

MUHURTHA

OR

ELECTIONAL ASTROLOGY

BY

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PREFACE

There have been many books in recent years on astrology but most of them deal with predictive astrology proper. Muhurtha or Electional Astrology, whilst no doubt an important adjunct to horoscopy has got its own distinct place in the general scheme of astrological literature. There is perhaps no human activity in the modern times that does not seek the aid of Muhurtha. The justification of this book is therefore that it tries to show that astrology encourages human effort by asking a man to do the right thing at the right moment. The aim of the book is to present to the reader in a concise form all the essential principles of Muhurtha, so that he could make use of them in all walks of life. A vast literature is extant in Samskrit on this subject. I have only endeavoured to present in these pages just the essential principles culled out from standard works. Where differences were noticeable between two standard works, I have advanced my own views the justification being my humble experience in this line extending over nearly 20 years during which time I have dealt with thousands of election charts touching almost all human activities. The reader is at liberty to reject my opinions if he feels they do not merit his acceptance.

The aim of astrology is to dispel the fear of the unknown and to give scope for the free play of effort. And Muhurtha just supplies this want. This treatise is by

no means complete. The subject is vast. Yet I have gathered information from many acknowledged sources, which I am sure, will be found to be of the greatest use to the modern man so that instead of merely passing through the formality of astrological consultation, by entrusting the election of a Muhurtha to quacks and montebanks, he may be enabled to so time his activities as to move in harmony with the laws of nature.

Bangalore }
1-7-1948 }

B. V. RAMAN

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MUHURTHA

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ELECTIONAL ASTROLOGY

BY

B. V. RAMAN, D.Sc., F.R.A.S., M.R.A.S.

CHAPTER I

THE IMPORTANCE OF MUHURTHA

The value of Time is inestimable. All objects in nature are produced in Time, developed in Time and destroyed in Time. The truth of these statements requires no further proof. It stands unchallenged. Here we have a grand problem for solution. If the creative, protective and destructive forces are embedded in the all-Powerful Time recognised as the great Kalapursha in the astrological literature, then will it not be reasonable to study the influences of the various energies issued from the solar globe and from the other globes dependent upon the Sun for their supply of all vital energies and reflected by them under various modifications Astrology is a science which deals with Time

proceeding from the Sun and all the wonderful phenomena which are embodied in that mysterious agency. Scientific investigations have now led to the conclusion that we are faced with a cosmic determinism. Astrology is a complete system of philosophy that requires the assistance of neither metaphysics nor Physics. It is the empirical systematisation of the idea that Radiation is the determinant of all terrestrial phenomena. That idea is as valid today as when it was first started and the most striking experimental evidence of its validity has been furnished by modern scientific research. Being the first human attempt to apply mathematics to biology its conclusions and broad generalisations are being confirmed by newer scientific data.

As to how planets influence human beings, we do not propose to answer in these pages. This particular subject has been dealt with in detail in *AN INTRODUCTION TO STUDY OF ASTROLOGY* by Prof. B. Suryanarain Row and in our *ASTROLOGY AND MODERN THOUGHT* to which the reader may conveniently refer if he is still doubtful about the rationale of astrology. Suffice to say that we are living in a veritable sea of vibratory energies which unerringly and equitably supply the means of creating, maintaining and

destroying life and its activities in our little universe. Planetary rays are unseen vibrations and they affect biological and psychological processes.

If we admit that the Sun is the source of all life and its activities then it follows that in Time—which is denoted by the Sun—is embedded all forces or energies for the works of creation, protection and destruction and these energies have been very carefully unearthed by the ancient Maharshies and embodied into the formulae found so profusely in the pages of Muhurtha, an important division of astrology. Time is the essence of all things—their creator, protector and destroyer. The seasons of natural law into which the common year is divided have their counterparts in the precessional cycle of the Sun. Periods of planting, cultivation, harvest, maturity and decay are common to every sub-cycle of its activity. Time has got its own properties. The first substance of Time is of course energy generated by sidereal activity. Its forms are active when phenomenal and potential when non-phenomenal. Time therefore can be said to be the basic working power in astrology. This is especially so in Muhurtha as within the time chosen for a particular

purpose all the good vibrations have to be centered such that the energy generated would nullify all other unfavourable factors and ensure success of the enterprise.

What is meant by Muhurtha? How far is it superior to horoscopy? These are important questions which we shall try to answer rather elaborately. Horoscopy reads what is indicated by the planetary positions at the time of birth being the resultant of one's previous karma. In other words, it has to do only with what one has brought with him—the sum-total of one's inheritance—physical, mental and material. Here we do nothing more than read simply a technical letter as if it were written in planetary and other symbols. Muhurtha on the other hand is much more important. It gives valuable directions by following which the person will be enabled to remove, neutralise, counteract or altogether overcome the evils indicated by the horoscopic chart. Horoscopy is diagnostic. It merely points out the ills but prescribes no remedies. Muhurtha is prescriptive as well as preventive. It tells how by undertaking ventures at auspicious times one can ward off the evils and ensure success. Suppose broken education is indicated by the position of evil planets in the

fourth house from the ascendant and the affliction of Jupiter, lord of education and Mercury lord of intelligence. These planetary conjunctions indicate want of education in a man as a result of his karma in previous states of existence. Muhurtha says that the obstructions to educational progress by the planetary conjunctions indicated at the time of birth can be minimised by fixing an auspicious time for commencing the education. Suppose evil planets in the fifth house indicate loss of children. Then Muhurtha comes to his help first by asking him to marry at a certain auspicious time when ethereal currents released from the planets will be so powerful as to minimise or modify the afflictions to the extent that the birth and survival of at least some children may be ensured. Thus Muhurtha helps one to minimise or modify the evils of our past karma to a considerable extent. I must warn my readers not to imagine that Muhurtha is the Master-key to all wealth and happiness. Muhurtha tells us when to do a certain thing if failure is to be avoided.

We have said above that creative, protective and destructive forces are embedded in the womb of Time. As the Sun and the planets are the signatures of Time and as all the forces

or energies have their source of origin in the Sun, the movements of planets give us a clue as to when the various kinds of creative and destructive forces which are nothing but radiations set in.

Taking an everyday example, nobody could say that the influence of the Sun during the course of one day will be the same. The Sun in the morning, the Sun in the afternoon, the Sun in the evening and the Sun at midnight cannot and will not be the same in heat or in any of his other agencies—light, magnetism, electricity, etc. A man wants to have a picnic and we ask him to have it either in the morning or in the evening when the Sun is not very hot. This will be asking him to reject the noon as inauspicious for pleasure. Here the physical effects are demonstrable to some extent. Similarly a man wants to have a pleasant function. We advise him to have it at a suitable time when, in spite of the season being rainy, there is no chance of the weather being cloudy or rainy. Will we be wrong in asking him to reject the time when the weather is likely to be disturbed? The same reasoning should guide us to appreciate the idea behind the selection of auspicious times for our various activities. There is a time

to sow and a time to reap. Why not we do the sowing operations during harvest season? Nature would be against us. This is shown by the Sun's position. During the sowing season, creative forces are in operation. When an important activity is to be undertaken, destructive forces have to be screened off. All the planets move incessantly and release different kinds of forces and the Maharshis have given us clues as to how best we can make use of the grand constructive vibrations operating in nature if our endeavours are to be endowed with success.

Even animals instinctively feel that they should move in harmony with nature. For instance, the palolo worm found in the sea around the Fiji Islands reacts in a very definite way to lunar and solar cycles. This animal lives the greater part of its life in deep coral rocks beneath the sea. Towards November, the hind portion of the body becomes distended with migrate eggs. In the early morning, exactly one week after the full moon in November, the hind portion detaches itself as a special reproductive individual which comes to the surface, discharges its eggs in an explosive manner and then dies. There is therefore some

sort of an instinctive appreciation on the part of the worm of the Moon's influences, and that the eggs should be discharged only when the planetary vibrations are harmoniously disposed. When such is the case, a human being is to be much more conscious about forces, that make or mar his progress and how by the selection of a proper moment, he could take advantage of the constructive forces operating in nature.

Each moment has got its own potency and as Carl Jung says "whatever is born or done this moment of time has the qualities of this moment of time". Hence the moment of birth or the moment at which we elect to do an important act is not certainly an insignificant epoch. Cosmio radiations pouring at the moment on the earth from outer space and coming from various stars and planets act on our brain cells which take up these cosmio radiations which are transformed into vital electricity. It must be noted that in all undertakings invisible energies are set in motion by our words, deeds, thoughts and of course by our actions. You may call these invisible forces as electric, ethereal or electromagnetic or cosmie radiations. As Man himself is an electrical body discharging different kinds of electrical energies, his success and failure

are simply matters of attraction and repulsion between himself and the objects with which he has to deal in his day-to-day activities.

Muhurtha could therefore be defined as that precious moment when the vibrations discharged by man are altered to a specific wave-length capable of entering resonance with radiations of the same vibratory rate coming from other planets and stars.

CHAPTER II

GENERAL HINTS

A very important place is assigned by Hindu Astrology to the part played by the Moon in the fixing of propitious times. The Moon rules the mind and all our psychological inhibitions and his position in the election chart is to be particularly dignified. Moreover, whenever an election is to be made, it should always bear a sympathetic connection with the birth chart. Should the radial horoscope indicate several afflictions, no muhurtha can ensure real success. In fact, the strength of the birth chart may even prevent the person from taking advantage of the propitious period. Or, at best, the chances of failure may be somewhat

minimised. There is therefore an important factor to be considered, viz., whether the birth chart is really so powerfully afflicted as to offset the chances of success shown in the election chart. When people do not know the birth chart, the best thing would be to ascertain their name constellation (see appendix at the end of the book) and study the transit influences operating at the period in question. Whether or not the radical chart is strong, Hindu astrology always takes cognisance of the fact that contact is maintained between the Janna Tara (the constellational position of the Moon at one's birth) and if the birth time is not known, with the Nama-Tara (name-constellation), and the election chart.

Whilst it is necessary to bear in mind that the election chart is likely to be affected by the benefic or malefic nature of the directions operating at the moment in the birth chart and the inherent strength of the horoscope, it is not necessary to go into it in detail. A number of combinations is given in ancient works to so strengthen the election chart as to make it fruitful independent of the birth influences. These details will be discussed in their appropriate places.

Before we take up electional astrology proper, a short description of the Panchang or Indian almanac is very necessary, as the important items constituting a Panchang have an intimate bearing on the fixing of auspicious times. The Panchanga consists of five limbs or accessories, viz., Thithi (lunar day), Vara (week day), Nakshatra (constellation), Yoga (a luni-solar day) and Karana (half a lunar day). The reader will have to be familiar with these technicalities though by far the most important ones are the lunar day, constellation and week day. The five limbs of the Panchanga are supposed to represent the five sources of ethereal energy of which some are visible and others invisible and which when properly secured will conduce to the health, wealth and prosperity of mankind.

Thithi:—This is the time during which the difference of the increment of longitude of the Sun and the Moon amounts to 12° . The lunar day is to the Hindu of the most prominent practical importance, since, by it, are regulated the performance of many religious ceremonies and upon it depend the chief considerations of Muhurtha or electional astrology. In other words the thithi represents the lunar energy and

lunar energy is identified with mental energy. Therefore a minute knowledge of the lunar movements constituting thithies is said to give us wealth.

Vara :—This is of course the ordinary week day. The week days are named in accordance with certain astronomical considerations. Therefore on a week day bearing the name of a particular planet, the influence of that planet is said to be predominant.

Nakshatra :—The zodiac is marked by 27 constellations or nakshatras often termed lunar mansions. The position of a nakshatra is dependent upon the actual time taken by the Moon to traverse $13^{\circ} 20'$ of ecliptic arc, of course, always beginning from the first point of the constellational zodiac. If constellations are huge electro-magnetic bodies radiating energy into space, there seems to be sense in attributing certain influences to these radiations and the Moon coming into contact with such radiations probably exercises special influences.

Yoga :—It is the period during which the joint motion in longitude of the Sun and the Moon amounts to $13^{\circ} 20'$. Every Hindu almanac con-

tains a column specifying the yoga for each day and when it would end. There are twenty-seven yogas, viz.

(1) Vishkambha, (2) Præti, (3) Ayushman, (4) Sowbhagya, (5) Sobhana, (6) Atiganda, (7) Sukarma, (8) Dhriti, (9) Soola, (10) Ganda, (11) Vriddhi, (12) Dhruva, (13) Vyaghata, (14) Harshana, (15) Vajra, (16) Siddhi, (17) Vyatipata, (18) Variyan, (19) Parigha, (20) Siva, (21) Siddha, (22) Sadhya, (23) Subha, (24) Sukla, (25) Brahma, (26) Indra and (27) Vydhruati.

Yoga represents a conjunction of subtle influences which strengthen our bodies, remove the germs of disease, and help us to enjoy health and life in its various phases.

Karana:—And finally we have karana, or half a lunar day meaning thereby the time taken to complete the distance which should be the multiple of 6° between the Sun and Moon. There are 11 karanas, viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garija, (6) Vanija, (7) Visti, (8) Sakuna, (9) Chatuspada, (10) Naga and (11) Kimstughna. *The first seven come by rotation eight times in a lunar month, commencing with the second half of the first lunar day.*

The last four are said to be permanent karanas and occur in order with the second half of the 29th lunar day.

In Muhurtha, it is always advisable to strengthen the ascendant and its lord and the Moon. Each type of election requires fortification of some appropriate house and planet and these will be discussed in their proper places. Even when the ascendant is strong, certain parts of it which go under the name of *Lagna thyajya* should be rejected. Sometimes, only fixed signs are to be chosen; sometimes only movable signs are to be chosen. Hence a reader has to very carefully understand these subtle distinctions.

In Aries, Taurus, Sagittarius and Virgo, the first half ghāti (12 minutes) should be avoided as it is supposed to be in the nature of a serpent (bhujanga) and hence destructive. In regard to Pisces, Capricorn, Cancer and Scorpio the last half ghāti (12 minutes) has to be avoided as it is supposed to be presided over by the evil force of Rahn. The middle half ghāti should be rejected with regard to Gemini, Libra, Leo and Aquarius as it is ruled by an evil force termed Gridhra.

Tuesday and Saturday should be invariably

avoided for all good and auspicious work.

The 4th, 8th, 12th and 14th lunar days both in the bright and the dark half are unsuitable for undertaking any auspicious work.

Each constellation has its own *thyajya kala* or negative period which is to be invariably avoided. The negative periods commence at the times marked against each constellation lasting for 4 *ghatias* from thence.

Aswini 50; Bharani 4; Krittika 30; Rohini 40; Mrigasira 14; Aridra 21; Punarvasu 30; Pushya 20; Aslesha 32; Makha 30; Pubba 20; Uttara 1; Hasta 21; Chitta 20; Swati 14; Visakha 14; Anuradha 10; Jyeshtha 14; Moola 20; Purvashadha 20; Uttarashadha 20; Sravana 10; Dhanishta 10; Satabhisha 18; Purvabhadra 16; Uttarabhadra and Revati 30.

In the scheme that is followed, I have first of all dealt with the pre-natal and post-natal ceremonies which are designated as *Shodasa Karmas* which every Hindu is supposed to undergo in his life's journey from cradle to the grave. Some of these ceremonies such as baptising, first feeding, marriage etc., are common to all communities so that non-Hindus can make use of them with equal benefit.

The *Shodasa Karmas* (sixteen kinds of cere-

monies) which a Hindu is enjoined to undergo seem to have been based upon certain critical psychological and physiological developments (climacteries) which occur in a man's life at certain definite intervals. It must be noted that the successive stage when the human infant assumes the upright posture, commences to speak and so on, occur at fixed times in normal development so much so that a child that does not begin to talk or walk at the proper time becomes a source of anxiety to his parents. The change of teeth also marks a transition. Permanent dentition sets in about 7 years after birth. Seven years after this another crisis is reached and that is puberty. A further change is noted about the age of 21. There are of course several other critical periods such as the menopause occurring at the age of 49 or 50 (7×7), another grand climacteric at 63 (7×9) often accompanied by death. In the human being, it is said that every cell of the body is renewed every seven years, although this is not quite correct for all tissues. Thus *Shodasa Karmas* are supposed to fortify the human body and human mind at such critical phases. Perhaps a deeper study of the problem will reveal a more correct perspective of the rationale.

CHAPTER III

THE BIRTH STAR AND THE BIRTH MOON

In fixing auspicious times, apart from the special planetary combinations to be applied for specific purposes, there are three factors which are common to almost all elections and which require the astrologer's most careful attention. They are, (a) Tarabala or strength of constellation, (b) Chandrabala or Lunar strength and (c) Panchaka or five-source energy. These three should be satisfactorily disposed. Otherwise an election chart will lose its significance.

Strength of Constellation:—The constellation ruling at the time of birth is one's Janmanakshatra or Birth star and the zodiacal sign in which the Moon is situated at the time of one's birth is one's Janma Rasi or Birth Moon. These are highly important. Count from the birth constellation to the one ruling on the particular day on which a new work is to be done or a journey undertaken and divide the number by 9 if divisible. Otherwise keep it as it is. If the remainder is 1 (Janma) it indicates danger to body; if 2 (sampat) wealth and prosperity; if 3 (vipat) dangers, losses and accidents; if 4 (kshema) prosperity; if 5 (pratyak) obstacles;

if 6 (sadhana) realisation of ambitions; if 7 (naidhana) dangers; if 8 (mitra) good and if 9 (parama mitra) very favourable. There are certain exceptions to the favourable and unfavourable results ascribed above and they will be dealt with in the appropriate places.

Example:—A man born in Aswini elects to undertake a journey on a day ruled by Sravana. Counting from the man's Janma Nakshatra to the one ruling on the proposed day, the number will be 22. This divided by 9 leaves a remainder of 4. This goes under kshema or favourable and hence Tarabala is good.

Chandrabala:—As we have already said above, the consideration of the Moon and his position are of much importance in Muhurtha. To be at its best, the Moon should not occupy in the election chart, a position that happens to represent the 6th, 8th or 12th from the person's Janma Rasi.

To take another example, a person born in Mrigasira (Janma Rasi being Taurus) wants to have his marriage on a day ruled by Bharani which means the Moon will be in Mesha. There is neither Tarabala (as Bharani will be naidhana to Mrigasira) nor Chandrabala (the Moon on the

election day falls in Aries which would be the 12th from the subject's Janma Rasi). Hence, the day is most inauspicious. Certain constellations, apart from their being harmonious or otherwise disposed with reference to one's own Janma Nakshatra should be invariably avoided for certain specific purposes on account of their inherent evil natures. In fact, Bharani is condemned for all good work and it has to be scrupulously avoided for all good work.

Panchaka (Five Source Energy):—For matters of ordinary importance such as interviewing superiors or going on short journeys, a favourable Tarabala will do and there is no need to consider the panchaka. But in regard to very important ceremonies such as marriage, nuptials, entry into new houses etc., this should be carefully looked into. There are several methods by which Panchaka is determined. I shall give the most common method. In the Panchaka determination, apparently, five sources of planetary, stellar and zodiacal energies are involved. Take the number of the lunar day (from the 1st of the month), the number of the week day, (Sunday 1, etc.) the number of the constellation (from Aswini) and the number of the lagna (from Aries). Add these together and divide

the total by 9. If the remainder is 1 (mrityu) it indicates danger; if 2 (agnipanchakam) risk from fire; if 4 (Raja panchakam) bad results; if 6 (chora panchakam) evil happenings and if 8 (roga panchakam) disease. If the remainder is 3, 5, 7 or 0, then it is good. As an example, let us assume that A wants to start a business on a day and time otherwise conforming to the requirement of Muhurtha—the constellation being Aslesha, the lunar day being the 13th, the rising sign being Virgo and the week day Sunday. Calculating the panchaka, we get

Number of the lunar day	13
Number of constellation	9
Number of week day	1
Number of zodiacal sign	6
	<hr/>
	29

Dividing this by 9, we get $29/9=3\frac{2}{9}$ —2 as remainder. It indicates Vahni or fire and hence the time selected is not favourable. In dealing with this subject, Prof. Rao observes thus in his famous book *ASTROLOGICAL MIRROR*—"There are very many things as in medicine, so in Astrology which when properly understood and followed would tend to minimise the chances of evil influences indicated by planets, lunar days, constellations and rising signs and in all these

the idea seems to be to avert the evils which would arise as a matter of fact from the attraction or combination of the subtle influences contained in Time, and the chemical changes which arise from the conjunctions and repulsions of various forms of energies, some of which are visible, while many of which are subtle and very mysterious in their nature".

The general rule of avoiding unfavourable panchaka has certain exceptions. When an election is to do with occupation, avoid Raja panchaka. In elections bearing on house building, avoid both Raja and Agni panchaka. In regard to travel, Chora panchaka should be rejected. In marriage and Upanayanam, Roga and Mritya panchaka should be avoided. Conversely it also means that a panchaka declared unsuitable for a particular type of election could be used for a different kind of election. No astrological authority has specifically approved this step but by implication, we can assume that there is no objection if for instance we ignore Raja panchaka for travelling or marriage or Roga panchakam for house-building. As far as possible, it is advisable to avoid the evil of panchaka in general irrespective of its definite bearing on an election. But when a more auspicious day

cannot be secured, we can resort to the lesser of the two evils.

As regards Tarabala referred to above, it is no doubt advisable to avoid a day that is ruled by the 1st, 3rd, 5th and 7th constellations. But when the day is otherwise favorable, only the negative parts of these unfavourable constellations may be avoided. Thus in the Janma, Vipat, Pratyak and Naidhana constellations, the first, 7, 3 and 8 ghatis respectively may be considered evil and avoided. Thus a man whose Janma Nakshatra is Pushyami can undertake a venture on a day ruled by Makha (vipat) provided he avoids the first seven ghatis of the constellation. The stigma attached to the star being vipat no longer holds good. Generally these exceptions are resorted to only under special circumstances when an election is to be urgently made and when the undertaking admits of no delay.

A day ruled by one's Janma Nakshatra is ordinarily held to be unfavourable for an election. But in regard to nuptials, sacrifices, first feeding, agriculture, upanayanam, coronation, buying lands, learning the alphabet, Janma Nakshatra is favorable without exception. But it is inauspicious for war, sexual union, shaving, taking medical treatment, travel and marriage.

For a woman, Janma Nakshatra would be quite favourable for marriage.

There are several technicalities to be considered in the selection of auspicious times and in spite of the apparent inconsistencies to be found in the opinions expressed by different classical writers on this subject, I have endeavoured to give the easiest and what in my humble opinion are the most reliable principles bearing on this all-important subject.

CHAPTER IV

INFLUENCE OF CONSTELLATIONS

The whole of Muhurtha or for that matter, the whole of Hindu astrology is based on the movements of planets in relation to the constellations. The wisdom of the ancient Indians in making predictive astrology dependent upon the fixed zodiac, is being increasingly appreciated by students of the science. The question of zodiacal influences hinges on the fact whether the star-points or constellations with which the Sun comes into line from day to day derive their influences from that body or irrespective of the shifting position of the Sun, there is any special virtue

attaching to these star points. We have shown with incontrovertible evidence in several of our articles that the stars have a decided influence on all human affairs and we have several times disproved the absurd views displayed by the so-called scientists that because stars are removed millions and billions of miles from us, there cannot be any connection between those gigantic masses and the living human beings. These electro-magnetic bodies are capable of discharging different kinds of energies manifesting themselves in different ways. When a constellation like Bharani (Aries) is held to be constitutionally unfit for certain types of elections it means that the vibrations they send are destructive in character.

I do not propose to discuss here the astrological influences of the various constellations elaborately. I would give just the important ones, mainly based on BRIHAT SAMHITA and leave the reader to refer to more standard works on Muhurtha for further details.

The 28 constellations (including Abhijit which is generally ignored in everyday astrological consultations) are presided over by Aswins, Yama, Agni, Prajapati, the Moon, Rudra, Aditi, Jupiter, Serpent, Pitrus or manes, Bhaga,

Aryaman, Savita, Swashta, Vayu, Indraghi, Mitra, Indra, Niruti, Visvedewa, Brahman, Vishnu, Vasu, Varuna, Ajaikapati, Abhibudhya and Pushan respectively.

Rohini, Uttara, Uttarashadha and Uttara-bhadra are supposed to be fixed constellations and they are favourable for coronations, laying the foundation of cities, sowing operations, planting trees and other permanent things.

Chitra, Anuradha, Mrigasira and Revati are soft constellations. They are good for wearing new apparel, learning dancing, music and fine arts, sexual union and performance of auspicious ceremonies.

Aswini, Pushya, Hasta and Abhijit are 'light' constellations, and they can be selected for putting ornamentation, pleasures and sports, administering medicine, starting industries and undertaking travels.

Mula, Jyeshtha, Aridra and Aslesha are 'sharp' in nature and they are favourable for incantations, invoking spirits, for imprisonment, murders, and separation of friends.

Sravana, Dhanishtha, Satabhisha, Punarvasu and Swati are movable stars and they are

auspicious for acquiring vehicles, for gardening and for going on procession.

Pubba, Purvashadha and Purvabhadra, Bharani and Makha are dreadful stars and they are suitable for nefarious schemes, poisoning, deceit, imprisonment, setting fire and other evil deeds.

Krittika and Visakha are 'mixed' constellations and during their influence, works of day to day importance can be undertaken.

Beginning from the third quarter of Dhani-shita and ending with the last part of Revati, the time is held to be highly unsuitable for any kind of auspicious work. This period goes under the special name of Nakshatra Panchaka and when these stars are ruling, one should definitely avoid journey towards the South, house repairing or renovation, collecting fuel and cattle fodder, or acquiring cots and beds.

Of all the twenty-eight constellations, the pride of place is invariably given to Pushya the 8th star.

The constellation of Pushya is supposed to be the most favourable of all the 28 constellations and neutralises almost all doshas or flaws

arising out of a number of adverse combinations. The Rishis go to the extent of saying that even if unfavourable combinations are present in the birth horoscope hampering one's success in life, and the ruling constellation and the position of the Moon are all adverse, Pushyami has the power of neutralising these evil forces and asserting its benefic nature. In spite of all the benefic influences attributed to Pushya, it is held to be inauspicious for purposes of marriage. There may be an element of exaggeration in the assertion that Pushyami is capable of modifying all the evil influences present in an election chart but there is no doubt whatsoever that it is a constellation *par excellence* that could be universally employed for all purposes, excepting of course marriage.

CHAPTER V

SPECIAL ADVERSE YOGAS AND THEIR NEUTRALISATION

The framers of the astrological rules were not mere theorists. They were practical men and did not believe in merely cataloguing their observations for academical purposes. Whilst it is always desirable to fix a *muhurtha* that is

auspicious by all standards of astrological rules, there would sometimes be practical difficulties and emergent occasions which admit of no delay. Therefore, emphasis is laid on what is called *gunabahulya* or excess of good and *dosha swalpa* or deficiency of evil. When one has to visit a friend or a relation, who is seriously ill in a far off place, we are asked not to attach any consideration to the astrological factors. Because at a moment's notice it is impossible to get a time which could be deemed to be propitious astrologically. But when one is to go on a pilgrimage or a business tour or for a marriage, one should see that he starts under influences that are harmoniously disposed towards him.

There are said to be 21 great evils (*Ekavimsati Mahadoshas*) which are to be avoided for any auspicious work. But when one finds it difficult to avoid them because of astronomical impossibility or circumstantial inability, one can take advantage of the neutralising combinations which are generally supposed to act as antidotes. We may just make a passing reference to these 21 great evils for the information of the readers. They are:—

1. *Panchanga Suddhi*:—We have already said that a *Panchanga* consists of thithi, vara,

nakshatra, yoga and karana. All these must be auspicious. In regard to lunar days, the 4th, 6th 8th, 12th and 14th, full and new moon-days should be avoided. In regard to Vara, Thursday and Friday are held to be suitable for all work. Tuesday is to be generally avoided except when it happens to be the 10th, 12th or 16th day of the child's birth when the child's Namakarana (baptising or giving name) may be performed. Of the several Nakshatras, Bharani and Kritika should be invariably avoided for all auspicious work as these two are said to be presided over by the god of death (Yama) and the god of fire (Agni) respectively. The last parts of Aslesha, Jyeshtha and Revati should also be avoided. Coming to the Yoga (vide page 12) the 16th (Atiganda) the 9th (sula) 10th (Ganda) 17th (Vyathipatha) and 27th (Vaidhruti) have deleterious effects upon events which are started or commenced under them. The Karana chosen must be appropriate to the election in view. Thus Bava is auspicious for starting works of permanent importance while Thaithula is propitious for marriage. Bhadra is unfit for any good work but is eminently suitable for violent and cruel deeds. For getting mantras Sakini Karana is propitious.

Therefore Panehanga Suddhi means a good lunar day, a beneficial week day, an auspicious constellation, a good yoga and a fertilising Karana.

2. **Surya Sankramana:**—The 2nd great evil is Surya Sankramana or the solar ingress into different zodiacal signs. When the Sun is about to leave one Rasi and enters another there seem to occur certain disturbances in the organisation of the solar forces and such times are not recommended for any good work. On the contrary, they are held to be propitious for meditation, initiations into secret mantras and performance of certain religious rites which are held to purify not only the bodily electrical discharges but also the mental currents. Sixteen ghaties (6 hrs. 24 min.) both before and after the entry of Sun into a new sign should be rejected for all new works.

3. **Karthari Dosha:**—Karthari means seissors. In an election, when two evil planets are placed on either side of the lagna, the combination goes under the special name of Karthari Dosha and it should be rejected for all good work particularly in regard to marriage.

4. **Shashtashta Vipragatha Chandra Dosha:**—The Moon should invariably be avoided in the 6th,

8th and 12th houses from the lagna rising in an election chart.

5. **Sagraha Chandra Dosha**:—The Moon's association with any other planet, benefic or malefics should be definitely avoided. This injunction is specially applicable in case of marriage.

6. **Udayastha Suddhi**:—The lagna and the seventh should be strong. The lagna should be occupied by its own lord and the navamsa lagna by its own lord or vice versa or lord of lagna should aspect Navamsa lagna and vice versa. Similarly the seventh and the lord of the seventh bhava should be favourably disposed. The strength of lagna and the 7th is necessary in all elections but especially in regard to marriage.

7. **Durmuhurtha**:—Muhurtha technically means 48 minutes or 2 ghatis in terms of Time. A sidereal day consists of 30 muhurthas. The 1st fifteen diurnal muhurthas named are (1) Rudra, (2) Abhi, (3) Mitra, (4) Pitru, (5) Vasu, (6) Vara, (7) Vishwedeva, (8) Vidhi, (9) Sathamukhi, (10) Purbhuta, (11) Vahin, (12) Naktanchara, (13) Varuna, (14) Arama and (15) Bhaga. The nocturnal muhurthas are:—(1) Girisa, (2) Ajipada, (3) Ahirbudhnya, (4) Pusha, (5) Aswi, (6) Yama,

(7) Agni, (8) Vidhatru, (9) Chanda, (10) Aditi, (11) Jeeva, (12) Vishnu, (13) Ynmigadyuti, (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 1st, 2nd, 6th and 7th are inauspicious.

In calculating the muhurtha, the exact length of day and night should be ascertained. Each muhurtha is said to last for 48 minutes (2 ghaties) on the assumption that the duration of day and night is of equal proportion, viz., 30 ghaties. If the length of day is 28 ghaties, then each muhurtha extends for 1 ghati and 52 vighaties.

Apart from the above general classification of good and bad muhurthas, the following should also be deemed as unpropitious on the different week days. Sunday the 14th (argama); Monday the 8th (vidhi) and the 12th (Nakthanchara); Tuesday the 4th (Pitru) and the 11th (vahn); Wednesday, abhigit; Thursday the 12th (Nakthanchara) and 13th (V a r u n a); Friday the 4th (Pitru) and the 8th (vidhi) and Saturday the 1st (Rudra) and the 2nd (Ahi).

Particularly in marriages, the muhurthas declared above as inauspicious in regard to week days should be scrupulously rejected.

8. Gandanthara :—The last 2 ghaties of the 5th, 10th and 15th (Full Moon) and the first 2 ghaties of the 6th, 11th and the 1st (dark half) lunar days go under the Thithigandanthara and they should be rejected for all new works. Similarly the last 2 degrees of Cancer, Scorpio and Pisces and the first 2 degrees of Leo, Sagittarius and Aries are inauspicious. The last ghaties of Aslesha, Jyeshtha, Moola, Revati and Aswini and the first four ghaties of Makha should be avoided as injurious for good work.

9. Papashadvarga :—Malefics should not be strong in shadvargas in an election chart.

10. Bhrigu Shatka :—The position of Venus in the 6th is highly injurious. This is especially so in regard to marriage. Even when Venus is exalted and associated with benefics, such a disposition should be avoided.

11. Kujashtama :—Mars should invariably be avoided in the 8th house, as it indicates destruction of the object in view. In a marriage election chart, Mars in the 8th is unthinkable.

Even if Mars is otherwise powerful, he should not occupy the 8th house.

12. **Ashtama Lagna Dosha:**—In selecting a time for marriage, the lagna ascending should not happen to be the 8th from the Janma Lagna of the bride and the bridegroom. Suppose the would-be husband and wife are born in Kumbha and Makara respectively. At the time of marriage, the ascending lagna should be a sign other than Virgo or Leo as these two happen to be the 8th from the bridegroom and bride's Janma Lagna respectively.

13. **Rasi Visha Ghatika:**—Elsewhere has been given the negative periods of different lagnas (Lagna Thyajya). They are to be rejected for all auspicious work.

14. **Kunavamsa Dosha:**—The lagna selected for an auspicious work should not occupy the navamsa of a malefic.

15. **Varadosha:**—This has already been explained on page 14. Certain week days are to be avoided for certain special activities.

16. **Grahanothpatha Dosha:**—The constellations in which the eclipses appear should be avoided, and in regard to marriage, such a constellation should be avoided for six months.

17. **Ekargala Dosha:**—This dosha is powerful only during the day time. Affects matters started under certain yogas such as Vishkambam. We need not go into details as it is not of much significance.

18. **Krurasamyuta Dosha:**—The constellation occupied by the Sun at a given moment, and the one immediately preceding and succeeding it have to be deemed unpropitious for all good work and they should be rejected for purposes of marriage.

19. **Akalagarjitha Vrishti Dosha:**—When there is rainfall and thunder, out of season, such days should be deemed unfit for all good work.

20. **Mahapatha Dosha:**—When the Sun and the Moon are equally removed from the equator upon the same side of it, the aspect is known as Vyatipata, which indicates excess of evil. This is held to be unfavourable for all good work.

21. **Vaidhruthi Dosha:**—This is also an evil aspect (Yoga) and should be avoided in all favourable activities.

I have given about a fairly clear description of the 'evils' which are generally to be met with in all classical works on Muhurtha. The reader

should not get scared away at the thought of these large number of doshas or planetary evils which are to be avoided if one is to elect a proper time for the fruition of an object in view. Man has to contend against a stupendous number of evil agencies or discordant vibrations released by the planetary bodies and each of these mahadoshas seems to express euphemestically in particular types of evil energies which would affect adversely particular types of human activities. There are several exceptions to these general doshas. One should always remember that in electing a suitable moment one should try to avoid the major doshas by fortifying the ascendant and taking advantage of the exceptions and ignoring the minor ones.

The following combinations are held to neutralise the adverse yogas mentioned above.

1. The lagnathyajya referred to *Supra* prevails only on particular days as per details below. In the first Navamsa—Wednesday and Saturday. In the middle Navamsa—Monday and Friday. In the last Navamsa—Tuesday, Thursday and Sunday. In other days the thyajyam has no significance.

2. Chandrashtama shows no evil when the Moon is waxing and occupies a benefic sign and a benefic navamsa. The sting is lost when the Moon and the 8th lord are friends.

3. Tuesday is not evil after midday.

4. The aspects attributed to Vyattheepatham, Vaidhruti etc., become defunct after midday.

5. No day of the week is blemished if the lord thereof is strongly placed in the election chart.

6. Venus, Mercury or Jupiter in lagna will completely destroy all other adverse influences.

7. Jupiter has the power of dispelling all the evils due to the lagna, navamsa and malefic aspects and render the time highly propitious.

8. The mere presence of the Moon or the Sun in the 11th will act as an antidote for all the other evils obtaining in the horoscope.

9. If the angles are well fortified, evil influences are immediately countered.

10. A planet exalted in lagna will nullify all the other adverse influences.

11. Jupiter or Venus in a kendra and malefics in 3, 6 or 11 will remove all the flaws

arising on account of unfavourable week day, constellatiou, lunar day and yoga.

Thus it will be seen that the most important question in muhurtha is the fortification of lagna and its lord.

CHAPTER VI

ON CERTAIN SPECIAL YOGAS

When a certain week day coincides with a certain asterism and a certain thithi, it becomes specially auspicious for good work. In this chapter, I shall give a few such special combinations which go under the special distinction of Siddha Yogas.

Sunday cooiuciding with the 1st, 4th, 6th, 7th, or 12th lunar day and ruled by the constellations Pushya, Hastha, Uttara, Uttaraṣhadha, Mula, Sravana or Uttarabhadra gives rise to Siddha Yoga.

Monday identical with the 2nd, 7th or 12th lunar day and with the constellations Rohini, Mrigasira, Punarvasu, Chitta, Sravana, Satabhisha, Dhanishta or Pūrvabhadra produces the same Yoga.

Tuesday falling on a day ruled by Aswini, Mrigasira, Chitta, Anuradha, Moola, Uttara, Dhanishta or Purvabhadra gives rise to Siddha Yoga.

Wednesday coinciding with Bhadra and Jaya and with the constellations Rohini, Mrigasira, Aridra, Uttara, Uttarashadha or Anuradha generates Siddha Yoga.

Thursday identical with the 4th, 5th, 7th, 9th, 13th or 14th lunar day and with the asterisms Makha, Pushya, Punarvasu, Swati, Purvashadha, Purvabhadra, Revati or Aswini gives rise to Siddha Yoga.

Friday ruled by Aswini, Bharani, Aridra, Uttara, Chitta, Swati, Purvashadha or Revati coinciding with Nanda and Bhadra constitutes this beneficial Yoga.

Saturday falling on a day ruled by Swati, Rohini, Visakha, Anuradha, Dhanishta or Satabhisha and with lunar days Bhadra and Riktha generates the same auspicious Yoga.

A Friday coinciding with Nanda (1st, 6th and 11th lunar days), Wednesday identical with Bhadra (2nd, 7th and 12th lunar days), Tuesday coinciding with Jaya (3rd, 8th and 13th lunar days), Saturday falling on a Riktha day

9th and 14th lunar days), and Thursday falling on 5th, 10th or 15th (Purna) lunar days constitute Siddha Yoga.

Sunday to Saturday respectively coinciding with the constellations Hasta, Sravana, Aswini, Anuradha, Pushya, Revati and Rohini will give rise to Amita Siddha Yoga.

The above special Yogas can be applied with advantage to important elections and if in addition to the general strength of the day due to a special yoga, the lagna is also rendered strong, chances of success of the enterprise would be by far the greatest.

CHAPTER VII

PRE-NATAL CEREMONIES

Before the actual birth of a child three important ceremonies are enjoined to be performed. They are nuptials (Nisheka), consummation (Garbhadana) and Pumsavana (change of sex).

Nishekam is used to denote the first sexual contact, while Garbhadana has reference to the subsequent deflorations. Almost all the ancient works on Muhurtha start from Namakarana—

the ceremony after the birth of a child—but we start from consummation as it is actually the beginning of the prenatal existence of the child. Sexual union, pregnancy and reproduction of human species are the essentials on which the world exists. Sexual union should never be based upon simple sense gratification. There is a sacredness about sexual functions, and when moral and spiritual considerations are not respected and brought into play, the result will be most unsatisfactory and all sorts of undesirable progeny would be the products of promiscuous cohabitation. Men and women are bundles of electricity. When they are brought together sexually a series of electrical currents would be released which may react on them favourably or adversely depending upon the harmonious or discordant nature of the vibrations released. Therefore the first sexual act should not be treated lightly and should be done only when planetary combinations are favourably disposed. Books on ancient Sexology and Astrology reveal that to indulge in coitus during the first four days of menses will lead to serious evil effects as the whole physiological and nervous system of the woman would be in a state of tension owing to the almost continuous discharge of blood. So the

first four days of menses should be avoided. Copulation on the 5th day tends to give rise to a daughter. In general, sexual union on odd days indicates birth of female children while on even days, the birth of male children is indicated. In the first instance, sexual union is highly recommended on the 16th day of the menses as it is supposed to ensure not only happiness to the couple but also the birth of a dutiful and intelligent son.

The constellations Sravana, Rohini, Anuradha, Swati, Revathi, Moola, Uttara, Uttarashadha, 'Uttarabhadra' Satabisha are highly favourable for nuptials. Pushyami, Dhanishta, Mrigasira, Aswini, Chitta, Punarvasu are ordinary. The rest of constellations are to be rejected.

Monday, Wednesday, Thursday and Friday are auspicious days while Saturday, Tuesday and Sunday should not be considered at all.

All lunar days except the 4th, 8th, 9th, 14th, Full Moon and New Moon are good. The favourable signs are Taurus to Libra and Pisces. The birth star (Janma Nakshatra), the 10th star (Anu Janma) and the 19th star (Thrijanma) should be avoided.

At the time of nuptials, the 8th house should be occupied by no planet. Subject to this proviso, even Sagittarius and Aquarius may be selected as auspicious.

Pamāyana :—This means change of sex. The Hindus had long ago known the processes whereby the sex of the foetus could be changed by performing certain remedies and by administering certain medicines when sex-differentiation is about to set in. The possibility of change of sex long known to the Hindus was being ridiculed by Western Scientists. But during the last 3 or 4 decades, the opinion of the scientists underwent a gradual change and most of them now admit such a possibility. For the information of the reader, I may just make a few observations of modern medical men on this all-important question.

Professor Thury first started a theory about the possibility of changing the sex of the foetus in the womb. This was taken up by Professor Unterberger. Bernard Macfadden has reached certain conclusions regarding the predetermination of the sex with a success claimed in 90% of cases experimented. According to the theory of Thury "the biogenetic condition, prevailing in the female organism in the beginning

of the interval between two menstrual periods is favourable to girls. Towards the end of this interval, shortly before the new period, it is favourable to boys. In between, the chances are even". It is possible that the chemistry of the mother undergoes natural changes at certain times which correspond to the condition of alkalinity or acidity created artificially by Unterburger with the aid of bicarbonate or lactic acid.

There are, according to Davenport, probably four hundred theories of sex determination promulgated during the last two or three hundred years. One theory generally accepted by biologists maintains that sex is determined by the so called X chromosomes. In the female there are two of these chromosomes. In the male there is only one. Professor Bluhm suggests that the male chromosomes move more quickly in alkaline solution, than the chromosomes which carry the feminine principle. A teaspoonful of bicarbonate of soda or one spoonful of lactic acid may thus determine the sex of the child. Generally 105 boys are born for every 100 girls. The mortality among the boys is somewhat greater. It has been found that after great and destructive wars, where men are

killed on a large scale, the number of male births increases. Nature thus restores the balance of sexes. We have known parents some of them longing for girls while others want boys for keeping up their family traditions and for continuance of their lines. This will be so specially in cases of inheritance and succession to thrones and large landed and financial estates. Many wars and bloodshed were the results of kings and queens having no sons to succeed them. In almost all the countries the dynasties were kept up through sons. Matriarchy forms an exception. It was found out by experiment that a high acid secretion was frequently responsible for sterility in the female. When douches were applied in the form of sodium bicarbonate, where there were no pathological changes in either husband or wife the results were most gratifying. The pregnancy developed after the next period and in every case the child was a boy. Professor Unterberger observes "that the most important thing appears to be the fact that the characteristics of the female organs exercise a great influence on the determination of the sex which strange to say has been ignored heretofore." Professor Nicolai Konstantinovitch of Moscow discovered an electric treatment which

separates and segregates the male and female spermatozoa. Children of either sex may be obtained by using chromosomes of the opposite sex in artificial impregnation. Natural spermatozoa are deposited in the curved end of the tube filled with a physiological solution. A slight electrical current draws the male and female cells to opposite ends of the tubes. The male spermatozoa are drawn to the anodes or the side where the current enters the tube, and the female sperms to the cathodes, where the current leaves. Macfaden says "conception time with reference to the menstrual cycle normally runs its course in twenty eight days and so corresponds in length to the lunar month". Here is a feminine physiological habit which in some ways at present clearly understood closely corresponds to the movements of the Moon. The theory is, that if fertilised when first discharged from the ovary the ovum is female in tendency while later as the ovum ages it becomes male, so that fertilisation between the 3rd and the 5th days after menstruation is liable to produce a girl, between the 5th and 8th days, a boy or a girl, and between the 8th and 12th days a boy. We have evidence that certain physiological habits curiously correspond to the lunar

daily cycles even as the habit of the ménstruation, a sex function corresponds to the lunar monthly cycle. It has been suggested by the mighty Darwin that since life apparently originated on the beaches of primordial sea where it was alternately covered and uncovered by the tides, through countless ages, certain life rhythms and physiological habits were formed in all living creatures to correspond with those tidal rhythms, which in their turn were regulated by the Sun and Moon. The primitive cell which was the cradle of the Life-Force, at that time went through alternating period of activity and quiescence. The scientific name for these two physiological phases is Katabolism and Anabolism. Physiologically Anabolism and Katabolism correspond to maleness and femaleness. *These facts lead to some interesting conclusions about sex as possibly determined not merely by the time of the lunar month, but the time of the lunar day at which conception takes place.* Here all the greatest scientists on matters of conception and sex formation are agreed on the physiological effects of cycles of lunar days and lunar months. We shall now quote from our astrological literature, what they have unanimously said about the appear-

ances of menses, how the foetus develops in the womb, in what month the sex is formed and by what methods the sex of the unborn child in the womb should be known and by what methods the sex of the child may be changed as per desire of the parents.

Occasionally one reads in papers about the reversal or change of sex to a certain degree even in adults. This phenomenon has been actually witnessed by no less a man than late Prof. B. Suryanarain Rao. In the history of science the ancient Hindus occupy a foremost place because thousands of years ago, they had anticipated and in fact achieved what to the moderns appear as marvels of biology. Of course it is a fashion with those who have received the European system of education to laugh at things they cannot explain with the aid of their own pet theories.

Charaka, the great Hindu physician, has dwelt at length with the question of change of sex. The ancients had not only studied the theory but they have given us practical rules whereby the sex of the unborn child in the womb may be known in advance and changed, if so desired. Ceremonies are actually laid down in the Vedas for performance by the father and

the mother with a view to give the child in the womb the sex that is desired. These rites are called Pumsavana. The etymology of the word is: Pung (male) syate (is produced) anena (by this); in other words the male-producing rite. These rites are performed even unto this day by every orthodox Hindu. PUMSAVANA is performed just after the expiration of three months from the date of conception.

Before giving further details about PUMSAVANA let us bring to the attention of the readers an interesting phenomenon which recently happened in Europe. Andreas Sparre, a Danish painter, married at the age of 20, a student artist studying in a like academy as his in Paris. They had a happy life for some time. Few years later Andreas Sparre happened to dress up in fun as a woman. The clothes suited him and he looked like a girl. One of his friends called him Lili and he liked this name. Soon afterwards Andreas began to feel that Lili was after all a real individual—a separate personality, existing within himself. Gradually, this second personality pushed to the background, his maleness. Andreas experienced bleeding from the mouth and nose and this was regarded as a form of menstruation. Of course there was a psychological

change too that he was becoming more and more feminine. With the passing of time a conviction grew in his mind that though male in his outward form internally he possessed the female sexual organs. Physicians and surgeons whom he consulted could not offer any explanation for his dual personality. At last he consulted a German specialist who declared after a very careful examination that Andreas possessed female sexual organs within himself. After this he was operated upon by Prof. Gebhard and after the operation the attending nurses remarked to Andreas that his voice had completely changed and that it was a shrill woman's voice. Then cigarettes and cigars nauseated him and even his handwriting turned feminine. In this first operation the male-sex glands were completely removed and Andreas Sparre was no longer a man. After the second operation Grete, the wife of Andreas, wrote as follows in her diary:—

“Not until a few hours had happened inside—a human born a man, who was my husband my comrade—had now become a female woman”

"But the thought which haunts me is that though Andreas may now be extinguished, and though Lili may have risen like a phoenix from the ashes, yet in the world outside Andreas is still living in the eyes of the law, and I am his wife. Who is capable of grasping this horror, this fantastic idea, this unique happening."

What are we to think of this strange and tragic case of Andreas Sparre—a case unique in medical history. The case of Obalamma becoming Obalacharl (vide *Female Horoscopy* by Prof. B. Suryanarain Rao) is also equally interesting.

Though medically it is impossible to distinguish sex in the embryo, astrologically it is possible to know beforehand—based on the conception Lagna—whether the child would be male or female. Doctors also opine that even in the most normal and unambiguous individual the rudiments of the organs of the other sex are present throughout life. PUMSAVANA means not only rites but also administering of certain medicines. Who knows, the proper performance of PUMSAVANA may enable us to change sexes of even adults, because the medicines accompanied by mantras may act on the glandular secretions and change the very nature of such secretions.

The cases of Andreas and Obalamma suggest that change of sex is possible and that ancient Hindus when they talked of this phenomenon were not merely guessing but were treading on solid and scientific grounds.

A perusal of the various texts in Sanskrit bearing on astrology and medicine reveals that PUMSAVANA is closely connected with the planetary influences on embryonic development. All the phases of the union of the virile spermatozoon with the mature ovum called impregnation, the fixation of the impregnated ovum, called conception, and the development of the foetus are governed by the Moon and other planets. No birth takes place by chance. In most cases : impregnation follows very shortly after coitus and it is the time of coitus that is generally taken according to Hindu Astrology for the NISHEKA or conception horoscope. The period of gestation is the time which elapses between the conception and parturition, during which the child first as embryo, then as foetus is developing in the womb. Beginning with the third week, the head bend in the embryo is quite marked which gradually increases as development goes on, and at the end of the third week the heart and all the organs have

been laid down and limbs begin to make their appearance as small buds, not unlike those of the frog, and the embryo closely resembles any other mammalian embryo at a corresponding stage. The chief changes in the first month (governed of course by Venus) are the formation of the face and external ear, and the development of the limbs. The eyes, nasal pits, maxillary processes, ears and nose are now visible.

In the second month of pregnancy—ruled by Mars—the plasm is enveloped by the amnion. Mars brings the development of the membranes and strong expansion of them. The brain begins to develop, the head becomes considerably larger and the human characters are all established. The embryo may now be spoken of as the foetus, which has passed its quadruped stage.

Now we come to the third month influenced largely by Jupiter—the month in which PUMSAVANA has to be performed if one desires to have a son born to him. IT IS IN THE THIRD MONTH THE DIFFERENTIATION OF SEX IS BROUGHT ABOUT, as also the development of the genitals. Jupiter, a masculine planet, presides over this month. Thus it will be seen that in the

selection of the time for performing PUMSAVANA the ancients had in view very scientific reasons. As difference of sex occurs in the third month, the medicines and mantras administered under the influence of certain constellations would certainly be capable enough to change the sex to the desire of the individual concerned. Without caring to bestow serious thought on such questions, the moderner is apt to dismiss the whole thing as the product of superstition.

We shall now give a few hints from the famous CHARAKA SAMHITA and it is for readers to make use of such hints to their own advantage.

Charaka says:—"Instructions will be laid down about those Vedic rites by which the sex of the child (in the womb) before ITS MANIFESTATION may be changed. Verily of rites duly performed and CHARACTERISED BY PROPRIETY OF TIME AND PLACE, the capacity to produce desirable fruits is ordained. Observing that a woman has conceived, PUMSAVANA should be administered to her before the manifestation of the sex of the child in the womb.

"Obtaining two unbroken buds from two twigs procured from the eastern and northern

sides of a banian (*Ficus indica*, Linn.) growing in a cowpen, as also a single grain of paddy and a single seed of *Masha* (*PHASEOLUS RADIATUS*, Roxb.) both well developed, or two seeds of white mustard, and throwing them into a quantity of curds, the woman (that has conceived) should be made to drink it under the constellation of Pushya". Another Pumsavanam medicine is the following:—

The KALKA or paste of (a) JEEVAKA*, (b) RISHABHAKA‡, (c) Apamargat† or (d) Sabachara† - or of each if desirable—should be boiled with milk and given to the woman to drink.

"Or, the likeness of a man, of very small proportions, made of gold, or silver or iron, made red-hot in fire and then dipped into a measure of curds, or milk, or water, should be swallowed, without leaving any remnant, under the influence of the constellation PUSHYAMI. Under the same nakshatra of Pushyami, the

* Jeevaka is no longer identifiable or procurable. Hindu doctors find a substitute in GUDUCHI or *TINOSPORA CORNIFOLIA*, Miq.

‡ This is also not identifiable. The substitute is VANGCALO-CHANA or bamboo manna.

† *Achayaranthes aspera*, Linn.

‡ *Barleria cristata*, Linn.

the woman may be made to inhale the hot vapour of a cake (PISHTA or PISHTAKA) that is being baked (on the fire) and then dissolving that cake in a measure of water, the mixture should be cast over the threshold of the door. This water the woman should then, using a stick of cotton, apply to her right nostril".

If the above remedies are administered under the favorable and auspicious influences of constellation, the sex in the womb of the woman is supposed to change. The subject is vast and we shall again recur to this on a subsequent occasion. Who has studied and who has tested all these methods? Why label them as useless and unscientific when you do not know what they are.

The ceremony of Pumsavanam should be celebrated in the 3rd month when signs of pregnancy are evident. All lunar days except the 4th, 6th, 8th, 9th, 12th, 14th, Full Moon and New Moon days are good.

All signs except Gemini, Cancer and Virgo are auspicious. Virgo should be avoided as it is specially adverse.

Monday, Wednesday, Thursday and Friday are beneficial. The 8th house from the ascendant

should be vacant. The Moon's presence in lagna or the 12th and the ascendant being aspected by Venus brings on prosperity. Benefics should be disposed in quadrants or trines.

There is another ceremony named Seemantha immediately following Pumsavanam, being performed in the 5th or 7th month. This is ordained only in regard to first conceptions. If the time-schedule cannot be kept up, it should not be abandoned, but the function must be performed at least before delivery. This is the view of sage Sankha.

For Seemantha, Rohini, Mrigashira, Punarvasu, Pushyami, Uttara, Uttarashadha, Hastha, Sravana and Revati are auspicious. Some are of the opinion that under unavoidable circumstances, even Aswini, Anuradha and Mula may be deemed auspicious. The 4th, 6th, 8th, 9th, 14th lunar days and New Moon day must be avoided. When the Moon is dignified Full Moon day is not condemned. Sunday, Tuesday and Saturday should be avoided. The rest of the week days are good. All signs except Leo and Scorpio are auspicious. The 8th house from the ascendant must be free. Generally speaking, the 3rd, 5th, 7th, 10th and 22nd constellations should

be avoided. The Moon should not be in the 8th house. So far as this particular ceremony is concerned, the month ranks first in importance. Hence even if Jupiter and Venus are combust, such a circumstance may be ignored.

CHAPTER VIII

POST-NATAL CEREMONIES

Namakarana or naming the child:—The proper day for this ceremony would be the 10th, 12th or 16th day of the child's birth. If this is not possible, then an auspicious day must be fixed for the purpose.

Anuradha, Purnarvasu, Makha, Uttara, Uttarashadha, Uttarabhadra, Satabisha, Swati, Dhanishta, Sravana, Rohini, Aswini, Mrigasira, Revati, Hasta and Pushya are auspicious.

The 4th, 6th, 8th, 9th, 12th, 14th lunar days and Full Moon and New Moon should be avoided.

Monday, Wednesday, Thursday and Friday are good. Other week days are not good. As far as possible, the lagna must be rendered strong and the 8th house should be unoccupied:

Fixed signs are preferable and common signs are good when occupied by benefics.

If Jupiter occupies a kendra or thrrikona and a malefic is in the 11th, the time is held to be very auspicious. Another equally propitious combination is the time when the lagna falls in a benefie sign with a malefic in the 3rd, Venus in 12th and the Moou in a dignified position.

Generally the name to be given to a malé child should consist of an even number of letters, (e.g., Rama, Krishna, etc.) while a female child should be given a name containing uneven number of letters (e.g., Parvati, Janaki, etc.) The name must also be appropriate to the ruling star.

Cradling:—The best time for this would be the 10th, 12th, 16th, or the 22nd day after its birth.

First Feeding on Rice (Annaprasana):—Let the first feeding on rice be done in the 6th, 8th, 9th, or 12th month on days ruled by Aswini, Mrigāsira, Punarvasu, Dhanishta, Pushyami, Hastha, Swati, Anuradba, Sravana, Satabhisha, Uttara, and Chitta, avoiding the usual unfavourable lunar days. The 10th house must be unoccupied. The first feeding should not be done in the

constellation of Aridra, Krittika, Jyeshtha, Bharani, Aslesha, Purvashadha and Purvabhadra.

Monday, Wednesday, Thursday and Friday are good. Aries, Scorpio and Pisces are inauspicious. Mercury, Mars and Venus should not occupy respectively the 7th, 8th and 9th houses. Mercury, Jupiter or Venus in lagna is highly commendable. No malefic should occupy the ascendant.

The most important factor in this function is the month: hence one should not mind even if Jupiter and Venus are combust.

Ear Boring (Karnavedha) :— This should be done on the 12th or 16th day of the birth of the child or in the 6th, 7th or 8th month, either in the forenoon or in the afternoon but never during night. A day ruled by two asterisms or two lunar days is not propitious as also the other lunar days usually declared as inauspicious.

Monday, Wednesday, Thursday and Friday are good. At the time of boring the ears, the 8th house should be unoccupied. Aquarius, Leo and Scorpio should be rejected.

Tonsure (Chowlam) :— The learned say that Chowlam is a very important karma because it

involves the cutting of hair which means discharge of electrical currents from the child for the first time. The ceremony when properly done is said to prolong the life of the child. It should not be done when the mother of the child is pregnant. Chowlam may be performed in the 3rd or 5th year when Jupiter and Venus are free from combustion and when the Sun is in the Tropic of Cancer. The bright fortnight is said to give longevity while the dark fortnight is supposed to affect the health.

The 2nd, 3rd, 5th, 7th, 10th, 11th, and 13th lunar days are good. The 4th, 1st, 6th, 8th, 9th, 14th and New and Full Moon days should be rejected.

Punarvasu, Mrigasira, Dhanishta, Sravana, Revati, Pushya, Chitta, Aswini, Hasta, are favourable; Swati, Rohini, Satabhisha, Uttara, Uttarabhadra, Uttarashadha are ordinary. Tonsure should always be done in the forenoon.

Monday, Wednesday, Thursday and Friday are good.

Cancer, Virgo, Gemini, Pisces, Libra, Taurus and Capricorn rising gives rise to good results. The rest are not beneficial. But they can be employed provided benefics occupy the lagna

disposed to the ascendant at the time of Upanayanam.

The best season is when the Sun is in his northern course, (between Capricorn and Gemini). The lunar months of Magha, Phalguna, Chaitra and Vaisakha are good. The 2nd, 3rd, 5th, 7th, 10th and 13th lunar days in the bright half and the 1st, 2nd and 3rd in the dark half are held to be auspicious. The lunar days to be avoided are 4th, 8th, 9th, 11th, 12th, 14th and Full and New Moon days. Some are of opinion that the 13th is good. .

Exception: Even the 14th lunar day may be treated as good if the boy is above the prescribed age.

Monday, Wednesday, Thursday and Friday are propitious. Wednesday must be rejected if Mercury is combust. Sunday is ordinary while Tuesday should be invariably rejected.

The following constellations are good: Anuradha, Hasta, Chitta, Swati, Sravana, Dhani-shta, Satabhisha, Uttara, Uttarashadha, Uttara-bhadra, Revati, Rohini, Mrigasira, Aswini, Punarvasu and Pushyami.

Aries, Taurus, Gemini, Cancer, Virgo, Libra and Aquarius are good. Tho other signs should

be avoided. According to Vasishta and Garga, the 3rd day in the bright half of the month of Chaitra and Vaisakha and the 7th day in the bright half of the lunar month Magha and Phalgun are highly favourable.

The Moon must not occupy the 6th, 8th, or 12th house. Malefics should not be posited in quadrants. The ceremony should take place before noon. The 8th house from the lagna must be unoccupied.

The third house should be fortified by the situation by either malefics or benefics, while the 6th should be devoid of benefic. Mars and Saturn should be avoided in the 5th.

Let Mars and Saturn be avoided in the 2nd from the election chart; as otherwise they will make the boy's intellect dull. Similarly their situation in the 12th should also be avoided. The Moon should always be avoided in lagna. But however if Cancer is the Ascendant and the Moon and Jupiter are in conjunction and malefics are in 3, 6 and 11, the evil attached to the situation of Moon in lagna becomes lost. The following malefic yogas should also be avoided:

more than a civil agreement between the parties, the extent of which only affects themselves. It is the basis of the family, and its dissolution as well as its formation is a matter of public policy in which the body or community is deeply interested and it is to be governed by other considerations than those which obtain with regard to any other civil contract that the ground which shall invalidate the contract must be something more than a mere representation as to collateral matters that no ground will annul a marriage which does not go to the very essence of the contract".

Marriage both in the social and economic sense, is a sexual relationship entered into with the intention of making it permanent. In India, marriage was and is regarded as a religious sacrament and marriage comprehends the equality of the partner in respect of Dharma (right conduct), Artha (financial position), Kama (sex relation) and Moksha (final salvation). The universality of marriage constitutes one of the most striking differences between the Hindus and the other races. When the question of marriage is considered, various factors demand our attention, important ones being physical fitness, mental qualities, heredity,

sexual compatibility and social and economic status.

In the modern world so much is made of the sex element in marriage that the other equally important factors, social and psychological, are practically ignored. The Hindu Sastras, having in view the climatic and ethnological conditions of India, have fixed the maximum and minimum age limits for marriage. Marriages between parties belonging to the same GOTRA are prohibited on account of the dysgenic influence on the offspring. Inter-racial, inter-communal and inter-religious marriages are equally condemned because in such matches there are great cultural differences. There can be very little sympathy between the parties. After a careful consideration of all these factors, the Hindus had devised an astrological means of judging marriage compatibility whereby the relations between the couple may stand the strain of maladjustments. Pseudo-sexologists and sociologists are not wanting in India who are ever ready to point out their finger of contempt at the sound and sensible institution of marriage developed by the Hindus after decades of experience and experiments. We are not concerned with such socialistic theories advocating

companionate marriage and encouraging unbridled licence in love affairs. They may be alright in countries like Russia and America—the melting pots of different races. But they cannot hold water in a country like India whose civilisation, culture and social laws are peculiar to her geographical and historical positions. Inter-communal and inter-racial marriages are a gamble.

The Hindus have solved this complex problem of marriage selection by recourse to astrological considerations. If investigations into the various KUTAS are undertaken before marriage is contracted, there will be fewer tragedies than at present, and less marital infidelity. Modern science has devised no means to find out the compatibility between the marrying couple. Sexologists suggest that the bride and bridegroom should subject themselves to a thorough medical examination. Although this sounds reasonable, it makes an important omission in that mere physical fitness does not ensure complete marital happiness. Happiness largely rests upon so many other factors that the aid of astrology should be sought for by every sensible individual.

In selecting horoscopes for marriage purposes, three factors have to be carefully considered. They are:—

- (a) The longevity of the bride and the bridegroom.
- (b) The larger strength of the 7th and 8th houses.
- (c) Agreeability in regard to the Kutas commonly designated as Puruththam.

When there is no longevity in the case of bride, the horoscope must be rejected even though the 7th house may be strong or the requisite number of units are available. Likewise when the 7th house is weak and is considerably blemished, the horoscope to be matched should have antidotes or counteracting influences.

The puruththas or the units of agreement should be considered only when there is general sympathy between the horoscopes of the parties to be brought together. The existing practice almost all over India and particularly in South is highly defective and dangerous as horoscopes are rejected simply because they do not conform to certain puruththas, while the most important factors such as longevity,

widowhood, etc., are completely ignored. Therefore it is very essential to examine, to start with, the general strength of the charts; and when good longevity is indicated in both the horoscopes and they are free from the afflictions in regard to the 7th and 8th houses, further agreement should be judged. When Mars and Venus are in the 7th, the boy or girl concerned will be highly sexed and such an individual should be mated to one who has similar instincts and not to a person having Mercury or Jupiter in the 7th, as this makes one-sexed. When sexual incompatibility sets in marriage, life proves charmless and friction arises between the couple. Therefore it is the bounden duty of the parents to consult learned astrologers and not to entrust the work of comparing horoscopes to all persons who have no practical experience. History is replete with ill-matched marriages and the most miserable lives the couple had to live.

Socrates, philosopher as he was reputed to be, was united in marriage to Xantippe who, if rightly reported, perpetually ridiculed his philosophical teachings and mercilessly nagged him in his home. Once when he had invited a distinguished friend to dinner, she spitefully

emptied the contents of a vessel upon his head. Plato sympathisingly asked him why he bore such indignities. Meekly replied the old philosopher: "She teaches me patience and charity, and shows to me that if I can bear with her, I can bear all else in the world." Alcibiades, noted for brilliancy of intellect and a most graceful carriage of personality, was strangely unfortunate in his marital relations. Too proud to directly desert his wife he at one time contemplated and even attempted suicide as a release from his bonds. Pericles, ruling Athens for 50 years, finding it brick and leaving it marble, was not only orator and statesman, but in other ways the most discrete and majestic character of that remote period. His relations with Aspasia caused bitterest criticism. His wife, being a fault-finding, social drag, failing to stand by him supporting him in his great work for the upbuilding of Athens, he deliberately parted with her, bestowing upon her half of his estates. Plato, warned by Socrates, his teacher, though noble, wealthy, scholastic and exceedingly popular in the higher walks of Grecian society *never married, though a great admirer and lover* of women. Cicero, the Roman orator and early pleader in the forum, studied at the feet of Zeno

and Demetrius and married the heiress Terentia. It is needless to produce the full story of his unsatisfactory married life. Milton, holding in English literature one of the highest places as poet and patriot, wrote three pamphlets upon divorce and lived not merely unhappily but at times miserably with his wife, Mary Powell; Thomas Carlyle's married life was rough as a tempestuous sea, and accordingly far from being happy. Dickens, as writer, author and world painter of human emotions, stood for a time in Great Britain unrivalled and yet his matrimonial home life was a most painful failure. We can multiply the instances any number. In the modern times, America counts such social ship-wrecks by thousands upon thousands both in the lower and the higher planes of marital life. In India the number is on the increase. All these tell their own sad stories of connubial dissatisfaction and family wretchedness. Readers must note that in the examples given above, the married lives were not shattered by the death of wife, or husband but they proved tragic because of the dislike between husband and wife. Having read the above paragraphs, the reader may be tempted to put the question "Is marriage—true harmonial

marriage—possible at the present state of the world's civilisation?" The quick answer is in the affirmative.

A careful consideration of the important astrological works reveals the following information:—

(1) If Knja is in the 7th house unaspectd by benefics, there will be frequent quarrels in the married life often leading to misunderstandings and separation.

(2) When Saturn is in the 8th house, and particularly in a square to Mars, the married life will be crossed by discord, lack of mutual understanding and absence of real attachment.

(3) When Leo is Lagna and the 7th lord Saturn is in the 2nd, the husband will be completely subservient to the wife carrying out all her orders.

(4) Saturn in the 7th house is also indicative of unhappiness in marriage.

(5) According to PRASNA MARGA, the famous Kerala work on Astrology, if the Sun and Venus occupy the 5th, 7th or 9th houses then the native will lack marital happiness.

(6) A strong malefic in the 4th, particularly Mars, is not conducive to conjugal happiness.

(7) If in the ASHTAKAVARGA of Venus, the 7th house from Venus contains a large number of bindus (positive units) and the wife is born in any of the asterisms of the Sun, then his wife will be as dear to him as life.

(8) When the longitude of the 7th house falls in a malefic Navamsa, the wife will be bad in nature and frequent quarrels and misunderstandings will ensue.

(9) If the lords of the 7th and 1st are friends then native will be loved by her wife. Otherwise there will be hatred.

The above combinations do not speak of either the death of wife or more than one marriage. They simply state that the dispositions of planets in a certain manner, in the (male's or female's) horoscope, render the marital life unhappy.

(10) Make the necessary reductions in the ASHTAKAVARGA* of Venus. Mark those rasis that contain bindus or dots. Then take that Rasi which contains more dots and get the bride from the direction indicated by that rasi. The marriage will bring real happiness.

* See Chapter XXVI, HINDU PREDICTIVE ASTROLOGY by B. V. Raman.

When evil combinations indicating misery in married life are present in the horoscope of a bride then the same can be mitigated by marrying her to a boy whose horoscope has similar evil combinations. The evils can also be avoided by testing the marriage adaptability and by performing the marriages in proper Muhurthas.

Therefore with a view to avoid such unpleasant consequences, the astrological works of the Maharshies have laid down certain units of strength and agreement and when these are agreeable, the married couple would live happily in spite of external and physical discomforts like poverty, etc.

Maharshies have claimed that by electing a proper time or Muhurtha for marriage, several of the evil indications in the charts of the couple can be minimised to a great extent.

In this chapter, I have confined myself to the elucidation of rules governing marriage adaptability. It is presumed that before applying these rules, the horoscopes have been judged already in regard to the 7th and 8th houses.

There are 12 factors to be considered in order to judge the suitability for a proposed

constellations, there will be frequent quarrels and want of agreement in sex-matters. So the best way is to mate a male belonging to a male constellation with a female belonging to a female constellation. The Kutas in general lay down the foundation for marriage happiness.

Therefore the Yoni Kuta takes into account the sexual aspect of marriage and indicates the sex affinities such as the degree of sex-urge, sex-compatibility, the size of copulatory organs and so on. Havelock Ellis says that "out of 500 consecutive cases coming for advice (1930) all but one showed sexual maladjustment as a complicating factor". This reveals to us the importance of Yoni Kuta. All the 27 constellations have been assigned certain animals and sexes as given below:—

Male.	Female.	Class of Yoni.
ASWINI	SATABHISHA	HORSE
BHARANI	REVATHI	ELEPHANT
PUSHYA	KRITTIKA	SHEEP
ROHINI	MRIGASIRA	SERPENT
MOOLA	ARIDRA	DOG
ASLESHA	PUNARVASU	CAT
MAKHA	PUBBA	RAT
UTTARA	UTTARABHADRA	COW

Male.	Female.	Class of Yoni.
SWATHI	HASTHA	BUFFALO
VISAKHA	CHITTHA	TIGER
JYESHTA	ANNOORADHA	HARE
POORVASHADHA	SHRAVANA	MONKEY
POORVABHADRA	DHANISHTA	LION
UTTARASHADHA		MONGOOSE.

Marriage between the constellations indicating same class of yoni and between the male and female stars of that yoni conduces to great happiness, perfect harmony and progeny. If the male and female happen to be born in friendly yonies, but both representing female constellations there will be fair happiness and agreement. If the couple belong both to male constellations there will be constant quarrels and unhappiness. If marriage takes place between constellations indicating unfriendly yonies the marriage must be avoided under all risks. For example if marriage takes place between a male born in Moola and female born in Aridra it will turn out very happy. The constellations Moola and Aridra represent the male and female organs of a dog. The union of these is agreeable and conduces to favourable results to the fullest extent. If marriage takes place between a man born in the constellation

Satabhisha and a girl born in Punarvasu, both representing the female stars, the marriage is passable but not so good as in the first instance. Marriages between persons belonging to constellations indicating inimical yonies are not recommended. The number of units for Yoni Kuta is 4.

Example:—Both Mrigasira and Dhanishta are female constellations, the one typifying the yoni of a serpent and the other that of a lion. Hence Yoni Kuta is not present. The following pairs are hostile and in matching Yoni Kuta, they should be avoided.

Cow and tiger; elephant and lion; horse and buffalo; dog and hare; serpent and mongoose; monkey and cat; and cat and rat. In a similar way, similar pairs of constellations typifying other hostile pairs as they occur in nature should be avoided.

6. Rasi Kuta:—If the Rasi of the boy happens to be the 2nd ~~from~~ from that of the girl and if the Rasi of the girl happens to be the 12th from that of the boy, very evil results will flow. But if, on the other hand, the Rasi of the boy falls in the 12th from the girl's or the Rasi of the girl is in the 2nd from that of the boy

astrology predicts longevity for the couple. If the Rasi of the boy is the 3rd from that of the girl there will be misery and sorrow. But if the Rasi of the girl is the 3rd from that of the boy, there will be happiness.

If the boy's Rasi falls in the fourth from that of the girl's then there be will great poverty; but if the Rasi of the girl happens to fall in the 4th from the boy's there will be great wealth. If the boy's Rasi falls in the 5th from that of the girl there will be unhappiness. But if the girl's Rasi falls in the 5th from that of the boy there will be enjoyment and prosperity. But where the Rasis of the boy and the girl are in the seventh houses mutually, then there will be health, agreement and happiness. If the boy's Rasi falls in the 6th from the girl's there will be loss of children; but if the girl's is the 6th from the boy's, then the progeny will prosper.

The number of units for Rasi Kuta is 7.

Exception :—When the Rasis are owned by one planet or if the lords of the two Rasis happen to be friends, the evil attributed above to the inauspicious disposition of Rasis gets cancelled.

(7) **Rasyadhipathi or Graha Maltram :—**This is the most important Kuta inasmuch as it deals

with the psychological dispositions of the couple. The mental qualities of the parties and their affection for each other are admittedly of vital importance to their happiness. This must be tested before marriage. In considering Graha Maitram, the friendship or otherwise between the lords of the Janma Rasis of the persons concerned is very important. Planetary friendships are given in almost all astrological works. But still I give below a table indicating the relations between the different planets so that the reader may not have to refer to other books.

PLANETARY FRIENDSHIPS etc.

	FRIEND	NEUTRAL	ENEMY
The Sun	Moon, Mars, Jupiter	Mercury	Saturn, Venus
The Moon	Sun, Mercury	Mars, Jupiter, Venus Saturn	....
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

Some suggest that in considering the planetary relations, the temporary dispositions should also be taken into account. This in my humble opinion is uncalled for, because, the entire subject of adaptability hinges on the birth constellations and not on birth charts as a whole.

When the lords of the Janma Rasis of the bride and bridegroom are friends, then Rasi Kuta is said to obtain in full. When one is a friend and the other a neutral, it is passable. When both are neutral, Rasi Kuta is very ordinary. When both are enemies, the alliance must be avoided.

Exception:—Even when there is no friendship between the Janma Rasi lords of the bridegroom and bride, Rasi Kuta may be said to exist if friendship prevails between the planets owning the Navamsas occupied by the Moon.

Example:—In our illustration, the Janma Rasi lords are Venus and Saturn. Both are friends. Therefore Rasi Kuta is complete. Supposing the bride and bridegroom are born in Makha 2 (Leo) and Satabhisha 2 (Saturn). The lords will be the Sun and Saturn respectively and they are not friends. In such a case

if the Navamsa relationship is considered, then the Moon will be in Taurus (Venus) and Capricorn (Saturn) respectively. Venus and Saturn are friends and therefore the match is permissible. One will have to be very careful in the assessment of these factors and on superficial grounds no horoscope should be rejected as unsuitable or unfortunate.

8. **Yasya Knta:**—This is important as suggesting the degree of magnetic control or amenability the wife or husband would be able to exercise on the other. For Aries—Leo and Scorpio are amenable. For Taurus—Cancer and Libra; for Gemini—Virgo; for Cancer—Scorpio and Sagittarius; for Leo—Libra; for Virgo—Pisces and Gemini; for Libra—Capricorn and Virgo; for Scorpio—Cancer; for Sagittarius—Pisces; for Capricorn—Aries and Aquarius; for Aquarius—Aries; and for Pisces—Capricorn. The unit of agreement is 2.

Example:—In our illustration, neither the boy's nor the girl's horoscope is subject to the control of the other.

9. **Rajju:**—This indicates the strength or duration of married life and therefore it merits

special attention. The 27 constellations have been grouped into five types of Rajju.

Padarajju :—Aswini, Aslesha, Makha, Jyeshta, Moola, Revathi.

Kati Rajju :—Bhāraṇi, Pushyami, Pubba, Anuradha, Purvashadha, Uttarabhadra.

Nabhi or Udararajju :—Krittika, Punarvasu, Uttara, Visakha, Uttarashadha, Purvabhadra.

Kantharajju :—Robini, Aridra, Hasta, Swati, Sravana and Satabhisha.

Siro Rajju :—Dhanishta, Chitta and Mrigasira.

The Jauma Nakshatras of the couple should not fall in the same rajju. If they fall in Sira (head) husband's death is likely; if in Kantha (neck) the wife may die; if in Udara (stomach) the children may die; if in Kati (waist) poverty may ensue; and if in Pada (foot) the couple may be always wandering. Hence it is desirable that the boy and the girl have constellations belonging to different Rajjus or groups.

10. **Vedha** :—This means affliction. Certain constellations are capable of affecting or afflicting certain other constellations situated at particular distances from them. For instance, Aswini is said to cause Vedha to the 18th constellation (viz., Jyeshtha) from it; Bharani to the 16th

(viz., Anuradha) and so on. The following pairs of constellations affect each other and therefore, no marriage should be brought about between a boy and girl whose Janma Nakshatras belong to the same pair.

Aswini and Jyeshtha; Bharani and Anuradha; Kritika and Visakha; Rohini and Swati; Aridra and Sravana; Punarvasu and Uttara-shadha; Pushyami and Purvashadha; Aslesha and Moola; Makha and Revati; Pubba and Uttarabhadra; Uttara and Purvabhadra; Hasta and Satabhisha; Mrigasira and Dhanishta. In our example, the constellations of the couple (Mrigasira and Dhanishta) belong to the prohibited pair and hence Vedhakuta is absent.

11. **Varna**:—This seems to signify the degree of the spiritual or ego development of the marrying partners. Pisces, Scorpio and Cancer represent the highest development—Brahmin; Leo, Sagittarius and Libra indicate the second grade—or Kshatriya; Aries Gemini and Aquarius suggest the third or the Vaisyas; while Taurus, Virgo and Capricorn indicate the last grade, viz., Sudra. A girl belonging to a higher grade of spiritual development should not be mated to a boy of lesser

development. The VICE-VERSA or both belonging to the same grade or degree is allowed.

The unit of agreement is 1.

12. Nadi Kuta:—This is the most important and at the same time the most significant Kuta. In Sanskrit Nadi means several things but in reference to astrology, it signifies pulse or nervous energy indicating the physiological and to a certain extent hereditary factors. The Hindu medical works enumerate three Nadis or humours, viz., Vatha (wind), Pitha (bile) and Sleshma (Phlegm). A boy with a predominantly windy or phlegmatic or bilious constitution should not marry a girl of the same type. The girl should belong to a different temperament. The three Nadis are ruled by the different constellations as follows:—

Yatha	Pittha	Sleshma
Aswini	Bharani	Krittika
Aridra	Mrigasira	Rohini
Punarvasu	Pushyami	Aslesha
Uttara	Pubba	Makha
Hasta	Chitta	Swati
Jyeshtha	Annradha	Visakha

Yatha

Pittha

Sleshma

Moola

Purvashadha

Uttarashadha

Satabhisha

Dhanishta

Sravana

Purvabhadra

Uttarabhadra

Revathi

If the constellation of the boy and girl fall in different lines, then agreement between the couple will be good. Under no circumstances should they fall in the middle. Stars of the couple may fall in the first and last line under certain circumstances.

If Nadikuta is not present on the basis of the Nakshatras, then the same may be reckoned taking into account the Nakshatra Padas. Thus the different quarters will be governed by the three humours (Nadis) thus:

Aswini	1	Aswini	2	Aswini	3
Bharani	2	Bharani	1	Aswini	4
Bharani	3	Bharani	4	Krittika	1
Krittika	4	Krittika	3	Krittika	2
Rohini	1	Rohini	2	Rohini	3

Beginning from Aswini 1, the counting should be done forwards and backwards in threes as given above.

The unit ascribed for this Kuta is 8.

In the example considered above, both the constellations fall in the middle line and hence Nadi Kuta is completely absent.

Special Considerations

We have dealt with above, fairly exhaustively the question of marriage adaptability and the importance of the various Kutas or physiological and psychological junctions in the human body and how a consideration of each Kuta would enable us to appreciate the harmony or discord likely to prevail between the intending marriage partners.

We shall now give certain contingencies arising by virtue of common Jannua Rasi, common birth star and the absence of certain Kutas.

(1) The absence of Stree Dcergha (vide page 81) may be ignored if Rasikuta and Graha Maitri are present.

(2) Though Graha Maitri is by far the most important, it need not be considered if the couple have their Jannua Rasis disposed in one and seven from each other.

(3) Rajjkuta need not be considered in case Graha Maitri, Rasi, Dina and Mabendra Kutas are present.

(4) The evil due to Nadi Kuta can be ignored subject to the following conditions:- (a) The Rasi and Rajjkuta prevail. (b) The same planet is lord of the Jannua Rasis of both the

there are several elements of much more importance than KUJA DOSHA. And the evil influences accruing from the bad position of Mars is only one of the several elements.

It is unfortunate that throughout S. India especially in the Tamil areas, much is made of the so called KUJA DOSHAM and this bugbear has been the means of destroying the happiness of many families by preventing marriages otherwise very eligible and anxiously wished for. So far as our humble experience goes it is only in the KERALA SASTRA that mention is made of Kuja Dosha. The stanza runs thus: DHANE VYAYECHA PATHALE JAMITRE CHASHTAME KUJA STRINAM BHARTHURU VINASAMCHA BHARTHRUNAM STRIVINASANAM. This means:—“If Mars is in the 2nd, 12th, 4th, 7th, and 8th houses in the horoscope of the female, the death of husband will occur; similar situation in the husband's horoscope causes the death of wife.”

The Lagna represents body, the Moon mind and Venus sexual relations. Therefore the houses have to be reckoned with reference to all the three, viz., Lagna, Moon and Venus. The Dosha (evil) is considered weak when it

exists from Lagna, a little stronger from Moon and still more powerful from Venus.

The second house signifies family; the twelfth represents comforts and pleasures of bed. The fourth rules sukha or happiness. The 7th indicates husband and 8th represents longevity of the wife or husband. Hence the position of Mars in these houses is supposed to produce this peculiar dosham or evil. If Kuja Dosham obtains in the horoscopes of both the bride and bridegroom the dosham gets cancelled. There are of course many good combinations which assure marital felicity and much importance need not be given to Kuja Dosham.

Granting that Kuja Dosham is a factor whose occurrence should not be ignored, there are antidotes which are not generally known to the rank and file of Hindu astrologers. The exceptions are:—Mars in the 2nd is bad provided such second house is any other than Gemini and Virgo; in the 12th the dosha is produced when such 12th house is any other than Taurus and Libra; in the 4th house Mars causes dosha provided the house falls in any sign other than Aries and Scorpio; w^h

the 7th is other than Capricorn and Cancer, the dosha is given rise to; and Mars gives bad effects in the 8th, provided the 8th is any other than Sagittarius and Pisces. In Aquarius and Leo, Mars produces no dosha whatsoever. The dosha is counteracted by the conjunction of Mars and Jupiter or Mars and the Moon.

Thus it will be seen that Kuja Dosha does not deserve that consideration which is now being paid to it. In the consideration of marriage adaptability there are various other factors which should be carefully examined.

We have dealt above fairly exhaustively with the question of marriage adaptability and have tried to avoid controversial issues as the book is intended for the common man who wishes to take advantage of the astrological rules to his benefit.

Electing a Time for Marriage

Ordinarily almost every Indian Panchang gives important dates and times for celebrating marriages. The reader cannot rely on them as most of the dates given would not be free from important flaws. Moreover, the marriage

dates selected would generally be in accordance with local usages. For instance, a Tamilian would not mind marriage being performed in the lunar month of Ashadha (provided the Sun has not entered Cancer). But strong objection is taken to this by people living in Andhra and Karnataka. Apart from this, there is universal agreement all over India as regards the time, week-day, constellation and planetary positions to be obtained at the time of marriage.

I am giving below the most standard methods employed by scholars, warranted by experience and sanctioned by the ancient sages.

The Lunar months of Magha, Phalguna, Vaisakha and Jyeshtha are good. Kartika and Margasira are ordinary. The rest have to be rejected. Some sages opine that marriages can be celebrated in Pushya and Chaitra provided the Sun is in Capricorn and Aries respectively.

The following lunar days, viz., from the 11th day (dark half) to New Moon, Riktha Thithi, 8th, 12th, and 6th, should be rejected. The best lunar days are the 2nd, 3rd, 5th, 7th, 10th, 11th and 13th (of the bright half).

Monday, Wednesday, Thursday and Friday are the best. Sunday and Saturday are

middling. And Tuesday should be invariably rejected.

The best asterisms are Rohini, Mrigasira, Makha, Uttara, Hasta, Swatbi, Anuradha, Moola, Uttarashadba, Uttarahhadra and Revati. The first quarter of Makha and Moola and the last quarter of Revati are inauspicious and they should be rejected. Constellations not mentioned here are unsuitable and they should be avoided.

The following yogas should be rejected: Vyatipata, Dhruva, Mrityu, Ganda, Vajra, Sula, Vishkambha, Atiganda, Vyaghata, and Parigha.

Vishtikarana must invariably be discarded.

Among the zodiacal signs Gemini, Virgo and Libra are the best. Taurus, Cancer, Leo, Sagittarius and Aquarius are middling. The rest are inauspicious.

In the election of a Muhurtha for marriage, as many of the 21 doshas (already mentioned) as possible should be avoided. The most important considerations however are: (a) The 7th house must be unoccupied by any planet, (b) Mars should not be in the 8th, (c) Venus should not be in the 6th, (d) the lagna should not be hemmed in between malefics,

(e) Malefics should not occupy lagna, and
(f) the Moon in the election chart should have no association with any other planet.

Apart from the above, the usual Tarabala, Panchaka, etc., should be looked into. Elsewhere are given certain special combinations which are supposed to neutralise adverse influences. As far as possible, such combinations should be applied to secure a really propitious moment. Jupiter, Mercury or Venus in Lagna, malefics in the 3rd or 11th would constitute a formidable force in rendering the lagna strong. The following are some of the special combinations which are supposed to fortify the marriage election chart.

(1) Jupiter in the ascendant, Venus in the 8th and the Sun in the 11th—Mahendra Yoga.

(2) Venus in Lagna, Jupiter in the 10th and the Sun and Mercury in the 11th—Vishnu Priya Yoga.

(3) Venus in the 2nd, Jupiter in the 12th, the Sun in the 8th and Saturn in the 6th—Sreenatha Yoga.

(4) Venus in Lagna, Jupiter in the 4th, Mercury in the 2nd and Saturn in the 11th—Samudra.

(5) Mercury, Jupiter and Venus in Lagna—Vijaya Yoga.

(6) Venus and Jupiter in lagna elevated or otherwise strong—Jaya Yoga.

(7) Saturn in the 3rd, Jupiter in the 6th, the Sun in the 10th and Mars in the 11th—Pushya Yoga.

(8) Mars in the 3rd, Saturn in the 6th, Venus in the 9th, Jupiter in the 12th—Maharishi Yoga.

(9) Venus in lagna, Jupiter in the 11th—Ardhama.

Thus it will be seen that the Hindus have devised an astrological means of judging marriage compatibility whereby the relations between the couple may stand the strain of maladjustment. If astrological advices are properly heeded to there will be fewer tragedies than at present and less marital infidelity. Modern sexologists and sociologists will do well to study the theory behind the astrological rules bearing on marriage casting off their prejudices instead of criticising and condemning the system.

CHAPTER X

ELECTIONS CONCERNING GENERAL MATTERS

In this chapter, I propose to deal with such elections as have a bearing on the personal life of an individual. For instance, one has to buy or sell shares, buy or wear new clothes, etc. Auspicious times are to be fixed for all such important daily activities.

Wearing New Clothes :—Aswini, Rohini, Punarvasu, Pushyami, Uttara, Hasta, Chitta, Swati, Visakha, Dhanishta and Revati are the best. Monday, Wednesday, Thursday and Friday are good. Sunday is middling. Tuesday and Saturday are inauspicious. The 4th, 9th, 14th lunar days and New Moon Day should be avoided. The Moon should be as far as possible in good aspect to the Sun.

Forming a Library :—Mercury should be in exaltation or occupy the lagna. Thursday is the best. Fortify lagna by placing a malefic in the 11th.

Employing Servants :—Avoid Tuesdays and Saturdays. Look to the strength of the 11th house lord. Saturn must be in the 11th free from the aspect of Mars or Rahu.

Make the lord of the sixth occupy the 11th and as far as possible, choose a fixed sign. Afflictions to Mercury should also be avoided as they bring about theft in the house.

Shaving:—There are certain people who seem to be under the delusion that the ancients were a set of fools and that their observations of phenomena—in their various aspects—do not merit the attention of the modern scientist. Most of the modern scientific discoveries had been anticipated by the ancients. Possessing a splendid language which stands unrivalled even to this day in its powers of expression and brevity, they employed Sanskrit words which embodied their scientific discoveries unmistakably. Intellectual prejudices go a great deal to warp the judgment of even the greatest men and modern scientific men have entirely fallen into this inviting snare. The hair-splitting philosophers of the East, says the intellectual upstart of the modern day, do not deserve the slightest consideration for their scientific knowledge. The means by which the ancient Maharshis pursued their intellectual studies are not well known to us, but the fragments of literary and scientific works left to us by the Rishis have their own intrinsic value.

In the article entitled "Moon and Terrestrial Life", published in the April 1943 issue of THE ASTROLOGICAL MAGAZINE, Mr. M. V. Ramakrishnan has shown the periodicity existing between certain happenings on terrestrial life and the lunar movements. The following sentences which I am extracting from the article in question are significant. "Persons who wish their hair to grow dense and long should cut it in the first half of the Moon. Nails should be cut at the waxing to give them a good chance of growing." Compare this with the principles given in Mukurtha works especially regarding the injunctions pertaining to shaving. People seem to laugh at the idea when astrologers tell them that they should have this operation on particular days at particular times. The science of electricity was perfectly known to the ancients and it was the late Prof. B. Suryanarain Rao that was responsible for bringing into light this important fact. The human body is a bundle of electrical currents and the hairs and nails are channels through which this electricity is discharged. With a view to concentrate and preserve all good energies in man and to dissipate and get rid of all evil forces in the human body, the Maharshis have laid down certain

rules, which when studied by themselves look quite arbitrary and meaningless, but which when carefully examined in the light of conservation of energy-principle look most wonderful and striking with regard to the knowledge possessed by them in physical sciences.

According to Maharishi Vatsyayana AKSHI (eyes), VAKSHA (chest), KUKSHI (stomach), SIRA (head), HRIDI (heart), HASTAM (hands), UPATSU (feminine sexual organ), NABHI (navel), MEDHRA (male sexual organ), ADHOBHAGA NALAYANA (lower intestines), BUDDHISTHANE (seat of intelligence or brain) and BRAHMADANDE (the seat of the ray of the Brahma) are all seats of electricity. Hence the cutting of hair from the head means so much loss of vitality to the body. On certain lunar days owing to the nature of the electrical energies coming from the Moon—such loss of vitality from the body can be neutralised. Hence the injunction that shaving should be had recourse to only at such times as would minimise or neutralise the flow of electric currents from these sources.

If a man shaves after food, he commits a great blunder as his electrical currents, which are about to be discharged by the digestion of

food are harmfully interfered with, and as a natural consequence he suffers later on in life. Shaving means cutting off hair from some part of the head and face and this again means loss of electricity which is so very essential for the proper upkeep of the physical and mental faculties of an individual.

People inclined towards the practice of spiritual precepts generally grow beards. The idea is to avoid waste of energy. Eye defects, loss of memory, loss of sight, deafness and other injurious consequences are directly traceable to promiscuous shaving without reference to day or time and many physical ills of man may be minimised by regulating "Shaving" in the light of astrological principles.

Shaving may be had in the constellations of Pushya, Punarvasu, Revati, Hasta, Sravana, Dhanista, Mrigasira, Aswini, Chitta, Jyeshtha, Satabhisha and Swati. 4th, 6th and 14th lunar days as also New Moon and Full Moon days are not desirable. Similar considerations have held good in the matter of death and birth pollution and solar and lunar eclipses. The ancients studied sciences and laid down strict

injunctions so that humanity may be benefited. They did not believe in simply cataloguing facts as we in modern times do. These may be sour grapes for those who are blinded by thick prejudices but they are sweet for those who have a clear mental vision and who wish to economise the waste of spiritual energy for their own ultimate good.

Cutting Nails:—Avoid Fridays and Saturdays—the 8th, 9th, 14th lunar days as well as New and Full Moon days. Cutting nails means discharge of electricity from the human body and one should be careful to see that the reaction on the human body is not adverse.

Buying Utensils, etc.:—Place Jupiter in good aspect to the Moon while buying brass vessels; to Mars when buying vessels of copper; to Saturn if of steel and iron; to ascendant if of silver. Avoid the asterisms of Aslesha, Moola and Jyeshtha. For buying tools, similarly, avoid the 8th and 9th lunar days and New Moon.

Buying Jewellery:—The Sun and the Moon should be well situated and aspected. As

usual unfavourable lunar days and asterisms should be avoided.

Lending Money:—One should not lend money on days ruled by Krittika, Makha, Moola, Satabhisha, Uttara, Punarvasu or one's Janmanakshatra day. One should try to receive money on these days. Tuesdays and Fridays are also inauspicious. Never lend money on a New Moon Day happening to be Saturday. The lords of the ascendant and the 7th should be harmoniously disposed. The Moon's situation in Scorpio is bad for the lender.

Borrowing Money:—Do not borrow money on days ruled by Krittika, Moola, Punarvasu, Dhanishtha and Jauma Nakshatra. Moon's conjunction with Mars and Saturn should be avoided as otherwise there will be quarrels and litigation. If the money is intended for quick use on domestic or personal matters, the Moon should be in good aspect to the ascendant. If the borrowed money is to be spent on business, the Moon must be in a favourable situation with regard to Mercury and lord of lagna. For any election, purity of the lunar day, week-day and constellation and Tarabala

are essential and further considerations come in only later on.

Buying for Business:—Thursday, the 10th lunar day and the constellation of Pushyami are the best. Tuesday should be completely rejected. Saturday is passable. Mercury, the 2nd lord and the 2nd house should all be fortified. Avoid buying for trade when Mercury is afflicted by Mars as this will destroy stocks and cause discord and wrangling. Mercury and Jupiter in conjunction in lagna or in mutual aspects would be highly propitious.

Buying Cattle:—Monday, Tuesday, Wednesday and Saturday are good. The lord of the day in question should occupy the rising sign at the time of transaction. To buy sheep the propitious time is that on a Thursday ruled by Pushya when Aries is rising.

Selling for Profit:—Let the Moon and Mercury be free from the conjunction or aspect of Mars. The Moon's situation in Taurus, Cancer or Pisces would greatly help the seller. Try to keep Mercury in a kendra from lagna or at least in good aspect to Jupiter. Tuesday should be avoided. Monday, Wednesday and Thursday are the best. While Friday is unpropitious, Saturday is middling.

Shifting from place to place:—More details are given in Chapter XIII. If one is to remove urgently from one place to another, Janmanak-sbatra should be avoided. Annradha, Mrigasira and Hastha are the best. Journey on the 9th lunar day is highly condemned. Yet in cases of urgency, one can move at a propitious moment. If you desire pecuniary gain conform to all the astrological requirements suggested in Chapter XIV. In any case, let there be Tarabala and Chandrabala and let the ascendant be fortified. The Moon and the ascendant should both be in fixed signs. Jupiter or Venus should be in an angle preferably in the ascendant or the 10th.

Recovering Money Due:—The lord of lagna should be strong and the election rising sign should not fall in the 8th or 9th from the radical rising sign. The lords of lagna and the 2nd must also be well situated.

Pledging:—Articles pledged under Visakha, Kritika (Sadhana), Bharani, Makha, Pubba, Purvashadha, Purvabhadra (Vajra), Aridra, Aslesha, Jyeshtha and Moola (Theeshana) do not return. Jupiter and the Moon should be mutually well disposed. Tuesdays and Fridays

are inauspicious as also lunar days declared generally evil.

Making a Will:—The Moon, the lagna and the lord of the lagna should all be in fixed signs. The constellation of Pushyami is the best as also Wednesday and Thursday. Tuesday and Friday should be avoided. For the benefit of the legatee, the rising sign should be one of Jupiter or Venus. Let Mars and Saturn be in the 3rd or 11th house. The 8th house must also be rendered strong as otherwise the testator will die.

CHAPTER XI

ELECTIONS PERTAINING TO EDUCATION

According to ancient sages **Yidya** or Education comprises the study of the Vedas, Vedangas, Mimamsa, Dharmasastras, Medicine, Music, Political Sciences and Economic subjects. Elaborate treatises exist on all these subjects. In order to get proficiency in the different branches of knowledge, education should be commenced under auspicious planetary influences. Each subject in which mastery is desired

calls for concentration to be applied in a particular form with a view to tapping the intellectual resources of the particular type—latent in the brain cells. Astrological consultation is held to facilitate such concentration as the moment selected for commencing the study of a particular subject is supposed to tune the mental currents to be in harmony with the natural forces.

The most beneficial constellations for commencing education are Mrigasira, Aridra, Punarvasu, Pushya, Hastha, Chitta, Swati, Sravana, Dhanishta and Satabhisha. Aswini is held by some writers to be one of the best. Rohini, Uttara, Uttarashadha and Revati are neutral. The remaining ones are to be rejected.

Tuesday and Saturday should invariably be avoided as also Sunday. The following lunar days are highly auspicious:—1st (of dark half), 2nd, 3rd, 5th, 6th, 10th and 11th. The 4th, 9th, 8th, 14th and New and Full Moon days should be avoided.

The Lagna should not be a fixed sign. Common signs are the best and the moveable ones ordinary.

In commencing education—be it of any type—one should have regard to two important yogas given below.

Saraswathi Yoga:—

(a) Wednesday coinciding with Hasta, the rising sign at the time being Gemini or Virgo with the Sun, Moon and Mercury occupying the amsa of Mercury.

(b) Wednesday at sunrise when Mercury is in deep exaltation.

(c) Wednesday when Mercury is in Lagna and occupies the 8th quarter of Hastha.

(d) Jupiter in deep exaltation in lagna on days other than Saturday and Sunday.

Vidya Yoga:—

(a) Friday when Pisees is rising and Verius occupies the 27th degree of the same sign.

(b) Jupiter in deep exaltation and Cancer rising on Thursday.

(c) The day and constellation being propitious, the Sun must be placed in his own Hora.

If education were to progress satisfactorily, one must have due regard to the following considerations also.

The forenoon and the noon are the best. Malefics should be disposed in the 3rd, 6th and 11th houses. The 8th house should be clean and unoccupied by benefic or malefic planets. For starting education, Wednesday morning would be the best provided the election chart is otherwise well-disposed and strong.

Learning Vedas and Sastras:—Pushyami, Dhanishta and Sravana are auspicious ones. Let Jupiter be as strong as possible.

Learning Astrology and Astronomy:—Aswini, Punarvasu, Pushyami, Hastha, Swati, Moola and Revati are good.

Learning Grammar, Logic and Philosophy:—Rohini, Mrigasira, Punarvasu, Pushya, Hastha, Dhanishta and Revati are favourable constellations for learning Grammar while for the other subjects Sravana, Sathabhisha, Hastha, Uttara, Mula and Revati are good. The intellectual planet Mercury should be fortified as usual.

Learning Medicine:—Dhanishta is the best constellation not only for beginning the study of medicine but also for learning the use of fire arms. An affliction to Mars by Saturn should be avoided. Let the rising sign or Navamsa be that of Mars or the Sun.

To Learn Music and Dancing:—Let Venus be as strongly placed as possible avoiding affliction by Rahu or Saturn, as this leads to an immoral career. Hastha, Pushyami, Dhanishta, Anuradha, Jyeshtha, Revati, Satabhisha, Uttaraashadha and Uttarabhadra are the best. Harmonious aspects should exist between Jupiter and Venus. Place the lord of lagna in the 5th or 9th and see that these two houses are free from affliction. Mercury—Venus conjunction in lagna would be highly propitious.

Learning any Science:—The study of any science can be commenced either in a Saraswati Yoga or in a Vidya Yoga under any of the special combinations mentioned above.

Learning a Trade:—The planet ruling the avocation should be well disposed in regard to the ascendant and free from affliction. The following are the occupations governed by the different planets.

The SUN denotes kings, members of political department, ministers, magistrates, lawyers and civil servants. The Sun favourably situated in relation to the 10th house bestows professions of the above nature. The MOON rules over nurses; midwives; jewellers; dealers in

pearls and precious metals, and also governmental activities. MARS produces soldiers, warriors, carpenters, mechanics, surveyors, chemists, lawyers, bankers, commanders, insurance agents, and butchers. MERCURY gives rise to preceptors or school masters, mathematicians, authors, printers, secretaries, book-sellers, accountants and insurance agents. JUPITER makes one a priest, a lawyer, a councillor, judge, scholar and a public man. VENUS produces artists, musicians, actors, perfumers, jewellers, and winesellers and solicitors with a keen intellect. SATURN governs different kinds of professions involving responsibility and subordination, mill hands, composers, hawkers, factory coolies and scavengers.

The planet in question may also occupy the 10th house aspected by benefics. Tuesday must be avoided for learning any trade.

CHAPTER XII

HOUSE BUILDING.

The instinct to possess a house is to be found not only in man, the acme of creation but throughout the animal kingdom. The cells of a bee's honey comb are models of economy and mathematical skill while the ant-hills are noted for their strength. Man cannot be an exception to this primary instinct. Unfortunately, Man, due to pride and ignorance, fails to give the thought and attention due to factors astrological which are as important as the selection of a site or planning of the building.

In Sanskrit, house-building goes under the name of Vastu Shastra and a lot of useful literature composed by great sages is extant on this most important subject. It must be within the experience of a number of persons that in spite of the best engineering skill displayed in the construction of a house, it would sometimes be lacking what is usually termed the 'charm' with the result the builder does not feel really happy at all. In India at least, mere external appearance, however attractive, does not give the owner

the mental satisfaction that a man of slender means enjoys when the house is built in conformity with astrological canons. So strong is the sentiment that even the most educated and "cultured" modern man would not afford to take risks in laying the foundation stone or fixing the door-frame or entering the house without reference to astrological factors.

A house may look grand and attractive on the outside, may command and may possess all the appurtenances according to sanitary principles. Here the external factors, which we shall term the morphology of a house are intact. But what about the internal or psychological factors involved. Every object in nature has the power of radiating *cosmic force* in some form or other. The materials collected for building a structure and the commencement of the structure itself involve the influx and interaction of a series of such invisible forces that the time selected should be capable of exerting forces harmonious to such invisible radiations. The ancient Maharshis had realised the importance of the interplay of such forces between objects in nature and man, though in recent times, it has fallen to the lot of a Russian scientist and

engineer, Georges Lakhovsky to demonstrate its reality.

All objects in nature, whether mineral, vegetable or animal are produced and destroyed under the influence of the solar ray and its various modifications. Many of the great buildings intended for the use of an individual, community or a nation, have caused ruin to the parties concerned. It cannot be said that those buildings which have inflicted loss or ruin to the promoters of the schemes had no good engineering skill bestowed on them. When large sums of money are spent on such undertakings, it is natural to suppose that the best intellects in the field of Engineering had been consulted and the greatest care had been taken in collecting proper materials. If the best heads and the best materials are used, it is natural to suppose that the results would also be most satisfactory. On the contrary, we find that some buildings are spared the ruthless hands of time, some others crash very soon; some bring prosperity to the owner while some bring about unhappiness, misery and ultimate destruction. It cannot be an accident that while some buildings are spared the ruthless hands of wild conquerors,

others close to them or forming part and parcel of them, get destroyed under exceptional circumstances. There must surely be some reason for these variations in the ups and downs in the life of a building. The causes for these have to be searched far behind the superficial strata of argument and ordinary conception. The explanation is to be found in the great works on astrology composed by the sages.

If a construction is begun at a time when the strength of the materials is found in plenty—which can be ascertained by the rules of astrology, when the influences which work against the forces of cohesion, adhesion and chemical combination etc., are counteracted by zodiacal and stellar influences, when the magnetic currents are favourable to the union and permanency of the materials, it is sure to prosper long.

There is an important branch of astrology dealing with this absorbing subject under the name of VASTU SASTRA and its study is very material to the securing of permanency and prosperity to the buildings constructed. The mysterious influence of Time (Kalapurush) is well marked. It accounts for the negl

care of these buildings, their dilapidation or freshness, their occupation by men in power or by owls and other birds of ill omen, their being covered up by mounds of earth or sand, and discovered after a long series of future generations to furnish facts and evidences for civilizations which have disappeared, for societies which have passed away and for knowledge of construction which was concealed in the LITTLE HEADS which planned their commencement. The combinations of planets at the time of commencement, the position and strength of the constellation, the waning and waxing of the ever unsteady Moon, the rising or sinking star of the principal designer, and the LUCK of the party who first lays the foundation stone, have their own influences to exert. The animal magnetism of the principal man has much to do with the prosperity of the edifice and also his heart and soul with reference to the community who are to be profited by the construction. Is it not astrology and sheer superstition when a lucky king or governor or president is asked to open an institution, to unveil a statue, to lay the foundation stone for large buildings, and dig out a bit of earth for the success of the undertaking? These are the legitimate works of the humblest.

coolies, and if astrology has no hold, if influence of LUCK has no place, why on earth do the most enlightened nations invite the luckiest man to open such proceedings? Laying stones or digging the earth is not the legitimate function of any big man. On the other hand, it belongs to the ordinary labourer who is present on the spot. If the most civilised nations of the earth do not believe in such NONSENSE as luck and astrology let them not be making themselves fools by resorting to such stupid ceremonies.

People are not frank. They do one thing and preach another. It is better that if they have no belief at all in the science of Astrology they may not enact "tom fooleries" on ignorant and superstitious humanity.

The MUHOORTAM refers to auspicious combination of various planetary influences, and the WORSHIP offered during such occasions before the work is commenced, has special reference to the averting of "evils" which may be in store for the BUILDINGS under question.

Astrology as applied to Engineering, goes under the special name of Vasthu Sastra and merits deep study and understanding by modern engineers.

The construction of a house according to astrological works involves four important stages, viz., (1) Laying the Foundation, (2) Digging the well, (3) Fixing the Door Frames and (4) Entry into the new house. Of the four stages, the first and the last are very important and significant.

Laying the Foundation:—It is a belief with the Hindus that just as Kalapurusha personifies Time, Vastu Purusha personifies the House. The Vastupurusha is said to sleep on his left with his head to the East during the months of Bhadrapada, Aswiyuja and Kartika (August to October), with his head to the South during Margasira, Pushya and Magha (November to February), with his head to the West during Phalguna, Chaitra and Vaisakha (February to May) and with his head to the North during Jyeshtha, Ashadha and Sravana (May to August). No building should be erected on the ground covered by his head, his legs, his hands and his back, as it will prove fatal to the father, wife and children respectively and cause fear of thieves. The most suitable section would be the ground covered by the stomach of Vastupurusha as it gives rise to plenty and prosperity.

No house-building should be commenced in the lunar months of Jyeshtha, Ashadha, Bhadrapada, Aswiyuja, Margasira, Pushya and Phalguna as they connote respectively death, destruction, disease, quarrels and misunderstandings, loss of wealth, incendiarism and physical danger. The lunar months of Chaitra, Vaisakha, Sravana, Kartika and Magha are the best. The Sun should occupy fixed signs or at least moveable signs but no building work should be undertaken when the Sun is in common signs.

Rohini, Mrigasira, Chitta, Hastha, Jyeshtha, Uttara, Uttarashadha and Sravana are the best constellations to lay the foundation.

Swati, Pushya, Anuradha, Aswini, Satabhisha, Uttarabhadra and Revati are ordinary or middling while the remaining twelve asterisms should invariably be avoided.

All odd thithies (lunar days) except the 9th are good. Of the even thithies the 2nd, 6th and 10th are auspicious. Monday, Wednesday, Thursday and Friday are the best. Even Monday should be rejected when the Moon is waning. Sunday and Saturday are approved by some but in our opinion they

should also be rejected as they connote destruction of the house by fire and thieves respectively.

Fixed signs are the best. Moveable signs should be rejected. Common signs may be preferred provided they are occupied by strong benefics. The rising sign at the time of laying the foundation should be highly fortified by the disposition of malefics in 3rd, 6th and 11th houses and benefics in kendras and trines. The 8th house should be vacant and in no case should it have the aspect of a malefic planet.

The following are some of the special combinations recommended as highly propitious by ancient astrological writers for laying the foundation so that the house could last long and ensure happiness and prosperity to the owner as well as the tenant.

Foundation is to be laid in Cancer, the superstructure erected in Gemini or Virgo and the roofing done in Taurus or Libra. The house becomes fire-proof. A house built when Jupiter or Venus is in lagna, and the Sun exactly on the meridian or at the western horizon, is supposed to last for at least one hundred years.

When the 10th house is occupied by the Moon, the 4th by Jupiter and the 11th by Mars and Saturn, the house will remain undestroyed for at least 80 years.

Jupiter in lagna, Mercury in the 7th, Saturn in the 3rd, the Sun and Venus in the 6th, the house will stand for a century.

Mercury occupying lagna, Jupiter the 7th and the Moon the 10th indicate similar stability.

Varahamihira suggests that after finishing the puja, the first foundation-stone shall be laid on the north-eastern corner of the site.

Fixing the Door Frame:—The Hindus attach special significance to the fixing of door frames. Even today the so-called educated man publicly scoffing at astrology stealthily consults an astrologer in private, and gets an auspicious time for fixing door frames. Probably the door frames have the peculiarity of attracting the best electric and magnetic forces from the atmosphere when fixed in auspicious times—times at which the different planetary bodies would be so disposed as to concentrate the maximum of benefic influence. The door frame should always be fixed at a time when the rising sign is a fixed one. Rohini, Mrigasira, Uttara,

Chitta, Anuradha, Uttarashadha, Uttarabhadra and Revati may be elected. The thithi (lunar day), asterism, the day and the rising sign should all be carefully selected, for the moment of fixing the door frame has an important bearing upon the prosperity of the master. The doors etc., may be furnished on Wednesday or Friday ruled by any beneficial lunar day, a common sign and any of the following constellations, viz., Aswini, Pushya, Hastha, Rohini, Uttara, Uttarashadha and Uttarabhadra.

The durability or duration of a dwelling house in a state of prosperity should be determined from the moment at which the foundation stone is laid. Foundations laid under the following combinations assure prosperity and a long life for the house to be constructed.

(1) From the lagna, the Moon should be in the 10th; Jupiter in the 4th and Mars and Saturn in the 11th. (2) Jupiter in Lagna, Mercury in the 7th, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th. (3) The rising sign should be occupied by Venus, the house by Mercury, any kendra by the 11th by the Sun. (4) The rising sign, Jupiter in the 7th and

the 10th. (5) Venns in the 10th, Jupiter in the 7th and Mercury in Lagna—which should be a fixed sign. (6) Jupiter in Lagna (fixed), Mercury in the 7th and the Moon in the 10th.

Any of the above planetary positions at the moment of laying the foundation will establish the building in prosperity for a long number of years.

Jupiter in combination with Rohini, Mrigashira, Ashlesha, Uttara, Purvashadha, Uttara-shada, Sravana and Uttarabhadra, on a THURSDAY forms what is known as Rajayoga and this is considered very fortunate for starting the construction of a house.

Digging Wells :—The object of sinking a well is to get a perpetual supply of clean and healthy drinking water. Varahamihira deals exhaustively with the topic of divining the presence of water by reference to the growth of certain types of vegetation. The water falling from the clouds is soaked into the earth and according to internal conditions, runs into different channels. These channels of water are what are called undercurrents. The type of vegetation present in the soil is said to give a clue to the distance of these undercurrents from the ground

level. For instance, Mihira says that if one sees a *Yetasa* (*calamus viminalis*) plant in a waterless tract, one can find water by digging the ground at a distance of 3 cubits to the west of it half a purusa (about $3\frac{1}{2}$ feet) below the earth. These can be easily tested by our water-diviners before condemning them as antiquated or superstitious. Soil conditions are influenced by climatic factors which in their turn have reference to planetary radiations. Therefore when wells are dug under favourable planetary conditions, a plentiful supply of water is expected without much expense.

Revati, Uttarabhadra, Hasta, Anuradha, Makha, Sravana, Rohini and Pushyami are favourable for digging wells. The rising sign should be Pisces, Cancer or Capricorn. Aquarius and Taurus will not give a good supply of water. Venus and the Moon should be in Kendras. If the digging operation is begun in the sign occupied by the Sun, delay will be caused on account of the presence of hard-rock. An abundant supply of sweet water is indicated when the Moon or Venus is in a quadrant identical with a full watery sign. Venus and Moon are watery planets, while

Cancer, Capricorn and Pisces are (full) watery signs.

Entering a New House:—If the house, which one has built is calculated to give happiness to the family, one must take proper astrological counsel in entering it under a propitious moment. Soon after the eventful day—the day on which one's house is first occupied—if per chance something untoward happens, he will not only be heckled sarcastically by the family members, but his pride of possession disappears and he feels life not worth living though his sense of vanity would not allow him to own his short-sightedness.

Entering new houses will be a matter of great importance as the results produced by the local magnetic and electrical currents at the time of the entry of the family into it, may leave upon its members very far-reaching influences for good or bad. There is no mythology or superstition here. All human actions are productive of electrical currents.

“Vastu refers to the form of construction of the house, and the energies or forces called into existence by the arrangements made and the materials used in the construction. The

subtle chemical results, effected by the conjunction of various materials, though not seen by the naked eye, are still there and any evil tendencies they may have, to produce danger, disease, or death to the occupants, must be very sensibly and dexterously, neutralised or counteracted. Therefore the astrological works lay down certain principles and they are explained in the Mantra Shastra, where the processes by which those evil influences are averted are detailed at great length".*

New houses should be entered when the Sun is in Uttarayana, and when Jupiter and Venus are strongly disposed, after necessary worships and Bhutabali.

* "The term Bhootas is generally applied to represent the influences of the earth, fire, water, sky and air and the various compounds called into existence by their union. When special classes of materials and life beings—including men and cattle—were absent from a particular plot or piece of ground the influences of the Bhootas (forces or energies) were naturally working in their own inscrutable ways".

“But the advent of new forms of energies or forces, will certainly have their own influences and if the first set of Maha-Bhootas are found to be inimicable to the second set of forces, which are brought upon them for safety and prosperity, it becomes the duty of intelligent beings like men, to study the first set of physical and spiritual energies which had their permanent abode in them, so that the second set may not suffer from the “frowns” of the first set, and thus, have the very same objects defeated for gaining which men spent so much money, time and mental labour. Bhoota Bali therefore will be the special sacrifices which are enjoined upon men to offer to the Bhootas (forces) in the new house before they enter into the same and seek safety under its roof.”

The lunar months of Vaisakha, Jyeshtha, Magha and Phalguna are the best while Karthika and Margasira are neutral or middling. The most auspicious lunar days are the 1st of the dark fortnight, 2nd, 3rd, 5th, 7th, 10th and 11th and 13th of the bright half.

Robini, Mrigasira, Uttara, Uttarashadha, Chitta and Uttarabhadra are the best constel-

lations. Aauradha and Rsvati are also permissible. The other constellations should be rejected.

Monday, Wednesday, Thursday and Friday are auspicious. Saturday is also recommended by some Muhurtha writers, but there is risk of frequent thefts.

The lagna or the ascendant should be a fixed sign. Common signs are ordinary while movable signs should be scrupulously avoided. Provided, however, the Navamsa Lagna is Taurus, a movable sign may be selected. The 8th house from the lagna should be vacant.

Malefics should be disposed in Upachayas, benefics should fortify quadrants, the Moon must be strongly disposed and the rising sign should preferably be owned by Jupiter or Venus. When entry into a new house is effected under such a combination, prosperity and long life are said to be conferred on the person concerned. Griha Pravesam done in one's own Janma Rasi, Janma Nakshatra or Janma Lagna, will produce highly beneficial results.

Griha Pravesam should not be done when the wife is in advanced pregnancy (above 6-months).

Buying Lands for Buildings:—The best asterisms for buying a land are Aswini, Rohini, Mrigashira, Punarvasu, Pushyami, Uttara, Hasta, Swati, Anooradha, Uttarashadha, Sravana, Dhanishta, Satabhisha and Uttarabhadra. *Riktha Thithies must be scrupulously avoided. Monday, Wednesday, Thursday and Saturday are good.

It would be better if the lord of the week day concerned occupies the lagna at the time of the transaction. Some ancient astrological works recommend Tuesday also as suitable. But in our humble view, Tuesday should be rejected.

At the time of making the final negotiations, let preferably a fixed sign rise and let Jupiter occupy a kendra or thrikona. Mars should be placed in the 11th house and he should not be in lagna. The lords of lagna and the 7th should be harmoniously disposed. Avoid the 11th lord in the 12th.

The land can be taken possession of when the lagna and Navamsa are occupied by the Sun and Kethu. When these two planets are together in lagna or navamsa, the land is supposed to remain with the purchaser permanently.

* See appendix

house is strongly disposed. In any case, an auspicious lunar day, a favorable constellation and a good week-day are very necessary so that the object in view may be achieved.

CHAPTER XIII

AGRICULTURE AND FARMING

The influence of planets on vegetation is an admitted fact. Frequent references appear in the writings of ancients and their knowledge gathered from observation and intuition is of inestimable value to us. It may be the ancients realised that all manifestations of energy on earth of which we have knowledge are but the emanations of the cosmic rays. In fact according to Georges Lakhovsky "the concentration of matter and the appearance of life, both animate and inanimate are but manifestation of these rays". Evidently the electro-magnetic forces radiated by the different planetary and stellar bodies have an intimate bearing on the origin and development of vegetable life. Solomou wrote: "There is a time to plant and a time to pluck up that which is planted; a time to kill and a time to heal". This is a sound astrological maxim.

Minerals, vegetables and animals form the worldly phenomena and this is admitted even by the most orthodox scientist. The interdependence of these three upon one another is too well known to need any elaboration. Behind these three grand kingdoms of nature are the agencies sent out by the solar globe. Under the solar agencies of sunlight, heat, sound, magnetism, electricity and other invisible agencies which are not yet discovered by the modern scientist but which were known to the ancient Maharishis, minerals grow, expand and crumble down. In their various states these minerals help the construction, growth, expansion and destruction of vegetables. Life pervades throughout the whole universe in some form or other and all phenomena have life in them. Life as we conceive in men may be different from that found among the numberless animals, and then again among the countless varieties in the vegetable kingdom. Vegetables are produced by the minerals. Life functions are exhibited by all vegetation and every student of botany knows perfectly well that similarities exist between vegetable and animal functions—physiological, embryological etc. Pushing on our natural law and analogy further the **LIFE-HAVING** vegetables

Tomato may be planted while the Moon is waxing and in the sign of Cancer. Capricorn rising is not favourable. For the best results the Moon should be waxing and the rising sign at the time of planting should be Cancer, Scorpio or Pisces. Generally speaking, seeds planted while the lagna is Cancer tend towards abundance and fruitfulness. When the lagna is Thula the yield will be smaller and the tendency is toward larger size in both fruit and flower. Aries: Garlic may be planted with success. Taurus: Peach, plum, potatoes, radishes, onion sets and turnips. Gemini: Not favourable for any planting, being a barren sign. Cancer: Beans, cabbage, corn, cucumber, lettuce, melons, pumpkins, tomatoes, cauliflower, water-melons, and cereals. Leo: Not good for any planting, especially bad for underground plants such as potato. Virgo: Flowering plants. Libra: Wheat, rye, barley, rice and other field crops. Scorpio: Garlic and onion seeds. Sagittarius: Pepper and other spring crops, and garlic. Capricorn: Potato, radishes, and turnips. Aquarius: All black cereals and grains. Pisces: Cucumbers, pumpkins, radishes, water-melons and carrots.

All odd lunar days except the 9th are good. All even thithies except the 2nd and 4th should be avoided.

Seeds of flower plants, and fruit-bearing creepers should be sown in the asterisms of Mrigasira, Punarvasu, Hastha, Chitta, Swathi, Anuradha and Revati. *Solanum indicum* grows under Bharani. Aswini is favourable for betel-nuts. Rohini is good for trees. Sugar-cane grows well under Punarvasu. All varieties of grain thrive well under Pushya; Swati and Sravana favour paddy. Anuradha rules sesamum; Moola is favourable for creepers and roots and black-grain crops thrive well under Satabhisha.

Seedlings of cocoanuts may be planted in Aquarius. The following extract is from an ancient work on Muhurtha :

"Paddy should be sown on Sunday when the Sun is in lagna; seeds of flower plants (aquatic) should be sown on Monday when the Moon is in lagna. Ragi should be sown on Tuesday when Mars is in lagna; Palmogra seedlings should be planted on Wednesday when

Mercury is in 'lagna. Seedlings of long-lived fruit trees should be planted on Thursday when Guru is in lagna. Seedlings of flower trees should be planted on Friday when Venus is in lagna. Seeds of black grains should be sown on Saturday noon when Saturn is in lagna. While, beginning all agricultural operations, see that the 8th house is unoccupied."

Grafting and Pruning:—Saturn should be favourably placed preferably in the 6th or 11th house. Strengthen the lagna by placing a benefic in a kendra and by rendering the 8th house vacant. Avoid Tuesdays and Riktha thithies. In all agricultural operations, the position of the Moon is very important. See that the Moon is strong and free from affliction by Rahu, Kethu or Saturn. The Moon should be a benefic.

Felling Trees:—Trees should be cut when the Moon is in the last quarter so that the wood may be strong, massive and durable. The lagna must be a dry sign aspected preferably by a dry planet.

Reaping the Crop:—Bharani, Rohini, Mrigasira, Aridra, Pushyami, Makha, Uttara, Hastha,

Visakha, Anuradha, Uttarashadha and Sravana are favourable constellations to start reaping the crop. Avoid the 4th, 8th, 9th, 11th, 12th and 14th lunar days as also the New Moon. Taurus, Gemini, Virgo, Libra, Dhanus or Pisces should be rising.

Harvesting:—This can be commenced in Meena Lagna on a day ruled by Bharani; Vrischika on a day ruled by Sravana; Cancer under Visakha. These pairs form special combinations and promote prosperity.

In-Gathering of Corn:—After the harvest is over, the produce has to be gathered in. This can be advantageously done under the constellations of Bharani, Rohini, Mrigasira, Pubba, Aridra, Punarvasu, Pushya, Makha, Uttara, Hastha, Swati, Anuradha, Mula, Sravana and Revati.

Saturn may be located in the 4th house. All lunar days except the 4th, 6th, 8th, 9th, 12th, 14th and New Moon are auspicious. Monday, Thursday, Friday and Saturday are good. The amsas of Moon, Jupiter, Venus and Saturn are also auspicious. Tuesdays and Sundays should be avoided. Movable signs must be rejected as they tend to destroy the grain by pests or decomposing.

Taurus rising on days ruled by Makha and Uttara respectively in the Junar months of Magha and Phalguna goes under the distinction of Dhanya Parvatha Yoga. Grain collected under this combination is supposed to confer happiness and prosperity to the person concerned.

Buying or Selling Cows:—Buying or selling of cows or cattle can be done under the constellations of Aswini, Punarvasu, Pushya, Hastha, Swathi, Visakha, Jyeshtha and Revati. Let preferably Taurus be rising. Avoid Mars in the 8th house.

Buying or Selling Horses:—Let the Moon and the lord of lagna be friendly. Avoid their Dwirwadasa relations. It is better that the transaction is done when Dhanus is rising. Let the lagna be an airy sign if you wish to buy a race-horse.

Buying Sheep:—Let the lagna be Mesha. Avoid Saturn in the 8th house. Let Aries or Capricorn be rising at the time of the transaction.

The lagna and the 6th house should be strong when buying dogs or hounds. Birds should be purchased when the lagna is an airy sign.

Any animal may be purchased on a Thursday ruled by Pushya when the lagna is Mesha.

No animal should be sold on days ruled by Krittika, Aridra, Makha, Aslesha, Swathi and Aauradha.

Intelligent use of knowledge concerning planting, harvesting, breeding etc., will bring satisfactory results. Disregard of these astrological principles is no excuse for failure.

CHAPTER XIV

TRAVEL

Human nature varies from the highest genius to the greatest ignorance. Phenomena occur in nature whether we notice them or not. Dr. Johuson said:—"Let observation with extensive view survey mankind from China to Peru". Observing, reflective and thoughtful minds notice various phenomena, in their daily transactions of life which apparently seem to have no immediate connection with the failures and successes they meet with. But when carefully analysed it will be found that there is some sort of correlation between certain invisible agencies and events on the earth. But the true causes are not intelligible to the ordinary minds. Suppose a man starts on an errand at an inauspicious

time and fails in his mission, the planets are not to blame. They are only an index of events to happen. They merely reveal that influences operating when the man started on his mission were such as to give rise to failure. That the influence of time is not even or uniform needs no great explanation.

It must be within the experience of every intelligent man that solar heat and light differ at different times due to motion of the Sun. This is demonstrable to the ordinary senses. But there are invisible influences and agencies which can only be grasped by higher orders of intelligence. The ancient sages had been able to recognise these influences and how journeys undertaken at different times of a year, month and day would produce different kinds of results.

In the modern times, travel facilities have no doubt been perfected ; and so far as human conceptions go, the traveller is provided with every possible facility. But because the rules of astrology are ignored, there have been serious accidents and appalling loss of life. Man is incessantly subject to the bombardment of different kinds of forces emanating from planets and the interstellar spaces. The nature

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of the force operating at any given moment depends upon the nature of the disposition of the different planets at the moment concerned. Hence it can safely be pointed out that a journey undertaken at a propitious moment would enable the person to consummate the object in view and get back safely to his home. Instances of loss of life, loss of money, and distress and disappointments to the traveller, because the journey was undertaken when the planetary vibrations were inharmonious, can be cited *ad infinitum*. A man wants to go to a foreign country on urgent business. Here he must have financial success, good health and a safe trip. We shall grant for argument's sake that at the time of starting, he is hale and healthy, has plenty of money and the travel agents have arranged for him the best conveyance. Naturally he may laugh at the idea that he should ever consult a good time for beginning his trip, when everything else is so very satisfactory. The poor man must remember that the world's phenomena, physical and mental, are correlated and that the links between apparently two different and widely separated events, though invisible, are still present in the bargain and one who overlooks.

the currents of luck really omits important factors which may do him immense harm when he is least prepared to meet it. The laws of Nature, some visible and many invisible, are not controlled by the latest inventions or discoveries in the physical plane alone. The late Mr. Stead and 3000 men sailed on a ship that was constructed on the best scientific principles but an iceberg destroyed this Titanica with all the unlucky passengers in an hour or two. Lord Kitchner and his 600 officers were embarked on a splendid Man of War but at an unlucky hour and the whole crew were drowned within five minutes. We read in the daily press about the frequent occurrence of aerial, railway and automobile accidents resulting in the deaths of hundreds of innocent men, women and children. All these can be prevented if due attention is paid to the time-factor. The most enlightened nations and persons have suffered the greatest calamities by sheer pride and prejudice and neglect of knowledge recorded by the intellectual giants of past generations.

The ancients seem to have made a very careful study of the subject of travel for various purposes and have framed sound astrological rules for the guidance of humanity. There is a

vsat literature extant on this subject. As usual, there have also been some differences of opinion between some of the standard texts. I have avoided all that is superficial and have confined myself to an elucidation of just the essential, astrological principles governing travel or yatra.

Journeys:—The best lunar days are the 2nd 3rd, 5th, 7th, 10th, 11th and 13th. The 14th lunar day and Full and New Moou days should be avoided at any cost.

If a journey is undertaken in the following constellations, the person is supposed to return back early after satisfactorily completing his work: Mrigasira, Aswini, Pushya, Punarvasu, Hasta, Anuradha, Sravana, Moola, Dhanishta and Revati. It is better that the journey is commenced in the 2nd, 3rd or last quarter of the constellation. The first quarter may be avoided as far as possible.

No journey should be undertaken on days ruled by Krittika, Bharani, Aslesha, Visakha, Pubba, Purvabbadra and Aridra. Of these, the following nakshatras may be deemed fit for travelling beyond the spheres of evil influence:—Krittika—13 ghaties; Bharani—7; Makha—14; Pnbba, Purvashadha and Purvabhadra—16; Swati, Aslesha and Visakha—14.

In our view, recourse to this contingency could be had only when the journey is to be urgently undertaken and admits of no delay. Bharani and Krittika should be invariably rejected.

Do not travel towards the East on Saturday and Monday; towards South on Thursday; towards West on Sunday and Friday and towards North on Wednesday and Tuesday. Provided the journey is timed to begin beyond 22 ghaties on Thursday, 12 ghaties on Tuesday and Wednesday, 15 ghaties on Friday and Sunday, 8 ghaties on Saturday and Monday, the above restriction does not hold good. In our view, Tuesday must be avoided.

Aries, Taurus, Cancer, Leo, Libra and Sagittarius are favourable signs for starting on a journey.

Rising sign at the time of a journey being one's Janma Rasi is highly favoured. But it should never be the sign of one's Janma Lagna. Journey should not also be undertaken when the lagna is the 5th, 7th or the 9th from one's Janma Lagna.

Let Jupiter or Venus be well placed in lagna at the time of starting. This makes the journey successful.

Ancient texts contain several other rules prohibiting journeys towards different directions when different constellations rule. There is then the question of Yogini, Chandra Garbha, Yatra-phani Chakra etc., a consideration of all of which would only lead to confusion. It is indeed very difficult to select a day thoroughly favourable in respect of all factors. Therefore, readers would do well to restrict the choice of a day to considerations already set forth above. It must be noted that strict adherence to the astrological rules is impossible at times of emergency. Supposing a friend or relative is seriously ill and he is to be visited. There is no question of finding an auspicious date and time. The best thing to do is to begin the journey at the most auspicious hora of the day. If one is to go on a pilgrimage or on a pleasure trip or on business, arrangements for which could be made in advance, a day conforming to all astrological considerations should be fixed. The most essential factors to be remembered in selecting a suitable day for travel are (a) a good lunar day, (b) a favourable constellation, (c) a well fortified lagna and (d) the absence of Panobaka Dosha. If these are properly observed, that means all astrological precautions will have been taken.

The following general combinations would be of utmost importance to the average person.

(1) Let the Moon be strong and dignified at the time of starting.

(2) Avoid days of vernal and autumnal equinox and the days on which the Sun enters a new sign every month.

(3) The Moon should be in the 3rd, 6th, 9th or 12th and Jupiter in a kendra from lagna.

(4) Start when the Moon is in lagna fortified by the disposition of Jupiter or Venus in a kendra.

(5) Jupiter strong in lagna and the Moon in any place other than the 8th would be a strong combination.

(6) The journey will be easy and peaceful if the Moon be in the 7th and Venus and Mercury be in the 4th.

(7) Mercury in the 4th, Jupiter in the 2nd or 7th will neutralise all the other adverse influences.

(8) Benefics dignified in kendras or thrikonas act as powerful antidotes for all evils.

(9) Jupiter in lagna, malefics in Upachayas and Venus in any house other than the 7th would be an ideal combination.

Short Journeys:—Reuder the lagna and the Moon strong. If these two conditions cannot be fulfilled, start in the hora of the strongest planet keeping in view the Tarabala and Chandrabala factors.

Long Journeys:—All the rules given in the earlier pages of this chapter are to be observed. Let the Moon be increasing and in a favourable situation so that there might be no delay or hindrance. Pay special attention to the eighth house and see that Mars is not there. Choose a day and time in which the Yatra lagna agrees with the Janma Rasi. Avoid malefics in the 7th. If the journey is by car or train, avoid affliction to lagna and the 8th lord by Mars and Rahu. If the lagna is afflicted by Mars, there will be danger of accidents; if by Rahu, there will be disappointment and disease.

Pilgrimage:—Follow the rules given in the earlier pages of this chapter. Let Jupiter be in lagna or the 9th house. Avoid the months when Jupiter is combust.

Air Journeys:—Take due note of Tarabala. Let the lagna be an aerial sign. Avoid Mars in Lagna, 7th and the 8th. Let the Moon be waxing and as far away from Rahu as possible.

Render the ascendant strong by a snitable disposition of Jupiter.

Sea Voyages:—Pay special attention to watery signs. Let preferably Cancer be the lagna occupied by a watery planet. As usual, avoid Mars in lagna, the 7th or 8th house. Venus should be favourably placed.

Business Journeys:—If you are to meet an influential person, let the rising sign fall in the 10th house in the birth chart. Avoid malefics in lagna and the 9th. Mercury is the planet of trade and business. He should therefore be either in lagna or in the 10th or 11th but he should not be aspected by a malefic especially Saturn. Mercury in retrograde is also favourable as he will hasten the transaction to your satisfaction. Prosperity and success follow the Moon in good aspect to Mercury. If the Moon is in 8th or 12th house, the person falls ill on the way. Hence see that the Moon is in a favourable position. See also that the 2nd lord is not afflicted and that he is favourably situated. In all these cases, mutual aspects between Mars, Saturn and Rahu should be invariably avoided as they indicate hitches and insurmountable obstacles.

CHAPTER XV

MEDICAL ELECTIONS

The influence of the planets on human diseases appears with such persistence in the writings of the ancients that it is impossible to ignore their testimony in any orderly survey of the subject. While it is doubtless true that some of these references rest upon a basis of common superstition only, it is impossible to deny that many others appear to be founded upon careful observation and recorded experience.

The *thithi* and *nakshatra*, which are so important in *Muhurtha*, are based on the luni-solar movements. In the realm of astrology, the Moon is the sensorium, transmitter and collector of other planetary influences. In fact seasonal changes, climate, electrical storms and our emotional behaviour are obviously correlated with the phases of the Sun and the Moon. Crises in acute diseases are marked by the transitting Moon which is the minute hand on the clock of destiny. The most serious crisis day in acute diseases is on the 14th day when the Moon is in opposition to his place when the disease started. When the Moon occupies certain positions, he disturbs the equilibrium of

the patient's vitality so much so that medicines administered on such days would not prove efficacious. Hence the need for electing a proper time for undergoing medical and surgical treatments.

Medical Astrology is a vast science and it is impossible to treat in this volume all the available information on the subject. Therefore I am giving such hints as would be absolutely necessary in the daily life of an average person.

Beginning Treatment:—If one is suffering from a chronic disease, the treatment should begin under Aswini, Rohini, Mrigasira, Punarvasu, Pushya, Uttara, Uttarashadha, Uttarabhadra, Hasta, Chitta, Swati, Anuradha, Sravana, Dhanishta, Satabhisha and Revati. In respect of ordinary complaints such as fever, biliousness, etc., no treatment would be necessary unless the person has fallen ill in Pubba, Purvashadha, Purvabhadra, Aslesha, Jyeshtha, Aridra and Swati. Treatment is absolutely necessary when one takes to bed under the following combinations, viz.,

(a) Sunday coinciding with the 4th lunar day ruled by Aridra, Aslesha or Makha.

(b) Tuesday coinciding with the 9th lunar day ruled by Jyeshtha, Swati or Bharani, and

(c) Saturday coinciding with the 14th lunar day ruled by Pubba, Purvashadha and Purvabhadra.

Similarly, an illness that sets in under one's Janma Nakshatra or the 3rd, 5th and 7th therefrom will cause much distress.

In regard to long-standing diseases or recurrent fevers, the best time for taking medicine is Monday, Wednesday, Thursday and Friday coinciding with Hastha, Aswini, Chitta and Punarvasu respectively and especially at the time when the Moon, Mercury, Jupiter and Venus occupy their own vargas and a movable Rasi or Amsa is rising.

Persons suffering from Typhoid or enteric should begin treatment on a Sunday coinciding with the 4th, 9th or 14th lunar day not ruled respectively by Aridra, Bharani and Visakha.

Any treatment commenced under Ugra Yogas are supposed to prove successful. Ugra Yogas arise when the 3rd (or 9th), 4th, 5th, 6th, 7th, 9th, 10th, 12th (or 3rd) and 13th lunar days coincide respectively with Rohini, Uttara,

Sravana, Mrigasira, Revati, Krittika, Pushya, Anuradha, Krittika (or Makha) Rohini and Uttara.

Treatment for Venereal Disease:—Select a time when Aries or Cancer is rising on a new Moon Day ruled by *Kshipram, Ugram and Chara constellations.

Treatment for Rheumatism:—The 3rd, 8th and 13th lunar days are good. Select Thursday ruled by Sravana, Aslesha or Aswini.

Treatment for Gonorrhoea:—Wednesday is the best. Let the lunar day be the 4th, 9th or 14th ruled by Kshipra, Ugra or Chara constellations.

Treatment for Leprosy:—The rising sign should be Kumbha, Makara, Mesha, Simha or Vrischika. Place a powerful malefic in the 8th house. Select (a) Tuesday coinciding with Mrigasira, Chitta and Dhanishta, (b) Saturday ruled by Pushya, Anuradha and Uttarabhadra and (c) Sunday coinciding with Krittika, Uttara and Uttarashadba. The lunar day must be the 4th, 6th, 8th, 9th or the 14th.

Treatment for Epilepsy:—Let the lagna be a common sign or a movable sign occupied by

* See Appendix.

the Sun and the Moon. Fixed signs should be avoided.

Treatment for Consumption:—The lunar day must be free from Vishtikarana. The ruling constellation must belong to the Sadharana group and the Moon must be aspected by a retrograde planet.

Treatment for Ascites:—Tuesday is the best. The constellation must be Bharani, Krittika, Aridra, Aslesha, Visakha, Makha or Jyeshta.

Taking Purgative:—Purgatives may be taken on the 2nd, 6th or 12th lunar day. Any week day (except Tuesday) may be chosen provided the ruling constellation be Punarvasu, Revati, Swati, or Aridra. Afternoon must be avoided.

Taking Enemas:—Select either Saturday or Tuesday and avoid malefic planets in the 7th and 8th houses.

Dental Treatment:—The Ugra Yoga above referred to is quite suitable for dental treatment also. See that the Moon is not afflicted and that Chandrashtama is also avoided.

Taking Injections:—Injections may be taken on Saturday or Monday. Aries, Taurus, Cancer

and Virgo are auspicious. The 8th house must be unoccupied. See that Mercury is free from affliction; as otherwise the pain will be severe and nervous weakness may set in.

Surgical Operations:—When possible, operate in the period of the increase of the Moon. Never operate at the exact time of the full Moon as the bodily fluids are running highest then. Let not the Moon at the time of the operation, be in the same sign as at birth. No operation should be done upon the part of the body ruled by the sign through which the Moon is transitting at the time but wait a day or more until the Moon passes into the next sign below, and especially, if the Moon be in conjunction, or evil aspect to malefics at the time.

All surgical operations should be commenced on Tuesday or Saturday when Mars is powerful, when the 8th house is unoccupied and when the ruling constellation is Aridra, Jyeshtha, Aslesha or Moola coinciding with the 4th, 9th or 14th lunar day. It is very necessary to strengthen the house ruling the part of the body to be operated upon. Thus if the stomach is to be operated, the time selected should be such as to render the 5th house strong by

benefic aspects. Mutual aspects between Mars and Saturn should be avoided.

To Prepare Medicines:—Preparation of medicines should be commenced when the lagna is Chara or Dwiswabbava. Common signs should be invariably rejected. The 6th, 7th and 8th houses should be unoccupied. Sunday, Monday, Wednesday, Thursday and Friday are good. Auspicious lunar days are the 1st, 6th, 8th, 4th, 9th, 14th and 11th.

Any panacea prepared when Saturn, Mars and the Sun are in lagna or in a kendra from lagna is said to become an effective remedy for all diseases.

Taking First Bath After Illness:—When one has completely recovered from an illness of long duration, the first bath should be given on a day ruled by Aswini, Bbarani, Krittika, Mrigasira, Aridra, Pushya, Pubba, Hastha, Chitta, Visakha, Moola, Purvashadha and Poorvabbadra. There must be Tarabala also. Chandrashtamas should be avoided. Tuesday Wednesday and Thursday are good. The 4th, 8th, 9th, 14th and New Moon Day should be avoided.

Treatment for the Nose :—The ascendant must be Cancer, Leo or Virgo. The Moon must be free from affliction. Avoid Mars or for that matter any malefic in the 8th. The Sun should be unasspected by Saturn or Rahu.

CHAPTER XVI

PUBLIC MATTERS

In this chapter is included information on various matters concerning public welfare. In the light of the present official attitude towards astrology, this chapter cannot be of much practical importance. Yet as in several public functions in India astrological consultations are not altogether done away with but resorted to privately, it is hoped that the principles given below would prove of value to those who are called upon to fix up suitable times for affairs of momentous importance to the public.

The astrological precepts on public affairs may be considered by ill-informed or half-educated persons as ridiculous. But one who is a keen student of natural laws and who knows the importance of Time and its manifestations

cannot fail to notice that there is much sense underlying these precepts, for we are only asked to move in harmony with laws of nature. An intelligent man must question himself why for instance a project launehed at one hour proves a fortunate investment while another launched at a different hour proves most unlucky. Some ventures are doomed to failure from their very inception inspite of all the apparent favourable circumstances. Consequently even those who make it a point to scoff at astrology cannot help speaking such as "ill-starred affairs" although unaware of the meaning of this expression. Many nation—building activities have either proved abortive or resulted in failure simply because they were started in an unlucky moment.

Building and Launching Ships:—The constellations Jyeshtha, Makha, Visakha, Aridra, Rohini, Bharani, Krittika and Aslesha should be avoided. The remaining ones are auspicious. Sunday, Thursday and Friday are good. Let the lagna be a watery sign. Place the lord of lagna in the 9th or 11th house. The lord of Janma Rasi should be in a watery sign. Avoid movable signs. Let there be no planet in 8th house. In building ships for war, strengthen

the position of Mars. In building merchant and passenger ships, see that Mercury is dignified or at least occupies an Upachaya sign free from affliction. Either Venus or Jupiter should be in a kendra or thrikona. The conjunction of Mars and Moon and Mars and Lagna or Lagna-dhipathi should be avoided.

Building Towns And Cities:—The foundation stone should be laid at an auspicious moment as per rules given in the chapter on House Building. The best asterisms for laying the foundation for building a town are Aswini, Chitta and Revati. The lagna must be a fixed sign powerfully aspected by Jupiter. This gives durability and continuance. Place Mercury in an auspicious position. This makes the city grow into a big trading center. Confine Saturn to an Upachaya. Mars should have no connection with the Lagna. Have the construction begun when the Moon is increasing in light. Monday, Wednesday, Thursday and Friday are good. Movable signs should be avoided. Benefic planets should be in lagna, the 2nd and the 9th houses. Malefics should be in 3rd and 11th houses. The 8th should be vacant as also the 12th. But a benefic in the 12th is permissible.

Building Military Quarters:—The constellation of Uttarabhadra is the best for beginning the construction of military quarters or barracks.

Dairy Farms:—Let Taurus or Cancer be the rising sign. Aswini, Punarvasu, Pushya, Hastha, Swathi, Sravana, Dhanishta and Satabhisha are the best Nakshatras. The presence of the Moon in lagna augurs prosperity. Mouday is the best week-day.

Electing Head of the State:—The best constellations are Aswini, Rohini, Mrigasira, Punarvasu, Pushya, Uttara, Hastha, Anuradha, Uttarashadha, Sravana, Uttarabhadra and Revati. All odd lunar days (in the bright half) except the 9th are good. The 2nd and 10th lunar days are also favourable. The rising sign must be Aries, Taurus, Gemini, Cancer, Leo, Sagittarius, Aquarius or Pisces.

Strengthen the Sun and the Moon. Fortify the lagna and the 10th and their lords. Let the 8th house be vacant. Confine malefics to Upachayas. If possible, the Sun and the Moon should be placed in Cancer or Leo preferably subject to the aspect of Jupiter. As usual, the Tarabala, Chandrabala, Panchaka etc., should be carefully looked into.

Coronation :—The foregoing rules apply to coronation also. If possible let the Lagna be Leo occupied by the Sun and aspected by Jupiter. In case of democratic rule, the new Government may begin at a time when Kumbha is rising with Saturn in Lagna or in Thula aspected in either case by Jupiter or Venus.

Installing a Deity :—Building temples and installing Deities involve the consideration of very important astrological principles which an average student of astrology will be unable to understand thoroughly. Therefore, selection of an auspicious moment for such purposes may well be left to a specialist. There are complicated astronomical, astrological and religious rules given in original works and the reader will do well to refer to such works as Brihat Samhita, Kalamrita, for greater details. Here I shall give just a few salient principles.

The installation of a deity should be done when the Sun is in the Northern course. The lunar month of Magha should be avoided. According to Kalaprakasika, the ceremony is to be done when Jupiter and Venus are dignified and devoid of adverse influences.

Rohini, Mrigasira, Punarvasu, Pushyami, Uttara, Hastha, Swati, Uttarashadha and

Uttarabhadra are good constellations for this purpose. All odd lunar days (except the 9th) including the 2nd, 6th and 10th are favourable. The lagna must be a fixed sign. A common sign may be selected for a female Deity. Movable signs should always be rejected. The lagna should not be conjoined by the luminaries or malefics as otherwise the town concerned will be destroyed. No malefic should occupy the 7th. There should be no planet in the 8th. The ceremony should be avoided at the end of an Ayana, the end of a year, of a lunar day and of an asterism; and on days on which halos round the Sun and the Moon are visible.

CHAPTER XVII

MISCELLANEOUS ELECTIONS

In the foregoing Chapters elections bearing upon almost all human activities have been clearly described. In this chapter I propose to deal with a few more important ones bearing upon sports, lawsuits, prisoners and war.

Lotteries and Competitions:—Success in lotteries and competitions generally depends upon the

strength of the birth horoscope in regard to the house of finance and the nature of the directional influences at the time concerned. Therefore, much reliance cannot be placed on the strength of election in regard to chance-games.

Aswini, Bharani, Punarvasu, Pushyami, Hasta, Chitta, Visakha, Purvashadha and Revati are excellent for entering into competitions. The 2nd, 3rd, 5th, 6th, 11th and 13th lunar days are good. All week-days are suitable except Tuesday and Saturday. Let the lagna belong to a benefico planet. Fortify the Moon and the 5th and the 9th houses. Avoid the 11th lord in the 12th and Mars in the 8th. Saturn should cast no aspect either on the 2nd house or on the 2nd lord.

Horse Races:—Horses are said to be governed by Aswini. This constellation therefore is fortunate for purchasing and training a horse for race-purposes. Krittika, Mrigasira, Punarvasu, Pushya, Uttarashadha, Hastha, Swathi, Visakha, Anuradha and Dhanishta are also good. Monday, Wednesday, Thursday and Friday are favourable. If you want to run a horse for a race, place Sagittarius in lagna and strengthen the tenth house.

Filing Lawsuits:—Avoid the usual unfavourable lunar days. Aswini, Rohini, Mrigasira, Pushya, Uttara, Hastha, Chitta, Anuradha, Dhanistha and Revati are good. Tuesday and Saturday should be avoided. Strengthen the lagna by placing Jupiter in a Trikona. Let there be no malefic in the 6th house. The lords of lagna and the 6th should be as far apart as possible. The lagna or at least the Navamsa must be Aries in order to assure success to the litigation. If benefics occupy kendras or occupying the male signs, have beneficial aspects, there will be peace between the parties.

Seeking Escaped Prisoners:—Saturday, Monday and Tuesday are favourable week-days. Aswini, Rohini, Aridra, Aslesha, Pubba, Chitta, Visakha, Moola, Uttarashadha and Revati are auspicious. The lagna must be in a movable sign aspected or occupied by Mercury or Moon. The 6th lord should occupy the 11th and be free from affliction. See that the Moon does not occupy the 12th in conjunction with any other planet. Make the Sun weak. If possible, let Rahu or Kethu be posited in Lagna. Parivarthana or exchange of houses between lords of lagna and the 7th is also desirable.

Buying Arms:—The most favourable constellations are Punarvasu, Pushyami, Hastha, Chitta, Rohini, Mrigasira, Visakha, Anuradha, Jyeshtha, Uttara, Uttarashadha, Uttarabhadra, Revati and Aswini. Avoid RIKTHA THITHIES: the 4th, 9th and 14th lunar days. Sunday, Thursday and Friday are auspicious. Some works recommend Tuesday also as favourable. A martian sign must be rising or culminating and Mars must be in a dignified position.

Starting Wars:—Several standard works on Muhurtha do not specifically mention the constellations etc., suitable for starting wars. Planetary combinations for the defeat of the enemy are given. However, by a reference to relevant literature on the subject, we have been able to gather the following information. War must be started on a day ruled by Aswini, Bharani, Krittika, Aridra, Aslesha, Makha, Pubba, Chitta, Jyeshtha, Satabhisha and Revati. Of the lunar days, except the 4th, 9th and 14th (and New Moon Day) the rest are said to be fortunate. Sunday, Tuesday and Thursday are supposed to ensure Victory.

In our humble view, Tuesday is not fortunate.

The enemy will retreat in confusion if the War is begun in a Chara Lagna when the Moon occupies a fixed sign. The enemy is also said to retreat early if the lagna is Mesha, Simha, Vrishabha and Dhanus. There should be no conjunction of or aspect between Mars and Saturn if great mortality and bloodshed are to be avoided. Mars should be elevated preferably in the 7th house or the meridian unaspected by any other malefic. The lagna must, as usual, be strong.

Destroying Strongholds:—Let a fiery sign be rising with Mars posited in or aspecting lagna. A stronghold besieged under the influence of Aries is bound to fall early. Similarly, Sagittarius ascending with Mars in it would render the collapse of any stronghold inevitable.

Making Peace:—This is an important item in the life of nations. Peace must be made under a strong influence of Jupiter. The ascending sign and amsa must be either Pisces or Taurus or Virgo. Benefics should be strongly placed. Saturn must be either in the 12th or in Upachaya. There should be no conjunction between Mars and Rahu or Mars and Saturn or Rahu and Saturn. The signatories to the Peace Treaty must themselves have horoscopes

harmouiously disposed. The constellations of Mrigasira, Chitta, Dhanishta, Aridra, Swati, Satabhisha, Anuradha and Uttarabhadra should be avoided, as also the 4th, 7th, 8th, 9th and 12th lunar days and New and Full Moon Days. Peace made under the following combinations is said to last for a long time.

(1) The Moon in the 10th house, Jupiter in the 4th and Mars and Saturn in the 11th, (Mars and Saturn should not be in conjunction).

(2) Jupiter in lagna, Mercury in the 7th, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th.

(3) Jupiter in the 5th from lagna (which should be Taurus), Sun in the 3rd and Mars in the 6th.

(4) Mercury in lagna, Jupiter in the 7th and the Moon in the 10th.

(5) Jupiter in lagna (which should be a fixed sign), Mercury in the 7th and the Moon in the 10th.

Will our Statesmen pay heed to the astrological connsel and try these simple astrological rules and rid the world of perpetual threat to Peace?

The conceit of modern progress has no more respect for ancient ideas than for the forgotten civilisations of old, even though in many essentials they have anticipated or outstripped all that we boast of.

CHAPTER XVIII

SUMMARY

In the last seventeen chapters, we have been able to cover almost all the important aspects of Muhurtha, a branch of astrology which is still very popular amongst all sections of people not only in India but in other parts of the world too.

The rationale of Muhurtha consists in appreciating the importance of Time-factor in all human undertakings. It is an admitted fact that all source of life and terrestrial activities is the Sun. Forces emanating from this glorious body vary in intensity and influence as a result of their contact with other celestial bodies. Man is himself a bundle of electrical currents and therefore there is always a sort of interaction between planetary forces and those incessantly radiated by man. By Muhurtha is meant that

valuable moment when there is the greatest harmony or resonance between human and stellar radiations.

Horoscopy is diagnostic. Muhurtha is preventive or prescriptive. It sets at naught the theory of absolute determinism and gives scope for the display of volition within reasonable limits. Therefore even if afflictions exist in the birth horoscope they can be neutralised or at least lessened by recourse to Muhurtha.

Muhurtha takes into cognisance the importance of the radical Moon as he indicates the mind and all our psychological inhibitions. Hence almost every election is to be so timed as to have reference to the birth star and consequently to the Birth Moon. Janma Tara is the ruling constellation while Janma Rasi means the zodiacal sign occupied by the Moon at the time of one's birth.

In electional astrology, the PANCHANGA, made up as it is of five important astrological limbs is of great significance. The Panchanga consists of (1) Thithi, (2) Vara, (3) Nakshatra, (4) Yoga and (5) Karana.

The Thithi is the lunar day. This can be known thus: Subtract the longitude of the Sun

from that of the Moon in degrees at a given time. Divide the remainder by 12 and the quotient plus one will be the current thithi. The remainder when subtracted from 12 and divided by the diurnal motion in degrees will give in day the time at which the lunar day will change. VARA is of course the usual week-day commencing from Sunday and ending with Saturday. The NAKSHATRA is the ruling constellation. This can be ascertained thus: Reduce the position of the Moon into minutes and divide it by 800. The quotient represents the past nakshatra and the remainder as past portion of the star. Then we have the YOGA which may be obtained thus:—Take the position of the Sun and the Moon and divide it by the sum of their motions. The quotient as usual represents the past Yoga. Then we have the last limb, viz., Karana or half a lunar day. There are 27 Nakshatras, 27 Yogas and eleven Karanas.

In Muhurtha, the pride of place is always given to Nakshatra, Vara and Thithi. The other two limbs whilst no doubt important in their own way are in actual practice of secondary value.

In selecting auspicious times, due notice must be taken of the purpose in view. Each

human activity requires the strengthening of a particular house or signification or the presence of a particular type of combination.

Rasis and constellations have their negative periods also. Such periods should be rejected in all good work. Tuesday and Saturday are invariably bad for all auspicious work. There are certain exceptions for this general rule. For instance, Tuesday is good for surgical operations.

The most important factors to be considered are the Tarabala, or strength of constellation, Chandiabala or lunar strength and the Panchaka or the strength of the sumtotal of five kinds of energies called into play at a particular moment. In all these cases there are exceptions to be noted. Hence in the election of a muhurtha, one should be very careful. Each constellation has its own role to play as suitable for a certain type of activity. In fact Pushyami is considered a constellation PAR EXCELLENCE. It could be employed for all purposes but not for marriage.

There are twenty-one great evils (Mahadoshas) being the resultant of the operation of the various forces. As many of these doshas as possible must be avoided. Of these Kujashtama and Bhrigushatka are definitely harmful for

marriage while the others are equally evil in respect of other elections. One important consideration should weigh with the Astrologer, viz., that the forces of good must supersede those of evil for an absolutely good muhurtha is inconceivable. Several combinations and exceptions are given which would render the forces of evil either null and void or less harmful. For instance, no day of the week is blemished provided the lord thereof is strongly placed. A benefic exalted in lagna would nullify all other adverse influences. If the kendras are fortified, sources of evil are considerably lessened.

A certain week-day coinciding with a certain lunar day and constellation constitutes a special Yoga capable of generating very good influences. For example, Thursday identical with the 4th lunar day and the constellation Makha gives rise to Siddha Yoga, a highly favourable combination. These special influences merit the attention of a student of Muhurtha.

Of the Shodasa' Karmas (16 kinds of ceremonies) prescribed for the Hindu, excepting a few, the rest are *common to persons of all castes, creeds and nationalities* and they are

therefore of universal application. Nishekam or the first sexual act is astrologically very significant for * "not only do the radiations from these stars exercise an influence on the animal and human embryo but, since all substance living or inert, is constituted of electrons which are materialised radiations, the formation of all organic beings on earth depends directly on the influence of these radiations on the human egg at the moment of conception".

The ancients have also hinted at the possibility of change of sex by having the ceremony of Pumsavana done when the foetus has attained a certain age. Of the post-natal ceremonies, Upanayana is very important. Fixing a suitable time for this ceremony is indeed highly difficult. This should be left to be done by an expert until the student has gained sufficient experience which could enable him to do the work independently.

In regard to marriage, the following suggestions may be carefully noted.

(1) Do not begin the comparison of horoscopes without testing the correctness of the castings submitted.

* *La Grand Problem* by Lakhovsky.

(2) Examine the longevity of the bridegroom and the bride. If short life is indicated either for the bride or for the bridegroom do not recommend the match unless there are neutralising influences in either of the horoscopes.

(3) The 7th and 8th houses should be carefully examined. When there are many afflictions, carefully find out if there are neutralising influences also. Otherwise, reject the match.

(4) The first condition is the inherent strength of the horoscope. Next in importance comes the question of examining marriage adaptability.

(5) A girl belonging to Rakshasa Gana should not be married to a boy belonging to Mannsha or Deva Gana. The reverse condition is recommended.

(6) In examining Graha Maitram which is the SINE QUO NON of marriage stability, consideration should be had not only to the Janma Rasis of the couple but to the Janma Navamsa also. When Graha Maitra does not exist according to Janma Rasi, then the latter must be considered. Under certain conditions (p. 93) even want of Graha Maitra can be ignored. All

these have to be carefully looked into before pronouncing an opinion. The common Janma Nakshatra factor presents many difficulties for a beginner in astrology. The subtle distinctions bearing on this consideration should be carefully grasped. Then there is the question of Kuja Dosha about which much fuss is being made in this part of India. No horoscope should be rejected unless it has been examined from all astrological angles.

(7) If the girl and the boy have their 5th houses considerably afflicted, then marriage between them is not desirable. But much of the evil due to these radical dispositions can be overcome by selecting a proper Muhurtha.

(8) * "In the beginning of your literary attempts in the astrological field do not be overconfident or hasty in having properly understood the principles explained here. Refer your knowledge to some gentlemen who have much experience in these matters and whose opinions you ought to value and compare with your inferences and personal experiences."

(9) In marriages, there should be no three or more JYESHTAS. The eldest son or daughter

* THE ASTROLOGICAL MIRROR :—

By Prof. B. Suryanarain Rao.

by laying the foundation stone and entering the new house at propitious moments. An amateur astrologer should not take the responsibility of doing this job as it presupposes very intimate knowledge of Vastu Sastra.

In the matter of Travel or Yatra, Krittika, Bharani and the lunar days of Ashtami and Navami should be invariably avoided. Journeys are also prohibited towards different directions on different week-days. There are exceptions for such rules in cases of emergency. In selecting a suitable day for travel, a good lunar day, a favourable constellation and a well-fortified lagna merit one's foremost attention. For short journeys existence of Tarabala is enough. For going on pilgrimages or important errands, a very suitable day has to be fixed by taking due note of all the important astrological factors.

The medical elections are intended to ensure speedy recovery from illness. There is a striking correspondence between the lunar movements and crises in certain types of disease and this gives a clue as to why a suitable time should be secured to commence treatment for long-standing diseases and surgical operations. Generally Monday, Wednesday, Thursday and Friday coinciding with Hastha, Aswini, Chitta and

Punarvasu respectively would be highly favourable to begin treatment for recurrent fevers and chronic diseases. The time becomes specially propitious if in addition to the above the Moon, Mercury, Jupiter and Venus occupy their own vargas and a movable Rasi is ascending in Amsa.

Elections bearing on public matters are of dubious value in view of the current prejudicial official attitude entertained towards astrology. Yet as in actual practice, astrologers are being consulted in private for official purposes, the rules bearing on elections pertaining to public affairs are bound to be of some value. It is hoped the day is not far off when astrology is given its due by the State and recognised as the science par excellence for the solution of national and international problems. This expectation on our part may induce a derisive laugh from "men of sobriety" whose habit of thinking is confined to a limited horizon. But we are bold enough to say that astrology when properly pressed into the service of the State would be far more useful in preventing national and international complications than all the paraphernalia now employed by the civilised governments all over the world.

The outstanding exponent of astrology in 20th century was the late Prof. B. SURYANARAIN RAO, a great historian, savant, linguist and philosopher. Prof. Rao successfully defended astrology against the attacks of ill-informed critics most of whom belonged to the so-called "educated" classes. I conclude this work with the following extract from the late Professor's THE ASTROLOGICAL MIRROR.

"To despise to hold a bright lamp in the darkness, indicates stupidity, while to try to secure it at any cost and hold the same to shed light on our future path really shows consummate wisdom. Choose your own lot as you please, and either control the planets and stand a victor in the struggle for existence and comfort or yield to their evil influences without personal exertions on your part and be a miserable coward"

Om Tat Sat.

APPENDIX

Afflicted:—A planet that is aspected by or is associated with malefics.

Apoklimas:—The 3rd, 6th, 9th and 12th.

Benefics:—The waxing Moon, well-associated Mercury, Jupiter and Venus.

Conjunction:—According to Hindu Astrology, if two planets are in the same sign, they are said to be in conjunction.

Debilitation:—Position that weakens the influence of a planet. All planets get debilitated in 180° from their exaltation points.

Equinox, Autumnal:—The day on which the tropical Sun crosses the first point of Libra. This will generally be 21st September.

Equinox, Vernal:—The day on which the tropical Sun crosses the first point of Aries. This will generally be 21st March every year.

Exaltation:—Positions that strengthen the influences of a planet. The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively are exalted in Aries 10° , Taurus 3° , Capricorn 28° , Virgo 15° , Cancer 5° , Pisces 27° and Libra 20° .

Fortify:—To render a zodiacal position strong by directing on it aspects from benefic planets or by positing benefic planets in certain angular positions.

Houses:—A horoscope has 12 houses comprehending all the important human events. The affairs under the various houses are as follows:—

1st House:—Build, body, appearance.

2nd House:—Family, source of death, property, vision.

3rd House:—Intelligence, brothers, sisters.

4th House:—Vehicles, general happiness, education, mother.

5th House :—Fame, children.

6th House :—Debts, diseases, misery, enemies.

7th House :—Wife or husband, death, tact.

8th House :—Longevity, gifts.

9th House :—God, Guru, father, travels, piety.

10th House :—Occupation, karma, philosophical knowledge.

11th House :—Gains.

12th House :—Loss, moksha.

Kala Purusha :—Time Personified.

Karanas, Unfavourable :—*Vish ti*, Chatuspada, Naga, Kimsthugna, and Sakuna.

Kendras :—The 1st, 4th, 7th and 10th.

Maharshis :—Great sages of India.

Malefics :—The waning Moon, Mercury with evil planets, the Sun, Saturn and Mars.

Moola Thriconas :—Positions similar to exaltation :—The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn have their Moolathrikonas respectively as Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius.

Muhurtha :—This is one of the important branches of predictive astrology having mainly to do with the election of favourable times for different human activities.

Nakshatras, Types of :—*Yajra* or *Kshipram*—Bharani, Makha, Pubba, Purvashadha and Purvabhadra. *Theekshna* or *Ugram* :—Aridra, Aslesha, Jyeshtha and Moola. *Laghu* :—Aswini, Pushya and Hasta. *Mrudhu*—Mrigasira, Chitta, Anuradha and Revati. *Sthira* :—Rohini, Uttara, Uttara-shada and Uttarabhadra. *Chara* :—Punarvasu, Swati, Sravana, Dhanishta and Satabhisha.

Nama Nakshatra, Finding :—Nama Nakshatra means the constellation due to one's name. In the absence of birth data, this is very necessary. Each constellation has been given four letters to be taken as 1st, 2nd, 3rd, and 4th quarters.

1	Chu, Chay, Cho, La	form	...	Aswini
2	Le, Lu, Lay, Lo	"	...	Bharani
3	Aa, Ec, U, A	"	...	Krithika
4	O, Va, Ve, Vu	"	...	Rohini
5	Vay, Vo, Ka, Ki	"	...	Mrigasira
6	Ku, Kham, Jna, Cha	"	...	Aridra
7	Kay, Ko, Ha, Hi	"	...	Punarvasu
8	Hu, Hay, Ho, Da	"	...	Pushyami
9	De, Du, Day, Do	"	...	Aslesha
10	Ma, Me, Mu, May	"	...	Makha
11	Mo, Ta, Ti, Tu	"	...	Poohba
12	Tay, To, Pa, Pi	"	...	Uttara
13	Pu, Shaw, Na, Dha	"	...	Hasta
14	Pay, Po, Ra, Ri	"	...	Chitta
15	Ru, Ray, Ro, Tha	"	...	Swati
16	Thi, Thu, Thay, Tho	"	...	Visakha
17	Na, Ni, Nu, Nay	"	...	Anooradha
18	No, Ya, Ye, Yu	"	...	Jaista
19	Yay, Yo, Ba, Bi	"	...	Moola
20	Bu, Thha, Bha, Dha	"	...	Poorvashada
21	Bay, Bo, Ja, Ji	"	...	Uttarashada
22	Ju, Jay, Jo, Gha	"	...	Sravana
23	Ga, Gi, Cu, Cay	"	...	Dhanista
24	Go, Sa, Si, Su	"	...	Satabhisha
25	Say, So, Tha, Thi	"	...	Poorvabhadra
26	Thu, Syam, Cha, Tha	"	...	Uttarabhadra
27	Thay, Tho, Cha, Chi	"	...	Revati

The nakshatra of a person is known from the first letter of the name. Take for instance the name Rama. The first letter is Ra. In the above table Ra falls in the 14th line 3rd row suggesting that the constellation is Chitta 3. Take James. It falls in line

22, 2nd row. The constellation is Sravana 2 and the Janma Rasi would be Makara. In case of conjoint words, the first letter alone has to be taken. Thus for Krishna the first letter should be taken as Ka and hence the Nakshatra would be Mrigasira 3 (5th line 3rd row).

Panaparas :—The 2nd, 5th, 8th and 11th.

Planetary Aspects :—All planets aspect the 7th house powerfully. Sani, Guru and Kuja have special aspects or Visesha Drishti, viz., the 3rd and 10th, 5th and 9th, and 4th and 8th respectively.

Planets :—Ravi or the Sun, Chandra or the Moon, Kuja or Mars, Budha or Mercury, Guru or Jupiter, Sukra or Venus, Sani or Saturn, Rahu or Dragon's Head and Kethu or Dragon's Tail.

Planets and the Human Body

Mesha	Head
Vrishabha	Face
Mithuna	Neck
Kataka	Chest
Simha	Stomach
Kanya	Waist
Thula	Sexual Organ
Vrischika	Belly
Dhanus	Thighs
Makara	Knees
Kumbha	Buttocks
Meena	Feet

Planets, Combustion of:—Planets situated within distances mentioned below from the Sun become combust:—

The Moon within 12°

Mars „ 17°

Mercury „ 14° *

Jupiter „ 11°

Venus „ 10° *

Saturn „ 15°

Planets, Female:—The Moon and Venus.

Planetary Hours:—This is based on the arrangement of the solar system as it exists in nature. According to *Surya-siddhanta*, Saturn is the most distant planet from the Earth. Next come in regular order, Jupiter, Mars, Sun, Venus, Mercury, the Moon and the Earth. The first hour of the day is governed by the lord of the day. The other hours follow according to the order given above. Thus on a Sunday, lord of the 1st hora is the Sun; that of the second is Venus; third Mercury; fourth Moon; fifth Saturn; sixth Jupiter; seventh Mars; eighth Sun and finally the 24th Mercury. The lord of the 25th hour (the 1st hour on Monday) is evidently the Moon. The following table will be found to be useful to students of astrology:—

* When Mercury and Venus are retrograde the angle will be one degree less.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
2 Sukra	Sani	Ravi	Chandra	Kuja	Budha	Guru
3 Budha	Guru	Sukra	Sani	Ravi	Chandra	Kuja
4 Chandra	Kuja	Budha	Guru	Sukra	Sani	Ravi
5 Sani	Ravi	Chandra	Kuja	Budha	Guru	Sukra
6 Guru	Sukra	Sani	Ravi	Chandra	Kuja	Budha
7 Kuja	Budha	Guru	Sukra	Sani	Ravi	Chandra
8 Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
9 Sukra	Sani	Ravi	Chandra	Kuja	Budha	Guru
10 Budha	Guru	Sukra	Sani	Ravi	Chandra	Kuja
11 Chandra	Kuja	Budha	Guru	Sukra	Sani	Ravi
12 Sani	Ravi	Chandra	Kuja	Budha	Guru	Sukra
13 Guru	Sukra	Sani	Ravi	Chandra	Kuja	Budha
14 Kuja	Budha	Guru	Sukra	Sani	Ravi	Chandra
15 Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
16 Sukra	Sani	Ravi	Chandra	Kuja	Budha	Guru
17 Budha	Guru	Sukra	Sani	Ravi	Chandra	Kuja
18 Chandra	Kuja	Budha	Guru	Sukra	Sani	Ravi
19 Sani	Ravi	Chandra	Kuja	Budha	Guru	Sukra
20 Guru	Sukra	Sani	Ravi	Chandra	Kuja	Budha
21 Kuja	Budha	Guru	Sukra	Sani	Ravi	Chandra
22 Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
23 Sukra	Sani	Ravi	Chandra	Kuja	Budha	Guru
24 Budha	Guru	Sukra	Sani	Ravi	Chandra	Kuja

Planets, Male :—The Sun, Mars and Jupiter

Planets, Neutral :—Mercury, Saturn.

Radical :—Pertaining to the birth.

Rabn Kalam :—When the sunrise is 6 a.m. Rabu Kalam will rule at the following times :—

Sunday	....	4-30 p. m.	to	6 p. m.
Monday	....	7-30 a. m.	to	9 a. m.
Tuesday	....	3 p. m.	to	4-30 p. m.
Wednesday	....	12 noon	to	1-30 p. m.
Thursday	....	1-30 p. m.	to	3 p. m.
Friday	....	10-30 a. m.	to	12 noon
Saturday	....	9 a. m.	to	10-30 a. m.

Shodasa Karmas :—Sixteen kinds of pre-natal and post-natal ceremonies which the Hindu is enjoined to undergo.

Signs :—Mesha or Aries, Vrishabha or Taurus, Mithuna or Gemini, Karkataka or Cancer, Simha or Leo, Kanya or Virgo, Thula or Libra, Vrishika or Scorpio, Dhanus or Sagittarius, Makara or Capricorn, Kumbha or Aquarius and Meena or Pisces.

Signs, Airy :—Gemini, Libra and Aquarius.

Signs, Blind :—Aries, Taurus, Leo are day-blind. Gemini, Cancer and Virgo are night-blind.

Signs, Common :—Gemini, Virgo, Sagittarius and Pisces.

Signs, Deaf :—Libra and Scorpio cannot hear in the morning. Sagittarius and Capricorn become deaf in the evening. Cancer and Virgo are deaf at midday.

Signs, Earthy :—Taurus, Virgo and Capricorn.

Signs, Flery :—Aries, Leo and Sagittarius

Signs, Fixed :—Taurus, Leo, Scorpio and Aquarius.

Signs, Lame .—During twilight Aquarius and Pisces become lame

Signs, Movable :—Aries, Cancer, Libra and Capricorn.

Signs, Watery :—Cancer, Scorpio and Pisces

Thithies, Different kinds of :—Nanda—the 1st, 6th and 11th lunar-days are known as Nanda Bhadra—the 2nd, 7th and 12th lunar days Jaya :—the 3rd, 8th, and 13th lunar days Rikthas—The 4th, 9th and 14th lunar days. Poorna—The 5th, 10th and 15th lunar days.

Thridoshae :—According to Ayurveda health is maintained by a certain equilibrium of three fundamental humours or doshas viz., Vatha (wind), Pitha (bile) and Sleshma (phlegm).

Thrikonas :—The 1st, 5th and 9th

Upachaya :—The 3rd, 6th, 10th and 11th signs from lagna

Valnasika :—This denotes the 22nd constellation from that of one's birth. It indicates destruction and should be avoided for all good work.

Yogas Bad :—Of the 27 yogas mentioned on page 13, the following are inauspicious :— Vyaghatham, Parigham, Vajram, Vyathipatham, Vyathirithi, Gandam, Athigandam, Sulam, Vishkambam.

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