

SWARA CHINTAMANI  
(Divination by Breath)  
(english translation)

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## PREFACE

SWARA CHINTAMANI is a rare book dealing with a novel and an almost forgotten method of divination by breath and published now for the first time in English. It will be significant to note that every one has got a tendency instinctively to aim at maximum success by an easy and smooth path and to know something about future. Ecclesiastes states, "To everything there is a season and a time for every purpose under the heavens; A time to be born and a time to die; A time to plant and a time to pluck up that which is planted; A time to kill and a time to heal; A time to break down and a time to build up; A time to weep and a time to laugh; A time to mourn and a time to dance; A time to get and a time to lose; A time to keep and a time to cast away." Such a time is ascertainable from one's own breath, the vital vibration governing the world, as revealed by this book.

This is therefore indispensable to Palmists and Numerologists to answer horary questions put to them. For an astrologer this is of absolute necessity. In fact, slokas 15 and 16 of Chapter VI mention forcefully, "An astrologer without the knowledge of Swara, a youth without wealth, a mouth without capacity to read sastras, a body without head, a king without wisdom and a brahmin without righteous conduct lack charm." Even for a lay man there is a lot of interesting information in this book. How to control birth, how to get a child of desired sex, how to attract people and how to seize opportunities for a successful life, among other things, are found in this.

Considering, therefore, the importance of this book, the author spared no pains in getting transcribed copies of the manuscripts from Oriental Libraries for publication. He is highly indebted to the authorities of the Madras Government Oriental Manuscripts Library and the Adyar Library. Madras-20 for having accorded their permission to take copies of the manuscripts; and but for their permission this useful book would not have seen the light of the day.

The Author.

## CHAPTER I ABOUT THE SASTRA

1. I pray first to Iswara, who is the lord of Chith (Consciousness) and Achith (ignorance), who is in the bottom-most core of everything, who is the soul of all beings, who is within every being, who is the cause of every action and who has revealed the knowledge about Swaras (breath).

2. I bow before the Lord of the Universe, who is the cause of the Universe, who is having neither the beginning nor the end, who is moving always like wind and in whom everything gets dissolved.

3. I bow to Him, who is within every being but unseeable, who is indestructible, calm and liked by Yogis, who is the embodiment of all Gnanas (knowledge) and who is the bestower of everything.

4. After bowing, Parvati asks Iswara, who has neither birth nor death, who is the Lord of Devas and who is the lord and protector of the Universe and knower of all things:

5-6. Oh, Lord! Please tell all about the cause of the Universe, colour, time, Gulika, Utpatha, Dhuma Kethu, hour, week, yantra, manthra, planets and the knowledge capable of bestowing all attainments.

Sri Bhagavan Sankara says:

7-8. Good, good, Oh Parvati, the knower of all things, the sweet-tongued and the most lucky, I shall tell you the most secret things to your liking. On knowing these you will understand the three worlds. The Chintamani, which is coveted by even the Asuras, is very reputed

9-11. The causes for the Five Tatvas, colour, time, Gulika, Illumination and Utpatha are breath (Swara). The Swaras will afford beneficial results to yantra, manthra, planets and medicines and will cause ? terror among the gang of foes. Life-force, Sastras, nice music and Knowledge of Self etc., depend in the world only on Swara. If the breath is going out and coming in there is life and if the movement stops the body perishes.

12-23. In this Sastra the following are stated -

(1) Preliminaries about the Sastra. (2) Origin of Embryo (Pinda) (3) Origin of Swara (4) Time-measure (5) Breath movements and yoga (union) (6) Action of breath and its knowledge (7) Ordinary Horary questions (8) Day Swara, Paksha, Month, Ritu, Ayana, Year etc., (9) Knowledge about origin of Tatvas (10) Origin of Moola Swara

(11) Dhatu, Moola and Jeeva (12) Baths, Abhisheka etc. (13) Non-poisonous food (14) Betel-chewing (15) Sexual intercourse (16) Pregnancy (17) Symptoms of sickness (18) All about war (19) Creation (20) Vegetation (21) Trade (22) Hunting in jungles, water etc. (23) Combination of the Lights and Stars (24) Time of death and dreams.

Thus ends chapter one on Preliminaries.

## CHAPTER II ORIGIN OF EMBRYO

1. I shall state about the embryo which is the cause of Swara. I state in this chapter about the nucleus for all living beings like human beings and beasts with the classifications of male, female and hermophrodite and also for all Tatvas namely Prithwi (Earth), Appu (Water), Theyu (Fire), Vayu (Air), and Akash (Ether).

2. In the five Bhutas (Tatvas) there are five subdivisions in each and on the whole there are twenty five kinds of Swaras. These remain as the base of the body and associate with Nadis (subtle nerve-centres).

3-10. To understand Swaras and Nadis all about body are being stated. The body is called Pinda. Hence what Pinda is, has to be examined. The semen and ovum combining cause life. On the first day they mix together. For five days they remain in the state of a foam. Then for the next ten days they are in the state of a thick bloody fluid. In a fortnight flesh is formed. In twenty days there are symptoms of possessing organs. In 26 days thick flesh is formed clearly. In one month it is with the five Bhutas (Elements). In the second month one of the seven Dhatus, namely, marrow appears. In the third month nerves and bones are formed. In the fourth month Hairs and fingers grow. In the fifth month eyes, nose, ears and mouth are formed. In the sixth month energy to joints is created. In the seventh month life appears.

In the eighth month it sustains itself by partaking the food of the mother through the navel cord. Birth takes place in the ninth or tenth month by leaving the womb.

11. The child born in the seventh month will have very poor longevity, because it will have poor strength and weak Dhatus (essential salts) and will also be sickly. 12. The child born in the eighth month dies early, because it lacks the opportunity of partaking mother's food and the life-force therefore lacks the necessary support.

13-14 For ladies there is potency for conception for sixteen nights after menses. Birth of males is indicated from even nights and that of females from odd nights. Hence, whoever desires to have a male child should join his wife on even nights. If ova are greater than the semen there will be birth of a female, whereas if semen is greater, there will be birth of a male. (If both of them are same hermophrodite is born and if the combined fluid breaks into two, double birth occurs).

15 20. The male born out of the copulation on the fourth night will be short-lived and poverty-stricken; the female born on account of copulation on the 5th night will have many children; the, male born on the, 6th night will have medium effects; the girl born out of copulation on the 7th night will be unchaste ; the male of the 8th night will be wealthy; the female of the 9th night will be chaste; 10th night born boy will be a lord; the 11th night girl will be irreligious; the 12th night male will be good; the 13th night girl will associate with persons of other castes; the 14th night boy will be grateful, charitable interested in Yoga philosophy, an observer of strict fasts and a jewel of the world because of his

superior qualities; the girl born out of copulation on the 15th night will be extremely lucky, will be having many children, will be chaste and will be born in a royal family or wedded to a government servant; and the male born out of the copulation on the 16th night will be truthful controller of senses, learned and equal to all beings. (After 16th night before next menses it is considered as a safe period).

21. Bone, semen, fat etc., relate to father while blood, hair, flesh etc., relate to mother and this statement is very well-known.

22-24. Hair, skin, flesh, bones etc. are of Prithwi Bhuta; semen, urine, excreta, sleep, tiresomeness etc. are of Appu Bhuta; hunger, thirst, glow etc., are of Agni Bhuta; bending or stretching the limbs, running, jumping or suppressing urine and excreta are of Vayu Bhuta; and anger, shyness, fear, love etc. are of Akash Bhuta.

(At the time of copulation leading to birth the above-mentioned qualities predominating will cause birth appropriate to the respective element, that is, such a child will have gunas (characteristics) of such an element predominating.

25. It is opined that tongue, skin, ears, nose and eyes are the five organs of senses (Gnana Indriyas). Kidneys, Intestines, mouth, hands and legs are the five principal organs of activity (Karma Indriyas).

26-27. Oh, Devi! He who sees within his body the seven seas, four vedas, eight diks, Brahma, Vishnu, Rudra, the Sun, the Moon, Brahmins, Kshatriyas, Vysias, Sudras and other castes is the only person to be called, a Guru (Preceptor).

28. He who is highly anxious and who goes to Preceptor, serves him, obtains his grace and learns the abovementioned secrets, is the disciple to be called worthy.

29. He who after obtaining all the knowledge sets at naught The Guru, does not reap the fruits of learning which becomes a waste like ghee poured on ashes. Thus ends chapter two on Origin of body.

### CHAPTER III (ORIGIN OF SWARA)

1. Oh Devi! Listen. I shall now tell elaborately about the origin of Swaras. For all beings breath only is the base.

2-3, Below and above the abdomen 72 Nadis exist associating with the middle portion of the body. These extend upwards and sideways from the navel like a wheel throughout the body in the form of Prana (life). Below the regions of navel the energy called Kundalini is like a coiled serpent. (This knowledge is essential for yoga practices. At the bottom of the spinal cord the head of the coiled serpent called Kundali Sakti is lying and this region is called Muladhara. While the head of the serpent is in the Muladhara its tail extends upwards to the centre of the two eye-brows. By dint of concentration and meditation this energy from Muladhara has to be raised and made to proceed to Agnya Chakra. For further

details references have to be made to other book on Yoga.)

4. Ten Nadis go upwards and another ten go downwards. Of these, those proceeding upwards are important while those going downwards are not so.

5. In those going up there are 24 Sukshma (subtle) Nadis in each pair and Agnya Chakra is brilliant in the centre of these.

6-7. Of those going up the nadis that are proceeding to the left are called Ida and those proceeding to the right are called Pingala. The junction of these two in the middle is called Sushumna. Besides the above three out of ten governing the life-force, the names of the remaining seven Nadis are Gandhari, Hasti-jihwa, Poosha, Alambusa, Kuhu, Shankhini and Sarada.

8. The breath will always be flowing in the two nadis of Ida and Pingal. Suchumna is in the middle of the two jaws under uvula proceeding through a subtle path to Brahmarandra. (All these have been detailed in the texts of Hatha Yoga).

9-10. Poosha and Alambusa associate with the eyes, Gandhari and Hasti-jihwa with the ears, Kuhu with anus, Shankhini with urinary passage and Sarada with mouth. There is no doubt about these.

11-12. Prana, Apana, Samana, Udhana, and Vyana are the five kinds of Vayus (airs) besides the other five out of ten kinds of vayus namely, Naga, Koorma, Krukara, Devadatta and Dhananjaya. Of these the most important vayu is the Prana Vayu (Oxygen) which associates with navel.

13. Even though the Prana vayu is associated with navel it is pervading through the regions of mouth, nose, heart etc. This is the cause for production of sound, inhaling and exhaling and cough etc.

14-15. Apanavayu travels in anus, privy parts, buttocks, knee-joints, belly, navel, throat, testicles, thighs, feet, sides of feet and toes. This is also instrumental for urination and excretion.

16. Vyana-vayu travels in eyes, holes of ears, anus and nose associates itself with Prana and Apana vayus and function for their proper movements till death.

17-18, Samana vayu functions as a good distributor with enough heat the juices of food and water to each of the tiny pores of 7200 nadis existing in the body and affords strength to it.

19. The Udhana vayu remaining in the throat causes the movements of the joints of the hands, legs and other organs so as to enable bending.

20-11. Dhananjaya vayu functions for cheerful clapping, Krukara for weeping, Devadatta for yawning, Naga for vomiting and Koorma vayu for winking the eyes. Thus these ten vayus or Nadis function to cause movements.

## CHAPTER IV TIME-MEASURE

1. Mahadevi! Hereafter I shall tell about the Time-measure. People should find out time always from the inhaling and exhaling of air.

2. The time taken for one inhale and one exhale is called Prana, Six pranas

equal one Phala, Six phalas equal one Ghati or Nadika.

3. For each ghati there are 360 pranas.  $7\frac{1}{2}$  gnatis make one Yama which has therefore 2700 pranas.

4. In a day comprising of day and night there, are 60 ghatis. Of these, 30 ghatis will be during the day time and 30 during the night time.

9. 30 days consisting of day and night in each, make one month; two months make one Ritu; 3 ritus make one Ayana and 2 ayanas make one year.

6. For one year there are 360 days, 12 months and 12 commencements of months (Sankrantis).

7. For human beings a month has two fortnights (Paksha). This represents one day, having day and night portions, for Pithrus (deceased fore-fathers).

The Moon's region represents forefathers. In this region the sun-rise is taken as Krishna Paksha (dark-fortnight) Ashtami Tithi; the Noon is Amavasya (New-moon); the sun-set is Sukla Ashtami; and Mid-night is Poornima (Full Moon) As there will be extreme heat in the noon Tila Dharpan pouring water to Pitrus is being done as per Srutis).

8. Just as two ayanas make one year for people, the day and night portions measure a day for Devas.

9-11. One day time for Brahma is 1000 Chatur Yugas and similarly one night is 1000 Chatur Yugas. All people are destroyed during this time. Then in the deluge all the Bhuta ganas (etherial beings) and at the end the fourteen Indras are destroyed. Likewise, having a day consisting of 1000 Chaturyugas of day time and 1000 of night time Brahma lives for 100 years

12-13. Vishnu's one day equals Brahma's longevity of 100 years. Thus Vishnu lives for a hundred years. In this manner Rudra's one day is equivalent to Vishnu's one day and he lives for 100 years. Then Mahadeva's one day is equivalent to Vishnu's longevity. . Thus Mahadeva lives for hundred years.

(This appears to be the opinion of the author of this text as there does not appear to have any reference of this kind in other Vedic Sastras).

14. Brahma's day is called, Kaipa, Vishnu's day is called Mahakalpa and Rudra's day is called Adhikalpa. The time is thus reckoned.

15. There is no use of telling about this, because the more the time elaps the more will the fear arise. Thus the Sastras view.

16. The above-mentioned time-measure is apparent from outside. There are similar states inside the body itself which has to be understood by the Gnanis (Yogis).

17. (The time-measure to be found from within has been stated in 24 slokas of this chapter). The breathing of Hamsa, that is one exhale and one inhale, in other words one prana, is equivalent to one ghati. Sixty such ghatis equal one day. This is equivalent to 10 phalas of internal reckoning. Similarly from the internal reckoning the ritu and year have to be found out.

18. In the same manner from one year the six Ritus and from the 12 months 12 sankrantis like Kataka and Makara Sankrantis have to be found out.

19. From Mesha onwards Movable, Immovable and Common signs are found in the repeated order and these cause good or bad effects.

20-21. From 5 ghatas one month or Sankranti, from 10 ghatas one Ritu, from 30 ghatas one Ayana and from two Ayanas one year has to be found out. (Thus a day is equivalent to one year and the commencement of this has to be found out from Mesha solar month).

22. From sun-rise months will be reckoned from Mesha and from these the six Ritus of Vasanth, Greeshma, Varsha, Sarath, Hemantha, and Sisi have to be taken.

23-25. Beginning from sunrise the first ten ghatas represent Chaitra-Visakha and Vasant Ritu; the next 10 ghatas represent Jyeshtha and Ashada months, Grishma ritu Mithuna and Kataka months; till 30th ghati Varsha ritu, Sravana, Bhadrapada, Simha and Kanni months; and thus at the rate of 10 ghatas in the night Sarath Ritu, Aswija, Kartika, Thula and Vrischika; up to 20 ghatas of the night Hemanth Ritu, Margasira, Pushya, Dhanus and Makara months; and for last 10 ghatas up to next sun-rise Sisi Ritu, Magha, Phalguna, Kumbha and Meena months.

26-29, At sun-rise Mesha-Vishu Sankramana; from 15th ghati Dakshinayana, beginning of Kataka month and sankranti; from sun-set Aswija and Thula Sankranti; and at 45 ghatas of midnight Pushya month, Uttarayana and Makara sankranti, Magha and Kumbha sankrantis, Phalguna and Meena sankrantis. Thus the sankrantis of the 12 months have to be understood.

30. The use of Sankrantis and Ritus are being stated in the 6th chapter. At the commencement of the year a yogi should examine the swaras (breaths) for the first five days.

31. From the commencement of Mesha sankranti for five days continuously if the breath is flowing through the right nostril he will live for only six years.

32. At the commencement of Jyeshtha month Sankranti (Mithuna month) for five days at a stretch if the breath is flowing through the right nostril (Sun's Nadi) he will live for only 9 years.

33. From the sankranti of Sravana (Simha) for 5 days if the solar nadi operates he dies at the end of 12th year.

34. From the Sankranti of Aswija (Thula) for 5 days if the solar nadi moves he lives for 18 years.

35. From the sankranti of Margasira (Dhanus) for 5 days if the Sun's Nadi runs it is stated that he will live for 18 years.

36. From the Sankranti of Magha (Kumbha) for 5 days if Pingala Nadi (Right nostril) runs at a stretch at sun-rise he lives for 3 years.

37. As mentioned above at the time of Sankrantis if the Moon's Nadi runs he will experience various difficulties though there may not be death.

38. At the sankranti time of the months not mentioned above if the Lunar Nadi runs at a stretch for five days there will be happiness and success in all undertakings.

(That is, at the commencement of the months of Vrishabha, Kataka, Kanni, Vrischika, Makara and Meena, these being even months.)

39. In the six months of Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha if Pingala Nadi runs great comforts will result. (That is, in odd months solar

nadi should operate).

40. In the months of Vrishabha, Kataka, Vrischika, Makara and Meena at commencement and at sunrise the breath moves daily through the left nostril.

41. According to Sastras if the flow of breath is through the opposite nostril for the appropriate month everything will be auspicious.

(There is another opinion that for the first six months of the year the breath should flow through solar nadi and for the latter six months it should be through the lunar nadi).

42. Whoever experiences the flow of breath consecutively for 10 days through the same nostril, either right or left, he will have death in a month.

43. Whoever experiences flow of breath through the same nostril for a month, contrary to the rules of sankranti time, he dies after the noon itself.

44. The results are as per movements of the appropriate nadi at the commencements of the month and at other times of the day and night the flow of breath is immaterial. If the movement is against the rules, the results are also not useful.

45. It has to be understood that the internal and external times rest on the movements of breath through the right or left nostril.

Thus ends chapter four on Time Measure.

## CHAPTER V PRANA YAMS - BREATH-CONTROL

1. Then, I shall mention about purification of nadis, Ajapa effects and Yoga effects.

2. Yogis should understand necessarily the order of Rechaka, Pooraka and Kumbhaka for the purification of body.

3-4. The right nostril belongs to the Sun, the left nostril to the Moon and the mid-portion of these two called Sushumna belongs to Agni (Fire). One has to inhale the air through the Sun's nadi and exhale through the Moon's. When inhaling and exhaling one should be careful.

(If not careful evils will result).

5-6. Tamas (Ignorance or inertness), Rajas activeness), and Sattwa (purity) are the three gunas which are governed by Rudra, Brahma and Vishnu. These are the lords of Rechaka (inhalation), Pooraka (exhalation) and Kumbhaka (retention). Rechaka denotes Samhara (destruction), Pooraka denotes Srishti (creation) and Kumbhaka denotes Sthithi (position). Oh, Superior Lady! All these are thus stated by me.

7-8. Having a Yoga-danda to enable one to sit steadily in Padmasana one has to do Pranayam according to his capacity and inhale the air. The upper portion of the side of left nostril has to be pressed by the last two fingers and air inhaled through the right nostril. Afterwards the upperside of the right nostril has to be pressed so that the inhaled air is retained in the centre for some time. After some time the retained air has to be exhaled slowly through the left nostril by lifting

the last two fingers. Next lifting the thumb pressed on the right side the air has to be inhaled and then exhaled through the other nostril.

(This is one Pranayam)

9. Reciting mentally Pranava Mantra (Ohm) the air has to be inhaled, retained and exhaled in 16 matras time. Thus the learned are saying.

(In other words repeating the mantra of Ohm for

16 times the air has to be inhaled, repeating again 16 times it has to be retained and repeating further 16 times it has to be exhaled. Some say that this is one Pranayam. It has to be noted that another view is also being stated below).

10. The previous birth's sins are removed by Rechaka. By practice of this the under-mentioned troubles, war, death etc. are capable of being guessed.

11. A brave man should inhale the outside air and exhale. Because of the Poorna (completeness) of all kinds of air it is called Pooraka.

12. The inhaled air has to be exhaled in 12 matras, time. This is called Pooraka as specially mentioned.

(Regarding other views about Pranayam see Appendix B).

13. By Pooraka bodily strength, evenness of Dhatus' strength, colour, heat, virility and such other things are created.

14-15. The inhaled air should pass through the root of the nose to the navel and remain without letting it out like filling up of Poorna Kumbha (water-pot) and this is called Kumbhaka.

16. Kumbhaka drives away poison, affords enough heat and also cures Tri-doshas (pittha, vatha and sleshta or bile, rheumatism and phlegmatism). This aids the digestion of food. There is no doubt about this.

17. One has to understand that whenever there is fever, injuries, pains, indigestion and cold Kumbhaka becomes useful.

18. One who performs Pranayams with Padmasana has no fear from river, pond, tank or any watery place.

19. The Moon's region is on the top and the Sun's in the middle. The Brahmasthana or Soonyasthana remains in-between these two places without any form.

20. If one investigates the Moon and the Sun he gets Moksha (salvation). Whoever controls by breath the Lunar and Solar Nadis by dint of practice, ha wiil (wail, will, wile, wild, wilt) have no senility or death.

21. He who understands through Guru the Moon and the Sun will vanquish the will and even death, and there is no other path.

Thus ends chapter five dealing with Pranayam.

## CHAPTER VI (SWARA KARMA)

1. Devi, Listen! Let me tell you the things to be done in accordance with Nadis. Matters appropriate to Lunar or Solar Nadis have to be attended to necessarily only then.

2-5. Stable deeds, message carrying, travels, war, Santis (Propitiation ceremo-

nies), Homas, Upanayana, earning wealth, entry into a house, royal meetings, cultivation, installation of deity, marriages and other auspicious functions, purification ceremonies, wearing of clothes, jewels etc., yogabhyasa, learning, manufacture of medicines or alchemy, removal of venom or poison, preaching the good and such auspicious things have to be done, when Lunar Nadi is operating.

6-8. Commencement of education, shaving, commencement of royal meet, trade, investigation of Sastras, debates, gambling, creating misunderstandings, thieving, riding on horses, elephants, etc., commencement of manufacture of chariot, machine etc., writing, learning music, performance of mantras and yantras, commencement of fights, beginning of practice of medicine, copulation, sale, bath, donation and such things are to be done when the Solar Nadi is functioning.

9. Whoever has the knowledge of Swara is the knower of everything. Therefore I shall tell hereafter such a sastra; Devi, listen.

10-11. Just as an astrologer-less State, a root-less tree, an oil-less lantern and a husbandless lady does not shine, one without the knowledge of Swara does not shine. Hence I tell the Knowledge of Swara.

12-13. He who is devoted to God and Guru who has a good conduct, pure mind, sustained virility and joyousness, who is wise, proficient, broad-minded and all-learned, who knows astronomical calculations, astrology and all sastras and who is without ire, is the person fit to practice Swara Sastra.

14. One who is without worries, who has a knowledge of mantras and tantras, one who has a good tongue and hands and who is pride-less and a controller of senses is the fit person.

15-16. An astrologer without the knowledge of Swara a youth without wealth, a mouth without capacity to read sastras, a body without head, a king without wisdom and a brahmin without righteous conduct lack the charm.

Oh, Maheswari! What all I say is true.

(It is stated that one page after this is missing in the original itself).

Thus ends chapter six on Swara Karma.

## CHAPTER VII ORDINARY HORARY QUESTIONS

1. Mahadevi, Now let me mention about Swara indications to answer specially ordinary horary questions.

2. The Sun coming into the Moon and the Moon coming into the Sun have to be learnt from Guru's teachings. Even if they are learnt from a crore (core, corer, chore, crone, crier) of sastras they will be of no avail.

3. While the breath is flowing gently through the right or left nostril if the bottom portion of the nostril is cold it is the Moon and if the top portion is hot it is the Sun. This is a secret that is being revealed by me.

4. One should perform all things when cold air is flowing through either the

right or the left nostril.

5. When it is stated that if the air coming from both the nostrils being warm is capable of causing destruction to the world how can auspiciousness result?

6. At a time when Lunar Nadi should appear if Solar Nadi appears or at a time when Solar Nadi should appear if Lunar Nadi operates immense harm, misunderstandings and miseries would result.

7. When the Moon's Nadi is operating if the letters in the sentence of query are even and when the Solar Nadi is operating if they are odd there will be auspiciousness to the matter thoughts of.

8-9. The Moon is Sama or even, the Sun is Vishama or odd; the Moon is feminine and the Sun is masculine; the Moon is black and the Sun white; the Moon is bright fortnight while the Sun is dark fortnight; and the Moon is night, while the Sun is day.

10. The Moon indicates gains, the Sun indicates damage to undertakings and Sushumna indicates impediments to Query.

11. It has to be understood that at the time of Surya Nadi an odd number and at the time of Chandra Nadi an even number occurring afford gains.

12. At the time of query if the flow of breath is on the same side as the Querist is standing, whether the nadi is that of the Moon or the Sun there will be attainment of the object; and there is no doubt about this.

13. If airs from both the nostrils alternate every moment it is equivalent to Vishwa (that is, flows from the two nostrils being equal) and there will be loss of all the undertakings.

14. If the Nadi flows for a moment in the Moon, the next moment in the Sun and in the further next moment Akash (Sushumna) there will be auspiciousness if the query is about inauspicious matters and inauspicious if it is about auspicious matters.

15. When the flow is Vishwa no travel has to be undertaken and if it is done there will be harm and death.

16. At the time of Vishwa there will certainly be hunger, thirst, harm to undertaking, fear, cruelty, trembling etc.

17. In respect of queries on life and death, gain and loss, success and defeat etc., the results will be untoward if Vishwa rises or if Swara is contrary.

18. At the time of Sankrama if the air is profuse, happiness and woes will be equal. If they are at sunrise and sunset troubles in travels and accidents will arise surely.

19. At the time of commencement of a Swara if there is a query there will be attainment of the object and if the air passes touching outside there will be harm.

20. If the Nadi and the messenger are both on the right side there will be adversity to the State and if both of them are on the left side there will be prosperity to the State.

21. If the Nadi is in Kumbhaka at the times of war matters, royal meet, travels, entry into a house, cruel deeds etc., there will be attainment of the object.

22. If airs come in both the nostrils loss of righteousness for men and loss of assistance for women may have to be stated.

23. If the querist asks when the flow of air is full all will be auspicious and when it is in Soonya it will result in inauspiciousness.
24. When the querist asks when flow is full but later if it becomes Soonya the attempts will become fruitless.
25. When querist asks there is no flow of Swara but if it becomes full subsequently there will be every attainment. Thus I state, Devi.  
(In other texts there is a different interpretation of the ideas contained in slokas 24 and 25. If the querist puts question from the side of the nostril having flow and if he subsequently moves to the other side not having flow there will be loss of undertakings. In the same manner after putting questions from Soonya side if he moves to Poorna side he will have all the attainments).
26. A king desirous of any useful result should consult an astrologer having the knowledge of Swara Sastra and after performing various propitiation ceremonies of Dik, Soola etc. he should act according to breath movements.
27. If one makes long journeys in Lunar Nadi and short journeys in Solar Nadi everything will be auspicious.
28. If the Swara is full the special undertakings prove Auspicious without even a small bickering.
29. When the question of gains is doubtful the attempt should be given up if there is Soonya state and should settle when the flow is full.
30. It has to be understood that all the four Diks are males and good while the four corners are females and bad.
- Thus ends chapter seven on Ordinary Horary Questions.

## CHAPTER VIII EFFECTS OF DAYS, MONTHS ETC.

- 1-20. The first 20 slokas dealing with war missing from the original itself.
21. The two nadis having been equal while asleep and when getting up if the Moon's Nadi operates it is inauspicious. In respect of a query about war if the Nadis are within, without, backwards or whirling death is indicated.
22. While asleep if the two nadis were operating but when getting up if the Sun Swara operates there will be only defeat without any success.
23. While asleep if the Lunar Nadi moves and while getting up if both Solar and Lunar Nadis move, though there may be victory in war yet subsequent death and disaster will crop up.
24. While asleep Lunar Nadi and when getting up both the Sun and the Moon operating will enable one to succeed in war but in the end there will be failure of undertaking and subsequent death.  
(Slokas 23 and 24 may appear same but the difference is that according to sloka 23 the Sun and Moon should alternate but according to sloka 24 the Moon and Sun should alternate. Again in the former case death and failure of attempt take place while in the latter failure of attempt and then death takes place).
25. While asleep if the Sun operates, and after getting up if the Sun and the

Moon operates, he will be wounded in the war and disabled.

26. While asleep one swara and in the mid-sleep another swara operating cause the near approach of enemies at an early date.

27. If there is no movement to Lunar Nadi but only to the Solar Nadi the results are the same as above.

28. As stated above if the Lunar Nadi arises there will be imprisonment with troubles and subsequent release. That is, there will be fear of death and he will be at the verge of death but will subsequently be released from all these.

29. The matters stated above will apply only to the times of war, but not to other times. Thus, Devi, I state, truly the most secret matter.

30-31. With the assistance of astrology Swara Soola Day Soola, Saturn Soola, Kapala Soola, Kala Rahu, Kala Rekha, Yogini etc, doshas (defects) have to be avoided and then travels have to be undertaken.

32. While the Lunar Nadi is functioning East and North are Soola for travels. Hence these diks have to be avoided. In these places Rahu remains and there will therefore be obstacles in travels.

33. When the Solar Nadi is functioning there will be harm and death at that time as Parigha is in South and West.

(Thus Swara Soola has been stated).

34-35. For Thursday, South; for Tuesday, North; for Monday and Saturday, East; and for Sunday and Friday, West are the Week-day Soolas. These will cause harm if one proceeds towards that dik and there will be attainments in opposite diks.

36. Starting from the week-day lord the diks have to be distributed on each day from East to start with in the Week-day order. The dik owned by Saturn has to be avoided.

37-38. The sloka on Kapala Soola, not being clear, is reproduced:

Rudraihī sthramulcham proktam titirvedaiM kapalaham Tithi rashtadataihī  
Khadga Aaddhinareya bhashitam.

If one travels to the left or front he will have death.

The right and back sides afford immense auspiciousness. This is Kapala Soola.

39. Sunday and Thursday, East; Monday and Friday South; Tuesday, West; Wednesday and Saturday, North -these are stated to be Rahu's position of time and called Kala Rahu.

40. Kala Rahu is extremely cruel. Going against it is inauspicious. An astrologer should fix this and the learned should avoid it.

41-42. The Lunar Swara is of the form of Shakti and the Solar Swara is of the form of Shiva. That the junction of both is Sushumna or Kala Rekha may have to be understood. At that time if the left nostril operates no travels should be made towards North-west and South-east. If travelled even Brahma cannot alter the fate.

43-49. Yogini is a terrific force. If one goes facing it he will have miseries on that day. Its movements are-Prathamai and Navami, East; Dwithiyai and Dasami, South-east; Thrithiyai and Ekadasi, South; Chathurthi and Dwadasi, South-west; Panchami and Thrayodasi, west; Shasti and Chathurdasi, North-

west; Sapthami and Poornima, North; and Ashtami and Amavasya, North-east.

50. If the left nadi moves in jerks he should place the feet equally on the floor and exhale the air. If he does like this he will surely have success.

51. If the right nadi is full and the inhaling being proper then he should place his right leg in front while crossing the door sil. If done like this there will be victory over foes.

52-53. While the Lunar Nadi is functioning the air has to be exhaled and while Solar Nadi is functioning it has to be inhaled. For Sunday 11 steps, for Monday 10, Tuesday 9, for Wednesday 8, for Thursday 7, for Friday 6 and for Saturday 5, steps have to be made and if these are done the enemies can be vanquished without doubt.

54-55. Then, Devi, I shall tell about the results of Paksha and Month in a regular manner. At the commencement of a fortnight if one notices that for the first three days, at that of a month for the first five days, at that of a day for the first five ghatis and for three consecutive days for 15 ghatis the irregular motion of Nadis, the result will be of no use throughout the respective periods.

56. In a Bright Fortnight if the Lunar Nadi functions for five days at sunrise, the results for the month will be good.

57. At the commencement of a month the movement of Lunar Nadi continuously for five days causes Shud Bala. The monthly results have to be found out as for fortnightly results.

58-59. The right nostril is Dakahinayana and the left is Uttarayana. At Sushumna a duration of six pranas is called Vishwat. When the Sun enters Dakshinayana or Uttarayana or Vishwat if there is no movement of air death is certain.

60. During the times mentioned above if the Lunar Nadi moves cows, knowledge, wealth, agricultural produce and progeny etc. will increase.

61. When the Sun enters Thula or Mesha in the respective months it is called Vishwat. The learned should examine for himself or for Others at the true time.

62-66. At the time of Mesha Sankranti if Akash Tatwa runs loss of vegetation and such other inauspicious happenings will occur. If Vayu Tatwa runs small quantities of rain and mixed results will happen; if Agni Tatwa prevails pestilence, fear, obstacle, diseases, loss of rains

etc, will result; if there is Jala Tatwa there will be prosperity and there will be all comforts without any fear from government; and if there is Bhu Ttatra there will be full comforts and conveniences, rains, and growth of vegetation of all kinds etc.

67, Devi! I shall tell hereafter the superior Yearly Results, listen. At the commencement of the year whichever Tatwa is found in the Swara its result I shall tell.

68-69. At the commencement of a year (Lunar) the first 8 days represent one ayana; From Chathurdasi end to Amavasya it is Santhi being the middle. Just as sun's rays are hidden at twilight the swara is also hidden at this time.

70. Whoever experiences the Moon's Nadi at the close of Chathurdasi and the Sun's Nadi at the commencement of Amavasya he will live for one full year.

71. If the Swaras are contrary to the above, that is if Sun's Swara at the end of

Chathurdasi and the Moon's at the beginning of Amavasya he will have harm and death.

72. One has to examine well for the first 3 days from the commencement of a year and also for five weeks daily and understand.

73. At the commencement of the year on Dwithiyai if the Moon's Nadi functions every now and then he will live with a healthy body that year.

74. As stated above whoever has the functioning of Chandra Nadi for 8 days will live a long life.

75-76. If the Moon does not function as stated above but if the Sun functions instead and if it is Prathamai there will be quarrels; if Dwithiyai loss of wealth; if Thrithiyai travels and roaming about; if Chathurti harm; if Panchami agitation in the country; if Shasti loss of king; if Saphthami sickness and if Ashtami death will occur.

77. First of all the day's swara has to be examined and then the Tatwa Swara examined. If the day's swara differs from Tatwa swara it will be sorrowful, which has to be understood.

78. If there is Tejas Tatwa, droughts; if Vayu Tatwa, good health; if Akash all harmful; and if Earth or Water Tatwa growth of vegetation may have to be stated.

79. The Lunar Nadi with Prithvi Tatwa or Jala Bhuta is very auspicious. The Solar Nadi combining with Agni, Vayu or Akash Bhuta is very inauspicious.

80. There are four items like Yearly results, Ayana results, Paksha results and Day's results. I shall tell hereafter these.

81. Out of the above four if one is auspicious there will be poor effect, if two medium effect, if three good effect and if four very good results.

82. If the above-mentioned four items combine with auspicious Tatwas and auspicious ghatia, the Nadis bestow favourable results however cruel the action is.

83. To some people so many other people go. Still, even if Swara, omen etc. happen to be alike the results are differing inter so. How to determine these, I shall tell.

84. While going on travel if the Moon functions or even if the Solar Nadi is at the end leaning on Lunar Nadi or if there is a full flow of air in the nose it is auspicious. At this time if the Solar Nadi alone functions or if there is absence of breath the travel will be unfavorable.

85. If either from Lunar or from Solar Nadi the air touches the lower portion of the nostril and passes, there will be good reputation, success, auspiciousness etc. if otherwise, the results will be contrary.

86. Either from the Solar or from the Lunar Nadi Vayu Tatwa runs there will be fulfilment of desired objects.

87. If Vayu Tatwa runs in Solar Nadi, anti-clockwise or outside the nose, all the results will be untoward.

88. When air is passing in the right nostril or when it passes from left to right, there will be some auspiciousness. If it proceeds from right to left there will be a little inauspiciousness.

89. If the air is coming in and out in the left nostril the results will be obtained slowly and in the same manner if it passes in the Surya Nadi the object will be fulfilled soon.

90. If the Lunar Nadi moves on a day of auspicious star the auspicious undertaking will prove beneficial. If the Solar Nadi moves then, the results will be mixed.

91. Even though it is common to all to experience Hamsa (inhaling and exhaling), yet the movement of Hamsa takes place based on auspicious or inauspicious karma of people and the results will be accordingly.

92. Even though the Hamsa principle is same to all yet the air being whirled by oxygen moves in one man in Solar Nadi in another in Lunar Nadi, still in another in Sushumna Nadi, for some it will be going out and for some it will be coming in.

93. It is stated that whoever has understood the knowledge of Swara is the knower of all things. Still, if one does not learn this he is a dunce. Knowledge of Swara enables one to understand the merit or demerit of previous births and therefore one should learn such a knowledge.

Thus ends chapter eight on Effects of year, month etc.

## CHAPTER IX KNOWLEDGE OF TATWAS

1. Devi! I shall explain the Chapter on Tatwas which represent my five faces and which afford knowledge to the three worlds.

(Shiva's five faces are called Sathojata, Vamadeva Aghora, Thatpurusha and Easanam. By understanding the colours, tastes and regions of the five Tatwas one can understand all the objects of the world).

2. Prithvi Tatwa is yellow, square, 12 inches length, extending from the centre of the nostril and good for cultivation works.

(In another text yellow colour, sweetness, oxygen and 12 inches length are attributed).

3. Jala Tatwa is of semi-lunar shape, white colour astringent taste, 16 inches in length, touching the lower position of the nostril and good for propitiation ceremonies.

(In another text white colour, astringent taste, semi-circle and 6 inches length are attributed).

4. Agni Tatwa is triangle in shape, fire colour, pungent taste, 8 inches in length, touching the outer nose and good for religious ceremonies.

(In another text red colour, salt taste, triangle and 4 inches length attributed).

5. Vayu Tatwa is of circular shape, blue colour, sweet taste, 4 inches in length, air crossing the nostril and good for matters governing movements.

(In another text black colour, sour taste, hexagon and 4 inches length are attributed).

6. Akash Tatwa is shapeless, distanceless, colourless and permeates the universe everywhere. This is suitable for meditation.

(In another text shapelessness, crystal colour, bitterness and one inch length are attributed)

7. The above mentioned are the special characteristics of Tatwas. Hereafter those of the mixed Tatwas

are being stated. If Vayu and Jala mix such air will extend profusely outside the face. If this happens all the undertakings will be spoiled.

8. If Prithvi and Jala mix the air will move swiftly. Such air passing from either left to right or right to left causes disintegration like Kalakanta.

9. If Agni and Vayu mix the air produces sound. It is called Eclipse time. This is capable of causing death.

10. If Vayu moves leaving Akash the air is passing subtly in the internal hole of the nostril and it is called Dhumra Kala. At this time there will be loss of profitable undertakings.

11. Then I shall explain the method of tracing the seat of Tatwas, Devi. The breath should move from the heart to chin at a regular gap of an inch.

12. If the air faces the chin with right and left sides equal it is called Hanuman Nadi and if it moves at the end of chin it is called Hara Nadi

13. The air that touches the middle of the nostril is Earth, that touches the lower portion is Water, that touches the upper portion is Fire, that touches both sides is Air and that is quite feeble is Ether.

14. When the air comes up from the Navel, the first four inches are Prithvi, the next up to 8 inches Jala, the next up to 12 inches Tejas, the next up to 16 inches Vayu and the last portion up to 20 inches Akash.

15. The middle of the nostril is Earth, the lower portion is water, the upper portion is Fire, the side portion is Air and motionlessness is Ether.

16. Oh Devi, thus the superb Santhi Nadis have to be examined. The method of Identification of the Tatwas are being stated very secretly.

17. The Earth is a little bit warm. Fire is quite hot. Vayu is a little bit cold. Water is full(y) cold.

18. The Tatwas usually move in the appropriate regions as stated above. If they do so it is good. If they move contrarily untoward results emerge.

19. In the Lunar Swara, Akash, Tejas and Vayu mix and become Soonya (absent). Similarly in the Solar Swara Prithvi and Jala mix and become full Soonya.

20. In the Lunar Swara the Tattwas move at the rate of one ghati each in the order of Prithvi, Jala, Agni, Vayu and Akash.

21-22. In the Solar Swara they move at the rate of one ghati each in the order of Vayu, Prithvi, Jala, Agni and Akash.

23. In the Lunar Nadi, Prithvi and Jala are governed by the Moon, Agni by Venus. Vayu by Jupiter and Akash by Kethu. Thus the order is in the left nostril,

24-25. In the Solar Nadi, Prithvi is governed by the Sun. Jala by Saturn, Agni by Mars, Vayu by Rahu and Akash by Kethu. Thus the order is in the right nostril.

26. While the Lunar Nadi is functioning Vayu, Bhumi and Jala Tatwas are auspicious. While the Solar Nadi is functioning it has to be understood that these are harmful.
27. While the Solar Nadi is functioning Akash, Agni and Vayu Tatwas are cruel. Auspicious functions should not be done then.
28. In the first Yama Prithvi, in the second Jala, in the third Agni, in the fourth Vayu and Akash Tatwas are auspicious.
29. Prithvi governs East; Jala governs West; Agni governs South and Vayu governs North. They are Strong in these diks.
30. Jala faces East; Prithvi faces West; Tejas faces North; and Vayu faces South. Some say that Akash faces East and Jala sky.
- 31-31 In Prithvi Tatwa, stable deeds have to be done. It is good for construction of fort, house, mansion, city, village and gardens. In war he will have success. The approaching army will have terror, mutilation and defeat. The person in the station will have victory.
- 33-36. When Jala Tatwa is operating, marriages, auspicious functions, travels, coronation, sinking of wells, ponds and tanks, construction of houses, entry into house, village, city etc., sea voyages, sowing seeds, installation of deity, Yagnyas, Santhis copulation etc. are good. At the time of a query if Jala Tatwa arises the above mentioned things will prove auspicious.
- 37-38. When Agni Tatwa is operating, harm, death
- 39-41. It is stated that if Vayu Tatwa runs all deeds of movements have to be made. Mounting on a horse for the first time, driving vehicles or motors, riding on horses, elephants, cows, camel etc., practice of mantra like Mohana, Uchatana, Vidveshana, Akarsana etc.—all these will prove auspicious. For going on war, travels and marriages this is not suitable.
- sickness, loss of undertaking, loss of vegetation, loss of husband after marriage and then her own death, death if going on a pilgrimage, auspicious functions proving inauspicious etc., will result.
- 42-44. If Akash Tatwa functions it is quite ordinary Either auspiciousness or inauspiciousness, gain or loss do not occur. For Yogis this is very good for yoga practice. Archanas to deities, meditation, concentration, installation mantratantras, knowledge of salvation etc., are all favoured. Parvati, thus about Tatwas have been Stated.
45. If the breath moves feebly it is called Bala Swara (child). Acts during this period yield poor results.
46. The breath which comes slowly but steadily is called Kumara (youth). The results of this time are of medium nature.
47. The breath with sound is auspicious and is called Vridha (adult). The matters done or enquired about at this time yield favourable results.
48. If the Swara is obstructed or defective it is called Mrita Swara (death). On account of this there will be obstacle to the undertaking.
49. The Bala Swara affords a little gain, Kumara Swara partial gains, Vridha Swara governmental gains and Mrita Swara destruction of everything.

50. The place for Prithvi is tongue, that for Jala is sexual organs, that for Agni is eyes, that for Vayu is nose and that for Akash is ears. Oh Parvati! understand all these.

51. One has to understand the states of Swasa like whirling, crooked, splitting, jerking, burning, spoiling, sleeping and setting. Oh, venerable Lady! all these are being stated.

52. If the air goes up touching, it is called 'Valitham' and this is harmful for everything.

53. If the air leaving Vayu Tatwa touches the bottom of the wall and turns back in the middle it is called 'Vakritam'. This causes destruction of everything.

54. Following Tejas Tatwa if it touches in two ways it is called 'Sphutitham'. This affords comforts to people.

55. If the air mutilates knowingly or unknowingly, (inadvertently) it is called 'Skalitam'. This is harmful.

56. If the air mutilates knowingly or unknowingly and at the same time warm it is also called 'Sphutitam' At this time efforts will break into two.

57. If the swara burns leaving Agni Tattwa it is called 'Jwalitam'. On account of this enormous troubles arise.

58. If there is extreme heat and excessive burning it is called 'Agni'. On account of this there will be defeat in war and death may result.

65. In doubtful cases or queries one has to think over the strength of Tatwas appearing first as well as later and undertake.

60-61. If the air joins strongly in both the nostrils and on both the sides it is full with many colours. On account of this, as there is a mixture of fullness and paucity, many Tatwas arise. There is nothing more than this.

62. The Swasa that is pure without any of the above mentioned bad qualities is superior.

63. Prithvi denotes one day; Jala one muhurtha (48 minutes); Agni one ghati (24 minutes); Vayu one month; and Akash one year. Thus one has to follow the time and tell about the time limit for the fruition of an event.

64. Ghatika gives full effect, day three-fourths, the month half and the year quarter results.

59. If air comes out of the nostrils profusely without sound it is called 'Dwam-samanam'. Consequently all the undertakings will be destroyed.

60-61. If the air joins strongly in both the nostrils and on both the sides it is full with many colours. On account of this, as there is a mixture of fullness and paucity, many Tatwas arise. There is nothing more. than this.

62. The Swasa that is pure without any of the above mentioned bad qualities is superior.

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64. Ghatika gives full effect, day three-fourths, the month half and the year quarter results.

65. In doubtful cases or queries one has to think over the strength of Tatwas ap-

pearing first as well as later and undertake.

66. Prithvi denotes sitting; Jala denotes coming; Agni denotes sleeping; Vayu denotes travelling; and Akash meditating. These have to be stated accordingly.

67. The query denotes a near-by person, if Jala Tattwa arises; the person posited there itself if Pithhvi; the person gone outside if Varu; the sickly person if Agni; and a dead person if Akash.

68. In query about gains, Jala denotes favour, Bhumi denotes enjoyment, Tejas denotes victory in war and Vayu denotes fleeing.

69. In a query about war the Prithvi denotes fear and defeat to the Yayee (advancing army) and victory to Sthayee (local army).

70. Prithvi denotes war, Jala denotes peace, Agni denotes victory, Vayu denotes defeat and Akash denotes death.

71. In a query about war if Jala Bhuts arises victory is to the Yayee and defeat to the Sthayee.

72. Akash is Deva, Vayu is brahmin, Agni is Kshatriya, Jala is Vysia and Bhumi is Sudra.

73. Vayu denotes Sankrama caste (mixed). Other Bhutas associating with this will determine the caste connected.

74. Thus a yogi should concentrate with a steady mind and after thinking over he should predict the results.

Thus ends chapter nine dealing with Tatwas.

## CHAPTER X MOOLA SWARA

1. Nose, ears, eyes, face, sexual organs, anus and testicles are the seven places for consideration.

2. A person having the knowledge of Moola Swara should examine the testicles. If they are up they are at set and if they hang down they are at rise.

3. If both the testicles are equal they are at Sankramana. These have to be examined early in the morning.

4. If the opening of the urinary passage is reddish it is Sun and if whitish it is Moon. One has to state harm by the Sun and attainments by the Moon.

5. If the urine passes at a single stretch it indicates fulfilment of objects; if they are at several stretches there will be harm; if there is no sound or if the, urine is profuse harmful results have to be stated. (If the sound is normal desired objects will be fulfilled).

6. If the sound is "Puz" fulfilment; if it is "Dam" destruction; if 'Khi' death; and if 'Dai' enjoyment. Thus the indications from the sound of expelled gas have to be sound.

7. If urine, comes first it is rising of the Moon; and if excreta comes first it is rising of the Sun.

8. If urine, excreta and gas come out simultaneously that day is called 'Vishu'.

On account of this he dies in 7 days.

9. If the excreta and urine fall on the left side it is auspicious and if it is on the right side it is inauspicious. Falling on the left indicates success and gains while that on the right death.

10. If the urine is white and luke-warm it is ordinary. The wise should practice examination of Moola Swara.

(By examination of day, week, and Moola swara in the mornings one is able to foresee the favourable and unfavourable results that they are likely to crop then).

11. First of all one has to understand time and then the strength of body. I shall tell examination of body and time.

12. Excreta represents Prithvi, urine represents Jala and expelled gas represents Yayu and these three are the important Tatwas. If they are split gains will also be split and if they are full the results will also be full.

13. If urine comes first and then excreta, attainments in travel and victory in war are resulted.

14. If urine comes first, next gas and then excrete, there will be medium effects in travels, debates and wars

15. If urine comes first, next gas, then excreta and last water, there will be governmental gains, travels and profits.

16. If excreta comes first, next urine and then urine after a gap, there will be defeat in war and feat in travels that day.

17. Excreta first then urine, again excreta and urine succeeding will cause mental anxiety and unsettled feeling in war.

18. If excreta and urine fall slowly with foam there will be mutilation of army and defeat by enemies.

19. If gas, excreta, urine and gas come he must avoid travels war etc. on that day.

20. If gas comes first and then urine and again urine without excreta, there will be peace in the war.

21. If gas comes first and then gas, gas, gas and urine, one has to avoid travels, war etc. that day.

22. If gas comes first and then urine, urine and urine there will be fulfillment of objects and victory in war.

23. If excreta comes first and then excreta, excreta, and excreta, there will be no results in the objects but defeat in war.

24. If excreta, urine and gas appear at the same time, travels have to be avoided on that day and there will be death in war.

25. If the excreta is reddish, yellowish or greenish it is good. If it is very black it is not suitable for any undertaking.

26. Urine represents Moon and excreta represents Sun. Both of them should not join and if they are separate there is progress and also success. If both of them join (simultaneous) there will be death.

27. Both poison and nectar can be controlled by Tatwa Yoga. These can be understood by Yoga path.

28. If urine is first and then gas and excreta there will be success in all attempts and the enemy will have death in war.
29. If the excreta is first and then again excreta and if they are a little warm there will be victory in war though the enemies are the lord of many elephants.
30. If the urine is a little bit warm and pure, there will be success and gains. If it is very hot it has to be understood that there will be death.
31. If the urine is cold and profuse first and then still colder, he dies though there is Shiva's support.
32. If the urine passes at a stretch there is gain and success but if it passes in strips he will have defeat though in Vajra Panjara (safety place in war).
33. If the urine falls on the right side with whirls, there is success, if on the left there will be fear and if above splitted he will have both success and gains.
34. If blood or semen comes before urine, even the auspicious things will prove inauspicious and inflict diseases.
35. If the penis is upward with testicles downward and if the urine heeling a little warm passes first there will be victory in the war.
36. If excreta comes first when the penis is touching the testicles the day is not suitable for travels and there will be defeat in war.
37. If the urine passes in two ways the effect is medium and if they become one later there will be fear and defeat in war.
38. If the penis is of same size when shaken and later if it becomes swollen he will have victory and attainments.
39. Jala is of the form of Vishnu, Prithvi is that of Brahma and Vayu is that of Rudra. One reaps the results according to their combination and separation.
40. If there is Jala Tatwa the testicles will be hanging, if there is Bhumi they will be equal, if Vayu they will be uneven and if Agni they will be shrunken.
- Thus ends chapter ten on Moola Swara.

## CHAPTER XI MOOLA CHINTANAI

1. Parvati says:  
From you it has to be enlightened all about Dhatu (minerals) Moola (vegetables) and Jeeva (human) existing in the three worlds through Tatwas, Maheswara, tell me.
2. Iswara says.  
Water and Fire are Dhatus; Earth is Moola; and water and air are Jeeva, Understand these.
3. If Agni Tatwa arises in Solar Nadi the thought is about Dhatu. If Prithvi Tatwa arises in the Moon or the Sun it is about Moola.
4. Parvati says:  
Numerous things are created on account of the combination of Prithvi Tatwa with the eight kinds of Dhatus. In this how to find out the good, mixed and bad?
5. Iswara says:

Gold is of pure Tejas form; silver is three-fourths of Tejas form; iron is half Tejas and lead is quarter tejas. 6-7. Because of the combination of Earth and Water stone is formed; on account of the combination of Earth, Water and Fire the stable parts of precious stones are formed; mere Agni Tatwa produces gold; and mere Jala tatwa produces liquids.

8. Parvati says:

There are four kinds of vegetation like trees, creepers plants and grass. How to distinguish these, Sankara?

9. Iswara says:

From the mere Earth, creepers; from Akash and Prithvi trees; from Earth and Water grass and plants; and if Vayu mingles flowers have to be identified.

10. Parvati says:

How to distinguish horned animals, clawed creatures, tusked animal, polypeds, legless creatures, birds, men etc ? Please tell these.

11. Iswara says -

Half being Jala Tatwa and the other half being the rest of the Tatwas indicate human beings; full Jala indicates fishes, reptiles etc.; half Earth indicates horned creatures; and full Prithvi indicates tusked creatures.

These have to be understood. 12 Parvati says -

How to find out black, grey and white colour among men and women, Sankara?

13. Iswara says —

From Jala whiteness, from Vayu blackness and the mixture of these two tatwas grey colour among men have to be stated.

14. In respect of ladies, from Prithvi white, colour, from Tejas grey or black colour have to be stated. If Agni and Vayu combine hermaphrodite has to be stated.

15. From Akash Tatwa poly-legged creatures, from Vayu birds, and from Agni horned and clawed creatures have to be understood, Venerable Lady.

16. Jala represents Nadir, Prithvi in middle loka Agni and Akash represent Swarga Loka; and Vayu represents Emptiness. For these there is no doubt.

17. In query about loss, from Vayu loss, from Prithvi recovery and from Akash immediate recovery have to be stated.

Thus ends chapter eleven on Moola chinthanai.

## CHAPTER XII (ON BATHS)

1. The wise should state about baths after examining the time like Vasant Ritu, Grishma Ritu, Noon, Lunar and Solar Nadis.

2. If the bath is taken when the Solar Nadi is functioning 'there will be relief from bile without doubt.

3. So long as the Solar Nadi is operating one should be in the water and when Lunar Nadi is operating he should come out of it.

4. While Lunar Nadi is functioning baths should not be undertaken. If done one

will catch cold.

5. In the Lunar Nadi, smearing (smearing?) of oil and in the Solar Nadi bathing have to be done.

(If the process is reverse the result will be untoward).

6. Water should be luke (like, lake, luck, fluke) warm, that is neither cold nor hot. If it is extremely hot or cold, there will be bileousness (biliousness) or rheumatism.

7. If baths, music, coronation ceremony etc., are performed after examining Solar and Lunar Nadis there will be comforts and auspiciousness.

8. If Lunar Nadi is functioning with Bhumi of Jala Tatwa he who performs anything at this time will have all luck.

9. While Solar Nadi functions with Agni or Vayu Tatwa there will be harmful effects to the undertakings and death.

10. The functions performed during Vishwat or Kartari (Dog-days) cause death.

Thus ends chapter twelve on Baths.

### CHAPTER XIII (ON FOOD)

1. By investigation of Lunar and Solar Nadis I shall tell hereafter the truth of finding out the nature of food to be taken.

2. In Bojana Prasna (query about food) if there is Lunar Nadi the food will be good but if there is Solar Nadi it will be ordinary and if there is Sushumna it will be bad.

3-4. Full air indicates food; Soonya state fasting; exhalation, satisfaction; inhalation, tasteless food; and contradictory swara, vomiting (vomiting) or creation of diseases if digested.

5. Prithvi indicates sweets; Jala, dais; Agni, good food; Vayu, tubers; and Akash, Saltish dishes. These will be the nature of food that will be taken.

6-8. At the time of query if Prithvi Tatwa arises, rice and butter-milk; if Jala Tatwa, ghee preparations and food mixed with butter-milk; if Vayu Tatwa, greens; and if Akash Tatwa, flowers. If Lunar Nadi runs with Prithvi Tatwa there will be maize food, sweet porridge and tubers; if Jala oil and liquid meals; if Agni, flour, ghee or oil mixed preparation; if Vayu, greens; and if Akash flowers. In the Lunar Nadi Prithvi Tatwa good food and in the Solar Nadi bad food are indicated. In either of the two nadis if it is Jala liquid food is indicated. Out of the two nadis, lunar and solar, avoid oil during Solar Nadi.

9. Then, by investigation of the Lunar Solar Nadis if suitable food is taken he gets full longevity.

10-12. When the Solar Nadi is operating one has to take food. As a slightly hot stuff prevents diseases it has to be taken. Sugar, jaggery, milk, ghee etc., should also be taken. Sour things have to be avoided. It is wholesome to take medicines aiding digestion. In the beginning sweet things, in the middle sweet

and sour items and in the end astringent and bitter things will be conducive to body.

13. While Solar Nadi is functioning, extremely hot stuffs, milk, sour and pungent things if taken will cause bileous (bilious) complaints.

14-15. While Lunar Nadi is functioning very hot stuffs, sour and pungent dishes and greens have to be taken.

16. While Lunar Nadi is functioning cold food or other articles which will cause catching cold if taken will cause rheumatism, cold in the head etc.

17. There are two kinds of poison namely fixed and moveable. About those without these two kinds of poison Siva himself says directly.

18. How to find out the colour like black, grey and white among men and women, Sankara?

19. In Jala Nadi a male is white and Vayu black. If both of them mix the colour is grey. Understand this.

20. If one controls Solar Nadi and operates Lunar Nadi all attempts will be without poison.

21. White colour kills poison. Red favours attraction and pull (Akarshana). Green favours motionlessness (Sthamhana) while Black death (Marana).

Thus ends chapter thirteen on Food.

#### CHAPTER XIV (BETEL-CHEWING)

1. I shall narrate the chapter on Betel Chewing. After examining Lunar Solar Nadis the matters relating to betel chewing have to be stated.

2. While the Lunar Nadi is working, musk, saffron etc. if taken to the liking, relief from diseases will arise.

3. Mental happiness, sexual appetite and destruction of eye diseases, facial ailments and all other diseases will be caused.

4. While Solar Nadi is operating if betels are taken largely, bileousness and urinary disorders on account of excessive blood and bile will arise.

5. When Solar Nadi is operating if betels are taken with camphor it gives good health to the body.

Thus ends chapter fourteen dealing with Betel-chewing.

#### CHAPTER XV (COPULATION)

1. Then I shall tell about matters relating to copulation. These have to be found out by investigation of Lunar Solar Nadis.

2-4. If Lunar Nadi runs the lady is chaste and if Solar she is unchaste. In Lunar Nadi if there is Prithvi Tatwa she is a very chaste lady and a blessed one; in Solar Nadi if Agni or Vayu Tatwa runs she is a widow and an immoral lady. In

either of the two nadis Solar or Lunar, if there is Akash Tatwa the longevity will be short. Prithvi Tatwa denotes that the union is with a family woman, if Jala Tatwa an immoral relative and if Agni Tatwa frequent and common contact and if Vayu Tatwa it denotes that she will leave him and go astray.

5. If Akash Tatwa prevails her place will not be known, if Tejas or Akash she is a sickly lady and if othe Tatwas join with Prithvi she will join another person.

6. Regarding query about copulation if the Lunar Nadi runs with Jala Tatwa it will take place soon.

7. If in a male Solar Nadi and in a female Lunar Nadi operates there will be mutual infatuation like Rati Manmatha.

8. If Lunar Nadi is experienced by a male and Solar by a female strength dwindles and mutual love will be of medium nature.

9. If Solar and Lunar Nadis move in a different manner the result will be contrary. Hence after examining Solar Lunar Nadis one has to act to get desired results.

10. By inhaling air body becomes swollen and by exhaling it, it becomes shrunken. These are all the mysterious behaviours of Lunar and Solar Nadis.

11. While embracing a lady if one inhales by his right nostril the air coming from the left nostril of the lady, she gets attracted (Vasya).

12. If one draws the female's air from her left nostril by his right nostril she will be much attracted throughout her life and for this there is no doubt.

13. According to one's own powers if he draws the air as stated above all the living beings will become subjugated.

14. While a lady is asleep he should inhale her air in the third yama (0 to 3 a.m.) and if done like this the other life becomes subjugated.

15. While conversing, embracing or sleeping if a male draws through his right nostril the air of the left nostril of a lady he gets attached by her.

16. If one gives his air from his right nostril to enable a lady to draw it through her left nostril she becomes subjugated in a moment.

17. One should seize the life-force by a life-force (jeevan) and he should bestow his own jeevan to another jeevan. Thus whoever bestows his own jeevan to Brahma Jeevan has the subjugation of such a Jeeva.

18. If Shiva embraces Shakti and Shakti embraces Shiva such a lady is subjugated soon.

(What is meant here is the combination of Lunar and Solar Nadis).

Thus ends chapter fifteen on Copulation.

## CHAPTER XVI (SICKNESS)

1. After examination of the Nadis at the time of query one can find out the state of one who is absent from home, the time of his return, loss, discardment, seizure, imprisonment, death, safety in foreign place and sickness.

2. By examination of Nadis one can find out the nature of one's diseases.

3-4. If Prithvi Tatwa appears in both the nostrils, there will be tuberculosis; if Jala Tatwa, asthma or phlegmatism; if Agni Tatwa, manias; if Vayu Tatwa, rheumatism; and if Akash Tatwa, death. If Sushumna Nadi appears complaints on account of the combination of the three doshas of rheumatism, phlegmatism and bileousness.

5-7. At the time of query, in the Solar Nadi if Prithvi and Agni Tatwas combine there will be Maheswara Jwara (shivering fever); if Prithvi, Agni and Jala combine Vaishnava Jwara (Bileousness); if Vayu and Agni combine rheumatic fever; if Tejas predominates bileous fever; and if Jala and Agni join phlegmatic fever. Thus the appropriate fevers have to be stated according to combination of Tatwas.

8. One must note the position of the querist either above or below or either left or right of him and answer.

9-10. While Lunar Nadi is running if there is Prithvi Tatwa, it has to be stated that the diseased person enquired about will recover soon; if Vayu and Agni Tatwas prevail the sickness will be cured soon and if the ailment is in the subdued state it has to be stated that there is no ailment; and if Akash Tatwa prevails there will be death. These have to be stated for both male and female.

11. At the operation of the Solar Nadi if a female enquires about a male or at the operation of lunar Nadi if a male enquires about a lady, the sickly person will live up. At the time of Solar Nadi if a male asks about a female or at the time of Lunar Nadi if a female asks about a male, the sickman will die. If the enquired and the enquirer are the same, medium results have to be stated.

12. When astrologer is below and messenger above, even though the sickman is suffering yet he will get benefits.

13. Even if the Querist puts questions mounting on a conveyance there will be favourable results as stated above.

14. If the Querist has a live creature in his hand or if he is seeing such a creature there will be good health.

15. When the querist approaches if Swara is in the Soonya state and subsequently if it becomes full the person enquired about though in an unconscious state will live. Thus it has to be stated.

16. Contrary to the above, if the Swara turns from Full state to Soonya state the one unconscious will die.

17. Then, in all queries if the Nadi becomes full from Soonya state, the attempts will fructify and if contrary the results will also be contrary.

Thus ends chapter sixteen on sickness.

## CHAPTER XVII (WAR)

1-2. During the war between Suras and Asuras the method adopted by them in those days I shall tell hereafter in detail. When starting for war if the Moon's Swara works East, North and North-east but if the Sun's Swara works South,

South-west and West are auspicious.

3. I shall state about mounting on horses, combats, cavalry and elephantry, war and matters relating to success or defeat.

4. If the Querent standing on left side or front side puts questions and if Lunar Nadi also operates there will be commotion but if Solar Nadi runs there will be war. These observe clearly and tell.

5. While Solar Nadi is functioning if the querent's question contains odd number of letters or while Lunar Nadi is functioning even number of letters it is auspicious and profitable. If they are reverse, the results will be contrary.

6. When Lunar Nadi is functioning if one stands and puts questions there will be obstacles but if he walks there will be success.

7. When Solar Nadi moves the questions that are asked when standing are auspicious and when walking harmful.

8. If any of the two nadis is full there will be failure of attempt but if they are in a Soonya state there will be success of the attempt.

9. When a Nadi is in Soonya state and if a question is asked from that side there will be death but if it is asked from the side of the nostril which is full there will truly be success.

10. When a Nadi is moving the questions put from that side will have fulfillment without any effort.

11. When Surya Nadi is functioning if one puts a question from one side and moves to other side, there will be failure for one in the former side and victory for one on the latter side.

12. When Lunar Nadi is functioning with full air and if one asks questions from that side and passes to another side where the air is in Soonya state there will be victory to the former and defeat to the latter.

13. Inspire of Soonya state in Lunar Nadi, if there are even number of letters in the name of the Querent there will be success. There is no doubt about this but one has to observe the Nadi properly.

14. In Surya Nadi though it is Soonya if there is odd number of letters in the name he succeeds strongly.

15. Whatever may be the Nadi if air passes in at the time of query he will have injuries only without death in war. If air passes out he will have death.

16-17. At sun-rise and at sun-set one has to clean his teeth. After getting from the bed he should pass urine etc. Then he should bathe, clothe, eat, chew and then gargle with water.

18-19. At first he should think of Guru, then he should pray his Deity, Chandika Devi, do puja with sandals, flowers, saffron-rice. Doopa, Deepa, betels and Navedhya. Then he should perform Homa. For war the appropriate day's swaras were already stated. Following all these the wise should go on war.

20. By putting into operation Lunar Nadi the Moon appears. Then with the assistance of the existing life-force he vanquishes his enemies playfully.

21. When bringing into operation the Lunar Nadi if the Solar Nadi also moves, then loss of attempts and approach of Yama (God of Death) are indicated.

22. If the Swaras move differently, he should remain quiet for one yama to re-

lieve the dosha so that time will pass.

23. In a query about war, if the Lunar Nadi rises there is no death by means of iron. There will be defeat if the Solar Nadi or Sushumna (Soonya) operates.

24. When Lunar Nadi is moving with Prithvi Tatwa there will be war; if Jala Tatwa, peace; if Tejas, injuries; if Vayu, defeat; and if Akash death may have to be stated.

25-26. In Solar Nadi Prithvi Tatwa indicates injuries; Jala Tatwa retreat; Agni Tatwa victory; Vayu position; and Akash injury and death.

27. If there are no breaths in both the nostrils the enemy will die. Thus, after examining both the Nadis and Soonya the results like success or defeat and favourable undertakings etc., have to be stated.

28. On Sunday night one has to sleep in Solar Nadi and get up next day in Lunar Nadi and mix Akash Tatwa with Agni Tatwa. If this is done there will be success or defeat and favourable undertaking etc., have to be stated.

29. On Sunday night one has to sleep in Solar Nadi and get up next day in Lunar Nadi and mix Akash Tatwa with Agni Tatwa. If this is done there will be success and if not death will result.

30. If one starts in Lunar Nadi and enters the war-field in Solar Nadi, he will have favourable results.

31. If Sthayee starts on his journey while exhaling and Lunar Nadi is functioning he will have success. If Yayee inhales when Solar Nadi is operating he will have success.

32. Solar Nadi, Vrishaba and Simha Lagnas bestow victory to sthayee and Lunar Nadi with Kethu or Rahu in Lagna bestows victory to Yayee.

33. If the query by a king is about the quarters of victory the dik appropriate to the breath will yield success.

34. At the time of query if the breath is going in victory is to the second one and if it comes out or if stationary death will be for the first.

(It appears that the second part of the sloka does not sound well. Instead of death for the first it should be victory for the first).

35. If the air is stagnant in Adhara Chakra there will be peace and if it is not so there will be war without doubt.

36. However strong one may be if he is-in-Sakti Mandala he is defeated by one in Soonya Mandala with poor strength.

(Sakti Mandala is the scene of actual fight while Soonya is the most distant place).

37. Apart from the two Mandalas mentioned above, those in other Mandalas will have death soon and hence should not join them.

38. The person in chariot while Prithvi Tatwa is running, one with army while in Jala Tatwa, one on an elephant while in Vayu and one on horse while in Agni Tatwa will win.

39. I shall tell about combats, Devi, hear carefully. As soon as this is understood one can vanquish three worlds.

40. Just like a lion vanquishing the beasts, wind driving away the clouds and

lightning hitting the mountains, so also, about the ruin of an enemy, I shall tell hereafter hear.

41. In Solar Nadi with Agni Taiwa if one starts marching on war the enemy can be vanquished easily.

42. In a query about war if Lunar Nadi is found, victory is to Sthayee and if Solar to Yayee. If they are-reverse, not so.

43. When there is Amirtha Pravaha in Solar Nadi how to tell about Rakta Pravaha in the Lunar Nadi?

44-45. When Lunar Nadi is functioning hold the knife keeping the top edge in a raised position and pierce the enemy above his breast- In Solar Nadi keep the handle up

and the end down and pierce into his heart.

46. When Pingala Nadi is operating as there will be obstacle the weapon has to be held properly and used.

47. If the war is equal and a question asked, Lunar Nadi shows success to the Querist and if it is broken he will have death.

48. When a query is in the course of a war the side on which breath is flowing will win, while the other side will get defeated.

49. When Lunar Nadi is running if Sthayee keeps bravely his foot on the shadow of the enemy he wins. In the same manner if Yayee does in Solar Nadi he wins.

50. From sun-rise to noon face east, place the foot on enemy's shadow and fight. After the noon till sunset face west and fight touching the shadow by foot. It will be good.

51. First making Soonya Anga (Non-vital organs) and suppressing Jeeva Anga (Vital organs) if fought there will be blows on Jeeva Anga and wounds in Soonya Anga.

52. If broken, burnt or spoiled or burning in Soonya joint he must stop the combat joke fully.

53. If Swara is obstructed or jolting it has to be understood that they are the cause for firing or troubles.

54. When placing the hand on the chest and examining the Nadi if the breath does not fall it has to be understood that the air has set.

55. Whoever makes preparations at the commencement of odd months comes home after the fight and dies.

56. At the time of query while both the Nadis are operating if the Swara is destroyed the fight will stop. On the other hand if it moves fast the fight will resume. If the air fuses with one another there will be obstruction to the fight.

57. Facing the enemy draw a line before you. If he approaches crossing this line he will die.

58. When auspicious Sankrantis occur and if one fights on the North-eastern side of him he will have sure victory.

59-60. At the time of Sankranti if cruel Tatwa pres vails stand in the South west dik and fight. If the Sun is in the place of the Moon South-east, if the Moon is in the place of the Sun North-west and if the air is crooked or subservient, crooked

position will favour.

61. If not done as above there will be obstruction but success later. If Agni and Vayu retrograde there will be injuries to hands and eyes.

62. If air moves in Kaladanda there will be a great injury. If a wrong Nadi runs crookedly or reversely there will be success as well as obstruction.

63. If Vayu Tatwa associates with Jala Tatwa and enters Agni Tatwa he will have injury to the hands but will win the fight.

64. If Vayu Tatwa joins Akash there will be release from the war. If it remains steady there will be sure victory, Devi.

65. If Vayu, Akash and Agni move in Prithvi in the same order his wife after finding the demise of her husband in the war will sacrifice herself in fire.

66. If there is Akash Tatwa injury on the head, if Agni on chest, if Jala on sides, if Prithvi on belly and if Vayu on the back will be inflicted.

67. At the time of query if there is full Sankrama time with Lunar Nadi there will be attainments. It has to be understood that Solar Nadi is harmful.

Parvati says -

68. Please tell who will win in boxing if both of them are black or white or of the same name.

Iswara says—

69. Hear, Devi! In boxing there are no weapons. I shall tell following Lunar Solar Nadis. In Surya Nadi from Sun-rise to Noon the elder-born between the two whites and after the Noon the younger one will have success.

70. While Lunar Nadi is running, between the two blacks, the younger-born before the Noon and the elder after the Noon wins.

71. In Lunar Nadi East or North and in Solar Nadi West or South are suitable for sending messenger or for war.

72. In Solar Nadi the man who hits first wins while in Lunar Nadi inhaling and odd number are good.

73. In Solar Nadi the man who hits first wins while in Lunar Nadi he who hits later wins. Thus the success in fight has to be stated.

74-75. For Bhu Tatwa figure 4 and K varga; for Jala No. 2 and J varga; for Agni No. 3 and The Varga and for Vayu No. 1 and vowels.

76. In Prithvi Tatwa column the figures are 4, 8, 12 and 16.

77. In Jala and Vayu the figures are 2, 6, 10 and 14.

78. In Tejas Tatwa the aspects are 3, 7, 11 and 15.

79. In Vayu Tatwa vowels and the aspects are 1,5,9, and 13.

Thus ends chapter seventeen on war.

## CHAPTER XVIII (ON RAINS)

1-2. Then I shall tell about queries on rains by means of Lunar Solar Nadis. In respect of queries on rains if Solar Nadi prevails there will be no rain but if Lunar Nadi prevails there will be full rains while Sankranti denotes poo-rains.

3-4. If the query is in the Lunar Nadi Prithvi Tatwa there will be full rains after some time; if Jala there will be immediate rains; if Agni no rains; if Vayu winds will drive rains and if Akash there will be only slight showers. If the Nadi is solar the results will be reverse.

5. In Lunar Nadi the exhale denotes poor rains and inhale full rains. In Solar Nadi Pooraka denotes harm while Rechaka denotes poor rains.

6. While the Sun transiting in the two-footed or three-footed stars if a question is asked and at this time the Lunar Nadi operates there will be rains in all places.

7. If Nadi comes down there will be rains but if it goes up there will be no rains. If two Tatwas arise there will be rains in other places.

8. If the Nadi sleeps or swings there will be no rain. If it leaks, goes in or jumps, the rain will be in fits and starts.

9. It has to be understood that if Mercury and Venus rise there will be rains and if Mars and Saturn rise there will be no rains.

Thus ends chapter eighteen on rains.

## CHAPTER XIX (ON GRAINS)

1. When the query is about the growth of vegetation and if Lunar Nadi operates it has to be stated that there will be growth of vegetation and if Solar Nadi operates its destruction.

2. If the above said Lunar Nadi is full there will be full growth of all grains and if air moves fast it has to be said that they will be taken away by thieves.

3. It has to be stated that if Jala Tatwa joins Agni Tatwa in Lunar Nadi there will be small growth and that if Agni joins Jala there will be fear from fire.

4. If the Tatwas are downwards the grains will be wasted, destroyed or stolen.

5. There will be differences in results according as the Nadi is Lunar or Solar. If they join together (Sankramana) there will be loss of grains.

6. If the Lunar Nadi moves the price will be high, if Solar Nadi runs it will be low and if Sankramana the grains will be appropriated by government.

7. If the Nadis are even there will be destruction of grains, if spread in several ways the granary will be burnt, if moving with obstruction the grains will be there itself and if they are hot they will be seized by others.

8. If the Nadis sleep the grains stored in full do not fetch profit and if they are hot the grains when boiled become ashes.

9. While in Solar Nadi if Mercury or Saturn rises there will be poor prices and if the Moon, Jupiter or Venus rises there will be good prices.

10. When Solar Nadi is functioning it will be better to dispose of quadrupeds like horses, cows, buffaloes, juicy grains and precious stones.

Thus ends chapter nineteen on Grains.

## CHAPTER XX (ON HUTNTING)

1. In Lunar Nadi if there is Pooraka (Exhale) the fishing and if there is Rechaka (inhale) in Solar Nadi hunting in jungles should not be done though there is an intense desire.
  2. It will be good to hunt in East and North while Solar Nadi functions and in West and South while Lunar Nadi functions.
  3. It is good to hunt horned animals in Prithvi Tatwa, fish and reptiles in Jala Tatwa tigers in Agni Tatwa and birds in Vayu Tatwa.
- Thus ends chapter twenty on Hunting.

## CHAPTER XXI (TIME-MEASURE)

1. Parvati asks what Kala (Time), Swaropa (shape) and Pradesh (region) are?
  2. Kala is not a person with black and green eyes or Yama (God of death) but the time measured by Lunar and Solar Nadi.
  3. If the person having the Moon in the Lagna and the Sun in 7th experiences Solar Nadi for one yama in Pushya month lives for 16 years.
  4. At that time if Solar Nadi prevails for two yamas he lives for 14 years without doubt.
  5. As before if Solar Nadi runs for 4 yamas 12 years and in the night for 4 Yamas if run 10 years have to be stated.
  6. In the same way if Solar Nadi runs for 4 Yamas 12 years and in the night for 4 Yamas 10 years will be the life.
  7. If Pingala Nadi runs for 2 days he will live for 8 years.
  8. In Pingala Nadi if breath moves for 4 days he will live for 4 years and if for 5 days, 3 years.
  9. From the time of Pushya Sankranti if Solar Nadi runs for 6 days he will live for 24 days short of 3 years.
  10. From the time of Kumbha Sankranti if Solar Nadi runs for 7 days he will live for 9 months and 18 days
  11. If Solar Nadi runs for 8 days he lives for 2 years 7 months and 3 days.
- 12-25. As stated before when the Moon is in the ascendant and the Sun in 7th if Kumbha Sankranti takes place and from the 9th day onwards for 33 days if Solar Nadi runs the longevity will be as noted below for the respective days:

Y. M. D.

For days	Age is	Y. M. D.
9	"	2-4-10
10	"	2-0-0
11	"	1-11-6
12	"	1-9-18
13	"	1-7-1
14	"	1-4-0
15	"	1-0-0
16	"	0-11-18
17	"	0-10-24
18	"	0-9-18
19	"	0-8-0
20	"	0-6-0
21	"	0-5-24
22	"	0-5-12
23	"	0-5-6
24	"	0-4-26
25	"	0-3-10
26	"	0-2-28
27	"	0-1-8
28	"	0-0-18
29	"	0-0-10
30	"	0-0-5
31	"	0-0-3
32	"	0-0-2
33	"	0-0-1

In the same manner if Lunar Nadi runs continuously there will be fear from kings, enemies, diseases and miseries.

26-30. Then, Iswari, I shall tell about time-measure. By investigation of Solar Nadi one has to determine the time of death. At the commencement of Lunar and Solar months and at the commencement of Dark Fortnight and Bright Fort-night, if the Solar Nadi prevails continuously the time of death has to be determined as stated below:

For 4 yamas if Solar Nadi prevails longevity further

	is 4 years
1	3 "
2	2 "
3	6 months.
4	4 "
5	3 "
10	1 "
14	15 Days.
30	1 "

31. In the same way if the Lunar Nadi runs, there will be sickness etc. without death for the above mentioned periods.

32. To get relief from the time of death appearing in the form of obstruction, medicines, Japas, Homas, Donations, Siva Archanas etc., have to be performed. Thus ends chapter twenty-one on Time Measure.

## CHAPTER XXII (ON SHADOW—MAN)

1. I Shall state hereafter the form of Chaya Purusha (Shadowman). He has crystal-like brilliance, feet in the nadir and head in the sky. Such an appearance relieves all sins.

2-3. One should stand even-footed on a day having a clear and cloudless sky at sunrise, moonrise or night of Bright Fortnight and should see his own shadow at the neck portion for a moment and then look at the sky.

4. After doing so, if he sees the reflection of his shadow in the sky clearly and full he will have no death in a year.

5. If there is no head in the shadow he will die in six months. If arms are missing there will be disease or loss of brethren.

6. If the shadow is lean it indicates loss of money, if holes are found in the knees loss of wife, if hole is seen in the centre injury by weapon and pestilence.

7. If the neck is long there will be prosperity, if the neck is split there will be loss of king, if it is green there will be gains and if black an accident.

8. If the shadow is reddish there will be governmental gains and if white he will be long-lived. For the blessed the shadow will be visible both day and night.

9. Thus if one examines regularly at the times of rising of the Sun and the Moon he lives for 10,000 years.

Thus ends chapter Twenty Second on Shadow-man.

## CHAPTER XXIII (BAD DREAMS)

1. Whoever dreams eating-vulture, crow, for or hen, dies in a year without any doubt.

2. He who dreams the Moon's region falling down or a Solar Eclipse, dies in 10 months.

3. He who dreams being pulled by buffaloes, pig or deer dies in 9 months.

4. He who dreams as burning himself or some one carrying him away or being troubled or obstructed lives for 8 months only.

5. He who dreams as being led by a dark man towards South and mouthing on a buffaloes or donkey lives for 7 months.

6. If seen in dreams vomit of copper, lead, silver or gold the longevity is 6 months.

7. He who, dreams as sitting on an iron seat, wearing red robes and jewels and smearing sandal paste dies in 5 months.

8. If one dreams as sitting on a monkey and proceeding to the south with three persons he dies in four months.
  9. If one sees a fierce dark man with crowbar death is in three months.
  10. Whoever dreams sea, the Ganges river or well etc., being barren dies in two months.
  11. Whoever dreams falling down from a tree, storey or bund dies in a month.
  12. If one dreams drinking, smearing or seeing oils everywhere he dies in a fortnight.
  13. If one sees in a river ashes, charcoal, bones, burnt firewood, reptiles etc., in dreams he dies in 10 days.
  - 14- Directly or in dreams if one afflicted by demons, vultures or crows he dies in 10 days.
  15. If one dreams as remaining in a pit filled with burning firewood but finding helpless to come out he dies in 3 days.
  16. A wiseman knowing by means of dreams that he is going to have untimely death, should make arrangements by seeking remedial measures.
  17. One can escape Kala (death) by means of pilgrimage, baths, intense meditation, fasts, Japa and concentration.
  18. By doing Mrityunjaya Homa and Amritathraya Homa with ghee and sesame he can escape death.
  19. If one repeats Mrityunjaya Mantra which has Ohm, 60 letters with Bindu, reddish, Beejaksbaras with corals adding Namaha Proktha and in the middle the name, and according to Sastra if the mantra is recited in the regular order and also in the reverse he conquers death.  
(The mantra is stated here in a secret manner and it has to be learnt through proper channel).
- Thus ends Chapter Twenty-three on Dreams.

## CHAPTER XXIV (DEATH)

1. Tip of the tongue or nose and the centre of the brows becoming invisible, disappearance of the glow in the eyes or the absence of sound when both ears are closed indicate death at the hear date.
2. If the centre of brows becomes invisible, if no sound is heard in the ears for 9 days, if there is no glow in the eyes for 7 days, if the tip of nose is invisible for 5 days and if the tip of tongue is not visible for 3 days, death will be on the same day.
3. If the nerves of the toe do not function death will be in a year.
4. If the nerves of the wrist do not function death will be in 11 months.
5. If the elbow becomes actionless death is in 10 months.
6. If the nerves of armpits do not function death is in 9 months.
- 7-8. Throat not moving or principal nerves of the ears or those of the centre of

- brows become actionless death will be in the months of 8, 7 and 6 respectively.
9. If the nerves of the privy parts do not function, death will be in five months.
  10. If the nerves of the navel region become actionless death will be in four months.
  11. Even after pressing if the testicles do not move death is in three months.
  12. If the penis when shaken a little does not move death will be in two months.
  13. If the nerves of knees do not act even a bit death is in one month.
  14. If the navel and anus tremble often death will be in a fortnight or even if the smell of a ram comes the same result.
  15. Without any reason if there is sleeplessness and closure of ears death is in 10 days.
  16. Without any reason if feet tremble death will be in five days.
  17. If heart trembles often and if there are thirstlessness and unconsciousness death will be immediate.
  18. If there is no reflection of oneself in another's pupil death is near-by.
  19. When eye-sight is normal if the lights of lantern in a still place, the Sun and the Moon do not become visible all on a sudden he dies in 11 months.
  20. Though a human being if he sees godless Gandharva Nagar he dies in ten months.
  21. Whoever sees flame in open day light or plants being golden and wells being water-less dies in 9 months.
  22. All on a sudden if an ordinarily plumpy person becomes lean, a lean person becomes bloated, a dark person becomes greenish, a greenish person dark, a courageous person becomes coward, a coward one becomes courageous, an iry man becomes gentle, and a gentle person becomes iry, all these symptoms reveal death in 8 months.
  23. However much water is taken one becoming thirsty and however much food is taken hunger is not being satisfied and though the energy is lost one not becoming lean, all these qualities reveal death in 8 months.
  24. While walking in mud the feet without becoming invisible are seen half indicates death in 7 months.
  25. Both the hands becoming very cold, pain at the base of the tongue, blood becoming black and hair not growing throughout face and head reveal death in 7 months.
  26. If the third finger could not be bent or if the neck becomes dry without any disease or if urine passes every now and then death will approach in 6 months.
  27. If crow, kite, pig, fox or owl touches, hits or eats the death will be in six months as Ravana died after being pricked by Jatayu.
  - 28-29. If one sees copulation of crows, owls or nightbirds or if a black lizard falls on the head he will die in 5 months.
  30. He who experiences sadness whenever entering his house or he who does not feel sad whenever he sees a good man in distress or he whose nose loses the sense of smell dies in 4 months.
  31. If a lizard remaining on the head changes its colours every moment he will

die in 4 months.

32. If Rakshasas become visible or if his own shadow appears headless, if the bell-sound is not heard or if a loud noise is heard death will be in three months.

33. If one sees a star falling during day time or a lightning without clouds or a rainbow during night time death is in 2 months.

34. If the nose loses smell, the tongue loses taste, the eyes lose sight, the ears lose the sense of hearing and if he loses the sense of touch, he dies in three months.

35. At sunrise if he is not able to see the various colours when he spits the gargled water his death is close-by.

36. When observing with closed eyes if the Moon becomes visible in full he will live for only one month.

37. Immediately after bath before using towels to absorb water if all the organs like chest, hands and feet become dry he will die in 10 days.

38. He whose body arid ears tremble, the nose and face soften and the centre of the eyebrows become useable lives for 7 days.

39. When very cold water is poured while bathing and when very chill breeze is blowing if one's hairs don't stand erect he dies in 5 days.

40. When there is an injury on the body if blood does not come out or becomes dry he dies in 5 days.

41. Nose becoming black, face becoming red, body being shaken, mind getting depressed and Nadis moving differently reveal that he will die in three days.

42. If the face and eyes lose lustre and if the breaths become cold or if they go upward death will be immediate.

43. When the sun's disc is seen in water or mirror, if its reflection is split in the East death will be in 6 months. If it is spoiled in South it will be in 2 months; if it is in West in one month; and if it is in North in 5 days. If such spoil is in the centre he lives only for 5 days. If the reflected Sun is invisible he dies the same day.

44. Whatever may be the Fortnight if one after bath wears clean clothes, sits on a clean place and in the night with devotion if he does Mrityunjaya Japa and Puja on His feet all the doshas will vanish and he will get all the comforts.

Thus ends chapter twenty four on Death.

APPENDIX A  
SWARA. SASTRA

(Translation of Tamil Manuscript No. 74523 -Adyar Library, Madras)

*Prayer.*—By mention of the name Ganapati all doshas fly. By Ganapati's name even Kalan will submit. By mention of Ganapati all actions fructify. No bad doshas will follow.

This Swara Sastra has been stated by Iswara to Uma Parvati for the benefit of all beings in the world and let Him protect.

*About Sastra.*- Parvati asks, Oh Lord ! Please tell the appropriate Sastra so as to enable the people of the world to act according to their desires. Parameswara says—"All the Sastras are all mere instruments to the rod of Swara Sastra which I tell".

In the body from Muladhara to Aradhara air passes. The air first passes through Ida Kalai (left nostril) and Pingalai (right nostril) causing good or bad to all and birth and death to all beings. Such a science has been stated to Uma which has to be understood from the mouth of a preceptor, after devotion to him. Those who do not learn this will roam about as a dumb man.

*Meditation.*— For one who examines the breath seat is important, if not it will not be good. Bamboo mat gives poverty, stone causes disease and sand sadness. Broken wooden plank is not good. Leafy mat causes loss of name. Tiger skin on the seat affords wealth, deer skin gives knowledge, white cloth is good and woollen blanket drives miseries. Regarding Asanas (method of sitting) Padmasana is to be preferred to several other asanas mentioned. Leaving away all thoughts attention should be paid with one-pointedness of mind and after doing Pranayama (breath-control).

*Nadis*—There are 7200 Nadis (subtle nerves) about Muladhara. Of these ten Nadis three are important viz., Ida Kala, Pingala and Sushumna. These are capable of penetrating into other Nadis. By means of these the air should be controlled and kept in Muladhara Chakra. From Agni Mandala to the Moon's Mandala in Brahmasthana if the air is raised nectar will ooze containing Bindu and Nada. Such a union of Nada and Bindu which will be crystal-like if realised Mukti (Salvation) can be attained.

Of the Nadis pervading the six Chakras of Muladhara, Swadisthana, Manipura, Anagata, Vishuddi and Agnya, 21600 Swaras start each day. Of these 7200 are wasted. The balance of 14,400 swaras enter inside. Prana vayu raising with letter 'Ohm' at Muladhara and starting with the letter 'Ang' reaches Brahmada Chakra and circle Kapala (head) with the letter 'Sang'. For this the air starts with 12 inches. Of these 4 inches of air are wasted while 8 inches remain inside and reveal good and bad results.

*Ida Pingala Nadis:* For one who examines Swara, the air moving in the left nostril is called ida, female, Thingal and Moon. For stable undertakings it is called Sthira Rasi (Fixed Sign) and also called Varuna (Rain-god). For the Swara running on the right side it is called Pingala, day, Surya, Vikrama and white. The Sun is a movable sign and the colour is white. When starting on travels start in

the Moon and enter the destination in the Sun. If this is done he will return soon without any trouble. Sushumna is Agni (Fire) and Red. It is also called Vyagra (Tiger). It is a Common Sign. In this no travels should be commenced.

When the Moon's Nadi is functioning in the left nostril, sending a messenger, wearing of sarees, jewels, sacrifice, taking servants, construction of tank, well etc., purchase of lands, occupation of a house, gardening, meeting governmental officers, hearing of true news, Sandhya Vandan, Homa, installation of diety, hospitalling, education, accumulating wealth, and donation are all suitable. When the Sun's Nadi is functioning bearing of advices, receiving education, Yogabyasa. serving, advancing the army, money lending, trading; thieving, gambling, debating, riding on horses, elephants, vehicles etc., writing of books, pictures, singing, quarrelling, combating, driving devils, taking medicines, sleeping, slow eating, removing venom, curing chronic diseases and doing Sthambana are all good. When both the nostrils operate at the same time nothing should be done. The query will not fructify. The matters that are likely to fructify will also fail but unsuitable things will fructify.

*Breathing* : When going for disputes, arguments and suits keep the opposite party in the Sun's Nadi and we should remain in Poorna side (air passing). Then there will be success. For meeting kings Chandra Nadi is good. Poorna is the side of the nose on which there is flow and Soonya is that on which there is no flow.

When starting on travels if the flow is in the left side exhale the air and place the left foot first in even steps and then proceed. If the breath is moving in the right nostril inhale fully the air and place the right foot first in odd number of steps of three and proceed. In Lunar Nadi start for South or West and in the Solar Nadi East or North In the Moon's one should not go towards North or West and if gone otherwise he will not return. In the Sun's if he goes South or West he will be caught in a gale and rains resulting in death. One should not go in the opposite direction to the appropriate Dik of the Nadi.

*Horary Questions*: Find out the number of letters in the sentence of query. If they are even it is Moon's dasa but if odd it is Sun's dasa. In that dasa if the query is from the side of breath it is good. If asked from Soonya side the thing thought of will not fructify. If any goes for any bad work or if he says 'lost' or 'Take poison' or 'No' or 'Die' or 'Disease' and if these are all in the Soonya side there will be no fear. If in Poorna whatever is asked it will fructify. If one asks from the side of the Moon and if the letters uttered are odd it has to be stated that the things appropriate to the Sun asked for will not fructify.

*Children* : If a Querent puts questions mounting on a conveyance or having a living creature in his hand there will be birth of a child. The Lunar Nadi then denotes a female, Solar Nadi denotes a male and Sushumna a hermaphrodite. If the querent asking from Soonya side comes to Poorna the child will live. If he proceeds from Poorna side to Soonya side it will die. Tell strictly that it will die.

*Combat*: When the query is about a combat, one who makes from Soonya side will die at the hands of his enemy. If he asks from Poorna side he will vanquish his enemy. If the query is who out of the two will win and if it is from Soonya

the first named will suffer defeat and if it is Poorna side success is to the latter. If it is Sushumna there will be no combat. When going for a combat if the Swara is on the right side he will win, if left he will not win and if Sushumna there will be peace.

*Pancha Bhutas:* To find out Pancha Bhutas, if the breath touches the wall of the nostril it is called Prithvi; if it flows downwards, it is water; if it goes upwards it is Theyu; if it is on the sides of the nostril opposite to the wall it is vayu; and if it swerves on all sides without any of the last mentioned indications it is Akash. When Prithvi Tatwa is appearing the throat will be steady, the Swasa will be 12 inches, shape square (another book says Octagon) and colour yellow. In this all the undertakings will be successful. When Appu (Jala) is rising the throat will be soft, 10 inches length, semi-circular shape and white colour. In this all the undertakings succeed. When Theyu is found, the throat will be dry, 8 inches length going up, triangle shape and red colour. In this the undertakings will have medium effect. When Vayu is rising the throat will be open, 4 inches length flowing sideways, hexagonal shape and blue colour (another book says black). In this undertakings prove bad. While Akash Tatwa rises there will be absence of moisture in the throat. The air will have a length of one inch spreading on all sides running in the middle. The shape is circular and the colour is crystal. All the undertakings prove evil. Prithvi and Jala favourable for all attempts and diseases. Theyu and Vayu are favourable for all attempts and diseases. Theyu and Vayu have medium effects. It has to be understood that Akash is evil for any attempt. When examining Swara don't count betels etc. placed. The seat of Prithvi is back, that of Jala leg, that of Theyu chest, that of vayu hands and that of Akash head. Thus one has to find the places of Pancha Bhutas.

*War:* When going on war examine the Swara. The rising Tatwa will reveal the organ injured in war. Draw a line from North-west to South-east and observe the two parts. If Lunar Nadi prevails say South and West and if Solar North and East.

Then the weapons to be taken are stated. If Prithvi runs armour, if Jala Sakuntha, if Theyu sword, if Vayu bow and if Akash stone have to be taken. Thus if one takes the position and weapon he will have success.

*Sickness:* If a male is sick and if the query is from the right by a male it will be cured and similarly if a female is sick and if a female asks from the left it will be cured. If the positions are reverse the result will be untoward. If the query is about the time of recovery Prithvi indicates one day, Jala immediately, Theyu 3 days and a deadly fever, Vayu 8 days failing which death and

Akash death in 7 days. If the breath flows equally in both the nostrils it is called 'Ubhaya Swara'. If the query is in this state death will be in 5 days, failing if not there will be (he) no death.

*Tatwas:* To understand the sub-divisions in a Tatwa Guru's grace is necessary, if not it is not possible even for Devas to understand. Whatever may be the query the Lunar Nadi indicates truth while the Solar Nadi a lie.

Prithvi and Appu indicate strength, pregnancy good and favourable result of the query. Theyu indicates disastrous pregnancy but success by sword, Vayu indi-

cates right side and a girl, Akash indicates that he will have success in Archery, attain Boga Sthambana and if about pregnancy result is eunuch.

From Prathamai of Bright Fortnight the Lunar Nadi will work for three days and in the same manner for three days from Prathamai of Dark fortnight Solar Nadi will run. Later from Chathurthi the Lunar Nadi will operate and thus it will rotate so that for the last three days from Thrayodasi it will move on the right side. Thus the rotation is for Tithis.

Regarding week-day's movements on Mondays, Wednesdays and Fridays at Sun-rise the left Nadi should start functioning. For Sundays, Tuesdays and Saturdays the Swara will begin on the right nostril. Regarding Thursday if it is Waxing Half it will be left and in Waning Half it will be right. Thus breath should move without miss.

In respect of Nakehatras in Purvaphalguni, Uttaraphalguni, Hasta, Chitta, Swati, Visakha, Anuradha, Jyeshtha, Moola, Rohini, Sathabishak and Uttarabadra-(for these 12) the Sun must move. Aswini, Bharani, Krittika, Mrigasira, Arudra, Punarvasu, Pushya, Aslesha, Magha, Purvabadra, IJttarashada, Sravana, Dhanishta, Poorvashada, and Revati, for these 15 days the Moon should start.

(Of these three viz., day, tithi and star the Nadi which is more has to be taken for each day).

In these on Sunday there will be sickness if not properly moving. On Monday if he survives there will be mental anxiety; if surviving on Tuesday death later; if surviving on Wednesday there will be commotion and ruin to the city; if surviving on Thursday death subsequently; if surviving on Friday he will go on a journey; and if surviving on Saturday there will be famine and will be driven out of the city or will become sick or his wife will die and enmity will increase or destruction of his place. If he survives Prathima and lives on Dwithiyai there; will be loss of property, quarrels and loss of position; if he survives Chathurthi there will be death and suffering to children; if he survives Sapthami he will have disease later; if he survives Ashtami he will have death; if he survives Navami he will have anxiety about children ; if he survives Dasami there will be death; if he survives Ekadasi there will be enmity ; if he survives Thraypdasi there will be loss of money ; and if he survives Chathurdasi there will be death.

The entry of the Sun into the Moon and that of the Moon into the Sun have to be learnt from a Guru, else even Devas cannot understand.

*General:* When going on journey on a Sunday, if the Swara is full, place the foot in front inhaling the air three steps and go South-west. For Saturday and Thursday placing three steps should go to the West. On Friday and Monday four steps in the East have to be placed. In these for South-west go in the Moon's Nadi and for North-East in the Sun's. On a Sunday if the Moon goes it is bad. Thus if it goes for 7 days there will be death. On Sundays the Sun and on Mondays the Moon operating longevity will increase and will become renowned in the world. While at Rechaka all queries will not fructify and

wile in Puraka all the queries are good. In Kumbhaka it is good and will defeat the vanquisher. When passing urine, excreta or gas if theft is a query whatever thought of ends in destruction. For Waxing Half the left nostril and for the Wan-

ing Half the right nostril on Thursdays flowing incessantly will enable one to become a King of all lands. If one asks about the whereabouts, of a person, Prithvi Tatwa shows that he is inside the house, Jala Tatwa shows that he is inside the varandah, Theyu in town, Vayu in a far away place and Akash he is sleeping or dead.

*Pilgrimage;* In respect of queries about a person gone on a pilgrimage Prithvi Tatwa denotes that he is steady there, Appu denotes that he will come back after some time, Theyu shows that he is on the way, Vayu reveals that he has come to town and Akash indicates that he will be available in a ghati.

*Duration of Tatwas:* The duration of Prithvi Tatwa is one ghati; Appu 1 ghati, Theyu 1 ghati, Vayu 1 ghati and Akash 1 ghati thus amounting to 5 ghatis. Thus in this way it will be running on each side changing six times during the day and six times during the night, so that there are 12 divisions in a day. Instead of this arrangement if it goes faster or slower there will be loss of health. (Note the difference when compared with Swara Chintamani).

*Ayana Etc.*—Ayana is the period from the beginning of the month of Makara to the end of Mithuna and this is called Uttarayana. The period from the beginning of Kataka to the end of Dhanus is Dakshinayana. On the day previous to the beginning of the month taking food in the noon and nothing in the night he should get up early

in the morning next day take his bath etc., purify himself with sandals, flowers and water and then he should examine the Nadi. For the Ayana beginning from Makara the left nostril and for that beginning from Kataka the right nostril should function without break for five ghatis and if so he will live for 100 years. If the Nadi moves in a wrong manner in a month his age will decrease by one year.

When Lunar Nadi is functioning good food with vegetable curry and soup being pungent and when Solar Nadi is functioning half-belliful of food, quarter-belly-full of water should be taken. After doing Pranayama he should study the flow of breath. Drawing the air containing oxygen he should keep it in Muladhara Chakra for two matras and from this it should be taken to Aradhara and then examine the heat and then the whole body will be controlled.

*Chaya Purutka:* 'In the morning when both the Lunar and Solar Nadis are properly functioning and when the shadow is ranging from 5 feet to 10 feet one should face the shadow placing both the feet together, hanging the hands down in the natural way and standing erect. In a big jug or vessel full of still water upto the neck should be placed and in this the reflection of the sky could be seen, repeat the words 'Chaya Purushanki Chaya' mentally. Later he should look up the clear sky without winking or shaking the body. At this time there will be appearance of his own shadow in the sky. If such a shadow is clear and crisp like himself there will be wealth. If it is circling there is danger to life, if red danger to people and town, if black sickness, and if short of hands and legs death will be in six months; if there is no head death in three months. This is thus called Chaya Purusha Darsan. In the same manner in the night the shadow can be seen. This is called Maya Darsan or Chandra Darsan. For this also it has

to be noted as above. When there is no wind at noon, facing the Sun spit the gargled water down on the ground. If the water on the ground is like rainbow with five colours there will be disease but no fear of death; if it is a broken bow death is in a year, and if the shape is like a lady, death is in six months. On the same lines, on a full Moon day place some cow's ghee in a copper vessel and see the reflection of the Moon in this. If the Moon is seen as white there will be longevity; if it is reddish there will be receipts; if golden troubles; if green sickness; and it black death. If the reflected Moon is reduced in the West death will be in six months, if in the South in one year, if in the East in two months and if in the North in 3 months and if in the middle or if there is a depression there in one month. If the moon is full he will have success in his attempts and all comforts.

*Death symptoms:* If the legs tremble incessantly he will die in a year. If hands tremble incessantly he will die in a year. If eyes tremble he will die in three months. If brows tremble death will be in one month. By inserting the fingers and the ears closed if no sound is heard he will die in 7 days. If the glow in the eyes is like a crystal he will die in 5 days. If the nose loses the sense of smell he will die in 3 days. If the tongue loses the sense; of taste and if it becomes dry he will die in two days.

*General:* When air is passing out of the right nostril if it is controlled and kept in, all the attempts will fructify. If the air goes out, ailment is likely. When the air goes out if one controls and keeps in yoga all the sins vanish. When Solar Nadi operates prefer odd letters. If the Lunar Nadi is functioning there will be no sickness but going in means ailment. A person going to war should start when Lunar Nadi is operating and then he could defeat the enemy without receiving any injury. When there is a flow in both the nostrils a male child will be born and if there is no flow a female. Wife should lie with right hand below while the husband lies with left hand below and at the fourth Yama in the night, that is in early hours, when the Solar Nadi for husband and Lunar Nadi for the wife are running the male through his right nostril should draw the female's left nostril's air twelve times and inhale. If this is done she will be attracted and will become much attached to him. On Saturday and Monday the breath should be moving in Appu: on Friday, Akash; on Wednesday and Sunday, Prithvi; Agni on Tuesday; and Vayu on Thursday. If the movements of air are thus it is good. Frith iri is Moola; Jala and Vayu are Jeeva; and Theyu and Akash are Dhatu. The right-side movement is the Sun, the left side is the Moon and air in both the nostrils equally is called Ubhayaswara. One should examine the nature of movements of the Swara by sitting on Padmasana. If the Nadis move in the appropriate manner then everything will be auspicious, failing which there will be harm. Solar Nadi is good, Lunar Nadi is bad and Sushumna bestows a little. When a query is whether an enemy will come or not the Solar Nadi indicates that he will come and the Lunar Nadi that he will not come. If the Moon's nadi runs much he will have bodily ailments, loss and death. When going out of town if the Lunar Nadi functions, exhaling the air placing the left foot in front in even steps he should start. Then there will be success. If Akash prevails in Prithvi it is good for construction of temple, engagement, growing trees, gardening, sowing seeds, dig-

ging well, tanks etc. If Theyu runs it is good for cultivation, planting, sowing seeds, marriage and digging well, tank etc. It is also good for riding on animals or driving conveyance. When Akash runs it is good for boating. I bow the feet of Guru.

APPENDIX—B  
(ON MEDITATION) (Excerpts from other Texts)

In this book there is a mention about Padmasana, Pranayama, Muladhata and other Chakraa for meditation. It is therefore necessary to have some knowledge, if not already had, about these. The main idea underlying all 'these is to get a good concentration power so that one can not merely be successful in this world but also it enables him to realise the Almighty, who is the embodiment of Truth, Knowledge and Perfection or in other words Sat-Chit-Anahda, meaning Purity, Consciousness and Bliss.

Swami Sivananda in his *Yoga in daily life* says — «Practice concentration till the» mind is «well established on the object of concentration. When the mind runs away from the object bring it back again. You should be able to visualise the object of concentration very clearly even in its absence. You must call up the mental picture at a moment's notice. When concentration is deep and intense the sense cannot operate. He who practices perfect concentration for three times daily will have tremendous psychic powers. Meditation is an unbroken uninterrupted or incessant flow of the idea of the object that is being concentrated upon.

Padmasana is the lotus-pose. Place the right foot on the left thigh; the left foot on the right thigh. Put the hands on the thighs near the knee joints. Keep the head, neck and the trunk in one straight line, close the eyes and Concentrate on the Triakute, the space between the two eye-brows. This is called lotus-pose or Kamalasana. This is very good for meditation. This asana is beneficial for house-holders."

*(From 'Introduction to Tantra Sastra' by Sir John Woodroffe)*

*Chakras:* —"There are six chakras, or dynamic Tattvik centres, in the body—viz.; Muladhara, Swadhisthana, Manipura, Anahata, Visuddha and Ajna—which are described in the following. Over all these is the thousand—petalled' lotus (Sahasraro-padma)."

For further details the readers are advised to go through the book *Serpent Power (Kundalini Sakti)* written by the same author.

*Pranayama:*—(From introduction to *Tantra Sastra* by Sir John Woodroffe)—

"All beings say the ajapa-Gayatri, which is the expulsion of the breath by Hamkara, and its inspiration by Saṅkara, 21600 times a day. Ordinarily, the breath goes forth a distance of 12 fingers' breath, but in singing, eating walking, sleeping, coition the distances are 16, 20, 24, 30 36 breadths respectively. Where the breathing is under the normal distance, life is prolonged. Where it is above that, it is shortened. Puraka is inspiration, and Rechaka expiration. Kumbaka is the

retention of the breath between these two movements. Kumbhaka is according to Gheranda-Samhita, of eight kinds: Sahita; Suryabheda, Ujjayi, Sitali, Bhastrika, Bharmari, Murchcha and Kevali. Pranayama similarly varies, Pranayama is the control of the breath and other vital airs. It awakens Sakti, frees from disease, produces detachment from the world, and bliss. It is of varying values, being the best (uttama) where the measure is 20; middling (madhyama) when at 16 it produces spinal tremour; and inferior (4) adhama when at 12 it induces perspiration. It is necessary that the nadi should be cleansed, for air does not enter those which are impure. The cleansing of the nadi (nadi-suddhi) is either samanu or nirmanu—that is, with or without the use of bija. According to the first form, the yogi in padmasana does gurunyasa according to the directions of the guru. Meditating on 'Yam' he does japa through ida of the bija 16 times, Kumbhaka with japa of bija 64 times and then exhalation through the Solar Nadi and japa of bija 32 times. Fire is raised from manipura and united with Prithvi. Then follows inhalation by the solar nadi with ?ahni bija, 16 times, kumbhaka with 64 japa of the bija followed by exhalation through the lunar nadi and japa of the bija 32 times. He then meditates on lunar brilliance gazing at the tip of the nose, and inhales by Ida with japa of the bija 'tham' 16 times. Kumbhaka is done with the bija 'vam' 64 times. He then thinks of himself as flooded nectar, and considers that the nadis have been washed. He exhales by Pingala with 32 japa of the bija 'lam', and considers himself thereby as strengthened. He then takes his seat on a mat of kusa-grass, a deer skin etc. and facing east or north, does pranayama. For its exercise there must be, in addition to nadi suddhi, consideration of proper place, time and food. Thus, the place should not be so distant as to induce anxiety, nor in an unprotected place, such as a forest, nor in a city or crowded locality, which induces distraction. The food should be pure, and of a vegetarian character. It should not be too hot or too cold, pungent, sour, salt, or bitter. Fasting, the taking of one meal a day and the like are prohibited. On the contrary, the yogi should not remain without food for more than one yama (three hours). The food taken should be light and strengthening. Long walks and other violent exercises should be avoided, as also—certainly in the case of beginners—sexual intercourse. The stomach should only be half filled. Yoga should be commenced, it is said, in spring or autumn. As stated, the forms of pranayama vary. Thus, sahita, which is either with (sagarbha) or without (nigarbha) bija, is, according to the former form as follows. The sadhaka meditates on Vidhi (Brahma), who is full of rajaguna, red in colour, and the image of akara. He inhales by Ida in sixteen measures (matra). Before kumbhaka he does the Uddiyana bhandha mudra. Meditating on Hari (Vishnu) as Sattvamaya and the black bija ukara, he does kumbhaka with 64 japa of the bija; then, meditating on Siva as tamomaya and his white bija makara, he exhales through Pingala with 32 japa of the bija, then, inhaling by Pingala, he does, Kumbhaka, and exhales by Ida with the same bija. The process is repeated in the normal and reversed order."

Swami Sivananda's principal advices—

1. Spiritual path is a sharp-edged razor-path. A Guru is absolutely necessary.

2. The Guru will only guide you. You should yourself tread the path.
3. Never leave the Abhyas even for a day.
4. An ounce of practice is worth a pound of theories.
5. Concentration helps a man in his material progress also.
6. Never be attached to anything or any body.
7. Do not boast or make a show of your abilities. Be simple and humble.
8. Give up back-biting, criticising and fault-finding. Beware of re-actions.
9. Find out your own faults and weaknesses. See only good in others.
10. Maintain equilibrium of mind always.

## APPENDIX C (CONCLUSION)

Before reading this book it is quite likely that many may get an impression that this is more intended for yogis than for ordinary people, simply because the ideas contained herein relate to an examination of breath movements. But a careful examination of the information contained here will show that any other person including a house-holder can make best use of the potent breath vibration in the daily walk of life. The only requisite quality is zeal without laziness.

One need not strain too much on meditation. It must be natural and regular. Choose any deity, mantra or divine idea and concentrate keeping such impression closing the eyes between the two eye-brows daily for 15 minutes to start with and later increased to 30 minutes after morning bath. Similarly, after 7 p.m., sit on meditation. In the beginning there will be some uncomfortable feeling, out in due course everything will become easy and mechanical. Even the mere keeping of the symbol *Ohm* in the centre of the eye-brows will do or one can simply watch the inhaling and exhaling process with rhythm.' This practice will remove all anxieties of mind generally and afford clarity of vision.

Regarding Pranayam, it is enough that one does 12 times before meditation. In course of time he will be able to identify the flow of breath easily. For this purpose seep the right first finger in a horizontal manner just below the nostrils, when one can easily feel the passage of air from a particular nostril. Later, by dint of practice he can identify the Tatwas also, which are vital in this science since the Five Bhutas govern every object of the world.

Even by a mere examination of the Nadis, Solar or Lunar, being easy one can usefully perform his daily activities in a successful manner. That is as stated in earlier chapters, he can start for work when the appropriate Nadi operates, so that he can have success. Even if the Nadi is not properly functioning he can adjust and make the correct Nadi function. For answering queries he can make use of the nadi movements. For election purposes this method is highly useful. At Sun-rise of each day the Solar or Lunar Nadi will begin to operate as the case may be. Then after two hours it will alternate. Thus one has to note what type of nadi is to operate at a particular time. If it is not moving in the prescribed man-

ner he should do Pranayam and make the adjustment to the correct nadi. Afterwards he can start for work. In respect of queries if the nadi operating theti is as prescribed there will be success and if not failure.

Regarding the commencement of Nadis the point to be noted is that the ruling Tithi, Nakshatra and Day of the week will influence for the day at sun-rise. Whichever nadi of these preponderates such a nadi, solar or lunar, has to be taken first at sun-rise.

If one by dint of practice is able to identify the Tatwas then he is a sure success. In this connection I had a funny anecdote some years ago when I had no knowledge of this branch of study. On a New Year's Day I visited the Madras Race Course along with some friends for entertainment. There, we were amused to find a *Sadhu* also in orange robes. Later I was tempted to watch his movements. He was placing his first finger, as if nonschalantly, below the nose and later abruptly rushed to the ticket window, purchased a ticket and hid it in his pouch, but we could not find out on what horse he bet. Later, we found that he was cashing the ticket on the winner which was a dark fluke. We only surmised then that he would have been repeating some mantras before purchasing the ticket. Now I am able to connect that incident with this branch of study because certain numbers and colours are allotted to the Tatwas, which in all probability the sadhu would have used then. Still, this aspect cannot be taught but only experienced individually. So far as I am concerned, I have not tried this, whether it is lawful or unlawful. At any rate, dealing with this sport is not unlawful according to me since if this method is to be called a science it is applicable to both equally. For instance, this book as well as other Prasna Sastras deal with copulation, debauchery, etc., but it cannot be taken that they encourage these acts. Those interested in the Turf may experiment with the ideas given in this book. My personal experience is only with the study of Nadis whenever I leave the house and whenever expedient in answering queries. There are also several other useful points mentioned in this book, namely, to get progeny, to get desired sex of the child, to suggest methods of reunion of the estranged couple and to get success in attempts. A diligent person can make use of all these for practical purposes.