakam.

Stanza 47. — The good and bad significations ascribed to different planets should be used when describing the effects of Dasas. In the matter of Prasna the inappropriate ones from the planetary situations in dustha and sustha places should be weeded out.

FAVOURABLE AND UNFAVOURABLE HOUSES

Stanzas 48. — Planets give rise to favourable or unfavourable results according as they occupy ishta or anishta Bhavas. On the basis of samgnadhyaya, the various effects should be inferred.

NOTES

In samgnadhyaya or chapter on General Principles, planetary effects have been explained. If, for instance, the Sun is in an ishta Bhava, he indicates benefits from rulers, grace of lord Siva and acquisition of copper vessels etc. If he is in anishta Bhavas, then the Sun's indications would be wrath of the rulers, wrath of God, loss of copper vessels, illness etc. The results will happen in the Sun's Dasa.

WHEN BHAVAS ARE RUINED

Stanza. — 49. — When the lord of the 8th from a certain Bhava or Saturn transits the Bhava in question and when at the same time, the Dasa (or Bhukti) of the lord of 6, 8 or 12 operates, the Bhava concerned will come to grief. Similarly diseases in the various parts of the body as signified by the Bhava concerned can also be predicted.

NOTES

In stanza 49, the time when a Bhava fructifies is given. Let us take an example The Lagna is Aquarius and the lord of the 4th Venus is in Leo, The lord of the 8th from the 4th is Jupiter. When this planet or Saturn transits the 4th (Taurus) and simultaneously the Dasa (or Bhukti) of the lord of the 6th (the Moon), 8th (Mercury) or the lord of the 12th (Saturn) operates, indications of the 4th Bhava should suffer. Under the same directional influences, the native may suffer from diseases pertaining to or in the organ signified by the 4th house, viz., chest or heart.

EFFECTS OF PLANETS IN HOUSES

Stanza 50. — The effects of various planets occupying different Bhavas will now be given to facilitate easy prediction.

Stanza 51. — If an evil planet occupies Lagna, there will be failure, diseases in the head, sorrows, dishonour, displacement, loss of money, pains all over the body, and discomfort in all ways. A benefic in Lagna gives general comfort, success, good health, financial prosperity, fame and promotions to higher positions.

Stanza 52. — A malefic in the 2nd house indicates loss of ancestral property, diseases in

the face, sickness for the family members, diseases in the right eye, scandals, and loss of vessels. A good planet brings in increase of family wealth and gains of vessels and family amity and happiness.

Stanza 53. — A malefic in the 3rd house brings in misunderstanding with friends and people who help. Misfortunes to brothers, diseases in the chest, neck and right ear; mental affliction, bad conduct and cowardice. A benefic indicates good conduct, courage, happiness to brothers, increase or help from others and good health.

Stanza 54. — A malefic in the 4th house causes distress to mother and maternal relations, loss of cattle, beds, cots, landed property and vehicles, heart trouble, general misery and discomfort due to impure water. A benefic in the 5th confers vehicles, lands, cattle, beds and general prosperity and health.

Stanza 55. — If a malefic is in the 5th, afflicted by way of combustion, etc., there will be illness, death or danger to children ; leaving of Sanchita Karma, mental uneasiness, irritable temperament, and illness to the native's advisers. If a benefic is in the 5th, there will be birth of children or good health, peace of mind, influence and increase of good deeds.

NOTES

If the malefic is afflicted considerably, then alone there will be death of children. Otherwise, they will be ill or meet with accidents; the native will lose the spirit of optimism and enthusiasm and will frequently lose his temper to the detriment of his own interests. A benefic gives quite the opposite results.

Stanza 56. — A malefic in the 6th denotes occurrence of a wound or ulcer in the organ ruling the 6th sign, fear from thieves and enemies, trouble in the waist and navel, obstacles in undertakings and ailments signified by the occupying planet. If a benefic planet is in the 6th, enemies will be vanquished, diseases will disappear and new ones do not sprout out.

NOTES

If a benefic occupies the 6th house, remember that the nature of the house is improved though the planet is spoiled by its position.

Stanzas 57 and 58. — When malefics are in the 7th, there will be sickness or death to or separation from the life-partner, disturbance to journeys and urinary troubles. Fire may break out in the wife's house.

Benefics in the 7th indicate marriage, recovery of lost wealth, enjoyment and happiness and safe return of relations gone to foreign countries. The native is likely to build a good house.

NOTES

Benefics in the 7th also indicate trips to foreign countries and safe return.

Stanzas 59 and 60. — Malefics in the 8th bring illness to servants, obstacles in all works,

diseases in the anus, quarrels with all; loss of wealth due to thieves, rulers or enemies; loss of appetite for food, diseases and bad name. A benefic indicates freedom from disease, courage, longevity and facilities to acquire new houses, building mutts, etc.

Stanza 61. — In the 9th malefics are capable of causing illness to elders, father and grandchildren ; ill luck, divine wrath, disinclination to acts of charity, gradual decline of hard earned merits, ruin of one's power of penance and hardheartedness. Good planets bring in blessings from elders and parents, mental happiness, God's grace, increase of fortune, inclination to do good acts, increase of Tapas, humanitarian tendencies and happiness from grand-children.

Stanza 62. — Malefics in the 10th denote failures in efforts, bad name, loss of respect, ruin to servants, breaks in profession, diseases in the ankle and exile. Benefics in the 10th, indicate construction of wayside inns, new roads, council halls and temples; success in all attempts, increase of prestige and influence, rise in profession and acquisition of servants.

Stanza 63. — When malefics occupy the 11th, there will be illness to elder brothers and sons, fresh ailments in the left ear and legs, and gain of articles (such as copper mentioned in Brihat Jataka). Benefics indicate abatement of grief, accomplishment of desired objects, gain of fresh sources of wealth and material objects signified by the benefic planet or planets concerned.

Stanza 64. — Malefics occupying the 12th indicate squandering of money, fall from position, troubles in the soles of the feet and the left eye, and falls due to carelessness and sinful actions. Benefics in the 12th cause heavy expenditure for good purposes, gradual termination of sinful actions and abatement of sickness.

Stanza 65. — Thus far the effects of planets in the various Bhavas have been outlined in a general manner. For special effects, reference may be made to the stanza soorasthabdhadyuditam in Varaha Mihira's Hora Sastra.

THE EFFECTS OF GULIKA

Stanza 66. — The effects of Gulika in the various houses have not been given by Varaha Mihira They have been enumerated here as found in other treatises.

Stanzas 67 to 70. — Gulika in Lagna — sickly body, suffering from sores and ailments; in the 2nd — untidy in dress, generally uses abusive language; in the 3rd — hates brothers, but valorous; in the 4th — generally unhappy and fear from enemies; in the 5th — no respect for elders and preceptors and deprived of issues ; in the 6th — tendency to find fault with relatives ; in the 7th — affliction to wife, strong sex instinct; in the 8th — short life, chronic complaints, sharp intelligence, and death from poison, weapon or fire; in the 9th — irreligious and uncharitable; in the 10th — unsullied fame and inclination for social work; in the 11th —

greatness, prosperity and courage, wealth, attendants and servants; and in the 12th — hideous dreams, diseases in the nails and loss of limbs.

Stanza 71. — Benefics nourish Bhavas while malefic planets destroy them. But in the 6th, 8th and 12th contrary results happen. This is the view of Satyacharya.

NOTES

In the 6th, 8th and 12th benefics lessen the malefic effects while malefics aggravate the evil effects.

EFFECTS OF TERTIARY PLANETS

Stanza 72. — The results of the occupation of the various Bhavas by the Pancha doshas Dhuma, etc., should be carefully looked into both in Prasna and horoscopy.

NOTES

The five doshas (or tertiary planets) are Dhuma, Vyatheepatha, Parivesha, Indrachapa and Kethu. Their situations or longitudes can be ascertained thus:

Dhuma	= Sun's longitude + 133°
Vyatheepatha	= 360° - Dhuma
Parivesha	= 180° + Vyatheepatha
Indrachapa	= 360° - Parivesha
Kethu	= Indrachapa + 17°
The Sun	= Kethu + 30.

It will be noted that by adding 30° to Kethu - this Kethu is evidently different from the Moon's descending node - the longitude of the Sun is obtained.

Stanza 73 to 77. — Dhuma in the first house indicates fall into a well; in the 2nd, indistinct speech; in the 3rd, brother becomes lame; in the 4th, maternal uncle becomes the guardian of temple property; in the 5th, irritable; in the 6th, injury from wild tigers; in the 7th, excommunication ; in the 8th, injury by weapons; in the 9th, an atheist; in the 10th, death by lightning; in the 11th, acquisition of new residences; and in the 12th, going away from home.

Vyatheepatha in the 1st indicates skin diseases; in the 2nd eloquence; in the 3rd, musical talents; in the 4th owns horses; in the 5th, affliction to children; in the 6th, quarrels in the family; in the 7th, poverty; in the 8th learned in fine arts; in the 9th unlucky; in the 10th, danger from 'burns' or fire; in the 11th, favoured by rulers; and in the 12th, a bhrashta or fallen person.

If Parivesha is in 1st house, there will be death from serpents; in the 2nd, acquisition of treasures; in the 3rd unsound mind; in the 4th, will not live in his own house; in the 5th incarceration; in the 6th, becomes a thief; in the 7th, loses one eye; in the 8th, danger from

weapons; in the 9th, disrespectful towards elders; in the 10th, generous; in the 11th, poor in speech; and in the 12th, affected by chronic diseases.

Indrachapa in Lagna gives rheumatism; in the 2nd, deafness; in the 3rd inclination to kill Brahmins; in the 4th, squandering public wealth; in the 5th, a magician and a coward; in the 6th, fear from foes; in the 7th, deformed limbs; in the 8th, a wanderer in quest of impossible things; in the 9th death through son or incarceration; in the 10th shabby dress and quick eating.

Stanza 78 — If Indrachapa is in the 11th, the person will be valiant and a good hunter; and in the 12th, leaving native place through Government disfavour. Kethu in Lagna makes one baldheaded ; in the 2nd, physical debility and speech through the nose; in the 3rd, highly sensitive and speaking through the nose; in the 4th, fond of perfumes and scents; in the 5th, 'soola' disease (birth of twins in the case of women).

NOTES

Kethu in the 5th can give rise to "soola disease", heart trouble, weakness of the heart, etc. In regard to a female such a position indicates birth of twins.

Stanza 79. — In the 6th Kethu makes one sandblind and gives death through kapha diseases in a stranger's house; in the 7th, death while thieving; in the 8th, death by posion; in the 9th, performs wonderful deeds and dies in the end; in the 10th, death by fall; in the 11th, gets treasure; and mines; in the 12th, he will be sleepless, squanders money and meets with calamities in life.

Stanza 80. — The nature and strength of the Bhavas, their completeness and incompleteness and their progress and decay have been explained hitherto. The exact period, when the Bhavas fructify, will now be explained.

TIME WHEN BHAVAS FRUCTIFY

Stanza 81. — The time of fructification is to be known by multiplying the time-periods allotted to the different planets as Ayana, Kshana, etc., by the number of Navamsas gained by the planet in the Rasi.

NOTES

The time-periods allotted to different planets as per Brihat Jataka are: the Sun — Ayana (6 months); the Moon — Kshana (48 minutes); Mars — Vasara (one week); Mercury — Rithu (two months); Jupiter — Masa (one month), Venus — Ardha (a fortnight) and Saturn — Sama (one year).

Stanza 82. — The period indicated by the lord of Lagna Navamsa, multiplied by the number of Navamsas traversed by the said lord gives the time of fructification.

NOTES

Suppose the rising Navamsa is Leo. Its lord is the Sun. The period indicated by the lord is Ayana or 6 months. Suppose the Sun is in the 5th Navamsa. Then the event, say marriage, will happen within $(5 \times 6) = 30$ months.

Stanza 83. — The 'time' signified by the lord of Lagna multiplied by the number of Rasis intervening between the Lagna and the Rasi holding a malefic planet indicates the period of sorrow.

NOTES

Here, there is a certain ambiguity discernible. We are asked to multiply the 'time' ruled by the lord of Lagna by the number of signs intervening between the Lagna and the sign holding a malefic. Suppose there are two or three signs holding malefics. Which is to be preferred? No light is thrown on this. Here we have to take recourse to commonsense. The sign holding the most powerful malefic, must be considered. Suppose Lagna is Virgo and Mars is in the 3rd. The lord of Lagna is Mercury. The time signified by Mercury is 'a fortnight'. Multiply this by 3 (the number of signs Mars is removed from Lagna) and the evil effect will fructify within three fortnights.

According to the same reasoning if instead of a malefic, a benefic is concerned, within the appropriate time a benefic event can take place. This is the view of some.

Stanza 84. — Other methods of fixing the 'time' of happening of the good and evil results are given elsewhere. They are herewith explained.

Stanza 85. — If the lord of a house is in the visible hemisphere, the effects of the Bhava will be experienced very shortly. If the lord is in the invisible hemisphere, the results will happen very late. The time of happening corresponds to the period in months or days signified by the number of Rasis intervening between the Bhava concerned and the Rasi occupied by the lord of the said Bhava. Or the results may happen when the Moon next transits the sign occupied by the lord of the concerned Bhava.

NOTES

In this stanza, methods are given for ascertaining the period of happening of the results pertaining to a Bhava. If the lord of a Bhava is in the visible half of the horoscope (7th to 12th houses), the Bhava results materialise very early. If the lord is in the invisible half (1st to 6th), the indications manifest rather late. The other method suggested is this. Find the number of Rasis separating the Bhava and the sign occupied by the lord. Here instructions are not clear as to when to predict 'days' and when to predict 'months'. One has to fall back on one's experience. It is to be assumed that if the concerned planet is in the visible half, the time reckoning should be in terms of days ; if in the invisible half, in terms of months.

The results of the Bhava can also happen when the Moon next transits the sign held by the lord of the Bhava concerned. Suppose in a Prasna chart, one wishes to know the time of marriage. The lord of the 7th Bhava (Sun) is in the 6th, i.e., in the invisible half. This means marriage will be delayed. The lord of the 7th Sun is separated from the 7th, by 12 signs. Marriage may take place within 12 months. Or, the Moon will next transit the sign held by the lord of the 7th after about 24 days. The events may take place then. These are all clues for a clever astrologer to make predictions and he should fall back on his interpretative skill.

Stanza 86. — When the Sun or the Moon or the effect-giving planet transits the Lagna, or the sign occupied by the effect-giving planet, or his exaltation sign, the indicated events happen. Whether in the past or in the future good and bad happenings coincide with the transit of Lagna by benefics and malefics respectively.

NOTES

This stanza enables us to predict when good and bad will happen. By good is implied good health etc., while by evil is meant loss of wealth, illness, etc. Three points are considered, viz., (a) Lagna, (b) the sign occupied by the phaladatu or the effect-giving planet, (c) the exaltation sign of (d) The indicated event can happen when the Sun or the Moon or the phaladatu transits the above three points. Here an ambiguity arises. Would the Sun and the Moon, whenever they transit the three points, give uniform results or those indicated by the Phaladatu. One has only to guess. The 2nd part of the stanza is also open to two kinds of application. One is the happening of good and bad results pertaining to an indicated event — if we confine the malefics and benefics to the three lords mentioned in the first part of the stanza; or good and evil results in a general sense can happen if we interpret the term benefics and malefics rather widely. I leave it to my intelligent readers to take either interpretation in the light of their experience.

In the following chart suppose the phaladatu (effect giver) is Jupiter. Results in his Dasa have to be considered. Then when the Sun or the Moon or Jupiter transits Aquarius (Lagna), Scorpio (sign occupied by effect-giving planet) or Cancer (exaltation sign of phaladatu), the results indicated (by ownership, position etc.) will come to fruition. Out of these three planets here considered,

R		Mo	
ahu		on Saturn	

A		S
scendant		un
		M
		ars
		Mercury
		Venus
	J	K
	upiter	etu

the Moon and the Sun are malefics. During the earlier transits of these planets over Aquarius, good and bad results (pertaining to Jupiter's indications) will have happened in the past and will happen in the future when they transit Lagna. Instead of assigning the terms malefics or benefics to all the malefic and benefic planets, I would favour their restriction to the three factors considered.

Stanza 87. — There are other methods of noting the times of happening of events and they are given below.

Stanza 88. — They are (a) constellation days of the planets; (b) their week-days; (c) the Ritus of the planets ; (d) the period when the Sun, the Moon, Jupiter transit the radical sign by the planet concerned ; (e) Dasa and Bhukti periods of the planets; (f) when the sign of a concerned planet rises or sets. The Sun signifies Uttarayana and the Moon Dakshinayana. The benefic and malefic results to be given by the planets should be intelligently inferred.

NOTES

Suppose Venus occupying Scorpio is the planet in question. He signifies certain events in respect of certain houses, e.g., marriage. Then the event can manifest (a) on a day ruled by Bharani, Poorvaphalguni and Poorvashadha ; (b) on Friday ; (c) during Vasanta Ritu or spring (March-April); (d) when the Sun or the Moon or Jupiter transit Scorpio: (e) in the Dasa (major period) and Bhukti (sub-period) of Venus and (/) when Scorpio rises or sets.

Stanza 89. — The good and bad results likely to happen during the different Dasas have already been given briefly earlier. They will be elaborated now.

NOTES Here the reference is to stanzas 47 and 48 in this chapter.

FAVOURABLE AND UNFAVOURABLE POSITIONS OF PLANETS.

Stanza 90. — When the Sun occupies an unfavourable position, the native will suffer from the wrath of the rulers, God Siva, and his own father; diseases in the heart, stomach and the eyes; troubles in the bones; diseases caused by Pitta, fear from quadrupeds and fire, destruction of copper vessels and decline of personal influence. When the Sun is well disposed, the results will be: satwic nature, favour of Siva, father and rulers; acquisition of copper utensils;

increase of wealth through journeys and by trade in woollen goods, grass, gold, leather and medicines.

Stanza 91. — An unfavourable Moon will give during his Dasa: Queen's anger, dissatisfaction of the mother or her illness; diseases caused by Vatha, Pitta, and impure blood; enmity with superiors and relatives; the fury of Durga, loss of crops, danger to life and ill fame. If favourable: grace of the Queen and Durga, satisfaction of the mother, gain of money by trading in ghee, sugar, clothes, etc., income by chanting mantras, by breeding cattle, and by marine traffic and by dealing in diamonds through the help of women and by increase of crops and increase of fame and riches.

Stanza 92. — An unfavourable Mars brings about during his Dasa : Misunderstandings with brothers, loss of landed property and gold, fear from fire, thieves and enemies ; wrath of God Subrahmanya and trouble from military personnel, ailments arising from impure blood, fever, eye diseases, loss of vessels and cuts and wounds in the body caused by weapons. If favourable, there will be acquisition of landed property, gold, weapons, favour of the commander-in-chief, and grace of Lord Subrahmanya, profits from the loss of enemies, brothers and kings.

Stanza 93. If Mercury is unfavourable, the native suffers from the ire of God Vishnu, and the anger of the heir-apparent, abusive language and troubles from thieves. If favourable, there will be acquisition of horses, gold and lands,

friends increase, wealth is acquired through the help of Brahmins and good advisers, sculptural skill and arbitration work. There will be increase of fame, performance of righteous deeds, earning by writing and figures and winning of the grace of God Vishnu.

Stanza 94. — Jupiter if unfavourable will indicate ear troubles, sickness to sons, anger of Gods and Brahmins and enmity with wicked people. If favourable : increase of clarity of mind, gain from religious practices, through persons well-versed in recitation of Vedas and through the favour of rulers. Gold, horses and elephants come in unsolicited. Brahmins and Gods bestow blessings.

Stanza 95. — When Venus is unfavourable, there will be sickness to wife and other female relations, destruction of clothes and decrease of general prosperity; sorrow caused by love, hatred towards Government servants and low born people come by turns, quadrupeds die in numbers, and silverware is lost. When Venus is favourable, there will be gain of silver utensils, fine clothes, ornaments, diamonds, underground treasures, marriage, gain of money, increase in taste for music, and access to cattle and luxurious food.

Stanza 96. — Saturn afflicted brings in diseases caused by wind and phlegm, ignorance, tendency to steal, etc., irritability, calamities,

inertia, physical and mental debility, sarcasm of women and servants and children, dislocation of the limbs and jealousy. If Saturn is favourable, it denotes abatement of sorrows, association with old women, increase of servants and iron goods, headship of a town, acquisition of buffaloes and growth of varaka grain.

Stanza 97. — The effects of Rahu are similar to those of the lord of the Rasi occupied by him and of Saturn. Ketu will confer results similar to those of lord of the Rasi occupied by him and of Mars.

Stanza 98. — On analysis, if it is found that the malefic influences alone predominate, then evil should be predicted. If benefic influence predominates, then good must be anticipated. If the influences are mixed, then prediction must be made according to the predominating factor.

Stanza 99. — Death, serious diseases, danger to near relatives, destruction of house, fall from position, wrath of the rulers, unpopularity and loss, waste of money and lands, theft of property, dishonour, ill fame, are the various evil effects. The exact nature of the evil should be determined by carefully studying the different Bhavas.

Stanza 100. — Good health, royal or governmental favours, gain of money, reconciliation with friends, success in all enterprises, mental peace, elevation to high positions, popularity, fame, birth of children, are the good effects to be predicted by a consideration of the appropriate dispositions of planets.

NOTES

The stanzas giving the results of Dasas of planets, when they are favourable and unfavourable, are clear and need no explanation. But in stanzas 98 to 100 the good and bad effects have been defined with the suggestion that planetary influences should be correctly weighed. If the afflictions predominate, then evil alone should be predicted. The person may, die, become seriously ill, or his relatives, children, wife, brothers etc., may suffer. His house may be set on fire. He may incur the displeasure of the authorities; he may lose his position and influence. His lands may be auctioned. His property may be stolen. He may face dishonour and his reputation may suffer.

If the good influences predominate, disappearance of enemies, access to wealth, gain of property, increase in reputation, mental peace, etc., will be the indications.

When the good and bad aspects are mixed up, the astrologer should use his discrimination and find out whether benefic or malefic aspects are in excess or whether both are equally disposed and then arrive at a conclusion.

In predicting the good or bad nature of the results, the appropriate Bhavas and planets should be consi-

dered. Thus if the Sun is the planet afflicted and he is in the 10th, the native suffers the

displeasure of the rulers. The Sun in the 4th with a fiery planet may cause destruction of the house due to fire. Similarly if the Sun is the elevated planet in the 10th, there will be rise in official life. If in Lagna with benefic, there will be good health. The task of the astrologer indeed becomes very arduous in balancing the different shades of planetary influences. It is here that he should bring to bear his keen powers of analysis and the gift of synthesis.

CATEGORIES OF KARMA

Stanza 101. — The good and bad effects are the resultant of two kinds of Karma — Dridha and Adridha. These can again be subdivided into three types of action, viz., mental, verbal and physical.

NOTES

This stanza gives in a nutshell, the theory of Karma. Our actions are of two kinds, viz., Dridha (fixed) and Adridha (not fixed). Whether Dridha or Adridha — Karma may be due to speech (verbal), thought (mental) and bodily actions (physical). The gamut of Karma is all-comprehensive and it cannot be restricted to any particular sphere of thinking or activity.

It is not my purpose to elaborate the theory of Karma in these notes as I have already dealt with it in detail in my *Astrology and Modern Thought*. Reference may also be made to *An Introduction to the Study of Astrology* by my revered grandfather Prof. B. Suryanarain Rao.

Stanza 102. — The cause of one's evil Karma and whether it is Dridha or Adridha, is to be ascertained from the disposition of benefics in the 6th, 8th and 12th and of malefics in quadrants and trines. According as these dispositions are from Chathra Rasi, Arudha, Chandra or Lagna, the evil Karma is due to divine wrath, a Brahmin's curse, spells of enemies or people's hatred.

NOTES

In this stanza, we are given a clue to find out the cause of one's bad Karma which has resulted in the man suffering from afflictions. If benefics occupy 6, 8 and 12 from Chathra Rasi and malefics occupy 1, 4, 5, 7, 9, 10,

the sins and consequent evil effects are due to fury of Gods. If planets are found in the above places from Arudha at the time of Prasna, the sins are the outcome of Brahmin's curses. If planets occupy such places from the Moon at the time of Prasna, the sins are due to the incantation (mantraic) of enemies. If planets are found in the above mentioned places from the rising sign, the sins and the consequent evil effects are due to people's hatred.

These bad actions may be either deliberate or done out of ignorance or both combined. Here the reference is mainly on Prasna Chart. But we can apply the principles to radical horoscopes also.

Stanza 103. — The nature of the evil Karma will be Dridha or Adhridha according as the

indicative planet is in the house of the Moon or the Sun. When planets are favourably placed, they indicate fruition of good Karma, otherwise that of evil Karma. The mental, verbal or bodily nature of the Karma is revealed by the position

of a malefic planet in the 5th, 2nd or 10th house.

NOTES

Man suffers from misfortunes in the shape of loss of wealth, humaliation, loss of name, death of kith and kin. diseases.etc., as a result of evil Karma done in his previous life. This Karma is either Dridha — intentional and deliberate or Aridha accidental or unintentional. In either case the consequence is felt. Whether Dridha or Adridha, the Karma can again be divided into three categories — kayaka, arising from bodily actions such as causing physical injury, etc., manasika — arising from mental actions — entertaining evil thought and wishing others evil, and vachaka or due to verbal actions — indulging in abusive and filthy language, etc. Benefics in the 6th, 8th and 12th and malefics in trines and quadrants — these planets can be called as indicators — denote that the troubles are due to evil Karma. If these dispositions are from Chakra Rasi, the Karma will be due to God's wrath. Here by God are also meant persons held in reverence such as parents, preceptors and elders. Suppose one deliberately insults or assaults one's parents or elders. Here the nature of Karma is Dhridha, Vachaka and Dridha kayaka. The same is the case when the person harbours evil thoughts' The Karma is Dridha manasika. If on the other hand, one uses impolite language towards an elder through ignorance or slip of tongue or accidentally inflicts physical injury, the nature of Karma is Adridha manasika and Adridha kayaka. The aggrieved party feels pain and this rebounds on the perpetrator of the Karma. Similarly if

the benefics are in the above places from Arudha, the evil Karma will be due to a Brahmin's curse. If from Chandra Lagna, the sins are due to black-magic indulged in by enemies. If from Lagna, people's hatred will be the cause. If the indicator is in the Moon's sign or hora, it is Dridha karma — sins deliberately committed. If the indicator is in the house of the Sun, the sins are ignorantly or accidentally got. Similarly planets favourably placed, i.e., benefics in quadrants and trines and malefics in the 6th, 8th and 12th, indicate merit derived from good deeds. If a weak malefic is in the 5th, the sins may be considered as the outcome of mental actions. If he is in the 2nd, they are the results of his words, cruel and unwanted. If he is in the 10th, they are the fruits of his bodily actions.

V	K	Me	
enus	etu	rcury Saturn	

M			
ars			
		As	
		cendant Rahu Moon Sun, CR.	J upiter

In the illustration given herewith, Chakra Rasi (CR) is Libra. The three benefics Venus, Mercury and Jupiter are in the 6, 8 and 12 respectively. Malefics are in Kendras. Therefore the person's misfortunes are the result of evil Karma which in turn is due to the wrath of

divinity or persons held in equal esteem. Let us assume that the majority of planets occupy Chandra Hora. The Karma is Dridha that is deliberatejy committed. Saturn aspects the 2nd and 10th. The Karma is Kayaka — born out of bodily actions, i. e., the native must have deliberately attacked his parents, men equal to God, preceptors, etc. Some suggest that Chandra and Surya Vargas should be considered instead of their houses. When malefics are in 3, 6, 8 and 12 from Lagna, from Chandra Lagna, Arudha, etc., then the intensity of the evil Karma gets proportionately increased. If some planets indicate Dridha and some Adridha, here also a certaia delicate balancing is called for.

Stanzas 104 and 105. — If malefics occupy the 2nd, 5th and 10th houses, evil Karma would have emanated from all the three — thought, word and deed. If malefics occupy only the 2nd and 5th while benefics occupy the 10th, we have to conclude that when we do any work we do it unwillingly, complaining bitterly. If malefics occupy the 5th house while good planets are in the 2nd and 10th, we do our duties carelessly or indifferently without proper attention. Careless actions generally bring in loss of children. If malefics occupy the 2nd, while benefics join the 5th and 10th houses, the evil has issued out of 'words'. This brings about loss of money. If these malefics are in debilitation or occupy inimical places or comust, they cause intense evil. If benefics are in exaltation, in own or friendly houses, the good they give will also be great. On the contrary, if malefics are exalted and if benefics are debilitated, their effects will be little.

IMPRISONMENT AND CAPTIVITY

Stanza 106. — If from the Sun two malefics occupy the 7th, 9th and 5th houses which happen to be owned by evil planets, then the father of the questioner is in prison. If the Sun is strong, prison-life is due to some action not liked by the King. If he is weak, it is due to debts. The place of incarceration will be far off, near or midway according as the Sun is in a movable, fixed or common sign. The same principle can be applied to mother, son, brothers, etc., by

substituting the appropriate karaka. Navamsa also can be taken into consideration.

Stanza 107. - By substituting Lagna for the Sun, the questioner's own imprisonment will have to be predicted. If Lagna is movable, jail will be far off; if it is fixed, it will be near and if it is common, it will be midway.

Stanza 108. -Varahamihira, in his Brihat Jataka, has touched upon this topic and that has also been noted here.

Stanza 109. — If malefics occupy the 12th, 2nd, 5th and 9th from Lagna, or if Lagna Drekkana happening to be Sarpa, Nigala or Pasa, is aspected by powerful malefics, the native suffers imprisonment. The nature of jail life corresponds to the nature of Lagna.

NOTES

Either malefics should occupy the 12th, 2nd, 5th and 9th or Lagna falling in the Drekkana of Sarpa, Nigala or Pasa, should be aspected by malefics to cause imprisonment. The nature of the place of incarceration will be in accordance with the nature of the signs where the afflicted planets are situated. In these days of democracy, even when criminals can lead comfortable lives in jails, the last part of the stanza should be applied with great care.

Stanza 110. — One's incarceration will be due to chronic debts or dancing girls; treason ; son or father; according as the evil planets occupy the 12th, 2nd, 5th or 9th. The person will be 'bound' by rope, chain, etc., according to the nature of the Lagna Rasi.

NOTES

If evil planets occupy all the places mentioned in this stanza, then the strongest must be taken as indicating the cause of imprisonment. Aries rules ram, Taurus oxen, etc. If Aries or Taurus is Lagna, the man will be bound by rope. If Leo, by chains, etc.

Stanza 111. — If Lagna falls either in the Drekkana of Saturn or is a Sarpa Drekkana, and is aspected by the Moon and Saturn, then the subject will be imprisoned.

NOTES

This verse is from Krishneeya. Saturn's Drekkanas ate the last ones of Taurus and Gemini, the 2nd of Virgo

and Libra, the 1st of Makara and Kumbha and Surya Drekkanas are the middle of Aries, the first of Leo and the third of Sagittarius.

Stanza 112. — If Saturn occupies the 5th, 9th, 4th, 8th or 7th identical with a malefic owned Rasi and is aspected by malefics, one suffers prison life.

NOTES

Malefic-owned Rasis are Aries, Leo, Scorpio, Capricorn and Aquarius. If Saturn occupies any of these signs and is aspected by malefics, incarceration is indicated. But here one should be careful to see in which place the afflictions occur as from Lagna and the Moon.

Stanza 113. — If Saturn occupies a movable sign, the person will be liberated from prison soon ; if a fixed sign, he suffers a long-term of imprisonment; and if in a common sign, the period will be neither very long nor very short.

Stanza 114. — The general effects of the planets whether good or bad, have been detailed before. But the particular effects of the planets have not been given. They are noted in Krishneeya which are reproduced herewith for the benefit of the readers.

Stanza 115. — Mars is capable of causing sickness ; Mercury, good health; Venus, enjoyment; Saturn, death; the Sun, loss or destruction; and Jupiter long life.

NOTES

Here the ascribed results happen provided the evil planets are unfavourably situated and benefics favourably disposed.

Stanza 116. — Mars and Saturn in the 7th cause sickness. If one is in Lagna and the other in the 7th, or if they are in the 2nd and 12th or if malefics occupy the 4th and 8th, there will be death. These principles should be applied to the Bhava, the lord and the Karaka.

NOTES

These stanzas are capable of any number of interpretations. Mars and Saturn in the 7th cause sickness. It may be 7th from Lagna, or from Lagna lord or from Lagna Karaka. Extending the same principles : If Mars is in the 7th (Kalatrabhava) and Saturn is in the 7th from 7th (Lagna) or vice versa or if Mars is in the 8th (2nd from 7th) or 6th (12th from 7th) or if these malefic dispositions obtain from the 7th lord or from Venus, death of the wife may be predicted. In actual practice, all malefics may be considered and not merely Mars and Saturn.

QUARRELS AND MISUNDERSTANDINGS

Stanza 117. — If the Moon or Venus in association with malefics is in the 7th or 4th house, there will be quarrels with women. If a malefic occupies the 4th house, the native quarrels with

relatives. If malefics occupy the 4th and 7th, mother will suffer from troubles. If a benefic is in the 7th and a malefic in the 4th house, the person ill-treats the mother.

VISIBLE AND INVISIBLE HEMISPHERES

Stanza 118. — Visible hemisphere indicates a crowded place; invisible hemisphere denotes a lonely retreat. According as the lord of Lagna is in the visible hemisphere, the person lives in a crowded spot or in a lonely place.

NOTES

The visible half of the zodiac are the six houses counted from Lagna via the 10th. The remaining six belong to the invisible half.

Stanza 119. — This principle can be applied to other Bhavas also, so that the open or

hidden nature of their significations can be detected. Similarly the association of the Sun and the Moon reveals the true, i e., the internal or external nature of the Bhavas.

Stanza 120. — For example, if the 7th lord is in the invisible half, the querist's sensual desires will be hidden. If the lord is in the visible hemisphere, his desires will be quite open and known to all.

Stanza 121. — Benefic planets, benefic Rasis confer a cultured and fair bride. With regard to all Bhavas, all these factors have to be carefully considered.

Stanza 1. — The miseries of men are due to the wrath of Devas, Dharma-devas, serpents, parents, preceptors, Brahmins, Pretas, and Bhutas. They are eleven in number. They are also due to evil eye, curses, the evil acts directed by enemies and other afflictions. Causes and remedies for such miseries are given for the benefit of the querist.

NOTES

The commentator gives the following causes as the reason why men suffer, (a) The anger of the gods, (b) the wrath of Dharma devas, (c) the fury of the serpent-god, (d) the dissatisfaction of the manes, (e) curses of seniors and preceptors, (f) curses of Brahmins, and

(g) troubles caused by ghosts and those resulting as a reaction of wounding words and expression, poison and abichara.

FAVOURABLE AND UNFAVOURABLE KARMA

Stanza 2. — Whether one's past Karma is favourable or unfavourable and in what manner it expresses itself, should be carefully divined by the astrologer.

NOTES

Here the term deva means the Karma or destiny factor. What we cannot explain by known causes, falls under Daiva or the Karmic factor.

The causes of Karma — whether caused by wrath of deities, or the curses of parents, etc., have already been given elsewhere.

Stanza 3. — Jupiter represents the one supreme divinity. If he is favourable, all deities will favour the native. If he is not favourable, all the deities will be unfavourable.

Stanza 4. — The Sun irrespective of the sign he is in, represents Siva. He also stands for Subrahmanya or Ganapali according as he occupies the 1st or 2nd Drekkana of a common sign. The Moon if strong stands for Durga; if weak, represents Bhadrakali; and if in addition to being weak he occupies a martian sign, denotes Chamundi with dark attributes.

NOTES

Here the different deities (causing good or evil Karma) rule the fortunes and misfortunes of men :

Planet Condition Deity

	The Sun In all signs God Siva		
	The Sun 1st drekkana of a com- God Subrahmanya mon sign		
	Pl	Condition	Deity
anets	Th	2nd Drekkana	God
e Sun	of a common sign		Ganesha
	Th	Strong	Durga
e Moon	Th	Weak	Bhadrakali
e Moon	Th	Weak and in	The darker
e Moon	martian signs		aspects of
	Charaundi		

Raktheswari, Raktha Chamundi, etc., fall under the category of 'dark aspects'.

Stanza 5. — Mars in odd signs denotes the deities Subrahmanya, Bhairava, etc. In even signs, the deities signified are Chamundi, Bhadrakali etc.

NOTES

Subrahmanya is implied only when the odd sign is a satwic one. Other odd signs signify Bhairava, Chandrakesha, etc. Similarly with reference to even signs, the aggressive or passive nature of the deity depends upon the satwic, rajasik or thamasik nature of the even sign in which Mars is placed.

Satwic signs: Leo, Sagittarius, Cancer and Pisces. Rajasic signs: Gemini, Libra, Taurus and Virgo.

Thamasic signs: Aries, Aquarius, Scorpio and Capricorn.

AFFLICTIONS DUE TO DEITY

Stanza 6. — Mercury in movable and common signs governs Avataras of Vishnu. If he occupies the first and the second Drekkanas of fixed signs, he indicates Sri Krishna. If he occupies the third Drekkana of the same, he stands for Vishnu in general. Jupiter represents Vishnu. As he governs divinity in general, his nature can be understood from the sign he occupies and from the planets he associates with.

NOTES

For example, if Mercury occupies Leo or joins with the Sun or has any Varga connections with the Sun, he governs Siva. If he has any connections with the Moon, he stands for Durga. If he is connected with Mars, he stands for Subrahmanya and so on.

Stanza 7. — Venus signifies Annapoorneswari, Lakshmi and Yakshi. Saturn rules Sastha and Kiratha and Rahu symbolises the 'serpent god'.

NOTES

Venus in own house signifies Annapoorna; in the house of a benefic, Lakshmi and in an evil house Yakshi; or in Satwika signs Annapoorna, in Rajasa signs Lakshmi and in Tamasa signs Yakshi.' In odd signs with male planets, Sukra signifies Ganapati.

Stanza 8. — When planets owning 'houses of harm' (badha) occupy unfavourable places, they cause affliction appropriate to the deity ruled by them.

NOTES

Houses of harm are given in stanzas 110 and 111. Unfavourable houses are 6, 8, 12 ; and 3 also according to some writers.

Stanza 9. — The reasons for the 'wrath' of the deities and the remedies for alleviating them can be known by the positions of planets in various houses.

Stanza 10. — A malefic in the 12th from the Sun and other planets, signifying the wrath of deities, suggests disfigurement of the idol of the said deity. Gulika or Rahu, conjoining the anger-signifying planets, denotes the idol is polluted by the contact of Dundubha. Saturn's association reveals that the idol or temple or both have become worn out and polluted. Martian association indicates that the deity is not well looked after by the temple-guardians owing to dissensions amongst themselves.

Stanza 11. — If the above mentioned planet occupies Lagna and joins with an evil planet, the idol is not in proper order. If the evil planet is Mars, the idol is broken; if Saturn and other evil planets, it is dirty and polluted. If the angry planet in conjunction with an evil one occupies the 4th house, the temple is a very old one and requires repairs.

NOTES

Here Lagna and the 4th house should also be 'houses of harm'. 'Not in proper order' implies cracks or uncleanness. If the idol is broken, it is to be changed. If it is unclean, purificatory ceremonies have to be-performed.

PALLIATIVES FOR AFFLICTIONS

Stanza 12. — When the angry-planet is in the 7th house, the palliative is divine dance. If he occupies the signs of Mars and the Sun, illumination must be arranged; in those of the Moon or Venus, offering of milk, ghee and payasa; Jupiter, anointment with sandal paste; and Saturn, offering of ornaments and dress.

NOTES

If the 'angry planet' is in the 7th house, one should engage the performance of 'divine dance'; in the houses of the Sun and Mars, arrange 'illumination'; in the signs of the Moon or Venus, offer milk, ghee and payasa(svrectened rice or other grain preparation) as oblations. If he is in the house of Mercury, anoint the idol with sandalwood paste. If he happens to be in the

house of Jupiter, adorn the idol with garlands of flowers and worship with sacred flowers. If he is in the house of Saturn, offer ornaments and dress.

Stanza 13. — If the Badhaka planet is in the 8th or 10th house, perform puja or bestow Bali

Kannas. If he is in the 12th, employ music and sounding of drums.

NOTES

Worship to the deity should be offered both in the morning and in the evening with due observance of spiritual disciplines.

Stanza 14. — Remedies for the disposition of 'the angry planet' in Lagna and other houses are respectively the gifting away of one's own image (pratibimbadana), recitation of mantras (japa), worship of God (puja), construction of temples (dhama), feeding (santarpana), pratheekara bali, dancing before the deity (nrithya), Propitiatory oblation (bali), invocations (devopasana), dantis-kandha, dedication (tarpana). As the 12th house is not a 'house of harm', its lord is also not harmful.

NOTES

The remedial measures given in this stanza are according to other treatises, which the author quotes for ready reference

Stanzas 15 to 18. — If the Sun, the Moon, etc., are 'angry' or if the 'angry' planet occupies the sign of the Sun, Moon, etc., the palliatives, in the order of planets are divine worship (Devaradhana), Sankabhisheka and free distribution of rice-water, illumination and havanas, dance before deity, homas and feeding Brahmins, liberal feeding, and feeding of all classes of people.

NOTES

Here the reference is to the Moon etc., being themselves afflicted, or 'afflicted planet' occupying the signs of the different planets. Thus if an 'angry' Sun or any

planet occupying Leo joins an unfavourable house, 'Aaradhana' should be performed. An angry Moon or a planet in Cancer requires the free distribution of rice water to the poor. An angry Mars or a planet occupying his houses will be pacified by illumination and 'Homas'. 'Natya' (ceremonial dance) is recommended for Mercury or for a planet occupying the sign of Mercury. Jupiter and the planets occupying his signs will be satisfied by free feeding of Brahmins and offering of ornaments. Venus and the planets occupying his house will be easily satisfied by the free feeding of the people in general. And

Saturn and the planets occupying his signs require the feeding of backward classes.

Stanza 19. — If any planet in association with a benefic occupies Lagna, then say that the deity governed by that planet will favour the native. If the lord of the 9th occupies 'the house of

harm', then the deity, he used to worship before, has been neglected and hence the trouble.

MISAPPROPRIATION OF DEITY'S PROPERTY

Stanza 20 — If the lords of the 'houses of harm' occupy the 2nd or the 11th, then it must be construed that the native has misappropriated the property of the deity signified by the planet concerned.

NOTES

If the lord of 6, 8 or 12 occupies either the 2nd or the 12th, then the native's suffering will be due to the curse OF wrath of the deity ruled by the said lord, whose property the native will have misused.

NATURE OF MISAPPROPRIATED PROPERTY

Stanza 21. — The misappropriated property will be Dhatu, Moola or Jeeva, according as the Lagna happens to be either chara, sthira or

dwiswabhava; or the planet occupying the Lagna happens to be a Dhatu, Moola or Jeeva one.

NOTES

If movable signs happen to be Lagna or if a Dhatu planet occupies Lagna, misappropriation of mineral wealth such as gold, silver, copper, etc., is the cause of the deity's displeasure; if fixed signs happen to be Lagna or if the planet ruling 'Moola' is in it, misappropriation of 'Moola Dravyas' such as lands, trees, plants, etc., will be the cause. If common signs be the Lagna or Jeeva Grahas occupy it, then misappropriation of 'Jeeva Dravyas', viz., living beings (man, quardapad, etc.), is the cause of the anger. Here again the planet must be a Badhaka. The position of lord of Lagna should also be similarly considered. A Badhaka (i.e., the lord of the 3rd, 6th or 11th) should occupy the Lagna. The Dhatu, Moola or Jeeva signified by the planet would be the property misused by the afflicted person ; or the mere fact of the Lagna being chara (movable), sthira (fixed) and dwiswabhava (common) would give the clue as to the source of affliction. Just as Lagna, the 2nd house can also be considered.

Stanza 22. — Whenever the cause is found to be 'Jeeva', it must be inferred that the native vowed to present cattle as free gifts to the Diety, but did not act up to it; or he misappropriated the cattle for himself; or having promised to give money, etc., for any person or animal connected with the Deity, he retracted his promise.

Stanza 23. — When 'Dhatu' is the cause of the Deity, the native has not acted up to the vow to give money as free gift or misappropriated the Deity's wealth. Similarly for 'Moola' he should be considered as having misused lands, trees, grain, etc., endowed to the Deity.

Stanza 24. — The Moon, Mars, Rahu and Saturn, and all movable signs signify Dhatu. The Sun and Venus and all fixed signs represent Moola. Mercury and Jupiter and all common

signs denote Jeeva.

Stanza 25. — According to Krishneeya, the Moon, Mars, Saturn and Rahu are Dhatu. The Sun and Venus are Moola. Mercury and Jupiter are Jeeva. Similarly the signs Aries, etc., and the stars Aswini, etc., should be considered as Dhatu, Moola and Jeeva in regular order.

NOTES

They are to be considered in prder of Dhatu, Moola and Jeeva in succession. With regard to Nakshatras, Aswini, Bharani, Krittika, Rohini, etc., represent Dhatu, Moola, Jeeva, Dhatu, etc., in cyclic order.

Stanza 26. — According to all views, Jupiter represents 'Jeeva', and Mars and Rahu 'Dhatu'. The Sun stands for Dhatu only and Saturn for Moola only. According to some others, both these planets stand for both Dhatu and Moola.

In the same way, Mercury stands for Jeeva and Venus for Moola, while yet some say that both these planets stand for both Jeeva and Moola. The Moon stands for both Dhatu and Jeeva. Aries onwards indicate Dhatu, Moola, etc., in regular order.

NOTES

Stanza 26 is clear enough. But in view of the conflicting views, we can take the principles given in stanza 24.

Stanza 27. — The affliction caused by the deities — the Sun representing Siva, etc., should be considered as given in previous stanzas.

NOTES

Dharma Daivas or deities are to be understood as given in stanzas 4, 5, 6 and 7.

INTENSITY OF DEITY'S WRATH

Stanza 28. — If the Lord of the 'house of harm' is in the 4th; or if the Lord of the 4th house occupies a 'house of harm'; or if the lord the 'house of harm' occupies the sign of the lord of the 4th; or if the lord of the 4th occupies the sign owned by the 'lord of harm'; then the native is subject to the wrath of deity.

NOTES

'Houses of harm' have already been enumerated in the earlier stanzas. Lord of the house of harm in the 4th sign or vice versa, Lord of the 4th in the sign of a badhara planet or a badhaka planet, in the sign of 4th Lord indicates that the querist's sufferings is due to the anger of the deity appropriate to the badhaka planet. The badha or affliction will be due to the cessation of the appropriate ritas that were conducted for the deity.

Stanza 29. — Determine the 'family deity' as per the 4th lord and recommend the resumption of the old rites.

Stanza 30. — The causes and remedies detailed before regarding the 'anger of Gods' may

be repeated in this connection also. If the Sun and the Moon occupy the house of harm, the source of affliction will be the anger of 'family deities'. They must be worshipped with devotion for prosperity.

ANGER OF SERPENT GOD

Stanza 31. — If Jupiter as lord of a 'house of harm' occupies the 6th, 8th or 12th and these happen to be the kendras of Rahu, then it must be inferred that the person has earned the 'wrath' of 'superior serpents'. If Jupiter happens to be in the kendras of Gulika, inferior ones have turned against him. If Rahu occupies the 'house of harm', then the trouble is from serpents. In this yoga also, if Rahu has any connection with the Sun, then the trouble is from good serpents; if with the Moon, from bad ones.

Stanza 32.- If Rahu is in the 6th, 8th or 10th or in the house of harm, Sarpa Bali should be performed; if in the 4th, Chitra Kuta stone should be dedicated to the Serpent God; if in the 12th, 'singing' must be arranged ; if in Lagna, milk and 'siddhapayasa' (milk and water) should be offered ; and if in the 7th house, devotional music must be sung.

Stanza 33. — Whatever be the house Rahu occupies, Sarpa Bali is to be performed. Some say that good serpents alone will be pacified by Sarpa Bali, while songs and dance are required to allay the fury of bad ones. If the serpents are not satisfied, sickness and other calamities may come in. If they are satisfied, children, good health and general prosperity will come in.

Stanza 34. — If Rahu occupies a movable sign, the curse is due to the wanton destruction of the serpents' eggs. If he is in a common sign, it is due to killing of small ones. If he is in a fixed sign, it is the result of felling trees found near the serpent's abode. If such destruction is found, eggs and small serpents of gold and copper should be made and installed in the places of worship. For destruction of trees, fresh ones should be planted.

Stanza 35. — According as Lagna is movable, fixed or common, the 11, 9 or 7 images (of eggs or small serpents) made in gold or copper, should be installed, according to tradition.

Stanza 36. — The curse of serpents is to be inferred if Rahu conjoins Mandi, or if he is in the 5th, 7th or 9th from him. If Mars occupies a kendra of Rahu, the reasons for their trouble are destruction of trees or removing the earth or killing them or levelling their abodes or setting fire to the trees near or ignoring to replant fresh trees or breaking their favourite anthills.

Stanza 37. — If Saturn and Gulika occupy the kendras of Rahu, say that the abode of serpents has become unclean and polluted by heaping urine, stools, etc., all round, or by allowing sinners and other low-minded people to approach their quarters, or by allowing elephants to trample on them or by freely ploughing the places with bullocks.

Stanza 38. — If Gulika alone stands in a kendra of Rahu, the abodes of the serpents have become unclean by spitting on them or by cohabitation or by excreting, etc., near them. If Saturn

and Gulika occupy the kendras, the surroundings of their abode also should be well guarded and kept clean by fresh trees being planted and by regular rites of purification.

PARENTAL CURSES

Stanza 39. -According as the Sun or the Moon occupies the 'house of harm' which should happen to be the sign or Navamsa of Mars, the native is under the curse of the father or the mother. A malefic in Leo or Cancer which happens to be an unfavourable house from Lagna indicates the same result. To get rid of these curses, the parents should be better served if they are alive and their annual ceremonies must be performed with great devotion if they are dead.

Stanza 40. — If an evil planet is in the 'house of harm' in association with, or in the sign of Jupiter, there will be the curse of Brahmins and Devas. If the 'house of harm' is Leo or the Sun is there, the curse is again due to the dissatisfaction of father, grand-father or ancestors or seniors. This is known as Purva Sapa. If the evil planet happens to be Mars, the nature of the curse is very intense. Hence their dissatisfaction must be removed by suitable amends.

CURSES OF ELDERS

Stanza 41. — If the lord of the 6th is in the 9th or if the lord of the 9th is in the 12th, then the father or preceptor or a family elder is not well disposed towards the native. The Sun occupying the 6th house or conjoining the 6th lord; and the Moon, similarly disposed, denotes respectively father's and mother's displeasure.

TROUBLES FROM GHOSTS

Stanza 42. — It is said if the obsequies of a person have not been properly performed, his soul without getting the necessary liberation will be wandering as a ghost molesting his kith and kin.

Stanza 43. — If Gulika occupies the 'house of harm' or an unfavourable place, the person suffers troubles from ghosts. If he however occupies the sign or Navamsa of Mars or is associated with or aspected by Mars, then the man had an unnatural death, such as from burns, deadly weapons, or diseases like smallpox, etc. If Gulika is in any way connected with Saturn, then the man will have died of misery and penury in a lonely and foreign place.

Stanza 44. — If Gulika just mentioned has any connection with Rahu, then the person had died of serpent-bite. If Gulika is connected with evil planets and occupies a watery sign, then death will have been due to drowning. In this manner, by noting the connection of Gulika with evil planets, the unnatural causes of death resulting in the person becoming a Preta should be ascertained. The sex of the dead person depends upon the odd or even nature of the sign and Navamsa occupied by Gulika.

Stanza 45. — If Gulika occupies Bhavas indicating brothers, etc., or is in any way connected

with the lords or karakas of the respective Bhavas, then the dead person would be the brother, etc. If Gulika is in a fixed sign, the person died recently ; if in a movable sign, long ago ; if in the 4th, or connected with the lord of the 4th, the Preta or ghost is some way connected with the family. Otherwise the ghost is foreign to the house.

Stanza 46. — If Mandi occupies the first part of a Rasi, then the Preta or ghost is that of an infant; if he occupies the last part, the ghost is that of an aged person. If in the middle, then it will be middle aged.

Stanza 47. — The age of the 'ghost' will also correspond to the age of the lord of the house in which Gulika is placed. In determining the Moon's age, however, his avasthas should be considered.

NOTES

The age of the dead person can be determined in another way. Note the position of Gulika in the various houses and calculate the years allotted to the lord of each house, or note the planet who associates with Gulika and calculate his years. Moon gives 1 year, Mars 2, Mercury 9, Venus 20, Jupiter 18, the Sun 70 and Saturn 50 years. In fixing the age of the Moon, there is another view. The avastha of the Moon determines the age. That is, if the Moon is in balya avastha, the Preta will be that of a child.

Stanza 48. — The caste and age to which the dead man belonged and the object are to be ascertained by noting the nature of the Rasi and Navamsa occupied by Gulika.

NOTES

The caste of the Preta in its worldly life should be ascertained on the basis of the Rasi and Amsa occupied by Gulika. Whether Rasi or Amsa should be taken, is again a problem to be determined by the astrologer's ability. Pisces is Brahmin, Aries is Kshatriya, Taurus is Vaisya and Gemini is Sudra. The triangular signs have similar 'castes'. According to some commentators, the caste of the Preta should be known from the caste of the lord of the sign occupied by Gulika. The castes of the

planets are thus disposed : Brahmin — Jupiter and Venus ; Kshatriya — Mars and the Sun; Vaisya — the Moon; Sudra — Mercury ; and other so called low castes — Saturn. Of course other tendencies and objects of the Preta in afflicting the person should be guessed by noting the planetary strengths, exaltations, evil associations, dispositions, etc., of these lords.

REMEDIAL MEASURES

Stanza 49. — Having ascertained that the affliction is due to troubles from ghosts, remedial measures should be adopted. Though the effects of trouble may be slow, the results of their favour will be easily seen.

Stanza 50. — It is the 'anger' of pretas that brings about the death of children, sickness

and poverty. To counteract such afflictions, shraddhas,

kshetra pindas, tilavahana, etc., should be carefully performed followed by the feeding of Brahmins. These remedies pacify the pretas and contribute to general well-being and prosperity of the person concerned.

EVIL EYE

Stanza 51. — Drishti hadha, the trouble that is brought about by seeing some unusual, uncommon 'grahas' capable of mischief will now be enumerated.

Stanza 52. — Persons who are miserly, or cruel in nature, or overpowered by extreme fear, thirst, or fatigued by extreme sexual indulgence, or stubborn, or spiteful, or ruined in wealth, or deserted

by all, or disappointed, or unclean, or sickly, or maddened with joy, or very handsome, or squandering spend-thrifts, or deprived of mental strength, or having many ornaments on their bodies, and wandering alone in the nights, and persons to whom misfortunes are near, are attacked by five Bhutas.

Stanza 53. — Women anointed with oil, or in confinement, or engaged in sexual intercourse for the first time after puberty, or deeply drunk, or naked, or in pregnancy, or intensely passionate or fatigued by sensual and sexual pleasures; or standing often in streets, parks and junctions of highways; or having menstrual period, or steeped in immorality, or always complaining and crying or moving; or bewitchingly beautiful, are affected by guhyakas.

NOTES The above three stanzas are from Sarasangraha.

CAUSE OF EVIL EYE

Stanza 54. — With a view to devising antidotes, the reasons for the attacks of these spirits and the spots from which they attack will be now taken up.

Stanza 55. — As a result of disrespect, debts, enmity and failure, man's good luck wanes and troubles from grahas arise as decreed by the Supreme Being.

NOTES

This stanza is variously interpreted. Disrespect implies irreverence to any divinity or deity. If one deprives the deity of what is due to it by way of gifts, pujas, etc., it constitutes a debt. The third is the old inherited enmity. Failure in one's debt towards the deity constitutes the fourth source of trouble. As a result of these four causes, the fortunes of the man are said to decline and he is said to suffer untold miseries. Divine Law orders punishment and then the troubles from grahas come in full force.

PLACES OF ATTACK

Stanzas 56 to 59. — The various grahas frequent the following spots for amusement: caves, rocky places, tops of hills, forests, gardens, summits of mountains, banks of rivers, brinks

of tanks and ponds, sides of wells; river confluences, whirls, cow-sheds, vacant houses, isolated trees, cremation grounds, ruined temples; places where treasure troves are found, chemical laboratories, mole-bills, centres of highways, outskirts of villages, places, where female deities are worshipped, places of pilgrimage; palatial mansions and places of sport.

NOTES

Causes for being afflicted by spirits have already been given. The spirits are generally said to frequent the places mentioned in stanzas 56 to 59 and they should be avoided.

Stanza 60. — The spirits that trouble man are many. Their number, their names and their general nature are explained below as based on other treatises.

NAMES OF SPIRITS CAUSING EVIL EYE

Stanza 61. — The spirits that trouble man are 26 in number. Of these 18 are powerful spirits and 9 are secondary ones.

Stanzas 62 and 63. — Amara, Asura, Naga, Yaksha, Gandharva, Rakshasa, Heydra, Kasmala, Nistheja, Bhasmaka, Pitris, Krisa, Vinayaka, Pralapa, Pisacha, Anthyaja, Yonija and Bhuta are the 18 Mahagrahas or great spirits.

Stanza 64. — Apasmara, Brahmana, Brahma Rakshasa, Kshatriya, Vaisya, Sudra, Neecha, Chandala and Vyanthara are the 9 light or secondary spirits.

CATEGORIES OF SPIRITS

Stanza 65. — These and many others had their origin from the anger of Rudra. These spirits can be divided into three categories based on their motives of attack; viz., Bali Kama, Rati Kama,

and Hanthu Kama.

NOTES

The origin of all these 18 great spirits (mahagrahas) and the secondary or light spirits (laghu grahas) is traced

to the wrath of Rudra, and they are brought under three distinct categories, the basis being, their motive. Actuated by Bali Kama (wishing to eat the oblations given) some attack the man ; some are actuated by the wish to indulge in enjoyment with the victim (Rati Kama), while a few have I their motive as the destruction of their victims (Hanthu Kama).

How TO DISTINGUISH SPIRITS

Stanza 66. — These spirits also can be divided into two, viz., passive and active and these can be distinguished from the natures and dispositions of the planets

Stanza 67. — Some 'devatas' attack persons to murder them; some do it for getting oblations, and some do it for enjoying with their victims.

The first do not leave their victims without killing them; the second leave the victims

after getting

their dues; and the third also do not leave their victims but they can be pacified.

NOTES

The terms 'devatas', 'grahas' and 'bhutas' are synonymous in the context in which they are now used.

Stanza 68. — The signs or symptoms by which the people affected by these Devatas can be distinguished, are detailed in other treatises. By examining them, the names of the Devatas also can be known.

Stanzas 69 to 71. — A person affected by Deva Graha bathes early, anoints his body with scented perfumes, is calm, spends his time mostly in places of worship; talks, eats and estimates little; is not

easily angered, likes flowers and perfumes and is strong in mind and gentle in looks. A person affected by Asura Graha decries Devas, praises Asuras, hates Brahmins, is cruel hearted, looks slantingly, is fearless and haughty, laughs patronisingly, exhibits signs of wonder at everything, displays dummy shows, eats much and shakes his body.

Stanzas 72 to 75. — One affected by Naga Graha is an addict of sweet drinks and curds (dugdha), bites his lips often, looks around with his red shot eyes, is very irritable and frequents hilly places, his body shivers and he quashes (or bites) his teeth and is fond of flowers. Yaksha Graha makes one brave, charitable, gives power of quick comprehension and seek pleasure always. Gandharva Graha makes one talk little, fond of perfumes and flowers, skilled in music and dance, sitting on mounds of sand, and produces melodious sounds with his facial movements, is fond of drinking milk, laughs and plays much.

Stanzas 76 to 79. — One affected by a Rakshasa Graha is running to and fro, eats his own flesh, drinks blood and liquor, lives in a

lonely place, his body is of copper colour, has no sense of shame, is quickly angered, is unclean, wanders in the nights and is hefty. One affected by Heydra Graha is smiling, has downward gaze, keeps his fingers folded, rests his head on his knee cap when sitting, and is fierce-looking. One affected by Kasmala Graha smears his body with dirt, is unclean, sleeps on ashes, laughs and weeps alternately for no reason, proves ungrateful to women, terrifies animals, always eats, is quarrelsome, sensual, misappropriates other's wealth, irritable, and talks very little.

Stanza 80. — If one is affected by Nistheja Graha, his body is lustreless, he is always tired and worn out, looks askance at all people, reserved and mocks at physicians.

Stanza 81. — The person attacked by Bhasma-ka Graha talks irrelevantly, hates others, has a cold and dark body, he will have angular looks,

is not satisfied with any amount of food and is clean.

Stanza 82. — When a person is attacked by Pitru Graha, he performs pinda kriyas, is fond of flesh, sugar and gingerly seeds and is calm and unruffled.

Stanza 83. — A person affected by Krisa Graha prefers solitude, is lean, runs to and fro, produces wailing sounds, does not reply even when questioned, and is not satisfied with any amount of food.

Stanza 84. — If a person is affected by Vinayaka Graha, he often removes the dust off his legs, produces sounds now and then, vomits always, bites his teeth making katakata sounds, (half-guttural and half-dental).

Stanza 85. — A person influenced by Pralapa Graha, injures his own body, is lean, dances round, has no thoughts about anything, sometimes laughs and talks much without any purpose.

Stanza 86. — One possessed of Pisacha Graha exhibits harsh and hard voice, talks senselessly, likes dirty and worn-out things and his body is foul smelling.

Stanza 87. — If one is possessed by an Anthyaja Graha, he talks ill of others, his eyes are red and moving, he is niggardly, smears his body with dirt and refuse, eats much, shakes his legs for no reason and has plaintive speech.

Stanza 88. — A person affected by Yonija Graha eats much, is able to read others' minds, likes flesh, eyes are swimming round, behaves shamelessly, smells like that of a goat, and he cannot move most of the limbs in his body.

Stanza 89. — Bhutha Graha can be recognised in a person who beats all who approach him, who climbs trees, talks incoherently and apes all, his nature is ever changing.

Stanzas 90 to 92. — A person possessed by an Apasmara Graha falls unconscious with shooting eye-balls after spitting large quantities of phlegm

and is motionless, his body is yellow in colour, bites his teeth and after some time recovers consciousness. One affected by Brahmana Graha shows desire to get garlands of white flowers and dress, chants Vedas, spreading Kusa grass and observes all the religious ceremonies of a Brahmin and worships God. Similar conduct is exhibited by one who is affected by Brahma Rakshasa Graha.

Stanza 93. — A person affected by a Kshatriya Graha likes red flowers and red dress, runs to and fro, dances round and round and laughs aloud, writes on palm leaves and paper, is able to stand excess of cold and heat and acts and roars like a Kshatriya.

Stanza 94 — One affected by Vaisya Graha yawns, laughs and cries aloud, complains always, imitates a merchant, initiates selling and buying, dances round and round, talks rubbish, is quickly angered and is immodest in his actions.

Stanza 95. — One affected by a Sudra Graha consumes his own urine and stools, talks

indistinctly, rubs his private parts, cries and laughs for no reason, laughs at Brahmins, pretends love for women and his limbs shiver and shake.

Stanza 96. — One suffering from Neecha Graha. Chandala Graha or Vyanthara Graha has several signs mentioned before in a mixed form. One affected by Soumya Graha utters the words 'give me something, I shall go', he sings slowly and laughs gently.

Stanza 97. — One affected by Aagneya Graha says 'I will not go'. He beats his own body and

utters harsh words. Hanthukama Grahās will not leave the body and hence no treatment is necessary.

Stanzas 98 to 101. — One exhibiting signs of 'Hanthu Kama' will try to jump down from trees, hillocks, plunge into deep waters or fall in the blazing fire. He will wring his hair, smile, dance round the physician talking and crying. If the Graha happens to be Bali Kama, he looks around and pretends fear; has stomach pains, excessive feeling of heat, high fever, hunger, thirst and severe headache, and says often 'give me what you owe me'. If the Graha is Rati Kama, he is always afraid of something; he plays on the bodies

of women; talks of winning words, troubles none, he courts love after bathing and putting on flowers and ornaments; if his request is ignored, he lies down as if polluted. Bali Kama retires if he is given the Bali. Rati Kama does-leave the man though his troubles can be minimised by periodical Balis and Pujas. Hanthu Kama is murderous.

Stanza 102. — After examining these signs in detail, the Grahās or spirits must be identified and the necessary remedial measures prescribed.

PLANETS FAVOURING SPFRITS

Stanza 103. — How these Grahās (or spirits) are connected with planets, what the houses of harm are, etc., have been explained in other treatises and they will be narrated here.

Stanza 104. — The Sun governs Rudraganas, Ugradevas and Nagas; the Moon rules over Kinnaras, Yakshas and Graha Pisachas; Mars denotes Rakshasa Grahās and Bhutas, Bhairava Devatas, etc., Mercury rules Attala Grahās and Kinnaras; Jupiter governs Deva Grahās, Naga Grahās and Thrimurthees.

Stanza 105. — Venus governs Yakshee, Matrus and Nagas; Saturn — evil ones as Nisthejas, Bhasmakas, Pisachas and Kasmalas; Rahu denotes Nagas, Pisachas and Serpents; and Ketu — Pretagrahās and Pitris. Diseases are caused by these

Devatas indicated by planets occupying unfavourable positions.

Stanzas 106 to 110. — According to Santhana Deepika, the different planets in the houses of harm cause troubles due to the wrath of different devatasthus: the Sun — Saiva Bhutas; the Moon — Durga and Dharma Daiva; Mars — Subrahmanya and Bhairava; Mercury —

Gandharva, Yaksha and other celestial denizens; Jupiter — Brahmins and gods; Venus — Yaksha and Brahma Rakshasa; Saturn — Sasta, Kirata and five Bhuthas; Rahu — Serpents; Ketu — Chandala Devatas; and Gulika-Pretas.

HOUSES OF HARM

Stanza 111. — According as Arudha falls in movable, fixed or common signs, the houses of harm happen to be the 11th, 9th or the 7th from the concerned Arudha Rasi. Some are of the opinion that the quadrants from these places are also houses of harm.

NOTES

If Arudha falls in Aries, the house of harm is Aquarius. If Arudha is Taurus, the house of harm is Capricorn. If Gemini is Arudha, then the house of harm is Sagittarius. According to some, the cardinal signs from the places mentioned in this stanza can also be considered house of harm.

Stanza 112. — Aquarius is the 'house of harm' for all movable signs; Leo, Virgo, Scorpio and Sagittarius have Scorpio as house of harm. For

Taurus, it is Capricorn; for Aquarius it is Cancer; for Gemini and Pisces, Sagittarius is the source of harm.

Stanza 113. — Thus, we see there are three distinct views regarding the fixing of houses of harm. Of these, the 1st and 3rd assignments are accepted by all. The 2nd is recognised by a few.

Stanza 114. — Certain stanzas from Anushtana Paddhathi, have already been given. They may also be utilised in this context.

ASCERTAINING THE "DRISHTI BADHA"

Stanza 115. — If the lord of harm aspects

Lagna or the lord of Lagna, there is Drishti

Badha. By aspect is meant the special aspects also.

NOTES

According to some, all aspects, including the special ones of Saturn and Mars, should be taken into consideration. If the aspects are partial, the badha will also be partial. For example, Lagna is Aries and the Sun, as badhaka graha is in Aquarius. The Sun's aspect on Lagna is only 1/3rd. The extent of badha or affliction is accordingly limited.

Stanza 116. — If the lord of the 7th is in the house of harm or both the lords join or mutually aspect, it must be inferred that there is Drishti Badha.

NOTES

If the lord of the 7th and the lord of house of harm join or in mutual aspect, the affliction obtains.

Some aver that here, 8th house aspect alone is to be considered.

Stanza 117. — If Lagna being a movable sign is joined by an evil planet and Mars occupies the 7th house, then the affliction is due to the malefic aspect of Devatas.

NOTES

Some commentators imply a malefic's association with lord of Lagna instead of a malefic occupying Lagna.

Stanza 118. — If Lagna is occupied by planets other than benefics, Saturn joins the 7th house and the Moon is aspected by malefics, then the disease or affliction is due to Pisachas.

NOTES

Here the Moon's affliction in general either by aspect or association should be considered. The above 2 slokas are from Santana Deepika.

Stanza 119. — If the lords of harm and Lagna are friendly, the object of the Devatas in afflicting the person is to enjoy ; if inimical, the object is to kill; and if natural, the object is to eat and drink. The sources of the trouble should be minutely examined.

Stanza 120. — According as the lord of harm is associated with or aspected by the lord of Lagna, or lords of 6 or 8 or lord of any other house, the intention of the Devata is to enjoy, kill or eat and drink. This is the opinion of some others. The effect of "any other lord" should be considered in the context of the previous stanza.

NOTES

As per stanza 120, if the lord of harm is joined by the lord of Lagna, enjoyment is the motive of the Devata. If lord of harm is with the lord of 6 or 8, destruction is the motive. If the lord of badhaka is connected with any other lord, the motive is eating and drinking. If lord of house of harm is with the lord of the 5th and suppose the lord of the 5th is an enemy, under such a circumstance, even though according to this' sloka, the motive is eating and drinking, the motive should be considered as destruction. Here, one should fall back on stanza 119, and consider the friendly, inimical or neutral nature of the lord of other signs (than Lagna, 6th or 8th) towards lord of harm.

Stanza 121. — If a planet in the house of harm is aspected by Venus or happens to be in a sign of Venus, then it must be inferred that the Devatas attacked the person while he was in intimacy with his wife.

PLACE OF ATTACK

Stanza 122. — The place from which the attack comes is signified by the sign which happens to be the 'house of harm'.

Stanza 123. — The places signified by the different signs are: Aries — gold and silver mines, diamond mines, canals and serpent's abode. Taurus — all places mentioned for Aries and

farm houses, fields of cultivation and beautiful spots.

Stanza 124. — Gemini — parks, places of worship, areas where precious stones abound and pleasure haunts. Cancer — neighbourhood of tanks and watery tracts and places where celestial nymphs frequent.

Stanza 125. — Leo — places frequented by lions and other wild animals, elevated places, cowsheds, places frequented by Brahmins and Devas, Virgo — temples, horse and elephant stables, seacoast and ladies' apartments.

Stanza 126. — Libra — streets, bazaars and forests. Scorpio — anthills and ponds. Sagittarius—rest houses, military barracks, battlefields and walls and embarkments.

Stanza 127. — Capricorn — river deltas, forests, areas inhabited by wild tribes; Aquarius — same places as Capricorn; and Pisces — deep caves, watery places and temples.

Stanza 128. — The twelve signs from Aries onwards govern in regular order forests, fields, cities, canals, hills, towns, market places, wells, forests, oceans, lakes and rivers.

EVIL ARISING FROM WORDS

Stanza 129. — If the lord of the 2nd is associated with or aspected by the 'lord of harm', the person suffers disease due to Jihwa Dosha.

NOTES

Till now Drishtibadha was discussed. Now the discussion will be centred on Jihwa Dosha or evil arising from words.

Stanza 130. — There are some Bala grahas which trouble only children. Now the important of them such as Puthana, etc., will be elaborated.

"BALA GRAHA" AFFLICTION

Stanza 131. — If either Mercury or Saturn occupies the house of harm or if Gemini or Capricorn happens to be the house of harm, then the child suffers from the affliction of Bala Grahas.

NOTES

This verse is applicable only in queries bearing on children.

FOOD POISONING

Stanza 132. — If Gulika or Rahu occupies 4th, 5th, 7th or 8th, the disease is due to poisonous matter in the food. If the lord of the 6th joins this combination, then the poisoning will be due to enemies.

Stanza 133. — The poison will have been administered mixed up with a hot substance, ghee, honey, curds, milk and fruits, cooked food or saltish juice according as Arudha Lagna happens to fall respectively in the signs of the Sun, Mars, Mercury, Venus, Jupiter, Saturn or the Moon.

NOTES

If Arudha Lagna is Leo, the poison has been given in some hot substances; if it is Aries or Scorpio, in ghee; Gemini and Virgo stand for honey; Taurus and Libra govern curd or buttermilk ; Sagittarius and Pisces stand for milk and fruits; Capricorn and Aquarius stand for bread and other cooked food such as sweetmeats ; and Cancer stands for saltish foods or liquid substances.

Stanza 134. — If the lord of Lagna is connected with the lord of 6th, then the object of giving poison is to harm the person. If the lord Of Lagna is connected with the lord of 7th, then it is intended to win over the person.

TROUBLES FROM ENEMIES

Stanza 135. — As already detailed, there are two types of disease viz., those caused by the

disorder of thridoshas and those brought about by mantric machinations of enemies which in their turn provoke the thridoshas.

NOTES

Now the discussion will relate to satrubadha or troubles from enemies.

Stanza 136. — If Mercury is stronger, the disease is due to Aabhichara. If Lagna is stronger, the disease is due to the disorder of thridoshas. If the lord of the 6th is stronger, the disease is due to enemies. If the lord of the 8th is stronger, then the disease is due to disturbance in the thridoshas.

Stanza 137. — The lords of disease are the rulers of the 6th and 8th. If the former is stronger, the disease is due to enemies. If the latter is strong, it is due to thridoshas.

NATURE OF TROUBLE

Stanza 138. — If the lord of the house of harm occupies or aspects the 6th; or when the lord of the 6th joins or aspects the house of lord of harm; or when these interchange houses; or occupy the same house ; or when these aspect each other, it should be inferred that the afflictions come from the enemies.

NOTES

The disease or affliction will be due to enemies under the following conditions: (1) Lord of house of harm occupies the 6th; (2) lord of house of harm aspects the 6th; (3) lord of 6th joins the house of lord of harm ; (4) lord of 6th aspects the house of lord of harm ; (5) lords of 6th and house of harm interchange ; (6) lords of the 6th and house of harm are together ; and (7) when the lord of the 6th aspects the lord of the house of harm.

Stanza 139. — The affliction is of two kinds : If the lord of house of harm is a benefic, it is mahabhichara. If the lord is a malefic, it is kshudrabhichara.

Stanza 140. — Mahabhichara consists of incantations calculated to cause death, etc.

Kshudrabhichara consists of burying enchanted substances underground to bring about ruin.

WHO IS THE ENEMY?

Stanza 141. — When it is discovered that there is Aabhichara, we have to find who the enemy is and who did the work for him. The caste to which such persons belong is explained in the next verse.

Stanza 142. — The caste and occupation governed by the 6th house or by its lord indicate the caste of the enemy. Similarly, the caste governed by the 'house of harm' or its lord is the caste of his accomplice. Pisces, Aries, Taurus and Gemini and their trines signify respectively Brahmins, Kshatriyas, Vaisyas and Sudras.

Stanza 143. — If the lord of the house of harm is in any way connected with the 6th house, then the enemy's caste is that of the sixth house.

Stanza 144. — If the lord of the house of harm is in any way connected with the lord of 6th, the enemy's caste is that of the lord of the 6th.

Stanza 145. — If the lord of the 6th is bound up with the house of harm, then the accomplice in the deed belongs to the caste governed by the house of harm.

Stanza 146. — If the lord of the 6th is bound up with the lord of the house of harm, then the accomplice belongs to the caste of the lord of the house of harm.

Stanza 147. — According to Varahamihira, Jupiter and Venus are Brahmins, the Sun and Mars — Kshatriyas, the Moon — Vasya, Mercury — Sudra and Saturn — mixed caste.

ANOTHER VIEW

Stanza 148. — According to others, Jupiter is an exalted Brahmin while Venus is an ordinary Brahmin. When these join other planets, their qualities change. The Sun is the emperor, while Mars governs kingship.

Stanza 149. — Mars also signifies distinguished persons with no sacred thread, Mercury governs learned men and temple servants with no sacred thread.

Stanza 150. — Saturn in exaltation rules over temples employees while in debilitation he rules over low-caste people.

Stanza 151. — Mahvacharya says that Jupiter and Venus represent Brahmins: the Sun and Mars, Kshatriyas; the Moon, Vaisyas; Mercury, Sudras; and Saturn, low cast people.

Stanza 152. — According to Krishneeya, Jupiter and Venus govern Brahmins, the Sun and Mars Kshatriyas, the Moon and Mercury Vaisyas; and Saturn Sudras and the mixed caste.

Stanza 153. — In Sarasamuchaya, it is said that the Sun and Venus govern kings of all castes, the Moon governs Brahmins or Vaisyas, Mars governs Brahmins and Sudras.

Stanza 154. — Mercury governs Vaisyas and Sudras, Saturn governs Sudras and low caste people. Jupiter governs Brahmins and Venus Brahmins, Sudras and women. When these

planets are in inimical places debilitation or combustion, they govern only very low types

Stanza 155. — With regard to the enemy's caste, there are other views by which it can be determined.

Stanza 156. — The caste of the enemy is signified by the lord of the 6th, and the lord of the 10th signifies the caste of the accomplice. The motive for Abhichara Karma corresponds with the nature of the lord of the sign occupied by the lord of the 6th.

ENEMY'S MOTIVE

Stanza 157. — According as the lord of the 6th occupies the sign of Mars, Mercury, Jupiter, Venus, Saturn, the Moon or the Sun, the motive behind the deed happens to be lands, gold, fruits, silver, clothes, cattle or grain, servants, low caste people and weapons, vessels or water, or roots and fruits.

Stanza 158. — The motive of the enemy in resorting to Abhichara can also be gleaned according to the nature of the house occupied by the lord of house of harm.

NOTES

The view adumbrated in this Stan/a is from 'other works'. The house containing the lord of house of barm reveals the motive behind the Abhichara. Thus if the lord of harm is in the 2nd, the motive is money: if in the 4th, property is the motive. In this way, the motive should be ascertained.

Stanza 159. — Whether the motive behind the enemy's deeds springs up from Dhatu, Moola or Jeeva, can be ascertained by examining the rising sign, planets in the rising sign, lord of the sixth, lord of the house of harm, the house occupied by the lord of sixth, the sign occupied by lord of Lagna. Whether the enemy belongs to the same family as the querist or to outside family or whether the enemy is a near or a

distant relative, should be carefully ascertained by noting the Lagna.

Stanza 160. — If the Lagna is a movable sign, the enemy is of the same kith and kin; if a fixed sign he is related; if common, the enemy is an outsider. According as the 6th house is occupied by the lord of the 4th, 5th, 7th, 9th, the enemy who is the cause of trouble will be a relative, son, wife or father or preceptor.

Stanza 161. — If the Lagna is a fixed sign, the enemy is a sahavasi (lives with the native); if it is a common sign, he is a neighbour; and if movable, the enemy belongs to a distant place, or is an old friend.

IDENTIFYING THE ENEMY

Stanza 162. — The direction and caste of the enemy and how far or near he is, should be ascertained from the 6th house or its lord. Similarly, the direction and caste of the mantric and how far or near he is, should be read from the Badhaka house or its lord.

NOTES

Whether it is the 6th lord or 6th house and whether it is the badhaka house or its lord, should be ascertained on the basis of Stanza 140 to 143. The directions and castes allotted to different Rasas are:

Rasi	Direction	Caste
Aries	East	Kshat
Tauru	South	riya Vaisy
Gemi	West	a Sudra
Cance	North	Brah
Leo	East	min ksbatr
Virgo	South	iya Vaisy
Libra	West	a Sudra
Scorp	North	Brah
Sagitt	East	min Kshat
Capri	South	riya Vaisy
Aquar	West	a Sudra
Pisces	North	Brah

If the Rasi and Navamsa in which the 6th house falls, or the 6th lord occupies are movable, the enemy or mantric will be far off; if fixed, near; if common, not too far and not too near. If the said Rasi and Navamsa are different, then, the stronger of the two should be taken.

Stanza 163. — If the Ascendant happens to be a movable sign with Mars in the 11th, or a fixed sign with Mars in the 9th, or a common sign with Mars in the 7th and is aspected by the lord of the 6th, the native has sickness through Abhichara resorted to by an enemy.

Stanzas 164 to 167. — The cause of sickness will be Abhichara under the following combinations. Mars in the Ascendant or in a quadrangular house and the lord of the 6th is in the rising sign; lord of the 6th in the Ascendant, 7th or 10th and Mars in or aspecting the Lagna; Ketu in the 4th, 10th or Ascendant and Mars in or aspecting Lagna; and Ketu in the 4th, 10th or Ascendant and Mandi occupying a kendra.

NOTES

Stanzas 163 to 167 are from Santhana Deepika. These stanzas give combinations to predict on the basis of the Prasna Chart, the source of sickness. The stanzas are easy to understand and do not need detailed elucidation. However, I should like to make a few observations. In all the combinations listed, importance is given to the 6th lord. According to Stanza 163, the 6th lord should aspect the Ascendant which should have Mars placed in the 11th, 9th or 7th. according as the ascending sign is movable, fixed or common. Stanzas 164 to 167 also require a certain disposition of Mars, Ketu or Gulika and the 6th lord involving only the Ascendant and the other quadrangular houses.

MEANS ADOPTED BY ENEMIES

Stanza 168. — To bring about death, exile, dissensions, madness, or ruin, marana and uchhatana — enemies prepare powders and other enchanted things and conceal them under the earth or in some hidden places.

NOTES

The astrologer will have to inform the client where these can be found, so that they can be removed.

WHERE THE KSHUDRA is KEPI

Stanza 169. — If Gulika occupies a quadrant from Lagna or Arudha Lagna or the Moon and is joined or aspected by Saturn, then the incanted articles (Kshudras) will be kept buried under the earth.

Stanza 170. — If Mandi is in the 4th house or Navamsa, then the Kshudra will have been deposited inside the house. If the 4th house or Navamsa is watery, it will be kept immersed under water.

NOTES

Here the situation of Mandi in the 4th is with reference to Lagna, Arudha or the Moon. According to some,

Mandi — whatever Bhava he may occupy — if it is a watery Rasi or Navamsa, the place of deposit shall be under water.

Stanza 171. — If Mandi is in Vargottama, the Kshudra will be in two places — within the house and under water. If Rahu joins Mandi or Saturn, the substance is hidden near an ant hill.

Stanza 172. — According as a kendra (from Mandi or Saturn) is occupied by the Sun, Mars, Jupiter or Venus, the Kshudra is kept respectively in the branches of trees, in open fields, in the house itself or in the bedroom.

CONTAINERS USED

Stanzas 173 to 176. — If Saturn is in a kendra from Mandi, the Kshudra 'Will be kept in

latrines and urinals. According as Mandi is in Aries, Taurus, Gemini or Cancer (or their trines), the Kshudra will be kept in the skins of tigers and cats, water pots, bamboo vessels or coconut shells respectively. If Mandi is in Samhara Nakshatras (destructive asterisms), the Kshudra will be in the form of an image of a human. If Mandi is in Scorpio, it is in the form of an amulet. If it occupies the Navamsas of quadrupeds, it is in the form of bones. The number so kept or buried can be known from the expired number of Navamsa in the Rasi occupied by Gulika.

NOTES Samhara Nakshatras are Krittika and Aridra.

From the description of the methods for finding the nature and source of sickness given in these stanzas, it is clear that at the time the author lived, the practice of causing harm through incantations, spells and other forms of base practices was widespread in Kerala. Even now not only in Kerala but also in other parts of India, resort is being had to such methods to cause harm to one's enemies. Some of the Kerala astrologers whom I had discussions with, say that these astrological principles pertaining to discovery of abhichara given in this work are almost always foolproof and that even now people consult astrologers on these lines.

The number of articles (Kshudras) on which the spell is cast corresponds to the number of Navamsas gained by Mandi in the Rasi he occupies. According to some, the total number of Navamsas from the beginning of Aries Navamsa should be considered. If for example, Mandi is in Libra Navamsa (Cancer sign) according to the first view, the number will be the 4, 3 Navamsas having completed. According to the others, the number will be 7, counting from Aries. Here again the figure has to be doubled if the amsa lord is exalted, etc.

ANOTHER VIEW

Stanzas 177 to 180. — If the lord of harm occupies Urdhwamukha Rasi, then the 'charm' has been placed on the tops of trees; if it is Adho-mukha Rasi, it is under the earth; if it is Thiryangmukha, it is kept inside stones or logs of woods etc. By examining the Ras(held by the Badhaka, the family to which the trecis wherein the Kshudra is deposited belongs should be known. If the Rasi is that of a benefic, the tree also belongs to a good family; if not the reverse. Count from the Navamsa owned by lord of Badhaka to the Navamsa occupied by him. This number gives the trees that grow there. Similarly is to be ascertained whether the Kshudra is in a particular tree or near a tree, etc.

NOTES

The nature of the tree can also be learnt from the Navamsa, as for example, Aries indicates a tree with thorns, Taurus a tree with flowers and Gemini a tree without fruits and so on.

Stanza 181. — If the sign occupied by the lord of the house of harm is watery and it also happens to be Urdhwamukha, then the charm is kept on the bank of a river or a lake; if

Adhomukha, buried under the waters; and if Thiryangmukha, has been allowed to float in the waters.

Stanzas 182 to 185. — The Kshudra will be found to have been buried respectively near temples; watery tracts or places where springs sprout; burial grounds, battle fields or fiery places; places of learning or amusement; treasure-

houses or state boundaries; village boundaries or bed-rooms; and dirty or deserted places, according as the Sun, the Moon, Mars, Jupiter, Venus or Saturn happens to be either lord of house of harm or occupies the house of harm.

Stanza 186 & 187. — If the lord of harm is conjoined with Rahu, Ketu or Gulika, then it has been kept in the serpent's abode or its vicinity. The direction where the Kshudra is kept should be ascertained from the lord of 6, lord of house of harm or lord of the Rasi and Navamsa occupied by the Badhaka lord. If the lord of harm is in a movable sign, the Kshudra can be easily removed; if he is in a common sign, it can be taken out with effort; and if he is in a fixed sign, it cannot be removed at all.

Stanza 188. — Having ascertained the Kshudra, its location and whether it can be removed, the effects should be destroyed according to sastraic injunctions. I shall now describe the remedies for Mahabhichara.

REMOVING THE MAHABHICHARA

Stanza 189 to 191. — According as the Rasi arrived at by adding the longitudes of the lords of the Ascendant and the 6th, is conjoined with or

aspected by the Sun, the Moon, Mercury, Jupiter or Saturn, Mars or Venus, the remedial measures to be resorted to are respectively Aghorabali, Kapala Homa, Chakra Homa, Prathikarabali, Bhuthamaranabali or Khanga Ravanabali or Krittikabali, or Prathikara or Bhuthamaranabali.

NOTES

I do not propose to explain in detail these remedial measures. There are even now experts in this subject and they may be consulted.

According to stanzas 189 to 191, add the longitudes of the lord of Lagna and the lord of the 6th and find out which planet occupies or aspects the resulting sign and prescribe the remedies as follows : —

Th	— Aghorabali
e Sun	
Th	— Kapala Homa
e Moon	
M	— Bhuta Maranabali, or
ars	Khangeravna bali or Krittika bali

M	— Chakra Homa
Mercury	
Ju	— Prathikarabali
Venus	
Ve	— Parthikarubali or
	Bhuthamuranaabii
Sa	— Prathikarabali
turn	

Stanza 192. — Or the remedies must be prescribed by taking into consideration the planet occupying or aspecting the 10th from Arudha Lagna.

NOTES.

If you find no association or aspect in the Rasi arrived at as per stanzas 189 to 191, then examine the 10th house from Arudha and see whether any planet joins or aspects it. Then recommend the above noted Balis.

Stanza 193. — If the Prasna Akshara (length of the question) of the messenger is long, remedy to be prescribed is music; if it is short, puja and feeding; and if it is neither long nor short, temple dancing.

Stanza 194. — In Prasnanushtana Paddhati, certain remedial measures have been suggested, based on the looks of the questioner.

Stanza 195. — If the questioner looks towards the right side in an upward direction, the remedies should be performed by Brahmins: if he looks down, by temple musicians; if he turns his eyes up on the left side, the high class amongst the low-born; if he looks down on the left, then the inferior amongst the low-born ones.

Stanza 196. — By closely observing the parts of the body the questioner is touching (sparsa) when he puts the query, the nature of the badba (affliction) can also be ascertained.

DIFFERENT KINDS OF DEVATAS

Stanza 197. — According to Anmhtana Paddhati if the questioner feels with his hand his chest, forehead, private parts, and navel, then the man has troubles from devatas; if he touches his sides, back fingers and neck, then he is troubled by serpents; and if he touches his eye-brows, ears and arm-pits, he has trouble from pisachas.

Stanza 198. — The different devatas causing affliction can be known by considering the planets owning or occupying the house of harm, as also on the basis of the Navamsas involving these lords.

Stanza 199. — If the lord of the house of harm occupies the sign of Mercury or his Navamsa, the trouble is from deities worshipped by high-class people in their homes; if the house or

Navamsa of Jupiter, the trouble will be from deities worshipped in temples; if the house or Navamsa of Saturn, the trouble is from deities worshipped by low-class people; if his own house or Navamsa, the trouble is from deities having their abode in solitary gardens.

Stanza 200. — If Mars owning the house of harm joins Ketu, then the deity is Chamundi; if he joins with or occupies the signs of Mercury, the deity will be Panchami.

Stanza 201. — If Mars occupies odd signs or odd Navamsas, then the deities are Bhairava-Kanta Kama, etc.; if he is in even signs or Navamsas, the deities are Raktewari, Rakta Chamundi Atibhayakali, etc.

Stanza 202. — Effects suggested in stanza 201 should be stated if the lord of harm occupies an

odd sign and an even Navamsa or an even sign and an odd Navamsa.

Stanza 203 — When different planets occupy different signs, they signify different murthis or subsidiary deities. These are dealt with here briefly.

Stanzas 204 to 206. — The Sun disposed in Aries to Pisces indicates respectively the following

murthis or deities: Siva, Yakshi, Vishnu, snakes and Dharma Devas, one's own family deity, avataras of Vishnu, Bhadrakali, Swayambhu, Gandharva and yaksha, Ayyappa, Pisacha and huntei's deities, same as in Capricorn and Gandharva and Yakshi damsels. If within the exaltation parts of Aries, the deity of Siva will be one founded by a high personage, while in the rest of Aries, it will be deities installed by ordinary human beings.

NOTES

The commentator adds that when the Sun is in his exalted portion, the Deity may be that of Parasurama. Swayambhu means one grown naturally. This also refers to Siva so that when the Sun is in Aries or Scorpio, the Deity will be the same. Likewise if the Sun is in Gemini the Deity is Vishnu, while in Virgo, it is Sri Rama and other Avataras of Vishnu. In Taurus it is Yakshi. In Libra it is Bhadrakali. In Sagittarius it is Gandhana and Yaksha. In Pisces the same deities in the female form. For Capricorn and Pisces the deities are the same.

Stanzas 207 to 209. — The Moon in Aries indicates the temple God Chamundi; in Scorpio, the same goddess worshipped by low class people; if weak in these signs, both types of deities; in Taurus, Yakshi; in Libra, Dharma Daiva; in Gemini and Virgo, Vimana Sundara and Sundari; in Cancer, snakes if weak, and Dharma Daiva if strong; in Leo, Bhagavathi worshipped by others; in Sagittarius, Akasa Gandharva (male): in Pisces. Akasa Gandharva (female); and in Capricorn and Aquarius, Preta Soola Pisachas etc.,

Stanzas 210 to 212.-Mars in Aries, Bhuta Rakshasa, Brahma Rakshasa (male), etc.; in Scorpio — Narabhojini, Balaprabhakshani, etc.; in Taurus — Bhairava, Yakshi (female); in Libra

— Bhairava Yaksha (male); Gemini — Narasimha (terrible Vishnu Avatar) and Gandharva; Virgo —

terrible Narasimha and Yakshi; Cancer — Bhagavathi, Krishna, Chamundi; Leo — terrible Siva Bhutas as Aghora Vana Devatas; in Sagittarius — Kushi Sasta; Pisces — Veerabhadra; Capricorn — a Deva angered by Abhichara.

Stanza 213. — Mercury in Aries and Scorpio — Jwara Devata; Taurus and Libra — Gandharva; Gemini and Virgo — Gandharva and Kinnara; Cancer — Jala Pisacha; Leo — Naga Kanya; Sagittarius and Pisces — Chamundi charged with mischief

by an angered Brahmin; in Capricorn and Aquarius — Kavachi, Sula Pisachi, Kala Pisachi.

Stanza 214. — Jupiter in Aries and Scorpio — Siva Bhutas, Durdevata formed by the Abhichara of Brahmins; Taurus and Libra — Apasmara Yakshi and Yaksha; Gemini and Virgo - a neuter Devata formed by the wrath of Gods or by the Abhichara or Brahmins.

Stanza 215. — Jupiter in Cancer indicates Da-vata in a Brahmin's house caused by his Agni-hotra, Gandharva Chief; in Leo Davata caused by Abhichara of king's servants or caused by Abhichara of a woman performed against her husband; in Capricorn and Aquarius — Bhasma

Pisacha, Jala Pisacha, Adhama Gandharva; and in Sagittarius and Pisces — do not signify any Devatas,

Stanzas 216 and 217. — Venus in Aries and Scorpio — similar to Jupiter as in stanza 215, but in addition Yaksha and Rakshasa also: in Taurus, Cancer and Libra — Yaksha, Yakshi: in Gemini and Virgo — Abhichara Devata of rival inimical co-scholars ; in Leo — temple Yakshi; Sagittarius — a Murthi caused by curse of a Brahmin; and Pisces — Durga Bhagavathi: in Capricorn — Apasmara : and in Aquarius — Kala Pisacha.

Stanzas 218, to 220. — Saturn in Aries — effects of Apasmara Devatas not curable; Scorpio — a Siva Bhuta whom the native troubled in his last birth; Taurus — Apasmara Yaksha, Yakshi, curse of a Brahmin ; Libra — Bhuthanathas as Kirata, Ayyappa, etc., originated by obstructing a festival: Gemini — Vana Devata: and Virgo — Pretas of relatives ; Cancer — Devatas worshipped by low caste people: Leo — temple Sasta, Kirata, hunter's Gods, Pisachas: Sagittarius and Pisces — Mani (Gandharva); and Capricorn and Aquarius — Preta and Pisacha.

NOTES

So far the author has been reviewing the troubles caused by foes. He will now study how diseases can be cured.

Stanza 221. — The nature of affliction is to be read from Arudha and the remedies to be employed are to be ascertained from the rising sign. If Arudha Lagna is afflicted, the progress of disease will be stopped. If the rising sign is afflicted, the illness will further increase.

Stanza 222. — If benefics occupy the 9th house, or the lord of the 9th is favourably disposed, or if the lord of Lagna is associated with or aspected by the Sun or Jupiter, the object of the remedial measures, viz., the recovery of the patient, will be realised. If however the lords of the Lagna and the 9th are afflicted, then recovery is unlikely.

Stanza 223. — In a query pertaining to illness, recovery should be predicted if the rising sign be

Prishtodya, movable, adhomukha, jala hrassa rasi. Othrewise there will be no relief

Stanza 224. — Recovery should be predicted if the Ascendant, 4th, 6th, 8th and 11th houses

are free from malefics and benefics occupy the 4th, 7th and 10th.

NOTES

Relief is to be predicted only after the due performance of remedial measures.

WHO SHOULD PERFORM REMEDIES ?

Stanza 225. — Remedies have to be suggested to be performed by persons of Sathwic, Rajasic

and Thamasic nature according as the Badhaka planet occupies a Sathwic, Rajasic or Thamasic Rasi or Navamsa.

Stanza 226. — Remedies should be performed by different persons accordirfg to the situation of the badhaka planet thus: Badhaka planet in the sign or Navamsa of the Sun or the Moon — holy Brahmins; sign or Navamsa of Jupiter — temple songsters; sign or Navamsa of Mercury — potters; in the sign or Rasi or Amsa of Venus — high class amongst the Chandalas; sign or Amsa of Mars — ordinary Chandalas; and sign and Amsa of Saturn — very low amongst them.

Stanza 227. — If the troubling or harming planet is combined with or aspected by Gulika or

stands in the 5th or 9th house from him, Pulayas are to be employed. If the planet joins with Ketu, Parayas should perform the rites.

Stanza 228. — If the troubling planet is a benefic or occupies a benefic sign, the remedies should

be done by Brahmins; if he is a malefic or occupie a maefic sign — low caste people should be employed for the purpose.

Stanza 229. — To the query who should be the physician to whom the work of medical treatment should be entrusted, the anwser is similar to the one given in verse 32. In addition to what is given there, the 10th house also must have benficial influences.

Stanza 230. — With regard to the question to whom the remedial measures should be

entrusted, the answer is to be read from the favourable disposition of Jupiter such as in 4, 9 or 11. The Ascendant should be Jala hrassa rasi, 10th house must be benefic in character and the Lagna should also be Urdhwamukha.

Stanza 1. — In the last fifteen chapters, the question of longevity has been examined in detail, noting also when disease is likely to begin, how it originates and how it could be cured by suitable remedial measures.

Stanza 2. — The longevity of the person is to be examined first and then the trends in the horoscope prognosticated. This is what great Rishis say.

WHEREABOUTS OF THE QUERIST

Stanza 3. — Considering the movable, fixed or dual nature of the Ascendant and the Navamsa Lagna, one has to infer the whereabouts of the questioner — whether he is at home or in a far away place, etc.

NOTES

If Lagna and Navamsa Lagna are movable, then the questioner is in a distant place travelling about on some work; if the Lagna is movable and Navamsa is fixed, he is in a distant place but staying without undertaking any long journeys; if the Lagna is movable and the Navamsa is common, he is in a distant place, and there he is sometimes staying at one place and sometimes journeying; if Lagna is fixed and Amsa is movable, he is in the neighbouring places and journeying from place to place; if Lagna is fixed and Amsa is also fixed; he is in a neighbouring place and stays without any long journeys; if Lagna is fixed and Amsa is common, he is in a neighbouring place and while there, he is sometimes journeying and sometimes staying in one and the same place; if Lagna is common and Amsa is movable, he can be found neither very far from his native place nor very near it, leading a nomad's life, if Lagna is common and Amsa is fixed, he can be found in the above-mentioned place leading a sedentary life; if Lagna and Navamsa are both common, he lives in the above-mentioned place leading both sedentary and travelling life. Here Lagna means Arudha Lagna. Lagna Rasi indicates distance, and Amsa signifies the nature of life.

Stanza 4. — The above can also be read from the Rasi and Amsa occupied by the lord of Arudha. If any contradiction is discovered between the two, the stronger of the two should be considered.

SUCCESS OVER ENEMIES

Stanza 5. — Success in life and victory over the enemy attends a person in the direction denoted by the lord of Lagna.

NOTES

Here, Lagna refers to the Ascendant at the time of birth, or Lagna rising at the time of

question according as the chart under consideration is a radical or a Horary one.

Stanza 6. — If an exalted planet occupies Arudha or the 7th house from it, then the querist acquires wealth through sources signified by the planet concerned.

NOTES

This stanza is highly suggestive. There will be influx of money through sources signified by the planets exalted in Arudha or the 7th therefrom. Suppose the Sun is the planet involved in this combination. Then the income will be due to dealings in precious metals, medicines, etc., as per the stanza *arkamsethrinakanaka*, etc. If Saturn is the planet, the source will be dealings in products pertaining to bones, hides and skins, etc.

Stanza 7. — All those lakshanas (significations) mentioned earlier regarding Arudha and the lord of Arudha should also be made use of and suitably applied in this connection.

NOTES

Here the reference to ' earlier ' passages means to the 8th chapter.

BRIGHT AND DARK FUTURE

Stanza 8. — The future of the person will be bright or otherwise according as the six houses from the latter part of the 4th are occupied by benefics or malefics.

Stanza 9. — If however the six houses from the latter portion of the 10th house are occupied, then the past life of the person would have been fortunate or otherwise according to the benefic or malefic nature of the planets. This applies to persons born in the six Rasis beginning with Libra.

NOTES

The future or past being fortunate or otherwise, as per stanzas 8 and 9, applies only to persons born in Libra to Pisces.

Stanza 10. — For persons born in the six Rasis beginning with Aries, the past is indicated by the Bhavas 4 to 10 and the future by Bhavas 10 to 4.

NOTES

Here the unexpired portion of 4th house till the expired portion of the 10th house — and the expired portion of the 10th till the unexpired part of the 4th is implied. Benefics indicate good. Malefics signify misfortunes. Thus the past and the future are to be read from the eastern and western hemispheres.

MEANS TO ADOPT

Stanza 11. — If a question like "by what means or art can I win in this object" is put, then the method to be adopted to answer this question is given below : —

Stanza 72. — The means indicated by the strongest of the planets occupying the Ascendant, Upachayas or Kendras should be adopted as

follows : — Jupiter and Venus — gentle (same); the Moon — bribery (dana); Saturn, Rahu and Mercury — intimidation (bheda); and the Sun and the Mars — force (danda); The week-day or hour of the concerned planet is preferable.

NOTES

Jupiter and Venus govern arts of gentle persuasion. The Moon stands for offer of gifts and money. Mercury governs intimidation. Saturn, Rahu and Ketu also govern

intimidation in different forms. Mars and the Sun govern open rupture and war. The first two come under diplomacy and arbitration. The last two come under war. The methods indicated by the strongest of the planets occupying Upachaya Rasis, or Lagna or Kendras should be used on the respective week days or at the time of their Kala Hora. Then the object can be accomplished.

Though Lagna is included in the Kendras it is repeated to show its importance. So is the 10th house repeated though it is included in the Upachaya Rasi. The weekdays and Kala Hora for Rahu and Ketu are similar to those of Saturn and Mars.

LOCATING A TREASURE TROVE

Stanza 13. — To a query "whether a treasure trove can be found in this house", the answer is to be given thus:

Stanza 14. — If all the benefics occupy Kendras or 11th and 4th houses, then there is wealth in the house mentioned by the questioner. In the dik or direction indicated by the benefics, there will be openings as windows or doors, etc.

Stanza 15. — The treasure-trove will be located in the direction signified by the benefics adverted to in the previous stanza. According as the planet is exalted or occupies own house, or is debilitated or in inimical house, the fund will be much or little. It can also be located in the direction indicated by malefics.

NOTES

Say there is wealth in the quarter of that house or building indicated by benefics in Lagna or 4 or 11 (the Sun is East, etc.) - If that benefic is exalted or in Moolatrikona, the quantity is appreciable. If he is debilitated or in an inimical Sign, it is very little in the diks indicated by malefics.

DRESS WORN BY VISITORS

Stanza 16. — Strong planets disposed in quadrants or the eleventh house indicate that at the time of the query there will be visitors — male or female — according to the sex signified by the concerned planet — wearing the dress of different colours thus: the Sun — red, the Moon — white, Mars — red, Mercury — green, Jupiter — yellow, Venus- variegated, and Saturn — black.

NOTtS

The strongest planet indicates the sex as well as the colour of the dress worn by the visitor.

NATURE OF PERSONS MET WITH ON THE WAY

Stanza 17. — In a query bearing on journeys, the powerful planets in the 7th or in quadrants

indicate the caste and sex of the person one will meet on his way and the colour of the dress he or she wears.

Stanza 18. — The Sun and Mars govern wounds and sores; Jupiter — copper coloured eyes; Saturn — wounds in the left leg; Venus — moles on the sides; the Moon — moles and scars; and Mercury — swollen nerves in the body. These details can be used in questions bearing on journeys and marriage.

CHARACTERISTICS OF BRIDE AND BRIDEGROOM

Stanza 19. — In a query bearing on marriage, the characteristics of the wife should be read from the lord of Arudha, and those of the husband from the lord of the 7th from Arudha. In all queries — marriage or otherwise — particulars about

the native should be gathered from the Lagna lord, those of the children from the 5th lord and so on.

NOTES

According to the commentator, if for example, the lord of Lagna is the Sun, the wife will be having some wound or sore; if the lord of the 7th from Arudha happens to be Jupiter, the husband or bridegroom will have copper

coloured eyes (...); In this way in queries bearing on marriage or on other aspects, the lakshanas should be applied.

Stanza 20. — The characteristics, significations etc., attributed to different planets in the chapter on preliminaries should be approximately adapted in answering the various questions.

NOTES

Lakshana means attributes or properties or characteristics assigned to various planets while dealing with preliminaries. Here reference is made to 'vapu', 'dravya'etc., signified by different planets. According to Varaha Mihira

for instance, the Sun has fair appearance (...), He rules copper (...). He signifies nails, teeth etc. According to stanza 6 (given above) (...) the Sun represents red colour wounds, etc.

All these characteristics should be carefully, considered. Suppose in a query, the Sun is strongly placed in a kendra. This means that a person wearing red coloured clothes, having wounds in the body, with a squarish face will make an appearance at the time of the query; or

article made of gold, copper, nails, teeth, etc., would be brought in. In Prasana bearing on marriage, if the lord of arudha Lagna is the Sun, then the bride will have a square face. If the lord of the 7th from Arudha happens to be the Sun, -then the characteristics are applicable to the bridegroom. Similarly details can be used in other queries also, bearing on husband, children, etc.

Stanza 21. — All matters in this world can be classified into Dhatu, Moola and Jeeva. The details regarding them given in Krishneeya and other treatises, should be carefully ascertained.

NOTES

The various minerals, vegetables, etc. assigned to different planets should be ascertained from standard books on the subject. According as the indicators of the various Dhatus, etc., are in the house of gains or destruction access to or deprivation of them should be predicted.

Stanzas 22 to 24 have been omitted as they deal with lakshanaa covered in Chapter II.

RULERS OF DIFFERENT PARTS OF DAY

Stanza 25. — The eight parts of the day beginning from sunrise, are ruled respectively by the week-day lord and other planets in the order of the Sun to Rahu. If the ruling period at the time of a query is that of Jupiter, Mercury or Venus, the objects of the question will be fully realised. If the ruler of the period is the Moon, the object will be fulfilled in due course. If the periods belong to the Sun, Mars, Saturn or Rahu. the result is failure.

Stanza 26. — Convert the ghatis at the time of the query into vighatis. Divide the product by 225. The quotient represents the number of the period.

NOTES

Stanzas 25 and 26 give a simple method for finding out the results of a query — irrespective of the nature of the query. According to stanza 26, the duration of day (in terms of vighatis) should be divided by 225. The quotient represents the number of the rising period, which should be reckoned from sunrise.

The day (diurnal duration) is divided into 8 parts. The lord of the first part is the lord of the week-day. The lords succeed in the order of the Sun, the Moon, etc. Thus on a Sunday, the ruler of the first part is the Sun; of the 2nd the Moon; the 3rd Mars; the 4th Mercury; the 5th Jupiter; the 6th Venus; the 7th Saturn and of the 8th Rahu. The division of the day into 8 parts has nothing to do with the planetary hours, described in other books, where the lord of the week-day rules the 1st hour, the subsequent hours being ruled by the planets in the order of Saturn, Jupiter, Mars, Sun, Venus and the Sun.

To take an example : Suppose a query is put at 4-5 p.m. at Bangalore on 21-5-1960. The number of ghatis from sunrise will be 25 and therefore the number of vighatis is 1500. This

divided by 225 gives the quotient as 6 and the remainder as 150. Therefore the 7th part is rising. The week-day being Saturday, lord of the 1st part is Saturn, that of the 2nd Rahu, of the 3rd the Sun, of the 4th the Moon, of the 5th Mars, of the 6th Mercury and of the 7th Jupiter. As the concerned planet is Jupiter, the object of the query will be fulfilled.

I must caution readers that this particular method of answering queries has its own limitations. Each part rules for nearly 1 1/2 hours and queries put by different people in a particular division of the day would elicit the same answer. This method cannot be used after sunset and before sunrise.

But the commentator adds that under the dictum (...)

(the ruler of the 1st part after sunset will be the fifth planet from the week-day lord, in the order of the Sun to Rahu), the method can be utilised for answering questions put during nights also. Thus on a Sunday, the lords of the eight divisions, (from sunset to sunrise) will be respectively Jupiter (5th from the Sun lord of the week-day), Venus (2nd), Saturn (3rd), Rahu (4th), the Sun (5th), the Moon (6th), Mars (7th), and Mercury (8th).

Stanza 27. — Multiply the query ghatis by 4 and divide the product by 7. If the remainder is 1, the result is death; 2 travel; 3 quarrels; 4 happiness; 5 departure; 6 happiness with wife; and 7 incarceration.

NOTES

This stanza is from Anushtanapaddhati. I do not propose to comment on the method which is generally used

even now by village astrologers to give snapshot answers to questions. Sometimes the method works. Sometimes it does not.

CHARACTERISTICS DUE TO FIVE ELEMENTS

Stanza 28. — The origin of Pancha Bhutas can be known in three ways; (1) from an examination of the astrologer's breath; (2) from the first letter of the word uttered by the messenger or querent; and (3) from the time of query.

Stanza 29. — While breathing out the air comes out of both the nostrils and is of the shape of a straight stick, it is Prithvibhuta; when it passes straight down and not in the shape of a stick it is Jalabhuta; when it passes upwards, it is Agnibhuta. When it passes in angular shape, it is Vayubhuta; and when passing out of both the nostrils, the breath joins together and continues as one, it is Akasabhuta.

Stanza 30. — The letters a (3T), e (*), u (*), ye (*) and o (*) respectively signify Prithvi, Jala, Agni, Vayu and Akasa Bhutas.

Stanza 31. — Of the eight Yamas into which the day-time is divided, the odd ones begin in Prithvi Bhuta or Tatwa and end in Akasa Bhuta. The even ones rise in Akasa Bhuta and end in

Prithvi Bhuta — the duration of the Tatwas in a Yama in terms of vighatis being; Prithvi 75, Apa 60, Agni 45, Vayu 30 and Akasa 15. Similar is the case with regard to the night.

NOTES

In Chapter II, reference has already been made to the method of answering questions by considering the exhaled and inhaled air current. Here again reference is made in stanzas 29 to 31, to the Panchabhutas governing

(a) the expired air current of the astrologer, (b) the first letter of the question or the message, and (c) the time of the day. It is not possible for the average astrologer to study the nature of his breath and the Bhuta under which the expired air current at a particular moment falls. According to Gheranda the standard length of the body of Vayu is 72 inches or six feet. The ordinary length of the air current when expired is 9 inches. The length varies when man performs different kinds of work. Thus in singing, it is said to become 12 inches; in eating 15 inches and so on. The astrologer must be able to say whether at the time of the query, the breath one exhales is from one nostril or both the nostrils; and whether it is cloudy and resembles a straight stick; whether it goes upwards or downwards and so on and then decide the Bhuta under which it falls.

The first letter of the query or message should also enable the astrologer to discover the predominant Bhuta at the

time. The first letters a, e, u, ye, o respectively represent the Bhutas Prithvi, Apa, Agni, Vayu and Akasa, All letters of the alphabet can be brought under the above 5 letters.

Thus if the first letter is (ki) it is like e and represents Apa-bhuta. Here no distinction is made between a consonant and a vowel.

Stanza 31 gives the periods in a day or night when the different tatwas will be predominant. The duration of day and night are each divided into 8 parts. In odd parts — 1st, 3rd, etc., the first 75 vighatis (30 minutes) represent

the Prithvi tatwa, the next 60 vighatis (24 minutes) Jalatatwa, the next 45 vighatis (18 minutes) Agnitatwa,

the next 30 vighatis (12 minutes) Vayutatwa and the last

15 vighatis (6 minutes) Akasatatwa. In even Yamas, the reverse holds good, i.e., the first 15 vighatis (6 minutes) represent Vayutatwa, the next 30 (12 minutes) Agnitatwa and the last 75 vighatis (30 minutes) Prithvitatwa. The length of each interval (Yama) is taken as $3\frac{3}{4}$ ghatis (1 $\frac{1}{2}$ hours) assuming the duration of the day as 30 ghatis (12 hours). When the duration of day is more or less than 30 vighatis, the duration of each Yama and the tatwa change proportionately.

Thus in a day of equal diurnal and nocturnal duration, the following periods represent the total period of each tatwa:

P — 20 (8

rithvi	ghatis	hours)
J	— 16	(6h.
ala	"	24m.)
V	— 8 "	(3h.
ayu		12m.)
A	— 12	(4h.
gni	"	48m.)
A	— 4 "	(1h.
kasa		36m.)

Stanzas 32 to 34, — By noting the Bhuta in these three ways at the time of Prasna, predictions can be made. If the Bhuta is Prithvi, the sick man will neither die or recover. If it is Jala Bhuta, the desired things will soon be accomplished. If it is Agni, enmity and death will take place. If it is Vayu, all activities such as going and coming will be successful. If it is Akasa, new diseases will crop up, business will fail and prosperity will decline. But some permanent activities will be successful.

LAKSHANAS GIVEN IN OTHER WORKS

Stanza 35. — What has been already described regarding these Bhutas, etc., in earlier chapters may also be utilised with advantage.

NOTES

Here, the reference is to Chapter II where the astrological significance of these five bhutas have been enumerated.

Stanza 36. — If the lord of Lagna joins with an evil planet, there will be danger and it will come from men or beasts according to the nature of the rising sign. If it is Taurus, it is from horned animals; if it is sarisripa Rasi, the danger will be from serpents. If it is a watery sign, he will fall in a well or tank or some aquatic animals will bite him.

NOTES

Here the sign refers to the sign occupied by the lord of Lagna. If it is a biped sign, the danger will be from men. If it is a quadruped sign, the danger will be from quadrupeds. Thus if it is Taurus, horned animals are meant; if it is Leo, animals having short teeth, etc., are meant. Cancer and Scorpio are sarisripa signs.

DANGER TO THE HOUSE

Stanza 37. — If Saturn occupies a samhara-nakshatra in association with or aspected by Mars or Ketu, then the house of the native will be in danger of fire. If the lord of Lagna occupies a samhara nakshatra and joins with or is aspected

by evil planets, the native will be affected by

leprosy. If such an evil planet is Rahu, then the danger will be from serpents.

Loss OF METALS

Stanza 38. — If the Sun occupies Lagna and Venus is in the 2nd, the native will get plenty of gold; if vice versa, there will be loss of gold. If Saturn is in Lagna and Mercury is in the 2nd, he will get a large quantity of iron. If Saturn is in the 12th and Mercury is in the Ascendant, there will be loss of iron.

Stanza 39. — If Venus is in Lagna and Mars is in the 2nd, he will earn much copper. If Mars is in Lagna and Venus is in the 12th, there will be loss of the metal. If Mars is in Lagna and Saturn is in the 2nd, he will gain much wealth. If Saturn is in Lagna and Mars is in the 12th, there will be loss of wealth.

Stanza 40. — If the Sun occupies Lagna which happens to be the sign of his debility or enemy, there will be destruction of cattle, horses and elephants. According as Mercury or Mars is similarly placed there will respectively be trouble from vermin and danger to relatives and children; or fear of death.

Stanza 41. — If Jupiter or Venus in exaltation or own house is in conjunction with the Moon in

Lagna, then the gods and all the people will look on the native with favour and he will acquire quadrupeds within 15 days.

INTERPRETING FIRST LETTER OF QUERY

Stanza 42. — Multiply the number implied by the first letter in the word spoken by the messenger by 5 and divide the product by 8. If the remainder is 1, the disease will have been caused by Devendra; 2 by Agni; 3 by Yama; 4 by Nirithi; 5 by Varuna; 6 by Vayu; 7 by Vaishravana; and 8 by Siva. Divide the number above mentioned by 3. If the remainder is 1, say that the sick man will recover; if it is 2, he will not recover; if it is 3, he will recover with remedial measures and good treatment.

NOTES

The Deities mentioned in stanza 42 are the lords of the eight cardinal points of the compass. It is one of these Deities that is supposed to afflict the questioner.

Stanzas 43 to 46. — The sick man can recover by adopting the following remedial measures. If the afflicting or disease-causing Deity is Indra, worship Ishta-devata or family god ; if it is Agni -perform Mrityunjaya Homa; if it is Yama, propi-

tiate the manes; if it is Nirithi, satisfy the Brahmarakshasa; if it is Varuna, perform abhisheka to God Siva with holy water, oil and ghee; if it is Vayu, decorate God with holy ornaments and flowers, anoint Him with perfumes and sandal paste and fill the atmosphere with scented fumes; if it is Vaishravana, worship the Gods and Brahmins on a birthday; and if it is Siva, arrange Bhajanas, sacred dances, reading of scriptures and recitation of the Vedas.

NOTES

Stanza 42 enables us to find out the Deity causing the sickness or affliction and whether or not recovery either naturally or by treatment is possible, In the latter circumstance, remedial measures are to be performed as per stanzas 43 to 46. According to some the total number of letters of the query and not the number of the first letter should be taken.

Providing the Deity with ornaments or charging the temple atmosphere with scented fumes or the performance of holy dance, recitation of Vedas, Puranas, etc., are generally done either on one's birthday or on a day ruled by one's birth star.

PREDICTING BY BETEL LEAVES

Stanza 47. — By examining the betel leaves presented by the querist, the good and bad results pertaining to the 12 houses can be predicted.

Stanza 48. — According as the time of query happens to fall (a) after midnight and before noon, or (b) after midday and before midnight, the leaves should be counted from top to bottom or from bottom to top. The first and subsequent leaves represent the first and subsequent Bhavas. Faded, squeezed, torn or damaged leaves denote affliction to the Bhavas they signify while broad and soft leaves in proper form indicate prosperity to the Bhavas concerned.

NOTES

If we believe in the theory that nothing in this universe can happen by chance or accident, then there is bound to be some sort of correlation between the nature of articles we may come across unexpectedly and the events likely to happen in the future. The querist presents some betel leaves and nuts (thamboola) to the astrologer. The leaves

are chosen at random by the querist. Some are damaged and some are in excellent condition. After the leaves are counted either from top to bottom (if the time is after midnight and before midday) or from bottom to top (if the time is between midday and midnight), they must be arranged as 1, 2, 3 etc. The first leaf represents the first Bhava, the 2nd the 2nd Bhava, and so on. If the leaves are fresh and undamaged, only good can be expected from the Bhava concerned. If on the contrary, the leaf is dry, and eaten by pests, the events signified by the Bhava are in danger. According to this theory, gains and losses can be noted by comparing the sizes of the 11th and 12th leaves. Longevity can be studied by comparing the 1st and 8th leaves.

I have not personally tested this method. Therefore I can say nothing either for or against the theory. But some of the Kerala astrologers with whom I discussed the matter are of the opinion that in Prasna or Horary astrology, predictions based upon this 'betel leaf theory' generally come correct.

The leaves have to be held in the left hand and the counting has to be done by the right hand.

Stanza 49. — Double the number of leaves. Multiply this by 5. Add 1 to it. Divide the

total by

The remainder represents the planet in the order of the week-days. The sign occupied by the planet in the Horary chart is the Thamboola Lagna.

Stanza 50. — According as the Sun to Saturn (in the order of week-days) rises in Thamboola Lagna, there will respectively be sorrows, general happiness, quarrels, acquisition of money, gratification of desires, death and destruction.

NOTES

Stanzas 49 and 50 link up the* betel leaf indications with the chart cast for the time of query. The formula suggested is

$$(2. (\text{No. of betel leaves}) \times 5 + 1)/7$$

= quotient + remainder.

(*) One of the Panikkars tells me that stanza 49 is a bit confusing. According to him, Thamboola Lagna sign will be at the horizon when the concerned planet rises. This means one has to find the time at which the planet rises on the day in question and then calculate the ascendant for this time. But the concensus of astrologers say that the sign occupied in the Prasna chart by the planet revealed by the leaves is Thamboola Lagna.

The remainder represents the planet whose position in the Prasna chart gives the Thamboola Lagna. Suppose the number of betel leaves is 14. Then,

$$2 (14) \times 5 + 1 = 141/7 = 20 \frac{1}{7} \text{ Remainder} = 1 = \text{Sun}$$

Since the Sun is in Thamboola Lagna, the result is "quarrels".

ACQUISITION OF ELEPHANTS

Stanza 51. — Queries made by rulers regarding the capture of elephants can be answered according to the principles given below : —

Stanza 52. — If at the time of query Jupiter occupies the 1st, 7th, 9th, or 5th house which should have reference to Virgo Rasi or Navamsa, elephants will be secured by the querying kings. Here the lord of the 11th should own a quadru-

pedal Rasi, and occupy a quadrant or a trine. Again if the lords of 9 and 10 should occupy kendras, the capture will be easy and without any effort.

NOTES

In these days of democracy when kings have disappeared, this yoga can be applied for all gains. Instead of quadrupedal signs, signs corresponding to the gains intended could be substituted.

.Stanza 53. — The correct longitudes of Gulika and other planets at the time of the query should be determined to ascertain the lakshanas or indications.

INDICATIONS FOR SICKNESS

Stanza 54, — If Gulika is conjoined with or aspected by the Sun, someone will be sick in the house of the querist; or the king will be angry

with him; or some messenger from the ruler unexpectedly arrives in the house. If Gulika is associated with or aspected by the Moon, two women in the querist's house will be quarrelling; or men will be quarrelling because of a woman; or the story of a quarrel that happened in a distant place will be reported in the family.

Stanza 55. — If Mars is the planet joining Gulika, there will be quarrel amongst the owners of dogs or keepers of tigers or between dog-owners and tiger-keepers in the neighbourhood of the querist's residence, or a corpse or flesh will have been brought; if Mercury, new mud or earthenware vessels will be brought to the querist's house, or a distinguished personage will turn up, or vessels made of metals will be brought or there will be quarrel between men and women (in his house).

Stanza 56. — If it is Jupiter, a tree will fall down, broken, or uprooted or branches torn off, according as the sign involved is movable, fixed or common; the falling of the tree will be in the direction indicated by Pisces (...) or Sagittarius (...) or a Brahmin will turn up with a worried mind, or in affliction; or someone will bring plantain fruits; or some unhappy incident will happen, brought about by the patriarch of the family; or the senior member of the family will die.

Stanzas 57 and 58. — If Venus joins or aspects Gulika, there will be trouble from rats, or vessels will be broken, or somebody will bring milk or curd, or a Brahmin will come in without any reason uninvited, or a cat will pounce upon a rat or a hen in front of the querist. If it is Saturn, a holy Brahmin (Deekshita) will come to the house and depart in anger, or low caste people in the neighbourhood will die or quarrel, or some vessels made of iron will be brought to the house. If Rahu is so conjoined, a dog and a tiger will fight or a serpent will bite either him or his relative or two serpents will be brought to the house of the native or milk will be brought to his house by an outsider. The effects of Ketu will be similar

to those of Rahu.

NOTES

After giving the methods of predicting with the aid of betel leaves, the author switches on to the regular subject-matter of astrology. The translation of stanzas 54 to 58 is

clear enough and they do not need further remarks. How far the results ascribed to Gulika's association with the different planets, can be used in interpreting horary charts in the light of society as it is constituted today, is left to the discretion of the intelligent reader.

PERFORMING OBSEQUIES

Stanza 59 — If the query "will I be able to perform the obsequies of my father and mother" is made, the answer should be given thus:

Stanza 60. — The person will be able to perform the obsequies if the Sun and the lord of the 9th (a) occupy their own or movable signs, or their own or movable Navamsas; (b) or are posited in or aspect the 12th; (c) or are in kendras or Navamsas of kendra houses. In the absence of any one of these combinations, the ceremonies

cannot be performed because of obstacles, such as sickness and other calamities.

NOTES

Stanza 60 requires the presence of either the lord or the karaka in the prescribed places. According to combination (c), the Sun or the lord of the 9th should be in a quadrangular place.

Stanza 61. — If the 9th house is afflicted by malefic planets, the ceremonies will not be performed. If however both benefics and malefics occupy the 9th and if the former have a higher longitude in the Rasi, the ceremonies will be begun properly but towards the end, they will have to be stopped; if on the other hand malefics happen to be in front, then the ceremonies will be started by a third party but towards the end, the native will complete the functions.

NOTES

'In front' means a greater longitude. Suppose two planets are in a sign, one in the 15th degree and the other in the 18th, the latter will be 'in front' of the former.

Stanza 62. — By substituting the 4th house, the 4th lord and the Moon respectively for the 9th, 9th lord and the Sun, prediction about the mother's funeral ceremonies should be made.

Stanza 63. — The son will be fortunate enough to perform the funeral ceremonies of the father if the 8th from the Moon in the father's horoscope happens to be the rising sign in the son's horoscope; or if the lord of the 8th from the Moon in the father's chart happens to occupy the ascendant in the son's chart. One born in one of the asterisms owned by the lord of the 8th from the Moon in the father's horoscope will not only be blessed with children, prosperity and long life, but will also be able to do the ceremonies properly. If the 10th house from the Moon in the father's horoscope happens to be the rising sign of the son, he will resemble his father in everything ; if,

in addition to this the lord of the 10th occupies the rising sign of the son, the son will surpass his father in good qualities and wealth.

NOTES

Janma means Chandra Lagna. But according to some commentators, it may mean the rising sign also. The Lagna of the son may also mean the son's Chandra Lagna. Similarly, some commentators think that the 10th means 10th from Lagna and not from Chandra Lagna. We need not bother about these apparent differences in interpretations. Both Lagna and Chandra Lagna

are equally important.

Stanza 64 . — If the rising sign of the son happens to be the 9th or 11th (or 2nd) house from the Moon in the father's horoscope, the son will be guided by the father in all principles of life. If the rising sign of the father happens to be the 11th house from the Moon in the son's horoscope, or if the rising sign of the father happens to be the 5th, 9th or 11th from the sign

occupied by the lord of Chandra Lagna in the son's horoscope, then the son will be able to inherit and enjoy all his father's property.

Stanza 65. — If the lord of the 9th occupies the 11th, and the lord of the 9th from Chandra Lagna occupies the 11th from the Moon, the son will serve the father lovingly. If the lord of Lagna joins the Sun or lord of 9, or occupies the 9th house, the son will be similar to the father in occupation, education, character and all good qualities.

NOTES

Stanzas 64 and 65 can be used for predicting the mutual relations between a son and his father. The son becomes worthy of the affection of his father, if (a) the son's ascendant falls in a sign which should be the 2nd, 9th or 11th from the Janma Rasi of the father; (b) the father's ascendant falls in a sign which should be in the 11th from the Janma Rasi of the son; (c) if the father's ascendant

is in a sign which in the son's horoscope happens to be the 5th, 9th or 11th from the sign occupied by the lord of Chandra Lagna in the son's horoscope ; (d) lords of the 9th from Lagna and Chandra Lagna are in the 11th respectively from Lagna and Chandra Lagna; (e) if the lord of Lagna joins the Sun or lord of the 9th or occupies the 9th.

HAPPINESS AND SORROW TO PARENTS

Stanza 66. — A son whose asterism happens to be owned by the lord of the 12th from Chandra Lagna in the father's horoscope will cause sorrow to the father by his travels and other actions; if the son's ascendant happens to be the 6th from the Janma Rasi of the father, or if the son's asterism happens to be ruled by the lord of 6th from father's Janma Rasi, he will be an enemy to his father. If the lord of Janma Rasi in the father's horoscope joins the 12th house or the lord of the 12th in the son's horoscope then the son will be required to redeem the debts of his father.

NOTES

Suppose the Janma Rasi (the sign occupied by the Moon or Chandra Lagna) in the father's horoscope is Aries. The lord of the 12th is Jupiter. The asterisms of Jupiter are Punarvasu, Visakha and Poorvabhadra. [f the son is born in any one of these stars, he will cause sorrow to the father by his undesirable activities.

The 6th from the Janma Rasi of the father is Virgo ; Mercury who owns this sign has

lordship of Aslesha, Jyeshtha and Revati. If the son's ascendant is Virgo or if his Janma Nakshatra (birth-star) is Aslesha, Jyeshtha or Ravati, he will be his father's enemy.

Lord of father's Janma Rasi is Mars. Suppose the son's ascendant is Virgo. If Mars (in the son's horoscope) occupies Leo (12th from Lagna in the son's chart) or is in conjunction with the Sun (lord of the 12th in the son's horoscope), the son will have to redeem the debts of his father.

Stanza 67. — If the 9th house happens to be a movable sign or if the lord of the 9th occupies a movable sign and if the lord of the 9th or the Sun

occupy the 8th or 12th, then the son will not be near his father when he dies. If the above combination happens in a common sign, the son will hear the news of his father's death when he is away. If the yoga occurs in a fixed sign and if benefics aspect or join the 9th house or its lord, the son will bear his father, serve him on his death-bed and perform all death ceremonies carefully.

AFFLICTIONS TO RESIDENCE

Stanza 68. — To a query as to whether or not there are any planetary evils afflicting the house

in which the native lives, the answer is to be made as follows : —

AVAKAHADA SYSTEM

Stanzas 69 and 70. — Take the first letter in the name of the house, and fix the Lagna. The signs Aries to Pisces signify the letters:

(...), (...) are ruled by Aries to

Leo. If any name begins with intervening letters it must be treated as belonging to the first letter in the varga.

NOTES

The explanation given below for these two stanzas is based on the clarification provided by an astrological savant in Kerala whom I met at the Astrological Conference held at Trichur in 1958.

In the assignment of letters to the zodiacal signs, especially in regard to consonants, the peculiarity is if ka (*) is ruled by Aries, nga (* - the last in the series ka, kha, ga, gha *) is ruled by Taurus. If the name commences from say kha (*) or ga (*) or gha (*), then it must be treated as belonging to the first letter in the varga or series, viz., ka (*). Similarly the letter ta (*) is ruled by Leo and nna (*) the last letter in the varga is ruled by Virgo which means the intervening three letters, viz., tta (*), da (*) and dha (*) should be considered as belonging to the first later t which means the Rasi is Leo. The savant also suggested that the theory that la (*), va (*), ra (*) etc., are ruled by two Rasis, could be ignored and la (*), va (*) (* * * * *) taken to be ruled by Aries, Taurus, Gemini Cancer and Leo respectively.

I must confess that I have neither used nor tested the principles given in these two stanzas. It is for the enterprising student to experiment with the methods suggested.

According to the method given in stanzas 69 and 70, the Lagna of the land in which the house of the querist is situated is determined. Evidently this method is based on symbology and not on astrology proper.

Stanza 71. — According as the ascendant (as per above two stanzas) happens to fall in a movable, fixed or common sign, Jupiter's situation in the horoscope of residence or land will be in the 9th, 1st or 5th sign respectively from the ascendant.

NOTES

If the Lagna so determined is in a movable sign, then Jupiter is supposed to occupy the 9th from it. If the Lagna is a fixed sign, then Jupiter will be in the ascendant itself. If the Lagna is a common sign then Jupiter will be in the 5th from it.

Stanza 72. — The Nakshatra at the Bhumi Jataka should be ascertained on the basis of Avakahada and then the position of the Moon determined.

NOTES

The Nakshatra and Padas of the land or house should be ascertained according to what is called Avakahada principle. This principle has been discussed in many Muhurtha or Electional Astrology to which the reader may refer for further details.

Stanza 73. — When malefic planets transit the Lagna or 8th from it or Chandra Lagna or the 8th from it, evil will befall the persons tenanted the land or the house in question. Livestock found there will also suffer from diseases or even death.

NOTES

Here the reference to the Lagna and Chandra Lagna is in terms of stanzas 69, 70 and 71.

Stanza 74. — When Jupiter passes (in transit) through Bhumi Lagna or Bhumi Chandra Lagna or 5th or 9th from them, the women or cows or buffaloes will conceive.

NOTES

If the sign transited happens to be Aries, goats will conceive; if it is Taurus, cows and buffaloes will conceive. If the sign is Gemini, women will become pregnant. Similarly other signs should be dealt with.

Stanza 75. — According as Jupiter is in the 3rd or 6th or 8th or 12th from the Lagna or the Moon, there will respectively be quarrels on the land, the land will suffer due to the wrath of the ruler or murder will take place there.

NOTES

Some authors say the situation of Jupiter should be considered from Arudha Lagna and from the Moon.

If Jupiter (in the land horoscope) occupies the 3rd or 6th from Lagna or the Moon some quarrel will take place

soon. If Jupiter is in the 8th the land will suffer due to the wrath of the ruler. If Jupiter is in the 12th house, a murder may take place in the land.

BECOMING THE HEAD

Stanza 76. — If a person born in a royal family asks when he would become the head or chief, the answer is to be given thus :

Stanza 77. — The asterisms occupied by the different planets at the time of birth of the querist should be carefully determined.

Stanza 78. — Find out the asterisms occupied by the Sun, the Moon, Mars, the lord of Lagna and the lord of the 10th house from Lagna.

If the lords of the first quarters of these asterisms occupy 1st, 5th, 9th or 11th from the rising sign, the person will become the head very shortly. If these lords occupy 6th, 8th or the 12th, there is no chance of getting such overlordship. If they occupy positions other than those mentioned above, the person has to wait for a long time to get it.

NOTES

Suppose the asterisms occupied by the Moon, Mars, lord of Lagna and the lord of 10th are respectively Aswini, Pubba, Krittika, Swati and Purvashadha. The lords of the 1st quarters of these stars are respectively Mars, the Sun, Jupiter, Jupiter and the Sun. It is the disposition of these planets that is to be considered as per stanza 78.

Stanza 79. — If three or four planets are situated in the asterisms belonging to Indra or Nirithi groups or one of the eight asterisms beginning from Anuradha, the person gets overlordship very soon.

Stanza 80. — Beginning from Krittika and ending with Bharani, the 28 asterisms are allotted in a clockwise order to the eight cardinal points, in groups of three and half stars each.

NOTES

Including the Abhijit, there are twenty-eight asterisms. They have been allotted to the 8 cardinal points in the following order: —

Nakshatras	Direction
Krittika	North-East
Rohini Mrigasira	
Aridra	
Aridra 2	East
Pnnarvasu	
Pushyami Aslesha	

Nakshatras		Direction
Makha		
Pubba	Uttara	South-
Hasta 2		East
Hasta	2	South
Chitta	Swati	
Visakha		
Anuradha		
Jyeshtha	Moola	South-
Poorvashadha 2		West
Poorvasha		
dha	2	West
U'tarashadba		
Abhijit Sravana		
Dbanishta		
Satabhisha		North-
Poorvabhadra		West
Uttarabhadra 2		
Uttarabha		
dra 2	Revati	North
Aswini	Bharani	

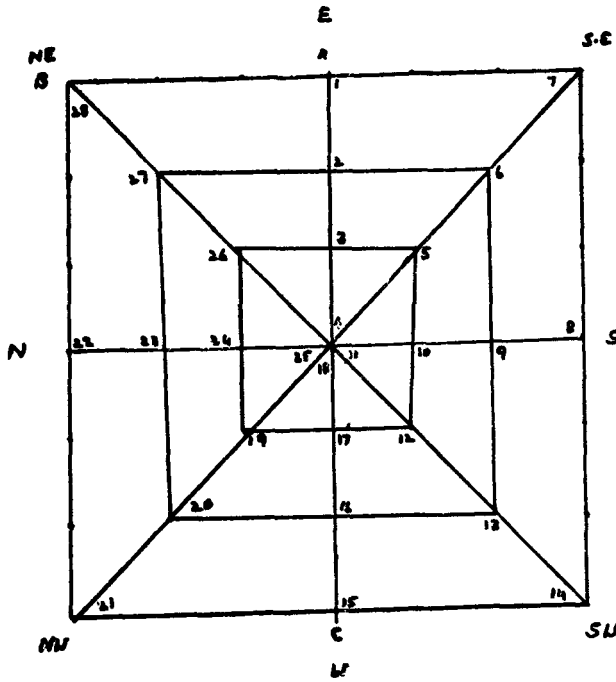
If three or four placets in the Prasna chart occupy constellations belonging to the groups of Indra (Aridra, 3rd and 4th quarters, Punarvasu, Pushyami and Aslesha), Varuna (Poorvashadha, Uttarasbadha, Abhijit and Sravana), Niruthi (Anuradha, Jyeshtha, Moola atid Poorvashadha 2 quarters), he will become head of the estate at a very early date.

KALACHAKRA OR TIME CYCLE

Stanza 81. — By examining Kalachakra, Nakshatra, etc., we can work out Yogini and Mrityu. From these processes also some effects can be predicted.

STAR POSITIONS IN kaLACHAKRA

Stanzas 82 to 84. — Draw three squares, one inside the other and prepare a Cbakra as given in the following diagram. Beginning from the centre of the top horizontal line establish the 28 stars (including Abhijit) in the 28 parts in the order shown in the diagram. Starting from No. 1, the count should be done in the order in which the figures are shown in the Chakra.



Stanza 85. — Assign the star occupied by the Sub at the time of query to No. 1. Count from this to the star held by the Moon at the time of

query and the point arrived at is Prana. Assign birth star to No. 1 and count from it to the Prana star. The point arrived at is Deha. Always assign Krittika to 28. Count from here to horary star in the anti-clockwise order. The point arrived at is Mrityu. If all these three points fall in the same line, it indicates death.

Stanza 86. — If Deha and Mrityu points fall on one and the same pole, then the sickness will be prolonged. If Mrityu and Prana fall on one and the same, the person will be dull and will have fits every now and then. Assign Krittika to 1. Count from it serially to the stars held by Gulika, by the Sun and by the birth Moon. If the three points fall in the same line or pole (except AC), then death is likely.

NOTES

In the diagram given on page 644 A is the point from which the start of the count should be made. Suppose at the time of query, the Sun is in Aslesha, and the Moon in

Chitta while the birth star is Mrigasira. The points of Prana, Deha and Mrityu have to be ascertained thus :

Prana: 1 represents Aslesha, the star held by the Sun. Counting from this to Chitta, the star held by the Moon, in the order given in the diagram (the point of Prana) falls in 6.

Deha: 1 represents Mrigasira the birth star. Counting from Mrigasira to Chitta in the same order, D (point of Deha) falls in 10

Mrityu : 28 always represents Krittika, the starting point. Counting from this to Chitta (in the reverse order) M (point of Mrityu) falls in 17.

It will be seen that the three points have fallen in different lines or poles.

Just as in the case of Prana, Deha and Mrityu, stanza 86 requires the consideration of the points arrived at by counting from Krittika (putting at No. 1) to the stars held by Gulika, the Sun and (he birth Moon. Here also the pointi should not fall in the same pole. The centre pole (AC) is excepted which means that the three points, as per stanza 86, falling in AC, is not harmful.

It is also implied if the three points, either as per stanza

85 or 86, fall in three different pales, the affliction does not arise.

POSITION OF YOGINI

Stanza 87. — Assign A to Krittika: Count from it clockwise to the star held by the Sun. If this happens to coincide with the point signified by the birth star and Yogini, the native may die. If all the three points fall in the same line or pole, some of the relatives may die. The movement of Yogini is given below:

NOTES

Suppose the birth star is Mrigasira and the star held by the Sun at question time is Dhanishta and Yogini falls at 12 (in the Kalachakra diagram). Counting from Krittika (A) to birth star the point arrived at is 3. Counting again from A to Dhanishta (the star held by the Sun) the point arrived at is 21, Then the three factors do not fall in the same point. Nor do they fall in the same line. Hence the results ascribed in stanza 87 do not apply in this case.

CALCULATING THE YOGINI

Stanzas 88 and 89. — Yogini rises on Sunday to Saturday in the east (1), north (22), south-east (7), south-west (14), south (8), west (15) and north-east (21) respectively. After rising it travels in the course of the day, through all the 8 directions and returns to the starting point by sunset. In the night it starts from the same point and moves once more through the various directions.

NOTES

The rising and course of Yogini on different week-days and during different Yamas are as follows : —

Sunday: Yogini rises in the east at point 1 (in the Kalachakra diagram) and in the first Yama travels through 2, 3, 4, 19 and 10 reaching north-west (21). In the 2nd Yama, it starts from north-west (21) and passes through 20, 19, 18, 10 and 9 reaching south (8).

3d 8, (south) 9, 10, 11, 26, 27

Yama : (north-east)

4t 29 (north-east) 27, 26, 25, 17,

h Yama : 16 (west)

5t 15 (west), 16, 17, 18 5, 6

h Yama : (south-east)

- 6t 7 (south-east) 6, 5, 4, 24, 23
- h Yama : (north)
- 7t 22 (north), 23, 24, 25, 12, 13
- h Yama : (south-west)
- 8t 14 (south-west) 13, 12, 11, 3 2
- h Yama: (east).

Suppose the birth or the query time is at Gh. 25-30 after sunrise on a Sunday. Assume the sunrise to be a 6 a.m. This means that the birth has occurred when 3d ghatis have passed in the 7th Yama, the 6th having ended at Gh. 22-30 the duration of each Yama being Gh. 3 3/4 (1 1/2 hours). In each Yama, Yogini traverses 6 points so that it takes 37.5 vighatis to traverse each point. In the 7th Yama. 4 points (4 x Vi. 37.5 Gh. 2 1/3) have been completed and the 5th point is being traversed.

According to the table, (see p. 648) the 7th Yama starts at point 22 (north) and the 5th in the series happens to be 12 (south-west). Therefore the Yogini's place is at 12.

The eight directions are signified by the following numbers thus : —

East = 1, North-East = 28, North=22, North-West = 21 West= 15, South-West= 14, South = 8, and South-East=7.

The rising and movement of the Yogini on other weekdays can be tabulated as follows:

Yogini Rising Table (both for day and night)

	Y	M	T	W	T	F	S
ama	onday	uesday	ednesd	hursda	riday	aturday	
		ay	y				
	1	2	3	4	5	6	
			S				N
st	1 orth 22	N outh- East 7	S outh- West 14	S outh 8	S est 15	W rth- West 21	
nd	2 outh- West 14	S orth 2	N ast 1	E orth- East 28	N outh- East 7	S outh 8	S
rd	3 ast 1	E outhwe st 14	S orthwe st 21	N est 15	W ottb 22	N orth- East 28	N
	1	2	3	4	5	6	

				S		
		N			S	
th	4	orth-	E	outh-	outh-	W
	West	ast 1	outh 8	East	West	est 15
	21				7	
					14	
			N	N		S
th	5	Sorth-	orth-		N	outh-
	outh 8	West	East	orth 22	ast 1	E
		21	28			East
						7
		N			S	N
th	6	orth-	S	outh-	orth-	N
	East	outh 8	est 15	West	West	orth 22
	28			14	21	
		N	S		E	South-
th	7	orth-	outh-	ast 1	outh 8	West
	est 15	East	East 7			14
		S			N	N
th	8	outh-	W	N	orth-	ast
	East	est 15	orth	orth-	West	1
		7	22	21	East 28	

After Yogini rises , according to above table on different week-days, it traverses 6 points (commencing with the point assigned to the direction of rising) in each Yama in the order given for Sunday (vide notes above). To make it more clear: On Monday, in the 1st Yama, Yogini rises in the North, i.e., at point 22 and therefore follows the order 22, 23, 24, 25, 12 and 13 (e.g. order in 7th Yama on Sunday). In the 2nd Yama on Monday, it rises in the south-west, i.e., at point 14 and traverses 13,12,11,3 and 2 (e.g., order in 8th Yama on Sunday). Take again Saturday. The Yogini rises in the 1st Yama in north-west (point 21) and moves through 20, 19, 18, 10 and 19 (e.g., order in the 2nd Yama on Sunday).

For applying stanza 87, the exact point of Yogini (in Kalachakra chart) has to be decided.

Example: — Required the position of Yogini at 2h. 16m. p.m. (I.S.T.) on Wednesday 16-10-1918.

Duration of day Gh. 29-21 = 2935

Time of birth in Ghatis Gh. 20-33 = 20.55

Duration of each Yama will be $(375 / 30) \times 29.35$

= Gh. 3.67

For the required time 5 Yamas have elapsed = $3.67 \times 5 = 18.35$, Gh. 2-12 (Gh. 2, Vi. 12) having passed in the 6th

2.18 Yama This means the Yogini is $(2.18 / 3.67) * 6$ in the 4th point.

On Wednesday Yogini rises in the West (15) in the 6th Yama and moves in the order of 15, 16, 17, 18, 5, 6. The fourth point held by Yogini happens to be 18. In Kala-chakra diagram 18 falls on S.E. in the centre. In the same case, the Sun is in Chitla and the Janma Nakshatra is Satabhisha. Counting from Krittika (A) Chitta falls at 12 and Satabhisha falls at 22. The Yogini has fallen in central line or pole. The Sun has fallen in the 1st pole towards the south and the Moon on the last pole towards the north. Thus there is no affliction.

Stanza 90. — Convert the time (of question or birth) into Vighatikas after sunrise. Divide this by 225. The quotient is the number of Yamas expired from sunrise. Divide the remainder by $37 \frac{1}{2}$. The quotient represents the point of Yogini in the diagram. The path of Mrityu is similar to that of Yogini. But there is difference with regard to its rising. On all days it rises in the north-west and passes through the various diks or cardinal points.

Stanza 91. — According to some, eachday in the first Yama Mrityu rises in the north-west (21); in the 2nd Yama south (8); in the 3rd Yama, north-east (28); in the 4th - west (15); 5th — south -east (3); 6th — north (22); 7th — south-west (14) and 8th — east (1). At the end of the 8th Yama it comes to east where it rises in the first Yama of the night repeating the same cycle.

NOTES

Yogini rises at different points (diks) on different weekdays ; but Mrityu rises on all week-days at point 21 corresponding to north-west). Its movement during the

8 Yamas is as follows; It takes, as in the case of Yogini, 37.5 Vighatis to pass through each point of a Yama.

	1st	21, 20, 19, 18,
Yama	10, 9	
	2nd	8, 9, 10, 11,
Yama	26, 27	
	3rd	28, 27, 26, 25,
Yama	<u>17, 16.</u>	
	4th	15, 16, 17, 18,
Yama	5, 6	
	5th	7, 6, 5, 4, 20,
Yama	23	
	6th	22, 23, 24, 25,

Yama	12, 13
7th	14, 13, 12, 11,
Yama	3, 2
8th	1, 2, 3, 4, 18,

Yama 20, 21

The position of Mrityu can be located on the same basis as that of Yogini.

Stanza 92. — If Yogini and Mrityu rise in the position of diks, take it as the end of the movable signs. When these rise in the corners, take it as middle of common signs.

NOTES

In this stanza, we are enabled to locate the positions of Yogini and Mrityu in terms of zodiacal signs. If either Yogini or Mrityu occupies points denoting east, west, north or south, then the Rasis are Aries, Cancer, Libra, Capricorn, etc. If the Yogini or Mrityu is in an angle (northeast, north-west, south-west or south-east), then it is said to be in a common sign (Gemini, Virgo, Cancer, etc.). No fixed signs have come into the picture.

FEATURES OF YOGINI

Stanza 93. — Yogini has two frontal teeth, She is fearful to look at. She is yellow in colour. Her eyes are red. Her terrible voice can be heard in all quarters. Her special taste is for killing. Her dress is of red hue as twilight. She adorns herself with the spoils of killing. Her bangles are serpents. She has a sword in hand which she uses for killing all. She is always deep drunk.

Stanza 94. — Yogini tramples on the 4th house from the sign she stands in ; and cuts the 7th house with her sword.

NOTES

The fearful appearance of Yogini is described to impress the unfortunate effects flowing from its position in the chart.

If the Aroodha Rasi of the questioner falls in the 4th or 7th from the sign held by Yogini, the querist will die. Of the two signs, the 7th is the worst.

Stanza 95. — With regard to the rise of Yogini in different directions according to weekdays, there is no difference of opinion. But with regard to its path, some authors hold different views and they are explained below.

MOVEMENTS OF YOGINI ON WEEKDAYS

Stanzas 96, 97 and 98. — On Sundays, Yogini rises in the east (1) and moves through 7, 2, 6, 3,

5, 6 and 8 diks respectively in the eight Yamas. Monday — 7, 5, 8, 2, 1, 3, 4 and 6; Tuesday — 2, 8, 3, 5, 4, 6, 7 and 1; Wednesday - 4, 2, 5, 7, 6, 8, 4, 3; Thursday — 3, 1, 4, 6, 5, 7, 8, 2 ; Friday — 5, 3, 6, 8, 7, 1, 2 and 4; and Saturday — 6, 4, 7, 1, 8, 23 and 15.

The numbers 1 to 8 respectively denote east, south-east, south, south-west, west, north-west, north and north-east, and also signify the 8 Yamas.

The author explains matha bheda or difference of opinion and gives another method (we shall call it B) in vogue amongst a certain section of ancient astrologers in the matter of the movement of Yogini. (The earlier method described we shall term as A.) In the matter of the initial rising of Yogini in the 1st Yama, there is agreement. But in regard to its movement there is difference. And indeed the difference is formidable

Take for instance Sunday. According to method B, in the first Yama it rises in the east; (1) in the 2nd Yama it is in the north (7); in the third Yama south-east (2); in the fourth Yama, south-west (6); in the 5th Yama, west; in the 6th Yama west (5); in the 7th Yama north-west (6) -and in the 8th Yama north east (8). For the convenience of the readers, the rising of Yogini (on Sunday) according to methods A and B is tabulated as follows :

Y	Method A	Method B
wama		
1st	East(1)	East
2nd	north-west	north
3rd	south (8)	south-east (2)
4th	north-west (15)	south-west (4)
5th	north (22)	north
6th	south-west	north-west (6)
7th	north (14)	north-east (1)

According to method A, numbers given in brackets represent direction as shown in the Kalachakra diagram. According to method B, numbers indicate the directions in the regular order of east (1), south-east (2), etc.

According to method A Yogini having risen say in the east on Sunday touches points 2, 3, 4, 19 and 20, in the 1st Yama, whereas according to B, no such movement within the Yama is indicated.

Stanza 99. — Thus Yogini after rising in a particular Dik traverses through the various Diks in different Yamas and reaches the Sth Dik after 8 Yamas.

NOTES

Suppose on a particular weekday it rises at a particular Dik. or direction, e. g., Sunday,

in the east in the 1st Yama. In the 2nd Yama it reaches the 7th cardinal point (Dik) therefrom; in the 3rd Yama, the 4th therefrom; in

the 4th Yama the 3rd therefrom; in the 5th, the 8th from it; in the 6th, 3rd from it; in the 7th, the 2nd from it; and in the 8th Yama the 3rd from it. This is the order in which the Yogini moves on all days. In other words, Yogini returns to the 8th Dik from the starting Dik at the end of the 8th Yama.

For example, take Monday. Yogini rises in the north in the 1st Yama; in the 2nd Yama the 7th Dik (from the north) viz., west. In the 3rd Yama it moves into the 4th therefrom (west), i.e., north-east; in the 4th Yama it moves into the 3rd from northeast, viz., south-east; in the 5th Yama it moves into the 8th from south-east, viz., east. In the 6th Yama it gets into the 3rd from east, viz., south. In the 7th Yama it traverses the 2nd from south, viz., south west; and in the 8th Yama Yogini gets into the 3rd from west, viz., north-west which Dik happens to be the 8th from the rising Dik north.

LONGITUDES OF YOGINI AND MRITYU

Stanza 100. — Multiply the Ishta Ghatis by 96. Divide the product by 30. The quotient is the

Rasi. Reduce the remainder to degrees, minutes, etc. Expunge multiples of 12. (a) Note the Rasi Yogini is in at the required time, (b) Then deduct (a) from (b). The exact sphuta of Yogini is obtained. By a similar process the position of Mrityu can also be known.

NOTES

Let us again take the example given under stanzas 88-89, viz., birth on Wednesday 16-10-1918 at about 2h. 15m. or Gh. 20.33 (i. e., 20 55) after sunrise. Duration of day = 29.35

On the day and at the time of birth Yogini is in the 4th point in the 6th Yama, which means the point held by Yogini happens to be 18 in the Kalachakra diagram and this falls on S.E. in the centre. This means Yogini is in the middle of Virgo (15°) or Kanya.

Now applying this stanza

$$(\text{Ishta Ghatis} \times 96)/30 = (20\ 33 \times 96)/30$$

$$= 65.056 = 65 \text{ signs and } 1^\circ 40' 45''$$

Expunging multiples of 12 we get 5s 1° 40' 48" (a)

Yogini's Rasi position is 3s 15° (b)

Deducting 5s 1° 40' 48" (i.e., a) from 5s 15° (b) we get 5s 15° 0' 5s 1°40'48" 0 14° 40' 48" = The longitude of Yogini is Aries 14° 40' 48".

Regarding the position of Mrityu in the above example (a) is common to both Yogini and Mrityu. As regards (b), i.e., the Rasi position of Mrityu. It rises each day in the N.W. (corresponding point 21) unlike Yogini which rises in different directions on different days.

In the 6th Yama the 4th point happens to be 25 (ride stanza 91) which means north. The Rasi position of Mrityu is Capricorn 30° . Therefore $b - a$, i.e., $300^\circ - 151^\circ 40' 48'' = 148^\circ 19' 12''$, i.e., the position of Mrityu = Leo $28^\circ 19' 12''$.

Stanza 101. — If the query is made at the time when Mrityu is passing into the interior predict that the questioner will die.

If Mrityu happens to go out, then the native will not die. If he goes out through the east at the time, a tree will fall down. If he issues out through south-east, cows will die. If he goes out through south, some of his near relatives will die. If he goes through south-west, animals such as deer will die near. If he goes out through west, female buffaloes will die. If he goes out through north-west, high amongst Chandalas will die. If he goes out through north, low amongst Chandalas will die. If he goes out through north-east, Brahmins near will die.

Carefully study the diagram and see when he goes in and when he goes out by noting points.

MOVEMENT OF MRITYU

Stanza 102. — According as at the time query is put Mrityu issues out through south-west or west then servants or quadrupeds of the questioner will die. If these events happen, then it can be predicted that the questioner will not die.

Stanzas 103 and 104. — In the Poorvardha of a yama if Mrityu gets in through the east Dik at the time of the query, death of a person belonging to the ruling class may happen in a near place. If Mrityu gets in through south-east Dik, incendiarism is to be feared. If through south, some person falls unconscious due to excessive eating of nuts; if south-west, the questioner himself may get sick by eating nuts; if west, he will have watery diseases as dysentery, vomiting, etc.; if northwest, trouble from thieves and consequent uproar; if through north-east, sudden fits. If these ominous signs take place, you can predict the death of the questioner is certain.

Stanza 105. — According to Sara Samgraha Mrityu rises thus at the the time of sunrise. Sunday in the east, Tuesday south-east, Thursday south, Wednesday south-west, Friday west, Saturday north-west and Monday north. It traverses through the 8 points of the compass thrice in the

day-time and thrice in the night-time in a clockwise direction. 'Kala' also rises in the same Diks as Mrityu but traverses through the cardinaj points in an anticlockwise direction thrice in day-time and thrice in night time.

NOTES

How Mrityu and Kala are to be calculated have been given in Chapter V, Verse 23.

Stanzas 106 and 107. — Yogini stays along with Kala and Mrityu in the Dik (cardinal

point) where these rise, during the first Yama on all days. In the 2nd Yama Yogini stays in the rising direction of the next day; in the 3rd, in the rising

direction of the 3rd day; in the 4th Yama the fourth day and so on. In the 8th it will stay in the north-east on all days. East signifies Aries and Taurus The first and the second parts of the Yama denote Aries and Taurus respectively. Similarly, south signifies Cancer and Leo, the west Libra and Scorpio and north Capricorn and Aquarius. South-east, south-west, north-west and north-east respectively represent Virgo, Sagittarius, Pisces and Gemini. Yogini aspects the 7th sign from the sign occupied by it. If the Arudha Lagna of the querist happens to be the 4th or 7th from Yogini, death may take place.

NOTES

In the matter of calculation of Yogini, etc., there appears to be much repetition. Therefore one will do well to stick to the methods suggested in the earlier stanzas of this chapter.

According to stanzas 106 and 107 the movement of the Yogini will take place thus:

SUNDAY

1st Yama — east, 2nd north (same as 1st on Monday), 3rd south east, 4th south-west, 5th south, 6th west, 7th north-west, 8th north-east.

MONDAY

1st north, 2nd south-east (same as 1st on Tuesday), 3rd south-west, 4th south, 5th west, 6th north-west, 7th east and 8th north-east.

The 1st on Tuesday will be south-east (the 2nd on Monday).

This way the Yogini cycle can be calculated for all week-days.

Stanza 107 merely clarifies what is given in stanza 106.

YOGINI MOVEMENT

Stanza 108. — The movement of Yogini through the various tithis or lunar days are described in the form in which Yogini's movement during the week-days has been given.

Stanzas 109 to 115. — Yogini rises and moves during the eight Yaraas in the eight directions on different lunar days as follows : —

Prathama and Navami (1st and 9th): east, north, south-east, south-west, south, west, northwest and north-east; Dwiteeya and Dasami (2nd and 10th): north-west, north-east, south-east, east, south-west and north-west; Triteeya and Ekadasi (3rd and 11th): south-east, north-east, south, west, south-west, north-west, north and east; Chat hurt hi and Dwadasi (4th and 12th): south-west, south-east, west, north, north-west, north-east, east and south ; Panchami and Trayodasi (5th and 13th): south, east, south-east, northwest, west, north, north-east and south-east; Shashti and Chaturdasi (6th and 14th): west, south, north-west, north-east, north, east, southeast and south — west; Saptami and Pournamasya

or Amavasya (7th and 15th or 30th): north-west, south-west, north-east, south-east, south and west; and Ashtami (8th) : north-east, northwest, east, south, south-east, south-west, west and north. The same arrangement holds good both for bright and dark halves.

NOTES

These stanzas deal with the rise and movement of Yogini on different lunar days Except ashtami (8th day), two lunar days are clubbed together implying that on both these days the same arrangement holds good. For instance let us take shashti (6th) and chaturdasi (14th). The Yogini rises in the west in the first Yama, goes to south in the 2nd Yama, to north-west in the 3rd Yama, north-east in the 4th, north in the 5th, east in the 6th, south-east in the 7th and south-west in the 8th Yama.

The Diks or points of compass are indicated in letters. Their conversion into numbers is given in the appendix.

Stanza 116. — If Yogini aspects the birth Lagna or Arudha Lagna, the querist will meet with his death.

NOTES

The birth Moon is also included in this combination. Yogini should not aspect the birth-Moon.

Stanza 117. — For questions like "shall I fall in hell", "will I go to heaven", "can I get wealth " answers should be given as follows:

Stanzas 118 and 779. — The three sthunas, vishaghatika, vishtikarana, gandaatha, vaidhriti lata parivesha, vyathipatha, dhuma, ekargala, rising of Saturn, rising of Rahu, rising of Ketu and rising of Gulika are the doshas. If these doshas afflict the ascendant, the Moon or the Sun, the native suffers hell in this world itself, which consists of sorrow, dishonour and poverty.

NOTES

The three sthunas are (1) Kankasthuna, (2) Rakta-sthuna and (3) Sthuna.

Stanzas 120 and 121. — The asterism arrived at by counting from Moola, the same number as intervenes between the nakshatra held by the Sun at the time of query to Moola, is called kantaka nakshatra. The same reckoning with reference to Mars gives sthuna. The asterism arrived at by counting from Moola that number which is the sum of the kantaka and sthuna asterisms gives kankasthuna. By subtracting the longitude of Mars from 138° , raktasthuna is obtained. If these doshas afflict Arudha Lagna or the Moon At the time of query, the native's life in this world

will be equivalent to hell. If the Sun either in the birth chart or in the query chart is afflicted by these doshas, the native goes to hell after death.

NOTES

How to calculate the sthunatraya (three sthunas) have been explained in the above two stanzas.

(1) Count from the star or constellation held by the Sun to Moola. Note the number. Count the same number from Moola, the star held by kantaka is obtained.

Example. — The Sun is in Aslesba. Counting from this star to Moola we get 11. Counting 11 from Moola we get Bharani. Therefore kantaka is in Bharani.

(2) Mars is in Pubba. Counting from Pubba to Moola we get 9. Counting 9 from Moola we get Revati. Therefore the position of sthuna is Revati.

(3) Adding the number of the kantaka star (Bharani- 2) to the number of the sthuna star (Revati — 27) we get 29, i.e., 2, after expunging 27. The 2nd from Moola is Poorvashadha. Therefore kankasthuna is in Poorvashadha.

(4) Longitude of Mars is 125° . Subtracting this from 138° the result is 13° . This falls in Aswini. Therefore, raktasthuna is Aswini

SIGNS OF KRITA YUGA ETC

Stanza 122. — The longevity of man in Krita, Treta, Dwapara and Kali Yugas respectively are 1000, 500, 250 and 125 years. Planets occupying the signs and Navamsas of Krita, Treta, Dwapara and Kali Yugas contribute their Dasa years, in full, half, quarter or one-eighth respectively as the longevity of the person.

NOTES

The Kritayuga signs are Aries Leo and Sagittarius; Thretayuga signs are Taurus, Virgo and Capricorn; Dwapara yuga signs are Gemini, Libra and Aquarius; and Kaliyuga signs are Cancer, Scorpio and Pisces.

Stanza 123 to 125.-Persons born in Krita yuga signs or Navamsas get everything unasked. Those born in Tretayuga signs will get wealth, etc., if they aspire for them. Those born in Dwaparayuga signs will be able to make money by trade, etc. Those born in Kaliyuga signs cannot get wealth by any of these ways.

This theory can be skilfully used for interpreting Dasa and Bhukti results.

NOTES

In interpreting effects of planets occupying signs of different categories listed above, one has to take due note of their own inherent strengths and weaknesses. A literal application is not called for. It is also suggested that in regard to questions bearing on financial matters, the principles given in the above three stanzas could be applied. Thus if at the time of query, the lord of the 2nd is disposed in the 11th which happens to be a Kritayuga sign, then the forecast can be made that without much effort his financial problems will be straitened.

CONCLUSION

The sixteen Chapters of the first part have been completed. The work Prasna Marga has been written in deference to the wishes of my disciples.

Prasna Marga has been divided into two parts — Purvardha and Uttardha. — The first part ends with 16 Chapters.

APPENDIX I Rise of Gulika Kala etc., during day and night in Ghatikas

Week day	W	G		K ^{rdha}		A		Y		R
		Gulika N.	D. ala N.	D. Prahara D. N.	ama N.	D. ah D.N.				
Sunday	S	2	1	3	6	1	3	2	6	2
Monday	Mo	6	0	0	4	0	2		6 1/4	
Tuesday	T	2		4	6	0	8		3/4	
Wednesday	We	8	2		2	4	6	2	1 1/2	
Thursday	Th	4	6	0	8	4	0	2	5	
Friday	Frid	0	2		0	6		8	8*	
Saturday	Satu		8	4	2	0		4	14	
Sunday			2	1	6	2	1	2	1	7
			4		2	8	6	0	1	

D = Day; N = Night

For example on Sunday Gulika's position coincides with the Lagna rising at Gh. 26 after sunrise ; at Gh. 10 after sunset. Similarly with regard to other tertiary planets.

APPENDIX II

	S	A	Mrit	Da	Atubh	Va
Sunday	Ha	Mo	M	Dw	Bhara	W
Monday	stha	ola	akha	adasi	ni	est-12
Tuesday	ravana	ana	kha	adasi		st-8
Wednesday	wini	ra	ra	nchami	shadha	orth-16
Thursday	uradha	tika	oola	iteeya	sta	orth-16

y

T	Pu	P	Sata	Sb	Jyesht	So
hursday	shyami	unarvasu	bhisha	asbti	a	uth-20
F	Re	Utta	Rohi	As	Purva	W
riday	vati	rabhadra	ni	htami	shadha	est-12
S	Ro	S	Uttar	Na	Revati	Ea
aturday	hini	wathi	ashadha	varni		st-8

Explanation: Sunday coinciding with Hasta gives Siddha Yoga.

Monday coinciding with Ekadasi (11th lunar day) gives Dagdha Yoga

APPENDIX III Mrityu Bhagas of Planets and Rasis

		Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena
R		2	9	1	6	8	2	1	1	2	2	3	2
avi	0		2			t	6	7	2			2	
C		2	1	1	2	2	1	2	1	1	2	5	1
handra	6	2	3	5	4	1	6	4	3	5		2	
K		1	1	2	2	2	2	1	2	2	1	1	6
uja	9	8	5	3	9	8	4	1		5	1		
B		1	1	1	1	8	1	2	0	2	2	7	5
udha	5	4	3	2		8	0		1	2			
G		1	2	1	2	6	4	1	1	1	1	1	2
uru	9	9	2	7			3	0	7	1	5	8	
S		2	1	1	1	1	1	4	6	2	1	2	1
ukra	8	5	1	7	0	3			7	2	9	9	
S		1	4	7	9	1	1	3	1	2	1	1	1
ani	0				2	6		8	8	4	3	5	
R		1	9	2	2	2	2	4	2	1	2	1	2
asi			1	2	5			3	8	0	0	4	
R		1	1	1	1	2	2	2	2	1	2	1	8
ahu	4	3	2	1	4	3	2	1	0	0	8		
K		8	1	2	1	2	2	2	2	1	1	1	1
etu		8	0	0	1	2	3	4	1	2	3	4	
G		2	2	1	1	1	1	8	1	2	1	2	2
ulika	3	4	1	2	3	4		8	0	0	1		

APPENDIX IV Chandra Kriya

1. Displaced from position, 2. Do penance, 3. Enjoy with other women, 4. Steal, 5. Ride on an elephant, 6. Sit Kin a throne, 7. To be a king, 8. Kill the enemies, 9. To be a Commander, 10. To do good to others, 11. To be lifeless in everything, 12. To be wounded in the head, 13. To have hands and legs wounded, 14. To be imprisoned, 15. To be ruined, 16. To be a king, 17. To study Vedas, 18. To sleep, 19. To think about good stories, 20. To do good actions, 21. To be born

of a noble family. 22. To get treasures, 23. To keep a balance in one's hand, 24. To annotate, 25. To kill enemies, 26. To be sick, 27. To be defeated by enemies, 28. To leave one's native place, 29. To be a servant, 30. To be without money, 31. To be in a wrong place, 32. To be with a good minister, 33. To govern another's country or property 34. To be with a wife, 35. To be afraid of elephants. 36. To be timid in warfare, 37. To be timid in everything, 38. To remain hidden from view, 39. To give food freely, 40. To occupy a fiery spot (to sit on fire) 41. To be hungry, 42. To eat food, 43. To travel, 44. To eat flesh, 45. To be wounded in war by arrows, 46. To marry, 47. To play balls, 48. To gamble, 49. To be a king, 50. To be miserable, 51. To set on a bed, 52. To be served by enemies, 53. To be with relations, 54. To be engaged in meditation, 55. To be with wife, 56. To eat plentifully, 57. To drink milk. 58. To do good actions, 59. To have mental peace, 60. To enjoy.

APPENDIX V

Chandra Vela

1. Headache, 2. Delight, 3. Worship of Devas, 4. Desire in happiness, 5. Disease in the eyes, 6. Enjoyment, 7. Slay with women, 8. High fever, 9. To put on ornaments, 10. To shed tears, 11. To drink poison, 12. To cohabit with women, 13. To have stomach complaints, 14. To play in water, 15. To laugh, 16. To paint, 17. Anger, 18. Play, 19. To drink ghee, 20. To sleep, 21. To sing, 22. Disease in the teeth, 23. To quarrel, 24. Journey, 25. To get mad, 26. To jump in water, 27. Opposition, 28. To do as he pleases, 29. Fear from hunger, 30. Education, 31. To amuse oneself, 32. To fight, 33. To do good action, 34. To do bad actions, 35. To do cruel actions, 36. Delight.

APPENDIX VI Chandra Avasthas

1. To go to a foreign place leaving one's profession, 2. To occupy a throne, 3. Loss of life, 4. Kingship, 5. To do actions befitting one's family, 6. Sickness, 7. To occupy a wrong place, 8. Fear, 9. Hunger, 10. To marry a woman, 11. To lie on a good bed, 12. To take good food

APPENDIX — VII Nature of Drekkanas

Rasi	First Drekkana	2nd Drekkana	3rd Drekkana
Mesha	Nara, Purusha, Ayudha Krura Drekkana	Sthira, Mriga, Soumya	Purusha, Ayudha and Misra
Vrishabka	Stbree, Agni, Misra	Purusha, Mriga, Soumya	Purusha, Jalachara
Mithuna	Sthree, Soumja	Purusha, Pakshi, Misra	Purusha, Ayudha, Jalachara
Kataka	Purusba, Chatushpada, Jalachara	Sthree, Sarpa, Krura	Purusha, Sarpa, Jalachara. Misra
Simha	Pakshi, Chathushpada, Nara, Krura	Nara, Ayudha, Mishra, Raja	Purusha, Cbathushpada, Ayudba, Krura
Kanya Thula	Stree, Agni, Soumya Purusha, Soumya	Purusha, Nara, Jalacbara Pakshi, Purusha, Misra	Sthree, Soumya Purusha, Chathusbpada, Vana
Vrischika	Sthree, Sarpa, Krura	Sthree, Sarpa, Krura	Chathushpada, Vana, Nara, or Kurma Mukha Jhala — Krura
Dhanus	Namukha, Ayudba, Chatushpada, Misra	Sthree, Soumya	Nara, Ayudha, Soumya
Makara	Nara, Nigala, Krura, Chathushpada	Sthree, Soumya	Purusba, Aswamukha, Ayudha, Misra
Kumbha	Pakshi, Nara, Krura	Sthree, Vana, Soumya	Nara, Oushadha, Vana, Soumya
Meena	Nara, Jala	Sthree, Jhala	Purusha, Sarpa, Agni, Vana, Krura

APPENDIX VIII

Finding Time with the help of the Sun's Shadow

Ghatikas	Leo and Aries	Virgo and Pisces	Libra and Aquarius	Scorpio and Capricorn	Sagittarius	Taurus and Cancer	Gemini							
1	64	0	63	0	64	0	68	0	70	0	67	0	69	0
2	32	0	31	0	32	0	34	0	35	0	33	0	34	0
3	21	0	20	0	23	0	22	0	23	0	22	0	22	0
4	15	0	15	0	15	0	16	0	17	0	16	0	16	0
5	12	0	12	0	12	0	12	0	13	0	12	0	13	0
6	9	3	9	1	9	5	10	0	11	0	9	5	10	0
7	7	4	7	3	7	7	8	6	9	1	8	0	8	2
8	6	1	6	1	6	5	7	3	7	6	6	5	6	7
9	5	0	5	0	5	4	6	3	6	7	5	3	5	5
10	4	0	4	0	4	5	5	4	5	6	4	3	4	5
11	3	1	3	1	3	7	4	7	5	3	3	4	3	7
12	2	3	2	3	3	3	4	2	5	0	2	6	3	1
13	1	5	1	6	2	7	4	1	4	5	2	1	2	4
14	0	«	1	3	2	6	4	0	4	4	1	5	2	0
15	0	3	1	1	2	5	3	7	4	3	1	2	1	5
16	0	0	0	0	0	0	0	0	0	0	1	1	1	6

8 Angulams=1 foot. '=Foot, ''= Angulam.

N.B. — These ghatikas are to be calculated both after sunrise and before sunset. Eg., if the shadow is 64 ft. it is either 1 ghatika after sunrise or before sunset in the months of Simha and Mesha (1st). For other dates find out by proportion.

APPENDIX IX

"Yogini" Diks

Dik	Bright Half (Sukla Paksha)		Dark Half (Krishna Paksha)	
East	1. Prathama	11. Ekadasi	6. Sbasthti	
North	2. Dwiteeya	12. Dwadasi	7. Saptami	...
South-East	3. Thritbeeya	13. Trayodasi	8. Ashtami	...
South-West	4. Chaturthi	14. Chaturdasi	9. Navami	...
South	5. Panchami	15. Pournami	10. Dasami	11. Ekadasi
West	6. Shasti		1. Prathama	
North-West	7. Saptami		2. Dwiteeya	12. Dwadasi
North-East	8. Ashtami		3. Thrithieya	13. Thrayodasi
Akasam	9. Navami		4. Chathurthi	14. Chaturdasi
Bhoomi	10. Dasami		3. Panchami	15. Amavasya

AN INDEX OF TECHNICAL TERMS

A

- Abhichara ... Incantations meant to harm others
- Adhomukha ... The sign occupied by the Sun
- Adhrishta ... Invisible or supernatural cause of events
- Adrishta nimittaji ... Events arising from unknown causes.
- Aghorabali ... Sacrificial offering to a form of Siva or the Sun
- Agnitattva Fiery signs Aries, Leo and Sagittarius
- Amaya ... Cost us speciosus
- Amita ... Longevity beyond hundreded years
- Anasana ... Fasting
- Angara ... North-west; charcoal
- Angula ... One-eighth of an inch
- Anishta ... Houses 6, 8, 12 from the Ascendant
- Antara Bhavas ... Part of the house indicating the internal
- Anujanma ... The tenth and the nineteenth stars from the birth star
- Apasmara ... Epilepsy
- Ara ... Mars
- Ari ... Enemy; sixth house
- Atishta ... Death within 12 years; harmful
- Artha ... Fortnight
- Arudha ... The sign rising at the time of the query
- Ashtamangala ... An elaborate method of horary astrology described in Chapter 7
- Ashtama Rasi ... Eighth house
- Ashtottari ... A system of the periods of the planets covering 108 years
- Aspada ... Tenth house
- Asthi ... Bone, ruled by the Sun
- Astodaya ... Heliacal setting and rising of a planet
- Asu ... Sixth part of a Vibhati; four seconds
- Asuragraha ... demoniac spirit
- Avastha ... State or condition attributed to a planet on the basis of the sign occupied. See
p. 235
- Aya ... Eleventh house
- Ayana ... Six months
- Ayushkaraka ... Saturn

Ayyappa ... The deity Sasta

B

Badhaka ... A planet that obstructs or is harmful. It is the lord of the eleventh sign for movable ascendants, the lord of the ninth for fixed ones, and the lord of the seventh for common signs. Also see Chap. 15: 111-113

Baghyabbava ... Part of the house dealing with external affairs

Balagrabha ... Spirits of children who had a premature or unnatural death

Balaprabhakshini ... An evil spirit preying on children

Bali ... Sacrifice

Balikarma ... Act of offering a sacrifice

Balya ... A planet in a friend's house

Bandhu ... Relatives; fourth house

Bhadrakali ... A form of protecting Goddess

Bhairava ... A deity who follows Sivag

Bhaktavirodha ... Loss of appetite

Bharadwaja ... Skylark, a Sage

Bhasa ... Vulture

Bhasma ... Ashes; North

Bhasmaka graha ... A spirit that causes unappeasing appetite

Bhasma pisacha ... A spirit of evil

Bhava ... House. The sign is called Rasi. Eleventh house.

Bhuja ... Arc. Also called Koti

Bhumi ... East; North-east

Bhuta ... Elements called earth, water, fire, wind and ether. Sometime it means a spirit

Bhutamarana bali ... Sacrifice to Mars and Venus in order to destroy evil spirits

Bhutanatha ... Siva

Bhuta Rakshasa ... A demon

Bhutattava ... Earthy signs — Taurus, Virgo and Capricorn

Brahma Rakshasa ... A fierce demon

Budha ... Mercury, rules wind, bile, phlegm and skin

C

Chamundi ... A form of the Goddess Durga

Chandra ... Moon. Rules blood, wind and phlegm

Chandrakriya ... Arc traversed by the Moon in a star converted into minutes and multiplied by 60, and then divide it by 800 and add one to the quotient (see Appendix)

Chakora ... A song-bird like the partridge

Chakra ... Zodiacal diagram. The fixed one is posited on the earth around the astrologer. The movable one is in the sky. The former refers to the directions. The latter is the basis for fixing the Ascendant

Chakra homa ... A sacrificial offering to Mercury

Chara ... Movable or cardinal signs

Charaphala ... Position of a planet as per its mean motion converted into an arc

Chatushpada Rasi ... Leo, Aries, Taurus, the second half of Sagittarius and the first part of Capricorn

Chaya ... Shadow; measuring time on the basis of the shadow caused by the Sun; South

Chatra Rasi ... The sign obtained from the Vidhi Rasi. Count the number of signs from Arudha to the ascendant and then count this number from the Yidhi Rasi to get Chatra Rasi

Chitra Kuta ... A stone

Chittottha ... Seventh house; mental diseases

D

Dagdha Yoga ... An evil moment. See note on page 44 Dakshinayana ... From the time the Sun enters Cancer and leaves Sagittarius

Dantiskandha ... Offering an elephant's tooth

Darbha ... Sacred grass called Kusa

Darvi .. Medicine; powder of conch

Dasa ... Number of years ruled by a planet. Its sub-periods are called Antardasa or Bhukti.

Deba ... Multiply the Moon's longitude by eight and then add the longitude of Mandi

Devagraha ... Divine or benefic spirit

Dhanus ... Sagittarius

Dharmadeva ... These are given in Chapter 15 4-7

Dhatri ... Emblic myrobalan

Dhatu ... Mineral. In odd Navamsas the Dhatu Navamsas are 1, 4, 7. In even signs, 3, 6, 9

Dhuma ... From three hours to six after sunrise. It also means smoke. There are five temporary planets. These are Dhuma (sun's longitude plus 133°); Vyatipata (360° minus Dhuma); Parivesha (180° plus Vyatipata) ; Indrachapa (360° minus Parivesha) ; and Ketu (Indrachapa plus 17 degree)

Dhumni ... Future

Dhvaja ... Flag; a point in Ashtamangala

Digdaht ... Reddish colour at sunset

Digit ... The central digits are serpent, mouse, elephant, hare. Their corresponding unit digits are Garuda, cat, lion, and dog respect Ively

Dinagata ... Time of birth after query

Dipta ... Three hours from sunrise

Dlrgha ... Longevity of a hundred years

Dravya ... Substance. Jeeva dravya refers to organisms. Mula-dravya refers to immovable property. Dhatudravya signifies minerals

Drekkana ... Ten degrees of a sign. The three parts are ruled by the lord of the sign, and by the lords of 5 and 9 from that sign (see Appendix VII)

Dridha ... Karma acquired in the past

Drigfanita ... Astronomical calculation that agrees with observations

Drishta ... Perceived cause of a result

Drishtibadha ... Suffering caused by the evil eye of a per son.

Dundubha ... A large drum

Durdevafa ... An evil spirit

Durga ... Supreme Goddess

Durmuhurta ... It has a duration of 48 minutes and varies from day to day. It is inauspicious See notes on pages 46 to 48

Dustba ... Planets in a malefic sign

Dutalakshana ... Omens

Dvadasamsa ... A twelfth-part of sign

Dvisvabhava ... Common signs — Gemini

Virgo, Sagittarius and Pisces

E

Ekargala ... An unfavourable time

Ela ... Cardamom

G

Gaja ... Elephant

Gana ... Metrical foot

Ganapati ... Deity who destroys obstacles

Gandanta ... The conjunction of Pisces-Aries, Cancer-Leo and Scorpio-Sagittarius

Gandharva ... A semi-divine being; musician

Ganita ... Astronomical calculations

Ghantakarna ... Divine being

Ghatika ... 24 minutes. It is also called Nadi or Nadika. Its subdivision is Vighati or

Vinadika covering 24 seconds

Gochara ... Transit influences of planets

Godha ... Alligator

Gola ... Spherical astronomy

Gridhramukha ... Last decanate of Leo and

Aquarius and the second of Libra (see Appendix VII)

Griha ... House; fourth house

Grihama ... Summer

Gubyaka ... A class of demigods following

Kubera Gulika ... A sensitive point; on pages 160 to 162 the calculation is given

Gulma ... Abdominal ulcer

Guru ... Jupiter. Rules flesh and the 10th house H

Hantukama ... An evil spirit eager to kill

Havana ... Fire sacrifice

Hinga ... Asafoetida

Homa ... Sacrificial offering

Hora ... Half of a sign; science of astronomy and astrology J

Jala ... Water; West

Jalagraha ... The Moon and Venus

Janma Nakshatra ... The constellation through which the Moon was passing at the time of birth

Janma Rail ... The sign occupied by the Moon at the time of birth

Jala Pisacha ... A water demon

Japa ... Chanting of the sacred mantra

Jataka ... Horoscope

Jihva dosha ... evil arising from words

Jiva ... In odd signs its navamsas are 3, 6, 9 and in even signs 1, 4, 7

Jrimbhika ... Yawning

Jwala ... Flame; East

K

Kala ... Refers to the sign and the condition; First home

Kala Chakra ... A system of periods of the planets and signs

Kala Hora ... The order in which the lords of the houses follow is Saturn Jupiter, Mars, the Sun, Venus, Mercury and the Moon The first house is that of the lord of the week-day

Kala Paisachi ... An evil spirit

- Kala Sphuta ... The calculation is given on pages 167-8
- Kali ... Fierce Goddess
- Kali Yuga ... Began in 3102 B.C.
- Kana ... A kind of corn called *prema spinosa* or *longifolia* Kapba ... Phlegm
- Kanya ... Virgo
- Kapalahcma ... Sacrifice to propitiate the Moon
- Kaika, Karkataka ... Cancer
- Karaka ... Significator
- Karana ... One of the five elements in the Panchanga or Hindu calendar
- Karma ... The result of actions done in the past. See notes on 1.34, 38 and pages 280, 413-4, 480-6
- Kasmala graha ... Polluted planet, a base spirit
- Kaumara ... Planet in its own house
- Kavacha ... Amulet
- Kemadruma ... When there is no planet on either side of the Moon
- Kendra ... Houses 1,4,7, 10
- Ketu ... South node of the Moon
- Khadga Ravana Bill ... Sacrificial offering to Mars
- Khara ... Donkey
- Kinnara ... A demigod
- Kirata ... Huntsman
- Kolamukha .. The first decanate of Cancer and Capricorn and the last one of Scorpio (See Appendix)
- Kona ... Houses 1, 5, 9
- Krodhagni ... The mantra beginning with 'Jatavedase'
- Krodhahi ... Angry
- Krittikabali ... Sacrifice to Mars
- Kshaya ... Consumption
- Kshana ... 48 minutes
- Kshata ... Sixth house
- Kshema ... Fourth star from the birth star
- Kshudram ... Incantated article
- Kshurdamantra ... Incantation for an evil spirit
- Kshetra Pinda ... Offering
- Kuksbi Satta ... A Deity

Kuja ... Mars. Rules bile and muscle
 Kumbha ... Aquarius
 Kushmandabali ... Sacrificial offering of a pumpkin to Durga
 Kushtha Kana ... A plant
 Kunda ... Number 81
 Kutumba ... Second house
 L
 Lagna ... Ascendant
 Lakshana ... Signification
 M
 Madhuka ... Liquorice root
 Madhya ... Longevity of seventy years
 Magadbi ... Long pepper
 Mahagraha ... Eighteen great spirits described in Chap 16, Verse 63
 Majja ... Muscle
 Makara ... Capricorn
 Malina ... Soiling of body
 Mana ... Tenth house
 Mandi ... A sensitive point See pages 160-161
 Manduka Gamana ... In Kalachakra system there is a leap from Virgo to Cancer
 Manjishtha ... Madder.
 Mani ... A Gandhaiva
 Mana ... Mantra
 Maraka ... A planet that inflicts death
 Marana ... Eighth house
 Masa ... Month
 Matri ... Seven divine mothers
 Mesha ... Aries
 Meena ... Pisces
 Mithuna ... Gemini
 Mitra ... Eighth star from the birth star, friend
 Mohini ... Beguiling
 Mriduvarga ... Benefic vargas of Mercury
 Mrita ... Planet in debilitation
 Mrittika ... South west

Mrityu ... A sensitive point obtained by multiplying Mandi's longitude by seven and adding the Sun's.

Mrityu bhaga ... Fatal degrees. These are 1, 9, 22, 23, 25, 2. 4, 23, 18, 20, 24 and 10 from Aries onwards. The Moon's are 26, 12, 13, 25. 24, 11, 26, 14, 13, 25, 5, 12.

Mrityu Chakra ... Horary time in Vtghatis to be divided by 15 to get Mrityu Rasi. This plus the longitude of the Sun or the Moon in Navamsa gives the position of the Sun or the Moon in Mrityu Chakra See pages 172-174 (5.28).

Mrityu Nakshatra ... This is calculated from the Trisphuta Nakshatra. See page 195.

Mrityu Prada ... Death-inflicting planet.

Mrityu sphuta ... Multiply the longitude of Mandi by 9 and divide it by 30. Likewise calculate DC ha and Prana Sphutas as given on page 249.

Mrityu Yoga ... It arises from Sunday to Saturday coinciding with certain stars. See page 44

Muburta ... Auspicious moment

Mula ... Animals. In odd and even signs the Navamsas are 2 5 and 8

Mulatrikona ... A special area of a sign in which the planet has great strength

Murcha ... Swooning

N

Nadika ... Same as Ghati or 24 minutes.

It has 60 Vinadikas or Vighatikts. In northern India it is called Pala.

Nadi ... These are three Nadis employed in Pranayama or breath control. These are Ida, Pingala and Sushumna.

Naga ... Snake

Naga Kanya ... Snake woman

Naidhana ... Seventh star from the birth star

Nakshatra ... Constellation. These are 27 and sometimes with Abhijit these are 28. These are important in calculating the periods of planets. Each Nakshatra covers 13° 20'

Nakshatrapada ... One-fourth of a constellation. It covers 3° 20'

Narasimha ... The fierce form of Vishnu

Navamsa ... Ninth part of a sign

Neecha ... Debilitation

Needra ... Sleepiness

Nigala ... Second decanate of Scorpio (See Appendix)

Nija Roga Natural ailment. The acquired one is agantuka

Nimitta ... Cause, condition

Nirvana Rasi ... Multiply the longitude of a planet by the number of the expired Navamsa. The result is the sign of death given by the planet

Nisheja graha ... A weak spirit

Nocturnal signs ... These are the first four from Aries, and 9, 10 and 12. The others are diurnal signs

P

Pakshl Drekkana ... Second decanate of Libra and the first of Leo and Aquarius (See Appendix)

Panchakshari ... A five-lettered mantra of Siva

Paschami Devata ... Deity of death

Papakartari ... A sign or a planet hiving malefics on either side

Parahita ... A method of astronomical calculations

Parivesha ... See under Dhuma

Parva ... Lunar days 1, 8, 14, 15, 16, 2J, 29, 30

Pasa drekkana ... Second decanate of Cancer, the first of Scorpio and the last of Pisces (See Appendix)

Paramamitra ... Ninth star from the birth one

Patl ... Husband, seventh bouse

Patni ... Wife, seventh house

Phala ... Result. It is based on the causal law

Phaladata ... Planet that gives results

Pindakriya ... Offerings made to the dead ancestors

Pisacha ... Demon

Pitta ... Bile

Pradosha ... Twilight

Pramana ... That which demonstrates the truth of a given statement

Pramina Gulika ... For a day birth add 180° to the longitude of Gulika of the previous night. For a day birth the position of Gulika on that day Is the longitude

Pranakalantara ... A principle considered in Drigganita

Prana Sphuta ... Multiply the longitude ef the ascendant by 5 and add that of Mandi

Prasna ... Query

Prasnakriya ... Horary astrology. The act of putting questions and getting replies

Prasnakshara ... The letters in the query

Pratikarabali ... Sacrifice to avenge or to pacify a curse. It is offered to Jupiter and Venus

Pratyak — The fifth star from the birth one

Prayascltta — Expiatory rite

Preta — The spirit of the recently dead one

Prishthodaya — The signs Aries, Taurus, Cancer, Sagittarius and Capricorn

Prishthatogamana ... In Kalachakra system the movement is sometimes backwards from Leo to Gemini

Punya ... Vedic rite of purification

Purvasapa ... Corse given earlier

Putana ... The demon who wanted to kill Sri Krishna by suckling him Putra ... Fifth house

R

Rahu ... North node of the Moon Rahu-Sun-Moon chart This is explained on pages 169 and 170 with example

Raja ... A planet in exaltation

Raja Prasna ... Enquiry about the ruler

Rakshasagraha ... Demonaic spirit

Rakta ... Blood ruled by the Moon

Rakta Chamundi ... The blood red Deity

Randhra ... Eighth house

Ranimusta ... A plant

Rantukama ... A spirit desiring sex

Rasa ... Flavour. There are six called sweet, acid, salt, sour, bitter and hot

Rasi ... Sign of the zodiac. The Sattvik signs are Cancer, Leo, Sagittarius and Pisces. The Rajasik are Taurus, Gemini, Virgo and Libra. The Tamasik are the rest

Ravi ... The Sun. Rules bile

Riksha sandhi ... Junction of two signs or two constellations

Ripha ... Twelfth house

Ritu ... Season There are six seasons

Rodani ... Wailing

Rudragraha ... A spirit following Rudra

S

Sadhana ... Practice

Sadydrishta ... Death within one year

Sahottha ... Third house

Sama ... One year

Samayajala Samriddhi... Three signs from the Moon are of rising ebb. The next three fall or flow. Then three ebb or rise The last three fall or flow

Sampal ... The second star from the birth star

Sandhi ... Junctional points. These are (a) the first and the last 24 minute of a lunar day and star, (b) the first and the last 2 minutes of a sign; and (c) the first and the last 24 seconds of a Navamsa

Sani ... Saturn. Rules tendons and wind

Sanjna ... Technical terms

Saakalpa ... The desire with which one undertakes to perform a rite

Sankhabhisheka ... Sprinkling ritual water on the Deity through a conch

Sankhapusbpa ... A plant

Sankranti ... Solar ingren into a sign

Sannipata ... Combined disorder of the three humours of the body causing dangerous fever

Saptavarga ... Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dvadasamsa and Trimsamsa

Sarasvati ... Goddess of learning

Sarat ... Autumn

Sariba ... Kusa or sacred grass

Sarirottha ... Bodily ailment

Saipabali ... Sacrificial offering to propitiate the serpent Deity

Sarpa Drekkana ... The first decanate of Scorpio and the last ones of Cancer and Pisces

Sarpa Siras ... The second half of Vyatipata Yoga

Sarvashtakavarga ... A method whereby the strength or weakness of a planet or a house can be found out

Saita — Ayyappa who is both Siva and Vishnu

Sayana — Tropical Zodiac. Deduct Ayanamsa to get the sidereal zodiac

Saamyagraha — Mild or benefic spirit

Shadvarga — The same as Saptavarga minus Saptavarga

Siddhartha — White mustard

Siddhi — Obtaining mastery of a maatra

Sighra Varga — Asvini, Hasta, Pushyami

Simha — Leo; Lion

Simhavalokana — A leap in Kalachakra system from Pisces to Scorpio

Sindhuttha — A plant

Sirshodaya — The signs are Gemini, Leo, Virgo, Libra, Scorpio, Sagittarius and Aquarius

Sisira — Winter

Sivabhuta — Spirit attending on Siva

Skandha — A branch of astronomy

Sopha — Swelling, tumour

Soshani — Drying up

Sphuta — Correct longitude. Add the longitudes of the Ascendant, the Moon and Mandi to get Trisphuta. Add this to the Sun's to get Chatusphuta. Add this to Rahu to have Pancbasphuta

Sraddha — Offering to the dead ancestors on the day of their death

Sprishtanga — The sign corresponding to the organ touched by the querist

Srishti — Asvini is creative (srishti) constellation. Bharani is the sustaining one (sthiti).

Krittika is the destructive one (sambara). The series are in this order

Sthira — Fixed signs

Stunga — The numeral 74

Subba — Ninth house

Subhakartari — Plane; or house having benefics on both sides

Subrahmanya — A Deity, son of Siva

Sudarsana — The mantra for Vishnu

Sudhapayas — Milk in the form of nectar

Sukla — Seminal fluid

Sukra ... Venus. Rules seminal fluid, wind and phlegm

Sukshma Trisphuta ... This is obtained by adding Prana, Deha and Mrityu sphutas

Sulacakra ... Allocation of constellations with reference to the constellation through which the Sun is passing at birth or query

Sulapaitachi ... A demon that causes suffering and pain

Sutra ... Thread; aphorism. Ordinary (anya) Sutra is determined by the ascendant. The ownership (Adhipati) Sutra is to be noted by the lords of the ascendant at birth and at the time of query Amsaka Sutra is arrived at from the Navamsa Lagna. Nakshatra Sutra is calculated by the birth star of the questioner and the asterism at the time of query. Mahasutra is worked out by Arudha and the tenth from it. These are respectively earthy, watery, fiery, aerial and ethereal

Sva — Second house

Svasana — Gaspings

Svastha ... Doing well. A question about health.

Svayambhu ... Brahma the creator.

Svayathu ... Dropsy

Tantra ... Texts dealing with the operation of the mantras.

Tanu ... Body; first house.

Tapani ... Making weak due to temperature.

Tiktaka ... Khadira tree.

Tilahoma ... Sacrificial offering or sesamum, Triyanmukha ... The sign to which the Sun will be moving. Tithi ... A lunar day. Rikta Tithis are 4, 8, 9, 14 of lunar month. These are Chidra tithis.

Trijanma nakshatra ... Birth star and the tenth and nineteenth from it

Triphal ... Three myrobalans called Hirda, Behada, and amlakathi.

Trivrid ... Plant possessing valuable purgative properties.

Tula ... Libra.

Tumba ... Gourd.

Tundgamsa ... Exaltation degree in sign or in navamsa. Tvak ... Skin.

U

Ubhayodaya ... The sign Pisces.

Uccatata ... Invocation.

Udayalagna ... The sign rising at sunrise.

Ulkapata ... Fall of meters.

Upachaya ... House 3, 6, 11.

Urdhvamukha ... The sign left by the Sun.

Uidhvodaya ... These are Gemini, Leo, Virgo, Scorpio and Aquarius.

Ushna ... Some period in each constellation. See under 14 2.

Uttarayana ... The Sun's ingress into Capricorn till he leaves Gemini.

V

Vacha ... Aromatic root

Vakya ... Traditional method of calculation

Vanadevata ... Sylph

Vakra ... Grain

Vargottama ... Planet occupies the same signs in Rasi and Navamsa

Varsha ... Year; Rainy season

Vara ... Marrow of flesh ruled by Jupiter

Vasanta ... Spring

Vasara ... Week

Vashisa ... Tendon, nerve; ruled by Saturn

Vata ... Wind

Vayutattva ... Signs Gemini, Libra, and Aquarius

Vedana ... Pain

Vepathu ... Shivering

Vidhi Rasi ... If the Sun is in Taurus, Cancer Gemini or Leo, the sign is Aries. If he is in Scorpio, Capricorn or Aquarius, it is Gemini. If he is in the other signs, it is Taurus.

Vidjadhara ... A demigod

Vikrama ... Third house

Vilanga ... A plant

Vimsottari ... 120 year system

Vimana Sundara ... A deity

Vipat ... Third star from the birth star

Vira ... Number 24

Visha drekkana ... Pinda decoates of Aries, Cancer, Leo, Virgo, Sagittarius, Capricorn and so on

Visha Nadi Starting from Asvini, the ghatis are 50, 24, 30, 4, 14, 11, 30, 20, 32, 30, 20, 18, 22, 20, 14, 14, 10, 14, 20, 24, 20, 10, 10, 18, 16, 24, 30

Vishama Vyadhl ... Incurable disease

Virabhadra Follower of Shiva

Vismriti ... Forgetfulness

Visvavyaghata ... Pepper (Santh)

Vridhhi ... Planet in enemy's house

Vrischika ... Scorpio

Vrischikali ... A plant

Vrisabha ... Taurus

Vyatipata ... See notes on page 43

Vyaya ... Twelfth house

Y

Yaksha ... A demigod

Yama ... 3.75 ghatis

Yamikantaka ... A sensitive harmful point

Yashti ... Liquorice

Yauvana ... Planet in its Moolatrkona

Yoga ... See Chapter 2 and Verse 18

Yogarishtha ... Harmful period for longevity

Yogasphuta ... The sign for Sun and Moon and Saturn

Yogayus ... Longevity given by the planets

Yogini ... A spiritual being

Yoni ... In Ashtamangala this refers to flag, smoke, lion, dog, ox, donkey, elephant and

crow

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