



## PRASANAM

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### **Abstract:**

Prasna is a sanskrit word which means interrogations or question or query. The name is given because, in this, the individual with the desire of knowing his future, approaches the astrologer and asks him about his future in the form of a question. The astrologer answer the question with the help of horary chart containing planetary positions calculated for the moment, when the question was asked. Since the prediction is made on the basis of the question asked, this method derives its name PRASNA or interrogatory astrology. Prasna shastra is a branch of Jyotish Shastra which deals with the prognosticating things based on the horoscope cast when a query is put to the astrologer. This technique is useful if birth time of the querist is not accurate or missing or to support analysis of the birth horoscope. Even though all questions can be answered with some degree of accuracy, through analysis of birth horoscope it is a good practice to draw up of the prasna horoscope to support the analysis.

Since there is an element of free will in human lives, the assessment of natal horoscope can never be 100% accurate as our destiny is not only shaped by our karma in past lives but also in this life. Prasna Marga sums it up quite beautifully by saying that if the Prasna chart shows negative things compared to the natal horoscope, the native's destiny has deteriorated till the time he asked prasna and vice-versa. Thus analysis of a chart should be a combination of the Prasna as well as Natal horoscopes. The difficulty an astrologer faces for casting a prasna horoscope is the time and place for casting the horoscope. Unlike the place and time of birth, time of casting a prasna horoscope is not tangible. To understand what should be right time of casting the prasna we need to understand the dynamic involved in a prasna. Prasna is a tool which makes an astrologer a true daivagna or the messenger of the divine will. Only when the time is right for the querist to know more about his question, he will be inspired by the divine will to go to a qualified astrologer. Here is the astrologer just becomes a messenger of the divine will or just an instrument in the hand of the supreme consciousness. For this to happen two conditions must be satisfied; the queries should be sincere and the astrologer should be qualified. When I say a qualified astrologer, what do I mean? Prasna Marga states it quite clearly, which I can summarize as someone who has perfected the art of natal horoscopy and has the ability to read the heavens (positions of planets in the sky) and its signs (the nimitta and shakunas- the omens) and does his spiritual practice quite ardently (to connect to the supreme consciousness without hindrance).

Like birth of any being in this world in various phases such as impregnation, conception and delivery, the question also passes through similar phases. The impregnation happens when the question crops for the first time in the mind of the querist. Then when the querist ponders on the question and searches for answers, it is the phase of conception. The phase of conception continues till the question is asked to a Daivagna. However the delivery of the question didn't occur yet as it is still in the process of delivery. Only when the Daivagna is inspired to draw a horoscope to that query, the query is said to be delivered. Since the medium of delivery is the Daivagna, the time at which he is inspired and his location at that moment is important in drawing up the query.

At the time when the Daivagna gets the question, the happening in his surrounding offers cues to the nature of the question and the possible outcome, which are covered under shakuna shastra (the omens) and hence the Daivagna should be quite observant of any such cues. Arudha is a very important factor in Prasna or Horary astrology. From Arudha we predict the past and from udaya langa we predict the future. There are many methods of calculating the Arudha langa I am narrating here one of the methods from our tradition. This method involves use of a number between 1 to 108 to find the nature of the query, hidden aspects of the query and the answer too. Divide the number by 9 and find the rasi and navamsa from the quotient and remainder respectively. Add 1 to the quotient to get the rasi in the following order, 1- Aries to 12- Pisces. In this case, 13 would be treated as Aries again (for number 108). Similarly the navamsa gained in the sign can be seen from the remainder. In this case if the remainder is 0, then it is taken as 9 (the last navamsa) and for such cases the quotient will be added with 1. For example, let's see what should be the rasi and navamsa for number 45. In this case quotient will be 5 and remainder 0. Thus the rasi would be Leo (quotient 5) and the Navamsa would be the last navamsa of Leo which is Sagittarius. This principle is based on Navamsa since there are 108 navamsas in the zodiac, each number will correspond to a particular rasi and navamsa. Thus the duration of each number can be equated with 3d 20', which is the duration of 1 navamsa or a nakshatra pada.

### **Favourable Unfavourable Position of Planets:**

When the Sun occupies an unfavourable position, the native will suffer from the wrath of the rulers, God Siva, and his own father; diseases in the heart, stomach and the eyes; troubles in the bones; diseases caused

by Pitta, fear from quadrupeds and fire, destruction of copper vessels and decline of personal influence. When the Sun is well disposed, the results will be: satwic nature, favour of Siva, father and rulers; acquisition of copper utensils increase of wealth through journeys and by trade in woollen goods, grass, gold, leather and medicines.

An unfavourable Moon will give during his Dasa: Queen's anger, dissatisfaction of the mother or her illness; diseases caused by Vatha, Pitta, and impure blood; enmity with superiors and relatives; the fury of Durga, loss of crops, danger to life and ill fame. If favourable: grace of the Queen and Durga, satisfaction of the mother, gain of money by trading in ghee, sugar, clothes, etc., income by chanting mantras, by breeding cattle, and by marine traffic and by dealing in diamonds through the help of women and by increase of crops and increase of fame and riches.

An unfavourable Mars: Misunderstandings with brothers, loss of landed property and gold, fear from fire, thieves and enemies; wrath of God Subrahmanya and trouble from military personnel, ailments arising from impure blood, fever, eye diseases, loss of vessels and cuts and wounds in the body caused by weapons. If favourable, there will be acquisition of landed property, gold, weapons, favour of the commander-in-chief, and grace of Lord Subrahmanya, profits from the loss of enemies, brothers and kings.

If Mercury is unfavourable, the native suiters from the ire of God Vishnu, and the anger of the heir-apparent, abusive language and troubles from thieves. If favourable, there will be acquisition of horses, gold and lands, friends increase, wealth is acquired through the help of Brahmins and good advisers, sculptural skill and arbitration work. There will be increase of fame, performance of righteous deeds, earning by writing and figures and winning of the grace of God Vishnu. Jupiter if unfavourable will indicate ear troubles, sickness to sons, anger of Gods and Brahmins and enmity with wicked people.

If favourable: increase of clarity of mind, gain from religious practices, through persons well-versed in recitation of Vedas and through the favour of rulers. Gold, horses and elephants come in unsolicited. Brahmins and Gods bestow blessings. When Venus is unfavourable, there will be sickness to wife and other female relations, destruction of clothes and decrease of general prosperity; sorrow caused by love, hatred towards Government servants and low born people come by turns, quadrupeds die in numbers, and silverware is lost.

When Venus is favourable, there will be gain of silver utensils, fine clothes, ornaments, diamonds, underground treasures, marriage, gain of money, increase in taste for music, and access to cattle and luxurious food. Saturn afflicted brings in diseases caused by wind and phlegm, ignorance, tendency to steal, etc., irritability, calamities, inertia, physical and mental debility, sarcasm of women and servants and children, dislocation of the limbs and jealousy. If Saturn is favourable, it denotes abatement of sorrows, association with old women, increase of servants and iron goods, headship of a town, acquisition of buffaloes and growth of varaka grain.

#### **Nimittas in Prasna:**

Following indications are favourable for the objective of the query:

- Sites filled with trees or plants blooming with fruits and flowers (Jupiterian influence)
- Free from dirt and dust ( free from Saturn's influence)
- Abounding in gold, gems and such things (Jupiter and Sun)
- A pleasant atmosphere (Jupiter)
- Where beautiful women are present (Venus)
- Auspicious ceremonies such as marriage etc. (Jupiter)
- Healthy atmosphere free from quarrels, litigations (free from Martian influence)

Following indications are unfavourable for the objective of the query.

- A burning ghat (Saturn)
- A bleak and rugged place (Mars)
- A home affected by Poverty (Saturn)
- Any such unpleasant atmosphere.

If the astrologer is calm, if the querent frames his question in the proper form and if anybody talks about it or if he sees anything connected with the topic, then the questioner will attain his desired object. So says a great authority. At the time of the query if there is no indication of death, inauspicious sight, talk or thought and if the messenger and the breath are on the same side, the sick person will live; otherwise not. In Anushtana Paddhathi, it is stated that a sick man will get relief if the astrologer's breath and the side from which the question comes, SAME

If at the time of query the questioner is feeling with his hand his chest or breast or any auspicious object, then predict good. If not, evil results will happen. If he touches his own navel, nose, mouth, locks of hair on his head or hair anywhere in his body, nails, teeth, private parts, anus (...), breasts, neck, stomach, ring finger, the nine openings in his body, the palm of his hand, the soles of his feet and joints in his body, or any depression, then predict evil. While discussing marriage affairs or when starting for a marriage ceremony, the sight of 'fresh dress' and the like indicate a happy marriage. Then if you happen to see two persons bidding farewell to each other and parting away, then the marriage tie will be broken or dissolved. If however you notice

any person coming towards you from anyside, you may predict that a gentleman from that direction will marry her

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

**Experiences of the Querrent:**

The placement of different planets on the Arudha or influences show the experiences the native has immediately before he asked his query. If Rahu and Saturn are placed in the Arudha Lagna, the native has seen very low people on the way, if Mercury or Mars are similarly placed the native could have met sudra people (people performing menial jobs), if Jupiter or Venus is similarly placed, the querist would have met some brahmins or learned persons on his way, if Sun is such placed, then influential persons, leaders (political or spiritual) etc.; if Moon or Venus is such placed, then the person would have met some ladies etc.- the influence of other planets on the Moon or Venus shall show, whether those ladies are of good or bad nature.

Check the 8<sup>th</sup> from Arudha lagna: The influence of following planets shall say a lot on the trouble the native might be having:

- Sun - Troubles from royal personages, ministers, influential persons
- Moon- Starving
- Mars- Fall
- Mercury - Obstruction in his work
- Jupiter- Performance of religious duties are delayed; loss of some articles
- Venus - loss of clothes or garments or some troubles related to that
- Saturn- Delay in taking food and troubled related to that
- Rahu- Legs are affected by some kind of pain
- Ketu- Legs got injured by something
- Gulika- Legs got wounded severely, poisoning

**Predicting by Betel Leaves:**

By examining the Betel leaves (Thambulam) presented by the querist, the good and bad results pertaining to the 12 houses can be predicted to fall before noon the leaves should be counted from top to bottom, Time of query happens afternoon leaves should be counted from bottom to top. The first leaves represent the first and subsequent leaves represent subsequent Bhavas. Faded, squeezed, torn or damaged leaves denote affliction to the Bhavas they signify while broad and soft leaves in proper form indicate prosperity to the Bhavas concerned. Double the number of leaves. Multiply this by 5. Add 1 to it. Divide the total by 7. The remainder represents the planet in the order of the week-days. The sign occupied by the planet in the horary chart is the Thamboola Lagna If the Thamboola planet is

**Horary Chart is the Thamboola Lagna:**

Sun	Sorrow
Moon	General Happiness
Mars	Quarrels
Mercury	Acquisition of money
Jupiter	Gratification of Desires
Venus	Fullfillment of Desire
Saturn	Death and Destruction.

**Vivaha Prasna (Marriage):**

The presence of benefics in the 7<sup>th</sup> house is good (It is to be noted that no planets should occupy the 7th house at the time of marriage while benefics in the 7<sup>th</sup> are indicators of good in a horary chart bearing on marriage). In Prasna Lagna reveals the bride, while that of the 7<sup>th</sup> house gives details about the bridegroom the temperament, life history, etc., of the bride can be understood from the ascendant and bridegroom can be understood from the 7<sup>th</sup>. If the Sun is debilitated or occupies an unfriendly sign and does not aspect either the ascendant or Arudha Lagna the bride will have no father. Likewise she is motherless if the Moon is similarly situated Marriage will not take place if the afflicted Moon occupies an even sign from the Prasna Lagna or Arudha and the query is put in the period of the waning Moon.

The Moon in the 8th also indicates some obstacle for the marriage if the querist happens to touch his arm, chest or head, marriage will take place. If he however touches his feet, knees and knee-caps, the marriage will be delayed. If he touches his left arm, his back, his hind waist, the marriage will not take place. If the lords of the ascendant and the 7th or the lord of the ascendant and Venus interchange houses, or occupy friendly places, or are exalted, or aspect each other, marriage will take place. If Venus and the lord of the 7th house occupy Upachayas, the couple will be happy after marriage and beget children. A malefic planet in debilitation in the 5th house, aspected by inimical planets, indicates difficult in progeny

If malefics in the 8th, marriage will not take place. If the malefics are in the 6th, marriage does not take place because of disease to the couple marriage negotiations due to quarrels amongst relatives. If at the time of query, animals, birds or serpents are found in the act of cohabitation, then the girl's character will be questionable. If Yama Sukra or the lord of the 10th house from him occupies the 6th, the 8th or the 12th from Arudha or if Venus occupies the 6th, the 8th or the 12th from Yama Sukra, marriage will not take place at the time fixed. If Rahu or Ketu or Gulika occupies or aspects the Yoga Sphuta formed by adding the longitudes of Yama Sukra, the lord of Lagna, and Venus, the married couple will not have any happiness after marriage.

If the lord of the 7th house is strong, the querist will marry in a good and rich family. If the lord of the 7th is weak or occupies a debilitation sign or an unfriendly house, he will marry an ugly-looking wife from a poor and bad family. Remarriage takes place under the following lakshanas: The appearance of a person with two women at the time of Prasna, sudden appearance of husband and wife advanced in age, sight of an ox and a cow at the time, the completion of the Chakra Pujanot by one but by two persons, and appearance of all animals which indulge in promiscuous union.

**Santhana Prasna:**

- The Lagna signifies matters pertaining to the husband and Arudha Lagna reveals everything about the wife
- If both the lords of Arudha and the 9th from it are in combustion, there is something wrong in the 'womb' (kshetra) of the wife,
- If both the lords of the Lagna and the 5th from it are in combustion, there is some trouble in the beeja (seed) of the husband, in which case, worship of Vishnu and Brahmins should be recommended
- If Jupiter, the lord of Lagna and the lords of the 5th and the 7th are all weak, the questioner will have no children
- If malefics are in the 5th and the lord of the 5th house is hemmed in between malefics and is devoid of benefic aspect, then childlessness will result
- If Lagna happens to be the Moon's Hora and the breath of the astrologer flows through the left nostril; if Lagna is in the Sun's Hora and the breath flows through the right side, then there will be issues.
- To a query whether or not a woman is pregnant, the answer must be in the affirmative in case Rahu occupies the ascendant or Arudha or Chathra Rasi. If Jupiter occupies or aspects the 5th, the 7th or the 9th from the ascendant or the Moon.
- If at the time of the query the Sun or the Moon is surrounded by a halo then the woman is pregnant. The nature of sex of the child should be ascertained from the planets in the 7th.
- If the Moon is associated with benefics, the woman is pregnant. (Notes the above four stanzas are from Gnana Pradeepika.)
- If at the time of Prasna, any one of the following signs is observed, the woman can be said to be pregnant:
  - a pregnant woman
  - young children
  - the roaring of thunder
  - a male and a female bird pecking at each other
  - the questioner or the messenger touching his own legs, or hands or nostrils
  - something is taken out from an enclosed thing such as a bag or vessel
  - Venus occupies the ascendant
  - Venus aspects the ascendant
  - Venus is in Arudha
  - Venus aspects Arudha
  - Venus occupies the 5th house from the ascendant and
  - Venus aspects the 5th house from the ascendant
  - Gulika and the Moon are in the 5th house
  - Gulika and the Moon are in conjunction
  - Mars aspects the Moon
  - Mars conjoins the Moon
  - benefics occupy the 9th house
  - the lord of the 5th and Gulika conjoin
  - Gulika aspects the lord of the 5th

**Conclusion:**

Like Prasna, Jaathaka (horoscope) is another branch of Hoaraa. Both have only a little difference in their form, contents and preparation or casting. In a natal horoscope the ascendant and planetary positions are marked in the form of a chart for the exact time of birth of a child or any other event. But in prasna the planetary positions are marked in the chart for the exact time of the query put to the astrologer. So it can be generally said

that Prasna and jaathaka are similar in almost all respects. But along with these similarities in form and contents there are some differences also.

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