

MUHURTHA

(Electional Astrology)



As per B.V. RAMAN

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My favorite (and highly recommended) PDF program is PDF X-Change Viewer. May the Light shine on you ALL,

Simon aka Chistabo

CHAPTER I

Importance of Muhurta

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 recognized as the great KALAPURUSHA 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 Surya for their supply of all vital energies and reflected by them under various modifications? Astrology is a science which deals with Time proceeding from Surya 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's the empirical systematization 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 generalizations are being confirmed by newer scientific data".

As to how Grahas 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 Rao, and in our "Planetary Influences on Human Affairs", to which the reader may conveniently refer if he wishes to understand the rationale of astrology. Suffice it 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 x-rays are unseen vibrations and they affect biological and psychological processes.

If we admit that Surya is the source of all life and its activities then it follows that in Time - which is denoted by Surya - 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 Maharishis and embodied into the formulae found so profusely in the pages of MUHURTA, 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 processional cycle of Surya. 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 Muhurta 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 unfavorable factors and ensure success of the enterprise.

What is meant by Muhurta? How far is it superior to horoscopy? These are important questions

which we shall try to answer in this Chapter. 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. Muhurta, on the other hand, is much more important. It gives valuable directions by following which the person will be enabled to remove, neutralize, counteract or overcome evils indicated by the horoscopic chart. Horoscopy is diagnostic. It merely points out the ills but prescribes no remedies. Muhurta is prescriptive as well as preventive. It tells how by undertaking ventures at auspicious times one can ward off evils and ensure success. Suppose break in education is indicated by the position of evil Grahās in 4th Bhava from Lagna and by affliction of Guru, Lord of education and Budh, Lord of intelligence. These planetary conjunctions indicate want of education in a man as a result of his Karma in previous states of existence. Muhurta says that the obstructions to educational progress by planetary conjunctions indicated at the time of birth can be minimized by fixing an auspicious time for commencing the education. Suppose evil Grahās in 5th Bhava indicate loss of children. Then Muhurta comes to his help first by asking him to marry at a certain auspicious time when ethereal currents released from Grahās will be so powerful as to minimize or modify the afflictions to the extent that the birth and survival of at least some children may be ensured. Thus Muhurta helps one to minimize or modify evils of our past Karma to a considerable extent. I must warn my readers not to imagine that Muhurta is the master key to all wealth and happiness. Muhurta 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 Surya and Grahās are the signatures of time and as all the forces or energies have their source of origin in Surya, movements of Grahās give us a clue as to when 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 Surya during the course of one day will be the same. Surya in the morning, Surya in the afternoon, Surya in the evening and Surya 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 Surya 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 don't we do the sowing operations during harvest season? Nature would be against us. This is shown by Surya'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 Grahās move incessantly and release different kinds of forces and Maharishis have given us clues how best we can make use of the grand constructive vibrations operating in nature if our endeavors 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 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 Full Chandr 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 Chandr's influences 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. Cosmic radiations pouring at the moment on Earth from outer space and coming from various stars and Grahas act on our brain cells which take up these cosmic 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 electro-magnetic or cosmic 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.

Muhurta could therefore be defined as that precious moment when the vibrations radiated by man are altered to a specific wavelength capable of entering resonance with the radiations of the same vibratory rate coming from other Grahas and stars.

CHAPTER II

General hints

A very important place is assigned in Hindu astrology to the part played by Chandr in the fixing of propitious times. Chandr 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 radical horoscope indicate several afflictions, no Muhurta 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 minimized. 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 cognizance

of the fact that contact is maintained between Janma Tara (constellational position of Chandr at the time of one's birth), and if the birth time is not known, with 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 are 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 electoral astrology proper, a short description of Panchang or Hindu almanac is very necessary, as the important items constituting a Panchang have an intimate bearing on the fixing of auspicious times. Panchang consists of 5 limbs or accessories, viz. Tithi (lunar day), Vara (weekday), 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 Tithi, Nakshatra and Vara. 5 limbs of Panchang are supposed to represent 5 sources of ethereal energy of which some are visible and others invisible, and which when properly secured, are said to conduce the health, wealth and prosperity of mankind.

Tithi - This is the time during which the difference of the increment of longitude of Surya and Chandr amounts to 12° . Tithi is to 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 Muhurta or electoral astrology. In other words, Tithi represents lunar energy, and lunar energy is identified with mental energy. Therefore a minute knowledge of lunar movements constituting Tithi is said to give us wealth.

Each Tithi (see Table II) is equal to 0.9483 of a day, so that a lunar month is equal to about 29.53 days. The ending time of a Tithi is the moment at which Chandr is removed from Surya by multiples of 12° . Thus when Chandr is 12° away from Surya, first Tithi (Prathama) ends; when 24° Dwitiya, and so on; when in conjunction, Amavasya (New Chandr), and when in opposition (180°) Pournimasya (Full Chandr) ends.

It is enough for astrological purposes to know what Tithi rules at the time of birth.

To find Tithi, deduct longitude of Surya from that of Chandr. If the difference is less than 180° , it is Sukla Paksha (bright half); if it is more than 180° , it is Krishna Paksha (dark half).

Divide the balance (Chandr - Surya) by 12° (or $720'$). The quotient represents the number of Tithis elapsed and the remainder the part of the next (current) Tithi that has elapsed.

Thus, to know Tithi ruling on 08-08-1895 at 4h 10m 20s (LMT) in Bangalore, first we deduct longitude of Surya ($114^\circ 40'$ or $6880'$) from that of Chandr (326° or $19560'$). The remainder is $211^\circ 20'$ ($12680'$). It is more than 180° and hence it is Krishna Paksha. Dividing by 12° (or $720'$) the quotient is 17, which means Tithi is 18th (or 3rd Tithi of Krishna Paksha). $440'$ ($7^\circ 20'$) of its portion has been traversed, leaving $280'$ ($4^\circ 40'$) yet to be traversed. If this remainder is multiplied by 24 and divided by the difference of the daily motions of Surya and Chandr, we get the number of hours (from the time of

birth or question) still covering Tithi in question.

Suppose the daily motion of Chandr on the day of

birth is $11^{\circ} 47'$

Daily motion¹ of Surya $00^{\circ} 57'$

Difference $10^{\circ} 50' (650')$

Multiplying $280'$ by 24 and dividing the product by $650'$ we get $280 \times 24 \div$

$650 = 10\text{h } 57\text{m}$

which added to the given time gives $3\text{h } 27\text{m}$. 3h am (on 9th August) which will be the ending moment of Tithi (3rd lunar day of the Krishna Paksha).

Vara - This is of course the ordinary weekday. The weekdays are named in accordance with certain astronomical considerations. Therefore on a weekday bearing the name of a particular Graha, the influence of that Graha is said to be predominant.

The weekdays are numbered thus: Sunday - 1, Monday - 2, Tuesday - 3, Wednesday - 4, Thursday - 5, Friday - 6 and Saturday - 7.

Nakshatra - The zodiac is marked by 27 Nakshatras (constellations) often termed lunar mansions. The position of a Nakshatra is dependent upon the actual time taken by Chandr to traverse $13^{\circ} 20'$ of ecliptic arc, of course, always beginning from the first point of the constellational zodiac. If constellations are huge electromagnetic bodies radiating energy into space, there seems to be sense in attributing certain influences to these radiations and Chandr coming into contact with such radiations probably exercises special influences. Janma Tara (birth constellation) or Dina Tara (the constellation of the day concerned) is obtained thus:

The ecliptic is divided into 27 constellations (see Appendix III) of $13^{\circ} 20'$ (or $800'$) of arc each. Reduce longitude of Chandr to minutes and divide the same by 800. The quotient is the number of constellations already passed, and the remainder is the part covered in the current asterism Chandr is in. For the data given under Tithi:

Chandr is in Kumbha $25^{\circ} 59' 46''$

= $10\text{R } 25^{\circ} 59' 46''$

= $325^{\circ} 59' 46''$

= $19559' 46''$

Dividing this by 800 $19559' 46'' \div 800' = \text{quotient } 24, \text{ remainder } 359' 46''$.

The ruling star is 25th, viz. Purvabhadra. $359' 46''$ have been covered in this star and the balance to be traversed is $800' - 359' 46''$.

Yoga - It is the period during which the joint motion in longitude of Surya and Chandr amounts to $13^{\circ} 20'$. Every Hindu almanac contains a column specifying Yoga for each day and when it would end. There are 27 Yogas (see Appendix IV).

¹ For convenience sake more than $30''$ are taken as $1'$ and less than $30''$ rejected.

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.

YOGA

The following formula is according to Surya Siddhanta:

(Surya's + Chandr's longitude) ÷ 13° 20' (or 800') Taking the example date given under Tithi:

Surya's longitude 1 14° 40'

Chandr's longitude 326° 00' Total

440° 40'

(- 360°) = 80° 40'

= 4840'

Dividing 4840' by 800' we get quotient 6 and remainder 40'. 6 Yogas have transpired and 7th, viz. Sukarman is ruling. 40' is the part of the current Yoga (Sukarman) that has elapsed. Yet to be covered in this Yoga is 760'. To ascertain the time at which current Yoga ends, divide 760' by the sum of the daily motions of Surya and Chandr (00° 57' + 1 1° 47' = 1 2° 44' or 764') and multiply by 24 to reduce the results to hours.

$760 \times 24 \div 764 = 23\text{h } 50\text{m}.$

Sukarman Yoga ends at 23h 50m from the time of birth or any given time.

Table of Yogas (Appendix IV) enables one to ascertain Yoga on the basis of the joint motion of Surya and Chandr.

Thus in the example the sum of Surya's and Chandr's longitude is 80° 40'. According to Appendix IV, Sukarman commences at 80° and extends till 93° 20'.

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 Surya and Chandr. There are 11 Karanas, viz. (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garija, (6) Vanija, (7) Visti, (8) Sakuna, (9) Chatushpada, (10) Naga, and (11) Kimstughna. First 7 come by rotation 8 times in a lunar month, commencing with 2nd half of first lunar day. Last 4 are said to be permanent Karanas and occur in order with 2nd half of 29th Tithi.

In Muhurta, it is always advisable to strengthen Lagna and its Lord and Chandr. Each type of election requires fortification of some appropriate Bhava and Graha and these will be discussed in their proper places. Even when Lagna is strong, certain parts of it which go under the name of Lagna Tyajya 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 Mesha, Vrisabha, Dhanur and Kanya, first 3° should be avoided as it is supposed to be in the nature of a serpent (Bhujanga) and hence destructive. In regard to Meena, Makara, Karkataka and Vrischika, last (3°) has to be avoided, as it is supposed to be presided over by evil force of Rahu. The middle half Ghati (1 3° 30' to 1 6° 30') should be rejected with regard to Mithuna, Tula, Simha and

Kumbha as it is ruled by an evil force termed Gridhra.

Tuesday and Saturday should be avoided for all good and auspicious works.

4th, 8th, 12th² and 14th Tithis both in bright and dark halves are unsuitable for undertaking any auspicious work.

Each constellation has its own Tyajyakala or negative period which is to be invariably avoided. The negative periods commence at the times marked below against each constellation lasting for 4 Ghatis (1 h 36m) from thence.

Aswini - 50 ‡ Bharani - 04 ‡ Krittika - 30 ‡ Rohini - 40 ‡ Mrigashira - 14 ‡ Ardra - 21 ‡ Punarvasu - 30 ‡ Pushya - 20 ‡ Aslesha - 32 ‡ Magha - 30 ‡ Purvaphalguni - 20 ‡ Uttaraphalguni - 01 ‡ Hasta - 21 ‡ Chitra - 20 ‡ Swati - 14 ‡ Visakha - 14 ‡ Anuradha - 10 ‡ Jyesta - 14 ‡ Moola - 20 ‡ Purvashadha - 20 ‡ Uttarashada - 20 ‡ Shravana - 10 ‡ Dhanishta - 10 ‡ Satabhisha - 18 ‡ Purvabhadra - 16 ‡ Uttarabhadra & 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 baptizing, first feeding, marriage, etc. are common to all communities so that non-Hindus can make use of them with equal benefit.

Shodasa Karmas (16 kinds of ceremonies), which a Hindu is enjoined to undergo, seem to have been based upon certain critical psychological and physiological developments (climacterics) 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. 7 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 7 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

Birth star and birth Chandr

In fixing auspicious times, apart from the special planetary combinations to be applied for specific purposes, there are 3 factors which are common to almost all elections and which require astrologer's most careful attention. They are (a) Tarabala (strength of constellation), (b) Chandrabala (lunar

2. In our experience, 12th Tithi is quite auspicious; provided the other factors are strong, 12th Tithi can be employed for auspicious works.

strength), and (c) Panchak (5-source energy). These 3 should be satisfactorily disposed. Otherwise an election chart will lose its significance.

Strength of Nakshatra - Nakshatra ruling at the time of birth is one's Janma Nakshatra (birth star) and the zodiacal Rasi in which Chandr is situated at the time of one's birth is one's Janma Rasi (birth Chandr). These are highly important. Count from birth Nakshatra to the one ruling on 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) - realization of ambitions; if **7** (Naidhana) - dangers; if **8** (Mitra) - good; and if **9** (Parama Mitra) - very favorable. There are certain exceptions to the favorable and unfavorable 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 Shravana. Counting from man's Janma Nakshatra to the one ruling on proposed day, the number will be 22. This divided by 9 leaves a remainder of 4. This goes under Kshema or favorable and hence Tarabala is good.

When the day's Nakshatra falls in first Paryaya (cycle), that is within first 9 stars, evil suggested above, viz. 3rd star Vipat, 5th star Pratyak etc., holds good in full.

In second Paryaya (cycle), e.g. Janma Nakshatra etc. falling from **1** 0th to **1** 8th, evil is said to be only 50 %. In fact, evil is centered only in **1** st quarter of 3rd (Vipat), 4th quarter of 5th (Pratyak) and 3rd quarter of 7th (Naidhana) of second cycle.

In third Paryaya, Janma, Vipat etc. falling from **1** 9th to 27th, evil is said to be almost negligible. Suppose birth star is Rohini and the day's star is Satabhisha. The day's star counted from birth star comes to **2** **1** or 3rd in third cycle. 3rd is Vipat. But it is said to carry little or no evil.

In my humble experience, it is better to avoid Vipat and Naidhana stars for all important undertakings - long journeys, marriage, starting of an enterprise etc., even if such a star happens to fall in 3rd cycle, unless there are other counteracting factors.

According to some classical writers, 22nd and 27th stars are always inauspicious. But our experience is to the contrary. 22nd is always Sadhana and 27th Parama Mitra, and hence they could be considered as auspicious.

Chandrabala - As we have already said above, the consideration of Chandr and his position are of much importance in Muhurta. To be at its best, Chandr should not occupy, in the election chart, a position that happens to represent 6th, 8th or **1** 2th from person's Janma Rasi.

To take another example: A person born in Mrigashira (Janma Rasi being Vrisabha) wants to have his marriage on a day ruled by Bharani, which means Chandr will be in Mesha. There is neither Tarabala (as Bharani will be Naidhana to Mrigashira) nor Chandrabala (Chandr on the election day falls in Mesha, which would be **1** 2th from the subject's Janma Rasi). Hence, the day is most inauspicious. Certain Nakshatras, apart from their being harmonious or otherwise disposed with reference to one's own Janma Nakshatra, should be 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.

Panchak (5-source energy) - For matters of ordinary importance, such as interviewing superiors or going on short journeys, a favorable Tarabala will do and there is no need to consider Panchak. But in regard to very important ceremonies such as marriage, nuptials, entry into new house etc., this should be carefully looked into. There are several methods by which Panchak is determined. I shall give the most common method. In Panchak determination apparently 5 sources of planetary, stellar and zodiacal energies are involved. Take the number of Tithi (from 1st of the month), the number of weekday (Sunday 1 etc.), the number of Nakshatra (from Aswini), and the number of Lagna (from Mesha). Add these together and divide the total by 9. If the remainder is 1 (Mrityu Panchakam), it indicates danger; if 2 (Agni Panchakam), 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 Muhurta - Nakshatra being Aslesha, Tithi being 13th, rising Rasi being Kanya and weekday Sunday. Calculating Panchak, we get:

Number of Tithi	13
Number of Nakshatra	9
Number of weekday	1
<u>Number of zodiacal Rasi</u>	<u>6</u>
	29

Dividing this by 9, we get $29 \div 9 = 3 \frac{2}{9} \rightarrow 2$ as remainder. It indicates Vahni or fire and hence the time selected is not favorable. In dealing with this subject, Prof. B. Suryanarain Rao observes thus in his famous book "Astrological Mirror": "There are many things as in medicine, so in astrology, which when properly understood and followed would tend to minimize the chances of evil influences indicated by Grahas, Tithis, Nakshatras and rising Rasis and in all these the idea seems to be to avert 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 unfavorable Panchak has certain exceptions. When an election is to do with occupation, avoid Raja Panchak. In elections bearing on house building avoid both Raja and Agni Panchakas. In regard to travel, Chora Panchak should be rejected. In marriage and Upanayanam, Roga and Mrityu Panchakas should be avoided. Conversely it also means that a Panchak 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 Panchak for travelling or marriage or Roga Panchak for house-building. As far as possible, it is advisable to avoid evil of Panchak 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 1st,

3rd, 5th and 7th Nakshatra. But when the day is otherwise favorable, only the negative parts of these unfavorable Nakshatras may be avoided. Thus, in Janma, Vipat, Pratyak and Naidhana Nakshatras, first 7, 3, 8 and 6 Ghatas respectively may be considered evil and avoided. Thus, a man whose Janma Nakshatra is Pushya can undertake a venture on a day ruled by Magha (Vipat), provided he avoids first 7 Ghatas of Nakshatra. The stigma attached to the star being Vipat no longer holds good [true]. 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 unfavorable 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 favorable 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 endeavored 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 Nakshatras

The whole of Muhurta or for that matter, the whole of Hindu astrology is based on the movements of Grahas in relation to Nakshatras. 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 Nakshatras with which Surya comes into line from day-to-day derive their influences from that body or irrespective of the shifting position of Surya, there is any special virtue attaching to these star-points. We have shown with incontrovertible evidence in several of our articles in "The Astrological Magazine" 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 away 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 Nakshatra like Bharani (Beta Arietis) is held to be constitutionally unfit for certain types of elections, it means that the vibrations emanating from it are destructive in character.

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

28 Nakshatras (including Abhijit which is generally ignored in everyday astrological consultations)

are presided over by Aswini [brothers], Yama, Agni, Prajapati, Chandr, Rudra, Aditi, Guru, Serpent, Pitrus or Manas, Bhaga, Aryaman, Savita, Swashta, Vayu, Indragni, Mitra, Indra, Niruti, Visvedewa, Brahman, Vishnu, Vasu, Varuna, Ajaikapat, Ahirbudhnya, and Pushan respectively.

Rohini, Uttaraphalguni, Uttarashada and Uttarabhadra are supposed to be fixed Nakshatras and they are favorable for coronations, laying the foundations of cities, sowing operations, planting trees and other permanent things.

Chitra, Anuradha, Mrigashira and Revati are soft Nakshatras. 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 Nakshatras, and they can be selected for putting ornamentation, pleasures and sports, administering medicine, starting industries and undertaking travels.

Moola, Jyesta, Ardra and Aslesha are sharp in nature and they are favorable for incantations, invoking spirits, for imprisonment, murders, and separation of friends.

Shravana, Dhanishta, Satabhisha, Punarvasu and Swati are movable stars and they are auspicious for acquiring vehicles, for gardening and for going on procession.

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

Krittika and Visakha are mixed Nakshatras and during their influences, works of day-to-day importance can be undertaken.

Beginning from 3rd quarter of Dhanishta and ending with the last part of Revati, the time is held to be unsuitable for any kind of auspicious work. This period goes under the special name of Nakshatra Panchak and when these stars are ruling, one should avoid journey towards South, house repairing or renovation, collecting fuel and cattle fodder or acquiring cots and beds.

Of all 28 Nakshatras, the pride of place appears to have been given to Pushya, 8th star.

Nakshatra of Pushya is supposed to be the most favorable of all 28 Nakshatras. It is said to neutralize almost all Doshas or flaws arising out of a number of adverse combinations. Rishis go to the extent of saying that even if unfavorable combinations are present in the birth horoscope hampering one's success in life, and the ruling Nakshatra and position of Chandr are all adverse, Pushya has the power of neutralizing 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 Pushya is capable of modifying all evil influences present in an election chart, but there is no doubt whatsoever that it is a Nakshatra par excellence that could be universally employed for all purposes, excepting of course marriage.

CHAPTER V

Special adverse Yogas and their neutralization

The farmers of the astrological rules were not mere theoreticians. They were practical men and did not believe in merely cataloging their observations for academics purposes. Whilst it is always desirable to fix a Muhurta 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 (excess of good) and Dosha Swalpa (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 astrological impossibility or circumstantial inability, one can take advantage of the neutralizing 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. Panchang Suddhi - We have already said that a Panchang consists of Tithi, Vara, Nakshatra, Yoga and Karana. All these must be auspicious. In regard to Tithis, 4th, 6th, 8th, 12th and 14th, Full and New Chandr days should be avoided. In regard to Vara, Thursday and Friday are held to be suitable for all works. Tuesday is to be generally avoided except when it happens to be 10th, 12th or 16th day of child's birth when the child's Namakarana (baptizing or giving name) may be performed. Of several Nakshatras, Bharani and Kritika should be avoided for all auspicious works as these 2 are said to be presided over by the god of death (Yama) and the god of fire (Agni) respectively. In urgent cases, if Lagna could be fortified, Dosha due to Nakshatra may get neutralized. Last parts of Aslesha, Jyesta and Revati should also be avoided. Coming to Yoga (vide page 42), 6th (Atiganda), 9th (Soola), 10th (Ganda), 17th (Vyatipata), and 27th (Vydhruiti) have deleterious effects upon events which are started or commenced under them.

Karana chosen must be appropriate to the election in view. Thus Bava is auspicious for starting works of permanent importance, while Taitula is propitious for marriage. Bhadra [Vishti] is unfit for any good work, but is eminently suitable for violent and cruel deeds. For getting initiation into Kshudra Mantras, Sakuni Karana is propitious.

Therefore, Panchang Suddhi means a good Tithi, a beneficial Vara, auspicious Nakshatra, a good Yoga and a fertilizing Karana.

2. Surya Sankramana - 2nd great evil is Surya Sankramana (solar ingress) into different zodiacal Rasis. When Surya is about to leave one Rasi and enter another, there seem to occur certain disturbances in the organization 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, initiation 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. 16 Ghatis (6h 24m) both before and after the entry of Surya into a new Rasi should be rejected for all new works.

3. Karthari Dosha - Karthari means scissors. In an election, when 2 evil Grahas are placed on either side of Lagna, the combination goes under the special name of Karthari Dosha and it should be rejected for good work, particularly in regard to marriage.

4. Shashtashta Riphagatha Chandra Dosha - Chandr should invariably be avoided in 6th, 8th and 12th Bhava from Lagna rising in an election chart.

5. Sagraha Chandra Dosha - Chandr's association with any other Graha, benefic or malefic, should be avoided. This injunction is especially applicable in case of marriage.

6. Udayasta Suddhi - Lagna and 7th should be strong. Lagna should be occupied by its own Lord and Navamsa Lagna by its own Lord, or vice versa, or Lord of Lagna should aspect Navamsa Lagna and vice versa. Similarly, 7th and Lord of 7th Bhava should be favorably disposed. The strength of Lagna and 7th is necessary in all elections, but especially so in regard to marriage.

7. Durmuhurta - Muhurta technically means '48 minutes' (2 Ghatis) in terms of time. A sidereal day consists of 30 Muhurtas. First 15 diurnal Muhurtas named are: (1) Rudra † (2) Ahi † (3) Mitra † (4) Pitru † (5) Vasu † (6) Vara † (7) Vishwedeva † (8) Vidhi † (9) Sathamukhi † (10) Puruhuta † (11) Vahini † (12) Naktanchara † (13) Varuna † (14) Aryama † and (15) Bhaga. Nocturnal Muhurtas 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) Yumigadyuti † (14) Thyasthur † and (15) Samdram.

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

In calculating Muhurta, the exact length of day and night should be ascertained. Each Muhurta is said to last for 48 minutes (2 Ghatis) on the assumption that the duration of day and night is of equal proportion, viz. 30 Ghatis, or 12 hours. If the length of day is 28 Ghatis, then each Muhurta extends for 1 Ghati and 52 Vighatis (20h 20s.8) [1Gh 52 Vgh = 44m 48s].

Apart from the above general classification of good and bad Muhurtas, the following should also be deemed as unpropitious on different weekdays. Sunday coinciding with 14th Tithi (Aryama); Monday with 8th (Vidhi) and 12th (Naktanchara) Tithi; Tuesday with 4th (Pitru) and 11th (Vahni) Tithi; Wednesday (Abhijit); Thursday with 12th (Naktanchara) and 13th (Varuna) Tithi; Friday with 4th (Pitru) and 8th (Vidhi) Tithi, and Saturday with 1st (Rudra) and 2nd (Ahi) Tithi.

Particularly in marriages, Muhurtas declared above as inauspicious in regard to weekdays should not be considered.

8. Gandanthara - Last 2 Ghatis (48m) of 5th, 10th and 15th (Full Chandr) and first 2 Ghatis of 6th, 11th and 1st (Krishna Paksha) Tithis go under Tithigandanthara and they should be rejected for all new works. Similarly, last 2° of Karkataka, Vrischika and Meena and first 2° of Simha, Dhanur and Mesha are inauspicious. Last Ghatis of Aslesha, Jyesta, Moola, Revati and Aswini and first 4 Ghatis of Magha should be avoided as injurious for good work.

9. Papashadvargas - Malefics should not be strong in Shadvargas in an election chart.
 10. Bhṛigu Shatka - The position of Sukr in 6th is injurious. This is especially so in regard to marriage. Even when Sukr is exalted and associated with benefics, such a disposition is not approved.
 11. Kujasthama - Mangal should be avoided in 8th Bhava, as it indicates destruction of the object in view. In a marriage election chart, Mangal in 8th is unthinkable. Even if Mangal is otherwise powerful, he should not occupy 8th Bhava.
 12. Ashtama Lagna Dosha - In selecting a time for marriage, Lagna ascending should not happen to be 8th from Janma Lagna of the bride and bridegroom. Suppose those would-be husband and wife are born in Kumbha and Makara respectively. At the time of marriage, ascending Lagna should be a Rasi other than Kanya or Simha, as these two happen to be 8th from the bridegroom's and bride's Janma Lagnas 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 - Lagna selected for an auspicious work should not occupy Navamsa of a malefic.
 15. Varadosha - This has already been explained on page 26. Certain weekdays are to be avoided for certain special activities.
 16. Grahanothpatha Dosha - Nakshatras in which the eclipses appear should be avoided, and in regard to marriage, such a Nakshatra should be avoided for 6 months.
 17. Ekargala Dosha - This Dosha is powerful only during daytime. Affects matters started under certain Yogas such as Vishkhambam. We need not go into details as it is not of much significance.
 18. Krura Samyuta Dosha - Nakshatra occupied by Surya 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. Akalagharijitha 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 Surya and, Chandr 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 unfavorable for all good work.
 21. Vaidhruthi Dosha - This is also an evil aspect (Yoga) and should be avoided in all favorable activities.
- I have given above a fairly clear description of the 'evils', which are generally to be met with in all classical works on Muhurta. The reader should not get scared away at the thought of this 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 euphemistically the 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 major Doshas by fortifying Lagna and taking advantage of the exceptions and ignoring the minor ones.

The following combinations are held to neutralize the adverse Yogas mentioned above:

1. Lagnathyajya referred to supra prevails only on particular days as per details below. In first Navamsa - Wednesday and Saturday. In the middle Navamsa - Monday and Friday. In the last Navamsa - Tuesday, Thursday and Sunday. In other days Thyajyam has no significance.
2. Chandrashtama shows no evil when Chandr is waxing and occupies a benefic Rasi and a benefic Navamsa, or when there is Tarabala. The sting is lost when Chandr and 8th Lord are friends.
3. Tuesday is not evil after midday.
4. The aspects attributed to Vyatipatam, Vaidruti etc. become defunct after midday.
5. No day of the week is blemished if Lord thereof is strongly placed in the election chart.
6. Sukr, Budh or Guru in Lagna will completely destroy all other adverse influences.
7. Guru has the power of dispelling all evils due to Lagna, Navamsa and malefic aspects and render the time highly propitious.
8. The mere presence of Chandr or Surya in 1 1 th will act as an antidote for other evils obtaining in the horoscope.
9. If the angles are well fortified, evil influences are countered.
10. A Graha exalted in Lagna will nullify other adverse influences.
11. Guru or Sukr in a Kendra (quadrant) and malefics in 3rd, 6th or 1 1 th will remove all flaws arising on account of unfavorable weekday, Nakshatra, Tithi and Yoga.

Thus it will be seen that most important question in Muhurta is the fortification of Lagna and its Lord.

CHAPTER VI

On certain special Yogas

When a certain weekday coincides with a certain Nakshatra and a certain Tithi, it becomes specialty 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 coinciding with 1 st, 4th, 6th, 7th or 1 2th Tithi and ruled by Nakshatras Pushya, Hasta, Uttaraphalguni, Uttarashada, Moola, Shravana or Uttarabhadra gives rise to Siddha Yoga.

Monday identical with 2nd, 7th or 1 2th Tithi and with Nakshatras Rohini, Mrigashira, Punarvasu, Chitra, Shravana, Satabhisha, Dhanishta or Purvabhadra produces the same Yoga.

Tuesday falling on a day ruled by Aswini, Mrigashira, Chitra, Anuradha, Moola, Uttaraphalguni, Dhanishta or Purvabhadra gives rise to Siddha Yoga.

Wednesday coinciding with Bhadra [2nd, 7th, 1 2th Tithi] and Jaya [3rd, 8th, 1 3th Tithi] and with Nakshatras Rohini, Mrigashira, Ardra, Uttaraphalguni, Uttarashada or Anuradha generates Siddha Yoga.

Thursday identical with 4th, 5th, 7th, 9th, 1 3th or 1 4th Tithi and with Nakshatras Magha, Pushya, Punarvasu, Swati, Purvashadha, Purvabhadra, Revati or Aswini gives rise to Siddha Yoga.

Friday ruled by Aswini, Bharani, Ardra, Uttaraphalguni, Chitra, Swati, Purvashadha or Revati coinciding with Nanda [1st, 6th, 11th Tithi] and Bhadra [2nd, 7th, 12th Tithi] constitutes this beneficial Yoga.

Saturday falling on a day ruled by Swati, Rohini, Visakha, Anuradha, Dhanishta or Satabhisha and with Tithis Bhadra [2nd, 7th, 12th] and Rikta [4th, 9th, 14th Tithi] generates the same auspicious Yoga.

A Friday coinciding with Nanda (1st, 6th and 11th Tithi), Wednesday identical with Bhadra (2nd, 7th and 12th Tithi), Tuesday coinciding with Jaya (3rd, 8th and 13th Tithi), Saturday falling on a Rikta Tithi (4th, 9th and 14th), and Thursday falling on Purna (5th, 10th or 15th) Tithis constitute Siddha Yoga.

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

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, 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, 3 important ceremonies are enjoined to be performed. They are nuptials (Nisheka), consummation (Garbhadana) and Pumsavana (change of sex).

Nisheka is used to denote first sexual contact, while Garbhadana has reference to the subsequent deflorations. Almost all the ancient works on Muhurta start from Namakarana - the name-giving ceremony after the birth of a child - but we start from consummation as it is actually the beginning of the pre-natal 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. According to Prof. B. Suryanarain Rao 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 favorably or adversely, depending upon the harmonious or discordant nature of the vibrations released. Therefore first sexual act should not be treated lightly and should be done only when planetary combinations are favorably disposed. Books on ancient sexology and astrology reveal that to indulge in coitus during first 4 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 first 4 days of menses should be avoided. Copulation on 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

first instance, sexual union is highly recommended on 6th 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.

Nakshatras Shravana, Rohini, Anuradha, Swati, Revati, Moola, Uttaraphalguni, Uttarashada, Uttarabhadra, Satabhisha are highly favorable for nuptials. Pushya, Dhanishta, Mrigashira, Aswini, Chitra, Punarvasu are ordinary. The rest of Nakshatras are to be rejected.

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

All Tithis except 4th, 8th, 9th, 14th, Full and New Chandr are good. The favorable signs are Vrisabha to Tula and Meena. The birth star (Janma Nakshatra), 10th star (Anu Janma) and 19th star (Thri Janma) should be avoided.

At the time of nuptials, 8th Bhava should be occupied by no Graha. Subject to this proviso, even Dhanur and Kumbha may be selected as auspicious.

Pumsavana - This means change of sex. Hindus had long ago known the processes whereby the sex of the fetus 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 Hindus was being ridiculed by Western scientists. But during last 3 or 4 decades, 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 fetus 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 2 menstrual periods is favorable to girls. Towards the end of this interval, shortly before the new period, it is favorable 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 on acidity created artificially by Unterberger with the aid of bicarbonate or lactic acid.

There are, according to Davenport, probably 400 theories of sex determination promulgated during the last 2 or 3 hundred years. One theory generally accepted by biologists maintains that sex is determined by the so-called X chromosomes, in the female there are 2 of these chromosomes. In the male there is only 1. Professor Blehm suggested 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 especially 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 douche 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. It is said that 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 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. Macfadden says "conception time with reference to the menstrual cycle normally runs its course in 28 days and so corresponds in length to lunar month".

Here is a feminine physiological habit which in some ways at present clearly understood closely corresponds to the movements of Chandr. The theory is that if fertilized when first discharged from the ovary the ovum is female in tendency while later as the ovum ages it becomes male, so that fertilization between 3 and 5 days after menstruation is liable to produce a girl, between 5 and 8 days a boy or a girl, and between 8 and 12 days a boy. We have evidence that certain physiological habits curiously correspond to lunar daily cycles even as the habit of the menstruation, a sex function corresponds to 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 Surya and Chandr. 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 2 physiological phases is Catabolism and Anabolism. Physiologically Anabolism and Catabolism correspond to maleness and femaleness. These facts lead to some interesting conclusions about sex as possibly determined not merely by the time of lunar month, but by the time of Tithi 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 Tithis and lunar months.

We shall now quote from our astrological literature, what they have unanimously said about the appearances of menses, how the fetus develops in the womb, in what month the sex is formed, how the sex of the unborn child in the womb can be known and by what methods the sex of the child maybe 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 Prof. B. Suryanarain Rao and of late it is becoming common. 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 European system of education of 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 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 3 months from 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. A 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 careful examination that Andreas possessed female sexual organs within himself. After this he was operated upon by Prof. Gebherd 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 later did I learn what had happened inside – a human being who was born a man, who was my husband, my friend, my comrade, had now become a woman, a complete 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 Obalachari (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 secretion. 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 spermatozoa with the mature ovum called impregnation, the fixation of the impregnated ovum, called conception, and the development of fetus are governed by Chandr and other Grahas.

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 Nisheka (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 fetus is developing in the womb. Beginning with third week, the head bend in 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 first month (governed of course by Sukr) 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 second month of pregnancy – ruled by Mangal - the plasma is enveloped by the amnion. Mangal 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 fetus, which has passed its quadruped stage.

Now we come to third month influenced largely by Guru - the month in which Pumsavana has to be performed if one desires to have a son born to him. It is in third month the differentiation of sex is brought about, as also the development of the genitals. Guru, a masculine Graha, 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 third month, the medicines and Mantras administered under the influence of certain Nakshatras 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 characterized 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 2 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 2 seeds of white mustard, and throwing them into a quantity of curds, the woman (that has conceived) should be made to drink it under Nakshatra of Pushya."

Another Pumsavanam medicine is the following:

Kalka or paste of (a) Jeevaka³, (b) Rishabhaka⁴, (c) Apamarga⁵, or (d) Sahachara⁶, or of each if desirable, should be boiled with milk and given to the woman to drink.

"Or, the likeness of a man, or 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 Nakshatra Pushya. Under same Nakshatra of Pushya, woman may be made to inhale hot vapor 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 Nakshatra, 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 that they are.

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

All signs except Mithuna, Karkataka and Kanya are auspicious. Kanya should be avoided as it is especially adverse.

Monday, Wednesday, Thursday, and Friday are beneficial. 8th Bhava from Lagna should be vacant. Chandr's presence in Lagna or 12th and Lagna being aspected by Sukr brings on prosperity. Benefics should be disposed in Kendras or Trikonas.

There is another ceremony named Seemantha, immediately following Pumsavanam, being performed in 5th or 7th month of pregnancy. This is ordained only in regard to first conceptions. If 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.

3 Jeevaka is no longer identifiable or procurable. Hindu doctors find substitute in Guduchi or *Tinospora Cordifolia*, Miqs. 4 This is also not identifiable. The substitute is Vanggalochana or bamboo Manna.

5 Achyranthes, Linn.

6 *Barleria Cristata*, Linn.

For Seemantha, Rohini, Mrigashira, Punarvasu, Pushya, Uttaraphalguni, Uttarashada, Hasta, Shravana, and Revati are auspicious. Some are of the opinion that under unavoidable circumstances, even Aswini, Anuradha and Moola may be deemed auspicious. 4th, 6th, 8th, 9th, 14th Tithi and New Chandr day must be avoided. When Chandr is dignified, Full Chandr day is not condemned. Sunday, Tuesday and Saturday should be avoided. The rest of the weekdays are good.

All signs except Simha and Vrischika are auspicious. 8th Bhava from Lagna must be free. Generally speaking, 3rd, 8th, 7th, 10th and 22nd Nakshatra should be avoided. Chandr should not be in 8th Bhava. So far as this particular ceremony is concerned, the month ranks first in importance. Hence, even if Guru and Sukr are combust, such a circumstance may be ignored.

CHAPTER VIII

Post-natal ceremonies

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

Anuradha, Punarvasu, Magha, Uttaraphalguni, Uttarashada, Uttarabhadra, Satabhisha, Swati, Dhanishta, Shravana, Rohini, Aswini, Mrigashira, Revati, Hasta and Pushya are auspicious.

4th, 6th, 8th, 9th, 12th, 14th Tithi, Full and New Chandr should be avoided.

Monday, Wednesday, Thursday and Friday are good. Other weekdays are not good. As far as possible, Lagna must be rendered strong and 8th Bhava should be unoccupied. Fixed signs are preferable and common signs are good when occupied by benefics.

If Guru occupies a Kendra or Trikona and a malefic is in 11th, the time is held to be very auspicious. Another equally propitious combination is the time when Lagna falls in a benefic Rasi with a malefic in 3rd, Sukr in 12th, and Chandr in a dignified position.

Generally the name to be given to a male 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 10th, 12th, 16th, or 22nd day after its birth.

First feeding on rice (Annaprasana) - Let first feeding on rice be done in 6th, 8th, 9th, or 12th month on days ruled by Aswini, Mrigashira, Punarvasu, Dhanishta, Pushya, Hasta, Swati, Anuradha, Shravana, Satabhisha, Uttaraphalguni, and Chitra, avoiding the usual unfavorable Tithis. 10th Bhava must be unoccupied. First feeding should not be done in Nakshatra of Ardra, Krittika, Jyesta, Bharani, Aslesha, Purvashadha and Purvabhadra.

Monday, Wednesday, Thursday and Friday are good. Mesha, Vrischika and Meena are inauspicious. Budh, Mangal and Sukr should not occupy respectively 7th, 8th and 9th Bhava. Budh, Guru or Sukr in Lagna is highly commendable. No malefic should occupy Lagna.

The most important factor in this function is the month; hence one should not mind even if Guru and Sukr are combust.

Ear boring (Karnavedha) – This should be done on 12th or 16th day of the birth of the child, or in 6th, 7th or 8th month, either in the forenoon or in the afternoon, but never during night. A day ruled by 2 asterisms or 2 Tithis is not propitious, as also other Tithis usually declared as inauspicious.

Monday, Wednesday, Thursday and Friday are good. At the time of boring the ears, 8th Bhava should be unoccupied. Kumbha, Simha and Vrischika should be rejected.

Tonsure (Chowlam) – The learned say that Chowlam is a very important Karma because it involves first cutting of hair which means discharge of electrical currents from the child for 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 3rd or 5th year when Guru and Sukr are free from combustion and when Surya is in tropic of Karkataka. The bright fortnight is said to give longevity, while dark fortnight is supposed to affect the health.

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

Punarvasu, Mrigashira, Dhanishta, Shravana, Revati, Pushya, Chitra, Aswini, Hasta are favorable; Swati, Rohini, Satabhisha, Uttaraphalguni, Uttarabhadra, Uttarashada are ordinary. Tonsure should always be done in the forenoon.

Monday, Wednesday, Thursday and Friday are good.

Karkataka, Kanya, Mithuna, Meena, Tula, Vrisabha and Makara rising give rise to good results. The rest are not beneficial. But they can be employed provided benefics occupy Lagna and Lagna is otherwise strong. But Kumbha should be rejected at any cost, no matter how powerful it might be. Let benefics occupy 4th, 5th, 7th, 9th, 10th and 11th and malefics 3rd, 6th and 11th. 8th Bhava must remain unoccupied. 7th Bhava should not be occupied by either Surya or Mangal, or preferably by any malefic.

Commencing education (Aksharabhyasa) – Alphabet is a crude translation of the word 'Akshara'. Akshara means that which cannot be destroyed and therefore Akshara simply indestructible forms of sound vibrations.

When such sound vibrations are first put into the child's ears, they must be such as to give the child a good chance of calling out the latent energies in him or her so that the course of training may run smoothly and to his best advantage.

The most propitious period for commencing education is 5th day in 5th month of 5th year. The following days and Nakshatras are good: Monday, Wednesday, Thursday and Friday; Aswini, Punarvasu, Ardra, Hasta, Chitra, Swati, Shravana and Revati.

Movable and common signs are good.

Forenoon and noon are preferable. 8th Bhava should be unoccupied. Budh, Sukr, Guru in the 9th counteracts all evil influences.

Investiture of sacred thread (Upanayanam⁷) – This is a ceremony in which spiritual instructions are given by authorized persons to give spiritual eye to the boy by which his internal vision is brought closer to Universal Light or God. This ceremony is peculiar to Hindus. But as the name indicates, any section of the human society, whether Hindu or not, may take advantage of these valuable precepts and begin to give their children the religious instruction most suitable to their countries, castes and traditions. Upanayanam should be performed in 5th or 8th year. If this is not possible, the ceremony should be gone through before the age of 16 in case of Brahmins, and 20 to 24 in regard to other sects of Hindus.

Surya, Chandr and Guru represent symbolically the father, mother and life-force. Therefore, the 3 Grahas should be well disposed to Lagna at the time of Upanayanam.

The best season is when Surya is in his Northern course (between Makara and Mithuna). The lunar months of Magha, Phalguna, Chaitra and Vaisakha are good. 2nd, 3rd, 5th, 7th, 10th and 13th Tithi in Sukla Paksha, and 1st, 2nd and 3rd in Krishna Paksha are held to be auspicious. Tithis to be avoided are 4th, 8th, 9th, 11th, 12th, 14th and Full and New Chandr days. Some are of opinion that 13th is good.

Exception: Even 14th Tithi 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 Budh is combust. Sunday is ordinary, while Tuesday should be invariably rejected.

The following Nakshatras are good: Anuradha, Hasta, Chitra, Swati, Shravana, Dhanishta, Satabhisha, Uttaraphalguni, Uttarashada, Uttarabhadra, Revati, Rohini, Mrigashira, Aswini, Punarvasu and Pushya.

Mesha, Vrisabha, Mithuna, Karkataka, Kanya, Tula and Kumbha are good. Other Rasis should be avoided. According to Vasishta and Garga, 3rd day in Sukla Paksha of the month of Chaitra and Vaisakha, and 7th day in Sukla Paksha of lunar months Magha and Phalguna are highly favorable.

Chandr must not occupy 6th, 8th, or 12th Bhava. Malefics should not be posited in Kendras. The ceremony should take place before noon. 8th Bhava from Lagna must be unoccupied.

3rd Bhava should be fortified by the situation of either malefics or benefics, while 6th should be devoid of a benefic. Mangal and Sani should be avoided in 5th.

Let Mangal and Sani be avoided in 2nd from the election chart; as otherwise they will make the boy's intellect dull. Similarly their situation in 12th should also be avoided. Chandr should always be avoided in Lagna. But, however, if Karkataka is Lagna and Chandr and Guru are in conjunction and malefics are in 3rd, 6th and 11th, evil attached to the situation of Chandr in Lagna becomes neutralized. The following malefic Yogas should also be avoided:

Spoorjitham – Surya in Kendra causes this Yoga and the result is the destruction of the family. Spuritham – Mangal occupying a Kendra generates this evil Yoga and generally proves fatal to

⁷ Prof. B. Suryanarain Rao's "Sukla and Promoduta".

the Guru (preceptor) as well as the boy.

Rudhitham – Sani occupying a Kendra produces this evil combination resulting in incurable diseases.

Rundhram – Rahu in a Kendra gives rise to this malefic Yoga. It proves fatal to the mother. Ugram – This arises by Ketu's disposition in a Kendra. It adversely affects health and education.

Besides the above malefic Yogas, Chandr should not be affected by Budh as it leads to the boy's blindness.

Chandr should not be in her own Navamsa, nor in that of Surya or Mangal.

The following are of course very favorable combinations for Upanayanam:

- (1) 6th, 7th or 8th Bhava from Chandr being occupied by a benefic.
- (2) Surya or Sukr in 1 2th, Budh in 2nd and Guru in Trikona or Kendra.
- (3) Sukr in Lagna. Budh in 1 0th, Surya in 1 1 th and Chandr in a benefic Navamsa.
- (4) When Lagna is Meena occupied by Guru or Sukr with Surya in 1 1 th and Budh in 1 0th or 1 2th Bhava.
- (5) Mithuna rising with Mangal in Mesha, Sukr in Vrisabha, and Chandr in Karkataka.

CHAPTER XI

Marriage

Marriage is a most complicated structure made up as it is of a whole series of subjective and objective facts of a very heterogeneous nature. Since we are concerned with the psycho-astrological aspect of marriage, we shall exclude the objective factors of legal and social nature, although these factors have a pronounced influence on the psychological relationship of the married pair.

Marriage is not an institution for simple brute sense gratification. The idea that it is a civil contract terminable at will smacks of meanness in conception of the grand liabilities and assets between the parties to be engaged in sacred wedlock. One of the great American judges said, "the contract of marriage is something 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 Hindus and 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 other equally important factors, social and psychological, are practically ignored. 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 not favored, perhaps because of the dysgenic influence on the offspring. Inter-racial, inter-communal and inter-religious marriages are not looked upon favorably, because in such matches there are cultural differences.

After a careful consideration of all these factors, 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 Hindus after centuries of experience and experiments. We are not concerned with such socialistic theories advocating companionate marriage and encouraging unbridled license in love affairs. They may be all right in countries like Russia and America – the melting pots of different races. But they cannot hold water in a country like India, whose civilization, culture and social laws are peculiar to her geographical and historical positions.

Hindus have solved this complex problem of marriage selection by recourse to astrological considerations. If investigations into the various Kutas are undertaken before the marriage is contracted, there will perhaps 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, 3 factors have to be carefully considered. They are:

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

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

Kutas 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 Kutas, 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 chart; and when good longevity is indicated in both horoscopes and they are free from the afflictions in regard to 7th and 8th Bhava, further agreement should be judged. When Mangal and Sukr are in 7th, the boy or girl concerned will have strong sex instincts and such an individual should be mated to one who has similar instincts and not a person having Budh or Guru in 7th, as this makes one under-sexed. When sexual incompatibility sets in marriage, life proves charmless and friction arises between the couple. Therefore it is the 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 couples 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 sympathetically 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 upholding 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 3 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 shipwrecks by thousands upon thousands both in the lower and the higher planes of marital life. In India also 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 harmonic marriage - possible at the present state of the world's civilization?" The quick answer is in the affirmative.

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

- (1) If Kuja is in 7th Bhava unaspected or not joined by benefics, there will be frequent quarrels in the married life often leading to misunderstandings and separation.
- (2) When Sani is in 8th Bhava, and particularly in a Kendra to Mangal, the married life will be crossed by discord, lack of mutual understanding and want of real attachment.
- (3) When Simha is Lagna and 7th Lord Sani is in 2nd, the husband will be subservient to the wife carrying out all her orders.
- (4) Sani in 7th Bhava is also indicative of unhappiness in marriage unless Sani happens to be either Lord of Lagna or Lord of 7th.
- (5) According to "Prasna Marga"⁸, famous Kerala work on astrology, if Surya and Sukr occupy 5th, 7th, or 9th Bhava, then the native will lack marital happiness.
- (6) A strong malefic in 4th, particularly Mangal, is not conducive to conjugal happiness.
- (7) If in Ashtakavarga of Sukr, 7th Bhava from Sukr contains a large number of Bindus (positive units) and the wife is born in any of the asterisms of Surya, then his wife will be as dear to him as life.
- (8) When longitude of 7th Bhava falls in a malefic Navamsa, frequent quarrels and misunderstandings will ensue.
- (9) If Lords of 7th and 1st are friends then the native will be loved by his wife. Otherwise there will be no harmony.

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

- (10) Make the necessary reductions in Ashtakavarga⁹ of Sukr. 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 is said to bring real happiness.

We should like to make a few observations based on our studies and experience. Today in the Western countries, one in every 3 marriages is said to end in divorce. Love, affection and loyalty appear to be inconsistent or out of date with a gadget-gear, money-mad and permissive society. During our last visit to US, Mrs. X who drove us from Washington to New York narrated her tale, which is briefly as follows: A lawyer by profession, Mrs. X, 28, had married another lawyer, after "knowing him well" and had a son from him. 2 years of their married life crossed by frequent quarrels, "temperamental clashes", etc., resulted in divorce proceedings. The possession of the child was given by the court to the father. The mother Mrs. X revolted and she became miserable. She was seeking astrological advice whether she could marry another attorney who was in similar predicament having divorced his first wife.

⁸ See English translation of "Prasna Marga" by Dr. B. V. Raman.

⁹ "Ashtakavarga System of Prediction" by Dr. B. V. Raman.

This case is typical of many American marriages. Mrs. X had met an Indian lady and had been astonished to learn that in India most marriages "were arranged" by the parents and that the very idea of divorce was still repugnant to the average Indian lady. And she was also told that astrology played a vital role in the selection of parents; all of which astonished her so much that she began to study astrology and "felt convinced" that Indian society had certain in-built safety valves which made marriages stable; and that despite the free mixing of sexes and the permissive nature of man – woman relations in the West, astrology could be of immense value in the selection of brides and bridegrooms, so that the incidence of divorce could be reduced to some extent.

Thanks to the intellectual slavery of the Indians some of the "progressives" are now clamoring for the introduction of sex-education in schools and colleges in India blindly aping the Westerners and unmindful of the jeopardizing of the moral basis and sanctity of man and woman relations.

Paradoxically it is now being felt in many Western countries that the so-called sex education instead of being "enlightening" by way of imparting "scientific truths" and "natural biological functions" is completely devoid of moral guidance and has resulted in an improper sensationalistic approach on the part of young students, because sex is viewed from the Freudian point of view as mere biological function and not from the Jungian point of view, as a vital force capable of being directed through creative channels.

Today the tragedy of India appears to be that Indian people are to be considered as guinea pigs for experimenting with theories, once fashionable in the West, and now being increasingly rejected as adversely influencing the stability of marriage and family life.

Recently an enterprising Indian scholar had a German professor of Sociology as his guest: the German professor remarked that he found the institution of marriage much more of a success in India and that he could feel the presence of deeper harmony in domestic relations in India than in any other civilized region he had so far visited.

The Indian professor's reply was that this stability and harmony were probably due to the system of matrimonial matching of horoscopes, invariably resorted to by parents prior to the settling of marriages. The Indian scholar started collecting case histories of married couples and he managed to get 603 cases for study. The age group selected was 30 to 40. All the people concerned were born between 1931 - 1940 and married between 1955 - 1960. The economic background was mostly rural and agricultural, though 22 % of the case histories concerned people who derived their livelihood from commercial and industrial occupations. In most cases the informants were males. It was found that divorces and separations were 6 % and deaths of husbands or wives 10 %. The scholar's findings were that 47 % was positive, 42 % neutral and 11 % negative. By positive he means very successful marriages. By neutral he means a fair degree of harmony in domestic lives. And by negative he means disharmonious family lives. His conclusion is that these figures prove the efficacy of astrology in marital settlements.

The interrelations between the planetary and stellar positions and the sentiments of men and women are very intimate. Apart from the other astrological considerations, mutual dispositions of Mangal and Sukr are to be carefully considered. It cannot be a coincidence that divorce, separation

and crimes of passion increase whenever there is a conjunction of Sukr and Mangal in the Heavens, especially when Nakshatras involved are those of malefic Grahas. Sukr - Mangal configuration could of course be one of the contributing factors. Children born when there is a Sukr - Mangal conjunction should be brought up in a disciplined manner and should be made to avoid dissipating habits of immediate pleasure. The adverse effects of the conjunction could be made to express through constructive channels if Guru aspects the combination or is in a Kendra therefrom.

Sukris indeed associated with many fascinating aspects of life. He rules the wife, conveyance, sex harmony and union, art, attachment, family happiness, marriage in general, vitality, fertility, physical beauty and friendliness.

Mangal abounds in energy, aggressiveness, fortitude, driving force and in association with Sukr, a tendency to excess of sensual gratification.

It is therefore necessary that in the horoscopes of the couple, Mangal - Sukr conjunction or opposition should have a benefic steadying effect of a favorable disposition of Guru; or in the alternative the conjunction or opposition takes place in Nakshatras of Guru, Budh or even Sukr; Guru and Budh being more preferable.

Sukr - Mangal disposition is an important factor for physical attraction. But in the absence of Guru's or even Sani's benign influence, real compatibility may be lacking. Sukr - Mangal conjunction makes one fond of pleasure, demonstrative and adds zest to one's sensual life. When Sukr and Mangal are involved in adverse aspects, difficulty through excesses and trouble through marriage follow as a matter of consequence. Sukr in a good Rasi or Nakshatra can temper the roughness of Mangal, but if Rahu is also involved, it makes one lascivious, lowed and wicked. Whether in the horoscope of a boy or a girl, Ketu - Sukr - Mangal association (or even mutual aspect) is not desirable, unless Nakshatra involved belongs to Guru or Budh, or even benefic Chandr, though the last circumstance might render the native's thinking highly sensual. Ketu - Sukr - Mangal (or Sani) denotes danger of scandal in marriage. But if 10th or Bhava of Karma is well disposed, the affliction becomes somewhat tempered.

Let us take the example of a person having Sukr - Mangal conjunction in Vrisabha, Lagna being Vrischika. Sukr, Kalatrakaraka in 7th, is not generally favored by ancient writers on the theory of Karakobhavanayasa as the indications of 7th Bhava are said to be inhibited. Experience has however revealed that this textual dictum is not quite valid. In fact, Sukr in 7th is one of the finest combinations for a fairly happy marriage, denoting affection and attachment between the couple. When in the case under reference, Sukr is in Kritika ruled by Surya and Mangal in Mrigashira, 7th Bhava gains considerable strength and the married life will be happy though crossed by frequent emotional clashes. If such a native is married to one who has Vrisabha rising with Sukr and Mangal in Vrischika, each will constantly try to appease the dictates of others' emotions and overindulge in sensual pleasures to the detriment of their health. Sukr in Vrisabha is good, but in a fiery Nakshatra (Kritika) it gives rise to stubbornness. In Rohini, on the other hand, the finer qualities of Sukr find expression. It is always better to look for trinal [Trikona] or quadrangular [Kendra] dispositions of Mangal and Sukr from Lagna or Chandr, no matter even if they conjoin, provided they are in different Nakshatras. A similar disposition in the partner's horoscope is desirable though not essential.

Just for illustration we give below a chart which is typical of a broken marriage. The native being a Hindu there was no legal divorce.

Raman - Divorce example V1				Raman - Divorce example V9			
Sy	Ch Bu		Sa	Gu	Bu	Ke	
Sk Ke				Sy			
			Ra Ma	Sk Sa			Ma
		Lg Mandi	Gu		Ra	Lg	Ch

Lord of 7th Mangal is in **1 1**th in combination with Rahu, both in Nakshatras of Sukr and aspected by Sani posited in Nakshatra of Ardra. Sukr, Kalatrakaraka in his turn, is much afflicted by association with Ketu, situated in Nakshatra of Rahu and aspected by Mangal. Both Lord of 7th and Sukr have been much afflicted. The native married the daughter of a highly placed and respected officer. Before marriage, the girl's father had been advised to reject the boy as the girl's married life would not only suffer from untold misery, as the native could become a debauchee, but she could be even rejected. The marriage took place. And to the amazement of the wife, she found that her husband was leading a profligate life and never loved her. All her attempts to wean him away from his evil ways failed, and from sheer disgust, the lady returned to her parent's house. The sensual life led by the native resulted in his contacting dreadful venereal complaints.

One cannot decide the make-up of a person - boy or girl - merely on the basis of Chandr's situation, though one can glean a few psychological facts. It is the total assessment of each horoscope that is to be considered before applying the tests for mutual compatibility.

In a number of charts of husbands and wives we have studied, the following peculiarities have been noticed.

- ❖ When Sukr, Mangal and Guru in one horoscope are situated in the other horoscope in a Trikona or in Kendra of 3 and **1 1** positions, that is, if in the husband's horoscope Sukr is in Vrisabha and in wife's horoscope in Karkataka or Kanya or Vrischika, it is a favorable position.
- ❖ When Surya and Chandr have similar harmonious positions, except 2 and **1 2** (Dwirdwadasa), there is usually a strong attachment. Here again if the husband's Surya is in Karkataka and wife's in Kanya, the needed harmony exists.
- ❖ When Surya and Chandr are disposed as suggested above, but Mangal in one case is in a Rasi which happens to be **1 2**th from Sukr in the other horoscope, attachment exists, but there cannot be normal happiness in their private lives.
- ❖ If Sukr in one horoscope is in a Rasi occupied by Sani in the other, a serious and industrious partner is indicated.
- ❖ Mangal in 7th, unaspected by benefics, indicates frequent quarrels leading to misunderstandings.
- ❖ Sani in 8th, aspected by Mangal (especially 4th or 8th Bhava aspect), is not conducive to mutual

understanding.

- ❖ Sani in 7th confers stability in the marriage but the husband or wife manifests coldness and not warmth.
- ❖ A strong malefic in 4th affects married happiness, unless neutralized by a benefic aspect.
- ❖ If Janma Rasi of the wife (or husband) happens to be Lagna of the husband (or wife), or if Lagna of the wife (or husband) happens to be 7th (in horoscope) from the position of Lord or 7th (in the other), the married life will be stable and built on mutual understanding and affection.

When certain afflictions are present in one horoscope it is said that they could be mitigated by having the native married to a partner whose horoscope has similar afflictions.

After satisfying on the basis of the birth horoscopes about the bride's (or bridegroom's) character, health, general mental soundness, the agreement between the two horoscopes is to be judged.

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 marriage adaptability and by performing the marriages in proper Muhurtas.

Therefore with a view to avoid such unpleasant consequences, the astrological works of the Maharishis 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.

Maharishis have claimed that by electing a proper time or Muhurta for marriage, several of evil indications in the charts of the couple can be minimized 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 7th and 8th Bhava.

There are 12 factors to be considered in order to judge the suitability for a proposed matrimonial alliance, out of which 8 are supremely important. They are: (1) Dina ✚ (2) Gana ✚ (3) Mahendra ✚ (4) Stree-Deergha ✚ (5) Yoni ✚ (6) Rasi ✚ (7) Rasyadhipathi ✚ (8) Vasya ✚ (9) Rajju ✚ (10) Vedha ✚ (11) Varna ✚ and (12) Nadi.

In order to illustrate these principles we shall consider the horoscopes of a male and a female born in Mrigashira and Satabhisha respectively. It is assumed that 7th and 8th Bhava are not only strong but are mutually well disposed.

1. Dina Kuta - Count Nakshatra of the boy from that of the girl and divide the number by 9. If the remainder is 2, 4, 6, 8 or 0 it is good. The number of units of compatibility assigned to this Kuta is 3 in case agreement is found.

Example: Nakshatra of the boy (viz. Mrigashira in Vrisabha) counted from that of the girl (Dhanishta in Makara) gives 10. This divided by 9 leaves a remainder of 1 and hence there is no agreement, and no units of strength are scored on this account.

2. Gana Kuta - This seems to have an important bearing on the temperament and character of the

couple concerned. Compatibility of temperament and not of course identity of temperament is called for in astrology. A difference of temperament may be harmonious and complimentary. But a compatibility of temperament is essential to a satisfactory marriage union. Astrologically 3 Ganas (temperaments of natures) are recognized, viz. Deva (divine), Manusha (human), and Rakshasa (diabolical). Deva represents piety, goodness of character and charitable nature. Manusha is a mixture of good and bad, while Rakshasa suggests dominance, self-will and violence. These different natures are indicated by the birth Nakshatra. A distaste for piety and religious disposition cannot be easily associated with piety and religious nature. A difference in beliefs and dogmas cannot always be overbalanced by sexual compatibility. Hence one born in a Deva Nakshatra is not able to get on well with a person born in Rakshasa Nakshatra. A Deva can marry a Deva, a Manusha can marry a Manusha, and a Rakshasa can marry a Rakshasa.

Manusha or a Deva man should not marry a Rakshasa girl, unless there are other neutralizing factors. But marriage between a Rakshasa man and a Deva or Manusha girl is passable. If marriage is brought about between prohibited Ganas, there will be quarrels and disharmony. So that the couple would always welcome an opportunity for separation and divorce. The following Nakshatras denote the different Ganas:

Deva Gana - Punarvasu, Pushya, Swati, Hasta, Shravana, Revati, Anuradha, Mrigashira, and Aswini.

Manusha Gana - Rohini, Purvaphalguni, Purvashadha, Purvabhadra, Bharani, Ardra, Uttaraphalguni, Uttarashada, and Uttarabhadra.

Rakshasa Gana - Kritika, Aslesha, Magha, Chitra, Visakha, Jyesta, Moola, Dhanishta, and Satabhisha.

The number of benefic units for agreement is 6.

Example: Mrigashira comes under Deva Gana, while Dhanishta comes under Rakshasa. Hence, Gana Kuta is absent.

If the asterism of the bride is beyond 14th from that of the bridegroom, evil may be ignored.

3. Mahendra - Nakshatra of the boy counted from that of the girl should be 4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th. This promotes well-being and increases longevity.

Example: Mrigashira (Nakshatra of the boy) is 10th from Dhanishta (girl's Nakshatra). Hence good.

4. Stree-Deergha - Boy's Nakshatra should preferably be beyond 9th from that of the girl. According to some authorities the distance should be more than 7 Nakshatras.

Exception: This consideration may be ignored if Rasi Kuta and Graha Maitri obtain.

Example: Mrigashira is beyond 9 Nakshatras from Dhanishta. Hence agreement in regard to Stree-Deergha is present.

5. Yoni Kuta - Yoni means sex and by Yoni Kuta is implied sexual compatibility. The sexual urge of a person born for instance in Chitra is supposed to be as strong as that of a tiger. The human embryo in

course of its development passes through the various stages of evolution - mammals, quadrupeds etc., so that the tendencies of certain animals will be predominant. The birth Nakshatra seems to show this predominance. Each Rasi and degree of the zodiac expresses the degree of evolution of the individual concerned. Thus, one born in Simha will have in him the characteristics of a lion, while other born in Mesha will be timid and mild. It is these biological influences that seem to be at the root of all astrological considerations. If both the couple belong to the male Nakshatras, 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 Nakshatra with a female belonging to a female Nakshatra. Kutas in general lay down the foundation for marriage happiness.

Therefore Yoni Kuta takes into account the sexual aspect of marriage and indicates the sex affinities such as the degree of sex urge, sex compatibility, size of copulatory organs and so on. Havelock Ellis says that "out of 500 consecutive cases coming for advice (1930) all but 1 showed sexual maladjustment as a complicating factor". This reveals to us the importance of Yoni Kuta. All 27 Nakshatras have been assigned certain animals and sexes as given below:

Table 1 – Nakshatras and class of Yoni

	Male	Female	Class of Yoni
1	Aswini	Satabhisha	Horse
2	Bharani	Revati	Elephant
3	Pushya	Krittika	Sheep
4	Rohini	Mrigashira	Serpent
5	Moola	Ardra	Dog
6	Aslesha	Punarvasu	Cat
7	Magha	Purvaphalguni	Rat
8	Uttaraphalguni	Uttarabhadra	Cow
9	Swati	Hasta	Buffalo
10	Visakha	Chitra	Tiger
11	Jyesta	Anuradha	Hare
12	Purvashadha	Shravana	Monkey
13	Purvabhadra	Dhanishta	Lion
14	Uttarashada		Mongoose

Marriage between Nakshatras indicating same class of Yoni and between the male and female stars of that Yoni said to conduce to great happiness, perfect harmony and progeny. If the male and female happen to be born in friendly Yonis, but both representing female Nakshatras, there will be fair happiness and agreement. If the couple belong both to male Nakshatras, there will be constant quarrels and unhappiness. If marriage takes place between Nakshatras indicating unfriendly Yonis, it is better marriage is avoided. For example, if marriage takes place between a male born in Moola and female born in Ardra, it will turn out a very happy. Nakshatras Moola and Ardra represent the male and female organs of a dog. The union of these is agreeable and conduces to favorable results to the fullest extent. If marriage takes place between

a man born in Nakshatra Satabhisha and a girl born in Punarvasu, both

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representing the female stars, the marriage is passable but not so good as in first instance. Marriages between parsons belonging to Nakshatras indicating inimical Yonis are not recommended. The number of units for Yoni Kuta is 4.

Example: Both Mrigashira and Dhanishta are female Nakshatras, the one typifying 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 & tiger \pm elephant & lion \pm horse & buffalo \pm dog & hare \pm serpent & mongoose \pm monkey & goat \pm and cat & rat. In a similar way, similar pairs of Nakshatras typifying other hostile pairs as they occur in nature should be avoided (see Table on page 72).

In the following table, units for matching different Yonis are given. Suppose the boy's star is Krittika, signifying Yoni of sheep, and the girl's star is Chitra, signifying tiger. In the column "sheep" running down our eye in the horizontal column against tiger, the unit of agreements is 1.

Table 2 – Compatibility between Yoni animals

Yoni	Horse	Elephant	Sheep	Serpent	Dog	Cat	Rat	Cow	Buffalo	Tiger	Hare	Monkey	Mongoose	Lion
Horse	4	2	2	3	2	2	2	1	0	1	3	3	2	1
Elephant	2	4	3	3	2	2	2	2	3	1	2	3	2	0
Sheep	2	3	4	2	1	2	1	3	3	1	2	0	3	1
Serpent	3	3	2	4	2	1	1	1	1	2	2	2	0	2
Dog	2	2	1	2	4	2	1	2	2	1	0	2	1	1
Cat	2	2	2	1	2	4	0	2	2	1	3	3	2	1
Rat	2	2	1	1	1	0	4	2	2	2	2	2	1	2
Cow	1	2	3	1	2	2	2	4	3	0	3	2	2	1
Buffalo	0	3	3	1	2	2	2	3	4	1	2	2	2	1
Tiger	1	1	1	2	1	1	2	0	1	4	1	1	2	1
Hare	1	2	2	2	0	3	2	3	2	1	4	2	2	1
Monkey	3	3	0	2	2	3	2	2	2	1	2	4	3	2
Mongoose	2	2	3	0	1	2	1	2	2	2	2	3	4	2
Lion	1	0	1	2	1	1	2	1	2	1	1	2	2	4

6. Rasi Kuta - If Rasi of the boy happens to be 2nd from that of the girl and if Rasi of the girl happens to be **1** 2th from that of the boy, evil results will follow. But if, on the other hand, Rasi of the boy falls in **1** 2th from the girl's or Rasi of the girl is in 2nd from that of the boy, astrology predicts longevity for the couple. If Rasi of the boy is 3rd from that of the girl, there will be misery and sorrow. But if Rasi of the girl is 3rd from that of the boy, there will be happiness. If the boy's falls in 4th from that of the girl's, then there will be great poverty; but if Rasi of the girl happens to fall in 4th from the boy's, there will be great wealth. If the boy's Rasi falls in 5th from that of the girl, there will be

unhappiness. But if the girl's Rasi falls in 5th from that of the boy, there will be enjoyment and prosperity. But where Rasis of the boy and the girl are in 7th Bhava mutually, then there will be health, agreement and happiness. If the boy's Rasi falls in 6th from the girl's, there will be loss of children, but if the girl's is 6th from the boy's, then the progeny will prosper.

The number of units for Rasi Kuta is 7.

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

7. Rasyadhipathi (Graha Maitram) - 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 Lords of 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 different Grahas so that the reader may not have to refer to other books.

Table 3 - Graha friendships

	Friend	Neutral	Enemy
Surya	Chandr, Mangal, Guru	Budh	Sani, Sukr
Chandr	Surya, Budh	Mangal, Guru, Sukr, Sani	/
Mangal	Surya, Chandr, Guru	Sukr, Sani	Budh
Budh	Surya, Sukr	Mangal, Guru, Sani	Chandr
Guru	Surya, Chandr, Mangal	Sani	Budh, Sukr
Sukr	Budh, Sani	Mangal, Guru	Surya, Chandr
Sani	Budh, Sukr	Guru	Surya, Chandr, Mangal

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

When Lords of Janma Rasis of the bride and bridegroom are friends, Rasi Kuta is said to obtain in full. When one is a friend and the other is a neutral, it is passable. When both are neutral, Rasi Kuta is very ordinary. When both are enemies, Rasi Kuta does not exist.

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

The number of units for this Kuta is 5.

Example: In our illustration, Janma Rasi Lords are Sukr and Sani. Both are friends. Therefore Rasi Kuta is complete. Supposing the bride and bridegroom are born in Magha 02 (Simha) and Satabhisha 02 (Sani). Lords will be Surya and Sani respectively and they are not friends. In such a case if Navamsa relationship is considered, then Chandr will be in Vrisabha (Suks) and Makara (Sani) respectively. Suks and Sani 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. Vasya Kuta - 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 Mesha - Simha & Vrischika are amenable. For Vrisabha - Karkataka & Tula; for Mithuna - Kanya; for Karkataka - Vrischika & Dhanur; for Simha - Tula; for Kanya Meena & Mithuna; for Tula - Makara & Kanya; for Vrischika - Karkataka; for Dhanur - Meena; for Makara - Mesha & Kumbha; for Kumbha - Mesha; and for Meena - Makara. 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. 27 Nakshatras have been grouped into 5 types of Rajju:

- 1) Padarajju - Aswini, Aslesha, Magha, Jyesta, Moola, Revati.
- 2) Katirajju - Bharani, Pushya, Purvaphalguni, Anuradha, Purvashadha, Uttarabhadra.
- 3) Nabhi (Udararajju) - Kritika, Punarvasu, Uttaraphalguni, Visakha, Uttarashada, Purvabhadra.
- 4) Kantarajju - Rohini, Ardra, Hasta, Swati, Shravana, and Satabhisha.
- 5) Sirorajju - Dhanishta, Chitra and Mrigashira.

Janma 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 Nakshatras belonging to different Rajjus or groups.

10. Vedha - This means affliction. Certain Nakshatras are capable of affecting or afflicting certain other Nakshatras situated at particular distances from them. For instance, Aswini is said to cause Vedha to 18th Nakshatra (viz. Jyesta) from it; Bharani to 16th (viz. Anuradha) and so on. The following pairs of Nakshatras affect each other and therefore no marriage should be brought about between a boy and girl who's Janma Nakshatras belong to the same pair unless there are other relieving factors.

Aswini & Jyesta ± Bharani & Anuradha ± Kritika & Visakha ± Rohini & Swati ± Ardra & Shravana ± Punarvasu & Uttarashada ± Pushya & Purvashadha ± Aslesha & Moola ± Magha & Revati ± Purvaphalguni & Uttarabhadra ± Uttaraphalguni & Purvabhadra ± Hasta & Satabhisha ± Mrigashira & Dhanishta. In our example, Nakshatras of the couple (Mrigashira and Dhanishta) belong to the prohibited pair and hence Vedhakuta is absent.

11. Varna - This seems to signify the degree of spiritual or ego development of the marrying partners. Meena, Vrischika and Karkataka represent the highest development - Brahmin; Simha, Dhanur and Tula indicate second grade - or Kshatriya; Mesha, Mithuna and Kumbha suggest third - or Vaisya; while Vrisabha, Kanya and Makara indicate last grade - 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 considered to be 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. Hindu medical works enumerate 3 Nadis (humors), viz. Vatta (wind), Pitha (bile) and Sleshma (phlegm [Kapha]). 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 3 Nadis are ruled by different Nakshatras as follows:

Table 4 – Nakshatras temperament (Vatta, Pitha, Kapha)

Vatta	Pitha	Sleshma
Aswini	Bharani	Krittika
Ardra	Mrigashira	Rohini
Punarvasu	Pushya	Aslesha
Uttaraphalguni	Purvaphalguni	Magha
Hasta	Chitra	Swati
Jyesta	Anuradha	Visakha
Moola	Purvashadha	Uttarashada
Satabhisha	Dhanishta	Shravana
Purvabhadra	Uttarabhadra	Revati

If Nakshatra of the boy and girl fall in different rows, then agreement between the couple will be good. They should not fall in the middle. Stars of the couple may fall in first and the last line under certain circumstances.

If Nadi Kuta is not present on the basis of Nakshatras, then the same may be reckoned taking into account Nakshatra Padas. Thus, the different quarters will be governed by the 3 humors (Nadis):

Table 5 – Pada Nadi Kutas (temperament)

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 Nakshatras fall in the middle line and hence Nadi Kuta is completely absent.

Appendix 1 gives a table for measuring the agreement units. In first column (longitudinal) Nakshatras of the bride are given.

In first horizontal column, the boy's Nakshatra is given. Take the figure in the column where the girl's and the boy's stars intersect. Suppose the boy's star is Mrigashira 1, Rasi being Vrisabha.

The girl's star is Satabhisha 2, Rasi being Kumbha. Running down our eye from Vrisabha, Mrigashira 2 (horizontal first column) to the horizontal line of Satabhisha 4, Kumbha, we find the figure 26.5 as the total units of agreement.

Special considerations

We have dealt with above fairly exhaustively, the question of marriage adaptability and the importance of 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 intending marriage partners.

Exceptions

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

- (1) The absence of Stree-Deerga may be ignored if Rasi Kuta and Graha Maitri are present.
- (2) If Rasi of the girl is odd, 6th and 8th Rasi therefrom are friendly. If Rasi of the girl is even, 2nd and 12th therefrom become friendly. The evil due to the birth of bride in a Rakshasa Gana star may be ignored if Janma Rasi being 2nd and 12th, 9th and 5th, or 6th and 8th, Lords of Rasis are the same or are mutual friends.
- (3) Though Graha Maitri is by far the most important, it need not be considered if the couple has their Janma Rasis disposed in 1 and 7 from each other.
- (4) Rajju Kuta need not be considered in case Graha Maitri, Rasi, Dina and Mahendra Kutas are present.
- (5) The evil due to Nadi Kuta can be ignored, subject to the following conditions:
 - (a) Rasi and Rajju Kuta prevail.
 - (b) The same Graha is Lord of Janma Rasis of both the male and the female.
 - (c) Lords of Janma Rasis of the couple are friends.

In many cases, Janma Rasis of Janma Nakshatras of the bride and bridegroom would be the same. Special attention is paid by astrological writers to such exceptions and we shall throw some light on them for the edification of our readers.

Common Janma Rasi - Views differ as regards the results accruing from Janma Rasis being common. According to Narada, common Janma Rasi would be conducive to the couple provided they

are born in different Nakshatras. Garga opines that under the above circumstance, the asterism of the boy should precede that of the girl if the marriage is to prove happy. In case the reverse holds good (Stree-Purva), i.e. Nakshatra of the girl precedes that of the boy, the alliance should be rejected. This view is supported by other Sages, viz. Brihaspathi and Bhṛigu. In fact, the author of "Muhurta Tatwa" goes to the extent of saying that in cases of common Janma Rasi, provided the man's Nakshatra is preceding the girl's, Kutas or adaptability need not be applied at all.

Common Janma Nakshatra - This is a further extension of the principle of common Janma Rasi. Janma Nakshatras of the bride and bridegroom, being one and the same, are approved in case of Rohini, Ardra, Magha, Hasta, Visakha, Shravana, Uttarabhadra, and Revati. The effect would be ordinary if the common Janma Nakshatras are Aswini, Krittika, Mrigashira, Punarvasu, Pushya, Purvaphalguni, Uttaraphalguni. Chitra, Anuradha, Purvashadha, and Uttarashada, Bharani, Aslesha, Swati, Jyesta, Moola, Dhanishta, Satabhisha and Purvabhadra happening to be common Janma Nakshatras are not recommended.

Here again certain ancient authors hold that even though Janma Nakshatras are same, evil becomes nullified if Padas are different. If Janma Nakshatra belongs to 2 Rasis (e.g. Krittika), Pada of the bride should relate to the preceding Rasi. For example, if Krittika is the common Janma Nakshatra, the bride should have her Janma Rasi in Mesha and the bridegroom in Vrisabha. If, however, common Janma Nakshatra belongs to 2 Rasis equally (e.g. Mrigashira, Chitra etc.), Rasi for first 2 quarters should be that of the bridegroom.

The couple should not have the same Janma Rasi, same Janma Nakshatra and Pada. However, in regard to Satabhisha, Hasta, Swati, Aswini, Krittika, Purvashadha, Mrigashira and Magha, evil given rise to by virtue of common Janma Rasi, Nakshatra and Pada, gets cancelled if the couple are born in first quarter.

Destructive Nakshatras

There is a belief current amongst the public that girls born in certain Nakshatras cause the death of certain relatives. For instance, a girl born in Visakha is said to bring about the destruction of her husband's younger brother, so that parents generally try to find out a bridegroom who does not have a younger brother. Even when there are other merits in the horoscope, it is rejected on the simple ground that the girl is born in Visakha. This is entirely due to ignorance of the real astrological factors governing such considerations. Only certain Padas or quarters should be held inauspicious and not the entire Nakshatra. Thus, in regard to Visakha, only last quarter is evil and not first 3. Therefore a girl born in first 3 quarters of Visakha should not be considered to bring misfortune to her husband's younger brother. Similarly, the boy or girl born in first quarter of Moola is to be rejected as it is said to cause the death of the father-in-law. Last 3 quarters of Moola are beneficial. A girl born in Jyesta is said to cause evil to her husband's elder brother. Almost all authors agree that (certain parts of) Moola, Aslesha, Jyesta and Visakha are destructive Nakshatras - Moola (first quarter) for husband's father; Aslesha (first quarter) for husband's mother; Jyesta (first quarter) for girl's husband's elder brother;

and Visakha (last quarter) for husband's younger brother¹⁰.

The so-called Kuja Dosha

The position of Sukr and Mangal is very important in judging marital relations. Mangal whose element is fire rules marriage. Where he is badly situated or associated in the horoscope of a male or female, it follows that the sacerdotal fire gets extinguished soon. Such unfavorable situation goes under the name of Kuja Dosha.

It must be noted that in determining marriage adaptability between two parties, there are several elements of much more importance than Kuja Dosha. And evil influences occurring from the bad position of Mangal is only one of the several elements.

It is unfortunate that throughout South 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 Kerala Shastra that mention is made of Kuja Dosha. Stanza runs thus: 'Dhana vyayecha pathale jamitre chashtame kuja; Strinam bharthru vinasamcha bharthunam strivinasanam'. This means: "If Mangal is in 2nd, 12th, 4th, 7th and 8th Bhava in the horoscope of the female, the death of the husband will occur; similar situation in the husband's horoscope causes the death of wife."

Lagna represents body, Chandr mind, and Sukr sexual relations. Therefore, Bhavas have to be reckoned with reference to all 3, viz. Lagna, Chandr and Sukr. Dosha (evil) is considered weak when it exists from Lagna, a little stronger from Chandr and still more powerful from Sukr.

2nd Bhava signifies family; 12th represents comforts and pleasures of bed. 4th rules Sukha (happiness). 7th indicates husband and 8th represents longevity of the wife or husband. Hence the position of Mangal in these Bhavas is supposed to produce this peculiar Dosham (evil). If Kuja Dosham obtains in the horoscopes of both the bride and bridegroom, 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: Mangal in 2nd can be said to be bad provided such 2nd Bhava is any other than Mithuna and Kanya; in 12th Dosha is produced when such 12th Bhava is any other than Vrisabha and Tula; in 4th Bhava Mangal causes Dosha provided Bhava falls in any Rasi other than Mesha and Vrischika; when 7th is other than Makara and Karkataka, Dosha is given rise to; and Mangal gives bad effects in 8th, provided 8th is any other than Dhanur and Meena. In Kumbha and Simha, Mangal produces no Dosha whatsoever. Dosha is counteracted by the conjunction of Mangal and Guru or Mangal and Chandr; or by the presence of Guru or Sukr in Lagna.

10 Mooladou swasuram hanti vyaladouca bhidhankanam
Jyeshtheadou jyeshtajam hanti visakhantecha devaram

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 lunar month of Ashadha (provided Surya has not entered Karkataka). 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, weekday, Nakshatra 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 Jyesta are good. Kartika and Margasira are ordinary. The rest are not auspicious. Some Sages opine that marriages can be celebrated in Pushya and Chaitra provided Surya is in Makara and Mesha respectively.

The following Tithis, viz. from 1st 1st day (Krishna Paksha) to New Chandr, Rikta Tithis, 8th, 1st 2th and 6th should be rejected. The best Tithis are 2nd, 3rd, 5th, 7th, 1st 0th, 1st 1st and 1st 3th (of Sukla Paksha).

Monday, Wednesday, Thursday and Friday are the best. Sunday and Saturday are middling. And Tuesday should be invariably rejected.

The best asterisms are Rohini, Mrigashira, Magha, Uttaraphalguni, Hasta, Swati, Anuradha, Moola, Uttarashada, Uttarabhadra and Revati. The first quarter of Magha and Moola and 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, Soola, Vishkambha, Atiganda, Vyaghata and Parigha.

Vishtikarana must invariably be discarded.

Among the zodiacal Rasis Mithuna, Kanya and Tula are the best. Vrisabha, Karkataka, Simha, Dhanur and Kumbha are middling. The rest are inauspicious.

In the election of a Muhurta for marriage, as many of the 21 Doshas (already mentioned) as possible should be avoided. The most important considerations however are: (a) 7th Bhava must be unoccupied by any Graha, (b) Mangal should not be in 8th, (c) Sukr should not be in 6th, (d) Lagna should not be hemmed in between malefics, (e) malefics should not occupy Lagna, and (f) Chandr in the

election chart should have no association with any other Graha.

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

- (1) Guru in Lagna, Sukr in 8th and Surya in 11th - Mahendra Yoga.
- (2) Sukr in Lagna, Guru in 10th, and Surya and Budh in 11th - Vishnu Priya Yoga.
- (3) Sukr in 2nd, Guru in 12th, Surya in 8th, and Sani in 6th - Sreenatha Yoga.
- (4) Sukr in Lagna, Guru in 4th, Budh in 2nd, and Sani in 11th - Samudra Yoga.
- (5) Budh, Guru and Sukr in Lagna - Vijaya Yoga.
- (6) Sukr and Guru in Lagna elevated or otherwise strong - Jaya Yoga.
- (7) Sani in 3rd, Guru in 6th, Surya in 10th, and Mangal in 11th - Pushya Yoga.
- (8) Mangal in 3rd, Sani in 6th, Sukr in 9th, Guru in 12th - Maharishi Yoga.
- (9) Sukr in Lagna, Guru in 11th - Ardhamahadevi Yoga.

Thus, it will be seen that 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 criticizing 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 could be fixed for all such important daily activities.

Wearing new clothes – Aswini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Swati, Visakha, Dhanishta, and Revati are the best. Monday, Wednesday, Thursday and Friday are good. Sunday is middling. Tuesday and Saturday are inauspicious. 4th, 9th, 14th Tithis and New Chandr day should be avoided. Chandr should be as far as possible in good aspect to Surya.

Forming a library - Budh should be in exaltation or occupy Lagna. Thursday is the best. Fortify Lagna by placing a malefic in 11th.

Employing servants - Avoid Tuesdays and Saturdays. Look to the strength of 11th Bhava Lord. Sani must be in 11th free from the aspect of Mangal or Rahu.

Make Lord of 6th occupy 11th and as far as possible, choose a fixed Rasi. Afflictions to Budh should also be avoided as they bring about theft in 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 man. Many 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 some so-called men of science 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 Maharishis 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 "Chandr 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 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 first half of Chandr. Nails should be cut at the waxing period to give them a good chance of growing." Compare this with the principles given in Muhurta 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 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, Maharishis 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), Apatsu (feminine sexual organ), Nabhi (navel), Medhra (male sexual organ), Adhobhaga Nalayuha (lower intestines), Buddisthana (seat of intelligence of brain) and Brahmadanda (the seat of the ray of Brahma) are all seats of electricity. Hence the cutting of hair from the head means so much loss of vitality of the body. On certain Tithis owing to the nature of the electrical energies coming from Chandr, such loss of vitality from the body can be neutralized. Hence the injunction that shaving should be had recourse to at such times as would minimize or neutralize the flow of electric currents from these sources.

If a man shaves after food, he commits a great blunder as the electrical currents from his body, which are about to be discharged by the digestion of food, are harmfully interfered with, and as a natural consequence, his health may be affected in course of time. 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 minimized by regulating 'shaving' in the light of astrological principles.

Shaving may be had in Nakshatra of Pushya, Punarvasu, Revati, Hasta, Shravana, Dhanishta, Mrigashira, Aswini, Chitra, Jyesta, Satabhisha, and Swati. 4th, 6th and 14th Tithis as also New and Full Chandr 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 economize the waste of spiritual energy for their own ultimate good.

Cutting nails - Avoid Fridays and Saturdays - 8th, 9th, 14th Tithi as well as New and Full Chandr 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 Guru in good aspect to Chandr while buying brass vessels; to Mangal when buying vessels of copper; to Sani if steel and iron; to ascendant if of silver. Avoid the asterisms of Aslesha, Moola, and Jyesta. For buying tools, similarly avoid 8th and 9th Tithis and New Chandr.

Buying jewelry - Surya and Chandr should be well situated and aspected. As usual unfavorable Tithis and asterisms should be avoided.

Lending money - One should not lend money on days ruled by Kritika, Magha, Moola, Satabhisha, Uttaraphalguni, Punarvasu or one's Janma Nakshatra day. One should try to receive money on these days. Tuesdays and Fridays are also inauspicious. Never lend money on a New Chandr day happening to be Saturday. Lords of Lagna and 7th should be harmoniously disposed. Chandr's situation in Vrischika is bad for the lender.

Borrowing money - Do not borrow money on days ruled by Kritika, Moola, Punarvasu, Dhanishta, and Janma Nakshatra. Chandr's conjunction with Mangal and Sani should be avoided as otherwise there will be quarrels and litigation. If the money is intended for quick use on domestic or personal matters, Chandr should be in good aspect to Lagna. If the borrowed money is to be spent on business, Chandr must be in a favorable situation with regard to Budh and Lord of Lagna. For any election, purity of Tithi, weekday, any Nakshatra and Tarabala are essential and further considerations come in only later on.

Buying for business - Thursday, 10th Tithi and Nakshatra of Pushya are the best. Tuesday should be completely rejected. Saturday is passable. Budh, 2nd Lord and 2nd Bhava should all be fortified. Avoid buying for trade when Budh is afflicted by Mangal as this will destroy stocks and cause discord and wrangling. Budh and Guru in conjunction in Lagna or in mutual aspects would be highly propitious.

Buying cattle - Monday, Tuesday, Wednesday and Saturday are good. Lord of the day in question should occupy the rising Rasi at the time of transaction. To buy sheep the propitious time is that on a Thursday ruled by Pushya when Mesha is rising.

Selling for profit - Let Chandr and Budh be free from the conjunction or aspect of Mangal. Chandr's situation in Vrisabha, Karkataka or Meena would greatly help the seller. Try to keep Budh in a Kendra from Lagna or at least in good aspect to Guru. 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 move urgently from one place to another, Janma Nakshatra should be avoided. Anuradha, Mrigashira, and Hasta are the best. Journey on 9th Tithi is prohibited. 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 Lagna be fortified. Chandr and Lagna should both be in fixed Rasis. Guru or Sukr should be in an angle, preferably in Lagna or 10th.

Recovering money due - Lord of Lagna should be strong and the election rising Rasi should not fall in 8th or 9th from the radical rising Rasi. Lords of Lagna and 2nd must also be well situated.

Pledging - Articles pledged under Visakha, Krittika (Sadhana), Bharani, Magha, Purvaphalguni, Purvashadha, Purvabhadra (Vajra), Ardra, Aslesha, Jyesta and Moola (Theeshana) do not return. Guru and Chandr should be mutually well disposed. Tuesdays and Fridays are inauspicious as also Tithis declared generally evil.

Making a Will - Chandr, Lagna and Lord of Lagna should all be in fixed Rasis. Nakshatra of Pushya is the best as also Wednesday and Thursday - Tuesday and Friday should be avoided. For the benefit of the legatee, the rising Rasi should be one of Guru or Sukr. Let Mangal and Sani be in 3rd or 11th Bhava. 8th Bhava must also be rendered strong as otherwise the testator will die.

CHAPTER XI

Elections pertaining to education

According to ancient Sages, Vidya (education) comprises the study of 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 Nakshatras for commencing education are Mrigashira, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swati, Shravana, Dhanishta and Satabhisha. Aswini is held by some writers to be one of the best. Rohini, Uttaraphalguni, Uttarashada and Revati are neutral. The remaining ones

are to be rejected.

Tuesday and Saturday should invariably be avoided. Sunday can be considered permissible if other astrological conditions are satisfactory. The following Tithis are auspicious: 1st (of Krishna Paksha), 2nd, 3rd, 5th, 6th, 10th and 11th. 4th, 8th, 9th, 14th and New and Full Chandr days should be avoided.

Lagna should not be a fixed Rasi. Common Rasis are the best and the movable ones ordinary.

In commencing education - be it of any type - one should have regard to 2 important Yogas given below:

Saraswati Yoga

- (a) Wednesday coinciding with Hasta, the rising Rasi at the time being Mithuna or Kanya with Surya, Chandr and Budh occupying Amsa of Budh.
- (b) Wednesday at sunrise when Budh is in deep exaltation.
- (c) Wednesday, when Budh is in Lagna and occupies 3rd quarter of Hasta.
- (d) Guru in deep exaltation in Lagna on days other than Saturday and Sunday.

Vidya Yoga

- (a) Friday when Meena is rising and Sukr occupies 27th degree of same Rasi.
- (b) Guru in deep exaltation and Karkataka rising on Thursday.
- (c) The day and Nakshatra being propitious, Surya 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 3rd, 6th and 11th Bhava ☯ 8th Bhava should be clean and unoccupied by benefic or malefic Grahas ☯ for starting education, Wednesday morning would be the best provided the election chart is otherwise well disposed and strong.

Learning Vedas and Sastras - Pushya, Dhanishta and Shravana are auspicious ones. Let Guru be as strong as possible.

Learning astrology and astronomy - Aswini, Punarvasu, Pushya, Hasta, Swati, Moola and Revati are good.

Learning grammar, logic and philosophy - Rohini, Mrigashira, Punarvasu, Pushya, Hasta, Dhanishta and Revati are favorable Nakshatras for learning grammar, while for other subjects Shravana, Satabhisha, Hasta, Uttaraphalguni, Moola and Revati are good. The intellectual Graha Budh should be fortified as usual.

Learning medicine - Dhanishta is the best Nakshatra not only for beginning the study of medicine but also for learning the use of firearms. An affliction to Mangal by Sani should be avoided. Let the rising Rasi or Navamsa be that of Mangal or Surya.

To learn music and dancing - Let Sukr be as strongly placed as possible avoiding affliction by

Rahu or Sani, as this is said to lead to an immoral career. Hasta, Pushya, Dhanishta, Anuradha, Jyesta, Revati, Satabhisha, Uttarahada and Uttarabhadra are the best. Harmonious aspects should exist between Guru and Sukr. Place Lord of Lagna in 5th or 9th and see that these 2 Bhavas are free from affliction. Budh - Sukr 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 - Graha ruling the avocation should be well disposed in regard to Lagna and free from affliction. The following are the occupations governed by different Grahas.

SURYA denotes kings, members of political department, ministers, magistrates, lawyers and civil servants. Surya favorably situated in relation to 10th Bhava bestows professions of the above nature.

CHANDR rules over nurses, midwives, jewelers, dealers in pearls and precious metals, and also governmental activities.

MANGAL produces soldiers, warriors, carpenters, mechanics, surveyors, chemists, bankers, commanders, insurance agents, and butchers.

BUDH gives rise to preceptors or school Masters, mathematicians, authors, printers, secretaries, book-sellers, accountants and insurance agents.

GURU makes one a priest, a lawyer, a counselor, judge, scholar and a public man.

SUKR produces artistes, musicians, actors, perfumers, jewelers, wine sellers and solicitors with a keen intellect.

SANI governs different kinds of professions involving responsibility and subordination, mill hands, composers, hawkers, factory workers, scavengers and manual workers in general.

Graha in question may also occupy 10th Bhava 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 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 arrogance, fails to give the thought and attention due to astrological factors 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 are 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 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 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 Maharishis had realized 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 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 favorable to the union and permanency of the materials, it is said to prosper long.

There is an important branch of astrology dealing with this absorbing subject under the name of Vastu Shastra and its study is very material to the securing of permanency and prosperity, to the buildings constructed. The mysterious influence of time (Kalapurusha) is well marked. It accounts for the neglect or 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 civilization 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 Grahas at the time of commencement, the position and strength of Nakshatra, the waning and waxing of the ever unsteady Chandr, the rising or sinking of the principal designer, and the luck of the party who first lays the foundation stone, have their own influence to exert.

The animal magnetism of the principle man has much to do with the prosperity of the edifice and also his heart and soul with reference to community who are to be profited by the construction. It is 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 but 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 so-called big man. On the other hand, it belongs to the ordinary laborer who is present on the spot. If the most civilized 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.

Muhurta 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 Vastu Shastra and merits deep study and understanding by modern engineers.

The construction of a house according to astrological works involves 4 important stages, viz. (1) laying the foundation, (2) digging the well, (3) fixing the door frames, and (4) entry into new house. Of the 4 stages, first and last are very important and significant.

Laying the foundation - According to ancient astrological savants just as Kalapurusha personifies Time, Vastu Purusha personifies the house. Vastu Purusha is said to sleep on his left with his head to the East during the months of Bhadrapada, Aswayuja 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 Jyesta, Ashadha and Shravana (May to August). No building should be erected on the ground covered by his head, his legs, his hands and his back, as it is said to 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 Vastu Purusha as it gives rise to plenty and prosperity.

No house-building should be commenced in lunar months of Jyesta, Ashadha, Bhadrapada,

Aswayuja, 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, Shravana, Kartika and Magha are the best. Surya should occupy fixed Rasis or at least movable Rasis, but no building work should be undertaken when Surya is in common Rasis.

Rohini, Mrigashira, Chitra, Hasta, Jyesta, Uttaraphalguni, Uttarashada and Shravana are the best Nakshatras to lay the foundation. Swati, Pushya, Anuradha, Aswini, Satabhisha, Uttarabhadra and Revati are ordinary or middling, while the remaining 12 asterisms should invariably be avoided.

All odd Tithis except 9th are good. Of the even Tithis, 2nd, 6th and 10th are auspicious. Monday, Wednesday, Thursday and Friday are the best. Even Monday should be rejected when Chandr is waning. Sunday and Saturday are approved by some, but in our opinion Saturday should be rejected as it connotes frequent thefts. Sunday should also be avoided unless the day is otherwise very auspicious.

Fixed Rasis are the best. Movable Rasis should be rejected. Common Rasis may be preferred provided they are occupied by strong benefics. In movable Rasis [and] fixed Navamsas can also be considered in cases of urgency, subject to the satisfactory disposition of other astrological factors. The rising Rasi at the time of laying the foundation should be highly fortified by the disposition of malefics in 3rd, 6th and 11th Bhava, and benefics in Kendras and Trikonas. 8th Bhava should be vacant and in no case should it have the aspect of malefic Graha.

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

Foundation is to be laid in Karkataka, the superstructure erected in Mithuna or Kanya, and the roofing done in Vrisabha or Tula. The house becomes fire-proof. A house built when Guru or Sukr is in Lagna, and Surya exactly on the meridian or at the Western horizon, is supposed to last for at least one hundred years.

When 10th Bhava is occupied by Chandr, 4th by Guru and 11th by Mangal and Sani, house will remain undestroyed for at least 80 years.

Guru in Lagna, Budh in 7th, Sani in 3rd, Surya and Sukr in 6th, house will stand for a century. Budh occupying Lagna, Guru 7th, and Chandr 10th indicate similar stability.

Varahamihira suggests that after finishing Puja, first foundation stone shall be laid on the North- Eastern corner of the site.

Fixing the door frame - 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 Rasi is a fixed one. Rohini, Mrigashira, Uttaraphalguni, Chitra, Anuradha, Uttarashada, Uttarabhadra, and Revati may

be elected. Tithi, Nakshatra, the day and rising Rasi 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 Tithi, a common Rasi and any of the following Nakshatras, viz. Aswini, Pushya, Hasta, Rohini, Uttaraphalguni, Uttarashada 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 house to be constructed.

(1) From Lagna, Chandr should be in 10th, Guru in 4th and Mangal and Sani in 11th ✚ (2) Guru in Lagna, Budh in 7th, Sani in 3rd, Surya in 6th and Sukr in 4th ✚ (3) rising Rasi should be occupied by Sukr, 10th Bhava by Budh, any Kendra by Guru, and 11th by Surya ✚ (4) Chandr in the rising Rasi, Guru in 7th, and Budh in 10th ✚ (5) Sukr in 10th, Guru in 7th, and Budh in Lagna - which should be a fixed Rasi ✚ (6) Guru in Lagna (fixed), Budh in 7th, and Chandr in 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.

Guru in combination with Rohini, Mrigashira, Aslesha, Uttaraphalguni, Purvashadha, Uttarashada, Shravana and Uttarabhadra, on a Thursday, forms what is known as Raja Yoga 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 exclusively 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 under-currents. The type of vegetation present in the soil is said to give a clue to the distance of these under-currents from the ground level. For instance, Varahamihira says that if one sees a Vetasa (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 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 favorable planetary conditions, a plentiful supply of water is expected without much expense.

Revati, Uttarabhadra, Hasta, Anuradha, Magha, Shravana, Rohini and Pushya are favorable for digging wells. The rising Rasi should be Meena, Karkataka or Makara. Kumbha and Vrisabha will not give a good supply of water. Sukr and Chandr should be in Kendras. If the digging operation is begun in Rasi occupied by Surya, delay will be caused on account of the presence of hard rock. An abundant supply of sweet water is indicated when Chandr or Sukr is in a Kendra identical with a full watery Rasi. Sukr and Chandr are watery Grahas, while Karkataka, Makara [?] and Meena (full) are watery Rasis.

Entering a new house - If 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 house 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 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 neutralized 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 length¹¹."

New house should be entered when Surya is in Uttarayana, and when Guru and Sukr are strongly disposed, after necessary worships and Bhootabali.

"Then 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 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 inimical 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 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 first set, and thus, have the very same objects defeated for gaining which men spent so much money, time and mental labor. Bhootabali therefore will be the special sacrifices which are enjoined upon men to offer to Bhootas (forces) in the new house before they enter into the same and seek safety under its roof."

The lunar months of Vaisakha, Jyesta, Magha and Phalguna are the best, while Kartika and Margasira are neutral or middling. The most auspicious Tithis are 1st of Krishna Paksha, 2nd, 3rd, 5th, 7th, 10th, 11th and 13th of Sukla Paksha.

Rohini, Mrigashira, Uttarashada, Chitra and Uttarabhadra are the best Nakshatras. Anuradha and Revati are also permissible. Other Nakshatras should be rejected.

Monday, Wednesday, Thursday and Friday are auspicious. Saturday is also recommended by

11 "The Astrological Mirror" by Prof. B. Suryanarain Rao.

some Muhurta writers, but there is risk of frequent thefts.

Lagna should be a fixed Rasi. Common Rasis are ordinary, while movable Rasis should be generally avoided. Provided, however, Navamsa Lagna is Vrisabha, a movable Rasi may be selected. 8th Bhava from Lagna should be vacant.

Malefics should be disposed in Upachayas, benefics should fortify Kendras, Chandr must be strongly disposed, and the rising Rasi should preferably be owned by Guru or Sukr. When entry into a new house is affected 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, Pushya, Uttaraphalguni, Hasta, Swati, Anuradha, Uttarashada, Shravana, Dhanishta, Satabhisha and Uttarabhadra. Rikta Tithis must be scrupulously avoided. Monday, Wednesday, Thursday and Saturday are good.

It would be better if Lord of the weekday concerned occupies 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 Rasi rise and let Guru occupy a Kendra or Trikona. Mangal should be placed in 1st Bhava and he should not be in Lagna. Lords of Lagna and 7th should be harmoniously disposed. Avoid 1st Lord in 12th.

The land can be taken possession of when Lagna and Navamsa are occupied by Surya and Ketu. When these Grahas are together in Lagna or Navamsa, the land is supposed to remain with the purchaser permanently.

Buying houses - As usual Nanda¹² Tithis are favorable. New and old house can be purchased on Thursdays and Fridays. The auspicious Nakshatras are Mrigashira, Aslesha, Magha, Purvaphalguni [Purvaphalguni], Visakha, Moola, Punarvasu and Revati. Vrisabha, Mithuna, Simha, Tula and Vrischika are the best Rasis. Malefics should be avoided in 7th Bhava, as they may cause trouble and annoyance. Mangal should not be in Lagna.

Repairing houses - Do not commence repairs on Tuesdays. Friday at a moment when Lagna is Vrisabha or Tula, and Monday when Karkataka is rising, are very suitable for beginning repairs. Lagna must be occupied by a benefic, and Chandr should be in an aquatic [water] Rasi. Monday, Wednesday and Thursday are the best.

Walls can be whitewashed on Monday, Wednesday, Thursday and Friday. As usual, inauspicious Tithis and fiery Nakshatras should be avoided.

No repairs should be started under Nakshatras of Kritika, Magha, Pushya, Purvaphalguni

¹² See appendix for explanation.

[Purvaphalguni], Hasta, Moola and Revati when Mangal is transiting these Nakshatras.

The most ideal combination either for laying the foundation or for entering house or for buying and selling property is a Thursday identical with the presence of Guru in the following Nakshatras:

Rohini, Mrigashira, Aslesha, Uttaraphalguni, Purvashadha, Uttarashada, Shravana and Uttarabhadra.

Dismantling buildings - When you want to pull down a house, see that it is done on a day ruled by a fiery Nakshatra, preferably when the rising Rasi is movable. Then Chandr should be waning [❑]. Mangal should be in an Upachaya. Avoid Thursdays and 8th, 9th and 30th Tithi.

Removing to another house - This can be done when the usual Tarabala and Chandrabala are present, one's birth Nakshatra would be propitious. Monday, Wednesday, Thursday and Friday are favorable. Saturday, Sunday and Tuesday should be rejected as also Rikta or negative Tithis. If house is taken for a purpose other than residential, then strengthen Bhava or Bhava denoting the purpose. Thus if house is taken for investment purposes, see that 11th Bhava is strongly disposed. In any case an auspicious Tithi, a favorable Nakshatra, and a good weekday are very necessary so that the object in view may be gained.

CHAPTER XIII

Agriculture and farming

The influence of Grahas 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 ancients realized 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 different planetary and stellar bodies have an intimate bearing on the origin and development of vegetable life. Solomon 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 another, 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 cannot be the products of lifeless minerals. If evolution is a principle and theory recognized by experience then the life in the minerals will be in a particular stage, and with its environments and working under the great solar agencies of light, heat, sound etc., it develops itself into a stage where it will be fitted to enter into the higher forms of existence among the various species of vegetables. Among the Ayurvedic texts, all the metals are said to have life and in converting them into powders (Bhasmas) there are great Santhis (remedies) prescribed which are considered to be effective in removing the sin which a doctor gets by killing and burning a Loha or metal. Thus it is clear that minerals beget vegetables and both are the product of solar energies manifesting themselves in a particular form. Spectrum analysis of light reveals that ultra-violet and infra-red rays mark the two ends of the spectral band. If a particular culture of bacteria is brought near the spectrum band, then such bacteria are found to collect near the red rays suggesting that the bacteria have a greater affinity towards the red rays. Similarly each kind of vegetable has an attraction for a particular type of planetary rays.

There is a direct and tangible connection between Grahas and the vegetables. Constellations are bundles of electro-magnetic forces and their influences on crops are an admitted fact. Crops of various descriptions should be sown and reaped in certain Nakshatras.

Cato (234 - 149 BC) gives us full assurance that "timber is felled most advantageously when Chandr is in conjunction with Surya" and that "fig, apple, olive, and pen trees, as well as vines, should be planted in the dark of Chandr in the afternoon when there is no South wind blowing".

Plutarch (46 - 120 AD), in his commentary on Hesiod, asserts that the onion plant grows green and throws forth shoots during the waning Chandr and dries up when Chandr is increasing.

The famous French astronomer Camille Flammarion (1842 - 1925) testifies as follows: "Cucumbers increase at Full Chandr, as well as radishes, turnips, leeks, lilies, horse radish, saffron". Herbs gathered while Chandr increases are of great efficacy. Varahamihira, the great astronomer and astrologer of 1st century BC has made a very good study of vegetable astrology, and his observations deserve our careful attention.

Before dealing with the various Muhurtas for sowing seeds, grafting, planting etc., I may casually refer to certain combinations of Grahas which denote, in a general manner, the nature of the different crops in the coming seasons.

If at the time when Surya enters Vrischika, benefic Grahas should occupy the said Rasi, or 4th, 7th or 10th from it [Kendras], Greeshma (summer) crops will thrive well. The same result may be predicted if Guru is in Kumbha and Chandr is in Simha. Summer crops will be good if at the time of Surya's entry into Vrischika, Sukr or Budh or both should occupy either Dhanur or Thula. If there are malefic Grahas on both sides, crops will be injured. If a malefic occupies 7th Bhava at the time of Surya's entry into Vrischika, crops will suffer blight. If such 7th Bhava is aspected by benefics, crops will no doubt be injured, but they will not be totally destroyed.

Crops which grow in autumn will thrive well or will be destroyed according as the planetary dispositions are good or bad at the time of Surya's entry into Vrisabha.

Buying land for agriculture - Monday, Wednesday and Saturday are good. Let Chandr be waxing and Mangal be in 4th Bhava. As usual, avoid Rikta Tithis. The best asterisms are: Aswini, Rohini, Mrigashira, Punarvasu, Pushya, Uttaraphalguni, Shravana, Satabhisha, Uttarabhadra. Vishtikarana may also be avoided. If due to any unavoidable circumstances it is not possible to be present at the land to gain possession at the auspicious moment selected, then pick up and carry away a handful of earth, from that land when Karkataka is rising and the last Pada of Bharani, Ardra or Visakha is ruling.

Ploughing the land - The soil should be tilled on days ruled by benefic Grahas. Generally, Rasi Simha, or Rasi occupied by Surya, or Nakshatra governed by him is favorable. The benefic stars are Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Anuradha, Moola, Uttarashada and Uttarabhadra.

All Tithis except 4th, 6th, 8th, 9th and 10th and New Chandr days are good. At the time of ploughing, let Vrisabha, Mithuna, Karkataka, Makara or Meena be rising. Avoid Vrischika and Kumbha; if the rising Rasi is Mesha, it proves fatal to the cattle; if it is Vrischika, then crops will be destroyed by fire. If Kumbha, there is fear from thieves. See that Lagna is free from malefic association. It is better that the Sukla Paksha of lunar month is selected.

On first day start ploughing Eastward or Northward.

Sowing and planting - Any seeds can be sown on a day ruled by Hasta, Chitra, Swati, Magha, Pushya, Uttaraphalguni, Uttarashada, Uttarabhadra, Rohini, Revati, Aswini, Moola or Anuradha, provided Tithi is also propitious. Choose a Lagna owned by Graha who is Lord of the weekday in question. Beets and carrots may be sown when Chandr is in Dhanur. Potatoes and other underground vegetables should be sown when the rising Rasi is an aquatic [watery] one. On Thursdays fruit trees may be planted when Dhanur and Meena are rising. Flower seeds and cuttings may be sown in Vrisabha and Tula. Ragi, gingelli and all grains of black color may be advantageously sown in Makara and Kumbha.

Always choose a Lagna owned by Graha who is Lord of the weekday in question. Tomato may be planted while Chandr is waxing [☾] and is in Rasi of Karkataka. Makara rising is not favorable. For the best results Chandr should be waxing and the rising Rasi at the time of planting should be Karkataka, Vrischika or Meena. Generally speaking, seeds planted while Lagna is Karkataka tend towards abundance and fruitfulness. When Lagna is Thula the yield will be smaller and the tendency is toward larger size in both fruit and flower. ‡ Mesha: garlic may be planted with success ‡ Vrisabha: peach, plum, potatoes, radishes, onion sets and turnips ‡ Mithuna: not favorable for any planting being a barren Rasi ‡ Karkataka: beans, cabbage, corn, cucumber, lettuce, melons, pumpkins, tomatoes, cauliflower, water-melons and cereals ‡ Simha: not good for any planting, especially bad for underground plants such as potato ‡ Kanya: flowering plants ‡ Tula: wheat, rye, barley, rice and other field crops ‡ Vrischika: garlic and onion seeds ‡ Dhanur: pepper and other spring crops and garlic ‡ Makara: potato, radishes and turnips ‡ Kumbha: all black cereals and grains ‡ Meena: cucumbers,

pumpkins, radishes, water-melons and carrots.

All odd Tithis except 9th are good. All even Tithis except 2nd and 4th should be avoided. Seeds of flower plants and fruit-bearing creepers should be sown in the asterisms of Mrigashira, Punarvasu, Hasta, Chitra, Swati, Anuradha and Revati. Solanum Indicum [Brhati] grows under Bharani. Aswini is favorable for betel nuts. Rohini is good for trees. Sugarcane grows well under Punarvasu. All varieties of grain thrive well under Pushya; Swati and Shravana favor paddy. Anuradha rules sesame; Moola is favorable for creepers and roots, and black grain crops thrive well under Satabhisha.

Seedlings of coconuts may be planted in Kumbha. The following extract is from an ancient work on Muhurta:

"Paddy should be sown on Sunday when Surya is in Lagna; seeds of flower plants (aquatic) should be sown on Thursday when Guru is in Lagna. Seedlings of flower sown on Tuesday when Mangal is in Lagna; Palmyra seedlings should be planted on Wednesday when Budh 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 Sukr is in Lagna. Seeds of black grains should be sown on Saturday noon when Sani is in Lagna. While beginning all agricultural operations, see that 8th Bhava is unoccupied".

Grafting and pruning - Sani should be favorably placed preferably in 6th or **1 1**th Bhava. Strengthen Lagna by placing a benefic in a Kendra and by rendering 8th Bhava vacant. Avoid Tuesdays and Rikta Tithis. In all agricultural operations, the position of Chandr is very important. See that Chandr is strong and free from affliction by Rahu, Ketu, or Sani. Chandr should be benefic.

Felling trees - Trees should be cut when Chandr is in the last quarter so that the wood may be strong, massive and durable. Lagna must be a dry Rasi aspected preferably by a dry Graha.

Reaping the crop - Bharani, Rohini, Mrigashira, Ardra, Pushya, Magha, Uttaraphalguni, Hasta, Visakha, Anuradha, Uttarashada and Shravana are favorable Nakshatras to start reaping the crop. Avoid 4th, 8th, 9th, **1 1**th, **1 2**th and **1 4**th Tithis, as also New Chandr. Vrisabha, Mithuna, Kanya, Tula, Dhanur or Meena should be rising.

Harvesting - This can be commenced in Meena Lagna on a day ruled by Bharani; Vrischika on a day ruled by Shravana; Karkataka 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 Nakshatras of Bharani, Rohini, Mrigashira, Purvaphalguni, Ardra, Punarvasu, Pushya, Magha, Uttaraphalguni, Hasta, Swati, Anuradha, Moola, Shravana, and Revati.

Sani may be located in 4th Bhava. All Tithis except 4th, 6th, 8th, 9th, **1 2**th, **1 4**th and New Chandr are auspicious. Monday, Thursday, Friday and Saturday are good. Amsas of Chandr, Guru, Sukr, and Sani are also auspicious. Tuesdays and Sundays should be avoided. Movable Rasas must be rejected as they tend to destroy the grain by pests or decomposing.

Vrisabha rising on days ruled by Magha and Uttaraphalguni respectively in lunar 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 Nakshatras of Aswini, Punarvasu, Pushya, Hasta, Swati, Visakha, Jyesta, and Revati. Let preferably Vrisabha be rising. Avoid Mangal in 8th Bhava.

Buying or selling horses - Let Chandr and Lord of Lagna be friendly. Avoid their Dwirdwadasa rotations. It is better that the transaction is done when Dhanur is rising. Let the Lagna be an airy Rasi if you wish to buy a race horse.

Buying sheep - Let Lagna be Mesha. Avoid Sani in 8th Bhava. Let Mesha or Makara be rising at the time of the transaction.

Lagna and 6th Bhava should be strong when buying dogs or hounds. Birds should be purchased when Lagna is an airy Rasi.

Any animal may be purchased on a Thursday ruled by Pushya when Lagna is Mesha. No animal should be sold on days ruled by Kritika, Ardra, Magha, Aslesha, Swati and Anuradha.

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. Johnson is said to have observed: "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 analyzed 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 intelligible to the ordinary minds. Suppose a man starts on an errand at an inauspicious time and fails in his mission, Grahas 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 an intelligent man that solar heat and light differ at different times due to motion of Surya. 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 recognize these influences and how journeys undertaken at different times of 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 traveler 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 Grahas and the interstellar spaces. The nature of the force operating at any given moment depends upon the nature of the disposition of the different Grahas 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. Instance of loss of life, loss of money, and distress and disappointments to the traveler, 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 2 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 Titanic 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 unlucky hour and the whole crew were drowned within 5 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. Many accidents 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 careful study of the subject of travel for various purposes and have framed sound astrological rules for the guidance of humanity. There is a vast literature extant on this subject. As usual, there has also been some difference 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 (Yatra).

Journeys - The best Tithis are 2nd, 3rd, 5th, 7th, 10th, 11th and 13th. 14th Tithi and Full and New Chandr days should be avoided at any cost.

If a journey is undertaken in the following Nakshatras, the person is supposed to return back early after satisfactorily completing his work: Mrigashira, Aswini, Pushya, Punarvasu, Hasta, Anuradha, Shravana, Moola, Dhanishta, and Revati. It is better that the journey is commenced in 2nd, 3rd or last quarter of Nakshatra. 1st quarter may be avoided as far as possible.

No journey should be undertaken on days ruled by Kritika, Bharani, Aslesha, Visakha,

Purvaphalguni, Purvabhadra, and Ardra. Of these, the following Nakshatras may be deemed fit for travelling beyond the spheres of evil influence: Kritika - 13 Ghatas Bharani - 7 Magha - 14 Purvaphalguni, Purvashadha and Purvabhadra - 16 Swati, Aslesha and Visakha - 14. In our humble experience, it is found that Bharani and Kritika should always be avoided while the other stars given in this paragraph, journeys can be undertaken in.

We have to emphasize that Bharani and Kritika should be invariably rejected.

Do not travel towards 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 Ghatas on Thursday, 12 Ghatas on Tuesday and Wednesday, 15 Ghatas on Friday and Sunday, 8 Ghatas on Saturday and Monday, the above restriction does not hold good. In our view, Tuesday must preferably be avoided.

Mesha, Vrisabha, Karkataka, Simha, Tula and Dhanur are favorable Rasis for starting on a journey.

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

Let Guru or Sukr 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 Nakshatras rule. There is then the question of Yogini, Chandra Garbha, Yatrappani Chakra etc., a consideration of all of which would only lead to confusion. It is indeed very difficult to select a day thoroughly favorable 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 Tithi, (b) a favorable Nakshatra, (c) a well-fortified Lagna, and (d) absence of Panchak 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 Chandr be strong and dignified at the time of starting.
- (2) Avoid days of vernal and autumnal equinox and the days on which Surya enters a new Rasi every month.
- (3) Chandr should be in 3rd, 6th, 9th or 12th, and Guru in a Kendra from Lagna.
- (4) Start when Chandr is in Lagna, fortified by the disposition of Guru or Sukr in a Kendra.
- (5) Guru strong in Lagna and Chandr in any place other than 8th would be a strong

combination.

- (6) The journey will be easy and peaceful if Chandr be in 7th, and Sukr and Budh be in 4th.
- (7) Budh in 4th, Guru in 2nd or 7th will neutralize all other adverse influences.
- (8) Benefics dignified in Kendras of Trikonas act as powerful antidotes for all evils.
- (9) Guru in Lagna, malefics in Upachayas, and Sukr in any Bhava other than 7th would be an ideal

combination.

Short journeys - Render Lagna and Chandr strong. If these 2 conditions cannot be fulfilled, start in Hora of the strongest Graha keeping in view Tarabala and Chandrabala factors.

Long-distance journeys - All the rules given in the earlier pages of this Chapter are to be observed. Let Chandr be increasing and in a favorable situation so that there might be no delay or hindrance. Pay special attention to 8th Bhava and see that Mangal is NOT there. Choose a day and time in which Yatra Lagna agrees with Janma Rasi. Avoid malefics in 7th. If the journey is by car or train, avoid affliction to Lagna and 8th Lord by Mangal and Rahu. If Lagna is afflicted by Mangal, there will be danger of accidents; if by Rahu, there will be disappointment and disease.

Pilgrimage - Follow the rules in the earlier pages of this Chapter. Let Guru be in Lagna or 9th Bhava. Avoid the months when Guru is combust.

Air journeys - Take due note of Tarabala. Let Lagna be an aerial Rasi. Avoid Mangal in Lagna, 7th and 8th. Let Chandr be waxing [☾] and as far away from Rahu as possible. Render Lagna strong by a suitable disposition of Guru.

Sea voyage - Pay special attention to watery Rasis. Let preferably Karkataka be Lagna occupied by a watery Graha. As usual, avoid Mangal in Lagna, 7th or 8th Bhava. Sukr should be favorably placed.

Business journeys - If you are to meet an influential person, let the rising Rasi fall in 10th Bhava in birth chart. Avoid malefics in Lagna and 9th. Budh is Graha of trade and business. He should therefore be either in Lagna or in 10th or 11th, but he should NOT be aspected by a malefic, especially Sani. Budh in retrograde is also favorable as he will hasten the transaction to your satisfaction. Prosperity and success follow Chandr in good aspect to Budh. If Chandr is in 8th or 12th Bhava, the person falls ill on the way. Hence see that Chandr is in favorable position. See also that 2nd Lord is not afflicted and that he is favorably situated. In all these cases, mutual aspects between Mangal, Sani and Rahu should be invariably avoided as they indicate hitches and insurmountable obstacles.

CHAPTER XV

Medical elections

The influences of Grahas on human diseases appear 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.

Tithi and Nakshatra, which are so important in Muhurta, are based on the luni-solar movements. In the realm of astrology, Chandr is the sensorium, transmitter and collector of other planetary influences. In fact, seasonal changes, climate, electrical storms and our emotional behavior are obviously correlated with the phases of Surya and Chandr. Crises in acute diseases are marked by the transiting Chandr which is the minute hand on the clock of destiny. The most serious crisis day in acute diseases is on 14th day when Chandr is in opposition to his place when the disease started. When Chandr occupies certain positions, he disturbs the equilibrium of the patient's vitality so much so that medicine administered on such days would not prove efficacious. Hence the need for electing a proper time for undertaking 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, Mrigashira, Punarvasu, Pushya, Uttaraphalguni, Uttarashada, Uttarabhadra, Hasta, Chitra, Swati, Anuradha, Shravana, 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 Purvaphalguni, Purvashadha, Purvabhadra, Aslesha, Jyesta, Ardra and Swati. Treatment is absolutely necessary when one takes to bed under the following combinations:

- (a) Sunday coinciding with 4th Tithi ruled by Ardra, Aslesha or Magha.
- (b) Tuesday coinciding with 9th Tithi ruled by Jyesta, Swati, or Bharani.
- (c) Saturday coinciding with 14th Tithi ruled by Purvaphalguni, Purvashadha and Purvabhadra.

Similarly, an illness that sets in under one's Janma Nakshatra or 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 Hasta, Aswini, Chitra and Punarvasu respectively, and especially at the time when Chandr, Budh, Guru and Sukr occupy their own Vargas and a moveable Rasi or Amsa is rising.

Persons suffering from typhoid or enteric should begin treatment on a Sunday coinciding with 4th, 9th or 14th Tithi not ruled respectively by Ardra, Bharani and Visakha.

Any treatment commenced under Ugra Yogas are supposed to prove successful. Ugra Yogas arise when 3rd (or 9th), 4th, 5th, 6th, 7th, 9th, 10th, 12th (or 3rd) and 13th Tithi coincide respectively with Rohini [3rd/9th], Uttaraphalguni [4th], Shravana [5th], Mrigashira [6th], Revati [7th], Krittika [9th], Pushya [10th], Anuradha [12th/3rd], Krittika [13th] (or Magha).

Treatment for venereal disease - Select a time when Mesha or Karkataka is rising on a New

Chandr day ruled by Kshipram¹³, Ugram and Chara Nakshatras.

Treatment for rheumatisms - 3rd, 8th and 13th Tithi are good. Select Thursday ruled by Aslesha or Aswini.

Treatment for gonorrhea - Wednesday is the best. Let Tithi be 4th, 9th or 14th ruled by Kshipra, Ugra or Chara Nakshatras.

Treatment for leprosy - The rising Rasi should be Kumbha, Makara, Mesha, Simha or Vrischika. Place a powerful malefic in 8th Bhava. Select (a) Tuesday coinciding with Mrigashira, Chitra and Dhanishta, (b) Saturday ruled by Pushya, Anuradha and Uttarabhadra, and (c) Sunday coinciding with Kritika, Uttaraphalguni and Uttarashada. Tithi must be 4th, 6th, 8th, 9th or 14th.

Treatment for epilepsy - Let Lagna be a common Rasi or a moveable Rasi occupied by Surya and Chandr. Fixed Rasis should be avoided.

Treatment for consumption - Tithi must be free from Vishtikarana. Ruling Nakshatra must belong to Sadharana group and Chandr must be aspected by a retrograde Graha.

Treatment for ascites - Tuesday is the best. Nakshatra must be Bharani, Kritika, Ardra, Aslesha, Visakha, Magha, or Jyesta.

Taking purgative - Purgatives may be taken on 2nd, 6th or 12th Tithi. Any weekday (except Tuesday) may be chosen provided the ruling Nakshatra be Punarvasu, Revati, Swati or Ardra. Afternoon must be avoided.

Taking enemas - Select either Saturday or Tuesday and avoid malefic Grahas in 7th and 8th Bhava.

Dental treatment - Ugra Yoga above referred to is quite suitable for dental treatment also. See that Chandr is not afflicted and that Chandrashtama is also avoided.

Taking injections - Injections may be taken on Saturday or Monday. Mesha, Vrisabha, Karkataka and Kanya are auspicious. 8th Bhava must be unoccupied. See that Budh 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 Chandr. Never operate at the exact time of Full Chandr, as the bodily fluids are running highest then. Let not Chandr at the time of the operation be in the same Rasi as at birth. No operation should be done on the part of the body ruled by Rasi through which Chandr is transiting at that time, but wait a day or more until Chandr passes into next Rasi below, and especially, if Chandr be in conjunction or evil aspect to malefics at the time.

For surgical operations Tuesday or Saturday is recommended. Mangal must be powerful. 8th Bhava should be unoccupied. And the ruling Nakshatra is Ardra, Jyesta, Aslesha or Moola, coinciding with 4th, 9th or 14th Tithi. It is very necessary to strengthen Bhava ruling the part of the body to be operated upon. Thus if the stomach is to be operated upon, the time selected should be

¹³ See Appendix.

such as to render 5th Bhava strong by benefic aspects. Mutual aspects between Mangal and Sani should be avoided.

Treatment for the nose - Lagna must be Karkataka, Simha or Kanya. Chandr must be free from affliction. Avoid Mangal or for that matter any malefic in 8th. Surya should be unaspected by Sani or Rahu.

To prepare medicines - Preparation of medicines should be commenced when Lagna is Chara or Dwiswabhava. Fixed Rasis should be invariably rejected. 6th, 7th and 8th Bhava should be unoccupied. Sunday, Monday, Wednesday, Thursday and Friday are good. Auspicious Tithis are 1st, 4th, 6th, 8th, 9th, 11th and 14th.

Any panacea prepared when Sani, Mangal and Surya 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, first bath should be given on a day ruled by Aswini, Bharani, Krittika, Mrigashira, Ardra, Pushya, Purvaphalguni, Hasta, Chitra, Visakha, Moola, Purvashadha and Purvabhadra. There must be Tarabala also. Chandrashtamas should be avoided. Tuesday, Wednesday and Thursday are good. 4th, 8th, 9th, 14th and New Chandr days should be avoided.

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 time 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 launched at one hour proves fortunate investment, while another launched at a different hour proves most unlucky. Some ventures are doomed to failure from their very inception in spite of all the apparent favorable 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 - Nakshatras Jyesta, Magha, Visakha, Ardra, Rohini, Bharani, Krittika and Aslesha should be avoided. The remaining ones are auspicious. Sunday, Thursday and Friday are good. Let Lagna be a watery Rasi. Place Lord of Lagna in 9th or 11th Bhava. Lord of

Janma Rasi should be in a watery Rasi. Avoid movable Rasis. Let there be no Graha in 8th Bhava. In building ships for war, strengthen the position of Mangal. In building merchant and passenger ships, see that Budh is dignified or at least occupies an Upachaya Rasi free from affliction. Either Sukr or Guru should be in a Kendra or Trikona. The conjunction of Mangal and Chandr and Mangal and Lagna or Lagnadhipathi 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, Chitra and Revati. Lagna must be a fixed Rasi powerfully aspected by Guru. This gives durability and continuance. Place Budh in an auspicious position. This makes the city grow into a big trading centre. Confine Sani to an Upachaya. Mangal should have no connection with Lagna. Have the construction begun when Chandr is increasing in light. Monday, Wednesday, Thursday and Friday are good. Movable Rasis should be avoided. Benefic Grahas should be in Lagna, 2nd and 9th Bhava. Malefics should be in 3rd and 11th Bhava. 8th should be vacant as also 12th. But a benefic in 12th is permissible.

Building military quarters - Nakshatra of Uttarabhadra is the best for beginning the construction of military quarters or barracks.

Dairy farms - Let Vrisabha or Karkataka be the rising Rasi. Aswini, Punarvasu, Pushya, Hasta, Swati, Shravana, Dhanishta and Satabhisha are the best Nakshatras. The presence of Chandr in Lagna augurs prosperity. Monday is the best weekday.

Electing head of the state - The best Nakshatras are Aswini, Rohini, Mrigashira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Anuradha, Uttarashada, Shravana, Uttarabhadra and Revati. All odd Tithis (in Sukla Paksha) except 9th are good. 2nd and 10th Tithis are also favorable. The rising Rasi must be Mesha, Vrisabha, Mithuna, Karkataka, Simha, Dhanur, Kumbha or Meena.

Strengthen Surya and Chandr. Fortify Lagna and 10th and their Lords. Let 8th Bhava be vacant. Confine malefics to Upachayas. If possible, Surya and Chandr should be placed in Karkataka or Simha, preferably subject to the aspect of Guru. As usual, Tarabala, Chandrabala, Panchak etc. should be carefully looked into.

Coronation - The foregoing rules apply to coronation also. If possible, let Lagna be Simha occupied by Surya and aspected by Guru. In case of democratic rule, the new Government may begin at a time when Kumbha is rising with Sani in Lagna or in Thula aspected in either case by Guru or Sukr.

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 etc. for greater details. Here I shall give just a few salient principles.

The installation of a deity should be done when Surya is in Northern course. The lunar month of

Magha should be avoided. According to Kalaprakasika, the ceremony is to be done when Guru and Sukr are dignified and devoid of adverse influences.

Rohini, Mrigashira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Swati, Uttarashada and Uttarabhadra are good Nakshatras for this purpose. All odd Tithis (except 9th) including 2nd, 6th and 10th are favorable. Lagna must be a fixed Rasi. A common Rasi may be selected for a female deity. Movable Rasis should always be rejected. Lagna should not be conjoined by the luminaries or malefics or otherwise the town concerned will be destroyed. No malefic should occupy 7th. There should be no Graha in 8th. The ceremony should be avoided at the end of an Ayana, the end of a year, of a Tithi and of an asterism, and on days on which halos round Surya and Chandr 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, law- suits, prisoners and war.

Lotteries and competitions - Success in lotteries and competitions generally depends upon the strength of the birth horoscope in regard to Bhava 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, Pushya, Hasta, Chitra, Visakha, Purvashadha and Revati are excellent for entering into competitions. 2nd, 3rd, 5th, 6th, 11th and 13th Tithi are good. All weekdays are suitable except Tuesday and Saturday. Let Lagna belong to a benefic Graha. Fortify Chandr and 5th and 9th Bhava. Avoid 11th Lord in 12th and Mangal in 8th. Sani should cast no aspect either on 2nd Bhava or on 2nd Lord.

Horse races - Here again the birth chart is important. Horses are said to be governed by Aswini. This Nakshatra therefore is fortunate for purchasing and training horse for race purposes. Kritika, Mrigashira, Punarvasu, Pushya, Uttarabhadra, Hasta, Swati, Visakha, Anuradha and Dhanishta are also good. Monday, Wednesday, Thursday and Friday are favorable. If you want to run a horse for a race, place Dhanur in Lagna and strengthen 10th Bhava.

Filing law-suits - Avoid the usual unfavorable Tithis. Aswini, Rohini, Mrigashira, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Dhanishta and Revati are good. Tuesday and Saturday should be avoided. Strengthen Lagna by placing Guru in a Trikona. Let there be no malefic in 6th Bhava. Lords of Lagna and 6th should be as far apart as possible. Lagna or at least Navamsa must be Mesha in order to assure success to the litigation. If benefics occupy Kendras or occupying the male Rasis have beneficial aspects, there will be peace between the parties.

Seeking escaped prisoners - Saturday, Monday and Tuesday are favorable weekdays. Aswini, Rohini, Ardra, Ashlesha, Purvaphalguni, Chitra, Visakha, Moola, Uttarashada and Revati are

auspicious. Lagna must be in a movable Rasi aspected or occupied by Budh or Chandr. 6th Lord should occupy 1 1th and be free from affliction. See that Chandr does not occupy 1 2th in conjunction with any other Graha. Make Surya weak. If possible, let Rahu or Ketu be posited in Lagna. Parivartana or exchange of Bhava between Lords of Lagna and 7th is also desirable.

Buying arms - The most favorable Nakshatras are Punarvasu, Pushya, Hasta, Chitra, Rohini, Mrigashira, Visakha, Anuradha, Jyesta, Uttaraphalguni, Uttarashada, Uttarabhadra, Revati and Aswini. Avoid Rikta Tithis - 4th, 9th and 1 4th Tithi. Sunday, Thursday and Friday are auspicious. Some works recommend Tuesday also as favorable. A martian Rasi must be rising or culminating and Mangal must be in a dignified position.

Starting wars - Several standard works on Muhurta do not specially mention Nakshatras 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, Ardra, Aslesha, Magha, Purvaphalguni, Chitra, Jyesta, Satabhisha and Revati. Of Tithis except 4th, 9th and 1 4th the rest are said to be fortunate. Sunday, Tuesday and Thursday are supposed to ensure victory. In our humble view if Tuesday is selected Mangal must be rendered strong.

The enemy is said to retreat in confusion if the war is begun in a Chara Lagna when Chandr occupies a fixed Rasi. The enemy is also said to retreat early if Lagna is Mesha, Simha, Vrisabha and Dhanur. There should be no conjunction of or aspect between Mangal and Sani if great mortality and bloodshed are to be avoided. Mangal should be elevated preferably in 7th Bhava, or the meridian unaspected by any other malefic. Lagna must, as usual, be strong.

Destroying strongholds - Let a fiery Rasi be rising with Mangal posited in or aspecting Lagna. A stronghold besieged under the influence of Mesha is bound to fall early. Similarly, Dhanur ascending with Mangal in it would render the collapse of any stronghold inevitable.

Making peace - This is an important item in the lives of nations. Peace must be under a strong influence of Guru. The ascending Rasi and Amsa must be either Meena or Vrisabha or Kanya. Benefics should be strongly placed. Sani must be either in 1 2th or in Upachaya. There should be no conjunction between Mangal and Rahu, or Mangal and Sani, or Rahu and Sani. The signatories to the Peace Treaty must themselves have their horoscopes harmoniously disposed. Nakshatras of Mrigashira, Chitra, Dhanishta, Ardra, Swati, Satabhisha, Anuradha and Uttarabhadra should be avoided, as also 4th, 7th, 8th, 9th and 1 2th Tithi and New and Full Chandr days. Peace made under the following combinations is said to last for a long time:

- (1) Chandr should be in 1 0th Bhava, Guru in 4th and Mangal and Sani in 1 1th (Mangal and Sani should not be in conjunction).
- (2) Guru should be in Lagna, Budh in 7th, Sani in 3rd, Surya in 6th and Sukr in 4th.
- (3) Guru should be in 5th from Lagna (which should be Vrisabha), Surya in 3rd and Mangal in 6th.
- (4) Budh in Lagna, Guru in 7th, and Chandr in 1 0th.
- (5) Guru in Lagna (which should be a fixed Rasi), Budh in 7th, and Chandr in 1 0th.

Will our statesmen pay heed to the astrological counsel 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 civilizations of old, even though in many essentials they have anticipated or outstripped all that we boast of.

CHAPTER XVIII

Summary

In the last 17 Chapters we have been able to cover almost all the important aspects of Muhurta, 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 Muhurta consists in appreciating the importance of the time-factor in all human undertakings. It is an admitted fact that all source of life and terrestrial activities is Surya. 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 Muhurta is meant that valuable moment when there is the greatest harmony or resonance between human and stellar radiations.

Horoscopy is diagnostic. Muhurta 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 neutralized or at least lessened by recourse to Muhurta.

Muhurta takes into cognizance the importance of the radical Chandr 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 Chandr. Janma Tara is the ruling Nakshatra while Janma Rasi means the zodiacal Rasi occupied by Chandr at the time of one's birth.

In electional astrology, Panchang, made up as it is of 5 important astrological limbs, is of great significance. Panchang consists of (1) Tithi, (2) Vara, (3) Nakshatra, (4) Yoga and (5) Karana.

Tithi is lunar day. This can be known thus: Subtract longitude of Surya from that of Chandr in degrees at a given time. Divide the remainder by 12 and the quotient plus one will be the current Tithi. The remainder when subtracted from 12 and divided by the diurnal motion in degrees will give in day the time at which Tithi will change. Vara is of course the usual weekday commencing from Sunday and ending with Saturday. Nakshatra is the ruling Nakshatra. This can be ascertained thus: Reduce the position of Chandr into minutes and divide it by 800. The quotient represents the past Nakshatra and the remainder is portion of next star. Then we have Yoga which may be obtained thus: Take the position of Surya and Chandr 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 Tithi. There are 27 Nakshatras, 27 Yogas and 11 Karanas.

In Muhurta, the pride of place is always given to Nakshatra, Vara and Tithi. The other 2 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 Bhava or signification or the presence of a particular type of combination.

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

The most important factors to be considered are Tarabala (strength of Nakshatra). Chandrabala (lunar strength) and Panchak (the strength of the sum-total of 5 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 Muhurta one should be very careful. Each Nakshatra has its own role to play as suitable for a certain type of activity. In fact, Pushya is considered a Nakshatra par excellence. It could be employed for all purposes but not for marriage.

There are 21 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, Kujashtana and Bhrgushataka are definitely harmful for marriage, while others are equally evil in respect of other elections. One important consideration should weigh with the astrologer, viz. that the force of good must supersede those of evil, for an absolutely good Muhurta 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 Lord thereof is strongly placed. A benefic exalted in Lagna should nullify all other adverse influences, if Kendras are fortified, sources of evil are considerably lessened.

A certain weekday coinciding with a certain Tithi and Nakshatra constitutes a special Yoga capable of generating very good influences. For example, Thursday identical with 4th Tithi and Nakshatra Magha gives rise to Siddha Yoga, a highly favorable combination. These special influences merit the attention of a student of Muhurta.

Of 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 (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 elections which are materialized 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"¹⁴.

The ancients have also hinted at the possibility of change of sex by having the ceremony of Pumsavana done when the fetus 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

14- "La Grand Problem" by Lakhovsky.

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.
- (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 neutralizing influences in either of the horoscopes.
- (3) 7th and 8th Bhava should be carefully examined. When there are many afflictions, carefully find out if there are neutralizing 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 Manusha or Deva Gana. The reverse condition is recommended.
- (6) In examining Graha Maitra which is the 'sine qua non' of marriage stability, consideration should be had not only to Janma Rasis of the couple, but to Janma Navamsa also. When Graha Maitra does not exist according to Janma Rasi, then the latter must be considered. Under certain conditions (p. 94) 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 Bhavas considerably afflicted, then marriage between them is not desirable. But much of evil due to these radical dispositions can be overcome by selecting a proper Muhurta.
- (8) "In the beginning of your literary attempts in the astrological field do not be over-confident 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 experiences¹⁵".
- (9) In marriages, there should be no 3 or more Jyestas. The eldest son or daughter is called a Jyesta. There is lunar month of Jyesta and Nakshatra of Jyesta. Therefore the marriage of an eldest son or daughter should not be done in Nakshatra of Jyesta and lunar month of Jyesta. Similarly, if the bride and bridegroom happen to be Jyestas, the marriage should not be celebrated either in the month of Jyesta or in Nakshatra of Jyesta.
- (10) In fixing a Muhurta for marriage, keep 7th Bhava clean, and 6th and 8th unoccupied by Sukr and Mangal respectively. Guru's presence in a Kendra or Trikona is very desirable.
- (11) When birth data are not available, take Nama Nakshatra (see Appendix) of the couple. The name of an individual made up of letters (Aksharas), by which is meant indestructible forms of

15 "The Astrological Mirror" by Prof. B. Suryanarain Rao.

sound vibrations, and when you consider a name, you are only measuring the energy content of the individual.

(12) Parents waste huge sums on marriage shows, such as dinners, music, jewels and Pandals, but they are niggardly in paying proper remuneration to a deserving astrologer who could fix up a really auspicious moment. If astrological consultation is not to be a matter of formality but of serious importance, then the learned astrologer should be paid properly. A proper Muhurta will ensure the future of the couple and anything expended towards this item is well spent. If without caring to consult an expert astrologer, the marriage is done and it proves a failure, then all the energy and finance spent would be a sheer waste. Hence it is very necessary that an expert astrologer is pressed into service.

General elections given in Chapter XIV comprehend very important human activity and as far as possible due attention must be paid to the astrological factors either in regard to going on a journey or starting a business or for doing any important work. Auspicious times for day-to-day activities can be fixed by any amateur astrologer.

Astrology in relation to house building is a very important subject, as it takes into account factors which the architect and the engineer generally ignore. Materials assembled for the construction of a building radiate different kinds of energies, some good, some indifferent, and some definitely harmful. Force of evil accruing from such sources can be tapped off 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 pre-supposes very intimate knowledge of Vastu Shastra.

In the matter of travel (Yatra), Kritika, Bharani and Tithis of Ashtami [8th] and Navami [9th] should be invariably avoided. Journeys are also prohibited towards different directions on different weekdays. There are exceptions for such rules in cases of emergency. In selecting a suitable day for travel, a good Tithi, a favorable Nakshatra 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 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 Hasta, Aswini, Chitra and Punarvasu respectively would be highly favorable to begin treatment for recurrent fevers and chronic diseases. The time becomes especially propitious if in addition to the above Chandr, Budh, Guru and Sukr 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 is recognized 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 civilized Governments all over the world.

Concluding remarks

Muhurta is not the penance for all the ills afflicting a horoscope. Muhurta or an auspicious moment can neutralize to a certain extent the afflictions existing in a birth chart as affecting the various events.

If marital harmony is completely absent in a birth chart, Muhurta cannot confer on the native marital harmony. It reduces the sources of friction to a certain extent.

Of the different limbs of Panchang, viz. Tithi, Vara, Nakshatra, Yoga and Karana, Nakshatra is very important. If suppose for a marriage, Tithi is 6th and Nakshatra is Sadhana, then the day can be selected. This is the view of sage Brihaspati and hence acceptable to other Sages. But even if other factors such as Tithi, Nakshatra etc. are defective, a strong Lagna can neutralize such defects. This is the view of Narada and we concur with this view. But recourse should be had to this contingency only under special circumstances, e.g. when a Muhurta is to be fixed, say for accommodating a bridegroom coming from a foreign country, who has to get back quickly.

According to Roua, Guru should be rendered strong for marriage; Sukr for travel; Budh for learning; Mangal for war, fighting; Surya for meeting with the rulers, government officers etc.; and Chandr in respect of all elections.

Abhijin Muhurta (midday) could be fixed for all elections, in case a really auspicious time is not available. Add half duration of the day to sunrise and Abhijin Muhurta is obtained. Suppose sunrise is at 6:10 am (IST) and sunset 6:45 pm. The interval is 12h 30m. Half this, viz. 6h 15m added to time of sunrise, viz. 6:10 (IST) gives Abhijin Muhurta as 6h10m + 6h 15m = 12h 25m.

According to Sage Bharadwaja, a fully flawless Muhurta is unthinkable for years. Therefore, fix up an auspicious time, with less Doshas and more Gunas. Even sage Narada says: Avoiding heavy afflictions (Mahadoshas), and considering the ordinary Gunas and Doshas, fix an auspicious time with more Gunas. That moment proves auspicious.

And always see that Guru or Sukr is in conjunction with Lagna or at least in a Kendra or Trikona, so that all Doshas are rendered infructuous.

Sages appear to have taken a very liberal view of things especially in regard to marriage. For instance, they say that if the boy and the girl like each other in their first meeting, that should also receive first consideration - (Sanskrit). And when doubts arise between views of different astrologers about the agreement of horoscopes, we are asked to have recourse to Nimitta (omens) and clinch the issue.

The outstanding exponent of astrology in 20th century was my revered grandfather 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 Grahas 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 ‡

[In original book next follows: Appendix 1 – astrological terms explained, Nakshatras Pada sounds, Rahu Kalam example, Horas assigned to Varas...; Appendix 2 – Table of Nakshatras with their longitudes; Appendix 3 – Table of Yogas (soli-lunar) with their longitudes; Bibliography; Index. Of those, I will only include following information, since other are pretty standard and therefore easy to find elsewhere.]

Types of Nakshatras:

Vajra (Ksipram): Bharani, Magha, Purvaphalguni, Purvashadha, Purvabhadra. Theekshna (Ugram): Ardra, Jyesta, Aslesha, Moola.

Laghu: Aswini, Pushya, Hasta.

Mrudu: Mrigashira, Chitra, Anuradha, Revati.

Sthira: Rohini, Uttaraphalguni, Uttarashada and Uttarabhadra. Chara:

Punarvasu, Swati, Shravana, Dhanishta, Satabhisha.

Vainasika: This denotes 22nd Nakshatra from Janma Nakshatra. It indicates destruction and should be avoided for all good work.

Bad Yogas (soli-lunar): Of the 27 Yogas, the following are inauspicious:

Vyagatha, Parigha, Vajra, Vyathipatha, Vydhriti, Ganda, Atiganda, Soola, Vishkambha (no. 01 in Appendix 3).