

# Panchapakshi Shastra

P. Valsala<sup>1</sup>, Prathyangira Swamy<sup>2</sup>

<sup>1</sup>Research Scholar, Dept. of Astrology, Vels Inst. of Science, Technology & Advanced Studies, Chennai, India

<sup>2</sup>Professor & HoD, Dept. of Astrology, Vels Inst. of Science, Technology & Advanced Studies, Chennai, India

**Abstract:** Every human being is after pursuit of happiness in the world. Nobody intentionally accepts sorrow and misery. As a matter of fact, life consists of more sorrow and grief than happiness. Right from the dawn of civilization, great thinkers and saints were in the true pursuit to find out ways and means to get pure happiness without any trace of sorrow whatsoever. After continued research and penance for centuries, they have to come to the conclusion that only spiritualism leading to self – realization is the way to enjoy and experiences everlasting bliss. In this effort and path, ancient Tamil sidhas stand in the fore front. They have formulated a “GOLDEN KEY” to un-lock the doors of the bosom of super intelligence and see face to face, this everlasting bliss. In such a seeking, the mysterious PANCHAPAKSHI is one of the sciences which helps man progress simultaneously on par and in accordance with the nature and both the planes and get enduring bliss.

**Keywords:** Panchapakshi, Sidhas, Ghatikas

## 1. Introduction

The great Tamil sidhas found out the planetary movements, the waxing and the waning periods of the Moon due to its relative cyclic distance from the Sun and due to the radiation of these planets progressing through the ecliptic consisting of 12 apartments called SIGNS and 27 HINDU constellations evenly spread over these signs, produce a specialized elemental vibration force at each of the time situations.

They also found that these elemental vibrations differentially function in 5 ways. During the periods of waxing and waning Moon cycles in 5 different gradations. When an individual is ushered into this world, the cosmic vibrations, emanations from the peculiar pattern of the NINE planets by virtue of occupation of their particular and angular position in the ecliptic make a collective imprint in the sub- conscious. They are unified with the elemental vibrations occurring in the path of the compartments of the 27 constellation in the ecliptic. The horoscope can thus define as a symbolic representation of this imprint. Bring controlled/ directed by this imprint, the individual helpless, but to live in a peculiar individual way accordingly. To identify the basic laws behind formation of this imprint and the functional pattern of our elemental vibrations the highest ebb will be crowned with supreme success. This is the fundamental of this PANCHAPAKSHI.

## 2. Panchapakshi functions

These 5 elemental vibrations acting 5 gradation of

faculties for stipulated time intervals called (YAMAS) consisting of 2 hrs, 24 mints each (6 Ghatikas each) over the 5 YAMAS in the day and 5 YAMAS in the night, thus spread over evenly 24 hrs. These functional patterns vary, during waxing and waning Moon cycles, and also during the week days. These elemental vibrations of 5 gradation function in such a way that when one elemental vibration is at the highest ebb. The other 4 function proportionately in diminishing order, thus the last vibration is a dormant or a ‘death’. These 5 elemental vibrations are personified as “PAKSHIS” or “BIRDS” and the gradation of their facilities are named as 5 activities. The 5 birds are named as follows,

- Vulture
- Owl
- Crow
- Cock
- Peacock

The 5 activities of the birds are named as follows,

- Eating
- Walking
- Ruling
- Sleeping
- Dying

Each bird performs these 5 activities during each day and in night over the week days and during waxing and waning Moon cycles during the 5 YAMAS in day and 5 YAMAS in night in stipulated order which are explained in the text in the proper context.

## 3. Elemental bird

### A. Birth Ascendant

According to birth time of an individual, the bird and its activity are decided just as ascendant is decided in the case of computing horoscope in astrology. This will be the individual’s birth bird. This is helpful only in determining the trend and nature of one’s life, as is analyses in case of horoscope from rising sign in other features. The example with record to calculating one’s birth bird has to be worked out separately. As this aspect does not form the subject matter of this book, the same will be brought out in a subsequent volume.

### B. Birth Star

According to birth constellation (Hindu star) and as per the

phase of either waxing or waning Moon cycles, the bird is decided. Thus, groups of 5 or 6 stars beginning from Aswini, age allocated and distributed among the 5 birds in a stipulated way. When once the bird of an individual is decided according to his birth star, either in waxing or waning phase of moon, the same will be his permanent stellar bird for both the phases of the Moon cycle. Only this bird is taken into consideration for all practical purposes in day to day life. It is this aspect, which forms the subject matter of this book.

#### 4. Significations

The ancient sidhas have ascribed different significations (Karakathwas) for animate and in-animate things of the world. The significations comprise of sound, light, form, place, things, number, metal, strength, color, clothing, directions etc. etc., allotting the significations for each of the 5 birds pertaining to the 5 elements. This will be useful in horary astrology where Elemental Astrology is applied.

#### 5. Reasons for personifying elemental vibrations as birds:

Sidhas have personified the elements as birds identifying each element under which an individual is born, or with the situation of time gaps, when these elements are all functioning differentially during each time gap. Also, the birds cover all the elements. Elements being 5 in number, the birds, too are five: on the earth, in the air and in ether (Akasha) and in water and fire which transforms them in the abstract form. It is known that the nature and function of elements vary from each other. The birds which personify such elements also imbibe the major portion of the nature of that element. Hence, they are personified as birds for practical purposes of identification and application. Moreover, unless these elements are personified, the vibrations of each of the elements, their gradations etc., cannot be individualized, named, quantified and manipulated for each of particular time situations or conditions.

#### 6. Division of time

Our ancients have always followed sexagenarian time cycles, thus the day comprising 60 ghatikas, each ghatika consisting of 60 vighatikas. In the PANCHAPAKSHI system each bird is allotted 5 main time gaps (yamas) of 6 ghatikas each of the day and similarly for the night. Ghatika is the name of the time unit in Hindus similar to hour of now a day's use, but equivalent to only 24 mts, for each ghatika. In this way, one yama works out to 2 hrs. 24 mts. Thus, the distribution of 5 yamas will be as follows during day and night:

- First Yama - 06:00 A.M. to 08:24 A.M.
- Second Yama - 08:24 A.M. to 10:48 A.M.
- Third Yama - 10:48 A.M. to 01:12 P.M.
- Fourth Yama - 01:12 P.M. to 03:36 P.M.
- Fifth Yama - 03:36 P.M. to 06:00 P.M.

The cycle repeats similarly for the night. It should be noted that the modern time cycle at its lower division also follows

sexagenarian time cycle, since the hour consists of 60 minutes and a minute consists of 60 seconds which explains the reason behind following this sexagenarian time cycle by our ancients. It is to be noted that the beginning of the day is reckoned from sun rise to sun set to Sun rise of the following day, thus consisting of 24 hours for one day. Taking standard Sun rise as 6 A.M., the placement of time gaps or yamas are variable to the extent of difference that occurs later or earlier to 6 A.M. due to difference in Sun rise pr Sun set.

#### 7. Panchapakshi and occult powers

It is well known that mental powers can be channelized and used in positive or negative ways for specific purposes by Occultists. Our ancients have formulated ways and means to employ both White and Black Magic in the field of PANCHAPAKSHI to yield definite results both on constructive and destructive ways. However, our ancients have always warned that Magic should never be employed for destructive purpose unless it happens spontaneously due to the destiny of the other beings. The PANCHAPAKSHI occultism comprises of conjuring of various forces when the elemental vibration of the bird of an individual is at the highest aimed at persons whose elemental vibrations are at lower level. They have also formulated ways and means to employ these vibrations and other cosmic mental powers within the purview of this field which produce definite results both positively and negatively. The Scientific back ground of this Mantra occultism and other aspects of this feature of PANCHAPAKSHI can be well explained, but does not fall within the planned outlay of this book, hence details are not given here.

#### 8. The other aspects and uses of panchapakshi

The whole world for that matter the universe is functioning due to actions and inter actions of the five elements. Everyone's birth time or star gets vibration force of one of the five elements. That element is the prime element which is personified as bird. The world is functioning under the influence of these 5 birds only. When an element is at its high vibration force of Ruling or Eating, the other elements are subdued.

#### 9. Usage of panchapakshi in life

Based on the gradational differences in elemental vibrations so far explained, the PANCHAPAKSHI is used in the following ways:

*A. Those which are not in One's Control but Happen According to Destiny*

- a) An individual is born in this world under the vibration force of any one of the 5 elements with any one of the 5 gradations. Accordingly, if a man is born when a pakshi (Element) is at its high vibration ebb, he lives better or if he is born under its lower gradation of vibration, the life proportionately falls down to misery and difficulties. Hence, this is under the force of

destiny as in a horoscope.

- b) In the same way, if girls attain puberty when their bird is at its high vibration ebb, their life thereafter will be happy. This is also under the control of destiny. But the bird that should be employed here shall be the stellar birth which had been explained earlier.
- c) Similarly, when one falls ill the same will be light or detrimental according to the intensity of the higher gradations of elemental vibrations vice versa performed by the bird of his during the start of the illness. This also falls under the control of destiny. Here also, the bird applied will be the birth stellar bird. These can be tried by readers.

#### *B. Those which are under one's own control*

If one selects a time which has highest gradation of vibration force of his birth stellar bird being in either Eating or Ruling, if he engages in entering of various activities such as entering the new house, starting to build a new house, performing marriage, starting journey, to proceed to court his/her fiancé, to start any Endeavour, to accept new ventures and positions to go into war activities, to wear new clothing's, to engage in speculations, to

start to meet VIPs, to go to court for legal purposes etc., he will be crowned with great success.

Such timings of the five gradations and sub gradation of vibration forces of all the 5 birds are computed into 2500 entries of 100 tables, covering both lunar cycles, are furnished in this book with necessary explanations. Here also, the bird refers to is the stellar or birth bird of a person or persons.

#### **10. Conclusion**

As has been already said repeatedly, individuals are warned that this PANCHAPAKSHI should be used only on the constructive plane and not in the destructive side. According to eternal law of karma, very action has an equivalent opposite reaction. Based on this cannon if PANCHAPAKSHI is used for negative ends the performer meets with the negative ends him due to repulsive reaction of deed. Hence readers may avoid such uses of this system.

#### **References**

- [1] G. R. Narasimhan, "A Simple Guide to Pancha Pakshi Shasta"
- [2] Maharishi Parasara's, "Bhihat Parasara Hora Shastra"