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श्री गणेशाय नमः

## *Krushhi-Parasharaha -1*

कृषिपराशरः

By

Sage Parasara

Translation: Shri Dwarkaprasad  
Shastri

Re-Translation: Virendra Battu, India

A 'Mission Saptarishis' Initiative

**[Publisher:** This work is available with us in a bad photocopy format; the original translator from Sanskrit to Hindi is Shri Dwarkaprasad Shastri, about whom nothing is known or the year of publication or publisher. From Hindi to English Shri Virendra Battu has done the laborious task along with some notes. The reason to bring out this non publicized work of Sage Parasara is a) Most scholars on net forums do not know about it b) Most scholars of India who read only English books don't know about it c) Most of us in the astrological world think that Sage Parasara wrote only BPHS assuming this work is of the Original Parasara c) this work shows the real usage of astrology as without farmers no nation is a complete nation and astrologers today over-indulge in mundane astrology rather than Farmers Astrology which in olden days was considered by many as the real benefit of astrology to help all of mankind whose survival starts with food. Many of us in the last 5 decades have come and gone without knowing anything about Farmers Astrology. As farmers cannot pay good fees or accord fame to an astrologer and only politicians or businessmen can do so hence this form of astrology which the Sages felt most important has been ignored since 1895 of English astrological magazine publications. An old man once mentioned that if some of you can take interest in this science and do original research that helps farmers you would be called in future the '**Original Researcher of the Original Astrology**'. To bring the truth home lets see the immortal yogi's saying from the **Last Book of Astrology** - 'When you do jataka (individual) astrology you are helping only one that is the Jataka (individual), when you do mundane astrology in modern times you are helping only yourself but when you do astrology of the kissan (farmers) you are helping everyone, even those who do not believe in astrology, you feed a nation and that's real karma.']

## Brief Introduction:

**K**rishiparashara or Krishiparashara is a compilation of original text in Sanskrit. The text deals with meteorological aspects of general agriculture. The knowledge and techniques of farming have always been a part and parcel of the Indian civilization. That the culture and civilization of the Vedic Aryans were based on and centered on agriculture is fully borne out even by the oldest portions of the Vedas. The importance of Indra, the rain god and the large number of prayers addressed to him in the Rig Veda prove beyond doubt that the Vedic Aryans were agriculturists.

This treatise traces back the evolution of the agricultural science through the literary records to the time of Kautilya (c. 400 BC), whose work, the *Arthashastra*, also imparts prominence to agriculture. The name of Parashara appears in the ancient texts as an individual, as also an institution at different periods of time and is related to different sciences like astronomy, astrology, medicine, agriculture, social rules and code etc. We are told that, 'two more aspects must be taken into account while discussing the identity of the author: (i) Parashara also is a *gotranama*; i.e., a family name, it can be shared by several individuals belonging to the Parashara clan; and (ii) in ancient India the followers of a certain school of thought used the same name which was usually the name of the founder of that school. It is further mentioned that, the book *Krishiparashara* in its present form must have been an abridged redaction of the original work of Sage Parashara'.

The ancient texts have usually been constructed in verse and formula form known as *Chhanda* (meters), which adhere to the rules of Sanskrit grammar for such construction. The text of *Krishiparashara* consists of two hundred and forty-three verses mostly composed in the popular *anustubh* (*Chhanda*) meter. Amongst the many kinds of meters differentiated by the number of syllables in the Sanskrit language the *anustubh* meter is one in which there are 8 syllables in each *pada* (line) of a verse of 4 *padas* (lines). This means there are a total number of 32 syllables in the entire verse.

This book is written for the benefit of farmers. Thus it is the theory of agriculture expounded in such a manner that the farmers would benefit by its application to their profession. It is in a way a farmer's almanac containing astronomical and meteorological data arranged according to the seasons and months of ancient India. It is the farmer's ready reckoner containing the basic data of geographical and climatic conditions, which can help him in planning and managing the activity of farming spread over several months. This treatise includes observations on all the aspects of agriculture such as meteorological observations relating to agriculture, management of agriculture, management of cattle, agricultural tools and implements, seed collection and preservation, plowing and all the agricultural processes involved right from preparing fields to harvesting and storage of crops. The religious aspect of the Indian psyche is present here as well as the text begins with the salutations to Prajapati (*Lord Brahma*), the Lord of the living, and ends with the prayer to the Goddess Laxmi, the Goddess of wealth and prosperity.

The treatise advocates a symbiotic relationship, organic farming techniques, crop management, holistic farming, or rather sustainable use of available resources. All details of which strangely are given at "*Krishiparashara*". Our friends in west look to Indian knowledge for pesticides (like planting Neem trees and spraying with cow urine) Bio-diversity (not planting one crop in field), a good set of flowers to attract insects and bees for pollination, cow manure as fertilizers etc. will automatically bring the cost down.

As India rediscovers its origins and roots there are well known milestones achieved even as of today by using techniques mentioned in *Krishiparashara* -

a) In Bizcomp2009 \*<sup>1</sup> Abhishek Bhati's project (Tata Institute of Social Sciences, Mumbai) won the second prize of Rs. 60,000/- !!

\*<sup>1</sup> - Source - [http://www.bizcomp.in/pages/results\\_finals](http://www.bizcomp.in/pages/results_finals)

b) *Using methods mentioned in Krishi Parashara* and Vedas, Aryakrishak Shri Mohan Shankar Deshpande has achieved much success. He mentions his methods and inventions on his website - <http://www.prithvi.org.in/doku.php?id=krishi&DokuWiki=kovvendr>

c) Some very elaborate methods on holistic farming techniques are also available on this website - a project launched by Ajit and Royina <http://www.indianorganic.com/index.htm>

Readers are encouraged to surf the net for more details!!

कृषिर्धन्या कृषिर्मेध्या जन्तूनां जीवनं कृषिः ।  
हिंसादिदोषयुक्तोऽपि मुच्यतेऽतिथिपूजनात् ॥८॥  
- कृषिपराशरः १.८.

The broad meaning of the above verse is - a farmer's life is dependent on the living organisms in the soil he cultivates. During the cultivation, some of these organisms get killed. Since his *Dharma* (primary duty) is to produce food for the sustenance of the world, *he gets absolved of the sinful deed of killing the organisms.*

कांड बीजानाम् छेदलेपो मधुधृतेन ।  
कंदानाम् अस्थिबीजानाम् शकढाल्यः ॥  
- आर्य चाणक्य अर्थशास्त्र २.२४.२४

This means - If the seed is in stick form; coat it with honey and ghee (clarified butter). If it is in bulb form or with a hard cover, coat it with wet cow dung.

If there is a farmer amongst you, you will realize how difficult and impossible it is to implement above sloka! However innovative farmers have implemented this technique in their own way and they were rewarded with excellent results! Sounds interesting? Follow me readers and read each verse of Krishi Parashara mentioned below. Maybe if you find it a little difficult; re-read the verse, understand its meaning. Try some of the methods and hopefully you will be rewarded!! Share your results with us!! If you are not a farmer still this knowledge will benefit it since in some verses you find apt meanings & hidden rules for usage in normal astrology.

कृषिपराशरः Krishi Parashara

१. कृषिमहत्त्वम्

## Chapter 1 - Importance of a farmer

प्रजापतिं नमस्कृत्य कृषिकर्मविवेचनम् ।  
कृषकाणां हितार्थाय ब्रूते ऋषिपराशरः ॥१॥

Sage Parashara begins Krishi Parashara with an obeisance to Lord Brahma (Prajapati) and with a prayer. He does so for the benefit of farmers, whose profession of cultivation, is in Sage Parashara's opinion, a noble profession. Because by doing so, *a farmer sustains the world and its creation.* Countless creatures and human beings are in need of sustenance!

चतुर्वेदान्तगो विप्रः शास्त्रवादी विचक्षणः ।  
अलक्ष्म्या गृह्यते सोऽपि प्रार्थनालाघवान्वितः ॥२॥

Sage Parashara says that Brahmana's [विप्रः] (Priestly class in Hindu culture) who are well versed in the four Vedas and other Shastra's (treatises), if they consider agriculture as a lowly profession, such Brahmana's will one day be reduced to a pauper and live a life of a mendicant.

**Notes:** Once upon a time Brahmana's were considered as an upper caste or belonging to upper hierarchy in Hindu society – who looked upon all others as that of lowly birth or profession.

एकया च पुनः कृष्या प्रार्थको नैव जायते ।  
कृष्यन्वितो हि लोकेऽस्मिन् भूयादेकश्च भूपतिः ॥३॥

Sage Parashara says – A person choosing a profession of farming will not be of want, dependent or indulge in begging. Either this farmer will become an owner of much land [भूपतिः] or a *king one day*.

**Notes:** Even as of today property is always in demand and gives highest possible returns in terms of investment. As population increases, land becomes scarce and even more expensive to obtain.

सुवर्णरौप्य माणिक्यसनैरपि पूरिताः ।  
तथापि प्रार्थयन्त्येव कृषकान् भक्ततृष्णया ॥४॥

Sage Parashara says even though the rich or poor may accumulate wealth in terms of gold, silver, jewels or costly clothes – these people are still dependent on a farmer to feed their hungry stomachs. These people still keep a lookout for a farmer for regular supply of grains and farm produce.

कण्ठे कर्णे च हस्ते च सुवर्णं विद्यते यदि ।  
उपवासस्तथापि स्यादन्नाभावेन देहिनाम् ॥५॥

Sage Parashara says that even though the rich may declare their status by displaying their wealth or wearing nice clothes and jewels, without food or shortage of food, these people have to sell off their possessions and go in search for food.

**Notes:** History is replete with ample examples where people have sold off prized possessions during famines and migrated over distances, to places where food was available and started their life afresh!! Here Sage Parashara uses the word [देहिनाम्] which indirectly means any living creature born with a body – this includes creatures too! So, all living creatures including humans are affected during a famine.

अन्नं प्राणा बलं चान्नमन्नं सर्वार्थसाधनम् ।  
देवासुरमनुष्याश्च सर्वे चान्नोपजीविनः ॥६॥

Sage Parashara says that grains [अन्नं] or farm produce is the source of sustenance and gives power to an individual. Devata's (gods), Rakshashas (demons) and Manushya (humans) are all dependent on food to sustain them.

**Notes:** Apparently this treatise was coined during a period when gods, demons and humans cohabited the land. By Hindu legend Gods vanished from sight once the age of kaliyuga dawned upon humanity. In modern day terms “demons” maybe applied to terrorists or people who indulge in unnecessary war!!

अन्नं हि धान्यसंजातं धन्यं कृष्या विना न च ।  
तस्मात् सर्वं परित्यज्य कृषिं यत्नेन कारयेत् ॥७॥

Sage Parashara says that grains are produced by grain bearing plants; these plants cannot grow without cultivation. So, people must consider cultivation or agriculture as a profession.

कृषिर्धन्या कृषिर्मेध्या जन्तूनां जीवनं कृषिः ।  
हिंसादिदोषयुक्तोऽपि मुच्यतेऽतिथिपूजनात् ॥८॥

Sage Parashara says *that a farmer is blessed* because farming is a noble profession. All living creatures are dependent on a farmer to toil the soil and produce grains. *While tiling his land a farmer may un-intentionally kill or destroy animals living in the soil, but this sin is paid off if the farmer feeds visitors to his house.*

**Notes:** In olden times when conveyance was not easily available, people took journey on foot. There were no hotels available, so, people were dependent on hospitality of people they would meet on their journey. It was and still is a custom in Hindu culture to consider a visitor – known or unknown, as god sent messenger and treat him/her to a meal or partake of a feast. Such visitors were known as *Atithi* or a guest whose appearance cannot be predicted or known. It was a custom in yonder times for people to wait for such visitors, share their food and exchange pleasantries.

तेनार्चितं जगत् सर्वमतिथिर्येन पूजितः ।  
अर्चितास्तेन देवाश्च स एव पुरुषोत्तमः ॥९॥

Sage Parashara says if a *person extends hospitality to a guest (Atithi), he has pleased all gods and offered obeisances.*<sup>1</sup> Such a person is blessed, regarded as a good host, enjoys good will and an example for all others to follow.

वृष्टिमूला कृषिः सर्वा वृष्टिमूल च जीवनम् ।  
तस्मादादौ प्रयत्नेन वृष्टिज्ञानं समाचरेत् ॥१०॥

Sage Parashara says all type of agriculture is dependent on rains [वृष्टि] or rain bearing clouds [मेघ]. Hence it is important for all farmers to analyze all omens, astrological combinations, mathematics to judge what amount of rainfall will be available for agriculture. In ancient history, readers must note, in absence of bore wells or underground water resources, cultivation was entirely dependent on rains.

अतो वत्सराजानं मन्त्रिणं मेघमेव च ।  
आढकं सलिलस्यापि वृष्टिज्ञानाय शोधयेत् ॥११॥

Sage Parashara says that it is important to find who amongst the planets will assume the role of a King [राजा], or a Minister [मन्त्रि]. In the same way it is important to predict what amount of Rains will be available and how much of it will be available for cultivation?

**Notes:** Aadhaka [आढक] was a measure of rainfall in ancient India. The sage lists four types of clouds, the *Aavarta*, *Samvarta*, *Pushkara*, and *Drona*. These four types differ from each other by the nature of rain that is shed by them. Parashara has outlined the gauging or the measurement of rainfall in relation to the different clouds. There is also a mention of rainfall in terms of *Yojanas* but later on with

<sup>1</sup> **Publisher:** Scholars have often written about Guest is akin to God but in scholarly debate when asked by young ones or ardent western students of Vedic literature the shloka for it they have not been able to quote a shloka in support of this ancient wisdom, now they can see the shloka.

the evolution of Kautilya's Arthashastra (4<sup>th</sup> Century BC) rainfall was measured in *Dronas*. Farmers are advised by the sage to observe the monthly rainfall beginning with *Paush* (Hindu month) that is the month of December - January. Parashara stresses that to know the quantum of monthly rainfall the observer of the weather has to work every day and keep track of the direction of winds by fixing a rod with a flag attached to it. According to Parashara, wind from the north or the west brings rain and that from the east or the south indicates absence of rain.

*A word of caution:* Readers must note that this treatise was written for India – a nation situated in the Northern Hemisphere. Obviously wind directions and rainfall patterns will be different for different geographical areas. It behooves the reader to know local observations before attempting any calculations or modifying methods of farming.

## २. राजानयनम्

### Chapter 2 – How to judge the regents amongst planets for the coming year

शाकं त्रिगुणितं कृत्वा द्वियुतं मुनिना हरेत् ।  
भागशिष्टो नृपो ज्ञेयो नृपान्मन्त्री चतुर्थकः ॥१२॥

Sage Parashara says an astrologer must calculate the King amongst planets for the coming year. This is usually done when the year changes by Shaka Samvat. The *fourth from the King is the Minister*.

*Notes:* There are several Hindu Almanacs in force, as also the calculation of year – viz. Vikram Samvat, Shaka Samvat and so on. Sage Parashara says take the year based on Shaka Samvat, multiply this number by three [3]. Whatever number is obtained add two [2] to it and then divide this sum by seven [7]. Whatever is the remainder defines the King for the year ahead. Sage Parashara additionally says that the *fourth from the King is the Minister*.

Let us take an example: As of today in the Gregorian year 2009 AD we are in the Shaka Year<sup>2</sup> 1931.

\* Going by the formula –  $1931 \times 3 = 5793$

\*  $5793 + 2 = 5795$

\* 5795 divided 7 and the remainder is 6

Now the week days are

1. Sunday (Ravivar - Sun)
2. Monday (Somvar or Chandravat - Moon)
3. Tuesday (Mangalvar or Bhaumavar - Mars)
4. Wednesday (Budhvar - Mercury)
5. Thursday (Guruvar - Jupiter)
6. Friday (Shukravar - Venus)
7. Saturday (Shanivar - Saturn)

Going with the above list this year's Kingship is allocated to Venus!! The Almanac available with yours truly is Nirnayasagar Panchanga by Shastri Ji from Neemuch (Rajasthan) India.

If we go by the list above then fourth from Venus is Moon, so, Moon is awarded the Ministership of this year!!

<sup>2</sup> Shalivahan Saka calendar was started in 78 A.D. at Pratishthan hence whenever you want to calculate Saka year for any year you may subtract it by 78

**A word of caution:** Any westerner attempting these calculations MUST get hold of a good and reliable Hindu Almanac (Panchanga) and then proceed with these calculations. In any case if he/she gets a Hindu Vedic Almanac these calculations will be mentioned already, but it is important for a student to know these formulas rather than someone else giving end results on a platter. For example in Nirayasar Panchanga for the current year 2009 (shaka 1931) this list is given

King - Venus,

Minister - Moon,

Dhanesh - Jupiter,

Dhaanyesh - Mercury (significator for grains),

Meghesh - Sun (meghesh is significator for type of clouds),

Rasesha - Saturn,

Nirsasha - Jupiter,

Phalesha - Sun,

Durgesha is Sun!

चित्तलार्के नृपे वृष्टिर्वृष्टिरुग्रा निशापतौ ।  
वृष्टिर्मन्दा सदा भौमे चन्द्रजे वृष्टिरुत्तमा ॥१३॥

Sage Parashara says if Sun is the King of the year, farmers should expect average rainfall. If Moon becomes King, then one should expect bountiful rainfall. If Mars becomes King, very little rain is expected. If Mercury becomes King, one should expect excellent rainfall.

गुरौ च शोभना वृष्टिर्भार्गवे वृष्टिरुत्तमा ।  
पृथिवी धूलिसंपूर्णा वृष्टिहीना शनौ भवेत् ॥१४॥

Sage Parashara says if Jupiter becomes the King, farmers should expect good rains. If Venus becomes King, farmers get bountiful rains. If Saturn becomes King, land becomes parched, barren and there is no or very little rain.

चक्षुरोगो ज्वरादिष्टं सर्वोपद्रव एव च ।  
मन्दा वृष्टिः सदा वातो यत्राब्दे भास्करो नृपः ॥१५॥

Sage Parashara now reveals other aspects of regentship and now deals with illnesses and other omens. The sage says if Sun is the King of the year, people get eye afflictions, fever during his reign. The sage also adds that people should expect a variety of disturbances like oppression, tyranny, persecution, uproar, fuss, disaster, insults, injury, portentous phenomena, storms, high velocity winds and intermittent rains during the period of Sun as the King!!

यस्मिन् संवत्सरे चैव चन्द्रो राजा भवेद् ध्रुवम् ।  
कुर्यात् शस्यान्वितां पृथ्वीं नैरुज्यं चापि मानवे ॥१६॥

Sage Parashara says that in the year when Moon becomes King, land becomes fertile, rich with crop and people are rewarded with health.

शस्यहानिर्भवेत्तत्र नित्यं रोगश्च मानवे ।  
यस्मिन्नब्दे कुजो राजा शस्यशून्या च मेदिनी ॥१७॥

Sage Parashara says that in the year when Mars becomes King Crops are destroyed. People suffer from illhealth all the year round and famine may follow.

नैरुज्यं सुप्रचारश्च सुभिक्षं क्षितिमण्डले ।  
यत्राब्दे चन्द्रजो राजा सर्वशस्या च मेदिनी ॥१८॥

Sage Parashara says that in the year when Mercury becomes the King, land is rewarded with bountiful harvest and an overall prosperity [सुभिक्ष] is visible. People do not face a famine that year; people are healthy, trade and travel increases. Land is full of variety of grains.

धर्मस्थितिर्मनः स्थैर्यं वृष्टिकारणमुत्तमम् ।  
यस्मिन्नब्दे गुरु राजा सर्वा वसुमती मही ॥१९॥

Sage Parashara says that in the year when Jupiter becomes the King, Dharma or *faith in religion increases* and people are more inclined *towards following religion of their choice*. Land receives bountiful rains and is always full of grains. Overall prosperity is also observed.

नृपाणां वर्धनं नित्यं धनधान्यादिकं फलम् ।  
राजा दैत्यगुरुः कुर्यात् सर्वशस्यं रसातलम् ॥२०॥

Sage Parashara says that in the year when Venus [दैत्यगुरु] becomes King, land is rewarded with *excellent rains*, and prosperity reigns. Bountiful harvest and granaries are full to the brim. Rulers of individual nations are assured of prosperity and trade.

संग्रामो वातवृष्टिश्च रोगोपद्रव एव च ।  
मन्दा वृष्टिः सदा वातो नृपे संवत्सरे शनौ ॥२१॥

Sage Parashara says that in the year when Saturn becomes the King there is un-necessary war between nations. Storms and very little rains are common occurrence. People are troubled with illnesses and *manifestations of various curses by gods are felt by people during that year*.

यथा वृष्टिफलं प्रोक्तं वत्सरग्रहभूपतौ ।  
तद्वद् वृष्टिफलं ज्ञेयं विज्ञैर्वत्सरमन्त्रिणि ॥२२॥

Sage Parashara finally says that in the above verses predictions of Kingship are mentioned. Learned people should divine the same results if these planets get the Ministership of these years.

*A word of caution:* As far as illnesses go, it will be wrong to put the entire populace into one bracket. Individual horoscopes need to be consulted before divining results for querist.

### ३. मेघानयनम्

## Chapter 3 – Omens related to clouds and the planetary significator for rain bearing clouds.



शकाब्दं वहिसंयुक्तं वेदभागसमाहृतम् ।  
शेषं मेघं विजानीयादावर्तादि यथाक्रमम् ॥२३॥

Sage Parashara asks the astrologer to once again take the Shaka Samvat Year and add three [3] to the integer. The sum so derived be divided by four [4]. The remainder so obtained defines types of clouds one should expect in the coming year.

**Notes:** Once again let us take the example of the present year. We are in the Shaka year 1931!

\* Going by the formula -  $1931 + 3 = 1934$

\* 1934 divided by 4 gives a remainder of 2.

आवर्तश्चैव संवर्तः पुष्करो द्रोण एव च ।  
चत्वारो जलदाः प्रोक्ता आवर्तादियथाक्रमम् ॥२४॥

Sage Parashara says that there are four types of clouds, the *Aavarta*, *Samvarta*, *Pushkara*, and *Drona*. These four types differ from each other by the nature of rain that is shed by them.

**Notes:** Going back to the verse above we have a remainder of 2, so, *Samvarta* type of clouds are expected this year!

एकदेशेन चावर्तः संवर्तः सर्वतो जलम् ।  
पुष्करे दुष्करं वारि द्रोणे बहुजला महि ॥२५॥

Sage Parashara defines the rainfall pattern of various clouds. *Aavarta* clouds shed rain in small areas at random, which means most part of the land receives no rain or very little rain. *Samvarta* clouds shed rain on entire land. *Pushkara* clouds shed rain in very little quantities. *Drona* clouds shed rain in excessive quantities.

#### ४. जलाढकनिर्णयः

### Chapter 4 – Measurement of rains or water available for cultivation.

शतयोजनविस्तीर्णं भवेन्मानं त्रिंशद्योजनमुच्छ्रितम् ।  
आढकस्य भवेन्मानं मुनिभिः परिकीर्तितम् ॥२६॥

Sage Parashara's says that the learned Muni's devised a method of measurement where land area filled with fresh water was measured in Aadhaka's where 1 Aadhaka meant 100 Yojana's (equivalent to 400 Kos) in length and about Thirty Yojan (equivalent to 120 Kos) wide.

**Notes:** Yojan, Kos and other measurements were related to Vedic times and find mention in almost all Hindu texts.

#### Measurement of Distance

[2/54]

1 Kosh= 2 miles,

30 Kosh= 60 miles.

Since the commentator counts ten three times, it becomes 30 Kosh. According to the latest measurements, the distance is calculated as eighty miles.

Culled from Valmiki Ramayana, [2/54/29]

[3/69]

The Ancient Indian measures for distance, as per Kautilya's Arth Shaastra, a republication of Penguin are:

1 Angul (finger wide space) = 3/4 of present day inch;

4 Angul = Dharnugrah (bow grip) = 3 in;

8 Angul = 1 Dhanurmushti (fist with thumb raised) = 6 in;

12 Angul = 1 Vitastaa (span-distance of stretched out palm between the tips of a person's thumb and little finger) = 9 in;

4 Vitastaa = 1 Aratni or Hast (cubit or Haath) = 18 in;

4 Aratni (Haath) = 1 Dand or Dhanush (bow) = 6 ft;

10 Dand = 1 Rajju = 60 ft;

2 Rajju = 1 Paridesh = 120 ft;

2000 Dand (Dhanush) = 1 Kosh or Gorut = 4000 yards or 2 1/4 miles - nearly 3.66 km;

4 Kosh = 1 Yojan = 9 miles - nearly 15 km; and this being so, the British revenue measured a Yojan as a 5 mile distance and Chambers and Oxfords has this 5 mile figure in their dictionaries, while traditionally a Yojan (4 Kosh or Kos) is said to be as a distance of 10 miles.

[Taken from Valmiki Ramayan 3/69]

Source - <http://us.geocities.com/bhagvatjee/vraamaayan/notes/37distance.htm>

[http://www.valmikiramayan.net/aranya/sarga69/aranya\\_69\\_prose.htm](http://www.valmikiramayan.net/aranya/sarga69/aranya_69_prose.htm)

Both passages are taken from Valmiki Ramayana, but both do not match among themselves. Apparently when these Mythological Texts were written down as text, different authors gave different versions regarding measurements. Also these are holistic or practical ways of measurements – for example if a bow is being manufactured the manufacturer measures the hand of the person and the bow grip is equivalent to 4 anguls or four fingers. If the bow is meant for a young student, naturally his fingers will be thin, but the measurement for the bow grip will still be 4 anguls. Against this if the person is a fully grown adult, the bow grip is again 4 anguls but naturally his fingers are fully grown, so the bow grip will be wider. So, this was rather a tailor made hand crafted way of doing things. Modern day mathematicians may argue over this matter, but this is how measurements were done in Vedic times.

Readers are encouraged to do their own research about Hydrological methods in Ancient India. Of these this website seems interesting - [http://www.nih.ernet.in/nih\\_rbis/vedic.htm](http://www.nih.ernet.in/nih_rbis/vedic.htm)

युग्माजगोमत्स्यगते शशाङ्के रविर्यदा कर्कटकं प्रयाति ।  
जलं शताढं हरिकार्मुकेऽर्धं वदन्ति कन्यामृगयोरशीतिम् ॥२७॥

Sage Parashara says when Sun is in the sign of Cancer and the Moon is either in sign of Gemini, Aries, Taurus and Pisces an equivalent of 100 Aadhaka water bodies (singularly or combined) can be found. When Sun is in Sagittarius half of the above quantity of water bodies can be found. When Sun is in Virgo or Capricorn an equivalent of eighty Aadhaka water bodies can be found.

**Notes:** Position of planets is counted as by Vedic Sidereal Astrology.

कुलीरकुम्भालितुलाभिधाने जलाढकं पणवतिं वदन्ति ।  
अनेन मानेन तु वत्सरस्य निरुप्य नीरं कृषिकर्म कार्यम् ॥२८॥

Sage Parashara says if Sun is in the signs of Cancer, Taurus, Scorpio or Libra an equivalent of ninety six Aadhaka water bodies can be found. Having discovered the amount of rainfall expected in a year, farmers must sow their soil accordingly.

समुद्रे दशभागांश्च षड्भागानपि पर्वते ।  
पृथिव्यां चतुरो भागान् सदा वर्षति वासवः ॥२९॥

Sage Parashara says that if the total rainfall in a year be counted as 20 parts, Lord Indra (Rain god) delivers 10 parts on Sea, 6 parts on Mountains and the remaining 4 parts on land.

#### ५. पौष्वृष्टिज्ञानम्

### Chapter 5 – Estimation of rainfall in the month of Paush

सार्द्धं दिनद्वयं मानं कृत्वा पौषादिना बुधः ।  
गणयेन्मासिकीं वृष्टिमवृष्टिं वानिलक्रमात् ॥३०॥

Sage Parashara says that learned seers or diviners observe rainfall and wind velocities in two and a half days during the month of Paush. Considering this as a base, diviners should then predict rainfall for the entire month.

**Notes:** – Hindu Vedic Months are mentioned below and still followed and mentioned in the Hindu Almanac. India experiences rainfall both from southwest as well as south east. Southwest monsoons usually bring much rain to western area, while southeastern monsoons reach as far as northern states. Southwest monsoons usually arrive after summers usually around June, while southeasterly monsoons occur during winter months.

Western name	Vedic name	Vaisnava name
March-April	Caitra	Visnu
April-May	Vaisakha	Madhusudana
May-June	Jyaistha	Trivikrama
June-July	Asadha	Vamana
July-August	Sravana	Sridhara
August-September	Bhadra	Hrsikesa
September-October	Asvina	Padmanabha
October-November	Kartika	Damodara
November-December	Magasirsa	Kesava
December-January	Paush	Narayana
January-February	Magha	Madhava
February-March	Phalgun	Govinda
(leap month)*	Adhika*	Purusottama-adhika*

सौम्यवारुणयोर्वृष्टिरवृष्टिः पूर्वयाम्ययोः ।  
निर्वाते वृष्टिहानिः स्यात् संकुले संकुलं जलम् ॥३१॥

Sage Parashara now invites attention to wind patterns and directions. If wind flows towards North or West directions, one can expect rainfall. If wind flows towards South or East, it is an indication of no rain. If the air is still, again no rainfall will be observed. If wind blows intermittently, rainfall will occur intermittently.

एकैकं पञ्चदण्डेन मासस्य दिवसो मतः ।  
पूर्वाद्धे वासरी वृष्टिरुत्तराद्धे च नैशिकी ॥३२॥

Sage Parashara now tells us whether rainfall will occur during the day or at night. For judging the correct time, observe wind for Five [5] Dand or Ghati and consider this as a base reading for the concerned day. If wind blows in the earlier part of this time interval, rainfall must be divined during day time. If wind blows in the latter part of this time interval, rainfall must be divined during night time.

**Notes:** Measurement of time during Vedic times was not Metric (MKS) or FPS, instead a system where Dand or Ghati was involved. This Dand or Ghati is an equivalent of 24 minutes in the present sense. So, taking this into consideration the above verse translates to -

24 X 5 = 120 minutes or 2 hours!!

If wind blows in the first hour, rainfall is expected during day time and if wind blows in the latter hour, rainfall is expected during night time. However it is not clear when this 2 hour interval should be measured. Am taking the liberty to add that this interval may be around local sunrise - this is the time when Hindu Vedic Day starts. Change of date in Western calendar occurs at midnight at 0000 hour, while Indian Hindu Vedic day begins at local sunrise!!

दत्त्वा दण्डे पताकां तु वातस्यानुक्रमेण च ।  
विज्ञेया मासिकी वृष्टिः कृत्वा यत्नमहर्निशम् ॥३३॥

Sage Parashara now asks the diviner to take a long staff and attach a flag or a piece of cloth at the top part and erect this assembly in open space. The sage asks the diviner to take readings during day and night both. This will give an accurate indication of wind direction. If sufficient readings are logged, these will give ample indication of rainfall in the month ahead.

**Notes:** It must added here that the length of this staff or flag pole is not clear in this verse and similarly the area and type of cloth is not clear.

धूलीभिरेव धवलीकृतमन्तरिक्षं विद्युच्छटाच्छुरित वारुणदिग्विभागम् ।  
पौषे यदा भवति मासि सिते च पक्षे तोयेन तत्र सकला प्लवते धरित्री ॥३४॥

Sage Parashara now hints at suitable omens for ample rainfall during the month of Paush. The sage says that if a dust storm is observed during the Shukla Paksha and the atmosphere becomes clouded with dust and lightening or thunder is observed in the western skies, heavy rainfall is expected during such time.

**Notes:** Since Hindu Vedic Calendar is Luni-Solar in nature it is important to know the phases of moon. The brighter half is known as Shukla Paksha and the dark half is known as Krishna Paksha. It behooves the reader to consult a good Hindu Vedic Almanac or Panchanga before attempting any of these observations.

पौषे मासि यदा वृष्टिः कुञ्जटिर्वा यदा भवेत् ।

तदादौ सप्तमे मासि वारिपूर्णा भवेन्मही ॥३५॥

Sage Parashara now gives hint about a second omen. The sage says if during the month of Paush, rainfall occurs or fog is observed, water bodies will be filled to capacity seven months later.

**Notes:** Readers are encouraged to look at the table (given in verse 30) indicating months. If you observe, seven months from Paush is an indication for southwesterly monsoons in India!! Obviously southwesterly monsoons bring much rain in India!!

यदा पौषे सिते पक्षे नभो मेघावृतं भवेत् ।  
तोयावृता धतित्री च भवेत् संवत्सरे तदा ॥३६॥

Sage Parashara gives hint about a third omen. He says if during the month of Paush, skies are full of clouds during the Shukla Paksha, bountiful rainfall is expected in the coming year ahead.

मीनवृश्चिकयोर्मध्ये यदि वर्षति वासवः ।  
तदादौ सप्तमे मासि तत्तिथौ प्लवते मही ॥३७॥

Sage Parashara now gives us a fourth omen related to floods. He says if rainfall occurs between the periods when Moon is between the signs of Pisces and Scorpio, seven months hence on the same tithi rains may create a flood like situation.

**Notes:** Once again we must point out that Hindu Vedic calendar is Luni-Solar based and it is important to know the tithi or the Lunar day in force during the day. A tithi changes when the difference between Longitude of Sun and Moon changes by 12 degrees. There are two main Hindu Almanacs or Panchang's into force, where one considers the conjunction of Sun and Moon as the starting point of the month when New Moon (*Amavasya*) occurs. The second Panchang takes the opposition of Sun and Moon (*Full Moon* or *Poornima*) as the starting point of a Hindu Vedic Month. In both cases when the Moon crosses 12 degrees from these points a new tithi comes into force. So while western calendar stays accurate beginning at 0000 hours, the Hindu Tithi sometimes extends to two western days. There are Fifteen Tithi's in the Bright half (*Shukla Paksha*) and likewise fifteen tithi's in the dark half (*Krishna Paksha*). Western readers are encouraged to consult a reliable Hindu Vedic Almanac before attempting any of these observations. Please note that Hindu Vedic Almanac is based on the sidereal zodiac and degrees of various heavenly bodies are calculated accordingly.

*To Be Continued.....*

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