



# International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519  
IJSR 2016; 2(4): 103-107  
© 2016 IJSR  
www.anantaajournal.com  
Received: 10-05-2016  
Accepted: 11-06-2016

**Radhakrishnan P**  
Scholar ID-223  
SCSVMV University,  
Kanchipuram, Tamil Nadu,  
India

## Time of initial query in Devaprashna - An analytical study in astrology

**Radhakrishnan P**

### Abstract

Time is the essential factor of Horasastra covering benefic and malefic consequences depends upon mental and physical state of both Querier and the Astrologer. The place of query, body posture, first word pronounced, touch of body part, movements, momentary omens, vision, direction, dress code and the mental enigma, breath movement and physical state of the Querier becomes conclusive to predict the results. Both the Daivajna and the Inquirer are the mutual beneficiaries to contribute ultimate results of Devaprashna. Momentary omens at the time of query are becoming instrumental while spontaneous natural effects occurring constantly. In Kaliyuga, maintaining all the specified rules of Astrology or befalling a propitious moment of Query with zero defects is seemingly scanty. On this pretext, the paper generalize with a moderate approach and substantiate that spontaneous incidents happening at providential occasion will shower all the benefits and benedictions to the Querier. If a Layman put Query at a vulnerable situation with due respect and dedication that will be superlative while approaching the Learned for a Momentary Prashna or Devaprashna for seeking impeccable results.

**Keywords:** Horasastra, Querier, Kaliyuga, Learned, Momentary Prashna, Devaprashna

### Introduction:

As per the Principles of Astrology, the horoscope is considered as balance sheet of the pre-birth, based on the theory of Karma. The Horoscope and Prashna Charts are seemingly analogous and predictions are connected with the planetary position. Prashna never correlate with Main Period, Sub-period or Sub-Sub period of the concerned planets. It goes ahead based on an interrogation by the Querier when the time of Inquiry and subsequent omens that acts in a vital role to convey final results. Temporal query supports the Astrologer to speculate identical importance at the time of conducting Prashna and predicting results. There are variegated formalities of presenting Query in different parts of India but the ultimate objective of Prashna remains the same. Time of Prashna (*hora*), place, direction (*dik*), physical touch (*sparsha*), the first letter uttered (*prashnaakshara*), exterior appearance, movements (*cheshta*), mental attitude (*bhava*), direction, dress code and momentary sound and gestures of the Inquirer offers ample indications about the query<sup>[1]</sup>. The Daivjana examine his state of mind and length of exhaled breath<sup>[2]</sup> (*sharanool*) by analyzing the *Ida*, *Pingala* and *Sushumna Nadis* and condition of health and outward portentous sounds and environmental changes (*nimittas*) before reaching the conclusion of Prashna.

### Definition of Query Priccha

As indicated in Amarakosha (Page-187/10) the definition of Query as the enthusiastic presentation of primary requirement before the Astrologer or submission of precise request to know the details as query.

[1] आलोकेखलुयस्यकस्यचिदसावयति यत्किंचनप्रष्टुंमांप्रतिनूनमित्यवहितस्तन्यस्तदृष्टिरदृढं ।

दैवज्ञेनसमाहितेन समयादेशवायुर्दशाप्रष्टुस्पर्शनमाश्रितर्क्ष हरितौप्रश्नाक्षराणिस्थितिः ।

चेष्टाभावविलोकने च वसनाद्यन्यच्चतल्कालजं पृच्छायाः समयेतदेतखिलंज्ञेयं हि वक्तुंफलं ।

[2] कार्यं श्वासपरीक्षणं प्रतिदिनं बुद्ध्वाप्रभातागमे तस्योद्गुदिगतिरधराप्रभृति संचारश्च विज्ञायतां ।

Prashnamarga-ICh. 2, Ver: 2, 12, 28

**Correspondence**  
**Radhakrishnan P**  
JN-24 Krishnashree,  
Jawaharnagar, Pudussery-PO,  
Palakkad-678 623, Kerala, India

Oxford Dictionary defined the same as Anglicized form of the Latin imperative 'Quaere', used in the 16th century in English as a verb in the sense 'inquire'. As a noun the word 'query', is derived from Latin origin "Quaerere" means ask or seek. Synonym in Sanskrit is पृच्छा [3] or सम्यकपृष्टोस्मिभवता means put a question to Astrologer. In Ashtamangala Deva Prashna it is known as "divine query" the name of Question to know the likes and dislikes or state of deity of the shrine as a whole.

### Auspicious Time of Query (Nakshatra, Week, Thidhi, Karana, Nityayogas)

The Astrologer has to take ultimate care while considering numerous astronomical factors at the time of giving judgment. The *Prashnamaargacharya* says twenty two malefic factors covering affliction connected within auspicious time factor of Query [4] which is causative for malefic effects to the Querier. (1) The exempted stars like *Bharani, Kritika, Ardra, Aslesha, Makha, Pubba, Visakha, Jyeshtha, Moola and Poorvashadha* (2) *Gandanda* (the first pada or quarter of Aswini, Makha and Moola and the last pada of Aslesha, Jyeshtha and Revati) (3) *Ushnakala* (4) *Vishakala* (5) *Riktha Thidhis* (Chaturdashi, Ashtami, Navami and Chaturdashi) (6) Eleven inauspicious *Karanas* (7) Time Span of Raashi and *Nakshatra Sandhis* (8) Time of *Gulikodaya* at day and night, (9) *Vyathipatha Yoga* (10) Time of Solar and Lune Eclipse (11) *Sarpashiras* (12) *Ekargala* (13) *Mruthyu-Dagdaadi Yogas* (14) Aspect and rise of Malefic Planets (15) Thirteenth Lunar day (16) *Pradosha* (17) Midnight (18) *Ravi Darshana* (19) *Bimba Sankranti* (20) *Vipath, Pratyak and Naidhana Nakshatras* (21) Eight Sign from *Ascendant* (22) Eight Sign from Moon Ascendant. He had strictly narrated the basic rules to be applied against Query with due parameters strictly adhering to consider the time factor used for *Shodashakarmas* of *Dharmasastras*.

[3] 'पृच्छ' ज्ञीप्सायां (नंड धातु) । प्रश्नोनुयोगः पृच्छा । प्रथम निवेदनं पृच्छा । ज्ञातुं इच्छा इति पृच्छा । Amarakosha P.187 Ver:10

[4] बालान्नवज्यतारासु गण्डान्तोष्ण विषेषु च अष्टमीविष्टिरिक्तासु स्थिरेषु करणेषु च तिथिनक्षत्राशंश संधौ च गुलिकोदयेचक्रार्थे ग्रहणे सार्पपशिरस्येकार्गले तथा मृत्युदग्धादियोगेषु पापदृष्ट्युदयेषु च त्रयोदश्याम प्रदोषेच निशीधे रविदर्शने संक्रातौ च तथा प्रष्टुरविपलप्रत्ययोर्येधे अष्टमे च तथाराशौ जन्माष्टमगते विधौ इत्यादि दुष्टकालेषु प्रश्नस्याद्ऽशुभप्रदा । Prashnamarga-I- Cho-2, Ver-16-20 P.50

In the Astro-Text *Muhurthapadavi, Panchagaphala* [5] and the finest *Thidhi* stands for prosperity, weekly days calls for nourished longevity, *Nakshatras* denote shrinkage of sins, *Nityayogas* prevent diseases and *Karanas* signifies culmination of desires.

### Inauspicious Time

In Astrology, the commons are bothered about acquiring an auspicious time for new endeavors in view of the forthcoming consequence. The *Daivajna* never recommends an unfavorable time to his clients. Authentic duty of Astrologer is to convey the ill effects of endeavors undertaken during malefic time frame. The time span of one standard muhurtha is two *ghatikas* equivalent to forty eight minutes. A sidereal day contain thirty muhurthas in which day and night restrictions varies by case by case in Astrology. The Query time span during *Amrutha Ghatikas* are the excellent subject to clearance of other ill effects.

### The Momentary Omens (Shakuna) [5]

Vedic Astrologer should safeguard his pride after examining the time factor, place, momentary omens, and their direction.

When the transitional flow of time and concurrent planetary position matching with *Shakunas*, he can give the perfect answer to the Querist based on his experiential happenings. If the Learned find mutual difference while assessing the result basing on time, place and own breath state, it is the duty of Astrologer to harmonize the strength of the symptoms to satisfy the Querier [6].

[4] तिथिश्रियमाणोतिवारादायुष्यवर्द्धननक्षत्रात् हरतेपापं योगाद्रोगनिवारणकरणात् कार्यसिद्धिश्चपंजांगफलमुच्यते । (Devaprashnaanustaana Pradeepam Cha-2/8 P.29)

[5] दिग्देशचेष्टास्वरवासरर्क्षं मुहूर्तहोराकरणोदयांशान् चरस्थिरोन्मिश्र बलाबलं च बुद्ध्वा फलानि प्रवदेदुत्तज्जिविधिं कथयति संस्थितानामागामि स्थिर संज्ञितं च कार्यं । (Brihadhsamhita: 92/1-2, P.479)

[6] कार्यप्रश्न निमित्त पूर्वशकुनै रक्षान् स्वमानं धिया होराज्ञेन सुबुद्धिना हि बहुधोदक्कश्चकाले बली । एषांतु फलविरोधे विमृश्य सम्यक बलाबलान् स्वधीया पोर्वापरयोः फलयोः याप्यत्वं वा फलैर्वाच्यं । (Devaprashnaanustaana Pradeepam Ch-2/Ver-131-132 P.77-78)

The *Priccha Nakshatra* falling with *Laata* and *Vaidhruta* are malicious in particular [7]. The same falls on third, fifth and seventh *Nakshatra* of the *Pricchaka* is highly negative under specific rule [8]. The sign of planets other than Moon, Mercury, Venus occupied in their own sign is called *Jwalita* (Glowing), its previous sign is *Dagda* (burnt) and expected entry sign becomes *Dhoomayamana* (Smoky) shall not be beneficial [9].

**Week Days and Query:** Muhurthapadvi Text highlight the narration in *Acharyasamgraha*, Query of Deva Prashna conducted on the week days such as Sunday, Tuesday and Saturday are generally considered as malefic [10].

**Greatness of Ascendant While Query:** Either benefic or malefic planets posited in safe position are free from the ill-effects when they falls on their own exalted signs with sufficient strength becomes benefic [11]. As a rule, the mighty Venus or Jupiter posited with Muhurtha Ascendant supported by the best *Chandrakriya* and aspect from the *Shubhagrahas* during *Shuklapaksha* will render better effects.

**Exception for Malefic Effects to Moon:** The Astrologer should watch daily planetary position and *Hora* to reckon the results of time of query. Moon is the significant planet of the mind and happiness. If the Moon is posited in benefic sign along with auspicious planets with good aspects, *Chandrakriya* being advantageous and located at *Muhurtharashi* or *Amshaka* during *Shuklapaksha* along with support of Jupiter from the quadrants; that is causative to nullify the malefic effects. One who verify the lunar phases, planetary position in transit give more clarity on his work. The Astrologer should always verify these aspects idiosyncratically.

[7] लाटवैधुतयोरमद्ध्यं यादुक्षेतद्विवर्जयेत् दन्तादूनं च यस्मिन्स्यात् तदुक्षं तु न शोभनं [8] आध्यात्तु जन्मनक्षत्राल त्रिपंचस्वरतारकाः विशेषतो वर्जनीयास्सर्वेषु शुभकर्मसु । (Muhurthapadvi P-16, 29). [9] ग्रहैरनिन्विन्दुज भागवैर्युक्तं च युक्तं यियासितं च क्रमेणदग्धं ज्वालितंतदुक्षं दूमायमानंचशुभेषुजहाल । (Maadhveeyam 2/47 P.35)

[10] अर्कारमंदवारेषु क्रियते नातिशोभना । (Muhurthapadavi P. 32-33).

[11] क्रूरश्शुभा वा वपुषो ग्रहाये स्थानान्यनिष्टानि यदाप्रविष्टाः तदास्वतुंगे बलिनस्स्वभे वायदि स्थितास्ते शुभदा भवति । (Maadhveeyam 3/47 P.59)

[12] सौम्यद्वादशभागशशुभपते दृष्टोऽधवासदग्रहैरगांशककेन्द्रगस्सुरगुरोः केंद्रेऽच्छपक्षे स्थितः सत्कर्मवचतुर्विधोऽपि बलवानिन्दु क्षीणोऽत्यत्मनो दोषं पापनवांशकाश्रयभवंस्वांशश्रयोत्थं तथा । (Maadhveeyam 3/39 P.59)

### The Ushna, Visha, Amruta and MruthyuBhaga:

The following table denotes twenty seven Nakshatras having sixty Naadis during which *Ushna Ghatika*, *Visha Ghatika* and *Mrutyu Bhaga* are highly inauspicious whereas *Amrita Ghatikas* is the best compatible time that bestows good results at the time of Query [13].

SN	Nakshatrasof 60 Nadis	UshnaGhatika/60	VishaGhatika/60	AmrutaGhatika/60	Mrutyu Bhaga/60
	1 Nakshatra=60 Nadis	From-To	From-To	From-To	Minutes
1	Aswini	7 <sup>1/2</sup> -15	50-54	42-46	8
2	Bharani	55-60	24-28	48-52	4
3	Krithika	21-30	30-34	54-58	12
4	Ronhini	7 <sup>1/2</sup> -15	40-44	52-56	2
5	Margashira	55-60	14-18	38-42	6
6	Arudra	21-30	11-15	35-39	14
7	Punarvasu	7 <sup>1/2</sup> -15	30-34	54-58	10
8	Pushyami	55-60	20-24	44-48	16
9	Aslesha	21-30	32-36	56-60	24
10	Magha	7 <sup>1/2</sup> -15	30-34	54-58	20
11	PoovaPhalguni	55-60	20-24	44-48	22
12	UtharaPhalguni	21-30	18-22	42-46	2
13	Hastha	7 <sup>1/2</sup> -15	22-26	45-49	26
14	Chithira	55-60	20-24	44-48	30
15	Swathi	21-30	14-18	38-42	38
16	Vishakha	01-08	14-18	38-42	38
17	Anuradha	52-60	10-14	28-32	36
18	Jyeshtha	20-30	14-18	38-42	34
19	Moola	01-08	20-24	44-48	32
20	Poorvaashada	52-60	24-28	48-52	42
21	Utharashada	20-30	20-24	44-48	44
22	Sravana	1-8	10-14	34-38	46
23	Dhanishta	52-60	10-14	34-38	48
24	Shatabhisha	20-30	18-22	42-46	50
25	Poorva Bradhapada	1-8	16-20	40-44	52
26	Uthara Bhadrpadapa	52-60	24-28	48-52	52
27	Ravati	20-30	30-34	54-58	54

[13] अश्वां यामे द्वितीये, शरमितघटिका याम्यभेऽन्त्ये, नवस्युर्नाड्यो द्वाविंशाद्याशिशिखिनि, पवनभातं तथा त्रिस्त्रिरेवं शूर्पपस्याध्येऽन्त्याड्यो, वसुमितघटिकामैत्रभेऽन्त्ये, दश स्युर्नाड्योऽथः शुक्रभार्दधालय पुनरपि निर्यते स्त्रिस्त्रिरेवं तिथोष्णं । अगेनैव वियत् पायोनिल नरोरागी नगं नाखुना, दिव्यं राष्ट्र नरो भयो विट नटो वाद्यैर्नरो वीरनुत् निष्ठा नित्य नयो दकंतुकविराल् निंबा निशा वक्रनुद्धव्याशादिषु तानतीत्य परतो नाड्यश्चतस्रो विषं । भीमोराम जलं मृगो विश विभु क्षीणो वमन विश्वनुद्रंभा शंभु भावा जलं, जल भृगुरदुर्गंभवं देवनुल विद्वान वेग भग प्रभुर्नव दिवा विष्णुःप्रभा जीवनुर्नागेयादिपुतानतीत्य परतोनाड्यश्चतस्रोऽमृतं । (Katapaayyadi Samkhya is used to detect the Numbers) Jatakadeshm Ch-10, Footnote: P-162, 163, 167

**Complimentary Things to Daivajna:** While visiting Daivajna, the Querier needs to be submit the complimentary things covering *Thamboola*, fruits, flowers, offerings or

valued metals [14]. Submission of compliments in kind or material shall enlighten the mind of the Daivajna like reflected Moon in Horasastra as per the principles of *Moorthiwe Parikalpitha Shashabhru* order. It is the responsibility of the Learned to pacify the layman Inquirer and should not allow to quit-off with wounded mind.

**Time of Query and Malefic Effects:** The *Karthrudoshas* covered under Query is the elemental factor prior to Prashna. As the query happens without considering the below mentioned results, Astrologer can foresee the outcomes of the Query and Prashna outcomes instantaneously [15]. The time of Query factor and its results are given in line with the Fundamental Astrology Texts.

SN	Stars	Results	SN	Stars	Results
1	Restricted Stars	Disease and grief	14	Mrutyuyoga	Sudden Demise
2	Gandanda	Fire Accident	15	Ravidarshan	Vulnerability
3	Ashtami	Fear from Foes	16	Nisheedham	Poverty and Agony
4	Vishti	Eye disease	17	Andha-stars	Ailments/Hostility
5	Riktha	Wrath of enemies	18	Pradosha	Calamities/havoc
6	Chakrardham	Demotions/Regret	19	Ashtamaraashi	Death of kith and kin
7	ThidhiSandhi	Economic Loss	20	JanmaChandra	Severe disease
8	Gulikodaya	Death Afflictions	21	Vipat Star	Economic Loss
9	Ekargala	Malefic Death	22	Lagna+Moon	Spiritual Loss
10	Ahimasthaka	Oblivion/Stupor	23	Trayodashi	Curse of Shiva
11	Paaparaashi	Fear and Disease	24	Amavasya	Regression/Canopy
12	Grahana	Leanness/Impoverishment	25	Sthirakarana	Misfortunes
13	Sankrama	Fire Accidents	26	Visha	Female Torture

[14] प्राश्रुतदानेन तुष्टं प्राश्रुतस्य उपहारश्रुत्यस्य किञ्चिन्चि फलाधिक दानेन तुष्टं तदर्पणेन प्रसादेत्यर्थः ।

[15] बालान्त्वर्ज्यतारासु प्रश्नश्चले विषमोगतः गण्डान्तोष्ण विषेष्वात्मपीडा च दयिताभवेत् । अष्टमीविष्टिरिक्तसु प्रष्टा नष्टार्थं पीडितः स्थिरेतुकरणे सर्वसौभाग्य प्रणाशवत् । तिथिनक्षत्रराशीनां संधौ च कलहो भवेत् । मंदपुत्रोदयो मृत्युः चक्रार्थो च तथैव च । सूर्यचन्द्रोऽपरागौ च सर्वस्वक्षयसंयुतः । राशीर विषशिरस्येव पीडितो रिपुणा सदा । पापानामुदयोदृष्टौ दुर्जजनानां च पीडनं । त्रयोदश्यां प्रदोषेतु शैवभूतनिपीडितः संक्रांतौ स्वगृहात् कुर्यात् प्रोषणं स्वयमेववा । गोमासर्क्षेष्टमे राशी विपलसर्वार्थं नाशकः जन्माष्टमेस्यात् प्रश्नोयं चन्द्रे सर्वप्रणाशवत् । विषोष्ण विष्टि गण्डान्त लाडैकार्गलैवैधृताः गुलिकोऽहि शिरश्चैते नवदोष बलोत्तराः । [Prashnamargam Chap-2, Verses 16 to 20]

**Regulation of Query:** The centralized theme of Prichcha is inter-linked with Querier and Daiavaja and cause and effect of both too possess one-to-one interdependence. It has been restricted by the Stalwarts that Astrologer should not give any reply without asking a Query. The person who ask queries to investigate the Astrologer in unjustifiable manner, the Querist will not get the required benefit [16]. Ancient Astrology Texts stipulate the qualities of the Astrologer as he should be polite, unscrupulous and service-oriented to render accurate answer to the query [17].

**Speculation about The Query:** Speculative assessment can be applied from initial entry time of Querier as against Momentary or Ashtamangala Prashna to attain the objective of the Query [18]. Multiply the query Ghatikas by four and divide the product by seven. If the remainder is-1, the result is death, 2-travel, 3-quarrels, 4-happiness, 5-departure, 6-exuberant happiness from partner and 7-incarceration or captivity suggested in *Anustaanapadhathi*. If the malefic and benefic effect is comparatively moderate then benefic result becomes exorbitant with over-all meritorious quality. In compliance with Astrology, the Querier should not ask questions with covetous and lustful mind. Discriminating Astro-science with unfair practice will not attract precision results. In Kaliyuga getting a good Query time depends upon fortune and supreme benediction of the concerned. Though the auspicious outcome will not reach perfection, that is sufficient for *Krutayuga* whereas inauspicious effects will not culminate aptness that is sufficient for *Kaliyuga* [19].

[16] नाप्रष्टः कस्यचिद् ब्रूयान्नाऽन्यायेन च प्रच्छतः परमार्थफलज्ञानं यातोनेवेह सिध्यति । Prasnamaraga 2/4P.45

[17] दैवज्ञसावधानत्वे प्रष्टुश्च प्रश्न सौष्टवे सति प्रश्नेषु सबेषु शुभाप्तिर वचनं तथा । Prasnamaraga 2/14P.49

[18] गतनाडिकामुदधिसंगुणां हरेदवनीधरेस्तु परिशेषतैः क्रमाल,मृति, विभ्रमौ, कलह सौख्यनिर्गमाः सकलत्रय धनमितीर्यतेबुधः Prashnamaraga 16/27 P.570

[19] अल्पदुर्बल दोषत्वं कालस्य प्रथमोगुणः अभावस्सर्वदोषाणां द्वितीयस्तु महान् गुणाः । (नष्टभाषाश्लोके) इष्टायोग फलायत्नं विकलोपी कृतौयुगे कष्टायोग फलायत्नं विकलोपि कलौयुगे । (Horasastram Ch-6, P.322)

**Critical Overview:** The present endeavor is an exceptional outlook on the Querier, and his personal experience which is self-evident than its subtle and elusive findings. Query, Querier and Momentary Prashna pertaining to an individual or a deity is now treated as divine technology under Astrology. The digital alarm of Time of India launched mobile application called Astro Speak reported that Astrology start-ups acquire popularity in India with a wide range of younger Querists. Astrology is a social science having human touch

and its fundamentals are commence from pre-natal period till *Antyeshthi* covering post-death rituals. On several instances, the rationality of Query in Astrology, temporal omens and natural phenomenon become the matter of argument under skeptic sense. Time is the decisive factor all the ventures. As per physical science, man is unknown about the evolution and ending of time whereas he use to calculate with its units to set-up the life. Minute change in occurring under *Kaalavidhaana* is an unbolted fact in the nature (*Brahma*) that always influence entire planets and creatures rendering superlative significance as Universal Truth.

**Conclusion:** The entry of Querier and putting Query shall be a spontaneous coincidence. There may not be any remedy for asking particular query at malefic time in awkward nature. It give primary symptoms of the forthcoming Prashna for which total remedy can be optionally suggest at the time closing the same in total. When the Querier becomes precarious state, he gets intuition to put the Query (*Priccha*) before the Astrologer directly or through a messenger. In Vedic Astrology, submission of a query shall be the part of interplay between fate and free will and start from the conscious mind influenced by the stellar bodies. Under cosmic nature, both the Querier and Astrologer embrace holistic connection intertwined with *Atma* (Sun) and reflecting *Manas* (Moon) ultimately resulted in vocal query interactions. The out-door location where the Querier ask Questions shall be considered as the *Sthirachakra of Arooda*, basing which result can be given in the order of query, way, entry and *Prashna Kriya* [20].

[20] प्रच्छानिर्गम मार्गमंदिरगति प्रश्नक्रियासंभवं (Prashnamaraga Cha-2, Ver-13 P.48) यत्रकुत्र स्थितः प्रष्टा प्रच्छत्यारूढं हितलदृढं एवं गुरुवचनं ।

At the time of Query if the Learned feels any untoward emotional sensations, raising hands upright, scuffing the nails, biting or cutting moustache, clawing with nails, subverting the hair hunch, unexpected interruption of the speech, falling materials from the hands, drawing pane on the floor, kicking detrimental kinds away and repeating the same are the temporal symptoms of extermination [21].

The *Nimithashastra* stipulates enormous temporal omens covering positive and negative features at the time of first query before the Daivajna. Other than the temporal omens, spontaneous phenomenon will also be happen before doing prashna. The aversions and countenance of such features needs to be detected as per the provincial polity, and the preachment of the Seers and edification of the Vedic-Astro-Texts. At the time of asking queries, any extinctive symptoms or negative features are falling under the vicinity of the Astrologer, fatal incidents needs to be prognosticated [22].

**Evaluation:** Giving an appropriate answer about tomorrow may be a simple query whereas giving accurate answer for the interrogation is a strenuous effort before physical science other than astrology. Astrology can give optional answers and possibilities as suggestion and does not prescribe anything. The positive or negative result evolved from the Query is purely experiential and proving with evidence is beyond the methodology. A layman Querier is not at all familiar with exactness of auspiciousness or inauspiciousness time. If he ask a query at auspicious time the result will be positive. From Vedic civilizations, custom of Query before the Astrologer exists. If the outcomes of Astrology encompass abnormal or fallible results, Query-Querier relationship

covered in Jyotisha would have eliminated from this civilized world. Certain happenings are spontaneous that does not necessarily mean that it will befall at an observable state. The textual narrations in Astrology remind the general public about the virtuous and ineffective results that depends on time factor. Appeasing pain and agony of the self and others are the most excruciating errand as per Hindu spirituality.

[21] दौरमुख्ये, जृम्भणे वा भवति नखरसम्मर्दने श्मश्रुखंडे केशद्वंसेऽवसर्पेऽपि च वचसि नखप्रेरणे छेदेन च, वाक्याछेदे कराग्रस्थितपतनविधौ पादसंप्ररणे वा दूरक्षेपेऽनभीष्टं पुनरिह दलने जायते सर्व्वनाशः ।

[22] लोकाच्छास्त्रमुखात्ता गुरुमुखादन्यन्निमित्तान्तरं विज्ञातव्यमतः शुभाशुभफलं प्राज्ञैः प्रयत्नादपि यद्यत् पृच्छति पृच्छकेऽन्तिकगतं तन्नाशचिह्नं भवेन्नाशः स्यादिह तस्यतस्य चीरात्तद्व्यत्ययव्यत्ययः ।

When the *Pricchaka* approach the Astrologer with respect and reverence and acquire the qualitative suggestions the Prashna becomes a triumph. Whatever the expectation it may, the intention should be good anticipating irrespective of good or bad effects, Indian civilization name it as holistic in terms of observance of one's dharma. Only human mind can differentiate the good and bad based on *Triprashnaadhikara*-Time, place and causation [23]. Significantly, every act (Karma) done with good spirit offers benefic results and vice versa either in case of a Querier or the Astrologer. If an unknown Querist approach the Astrologer to know any of the desirous matters about his family life or his deity, his presence itself reflects the true destiny of that person due to timely planetary influence and the external *Nimithas* as told in the *Jyotishastra*. The word 'astrology' had been derived from the words 'aster,' meaning star, and 'logy,' meaning study which is primarily concerned with the application of the celestial phenomena in general attached to the man in particular. The Daivajna can successfully initiate auspicious or inauspicious predictions based on the momentary omens, his presence of mind, first-word or sentence, deeds, body, nature and divinity which are accumulated upon eternal truth pertaining to a particular person. In the light of super-conscious divinity covered in the stream of Vedic-Astrology, the experiential matters could not be questioned rationally and asking criteria of disciplinary truth is null and void. As an experiential science, there is no such discipline exists in this world where in the Daivajna and Querist who accept the consecrated state of Advaita as the supreme creation of the same Almighty. According to Astrology, 'Tatvamasi' (तत्त्वमसि) bestow the cardinal message that express reciprocal influences while capitalizing the Learned and Inquirer in front of Brahma.

[23] सुख-दुःखकरं कर्म शुभाशुभमुहूर्तजं जन्मांतरेपि तत्कुर्याद तस्यान्वयेपि वा । [Prashnamarga-Ch-1)

**Acknowledgement:** This research was supported by our Guru Sarvashri. Palathully Achyuthan Panicker and *Manasaguru* Padur Kalarickal Sri. Pramod Panicker who stands as Guiding Pillars of Devaprashna Stream of Astrology. We thank my colleagues and supporters Shri Akathethara Jaya Krishna Panicker, Sri. Sandeep Panicker and Sri. Pallathery Ramesh panicker who provided insight and expertise that greatly assisted to explore interpretations and subsequent conclusions of this paper. I express extreme gratitude to the Faculties of Potti Sreeramulu Telugu University, Hyderabad and Sri Chandrasekharendra Viswa Mahavidyalaya of Kancheepuram, Chennai, for sharing pearls of wisdom

throughout the course of research. We are also immensely grateful to my mother Late Smt. K.K. Vishalakshi Amma who instilled the eternal knowledge of Astrology and Mr. Rajesh. V, and Krishna Ram, Engineers of Indian Telephone Industries, Palghat; who commented about the sagacity of the manuscript and helped for primary checking of errors and omissions keeping the reputations of Traditional Astrology.

## Reference

1. Punnassery Neelkanta Sharma, *Prashnamaargam-I* Devi Book Stall, Cranganore D.B.S. Edition. 2004.
2. Vachaspati. PC. Parameswaran Moosth, *Amarakosham* (Mal. Parameswareeyam) Sahitya Academy, Trichur Edi. 2008, 187. Verses-10.
3. Kanippayyur Shankaran Nampoothirippad *Jatakaadesham*, Panchangam Books Kunnankulam Edi. 1999.
4. Puliyoor Purushothaman Napoothiri *Brihad Samhitha* (Mal), Devi Bookstall Trichur Edition. 2002.
5. Mahaamahimasree Kodungallur Valiya Kocchunni Thampuran & Astrologer Karalikkal Veluppilaa *Muhurthapadavi*, Devi Book Stall, Kodungallur, Kerala.
6. Raman Prashnamarga BV. Motilal Banarsidas Publishers Pvt Ltd, Delhi. 1991, I.
7. Puliroor SP. Nampoothiri; *Varahi Samhita* DBS Edition. 2002.
8. Kaikulangara Rama Variyar; *Hora Saasthram* (Mal) 8<sup>th</sup> edition. 2011.
9. Sreenath Malayankeezhil *Devaprashnaanustaana Pradeepam* Bhagya Books Trivandrum, 2005.
10. MoonikaOll Hellenistic Astrology as Case Study of Cultural Transition, University of Birmingham, 2010.
11. Ana Avalos as above, *So Below. Astrology and the Inquisition in 17<sup>th</sup> Century New Spain*, 2007.
12. www.scroll.in *Itika Sharma Punit, qz.com* Article dtd, 2015.
13. Pushothaman Nampoothiri, *Madhaveeyam*, ST Reddiar, Kollam. 2005, 86-92.