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## Samudrika Shastra Pdf Free Download 'LINK'



now let us see how samudrika shastra works. the world and universe are made up of different elements. they are made up of three elements - air, fire, and water. earth is the fifth element. spirit or prana is the seventh element. when a human baby is born, he or she has a particular combination of these seven elements. this combination of elements is called samudrik. hence, every human being has a samudrika or samudrik shastra. this is the cause of this perennial curiosity to know about one's horoscopes. the time at which a person is born becomes his samudrika. this is because the samudrika is fixed in the area of human body. and the rahu and the ketu are also related to the samudrika. they are fixed on the head of the person. hence, they become the reason for the problems faced by him. after a certain amount of time, this samudrik shastra is fixed in the person. hence, all the malefic influences of rahu and ketu remain in the body. at that time, if the influence of these planets is neutralized, then no disease will be caused to the person. the rahu will not cause any person to commit suicide. ketu will not cause any person to commit theft. the samudrika shastra tradition was brought to china by the tang dynasty, and to japan by the nara period. hinduism and buddhism were the two most important religions in china. chinese tradition includes the practice of face reading. the samudrika shastra is the main subject of a collection of ancient texts known as the garuda purana. the garuda purana includes a chapter on the samudrika shastra. it includes a chapter on face reading, and a chapter on palmistry. it was written by krishna shastra (prakrit: कृष्णशास्त्र) in the 4th-5th centuries.

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This commentary analyzes two major themes: the use of the past to shape the future and the infrastructure of astrological knowledge. It shows that this method of astrological production consists in the acquisition of discrete bits of empirical knowledge from the past which are then employed to craft the futures of individual clients. Using both textual and material evidence, it shows that the past of these astrologers is a specific domain of astronomical knowledge in which individual planets and their movements are distinguished and analyzed. The author goes on to show how this knowledge is embedded within an elaborate infrastructure of texts, images, and documents as well as oral exchanges at various levels of court practice. Here, too, the specific method of the Jyotish-Shastra consists in the acquisition of discrete bits of knowledge from these texts, images, and documents which are then employed to craft the futures of individual clients. He shows, in fact, that the past of these astrologers is a specific domain of astronomical knowledge in which individual planets and their movements are distinguished and analyzed. The author goes on to show how this knowledge is embedded within an elaborate infrastructure of texts, images, and documents as well as oral exchanges at various levels of court practice. The author uses the particulars of Jyotish-

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Shastra's history and its particular representation in Sanskrit literature to examine the development of this method of astrological production in the second half of the nineteenth century. With major monographic publications from the early to late twentieth century The Samudrika Shastra as well as the more recent Early Indic Astronomical Texts, we see how (and with what) the seductive nature of the specialized field of Sanskrit astronomy was deliberately cultivated and its largely medieval manufacture is now asserted as a sort of intellectual mainstay, in a field that has been understood in the later twentieth century as largely irrelevant or altogether without value.

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